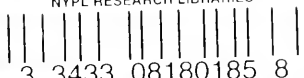


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JOHN A. JOHNSON

A HISTORY OF
The Swedish-Americans
OF
MINNESOTA

A Concise Record of the Struggles and Achievements of the Early Settlers, together with a narrative of what is now being done by the Swedish-Americans of Minnesota in the development of their Adopted Country.

ILLUSTRATED

WITH THE VALUABLE COLLABORATION OF
NUMEROUS AUTHORS AND CONTRIBUTORS

COMPILED AND EDITED BY

A. E. STRAND

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PREFACE.

Not a few great waves of emigration have rolled over the territory of the United States, but none have been more impressive, or contributed in a more marked degree to the prosperity and stability of the national character, than that which has originated in the Scandinavian countries of the old world. Further, none is more worthy of an analysis in detail than the continuous emigration of the hardy, industrious, home-loving and religious Swedes, with the founding of a most virile and progressive progeny in the North Star State.

Like Sweden itself, the state of Minnesota is especially adapted to provide all the natural conditions for the development of a race of Swedish-Americans who are hardy and active, both physically and intellectually. North Star State—the very name speaks of sparkling waters, a clear, bracing climate, and all that stands for a life of purity and high endeavor! The Swedish-Americans of Minnesota have, in truth, fixed their habitation in the very section of the United States which is most perfectly adapted to preserve the massive, intense traits of the old Northmen, and yet modify and electrify them with a distinctive American spirit.

The purpose of this work, "A History of the Swedish-Americans of Minnesota," is to expand these general ideas, and furnish a classified mass of facts which conclusively prove that too much credit cannot be accorded the Swedish immigrants, and Swedish-American citizens, for the wonderful and high development of the great North Star State. To the end that this purpose may be fully accomplished, the old-world origin of this fundamental racial element is traced into the very mists of mythology. The half-savage, but manly and virtuous Norsemen are vividly pictured in the gloomy forests and green fields of northern Europe. The scene of tireless action and bold, patient endeavor, then shifts to the land of dense forests and bright fields of this Northland known as Minnesota. The reader realizes, as never before, the splendid contributions which these people brought to this section of the Union—contributions, especially, of industry, domesticity, morality and religion.

As these were the dominant traits of the pioneer immigrants, and are still the characteristics of the Swedish-Americans of today, this work is largely devoted to the history of the large part which they have played in the growth of agriculture, business and industries of Minnesota, and the splendid work of consecrating so large a share of their lives to the founding and promotion of educational and religious institutions. The remark has been well made that the Swedish-Americans of today more closely abide by the conscientious and religious spirit of the Puritans of New England than any other element of American nationality. This statement is fully borne out by this work; and an addition may be made to the effect that in the Swedish-Americans, both of Minnesota and the Union, may be found one of the strong safeguards against the establishment of frivolity and irreligion as dominant traits of the national character.

The compiler desires to extend his sincere thanks to each and every one who has assisted him with information or by contributing articles for the book; also to those who have kindly permitted the gleaning of data and facts from works published by them, especially the Reverend Dr. E. Norelius, Mr. Robert Grönberger, Mr. Alfred Söderström and many others. The book is admittedly not as complete as might be desired, but we hope that the younger generation of Swedish-Americans will find especially the introductory articles interesting reading. Special stress has been laid on and much work devoted to the biographical part, and the articles of the various church denominations should be very valuable for coming generations. They will appreciate these volumes and preserve them as a sacred treasure from the fact that they contain much that else would never have found its way into public record. Great care has been taken and every opportunity possible given to those represented to insure correctness in what has been written.

The faces and biographical sketches of many will be missed here. For this the compiler is not to blame. Not having a proper conception of the work, some refused to give the information necessary to complete a sketch, while others were indifferent.

Considering the large number of contributors, it is but natural that the style of the book, as a whole, should be somewhat uneven, and much literary merit is not claimed for it. That some errors and fallacies

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will be found we have no doubt. *Errare humanum est.* Our solace is that we have done the best we could.

With these introductory words, "A History of the Swedish-Americans of Minnesota" is presented to the book-world, the design of its publication being to give due credit to the work and character of this fine people in the welding and development of the Typical American; to encourage our fellow-countrymen in the well-doing which they have so definitely marked out; and to demonstrate to those who are not thoroughly informed the value of such service and radical traits in the composition of our nationality.

A. E. STRAND.

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THE SWEDISH - AMERICANS

OF MINNESOTA

CHAPTER I.

OUR FOREFATHERS.

It is of the weather-beaten Vikings of the North, the Scandinavians, the Germans, the Anglo-Saxons—in short, the ancestors through whom we are mutually related, whether born on the American prairies or in the rocky valleys of Sweden—we are going to recall a few things that may be of interest to the younger generation. We are not going to boast of olden times compared with modern. We believe in the eternal progress of humanity, and therefore assert that man is happier, more civilized, and in many regards better now than of yore. Nevertheless, it is good, sometimes, to revive some of the rich though violent natural powers, the strong impulses and feelings, the energetic actions of that time and of that proud race.

The modern, comfortable life in luxury and amidst all conveniences is more agreeable, it is true, but sometimes it enervates the race and makes the young people lazy and sluggish. And still, we would not like to exchange our cozy rooms, with carpets and rocking chairs, stoves and crystal panes, gas chandeliers or electric lights, for our forefathers' dirty shanties, or for their large halls with the damp earthen floors, without windows, the fire burning in the middle of the room and the smoke scorching the eyes. Let us look into their life. They cook, eat and sleep in the same room; the warriors and laborers step in with their damp clothes, throw them off, and warm their wet backs at the fire, so that you are nearly stifled in the close air. The food is served in

wooden vessels; they grasp slices of meat with their fingers, and cut it with the knife, which always hangs at their belt. They spice their meal by telling how many they have killed in the last slaughter. In the old sagas we have descriptions of festivals at the royal court, and it looks pretty rough there. The guests eat and drink terribly. Intemperance in the pleasures of the table and disgust at peaceful labors—these were the chief sins of our ancestors.

Our ancestors felt a disgust at peaceful work, because it was considered a shame to till the soil, this being a work for thralls and women, not for free men. The only occupation becoming a free warrior was to fight and ravage. And out they dashed in their boats made of hides, or in their war galleys with the gaping dragon head at the prow; landed where it might happen; burned, murdered, and dragged along with them cattle and people. The world belonged to those who could take it with fist or sword. Such were the common ideas at that time. Yet it is inspiring to read about those old vikings, because there breathes such a defiant courage, such a vital power from each page; but their life was often horribly wild. Sometimes they raged as tigers and lions coming direct from the woods. We all know the prayer in the French *litania* of that time, "Lord, deliver us from the fury of the Normans."

"Of all the barbarians these are the strongest of body and heart, the most formidable," says an old author. Vikings were found "who had never slept under the smoky rafters of a roof, nor ever drained the ale horn by an inhabited hearth." They laughed at wind and weather and sang: "The blast of the tempest aids our oars; the bellowing of heaven, the howling of the thunder hurt us not; the hurricane is our servant and drives us whither we wish to go."

A saga about King Half and his warriors gives a lively picture of this swelling youthful defiance. The young king (he was only twelve years old) would not take on board his ship anyone who was not able to lift a certain big stone in the palace yard. Strong men were sought through the whole country, but only twelve were found who could perform that feat. The king himself gave laws for his party, and among his commandments were the following: Nobody was allowed to carry a sword longer than two feet, that he might be compelled to go close to his enemy; nobody should groan with pain; nobody should dress his wounds before the day after the battle; they should never shorten sail

when in a storm, never seek harbor during a hurricane; never hurt women or children, never attack peaceful merchants. Once the ship sprung a-leak, and one of the men proposed that some of them should jump overboard to lighten the vessel. The king said, they might cast lots; but it proved unnecessary. The men jumped overboard with a merry joke on their lips. With such men you can conquer. And they conquered. The Scandinavian vikings went like a consuming flame through Scotland, England, Ireland, France and Spain. They burned Bordeaux, they besieged Sevilla; the French kings were at last obliged to hire some of them to defend the kingdom against their fellow countrymen.

The idea that this wild warfare was the only proper occupation for a free man had seized on their minds to such an extent that the women too shared it. When young Egil, son of Grim, will take a seat near the daughter of a Danish earl, she repels him with scorn, saying: "You can not sit here at my side. Seldom have you provided the wolves with hot meat, nor have you, through the whole autumn, seen raven croaking over the carnage." But Egil seized her and sang: "I have walked with bloody sword, and the raven followed me. Furiously we fought; the fire passed over the dwellings of men; we sent to sleep those who kept the gates." And then she felt satisfied. Such was the conversation at table at that time. To die on the sickbed was considered a shame. Feeling dangerously ill, a man ought to dedicate himself to Odin by "writing blood runes on his breast," i. e., running a sword through his body. It was impossible for them to thrive by peaceful labor. Having settled in foreign countries, they looked around for war, and, unable to find any, they fought among themselves. Christianity could not check their love of strife. Wild and cruel deeds took place as often after its introductions as before. And through the mediæval ages the gloomy castles with their loopholes and moats and drawbridges bear witness that people always were compelled to live on a war footing.

One evil followed in the tracks of our ancestors, contempt for peaceful work—slavery. As they did not till the soil themselves, they were compelled to get others to do so. Therefore they captured or bought thralls. In a biography of Bishop Wolstan we are told that at Bristol, at the time of the Conquest, it was the custom to buy men and women from all parts of England and to carry them to Ireland for sale, in order to make money. "You might have seen with sorrow," says the old author, "long lines of young people of both sexes, and of the greatest

beauty, bound with ropes and daily exposed for sale." Many high-born people were in that way sold as slaves, and compelled to drag on their existence in a foreign country as the meanest servants. In the old "Laxdöla Saga" we are told of an Irish princess, Melkorka, who was sold to an Icelandic nobleman, and was made his servant and concubine. Ashamed of her pitiful fate, she acted as if dumb, and only by chance was it discovered that she was able to talk.

But let us not speak too loudly of the disgrace of slavery among our ancestors, we who have tolerated this infamy among ourselves up to so late a day, and made it lawful in the name of Christianity! Let us not do our ancestors an injustice! When we shudder at thinking of the red stream of blood unceasingly winding its way through the old sagas, we ought to remember that the olden times were rough; that the views and nerves and manners of men were different from ours. What we would call politeness and gentlemanlike behavior, they would have called weakness and cowardice; and when we read about the more civilized nations of the same time, the Romans and the Greeks, for instance, we find that they were not better at all; but cruelty and moral corruption and vice were with them often hidden under a cover of hypocrisy and smoothness. We must always remember to mete the past with its own measure, else we shall do injustice to it. Under the crude crust of raw instincts and wild actions our ancestors possessed many virtues, many noble dispositions which it would be a benefit to revive nowadays, and which enabled them to infuse the Roman world with fresh, healthy blood and moral strength.

Our ancestors were trustworthy. Their enemies said of them that they were reliable. If they said "yes," they meant yea; if they said "no," they meant nay. The moving forces of their life were an intense desire for independence and a faculty to give themselves entirely to the choice of their hearts or mind. At the time when they, like other nomads, still moved along with their wives and children and servants and cattle, they settled for a while near a spring or a wood which struck their fancy, and where they felt most independent. They hunted the beasts and defended their goods with the sword. Increasing in number, they gathered together in small societies and made laws. But the character of those laws is thus described: "Each in his own home, on his land and in his hut, is his own master, upright and free, in no wise restrained or shackled. If the common weal received anything from him, it was be-

cause he gave it. He gave his vote in arms in all great conferences, passed judgment in the assembly, made alliances and wars on his own account, moved from place to place, showing activity and daring. If he bends, it is, because he is quite willing to bend; he is no less capable of self-denial than of self-independence. Self-sacrifice is not uncommon; a man cares not for his blood or his life." In the sagas are preserved some speeches made by peasants before their king, and all of them breathe a manly frankness and independent feeling.

When King Håkon the Good would force Christianity upon the people, one of the peasants answered him before the whole court: "When we peasants chose thee our ruler, King Håkon, and thou gavest us back our old freedom, we believed that we had embraced heaven; but now we do not know how it is; whether we have real independence or thou wilt try to make us thralls again; and that in a peculiar way, proposing that we shall reject that creed which our parents and all our forefathers had before us. They were much stouter than we, and still this creed was good enough for them. We have bestowed upon thee so great a confidence that we have allowed thee to write laws for our country. Now it is the will of all us peasants to keep the laws thou gavest us, as we promised; we will all of us follow thee and retain thee as our king as long as any of us peasants here present are alive, if thou, king, wilt use some moderation and ask of us but what we can fulfill and what is possible. But if thou wilt carry this case through with such a vehemence and use force and violence against us, then we peasants have agreed altogether to depart from thee and choose another ruler, who will assure us that we, undisturbed, may have what creed we like. Now, king, thou shalt choose either of these terms before the court is through." That is an independent man's speech. In the time of Olof the Saint, there was a conflict between him and the king of Sweden. The Norwegian leaders applied to the Swedish peasantry for assistance, and the chieftain of the peasants, Thorgny, spoke to his king in the following way: "The kings of Sweden think otherwise now than in olden times. Thorgny, my grand-father, could remember King Erik Emundson, and told me that he every summer went to war and conquered many realms in eastern countries, but still he was not so arrogant that he would not listen to people who had important matters to lay before him. Thorgny, my father, was for a long time at King Björn's court and knew of his way of behaving. During his reign

they proved powerful and suffered no loss, and he was a good man to care for the wants of his friends. I, myself, remember Erik the Victorious, and followed him on many war expeditions. He extended the boundaries of Sweden, defended them with valor and still took advice of us. But the king we now have will not allow any man to speak to him about other matters than those pleasing him. Such questions he urges with all his might, but loses his colonies for want of celerity and activity. He desires to subdue Norway, a feat no Swedish king before him aspired to accomplish, and all our troubles are caused thereby. Now it is our will, the will of the peasants, that thou, king, shall make peace with Olaf, the king of Norway, and give him thy daughter, Ingeborg, for a wife; and if thou wishest to reconquer the eastern provinces which thy relatives and forefathers once possessed, then all of us will help thee thereto. But if thou wilt not agree to what we propose then we will attack thee, and kill thee, and not bear any disturbance or unlawfulness from thee. In a similar way our forefathers have acted in times of yore. They took five kings and plunged them into a well, because they were too insolent, just as thou art, at present. Tell us now, on the spot, which of these conditions thou preferest." And the king was obliged to give way. It is the descendants of those peasants who now fill our western prairies and forests. They ought to make good material for Independent Republicans.

What our ancestors could tolerate least of all was a coward or a man shrinking from pain. Among the laws of King Half was one commandment that nobody should keep fellowship with a man who would groan with pain. Therefore we find that parents always tried to train their children to endurance, and warriors die singing and jesting at their lacerated bodies. In the saga of the Völsung family (the German Nibelungen-Lied) it is narrated that Signe sewed the shirts of the male children to their bodies and then tore them off, bringing the skin also, in order to harden them. It is told of the bard, Tormod, that after the battle of Sticklastad, he went into a hut, where the wounded had been carried, with an arrow through his body. "Please walk out and bring in an armful of wood," said the female surgeon who attended the injured, and who had not observed how pale he was. Tormod went out and came again, throwing the wood in the corner. Then she looked at him. "You are pale," she said. "Well," Tormod answered, "I do not think that wounds make rosy cheeks." The woman wanted to give him

some porridge made of onions, that she might smell whether the wound had reached the hollow of the chest or not, but Tormod answered, "No, thank you; I suffer not from porridge disease!" The woman then tried to reach the iron with a pair of nippers, but could not, the body was so swollen round the wound. "You take the knife and cut and give me the pincers," Tormod said. She did so, and Tormod pulled out the iron. There were barbs on the arrow, so that red and white shreds of flesh hung upon it. "The king has given us plenty of food," he said, "we are fat 'round the heart," and with these words he dropped down dead. The old warrior Starkad lies on a stone quite cut to pieces, with bowels protruding from his wounds, but still he will not receive help, and scolds every passerby who is not a freeman and can use weapons.

A physician in the old country was once asked whether such horrible accounts were not exaggerated. "No," he said, "I do not think so, because I have met similar things in my own practice. There was a farmer here who went to the forest to chop wood. He slipped on the moss, fell against the edge of his ax and cut a hole in his belly so that his bowels protruded. He was many miles from help, and alone. He then crept, dragging his bowels after him, to a hut built for woodchoppers, and lay down on the bench, patiently waiting for somebody to come. For two days and nights he lay in that condition. Then two other woodchoppers happened to come, and they immediately sent for me. I was obliged to clean his wound and open it again with a knife and press the bowels through the hole, but he did not utter a groan of pain. A month later I met him. He was all right then and worked with the others in the field. Such people are so strong and hardy that they do not seem to have any nerves."

Perhaps those nerves of steel and that bodily strength are indicative of undeveloped brains, a sign of lower level nearer to the animals. Be that as it may, we might nevertheless wish that our young people had more of that soundness of body which is the distinguishing mark of our northern race. With that body of iron our ancestors had strong and tender feelings. They were ardent and faithful in their love as in their friendship. There were none of the old nations that had such respect for women as the Teutonic race. She associated freely with men at festivals and on the playground. She uttered her opinion and the men listened to her. The woman was among them a person, not a thing. The law demanded her consent to marriage, surrounded her with guarantees, and

accorded her protection. Among the Anglo-Saxons, at least, she might inherit and own property, and bequeath it to whomsoever she would. She was allowed to appear in courts of justice, and to carry on a lawsuit. In the Icelandic sagas it is very often the women who, with their cold counsels, stir up their husbands to atrocities and revenge.

Marriage was pure among our forefathers. "Among the Saxons adultery was punished by death; the adulteress was obliged to hang herself, or was stabbed by the knives of her companions. The wives of the Cimbrians, when they could not obtain from Marius assurance of their chastity, slew themselves with their own hands. The men thought there was something sacred in a woman. They married but one and kept faith with her." When we read of King Harald, the Fairhair, that he married nine or ten women, one for almost every province he conquered, it must be considered an exception, done mostly for political reasons. And, besides, kings are never to be taken as a pattern in this matter. Tacitus writes about marriage among the Germans: "The wife on entering her husband's home is aware that she gives herself altogether; that she will have but one body, one life with him; that she will have no thought, no desire beyond; that she will be the companion of his perils and labors; that she will suffer and dare as much as he both in peace and war." The Anglo-Saxon king, Alfred, portrays a mistress of the house in the following way: "Thy wife now lives for thee—for thee alone. She has enough of all kinds of wealth for this present life, but she scorns all for thy sake alone. She has forsaken them all because she had not thee with them. Thy absence makes her think that all she possesses is naught. Thus, for love of thee, she is wasted away and lies near death for tears and grief."

Reading such words as these, we can understand the saga of Hjalmar and Ingeborg, of Sigrun and Helge. Ingeborg sits waiting for her lover Hjalmar to return from the fight with Angantyr and his brothers. She hears footsteps out on the porch, she pulls the door open—it is his comrade coming alone. He shows Hjalmar's ring. Then she understands all and drops dead on the floor. Or Queen Sigrun, who has been married to the most glorious of all kings, Helge; he is murdered by her own brother. She becomes paralyzed from sorrow; she curses her brother, and sits like a marble statue in her palace. Then, one day, her maid servant comes running to her, telling her that she has seen the dead king, and that he awaits her in his barrow. Sigrun

springs to her feet, and hurries to the tomb, where the dead husband sits. She flings her arms around his neck, and says: "I will kiss you, dead king, before you throw off your bloody cuirasse. Your hair Helge is covered with wine; my king is sprinkled all over with the dew of battle; the hands of the bold warrior are cold; how shall I repair your injury?" Then he answers: "You are the cause, Sigrun from Seva Mountain, that Helge is sprinkled with the dew of grief; when you, golden-robed, sunfair maiden from the South, shed cruel tears before you go to bed, every tear drops like blood on my breast, cold as ice, heavy with sorrow. But now nobody shall sing mourning songs if he sees bloody wounds on my breast, now women have come into the barrow, daughters of kings, to us dead men." And Sigrun leaned her head upon his breast and said: "Now I will sleep in your arms as I did when you were alive." And she remained in the barrow until dawn. Then she saw the king mount his shadowy horse and vanish away in the sky. The following night she started for the barrow and gazed, and waited; but he did not come. The next night she went there again and looked and looked to see whether the pale horses would appear, but no one came. Every night she walked to the mound, waited and gazed, but he did not come. One morning she did not return—she sat on the barrow dead. Her heart was burst with grief.

We find the same violent passion when they love as when they fight. We find similar traits in many of the old sagas; for instance, in the story of Hagbart and Signe; of Bendik and Aarolilja; of Thyra, the queen of Olaf Tryggvason, who mourned herself to death after the naval battle of Svolder, where her hero and husband fell. The remark of the French critic Taine is true: "Nothing here like the love we find in the primitive poetry of France, Provence, Spain and Greece. There is an absence of gayety, of delight; outside of marriage it is only a ferocious appetite, an outbreak of the instinct of the beast. It appears nowhere with its charm and its smile; there is no love song in this ancient poetry. The reason is that with them love is not an amusement and a pleasure, but a promise and a devotion. All is grave, even somber, in civil relations as well as in conjugal society. The deep power of love and the grand power of will are the only ones that sway and act." If we read the saga of Gisle Surson we will find a picture of a woman who can both love and will. She is the wife of the hero; Aud is her name. Her boundless confidence in her husband is beautifully shown

in her simple words: "I go to Gisle with everything that is too heavy for me to bear alone." As her husband is sentenced as an outlaw, she flees from all people and settles down on a barren shore of a rocky fiord, in order to assist him. Only once in a while can he visit her, and then she must hide him in a subterranean dwelling. In that way she lives year after year. Once his persecutors seek to bribe her to betray her husband. She acts as if willing, and lifts the bag, heavy with silver coins; but suddenly she plants it straight in the face of the man, so that the blood streams from his nostrils, and asks him whether he believes that Icelandic women will betray their husbands. And at last, when they have found the homeless fugitive and he fights his last combat, then Aud stands at his side upon the mountain top, and, wanting a sword, defends him with a stick.

This power to give one's self entirely up to another person appears not only in the relations between man and woman, it seems to be still stronger and more frequent between man and man. There is no race that has been stronger in friendship than the Teutonic. It was a common custom for friends to mix their blood together to signify that the same fate should strike them both, and when one died the other should follow him in death. We are told in the Vatsdöla saga that the old Icelandic chief Ingemund had entered into friendship with a man called Sægmond. To this Sægmond came a relative named Rolleif; but he behaved so badly that it was impossible for Sægmond to endure it. Then Sægmond went to his friend Ingemund, and told him how it was, and begged him to take Rolleif, "because you succeed with all people you take care of." Ingemund answered that he did not like to do it, because his own sons were grown up and unruly, "but if you still desire it I will try, as you are my friend." So he tried it, but his foreboding proved true; there was a daily quarrel and fight between his sons and the rascal Rolleif, and he used all occasions to tease them and do them harm. Ingemund built a house for Rolleif and his mother far off; but it was the same. There was a river belonging to Ingemund's property, very rich in salmon. He had allowed Rolleif to fish there at times, when his own sons did not use their nets; but Rolleif did not care for this permission, but fished whenever he pleased. Once Ingemund sent out his servants to spread their nets; but Rolleif was at the river and hindered them. They quarreled with him about it, and at last he called them thralls and rascals, and threw stones at them, striking one of them

senseless. The servants came running home as Ingemund sat at table. He asked why they hurried so. They told him how Rolleif had treated them. Then Jakul, the second son of Ingemund, exclaimed: "It seems as if Rolleif were the chieftain here in the valley, and will ill treat us, as he does all others, but never shall that scoundrel bring us under the yoke!" Torstein, the oldest son of Ingemund, said, "I think it is going too far now, but still it is best to act quietly." The father advised them to do so, but Jakul jumped to his feet and said, "I would like to try whether or not I am able to drive him from the coast." Ingemund said, "Son Torstein, please follow your brother, I have most confidence in you." Torstein answered, "I do not know as I can keep Jakul back, and I will not promise to stand still if he fights with Rolleif." Coming to the river, the brothers saw Rolleif fishing there on the opposite shore. Jakul cried at a distance, "Begone, rascal! else we shall play with you in a way you do not like." Rolleif laughed, "If there were three or four such sparrows as you, I would continue my work in spite of your piping." "You rely upon the witchcraft of your mother," cried Jakul, and jumped out into the river, but the water was so deep there he could not wade across. "Do your duty," said Torstein, "and let there not be any quarrel between us." But Jakul cried, "Let us kill that wretch!" Now Rolleif commenced to throw stones at them, and the brothers responded in the same way. Jakul tried another ford farther up. Ingemund sat quietly at home, when a man came running, telling him that his sons and Rolleif were stoning each other. Ingemund said, "Make ready my horse; I will ride over there." He was then very old and nearly blind. He had cast a blue cloak over his dress. One of his servants led the horse. When Torstein discovered him, he said, "There comes father! let us retire; I am anxious for him here." Ingemund rode down to the shore and cried, "Rolleif, go away from the river and think upon your duty." But at the same moment Rolleif got a glimpse of Ingemund, he flung his lance at him and hit him in the middle of the waist. When Ingemund felt he was stabbed, he turned his horse and said to his servant, "Lead me home!" Arrived home, it was late in the evening. Dismounting his horse, he said, "I am stiff now; that is the way with us old folk; we get tottering feet." The servant supported him, and then he heard a peculiar sound, and he discovered the lance through his master's body. Ingemund said, "You have been a faithful servant; now do as I want. Go immediately to Rolleif and tell him to leave before dawn, because

tomorrow my sons will demand the blood of their father on his hands. It is no revenge for me that he shall be killed, and it is my duty to protect the man I have taken into my house as long as I can." With these words he broke off the spear shaft, and leaning on his servant he went in and sat himself in the high seat. He forbade them to light any candle before his sons came home. The servant hurried back to Rolleif, and said to him: "You are the meanest wretch in the world. Now you have killed old man Ingemund, the best man in Iceland. He begged me to tell you that you ought to leave tomorrow, because his sons doubtless will seek your life. Now I have advised you; but telling the truth, I should rather have seen your head under the ax of the brothers." Rolleif answered, "If you had not brought these tidings, you would never have gone hence alive." When the brothers entered the hall, it was dark. Torstein groped his way forward, but suddenly he recoiled, "here is something wet!" he said. The mother answered, "It has dripped from the cloak of Ingemund; I presume it rains." Torstein cried, "No; it is slippery like blood. Light the candles!" They did so. There sat Ingemund in the high seat, dead. The lance still pierced his body. Jakul was first to break the silence. "It is awful to know that such a man as father is killed by that rascal; let us go and stab him." But Torstein answered, "You do not know our father, if you have any doubt that he has warned the wretch. Where is the servant who followed father?" They said he was not at home. "Then neither is Rolleif at home," answered Torstein; "but that must be our comfort that there was a great difference between our father and Rolleif, and that will be to his benefit before *Him* who has created the sun and the whole world, whoever that is." But Jakul was so furious that they could scarcely restrain him. Ingemund was laid in his own boat, and there was made a mound over him. But when the sad tidings came to Ingemund's friend, Eyvind, he said to his foster-son: "Go and tell my friend Gant what I am doing;" and at the same moment he drew his sword, threw himself on its point, and died. When Gant heard of this he said, "When such a man leaves us it is best to keep his company," and with these words he stabbed himself with his sword.

The same devotedness as to friends, our ancestor showed also toward his chief. "Having chosen his chief, he forgets himself in him, assigns to him his own glory, serves him to the death." Tacitus says: "He is infamous as long as he lives who returns from the field of battle without

his chief." It was on this voluntary subordination that feudal society was based. Men in this race can accept a superior; can be capable of devotion and respect. "Old as I am," says one of their old poets, "I will not budge hence. I mean to die by my lord's side, near this man I have loved." In the saga of Rolf Krake, as it is told by the Danish historian Saxo Grammaticus, Bodvar Bjarke, says to his Danish champion, Hjalte, when they fight their last fight: "Let us, while the blood still runs warm through our veins, try to die like honest men. I will sink down at the head of my lord; thou, Hjalte, lie down at his feet. It is nothing that ravens and eagles will peck our corpses, when we fall as bold and valiant warriors on the battle field beside our king." To follow their chosen chieftain and die for his sake was the most glorious life they knew. This view of life saturates their whole religion. God Odin would not receive in his abode of Valhalla other than those who had sunk down with wounds on their breast, and beyond the grave they live the same wild life again. They were to meet with their friends and chiefs, and fight at their side, just as here on earth. The Greek heathen put all weight upon this life, and urged the enjoyment and happiness of earth. But the Scandinavian heathen raised the life of man from the dead, and let it grow still stronger and greater on the other side of the tomb. To him death was only the entrance gate to a more glorious life than the present, and, therefore, they could die singing, could laugh at their wounds; mingle in the bloodiest fight with cold contempt of injuries and death. Their harshest enemies, the Romans, stood in wondering reverence before that peculiar trait of character, and the Latin poet, Lucan, sings of these barbarians: "Where we see only pale shadows through the foggy sky there the spirit builds before your eyes a new hall. If we may reckon after your songs, death only divides the stream of life, which in the next world swells with new power through every limb. Question the people who live in the north; are they in terror in regard to this matter? They have got rid of the worst fear on earth, the fear of death. They have heroic courage; they are the conquerors of death; they deem it paltry to chaffer about a life they shall regain." And this idea of the warrior's life under the standard of a glorious chieftain as the most desirable life of man was not extinguished by Christianity. Rather obtained nobler aims and stronger vitality. Jesus Christ was made the most powerful chieftain that ever lived—greater than both Odin and Thor—but carrying on the same fight as they, the fight against

the evil spirits, the Jotuns, Satan and his angels. He broke down the walls of death and hell, and rose the glorious victor on the third day, and his faithful followers we shall be, suffering and fighting under His banner, dying with Him in order to be raised with Him. It was the same train of ideas as in the heathen days, only changed to a Christian foundation, with Christian names. That our ancestors preferred to look at Jesus Christ as the valiant hero we may see from the poems of Cædmon, the oldest religious poems we have in any northern tongue. Cædmon lived in Northumberland, in the last part of the seventh century. When he sings about the death of Christ on the cross, it is not the suffering Christ, dragged about the streets of Jerusalem to Golgotha, powerless, bleeding, nearly sinking. No; it is Christ as a young and vigorous hero, who voluntarily ascends in order to liberate us. He sings thus; it is the holy cross itself which is speaking: "The young hero, God Almighty, bold and valiant, girded himself and ascended the high gallows courageously before many eyes, because he would unbind the chains of the world." And under the same aspect of Vikings who are on the warpath they looked upon the apostles. In an old poem of Andreas the apostles are described in the following manner: "Once in olden times there lived twelve glorious champions, the thanes of the Lord. When they struck their helmets they never grew tired. They were famous men, bold chieftains, courageous in warfare when hand and shield fought for the Lord on the battlefield." Nicodemus and Joseph of Arimathea are called "the heroes of Hild;" that is, the goddess of battle. Abraham and Lot roam about as vikings, taking land where the country seems to be most pleasant; Moses is the famous chieftain "who leads out the Hebrew warriors; their ramblings; their encounter with Pharaoh are described as one of their heathen bards would describe a war expedition of the old vikings. Thus Cædmon writes: "They encamped, and the tired warriors threw themselves into the grass. The helpers in the kitchen brought them food, and the men recovered their strength. They pitched their tents on the hill slopes, while the war-bugles sounded; it was the fourth camp. Round the Red Sea rested the shield bearers." Then Pharaoh comes persecuting them. "Look, how it shines, yonder by the forest! Banners wave, people march, the spears are sharpened, the shields twinkle, war is over our heads, trumpets sound. The coarse, voracious birds of battle, the black ravens, have chosen their field and cry for corpses; wolves howl their ugly evening song; they expect battle-

food. The breath of death blew wildly over the people, and they were stopped." So the old poet describes how the Egyptians perish: "The folk were affrighted; the dread of the flood seized on their sad souls; with a roaring came the ocean; it bellowed death, it foamed gore, and the water spouted blood on the mountain sides. The waves filled with weapons, with screams, all wrapped in fogs of death—the Egyptians rushed round, fled trembling from fear and anguish; but against them, like a cloud, rose the fell rollings of the waves; nobody was saved; from behind fate closed the gates with the billows; where roads once lay, sea raged. The air was mixed with smell of corpses; the breakers burst and rolled and killed in their embrace. No one was spared; not a single one of the numberless thanes returned with the sad tidings to the castle to tell their wives about the fall of their chiefs."

This description reminds us of the wild war songs which the Scandinavian vikings sang three hundred years later, when they ravaged the coasts of Ireland and England.

"Come and weave, come and weave
The texture of battle;
Of entrails of man
Is taken the warp,
With the skulls of man
It is strongly stretched out.

Bloody spears
Shall become the shuttles,
The beams are steel,
The reeds are arrows;
Make thus with the sword
The web of victory tight."

Now we may understand why Bishop Ulfila, the first translator of the Bible into the Gothic language, did not dare to include the Books of the Kings, because he feared that his countrymen would become too excited and too eager for war. Now we may understand why the beautiful

and characteristic story of Saint Christopher has grown among his race—the giant who, strong himself, would serve the strongest, and first applied to the emperor, but, discovering that he feared the devil, went to him, and, seeing that the devil was scared by the cross, went to the master of the cross and served him humbly and patiently till his death. It is the faithfulness to the chosen chieftain which emerges in this legend, too; and they take with them into Christianity all the heathen terms and names, so that they dare call Christ the “Frey of the World,” the loving Balder, and the “King of Victory.”

This swelling defiance and power, this endless desire for becoming independent and rulers, which is characteristic of our forefathers, has its strongest poetic expression in the picture of Satan, Cædmon's masterpiece. He puts the following words into the mouth of Satan: “Why shall I for his favor serve, bend to him in such vassalage? I may be a god like him. Stand by me, strong companions, who will not fail me in the strife. Heroes, stern of mood, they have chosen me for chief; renowned warriors! With such may one devise counsel, with such capture his adherents; they are my zealous friends, faithful in their thoughts. I may be their chieftain, sway in this realm; thus to me it seemeth not right, that I in aught need cringe to God for any good; I will no longer be his vassal.” He is overcome, but not subdued. He does not repent. He is cast into the place “where torment they suffer, burning heat in the midst of hell, fire and broad flames.” At first he is astonished; he despairs, but it is a hero's despair. Proud he looks around: “Is this the place where my Lord imprisons me? It is most unlike that war that we ever knew, high in heaven's kingdom, which my master bestowed on me. Oh, had I power of my hands and might one season be without—be one winter's space—then with this host I But around me lie iron bands; presseth this cord of chain. I am powerless! Me have so hard the clamps of hell so firmly grasped.”

In a poem, “Christ and Satan,” he depicts Satan in hell, lamenting, “Never with my hands I heaven reach, never with my eyes I upward see, never with my ears I hear the sweet tunes from the trumpets of the angels, never in all eternity—never! never!” “As there is nothing to be done against God, it is his new creature man he must attack. Vengeance is the only thing left him, and if the conquered can enjoy this, he will find himself happy; he will sleep softly even under his chains.”

Beside this old poet Milton grows pale. But they are related to each other, and they have had their originals from the same race—Cædmon in the wild obstinate vikings of the north, Milton in the sturdy Puritans. . . .

What a singular people those old ancestors were! What a natural power! What an imagination! What desire for adventure! What intense feelings! What a childlike mind! As the French king Chlodvig listened to the story of the suffering Christ he exclaimed, "If I had only been there with my Franks!" How strange to see them place their happiness in battle, their beauty in death! Is there any people—Hindoo, Persian, Greek or Gallic—which has formed such a tragic conception of life? Is there any which has peopled its infantile mind with such gloomy dreams? Is there any which has banished from its dreams the sweetness of enjoyment and the softness of pleasure? Endeavors, tenacious and mournful endeavors—such was their chosen condition. Strife for strife's sake—such was their pleasure. "When we see traveling English people nowadays," says Carlyle, "we know the race." "To climb all the mountain tops where nobody else has been, to risk their lives in crawling over precipices, to vie with each other in walking, in rowing, in swimming—yes, in eating, too,—that is an inheritance from their ancestors, the race of bodily strength, of tenacious will and defiance, of contempt of death."

There is one thing more that should be mentioned in this connection, and that is their love of music and song. The bard must never fail, either under the banner of the king, in the battle or at the table in the hall, when the wine and mead warmed their blood, the harp went round, and they sang of the wild noise of war and of faithful woman's love. The bard was a dear guest. Where he went the gates flung open to him, he was placed in the high seat, and purple cloaks and golden chains were presented to him. Before the battle of Sticklastad, King Olof asked the bard Tormod to awake the sleeping camp by an old war-song, and in the battle of Hastings the bard Toillifer rode before the army of William the Conqueror, sang and threw the first lance toward the enemy. At the time of Charles the Great a law existed in one of his domains "that the man who wounded a harpplayer in his hand should pay one-fourth more in fine than if he had hurt another man." The bard was a teacher of religion, of history and of all the sciences. "In King Edgar's time,"

says an old historian, "you heard music, song and dance from the monasteries till midnight." This taste for music and poetry gives reconciliation to the drinking parties; it breathes spirit into the rough and brutish talk. And we may proudly say that a society where woman is respected, where marriage is holy, which is founded on faithfulness and truth, on devotedness to what is held dear, is a society fit for development, a society destined to have a mission in this world.—[*From a lecture by Kristofer Janson.*]

CHAPTER II.

A GLANCE AT THE HISTORY OF SWEDEN.

BY DR. VICTOR NILSSON.

There are, in the lives of almost every man and woman of alien birth, some moment or crisis in which consolation and strength are found in the consciousness of racial characteristics. You feel that this you must do, or that you cannot do because of the blood or the very backbone of your racial character. There can be no race that a man or woman may be more proud of belonging to than the Swedish, the oldest and most unmixed race in Europe. Other nations have, through their men of learning, striven to establish the fact that they are of mixed blood, attempts which the Swedes have watched with equanimity, failing to comprehend the hypothetical superiority of the mixed races.

The Swedes of old, very late, realized the necessity of writing chronicles or reviews of historic events. Thus the names of heroes and kings of the remote past are helplessly forgotten, and also the history of the earliest religion and institutions. But mother earth has carefully preserved most of what has been deposited in her bosom, and has repaid diligent research with trustworthy and irrefutable accounts of the age and various degrees of civilization of the race which inhabited Sweden in prehistoric times. Thus it has been proved that Sweden, like most other countries, has had a Stone Age, a Bronze Age and an Iron Age, each of these quite uniquely and highly developed. But the graves from the remotest times, through all successive periods, prove by the form of the skulls of those buried in them that Sweden, through all ages, has been inhabited by the same dolichocephalic, or long-skulled race, which constitutes the overwhelming majority of her people today.

The southernmost province of Sweden is called Scania, or earlier, Scandza. It is in soil the richest of all lands in the north of Europe, while its climate is especially mild for a country so near the Arctic pole.

Already in the Stone Age Scania, for centuries a realm by itself, was more densely populated than any other part of the country; in fact the whole of the Scandinavian peninsula was peopled and settled by its stock, also owing its very name to it. But Scania, known to antiquity as an island north of the Teuton sea, had a much greater mission, the nature of which has but slowly dawned upon the world. "In the North there is a great ocean, and in this ocean there is a large island called Scandza, out of whose loins our race burst forth like a swarm of bees and spread over Europe." These words were put on parchment early in the sixth century by the Gothic historian Jordanes, and inspired by the popular traditions of a Teutonic migration from the North. Jordanes says that these traditions existed among the East and West Goths, the Longobardians, Gepidae, Burgundians, Herulians, Franks, Saxons, Swabians, and Alemanni. "The island of Scandza," says Jordanes, "has been *officina gentium, vagina nationum*—the source of races, the mother of nations." Some scientists have diligently tried to disprove the truth of these statements, but not successfully. The researches of modern archæology and philology all go to establish the correctness of the statements made by Jordanes. Archæology has proved that the people possessing the southernmost parts of Sweden during the Stone Age and from there gradually spreading over the entire peninsula, named Scandinavia, after this "island" of Scandza, were of an ancient branch of the Indo-European race. Philology has proved that the Scandinavian peoples of this remote period were not separated as to language from the rest of the Teutonic stock. From these proofs we gather that it was one or several tribes of the Indo-European race, that settled in Scania, from which issued the differentiated tribes of Teutons native to its soil. That the Danish isles and the northwestern coast of Germany were early made parts of this process of race differentiation, has been established by historic research.

The first information of the religion practiced by the inhabitants of Sweden, or Scandinavia at large, is given by Prokopios, a Byzantine author and a contemporary of Jordanes and the emperor Justinian. Prokopios says that the ancient Swedes worshipped many gods and spirits of the sky, air, earth, sea, and also some who were supposed to dwell in springs and rivers. Offerings were constantly made, the chief ones being of human beings, for which the first prisoner made in war was destined. This sacrifice was made to "Mars," who was the highest

god. The Scandinavian war-god corresponding to the Mars of classical mythology was Tyr. Odin, originally the ruler of the wind, became the highest god during the Viking Age. Odin is an aristocratic god, the god of the select few, whose cult succeeded that of Tyr, as the cult of the latter had succeeded the one of Thor, the thunderer, as the highest among the gods. The idea of a supreme God was unknown until the contact with Christianity, or at least not common. Thor, the peasant god, is probably the oldest of the deities of Teutonic mythology, the representative of stern power and law-bound order. In Sweden, Thor was the most popular god, to judge from the great number of ancient Swedish proper names of which his own forms a part. Besides Thor, Odin and Frey (the sun god), were the most honored. All the other gods and goddesses mentioned in old Icelandic literature were probably known, but few of them much worshiped in Sweden.

The most important among the chieftains of Sweden was, from time immemorial, the king of Upsala by the Fyris river, in the central part of the country. He conducted the sacrifices and temple service at Upsala, the oldest and most celebrated place of heathen worship in the Teutonic North. The founder of the dynasty, which was of Scanian origin, was Yngve, who is said to have built the great temple at Upsala, moving thither the capital from the older Sigtuna (both in the province of Upland). The Herulians appear to have been forced from their homes in the south of Scania, and the Danish isles by the Danes, who were originally of a north-Scanian tribe, while the Burgundians migrated south from the island of Borgholm or Burgundarholm. The Goths originally lived in the southeast portion of Sweden and the island of Gothland, and appear to have sought new homes on the continent in the third century after Christ. They were joined by the Gepidae who had been their neighbors; also the Herulians became associated with them. As to the Herulians, a migration back to their original home in Sweden took place in historic times, their new settlements being in the province of Bleking and the southern part of Småland. This Herulian district, for many centuries having their own laws, customs and traditions, was known under the name of Varend.

The old English poem of "Beowulf," the earliest epos in a Teutonic dialect, contains a good deal about the Sweden of old. The mythic hero of the poem Beowulf, is of the princely house of the Geats (Gauts or Goths), of southern Sweden, while the scene of action is partly in this

region, Gautland, partly in the Danish realm. Much is told of the wars between Gauts and Sviar, the Swedes of central Sweden, and the poem renders the service of a firm chronological support to facts gathered from other sources as to the names and reigns of early Swedish kings. Huggleik, king of the Gauts, and his contemporary, king Ottar of the Swedes, both play prominent parts in the epos. The former died in the year of 515 A. D., in battle against Frisians and Franks. From Beowulf one understands how nearly related were the royal houses of the Swedes and Gauts which for centuries fought for the throne of Sweden and the supremacy of the realm that rose as a unit out of the lands and provinces over which they ruled.

A century or two after Jordanes wrote his history of the Goths, naming Sweden or Scania as the mother of Teutonic nations, a new phenomenon began to be observed which most forcibly gave evidence of the world-conquering instincts of the Scandinavian peoples. This phenomenon has been called the Viking Age. For centuries the inhabitants of the Scandinavian North, through their southern kinsmen, had been in contact with continental culture. But now, towards the close of the eighth century, they came out to see for themselves, to make themselves a place in a wider and richer world, or to bring home from there what they most desired of beauty, riches and culture. They were not delicate as to means. Violence with them was as natural as their freedom of individuality was indispensable. Yet they were to play a most important part in the cultural development of Europe, furnishing her with institutions of imperishable iron and gradually changing the darkness of the Middle Ages into an era of chivalry, in spirit and in deed.

To Norwegians and Danes fell the lot of creating dominions in France, the British Isles and Sicily, while to the Swedes was given the mission to found the Russian empire. And this was no self-imposed task, for according to the Russian historian Nestor, the Slavs themselves sent for Swedish or Variag princes to establish among them the government of that vast northern domain. This was in the year of 862. Three brothers, Rurik, Sineus and Truvor, or Hrörekr, Signjotr and Tryggve (as were their real Swedish names), took the whole population of their native district of Rus or Roslagen (the coast of Upland), with them, and founded in Russia the principalities of Novgorod, Bielo-Jesero and Isborsk, respectively. Rurik, at the early death of his younger brothers, becoming sole lord of the new empire. For two hundred years

after Rurik, all the leading men in Russian history carry Swedish names, and all the czars of Russia were the descendants of Rurik up to the year of 1598. The early czars paid tribute, or scat, to the Swedish king at Upsala, even Jaroslav, the Charlemagne of Russia in 1019 giving assurance that it would be paid regularly. Ingiald, a descendant of Yngve, is said to have joined all Sweden into one realm under the supremacy of the Upsala kings. Of him says the Icelandic historian Snorri Sturlason of the Middle Ages: "It was a common saying that King Ingiald had killed twelve kings and deceived them all under the pretence of peace; therefore he was called Ingiald Illrade (the evil adviser)." King Ingiald must have ruled during the latter half of the seventh century.

Before the year 1060, Sweden was an Old-Teutonic state, certainly of a later form and larger compass than the earliest of such, but with its democracy of free men and its elective kingdom preserved. The older Sweden, such as it had existed at least since the days of Ingiald Illrade, was in regard to its constitution a rudimentary union of states. The realm had come into existence through the cunning and violence of the king of the Swedes, or Sviar in a limited sense, who made away with the kings of the respective lands, making their communities pay homage to him. No change in the interior affairs of the different lands was thereby effected; they lost their outward political independence, but remained mutually on terms of perfect equality. They were united only through the king who was the only centre of the union government. On this historic basis the Swedish realm was built and rested firmly until the commencement of the Middle Ages.

The gospel of Christ was first preached in Sweden in the year of 830 by Ansgar, a learned and saintly monk, sent there by Emperor Louis the Pious. But it took the Roman church three more centuries before it had firmly established itself in Sweden as the state religion of the country. The Scandinavian countries were among the last to join, and the first to leave Catholicism. The first centuries of the Middle Ages were one continuous process of regeneration, the Swedish people being carried into the European circle of cultural development and made a communicant of Christianity. With the commencement of the thirteenth century, Sweden comes out of this process of regeneration as a mediæval state, in aspect entirely different from that of her past. The democratic equality among free men has turned into an aristocracy, with aristocratic institutions, the hereditary kingdom into an elective, or, at least, into

one close upon turning into an elective, while the provincial particularism and independence have given way to the constitution of a centralized, monopolistic state.

The kings of Sweden were, up to the time of Ansgar's missionary visits, of the old royal line, supposed to be the descendants of the gods. King Olof Skötkonung, who died in 1021, was the first Swedish monarch to be converted to the religion of Christ. With his son, King Emund, who died in the year 1060, the old royal line became extinct. For the next two hundred years the throne of Sweden was occupied by the representatives of two interchanging dynasties, one with its stronghold in heathen conservative Svealand, but slowly converted to Christian faith, the other with its chief following in earlier Christianized Gothaland. The most remarkable of these was Eric IX or St. Eric, who was the first to arrange for a crusade with object of converting the heathen inhabitants of Finland. King Eric became the patron saint of Sweden. The royal line of St. Eric became extinct with his great grandson, Eric XI, in 1250, and to the throne now succeeded the Folkung dynasty, a race of stern law-givers and indulgent princes, much given to strife between its own members. The founder of the dynasty was the uncrowned ruler of the country, Birger Jarl (jarl meaning chancellor of the realm), the father of King Valdemar. Birger fortified Stockholm and made it the capital of the kingdom and completed the Christianizing conquest of Finland. His mission as a law-giver was completed by his second son of the purple, Magnus, who had dethroned the weakling Valdemar, and by his great-grandson, King Magnus Birgersson. The latter was, at the height of his power, one of the mightiest monarchs of Europe. Having inherited the throne of Norway from his mother's side and through purchase obtained the provinces of Scania and Bleking from Denmark, he had under his rule the entire Scandinavian peninsula and Finland, a realm extending from the sound of Elsinore to the Polar sea, and from the river Neva to the frozen seas west of Greenland and Iceland. To this period belongs one of the most remarkable and renowned of Swedish women, St. Birgitta, a religious mystic and poetico-political genius. Birgitta filled eight large volumes with her religious revelations; preached in person against the wickedness of the Swedish court and the papal establishment, and protested against the vices of popes and priests. She died in Rome in 1373, after a pilgrimage to Jerusalem, seeing the two great ambitions of her life fulfilled—the pope returning to Rome,

from Avignon, and her creation, the order of St. Salvator, sanctioned by that potentate. Birgitta was canonized by the pope in 1391.

The next great name in Swedish history is also that of a woman, Queen Margaret, the Semiramis of the North, the daughter and heir of King Valdemar of Denmark and the consort of King Håkon of Norway, a son of King Magnus Birgersson of Sweden-Norway. When her only son and her husband both died and the throne of Sweden was also offered her, Margaret became ruler of the three Scandinavian countries and Finland. Queen Margaret was a political genius of great foresight. Anxious to place the dynasty of the united North firmly within her line of descent, she selected her sister's grandson, Eric, duke of Pomerania, to be her successor. Eric was proclaimed king in all three countries, and at his coronation in the Swedish town of Kalmar, in 1397, the outline of an Act of Union was drawn, which was meant to unite the three Scandinavian kingdoms forever under one rule. Each country was to preserve its constitution, laws and traditions unmolested, but were to support each other in times of war. This Act of Union, the pet idea of Margaret, was never carried into effect according to legal forms. The queen herself, and still more her successors, spoilt it entirely by partiality to Denmark. Queen Margaret died in 1412 and was as before in name, now also in fact, succeeded by King Eric, a cultured and well meaning prince but lacking in superior statesmanship. A score of his reign had scarcely passed, when in Sweden the movement for separation from Denmark-Norway had waxed strong. For most of a hundred years yet, the union stood in name, but hardly in anything else. Sweden was ruled by a line of uncrowned kings who developed the spirit of patriotism and individuality in her people that would brook no union with a foreign nation, not even with one kindred in blood.

The memory of Engelbrekt Engelbrektsson is one of the most honored and beloved in Swedish history. Engelbrekt waged the first battle against the oppression which foreign intrigues had brought upon his country and saved from the peril of slavery the ancient freedom and independence of the Swedish people. A small mine owner of Dalecarlia, of noble birth, he felt compassion for the misery of the people, who suffered greatly through the avidity and cruelty of foreign, mostly Danish or German bailiffs, enstalled by King Eric. When complaints to the court were of no avail and the aristocracy of Sweden, bound together in class and family interests with that of Denmark, was found unwilling

to help, Engelbrekt gathered the sturdy population of Dalecarlia in insurrection against the foreign masters. From castle to castle, from town to town went Engelbrekt with his Dalecarlians, ousting the bailiffs. The whole of the country woke up to embrace the gospel of liberty, even the nobles joining the patriotic forces. At a meeting of the four estates—noblemen, ecclesiastics, burghers and yeomen—in Arboga, Engelbrekt was made regent of the realm. He died in 1436, two years only after his first appearance on the stage of history, killed by the son of a nobleman who had been his personal enemy. The champion of patriotism, after the death of Engelbrekt, was Karl Knutsson; but this man of noble birth conceived the idea of becoming king of Sweden, something very difficult to realize with the strong Danish sympathies yet prevailing among the very aristocracy to which he himself belonged. As Karl VIII, he succeeded the dethroned Eric, but, although dying in the purple, was broken in spirit. He was elected king of Norway also, in 1449, after the brief reign of King Christopher, a nephew of King Eric, but in the following year lost this kingdom to Christian of Oldenburg, the founder of a new dynasty in Denmark.

After the death of King Karl, Sten Sture was chosen regent of Sweden at the riksdag or parliament of Arboga, in 1471. For more than half a century Sweden was governed by the uncrowned kings of the Sture families, a few years of acknowledged union with Denmark excepted. These regents had not any republican ideals in mind, nor were they secretly coveting the crown. Their ambition was simply to uphold a strong and firm national government, in the broadly democratic spirit of Engelbrekt. This policy gained much strength through the high esteem in which the regents were held. Yet their position was made difficult through the envy and suspicions of the aristocracy and the never-ceasing attacks made by King Christian, and his lineal descendants and successors, Kings John and Christian II. At his death, in 1503, Lord Sten was succeeded by Svante Sture, of a younger branch of the same family. Lord Sten was of a sagacious, diplomatic mind, Lord Svante was high-strung and passionate of nature, but their patriotism was of the same unadulterated kind, and likewise their energy of the same cast-iron firmness. Lord Svante died in 1512 and was succeeded as regent by his son, Sten Sture, the Younger, a youth of barely nineteen. Knighted when only five years old, he early distinguished himself as a warrior, winning fame for his chivalrous spirit and

noble character, and like his predecessors becoming the idol of the people. And he deserved their idolatry. More resembling his grandfather, who was a follower and friend of Engelbrekt, than his sterner predecessors, in the sweetness of his disposition, he was as great a warrior as his father, joining with his prowess the sagacity and power of self-control of the elder Lord Sten. When a mere youth, he was made regent of a country in war, distress and peril. He was called away when only twenty-seven, leaving behind the memory of not one evil or questionable deed to soil the glory of his fair name, although continually placed in trying and dangerous positions of strife, rivalry, envy and rebellion. The young Lord Sten had a tender heart for the lowly and suffering, never fearing to wring their rights from the oppressors, whosoever they were. He took great interest in the pursuits of peace, during the intervals allowed by his successful exploits in war. In spite of the plague and other contagious diseases, which, with the destruction of war ravaged the country, he left it in better condition than he received it. In many ways more farseeing than his contemporaries, the name of Sten Sture the Younger will live on for centuries as one of the most beloved in Swedish history.

Lord Sten fallen, Christian II of Denmark triumphed for a few short years. He promised the Swedish nobles and prelates peace and forgiveness, but had all their leaders suddenly seized and accused of treason. On November 8, 1520, in an open square in Stockholm, they were beheaded under his very eyes, this bloody catastrophe being called the Carnage of Stockholm. But a fugitive from Danish captivity, the man had already taken up his mission who was to free Sweden from foreign oppression and cause the regeneration of the nation politically, economically and religiously. This "God's wonderman" was Gustavus Vasa.

Gustavus Ericsson Vasa belonged to a noble family of Unionist sympathies. But the Vasa family, which prided itself in being the descendants of St. Eric and his line and of St. Birgitta and the Folkungs, had joined the cause of the patriots during the reigns of the Stures. Gustavus Vasa was born May 12, 1496, at Lindholmen in Upland, as the son of a counselor of state and a step-sister of Sten Sture the Younger's consort. He was educated at the courts of the Stures and as a youth distinguished himself in the fights against the Danes. In 1518 he was carried off to Denmark by King Christian who broke truce and

made the hostages his prisoners. He escaped from his prison and after some months' delay in Lubeck, he arrived in Sweden just in time to learn the news of the Carnage of Stockholm, in which his father was beheaded, and how his mother and aunt had been made Danish prisoners. The life of Gustavus Vasa reads like a hero saga, and its most adventurous chapters deal with his sojourn in Dalecarlia, where he went in disguise, but returned at the head of a peasant army. The story of Engelbrekt was repeated. The Danes were driven from the country which now hailed the young hero as king. Gustavus Vasa was chosen king in June, 1523, and on Midsummer Day made his triumphal entry into his capital. The reign of Gustavus I was as long as it was remarkable. When it ended with his death, September 29, 1560, he left the country he had found in the hands of the enemy and under the ban of the Catholic church, free, rejuvenated, made Protestant and with the bulk of landed estates taken from the church of Rome to enrich the government. Gustavus was a powerful and sagacious ruler. His government was often hardly pressed by enemies from without and within; the proud and avaricious city of Lubeck, his former ally; the crafty Catholic prelates; the good but stubborn and unruly Dalecarlians; the wild and rebellious people of the province of Småland. But Gustavus became the conqueror of them all and went down in history as one of the most remarkable rulers the world has ever known.

The immediate successors of Gustavus were his sons and grandsons, the former more dilettanti on the throne, of strong artistic temperament, and, in their ways, erratic. His oldest son, Eric XIV, was dethroned by his younger brothers, John and Charles, after nine years full of cruel misdeeds and mistakes. King John III leaned toward Catholicism and his son Sigismund, who was of the Polish Jagello family, joined the Catholic church when made heir to the Polish throne. Sigismund succeeded his father as king of Sweden, but this country feared an alliance with a Catholic power. When Sigismund had to choose between his two realms, he decided on Poland, and his uncle, Charles IX, who had headed the revolt against him, became king of Sweden. King Charles was a stern ruler, whose Calvinistic tendencies made him unpopular with the new Lutheran church, while his unrelenting revenge, wrought on the highborn followers of King Sigismund, made him hateful to the aristocracy. King Charles was in love with the poor and lowly, in every possible way trying to better their condition. As a statesman

he was far-seeing, laying the foundations for an alliance with France that was to last for centuries, much to the benefit, politically and culturally, of the Swedish nation. When Charles IX died in 1611 he was succeeded by his elder son, Gustavus II Adolphus, and Sweden was now fast approaching the hour in which, through him, it was to fulfill its mission among the civilized nations, saving for the world the freedom of religious confession and the liberty of thought and conscience.

Gustavus Adolphus is the greatest figure of Swedish history, revered and beloved as one of the noblest of heroes, a genius in whom the qualities of the great statesman and warrior were blended with the faith of a man ready to sacrifice his life for the loftiest of causes—religious liberty. By his own triumphant deeds and through his school of discipline, which turned out men worthy to follow up his work, he was destined to bring his country up to the fulfillment of her mission in the history of human progress, and to open for her an era of glory and political grandeur which her limited resources made it impossible to prolong, but which was fruitful of results for her later cultural development. The secret of Sweden's success in solving the stupendous conflict between Catholicism and Protestantism, between reaction and progress, rested in the fact that this little nation was eminently fit and ready to wage a war for religious liberty. It had been more perfectly rejuvenated by the spirit of Protestantism than had, at the time, any other country. The medieval state, completed later in Sweden than on the continent, also gave way there sooner and more completely than elsewhere. The yeomanry, never fully suppressed, had preserved its old spirit of independence, fostered and guided by patriotic leaders of the nobility, with or without a crown. The population was often suffering, hungering, bleeding, but free, indomitable, and devoted to its once more hereditary kings of Swedish birth and to their new faith, which had made strong in them their old individuality of views and life.

When Gustavus Adolphus (born Dec. 9, 1594), ascended the throne, his country was in the greatest peril and distress and had many lessons to learn before entering the universal conflict of the Thirty Years' War. From his father Gustavus Adolphus had inherited wars with two deadly enemies, the Danes and the Poles. During the peace of two years with the former, the Russians had to be fought and conquered. It was in the several campaigns with the Poles that the Swedish king attained the mastery in warfare that was later to decide the fate of the Protes-

tantic world. He completed the supremacy over the Baltic provinces, which for centuries had been the goal of Swedish international politics. The Thirty Years' war was begun in 1618, but it was not until midsummer of 1630 that Gustavus Adolphus assumed the leadership over the Protestant forces, having refused to accept as long as the princes of Germany and Denmark had an ambition to do so. After they had all ignominiously failed, he came to the rescue of a cause which, but for his interference, would have been lost utterly. Two years was the duration of his victorious progress through Germany. With thirteen thousand men Gustavus Adolphus landed on the coast of Pomerania. What followed belongs to one of the most noted chapters of universal history. The unbroken chain of Swedish victories, the noble character of the king and the severe discipline upheld among his men, who began and ended their battles with prayers and hymns, astounded the world. The exalted nobility of Gustavus Adolphus appears all the more striking when contrasted with the faithlessness, vanity and cowardice of the contemporary Protestant princes, his victories all the more remarkable because the greatest warriors of the age. Tilly, Wallenstein and Pappenheim, were his adversaries. Gustavus Adolphus was received by the people of Germany as a liberator, and his memory is blessed by every thinking German who admits that the Swedes, Gustavus Adolphus and Axel Oxenstierna (his chancellor), completed the work which the Germans, Luther and Melancton, had begun.

Christine, the daughter and heir to the throne of Sweden, was six years old when she succeeded her father. Her armies stood scattered through foreign lands, surrounded by enemies and faithless allies. Her country was covered with glory, but in direst distress. The most remarkable aspect of her father's greatness now was to become apparent. Gustavus Adolphus had left behind men whom he had educated as statesmen and generals, capable of bringing his work to a successful end. First among the former was the state chancellor, Axel Oxenstierna, friend and adviser of the hero king. He managed to keep the Swedish allies together and to establish harmony and unity of action between the Swedish commanders, supplying funds to carry on the war and strengthening the government at home with his courage and his wisdom. Oxenstierna was a statesman of considerable power before the death of the king; after it he increased in grandeur to carry the burden of unlimited responsibility placed on his shoulders.

After the death of Gustavus Adolphus, the war in Germany lost more and more of its original aspect. The cause of Protestantism was dropped out of sight for political interests. The battles were, to a great extent, and sometimes altogether, fought by foreign troops; but Swedish were the generals and statesmen who led the operations of the armies and the diplomatic deliberations. The generals who, after some reverses, re-established the success of the Swedish arms, were John Banér and Lennart Torstensson, two of the greatest strategists in history.

The treaty of peace of Westphalia was signed in October, 1648. Sweden received, as a reward for her decisive and glorious part in the Thirty Years' war, the following possessions: West Pomerania, with the islands of Rugen and Usedom; the western part of East Pomerania, with the island of Wollin; the city of Wismar, with surrounding territory, and the bishoprics of Bremen and Verden. With these German possessions followed three votes at the German Diet.

Through these glorious conditions of peace, Sweden rose to the rank of one of the mightiest of European empires, which held the balance of power in Northern Europe. Her possessions made the Baltic almost an "inland sea of Sweden," and efforts were soon to be made by the king's nephew and Christine's successor, Charles X, and his son and grandson, Charles XI, and Charles XII, to make it completely so. Sweden exerted a beneficent influence throughout her large possessions, which, from a cultural point of view, can hardly be overestimated. Her methods of planting the seeds of culture, by establishing Swedish and German universities, and by abolishing serfdom in the conquered lands, are worthy of the highest respect. But with her new political grandeur Sweden acquired formidable enemies; she had not the resources to sustain or defend her great possessions, and the development of the mother country was for a time misdirected by dreams of vain glory. Queen Christine, the highly gifted and learned but unhappy and poorly balanced daughter of Gustavus Adolphus, after a reign of extravagance, resigned her throne to her cousin, and went into voluntary exile.

The house of the Palatinate-Zweibruecken, which with Charles X ascended the throne of Sweden, gave to this country two hero kings, who with their bloody wars won new glory and new possessions for their country. The attempts of Charles X to bring Poland and Denmark to utter destruction failed, but he won for Sweden the incomparable advantage of a natural frontier to the south and west, by wringing from

Denmark the southernmost provinces of the Scandinavian peninsula, Scania, Halland and Bleking. His son, Charles XI, planned and carried through with great sternness a restitution to the crown of an immensity of estates granted to the nobility by Gustavus Adolphus and Christine. The tragic hero saga of Charles XII is the property of all the world through the fame made for him by his own quixotic deeds of warfare and the book on his life written by Voltaire. Charles XI had established absolute monarchy. The Swedish people had been forced to accept absolute power as a salvation from an impending thralldom of oligarchy with which the aristocracy had menaced her. In Charles XII it saw to what a climax of abuse this power could attain, even in hands which were deemed righteous and free from stains. With Charles XII the political grandeur and the absolute monarchy of Sweden came to an end, although attempts to restore both were to be made. Ulrica Eleonora succeeded her brother, Charles XII, as the sovereign of Sweden, but soon abdicated in favor of her consort, Frederic, Prince of Hesse.

The real ruler of Sweden, during the first two decades of Frederic's reign, was Arvid Horn, one of the greatest of Swedish statesmen. His was not the work of building up the government of a strong and influential nation, like that of Oxenstierna, nor were his their grand, far-reaching views. But his mission was to raise from the dust his bleeding, down-trodden country, and to reinstate her in the honor and respect, not only of herself, but of the world. Count Arvid Bernhard Horn was an opportunist, but one of the noblest kind, who by means of peace found the only way in which to protect and further the financial and cultural development of Sweden. The new form of government introduced by Horn and others, was that of an aristocratic republic. The rights of the monarch, reduced in 1719, were still further reduced in 1720. He had two votes in the state council and the deciding vote in deadlock, but the government was in the hands of the state council and the riksdag. The latter decided all questions of taxes and legislation, and settled issues of peace and war. The power of the higher nobility was forever crushed by the loss of their immense possessions.

King Frederic died 1751 and was succeeded by Adolphus Frederic, Prince of Holstein-Gottorp, on his mother's side a descendant of the house of Vasa. He was a good-natured and gentle man. He was not averse to an increased royal authority, but was not energetic enough to exert a controlling influence or to push his claim. His consort was the

ambitious and brilliantly gifted Louise Ulrica, the sister of Frederic the Great of Prussia. She tried to inspire the king to action. Continually occupied by ambitious schemes, she spoiled them herself through lack of caution and stability. Adolphus Frederic died suddenly in 1771 and was succeeded by his eldest son, Gustavus III. Gustavus was to put an end to the party strife that had torn the "Period of Liberty," as the era has been called. His own reign belongs properly to it, for he reaped the benefit of the seed it had been sowing. The Period of Liberty, with all its faults, prime of which had been a weak and vacillating foreign policy, made an important chain in the cultural and political development of Sweden. Its forms of government made necessary a varied and active part in public affairs, educating all classes of officials to a high degree of efficiency, and the people itself to self-government. The riksdag, through parliamentary activity and importance, developed an authority which, although too composite to govern itself, was enabled to act as a shield of steel against all abuse of the executive power. The national life never gathered a richer harvest of men of genius who worked for the progress of their country and for that of the world. The heroism of the Swedish people during the preceding period of suffering and distress bore fruit in men like Emanuel Swedenborg, the inventor, naturalist, philosopher and founder of a new religion; Charles Linnæus, the founder of modern botany; Andrew Celsius, Junior, the inventor of the centigrade thermometer; John Alströmer, the pioneer of industry; John Ihre, the able philologist, and Olof von Dalin, the poet, humorist and, with Sven Lagerbring, the first modern historian of Sweden. The Period of Liberty was the golden era of Swedish science, the latter for the first time attaining universal fame and importance.

Gustavus III, with his brilliant endowment, one of the most illustrious and, in spite of his glaring faults, one of the most beloved of Swedish monarchs, was the first king since Charles XII who was a native of Sweden. For this very reason, and because of his amiable and charming disposition, he had won for himself the sympathy of the people even before his succession to the throne. This nephew of Frederic the Great of Prussia had inherited the genius, ambition and pride of his gifted mother, all enlarged and intensified, and the gentleness and the good-nature of his father. He was in every particular a child of his time,

and "every inch a king." Gustavus III was intensely interested in literature and art, and a writer of considerable ability, composing dramatic works of French pattern but with patriotic Swedish subjects. Among the poets whom he encouraged were Kellgren, Creutz, Gyllenborg, Oxenstierna, Adlerbeth, the creators of the classical school of Swedish poetry and drama, influenced by the contemporary French writers. Above them all towers Carl Michael Bellman, who, with his composite and rich endowment, became the first great national poet, and of an originality as remarkable as that of any genius in the literature of the world. The humor introduced into Swedish literature through the contact with the songs of the Edda, in Bellman reached its perfection, while his poetry in exquisite and triumphant grace of form outrivals that of his classical contemporaries. His poems were almost all produced under the inspiration of the moment, even if later remodeled, and sung by the lute to melodies of the day, or of his own composition. Through two successive coups in the riksdag, the first made in 1772, the other one in 1789, Gustavus secured almost absolute monarchial power. But he was not long destined to enjoy it, for he fell before the bullet of an assassin, Jacob John Anckarström, one of the heads of a conspiracy among the nobles. This took place at a masked ball at the Royal Opera at Stockholm, March 16, 1792, the king expiring ten days later.

Gustavus IV Adolphus was a boy of thirteen when his father died, his uncle, Prince Charles, being regent until he became of age. The reign of this fourth Gustavus was as unhappy for Sweden as had been the one of Charles XII, whom the poorly gifted young king tried to imitate. Through the last unfortunate war with Russia during Charles XII Sweden had lost the Baltic provinces. Now she was to lose Finland in the same way. The loss was crushing. Finland, since time immemorial in intimate relations with Sweden, from which she had received a portion of her population, had for six hundred years with her mother country formed integral parts of the realm. Sweden had given to Finland her religion, constitution, laws, privileges and culture, and in return received her fidelity and a host of patriotic men, eminent in the affairs of war and peace. Together the Swedes and Finns had fought on the battlefields of Europe for the political grandeur of their country and the religious liberty of the world. United to Russia, Finland for some ninety years preserved her institutions and privileges unmolested, and up to date has enjoyed a peaceful development greater perhaps than

would have been her share under Swedish rule. But the last decade and more has been replete with humiliation and crimes, politically, for poor Finland, now apparently doomed to be deprived of her autonomy and made one with Russia. Finland lost, Sweden proper was in great danger. Only a revolution could save the country. The republican-minded aristocrats were to bring it about. A conspiracy among them was formed, George Adlersparre and C. H. Anckarsvärd being the leaders. The army, siding with the revolutionists, the king was made captive and forced to abdicate and leave the country. This happened March 13, 1809, peace being made with Russia at Fredericshamn, September 17th of that year. The exiled king died in St. Gallen in 1837. The loss and suffering were almost as great as at the death of Charles XII, but the era of democracy, peace and prosperity so much closer at hand. It was the spirit of aristocratic republicanism which caused the timely downfall of absolute monarchy, but it was in its turn destined to fall before the spirit of democracy and constitutional government.

When he succeeded his nephew Charles XIII was an aged man, and died in February, 1818; but his short reign was remarkable in several respects. He signed a new constitution formulated in the riksdag of 1809. Without male issue, Prince Christian August of Augustenborg was made heir to the throne. When this prince died quite suddenly, in 1810, Jean Baptiste Jules Bernadotte, one of the generals of the great Napoleon, was selected to become heir and successor of the last king of the Vasa line; a selfmade man to occupy one of the oldest thrones of Europe.

Prince Charles Bernadotte, as he was generally called, or Prince Charles Johann, received the reins of government from the aged monarch and from the very beginning handled them with skill and wisdom, being statesman and warrior in one. He took as Sweden's representative a leading part in the war against Napoleon that was to bring about the downfall of the French emperor, commanding, as did Prince Charles, the Northern armies of the allies, and winning the battles of Grossbeeren, Dennewitz and Leipzig, in 1813, Napoleon and his armies were defeated and pursued by the allies. The closing grand event of the reign of Charles XIII was the acquisition of Norway in the form of a union with Sweden as a perfectly independent state but with a common king and foreign policy. This task was skillfully accomplished by Prince Charles.

In 1818 began in Sweden, with Charles XIV, the rule of the house of Bernadotte which, yet unbroken, has brought the country a soon completed century of undisturbed peace and marvelous development in every field of human activity. During the rule of this dynasty the constitutional monarchy has steadily progressed toward perfect democracy, the old riksdag of four estates being changed into a national assembly of two chambers, the members obtaining their seats through general elections and the cabinet ministers of the king being responsible, at least indirectly to the Riksdag. The parliamentary reform was accomplished in 1866. A movement for general suffrage has in more recent years been victorious, although its complete accomplishment is yet to follow. Municipal home rule in Sweden has already been perfected.

Charles XIV was in 1844 succeeded by his only son, Oscar I, a highly gifted and popular monarch, whose sons ruled after him, Charles XV succeeding in 1859 and Oscar II in 1872. These kings all did their best to arrange and maintain peacefully the somewhat loose and unsatisfactory union with Norway, which had been effected chiefly to build up prestige and strength against the mighty semi-barbarous power to the east of the Baltic. But as Norwegian patriotic endeavor took on a more and more pronounced character of absolute isolation and independence, guaranteed by the great political powers of Europe, the union was found impossible to maintain. It was dissolved, through Norwegian initiative, in the year of 1905. The dissolution of the union was a hard blow to the aged monarch, but the last years of King Oscar's life were filled with the heart-warming assurances of the redoubled love of the Swedish people, who had found the events as taken place inevitable and scarcely to be regretted. The oldest son of Oscar II, Gustavus V, who succeeded in 1907, has already proved himself to be a firm and sagacious ruler, his popularity being steadily on the increase.

The reign of Charles XIV produced a new line of eminent scientists and was the golden age of Swedish literature. Bergman and von Scheele of the Gustavian period, who were the founders of modern chemistry, were now followed by Berzelius, who remodeled this science and placed it on a basis that makes its scope almost without limits. Elias Fries devised a new system of botany, while Sven Nilsson founded a new science, that of comparative archaeology. P. H. Ling invented the Swedish system of gymnastics, while, as historian, E. G. Geijer proved the greatest genius of his country. The new romantic movement in

literature had its leaders in Atterbom, and Stagnelius. Ling and Geijer were the heads of national Swedish romanticism. In Franzén and Wallin, Sweden had two religious poets of the very first rank. More famous than any of these was Esaias Tegnér, the second great national poet of Sweden, whose "Frithiof's Saga" was destined to become the most celebrated literary work of all Europe in its day. Romanticism in literature had a very important second blossom during the reign of Oscar I and his successor. Charles John Ludvig Almquist was a genius of great versatility and exceptional endowment. He wrote with equal force in all branches of literature and anticipated the ideas of George Sand, Auerbach and Björnson. John Ludvig Runeberg, the Homer of the North, was born in Finland of Swedish parentage. His greatest achievement is a chronicle in verse and living pictures of the leading men and events in the last war between Sweden and Russia, which so tragically decided the fate of Finland. A famous authoress, traveler and thinker of this period was Fredrika Bremer, whose works of Swedish homelife were widely read throughout the world. Swedish literature encountered a period of dilettantism and epigones, during the reign of Charles XV, the only true poets being Carl Snoilsky and Victor Rydberg, the latter also a notable writer on mythological and historical subjects. During the reign of Oscar II, literature has twice been rejuvenated and continues its development on broadened paths. The eighties were characterized by a strong realistic movement, the leader of which was August Strindberg, a genius of extraordinary endowment. Through the versatility and power of his talent, he created new forms for the Swedish drama, novel, short story and essay. In the wide scope of his genius and the originality of his methods, Strindberg is one of the most remarkable dramatists that ever lived. Still at sixty very active with his pen, he is the most prolific writer of the age. Pre-eminent in the Swedish literature of today stand the works of Selma Lagerlöt, Verner von Heidenstam, Ola Hansson, Gustaf af Geijerstam, Per Hallström, Thor Hedberg, Oscar Levertin, all fine novelists, almost all good poets, and Hedberg and Geijerstam, able dramatists. One of the most interesting and supremely gifted poets Sweden has ever had is Gustaf Fröding, whose muse was brought to premature silence through his mental illness.

Swedish literature has a long pedigree compared to that of Swedish art, which is hardly more than two centuries old. Here will be given

a long list of painters who have won considerable continental fame. Gustavus Lundberg, Peter Adolph Hall and Alexander Roslin in the eighteenth century and J. F. Höckert, Edward Wahlberg, Marcus Larsson, Hugo Salmson, August Hagborg, C. G. Hellquist, Julius Kronberg, Nils Forsberg, Gustaf Cederström, Richard Bergh, Ernest Josephson, Anders Zorn, Carl Larsson, Bruno Liljefors and Prince Eugene, in the nineteenth century. Great sculptors have been Sergel, Fogelberg, Molin, Hasselberg, with Börjesson and Christian Ericsson, of those still among the living.

Swedish composers of note were becoming numerous during the reign of Oscar I, although the field in which they chiefly excelled was the rather limited one of lyric song. As the composer of "lieder" or visor, A. F. Lindblad, an intimate friend of Mendelssohn, occupies a revered place in the history of music. Close to him stand Crusell, Nordblom and Josephson, while Haeffner, Otto Lindblad, Prince Gustavus and Gunnar Vennerberg are famous principally for their part songs. The greatest of present song composers is Otto Sjögren. The cultivators of orchestral or instrumental and operatic composition have been comparatively few. Chief among them are Berwald, Norman, Söderman, and Hallström. In a later contemporary epoch, Alfvén, Stenhammer, Hallén and Aulin have considerably brightened this aspect of cultural development. Swedish song for the first time acquired universal fame through Jenny Lind, who has had many successors, but no peer. Next came Christine Nilsson, while Sweden in Caroline Östberg, Louise Michaeli, Olof Strandberg, Mathilda Jungstedt, Oscar and Sigrid Arnoldson, Arvid Ödman, C. F. Lundquist, Johannes Elmblad, Ellen Gulbranson, Louise Pyk, Mathilda Grabow, Salomon Smith, John Forsell and Anna Helstrom-Oscar has possessed, or still possesses, singers of great eminence.

Sweden of today offers an attractive picture of a country in a high degree cultured and prosperous, but no country or period is entitled to reap only benefits or enjoy undisturbed happiness. The cause of temperance has made a glorious record, making of the nation that was considered very indulgent one of the most temperate and abstinent in the world. But beneath a surface generally smiling and serene, formidable religious and social forces are in motion. Sweden has yet to solve the labor problem, which in 1909 caused a struggle that has subsided only as the result of armistice. The Swedes are proud of their

history and the long and unbroken chain of their political and social development. They love to see the crown of one of the oldest states of Europe carried with dignity as an emblem of their immemorial independence. The Swedish king has in reality less power than the president of the United States, but the Swedes have an inherited faculty of confidence and loyalty of which their king receives his full share. The Swedes become excellent citizens of a republic for this very reason;—reverence for, and loyalty to, the institutions and historical development of the country in which they dwell.

CHAPTER III.

THE FOUNDING OF NEW SWEDEN—1637-1642.

BY PROFESSOR C. T. ODHNER, OF THE UNIVERSITY OF LUND.

The first scheme of a Swedish colony in foreign parts was projected, as is known, by Willem Usselinx, the founder of the Swedish South Sea Company. Usselinx was a merchant of Antwerp, who had become acquainted with the mysteries of the Spanish system of trade during a tolerably long sojourn in Spain and Portugal, and, as soon as he had settled in Amsterdam, sought to avail himself of his experience in the interests of Dutch commerce. In 1624 he visited Gothenburg on a journey to Dantzic, when he was invited by Gustavus Adolphus to remain in Sweden. Praise has been accorded to the liberal and comprehensive views constituting the basis of the privileges conceded to the South Sea Company, and, without doubt, these do bear advantageous comparison with the narrow-minded conceptions at that time prevalent in the world of trade, and especially with the Spanish and Dutch methods of colonization. We must not forget, however, that the Swedes made a virtue of necessity in opening their company to other nations, for, indeed, they had not the means to establish it independently. Both Gustavus Adolphus and Axel Oxenstierna embraced Usselinx's projects with much interest, and assisted him as far as possible, but were hindered in the execution of their schemes by the pecuniary embarrassment and political changes which marked the period. Usselinx, too, does not seem to have been the right person to superintend the carrying on of such a work; he was already advanced in years, and appears, also, always to have been a man of words rather than deeds. With his pen, to be sure, he labored indefatigably for his darling plan. Besides the collection of documents relating to the Southern Company, printed under the name of "Argonautica Gustaviana," at Frankfort-on-the-Main, the Swedish Office of Archives (Svenska Riksarkivet) contains a mass of prolix

proposals and reports written by him, sometimes addressed to the chief commercial towns of the Kingdom of Sweden, at others directed to foreign powers, the Hanseatic cities, France, the States-General, and so forth, abounding, indeed, in clever thoughts and brilliant fancies, but all unproductive of fruit. In the beginning his attention was bestowed chiefly upon the Spanish possessions in America, so alluring by reason of their inexhaustible metallic wealth. It is true, it was prohibited in the privileges to enter into hostilities with the lands or subjects of the Spanish king, but when, in 1627, Gustavus Adolphus quarreled with the emperor, that monarch saw a foe, also, in Spain, and made no scruple, therefore, the following year, of concluding a treaty with the Duke of Buckingham by which he agreed to aid that nobleman with sailors and soldiers in an expedition against Jamaica, and as compensation claimed one-tenth of the revenue of the gold mines. The murder of the duke, happening soon after, put an end to the whimsical project. Like the designs upon the crowns of Russia and Poland, it remains a witness to the adventurous, fantastical character at times conspicuous in the actions of the great king.

It was a singularity of Axel Oxenstierna, that in several instances he brought about the execution of plans, which, during the reign of Gustavus Adolphus, had been mere projects of the mind; and it is characteristic of the statesman, that it was in the midst of the storms of war, and at a time of utmost peril and distress, he embarked on so equivocal an enterprise as the establishing of a foreign colony. Axel Oxenstierna, surely, supplies ample reason for the appellation bestowed by Geijer on Gustavus Adolphus, "Sower of Swift-War-chariots." It was during a year so full of menace for Sweden as 1635, that the chancellor of the kingdom took the first step towards the founding of New Sweden. When, in the spring, he was obliged to retire from southern to northern Germany, he passed through France and Holland, for the purpose of exciting these nations to a more vigorous support of his native country in her prosecution of the German war. In May, 1635, he sojourned in the Hague and Amsterdam. On the subject of this visit to Holland nothing is known excepting what relates to the political transactions. We may, however, feel assured, that a man with Oxenstierna's habits of careful observation, and lively interest in the development of the national economy, did not neglect the opportunity to acquire knowledge of effective measures, and to foster friendly relations, likely

to result in gain for Sweden. That he did not forget the plans of Usselinex, we have proof; for there appears among the Oxenstierna papers a query, written by a certain Samuel Blommaert, and dated Amsterdam, June 3, 1635, a few days after the departure of the chancellor from Holland, seeking information as to the prospects of a Swedish expedition to the coast of Guinea. This Blommaert, a merchant in Amsterdam, probably was of the same family as the Thomas Blommaert who deserves so much credit for the development of the manufacture of bar-iron in Sweden during the reign of Gustavus Adolphus. We learn from epistles by which he regularly paid his respects to Oxenstierna that at that time, in Holland, attention was directed chiefly to the coast of Guinea and Brazil. For an expedition to the latter country affairs seemed peculiarly propitious, since the Dutch had acquired firm foothold in the land and had dispossessed the Portuguese, while the West India Company had not yet obtained the privilege of the Brazilian trade, thus leaving Sweden free to participate in it.

Another step in advance was taken the following year. During the spring of 1636 Axel Oxenstierna received a visit in Wismar from the Dutchman Peter Spiring, who was on a journey from Prussia to Holland. This prudent man, so highly esteemed by the chancellor of the kingdom, had regulated and introduced into the Prussian ports a system of excise singularly to the satisfaction of the latter, and, since the relinquishment of these harbors in 1635, had been retained by Oxenstierna in Swedish service. He departed for Holland with a commission to endeavor to gain subsidies for Sweden from the States-General; and was, moreover, instructed "to observe whether it might not be possible in this conjuncture to obtain some service in affairs of commerce and manufactures." What he accomplished in the latter particular is learned from his letter to the chancellor. He had held several "conversations" with Blommaert concerning the trade with Guinea, and had sought to interest in it both Blommaert and other Dutch men-of-business; he also heard from Blommaert of the person best qualified to impart information on these subjects, namely, Peter Minit, the leader of the first Swedish expedition to the Delaware.

Peter Minit (as he himself wrote his name) or Minnewit (as he is, perhaps, properly called), was a native of the town of Wesel, in the country of Cleves. Probably he left the city of his forefathers when it fell into Spanish hands. He went to Holland, and entered the West

India Company, and was at last constituted director or governor over the colony of New Netherland. This embraced the territory between the Hudson and Delaware rivers, on both of which, in 1623, the Company possessed a firm foothold. Minuit resided as governor at New Amsterdam (now New York City) from 1626 to 1632, and seems to have acquired the reputation of being an efficient officer, but finally rendered himself obnoxious to a powerful coterie in the Company, who, through their intrigues, compelled him to relinquish his office in 1632, when he returned to Holland. He was living in his native country in 1636, when he was brought into notice by Spiring.

It was purposed, that Minuit should accompany Spiring, when the latter returned, in the summer of 1636, to Sweden, that he might aid the authorities with his counsel and superior information. But he was prevented from doing so and sent instead a written opinion on the subject by Spiring. In order to found a Swedish colony in some foreign part of the world, a ship was needed, thought Minuit, of from sixty to a hundred "läster" (720-1,200 tons), with a cargo worth 10,000 or 12,000 "gulden" and a company of twenty or twenty-five men, with provisions for a year, and a dozen soldiers to serve as a garrison for the place, besides a smaller vessel to remain at the settlement. It was, apparently, this proposal, or, at least, one grounded on it, which was read in the Swedish Råd September 27, 1636. The thoughts of both Spiring and the government were constantly directed, it appears, to the coast of Guinea, peculiarly known as "the Gold Coast."

During the autumn Spiring was again sent out to Holland, now, however, in the quality of Swedish resident and "counsellor of the finances" ("finansråd"), ennobled under the name of Silfvercron till Norsholm. He arrived in Holland at the close of October, 1636, and, in accordance with the orders of the government, immediately resumed negotiations with Blommaert and Minuit. The former now received a commission as Swedish Commissary in Amsterdam, at a yearly salary of 1,000 "riksdaler," becoming what, in our days, is called Swedish consul-general in Holland. To arrive at some determination about the plans for a colony, Spiring invited Blommaert and Minuit to meet him in consultation at the Hague at the beginning of the new year. The result of this deliberation appears in Spiring's and Blommaert's letter to the chancellor. It was discovered on closer examination, that an expedition to Guinea would require more capital than they could hope to raise,

and they, therefore, resolved to form a Swedish-Dutch Company, which should carry on trade with, and establish colonies on, the portions of the North American coast not previously taken up by the Dutch or English. The cost of the first expedition was estimated at 24,000 Dutch florins, half of which sum was to be contributed by Minit and Blommaert and their friends, and the remaining half to be subscribed in Sweden. Spiring desired also to take the advice of other men-of-business, but refrained, both his counselors urging that the affair ought to be kept profoundly secret, lest the West India Company might frustrate the enterprise. Minit was to be the leader of the expedition; Blommaert the commissioner for it at Amsterdam.

After these stipulations had been concluded, Minit set out for Sweden, provided with the necessary documents, in the beginning of February, 1637. The Swedish government embraced the scheme with interest, and promised to place two fully equipped vessels at the disposal of the company: the contribution of money required from Sweden was subscribed by the three Oxenstiernas, Clas Fleming and Peter Spiring. Fleming, as well as the chancellor, was a most zealous promoter of the work: as virtual chief of the admiralty—the head-admiral was old and disqualified for service—he obtained the commission to fit out both of the ships, and concerted the details of the equipment with Blommaert and Minit. In Holland, Blommaert procured an experienced crew, and the cargo required to trade with, and both were sent over to Gothenburg in the spring of 1637, when, it was agreed, the expedition should set out. But, whether because of delay on the part of the authorities, or from a prolonged illness of Minit, it was August before the vessels were prepared to leave Stockholm. On the 9th of this month the Admiralty issued a passport for the ships “Kalmar Nyckel” and “Gripen,” the former a large man-of-war, the latter a sloop, both belonging to the United Southern and Ship Company. They did not sail from Gothenburg till late in the fall. This delay was attended with several disadvantageous results: the ship’s crew had to be maintained during the whole summer, and their wages paid at the expense of the Company, and the vessels, after leaving Gothenburg, encountered the autumn winds in the North Sea, by which they were roughly handled. In December, 1637, they were obliged to put into the Dutch harbor of Medemblik to refit and take in fresh provisions. The cost of the expedition, already reckoned at about 36,000 florins, was thus necessarily

increased; and the Dutch partners, seeing the prospects of gain diminish, began to grumble. They were appeased, however, by Minuit's promising on his return, to persuade the Swedish government to assume the additional expenditure. Whereupon the voyage was continued, at the close of 1637, to the place of destination.

With respect to Minuit's voyage across the Atlantic we know nothing. The date of his arrival, however, in the Delaware has been determined, it is believed, with tolerable accuracy. An American investigator has extracted from the English archives a letter from Jerome Hawley, "treasurer" for the English colony in Virginia, to Mr. Secretary Windebanke, dated Jamestown, May 8, 1638, mentioning the arrival of a Dutch ship, with a commission signed by the Swedish government, whose commander had sought the privilege of laying in a cargo of tobacco for Sweden free of duty, and although the right was not conceded, the vessel remained at Jamestown about ten days, "to refresh with wood and water." It was also ascertained that both this and another vessel accompanying her were destined for the Delaware, "to make a plantation, and to plant tobacco." As the Delaware was supposed to be part of the English territory, the question was asked, what should be done in case the Swedish colonization was successful? From this it was concluded that it was Minuit himself who visited Virginia on his journey to the Delaware. The inference is, notwithstanding, incorrect, as is discovered in a statement in Blommaert's letter. The vessel that went to Jamestown on the occasion indicated, was not the "Kalmar Nyckel," with Minuit on board, but the sloop "Gripen," which, after his arrival in the Delaware, the commander sent to barter her cargo in Virginia—a design, which, nevertheless miscarried. Since it seems then from the English document, that the Swedish vessel probably made its appearance in Virginia at the close of April, 1638, her arrival in the Delaware must, consequently, have occurred in March, or early in the month of April. With this opinion accords, likewise, another document of the same period, which shows that the Dutch Governor of New Amsterdam, Willem Kieft, was already aware of Minuit's arrival by the 28th of April.

As to further events upon the Delaware, occurring after Minuit's arrival, we gain our information from the letters of Blommaert, which it is stated, rely, in turn, on Minuit's own journals, charts and other records now lost. It was agreed by Blommaert and the rest of the Dutch partners, who were at the same time associates in the West India Com-

pany, that all collision with that company should be avoided, and Miunit seems to have beguiled the Hollanders with the illusion that Florida was the goal of his journey. From the very beginning, however, Minuit determined to direct his course to the large peninsula jutting out between the Delaware and Chesapeake Bays, which, from the period of his governorship, he knew to be both fertile and unoccupied, notwithstanding the Hollanders laid claim to it. In his journals he seems completely to have concealed the protests of the Dutch, for nothing with regard to it occurs in Blommaert's letters. On the contrary, this relates that Minuit traveled some miles into the country, to discover whether there were any Christian people there, and made signals by firing cannon, but no response to indicate their presence was received. He had sailed into one of the tributaries of the river on the western side, named "Minquas' Kil," and entered into negotiations with the chiefs of the neighboring Indian tribes, called by the Swedes "Minquesser," belonging to the Iroquois race which dispossessed the Delawares, the former owners of the country, who were of the Algonquin stock. The Indians agreed to sell Minuit a tract of land several days' journey in extent, situated on the west bank of the Delaware, and the bargain was solemnly ratified by five competent Indian chiefs or Sachems, a written contract being drawn up.

When Minuit had thus acquired possession of the country, he caused the arms of the Queen of Sweden, Kristina, to be erected, and designated the new colony New Sweden. The stream he called Elbe, which afterwards was known as "Kristinas Kil," and the fort which he began to build close to it, with salute of cannon, he named "Kristina." The latter was situated about two English miles from the outlet of the Elbe in the river Delaware, near where the city of Wilmington now stands, on a rising point of land, accessible on one side to large vessels, on the other surrounded by bog and sandbanks. Within this stronghold were built two loghouses for the abode of those who should compose the garrison, and provisions of every kind were stored there for their sustenance, including maize and game, deer, wild geese, turkeys, and so forth. Probably a little garden, also, was laid out in the fort. At last, when all measures had been taken for the welfare of those who were to remain in New Sweden, Minuit began preparations for his return voyage. He left a portion of the cargo, which he had brought out, to be used in barter with the Indians, as well as twenty-three men, under the command of Lieutenant Måns Kling, the only Swede who is expressly named as

taking part in the first expedition, and Henrik Huyghen, who seems to have been Minit's brother-in-law, or cousin. It was enjoined upon these leaders to defend the fortress and carry on traffic with the natives. These dealt chiefly in skins, and there still exists a letter of Governor Kieft's, dated July 31, 1638, complaining that Minit, through his liberality towards the Indians, had drawn to himself the fur trade of the Delaware. Since Kieft, in the same letter, mentions Minit's departure from New Sweden, it is likely that this event occurred during that month.

Minit sent the sloop "Gripen" in advance to the West Indies, where he hoped to be able to exchange the cargo he brought out from Gothenburg, and afterwards he steered his own course, also, on the "Kalmar Nyckel," to the same place—a proceeding censured by Blommaert, on the ground that he might very well have put all the residue of his cargo on the "Gripen," and himself have taken the shortest homeward route to Sweden. Minit arrived with his vessel at the West Indian island of St. Christopher, and succeeded in selling his merchandise there, obtaining in its place a load of tobacco. He was already prepared to sail away, when he and his captain were invited to pay a visit to a Dutch ship, which lay near by, named "The Flying Deer." While the guests happened to be on board the foreign vessel, there arose a violent hurricane, "such as occur in the West Indies every six or seven years." All the ships in the roadstead, to the number of twenty, were driven to sea; some lost their masts, or were otherwise badly damaged, some absolutely foundered. Among the latter, in all probability, was "The Flying Deer," where Minit was, for nothing more was seen either of him or of that vessel. The "Kalmar Nyckel," on the contrary, had the good fortune to escape, and returned to the island, as soon as the storm abated, to search for her commander, but, hearing no tidings of him, after a delay of several days, pursued her voyage to Sweden.

Such was the end of the enterprising and gifted man, who, after having brought the Dutch settlement on the Hudson to a flourishing condition, became the founder of the Swedish colony on the Delaware. The suddenness and mysteriousness of his death, together with the silence of the Swedish authorities as to that point, have till now kept us in ignorance of his ultimate fate. Acrelius even ventured to relate that Minit remained in New Sweden, and "after several years of faithful service, died at Kristina." This assertion has passed from that historian to most of the writers on the subject, and, actually, Minit's

biographer, Kapp, has no other declaration to make. That this statement was certainly incorrect was already discovered by the author (Professor C. T. Odhner), in collecting materials for his work on "Queen Kristina's Guardians," for Fleming, in a letter of 1639, speaks of the necessity of providing a successor for Minuit at Kristina. But the true circumstances of the affair the author could not then learn, and, therefore, confined himself to these expressions: "Minuit seems either to have died on his way home, or to have left the Swedish service." The former conjecture proves now to have been the true one.

The Swedish vessel "Kalmar Nyckel," bereft of her commander in the way described, returning home encountered another misfortune. Once more she was battered by a storm, this time in the North Sea, and losing her mast, she was obliged in November, 1638, to retire to a Dutch port. Through Blommaert's assiduity she was repaired upon the spot, and awaited further orders in Holland. The sloop "Gripen," which had been sent by Minuit to the West Indies, cruised a while in the waters about Havana, and returned again to New Sweden. Here the vessel took in furs, obtained in the interval through traffic with the Indians, and then left for Sweden, where she arrived at the close of May, 1639, making the voyage from Kristina to Gothenburg in five weeks.

Minuit's death was an irreparable loss for the newly-formed company, since it was not easy to meet with as clever a man as the late commander, or one so familiar with American affairs. Regarded from the Swedish point of view, however, perhaps the event was not greatly to be lamented, as the colonization scheme probably would never have acquired so national a completion if he had remained the leader in it. Blommaert, at least, in his letter to the chancellor, November 13, 1638, declares it was the governor's intention to settle New Sweden with people from his native war-wasted land of Cleves. It is quite likely that so strong a man as Minuit, particularly had he colonized the territory with fellow-countrymen, might have assumed a more independent attitude than would have been compatible with the interests of Sweden.

Concerning the prosecution of the enterprise, thus auspiciously begun, the Swedish partners in the company were from the first agreed. They viewed the question under its national and political aspect, and conceived the great importance the colony, in such relations, might eventually possess. For the future Clas Fleming became special leader of the work in Sweden, a position which he, by this time, likewise held

in virtue of his office as president of the College of Commerce (Kommerskollegium), conferred upon him in November, 1637. He and his secretary in the college, Johan Beyer, henceforth evinced great interest in the young Swedish colony, which may even be said to have been the first and principal work of that body. Their earliest care was to provide a successor to Minit, and such a person, Fleming believed, was found in the Dutch captain, Cornelis van Vliet, who had been engaged for several years in the Swedish service. It is said in this man's commission from the Admiralty, dated at Vesterås, January 26, 1639, that Her Majesty, Queen Kristina, had resolved not only to support, but also energetically to prosecute, the expedition to "the Indies," and, full information of the nature of that region not having as yet been furnished (Minit not having had time to compose a regular account of his journey), it was the Royal pleasure that van Vliet should set out on the "Kalmar Nyckel" for Virginia, and the territory which had been taken possession of in the King's name by Minit, and there gain accurate acquaintance with the condition of the country and its inhabitants, it being the royal purpose to people the land with Swedes. Measures, also, were taken to procure a sufficient number of colonists. At first it was sought to accomplish this through suasion, but the people entertained a repugnance to the long sea voyage to the remote and heathen land. Letters of the administration to the governors of the provinces of Elfsborg and Vermland affirm, that no one spontaneously offered to accompany Captain van Vliet. The government ordered these officers, therefore, to lay hands on such married soldiers as had either evaded service or committed some other offense, and transport them, with their wives and children, to New Sweden, with the promise to bring them home again within two years—to do this, however, "justly and discreetly," that no riot might ensue. It was still more difficult, in times so grievous, to obtain funds for the expedition. The thought, at length, was entertained of allowing the Ship and Southern Company to embark their capital in the new association, granting them the same monopoly of the tobacco trade. Blommaert and the rest of the Dutch partners were solicited to make a new contribution of money.

The Dutch partners of the company were, however, by no means so ready as the Swedes to proceed with the undertaking. They had regarded it chiefly as a matter of business, and they now complained that it had

not been conducted in a businesslike manner, but, on the contrary, had grown to so great a size that it had ceased to maintain itself. Affairs had been managed, it was alleged, less in the interest of the partners than in that of the Swedish crown, and, therefore, the Swedish government should assume a part of the cost. Besides, Minuit was gone, and, with him, also the confidence with which his personal supervision inspired the Dutchmen. The directors of the West India Company went so far, at last, as actually to lament Minuit's so-called intrusion within their premises, and, inasmuch as the Dutch partners in the Swedish Company were now, at the same time, members of the West India Company, these suffered the reproaches of their countrymen for trammeling them with the Swedes—"they had, although members of the same college, done them more harm than good." Especially did Blommaert encounter many "désagrémens" in consequence of his participating in this affair, and he was, therefore, less willing than before to further the scheme. It was, probably, to remove his countrymen's repugnance to the enterprise, that he sought to lead it into another channel, and directed attention to the advantageousness of the situation of New Sweden for privateering against the Spaniards. The Spanish fleets of Mexico, and their rich cargoes, at that period excited the cupidity of many persons, the more so since the Dutch had the good fortune, in 1628, to intercept the great Spanish silver fleet. New Sweden, thought Blommaert, supplied an excellent point of departure, and place of refuge, for vessels disposed to watch for the Spaniards, as they sailed out from Havana. But the Swedish gentlemen would not hearken to these proposals, and pursued plans of trade and colonization as their chief aim.

Although the leading members of the company in Sweden thus resolved to send a fresh expedition to New Sweden as soon as possible, considerable delay occurred before it was ready to set forth, arising from various hindrances attending its preparation. With means advanced by Spiring and Blommaert, the "Kalmar Nyckel" was equipped in Holland for a second journey, and provided with another crew. The vessel was first to go to Gothenburg, to unload and take on board the Swedish emigrants, but her departure was postponed in order to finish her repairs, as well as in consequence of a commission imposed on Spiring, namely, the lying in wait for and arrest of a certain imperial ambassador, who was expected to go by sea to Denmark. The person intended must have been Count Kurtz, who, in the spring of 1639, went by sea from Ham-

burg to Denmark and Poland, for the purpose of entering into political engagements with those kingdoms. As, however, Kurtz embarked in a Danish man-of-war, the plan could not be carried out. At length the "Kalmar Nyckel" left for Gothenburg, where she arrived in June, 1639, and delivered the cargo of tobacco (12,000 pounds) with which she still was laden. Here the vessel lay for fourteen weeks, a detention caused by the negligence of the new commander and by the difficulty of procuring emigrants, a body of whom, however, were at last assembled and placed on board, together with cattle, horses, swine, implements for farming, and so forth. The office of Governor at Kristina was assigned to Lieutenant Peter Hollender, like the former commander, probably, as his name indicates, also a Dutchman, and this was, very likely, the expedition which Torkillus, the first Swedish clergyman in New Sweden, accompanied to America.

The "Kalmar Nyckel" left Gothenburg in the beginning of the autumn of 1639, but had not proceeded farther than the German Ocean when she sprang a leak and was obliged to lay up for repairs at Medemblik. Twice the ship put out to sea, but both times returned in consequence of fresh damages, which entailed still further delay and expenditure of means. At length the ship's crew declared themselves unwilling to sail on such a vessel, and under such a captain as van Vliet. The latter was accused not only of carelessness, but also of dishonesty in victualing the ship, and when Blommaert instituted an examination of the matter, both charges were substantiated. For these reasons van Vliet was removed from his command by Spiring, and another person, named Pouwel Jansen, probably also a Dutchman, was appointed in his stead. Likewise, a new crew was hired. On setting forth the ship had to endure once more the contretemps of a violent easterly storm, which on this occasion produced a shoal in the Zuider Zee, rendering it temporarily unmanageable, but finally all obstacles were overcome, and on the seventh of February, 1640, the "Kalmar Nyckel" sailed from the Texel.

From this time ceases the correspondence between Blommaert and the chancellor, and the former is named no more, either because he went with the expedition to America, or for some other reason. He died, however, or else left the Swedish service, not long afterwards. When the Swedish gentlemen resolved to carry on the work of colonization in the interest of their sovereign, they naturally became solicitous to eliminate the Dutch influence from the company. In the minutes of the cham-

ber of accounts for February 20, 1641, it is said, the government had resolved to buy out the Holland partners, "since they are a hindrance to us," with 18,000 gulden of the public funds. The same day a letter was sent to Spiring, with the injunction to pay the above sum to the Dutch partners from the Dutch subsidies on condition they abandoned all further claims. This, without doubt, was done, and thus the new colony fell entirely into Swedish hands. At the same time the government granted the new company ("our incorporated Southern Company") a monopoly of the tobacco trade between Sweden, Finland and Ingermanland.

Although the Swedish government thus desired to achieve independency of the Dutch in conducting their plans of colonization, they nevertheless had no objection to the settlement on their territory of people of that industrious race, provided they subjected themselves to Swedish rule. A number of such persons from the province of Utrecht addressed themselves to Spiring and then sent an agent to Stockholm to obtain a grant from the Swedish government. The promoters of this scheme were certain influential members of the West India Company. It was a Herr van der Horst who first entered into negotiation with the Swedish authorities, but the grant was transferred to one Henrik Hoogkamer and his "associates." These obtained from the Swedish government, January 24, 1640, a so-called "octroy und privilegium" for founding a new colony in New Sweden. Simultaneously with the charter, the government granted a passport for the ship "Freedenburg," which was to transport the Dutch settlers to New Sweden as well as a commission for a certain Jost van Bogardt, as Swedish agent in New Sweden. This Bogardt was likewise the leader of the Dutch expedition; he arrived with it in New Sweden November 2, 1640, and settled with his people three or four Swedish miles below Kristina.

In the meanwhile, after a short voyage, the second Swedish expedition had arrived on the seventeenth of April, 1640, at Kristina. Here they found the colony brought out by Minuit in good condition. The arrival of the fresh colony undoubtedly strengthened the Swedish settlement, although the new immigrants do not seem to have been numerous, or of the best description. The commander, Peter Hollender, complains in his letters to the chancellor that the colonists were too few in number and little skilled in husbandry and handicraft—"no more stupid, indifferent people are to be found in all Sweden, than those are now here," says

he. They had brought with them, too, an insufficient supply of domestic animals, it seems. The new chief, therefore, did not harmonize with those who till then had directed the affairs of the colony, namely, Kling and Huygen. This lack of unity displayed itself immediately after the arrival of the second expedition, with respect to the question, what conduct should be observed in relation to the Hollanders stationed at Fort Nassau.

The former commanders desired to employ force, in case the Dutch laid obstacles in the way of the Swedish settlers, while the new governor preferred, in accordance with his instructions, to proceed gently as long as possible. When Hollender was pursuing his way up the river in the sloop, in passing Fort Nassau he was saluted with three shots, but made no reply to this act of hostility, and quietly continued his course. He purchased land of the Indians higher up, and erected three pillars about eight or nine Swedish miles above Kristina for a boundary; a fourth was set up afterwards, below the fort. Returning from his journey on April 25, he lay at anchor in front of Fort Nassau, and sent thither a letter, to which he received no answer, shot being once more discharged after the Swedish sloop. New protests, also, were subsequently issued by the Dutch, who proclaimed themselves proprietors of the whole territory along the river. No further collisions with the Dutch are mentioned in the letters from Hollender. Probably, the respectable political position of Sweden, and the good relations then existing between Sweden and Holland, conduced to protect the Swedish colony against the notoriously inconsiderate West India Company. Less regard was shown by the latter towards the English. When a party of sixty persons from New England established themselves, in 1641, on the eastern shore of the Delaware, they were attacked with violence by the Dutch and disturbed in their trade with the Indians. The Swedes hastened to buy once more from the savages the land where the English had settled, which comprised a tract about twelve German miles in length from Cape May, on the east side of the river. On the western side they had, in 1642, already purchased the whole territory from Cape Henlopen to Trenton Falls, a distance of thirty German miles, with the right to extend their limits towards the interior at their pleasure.

What further transpired in the Swedish colony during the governorship of Peter Hollender, or from April, 1640, till February, 1643, is not known. The only statement we can find regarding this period is one drawn from American sources, to the effect that a general sickness

prevailed in 1642 among both Dutch and Swedes. We are better informed as to the measures taken in the mother country for strengthening the settlement. In May, 1640, the "Kalmar Nyckel" started on her homeward voyage, and arrived at Gothenburg by the following July. Lieutenant Måns Kling accompanied the vessel to Sweden, as we discover from his commission, dated September 26. He was instructed to recruit among the Bergslagen people "for the West Indies or Virginia, where New Sweden is situated," a colony founded, it is affirmed, "that the inhabitants of Sweden may profit by the wealth of that land, so rich in valuable merchandise, as well as increase their traffic with foreign nations, and become experts at sea." Particularly should he seek to enlist the "roaming Finns" ("drift-finnar"), who were wont to live free of charge in the houses of the inhabitants of the Swedish forests. We find the former Lieutenant-Colonel Johan Printz acting in the same commission the following year in northern Finland, having been dismissed the service shortly before in consequence of a dishonorable capitulation, and so returned from fighting in Germany. It was probably the people collected by Kling who were sent off in May, 1641, on this ship "Charitas," from Stockholm to Gothenburg, to be transferred from thence to New Sweden. The list comprises thirty-two persons, of whom four were criminals, but the remainder either servants in the employment of the Company, or else to better their fortunes. It is likely they were met in Gothenburg by several emigrants from western Sweden, for the governor in Vermland and Dal received orders that the forest-destroying Finns, whom he had captured and imprisoned, provided they could not give security, should be held in readiness to be sent to America and the governor in the province of Skaraborg was by letter directed to permit a trooper, condemned for having broken into the cloister garden at Varnhem, to choose between the punishment of hanging and embarking for New Sweden. The expedition this time consisted of the old well-tried "Kalmar Nyckel" and the "Charitas," and its cost was computed at somewhat over 35,000 florins. Nothing more is known of the third expedition, which sailed, however, for New Sweden in 1641.

The persons interested, as already stated, had long since entertained the thought of appropriating the whole or a part of the funds of the Southern Ship Company for the expenses of the next sea voyage, and the furtherance of their colonization scheme. This plan, which had been first proposed by Spiring, was executed during Spiring's visit to

Sweden in the summer of 1642. Several consultations were held with him in the Riksråd, the "Räkningekammar," and privately, the partners in the ship company being invited to attend. The result was the formation of a new company under the name of the West India or American Company. Its capital was fixed at 36,000 riksdaler; the old Southern Ship Company entered into it with half that sum, or 18,000 riksdaler; the crown contributed one-sixth, or 6,000 riksdaler; the chancellor, Spiring, and the heirs of the great chancellor of justice each one-twelfth, and the treasurer and Clas Fleming, each one twenty-fourth. A transfer was made to the new company of the monopoly of the tobacco trade. Finally, it was decided that the crown should pay the salaries of a governor for the colony and of other necessary civil and military officers. Printz was commissioned governor and detailed instructions for his guidance were issued. On August 30th, a certain "budget for the government in New Sweden" was adopted, mentioning a governor with a salary of 800 riksdaler, a lieutenant, a sergeant, a corporal, a gunner, a trumpeter, and a drummer, besides twenty-four private soldiers, as well as, in the civil list, a preacher, a clerk, a surgeon, a provost, and a hangman. In Amsterdam and Gothenburg special factors were appointed on behalf of the company, and the chief direction of the whole was entrusted to Clas Fleming, who was assisted in his charge by Beyer. On Fleming's death, in 1644, no head-director was named as his successor, and in this fact, combined with the remissness of the crown, when the colony stood in need of money, or other help, we are to seek the main cause of the feebleness and tardy growth of the settlement. Unlike the former regency, Queen Kristina's government does not seem to have appreciated the importance of the American colonization scheme: "this," wrote Per Brahe, in 1643, to Printz, "in our judgment, truly is great, and greater than many esteem it."

With regard to the preparations for the fourth and greatest expedition under the command of Printz, we have little to communicate, except that the governors in the forest and mining provinces received orders, as before, to send to New Sweden Finns, who had been guilty of having destroyed the woods, selecting those who were "strong and able-bodied." The expedition, which was composed of the ships "Fama" and "Svanen," left Gothenburg November 1, 1642, and arrived at Christina February 15, 1643. The clergyman, Johan Campanius, has given a short description of the voyage, inserted by his grandson in the well-known book about

New Sweden. With this period the history of the colony begins, in general, to assume a clearer aspect, notwithstanding the elucidation of the subject is not yet complete, owing to the fact that several important documents are lost. Among these, for example, is the first official report sent by Governor Printz from New Sweden, for the year 1643. We possess only his private letter to the chancellor, dated Kristina, April 14, 1643. "It is a remarkably fine land," says he, speaking of that country, "with all the excellent qualities a man can possibly desire on earth."—*[Translated from the dissertation of Prof. C. T. Odhner, of the University of Lund.]*

The Delaware Society of Colonial Dames of America having been satisfied of the exact date when the Swedes first landed concluded to erect a monument on the site and unveil it with a memorial celebration. This was done in March, 1903, in Wilmington, the speaker of the day being Chief Justice Charles B. Love, a descendant of the Delaware Swedes. The exercises were in two parts—those conducted at the unveiling of the monument, and those held in the parish house of Old Swedes Church. When the members of the society and guests arrived at The Rocks, in the yard of the McCullough Iron Company, they found that the high tide in the Christiana came up to the base of the pile, and lacked only about thirty feet of licking the monument itself. The place where the monument stands has been called "The most historic quarter of an acre on the American continent." From the *Wilmington News* of March 29, 1903, we glean the following of Chief Justice Love's speech:

"From this first landing of the Swedes, March 29, 1638, up to the capture of New Sweden by the Dutch, September 16, 1655, a period of about seventeen and one-half years, there were nine other authorized Swedish expeditions to the Christiana. The second was made by the Key of Kalmar, which reached the Christiana on April 17, 1640, bringing Reorus Torkillus, the first Swedish pastor. The third expedition came in 1641 in the ships Key of Kalmar and Charitas. The fourth expedition reached the Christiana February 15, 1643, in the ships Fame and Golden Shark, under the command of Captain Johan Printz. With this company came Campanius, the historian. The fifth company arrived in the spring of 1644. The sixth in the Golden Shark, October 1, 1646. Captain Steffan Willemson commanded the seventh, in the ship Svanen. It sailed from Gothenburg September 25, 1647. The ship Kattan, or Cat,

sailed from Sweden July 3, 1649, with the eighth load of colonists. She was wrecked at Porto Rico, West Indies, and never reached the Delaware. The ninth expedition brought Johan Rising, the last Swedish governor. It sailed from Gothenburg, February 2, 1654. The tenth came in the ship Golden Shark, which arrived off the coast September 12, 1654, but by mistake, or by the treachery of the pilot, entered the Hudson and was seized and held by Stuyvesant, the Dutch governor of Manhattan.

“At first emigrants came slowly. It required much persuasion to get them to leave their homes in Sweden and Finland; but as the stories of the wonderful beauty, fertility and genial climate of the new world were brought back with the returning vessels on each trip, the desire to emigrate took hold of the people. On some occasions hundreds of families, who had sold their farms and business, were left behind because there was no room for them on the ships.

“During the seventeen and one-half years of Swedish rule there were four governors—Peter Minuit, from 1638 to 1641; Peter Holländare, from 1641 to 1643; Johan Printz, from 1643 to 1654; Johan Rising, from 1654 to September 15, 1655. Peter Minuit, the first governor, and the founder of the colony, was a native of Holland. He had been governor of the New Netherlands from 1624 to 1633. He was a man of marked character and great integrity, and was removed from the governorship of Manhattan because he opposed the schemes of the Dutch Patroons, who sought to divert the revenues of the colony into their own pockets instead of the treasury of the company. After his removal, he offered his services to Sweden. He became the acknowledged leader of the colonial movements and served his adopted country with great fidelity. By some authorities he is buried in Old Swedes' Churchyard, just behind us; by others he died and was buried in England. His grave is unmarked and unknown.

“Peter Holländare, the second governor, followed the policy of Minuit, and but little is known of his administration. The third governor, Captain Johan Printz, was one of the noted characters of the new world. Bold, scheming, rough and arbitrary, he ruled the colony with a strong will and iron hand. He sought to remove the seat of government from Christina to Tinicum Island, just above Chester. Here he built for himself a spacious house and called it Printz Hall. Ample grounds were laid out, orchards were planted, and the surrounding lands

laid out in walks and beautified. Here he assumed a semi-regal state and demanded implicit obedience to his official will. Within eight months after his arrival he built two forts—one at Tincum, which was called Gothenburg, the other at the mouth of Salem creek, which took the name of Elfsborg. New settlements and trading posts were established along the Delaware, and the colony reached its highest point of power.

“The Dutch at Manhattan now became troublesome, and threatened to subdue the Swedes. Governor Printz sent urgent messages to Sweden asking for help. Weary of delay and apprehensive of trouble, he abandoned the colony in 1652, leaving his son-in-law, Johan Pappegoia, deputy governor. Printz had become unpopular by a too rigid authority and never returned. History tells us that Printz weighed 400 pounds, had a strong harsh voice and took three drinks a day. He was coarse and profane in his language, and was a terror to friend and foe alike.

“Johan Rising, the fourth and last Swedish governor, on his arrival, found the Dutch arming for the capture of the colony. He resorted to harsh measures. Fort Casimir (now Newspring Castle) was taken by him from the Dutch, and the Swedish rule asserted rigorously over all the inhabitants. The Dutch were thoroughly aroused, and in August, 1655, a squadron of seven ships and transports, with between 600 and 700 men, sailed from New Amsterdam and arrived in the Delaware August 30th. On the 5th of September this fleet sailed up the Christiana, landed its forces and invested the Swedish fort. After much parleying the fort surrendered September 15, and New Sweden passed under the Dutch control and ceased to exist as a separate colony.

“Governor Rising left the country and returned to Sweden with such of the inhabitants as wished to accompany him. Rising was perhaps the ablest of all the governors. He displayed much vigor and ability in his administration, but was so crippled for means and overmatched by the New Netherlands that his term of office was turbulent and unfortunate.

“The first colonists in 1638 consisted almost entirely of Swedes and Finns, comprising farmers, traders, mechanics and soldiers. Their purpose at first was to trade with the Indians and by barter to gather substance, rather than to cultivate the soil and utilize the forests. Subsequent expeditions brought out many Germans and Dutch. Gradually the colonists became farmers, and looked to their flocks, crops and forests for sustenance and for wealth. Hardships, sickness and disease, at times

brought the people to the very verge of despair. The incoming of colonists, however, from time to time, revived their spirits and New Sweden became a permanent colony, prosperous, thrifty and happy. When captured by the Dutch in 1655, they numbered only about 700.

"The New World received no better people than the Swedes and Finns on the Delaware. Bancroft says of them: 'Free from ambition, ignorant of the ideas which were convulsing the English mind, it was only as Protestants that they shared the impulses of the age. They cherished the calmed earnestness of religious feeling. They revered the bonds of family, and the purity of moral; their children, under every disadvantage of want of teachers and of Swedish books, were well instructed.'

"Ferris in his 'Original Settlements on the Delaware' pays them this tribute: 'They were industrious, peaceable, of strong religious feelings, warm domestic attachments, and great veneration for the fatherland, the manners and customs of which they retained for more than a century. Widely different from the restless, unsettled Anglo-Saxon race, the Swedes had strong local attachments. Once comfortably settled, they aspired to no change but the improvement of their possessions. Fond of home and its quiet enjoyments, they manifested little ambition either of wealth or of distinction. They sought the comforts rather than the luxuries of life, its essentials more than the superfluities. Some of their humble dwellings in the vicinity of Wilmington are yet standing in which generation after generation contentedly resided until by mixture with other races their national character was lost.'

"It is remarkable that, during the whole period of the Swedish dominion on the Delaware, there is no evidence that a single human being lost his life in hostile contest, either between the Swedes and their European neighbor or between them and the Indians.

"The conduct of the Swedish colonists toward the Indians bordering on their settlement, was not only consonant with the requirements of truth and justice, but with the dictates of a sound and enlightened policy, as was found by happy experience. Their honesty, their kindness, their friendly deportment, disposed the Indians to peace, and on one occasion at least prevented a war when war would probably have been fatal to the colony. The maintenance of such an intercourse so won their affections, that they used to call the Swedes their 'own people.' Campanius, speaking of the natives says: 'They are very courteous in their behav-

ior and fond of obliging the Swedes. They take great pains to help them, and to prevent any harm happening to them.' In this happy state the colonists found a rich reward for their kind and noble conduct toward the poor, unlettered natives. Instead of a life of terror and alarm—of war and all its horrors—the honest Swede could eat his bread in peace, and after the toils of the day, lay down his head in quietness, fearless of a midnight attack; undisturbed by dreams of the tomahawk and scalping knife.

"How different was the lot of the New England colonies. Long and bloody wars, fearful loss of life, anxiety and bitter suffering on one hand, and whole nations of people exterminated. The just and liberal conduct of the Pilgrim Fathers of our state is more honorable to their memory than all the triumphs of the diplomatists over a simple, unlettered people, or all the laurels of the warrior won in a contest with the original and rightful owners of the land, in order to wrest from them their country and their homes.

"An interesting proof of the affectionate attachments of the Indians for their old friends, the Swedes, subsequent to the conquest of their colony, is related by Campanius. In the spring of 1656, six months after the conquest, a Swedish ship called the *Mercurius* arrived in the Delaware with a fresh supply of colonists. The Dutch commander at Fort Casimir forbade the ship to pass, whereupon a party of the Indians, probably assured that the Dutch would not venture to fire at the ship while they were aboard, joined the Swedish crew and safely conducted the ship by the fort and into the Christiana.

"The Dutch colony at Manhattan was founded for commercial purposes, for barter with the natives and for the accumulation of wealth. The colonists were simply traders. The English colony at Jamestown, Virginia, consisted largely of adventurers, impelled by the grasping spirit of the Anglo-Saxon for land. The Pilgrims at Plymouth, the Scotch-Irish settlements on the Atlantic coast range; the Catholics in Maryland, and to some extent the Quakers in Pennsylvania, sought in the new world a refuge from the persecution in the old which had become unbearable.

"Not so with the Swedish settlements on the Delaware. They were planned and executed by the government of Sweden to provide homes in the new world for the oppressed of every land, to civilize the Indians, to promote commercial intercourse between the people and to extend the

influence of Christianity, of which Sweden was then the great exponent and defender. While in extent and population it was the least of any of the colonies, yet in the scope, liberality, and humanity of its design, New Sweden stood at the head of the American colonies.

“It is most fitting, therefore, that this monument should be erected at the place where the Swedes first landed, and that it should be carved out of the very rock first pressed by their feet. The modern effort to mark historic spots in our colonial history has found no more appropriate expression than in the work of this day. The rock upon which the colony first stood, the old church rebuilt some years after their landing, and the old graveyard, full of the colonists and their descendants, are still here, and are mute witnesses of the event. Your monument points back in the centuries gone to one memorable day, and will ever emphasize an epochal event in the history of our little state. It will stand as a reminder of a most significant fact and as a tribute to the generous thought and wise action of your society in thus marking and preserving this site for generations to come.”

CHAPTER IV.

SWEDISH IMPRESS ON AMERICAN CULTURE.

By culture is meant a nation's progress; its elevation from a lower standpoint to a higher one, and this in all directions. We talk about higher culture, thereby laying exclusive stress upon the higher education; but we will eliminate that phase of the question. Here we wish to include all that contributes to the ennobling of a nation, or people. Consequently the history of a people's culture will become the history of its civilization. Every nation has its own history of culture. So also has the United States of America; and the purpose of these lines will be to show what the Swedes have contributed toward its formation.

This American nation is composed of contributions from the principal nationalities of the world, and a considerable portion is Swedish. But Sweden is a small country in comparison with many others, and has but few inhabitants when compared with the great nations of the earth. It may therefore seem rather presumptuous to ask, what this little nationality has brought to this land, contributed to the nation's elevation or, by itself, developed since its arrival here. One can easily find special characteristic traits conspicuously American, and the American character may be likened to a metal mixed or amalgamated with many others, but retaining for itself its own peculiar and original sound. What is the nature and tone the Swedish metal has given to this amalgamation?

The different spheres in which culture can be traced are: the purely material, the political, the spiritual or intellectual, and the religious or ecclesiastical. Let us, therefore, seek the footprints of the Swedes in these different spheres. The material work is formative, and includes the breaking of the sod and cultivation of the ground; the building of cities and manufactories, and the inventions. Along these lines Swedish industry and physical strength has made itself felt. The Swedish immi-

gration really commenced about sixty years ago, with Erik Janson's immigration to Bishop Hill, Illinois, and there we also find the first contribution to the nation's development from a purely Swedish source. Individual Swedes had arrived in this country before this and settled here and there; but they had disappeared in the great mass. The Swedes who arrived in Delaware several hundred years ago had also become absorbed into the American race. At Bishop Hill the wilderness was soon transformed into productive fields. On the little Edwards river were built flour and saw mills. From the blacksmith shop was heard the steady ring of the anvil; from the houses the humming sound of the spinning wheel; brick was made and lumber sawed, and soon there appeared a beautiful little village, with park and shaded streets, which today stands a monument to Swedish industry and enterprise. The Swedish community stopped in its development, which necessarily goes to show that no exclusively Swedish community can exist in America. During this time hundreds and thousands of Sweden's sons and daughters had arrived in different parts of this great republic. Agile Skåningar, tenacious Småländingar were met by lively Göteborgare, powerful and solemn Norrländingar and Dalkarlar, all to develop energy and power that was afterward to be amalgamated into the American nationality.

Some nationalities have come to this country to speculate in affairs of questionable advantage to the whole; the Swedes have come to work, chiefly to establish homes, and these homes have been, and are, a blessing to the nation. Today we find Swedes that are owners, foremen or laborers at most of the industrial establishments of this nation. And wherever they are they have proved themselves to be honest and reliable, and such people cannot do otherwise than exercise a purifying influence upon the masses. In Minnesota, Illinois, Iowa, Nebraska and other states evidences are to be abundantly found of Swedish industry in the development of their prairies and forests into productive farms.

What John Ericsson accomplished for this nation in her critical hour, has not, in its entirety received due acknowledgment, but we can by right and with good reason ask, "What would have become of this nation without his help at the opportune moment?" For a long time John Ericsson stood alone as a Swede who had the honor of distinguishing himself in the higher spheres of mechanical genius, but now we have many, who, by an exhibition of superior skill in engineering, have made valuable contributions to the nation's development. These are not,

perhaps, as well known because of the inherent modesty and unselfishness—characteristic traits of our nationality. We have a number of Swedish engineers who have superintended important works, as for instance the Texas-Pacific railroad bridge over the Alchafalgu river, the foundation of which lies 120 feet under the water surface, and by the same engineer the Washington bridge over the Harlem river in New York City, which cost \$2,700,000. Many others could be mentioned who occupy high positions as civil engineers in different industrial enterprises. All of these mentioned and referred to received their education in Sweden. They have made their impression directly upon the development of this country and brought their knowledge, skill and genius from the fatherland and infused it into the life of their adopted country.

We will now look into the political arena. The Swedes, as a rule, do not shine as politicians; that is, what is generally understood as politicians in this country. In this direction the Swedes have not distinguished themselves, which is greatly to their credit. But this has not prevented them from playing an influential part in the politics of the country. We desire to hold forth what our countrymen have done for the best interests of their adopted country, and, therefore, we rejoice that we can find no political bosses among them. On the contrary, we have many individual men who have been elevated to high and responsible positions, and they have exerted a healthy influence upon the body politic. A man like ex-congressman John Lind, of Minnesota, who always stood for the true interests of the people and zealously opposed the money power, we may well feel proud of. The lamented governor John A. Johnson was another example of sterling honesty and high order of executive ability who won an enviable national reputation.

Of old the Swedes have been a free people, therefore the much praised freedom in America is not foreign to them; they would not be satisfied with less. With Americans liberty is felt and looked upon as a political necessity; with the Swedes, on the contrary, it is a characteristic trait grounded in their moral nature. What the Americans have inherited of freedom, the Swedes have owned from time out of mind.

When the Civil war broke out, the slavery question stood forth as a hideous evil to the Swedes, and for that reason they went to the war in large numbers, to battle for mankind's inheritance—freedom—although at that time the number of Swedes in the United States did not exceed 18,000.

It seems to come natural for a Swede to be a Republican, but this does not come from any selfish motive, but for the right and good that party seems to stand for. That they are not party slaves is evidenced by the fact that they will transfer their support to another party if they can be shown that thereby greater justice and humanity can be promoted. The nation can therefore depend upon the Swedish nationality for all measures that tend to advance the true greatness of the country.

The many educational institutions, some of them of high order, have originated from the needs of the various religious denominations. Each one owning its own theological educational institution, if it have none of its own it has a branch in some American institution so that the energy of the Swedish Americans along the lines of a higher education have been in a religious direction.

A well known author, upon this subject, well says: "When we contemplate the Swedish-American chronicles, written and unwritten, the eye meets at once this trait as the most prominent with our people—I mean this anxiety concerning the moral and religious life. Many who are prone to criticise, consider this religious activity as altogether too one-sided and therefore of little consequence. But one then forgets the importance for the future; one does not take into consideration that this moral activity constitutes the preparation of a field upon which afterwards will grow and thrive intellectual harvests, and one also forgets the solidity and purity that thus becomes the Swedish-American character as it is formed of many different elements. There stand a thousand Swedish temples on American soil, erected by Swedish hands for Swedish hearts. They testify to the faith that dwells in thousands of breasts and this faith, what does it say? That with these American Northmen exists an inner conscious life, that is expanding more and more, and craves more light, more power, more room. Thoughts are generated, feelings are born, new views arise."

We Swedes are here to stay, and do not have to apologize for being here. Our influence has already made itself felt, and will, no doubt, be more powerfully felt hereafter. May we remain faithful to our inherited principles concerning honesty and faithfulness. We do not believe that we can make the best impress upon the national life by stubbornly attempting to retain our Swedishness. Far from it! The various pieces of metal must be fused together if they shall truly unite; therefore in

time the Swedish element will become absorbed in the American nationality. But our generation need not trouble their minds about this. It will come about anyway. It is the law of national evolution. The exodus and immigration of peoples have existed in all ages and will continue to exist. The immigration to America is not solitary in the history of the world; it is only a repetition of what has happened before and a prefigure of what will continue to happen as long as the world exists. If the American nation ever reaches its completeness, may it then be found that there are traits that can be traced to a Swedish origin. And may they be noble and beautiful!

SWEDISH CHARACTERISTICS.

Less than sixty years ago the Swedish colonists in Minnesota were living contented and happy in their northern homes noted for romantic landscapes, beauty of interchanging mountains, valley, lake and river scenery unsurpassed, with a climate to correspond. A religious awakening swept over them. The inner cravings of the soul demanded a higher spiritual life than, at that time, was to be found in the ritualistic forms of the state church. This resulted in a decision to seek a new home in the wilds of the new world. We desire to impress upon the descendants of these colonists the grand and rich inheritance that is theirs—a threefold one. First, that in their veins flows the blood of a valiant and heroic race, whose glorious history shines with refulgent rays upon the pages of ancient and modern history in the old world; secondly, the self-sacrificing example of practical Christian love so beautifully exemplified by their more immediate ancestors. Thirdly, and not the least, the grand heritage of American citizenship. All of which should stimulate their ambition to be worthy descendants of so illustrious a lineage.

In his splendid book, "Sweden and the Swedes," Ex-United States Minister to Sweden, W. W. Thomas, gives the following appreciation of our nationality: "The predominant characteristic of the Swedes is kindness. 'Do you find my people kindly,' asked the king of an American traveler; and if he had searched the whole English language through, he could not have found a word which would better express the leading trait of his people. They are kind to each other; kind to their wives and

children; kind to the stranger within their gates; kind to their domestic animals, and kind to any little wild beast or bird which chance may send in their way. Their politeness, their hospitality, their courtesy, all their good qualities, spring from one source—their kind hearts; and their faults—if any they have—and they are few, indeed—all have the same root.

At a farmhouse, the cattle, and horses, and sheep approach you with a neighborly confidence, and it is easy to see that they expect to be patted, not kicked. The hens do not scamper away as if they anticipated every boy would throw a stone at them, the geese are too happy to hiss you, and the cat purrs on the sunny windowsill in blissful security. The Swedes are constantly manifesting their kindness in polite and gentle acts. They are the politest of nations. I have heard them called the Frenchmen of the North; but their politeness is more hearty and genuine than that of the Latin race. You always feel there are sincerity, and honesty, and a warm heart back of it all. In the street the gentlemen all raise their hats, not only to the ladies, but to each other; and you cannot walk with a Swede for half a block but what he will take you by the hand and parting, lift his hat, and say, 'Thanks for your good company.' As you drive along a country road, every girl you meet drops a courtesy, every boy doffs his hat, and, should you toss a penny to any one of a lot of urchins, the whole juvenile troop rushes up and shakes hands with you. If you sneeze, it is exactly as Longfellow says, everybody cries: 'God bless you.'"

In writing of the Swedes as immigrants to this country the author says: "Wherever in this broad land the Swedes fix their habitations, they are noted for their honesty and industry, their economy and thrift. Our Swedish settlers live within their means, buy no faster than they can pay, and do not run into debt. No other foreign race learn our language so quickly, or speak it so correctly and free from foreign accent, and none, I think, so speedily embrace our American ideas, and become so thoroughly assimilated with us, and so completely Americanized. If you seek for the Swedes, you will scarcely find them in our jails or penitentiaries; you will meet them engaged in peaceful, industrial pursuits in our workshops and factories, or, most largely, in the backwoods and upon the prairies of the great West. where, by honest toil, they have converted millions of acres of wild land into fertile farms and happy homes.

"Our Swedish fellow-citizens do not try to subvert our institutions.

There are no Swedish anarchists or dynamite bomb-throwers. Order-loving, as well as liberty-loving, God-fearing, and law-abiding, the Swede seeks to know the law of the land; not to break, but to keep it. And when rebellion threatened the nation's life, the Swedes were found fighting for freedom and union in this land of their adoption; yes, fighting as gallantly for the starry banner of America as their ancestors fought for the yellow cross of Old Sweden.

"The Swede also brings with him, from his old home, the fear of God, the reverence for the Bible, the respect for sacred things, and the strict observance of the Sabbath; and it is my belief that no immigrants of today, in both faith and works, so closely resemble the sturdy Pilgrim Fathers of New England as the Swedes. Let us never forget that there is no people to whom we owe a warmer welcome, none that make better citizens of our great republic, than the sons and daughters of Sweden."

CHAPTER V.

MINNESOTA AS A STATE.

The state of Minnesota derives its name from the principal tributary of the Mississippi within its boundaries. The name is a compound Dakota word. This nation call the Missouri, Minneshoshay (muddy water) and this stream, Minnesota. Nicollet remarks: "The adjective Sotah is of difficult translation. The Canadians translated it by a pretty equivalent word *brouillé*, perhaps more properly rendered into English by blear as for instance Minisotah, blear-water. I have entered upon this explanation because the word really means neither clear nor turbid, its true meaning, being readily found, in the Sioux expression *Ishtasota*, blear-eyed."

Like the Garden of Eden, the state is encircled by rivers and lakes. There is "water everywhere;" and in view of this characteristic, Nicollet called the country "Undine." To naiads and all water spirits, it would be a perfect paradise. The surface of the country is dotted with lakes, and in some regions it is impossible to travel five miles without meeting a beautiful expanse of water. Many of these lakes are linked together by small and clear rivulets, while others are isolated. Their configuration is varied and picturesque; some are large, with precipitous shores, and contain wooded islands, others are approached by gentle, grassy slopes. Their bottoms are paved with agates, cornelians and other beautiful quartz pebbles. The water is generally clear and sweet, and north of the watershed is as cool and refreshing during the heats of summer as the water of springs or wells. All the lakes abound with various species of fish, of a quality and flavor greatly superior to those of the streams of the Middle or Western States.

The country also contains a number of "ha-ha," as the Dakotas call the waterfalls. As the state of New York shares with Canada the sublimest cataract, so Minnesota has a joint ownership in a picturesque fall. It is a bout a mile and half above the mouth of Pigeon

river. The perpendicular descent is sixty feet, after which the river chafes its way for many yards. About one mile below the west end of Grand Portage, the old depot of the Northwest Company, are the great cascades of Pigeon river. "The scenery at the cascades presents a singular combination of wild grandeur and picturesque beauty, with an aspect the most dreary and desolate imaginable. In the distance of four hundred yards, the river falls one hundred and forty-four feet. The fall is a series of cascades through a narrow gorge, with perpendicular walls, varying from forty to one hundred and twenty feet, on both sides of the river." The streams in the northeast county of Minnesota nearly all come into Lake Superior with a leap. Half a mile from the lake, the Kawimbash hurries through perpendicular walls of stone, seventy-five feet in height, and at last pitches down a height of eighteen or twenty feet.

On Kettle river, a tributary of the St. Croix, there are also interesting rapids and falls. The falls of St. Croix, thirty miles above Stillwater and near Taylor's Falls, elicit the admiration of the traveler. Between lofty walls of trap rock the river rushes, at first with great velocity, forming a succession of whirlpools, until it makes a sudden bend, then glides along placidly, reflecting in its deep waters the dark image of the columnar masses, as they rise towering above each other to the height of a hundred to a hundred and seventy feet. On the Vermillion river, which is a western tributary of the Mississippi, opposite the St. Croix, there are picturesque falls, about a mile from Hastings.

A ride of less than five minutes from Fort Snelling, in the direction of St. Anthony, brings the tourist to a waterfall that makes a lifetime impression.

"Stars in the silent night
Might be enchained,
Birds in their passing flight
Be long detained,
And by this scene entrancing,
Angels might roam,
Or make their home,
Hearing, in waters dancing,
'Mid spray and foam,
Minnehaha!"

These, within a brief period, have obtained a world-wide reputation, from the fact that "a certain one of our poets" has given the name of Minne-ha-ha to the wife of Hiawatha. Longfellow, in his vocabulary, says: "Minne-ha-ha—Laughing-water; a waterfall of a stream running into the Mississippi, between Fort Snelling and the Falls of St. Anthony." All waterfalls, in the Dakota tongue, are called Ha-ha, never Minne-ha-ha. The "h" has a guttural sound, and the word is applied because of the *curling* or laughing of the waters. The verb *i-ha* means to curl the mouth; secondarily "to laugh," because of the curling motion of the mouth in laughter. The noise of Ha-ha is called by the Dakotas I-ha because of its resemblance to laughter. A small rivulet, the outlet of Lake Harriet and Calhoun, gently gliding over the bluff into an amphitheatre, forms this graceful waterfall. It has but little of "the cataract's thunder." Niagara symbolizes the sublime; St. Anthony, the picturesque; Minne-ha-ha the beautiful. The fall is about sixty feet, presenting a parabolic curve, which drops, without the least deviation, until it has reached its lower levels, when the stream goes on its way rejoicing, curling along in laughing, childish glee at the graceful feat it has performed in bounding over the precipice.

Five miles above this embodiment of beauty, are the more pretentious Falls of St. Anthony. This fall was named by Hennepin, a Franciscan of the Recollet order. He saw it while returning from Mille Lacs in the month of July, 1680, and named it after his patron Saint, Anthony of Padua. In the last edition of his travels, the adventurous father says, "the navigation is interrupted by a fall, which I called St. Anthony of Padua's in gratitude for the favors done me by the Almighty, through the intercession of that great saint, whom we had chosen patron and protector of all our enterprises. This fall is forty or fifty feet high, divided in the middle by a rocky island of pyramidal form." As Hennepin was passing the falls, in company with a party of buffalo hunters, he perceived a Dakota up in an oak opposite the great fall weeping bitterly, with a well dressed beaver robe, whitened inside, and trimmed with porcupine quills, which he was offering as a sacrifice to the falls, which is in itself admirable and frightful. "I heard him, while shedding copious tears say, as he spoke to the great cataract: 'Thou who art a spirit, grant that our nation may pass here quietly without accident, may kill buffalo in abundance, conquer our enemies, and bring in

slaves, some of whom we will put to death before thee; the Fox Indians have killed our kindred, grant that we may avenge them.' ”

During the generations that have elapsed since this description was penned, many changes have taken place in the appearance of the falls. The small island, about forty feet broad, which is now some distance in front of the falls, was probably once in its midst. The geological character of the bed of the river is such, that an undermining process is constantly at work. The upper stratum is limestone, with many large crevices, and about fifteen feet in thickness. Beneath is the sandstone, which is so soft, that it cannot resist the wearing of the rapid waters. It is more than probable that in an age long passed, the falls were once in the vicinity of Fort Snelling. In the course of a few years they have traveled many feet.

Minnesota, as a state, ought to have, and has, the highest aspirations. The birthplace of many rivers, flowing north, south, east and west; with a varied scenery, the prairie, the forest, the lofty bluff, the placid lake, and the laughing waterfall; the summit of the central valley of North America; with an atmosphere peculiarly dry and bracing, it must be attractive to immigrants from northern Europe. It has also been proven that the aims of her citizens correspond with the elevated natural position and advantage. The cattle upon a thousand hills now occupy the old pasture grounds of the elk and bison; schoolhouses crown the eminences but lately adorned with burial scaffolds; and the state has become the birthplace of not only majestic rivers, but of great men.

JOHN LIND, fourteenth governor of the state of Minnesota, was born in Kånna parish, province of Småland, Sweden, March 25, 1854. He came to the United States with his parents, when thirteen years of age, and has been a prominent lawyer; a representative in Congress (1887-93 and 1903-5) and governor of Minnesota (from January 2, 1899, to January 7, 1901). Born in the humblest station, with a comparatively limited education, he raised himself by his talents and industry to a controlling position in the affairs of the state. To John Lind belongs the unique distinction of being the first to break through the Republican ranks and assert a new regime, and he has thus made an enduring mark for himself in the political history of Minnesota.

There is in every strong life a certain personal force and power, a tenacity of purpose and a solidity of character, which is clearly indi-

vidual. This sort of personality is possessed by John Lind. John Lind's forefathers were farmers, freemen, owning the soil which they tilled. Family tradition says they had lived there from years immemorial. The older men on both sides had always been identified with the administration of communal affairs and as peace officers. They were neither wealthy nor poor, and their record for character was without stain. They were proud of their standing, and resented an insult with a promptitude that commanded respect. This was particularly true of his maternal grandfather, Jonas Jonason, who was both "deacon" and peace officer. In the latter capacity, it is said, that his judgments were often enforced with his good right arm.

John's father was born April 11, 1826, and died August 11, 1895. His mother was born April 26, 1831, and is now living at Winthrop, Sibley county, Minnesota, at the ripe age of seventy-nine, a well-preserved woman, intellectually and physically. Mrs. Lind had the full religious training given to the parish children. In this country (1883) she joined the Methodist church, of which she is a consistent and devout member, and can defend her faith with the best. She has always been a great reader, both of English and her own language. She possesses a vigorous and logical mind; is a fine conversationalist, and withal, an excellent farmer. She directs the work and management of her four hundred eighty-acre farm, with as much judgment and enthusiasm as any of her neighbors. At the end of each year she generously distributes the surplus of her annual income among her grandchildren. This brave and noble woman has, beyond question, transmitted some of her traits to her distinguished son.

In 1867, incited by the stories of American opportunities, the family emigrated to the United States, and, following a popular tide, settled in Goodhue county, Minnesota. When the family located there, John was thirteen years old. Soon afterwards he began work in a sawmill, in which he lost his left hand by an accident. This was probably not altogether a misfortune; for it compelled an immediate abandonment of manual labor for intellectual pursuits and thus directed his destiny to higher spheres of action. At once he entered a public school, and by assiduous attention to his opportunities, at the early age of sixteen was granted a certificate entitling him to teach. His first venture was in Sibley county, where he taught public school one year, then removing to New Ulm. By hard work and study in a local law office and the

exercise of close economy, he was able to enter the university of the state in 1875. Here he continued a studious career for one year, when he was able to pass the examination required to be admitted to the bar as a lawyer, in 1877. He had a limited practice, and in the meantime he was elected superintendent of the schools of Brown county, which position he held for two years. In 1881 he was appointed by President Garfield receiver of the United States land office at Tracy, Lyon county. But by no means did he abandon his law practice in New Ulm, for he was devoted to his profession. His legal ability now began to be recognized in that portion of the state and he won increasing reputation by his success in some important cases against the railroad companies. He was very active in politics at this period, as an energetic worker in the Republican party.

In 1886 Mr. Lind was nominated for congress as a Republican in the Second District of Minnesota, succeeding Hon. James B. Wakefield. The district at that time was very large, embracing twenty counties, in fact, it included all of southwestern Minnesota. The political campaign was a very active one, being the year in which Dr. A. A. Ames, of Minneapolis, a Democrat, came near defeating A. R. McGill, Republican, for governor. Lind made a very active canvass and was elected by a majority of 9,648. His Democratic competitor was A. H. Bullis, of Faribault county.

Two years later, in 1888, he was again nominated, and his opponent (Democrat) was Hon. Morton S. Wilkinson, formerly Republican United States senator from Minnesota. Lind was elected by a majority of 9,219 over Wilkinson. Again in 1890 Lind was nominated as the Republican candidate for Congress. His opponent was Gen. James H. Baker, of Blue Earth county. Gen. Baker was nominated as the Alliance candidate, and received the votes of the Democratic party, who made no nomination. Lind received 20,788 votes; Baker, 20,306, leaving Lind a plurality of 482. The Prohibitionists also had a ticket in the field. Ira B. Reynolds was their candidate, who received 1,146 votes. This left Lind a minority candidate by 333. Gen. Baker made a thorough canvass on the issue of "tariff revision," and planted that seed of tariff reform in the district which culminated in the overthrow of James T. McCleary on the "stand-pat" issues of high tariff seventeen years later. All the other Congressional districts in the state elected Democratic Congressmen that year, 1890, on the same issue. Thus the Republican

strength was greatly impaired and the doctrine of tariff revision strongly affirmed in Minnesota. Mr. Lind's career of six years in Congress was marked by great activity, especially in reform measures of public importance. He took a very active interest in Indian affairs, and secured the passage of a bill establishing seven Indian schools in various parts of the country, one of which was at Pipestone, in his own district. He secured the payment of many longstanding claims for Indian depredations to citizens in his district. One of the most important acts of legislation which he secured was the passage of a law for the reorganization of the Federal courts in Minnesota, even now recognized as the "Lind Bill." Under this law Federal courts are now held at Minneapolis, Mankato, Winona and Fergus Falls, as well as in St. Paul. This saved litigants long journeys and great expense. He was also a strenuous fighter for the integrity and enforcement of the Interstate Commerce act, to prevent discriminations in favor of persons or places. He earnestly advocated the automatic couples and powerbrake bill and other like devices, which proved so effectual in protecting human life. In another bill he succeeded in having Minneapolis made a port of entry. He became an acknowledged authority on all questions relating to the public lands. He resisted a tariff on lumber in the economical interests of his constituents, and because he said that it committed the government to the destruction of its own forests rather than those of other people. He favored free sugar, free materials for binding twine, and was for free twine. He thus came to the positions held by General Baker in his celebrated canvass in 1890. Mr Lind voluntarily retired as a candidate for Congress, a very high compliment for his efficient services as a Republican Congressman in 1892, absolutely refusing to enter the race. The convention paid him gressman, in resolutions nominating his successor. Lind, as a member of Congress, had avowed and defended Republican principles. All his life, until the free silver agitation, he was an ardent and enthusiastic Republican, and for six years was the faithful representative of that party in Congress.

The silver question became more and more one of exciting interest during Mr. Lind's last term as a Republican in Congress. As late as 1896 he was still characterized as a "free silver" Republican. S. M. Owen had been nominated by the Populists in 1894 as their candidate for governor, and the canvass which followed blazed the way for coming events. On September 12, 1896, Mr. Lind addressed his celebrated letter

on the silver issue to the Minneapolis public. By the terms of this letter, it would appear that now Mr. Lind had embraced the general political ideas entertained by the Populists. July 16, 1896, he was unanimously nominated for governor by the Populist and Free Silver Convention, and was subsequently endorsed by the Democratic party. His Republican opponent was the Hon. David M. Clough, of Minneapolis. The election demonstrated that Lind was a popular candidate, as he reduced the Republican majority to but little over three thousand. Of this Populistic convention, Hon. Frank A. Day was a conspicuous member. Hon. C. A. Towne, of Duluth, made the leading speech, in which he affirmed that he had been a Republican till a quarter to two o'clock, June 18, 1896. Hon. Frank M. Nye was also one of the orators of the occasion. Free silver was the argent bridge on which each of them, except Nye, finally passed over to the Democratic party.

In 1898, the war with Spain was proclaimed, and among the Minnesota volunteers who offered their services to the United States government, thereby abandoning a fine law practice, was John Lind. Though with but one arm, he gallantly offered his services to Governor Clough, and was made quarter-master of the Twelfth regiment, commanded by Colonel Bobleter, of New Ulm. He was so commissioned with the rank of first lieutenant. Lieutenant Lind at once became popular with the regiment, by his arduous labors, keeping the men well equipped and provisioned. The regiment was encamped at Camp Thomas and Chickamauga National Park. During this period of military activity, Lieutenant Lind was unanimously nominated, October 28, 1898, by the People's, Silver Republican and Democratic organizations for governor. After his defeat in 1896, he had resolved never again to enter the field of politics, but so unanimous and pressing was the call, that he put aside his desire for retirement and accepted the summons, subject to the limitations of his military service.

After the surrender of the Spanish forces, at Santiago, and the return of the Minnesota regiment to the state, Mr. Lind was able to make but two short speeches in some of the more important places of the state. Wherever he went he was cordially and enthusiastically received. The money standard of the country, it was claimed, was being subverted, and he was the chosen candidate of the new financial ideas. All the forces of the so-called reform were ranged under the banner of Populism. Everywhere he was met with the most enthusiastic popular de-

monstrations of personal admiration, confidence and sympathy. It was charged that Mr. Lind was nominated to catch the Scandinavian vote; but such a charge gave a low estimate of the character of the man, his convictions, and his devoted patriotism. His Republican opponent was William Henry Eustis of Minneapolis. Eustis was a man of intellectual ability, of high culture, imbued with the true spirit of civic patriotism, and with a public and private career of unblemished manhood. He was indeed a typical American citizen, and stood in the forefront of his party. Governor Clough was singularly bitter against Eustis, in a way which was ungenerous, in a matter growing out of William D. Washburn's election to a seat in the United States Senate. Clough's obligations to his party should have constrained him to support the Republican candidate by every principle of duty and honor. But even with this defection, it is doubtful if Lind would not have been elected as his personal popularity was great, and he was on the popular side in the financial questions, then uppermost in the public mind. However, it was generally held by the Republicans that the Swede nationality defeated Eustis. Lind's majority above the aggregate vote for the four other candidates, was 11,398.

The official returns of the election were as follows: William H. Eustis, Republican, 111,796 votes; John Lind, Democrat and People's, 131,980; George W. Higgins, Prohibition, 5,299; William B. Hammond, Socialist-Labor, 1,685; Lionel C. Long, Midroad-Populist, 1,802.

By the favor and insistence of his friends Mr. Lind was three times a candidate for governor: first, in 1896, when Hon. David M. Clough defeated him by a meager majority; second, in 1898, when he was elected over Hon. William H. Eustis; and last, in 1900, when Hon. Samuel R. Van Sant defeated him by a plurality of 2,254 votes. By this time the silver question had lost its potency, and by so much Lind's strength was diminished.

It should be again noted that Mr. Lind was the first to break through the continuous possession of power by the Republican party of Minnesota, which had been vigorously maintained for a period of quite forty years. Vermont is the only other state that affords so long an unbroken period of Republican supremacy. The causes which underlie its final defeat are found in the changed conditions of dominating public questions, to which the Republicans were slow to respond. The truth of history also requires us to note that a contributory cause was the

Scandinavian vote which adhered to those of their own blood even against their fidelity to their political principles.

Governor Lind's messages, in 1899 and 1901, are of historic interest because of their influence upon the state's public policy and legislation, especially concerning taxation and the regulation of railroads and of state institutions. Through his influence upon legislation, and likewise through the board of equalization appointed by him, the state made marked progress in the assessment and taxation of mines, railroads, municipal franchise corporations and foreign corporations. The railroad and warehouse commission appointed by him reduced freight rates. His recommendation for a state board of control over state institutions bore substantial results.

After retiring from the executive office, Governor Lind returned to the practice of his profession at his home in New Ulm. Here he soon gained a lucrative business and was speedily identified with the most important local interests of his home town. In 1901 he removed to the city of Minneapolis, where he at once engaged in his chosen profession, the law, in company with Andreas Ueland.

Governor Lind has delivered many public addresses on a wide variety of subjects, which illustrate his general information and interpret his views on economic and public questions. Like many other public men, he has been very careless in preserving copies and has left them to the mercy of the ephemeral newspaper. Governor Lind is not distinguished for elegant speeches to which he made but little pretense, but they are forceful, clear, cogent and convincing. He is evidently a man given to close thinking. His manner of speaking is from nature herself, and not a result of cultivation or art. When he came to Congress they were unable to assign him any special place as a debater, but his plain, discriminating and sincere manner of expressing himself gave him attention and carried conviction, such as is not always given to eloquence itself.

In political life Mr. Lind has proven a ready and strong debater. He was the distinctively able man of his political persuasion in Minnesota. Without him the Populist elements would not have succeeded in holding their forces together. He presented an undaunted front and gallantly led his variegated and mosaic army against a strong array of Republican leaders, skilled in all the tactics of political warfare, and this, too, with all the great newspapers of the state in hostility against

him. He was not able to organize a new permanent party out of the Populistic elements, but he did succeed in leading most of those elements into the Democratic party, where he went himself and found a cordial welcome and distinguished honors. In truth, he was the strongest accession the Democratic party ever received in the state. The manifest sincerity of his convictions overcame the charge of desertion from old political friends, whose prejudices were deep-rooted. At the bar his success would have been still more assured, if he had not deviated in politics. Perhaps his best work has been achieved in the direction of jurisprudence, and the law was undoubtedly really his chosen pursuit. But his profession is a jealous mistress, and will not admit of much devotion to politics, if one would achieve her highest honors. Governor Lind has now returned to the vigorous pursuit of his profession, from which, he says, he never desires again to depart.

Criticism has been freely given upon Mr. Lind's change of political parties. To the philosophic observer, the real line of distinction between the two great parties are pretty difficult to define. The radical differences of opinion are not so real as the cursory citizen may think; for men are mostly marshalled or split in opposition, according to the desire for power or plunder which each hopes to snatch for himself.

Parties themselves, as a whole, shift their positions, abandoning ancient policies and going over to the other side. The truth is, that the course pursued by one side generally dictates that taken by the other. Take the instance of the acquisition of territory. At one time the Democrats were the avowed champions of territorial acquisition, as in the case of Texas, California, Arizona and New Mexico. Now the Republicans are acquiring territory, as in Hawaii, Porto Rico and the Philippines. When this maneuvering is going on by great parties, it should not be surprising that individuals like Mr. Lind, from the best of motives, should change their politics. Such changes in English politics, by prominent men, are matters of repeated history. Sir Robert Peel and his whole cabinet went over from Protection to Free Trade, in a single night. Daniel Webster changed front, in early life, from Free Trade to Protection. Thus it is that on questions of mere expediency opinions come and go. They pass and are forgotten.

Mr. Lind's general character is not wanting in those sterling qualities which greatly entitle a public man to confidence and respect. His private life is one of decorum and personal purity, a matter which so enriches

the character and influence of a public man. His family ties are very dear, well exemplifying what the domestic virtues should be in a true American home. His religious convictions have often been challenged. While as a matter of fact he may not be a strict orthodox in religious belief, yet he cherishes an habitual reverence for the Deity and His divine perfection, and a belief in our personal accountability, and also entertains a lively hope of an immortal future. With such a mother as he has, his religious beliefs could not be otherwise than as here stated. In church affiliations he may be accounted a Unitarian.

Mr. Lind has held many appointments of importance in affairs other than political. In 1892 Governor Nelson appointed him a regent of the State University, in which capacity he served the term of six years. For several years he has been president of the Board of Regents. He was long a director of the Brown County Bank. He was one of the directors having charge of the building of the Minneapolis, New Ulm and Southwestern Railroad. After his removal to Minneapolis Mr. Lind was considered very available for Congress by his Democratic friends, and was nominated in the Fifth Congressional District, and was elected, in 1892, over a tried and sturdy Republican, Hon. Loren Fletcher, by a majority of 2,054. He apparently took but little interest in a new congressional career, and gladly retired to his chosen profession, the law.

Governor Lind was married in 1879 to Miss Alice A. Shepard, a most estimable lady. She is the daughter of a Blue Earth county farmer, and had been educated at the Normal School in the city of Mankato. She was born October 15, 1859. Her father, Richard Shepard, had been an honored soldier in the Union army. The family later removed to California. Miss Shepard taught school at New Ulm, where the acquaintance with her future husband began. To this union there were born four children: Norman, born August 14, 1880; Jenny, born April 2, 1884; Winifred, born August 25, 1890; and John Shepard, born September 14, 1900.

HANS MATTSON.—Nearly seventeen years have passed since the death of Hans Mattson, best known to his contemporaries as Colonel Hans Mattson, a title honorably earned by him during the Civil war. An older generation, now fast fading away, will remember his portly figure, the kind but usually serious face, his winning smile and gracious, persuasive manners. The features were of a typical Swedish cast,



HANS MATTSON

broad and massive. The whole man impressed one with a sense of dignified repose, reserve force and quiet observation. Under the surface bubbled a genial nature, an optimistic conception of life which often disregarded realities and brought the man of business and public affairs to grief. There was something of the dreamer in his mental make-up, associated with an unusual capacity for grasping and handling large things. A distaste for detail and a certain lack of application were noticeable in this connection. They sometimes interfered with success of a practical nature, but his mental buoyancy, his firm intellectual grip on any situation, and his acknowledged capacity for leadership and his resourcefulness, more than made up for what he lacked in painstaking and laborious attentions to the small affairs of life.

Hans Mattson descended from good substantial Swedish peasant stock, freeholders for generations and of standing in their communities. Born in 1832, on a small farm in Önnestad parish, in the rich southern province of Skåne, the boy enjoyed, as he grew up, rather better educational advantages than the ordinary country lad of his day and environment. For two years he attended a classical school in the city of Kristianstad, entered the artillery service as a cadet, and when eighteen years old responded to the call of the wild and unknown, embarking for America. That ended his school education. What he learned thereafter, the struggle for existence often hard and painful, taught him. The fluent use of the English language was acquired during the first couple of years after his arrival in this country by personal contact with men rather than from books. At twenty he was sufficiently seasoned as an American to conduct a party of Swedish immigrants, among whom was his own mother, across the country to Illinois, collecting from the railroad company for damages suffered on the way, and disbursing the large sum of money thus received. His next move of importance brought him to the then territory of Minnesota, which thereafter remained his home. This happened in 1853, when he led the way to Goodhue county, and founded what at first was known as the "Mattson Settlement," but which soon afterward, at his own suggestion, received the historic name of Vasa. Sickness and mishaps of various nature more or less marred the first few years of his life in this country, but his hard knocks had taught him self-reliance; he had acquired the art of dealing successfully with men; the English language had become a ready vehicle for his tongue

and pen, and on the whole, he was pretty well equipped for the career which now gradually opened before him. Chopping cordwood on the Mississippi bottoms was the first occupation; breaking new land, and settling upon it with his young bride, followed in quick order. But farming was too tame for his active brain and ambition, and he moved to Red Wing, then a rapidly growing, bustling river town, engaged in mercantile pursuits, and shortly blossomed out as a full-fledged dealer and speculator in Minnesota townsites and lands. Then came the panic of 1857, with financial ruin for him, as for so many others. What the young couple had accumulated of real and personal property went toward paying off debts—his wife sacrificing even her gold watch—and a new start had to be made. A lawyer in Red Wing offered him an opportunity to study law in his office, and the chance was eagerly grasped. Then followed a year's hard work and economical privations which were nobly shared by his wife, whose ingenuity in those ante-kerosene days, provided the midnight oil by melting lard in a saucer and putting in cotton waste for wick, tallow candles being too expensive.

At the end of this year of mutual struggles, Mr. Mattson was admitted to the bar and engaged in the practice of his profession. In the regular order of things his life work should now have been laid out for him. He was peculiarly well fitted for a legal career and would undoubtedly have attained eminence as an attorney. But a young man of his talents and identified with the Swedish element, then as now, strong in Goodhue county, could not easily keep out of public life. A commission as justice of the peace set the ball rolling. Next he was elected city clerk of Red Wing, and shortly after was appointed county auditor to fill a vacancy, being regularly elected to the same office twice in succession. During this period politics were at fever heat. The great cleavage in the nation was soon to take place, and Mattson, as might have been expected, did not for a moment hesitate in espousing, heart and soul, the cause of the Republican party. He drilled a local military club with an enrollment of fifty men, forty-four of whom eventually served in the Union army, and in the fall of 1861 raised a company among the Swedes and Norwegians of Goodhue county, being mustered in with it as its captain at Fort Snelling in the Third Regiment, Minnesota Volunteers. During the next four years his life was closely identified with this organization, of which he finally became commanding officer. The close of the war found him in command of a large district

in northern Arkansas, where his administrative ability, fairness and kindly disposition contributed materially to restore order and bring about normal conditions of peace.

The mustering out of his regiment took place in September, 1865, and Colonel Mattson returned to Red Wing and resumed his law practice. Shortly after he took a leading part in establishing *Svenska Amerikanaren*, a weekly newspaper in Chicago, and at about the same time was appointed by the governor of Minnesota a member and secretary of the State Board of Emigration. In this capacity he worked hard and with signal success to make the resources of Minnesota known and attract to the state a thrifty and desirable class of settlers, largely Swedes and Norwegians, the counties of Wright, Meeker, Kandiyohi, Swift and Stevens receiving a greater portion of these Scandinavians.

Soon after, in 1868, Mattson went to Sweden, spending the winter there and returning the following spring. This visit was one of almost unmixed delight to him. His military title, won through four years of arduous service in the field, and his achievements in civil life, were of a nature to attract an attention which he both appreciated and enjoyed, and the hearty welcome which he received from relatives and old friends in the haunts of his childhood and youth was particularly gratifying to one as home-loving and loyal as he.

The year 1869 marks the beginning of the political ascendancy of the Scandinavian element in the politics of the North Star State. A demand for representation on the Republican state ticket was made, and Colonel Mattson, being the most prominent and best known public man of Scandinavian extraction, received the nomination for Secretary of State and was, of course, elected. But his service in this position did not prove of long duration. Won over by Jay Cooke, who as the head of the Northern Pacific Railway Company, realized the urgent need of settlers, to make productive the vast domain opened up by this great enterprise, Colonel Mattson, with the approval of his political advisers and associates, left in the spring of 1871 with his family for Sweden, where he made his headquarters during the next five years, directing the steadily growing emigration from that country to Minnesota and the Northwest in general.

The financial crisis of 1873, which was precipitated by the inability of further financing the Northern Pacific, terminated Colonel Mattson's connection with the company, but he remained abroad until 1876, when

he again returned to Minnesota, making his home in Minneapolis. Politics occupied his attention during the fall of that year, when he canvassed the state for the Republican ticket, having himself been nominated a presidential elector. Shortly afterward he established *Minnesota Stats Tidning*, and in 1877, with friends in Chicago, began the publication of *Svenska Tribunen* of that city. Engaged in newspaper work the following few years, he also was active in land affairs, the large Swedish settlement in Kittson county, in the northwest corner of Minnesota, being largely made up of Goodhue county pioneers and their American-born descendants.

Then, in 1881, began what Colonel Mattson undoubtedly considered the most interesting period in his life. Appointed by President Garfield Consul General of the United States to India, a most important and honorable diplomatic post, he spent two years in that country, resigning from the position in 1883 to assume the management of the Maxwell Land Grant Company in New Mexico. Ever since his childhood, when he listened to what a returned Swedish missionary had to say about India, this country had taken a strong hold upon his mind and imagination. As the accredited representative of the United States, Colonel Mattson's opportunities for observing conditions in India were exceptionally good. He traveled extensively, inspecting subordinate consulates, formed friendships with many prominent Englishmen, but took particular pleasure in cultivating the acquaintance of the native Hindu. For this he was peculiarly fitted, by virtue of temperament and as an American devoted to political liberty and democratic institutions. His sympathies, decidedly enlisted on the side of the natives of India, could of course not be publicly expressed, but he found the subject of their condition one of absorbing interest and lent his aid, whenever circumstances made it possible for him to do so. There always was something of the mystic about Mattson, or, rather, he inclined toward a view of life which admitted mysticism as a ruling factor in human existence, and the occultism of India therefore proved most fascinating to him. On the whole his mind was wonderfully broadened by what he learnt in the far East. Never bigoted, he returned home more tolerant and liberal than ever. His mental outlook had been widened beyond anything he had experienced before. He had been touched to the quick by the untold misery which he had witnessed; his mind had eagerly absorbed the new and strange impressions which crowded in upon him; religious creeds lost their im-

portance to him, and thenceforth and to the end of his life he contemplated existence and all its correlated ideas with the serenity of a stoic philosopher.

After having given his valuable aid to straightening out the tangled affairs of the Maxwell Land Grant Company, the principal stockholders of which were friends and business associates in Holland, Colonel Mattson again took a hand in politics, being for the second and third time elected Secretary of State of Minnesota. His last term expiring in 1890, he took no further part in politics but devoted himself to various business ventures, one of which was the publication of *The North*, a weekly journal in the English language. For years Mattson had realized the desirability of such a paper. His love of the Swedish fatherland was deep-seated and sincere. But, withal, he was a thoroughly loyal American; loyal to the core, and prouder of his American citizenship than of any honor which could possibly have been conferred upon him by power or potentate abroad. And in his varied career, himself passing through all the stages of the problems confronting an immigrant to this country, he had become fully convinced of the necessity of a thorough Americanization of the crude material out of which American citizenship is being made. He perceived this as a duty on the part of the adopted citizen, and he felt that mastery of the English language was a most important means to this end. A newspaper published in English, but designed especially for Scandinavian readers, would, he thought, prove helpful and stimulating in this respect. But, besides this motive, was the desire of making the Scandinavian himself known to his American fellow-citizen. The past and present of Denmark, Norway and Sweden were worthy to be placed before the American people; the intrinsic merits of each nationality deserved to be perpetuated on American soil; indeed the welfare of the Republic demanded an exchange of ideas and an assimilation of races which could only be effected through the medium of a common language. These and similar views had been long entertained by Mattson, who, in 1889, prevailed upon a number of intelligent Scandinavian-Americans to organize a stock company for the publication of a weekly paper embodying in language and contents the ideas above set forth. Previous to this he had been prominent in the organization of the Swedish-American Bank, until recently one of the leading banking institutions in Minneapolis.

Another event intimately associated with Colonel Mattson's name

is the commemoration in Minneapolis in September, 1888, of the two hundred fiftieth anniversary of the settlement by the Swedes on the Delaware river in the present states of Pennsylvania and Delaware. He took great pride as a native of Sweden in the history of this colony, and it was mainly due to his efforts that this interesting and important event received proper recognition. A brief story of the Delaware Swedes and of the Minneapolis celebration was subsequently published by him in a small volume entitled "Souvenir."

During his earlier career as a public official charged with the duty of promoting immigration to Minnesota, Mattson had written a number of pamphlets setting forth the resources and advantages of his adopted state. He also, in the course of time, contributed freely to the editorial columns of his own and other newspapers, but the only permanent publications bearing his name are the "Souvenir" and "Minnen," or "The Story of an Emigrant," as the English edition of the latter work is called. "Minnen," which appeared in 1890, was written in Swedish and was published in fine form by Gleerup at Lund, Sweden. "The Story of an Emigrant" dates from the following year and was brought out by a publishing firm at St. Paul, Minnesota. Both books cover the same ground, tracing the life of the writer from childhood to the time of publication. The style is easy, and the story of absorbing interest and well told. Barring possibly works of a similar character by German-born Americans, "The Story of an Emigrant," even at this late day, has hardly a counterpart in our literature. It is at least safe to say that no other Scandinavian-American has left a memorial of such worth and enduring merits behind him.

While proud of his Swedish birth and ancestry, Colonel Mattson at the same time advocated in this country the affiliation of the three northern nations, and labored diligently to make them politically as one. The result was a concentration of forces which more than once determined the fate of men and measures in the politics of Minnesota.

Colonel Mattson's health had been impaired since the Civil war, when malarial fever and ailments incidental to a soldier's life had made serious inroads upon his vitality. In later years bronchitis developed, the heart and became affected, and after an illness of four weeks his death occurred on March 5, 1893.

For many years Hans Mattson stood practically alone in the Northwest as a man who in himself combined the dominant traits of a wide-

awake American with the racial characteristics of the Scandinavian. His personality was a rallying point for all political endeavor among the Minnesota Scandinavians, while public men whose speech was confined to the English language, looked up to him as the medium through which the large Scandinavian contingent in the state could be reached and influenced. Politics, however, were mostly side issues with him. He could play the game with consummate skill, when he chose, but he was inclined to fritter away his political opportunities, and to this fact must be ascribed his failure to reach the political heights which other men, inferior to him in experience, ability and intelligence, succeeded in attaining.—*Luth Jaeger*.

JOHN ALBERT JOHNSON.—In the early dawn of the morning of September 21, 1909, a plain, gaunt, sad-faced patient of middle age was stretched on a bed of suffering in St. Mary's Hospital, Rochester, now and then reaching out his long hand to touch the face of the weeping woman by his side. The hand was of the large, nervous kind, used to exercise, and the face was seamed with thought and intensity of purpose. "Well, Nora," at length whispered the Governor of Minnesota, "I'm going—we made a brave fight." This was the simple, undramatic end of John A. Johnson; an end in which the wave of deep affection surmounted his being as it had throughout the years of his vigorous life. It was this lovable and loving quality, this note of fraternal sincerity to which his sentiments and words were ever pitched, which gave this Lincoln of the northwest his hold on the hearts of men and women, and which made the following high words of eulogy from a leading journal of his state a statement of literal truth: "No death in Minnesota ever was felt so deeply and widely as that of Governor Johnson. We speak advisedly. Greater men have died in the maturity of life and fame, with their work done and their span rounded out. He died in the vigorous prime of life, with his best promise of performance before him. What he might have done can never be known. Grief and affection measure it generously. He departs at what might have been the climax of popularity that has had few parallels in the United States. He will remain a romantic legend of political success without compromise of taste, dignity or honor; of high public purpose fulfilled without loss of personal popularity. That might not have endured. But

he loved service above reward, achievement more than applause. To such a man death comes as untimely as to his lovers."

Governor Johnson was the only chief executive of the state who was a native of it, and the fact that he served three successive terms and had entered the third with a cumulative increase of public respect and popularity showed how truly his sterling and attractive individual temperament responded to the temper of the masses. Despite the hardships of his earlier life he had retained the optimism of boyhood; yet was a man of broad balance and practical wisdom. While he freely admitted the homely and even unfortunate circumstances of his boyhood and youth—that his father was not as firm of will as a proud and loyal son might wish, that his mother labored over the washtub to keep the household afloat, etc.,—still he never struck the heroic attitude of the "self-made" man who had risen above such drawbacks to natural fame. His financial circumstances never gave him an excuse to be purse-proud, and his broad sympathy with the strugglers of the world, so many of whom made no headway against the adverse currents, put a lifelong check on self-arrogance. To the last he was a virile struggler himself, but with his personal advancement it became more a struggle for others than for himself; and every year of his life the people of Minnesota and of the country at large were understanding it more clearly.

This noble-hearted and noble-doing Swedish-American was born in a frontier cabin near the little village of St. Peter, on the 28th of July, 1861, son of Gustav and Caroline (Haden) Johnson. His father was of a good Swedish family and inherited considerable wealth, but appears to have squandered his inheritance, and at the age of thirty-three to have been assisted by his relatives to the northwest of the United States to begin life anew. He located at St. Peter, married, and for some time steadily followed his trade as a blacksmith; but his old habits again mastered him and his wastefulness, not to call it by a worse name, would have plunged the family into dire poverty, had it not been for the brave drudgery of the mother and the helpfulness of the sons. At his death the unfortunate father left four sons and a daughter, of whom John A. was the second to be born. It is characteristic of the late governor that when these painful circumstances of his boyhood were brought into his first gubernatorial campaign, he refused to deny the parentage of a drunken father and "mother who took in washing." The first he admitted regretfully, sadly, without comment; the second, with

a proud uplift of the head and the words which brought such ringing applause: "Took in washing? Yes, she did, until I was old enough to get out and earn something. But she never took in any washing after that." That Governor Johnson was largely indebted to that mother for the mental and moral qualities which were his splendid heritage is attested by many inhabitants of St. Peter who knew the family well. In her later years Providence recompensed this brave woman, for she lived until 1906, dying then at an advanced age with the loyalty and love of the governor of Minnesota still secure.

It was at the age of twelve that John A. Johnson, after the death of his father, commenced the struggle in a St. Peter grocery, and thence graduated to the village drugstore. The ten years of his work in that capacity proved not only his making as a thorough pharmacist, but gave him the opportunity to acquire an education. This was acquired not by school attendance, but by exhausting all the libraries within his reach, public and private, and by proving and fixing the knowledge thus gained through his connection with debating and literary societies. He was also socially inclined; so that altogether he derived the great benefit of thoroughly digesting his book knowledge and making it available for everyday use. Mr. Johnson remained in the drug business until he was twenty-five, and the occasion of his retirement from the field was the offer made by four leading Democrats of the place to advance him the necessary funds to purchase a partnership in the *St. Peter Herald*. Its former editor had died and, although Mr. Johnson was quite inexperienced as a practical journalist, his friends were confident that he could be a thorough newspaperman if he wanted to. As he favored the plan, in 1886 he became the editorial partner in the publication named and, as his supporters predicted, was soon a telling force in state journalism. In 1891 he was elected secretary of the Minnesota Editorial Association, and became its president in 1893, at the age of thirty-two. He had already ventured into politics, and in 1898 had really entered; for although he had been beaten for a seat in the legislature from Nicollet county, in 1888, ten years later he had been elected to the state senate over C. J. Carlson, of the Gustavus Adolphus College. After his four years' term in the upper house of the legislature he was honored with a renomination, but was defeated by another good Swedish-American, C. A. Johnson. In 1904 John A. Johnson was first nominated for governor, having as his strong Republican opponent Robert C. Dunn, who

had made a fine record as state auditor. The former made one of the most sensational runs in the political history of Minnesota and went into office with a majority of 7,862, taking his seat as the third Democratic governor in forty years. He greatly increased his prestige during his first administration, everywhere gaining friends by his constant attendance at public gatherings and his frank and manly speeches, as well as by recommending and approving such popular and desirable legislation as the two-cent fare bill. His appointments also met with general approval. In 1906 the people therefore approved of his own phrase, "one good term deserves another," and he commenced his second term encouraged by a plurality of more than 72,000 votes, which has been well termed "the most flattering vote ever given a candidate for governor of Minnesota." This really dramatic success of a plain, earnest, practical man, who had never striven after effect, brought him into national prominence, with its usual accompaniment of attentions from magazines, lyceum bureaus, etc. The University of Pennsylvania also conferred upon him the degree of LL. D. June 19, 1907. In the fall of the succeeding year he was elected governor by a plurality of more than 28,000, and was still deep in his campaign for the initiative and referendum, a license tax on corporations outside the state which did business within, for the increased taxation of home corporations and for the proper regulation of all business and financial organizations which enjoyed the protection of the state laws—was still earnestly and honestly following what he claimed to be true Democratic doctrine when he was prostrated by his last illness.

At the telegraphic spread of Governor Johnson's death, messages of condolence were received by the stricken widow from President Taft, governors of states and other men high in public life, irrespective of party. Deep regret, founded on the most sincere affection, pervaded all the messages, whether sent by personal friends or those who had partaken at a distance of the rare manhood of the deceased man and statesman.

On June 1, 1894, Mr. Johnson wedded Miss Elinore M. Preston. She had been educated in the Catholic sisters' school at Rochester, and came to St. Peter as a teacher of music and drawing in the parochial school at that place. A woman of education and rare refinement, she was a devoted wife to the last. The husband was reared as a Lutheran, but in later life joined the Presbyterian church, of which he was long

a devoted trustee. Although differing, in religious belief, they were one in spirit and in truth. Besides the widow, two brothers and a sister survive the governor; they are Edward, an engineer at the hospital for the insane at St. Peter; Frederick W., a widely known hotel man of New Ulm; and Hattie, a school teacher at St. Peter.

The universal honor and affection accorded Minnesota's beloved son was in impressive evidence for twelve hours of September 22, 1909, when seventy-five thousand people of all ages and conditions passed through the rotunda of the capital and took a mournful farewell of his dear body there lying in formal state and in the greater dignity of death, and the people of Minnesota suspended all worldly activities as the body of their beloved son was gently lowered to its last resting place at Green Hills cemetery, St. Peter.

The dignitaries of the state so deeply loved by the deceased also honored the closing scenes of his life with their manly affection and profound respect. His honorary pallbearers included four ex-governors of Minnesota—L. F. Hubbard, John Lind, Samuel R. Van Sant and Knute Nelson—with Governor A. O. Eberhart, Hon. C. M. Start (chief justice of the supreme court), Governor John Burk of North Dakota, and President Cyrus Northrup of the University of Minnesota. The active pallbearers were selected from the governor's personal friends: Frank A. Day, his private secretary; F. B. Lynch; T. D. O'Brien, associate justice of the supreme court; E. T. Young, formerly attorney general; A. C. Weiss, manager of the Duluth *Herald*, and John C. Wise, of Mankato.

Thus did the love of his friends and kindred and the profound respect of eminent men accompany John Albert Johnson to the grave. The tributes paid to his character, through the press by men distinguished in all walks of life, would make a volume in themselves. For instance, this from Governor Charles E. Hughes of New York: "The death of Governor Johnson is a national loss. His life was one of the finest illustrations of American opportunity well used. He was a man of the highest character and his administration of the office to which he was thrice elected commanded the confidence of the people. His career was so extraordinary that it deeply impressed the entire country, and he was universally admired and respected."

Governor Judson Harmon of Ohio: "The people of Minnesota have made superfluous all tributes to Governor Johnson except their

own. His first election might have been due to impulse or caprice or to discontent with conditions. Its double repetition, emphasized by contrast with results as to other candidates, was a positive declaration that they found in him the qualities which a people conducting government for themselves require in their officers—vigilance, fearlessness, singleness of unselfish purpose to protect and further the public welfare, with the sagacity to know and the ability to do the varied tasks which duty imposes.”

Ex-Governor Van Sant: “Our state has suffered a great loss in the death of Governor Johnson. He had endeared himself in the hearts of the people of Minnesota, and he will be universally mourned, not only by our people, but by the people of the nation as well. His ability of statesmanship was universally recognized, and it is safe to say that he was not only the foremost man of his party in this state, but looked upon as the most available man to the Democratic party as a presidential candidate in 1912. Personally, I deeply deplore his untimely death.”

Mayor Haynes: “I have known Governor Johnson for many years intimately. I have always regarded him as a genuine and genial man. He was not only a great person of ability, but I think he had a very comprehensive grasp on the great questions affecting this state and nation. He was a true friend, and his death is an irreparable loss to the country. I am deeply affected.”

Colonel Frank T. Corrison: “We were both born in St. Peter, and I have known Governor Johnson all my life. I admired him greatly. His manliness, ability and good fellowship won for him a deep regard from everyone who knew him. His companionship was most enjoyable. Had he lived he would have gained further national prominence. His death is most unfortunate.”

Clark Howell, of Georgia, member of Democratic national committee: “Governor Johnson’s death still further complicates the confusion of the Democracy. Had he lived he would in all probability have been the presidential nominee next time, with many elements of unusual strength, chief among which was his hold on the middle West. He might have united the party. His death is to be deeply deplored, both in the party and the broader standpoint.”

Judge George Gray, of Delaware: “The death of Governor Johnson is a national calamity. I am grieved and shocked to hear the sad

news. The governor apparently had a great future before him and the country had reason to expect a great deal of him."

James J. Hill: "The governor was always affable, courteous and agreeable. He possessed many of the qualities of a leader combined with kindly disposition and a pleasant appearance. His ability was illustrated by his career, coming as he did from the lowest stratum of the social structure to the highest. His life's work and its results were not matters of accident. They were due to his perseverance and inborn ability. The State of Minnesota has suffered a great loss in the death of its leader."

Another worthy newspaper tribute: "Governor John A. Johnson of Minnesota had a career that may be called typically American. Self-made men who rise to high political or business positions are not as common as they were in the older days. Greater opportunities for education and for getting the start in life are the order of the present, but John A. Johnson, born only a few years more than a generation ago, had a boyhood and early youth henned in by hardships and discouragements that would have killed effort and ambition in one whose qualities were not sterling.

"It is the habit to turn the attention of schoolboys to the examples of men who have made their way to high places in the face of obstacles that seemed to be insurmountable. How much good this method of stirring the spirit of emulation does it is hard to state. The probabilities are that the boy who has it in him will get to the hilltop even if he is spared constant reminders that other men have climbed before him. If, however, there is incentive in the example of others, John A. Johnson's life provides it. His boyhood and youth were as hard as those of Lincoln.

"There ordinarily is an arrogance in self-made men. Johnson had little of it. His early experiences tinged his life with gravity, though his sense of humor was kept unspoiled and his faith in his fellows survived. His nature was lovable, and this fact accounts in a measure for the popularity which ability alone seldom brings.

"Johnson was what in these days is called a conservative-radical. He was originally a Republican, but he soon found himself unorthodox on the subject of the tariff. He became a Cleveland Democrat, but later his "westernism" told and he gave over many of the views to which a large part of the eastern Democracy held tenaciously. Johnson's

political career was little short of the marvelous. He was three times elected governor on the Democratic ticket in a state that was overwhelmingly Republican. A part of the governor's success was set down to the fact that he was of Swedish extraction and that the voters of the race, mostly Republican, voted for him. To say that Governor Johnson owed his success to the accident of birth is to ignore the real reasons for his advancement. He had the qualities of leadership and a mind that was essentially constructive.

"Education in his native state and the cause of the conservation of the nation's national resources owe much to Governor Johnson. He won the praise of his political opponents for his single-minded efforts to do what he could for good government. He overcame much. His ambitions were in part realized. The future might have held greater honors for him than those that came in his life, which was all too short. He was a man worthy of his country and his state."

HON. ADOLPH O. EBERHART, seventeenth chief executive of the commonwealth of Minnesota, is one of the strongest personalities of the northwest—an able lawyer, a successful business man and a popular character because he is of the people and for the people, and is still struggling ahead with the hard and honest workers of the state. As he was born in Vermland, Sweden, June 23, 1870, he is of especial pride to all Swedish-Americans, and as he is not yet over the line of middle age, has a future whose possibilities and probabilities are great. Among the honors which may be in store for him is a gift of the governorship direct from the people; his installation into office as the eighteenth governor of Minnesota. As stated by a metropolitan journal just prior to the New Year, 1910: "There is a chance that Governor Eberhart may not win the nomination, and that he will make some mistake which will result in failure. In the short time he has been governor, he has walked carefully and circumspectly. There is no reason to believe that he will make the error which his enemies are hoping for; and it must be admitted that he has them. A man in politics always has enemies. It is especially so when a man is elevated to an office by accident, to which other strong men aspire."

The same journalistic authority, which certainly cannot be claimed to be prejudiced in favor of the governor, has this to say of the immediate steps which led to Mr. Eberhart's advance to the high office which he is now filling with such credit:



A. O. EBERHART

"The Goddess of Luck has smiled upon Adolph Eberhart. He became lieutenant governor when he was an unknown quantity. He had figured things out in his own methodical way, and they came to pass as he had judged they would. His success was partly luck, partly the result of his careful judgment and another part due to that fact that he was a Scandinavian, his nomination coming at a time when the office of secretary of state had been transferred from a Scandinavian to a German, in the person of Julius Schmahl. Then the Goddess of Luck continued to look with favor upon the man from Mankato. He was a practically avowed candidate for the Republican nomination for governor, courageously willing to run against John A. Johnson, of whom most of the other candidates were afraid. It was by no means certain that he would have been nominated, although this might have happened. An unfortunate visitation of providence, one that no one regretted more than the present governor, removed Governor Johnson and elevated Adolph Eberhart to his place. The logic of the situation has changed many things. The men who were opposed to Eberhart at the outset recognized it, and kept still. The new governor has gone ahead. He is still something of an experiment, but the general verdict is that he is making good. Democrats and Republicans alike acknowledge his inevitability, and are making their plans accordingly."

When the future governor was ten years of age his parents emigrated to the United States, but left the lad behind in Vermland, because they were unable to pay for his passage. In the following year (1881) he successfully undertook the long journey alone, and joined the family in Nebraska, whither they had located. His first job was to herd cattle on the prairies of Dixon and Cedar counties; but the boy craved an active life in which his mind, as well as his body, should find employment. So in the following year he found employment with a farmer, who was also a minister and a man of education. Although the youth received but ten dollars a month for his services, he felt well compensated, as he had access to a fine library and enjoyed the advantage of intercourse with refined people who took an interest in his intellectual advancement. But as his parents were most unfortunate in their farming ventures, he was obliged to continuously contribute to their support, and could obtain no methodical educational training until he was twenty-one years of age. Then, with only \$37.50 in money and a small assort-

ment of clothing, but possessing what was far better, perfect health and prodigious energy, he entered Gustavus Adolphus College, St. Peter, in the spring of 1891. What he performed there has few counterparts; as in four years and three months he completed the curriculum which usually covers seven or eight years, taking not only the regular course but other special branches and mastering, altogether, seventy-nine studies; more than that, when he graduated from his class, in 1895, he had reached an average percentage of more than ninety-four. During the entire period he proved to be a debater of such force that his side never lost the day. To add to the high credit which was accorded the young man, it was taken into consideration that his vacations and other "spare moments" were spent in such employment as he could obtain to provide the means for a continuation of his studies.

After his graduation Mr. Eberhart entered the law office of Judge Gray in Mankato, and after three years of hard study began the practice in that place, which placed him in the front rank of the rising attorneys of the state, both as to reputation and extent of business. Officially, he served as deputy clerk of the United States circuit and district courts and as United States commissioner for the district of Minnesota. In 1902 Mr. Eberhart was elected to represent the eleventh district in the state senate and assumed the office without opposition, an honor which he alone has enjoyed in his home district. He was returned to the higher house of the legislature in 1905, and although the youngest member of that body became the father of much important legislation. He succeeded in placing on the statute books of the state the Highway Commission act, the law which prohibits the giving and accepting of rebates, and several important amendments to the Railroad and Warehouse Commission act. In a word, his fine record in the state senate placed him in such excellent position before the people that he was elected lieutenant governor on the Republican ticket by a majority of thirty-two thousand, notwithstanding that Governor Johnson was placed in office by the Democrats with a majority of seventy-two thousand.

With the possible exception of the late governor, Mr. Eberhart has always been considered at the head of the impromptu speakers in the state, and that fact has been one forcible cause of his remarkable influence and popularity. Like his predecessor, also, he is beloved by the large and influential Scandinavian element of the state, and heartily recognized by all as a man who has made his way by sheer strength of

character, without the assistance of wire-pulling or outside influence. Up to the last moment, before assuming his heavy responsibilities as executive head of a great state, he had been busily engaged in the discharge of private matters, and his elevation came to him almost as a painful shock. When the first news came of the serious condition of Governor Johnson, Mr. Eberhart was at his home; but the same day (September 16th) he attended the Blue Earth county fair at Garden City, and the following day found him at Winona, where he arrived in time to hear President Taft's address. On Saturday morning he journeyed to the Twin Cities to attend to some business matters, and in the afternoon was one of the guests who sat down at the luncheon given for the president at St. Paul, being also among those who attended the banquet at Minneapolis in the evening. He returned to Mankato Sunday evening and was absorbed in his business and professional work until, on the evening of Monday, September 20th, he began to realize that the death of the governor was near. But, although it was a shock to him when the inevitable was over, he assumed the duties which devolved upon him with manly promptness and dignity, and has continued to display these qualities to the present.

Among the public questions in which he was especially interested and on which he took a stand which was noteworthy, was that pertaining to capital punishment, to which he was and is firmly opposed. His efforts were in the direction of a modification or absolute repeal of the present Minnesota law, which he claims is more prone to defeat the ends of justice than to promote them. His position is described in his own words, as follows: "I am absolutely opposed to the infliction of the death penalty, and do not believe in it either as a preventive or permissive measure so far as crime is concerned. I say this without reference to any special case, but it is a matter of my own observation that the law, as it now stands, tends to hinder rather than aid the process of justice. The death penalty is a relic of an archaic and barbarous penal code, and the whole tendency of modern penology is away from it. As the law now stands a jury, in trials for murder in the first degree, must either sentence the defendant to be hanged or acquit him. Under these circumstances, when there is no other option left the jury, it is the tendency of all juries to consider even the slightest matters which may tend to raise a doubt and the result is frequently acquittal when there is every reason to believe that had imprisonment, even for life, been a possibility, there would have been

a conviction and the law would have been vindicated. I have in mind now a number of noted trials which resulted in the defendant going free simply, as I believe, because the jury had to decide between hanging and acquittal, and on account of the very slightest doubts, the latter resulted."

In addition to his professional and political activities, Mr. Eberhart has managed to develop several large business interests. The most important of these is represented by the Widell Company, which controls a large and productive stone quarry at Mankato, as well as three other valuable deposits in the vicinity. The enterprise now employs several hundred men and embraces not only stone supply but masonry construction. Throughout Minnesota, South Dakota and Iowa may be seen many substantial evidences of its business, mainly in the form of bridge masonry.

Governor Eberhart was married, in 1898, to Miss Adele M. Koke, by whom he had the following children: Alberta Louise, Herbert Carl, Dorothy Anna, Eugene Stanley, and Gertrude Helen.

CHAPTER VI.

INFLUENCE OF THE SWEDES UPON THE STATE'S GROWTH.

The influence of the character of a race upon the development and prosperity of a country can always be discerned, especially in the United States of America. The character of the Swedish nationality has made its influence felt in many fields in the State of Minnesota, and has under all circumstances been of a decided benefit to the commonwealth. The courage and energy of the first Swedish pioneers made it possible for them to meet and endure the perils and privations which were inseparable from the pioneer's life. Upon the solid foundation of those qualities did they later build success and prosperity, not only for themselves but for the whole state which became their new home. Obstacles innumerable never discouraged them; neither did the intense cold and the long winters drive them away from their simple homes.

Their predominant qualities, diligence, frugality and perseverance, did not only make them prosperous but often wealthy. These qualities also made their impressions on many of their neighbors of other nationalities who began reasoning: "Look, what our Swedish neighbors have accomplished; they have built good and substantial homes for their families, cultivated their farms intensively and become prosperous. Why don't we do the same?" The religious, social and moral influence of the Swedish element in the state of Minnesota has been of incalculable and lasting value.

A large contingent of the present population of Minnesota was either born in Sweden or is descended from Swedish immigrants. This active, intelligent and law-abiding nationality is well settled over the whole state. According to the state census of 1905, Minnesota had a population of 1,977,401 souls, of which more than one-eighth were Swedes, immigrants and their descendants. Their number was given as 253,885. The number of Germans was 362,000, and of Norwegians, 260,938. Among these three nationalities, the Swedes consequently held

the third place. The same census gives the number of living immigrants as follows: Swedes, 126,223; Germans, 119,868, and Norwegians, 111,611. The Swedes consequently hold the first place as immigrants.

We find Swedes in the cities, towns, villages, and hamlets, as well as on the farms. Everywhere they seem to be prosperous. Whatever difficulties they have met with in the beginning, their hard work and perseverance have surmounted. As a rule they have not tried to possess large tracts of land, but taken smaller farms which they cultivate intensively and improve continuously. In some parts of the state the soil and other natural resources have not been as favorable as in other localities, but they have not given up the task; only put in so much the harder work, and the result has been, that their success has very often been much greater than that of other settlers under more favorable circumstances. For this reason it has become an established fact that many farms in northern Minnesota owned by Swedes are not only just as good, but in many cases much better than a good many in the southern and more fertile parts of the state. Even as far north as near the Canadian border, we find numerous Swedish farmers who are so prosperous and contented that they would not be willing to exchange their farms at any price. But it is little wonder that a man who has spent the best years of his life in breaking the ground and building a comfortable home should not easily be willing to give it up.

The Swedes have learned to love their adopted country and its institutions; the land that has not disappointed them, but given them rich crops, even if it has cost them much and incessant toil, before their labors received their reward. It is a remarkable fact that the Swedes from the central and northern parts of Sweden never let wooded land deter them. On the contrary they preferred it, because it gave them timber for their buildings and also for sale. The immigrants from Scania, on the other hand, would prefer the prairies, with their rich black soil, which only needed to be turned by the plow or the hoe in order to give immediate results.

Many visitors from the eastern states have been surprised to find Minnesota, a state at least two hundred years younger than their own section, in such a flourishing condition. Ever since Minnesota woke up its people have fulfilled its mission, and made it the great state of today. In many localities of the state the natural forces have been hard on the Swedish farmer, but they have never been able to conquer him. It is

true that the long and cold winters, the hailstorms, the cyclones, the droughts or the grasshoppers often put the farmers' best endeavors to naught, but the Swedish farmer would never "give in," and his pains and perseverance have therefore received their reward. In this regard the Swedish farmer has often proved an example which his discouraged neighbors have considered wise to follow; and so it has been all over the state.

Many of the earliest settlers in Minnesota came very near turning their backs on a state which in the beginning looked so wild and inhospitable to them, and where they were met by all kinds of adversities. When they, however, observed the patience, energy and perseverance of their Swedish neighbors who had to go through at least as many, if not more, troubles and conquer them, they took courage, started the fight against the difficulties anew, and came out victors. It seems, though, as if the Swedish character, customs and feeling of mutual responsibility as a rule would make the Swedes better fitted to endure and conquer the difficulties which seem to be inseparable from pioneer life.

Swedes who are not willing to work are rare animals, indeed. As a rule the race understand the work they undertake to do. It may be that they do not overexert themselves, but they don't do less than they have agreed to, and what they do is done according to sound judgment and in the correct manner. The young ones follow the example of their elders and work to the best of their capacity. In general, it would be hard to find children more affectionate to their parents. During the harvesting, when everything depends upon getting the crops under shelter in time, and when it is difficult to get enough hired help, young and well educated women, married and single, will go out in the fields and work day after day, from early morn till late at night, together with their father and brothers, until the harvesting is done. This they do, not only because it gives them a good income, but also because they find a real pleasure in work and its blessings.

The Swedes are very few who have lived some time in Minnesota who are needy or really poor. On the contrary most of them are well-to-do, and quite a number wealthy. A large number, even among the common laborers and mechanics, live in their own homes, and are good livers when they can afford it. As a matter of course, they do not squander their money, but when it comes to their church or the members of their own families, both their hearts and their purses open up. The

same is true when it is the question of lending a helping hand. In this connection we will only call the attention to what the Minnesota Swedes did seven years ago for their suffering countrymen in Norrland, as well as at other similar occasions. What they have done for their churches, their schools and colleges, in aid of the poor and suffering, for their charitable institutions, etc., would be too long a list to enumerate. For this, as well as for other reasons, the Swedes of Minnesota are a splendid example. They are not penurious or stingy; neither are they extravagant or squandering. Their expenditures are always less than their incomes, and it would probably not be very far from the truth, if we take for granted that they save twenty-five per cent of their income. There are exceptions, of course, but those only prove the rule. It is said, and with truth, of the Swedish farmers, that they do not only think of keeping the productive capacity of their farms up to their present standard, but are improving them all the time, thus increasing their fertility. In this manner many of the sandy and unproductive farms in several localities have been brought up to a state of high cultivation and fertility.

Also in other fields of activity the Swedes of Minnesota have been successful. As machine workers, in foundries, as mechanical and civil engineers and constructors in general, they are very much in demand and have won high regard. In Minnesota, as well as in other states of the Union, the Swedes have gained a fine reputation for erudition as well as prominence in the arts and sciences, through which they also have gained a high standing socially and politically. Church choirs, singing societies, musical directors, are not scarce among the Swedes of the North Star State. The great singing festivals which have been given at various occasions and with the greatest success, are proofs that the Swedes of Minnesota have not degenerated from their musical countrymen in Sweden.

By making a general survey of the work the Swedish nationality has performed in Minnesota one must admit that they have a right to feel proud. It is not our intention to detract from or ignore the part taken by the Norwegians, Germans and others in the development of Minnesota. One thing is, however, sure; that the Swedes have done their share of the work, which means that the state of Minnesota would never have become so rich and won such praise from all sides, had not the Swedes so largely contributed to its success. This fact is also being more and more acknowledged by other nationalities represented in the population of

the great North Star State. However great the achievements, these are only the beginning. During years to come the example of the patient, diligent, thrifty, courageous and patriotic Swedish pioneers will spur coming generations to still larger and nobler deeds. The whole foundation of the state, which now looks so solid and indestructible, was in a large part laid by the Swedes, as it is also now partly managed by Swedes; and this circumstance will in the future make this land, conquered from the virgin forest and the prairie—this Minnesota—as beloved by their children and descendants, as they themselves, loved their original fatherland on the other side of the ocean. This strong sentiment will help to keep the great structure of state together. Without the love, self-sacrifice and affection of its people no land on this earth can exist for any length of time.

CHAPTER VII.

SWEDISH MUSICAL LIFE IN MINNESOTA

BY DR. VICTOR NILSSON.

As the Swedish-Americans of Minnesota in many respects hold a position of marked influence and power, it is hardly a cause for surprise that their musical life not only is rich and varied, but has made for itself a place among Americans as in no other section of the United States. In Chicago, Boston or New York, the Swedes may do as much musically, but their influence is not potent or widespread as far as other nationalities are concerned. In little Lindsborg, Bethany College exerts a domineering influence over a large territory, musically; but this is more a direct lead taken internationally, and not for Swedish song and music in particular. But altogether different is the case in Minnesota, particularly in Minneapolis where Swedish song and Swedish singers, Swedish music and Swedish musicians wield an influence as in no other place outside dear old Sweden.

The Twin Cities with their large Swedish population, St. Peter with Gustavus Adolphus College and Duluth, naturally are the centers for musical activity. In Minneapolis, where also so many Norwegians dwell, Scandinavian male quartets have existed from the beginning of the seventies. Such were Scandia, Scandinavian Singing Society and others, which hardly kept together for more than a year or so. The Scandinavian Music Corps was organized in 1872 and remained in existence until 1875. It had ten to twelve members, and Andrew Slotten was its leader. The singing society, Scandia, was organized April 1, 1874, counting seventeen active and about as many passive members. Exactly a year later it was merged into the new social society, Norden, and gradually ceased practicing. Scandia gave several successful concerts and did much to awaken interest in the cause of music. In April, 1878, Oliver Larson, energetic teacher of song and music, who had been the leader of Scandia, organized The Scandinavian Singing Society which,

in spite of chronic lack of tenors, kept up practice until 1876. A quartet, consisting of Oliver Larson, August Öhman, Charles Strandberg and Bernt Sannerud, continued for several years to brighten concerts and social entertainments with its singing. Between the years 1882 and 1883 a new singing society was in action, called Scandia, having for leader Professor Gustavus Johnson, a Swedish pianist of merit, who from that time on began to be recognized as one of the most meritorious and influential musicians of the northwest.

Interest in Swedish song had received enticing and quickening from the visits of the first and second (the so-called original) ladies quartets from Sweden, and from the concert tour of Christine Nilsson in 1884. But it was the large biennial music festivals, or "sangerfests," of the United Scandinavian Singers of America at last brought forth enthusiasm and organizations of a lasting kind. When its second festival was held in Chicago, July, 1889, through the solicitation of the Norwegian Singing Society in Minneapolis it was decided that the next biennial festival was to be given in the latter city. This gave the Swedes the impetus to organize a singing society to help their Norwegian brethren along in the arrangements, and the example was followed by the Danes of Minneapolis. Gustaf Wicklund, Frank Berger, David Hjelmerus and Dr. Victor Nilsson, experienced male quartet singers from Sweden, called a meeting in November, 1889, at the hall of the Norden Society, and there a Swedish singing society was organized with about thirty members. Gustavus Johnson was elected director, Gustaf Wicklund president, Frank Berger vice president, David Hjelmerus secretary and Victor Nilsson treasurer. At the first rehearsal, held in Harmonia Hall club rooms, the new society was named Orpheus, as proposed by its treasurer. The Orpheus Singing Society at once took up hard practice and preparations for the sangerfest, joining the United Scandinavian Singers. On the executive committee of five for the festival the Orpheus members N. P. Nelson and Victor Nilsson were made treasurer and secretary, respectively. Gustavus Johnson retired after the first year and was succeeded by C. H. E. Öberg, an experienced singer and director, formerly the vocal teacher of Ivar Hedenblad, the director of the Upsala student chorus, one of the finest of its second basses during its triumphant appearances in Paris in 1878. At the sangerfest in Minneapolis, the concerts of which were given in the University Coliseum, Orpheus appeared with the cantata "Islossningen," by Josephson. This was a splendid example to

set up, as many a famous club to this day selects only inferior and insignificant quartets, sometimes not even by Swedish composers, for their solo appearances on similar important occasions. Director Öberg had carefully rehearsed the composition, but stage fright, some underhand opposition among the singers themselves, and partly also inferior voice material, spoiled to some extent the impression made by the number. The result was discouragement, and Orpheus would probably have been among the dead, had not the question of organizing a purely Swedish singers' union risen after a schism in the Scandinavian union. Orpheus was one of the four Swedish clubs to leave the latter after the convention in New York, July, 1891, and one of the nine to organize at Chicago, the American Union of Swedish Singers on Thanksgiving Day, 1892. The slumbering interest awoke, and Orpheus began to practice for the festival chorus work of the Swedish sangerfest to be held in Chicago in connection with the official "Swedish Days" at the World's Columbian Exposition, in 1893. Orpheus took an honored part in the festival, appearing there with a band of its own, "Svea Band," with which organization it had then for a couple of years co-operated in public entertainments. In the great Swedish parade at the exposition, Orpheus, with its silk banner of blue and yellow, carried by John Wicklund, for many years its secretary, and preceded by "Svea Band," opened the endless procession.

In the spring of 1894, Orpheus established a social club in connection with its musical activity, taking pleasant quarters on the corner of Washington and First Avenue, South, many years previously occupied by the Norden Society. About one hundred passive members were received and a ladies' auxiliary society and a dramatic club were organized. This was one of the most active and glorious periods of Orpheus' existence. Director Öberg had died in 1894. He was succeeded in turn by Gustavus Johnson, August Öhman and the younger Scheibe. But now an experienced tenor singer and quartet director, Hugo Hullman, took charge, and reducing the number of singers to sixteen, to obtain vocal balance, he soon began to make wonders with this small chorus. There had never before been such strong harmony, such ring or such fine phrasing to the song of the Orpheus boys as from 1895, on. The singers assisted splendidly in the performances given by the Orpheus Dramatic Club, which, instructed first by Edwin Björkman and later by Emma Nilsson, several times appeared in plays, with or without incidental music, written by Swedish authors, August Blanche, Frans Hedberg, Gustaf af Geijerstam,

at the Metropolitan and Lyceum theaters. Another organization which sprung up under the wings of the Orpheus was the "Amphion Quartet Club," consisting of Emma and Bertha Nilsson, Hugo Hullman and Nils Löwenmark, the last mentioned one of the basses of the Lutteman Sextette. This, one of the finest mixed quartets ever in existence among the Swedes of America, made a successful concert tour through western and southern Minnesota in 1896.

Dr. Victor Nilsson, who has been the president or the secretary of Orpheus ever since his first term of treasurer ended, in 1892 began his activity as impresario of Swedish musical artists, and his club for this reason became the first organization which conducted the concerts in the northwest of Caroline Östberg, Carl Fredrik Lundquist, Johannes Elmblad, Anna Hellström-Oscar, John Forsell, Martin Oscar, all of the Royal Opera of Stockholm, and also of Jennie Norelli, Olof Valley, Emma Meissner, Rosa Gruenberg, Anna Lundberg and others. Thus were aroused interest and admiration for Swedish song and Swedish singers among the Americans and music lovers of all nationalities, most of these appearances being advertised on a large scale and with splendid results in every respect. Also, the Minneapolis appearances of the Lund Student Chorus and the Swedish Y. M. C. A. Chorus from Stockholm were arranged by Orpheus.

When Orpheus was at the summit of its achievement, suddenly closed the first period of its grandeur. At the unveiling of the model for a monument to Ole Bull, on May 17, 1896, a singing contest between various Scandinavian singing clubs was arranged. Audience and press gave the first prize to Orpheus, but the jury awarded it only second prize. This caused discouragement and discontent. Soon afterward Hugo Hullman was stricken by a mortal illness, and several of the singers moved away to other cities. The Orpheus club was therefore disorganized and rehearsals ceased.

The majority of singers, however, soon began practicing with the Unga Svea, a singing society organized among Swedish Good Templars. John and Olof Björkman were the enthusiastic leading tenors and officers of this club, which had for leader a very able Norwegian chorus director and violinist, Professor Eric Oulie. Unga Svea was organized in the fall of 1892, and at once joined the American Union of Swedish Singers, then just organizing. The society took an active part in the Swedish festivals at Chicago in 1893, at New York in 1897, and at Rockford in

1899. One of its singers, Charles Johnson, and one of the Orpheus singers, Dr. Victor Nilsson, took part in the famous concert trip to Sweden, arranged during King Oscar II's jubilee exposition, in 1897, as members of the concert chorus, the latter also in the capacity of official speaker for the singers. Unga Svea passed through a period of reaction, and when in the spring of 1900 a splendid young Swedish-American musician and singer, Professor Charles Swenson, settled in Minneapolis, it was decided to unite the Orpheus and Unga Svea forces with new material and to reorganize. The singing club now springing into existence was found to contain all the strong energies of the most famous of the clubs, so it was named Orpheus. Dr. Victor Nilsson was elected its president, John Björkman vice president, Fred Sabom treasurer, and Axel Anderson secretary. In a short time Charles Swenson made the new Orpheus sing as hardly even did the old, in the days of its zenith. An enthusiastic attendance of the Swedish sangerfest in Jamestown, 1901, brought Orpheus back to Minneapolis with the responsibility of arranging for a festival for the western branch of the American Union of Swedish Singers in the summer of 1903. Never has enterprise of this kind been arranged upon such a comprehensive scale of newspaper notices and advertising as the third Minneapolis festival. The executive committee consisted of three Orpheus members, Axel Anderson president, John Björkman treasurer, and Dr. Victor Nilsson secretary, who conceived and conducted the plans for everything, ably and disinterestedly assisted by large and numerous committees, the leaders and chairmen of which were Col. C. A. Smith, August Ekman, A. P. Darelius, Fred Sabom and G. W. Olson. Every church and society among the Swedes were made to take interest, all of musical Minneapolis and half of the Swedish Chicago and northwest attended the concerts and banquet given in the exposition building and the outing at Spring Park, Lake Minnetonka. The clubs which participated were fine, the festival chorus excellent, the soloists, Mme. Anna Hellstrom-Oscar and Herr John Forsell, specially engaged for the occasion, beyond compare. The new Orpheus has been as active as the old in every possible direction of Swedish musical culture or promotion. In the fall of 1902, at the death of the beloved Swedish composer of that name, the Gunnar Wennerberg Memorial Chorus was organized by Orpheus, with a membership consisting of all Swedish church choruses and singing societies in the city. Year after year this new mixed chorus, with an adjunct male chorus gave concerts

of the first magnitude for charity, notably for the Swedish Hospital of Minneapolis and the famine sufferers in Norrland. When in 1905 Professor J. Victor Bergquist was to produce his oratorio "Golgata" for the first time, Orpheus took the leading part in organizing the mixed chorus. When in the previous year the New York Symphony Orchestra was to give Wagner's festival music drama "Parsifal" in concert form, and when the Minneapolis Symphony Orchestra was to inaugurate the new Auditorium in collaboration with the Philharmonic Club, the Orpheus formed the nucleus of the male chorus.

In 1904 Orpheus lost Charles Swenson as its leader, who left to open a school of music in Eureka, California. Since that year it has been successfully directed by J. Victor Bergquist, Claude Madden, Hjalmar Nilsson, O. Valline and John S. Österberg. The last mentioned, its present director, a well-known tenor singer, came from Providence, Rhode Island, in 1908.

The social affairs arranged by the Orpheus have always borne a high reputation for gaiety and spirituality, linked to solid musical enjoyment. Especially have its Christmas parties been highly appreciated by young and old. At the one celebrated on Christmas, 1909, Orpheus commemorated the twentieth anniversary of its organization, and it was then made evident that the club possesses a richer material of voices than ever before, under the direction of an able leader. The present number of singers is twenty-four, and the officers are: Olof Björkman, president; E. J. Thurnell, vice president; C. O. Lindsten, treasurer; and Dr. Victor Nilsson, secretary.

Tenor material has always been noticeably scarce in Minneapolis, for which reason every new attempt to establish a male chorus was more or less looked upon as made in direct opposition to the one so long in existence. But, as the Swedish population increased, the opportunity arose for several organizations to flourish side by side, without detriment to each other. The first, Unga Svea, has already been mentioned. The male voice section of the Gunnar Wennerberg Memorial Chorus thought it expedient to make more permanent and lasting the work it had been accomplishing with the mixed chorus and organized in 1904, becoming a member of the American Union of Swedish Singers, and later changing its name to Svea Male Chorus. John O. Ericson is the life and fibre of this society, which, first conducted by Albin Ogren, a tenor baritone and vocal teacher of unusual endowment, now has for director, Professor

Peter R. Melin of Minnesota College. Another singing society that for some time belonged to the American Union of Swedish Singers was Gustaf Adolf, reared within the circles of the social society of the same name. Later it had an independent organization of thirty-five voices, and in Henry Anderson possessed a devoted and energetic director. In the spring of 1909, with the best voices of this larger chorus as a nucleus, Mr. Anderson organized another singing club, The Lyric, whose director he is.

There has always been a tendency in the Twin Cities among some of the more experienced quartet singers to gather a few of the best voices into a club for the special cultivation of lyrical or quartet music, in a narrower sense than a larger society could with care, or true refinement, produce. Of these are the Swedish Quartet Club of Minneapolis (1891-2), and the Vasa Club of St. Paul, of a somewhat later period. The most lasting of them all is the Arpi Club, the origin of which can be traced back to the students of Gustavus Adolphus College, St. Peter. In Center City, with the amiable and musical giant, Albert Berg, later secretary of state, as second bass and promoter, it blossomed and bloomed, John F. Dahl, tenor; J. A. Swenson, baritone; Karl Kriedt, tenor, being some of its leading members. This all was in the early nineties. Later, when his Excellency, Albert Berg, had moved into the Capitol at St. Paul, and John F. Dahl had become one of the busiest men in Minneapolis, as assistant county attorney, Oscar Anderson, a St. Paul tenor singer with a charming voice, and Professor Charles Swenson of Minneapolis, both still connected with the Orpheus, became its leading first and second tenors. To take a more active part in the Swedish sangerfest, held at Minneapolis in 1903, the Arpi Club was enlarged to embrace about a dozen voices, electing as leader Hjalmar Nilsson, then lately arrived from Worcester, Mass., where he had for many years done distinguished service as a male chorus director. The Arpi, then principally a St. Paul organization, on that occasion did not succeed better with its solo appearance in one of the festival concerts, than did Orpheus in 1891, but has made up for it by a large number of later appearances. The Arpi was discouraged and rehearsals ceased. But in 1907 a new club was reorganized, still with Oscar Anderson as leading tenor and Hjalmar Nilsson as director. The new Arpi Glee Club has otherwise nothing in common with the older organization than to cultivate quartet singing with select voices. Its president is Harry Lund; vice president, Ruben Edquist; sec-

retary, Fred Sabom, and treasurer, J. J. Graaf. The club has gathered a large passive membership and has been very successful musically, socially and financially.

Minneapolis naturally has a large number of musicians of Swedish birth, some of whom direct smaller or larger organizations. The most prominent among such instrumental organizations was for many years Svea Military Band, which sprang into existence in the year of 1884. The list of directors who have swung a baton over the plucky band boys reads like an inventory of all the good bandmasters of the community, during the last twenty-five years: W. W. Sidwell; Oscar Ringwall, of the famous Stockholm family of military musicians, and one of the finest clarinetists in the land; A. Nordström, August Wennerström, A. M. Anderson, Herman Fisher, Gustaf Schubert, J. H. Watson, Geo. Seibert, J. A. Norling and Alfred Ekman. Of Swedish artists who have lived and worked in Minneapolis, besides those mentioned above, there are Gustaf Holmquist, prominent oratorio and ballad singer, now of Chicago; Miss Esther Osborn, soprano singer of the Royal Opera of Stockholm; Franz Zedeler, violinist and member of the Minneapolis Symphony Orchestra; Clarence Warmelin, eminent young clarinetist, and a great number of promising young lady pianists. A very valuable addition to the teaching forces of Minneapolis musicians has recently been made in the person of Mrs. Agnes Staberg-Hall, soprano singer and teacher of note. A singer who has never enjoyed professional training, but whose sympathetic baritone voice has won for him many admirers, is Knut O. Ekman, with his brother August Ekman, for many years member and officer of the Orpheus, but recently removed to British Columbia. The tenor of the University Quartet and member and business manager of the University Choral Union was, during the years 1894-8, Clarence J. Zintheo, also a tenor of Orpheus and now a resident of Seattle, president of the United Swedish Singers of the Pacific Coast during the Seattle exposition and the Swedish sangerfest held in connection with it. The Swedish-Americans of St. Paul number several very prominent musicians of Swedish birth, like Justus Lundberg, the eminent pianist; Mrs. Inga Olund, soprano singer and vocal teacher; Emil Anderson, violinist and baritone singer, and O. Valline, organist, choral director and musical theorist, the Nestor of them all. An amateur singer with a beautiful voice, for many years very prominent in the church quartets and choirs of St. Paul, is August Nilsson.

Because there have not been any large musical festivals arranged by Swedes, and because our nationality is not there quite so strongly represented as in the neighboring city, the Swedish musical organizations of St. Paul are not so many or important as in Minneapolis. Yet there is one which has contributed much to the making of a name for Swedish song and music, and that is the Vega Singing Society. In 1882, the Vega Quartet was organized by August Öhman, John E. Landin, O. F. Peterson and Elis Newstrom. It was on November 1st at Feifer's Hall. The quartet, in 1887, was reorganized as the Harmoni Chorus which, six months later changed its name to Par Bricole, and elected Oliver C. Nordström as leader. The singing society, in 1889, obtained a stronger organization by joining with the Vega Society, adopting the name Vega Singing Society. Director O. Valline was made leader in 1890, and has remained in that position for twenty years, still holding the respect and love of all the singers. Vega Singing Society was a member of the United Scandinavian Singers of America, and since its formation, of the American Union of Swedish Singers, taking an active part in half a dozen sangerfests and repeatedly aiding and being aided by the Orpheus of Minneapolis, in concerts held jointly. Vega Singing Society is one in which the spirit of brotherhood and discipline strongly prevails, causing it to successfully meet many a crisis. Of the original set of officers O. F. Peterson was president, Alfred Fredlund secretary. A beloved member, several times president, passed away some years ago with H. N. Claus.

In Duluth, where at one time two Swedish singers of note were active as vocal teachers (Mrs. Lydia Öhrström-Renard and Mrs. Inga Olund), much has always been done in the interest of Swedish musical culture. There are two active Swedish singing societies in that city—Svea Glee Club and the Orpheus Chorus. On April 12, 1895, a society was organized in Duluth under the name of Swedish Glee Club. For that purpose and through the local Swedish paper, Charles Mack and Victor Brandt had called a meeting of resident Swedish singers. About forty people were present, who all signed themselves as members of the club. Charles Mack was elected president, Victor Brandt secretary, August Larson treasurer, A. Lundmark financial secretary, and G. Dahlstöröm director. The club appeared from the start to have a bright future before it. Thanks to the energetic labors of the director, the club was able to sing with credit at an excursion to Two Harbors in the month

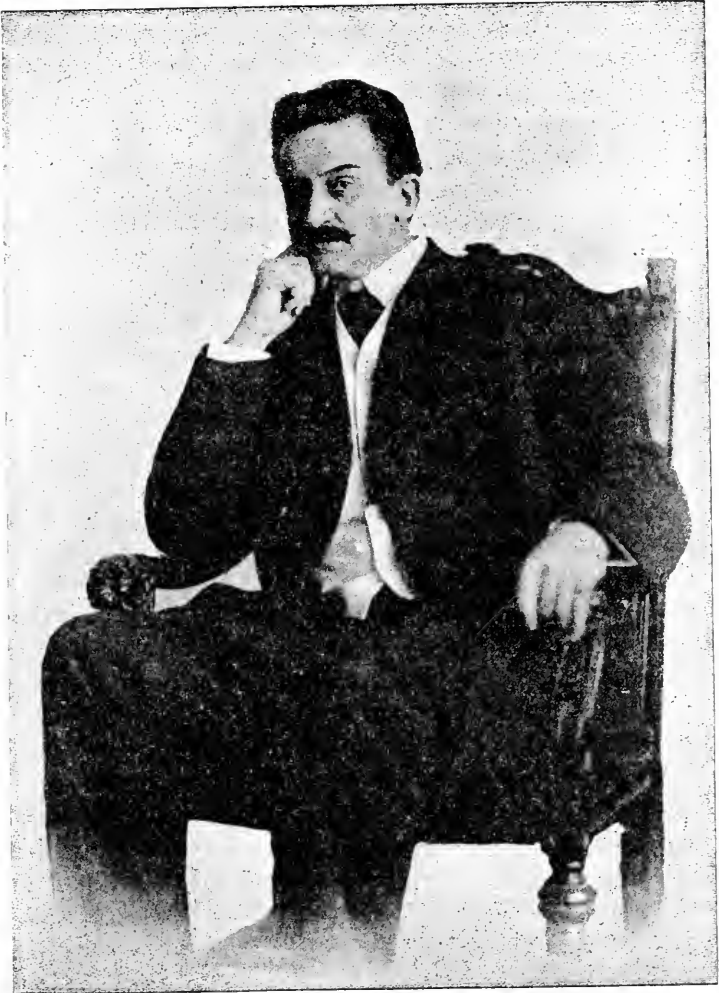
of August, that same year. The club, which had joined the American Union of Swedish Singers, progressed steadily, and in the spring of 1896 gave a concert, jointly with the Lutteman Sextet of Sweden, at the Grand Opera House, Superior. The financial crisis had its disastrous influence. Many of the singers moved away from Duluth, and at last only a sextet remained. At this time a society had been organized in Superior called Svea Singing Club, with Frank Ponth as leader. Its advancement, musically, was rapid. The question of a consolidation arose, and the almost defunct Duluth club joined the prosperous Superior organization. Thus was created the Svea Glee Club of Duluth and Superior, which, under the energetic baton of young Professor Helmer, was soon to attract much favorable attention. The club has been active in arranging contests with a local Norwegian club and the Arpi Glee Club of Minneapolis, and always comes out with real credit, if not with the first prize. Charles Forsell is a leading member of the club, and at the convention in Moline was elected president of the western section of the American Union of Swedish Singers, which has announced a sangerfest in Duluth for 1912. Richard and John Wallin, two brothers with deep bass voices, and formerly prominent members of the Unga Svea and Orpheus clubs of Minneapolis, are active members of the Svea Glee Club. The Orpheus Chorus of Duluth, was organized November 27, 1901, when the following officers were elected: Carl Johnson, president; O. B. Johnson, secretary; L. E. Melander, treasurer; Professor A. F. Lundholm, director. A. B. Welander was appointed business manager. The chorus comprised twenty members. The Orpheus of Duluth has always been characterized by pluck and energy, while it has remained faithful to its original leader. It has been very successful in the arrangements of its concerts and has introduced to Duluth music lovers many Swedish artists of note. Orpheus is the proud owner of a fine corner lot in beautiful Lincoln Park, Duluth, where in the near future it intends to build an up-to-date clubhouse. The chorus now counts twenty-six members and is affiliated with the American Union of Swedish Singers. With Svea Glee Club it will share in the responsibilities of arranging a Swedish sangerfest in Duluth.

In Stillwater there are a couple of Swedish musical organizations which have done their full share to interest connoisseurs of all nationalities in the song and music of the North. The Balder Chorus was organized in 1902, as a member of the American Union of Swedish Singers. Few

choruses have been built of as good material from basses to tenors. For about four years the chorus was under the able direction of C. C. Peterson, and reached a degree of efficiency that was superior to anything before attained in the city of Stillwater by any organization. Balder formed part of the large chorus organized for the Mme. Hellstrom-Oscar concert in Minneapolis, which was given in August, 1904, during the second visit to this country of that distinguished artist. The original membership was as follows: E. A. Englin, Chas. E. Elmberg and Axel Johnson, first tenors; Fred E. Holcombe and Alvin Olson, second tenors; Frank J. Hallin and C. C. Peterson, first basses; Axel Anderson, Oscar Anderson and Carl Bergland, second basses. One of the early, if not the first Swedish singing organizations in the St. Croix valley, was the Harmonia Glee Club, of 1891. This was a mixed chorus of ten voices, with C. C. Peterson, director, and Lizzie Erikson, accompanist. For over six years it existed with only a few changes in its standing membership of ten. This club formed the nucleus for a chorus of twenty-three voices that made part of the jubilee chorus at Minneapolis in 1893. Mrs. C. C. Peterson, Bessie Boo and Selma Holcombe were the first sopranos; Carrie E. Smith and Lizzie Erikson, altos; Fred E. Holcombe and Chas. E. Elmberg, tenors; Ben Johnson, Adolph Anderson and C. C. Peterson, basses.

The immeasurable influence for the good of musical culture emanating from the churches, church societies and colleges, is not considered in this chapter, and mention of it must be looked for elsewhere in this work. But be it said here to the credit of leading ministers and congregations throughout Minnesota, that they have never been found wanting in noble enthusiasm and energy when they have been asked to introduce to Americans or Swedes some splendid Swedish artist or musical organization, or to support some grand musical festival. If there is anything that Swedish-Americans of all beliefs own in common, it is an ardent love for Swedish song.

VICTOR NILSSON (who prepared the above article), doctor of philosophy, author and critic, was born March 10, 1867, at Östra Torp, Scania, Sweden. His father owned an estate on this, the southernmost point of Sweden, but the family resided in Gothenburg from 1870 to 1885. His parents both were of the same stock of aboriginal Scanian landowners which has produced many men of note—like Major A. Nilsson, his pater-



VICTOR NILSSON.

nal uncle, city engineer of Malmö, and the creator of the harbor and park system of said city, and Professor T. Hartelius, his maternal grand-uncle, the recreator of the Ling gymnastic system. His father, John Nilsson, like his father before him, was a merchant and, as such, very active as a promoter of trade exchange of American and Swedish products. In 1885 the whole family moved to America, settling in St. Paul where its head, who had engaged in the real estate and land business, died two years later. Young Nilsson had received a carefully supervised college education at the Reuterschiöld grammar school and the Higher Latin College of Gothenburg, supplemented by much private instruction and university extension courses at the then newly founded City University of Gothenburg. Immediately upon his arrival in St. Paul, young Nilsson obtained a position on the editorial staff of *Minnesota Statstidning*, the next year exchanging it for a similar one with *Svenska Folkets Tidning*. He remained in the latter until December, 1891, when he became editor-in-chief of *Minnesota Posten* of St. Paul. When this paper was sold about a year later, Nilsson accepted the offer to found a branch of the Minneapolis Public Library on the east side of the river, having charge of it from November 1, 1891, to January 1, 1903, when at the death of Magnus Lunnöw he once more became one of the editors of *Svenska Folkets Tidning*. As such, Dr. Nilsson remained for four years, when he began to devote all his time to his interests as a musical critic, publisher and manager. His spare time, when in the employ of the city, he had spent in study at the University of Minnesota, where he registered for the philosophical degree in the fall of 1894. A year later he passed the preliminary examination, and in the spring of 1897, the degree of Doctor of Philosophy was conferred upon him. Dr. Nilsson was the first man to obtain this degree from an American university, with the Scandinavian languages, history and literature as a major line of study, and Old Norse, as a specialty. His minor lines were Romance and Teutonic philology. His doctor's thesis, published in 1898, was a scientific treatise on "Loddfafnismal," a section of the "Havamal" in the older Edda; it has been hailed by scholars on both sides of the Atlantic as a contribution to knowledge. In 1892, he published a book in Swedish, "Förening Staternas Presidenter," which has been favorably reviewed, and in 1899 Dr. Nilsson was the first Swedish scholar to write a complete history of the country of his birth in the English language. It is a volume of five hundred pages entitled "Sweden," and forms a part of the international

series of histories published by Peter Fenelon Collier of New York. The book, which is very widely circulated and much quoted, contains a complete history of the Swedish people from the earliest period down to the present time, and the presentation of recent events and cultural aspects, especially has been deemed masterly and critical. Dr. Nilsson has always been an enthusiastic admirer of Northern culture, especially of everything pertaining to literature, art and music, and on all these subjects has contributed critical writings to the Swedish-American and Anglo-American journals and magazines. He possesses a fine literary judgment and as a critic outranks all other Scandinavian-Americans. For more than twenty years Dr. Nilsson has been very active as a reviewer of musical events in the daily and weekly press of Minneapolis, having been connected with the *Minneapolis Times*, *Minneapolis Journal* and *The Progress*, and is universally considered the best musical critic of Minneapolis. Since October, 1908, Dr. Nilsson has been the editor of *The Progress*, being its literary, musical and dramatic critic also. He is the editor and publisher of *Musiktidning för Amerikas Svenskar*, which he began to issue monthly January 1, 1906, as an organ of the American Union of Swedish Singers. Those who do not know Dr. Nilsson as a literary man know him in his capacity of an impresario, he having brought to this country for extended and highly successful tours Carl Fredrik Lundquist, Anna Hellstrom-Oscâr, Johannes Elmblad, John Forsell, and Martin Oscâr, all of the Royal Opera of Stockholm; Emma Meissner, Rosa Gruenberg, Anna Lundberg, "Delsbostintan" and the Royal Kronoberg Regiment Band; also having arranged for appearances of a number of other singers, lecturers and musical organizations from Sweden. In the fall of 1889, Dr. Nilsson became one of the organizers of the Orpheus Singing Club, of which he has been an officer ever since. Of the Scandinavian sangerfest in Minneapolis, in 1891, and the Swedish sangerfest held there in 1903, Dr. Nilsson was secretary of the respective executive committees. He is a charter member of the American Union of Swedish Singers and served on its executive committees for the concert tours to Sweden, in 1897 and 1910. He was the official speaker during the former tour and as such carried the greetings from the Swedes of America to their old home and country on the festival occasions in Gothenburg, Lund, Linköping, Stockholm, etc. Dr. Nilsson has lectured much on topics pertaining to Scandinavian literature and has been often called upon to deliver addresses at home and in various other cities, being a fluent speaker both in Swedish

and English. Dr. Nilsson is, beside his heart connection with the Orpheus Club, also a member of the Writers' League, the University Philological Association and the Odin Club of Minneapolis. Dr. Nilsson lost his mother, a highly gifted and popular woman, in 1908, and his youngest sister, Bertha Nilsson Best, singer and actress, a year later. He makes his home with his only surviving sister, Miss Emma Nilsson, formerly a singer of repute, but now devoted to her duties as librarian, in charge of the Franklin Avenue Public Library of Minneapolis.

CHAPTER VIII.

LAND CLAIMS, PIONEERS AND INDIANS.

Future generations will inquire not only how this country appeared before the hand of civilized man had marred its virgin beauty, but how the first comers managed to live, to protect themselves from the elements and to procure the means of subsistence; how they met the varied requirements of civilization to which they had been accustomed, and with what resignation they dispensed with such as could not be had. If correctly told, it would be a tale of intense interest; but it would require a master hand to draw a picture that would show the scene in all of its details—personal experience alone could fully unfold the tale. When a new-comer arrived, he first selected a location where he could make his future home; and the question naturally arises, of whom did he get permission to occupy it? The answer might be given in the language usually used when defining political or civil rights—everybody was free to do as he pleased provided he did not interfere with his neighbor. When the government had extinguished the Indian title, the land was subject to settlement, either before or after survey. The settler had no paper title, but simply the right of possession, which he got by moving onto and occupying it. This gave him the right to hold it against all others till some one came with a better title, which better title could only be got by purchasing the fee of the government, when surveyed and brought into market. The right of possession thus obtained constituted what was called a claim. These were regarded as valid titles by the settlers, and were often sold, in some instances for large amounts. Pre-emption laws were passed at different times by congress, giving to claimants who had made certain specified improvements, the exclusive right to purchase the premises at the minimum price of \$1.25 per acre; provided, they would prove their pre-emption, and pay for the same before they were offered for sale by the government. The conditions required were possession or cultivation, and raising a crop, the amount of crop not being specified. A rail fence

of four lengths was often seen, especially on the prairie, the ground inclosed spaded over and sown with wheat.

When settlers, by mistake, got a pre-emption on the same quarter-section, they were entitled to a claim of eighty acres more, to be selected by themselves; they received a certificate of such claim, it being called a float, and was frequently laid on improvements, doing great injustice. But there was always an understanding among the settlers that each claimant should be protected in his claim, if he had no pre-emption, provided he would attend the sale when advertised, by proclamation of the President, bid the minimum price, and pay for it. The settlers usually attended the sale in a body, and although any person had a legal right to bid on any claim not pre-empted, and it had to be sold to the highest bidder, it was not considered a safe thing to bid on a settler's claim, and it was seldom done. When attempted, the bidding speculator usually got roughly handled, and found discretion the better part of valor. Eastern speculators often complained of this, claiming that they were deprived of their legal right to compete in the open market for the purchase of these lands; but the settlers replied that they had left the comforts of their old homes, braved the dangers and privations of a new country, and here made their homes, cultivating and reclaiming these wild lands and preparing the way for advancing civilization, and that they had a sacred right to the improvements, and the right to purchase the fee of the land, as the land and improvements must go together. And they were right.

The fault lay in the government ever selling the land in any way except by pre-emption and to actual settlers. The government gained nothing by offering it at public sale, as the average price obtained, during a long term of years, was only \$1.27 per acre, only 2 cents over the minimum price which would have been paid by actual settlers, not enough to pay the additional cost: and the purchase by speculators enhanced the price and retarded the settlement of the country, forcing the settler to live isolated, without society, schools or churches; and it made the honest immigrant pay from \$300 to \$1,000 more for each 160 acres than the government price, and this went to the man who did nothing for the country, but sat in his eastern home and pocketed the amount. The claim question had a morality of its own, and while at a distance, and from a certain standpoint, it had the appearance of mob law, and was so stigmatized, here where it could be properly understood and

appreciated it was sustained by the purest and best of men; not only so, but an actual settler was never known to oppose it. If ever an equitable and just right existed, it was that of a claimant pioneer to the land he occupied.

The nomenclature was peculiar and expressive. When a man made a claim he was said to squat, and was called a squatter, and from that came the phrase "squatter sovereignty." When the claimant left his claim the first occupant could have it. If he left it temporarily to visit his friends, or on business, and another embraced the opportunity to possess it, the latter was said to jump the claim. Each settlement usually had an association where such disputes were settled; and the state enacted laws making claims transferable, notes given for claims valid, for protecting the claimant from encroachment of others, and ousting jumpers. A claim jumper often found his way a hard road to travel.

This nomenclature was often expressly applied to other matters. If a young man paid marked attention to a young lady, he was said to have made a claim; if it was understood they were engaged, he was said to have a pre-emption, and if another cut him out he was said to have jumped his claim.

When the settler had selected his location, or made his claim, his first attention was directed to procuring a shelter for himself and family. If in the vicinity of others already provided, he was readily welcomed to share their scanty accommodations; two and frequently three families together occupying a cabin with one room, perhaps twelve by fourteen feet, more or less. But if far removed from neighbors he had to occupy his covered wagon in which he came, sleeping in or under it, and cooking and eating in the open air, or some other rude contrivance, frequently a tent made of blankets, till a shelter could be provided. This was usually a log cabin, for raising of which help was needed. When help was not available, his cabin must be built of such logs or poles as could be handled with the aid of his family. In raising a log cabin strength as much as skill is required. What were termed corner hands—one at each corner, or where hands were scarce, one for two corners—should have some experience. The bottom log must be saddled or cut to a sloping edge; or angle, to receive the cross log, which must be notched to fit the saddle. A failure requiring the log to be taken out to be refitted, was sure to bring some pleasant raillery on the culprit. If well done, a door or window can be cut, and the parts of the logs will remain

firm in their place, but if not a perfect fit, when a space is cut for the door, the accumulated weight from above will bring the logs not to fit at the corner and throw the ends at the cutting wide from their place. When the walls were completed, or about ten feet high, the gables were carried up by laying on logs, each shortened in succession, to give the proper slope for the roof, and held by straight logs, or large poles, placed about three feet from and parallel with the plate, rising upward to receive the shingles or boards, resting on and holding the short logs at the gables, and terminating with a ridge pole at the center of the building and top of the roof. On these were placed long boards or split logs, where shingles were not to be had. When there was any floor at all it was made of split logs hewn on the split side, and spotted onto the sleepers on the round side, so as to make a tolerably smooth surface; these were called puncheons. The chimney was built outside the building at one end. A hole was cut through the logs for a fireplace. This was made of timber lined with stone or clay for four or five feet, and then with a crib of sticks plastered inside with clay mortar. The spaces between the logs were filled with pieces of split timber, called chinking, and plastered inside and out with clay mortar, making a warm and comfortable house; but snow and rain, when falling with high wind, would get inside through the clapboard roof—and where leisure and means justified a roof of boards, or even sod was substituted. A one-post bedstead was made as follows: Bore a hole in the log four feet from the corner of the room, and insert a rail six feet long; then bore a hole in the other side of the room six feet from the same corner, and insert the opposite ends of these rails where they meet, in a post, which completes the frame; then lay slats crosswise from the side to the log opposite, or to a rail pinned on the log at the proper height, and the one-post bedstead is complete, on which the weary pioneer slept as sweetly, or more so, than we now do in gilded springbeds with eider-down pillows. These rough cabins were quite comfortable and many witnessed much of real enjoyment. Some of America's greatest men were born and raised in such a dwelling.

A shelter provided, the next thing was to prepare to raise whereon to subsist. The prairie region offered advantages for an occupant far superior to a timbered country; in the latter an immense amount of labor had to be done to clear the timbers, and for years the stumps prevented free cultivation; while on the prairie the sod had to be turned

and the crop put in. It was found that the best time to break the sod was when the grass was rapidly growing, as it would then decay quickly, and the soil soon be mellow and kind; but if broken too early or too late in the season it would require two or three years to become as mellow as it would in three months when broken at the right time. Very shallow plowing required less team, and would mellow much sooner than deep breaking. The first crop was mostly corn, planted by cutting a gash into the inverted sod, dropping the corn, and closing it by another blow alongside the first. Or, it was dropped into every third furrow and the furrow turned on; if the corn was so placed as to find the space between the furrows, it would find daylight; if not, it was doubtful. Corn so planted would, as cultivation was impossible, produce a partial crop, sometimes a full one. Prairie sod turned in June would be in condition to sow with wheat in September, or to put in with corn or oats the spring following. After the first crop the soil was kind, and produced any crop suited to the climate. But when his crops were growing the settler was not relieved from toil. His chickens must have shelter and be closed in at night to protect them from the owls and wolves; his pigs required equal protection; and although his cows and oxen roamed on the wild prairie in profusion of the richest pasture, still a yard must be made for his cows at night, and his calves by day. The cows were turned in with the calves for a short time at night, and then the calves turned on the prairies to feed during the night. In the morning the calves were turned in and the cows turned out for their day's pasture; this was necessary to induce the cows to come up at night, for if the calves were weaned the cows would fail to come. And the stock all needed some protection from the fierce wintry blasts, though sometimes they got but little. Add to this the fencing of the farm, the outbreedings, hunting the oxen and cows on the limitless prairies through the heavy dews of late evening and early morning, going long distances to market and to mill, aiding a new-comer to build his cabin, fighting the prairie fires which swept over the country yearly, and with his family encountering that pest of a new country, the fever and ague and other malarious diseases, and the toil and endurance of a settler in a new country may be partially, but not fully appreciated. All this taxed the energies of the new settler to the extent of human endurance, and many fell by the way, unable to meet the demands upon their energies.

The wonder is that so much has been accomplished; that so many

comforts, conveniences and luxuries have crowned the efforts of our people; that we have reached a point for which a couple of centuries might well have been allowed. It is the toil of those sturdy farmers that has made their farms increase manifold in price; their toil has clothed them with valuable improvements, planted orchards and fruit gardens, made roads and bridges, converted a wilderness into a land of beauty, and made it the happy abode of intelligent men. All this had to be done to make these farms advance in price, and those who have done this and raised and educated their families have done well; and if the advance in the price of their farms has given them a competence and independence it is what they anticipated and nothing but persevering industry and frugality would have accomplished it.

In addition to the labor and multitudes of cares that beset the newcomer, he had to accomplish all of it under disadvantages, and to encounter dangers that of themselves were sufficient to discourage men not of stern resolve. Traveling unworked roads and crossing streams without bridges was often a perilous adventure. Many were the hairbreadth escapes which most of the early settlers could recall and which in later years were never referred to without a thrill of emotion. It was a common remark in some parts of the state that when a man left home in the morning, it was very uncertain whether his wife's next dress would be a black one or of some other color. Crossing the wide prairie at night with not even the winds or stars for guides, was a very uncertain adventure, and often the wayfarer traveled till exhausted and encamped till the morning light came to guide him on his way. In warm weather, although an unpleasant exposure, this was not a dangerous one; and although the sensation of being lost is more irksome and the lonely silence in the middle of a prairie, broken only by the howl of the wolves, is more unpleasant than one inexperienced would imagine, and the gnawing of a stomach innocent of supper adds much to the discomfort, it all passes with the night, and a brighter view and happier feeling dawns with the breaking morn. But crossing the trackless prairie when covered with a dreary expanse of snow, with the fierce, unbroken wintry blasts sweeping over its glistening surface, penetrating to the very marrow, was sometimes a fearful and dangerous experience. No condition could inspire a more perfect idea of lonely desolation, of entire discomfort, of helplessness and of dismal forebodings, than to find one's self lost on the snow-covered prairie, with no object in sight in any

direction but the cold, undulating snow wreaths, and a dark, tempestuous winter night fast closing around his chilled and exhausted frame. His sagacious horse, by spasmodic efforts and continuous neighing, shows that, with his master, he appreciates the danger, and shares his fearful anticipations. With what longing the lost one reflects on the cosy fire-side of his warm cabin, surrounded by his loved ones, which he fears he may never see; and when the dark shadow of night has closed around and shut in the landscape, and chance alone can bring relief, a joyous neigh and a powerful spring from his noble horse calls his eye in the direction he has taken, he sees over the bleak expanse a faint light in the distance, toward which his horse is bounding with accelerated speed, equally with his master cheered and exhilarated by the beacon light, which the hand of affection has placed at the window to lead the lost one to his home. Nearly every early settler has had some such experience, while some never reached the home they sought, but, chilled to a painless slumber, found the sleep that knows no waking.

Not the least of the dangers experienced by the old-timers was the prairie blizzard, thus noted by a Swedish pioneer: "We had loaded our sleigh with wood and started for home when a big storm came up. We knew that a newcomer had recently settled near where we were, and, knowing that it would be impossible to get home in such a storm we set out to find him. With our load of wood and the oxen we tumbled around in the snow until we ran into a haystack of about three loads. Adjoining the haystack was a hole in the ground, where a cow stood fairly well covered with brush and hay. We took our oxen up to the stack and went to look for shelter for ourselves. We finally located another hole in the ground on a little knoll, where a few windows and a door indicated that it was a human habitation. It was, indeed, a miserable home, but we were glad for having found it, and went in. The wife was home alone, her husband having started out for the nearest neighbor to borrow a little meal, for they had nothing to eat in the house. We warmed up a little and asked her what we could do with our oxen. She said she knew of no place unless we could get them into the cellar where we were, but added that the door was probably too small. We measured the door and went out to the haystack, but found our oxen gone. We thought that they were lost to us forever. Heartbroken we returned to the cellar. There was not a stick or piece of wood to burn, and it was uncomfortably cold. As a last

resort we broke the cradle to make a little fire, and with this the woman baked a few pancakes out of middling meal and divided them between us and the children. I asked her whether she and the children were not very hungry. She said they were, but that it had been worst the first day, for afterward they became so weak that they did not mind it much. But it was worst for the children. They begged and implored for something to eat; and besides it was so cold that they had to keep to their beds most of the time.

Water was all we could get, and this had to be melted from snow, and for fuel there was nothing but the furniture. We were there for three days before the storm moderated enough to enable us to go out and look for our oxen. We found them frozen to death a distance from where we had left them. We were thankful to God that He had led our steps to a shelter, for many a man lost his life in this storm."

It may be added that one of the little children mentioned in this sketch later became a prominent politician and State Senator.

JACOB FAHLSTRÖM was without doubt the first Swede who ever set eyes on Minnesota. His history sounds like a romance but is, nevertheless, true. He was born in Stockholm, July 25, 1795, where his father was a well-to-do potter and merchant. At the age of twelve his Viking blood commenced to run high and becoming a restless and nervous youth he was sent to sea as cabin boy on a vessel captained by an uncle of his. This ship was chartered with London as destination, its load being iron, lumber and tar. It was wrecked during a storm on the coast of England. The crew was saved, and with it Jacob came to London. He did not return to Sweden with the others but instead followed an expedition which Lord Selkirk was fitting out for Hudson Bay, Arrived there his adventurous mind found an ample field for roving excursions into the surrounding country. During one of these he went so far into the woods that he was lost and was unable to find his way back. He was besides caught in a rainstorm, and his ammunition became wet, so he could not use his gun. During his search for a way to return to the ship he only got farther away from it and his only means of subsistence were a few half-rotten fish on the shores of a lake. He drifted farther south and finally came upon an Indian camp of Chippewas which tribe took the lad up among themselves, and he continued to live among them for a number of years, finally marrying a Chippewa maiden. He

learned their language perfectly besides acquiring the English and French languages, as he soon secured employment at first with the Hudson Bay Company and later with the American Fur Company. During the latter employment he was sent to trade in furs with the Indians around Lake Superior. He also made extensive travels, and his descendants assert that he even went west of the Rocky Mountains, which, however, seems less likely. It was during his association with the American Fur Company that he married Margaret, the daughter of Bungo, the head chief of the Lake Superior Chippewa Indians. It was said among the old Swedish settlers that his wife was a mixture of Indian and Negro blood but this is emphatically denied by her children who show no trace of Negro blood.

After his marriage Fahlström lived first at Leech Lake for two years and then at Lake Winnipeg one year. His next habitats were at Sandy Lake, Mississippi and Mille Lacs Lake and other places, all this time in the service of the American Fur Company for which he acted as trading agent. He finally came as far south as Fort Snelling. The first Americans who located in Minnesota, as Gen. H. H. Sibley, N. W. Kittson and others, who came here in 1832, said that Fahlström was here long before themselves and that he was at Fort Snelling already in 1827. At this fort he supported himself by supplying it with wood. He was also mail carrier for some years between Fort Snelling and Superior.

During his roving life Fahlström had never forgotten the Godfearing and Christian education he had received in his home. The perils and vicissitudes, by which he was ever surrounded only made him come closer to his God, whose almighty assistance and protection he ardently invoked during his frequent prayers. He always carried with him a pocket Bible, a gift from his mother, which he read whenever he had time. Its well-worn leaves also testify to diligent usage. This Bible is kept by his descendants as a sacred relic, although none of them are able to read it, it being printed in the Swedish language. The existence of this Bible may explain to some degree the fact that Fahlström, during his long sojourn among strangers, did not altogether forget his native language, although he had no intercourse with his countrymen for half a century. About 1836 he seems to have been converted to the Methodist faith and became a member of the Methodist church at Fort Snelling. A more active and religious zeal from now on animated him,

and he commenced to do missionary work among the Chippewa Indians. He made several missionary voyages among them around the upper Mississippi and Lake Superior, sometimes alone, at other times accompanied by other missionaries, whom he then served as a guide and interpreter. During one of these travels which he made alone and on foot, he was obliged to camp several nights in the wild forest, as he was unable to reach any human habitation. With his snow shoes he would scratch away enough snow to make place for a fire and resting place. He always carried with him a good-sized pail, in which he cooked the fowls he happened to kill with his gun on the way. One night he had enjoyed such a repast and sweeping around himself his blanket he went to sleep near the fire, paying no attention to the howling of the wolves and other wild beasts of the wilderness. On awakening the following morning he commenced to look for his pail containing the rests from his supper which he expected to warm up for breakfast. But the rests were gone together with the pail. In the snow he noticed the footprints of a wolf, and he then understood that such a prowling animal had eaten the food and in so doing probably had got the handle of the pail over its outstanding ears and being unable to rid itself of the pail had carried it away. The wolf must have had quite a meal, as a big chunk of salt pork, which Fahlström always used to carry with him, was also gone. With gun in hand Fahlström tried to follow the wolf but to no avail. He was then many day's journey from his home and had to subsist on what game or fowl he was able to kill with his gun and which he broiled over the fire.

Another time when Fahlström went on one of his missionary journeys, he traveled in a birch bark canoe on the Mississippi. One evening, when in the vicinity of Crow Wing, he was caught in a severe rainstorm which necessitated his seeking shelter. He landed, built a fire and pulled up his canoe on land turning it upside down. Under this improvised roof he soon fell sound asleep but was most unpleasantly disturbed by being surrounded on all sides by fire and flames. The canoe had caught fire, and it was only with the greatest difficulty that Fahlström could save himself, his Bible and his gun. His Swedish Bible which was his steady companion during his missionary voyages, was partly scorched on this occasion, which can be noticed to this day.

One time, when Fahlström was journeying to Sandy Lake, he stopped at a logging camp belonging to Elam Greeley, one of the oldest lumber-

men on the St. Croix river. The evening was spent in singing and prayer with the lumbermen. A workingman, who had gone outside on some errand, came in reporting that the place was surrounded by Indians, who seemed to be hostile and in all likelihood were intent on assaulting and killing the inmates during the night. Fahlström then went out and spoke to the Indians in the Chippewa tongue. A couple of them came forward and told him that their intention was to kill the workingmen to avenge several injustices which those had committed against the Indians, but when they had heard the singing, they understood that Fahlström was there, and they would do him no harm. Fahlström asked the Redskins to go home and leave the workingmen alone, which they finally agreed to do. He was well known and exercised great influence over the Chippewas, who on account of his yellow hair called him "the Yellow Head."

When Fahlström was carrying the mail from Fort Snelling to the upper St. Croix river and Lake Superior, it happened one time, when he was returning from Taylor's Falls coming down the St. Croix, that he noticed on the left shore of the river a band of Sioux Indians, 300 or 400 strong, who were on the war path against the Chippewas. On seeing Fahlström in his boat on the river they fired a few shots at him, but when he gave no sign of fear and turned his boat toward the shore where they were camping they ceased the shooting. Upon his landing the Indians met him, shook hands with him, declaring they were hungry, and asked if he had anything to give them to eat. Although he had only a little bread, what he had he gave them. At this occasion, he said later, he was really afraid lest the Sioux Indians, who were hostile towards the tribe among which he used to live, would kill him. But some of the warriors, who were acquainted with him, pacified the others and he was permitted to continue his journey without being molested. In their enthusiasm and gratitude for the bread given them the Indians danced in a ring around Fahlström, patting him on the shoulders and calling him "Jack."

About 1841 Fahlström moved to Washington county, on the place where Lakeland later was platted. He lived here about six years. When the land had been surveyed and put on the market, he took a claim in section 5, town 28, range 20, the present town of Afton, where he lived until his death in 1859. Fahlström is also said to have had a claim of 80 acres where the business district of St. Paul is now located, but finding

this land too hilly and never having an idea how valuable it was to become in the near future he gave up that claim. At one time he also owned the island covered with sugar maple in White Bear Lake, where his wife and children every spring busied themselves by making maple sugar—a work which is the delight of all Indian women.

After 1850, when Swedish immigrants commenced to settle in Minnesota at Chisago Lake, Marine and St. Paul, Fahlström paid them regular visits in their homes and held prayer meetings. Often he would walk, even in the worst kind of weather, the long distance from Afton to St. Paul on Sunday mornings in order to be on hand in time for Divine Service in the newly organized Swedish church. In his everyday life Fahlström was unassuming, kind and easily accessible, well liked among all with whom he came in contact, both whites and Indians. He died July 29, 1859, 64 years of age and is buried near his last home where he had set apart a burial place for himself and family. His youngest son, George, took the old homestead, where also his widow and oldest daughter were living. The daughter is said to have been a woman of rare intellect and accomplishments. She used to act as interpreter at the services and meetings, which the early missionaries conducted among the Sioux Indians at Red Rock. A grandson of Fahlström's, Isaac, served with the 5th Minnesota regiment during the Civil war, and died in the hospital at Washington, D. C. in 1865.

The first Swede whom Fahlström ever met, since his arrival on this continent, was a tailor by the name of John Peterson. They met in St. Paul. Peterson accompanied Fahlström to his home in Afton and liked the land so well that he decided to make his home there. He moved there in 1852 and was the second Swede in that settlement. Peterson died during the Civil war during which he served as volunteer in the 6th Minnesota regiment. The same year as Peterson, or in 1852, came also Sven Rosenquist from Skåne, who later moved to Wisconsin. Bengt Månson came from Skåne in 1853 in the company of Rev. Hedengran. Among other early Swedish settlers may be mentioned, Peter Peterson, John Pikulell, Anders Månson, Bengt Arnberg, Jöns Isberg, Måns Jonson, and others, who came there in 1853-1854. The land which was originally sold by the Government at \$1.25 was bought by speculators, whom the immigrants had to pay \$6.00 to \$8.00 per acre. Every bit of land in this vicinity is now settled and under cultivation. Swedish immigrants continued to come up to about 1870. There is said to be about 40 Swedish families in

this settlement most of them in the town of Afton, besides some in Woodbury and Lakeland. The majority of them hail from Skåne.

About 20 Swedes from this settlement enlisted and served in the Civil war, mostly in the 3rd Minnesota regiment. Ola Hanson was killed in a skirmish near Helena, Arkansas, in which two companies of this regiment were engaged. That the fighting in this skirmish was rather hot is evidenced by the fact that one out of every nine was killed. The regiment was commanded by General Andrews who later became United States minister to Sweden and Norway.

In this connection it may not be out of place to quote a couple of paragraphs from Captian Marryat's *Travels and Adventures of Monsieur Violet*: "Not one Indian who has been brought up at school, and among the pleasures and luxuries of a great city, has ever wished to make his dwelling among the pale faces: while, on the contrary, many thousands of white men, from the highest to the lowest stations in civilization, have embraced the life of the savage, remaining with and dying among them, although they might have accumulated wealth, and returned to their own country.

"This appears strange, but is nevertheless true. Any intelligent traveler who has remained a few weeks in the wigwams of well-disposed Indians, will acknowledge that the feeling was strong upon him even during so short a residence. What must it then be on those who have resided with the Indians for years?"

INDIAN CHARACTER AND CUSTOMS.—Accounts of Indian warfare, trade and treaties do not give an inside view of Indian character. One of the oldest settlers said that Indians were fond of athletic sports, and of contests with the whites in jumping, running, hopping, wrestling, etc. In wrestling they never tripped, and complained of unfairness when the whites did so. In all such contests they proved inferior to the whites in both strength and agility. This might indicate less vitality, and one cause of their rapid decadence. They were very fond of a trial of skill in shooting at a mark, and very proud of being victors. They would resort to a variety of devices to accomplish that object. When their opponents were taking aim, they would commence the most savage and unearthly yells for the purpose of unsteadyng his nerves—an object they frequently accomplished. There was no trick they would hesitate to perpetrate. If they could get their competitor's rifle they would

secretly strike the sight with their knives, moving it to one side, so as thereby to win the stake. They were not addicted to stealing, but would sometimes fall into temptation in that direction.

Mr. Jonas Peterson had a mill, and frequently sold flour to the squaws. His practice was to sell by the handful, and after delivering the number agreed for, the squaws would invariably grab one handful more, for which he would sometimes box their ears; they would be very angry and curse him roundly in the Indian jargon, when he would give them another handful to appease their wrath. They would at once call him good, good, and become the best of friends. They gleaned in the wheat fields, and, like Boaz of old, the owners would drop a little now and then for the gleaners. They frequently bought a few bundles, but always came back dissatisfied, saying, "Big straw, little wheat." They were seldom satisfied with a trade, but would come back wanting something more. There is no proof that this was innate; it doubtless resulted from being generally overreached in the bargains they made with the whites.

They were usually fast friends, and never forgot a kindness. As a rule they were on the best terms with the settlers; would sometimes come into the settlers' houses in the night and lie down by the fire, where they would be found in the morning.

A settler of Chisago Lake stated that the first winter he was there, he was engaged in cutting and hewing timber for building purposes. The Indians would be around nearly every day, watching the process with apparently the deepest interest. They would speculate on the direction the tree would fall, while being cut, and when it fell they would seem to enjoy it hugely. They would then go to the stump and appear to admire the nice, smooth cutting of the white man's ax, so different from their rude instruments; they would imitate with the hands the motion made with the ax, and the throwing of the chips by its action, which their instruments never did. They seemed to appreciate a fact, which from habit we fail to notice, that the white man's ax is one of the most efficient instruments ever invented by man. In the hands of experts it has cleaved a continent and prepared it for civilized occupancy and that with a speed and facility that no other agency could effect. The rapid and nice work of this tool could but attract the attention of these simple savages.

It may be added that the settlers left their tools at night where

they stopped work, and they were never molested, although the Indians were almost constantly there. If a kind, conciliating and just course had in all cases been pursued in our intercourse with this people, may we not suppose their ultimate destiny would have been different?

When during the Black Hawk war, down in Illinois, Shabbona (White Man's Friend) accompanied the army under General Atkinson, and attack was expected soon to be made on the Sauks, Shabbona asked permission to spare a certain squaw, a friend to him. The general told him to spare all the women and children, but Shabbona dissented, saying, "They breed like lice; leave them, their children will kill our children." That was Indian philosophy and morality, too.

CHAPTER IX.

THE SWEDISH LUTHERAN CHURCH IN MINNESOTA.

BY REV. G. WAHLUND.

In the early territorial days of Minnesota, about sixty years ago, when the first Swedish immigrants came to this, the summit of the central valley of America, they found in this wilderness a country and a climate resembling very much that of the fatherland. Here they decided to toil for the earthly treasures and blessings their imagination had portrayed before they undertook the lonesome and perilous journey. The fertile soil beneath the sod gave promises of rich harvests every year; the brushy hills suggested abundant vegetation in a generous sunlight; the many rivers and lakes prophesied an inexhaustive yield of fish and a perpetual home of wild fowl, not to forget the water supply for increasing herds; the bracing atmosphere, the freedom, glory and good will of the most liberal and popular government on earth—all this the plucky pioneers found as a reward for their incessant labors, courage and endurance; such perseverance as has hardly been recorded even on pages of exaggerated fiction. Any chapter of Minnesota's history dedicated to the Swedish race will bear me out when I say that the Swedish immigrants have been equal to their opportunities and have gathered the earthly treasures by a strong arm.

The early settler did not bring any wealth with him. If he is bountifully blessed now, he has found and earned it. His only treasure was the homely and often ill-fated trunk and its contents. The most precious and valuable personal articles contained therein were the Bible, a prayer book and a varied collection of Lutheran sermons. The sturdy Swede brought religion with him in his heart. The religion of his fathers and the faith of his childhood were endeared to him to a greater extent than the earthly goods. He cherished his Lutheran faith, and his first thought in the wilderness of the North was how to preserve and perpetuate this inherited treasure.

In conclusion, it may well be added that the Swedish pioneer did not find his Church waiting for him. This applies to the whole of the United States as well as Minnesota. He brought it with him. The Swedish Evangelical Lutheran Church of Minnesota today is only a development of the faith transplanted in a new field. The new surroundings have not been grafted to its doctrines, nor has existing conditions been made a part of its practicability; the Lutheran sermons today are characterized by a tenacity which do not allow them to swerve from the text of the Gospel.

Yet, the Lutheran Church is both conservative and liberal. I venture to say that there is no church organization more worthy to exist under the protection of the Stars and Stripes than this religious body. The Lutheran communicants have been found to be the most orderly, law-abiding and prosperous in the state. The social, intellectual and industrial standard of Minnesota is to a great extent due to the large number of Lutherans throughout the commonwealth.

THE CONFERENCE.—The Swedish Evangelical Lutheran (Minnesota) Conference of the Augustana Synod was organized at Chisago Lake, October 8, 1858. The Rev. J. P. C. Borén (who died in 1865), was chosen president; Rev. Erik Norelius, secretary, and Mr. O. Paulson of Carver, treasurer. Four ministers and a like number of delegates were present at the first meeting. The new Conference consisted of five ministers, thirteen congregations and a communicant membership of about 900, which in the past half century has multiplied more than fifty-fold.

The Minnesota Conference was from the beginning a branch of the Northern Illinois Synod, a body composed of Lutheran churches of different nationalities. Before the final steps of organization were taken a Minnesota Synod was advocated by many, but this plan was dropped. Greater possibilities were found by other procedure. By that foresight, so necessary at the time, the Church was well rewarded by the organization of the Augustana Synod a few years later. Since that time the Minnesota Conference has been the strongest and most influential body in the Synod.

The first Conference constitution was drawn up by the Rev. Dr. E. Norelius, who has been president of the Synod many terms. It is worthy of note that the first president of the Minnesota Conference was a layman and not an ordained minister. The beginning was on a small scale as can be proven by the collection taken at the first meeting, which

amounted to \$5.09. The closing remarks to the minutes of this first meeting contain the following significant declarations: "It is certain that we live in the days when all undertakings are on a small scale, yet everything enlarged has had a meager beginning and we are fully convinced that when the Lord is with us, we shall grow in strength inwardly as well as outwardly. It is our duty to be faithful producers; to hope, pray and labor for our beloved Zion's welfare among ourselves and posterity." These beautiful remarks bespeak evidence of the living faith and hope of those brethren, who launched the Minnesota Conference and wrote its first document.

It is a well-known fact that the Swedish newcomer to this great republic has readily imbibed the true American spirit and willingly bowed not only to circumstances and bare necessities, but had also gladly adopted the customs and manners characterizing Americans. If this is true in general, it is particularly true in the organization of the Lutheran Church and its affairs. The pioneer ministers and laymen, who organized the first churches and wrote the organic act of the Minnesota Conference, were brought up and accustomed to the usages and traditions of the state church of the fatherland, but it is remarkable and well worth our sincere attention that they did not try to burden the new church organization in the new world with anything not essential to a true Evangelical Lutheran Church. The Word of God and the unadulterated Lutheran faith covered the whole field for their ambitions and desires. The church government, ordinances, etc., are, therefore, no imitations of foreign customs, but pure and simple Americanism from the beginning.

The Lutheran Church has sincerely adhered to the faith of its fathers and so far has carefully guarded its sacred domains from unimportant and unnecessary relations. In this connection the Lutheran Church may be compared, for illustration, with the Catholic and Episcopalian Churches in this country. Both of the latter have brought to this land all pomp, traditions and customs of the Old World, and the Catholic is, even in this free country of ours, subject to a foreign potentate—the Pope in Rome.

The organizers of the Swedish Lutheran Church in America were accustomed to bishops, canons and other high church dignitaries in the fatherland, but coming here such offices were dispensed with. They counted on the proposition that no one should be "greatest" in the early days of strife, and have maintained that declaration ever since. They took these words of the Master to heart: "He that is greatest among

you, let him be the younger; and he that is chief, as he that doth serve." This democratic spirit prevails in the church and is a chief asset for its maintenance and success, even if it has been a stumbling block for a few.

In the old days "when the Conference could be carried around in a lumber wagon," three meetings were conducted annually. When the field became larger it was decided to have only two meetings every year. For the last fifteen years the Conference has met yearly. The hospitality of the Swedes is very well illustrated by the many urgent invitations extended to the Conference every year for the conventions. The entertainment of the delegates has been of high order and when one congregation has been unable to properly care for the large number of visitors the neighboring community has aided. The harboring and entertainment of so many delegates and visitors has been a serious problem at many places. For that reason most of the meetings are held in the larger cities and the issue may finally lead to a division of the Conference, or a more limited and indirect representation.

In 1883 the Conference celebrated its twenty-fifth anniversary and the fortieth in 1898, both times at Chisago Lake, the place of organization. In October, 1908, the golden jubilee, the fiftieth anniversary, was held in St. Paul and Minneapolis and the largest halls proved inadequate for the audiences which gathered at the meetings and concerts. The preparations for this jubilee meeting were elaborate and on an extensive scale.

TERRITORY, STATISTICS AND SUBDIVISIONS.—The Swedish Evangelical Church of the Minnesota Conference of the Augustana Synod, includes the entire state of Minnesota, North and South Dakota, North-eastern Wisconsin, Manitoba and a large area in Canada. As this history is limited to the Swedes of Minnesota I will make only a brief mention of the Conference work outside of this state. Wisconsin has thirty-six churches, with 2,250 communicant members. South Dakota registers an equal number, with twenty-eight churches. North Dakota adds twenty-four churches and 1,400 communicants to the Conference, and Canada and Manitoba contribute twenty-six churches, with about 1,100 communicants.

The Minnesota Conference has 114 congregations, with 7,000 communicant members and 3,000 children outside of Minnesota. The Conference has enrolled about 43,000 adult members and more than 25,000 children in the North Star State, a total of about 70,000 souls. By

comparing the above figures with the ministerial acts outside of the congregations we find that an equally large number, if not larger, of non-members are indirectly connected with the church and ministered to by its pastors. There are more children of non-members baptized annually than those of the regular communicants. The Sunday schools show the same percentage. About 20,000 children attend Sunday schools, conducted by more than 2,000 teachers. And, it may be estimated conservatively that 100,000 Swedes in Minnesota listen to the Gospel preached from Lutheran pulpits every Sunday.

The Conference church property is worth more than \$2,000,000, which represents an outlay of about \$40 for each communicant member. The church debt is less than \$3 per communicant member. Three hundred and fifty-two congregations have church buildings and 159 maintain parsonages. The annual expenses amount to about \$500,000, or about \$10 for each adult member. The regular contributions to institutions of learning is estimated at \$25,000 annually and other missions and charities receive about \$25,000. These figures do not include contribution for new buildings, endowment funds, etc. The average salaries paid to ministers range from \$700 to \$1,000, which includes parsonages in most cases. Very few ministers pay rent. In some instances salaries above \$1,000 are paid and it may well be added that some of the pastors receive less than \$700 from their congregations. The congregations employ about 200 parochial school teachers two to four months every year and a volunteer army of 2,500 teach in the Sunday schools.

The Conference is, for practical and missionary purposes, divided into eighteen mission districts. Their areas are fixed by the Conference, which also prescribes the powers and duties of each. Each mission district has a president, vice-president, secretary and treasurer, as well as a statistician. As a rule each district meets once a month at the respective places within said district. These meetings are held for the edification of the parishioners and to the encouragement of further activities of the Church and its missions. The occasions of such meetings are veritable holidays in congregations and the faithful leave their duties to hear and take part in the discussions. The important business of the mission district is transacted at the annual meeting attended by all the ministers and one lay delegate from each congregation. The district cares for the vacant congregations and mission fields within its territory, supplies the

pastors when occasions require it and is an advisory body to the Conference whenever needed.

PIONEER MINISTERS OF THE CONFERENCE.—The arrangement of the names of the pioneers in this chapter is not a result of a biased and altogether logical selection, with a tinge of partiality. This chapter will contain the names of those men who were active in the work of the church before the seventies and who have rendered the Lutheran Church in Minnesota a continuous service during the greater part of their lives. First are the honored pioneer ministers called away by death.

The Rev. J. P. C. Borén, who presided at the organization meeting of the Conference, was born in Borås, Sweden, in 1824. He was the first minister of the Synod and Conference to be called away to the eternal reward. He was pastor in Goodhue, Minnesota, and Stockholm, Wisconsin. He died March 21, 1865, and was buried in the Lutheran cemetery at Vasa, Minnesota.

The Rev. J. Auslund, long identified with congregational and mission work in St. Paul and Minneapolis, was born in 1843 and ordained minister in 1870. He labored in the Twin Cities until his death, April 26, 1878. His activities have been rewarded by the wholesome condition of the Lutheran Church in his former field and his memory is still fresh in the memory of hundreds of parishioners throughout the Conference.

The Rev. C. A. Hedengran, coming from the province of Skåne, Sweden, arrived in the United States in 1852. In 1859 he accepted the charge of the congregation at Chisago Lake, where he worked thirteen years, after which his health failed him, causing his death October 31, 1880, at the age of fifty-nine years. The Rev. Hedengran was a zealous worker. During his last years he became somewhat eccentric and suffered from melancholy. He wrote two pamphlets of an apologetic nature and another on eschatology. His grave is marked in the Lutheran cemetery at Chisago Lake.

The Rev. J. P. Lundblad was born 1829 in Lund, Sweden, and came to America in 1864 and was ordained two years later. He devoted much of his time in the large mission fields of Minnesota and other states as far as the Pacific Coast. He had charge of the congregation at Parkers Prairie many years, where he died February 25, 1900.

The Rev. John Pehrson was born in Blekinge, Sweden, 1821, arrived in the United States in 1854 and was ordained minister in 1860. He came to Minnesota in 1862 and served pastor of the congregations

at Marine, Scandia Grove, and New Sweden. Since 1882 he served vacant congregations and mission fields temporarily. He was president of the Conference from 1866 to 1868. He died in St. Peter in 1901.

The Rev. Andrew Jackson, D. D., was born in the province of Bohus, Sweden, in 1828, and was ordained in 1861. He was for a number of years pastor at West Union and at the same time served as president of St. Ansgar's Academy, now Gustavus Adolphus College. He also held the offices of vice-president of the Augustana Synod and president of the Minnesota Conference. The activities of the Rev. Jackson were first directed to the smaller congregations in the country districts in the vicinity of New London. As such he became an historical figure of the state, as he served scattered congregations in hostile territory during the Indian ravages of 1862. Many of his parishioners were killed in ambush or on the battlefield, and at one time it seemed as if the fruits of the labors of the Rev. Jackson were to be destroyed by the warlike reds. Throughout all these trials he bore the burdens cheerfully. He was one of those meek pastors, beloved and honored by all. During his last years he had charge of the congregation at Rush Point, where he died July, 23, 1901.

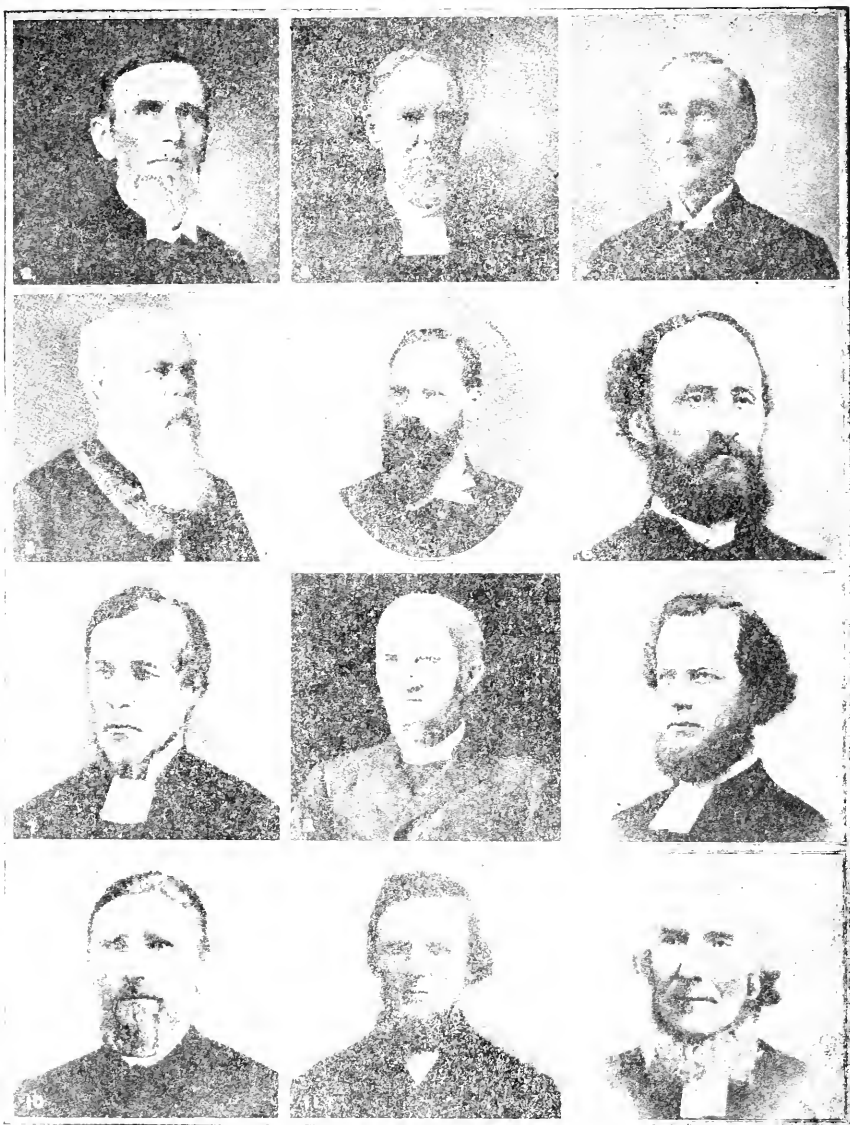
The Rev. P. A. Cederstam, D. D., was one of the most conspicuous figures among the pioneers of Minnesota. He was born in the province of Skåne, Sweden, in 1830, and came to this country and to Minnesota in the early days of 1853. He was ordained in 1856. His first charge was at Chisago Lake during the years of 1855 and 1858. The following four years he labored in Marine. He next became missionary pastor in northeastern Minnesota (1870-'72) and then assumed the pastorates at Taylor's Falls and Moore's Prairie. He moved to Kansas in 1882. His untiring work is well appreciated by members of the Church in Minnesota and it is not uncommon to see his photograph adorn the most conspicuous place in many homes. He served one year as president of the Conference and also headed the list of delegates to the State Constitutional Convention of 1857 in St. Paul. The Rev. Cederstam was self-sacrificing, plain and tender-hearted. He sacrificed himself totally in the service of his Master, his Church and countrymen. He died in Kansas in 1902.

The Rev. John S. Nelson, born in Skåne, Sweden, in 1829, came to Minnesota in 1854 and was ordained pastor in 1866. He organized

several congregations in Ottertail county and that neighborhood and served as pastor of several congregations from 1866 to 1893, when he retired from active service on account of poor health. Modesty was his chief characteristic but his wholeheartedness made his work recognized outside of his immediate field. He died April 11, 1904.

The Rev. P. Sjöblom, D. D., was born in Halland, Sweden, in 1834, arrived in the United States in 1866 and was ordained the same year. He assumed charge of the congregation at Red Wing in 1869 and kept that charge seventeen years. He later became pastor of the congregations at Brainerd and Fergus Falls and traveled a great deal in the mission fields. He was pastor at Wakefield, Nebraska, for a short time and his last charge was at Dunnell, Minnesota. On account of poor health he retired from active work a few years before his death, which occurred at Minneapolis, January 24, 1909. Dr. Sjöblom was one of the most remarkable characters in the Augustana Synod. He was herculean in constitution, magnanimous in soul and big at heart. He was a thorough preacher, a convincing debater, a well versed parliamentarian and an ardent student of law and church government. The reverend doctor was known as an oral fighter on the floor of discussion, in church councils and wherever sound Christian logic was a feature of the various meetings. He was a wise and conservative leader in the Church. For many years he served as president of the Conference. He was as conspicuous in the press columns of the Church as on the floor. His issues were mostly theological, ethical and of ecclesiastic nature. He was also well posted on social questions. Strong and rigid in the strife for what he believed was right, he was also the most cheerful and affectionate as guest or host. Dr. Sjöblom has introduced and compiled most of the laws and measures for the Augustana Synod and the Minnesota Conference and their institutions. He may well be called the Solon of his Church.

The Rev. P. Carlson was born in Småland, Sweden, in 1822 and left his native land for America in 1854 and took up church work at once as lay-preacher. He was ordained in 1859 and was pastor in East and West Union for twenty-one years. During the next ten years he preached the Gospel for countrymen in the western states. During the years his health failed him he was chaplain at Immanuel Hospital, Omaha, Nebraska. The Rev. Carlson was an ardent worker and covered a large mission field, where he made a lasting impression. He died in Omaha,



- | | | | |
|--------------------|-------------------|---------------------|---------------------|
| 1. E. Norelius | 4. Andrew Jackson | 7. John Pehrson | 10. P. Carlson |
| 2. P. Söjblom | 5. P. J. Swärd | 8. John S. Nelson | 11. C. A. Hedengran |
| 3. P. A. Cederstam | 6. Jonas Auslund | 9. J. G. Lagerström | 12. C. M. Rydén |

PIONEER LUTHERAN PREACHERS IN MINNEOSTA.

(Reproduced from "Minnesskrift," dedicated to the Fifty Years' Jubilee of the Minnesota Conference.)

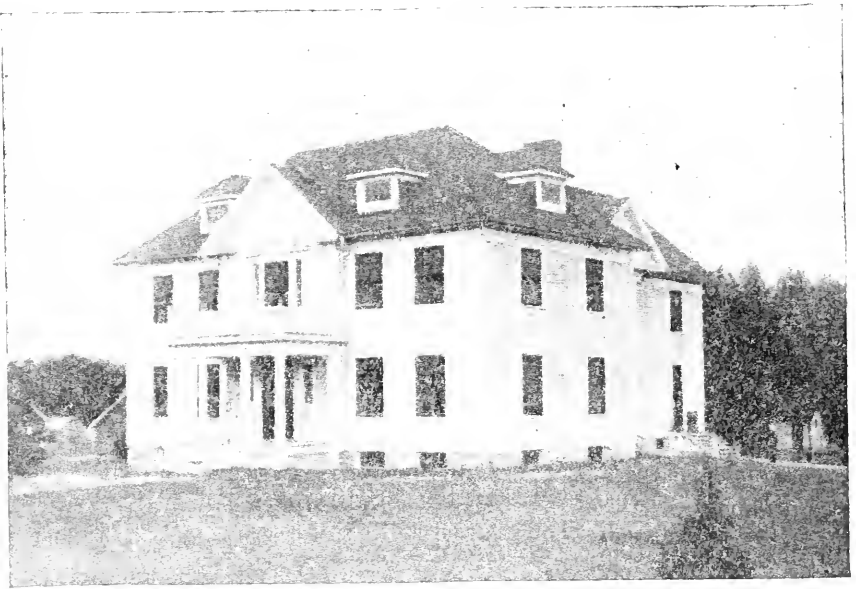


August 13, 1909, as he was approaching his eighty-seventh milestone, the highest mark attained by any minister of the Augustana Synod.

Among the pioneer clergymen who are active in the work of the Conference today, natural precedence is given to the Rev. Dr. Erik Norelius, the venerable president of the Synod, also the oldest pastor in the Minnesota Conference, having been identified with the ministry since 1856. He was born in Hassela, province of Helsingland, Sweden, on the 6th of October, 1833, his parents being pious farmers, but with little faith in the advantages of a higher education. But young Norelius persuaded them to allow him to become a student at the Hudirksvall College for two years, and with more than an average educational equipment, but without definite plans for the future, at the age of seventeen he emigrated to the United States. From New York he proceeded to Chicago, where he met the well known Swedish pioneer, Rev. G. Unonius, who advised him to prepare for the Episcopal ministry at the Nashotah, (Wisconsin) seminary, but, as all his traditions and inclinations favored Lutheranism, he concluded to finally consult the pioneer Swedish-Lutheran clergyman, Professor L. P. Esbjörn, who, he had learned, had settled at Andover, Henry county, Illinois. There the youth found the elder man, bravely pursuing his divine calling in poverty and sickness, but was kindly received and advised to enter Capital University, Columbus, Ohio, and take advantage of the standing offer of that institution to support one poor Swedish student who desired to prepare for the Lutheran ministry. There he spent four years, spending his vacations in such various lines of employment as farm work, wood chopping, selling books, teaching and preaching. During his last vacation he preached and taught at Chisago Lake, Minnesota.

In 1855 Dr. Norelius was licensed to preach by the Evangelical Lutheran Synod of Northern Illinois, his assigned field being among the Swedes of Tippecanoe county, Indiana. But his countrymen in that locality found it impossible to buy the comparatively expensive land there, and in 1855 many of them moved to Vasa, Goodhue county, Minnesota, whither Mr. Norelius had located, joining the prosperous Swedish colony which had been founded some two years before by Colonel Hans Mattson. The young clergyman at once organized churches at Red Wing and Vasa, of which he became pastor when he was ordained in the following year. Revs. Norelius and P. A. Cederstam were at first the only Swedish Lutheran ministers in Minnesota, and the severity of

their labors may be only imagined. In 1858 the former was elected county auditor of Goodhue county, but resigned soon after to become the editor of *Hemlandet*, Chicago. He moved to Attica, Indiana, in 1859, on account of ill health; remained there for a year in charge of the Swedish Lutheran church, and in 1860 accepted a call as a traveling missionary in Minnesota. During the year which followed, it is safe to say that every Swede in the state was brought into personal relations with the enthusiastic and faithful missionary, his visitations, minis-



MAIN BUILDING OF THE ORPHANS' HOME AT VASA, FOUNDED BY DR. E. NORELIUS.

trations and preaching being accomplished on horseback or afoot. In 1861 he moved to St. Paul, where his family had resided for a year, then to Goodhue county, and took charge of his old congregations at Red Wing and Vasa. Ever since, his ministerial labors have been chiefly confined to Goodhue county although he has done some missionary work on the Pacific Coast and in other parts of the country. In 1874 he was elected president of the Augustana Synod, the highest position which



THE REV. ERIK NORELIUS, D. D.

can be conferred by the Swedish Lutheran Church in America. Dr. Norelius was created a Doctor of Divinity by the Augustana College and Seminary, Rock Island, Illinois, and in 1903 old King Oscar II honored him with the order of the Knight of the North Star. Ever since he became a resident of Minnesota he has been a leading member of the Conference, and has distinguished himself as an organizer and promoter of various enterprises in behalf of the church. In 1857 he established the *Minnesota Posten*, the first Swedish newspaper in the state, and in 1862 founded a Swedish academy at Red Wing, which became the famous Gustavus Adolphus College of St. Peter. He also identified himself with the inception of the orphan's home at Vasa, which he conducted for eleven years. The Rev. Norelius has been recognized as a leading writer and reliable historian. Despite his years, he is still very active; takes a deep interest in the work of the Conference and Synod, and travels extensively.

Dr. Norelius' career in the fields of journalism and literature has been so interwoven with the progress of the Swedish-Americans of the northwest that it is here described more in detail. In 1857 he commenced the publication of the pioneer Swedish paper of the state, the *Minnesota Posten*, but the venture was made at too early a day, and after a year of precarious existence was merged into the *Hemlandet*, of Chicago, of which he had been editor. In 1872 he started *Luthersk Kyrkotidning*, which was merged into *Augustana*, Chicago, the following year. Norelius and P. Sjöblom commenced to publish *Evangelisk Luthersk Tidskrift* in 1877, but changed the name to *Skaffaren* the following year, and shortly after moved the paper from Red Wing to St. Paul where it has ever since been published as the organ of the Swedish Lutheran Conference of Minnesota. Its name has been changed, though, to *Minnesota Stats Tidning*. The Doctor has also contributed extensively on religious and historical subjects, to many Swedish-American journals. In 1889 he was called to the editorial chair of *Augustana*, the official organ of the Augustana Synod, published at Rock Island, Illinois, but his poor health compelled him to resign the following year. He has for a number of years been editor of *Korsbaneret*, which are annuals published by the Augustana Synod. Norelius is the author of the following books: *Salems Sång* (1859), *Handbok för Söndagsskolan* (1865), *Ev. Lutherska Augustana Synoden i Nord Amerika*

och dess Mission (1870), and *De Svenska Lutherska Församlingarnas och Svenskarnes Historia i Amerika* (1890). This last work is without comparison the most complete and thorough history of the Scandinavians in America that has yet been published. Only the first volume which deals with the Swedes in America from the earliest emigration of the nineteenth century to 1860, has yet appeared. Norelius, who is the historian of the Augustana Synod, is still at work on the second part of this work. The most interesting portions, considered with reference to the history comprises the author's relation of his experiences and the experience of others and his description of the natural appearance of the country in the early days is vivid and original in literary style. All his writings contain a great deal of wit, humor, and imagination.

In his book "Minnen" Colonel H. Mattson refers to Norelius in the following manner: "In the beginning of the month of September, 1855, Rev. E. Norelius visited the settlement (Vasa) and organized a Lutheran church. Thirty-five years have elapsed since that time, and many of those who belonged to the first church at Vasa now rest in mother earth close by the present stately church edifice, which still belongs to the same congregation, and is situated only a short distance from the place where the latter was organized. Rev. Norelius himself lives only a few hundred yards from the church building. Thirty-five years (this was written in 1890) have changed the then cheerful, hopeful young man into a veteran, crowned with honor, and full of wisdom and experience. His beneficent influence on the Swedes of Goodhue county, and of the whole Northwest will make his name dear to coming generations of our people." Norelius visited his native land in 1868 for the purpose of improving his health, but his quest was unsuccessful. In 1855 he was married to Inga C. Peterson, of West Point, Indiana, by whom he has had four sons and one daughter, of whom only two sons are living. One of his sons, said to have been very bright and promising, was drowned in Chisago Lake in 1889.

The Rev. P. Beckman is the oldest minister in point of years in the Augustana Synod. He was born in Helsingland, Sweden, in 1822, and came to Minnesota in 1856, when he received a layman's license to preach. He is a charter member of the Conference. Ordained in 1859, he has been a pioneer minister in Kandiyohi, Chippewa, Swift, Pope and Douglas counties and has experienced more of the frontier hardships than prob-

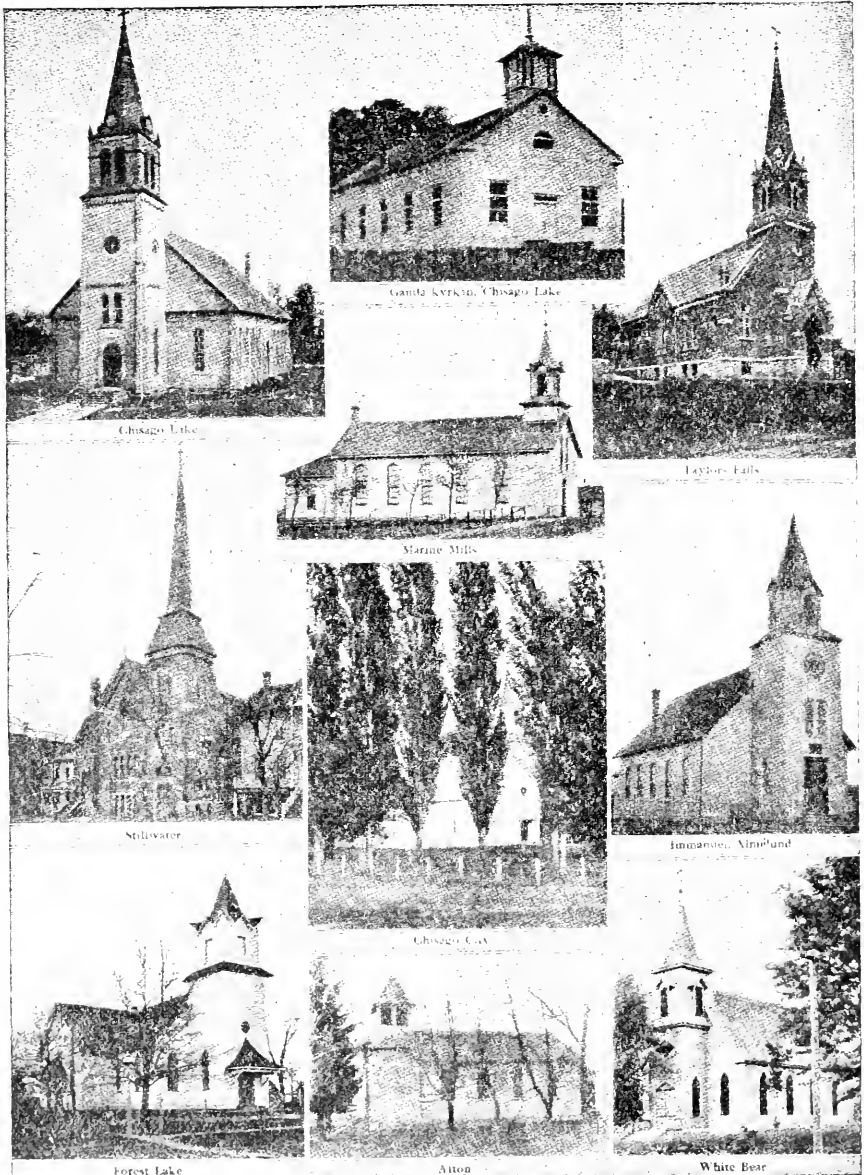
ably any of the other pastors. He retired a few years ago to enjoy the hospitality of children at Troy, Idaho.

The Rev. J. Magny, D. D., was born in Blekinge, Sweden, in 1842, and has been in this country since 1858. He was ordained pastor in 1870 and has devoted all his time and energy to build churches and promote the welfare of the Conference. A hard worker, a wise and conservative counsellor and a plain and cheerful man, he has always been an auspicious figure in church circles. He is pastor at Carlton.

The Rev. J. O. Cavallin was born in Skåne, Sweden, in 1844 and arrived in America in 1863. He was ordained minister seven years later. He has had charge of several congregations in the state and has devoted much time and labor in the mission fields, particularly in the Red River Valley and in the Dakotas. He is an exceptional organizer and leader and ever awake to the leading issues in church and state matters. His literary abilities have made him famous among the Scandinavians of the country and he is a frequent contributor to magazines and newspapers. He is at present engaged as a traveling missionary in North Dakota.

The Rev. A. Hult is the oldest pastor in active service. He was born October 24, 1833 (two days before Dr. Norelius). His native home is in Vermland, Sweden, and he came to America in 1868 and was ordained the following year. He is an eloquent orator, gifted author and loves music. He is author of several pedagogical works and sacred hymns. He is in good health and has charge of the congregation at Harris.

THE ST. CROIX VALLEY.—The St. Croix Valley is in the eastern part of Minnesota, between St. Paul and Duluth, and is bordered on the east side by the St. Croix river and the boundary line of Wisconsin. The field of most church activity in this section includes the counties of Chisago, Washington and Isanti. This region may be designated as the center of Swedish-Lutheran church activity in America. In no other section in the United States, of the same size, are there as many Swedish-Lutheran congregations and members as here. Large, flourishing congregations are on the average only three to four miles apart. Some of these are on the Wisconsin side and are connected with the Minnesota Conference. As the detail part of this history is supposed to cover Minnesota, I will only make a brief mention of the congregations across the St. Croix. They are: Sand Lake, G. Rast; Apple River and Range, A. J. Malmquist; Cumberland and Shell Lake, E. Edman; Rice Lake and Hayward, A. Forslund; Star Prairie and New Richmond, C. E. Lind-



SOME SWEDISH LUTHERAN CHURCHES IN MINNESOTA.

(Reproduced from "Minnesskrift," dedicated to the Fifty Years' Jubilee of the Minnesota Conference.)

quist; Amery and Clayton, J. A. Gustafson; Trade Lake and West Sweden, E. Schold. The congregations at Grantsburg, Wood River and Falun are at this writing vacant. These congregations have a combined membership of more than 2,000 communicants and church property worth about \$75,000.

The Swedish-Lutheran congregation at Centre City, Minnesota, has the distinction of being the oldest in the state, having been organized May 12, 1854. The Rev. Erland Carlson presided at the first meeting. The Rev. E. Norelius, then a student, had charge of the congregation at first and received in compensation for his services only twenty-five dollars for four months' work. The following pastors have served this congregation: P. A. Cederstam, three years; C. A. Hedengran, fourteen years; J. J. Frodeen, fifteen years; J. F. Seedoff, six years and F. M. Eckman, the present pastor, who has served since 1896. The congregation has about 2,100 members, of which 1,450 are communicants. The large and beautiful church structure has a dominating location on a peninsula overlooking Chisago Lake. The church building and parsonage represent an outlay of \$37,000. The Conference was organized at this place and has celebrated its anniversaries here. The congregations at Taylor's Falls, Chisago City, and Almelund have been organized through the Centre City congregation.

The congregation at Taylor's Falls was organized in 1860, with ten communicants but now numbers more than 350 adults and more than 150 children. It has been served by the following pastors: P. A. Cederstam, A. F. Tornell, M. Spangberg, J. P. Mattson, N. J. Sture, and C. J. Edman, who has been pastor since 1902. The church property is worth \$14,000.

The Swedish-Lutheran congregation at Chisago City was organized in 1874 with 113 communicants. The Revs. E. J. Werner, D. D., and J. Lundquist served as pastors, respectively, until 1909, when the Rev. C. E. Slatt assumed charge. The church building was destroyed by fire in 1908, but a new edifice has already been consecrated on the site of the old one. The communicants number about 600 and have church property worth \$20,000.

The prosperous congregation at Almelund had its beginning in 1887, and now numbers 550 communicants, with about 200 children. The Rev. J. P. Mattson was the first pastor and he was succeeded by the Revs. N.

J. Sture, J. E. Carlson. The Rev. G. A. Stenborg is pastor now. The church property is worth \$9,000.

New Scandia, in Washington county, is known as the Marine settlement, and the first Lutheran pastor to visit the same was the Rev. Erland Carlson, who came here about the time he organized the congregation at Chisago Lake. He found a colony of fifty Swedes and founded the congregation in 1854. During the early days the settlement was visited once every month by the Rev. P. A. Cederstam. The Rev. John Pehrson was the first regular pastor. Following him the pulpit has been supplied, respectively, by the Revs. A. Lindholm, J. P. Lundblad, L. O. Lindh, E. Hedeén, and A. Hult. The Rev. J. Theodore Kjellgren, the present pastor, has served the congregation many years. The congregation has been visited by many adversities. It has erected five church buildings in the period of fifty-five years. The old church building was destroyed by a storm in 1884. A new building was ready for occupancy within a year. This building was destroyed by fire in 1907. A new edifice was constructed and ready the following year. The pastorate has 850 members and property valued at \$32,000.

It was through the activities of the congregation at New Scandia that the Swedes gathered at Marine Mills and organized a congregation in 1872. The first pastor was the Rev. L. O. Lindh. The charge has since been in charge of the Revs. E. Hedeén, G. A. Stenborg, C. J. Carlson, J. Th. Kjellgren, J. P. Neander and J. A. Gustafson. The present pastor is the Rev. J. A. Levine, who has served since 1904. It has more than 400 communicants and property worth \$7,000.

Swedish-Lutheran ministers visited Stillwater as early as 1855 and conducted services in the various homes, but it was not until 1871 that a congregation was organized with a charter membership of thirty-four. Pastors from the neighboring congregations conducted the services until the Rev. A. F. Tornell arrived in 1877. He remained ten years. The Rev. L. J. Haff was pastor until his death in 1895, when the Rev. Philip Thelander followed with a service of seven years. The charge was served the following four years by the Rev. A. W. Edwins, now missionary in China. The Rev. C. E. Benson is pastor. The congregation has 750 members and church property worth \$33,000.

It was on account of the many sawmills in South Stillwater that the Swedes were attracted here. A congregation was organized in 1886 and has, at present, 100 members and church property worth \$4,000.



Spring Lake



Cambridge



Fergus Falls



Graham



Zion Trade Lake



Rush Lake



North Branch



Selent, Dybe

SOME SWEDISH LUTHERAN CHURCHES IN MINNESOTA.

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The pastors at this place have also served Afton, where there is a congregation with seventy members. The pastors in charge have been the Revs. J. Magny, C. O. Olander, A. Bengtson and C. E. Odell.

A congregation was organized at Forest Lake with a few families in 1888 but now numbers 225 within its fold. There is church property worth \$18,000. The congregation has been served by the Revs. A. F. Almer and the Rev. J. E. Carlson is in charge at present.

Cambridge, the county seat of Isanti, has the oldest congregation in this circle. It was organized in 1864 and has about 550 members and property worth \$25,000. Those who have served here are the Revs. J. Auslund, A. Engdahl, J. P. Neander, A. Bergin, and J. H. Nelson is in charge now. The congregation at Athens was formerly a part of the Cambridge parish.

The congregation of Fish Lake was organized in 1867 and has 400 members and property worth \$12,000. It has been served since 1893 by the Rev. P. A. Pihlgren. The first church building was destroyed by fire in 1886. Former pastors have been the Revs. Tornell, Brink (died 1887), Fremling and Thegerstrom (now in Sweden).

Organized in 1870, the congregation of Rush Lake has grown steadily until it embraces 230 members, who maintain a neat church property, worth about \$6,000. The Rev. J. A. Johnson has been pastor since 1902. Former pastors have been the Revs. J. A. Levine, Frederick Peterson and Andrew Jackson, who died in 1901.

The congregation at Spring Lake was a part of the one at Fish Lake until 1874, when it organized into a separate parish. The congregation now has more than 400 members and church property valued at \$12,000, which includes the chapel and property at Oxford. The Rev. N. J. Brink, who died in 1887, was the first in charge and was succeeded by the Rev. G. Wahlund, who has served the congregation since 1888.

Salem's church at Dalbo, has a membership of 150 and church property worth about \$10,000. This parish also includes the Siloa congregation, which was organized in 1891, seventeen years later than the former; has a membership of seventy-five and property worth \$1,500. The Rev. J. Albert Johnson is the present pastor. Preceding him have been the Revs. J. P. Leaf, E. J. Peterson and A. F. Nelson.

Athens and Bradford congregations constitute one parish, with a membership of about 150. The combined value of the church proper-

ties is about \$6,000. The former was organized in 1876 and the latter shortly afterwards. The Rev. N. A. Almer is pastor. Others have been the Revs. J. E. Carlson and J. P. Mattson.

The Rush City congregaton was organized in 1876 and has a membership of 150, a new church building and property worth at least \$10,000. The Rev. C. A. Stenholm is pastor.

Organized in 1883, Hinckley congregation has 80 members and church property worth \$2,000. The edifice was erected following the great fire of 1894, when the whole town was destroyed together with many thriving settlements in that section. The congregation is served by the Rev. C. A. Stenholm, who resides in Rush City. Former pastors here have been the Revs. G. Peterson and E. J. Werner, D. D.

The North Branch parish saw the organization of the Swedish-Lutheran congregation in 1887. It has a membership of 500 and church property worth \$11,000. The charge is vacant at present. The Revs. E. Bowman, J. E. Liner and Alexis Andreen have served the congregation in the order named.

Harris parish, formerly a part of the Fish Lake congregation, was organized in 1891 and has 160 members and church property worth \$7,000. The Rev. A. Hult has been its pastor since 1906.

Organized in 1879, Braham congregation was formerly known as that of Rice Lake. It has the old church edifice, besides the new one in the village of Braham. The property is worth \$11,000. About 200 members are enrolled. The Rev. J. O. Cavallin was the first pastor and was succeeded by the Rev. C. S. Renius, who is in charge at present.

Mora and Brunswick congregations are located in the timber district of Kanabec county. The former was organized in 1891 and the latter in 1885. Combined they have about 200 members and both maintain church buildings valued at \$3,500. The Rev. S. Udden has been pastor since 1903.

Pine Grove and Rock Creek congregations, combined, have a membership of fifty and church buildings worth \$2,500. The Rev. Frederick Peterson is pastor of both.

The small congregation at Stacy was hard hit at the very beginning. It was organized in 1905 and the church building, erected early in 1906, was destroyed by a cyclone June 6th of the same year. The Rev. J. Lundquist pays the faithful an occasional visit.

ST. PAUL.—The capital city of Minnesota has seven Swedish

ST. PAUL.—The capital city of Minnesota has seven Swedish Evangelical Lutheran churches, with nearly 3,000 communicant members and church property worth about \$100,000. Quite a few Swedes came to St. Paul as early as 1853, and as soon as they had established their homes they felt the necessity of a congregation and communicated with the Rev. Prof. T. N. Hasselquist and the Rev. Erland Carlson, who paid them a visit shortly afterward and organized the First Swedish congregation in May, 1854.

The Rev. Eric Norelius was called to this new charge in 1860. The congregation had its inception with about one dozen members, who contributed five dollars every month, which was applied to the house rent of the pastor. The first church building was completed in 1867. During the first ten years Swedes and Norwegians worshiped together. The Rev. J. Auslund was called to the pastorate in 1871 and served the congregation six years, when he was succeeded by the Rev. A. P. Montén, a young, spirited and practical man, who remained there nine years. During this time the congregation experienced a wonderful growth and made progress fast. The present large and handsome church structure was erected at a cost of about \$30,000. The Rev. P. J. Swärd succeeded Mr. Montén and was in the service six years. The Rev. J. A. Johnston became the next pastor and remained ten years. The Rev. P. Peterson has been in charge since 1904. The congregation has about 1,200 communicant members and church property worth about \$50,000. The congregation to a large measure supports six other religious bodies in the city.

Gustavus Adolphus Church was organized in 1889 and is one of the few of the Conference which had been served by one pastor continuously for more than twenty years. The Rev. C. J. Carlson has been its pastor from the time of organization and has witnessed its rapid growth until he now ministers to more than 1,000 members, children included. The congregation has met many adversities. The first church building was destroyed by fire and the second greatly damaged during a storm. The church property is worth about \$30,000.

Emmanuel Church, organized as late as 1891, has more than 300 communicant members and church property valued at \$10,000. The congregation has been served by the Revs. J. G. Hultkrans, J. A. Frost, L. A. Hocanzon, B. Westerlund and its present pastor is the Rev. C. O. Swan.

Bethesda Church was organized in South St. Paul in 1894 and numbers more than 100 communicants, owning a neat church building and parsonage, the property being worth about \$5,000. Until 1905 this congregation was supplied with pastors from the Emmanuel Church, but has since that time been served by the Rev. A. Norén and now by the Rev. P. E. Bergström.

Merriam Park, a suburb of St. Paul, has had a Swedish-Lutheran congregation since 1890. Pastors from various Twin City churches



MISSION COTTAGE OF THE AUGUSTANA CONGREGATION,
MINNEAPOLIS.

filled the pulpit until 1902, when the Rev. J. A. Frost took charge. The congregation has a membership of 150 communicants and church property valued at \$2,000.

Augustana Church was organized in 1907 and was a mission in charge of the Rev. A. Norén until lately, when the Rev. P. E. Bergström took charge.

"Gloria Dei" Church is an English Lutheran congregation of the Minnesota Conference and was organized in 1908. A prosperous congregation is assured in this field.

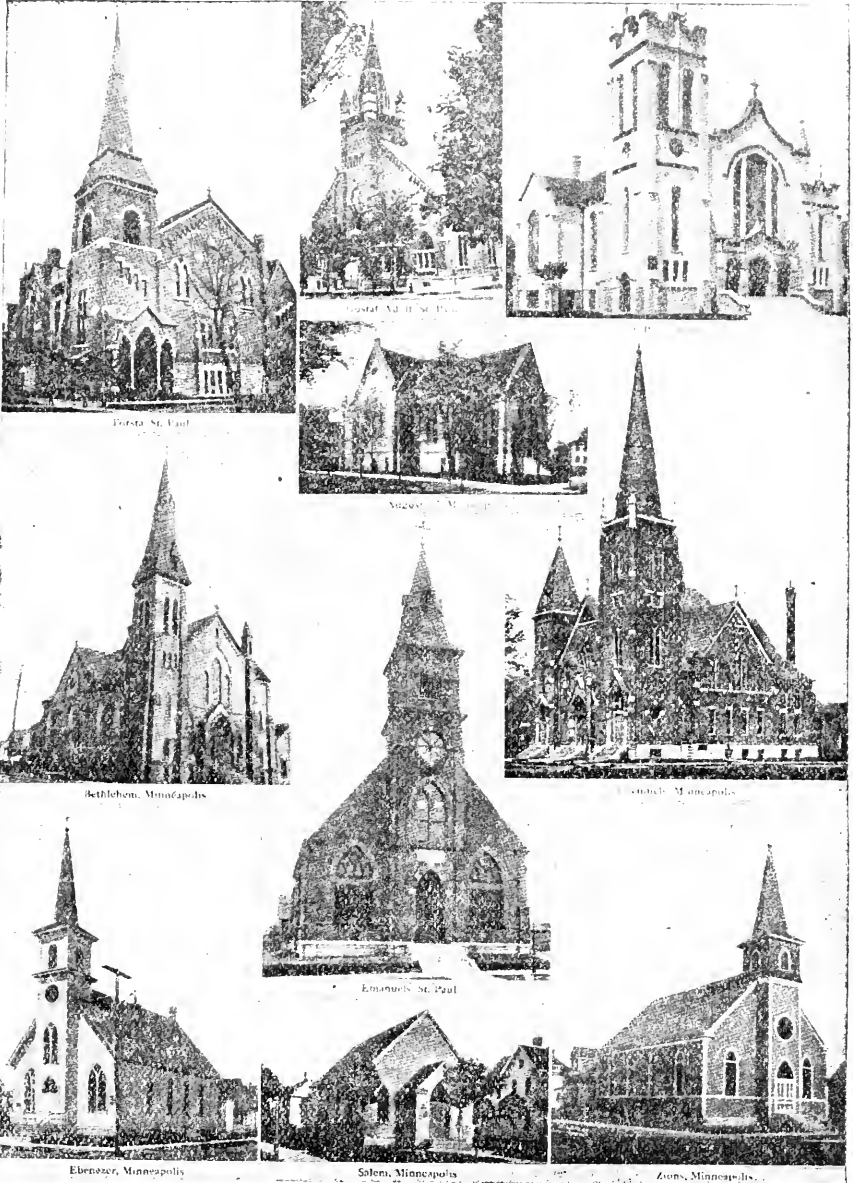
White Bear Lake is considered a suburb of St. Paul, although twelve miles away, and has a small congregation, which owns church property worth \$3,000.

MINNEAPOLIS.—The first Swedish-Lutheran sermon was preached in Minneapolis near the site of St. Anthony Falls, in 1859. This service, which is the historical foundation for the powerful Lutheran gathering in the Flour City, was held in a private home by the Rev. P. Carlson. Nine of his countrymen were present. Minneapolis, now known as the city that "makes good," was then a village of a few houses. The field did not seem promising in the beginning, but the resources of the region, coupled with the gigantic power of the falls, later made it a Mecca for thousands who found it an ideal place in which to earn their fortunes. In the early sixties many Swedes established their homes there and church activities began to flourish. At this time the Revs. E. Norelius and A. Jackson arrived as missionary pastors and conducted services in schoolhouses and homes. Minneapolis now has ten Swedish-Lutheran congregations with nearly 4,000 communicant members and church property valued at \$175,000.

The Augustana Church is the oldest congregation in the city, and was organized in 1866, with a charter membership of twelve. Now it is the largest and numbers 1,400 communicants. The first pastor was the Rev. J. Auslund. In 1878 the Rev. J. Ternstedt, now in Sweden, took charge. He served ten years. The Rev. C. J. Petri, D. D., followed and is still ministering at this important post. The first church building was erected in 1868 and the present handsome structure was built in 1883. The property is worth \$45,000. The congregation conducts a large philanthropic city mission, has engaged two deaconesses and maintains a two-story mission cottage for this work.

The Bethlehem Church was organized in 1874, under the auspices of the Augustana congregation. The first regular pastor was the Rev. A. J. Enstam, who served from 1884 to 1892. The Rev. J. G. Hultkrans has been the pastor since then. He ministers to more than 500 communicants, who own church property worth \$25,000.

The Emmanuel Church, which is also an offshoot of the Augustana Church, was organized in 1884. The Rev. A. Melin was the first pas-



SOME SWEDISH LUTHERAN CHURCHES IN MINNESOTA.

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tor and was followed by the Rev. A. Carlson and the Rev. O. A. Nelson, who has had charge of the congregation fifteen years. The congregation numbers about 500 communicants and has church property valued at \$35,000.

The St. Pauli Church. This congregation is one of the most flourishing in the city and is located on the South Side. It was organized in 1887 with eleven charter members but has grown until it now has about 600 communicants within its fold. In 1905 a beautiful church edifice was erected at a cost of \$40,000, which includes the price paid for a spacious corner lot. The Rev. J. Ternstedt was the first pastor and his successor was the Rev. S. Johnson. The Rev. E. O. Stone has had charge since 1895.

The Ebenezer Church, organized in 1892 with twenty charter members, now numbers more than 300 communicants and has property worth about \$7,000. The following ministers have served this congregation: The Revs. A. Aaron, J. A. Krantz, A. Sundberg, P. A. Mattson and J. E. Shipp. The present pastor is the Rev. O. A. Nelson.

The Zion Church has continued as one parish, in connection with the Salem congregation. It was organized in 1893, has 200 communicants and property valued at \$10,000.

Swedes residing in the vicinity of the Salem church building organized the congregation by that name in 1896. It has 150 communicant members and has church property worth \$8,000. The congregation has been served by the Revs. J. O. Cavallin, C. O. Olander and A. Samuelson.

The Gethsemane Church is located at Hopkins, a suburb of Minneapolis, and was organized in 1890. It has about 100 communicant members and a church building worth \$3,000. The Rev. J. N. Almqvist is the pastor.

Grace and Messiah Churches are English-Lutheran congregations, outgrowths of the Swedish, and the communicants are mostly of Swedish descent. Both have their own church buildings and number about 100 communicants each.

DULUTH TERRITORY.—Duluth is not only a commercial center, but is also a church center, and particularly so with regard to the Swedish-Lutheran Church. Swedes settled in Duluth as early as in the first part of the sixties, but it was not until 1867 that they were found to any large extent. Some Lutherans arrived in 1869, among them A. P.

Krantz, Nels Hall and others, who took great interest in church work. The Revs. P. A. Cederstam and E. N. Jörlander were the first Swedish missionaries in that section.

As early as 1853 devout Swedes were found in Superior. The popular congressman, Lenroot, is from this old stock.

There are five Swedish Lutheran congregations in the city of Duluth, with a membership of 1,200 and church property worth \$85,000. There are four congregations in Superior with about 600 communicants, having church property worth \$30,000.

More than forty congregations are flourishing in the vicinity of Duluth. Many are still small and lately founded. Through records of ministerial acts it is, however, shown that the Church is in close touch with the people of that region. Records of baptisms show that about five times as many children of non-members are baptized every year than those of communicants. The pastors marry twelve times as many couples every year outside of church membership as parishioners.

The following congregations are located on the Wisconsin side: Ashland, C. A. Carlsted, pastor, property, \$15,000; Bayfield, property, \$2,500; Washburn, property, \$1,600; Pilgrim, Superior, property, \$24,000; Salem, Superior, property, \$2,500, and South Range. The Rev. J. E. Linnér is pastor of the three last named congregations. The Rev. John B. A. Idstrom serves congregations at Superior, Bethania and Poplar. Services are also held at Port Wing, Birch Lake and Nebagamon.

First Swedish Lutheran Church of Duluth was organized in 1871, with a membership of 100. The first pastors in charge were the Revs. Cederstam, Jörlander, Engdahl and Brink. The Rev. C. J. Collin arrived in 1882 and labored in this great field for twelve years. His field was the entire northeastern Minnesota, wherever Swedes had settled and wherever his services were needed. He organized about one dozen congregations. The Rev. J. A. Krantz was his successor and remained in that parish eight years. The Rev. C. Solomonson has served the Church since 1903. The property is valued at \$31,000. The congregation at Arnold is supported by the First Swedish Lutheran congregation, both have a membership of 350.

Bethania Church is an outgrowth of the First Swedish-Lutheran Church and was organized in 1889. The Rev. C. O. Cassel, who died in 1898, was its first pastor. The Rev. A. F. Elmquist served the con-

gregation the five following years. The present pastor is the Rev. C. G. Olson. The congregation at Alborn is annexed to this charge. The combined membership is about 600 with church property worth \$32,000.

Elim Church, West Duluth, was organized in 1890, and has been served by the following pastors: The Revs. Hocanzon, Elmquist, Christ Swenson and J. A. Krantz, D. D., who has been the president of the Minnesota Conference since 1902. The charge at Midway is annexed to this congregation. The membership numbers about 350 and the church property is worth \$20,000.

The congregation at Two Harbors has a splendid church property valued at \$13,000 and a membership of 300. It was organized in 1889. The Rev. J. D. Nelsenius has been pastor since 1902. The former pastors were the Revs. G. Peterson, A. F. Wicklund, and N. Ohlund.

Mesaba Range is a wealthy mining district and has several small Swedish Lutheran congregations, which were organized between the years 1894 and 1905. At first pastors from Duluth supplied the pulpits in this district and has lately been served by the Rev. P. O. Hanson. The congregations and dates of organization are: Virginia, 1894; Biwabik, 1894; Hibbing, 1901; Eveleth, 1901; Chisholm, 1905; Feeley, 1905, and other rural districts are receiving attention. The congregations have church buildings and are growing in membership.

Grand Rapids is another mission center of much church activity. The Rev. L. W. Gullstrom is in charge.

Carlton and Cloquet congregations were organized in 1886 and have been served by the following pastors: J. B. Bennet, J. S. Ryding, Hocanzon, J. A. Swenson, J. A. Gustafson and C. O. Swenson. The congregation at Cloquet has property worth \$8,000 and the one at Carlton for about \$6,000. Carlton, Atkinson and Mahtowa are united into one parish. J. Magny, D. D., pastor.

Moose Lake parish has congregations at Moose Lake, Blomskog, Swede Park and Barnum. The Revs. J. Truedson, E. Norsen and C. E. Gustafson have labored in this field.

Tower, Soudan and Ely are three thriving towns on the Vermillion range and have constituted a field for church activity since 1885. The pastors have been the Revs. E. G. Thegerstrom (now in Sweden), G. Peterson, N. Ohlund and P. O. Hanson. The present pastor is the Rev. J. Truedson. The three towns have church property worth about \$10,000.

The pastor at Sandstone, the Rev. C. G. Gronberg, ministers at Dell Grove and Kerrick as well. This field has a membership of about 100.

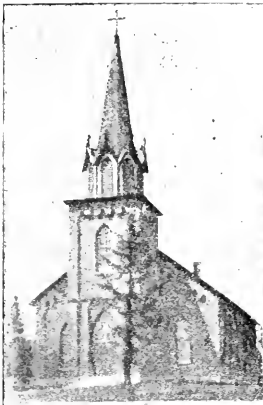
SOUTHERN MINNESOTA.—This division will include what is known in the Conference as the Goodhue, St. Peter and South Minnesota Valley districts, some sixty congregations, with about 12,000 communicant parishioners. Here we find some of the oldest and even largest churches in the Conference. The pioneer ministers in this part of the state are: The Rev. Dr. E. Norelius, with Goodhue county, as the main point for the most energetic operation all around. The Rev. Boren, was also early in the field, but called by death in 1865. The Revs. P. Carlson, P. Sjöblom, A. Palmström and J. Magny, may also be called pioneers in this field. The Revs. P. Cederstam, John Person, And. Jackson and C. M. Rydén are the pioneers in Nicollet and Sibley counties, and the Revs. P. J. Eckman, Svante Anderson, A. Jackson, H. P. Quist and L. A. Hocanzon in the southern counties. The Gustavus Adolphus College, the oldest and largest educational institution in the Conference, is located at St. Peter and the pride of all churches in this district.

GOODHUE DISTRICT.—Vasa Church was organized in 1855. The Rev. E. Norelius has been the pastor most of the time from the beginning until 1906, when the Rev. B. Modin accepted the call. For short periods the congregation has been served by the following ministers: The Revs. Boren, two years; P. J. Swärd, seven years; J. Fremling, three years. The Rev. Dr. E. Norelius has had charge for about forty years. The congregation numbers 750 adult members, and owns church property worth \$27,000.

Red Wing Church was organized in 1855. The Rev. Dr. P. Sjöblom was pastor here from 1869 to 1887, and then the Rev. G. Rast to 1907, the Rev. E. G. Chinlund now in charge. The congregation has about 700 communicant members, and church property worth \$33,000.

Cannon River Church was organized in 1857; Welch in 1873; and Prairie Island in 1876. The following ministers have had charge in this pastorate. The Revs. J. Magny, A. Wahlin, G. A. Stenborg, C. M. Ryden and C. A. Bar. Cannon River has 130 communicants and church property worth \$4,000. Welch, 260 communicants and property worth \$8,000. Prairie Island 70 communicants and property worth \$1,500.

Spring Garden Church was organized in 1858, has 300 adult members



Vasa



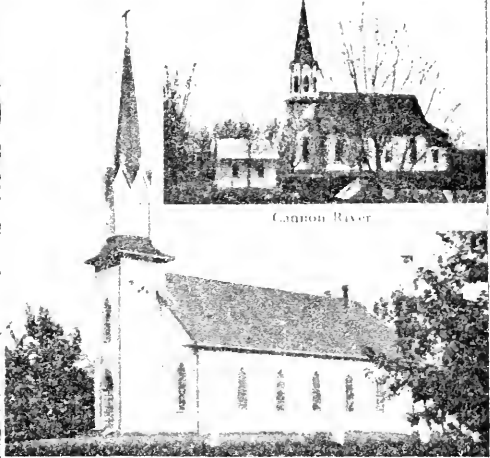
Zion, Goodhue



Zion, Goodhue



Red Wing



Welch



Prairie Island



Spring Garden



Cannon Falls

SOME SWEDISH LUTHERAN CHURCHES IN MINNESOTA.

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and property worth \$14,000. The first pastor in charge was the Rev. P. Beckman. Others have been the Revs. J. O. Cavallin, Norelius, Palmström, J. S. Ryding, J. J. Frodeen and J. A. Norlin, now in charge.

Cannon Falls Church was organized in 1869, and until 1896 was in pastorate union with Cannon River. The Rev. S. Johnson was pastor until 1904; then the Rev. J. N. Brandelle, and now the Rev. J. A. Edlund. The congregation has 500 communicant members and church property worth \$12,500.

Lake City Church, which was organized in 1869, has 200 communicant members and church property worth \$6,000. Following are the ministers who have served this congregation: The Revs. Fremling, Lindholm, Grunden, Linnér, S. G. Swenson and S. L. Wilson. The Rev. Wilson has also charge of the Minieska Church.

Christdale Church (Rice county) and Hoflanda Church (Mower county), Rev. L. A. Edmon, pastor, have church property worth \$3,000 and \$1,500, respectively, and about 75 communicants each.

Zion Church, Goodhue, organized in 1869, has 90 communicants and church property worth \$3,000. The Rev. E. Norelius has been pastor in charge ever since the organization.

The Goodhue Mission District has six churches in Wisconsin. They are: Stockholm and Little Plum, in charge of the Rev. C. J. Collin. The former has property worth \$16,000 and about 400 communicants; the latter 110 communicants and property worth \$2,000.

Hager City and Bay City churches, the Rev. A. F. Nelson, pastor, have 250 communicants and property worth \$5,000; Eau Claire, 170 communicants and property valued at \$10,000; the Rev. O. Lundquist, pastor.

ST. PETER DISTRICT.—St. Peter. This church was organized 1857. Pastors who have served the congregation are: The Revs. Cederstam, John Pehrson, M. Sandell (now in Sweden), J. G. Lagerstrom, C. J. Petri, C. B. L. Boman, M. Wahlstrom, P. A. Mattson and E. J. Nyström, the present pastor. The congregation has 625 adult members and church property worth \$20,000.

Scandian Grove Church was organized in 1858; has 250 communicants and property worth \$15,000. The Revs. Cederstam, Pehrson, B. S. Nyström, J. H. Randahl and J. V. Söderman, the present pastor, have served here.

East Union Church (Carver county), was organized in 1858. The

Rev. P. Carlsen was pastor for a period of twenty years, and the the Revs. N. G. Dahlstedt, C. B. L. Boman, C. J. Edman and S. G. Swenson, now in charge. The number of communicant members are 360 and church property is worth \$10,000. The church at Carver has 120 communicants and is served by the same pastor.

West Union Church (Carver county), was organized in 1858. The following pastors have been in charge: The Revs. P. Carlson, 11 years; A. Jackson, 26 years; P. P. Hedenström, 4 years; E. J. Werner, 7 years, and Dr. J. Fremling, since 1903. The congregation numbers 300 communicants and owns property worth \$5,000.

Vista Church (Waseca county), organized in 1858, has now 150 communicant members and church property worth \$10,500. The following pastors have had charge: The Revs. Beckman, Cederstam, Nels Olsen, Pehrson, Hocanzon, Nyquist, S. Anderson, Quist, E. A. Peterson and J. Hedberg (pastor at present). The churches at Mansfield, Freeborn county, and Waseca Village are connected with this charge.

Bernadotte Church (Nicollet county), was organized in 1866; now numbers 550 communicants and has church property worth \$25,000. The pastors who have served here are: The Revs. C. M. Rydén, E. Hedeén, Grunden, J. H. Nelson and C. B. L. Boman, now in charge.

Belgrade and Mankato churches are now in charge of the Rev. N. P. Tuleen. Former pastors were the Revs. Franzen and A. E. Ericson. The congregation at Mankato has 300 communicants and property worth \$17,000.

Clear Lake and Gibbon churches (Sibley county), the Rev. Oscar J. Arthur, pastor, have property worth \$8,000 each, and 170 and 75 communicants, respectively.

Swede Home and Fridhem churches (Yellow Medicine county), and Clarkfield Church is one pastorate, with the Rev. C. A. Larson in charge. Former pastors have been the Revs. B. F. Bengtson C. E. Shaleen and C. J. Karl. The pastorate has church property valued at \$11,000 and over 200 communicant members.

Winthrop Church, organized in 1884, numbers now about 350 communicant members and has church property worth \$20,000. The Rev. L. P. Bergstrom served this church until 1909, for a term of over 21 years.

Providence Valley Church, organized in 1884, has now 350 communicant members and church property valued at \$7,000. Former pastors

have been the Revs. B. F. Bengtson and J. B. Bennet. The Rev. J. H. Randahl is now in charge.

Lafayette Church, organized in 1897, has about 200 communicant members and property worth \$7,500. This church has been served by the following pastors: The Revs. H. O. Henning, F. E. Sard and S. A. Lindholm, now in charge.

The small churches at Jordon and Le Sueur are served by pastors from other churches.

The First English Church, St. Peter, was organized in 1892. Pastors in charge have been the Revs. J. Sander, I. Nothstein and L. Malmberg, at present. Church property worth \$8,500 and 250 communicants.

MINNESOTA VALLEY DISTRICT.—The East Sveadahl and St. James churches are under one pastorate. The former church is the oldest, being organized in 1870 and has property worth \$15,000 and 300 communicant members. St. James, organized in 1884, has 240 members and property worth \$6,500. The Rev. P. J. Eckman, the first pastor, and then the Revs. L. J. Fihn and A. T. Lundholm, pastor since 1905.

Kansas Lake Church, Rev. L. G. Almen, pastor, has 130 communicant members and church property worth \$7,000. This church was formerly one of the Rev. Eckman's large field.

Dunnell Church, organized in 1871, and Triumph, in 1887, are one pastorate, with the Rev. J. H. Ford as pastor. The church of Dunnell has 250 communicant members and property worth \$14,000; Triumph, about 50 adult members and property worth \$1,500.

As to Walnut Grove and Tracy churches, the former organized in 1872, now has 180 communicant members and church property worth \$3,500; the Tracy Church, organized in 1888, has property worth \$3,000 and 50 communicants. Pastors have been the Rev. Lagergren, Quist, A. P. Säter, B. S. Nystrom, Holmgren and L. E. Sjölander, now in charge of this parish and also of Elim, Lincoln county.

West Sveadahl and Little Cottonwood churches were both organized in 1873 and are one pastorate. Pastors in charge have been the Revs. A. E. Ericson, K. J. Erkander and Karl Kraft. This pastorate has about 500 communicant members and church property worth \$11,000. The parsonage is at West Sveadahl.

Sillerud (Murray county) and Balaton churches are under the pastorate of Rev. Harald Ardahl. The former church has 300 communi-

cants and property worth \$6,000. Former pastors: The Revs. Säter, Norström and Almen.

Lakefield and East Chain Lake are small congregations in charge of the Rev. A. Road; both have property worth \$3,200.

Wadstena Church is in charge of the old pioneer minister, the Rev. P. J. Eckman.

Lime Lake and Bethania (Murray county) have property worth \$7,000 and over 200 communicants. The old veteran minister, the Rev. S. Anderson, has had charge since 1900.

Worthington Church, organized 1876, has 250 communicant members and property worth \$7,500. The Rev. E. M. Erikson was pastor 1895-1905, and then the Rev. C. O. Swan.

The church at Dundee has a building worth \$1,500 and only 35 communicant members. The Rev. S. Anderson preaches here.

THE CENTRAL WEST OF MINNESOTA.—In this territory we include the middle western counties from Ottertail to Aitkin county, and Yellow Medicine to Wright county, being known as the Alexandria, Cokato, Willmar and Big Stone and Mississippi district of the Minnesota Conference. The early pioneer ministers in this large missionary fields were the Revs. J. Magny, J. P. Lundblad, and S. J. Kronberg, who worked in Ottertail and Douglas counties. The Revs. Peter Carlson, E. Norelius, P. Beckman, L. Johnson, L. O. Lind, A. G. Linden, J. G. Lagerström, P. A. Cederstam, A. Jackson, J. S. Nelson and J. Alm are frontier missionaries, whose names will always be closely connected with the church work and history in this part of the state.

ALEXANDRIA DISTRICT.—Oscar Lake and Norunga churches (Douglas county), the former organized in 1866, may well be called the mother church in this part of the state. The Rev. J. Magny is the pioneer minister in this territory and has organized this and many other churches. Both these churches have 200 communicants and church property worth \$7,000. The Holmes City congregation, organized in 1875, having 100 communicants and church property worth \$3,000, is connected with this pastorate; Rev. E. M. Erikson, pastor.

Alexandria Church, organized in 1877, and Lake Ida, in 1869, have 100 communicant members each. Parsonage at Alexandria. Church property in both worth \$10,000; Rev. A. Mattson, pastor.

Fryksände, Christine Lake, Zionsborg and Evansville congregations (Douglas county), constitute one pastorate, with the Rev. E. Floreen

in charge. These churches were organized between the years 1877-1885. Together their church property is worth \$11,000 and number of communicants is 300.

Of the Hoffman, Vänersborg, Kensington and Swan Lake churches the oldest one is at Vänersborg, organized 1871; the other three were organized in 1901. All four congregations have church buildings, worth about \$4,000 each. The number of communicants in the pastorate is about 400; Rev. P. P. Hedenstrom, pastor.

Eagle Lake and Gothaland churches, in charge of the Rev. S. W. Swenson, were organized 1871 and 1878, respectively. The church in Eagle Lake has 225 communicant members and property worth \$5,000. The other church 100 communicants and property valued at \$3,000.

Of the Parker's Prairie and Ester churches (Ottertail county), the former was organized in 1871 and the latter in 1893. For many years the Rev. J. P. Lundblad served these churches. The present pastor, the Rev. J. P. Leaf, has now been in charge for about thirteen years. Parker's Prairie has property worth \$5,700 and 260 communicant members. Ester property is valued at \$3,000; church membership, 140.

Falun and Spruce Hill churches were organized in 1871 and 1876, respectively; Rev. P. E. Ordning, pastor. The church at Falun has 230 communicant members and church property is worth \$7,000; Spruce Hill, about 100 communicant members and church property, \$2,300.

Fergus Falls, organized 1877, for many years served by the Rev. L. Johnson, counts 150 communicant members, and church property is worth \$3,000. The Rev. J. Moody, president of Northwestern College, a Lutheran school located here, is the present pastor.

Elbow Lake, Herman and Fridhem churches (Grant county) are in charge of the Rev. A. G. Olson, with about 250 communicant members and church edifices in all three congregations, worth \$8,000.

Swede Grove and Elizabeth churches (Ottertail county) were organized in 1877; Rev. L. P. Stenstrom, pastor. He is one of the few ministers who have chosen to remain at their posts. For thirty years, ever since he became a minister, he has administered to these churches. Both congregations consist of nearly 200 communicant members, and their property is valued at \$5,000.

Vacant churches in this district are, in Ottertail county: Peace Prairie, organized in 1880, church property, \$2,000; Compton, organized, 1882, property \$1,100, members 75. In Todd county: Clarissa,

organized 1888, members 60, church property \$2,300; Eagle Bend, organized 1890, communicant members 40, church building \$1,000; Little Sauk, organized 1897, communicant members 30, church property \$1,500; Ward, organized 1901, has 20 members and a little church building. In Wadena county: Sebeka, with about 20 members and church building worth \$1,000; Compton, a little church building and some 20 members.

WILLMAR DISTRICT.—The first Swedes arrived at New London, Kandiyohi county, in 1856; the Rev. P. Carlson visited these frontiers in 1859 and a church was organized. The Revs. Jackson and Norelius also paid them visits and the Rev. A. Jackson was called as permanent pastor. In 1862 the people fled from the Indian massacre, in which eighteen persons were murdered. Three years later the people began to return and the church work was resumed. The following pastors have had charge: The Revs. E. Hedeén, L. G. Almén, C. J. Collin and A. F. Seastrand, the present pastor. The congregation has nearly 300 communicant members and church property worth \$7,000. The church at Spicer is annexed to this.

The Tripolis (Kandiyohi county) church was organized in 1868, with Rev. P. Beckman as first pastor and had a large field to cover. The Revs. J. L. Lundquist, Alm, Werner and Lindholm have served the church in the order named. The present pastor is the Rev. B. E. Walters; church property valued at \$15,000, and over 300 communicant members.

Atwater church was organized in 1870, has now 300 communicant members and its church property is worth \$10,000. The Grove City church has 225 members with property valued at \$4,500. The Rev. P. Beckman was also the pioneer minister, and since the following have served the parish: The Revs. L. J. Lundquist, Frost, Hedeén and, now, G. O. Schoberg (since 1900).

Beckville and Cosmos churches comprise one parish, with the Rev. B. O. Berg, present pastor. Both congregations have over 250 communicant members and church property worth \$10,500.

Of the Willmar and Mamrelund churches the former was organized in 1893, the latter in 1869. The Revs. Lundblad, Beckman, Almén, Norsesen and A. F. Nelson have been pastors until 1902, when the Rev. G. Peterson, the present pastor, took charge. Both congregations have 300 communicant members and church property worth \$15,000.

Svea Church (Kandiyohi county) was organized in 1870, the Rev.

P. Beckman its first pastor. His successors were: The Revs. L. J. Lundquist, J. Alm and J. O. Lundberg (since 1888). Church property worth \$11,000; communicants, 300.

Litchfield and Östmark. The first pastor in Litchfield was the Rev. J. S. Ryding, and then the Revs. Hocanson, P. A. Wenner and the present pastor, O. Hallberg. Communicants in both Litchfield and Östmark, 300; church property at Litchfield worth \$12,000, and Östmark, \$1,500.

Benson and Bethesda (Swift county), Lake Lillian and Zions (Chippewa county) churches comprise a group of congregations with the Rev. E. Norsen, pastor, in charge. The church at Benson has 125 communicant members, and has church property worth \$4,000. The other churches' property is about \$7,000, with a membership of 200 communicants. Former pastors have been the Revs. P. Beckman and J. W. Lundgren.

Bethania (Pope county), Christine, Rosendale and Manannah churches have been ministered mostly by pastors from other parishes. The church at Christine was organized in 1875 and has property worth \$7,500, and about 100 communicant members.

COKATO DISTRICT.—The Götaholm church at Watertown, and Lyndale and Götalund, at Maple Plain, constitute one pastorate. Götaholm was organized in 1866 by the Rev. P. Carlson. The Revs. A. Jackson, J. S. Nelson, J. Alm, J. S. Ryding and L. J. Lundquist have had charge since. The Rev. P. E. Berg is now pastor in this parish. Götaholm has over 400 communicant members and church property worth \$14,000. Lyndale and Götalund have about 50 communicant members each, and church edifices worth \$1,200 each.

Carlslund Church at Buffalo, and Swedesburg Church at Waverly comprise one charge, with 200 and 150 communicant members, respectively, and church property worth about \$12,000. Carlslund was organized in 1866, and the other seven years later. The following pastors have been in charge: The Revs. J. S. Nelson, E. Norsén, P. A. Wenner, Ryden, Rehner and Cesander. Vacant at present.

Moore's Prairie Church was organized in 1866. The pastors who have served here are the Revs. Lagerström, Cederstam, G. Peterson, C. B. L. Boman and S. Johnson, who is there at present. This congregation has over 700 communicant members and church property is worth \$15,000.

Cokato Church, which was organized in 1870, has 425 communicants and property valued at \$20,000. The former pastors in charge are: The

Revs. Fr. Peterson, Hocanzon, Levine, and Bennett. The Rev. C. A. Bar has now charge.

Of North Crow River and French Lake churches the former was organized in 1870 and has 250 communicant members, with church property worth \$11,000; the latter, 100 members, and church building worth \$3,600. For some years this church was served by ministers from Cokato; since that time the following have ministered: The Revs. E. Norsén, J. A. Elmer and A. Melin (now in charge).

The Dassel and Swan Lake (Meeker county) churches were both organized in 1873 by the Rev. J. G. Lagerström. Both these churches have had the following pastors: The Revs. Cederstam, Hocanzon, Ryding, Alm and the present pastor, J. W. Lundgren. The church at Dassel has more than 300 communicant members and church property worth \$10,000. The Swan Lake Church nearly 100 communicants with building worth \$1,500.

Nylunda Church (Wright county), Herman Church at Granite Lake, and St. John Church at Annandale, are in charge of the Rev. Mathias Peterson, and have together about 250 communicant members and church property worth \$8,500. The parsonage is at Granite Lake.

BIG STONE DISTRICT.—Sacred Heart and Montevideo churches were organized in 1870 and 1873, respectively. This parish has been ministered to by the Revs. L. G. Almen, A. G. Linden, J. H. Nelson and O. J. Nelson (who is now in charge). The church of Sacred Heart has 160 communicant members and church property worth \$7,000; Montevideo Church, 140 members and property worth \$2,000.

Clinton, Ortonville and Odessa congregations have been served by the Rev. A. Engdahl, who has been their pastor for a quarter of a century—a record gained by very few ministers. The church at Clinton has 180 communicant members and church property worth \$5,000. The church at Ortonville is smaller in membership, but has as valuable property as the former.

Barry Church (Grant county) was organized 1891, has about 100 communicant members and church property worth \$3,000; the Rev. L. J. Lundquist, pastor.

Of Swedlanda, Fridsborg and Olivia churches in Renville county, the oldest and strongest is the Swedlanda congregation, organized in 1878, and now numbering about 200 communicant members, with church

property worth \$6,000. The other two churches have 125 members and property valued at \$5,000; Rev. A. Bengtson, pastor in charge.

Hector and Preston Lake churches were organized in 1890. The church at Hector has 170 communicant members and property worth \$4,500; Rev. J. G. Kallberg has charge.

Wheaton Church, organized in 1883, numbers 110 communicants and has church property valued at \$6,000; the Rev. E. A. Lindgren, pastor.

Immanuel (Traverse county) Church, organized in 1879, has 75 communicants and church property worth \$6,000. The Rev. A. P. Montin is pastor. He has also charge of the church at White Rock, South Dakota.

MISSISSIPPI DISTRICT.—Brainerd Church, organized in 1882, has 140 communicant members and church property worth \$5,500. Pastors who have served here are the Revs. J. G. Hultkrans, P. Sjöblom, J. A. Johnson and others. The present pastor is Hugo Thorene.

St. Clair Church, organized in 1883, has 100 communicant members and a nice property worth \$11,000; Rev. Christ. Svenson, pastor.

Salem Church at Milo, and Zion Church at Milaca, were organized in 1893 and 1894, respectively; both have church buildings worth \$3,000 and about 225 communicant members; the Rev. A. J. Elmer, pastor.

Maria, Bethlehem, St. Pauli and Deerwood churches, in Aitkin county, number about 150 communicant members and each has a church building worth from \$1,000 to \$2,500; Rev. E. H. Sander is pastor, having these four churches in his charge.

Little Falls Church, organized in 1892, has a fine church property worth \$6,000 and 80 communicant members. Vacant at present.

Bock Church, Millelacs county, organized in 1894; property worth \$1,000 and eighty communicants; Rev. J. Alf. Johnson, Dalbo, pastor.

Upsala Church, organized in 1889, has property worth \$5,500 and 175 communicant members. Vacant at this writing.

Vacant churches supplied by visiting pastors and preaching laymen are at Belle Prairie, Darling, Aldrich, Ronneby, Pine River, Opstead, Isle and Scandia Valley.

Anoka and Ham Lake Churches were organized in 1870 and '72, respectively, the former, 60 communicants; the latter 90; each church having property worth \$4,000. Former pastors, the Revs. J. D. Nelsenius and A. F. Tornel. The Rev. J. E. Erlander now in charge.

The Silver Creek, Big Lake and Monticello churches are under one pastorate, with three churches and about 125 communicant members; Rev. A. F. Tornell, pastor (died in January, 1910).

Hastings is an old church, being organized in 1871, but having only 60 members and church edifice worth \$1,200. The Rev. L. A. Hocanzon now in charge.

At Zimmerman, Princeton, and Saron, Millelacs county, are three small churches with about 150 members; the Rev. A. Lundquist, pastor.

THE RED RIVER VALLEY.—This vast territory, comprising the north-western part of Minnesota, from Lake Traverse in the south to the boundary of Manitoba in the north, about 200 miles in length and one hundred miles in width, for the last thirty years has been a great field for church activity. About fifty congregations are planted in this field and on the other side of the state line, in North Dakota, about 25, making a total of 75 churches, with a communicant membership of over 4,000. The pioneer ministers and missionaries in this territory were the Revs. J. P. Mattson, P. Almgren, P. Sjöblom, L. A. Hocanzon, J. O. Cavallin, P. Dillner, J. Alm, S. J. Kronberg, and S. Udden. Most of the congregations are yet comparatively small, only about ten over 100 communicants and none more than 200. The church property is worth about \$250,000.

Eksjö and Richwood churches (Becker county) are the oldest in this district, both being organized in 1871. The Rev. J. P. Mattson was their first pastor and after him the Rev. P. P. Hedenstrém had charge for a number of years. Eksjö has church property for \$16,000. Both congregations have about 200 communicant members.

Bethesda Church, Moorhead, was organized in 1880. Rev. C. O. Cavallin was for many years pastor here and extended his work over a large field in both states. The Rev. S. A. Lindholm was his successor for some years and then the Rev. J. A. Nyvall. The church property is worth \$20,000 and the communicants number about 200.

Highland Grove Church, organized in 1886, has seventy communicant members and property worth \$1,500.

“Treenighets” Church, at Upsala, has about 150 communicant members and church property valued at \$5,000, with the Rev. N. Lehart, pastor.

Comstock has a church with 75 members and church property worth \$5,000.

Fertile and Wolverton have two churches, each worth respectively \$1,000 and \$4,000, and about 100 members. Vacant at present.

Warren, the county seat of Marshall county, has one of the finest Swedish-Lutheran churches in this part of the state. It cost about \$12,000. The congregation was organized 1881. The pastors who have served here are the Revs. S. Udden, N. J. Sture, O. S. Verner, A. Bergin, A. Mattson, J. A. Mattson and E. O. Chelgren (since 1907). The congregation numbers over 100 communicant members. Vega congregation, formerly a part of Warren, has about 60 members, with building worth \$2,500. Warren is the home of North Star College, an institution of learning conducted by the Swedish-Lutheran church people in this district.

The Rev. L. P. Lundgren has been pastor of Hallock Church since 1892 and has charge of four other churches in the neighborhood. The Fridhem Church at Hallock was organized in 1886. The other congregations in charge of the Rev. Lundgren are: Red River, organized 1881; Saron, organized 1883; Sikar, organized 1898; Tabitha, organized 1907. The value of the church property is over \$20,000; communicant members about 600. The Revs. Lagerström, Cavallin, Montin and G. Peterson were the pioneer missionaries in this field.

St. Hilaire Church was organized in 1885; Black River in 1881 and Clara, Hazel, in 1895. These churches are one parish, now in charge of the Rev. Alex. Sand. There are about 250 members and church property worth \$11,000 in the three congregations.

Englund, Strandquist and New Folden churches, in Marshall county, are in charge of the Rev. A. J. Ryden. In these three congregations are some 200 communicant members and church property worth \$6,000.

In Kennedy parish are three congregations, in charge of the Rev. Kr. Rosenthal. These churches were organized in 1884-'93, and the following pastors have served the parish: The Revs. S. G. Swenson, E. O. Stone, G. O. Schoberg, E. J. Peterson, H. S. Chilgren and A. Norén. The communicants number about 250; church property worth \$12,000.

East Grandforks and Nyskoga and Grandforks (North Dakota) churches have been in charge of the Rev. J. M. Persenius since 1907. Property is valued at \$14,000; communicant members in all three, about 250.

Fosston, McIntosh and vicinity have four Swedish-Lutheran churches which, together with Oak Park, are in charge of the Rev. J. Alm. In

all about 200 members. Church work has been carried on here since 1880.

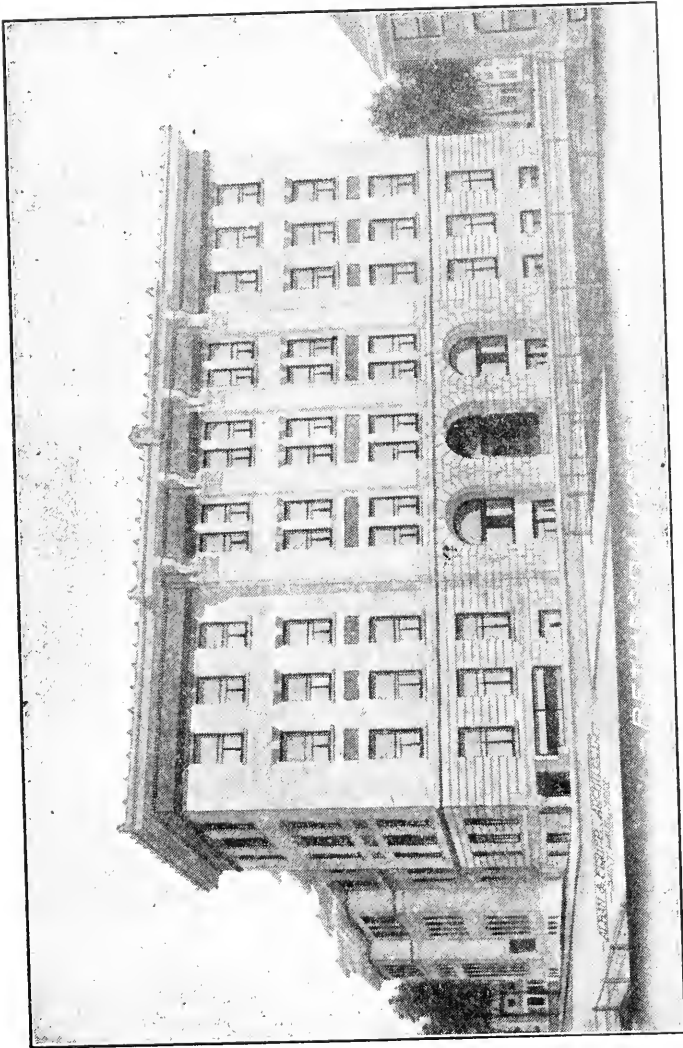
The churches at Viking, Foldal, Elvarado and Argyle, Marshall county, have at present no settled pastor, but are served by pastors of other churches. The congregation at Alvarado has a church edifice worth \$4,000 and a membership of about 60.

CHURCHES IN SOUTH DAKOTA.—The Minnesota Conference has conducted a grand mission in this state. In the early territorial days Swedish-Lutheran ministers came and visited their countrymen who had begun to settle on these wide prairies. The pioneer ministers were the Revs. S. G. Larson (1869), S. P. A. Lindahl, C. L. Backström and Hocanzon. At present twelve ministers of the Conference have their work assigned to this state, where twenty-eight churches have been established. There are 2,500 communicant members in the state and the church property is worth over \$100,000.

CHURCHES IN NORTH DAKOTA.—The pioneer ministers in this state are the Revs. S. Udden, M. Spongberg, J. P. Mattson, and J. O. Cavallin, who, at present, is traveling missionary. At present seven ministers are in the field. The twenty-five churches in North Dakota number about 1,200 communicants, and the church property is worth about \$75,000.

CHURCHES IN CANADA.—The Minnesota Conference has for the last twenty years conducted missionary work in Canada, with the result that about thirty congregations have been established and sixteen churches built at a cost of about \$70,000. There are in this field about 1,200 communicant members. The Rev. L. P. Bergstrom is superintendent for these missions. The churches in Canada are located at Winnepeg, Tyn-dall, Scandinavia, Danvers and Whitemouth, Manitoba; Kenora, Port Arthur and Fort William, Ontario; New Stockholm, Percival, Flemming, Dubue and Moose Jaw, Saskatchewan; Clausholm, Stavely, Calgary, Stettler, Valley City, Burnt Lake, Wetaskiwin, Battle Lake, Edberg, Camrose, Calmar, Twin Creek and Falun in Alberta.

BENEVOLENT INSTITUTIONS OF THE MINNESOTA CONFERENCE.—Under the incorporate name of The Tabitha Society of the State of Minnesota, the Swedish Lutheran Minnesota Conference conducts its charitable work among sick and aged. From an insignificant beginning thirty years ago the work has developed so that it now comprises three distinct institutions; Bethesda Hospital, Bethesda Deaconess Home and Bethesda



Old People's Home. The Tabitha Society was incorporated on the 8th of November, 1880. Every voting member of the Swedish-Lutheran Minnesota Conference is a member of the Society. The incorporators were Rev. E. Norelius, D. D., Rev. A. P. Monten, Rev. P. Sjoblom, Rev. J. Ternstedt, Rev. A. F. Tornell, and Messrs. Herman Stockenstrom, John Bodin, U. M. Bergstrom and J. W. Anderson.

The question of establishing a hospital was brought before the Conference at its meeting at Fish Lake, Minnesota, in the fall of 1880, by reason of a communication from the first Swedish-Lutheran Church of St. Paul, presented by its pastor, Rev. A. P. Monten. This question was then referred to the Tabitha Society with the following words of encouragement: "The Conference has heard with pleasure the presentation from the First Swedish-Lutheran Church of St. Paul about the need of a hospital in that city, and since a society has been organized for charitable purposes the Conference recommends that said society take charge of the hospital work, and hopes that all the congregations will take interest in this work and contribute to its success."

Rev. A. P. Monten had previously secured a tract of land, about eight acres, on the east side of Lake Como, for \$6,000. This property was transferred to the Tabitha Society for the same amount. The money was secured by a general subscription in the congregations solicited by Rev. Monten. On the acquired property was a good size house, which by a few minor improvements was made serviceable as a hospital. It opened its doors for the sick under the name of Bethesda Hospital on the first day of March, 1883. In spite of the distance, three and one-half miles from the center of the city, and want of proper communications, the number of patients soon rose to 20, being all that could be accommodated. Dr. Cassel served as the first physician and surgeon.

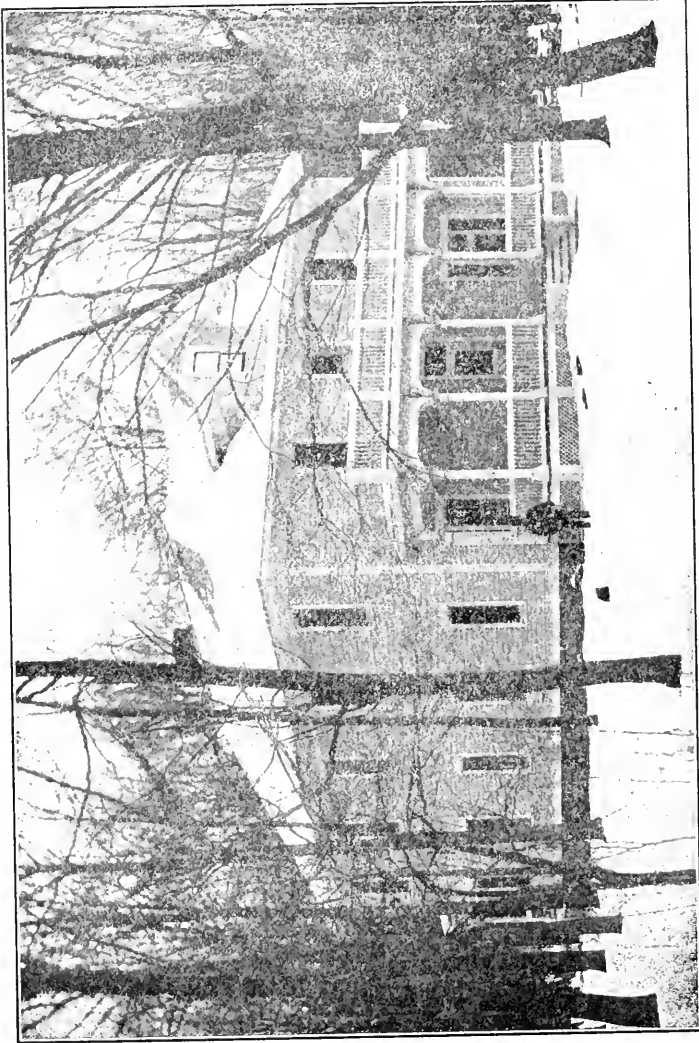
The founders evidently did not estimate the cost of maintaining a hospital. Most of the patients were charity cases and no other adequate income was provided for. In less than one year a deficit of \$4,000 appeared in the running expense-account. The Conference now ordered that no charity patients could be received until the debts were paid. Under these circumstances the Board of Directors were compelled to close the hospital in February, 1884. Year after year the board was obliged to report that the hospital remained closed. No one within the Conference was willing to take up the work and shoulder the many

difficulties that seemed to be in the way for this work. The following ministers were called as superintendents: Rev. C. M. Ryden, G. A. Stenborg, J. Magny, A. F. Tornell, S. Anderson, but all declined. Rev. C. M. Ryden was called a second time. He accepted the call, but the board reports the following year: "The hospital is still closed. Rev. Ryden has become completely tired out from his vain attempts to awaken interest for this cause and has resigned." In 1889 the board's report reads: "No interest is found for the hospital and it seems that none can be awakened."

The Conference now decided to offer its property to a charitable association in the Twin Cities, but the terms were not satisfactory; wherefore the property remained in the possession of the society. For the second time Rev. J. Magny was called as superintendent, but he did not accept the call. Next Rev. C. B. L. Boman was called, but he also declined. It seemed futile to extend more calls to men within the Conference.

In the spring of 1891 Rev. C. A. Hultkrans, of Geneseo, Illinois, was called as superintendent. He accepted the call and entered upon his duties October 1st the same year. The hospital debt was then \$8,000, bearing 7 or 8 per cent interest. It soon became apparent that nothing could be done as long as the hospital was closed. A request was sent to the Conference by the Board of Directors, asking permission to open the hospital as soon as they deemed it practicable. This was granted. It was considered unwise to open the old hospital, at Lake Como. A new centrally located property was bought for the sum of \$16,000, which after a few improvements having been made, could serve as a hospital; after an interruption in the work of eight years Bethesda Hospital again opened its doors for the sick on the 8th day of March, 1892.

The new Bethesda Hospital could accomodate only 30 patients and became crowded in less than one month, but had to serve as it was for four years. In 1896 the hospital was again closed, but only for six months, in order to be remodeled and enlarged. These improvements, which amounted to \$20,000, gave the hospital modern conveniences and a capacity of 50 beds. The Board of Directors were now obliged to report over \$30,000 debts against the hospital, consequently the progress was not viewed with unmingled pleasure. Some even feared that these debts would ruin both the Conference and the institution; but from that time the hospital has been able to report a net gain every



SWEDISH OLD PEOPLE'S HOME, CHICAGO CITY, MINN.

year. This has given new hopes to all. The centennial year, 1900, the Conference decided to wipe out all its debts. Bethesda Hospital then received \$17,000. This was a great help and a strong acknowledgment of the hospital work. Besides about \$2,000 is received every year from the congregations and individuals for the care of charity patients.

In 1901 the large residence on the north half of the block on which the hospital is situated, was bought for a home for the Sisters and Nurses and is valued at \$20,000.

In 1904 another addition to Bethesda Hospital was erected at a cost of \$20,000. This addition is built of fire-proof material and contains 14 private rooms and a beautiful chapel.

In 1905 the last quarter of the hospital block was acquired. The work has continued to grow and more room has always been in demand. In 1908 a large residence on the adjoining block was bought in order to secure more room for the working staff. Encouraged by a donation of \$5,000 from Mr. J. J. Hill, and in the hope that other wealthy citizens would do likewise, the Conference authorized the Board of Directors to erect a large first-class main building to Bethesda Hospital. The foundation was laid in the fall of 1908 and the building was completed in February, 1910. This beautiful building is constructed of fire-proof materials and according to the most modern and sanitary ideas, with mechanical ventilation, public and private baths on each floor, passenger elevator, electric light and signal system, first-class operating rooms, laboratory and drug store. The patients' rooms are large with high ceilings, double paneled doors, big windows and sanitary carpet floors, well heated and ventilated. The finishing is of best quartersawed oak. The first floor corridor is wainscotted with Italian marble. Nothing has been spared that could help to make everything for the sick as comfortable as possible. The building was opened for public inspection and dedicated on the 20th of February, 1910.

The present capacity of Bethesda Hospital is 125 beds. Up to January, 1910, 11,907 patients have been received and treated. During the past year 1,045, and the management hopes in the future to receive twice that number annually.

The importance of a work which deals with so many people during the most critical moments of their life cannot be overestimated. It has become a matter of fact that all serious sickness can be treated to the best advantage in a first-class hospital. For that reason thousands

of patients are taken to the large hospitals every year. There are three essentials in the makeup of a first-class hospital: A first-class building, a staff of high class physicians and surgeons, and a conscientious and competent staff of nurses. Bethesda Hospital is advancing to the front rank along these lines. The financial report shows that the institution at the present time is heavily burdened with debts. It does not seem right that an institution of this character, which has no other aim than to help and comfort the sick, should be hampered in its work by large debts.

Deaconesses are few in this country and their work largely unknown. In Europe they are many and their work is well known and



DEACONESS HOME.

highly appreciated. They are the Sisters of Charity of the Protestant Church. Deaconesses or Sisters have always had charge of the care of the sick and the internal management of Bethesda Hospital ever since the work was revived in 1891. But as the hospital grew larger, it was impossible to secure deaconesses from the Motherhouse in Omaha, in sufficient numbers to do all the work. A Training School for Nurses was established in 1896 and maintained for nearly ten years.

In the year 1900 the question of establishing a Deaconess Home was placed before the Conference by the Board of Directors. The matter was discussed pro and con at several meetings of the Conference. Finally it was decided at the extra meeting of the Conference at New London, 1902, to establish a Deaconess Home in connection with Bethesda Hospital. The Board of Directors were commissioned to put the decision into effect as soon as possible. By means of the press and pulpit this new work was made known and the co-operation of the congregation invited in securing devout Christian women, who would be willing to serve their Master among the sick and dependent. The first probationers were received July 26, 1903. At the meeting of the Conference in St. Peter, 1904, Rev. C. A. Hultkrans was elected permanent Rector of the Deaconess Home. The first Deaconess was consecrated September 30th, 1906. In the meantime the Training School was discontinued.

Besides the training as Deaconesses the Sisters are given a full course in all subjects pertaining to a regular Training School for Nurses. In 1906 Rev. A. F. Almer was elected assistant Rector and entered upon his duties October 1st, that year. Bethesda Deaconess Home was received into the American Conference of Deaconess Institutions at its biennial meeting in Philadelphia, April 19, 1908. The Sisters of Bethesda Deaconess Home numbered January 10, 1910, nine consecrated Sisters, twelve probationers and six pupils, total twenty-seven Sisters. The Deaconess work is thus fairly organized. Considering the misunderstanding about this work and other difficulties in connection with the same, the result has been very good.

Europe has over 20,000 Deaconesses. The Lutheran Church of America about 300. With the blessing of God and co-operation of the 400 congregations of the Minnesota Conferences it is hoped that the Bethesda Deaconess Home will eventually count its Sisters by the hundreds.

The question of establishing an Old People's Home came before the Minnesota Conference at its extra meeting at New London, 1902. A committee was then appointed to consider the matter and report to the Conference. At the annual meeting in Minneapolis, 1903, the committee submitted the following recommendation: "That the Conference establish an Old People's Home and that this institution be placed under the same board and management as the Bethesda Hospital and

Deaconess Home. Second, that the Board of Directors be authorized to accept subscriptions and donations and to erect the necessary buildings when means are available." The report was adopted.

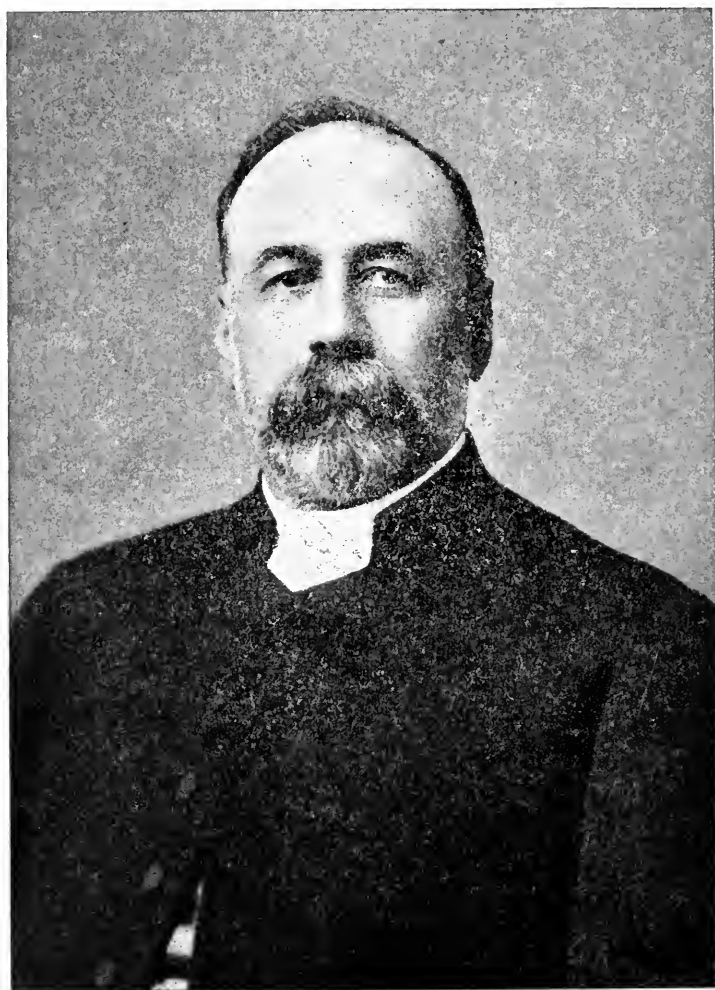
By the aid of the Chisago District a tract of land, twenty-three acres in extent, was secured at Chisago city, bordering on Green Lake. This location was approved by the Conference. The work of erecting a building was commenced at once. The corner stone was laid September 9, 1904, and November 10, the same year, the Home was dedicated. It was immediately occupied by aged people. It has a capacity of twenty-four beds and is always filled to the last bed. The Home has now existed for five years and has been of great help and blessing to many. The property of the Home is valued at \$15,000 and is free from debts. There is great need of an Invalid Home, as there is no institution where these unfortunates can be cared for.

REV. GUSTAF WAHLUND was born February 2, 1856, in the parish of Brålanda, province of Dal, Sweden. His parents being farmers of the smaller class and in meager circumstances, so they could not afford to give their son more than a common school education. Often the price of books and other necessary equipment for home study was quite an item. At seventeen the young boy ventured to face the world and try for himself. He got employment at a railroad under construction and advanced rapidly to positions of trust and honor. He worked himself up from an errand boy to a civil engineer and superintendent of work. After five years' railroad work he decided to take up the profession he had cherished from childhood, the ministry. On advice of some of his closest friends he sailed for America in July, 1882, and landed in New York August 12th, and entered the Augustana College and Theological Seminary at Rock Island, Illinois. In 1884 he was ordained a minister of the Gospel and took charge of the Swedish Lutheran churches at Trade Lake, West Sweden and Sterling, Wisconsin, and served as their pastor to the beginning of 1888.

It was early in the year 1888 the Rev. G. Wahlund entered upon his charge at Spring Lake, Isanti county, Minnesota. This beautiful and picturesque country community has ever since, or for more than twenty-two years, been his home and the center for his activity, which has not been limited to the ministry only, but embraced nearly all the different



G. W. W. W. W.



REV. CARL AUGUST HULTKRANS.

problems in private and public life. The Rev. Wahlund was twice (1890 and 1892) elected member of the House of Representatives in the state. He has been member of the State Board of Charities and Corrections and is now a member of the State Board of Visitors to Public Institutions. For five years he was editor-in-chief of the *Vait Hem*, a Swedish weekly, and has contributed to a number of magazines and newspapers. His ardent work for over a quarter of a century in the broad field of church work has made him known and honored as preacher, organizer and counsellor. During the six last years he has served as president of the St. Croix Valley mission district. Last fall he resigned his pastorate to accept a call as general manager and field secretary for the North Star College, Warren, Minnesota. His congregation offered him a substantial increase in salary and manifested a unanimous desire to retain their pastor. He will enter his new field April 1st.

Rev. Wahlund has been married twenty-five years June 12th. He has seven children, four girls and three boys. Mrs. Wahlund has a good musical training and is well gifted as a singer, which has been of great value to her husband in his church work.

REV. CARL AUGUST HULTKRANS studied at Gustavus Adolphus College from 1880 until 1883, when he entered Augustana College, graduating in 1887, and in 1889 he finished the theological course in the seminary of this college. He was ordained in Moline, Illinois, in the same year and received a call from the Swedish Lutheran parish at Genesee, Illinois, which he served until 1891. Since then Reverend Hultkrans has been superintendent of the Bethesda Hospital in St. Paul. When the Deaconess Home was instituted in 1894, he was called as rector of the same. He is also superintendent of the Old People's Home at Chisago City. In 1907 he traveled extensively in both Europe and America making a special study of Deaconess Homes. For two years he has been president of the Foreign Mission Board of the Augustana Synod, and he is a member of the board of directors of the Children's Home Society of Minnesota.

In 1889 Reverend Hultkrans married Miss Hilma Josephson, of Moline, Illinois, and they have four sons and four daughters, as follows: Hildur Elizabeth, born June 21, 1890; Ebba Henrietta, July 30, 1891; Beda Theodora, February 9, 1893; Carl Joel, July 18, 1894; Freda Eveline, August 24, 1896; Rudolph Emanuel, November 25, 1899; Paul Bernhard, April 20, 1902; and Philip Theodore, February 26, 1906.

HISTORICAL SKETCH OF THE SWEDISH HOSPITAL, MINNEAPOLIS. BY REV. E. O. STONE.—Grand ideas grow slowly. They are often born from a necessity. That is the case with this institution—The Swedish Hospital. The need of a hospital early became apparent to the Swedish people in Minneapolis. Almost twenty-five years ago an earnest attempt was made to unite the Swedes and Norwegians of this city in hospital work, but the plan stranded. About 1891 an exclusively Swedish hospital movement was started. A temporary organization was formed and the work of raising funds began; but here it met its Waterloo. The next attempt was made in 1896, and from two sources; but both failed.

The many different plans and efforts had so far proven unsuccessful, but the idea of founding a Swedish hospital was still alive. The need of such an institution in the city of Minneapolis was a fact that could not be disputed. Quietly, but with perseverance, plans were again laid for such an institution. Interest was solicited from the different Swedish churches and societies, as well as individual persons. The preliminary work was executed by such men as Drs. Alfred Lind, M. D.; C. J. Ringnell, M. D.; Oscar Fliesburg, M. D.; A. E. Anderson, M. D., and others. On the 4th of January, 1898, twelve men associated themselves together for the purpose of forming a corporation. The men who were asked to take this step, aided and encouraged by many whose services to the institution have been no less important, were: Rev. Carl J. Petri, Magnus Lunnow, Rev. E. Aug. Skogsbergh, Aron Carlson, A. P. Anderson, Rev. Emanuel O. Stone, Rev. Olof Bodien, August B. Darelius, Andrew Dahlgren, Judge Andrew Holt, Frank O. Streed, Charles J. Johnson. The first officers of the new corporation, which was named The Swedish Hospital, were: Judge Andrew Holt, President; Magnus Lunnow, Secretary, and C. J. Johnson, Treasurer. An old dwelling at 1419 Ninth Street South was leased, remodeled and furnished, and became the first home of The Swedish Hospital. On the 22nd day of February, 1898, the house was set apart for the care and healing of the sick and suffering. Unexpectedly soon, however, the building proved to be too small and incommodious.

Notwithstanding the untiring efforts of the Board of Trustees, the noble support of the best physicians and the faithful service of the self-sacrificing nurses, the prospects for the future appeared anything but encouraging, owing to the lack of suitable quarters. What could now be done? Should the good work die in its infancy? No! It had already

revealed itself a power for good, awakening in the Swedish people a spirit of unity and a devotion to the hospital cause which seemed ready to make any sacrifice necessary to insure its success. This sentiment resulted in the formation, in 1901, of an auxiliary building association, which has proven of the greatest service to the hospital.

Inspired with the hope of erecting a modern building for The Swedish Hospital, that association set to work raising the necessary funds, purchased the property on the corner of Eighth Street and Tenth Avenue South, opposite the beautiful Elliot Park, secured plans and invited bids. The contract for the erection of the building was closed on September 18, 1901, and the laying of the cornerstone took place on Sunday afternoon, October 6, 1901, with great rejoicing, in the presence of more than seven thousand spectators. The three-story structure, costing with the ground, \$42,000, was completed and on February 23, 1902, dedicated to the honor of God, the welfare of suffering humanity, and as a monument to the united efforts of the Swedish people of Minneapolis.

Occupying a new, modern building and possessing a surgical equipment second to none in the Northwest, the Swedish Hospital assumed its place among the very best institutions of its kind in this section of the country, and received a general patronage not only from within the city, but also from the surrounding country. This patronage increased until in 1905 the limit of capacity was reached and it became necessary at times to actually refuse admission to patients. This situation, although complimentary to the hospital as evidence of the reputation it enjoyed, was discouraging to the physicians and painful to the hospital officials, who were almost daily compelled to deny urgent applications. The doctors appealed to the Board of Trustees to provide more room, and especially more private room.

The Board of Trustees, realizing the necessity of trained help in all branches of the hospital work, as well as the need of trained professional nurses in the community in general, had in 1899 opened a training school for nurses in connection with the hospital. The growth of this school naturally kept pace with that of the hospital. When the hospital moved into the new building in 1902, the frame dwelling occupying a portion of the lot, became the home of the nurses. It was connected with the hospital building and made as comfortable as possible. But the hospital and the training school continued to grow and it soon became necessary to rent outside quarters for the nurses, entailing in-

convenience to them and expense to the hospital. That the superintendent and nursing staff of the hospital must be provided with sufficient and suitable accommodations, was evident. The Board of Trustees found itself facing the doubly serious need of more room, which again threatened to block the progress of the institution. But again the auxiliary building association came to the rescue; plans were drawn contemplating the erection of a nurses' dormitory on the site of the old dwelling, and an addition to the hospital facing Eighth Street. Steps were taken to secure the erection of these necessary buildings; not, however, without due consideration of the risk involved in adding to, yes, multiplying the debt already resting on the hospital. Construction was begun in the spring of 1906, and the buildings were completed in May, 1907. They were both, on the 4th day of June, 1907, dedicated to their respective purposes. The new buildings are fire-proof and fully modern in all respects, and the institution represents today a total cost of \$145,000. The number of beds is 115 (large wards of eight beds, 5; small wards, two to four beds, 14; private rooms, 38;); number of nurses in training, 43; number of graduate nurses employed in three operating rooms, 4. The hospital staff of physicians and surgeons numbers 20; resident house staff, 5.

The first Superintendent of the Swedish Hospital was Sister Bothilda Swenson, from the Immanuel Deaconess Institute, Omaha, Nebraska, who took charge at the opening of the hospital on February 22, 1898. She was recalled by the Deaconess Institute in July of the same year. As her successor, was appointed Miss Hannah Swenson, who served until February 1, 1900. Miss Ida C. L. Isaacson was appointed Superintendent in February, 1900, and continued in this position until October, 1903. The opening of the new hospital in February, 1902, having added greatly to the duties of the Superintendent, Miss Amanda Porter was, in May, 1902, appointed Matron and placed in charge of the household and economies of the hospital on October 1, 1903. Miss Esther Porter, a graduate of the hospital's own training school, was appointed to the position of Superintendent of Nurses, to succeed Miss Isaacson. The Misses Amanda and Esther Porter continued in the service of the hospital, the former as General Superintendent and the latter as Superintendent of Nurses, until in June, 1909, when, pursuant to resignations, presented three months earlier, both left the service of the hospital, much to the regret of the Board of Trustees. At present

the management of the hospital is entrusted to Mr. G. W. Olson, Secretary of the Board Trustees, as Superintendent, and Miss Elizabeth Peterson, as Superintendent of Nurses. The following gentlemen constitute the present Board of Trustees, mentioned according to number of years of service: Rev. Emanuel O. Stone, President; Rev. Olof Bodien, Dr. E. J. Ringnell, Mr. A. L. Skoog, Mr. J. L. Beckman, Mr. O. N. Nelson, Mr. G. W. Olson, Secretary; Mr. E. G. Dahl, Mr. Jos. Halvarson, Dr. A. E. Anderson, Treasurer; Dr. O. A. Olson, and Mr. Erland Lind.

The Swedish Hospital has certainly made a most gratifying record. We hope and believe that it also has been the means of accomplishing a great deal of good in the community. We know that it enjoys today the appreciation and confidence of a wide circle of friends and supporters. Numerous causes contributory to its success might be named, but we believe that these are the principal ones: It has had, even prior to its organization, the advice and substantial aid of magnanimous men of experience and men of means. It has had a faithful and unselfish Board of Trustees, elected by the Hospital Association. It has been especially favored with capable and trustworthy superintendents, and a dutiful and cheerful staff of nurses and employees in general. The hospital staff of physicians, as well as other doctors connected with the hospital, have been the very best both as to qualifications and character. The building association has been the backbone of the institution. It has furthermore had the patronage of the people and the blessings of Almighty God.

The Swedish Hospital is the grandest monument to the power of united effort, unselfish principle and Christian unity, ever erected by the Swedish people in America.

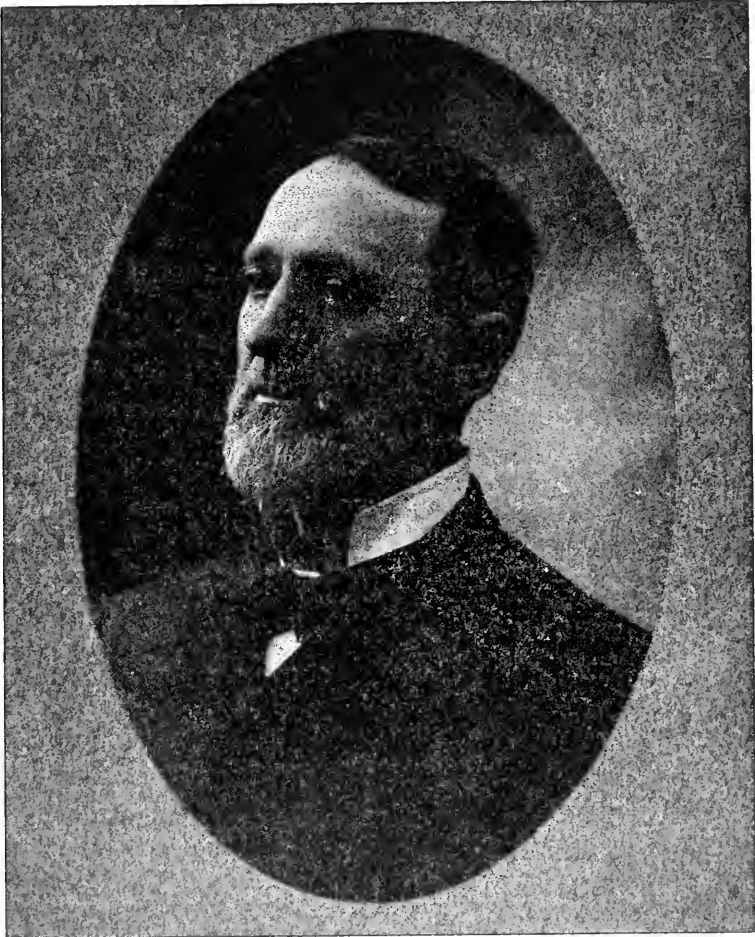
REV. EMANUEL O. STONE, president of the Board of Trustees of the Swedish Hospital and pastor of St. Paul's Swedish Evangelical Lutheran Church of Minneapolis, was born at Bua, in the province of Bohus län, Sweden, on the 13th of April, 1860. His father, Olof Hindrickson, and his mother Inger Johanna (nee Olson), were farmers. The father died in 1868, leaving a wife and five children, of whom Emanuel was the third. The farm was sold in 1874. The young boy, like the Viking of old, took to the sea. He continued to sail for five years on the Baltic, North Sea, Atlantic and Indian Oceans, visiting different continents, countries and cities and sailing mostly with British

and American vessels. In 1880 he came to Philadelphia, locating, however at Stillwater, in the fall of the same year.

Minneapolis became Mr. Stone's home in 1881. In November, 1884, he registered as a student at Gustavus Adolphus College, St. Peter, Minnesota, where he graduated in 1892, receiving his A. B. Two years later he graduated from the Augustana Theological Seminary, Rock Island, Illinois, and was ordained minister of the Gospel in the Evangelical Lutheran Augustana Synod, in 1904.

He has served as pastor of the Swedish Evangelical Lutheran Gethsemane congregation at Hopkins, Minnesota, and the Ebenezer Church at Minneapolis. Since the 5th of May, 1895, he has held the pastorate of St. Paul's Swedish Evangelical Lutheran Church of Minneapolis, corner of Fifteenth Avenue South and Twenty-eighth Street. In 1904, when the Minnesota College was founded, a splendid institution of learning of the Lutheran Minnesota Conference and located in southeast Minneapolis, Mr. Stone was chosen acting president for the first year. He is as yet president of the Board of Directors, and has been a director of the Swedish Hospital from its organization; also, for many years, a member of the Board of the Children's Home Society of Minnesota. His principal work is, however, as pastor for his church, with a congregation of nearly one thousand souls.

Rev. Stone was married in 1895, to Miss Florence A. Olson, of Hopkins, Minnesota, and they have been blessed with two children, Olga Irene and Wallace Emanuel Olson.



REV. C. G. NELSON, D. D.

CHAPTER X.

SWEDISH METHODISM IN MINNESOTA.

BY REV. C. G. NELSON, D. D.

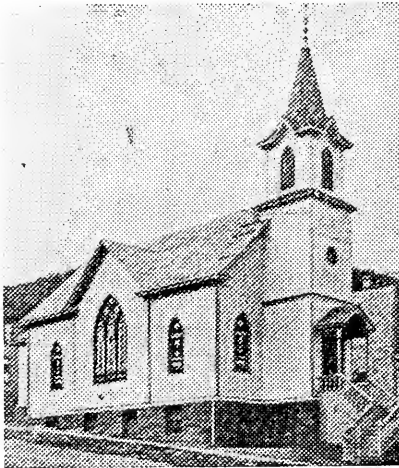
To properly trace the origin and development of Swedish Methodism in this state, it will be necessary to mention, and to some extent, describe some other church work to which it has been more or less related. I trust that these necessary digressions will, for that reason, be pardoned by the readers.

In the year 1850 John Tidlund, a young Swede, was converted at Father Taylor's Seaman's Bethel, in Boston, Massachusetts. Soon after and undoubtedly through his influence, Henry Russel, another young Swede, was converted, and soon afterward these two, together with their families, moved to St. Paul, Minnesota, and joined the Market Street Methodist Episcopal Church. Here they became very active workers among their people, they were soon joined by others who gave their hearts to God and were received into the Church and a Swedish Class was organized and John Tidlund was appointed Class Leader.

Two Norwegian young women, Anna Hove and Isabella Gilberts, came from Winneshiek county, Iowa, where they had been members of O. P. Peterson's Methodist Church. They also became active workers in The Market Street Church, where Rev. M. Fullerton was pastor, and they were also members of the Swedish Class. Several other persons, both Swedes and Norwegians, were converted and joined the Church, and it was soon felt that a church society ought to be organized. In 1853 Rev. Fullerton, at the request of this class, wrote to the Rev. C. Willerup, a Danish Methodist preacher, of the Wisconsin Conference, to which the Methodist churches in Minnesota then belonged, to come to St. Paul and organize a church; which he did in July, 1853. It was organized as the "Scandinavian Methodist Episcopal Church," of St. Paul, Minnesota, for the reason that some of the members, were

Swedes and some Norwegians, and probably, also, because the organizer was a Dane. Rev. C. P. Agrelius, a former Lutheran priest, who came from Sweden in 1848, and who was converted in the Bethel ship "New York," under the labors of Pastor O. G. Hedström, was the first pastor of the church in St. Paul. He had joined the Methodists and had later been preaching in Wisconsin for some time. In 1854 Samuel Anderson was appointed to this church and Rev. Agrelius co-labored with him until 1856, when Rev. John Tidlund was appointed to succeed them and so continued as pastor for three years.

In 1857 two young men came to St. Paul, having been converted



FIRST SWEDISH M. E. CHURCH OF DULUTH, MINN.

in the East—C. F. Lindquist in Buffalo, New York, where he had received local license and A. Cederholm, who had been converted in Illinois, I think. These both took an active part in extending the work. Chisago Lake and Marine had been visited at times by the Revs. Agrelius and Tidlund, and these new recruits took up the work there with great zeal. They had to walk on foot from St. Paul over poor roads and Indian trails to Marine, Chisago Lake and even to Osceola Prairie and Horse Lake, Wisconsin, a distance of over fifty miles; thus they sought out the Swedish settlers, and preached to them the Gospel of Salvation, without any remuneration; laboring at their trade, between

times, for their own support. Rev. Cederholm was later sent to Norway and Sweden, as a missionary. Lindquist was afterward received into Conference and filled several appointments, among them the Presiding Eldership. At a protracted meeting which the Rev. Lindquist held in a farmhouse on the shore of Horse Lake, the winter of 1858, several were converted, among them one P. M. Johnson, who afterward also became a Methodist preacher. The writer, who was then in his tenth year, felt the need of and sought and obtained conscious salvation; and although this was some years after lost for a time, the impression was never wholly lost.

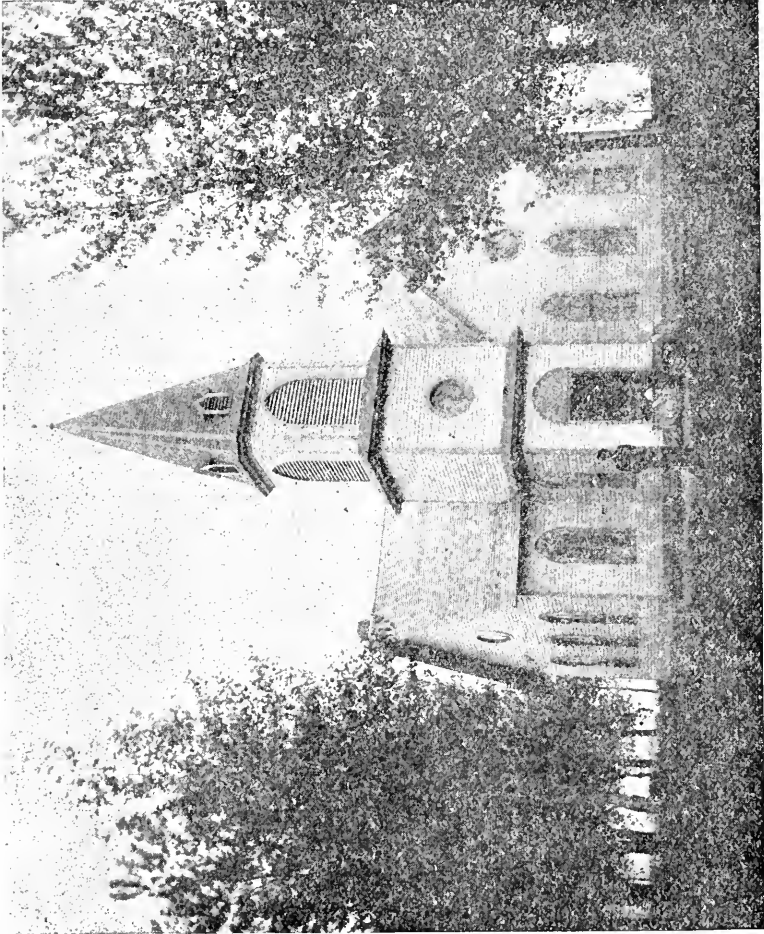
In the summer of 1858 the first Swedish Methodist Camp Meeting was held on the shores of beautiful Chisago Lake; held in a grove, with an improvised pulpit, and with planks for seats, where the people gathered for several days. At this meeting the following preachers took part: J. Tidlund, C. P. Agrelius, and C. F. Lindquist and the aforementioned P. M. Johnson, then a local preacher. Quite a number were converted, among whom were both of my parents, who then with others joined the Church.

About this time some Swedish Methodists—namely, Germand Johnson and wife, and Andrew Sundell and wife, came from Sugar Grove, near Jamestown, New York, and settled in Vasa. Gustaf Newman and wife and John Peterson and wife, and a Dane, Daniel Larson and wife, came from Boston and settled at Goodhue, Goodhue county, Minnesota. That year (1858) two missionaries were sent to them—Wissing Berg, a Norwegian, and N. S. Ahlström, a Swede, a church being organized in 1859.

As early as 1854 a goodly number of Swedes settled in Kandiyohi county, Minnesota, and in 1859 P. M. Johnson moved with his family from Horse Lake to Kandiyohi, and there took a claim. As there was no preacher or church in the locality, he commenced to hold meetings in the farmhouses, wherever he was invited, often traveling on foot from ten to thirty miles and preaching from one to three times a day, without remuneration, only to return to his farmwork on Monday,

Rev. C. P. Agrelius and John Tidlund, during their pastorates at St. Paul, also took up work at Mound Prairie.

Up to the fall of 1859 this work had been under English speaking Presiding Elders, but now Rev. Eric Shögren was transferred from Illinois to the Minnesota Conference and stationed as pastor of the



SWEDISH M. E. CHURCH, CLEAR LAKE, MINN.

church at St. Paul, and was also appointed Presiding Elder of the then formed Scandinavian District in the Minnesota Conference, embracing the Swedish work in Minnesota, the Norwegian and Danish work in Upper Iowa and the Rush River and Willow River Circuit, in Wisconsin.

The Rev. Eric Shögren was a remarkable man. His early educational advantages were not of the best, but he was soundly converted under the preaching of Jonas Hedström in Victoria, Illinois, and not long after was licensed as a local preacher. He became a diligent reader and thus, a well-informed, self-made man. He was a deep thinker, and a natural orator, with a sweet, melodious voice. He captivated his hearers and, with a clear presentation of God's word and inspired by God's spirit, he won many over to the Lord's side. During his term of office, from 1859, to 1863, several new congregations were organized; some preachers were received into Conference, and the work was advanced.

The preachers received during his term included C. G. Forsberg, who came from New York where he had professed conversion and been licensed to preach and had been interpreter and assistant for some years to O. G. Hedström. He was stationed at St. Paul in 1860, where he served two years; then in Iowa one year; then became Rev. Shögren's successor, as Presiding Elder, for six years. Forsberg was in several respects a remarkable man. Naturally gifted as a speaker, with a fair education, a commanding presence and great self-confidence, he was peculiarly adapted for a leader, and seems to have had a much greater success than he did have; for some reason the net results of his work were meager for the Church, and his active work in the Ministry was neither long nor fruitful.

Peter Long was also received during this period (1859-1863) on the recommendation of Rev. Shögren. This man developed not a little literary ability. He prepared a Swedish primer for our American-born children, and later wrote a series of articles in our church organ, *Sändebudet*, under the caption "Börje Knutson och Barnaläran." This man, however, soon tired of the ministry and went back to his painters' trade.

Another man received into the Conference in 1863 was P. M. Johnson. He served with great zeal and good success for over thirty years in fourteen different charges, in six different states. A good Norwegian

was also received into the Conference, namely, Arne Johnson, who did good service in the Vineyard for many years.

During Forsberg's Presiding Eldership several men were received into Conference; one (A. P. Burch) in 1866. He served several charges, but did not remain long in the work, as he was manifestly not a suitable man for this office.

In 1867 Rev. B. Borgeson was received. He came from New York, where he also had been O. G. Hedström's assistant. He served efficiently the following congregations: St. Paul, Rush River, Vasa and Goodhue, Atwater and Litchfield, Minneapolis (First Church) and Lindström, Minnesota.

Rev. August Olson was also employed as a supply for some years, after which he also was received into Conference relations. He was a zealous preacher and won a number for the Master. While stationed at Chisago Lake he visited Grantsburg, Wisconsin, in the fall of 1868, and when he preached in a neighbor's house the writer of this sketch was deeply convicted of sin, after a long struggle. After about three months he made another visit with Reverend Eric Shögren, and preached on James 2:19: "Thou believest that there is one God: Thou doest well; the devils believe also and tremble." During the sermon, in the development of his theme, in a masterful way he differentiated between a mere historical and a saving faith, making it very clear to my awakened and longing soul. He thus opened the door of faith to me, and, by God's saving grace, I entered in and obtained again conscious salvation. And I trust I shall never cease to thank God for sending these, his servants, to preach to me the Gospel of Peace. About one and a half years after this event, I myself obeyed the call of God to preach that same blessed Gospel to my countrymen, which has now for nearly forty years been my calling.

A camp meeting was held this year (1869) in Vasa, which the writer attended. Quite a large number were converted at this meeting and added to the Church. Rev. P. M. Johnson was then the preacher in charge. Revs. B. Borgeson, A. P. Burch, A. Olausen, C. F. Lundquist and others were the preachers assisting him.

The Minnesota Conference was this year (1869) held in Minneapolis, Minnesota, Bishop Scott presiding. At this Conference Rev. C. F. Lindquist, who had been received into the Conference just ten years previously and who had served acceptably several of the congregations,

was then appointed Presiding Elder of the Scandinavian District. He served in this office for only three years, but during that time, as the statistics will prove, there was greater success than during any previous period of like length; and still there were great difficulties to overcome—much opposition from without and many weaknesses within the work, that hindered its development.

At the Conference session of 1870 held in Owatonna, Minnesota, Bishop D. W. Clark presiding, among others, C. G. Nelson was received into the Conference on probation.

During the summer of 1872 another camp meeting was held in Vasa. Rev. C. F. Lindquist, P. E., was the Superintendent and Rev. B. Borge-son was pastor. P. M. Johnson, C. G. Nelson, B. Olin, a Norwegian local preacher, and another young man, Lewis A. Larson, who felt called to the ministry, assisted them. This was a very remarkable meeting. The powers of God were manifested to an unusual degree. For days many souls had manifested a desire for salvation, but it seemed none were saved until the last evening of the meeting. B. Olin and C. G. Nelson had preached. The latter's text was Gen. 32: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." When the invitation to seekers was made by Presiding Elder Lindquist over forty came forward for prayers and great and glorious results followed. Two were so overpowered by God's saving grace that they became unconscious. One remained so for about three hours; but when they became conscious they were filled with Peace and glorified God. The seekers, however, continued to pray, and more and more obtained pardon and peace. At 10 o'clock the Presiding Elder closed the meeting, or thought he did, by announcing the Doxology. After the singing he pronounced the benediction, and asked the people to go to their homes and come again at the appointed time in the morning, and the campers to go to their tents. But the seekers for salvation did not go. They did not even rise from their knees, but continued to seek and groan for Salvation. So the meeting had to be continued—some were saved and testified every now and then; but the rest remained in a praying attitude. At about 11:30 the meeting was again dismissed, this time by P. M. Johnson, and then some of the general congregation dispersed; but the seekers continued to pray, and the meeting had to be continued. Again, at 1 o'clock A. M., the meeting was dismissed by Rev. B. Borgeson. Then nearly all of the general congregation departed,

but the remaining seekers continued to pray, and the meeting had to be continued, literally "to the breaking of the day" when all but one of the seekers had professed their faith in Jesus, and obtained what they sought—the salvation of their souls. At ten o'clock A. M. a general experience meeting and communion service were held and many joined the Church. Thus this remarkable camp meeting was closed amid great rejoicing. The writer has witnessed many good camp meetings of great power among Norwegians, among Americans and among the Swedish Methodists, and in many of them much greater assemblies gathered, with greater preachers and many more saved; but he has never witnessed a camp meeting just like this one. This only goes to prove God's word: "It shall not be by might nor by power, but by My Spirit saith the Lord."

The Conference of 1872 was held in Winona, Minnesota, and there was trouble ahead; yes, trying times; and our Swedish and Norwegian preachers were brought to feel the weakness of our position. Many causes contributed to this, such as the growing discontent, especially among the Norwegian preachers and people with the anomalous name, Scandinavian; and with having people of two distinct languages—sometimes Swedish preachers serving Norwegian congregations, and Norwegian preachers serving Swedish congregations. Often the churches were composed of both peoples, each desiring to have bibles and song-books of their own language, which was impossible. The written language differed even more than the spoken, which, in such cases, was too often a conglomeration of both these languages. Under such conditions it cannot be wondered at that the general advance was small and unsatisfactory to all, and especially to our good Norwegian brethren who had by this time become—to put it mildly—"very insistent for a separation or the dissolution of the Scandinavian District."

Nor was the work at all satisfactory to the English-speaking part of the Conference, which was in the vast majority. Many of these good brethren did not fully realize the many and great difficulties that hedged our way, and therefore could not fully sympathize with us. Some, however, of the English-speaking brethren did understand the situation and were our faithful friends. Such were Drs. J. F. Chaffee, Chancey Hobart, Cyrus Brooks and others.

The following reports of the Committees on "The Scandinavian Work," to the Conference, speak for themselves. Report to the Conference

of 1867: "Your Committee on the Scandinavian Work beg leave to report that in their judgment the condition and importance of this department of our work, demand the sympathy and care of the Anglo-American agencies in our body.

"The element is evangelical, methodistical and spiritual. There are about 75,000 Scandinavians within our bounds. Not more than 500 of all these thousands are in the Methodist Episcopal Church. We have only twelve ministers among this fast-increasing people on our shores. The difficulties of their work are very great, arising from the religious education of their people at home, it being Lutheran, and the relentless opposition of their acknowledged teachers in this country, which is only equaled by the Catholics. These difficulties are met everywhere, and all the ground they occupy is by conquest. Added to all these, is the universal poverty of our people and the parsimony of those outside of our Church. As a general thing the poor only become Methodists, which in itself has a scriptural significance. The result, however, is that not one of our Scandinavian charges are self-supporting. Those who attend the ministry of our Scandinavian brethren, not of our Church, do it either for information or criticism or both, and generally will not give their money to sustain our cause. Another difficulty in this department arises from the language of these people, the dominant party, numerically, desiring to use books in worship of their own tongue exclusively. Yet a most encouraging prospect lies before these godly men going forth weeping and seed-sowing, they expect 'to return rejoicing, bringing their sheaves with them.'

"In view of these above facts:—Resolved, First, That we extend to this department our sympathy and prayer bidding our brethren in that work God-speed;

"Resolved, Second, That we request the missionary board at its coming session, to make such appropriations to this department as will place it above embarrassment in the prosecution of its great work;

"Resolved, Third, That in our opinion the time for organizing the Scandinavian work, within the bounds of our Conference, has not yet arrived, and that our delegates to the General Conference are hereby instructed to act in accordance with this resolution.

"J. F. Chaffee, Chairman,
D. Cobb, Secretary."

Two years later (1869) the Committee on Scandinavian work reported as follows: "Your Committee on Scandinavian Work beg leave to make the following report:—After gathering all the facts, we find very general dissatisfaction prevails among them, and the work is in a very critical condition. We find there has been no additions to the ministry, growing out of their work, for several years. Young men are not encouraged to enter the ministry, on the part of many of the brethren already in the work, and in other respects a failure to meet the demands of the work. We do not deem it advisable that the present incumbent be returned to the superintendency of the work. We therefore would recommend:

"First, that a radical change be made in the administration of the District. Second, that if there be not a capable man among the Scandinavian brethren the work for one year be put under the supervision of one of our English brethren, and by request of the brethren, we recommend to that position Rev. D. Brooks.

"Third, we recommend that an evangelist be employed to travel at large among the Scandinavians of this Conference.

"Lastly, if the foregoing recommendations cannot be met, we recommend that the work be separated and fall respectively into the English Districts.

"H. Webb, Secretary."

These two reports show fairly well the trend of opinion among two very different sections of the English-speaking brethren, and comments are not needed.

At the Conference in Winona, Minnesota, September 25-30, 1872, a committee of ten was appointed on "Scandinavian Work," and before this committee the work was very thoroughly considered. The Norwegian brethren strenuously contended for the dissolution of the Scandinavian District and the organization of a Norwegian District for their part of the work. Some of the Swedish brethren opposed this, among them the writer, who sincerely believed that a division would tend to weaken a work that was none too strong as it was; and he proposed instead that, "Whereas, we now for some time had had Swedish Presiding Elders, we now change, and in the interest of union and harmony, have a Norwegian Presiding Elder for the Scandinavian District," but to this the Norwegian brethren would not agree. This, as the work now appears

in the light of history, was very fortunate, and the writer now willingly—yes, gladly—admits that the Norwegian brethren were wiser in this matter than he, and that of the sincerity on both sides there is now no room for doubt.

The committee reported to the Conference at its fifth day, Monday, September 30, with a majority and minority report. These reports are not of record, as neither one was adopted; but as the writer remembers them, one (I think the majority report), recommended the dissolution of the Scandinavian District, and that each charge fall into the English-speaking district in whose bounds it was located; and the minority report recommended that the Scandinavian District be divided into one Norwegian District and one Swedish District, each with a Presiding Elder of their own nationality. Pending the discussion of these reports it was announced that the Bishop considered that the matter of constituting the districts, according to the Discipline of the Church, pertained to his office. To this all agreed, and hence both reports were laid on the table.

When the appointments were read, it was found that the Bishop had divided the Scandinavian District into two, in accordance with the minority report aforesaid. But he had no men for the positions of Presiding Elders of the Districts, as Presiding Elder for each was left to be supplied. Later he appointed for the Norwegian District, Rev. J. H. Johnson of Chicago, and Rev. Olof Gunderson of Andover, Illinois—the former a very gifted and successful young Norwegian preacher for the Norwegian District, and the latter, also a Norwegian by birth, but now preaching in the Swedish language, which he had acquired almost perfectly, being engaged in the Swedish work as pastor at Andover, Illinois.

This action of Bishop Gilbert Haven, saved the day, for this work on both sides of the nationality line, and gave it an upward trend which led toward better success. Though at first there was some friction and unfortunate misunderstandings, these were by mutual forbearance and brotherly love in time overcome, and now—yes, long ago—we all became convinced that this division was a necessity for the proper and harmonious development of the work of our church among our people in this land. At this conference one Swedish brother, C. J. Lindquist, was, at his own request, granted a location; one (L. Lindquist) was superannuated, and one (C. G. Forsberg), took a supernumerary relation, and the remaining

effective went to their fields with sad hearts on account of the new and strange situation, yet with faith in God, who sometimes

“Moves in a mysterious way, His wonders to perform.

He plants His footsteps in the sea and rides upon the storm.”

So it proved this time, God had planned for us better than we understood, or dared to believe.

The appointments for the Swedish District, after the supplies were provided, were as follows: Presiding Elder, supplied by Olof Gunderson; St. Paul and Minneapolis, C. G. Nelson; Red Wing, Vasa and Goodhue, B. Borgeson; Stillwater and Mound Prairie, to be supplied; Grantsburg, A. P. Burch; Duluth and Brainerd, P. M. Johnson; Kandiyohi, supplied by L. Dahlgren; Chisago Lake and Marine, supplied by John Smith.

This was the extent of the Swedish work in Minnesota, in 1872; and of this Grantsburg was in Wisconsin, and we had only six churches and four parsonages.

The Rev. Olof Gunderson arrived in St. Paul in October, 1872, and took charge of the Swedish District. He had with him a young local preacher by the name of L. Dahlgren, whom he appointed to the Kandiyohi Circuit. This young man proved a valuable acquisition to the district, as he developed into a very good preacher and revivalist, and also a good church financier, which last is a gift of not small importance in the ministry. His first year witnessed a good revival in Kandiyohi and also the erection of a frame church during the summer of 1873.

The same year in Minneapolis revival meetings were held, a society organized, a lot was purchased and a church erected during the pastorate of C. G. Nelson. The “History of Swedish Methodism” states that this church was built by Lot. Lindquist. The fact is that when he took charge of the work in Minneapolis, in the fall of 1893, the church was under construction and soon ready for dedication. The money for the lot and a part of the money for the church had been raised by his predecessor, C. G. Nelson. Rev. O. Gunderson, Presiding Elder, raised about \$400 on a trip to Illinois and the East, and the most of the remainder was left as a heritage of debt, when Lindquist in the following year (1874) removed from the charge and was followed by Rev. J. A. Johnson. The lot had cost \$1,000, and the contract price of the church was \$2,049, completely furnished, except heating apparatus and chandeliers.

During the Conference year (1874-5), our work was extended to New London and Diamond Lake by Rev. L. Dahlgren, and the Presiding

Elder took it up in the village of Carver, Carver county, Minnesota. At his request this place was visited every third Sunday by Rev. J. A. Johnson of Minneapolis, and C. G. Nelson of St. Paul. Soon a subscription was started and money was raised to buy a church which belonged to the German Albright Methodists. This was accomplished and the work was vigorously prosecuted for some time and with some success. Another church was built about six miles out in the country, and still another was purchased farther out; and the work was about to take firm root, in spite of a very strenuous opposition on the part of the Lutheran preachers, especially one Peter Carlson, who was pastor in East Union and Carver. But some time later a pastor who was in charge of our work, A. J. Wicklund, who had come to us as a local preacher from Iowa, so conducted himself that he was compelled to withdraw from the ministry. This so prejudiced the people against our cause that in spite of the efforts of several preachers, who were sent, there, the work seemed so hopeless that it was finally abandoned and sometime later these three churches were sold.

Maiden Rock, Wisconsin, was also taken up about this time. Rev. A. Olansen, a good local preacher, moved to this place and bought a farm and commenced to hold religious services in his own home, and in neighbors' houses who invited the meetings. This resulted in a revival in which Eric Davidson, who felt a call to the ministry, took an active part and worked very efficiently, as a result of this revival in which several others took part tentatively. A society was organized and a church was erected. Later, a parsonage was built, and still later the work was extended to Plum Creek and Plum City. Still another result was the conversion of two young men, N. G. Nelson and Andrew Farrell, who later were called to the ministry, and, after due preparation, worked and are working successfully for the Master.

At the close of Rev. Olof Gunderson's work in the district, at the organization of the Northwestern Swedish Annual Conference of 1877, we had nine pastorates, fourteen churches and five parsonages; total value of church and parsonage property, about twenty-six thousand dollars.

The third district period of this history is marked by the organization of the North-Western Swedish Conference of the Methodist Episcopal Church. On the way home from the Minnesota Conference session, held

at Winona in 1872, the writer said to the other Swedish preachers: "What we need for the better development of our Swedish work is the organization of a Swedish Annual Conference." This rather startled the brethren and they were not ready to believe in the possibility of such a step. Later in the year he wrote an essay on the subject to the district "Preachers Meeting." There the subject was thoroughly discussed, and the essay was adopted as the sense of the meeting and recommended to be published in *Sändebudet*, our Swedish church organ. In this essay the writer strongly advocated the early organization of our Swedish work in Illinois, Iowa and Minnesota into an Annual Conference, and demonstrated its feasibility. This article, when published, caused quite a stir in Swedish Methodism. Several of our conservative men spoke and wrote against it; but the majority of the Swedish preachers were convinced that it was the right thing to do, and it led to a petition to the General Conference of 1876, authorizing the organization of a Swedish Conference. This authority was given by said General Conference, and September 6, 1877, at Galesburg, Illinois, the conference was organized, Bishop Jessie T. Peck presiding. The following were the charter members of the Conference who were from the Minnesota District: O. Gunderson, L. Dahlgren, C. G. Nelson, P. M. Johnson, B. Borgeson, A. J. Wicklund, J. A. Johnson, A. Olson, and C. G. Forsberg (who was readmitted on a certificate of location), and L. Lindquist, a superannuate, who was made effective; and eighteen others from Illinois and Iowa. The Minnesota District was continued, with Ishpeming, Michigan, added, and C. G. Nelson, who had served as the first Recording Secretary, was appointed Presiding Elder and, at the same time, pastor at Red Wing, Minnesota, for the first year. The appointments for the District were as follows: C. G. Nelson, Presiding Elder; St. Paul and Mound Prairie, L. Dahlgren; Red Wing, C. G. Nelson; Minneapolis and Carver, B. Borgeson and J. A. Palmquist; Kandiyohi and New London, P. M. Johnson; Atwater and Litchfield, J. A. Johnson; Trade Lake and Grantsburg, A. J. Wickland; Vasa and Goodhue, C. G. Forsberg; Chisago Lake and Marine (to be supplied); Plum Creek (to be supplied); and Lake Superior, O. J. Stead.

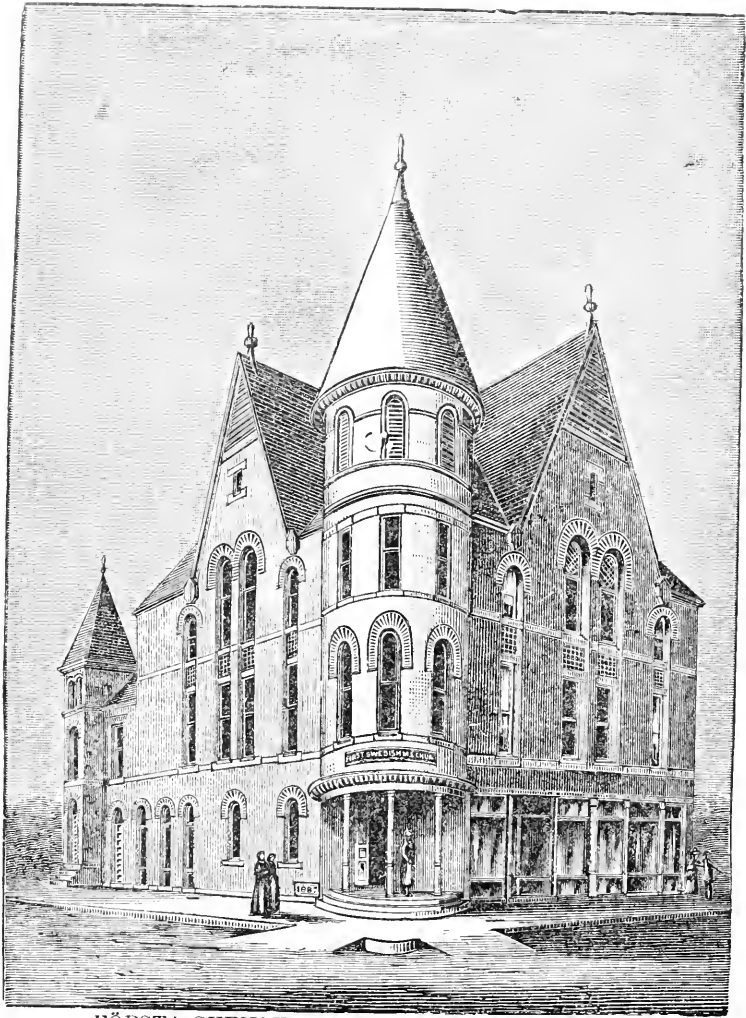
At the annual session of the Conference, held at Rockford, Illinois, August 29 to September 2, 1878, two notable events occurred. First, it was resolved to raise money for a Students' Loan Fund, which was duly started by C. G. Nelson, while the Conference took a steamboat excursion up the Rock river. This fund did much good in helping many worthy

young men to continue and finish their courses in our seminary. The fund was in existence until 1892, when it was taken over by the Conference and given to the endowment fund of the seminary.

Second, at the same session (1878), C. G. Nelson offered a resolution that "we organize a Mutual Church Insurance Society for the insurance of churches and parsonages." This motion was tabled on motion of some very wise conservative, whose name, unfortunately, the Secretary forgot to record. But Nelson went back to his district and laid the matter before the Quarterly Conferences, and they all approved of it, and a District Association of Church Insurance was organized, which afterward developed into a Conference Church Insurance Society. This has saved our people many tens of thousands of dollars, and is still doing business, and it is, we believe, the first Mutual Church Insurance Association in the world.

The following is the gist of Presiding Elder C. G. Nelson's report to the Conference of 1878: "The Lord has blessed us during the first year and we are thankful. Yet when we compare the vastness of the field with the little we have accomplished, it makes us sad. We have held four camp meetings and, especially at two of these, the power of God for the salvation of souls and the upholding of His cause were manifested. We have in the district ten pastorates with twenty-nine preaching places. We have twenty Sunday schools, with a total of seventeen churches and six parsonages. The increase of members has this year been greater than in any previous year in the recent past. We need more preachers in this district, and I hope the Conference will give us more men and more missionary money with which to prosecute our work." In response to this appeal, the missionary appropriation was materially increased, and three efficient men were sent to this field, namely, Revs. J. O. Nelson, A. G. Johnson and J. R. Andrews. This gave great impetus to the work within the Minnesota District.

The spiritual work, as well as the financial improvement, was encouraging in this part of the field during the four years that Nelson was Presiding Elder, which was evidenced by the doubling of the membership in the district, and the increase of churches was twelve and parsonages one. More camp meetings were held during the summers, and more revival meetings during the winters, than ever before; and these were often attended by great power from God, for the salvation of souls and the upbuilding of God's cause.



FÖRSTA SVENSKA M. E. KYRKAN I ST. PAUL.

At the Conference session held at Bishop Hill, Illinois, in 1881, a very important step was taken in that our Theological School, which up to this time had been held in different churches, was permanently located at Evanston, Illinois. C. G. Nelson was elected Financial Agent for the same, and Rev. Ludwig Dahlgren was appointed Presiding Elder for the Minnesota District. He led the work in the District for four years, and the cause continued to grow and prosper.

At the Conference session held at Dayton, Iowa, in 1885, Rev. J. R. Andrews was appointed Presiding Elder of the Minnesota District, but he served for only two years, when he was transferred to the California Conference and stationed at San Francisco. At the same Conference session Rev. A. G. Johnson returned from New York, where he had labored for four years. He was now stationed at St. Paul, Minnesota, where he worked efficiently for five years, and the present First Church of St. Paul was erected during this pastorate.

At the Conference held at Chicago in 1887 the Rev. J. A. Gabrielson was appointed Presiding Elder of the St. Paul District, and continued to work faithfully as such for six years. He extended our borders to three or four new fields; the church property was materially increased, and the membership also to some extent. This brings us up to the most important and propitious event thus far, for Swedish Methodism in Minnesota, and to what may be called its Fourth Period.

The North-Western Swedish Conference had by this time extended over eleven states and, of necessity, was now divided into three Conferences—the Central Swedish, the Western Swedish and the Northern Swedish Mission Conference of the Methodist Episcopal Church. This took place at Galesburg, Illinois, in 1893. This Conference was subdivided into three Presiding Elders' Districts, as follows: Lake Superior District, A. Farrell, P. E., with four pastorates in Minnesota and fifteen pastorates in Northern Michigan and Wisconsin; Minneapolis District, O. J. Stead, P. E., with twelve pastorates, and St. Paul District, C. G. Nelson, P. E., with five pastorates in Minnesota and three in Wisconsin. He was also for three years pastor of Arlington Hills Church, St. Paul, Minnesota. The following were the ministers in the Conference at its organization, including the Presiding Elders: John Anderson, C. J. Andreen, P. M. Alfvén, Carl J. Berggren, Adolph Carlson, L. G. Edgren, J. A. Forsberg, Andrew Farrell, Frank Gustafson, Gustaf Hultgren, Gustaf E. Kallstedt, C. G. Nelson, J. A. Palmquist, C. J. Peterson, A. F.

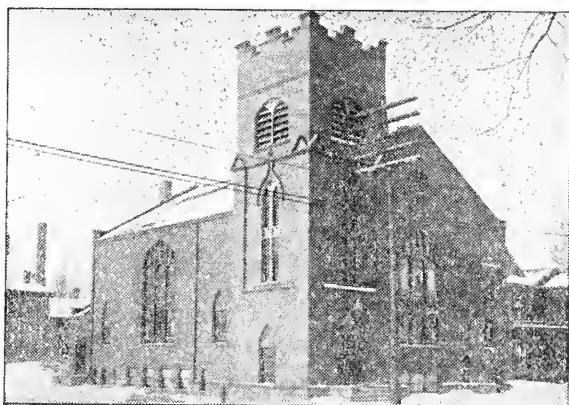
Peterson, O. J. Stead and J. W. Swenson (seventeen); and probationers, O. W. Carlson, Solomon Lundberg, John Pallin, Chas. W. Lundin, John A. Wagner and Claus Akerman (six). So several pastorates had to be supplied with local preachers. Then there were three superannuated, that is, worn out, preachers, namely, B. Borgeson, P. M. Johnson and August Olson.

We were now better equipped for work than ever before. Yet there were several handicaps which militated against us—first of these, enormous debts on seven of our church properties in strategic points. These debts were so oppressive that they utterly discouraged our own members, and constituted a wall of copper around us against success. Secondly, some stupendous mistakes had been made in the sale of good church property and removals to less advantageous locations. This was also discouraging. Thirdly, camp meetings had become a thing of the past, and were substituted by so-called Mission Meetings in the churches, which did not bear much spiritual fruit. But “all things are possible to him that believeth.” So with faith in God and in victory, we went to work.

First, we tried to pull ourselves together, so to speak. We procured a good-sized camp meeting tent and held a camp meeting in 1895, at midway between St. Paul and Minneapolis. This gave us good encouragement in our work, and these meetings have since been held each year except one; and such meetings have since then been held in many other places. Secondly, we organized our Conference into a Church Saving Association, and resolved to take collections to help struggling societies with the interest on their debts, on condition that they themselves paid at least an equal amount on the principal. C. G. Nelson was also named as Financial Agent to see to the taking of these collections, as well as to generally solicit special gifts for this fund, which was done with such success that every one of these churches was saved from being sold for debt. Thirdly, we took hold again with renewed consecration of revival work in the congregations, and faithful pastoral work was emphasized; and hence more of it was done with good results. Fourthly, we resolved to take up special collections for a “Conference Students’ Loan Fund,” to help needy students who otherwise could not have continued their studies in our seminary. This, on condition that when they graduated they should join our Conference and help us win victories for the Master. Fifthly, we incorporated our Conference. This gave us ability to acquire property in places where we did not yet have a church organization.

This, in some cases, has been a strategic move. Sixthly, we joined the general Methodist procession to raise a Twentieth Century Thank Offering, and raised and applied monthly to the liquidation of church debts more than our share—over twenty-five thousand dollars. From all these developments, we have reaped fair returns, and Swedish Methodism has become an aggressive force for soul-saving, for character-building and the making of good American citizenship among our people.

In the year 1902 the Conference was by vote changed from a Mission Conference to an Annual Conference, with full constitutional rights as such. Since the oppressive debts on the churches have been paid, the



FIRST M. E. CHURCH, MINNEAPOLIS, MINN.

work has been more successful. Since the organization of the Conference the following have been Presiding Elders: St. Paul District, C. G. Nelson and Andrew Farrell; Minneapolis District, O. J. Stead, C. G. Nelson, J. W. Swenson, J. A. Wagner and C. F. Edwards; Lake Superior District, Andrew Farrell, Frank Gustafson, Carl J. Andreen and J. A. Anderson. These have all been sustained and efficiently aided by an energetic and well equipped corps of ministers, who have wrought valiantly, so that, in spite of constant losses, by death, by removals to other places, by intermarriage, affiliation with Swedish-speaking churches, and from other causes, we are constantly gaining in membership, in property, and in influence; not as fast as we would like, but still progressing; and for all this we thank God and take courage.

The First Church in Minneapolis was erected during the pastorate of Rev. B. Howe, who afterward was transferred to the Austin Conference, Texas. The Clear Lake church was rebuilt under the pastorate of John A. Anderson, and the same man led the rebuilding of the First Church of Duluth. St. Paul First Church was erected during the pastorate of Rev. Andrew G. Johnson, who has recently taken a location, and is present publisher of *Svenska Folkets Tidning*, Minneapolis, Minnesota.

The Swedish Methodist Episcopal Theological Seminary at Evanston, Illinois, we have a righteous pride in, as we have given not only our share of the money for it, but also loaned to Swedish Methodism the Financial Agent, Rev. C. G. Nelson, D. D., who has worked over seven years—raising money for campus, for building, and for the endowment of this institution of learning. It is located on a beautiful campus on Orrington avenue, corner of Lincoln street, Evanston, Illinois; is a beautiful and substantial building and very commodious and admirably adapted for its use. Rev. C. G. Wallenius is President, and Rev. J. E. Hellberg and Dr. E. A. Doodsons, Professors. Dr. Albert Ericson is President Emeritus and Professor of Homoeletics, and C. G. Nelson, Financial Agent.

CHAPTER XI.

THE SWEDISH MISSION FRIENDS.

BY REV. C. V. BOWMAN.

The Swedish Mission Friends trace their origin to the powerful revivals which took place in Sweden about the middle of the nineteenth century. The state church, having in its fold every citizen of Sweden, had existed for centuries, supported by the state and without the competition of a free church movement. The Church upheld the established forms of worship and endeavored to faithfully expound the doctrine. Practical Christianity was sadly neglected and the spiritual state of the people was deplorable, indeed. Finally these conditions were materially changed by a powerful and wide-reaching revival. In the northern part of Sweden a religious movement started, characterized by an awakened desire among the people to read the Scriptures and the writings of Luther and other pious men. The people would gather for the purpose of reading, when some one would read aloud, and the others listen attentively. Those who attended such gatherings were scornfully called "Readers," an epithet afterward given to all who manifested a deeper spiritual interest, or were concerned about the welfare of their souls. At first these Christians were not hostile to the Church, but later on they openly protested against its rationalistic tendency.

As the years passed on the Spirit of God moved more powerfully on the people in different parts of the country to the conversion of hundreds and thousands. The converts were naturally drawn together by their common spiritual interests. The scornful attitude of the worldly and the oppression from the authorities of the Church and state also served to unite the believers and bring them into closer fellowship with each other. Through the reading of the Bible they were thoroughly convinced that the state-Church was not an ideal Church, and that its teachings and practices were in some respects contrary to the precepts of the

New Testament. At the risk of persecution and severe punishment, they consequently refused to be governed by the Church in all instances where it proved not to be in harmony with the Word of God. Thus, when they realized that the Lord's Supper was instituted for the disciples and not for the ungodly, who, nevertheless, by the rules of the Church, were required to take the communion, they began to hold communion services themselves. This was practically a step toward independence of the state-Church. Later on these Christians also organized so-called mission associations for the purpose of promoting the Gospel at home and abroad. They called missionaries and ministers, built houses of worship usually called mission houses. Because of their activity in the interest of mission work these Christians were called Mission Friends.

The Mission Friends never separated from the state-Church of Sweden. But they labored for more religious liberty, freedom from set forms of worship and a deeper spiritual life within that Church. They were often misunderstood and sometimes bitterly opposed by the majority. However, they increased in number very rapidly and became a power for the spiritual uplifting of the Swedish people.

In 1866 some of these Mission Friends began to settle in the United States. Those who first arrived made their homes in the cities, or in the agricultural districts of Illinois, Iowa and Indiana. But it did not take very long before they also found their way to Minnesota; this young state with its great resources. Some of these poor but thrifty immigrants settled in the towns and cities of the Mississippi valley, others, preferring to till the soil, took up homesteads either in the wooded districts in the eastern part of the state or on the fertile prairies farther west. Thus in 1868 we find a few Mission Friends located at Lake City, Red Wing, St. Paul, Minneapolis and in Kandiyohi county. Their number increased continually by the arrival of other immigrants from Sweden and by settlers from other states who scattered over a very large territory. In Goodhue, Chisago, Isanti, Meeker, Renville, Kandiyohi, Swift and Pope counties they settled down to build their own homes at this early date. They were, of course, not very numerous. In 1870 probably less than one hundred Mission Friends had settled in Minnesota.

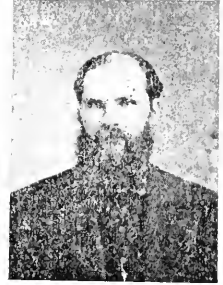
The first religious services held by the Mission Friends in our state were meetings for prayer, reading of the Bible, testimonies and the singing of Gospel hymns. These meetings were comparatively small and very unpretentious and conducted exclusively by laymen. In 1867 such



Rev. J. P. Rodberg.



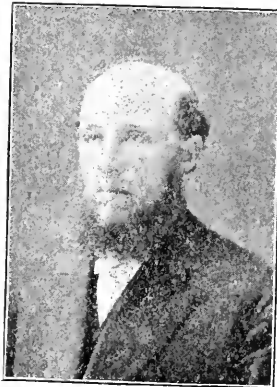
Rev. P. Undeen.



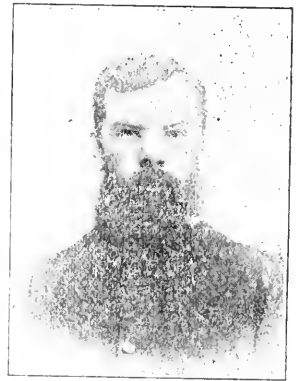
Rev. A. Sundberg.



Rev. T. Anjou.



Rev. J. G. Sjöqvist.



Rev. C. M. Youngquist.

PIONEER MISSION FRIENDS' PREACHERS IN MINNESOTA.

meetings were held in Kandiyohi county by Mr. John Rodman. For some time no other religious services were held among the Swedish settlers in this part of the state. In 1868 Mr. Nels Silvander of Red Wing, began to hold meetings of the same character in that city. About the same time such meetings were being held also in St. Paul. Mr. John Anjou, a theological student, and Mr. O. Berggren, seem to have been the leaders at that time. They even organized a Young Men's Christian Association, but it was dissolved later on. Mr. Anjou also visited Minneapolis to conduct meetings among the Mission Friends in that city. In this spontaneous and very unpretentious way the Mission Friends' movement in Minnesota originated.

These meetings were originally intended to supplement the services in the churches of the Lutheran Augustana Synod, not in any way to counteract them. As a rule the Mission Friends had united with these churches and intended to remain as loyal members, though they held these supplementary meetings. They could not see any reason why they should not follow the example of their brethren in Sweden in this respect. But the clergy of the Augustana Synod did not seem to fully understand the spiritual needs of these Christians nor their object of holding meetings of this kind. Consequently they used their influence against them. As a result a very unpleasant friction was soon experienced which made a co-operation between the Augustana Synod and the Mission Friends very difficult, if not impossible.

The laymen already mentioned were in fact the first ministers among the Mission Friends in this state. Of these, Mr. Anjou alone was in possession of more than an average education, and his work in the state was of a very short duration. In 1873 he moved to Keokuk, Iowa, having been called to teach at the Swedish Mission Institute at that city. Mr. O. P. Berggren was later on called directly from his secular work to the ministry. He traveled for a number of years as a missionary in Minnesota and other states. Mr. John Rodman worked his farm and devoted only a part of his time to missionary work among the Swedish settlers. At times, however, he traveled extensively and, in spite of a very deficient education, he accomplished a great deal for his Master. Mr. Nels Silvander devoted himself to the Mission Friends' work in Red Wing and took a very important part in the development of the Mission Church at that place, though he never entered the ministry. And origin-

ally none of these men, with the exception of Mr. Anjou, had the slightest intention of going into the ministry, or even to do any special missionary work, but the circumstances seemed almost to force them into the work.

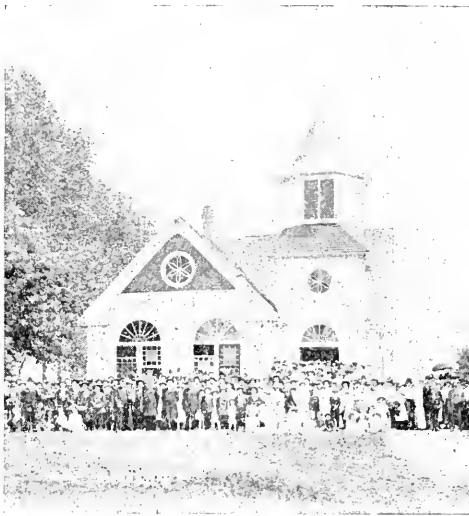
These pioneers soon had the satisfaction of welcoming other co-laborers to the field, men with some experience in the ministry. Thus Rev. J. G. Sjöqvist, Dassel, Minnesota, arrived from Sweden in 1867, and settled in Kandiyohi county. He had obtained a theological education in Sweden, though not very complete according to the standards of today. In his mother-country he had been in active and very successful work for his Master. Immediately upon his arrival he took hold of the work that Mr. Rodman had started on a small scale. Later on he became connected with the Synod of Northern Illinois, a district organization of the Lutheran General Synod, which at that time seemed to gain influence among the Mission Friends. As a pioneer preacher Rev. Sjöqvist labored faithfully in the state for about ten years. After two years' service in Illinois he again returned to Minnesota and located at Dassel. In that place and in the surrounding country was a large field to develop. This he successfully accomplished. For forty years he has been preaching the Gospel in Minnesota and has the distinction of being the only pastor of such long service among the Mission Friends in this state.

Rev. P. Undeen was another pioneer minister in Minnesota. He had studied two or three years in a theological school in Sweden and had also been in active work as a minister of the Gospel. He moved to this state from Rockford, Illinois, and settled at West Lake, Swift county, in 1870. For two or three years Rev. Undeen also was connected with the Synod of Northern Illinois. On his way to Swift county he stopped at Red Wing where he preached several times among the Mission Friends of that city. His powerful sermons made a deep impression on the people who attended his meetings. In 1873 he again visited Red Wing. At this time he especially encouraged the Christians to organize a Mission Church and to conduct the work in a more systematic way. Rev. Undeen also visited St. Paul and Minneapolis, inspiring the Mission Friends to more active work for the Master. Shortly after this trip had been completed, he moved to Stockholm, Wisconsin, having labored about three years in Minnesota.

Rev. J. P. Rodberg was still another pioneer minister in our state. Though having no theological training, he had begun to preach the

Gospel before he left Sweden. Shortly after his arrival in this country his attention was called to the homesteads about that time being opened in Isanti county. In 1870 he settled on a homestead at Maple Ridge. Seeing the spiritual needs of his fellowmen in that district, Rev. Rodberg made it a point to gather the settlers and preach the Gospel to them. He penetrated the woods in every direction, visiting the people, without consideration to his own comforts. For thirty-eight years he lived on his homestead and preached the Gospel to the large number of his countrymen who settled in this district. He was called to rest in 1908.

Besides these ministers, who lived in the state, several others from



SWEDISH MISSION CHURCH, SALEM.

Illinois and Iowa traveled extensively in Minnesota. Thus in 1873 and 1874 Revs. J. M. Sangren, P. Wedin, C. A. Björk, C. J. Magnuson and John Peterson devoted a part of their time to the work in our state, preaching the Gospel in the numerous Swedish settlements.

The first Mission Church, or the first church of Mission Friends, as the name is made to imply, was organized in Swift county in 1870 by Rev. P. Undeen. For some unknown reason this church did not prosper very well, and it was dissolved later on. The Salem Mission Church

in Kandiyohi county was organized in 1871, and has the distinction of being the oldest Mission Church now in existence in our state. The Mission Church at Red Wing was organized in 1874. In April of the same year a Mission Church was organized in St. Paul, and the Mission Friends at Minneapolis organized their first church in October following. These, then, are the oldest churches among the Mission Friends in Minnesota.

At this early date Mission Friends without exception held the doctrine of the Lutheran Church. They accepted the three oldest Symbola, the Apostolic, the Nicene and Athanasian and also the un-amended Augsburg Confession. In this respect the Mission Friends of that date and the Augustana Synod had all in common. But with reference to church organization and church government they differed materially. The said Synod organized churches, not of believers only, but admitted the unconverted also to membership and allowed them to partake in the Lord's Supper. This the Mission Friends considered a practice contrary to the teachings of the New Testament. Besides the Augustana Synod leaned towards dogmatism and a ritualistic and set form of worship. The Mission Friends, on the contrary, laid more stress on a personal experience of salvation, and preferred freedom from ritualism in their worship.

Later on the Mission Friends departed somewhat from the theology which they originally had accepted. The first step in this direction was taken under the influence of the writings of P. Waldenström, Ph. D., D. D., of Sweden. In 1872 Dr. Waldenström published his views on the reconciliation, which in some respects differed from the theology most generally accepted by the Church. He especially emphasized the fact that God loved the world and drew the conclusion that He, as a loving God, did not need to be reconciled. But man, on the other hand, having departed from God and become sinful, needed reconciliation in order to be saved, and this reconciliation is accomplished by Jesus Christ, the Son of God. This was, briefly stated, Dr. Waldenström's new position on this question. Being in possession of a singular ability to express himself clearly and convincingly, by speech and by pen, Dr. Waldenström won many adherents, in spite of a very strong opposition. Before this controversy began he had gained universal confidence among the Christian people in Sweden, the Mission Friends especially; consequently a large number of them became his followers. Some, however, were less inclined

to give up the old theology. But as far as the Mission Friends were concerned they still continued to work in harmony and brotherly love. The influence of Dr. Waldenström's new position to the question of reconciliation was very soon felt among the Swedish-Americans also. The Mission Friends in this country, like their brethren in Sweden, generally accepted Waldenström's views.

Dr. Waldenström's departure from the old theology caused both clergy and laymen to search the Scriptures as never before. An increased interest in Bible study was manifested everywhere, and the people began



SWEDISH MISSION CHURCH AT TRIUMPH.

to examine the doctrine of the Church in the light of the Scriptures. As a result their faith in the Augsburg Confession was somewhat shaken. Finally it became clear to the greater number of the Mission Friends that such a confession was not necessary, the Word of God alone being a sufficient rule for teaching and Christian living. But with the Bible alone as norm the Mission Friends would henceforth not in all details adhere very strictly to the theology of the Lutheran Church. On all vital questions, however, they still stand on Lutheran ground and consequently must be classed as Lutherans. This tendency on the part of the Mission

Friends to disregard a set confession brought upon them a very severe criticism from the Augustana Synod, and the breach between these two bodies became more apparent than ever before. If any hope of co-operation had been entertained by certain individuals it now vanished completely; the Mission Friends movement from now on had to be developed on independent lines.

During the first period of the Mission Friends' work in Minnesota the ministers were comparatively few, as we have already had an opportunity to see. The settled pastors were consequently called upon to travel as missionaries a great deal of the time. The churches kindly consented to such an arrangement. In the course of time, however, new ministers came into the state, and the situation was thus somewhat relieved. During 1875 and 1876 Rev. C. M. Youngquist served as pastor of the churches at St. Paul and Minneapolis. The following year he took up the work in Kandiyohi county. In 1878 Rev. A. Lidman, having been called from Sweden, continued the work in the Twin Cities with marked success. In the same year Rev. Aug. Bryngelson, who recently had arrived from Sweden, began his work in Isanti county. Revs. A. Sundberg and J. P. Grupp, both having served as catechists in the Augustana Synod, joined the Mission Friends and labored in our state. Besides these men several laymen also began to preach the Gospel and were in the course of time called to the ministry. Such men were F. G. Häggqvist, J. F. Gilberg, E. Holmblad.

About 1877 a period of larger development of our work in this state began as a direct result of powerful revivals among the people. In the fall, 1877, Rev. E. Aug. Skogsbergh, of Chicago, visited St. Paul, Minneapolis and other cities in the state, holding revival meetings with great success. In Minneapolis his meetings were especially blessed with a large number of conversions. The largest halls in the city were required to accommodate the people who thronged to listen to the Gospel. In St. Paul and other places also Rev. Skogsbergh's meetings were crowned with marked success. The following year Rev. F. Franson spent about four months in Isanti county, holding revival meetings in the different Swedish settlements. He also visited other parts of the state, everywhere arousing the people from their spiritual indifference. Rev. Franson was a very zealous and somewhat eccentric man who would not spare himself in the work for the Master. Many conversions were reported in the different localities visited by Rev. Franson. This spiritual awakening

continued with more or less power throughout the state for a number of years. At times it seemed to have finished its course, when all at once it would start anew. The converts, gladly testifying of the Grace of God, were sometimes the means of spreading the revival in every direction. In 1883 Rev. F. M. Johnson, of Chicago, at that time a young man who had just finished his studies at Ansgarius College, Knoxville, Illinois, held revival meetings in Minneapolis. These meetings were characterized by a very deep and powerful work of the Spirit of God. The result seemed to almost duplicate that of the revival of 1877.

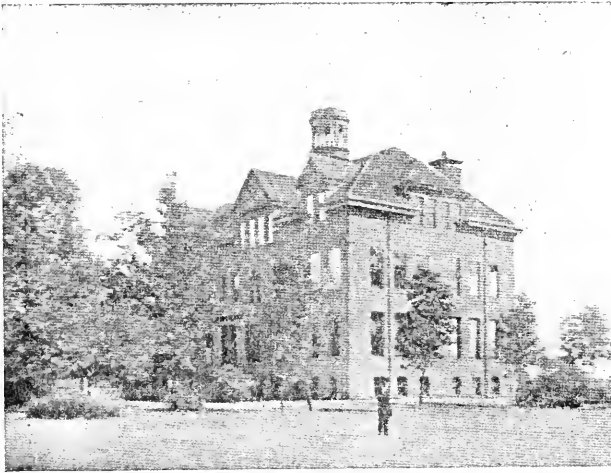


PROF. D. NYVALL.

In January, 1884, Rev. E. Aug. Skogsbergh moved to Minneapolis to take charge of the Mission Church in that city. For two or three years previously a great many immigrants from Sweden had arrived in Minneapolis. This, of course, gave the Swedish pastors of the city a larger field and an increased number of opportunities for useful service. Rev. Skogsbergh naturally took advantage of these conditions. The church that had been built not long before his arrival in Minneapolis soon had to be given up and a larger building erected. Thus the Swedish

Tabernacle was built, which is said to be the largest Swedish church in America.

Rev. Skogsbergh did not limit his work to the upbuilding of the church but also engaged in other undertakings for the purpose of promoting the spiritual welfare of the people. Thus in November, 1884, he began to publish a Swedish weekly, devoted to religion and general intelligence, called *Svenska Kristna Härelden*, now known as *Veckobladet*. Being the only newspaper in the Northwest to voice the cause of the Mission Friends, it soon gained a large circulation. In 1886 he also began the publishing of a semi-monthly Sunday school paper. Both of these publications are now published by the Minneapolis Veckoblad Publishing



NORTH PARK COLLEGE, CHICAGO.

Company. Rev. Skogsbergh also took up educational work. A few months after his arrival in Minneapolis he opened a school for the purpose of giving the young people, who had of late arrived from Sweden, an opportunity to learn the English language and to qualify themselves for business. He also planned to give the students some knowledge of the Bible and train them for Christian service. The school began in a rather unpretentious way, the classes meeting in Rev. Skogsbergh's residence. During the first term of school nineteen students were enrolled. A growing interest for this educational work was manifested among the people

and the number of students in the school increased year by year. In 1890 Rev. Skogsbergh offered the Swedish Mission Covenant of America to take charge of the school, that body having planned to open an academy and a theological seminary. This offer was immediately accepted, and said Covenant took charge of the school in September, 1891, placing Prof. D. Nyvall at the head of the institution. The work progressed very nicely under the Covenant's control. Efforts were now made to secure a suitable building, a permanent home for the institution. Finally it was decided to move the school to North Park, Chicago, where some land had been donated and a building erected. In the spring of 1904, the school closed in Minneapolis to reopen in Chicago a few months later, as North Park College and Seminary.

Rev. Skogsbergh, who was opposed to the moving of this institution to Chicago, immediately planned to start another school in Minneapolis. This he succeeded in doing, and in the fall of the same year the Northwestern College in Minneapolis commenced its work. This new school has not had the financial support and sometimes not the management necessary to make the work a success. For the purpose of securing a suitable building for this school the Minnehaha Academy Association was organized in 1904. This association has succeeded in obtaining a very desirable piece of land and about \$7,000 in cash as a building fund. These resources the said association has now offered to the Swedish Christian Mission Association of the Northwest, on the condition that it will take up the school work and within a reasonable time erect a school building. This step was taken for the purpose of securing the co-operation of the churches in this important educational work. His proposition will be voted upon by the churches in the state, and finally settled at the yearly conference of the association in May, 1910.

The Swedish Christian Mission Association of the Northwest is a district association of Mission churches, which was organized in Dassel, Minnesota, in November, 1884. A few months earlier preliminary steps to the organization of the churches in this state had been taken at a meeting in Minneapolis. At the meeting in Dassel only eight churches were represented, but a great many others were interested in such an organization, though not represented at the meeting. This association was the first effort made in the state to unite the forces. Before this time several churches had united with the Swedish Evangelical Lutheran Mission Synod, organized at Keokuk, Iowa, in 1873. And the Swedish

Evangelical Lutheran Ansgarii Synod, organized at Galesburg, Illinois, in 1874, also had some influence in the state through some of the pastors, who were connected with that Synod. Both of these Synods were national bodies, the first-named being independent, while the latter was affiliated with the Lutheran General Synod. But as years passed on it became more and more evident that neither of these Synods could serve as a means of uniting the Mission churches. By the association organized at Dassel it was hoped that the Mission churches in the northwest could be associated and a more effective home mission work be accomplished in the district. Originally the field of this association included not only Minnesota but also parts of Wisconsin, the Dakotas and Canada. But as the field was gradually developed, it was found desirable to organize district associations in Wisconsin, Dakotas, Canada and northern Red River valley of Minnesota. Consequently the field of the Swedish Christian Mission Association of the Northwest is now limited to the larger part of Minnesota. Through the efforts of this association missionaries have been sent out to work among the Swedish people in this district, and their efforts have certainly not been in vain. In 1890 the association made an effort to conduct a mission among the Indians near Mille Lacs Lake, but it proved to be a very difficult undertaking and it was finally given up. When the Swedish Evangelical Mission Covenant of America was organized in 1885, the Swedish Christian Mission Association of the Northwest was affiliated with that body as a state or district association, the said Covenant being a national body of Mission churches intended to take the place of the above-mentioned Synods.

Before we proceed further it will be necessary to call attention to certain conditions among the Mission Friends, which have resulted in the dividing of the forces. During the period of the great revivals certain ministers and laymen, who were more zealous and enthusiastic than sound and practical, became exceedingly radical in their efforts to secure, what they considered, a necessary reform. In regard to church organizations they advocated an almost revolutionary change, condemning all organized bodies of churches on the ground that no such organizations are spoken of in the New Testament. They insisted that every church should be absolutely independent and, as such, should ordain ministers and call missionaries independently of all other churches. Some were also opposed to the churches having settled pastors with a stated salary, and they even objected to the custom of keeping an ordinary church record. Simulta-



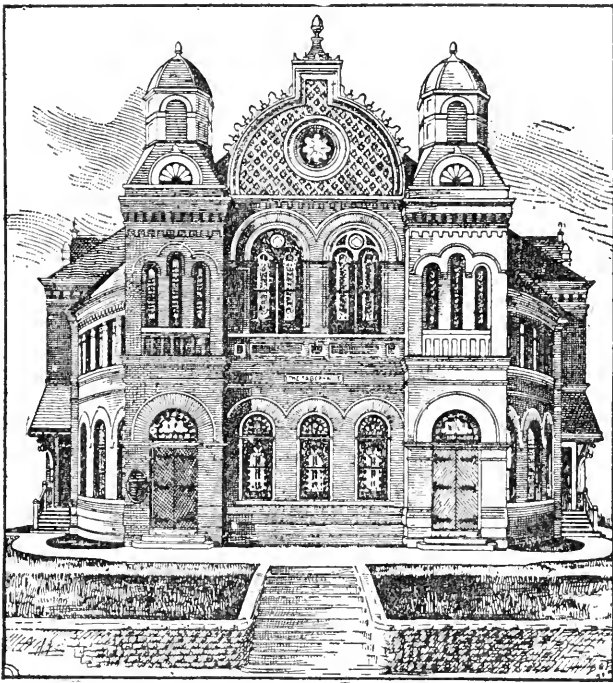
SWEDISH MISSION CHURCH, MINNEAPOLIS, N. E.

neously they advanced some very radical views on sanctification and kindred subjects. Some who advanced these ideas were, of course, less radical than others, but the larger number of Mission Friends were not at all in favor of this kind of a reform, and would not venture into any experiments along these lines. In our state these new ideas were propagated especially by Rev. Aug. Davis and several of his admirers. Rev. Davis made himself noted by his rather stormy meetings and peculiar ideas and methods in general. By his agitation a very painful friction was experienced in the Mission Church at Minneapolis, which finally divided the church, the followers of Davis gathering around him started a church of their own. Rev. Davis' preaching had similar effects also in many other places in the state. Those who in this way were influenced to withdraw from the Mission churches usually called themselves "The Free."

It did not take very long before one could notice a division among The Free, some being more conservative, while others, rallying around Mr. Davis, were extremely radical, and in many instances fanatical. Living in Minneapolis and being, for a time at least, almost idealized by his followers, Rev. Davis was in a position to put his stamp on The Free movement in Minnesota. In 1889 Mr. Davis and his supporters organized the Scandinavian Christian Mission Society of the United States. This organization, however, has only had a local influence. The more conservative element of The Free has had more success in the work and seems to gradually absorb their more radical brethren. In 1908 they organized the Swedish Free Church of America.

The American Congregationalists have also had some influence on the Mission Friends, with the result that a number of Mission churches have joined the American Congregational Church. The attention of the Congregationalists was called to the Mission Friends, especially by Rev. T. W. Montgomery, D. D., who in 1884 traveled extensively in Sweden and became acquainted with the Mission Friends and their work in that country. He considered these Christians and their brethren in America as Congregationalists and thought it very desirable to have them united with the Congregational Church. This he also proposed to his denomination, and steps were taken at once to bring about a union of the Swedish Mission Friends in America and the Congregational Church. For this purpose a Swedish Department was opened at the Chicago Theological Seminary in order to accommodate Swedish young men, who wanted to

prepare for the ministry. This department at the Seminary was opened with the co-operation of the Swedish Evangelical Mission Covenant of America, in September, 1885. The Congregational Church also offered financial aid to Swedish Mission churches which would unite with that body. Several ministers, who received pecuniary aid from the Congregationalists, and students from the Seminary also influenced the churches in favor of Congregationalism. In this way several smaller churches were



SWEDISH TABERNACLE, ST. PAUL.

induced to unite with the Congregational Church. As the impression prevailed that the Congregationalists were American Mission Friends, this step was taken without hesitation. Thus the Swedish Congregational movement made considerable progress for a number of years, especially in the New England states. In the central and western states this movement has never been very popular. In our own state, however, a number

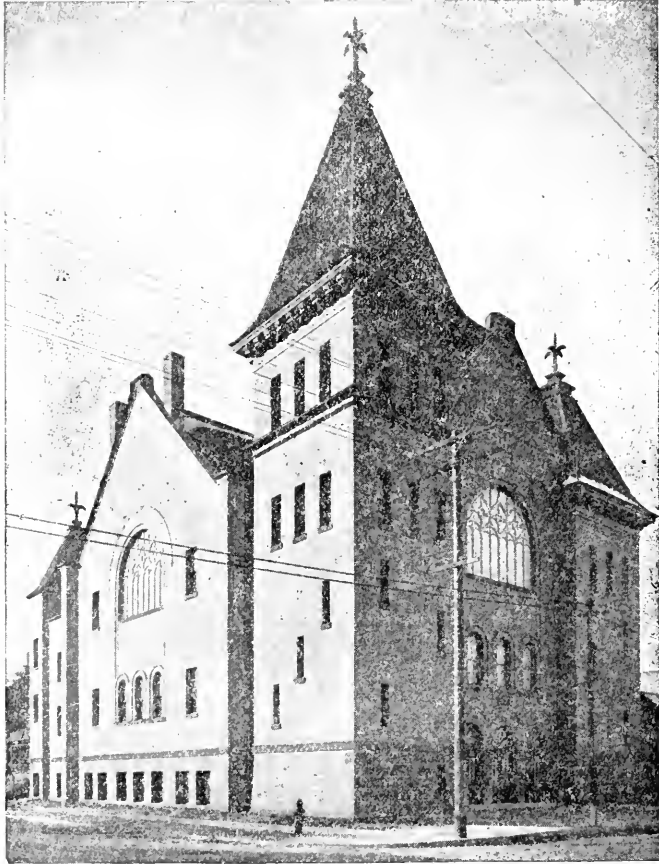
of churches have united with the Congregational Church. But this connection with said denomination did not prove to be very satisfactory, and a reaction came in due time. The Swedish Congregational movement has had very little success in Minnesota during the past ten years, though the American Congregationalists support a missionary, who labors principally in this state.

This dividing of the forces of the Swedish Mission Friends is deplorable, indeed, as it has caused unnecessary friction and has tended to weaken the Mission Friends' movement. With more experienced leaders and a stronger organization years ago the conditions today would undoubtedly have been less chaotic. Of late years efforts have been made to unite the several factions, but no practical result has as yet been accomplished by these efforts. But in spite of this unwise division of the forces and the friction it has caused the Mission Friends' work in the state has made considerable progress. The last twenty years have been years of continued development of the fields previously opened. Thus the older congregations have, with a very few exceptions, made a great stride forward, some having doubled their membership again and again. The first built churches have been enlarged and remodeled or given up for more spacious and modern houses of worship. In the meantime new fields have also been opened by the efforts of the Swedish Christian Mission Association of the Northwest, its pastors and missionaries. Of late years, however, the new fields opened have not been so many as during the first fifteen years of our work in the state, the unoccupied fields having gradually become less numerous. At the present time, 1910, the said Mission Association has three men in the field preaching the Gospel, especially in places where no churches have as yet been established. The association also gives a limited financial aid to smaller congregations for the support of the pastor. The Mission Association of Northern Red River Valley has also a missionary who devotes himself to the work in the northwestern part of the state. For the last few years this home mission work has had an average income of about \$4,000 a year. Thus a considerable home mission work is still carried on by the Mission Friends of Minnesota.

At the present time 86 churches and 67 mission stations in the state are represented by the Swedish Christian Mission Association of the Northwest. Ten churches and 25 mission stations are represented by the Swedish Mission Association of the Northern Red River Valley; in all 95 churches and 93 mission stations in the state. We have 92

church buildings, with a seating capacity of about 20,000 and valued at about \$340,000. The total membership in the churches is 5,173, a rather small number compared with the average attendance on Sundays, which is about 15,000. This peculiar feature in our statistics is easily accounted for. The practice of admitting members to the churches, only on profession of a personal experience of salvation, and the zeal with which this principle has been applied, has, of course, had a tendency to keep the membership at a comparatively low figure. Fifty-seven of the churches in the state are formally connected with the Swedish Evangelical Mission Covenant of America. The others co-operate with that body only through the Swedish Christian Mission Association of the Northwest, or the Swedish Mission Association of Northern Red River Valley. We have 62 pastors in the state. The parsonages are only 20, having a total value of \$41,000. We have in the state 111 Sunday schools and about 5,600 scholars enrolled.

In the above figures are not included The Free nor the Swedish Congregationalists, though they are, with reference to their origin, Mission Friends, and generally prefer to be recognized as such. The Swedish Congregationalists have in every respect the character of the Mission Friends and their connection with the American Congregational Church is in fact only nominal. But in statistics they must, of course, be classed as Congregationalists. Both factions of The Free have, as previously related, severed their connection with the Mission churches and planned their work as independent denominations, consequently they must be considered as such. It may, however, be of interest to the student of the Mission Friends' movement in the state to know the relative strength of these factions, which have branched off from the rest of the Mission Friends. For this purpose I give the following data: According to the Congregational Year-Book of 1908 the Swedish Congregational churches in the state are 13 in number, and have a total membership of 880. Ten ministers are located in the state. In the Sunday schools are enrolled 829 pupils. The Swedish Free Church of America and the Scandinavian Christian Mission Society of the United States, the two factions of The Free, do not publish any statistics; consequently no fully reliable figures are obtainable. But from personal observation during nine years of work in the state as pastor and superintendent of our home mission work, the last two years having been spent in visiting practically every Swedish community in the state,



SWEDISH MISSION CHURCH, NORTH MINNEAPOLIS.

I can probably give a fairly correct estimate of the strength of these organizations. I have found that about 35 churches in the state co-operated with one or the other of these organizations. The total membership in these churches is probably between eight and nine hundred. The stronger and most prosperous of these churches and probably the larger number of them co-operate with The Free Church. The churches of the "Society" are very small and chaotic and the "Society" itself seems to have no future.

The work of the Mission Friends proper is strongest in the cities of Minneapolis, St. Paul and Duluth. In the first named city we have six self-supporting and progressive churches. In St. Paul we have three churches, but two of them are partly supported by the mother-church. Duluth has two Swedish Mission churches, one of them being, with reference to membership, the fifth church in the state. About 60 per cent of our churches are located in the country and most of these are small, two or three being united into one pastorate. Some country churches, however, are not only self-supporting but strong.

The Mission Friends have always manifested a great interest in foreign mission work. In this respect the churches in our state are no exceptions. It is not possible to give the exact amount contributed to foreign missions by our churches in this state, as no complete statistics have been compiled, and the contributions do not all go through the same channels. The total contributions in 1906 from all the Mission Churches in America to foreign missions amounted to \$2.08 per capita, a record not attained by any other denomination, the Moravians excepted. And it is fair to suppose that the Mission Friends in Minnesota have contributed their full share to the work on the foreign field. For further information on this subject the student is referred to "Missionsvännerna i Amerika," by C. V. Bowman, published by Minneapolis Veckoblad Publishing Company.

With regard to organization and church government, the Mission Friends of today generally favor a stronger and more complete form than did their brethren of years ago. This improving tendency is clearly visible among our churches in Minnesota, though very much remains to be done before the work will be organized in a satisfactory way. In fact, we have only begun to realize the importance of a well organized home mission work. And the same must be said with reference to

the educational work. The intensive interest for the foreign mission has caused the Mission Friends to be somewhat neglectful with reference to a proper organization of the work at home.

Before I close it will be necessary to mention several men who have taken a very prominent part in the development of the Mission Friends' movement in the state, but have not previously been spoken of in this article. Such men are Rev. P. F. Moström, who gave the best of his years to the development of our work in Northern Red River Valley; Rev. S. W. Sundberg, for twelve years pastor in St. Paul, and Rev. John J. Daniels, who spent several years as an evangelist in our state, and later on labored as pastor in Duluth, upbuilding the first Mission Church in that city. Rev. Nels Frykman, for eighteen years pastor in Kandiyohi county, and a hymn-writer of considerable talent, deserves to be mentioned in this connection. He has exerted a wide influence among the Mission Friends. Mr. A. L. Skoog, for a quarter of a century the leader of the chorus at the Swedish Tabernacle, Minneapolis, has in an indirect way, taken an important part in the development of our work in the state. Being a talented composer of sacred music and also a hymn-writer he has supplied the choruses in our churches with many highly appreciated hymns. For a great many years he published a monthly musical magazine, "*Gittit*," which presented not only his own compositions but also popular selections from different sources. In this way he has been the means of inspiring our churches throughout the land and bringing the Gospel to the hearts of the people. We gladly acknowledge the work accomplished by these men and a great many others, too numerous to mention in this article. But most of all, and primarily, we acknowledge the guidance and blessings from God.—*C. V. Bowman.*

REV. C. V. BOWMAN, superintendent of the home mission work of the Swedish Mission Friends' church in this state, and an authority on the history of this church, who has contributed the chapter on this church denomination for this work, was born in Marbäck, Jönköping län, Sweden, January 13, 1868. He was a son of honest working people, his father being a tailor. There are two sisters and a brother younger than himself.

When he was five and a half years old he began attending school,



C. V. BOWMAN.

but when he was nine his father became sick and for many years remained an invalid, unable to work. This unfortunate circumstance made independent existence for the family very difficult. As the oldest of the children of the future minister had to work one day in order to go to school the next.

In September, 1879, being then eleven years old, he emigrated to America. Relatives in Chicago had offered him free passage and maintenance until he should become independent. He arrived in Chicago October 3, 1879. He soon afterward began employment in an organ factory, where he had opportunity to learn a trade, which he pursued for thirteen years.

In 1881 he was confirmed in the Swedish Mission church on the north side, Chicago, Rev. C. A. Björk being pastor. His interest in religion had been aroused during a revival in the Swedish Tabernacle church in Chicago in 1885, and from that time on he took more or less active part in religious work. At the same time his studious interests were revived. To repair the shortcomings of his early education, he now began attendance in evening schools, and for several years devoted all his spare hours to reading. His work in the Sunday School and young people's society of the North Side Swedish Mission church was a test of his fitness for church duties, and in 1890 he was elected president of the church Y. M. C. A., which at that time was very strong. Under his direction this department continued to flourish, and he remained as president until resigning in 1892 to take up the study for the ministry. In November of that year he came to Minneapolis and entered the Theological Seminary of the Swedish Evangelical Mission Covenant of America, and in 1896 was graduated from North Park College at Chicago, to which city the school had in the meantime been moved. During one vacation he had charge of a small mission church in Escanaba, Michigan, and also for a time was in charge of the church at Blue Island, Illinois.

During the summer of 1896 he was in charge of the Swedish Mission church of Rockford, Illinois, and in the fall became pastor of the Swedish Tabernacle church in Chicago, where he remained four years. He was then called to the Swedish Mission church, Northeast, in Minneapolis, and in October, 1900, moved to this city. In this charge, where he remained as pastor to January 1, 1908, his reputation as a church builder and organizer became well established. His church prospered, its membership increased, and during his first year as pastor a new church was

built, with a seating capacity of about 900, being three times that of the former church.

Soon after moving to Minneapolis Rev. Bowman was appointed secretary of the Swedish Christian Mission Association of the Northwest, a position which brought him in close touch with the home mission work of the state. After devoting part of the time to this work for several years he was asked to take entire charge of the work, as superintendent, and he accepted the call of the Association and resigned his pastorate on January 1, 1908. During the two years past he has traveled throughout the state to every community where Swedish people live, conducting the work for which his past experience and his talents have fitted him. His residence is still in Minneapolis.

Rev. Mr. Bowman wrote a small book, in the Swedish language, on the Revival in Wales, published in 1906. His "Missions Vännerna i Amerika," published in 1907, and a second edition in 1908, is the most complete history yet written of the Swedish Mission Friends' church in America, and has been very favorably received.

In 1897 Rev. Mr. Bowman married, in Chicago, Miss Julia Nelson. She was born of Swedish parentage, in Tennessee, June 4, 1872. They are the parents of one daughter and three sons.

REV. ERIK AUGUST SKOGSBERGH, a prominent pastor and evangelist among the Mission Friends, was born in Älgå, Värmland, Sweden, June 30, 1850. His parents were honest and industrious working people. The young Skogsbergh attended the public schools in the district until he was about twelve years old. His inclination for study was clearly shown during this period. In order to prepare himself for the Academy he for a short time took private lessons from Dr. O. Olson, then pastor at Älgå, later on president of the Augustana College, Rock Island, Illinois. At Arvika he continued his studies for about three years. Then he devoted his time to his father's business for several years. In January, 1869, he was converted. From that time on his interest was turned to religious work and he decided to devote his time to the missionary work in Africa. Accordingly he was enrolled as a student in a Theological Seminary and Training School at Kristinehamn in 1870. Circumstances, however, influenced him to leave this institution when he had completed his first year's studies. His attention was drawn to a school of similar character at Alsborg, Småland, where he continued his studies for about a year and a half. Finally

he moved to Jönköping, intending to finish his college course in that city. However, he was constantly called upon to preach at various places and, yielding to this demand on his time, he now discontinued his studies and devoted himself to evangelistic work.

Not long after his conversion, Mr. Skogsbergh preached his first sermon. According to his own recollection, the sermon was mainly a demonstration of a powerful voice. Though inexperienced and, very



REV. E. A. SKOGSBERGH.

naturally, sometimes unwise, he still made a good impression on the people by his earnestness and zeal. Consequently he had a great many opportunities to preach the Gospel while he was a student. Before long he had gained a reputation as a successful evangelist and was almost exclusively engaged in evangelistic work.

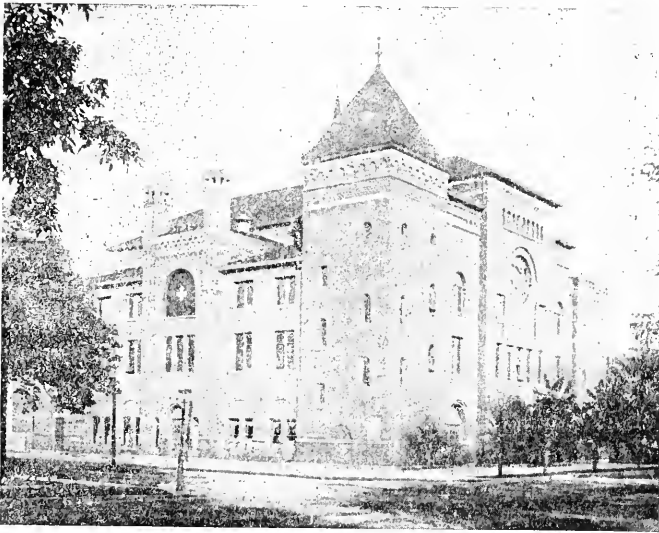
In 1875 Rev. Skogsbergh received a call from the Swedish Mission Church in Chicago to take up its work in that city. But he was not inclined to leave Sweden at that time and his answer to the call was negative. However, the church renewed the call in 1876, and Rev. Skogsbergh accepted it. On October 10, 1876, he arrived at Chicago and preached on the same day his first sermon in America, his text being "Jesus." The religious awakening, started through the work of Moody and Sankey, was in progress in Chicago when Rev. Skogsbergh arrived. The very atmosphere seemed to be saturated with a revival spirit. Rev. Skogsbergh took up the work with enthusiasm and aroused the Swedish people in Chicago. The work in the south part of the city was assigned to Rev. Skogsbergh. It did not take very long before a new church was organized in that part of the city, The Swedish Tabernacle Church, and a new house of worship was erected. In this field he labored until January 1, 1884, when he moved to Minneapolis, Minnesota.

When Rev. Skogsbergh moved to Minneapolis a great many opportunities presented themselves to every wide-awake Swedish pastor in the city. The immigrants from Sweden had arrived in great numbers during the previous years and the field for the Swedish churches was consequently larger than ever before. The new pastor understood these opportunities and planned his work accordingly. Shortly after his arrival in Minneapolis he began to make preparations for the erection of a new church. The Swedish Tabernacle was then built, which is said to be the largest Swedish church in America. The work in Minneapolis made good progress and developed beyond the expectation of the people. In this field Rev. Skogsbergh labored for twenty-five years, leaving the church in January, 1909. A few months later he accepted a call to Seattle, Washington.

The Rev. Mr. Skogsbergh not only took interest in the work directly connected with church, but ventured into educational work. In 1884, a few months after he had moved to Minneapolis, he opened a school with the intention of giving the young men and women who had recently arrived from Sweden an opportunity to learn the American language and prepare themselves for business. About the same time he also began the publication of a Swedish Weekly, now known as *Vecko-bladet*, devoted to religion and general intelligence. Two years later he also began the publishing of semi-monthly Sunday-school paper,

called *Söndagsskol-Vännan*. To take charge of these publications, later on he organized the Minneapolis Veckoblad Publishing Company, Rev. Skogsbergh taking much interest in the business. In connection with Mr. A. L. Skoog he also published a Swedish Hymnal, "Evangelii Basun," which has been used extensively in the Swedish Mission churches. These gentlemen also published a hymnal called "Lilla Basunen," to be used in the Sunday-schools.

Rev. Skogsbergh has always been a very active man and capable of a great deal of work. His plans for the promotion of the Gospel



THE SWEDISH TABERNACLE, MINNEAPOLIS.

(Skogsbergh's Church.)

and the uplifting of his fellowmen have always been large. Being in possession of a well developed self-reliance, he sometimes has ventured into undertakings which have required larger resources than those available. Consequently, his efforts have not always been crowned with success. His noble intentions, however, cannot be questioned.

Rev. Skogsbergh is a very prominent public speaker, and has a strong and ready command of language. Sometimes he coins new words and expressions. His voice is strong and effective; he speaks with much

enthusiasm; as a rule, gesticulates freely, and seldom fails to make a lasting impression on his audience.

On May 31, 1879, Rev. Mr. Skogsbergh was married to Miss Mathilda Gabrielson. The ceremony was performed in the church he served in Chicago, The Swedish Tabernacle. They are the happy parents of eleven children, nine of whom are still living. The oldest daughter, Ruth, is married to Rev. A. T. Frykman, pastor at Jamestown, New York, and his oldest son, Paul, is studying for the ministry at North Park College, Chicago.

CHAPTER XII.

THE SWEDISH BAPTISTS OF MINNESOTA.

BY REV. OLOF BODIEN.

The history of the Christian Church is an unbroken chain from the earliest days up to the present time. The Acts of the Apostles, as written by Luke, picture to us the apostolic times, the faith of the early Christians and their lives. Thus the sacred history has been written chapter after chapter during the ages describing the development of the Kingdom of God among different peoples and nations. The history is unique in its revelation of God as well as in showing the influence of religion upon the human race. The commission of our Saviour: "Go ye into all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned," has been the fundamental element in all that history. Peter, Paul and all the apostles preached and practised this doctrine. Thus the cause has been advancing through the ages until today we number the followers of Christ by the millions among the nations of the entire world. The Kingdom of God has made its appearance differently at different times and among different people according to the circumstances, and since it has pleased God to use mortal men for this great work, and since abilities as well as characters are very different, the results have not always been uniform but the spirit has always been the same. The result has always been that the dark night has disappeared and Christ "the Sun of Righteousness has arisen with healing in His Wings."

The Swedish Baptists of Minnesota have written their own special history and, just as this state is different from all other states in the Union, so has the beginning and the early development of its religious work been different from that in all other parts of this country.

The Swedish Baptists began their work in Minnesota in the early days of the history of this state,—long before the Indian wigwam had disappeared from the banks of St. Anthony's Falls. It was at the time when the cabin of the poor immigrant stood near to the home of a sav-

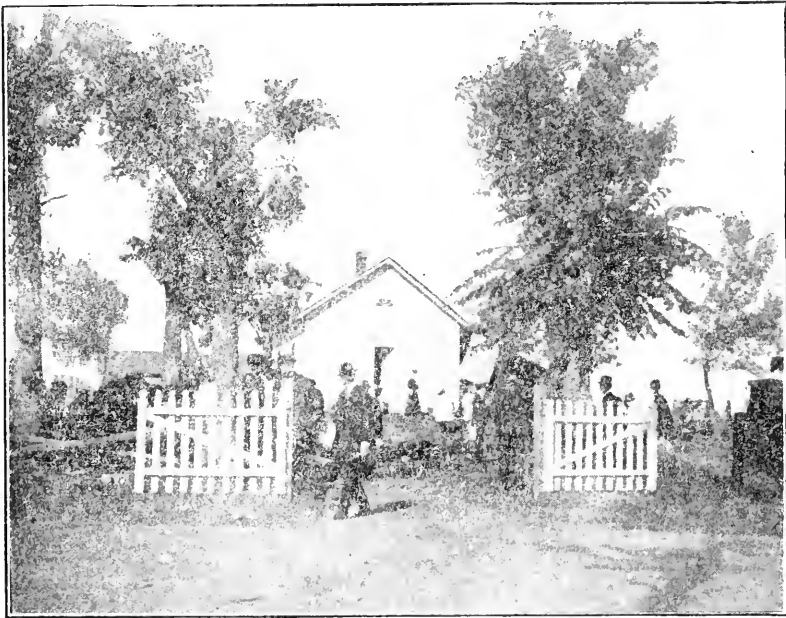
age. As early as 1853 we find a fugitive from Sweden—exiled by the king on account of his Baptist beliefs—visiting Minnesota. He came on a missionary journey to Houston county sent by the Swedish Baptists of Village Creek, Iowa. His name was F. O. Nelson—a sailor converted in the Mariners' Church, New York, as early as 1835. In the year 1847 this man was baptized in Hamburg, Germany, by Dr. J. G. Oncken, and ordained to the Gospel Ministry two years later. This man is mentioned here because he was the one whom the Lord had called to be the first pioneer preacher among the Swedish Baptists both in the old country and in Minnesota. As a result of F. O. Nelson's visit to Houston in these early days a Baptist church was organized at that place on the 18th of August, 1853, by nine members. The next church was organized in Scandia, Carver county, in 1855, by seven members. In the fall of 1856 the Chisago Lake Church was organized. However, as the members moved up to Isanti county, this church disappeared from the statistics and later the Isanti Church was organized by its members. The church at Wastedo was organized in 1857 by eleven members and another church in Carver, in 1858, by thirty members.

Time passed and in September, 1858, the Swedish Baptists gathered at Scandia to organize the Swedish Baptist Conference. The total membership was 160 and there were only two ordained ministers; namely F. O. Nelson and A. Norelius.

If we look at the map of the state, we find that these churches were separated from each other by great distances, and, as the communications were not of the best, the distances were felt more keenly. People in Houston, Chisago, Isanti and Carver counties felt that the distances which separated them were greater than is that which separates us from Europe today. It was a rare occurrence to have a missionary as a visitor and, if one did come, he was felt to be a God-sent messenger. The work was advancing, however, and a few were added to the little group from time to time.

Years passed and soon the bugle and drum sounded the call to arms and almost every man had to leave his cabin and his loved ones in the wilds and offer to sacrifice his life for the freedom of the black slave and for the preservation of the Union. This was not all, however, for the Indians broke out and threatened to kill those whom they called the white intruders. Then the men who had not gone to join the Union forces had to gather all they could, place the women and children upon

the ox carts, flee for their lives and seek refuge in safer places. The savage swung his bloody tomahawk over the white man's home and family. Everything looked dark and there were many who wondered whether the morning of a brighter day would ever dawn. However, even these dark clouds were scattered. The war was over. The soldiers came back and the fugitives returned to their homesteads. Upon the ruins of the peaceful home that now lay in ashes a new one was built



SCANDIA CHURCH, BUILT IN 1851.

and new plans were laid for greater progress than ever before. The old, beloved book which had been their companion across the seas was again brought forth and the Christian housefather gathered his family for prayer and praise to God.

In order to understand the religious spirit of the early Baptists in this state correctly, it is necessary to consider briefly *the relation between the Baptists of Sweden and the Swedish Baptists of Minnesota*. Therefore, we shall allude to this first before proceeding further.

The Baptists of Sweden have written a history so wonderful and

so full of interest that we might very properly call it "The Acts of the Apostles." If this cannot be said in a literal sense it can surely be said if we consider the power of the Holy Spirit among them, their persecutions, imprisonments, exile and their never wavering faith and their persistency for Christ. It can also be said if we consider their zeal in spreading the Gospel among their fellowmen and their faithfulness to their Master. The first chapters of that history have been written in prisons and by those who have suffered the confiscation of homes and possessions. They have been written by persons who have been confined in prisons upon a starving diet—many of them serving life sentences. The paragraph of the Swedish law forbidding the so-called "konventikel" was not a dead letter. It was applied to the Christians long before the time of the question concerning the New Testament teaching about baptism and Christian church membership. The Christians from the parish of Orsa, Sweden, were brought to court and sent to prison while they still were members of the Lutheran state church, and many of them were suffering life sentences because they read Luther's sermons, translated from the German, and sang hymns out of the Swedish-Lutheran hymn book. So long as they had engaged in dancing, drinking, and an openly sinful life they were looked upon as being in perfect harmony with the Lutheran faith, but as soon as they began to seek salvation for their poor souls, and did it outside of the state church, they were looked upon as dangerous and undesirable citizens.

It was the fugitives of that time and the exiles from their fatherland who sought homes in this country and found them in the deep forests of Minnesota and upon her wide prairies. They sought homes where they might worship God in peace and in accordance with their own consciences, and might follow the Scriptures concerning faith, baptism and church membership. The religious freedom of America was a vision which attracted them more than did all her natural resources.

Among those who came to this country in those days, we have already mentioned the sailor, F. O. Nelson. After all the trouble with the authorities in Sweden, the persecutions and imprisonments, he was finally exiled from his dearly beloved country by King Oscar the first, in the year 1853. He came to Minnesota where he lived and labored the rest of his life.

The religious liberty of this country inspired the first Swedish Baptists of the state, for they felt that they were martyrs on account of their

faith. They had been exiled from their native land on account of their convictions. Therefore, they considered it a great privilege to be free, and they wrote back to their friends in the old country and told what they found here. Hence, others came—family after family—and soon a small group of the devout had gathered together again. They felt that they were strangers in a land far from that of their birth—strangers in language and customs—yet they had their old Swedish Bible and their hymn book with them. They felt the presence of God and were happy.

Another distinguishing feature of the early Swedish Baptists of Minnesota was their unshakable faith in the Word of God. In those days the question was not so much what they thought personally about this or that question pertaining to religious matters, but it was, "What does the Bible say about it?" What the Bible said concerning the New Birth was a vital question. "Are you born again?" "Are you a child of God?" These were the questions which must be answered in seeking church membership. They were so strict that one seeking admission must know exactly what passage of Scripture it was that he used as a foundation for his faith in Christ. He must tell the place, time and circumstances under which he experienced that which he called "salvation." When we read the protocols from the church records of that time, we find all these facts recorded for every single member of the church. The people in general had a good knowledge of the Bible. They had read it as one of the textbooks in the public schools in the old country, in their homes and especially while confined in prisons. Many of them could repeat chapter after chapter from memory. Some one has remarked that the state prisons of Sweden were the first theological seminaries for the Swedish Baptists. A preacher in those days did not know much about the laws of homiletics, and did not thoroughly understand how to divide his sermons properly into first, second and third points with subdivisions, but his sermons were full of the Word of God. Every sermon was flooded from beginning to end with quotations from the Bible. The prayer meetings were of the same nature. To understand this or that Bible verse was of such great interest that, in order to interpret it, they would sit for hours reading and studying the Bible. Even when they met at social gatherings, they talked about religious matters. The spiritual life was healthy and vigorous and required much food. The Baptists had not secured control of the natural resources in those days. They did not have much of earthly goods, but they were rich in the spiritual.

All they wished for was a home, and their idea of a home was not very pretentious. A little homestead and "Daily Bread" was all that they wished.

Because of this, we find that they had plenty of time to go to meetings and to study the Word of God. It was much easier for them to go to church riding in an oxcart fifteen or twenty miles over poor roads than it is for many today to walk five or six blocks, or to ride in an electric car for ten blocks or to come in an automobile. There were more people attending the prayer meetings in the log cabins in those days than there are today in many of our fine churches. There also was much more room in a log cabin for a missionary than there is today in a large and well furnished farm house in the country or in a mansion in the city. The Christians of those days had not waded so far out in the gold stream as those of today, and consequently had time enough both to live and to fear God. We have come so far out into the current that we swim and struggle for life until our faces are as yellow as the gold we worship and our hearts as hard as the metal. Oh, thou shortsighted Israel! Thou whom the Lord had delivered out of the land of bondage with His strong arm, and with the law of God still thundering in your ears, you are soon ready to kneel down to worship the golden calf! Would that this golden calf and the dance around it had disappeared with that Israel which found her grave in the wilderness between Egypt and Palestine! However, the golden calf stands exalted today and thousands upon thousands are dancing around it. The question is, will the consequences be the same to us as they were to them?

We have said that it was the fugitives and their pure Christian lives and character which molded the first Swedish Baptist standard in Minnesota, and we have said that the glorification of God and the salvation of man were the highest motives of their lives and work. We are ready to say, "Praise the Lord for the precious memory of these noble men of God!" May their characters and the power of their spiritual lives be inherited by succeeding generations! May our prayers be, "Oh, God, let us return to the child-like faith which they had, and may we secure the spiritual power characteristic of them!"

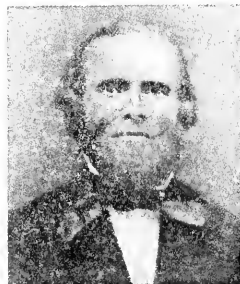
Another point which is worthy our attention, is *The Pioneer Preachers*.

The Swedish Baptists of Minnesota have always been blessed in having good preachers. This is true of the present time as well as of

the early days. However, in this as in other matters it seems that the first preachers were the most respected and loved. Oh, how the first Swedish Baptists of the state loved to mention the names of F. O. Nelson, John A. Peterson, John Ring, Ola Okerson, John Erickson, John Ongman, John Anderson, John Hollstrom, O. S. Lindberg, A. Blomgren, Martin Dahlquist, Frank Peterson, M. A. Peterson, A. Norelius, A. B. Orgren, A. Linee, E. Erickson, A. P. Ekman, John Fogelstrom, A. B.



O. OKERSON.



F. O. NELSON.

Nordberg, C. Silene and Rev. Armory Gale, the general missionary! There are many others who might be mentioned, but as these brethren belonged to the first period—namely, to the first twenty-five years of our history—only they are named in this connection. Others who shall be called upon to write the history in greater detail will mention the rest. These were the pioneers, and it was they who broke the ground. We have stepped in now and are reaping the benefits of their labor.

A fact that should be mentioned in this connection is that all these brethren, with a very few exceptions, were what may be called unlearned laymen. All spiritual work among the Swedish Baptists in Minnesota for the first twenty-five years was done by laymen. They all did manual labor during the week days for their support, and on Sundays they traveled long distances in order to preach to the new settlers in the deep forests and upon the wide prairies. The results were great revivals, baptisms and the organization of many churches. This has been mentioned only to show that these brethren were ready to sacrifice anything in order to promote the advancement of the Kingdom of God. They were all men of God, knew what they wanted and were eager to secure the results which they knew were possible. Some of them thundered

forth their services so that one might think the founders of Sinai were roaring lions; there were as many as John and sought to make the lambs secure at the heart of the Great Siaguera.

It is easy to understand that W. J. Nelson being the first Baptist preacher in Minnesota was dearly loved by everybody. All were happy when he came to visit them in their poverty and distress. In the latter days of his life even he sometimes had his temptations concerning many doctrinal questions and many considered that he was not strictly orthodox. The writer remembers distinctly that at one of our conferences in Houston about twenty-five years ago he asked a good Baptist brother who had known Nelson for many many years about these matters, and he answered: "Brother Nelson may have had a little trouble in his head at some time but I know that his heart has always been right." This testimony from an old neighbor is of great value when we think of the last hours of this pioneer preacher.

Brother John A. Peterson the poet in Israel in those days, had the signs upon his outward appearance of sickness and suffering, but he had a pure and sanctified soul. What he thought was so pure and what he said was so true and marvellous. The sun of righteousness was always shining upon him with never-dying brilliancy. The same can be said about John Erickson. It is impossible either to remember or to say anything except something good about him. If it can be said of anyone that he has rested like a child in the arms of Jesus it can surely be said of John Erickson. We remember him from Scandia, Delano, and when, as a retired minister, he was a member of the First Church in Minneapolis.

Brother John Anderson was another man of whom it can be said that he took the place among the disciples that John had among the Twelve. We used to call him the Apostle of Love. A wonderful peace rested over him and over his family. Brother Anderson was pastor in many of the early churches, but he always labored on his farm more or less for his financial support, with the exception of the time when he was pastor of the First Church in Minneapolis. He was the leading figure in our conferences and we suffered a great loss when he was called to his reward.

Next we come to the name of Ole Ekerson. This man had the Swedish iron will and fearlessness which is so characteristic of all who come from the kingdom of Sweden of which he was a native. All the pioneer Baptists remember how he would come following the Indian trail

through the woods and greening the homestead with a smiling face. It is certain that when he preached no one slept for he considered firm his sermons with great power and enthusiasm. However there was not only thunder in his sermons for there was wild rain falling upon parched soil, also. He had a great gift of pronouncing sin and hell but at the same time he could point the sinner to the cross of a dying Saviour.

Next we have the brethren Martin Dahlquist, J. S. Lindberg, A. Blomgren and John Hillstrom—all well known and valued veterans from the first days of our history. I am tempted to place a wreath of remembrance at their feet but as most of them are still living and their lives' work is not finished succeeding generations will write more fully about their work.

Who is the new pioneer—he with long musters and an appearance as venerable as that of a patriarch? When he speaks his voice sounds as though we heard a trumpet from on high calling to holy war. With his great heart, his love for missions and deep longing for souls, he was often so optimistic that we thought he saw visions. He was continually speaking and appealing to his fellow men as if there were always a question of life or death. This pioneer was Rev. John Engman, the missionary in Minnesota for many years and pastor in Ancker Isanti and for three different periods in St. Paul. He has made his mark in the history of the Swedish Baptists of Minnesota as few men have. There was no other like him.

If we look at a map showing the various churches in the state we find that there is no part of the state where we have as many churches as in Isanti and adjacent counties. It is true that the majority of the inhabitants of these counties are Swedes but it is also true that more aggressive work has been done in that district than in many others. We might mention the names of many who have been promoters in the wonderful advancement of the Kingdom of God among the Swedish Baptists in Isanti county. One brother has devoted more than forty years of his ministry in that county. This is Rev. A. Blomgren, pastor of the Isanti church, often referred to as the "Philosopher of Minnesota." There is an old saying that neighbors seldom trade horses but this cannot be applied in this case for it is the neighboring churches of Isanti county who have known this brother best and who have considered it a great privilege to have him serve as their pastor and preacher. As a religious philosopher and original preacher there is no one his equal. If

the question should be asked, "What has this man done?" we should answer, "Go to Isanti county and you shall see."

It is difficult to say exactly where the next brother stands. He seems to be on the border line between the past and the present. However, when we consider what he has done in the past, we want to place him among the veterans. He belongs to the class of pioneer preachers, and still, when we approach him more closely, we find that he is one of the youngest among us today, both in spirit and in vigor. He lives in Minnesota and we hope that he will always do so. He has done more for the work in our state than the average, and is still the leading spirit in all our work. We have said that he is a Minnesotan, but he preaches from a platform from which he can be heard all over the world. This pioneer is Dr. Frank Peterson, who is known by all the Baptists of this country as well as by those across the seas.

If all the pioneer workers among the Swedish Baptists of Minnesota should be referred to and proper mention made of them and their work, this article would be much too long. Therefore, the writer has been forced to omit the names of many pioneers and refer only to those whom he has known best personally.

Rev. Armory Gale has been mentioned as one of the pioneer workers in Minnesota among the Swedish Baptists. Some may think that this is strange as he was not a Swede in language. Nevertheless, the early Baptists all felt that he was one in spirit and they loved him as such. They did not understand him when he spoke English, but they always understood his great loving soul and considered him as one among them. He was an American. It may be remarked in this connection that it is not strange that the Swedes and Americans have considered themselves to be one in the Minnesota State Convention from the early days up to the present time for we certainly have been fortunate in being so well taken care of by our American friends. They have spent thousands of dollars in promoting our missions and it has borne fruit in the salvation of many souls and the bringing of them into the fold.

As to statistics, we shall only mention that the mustard seed of a hundred and sixty members who organized the Swedish Baptist Conference of Minnesota has been growing until today we have a membership of six thousand, seven hundred. These are divided into ninety churches served by fifty pastors. Most of them are doing aggressive work with one or more Sunday schools, Young People's Societies, Mission Circles

and Ladies' Aid Societies. With a few exceptions, each church has its own house of worship, and, as the Swedes are a home-loving and a home-building people, they have not forgotten a home for their pastors. Thirty-two churches have parsonages and many of these are first-class structures. The valuation of all the church property in the state amounts to \$293,994.70, according to the last statistics.

Several of the branches of the work of the Swedish Baptist Conference of Minnesota have been mentioned. However, as the Sunday school work is of very great importance, we shall mention a few facts relating to this particular field. The Sunday school work in Minnesota

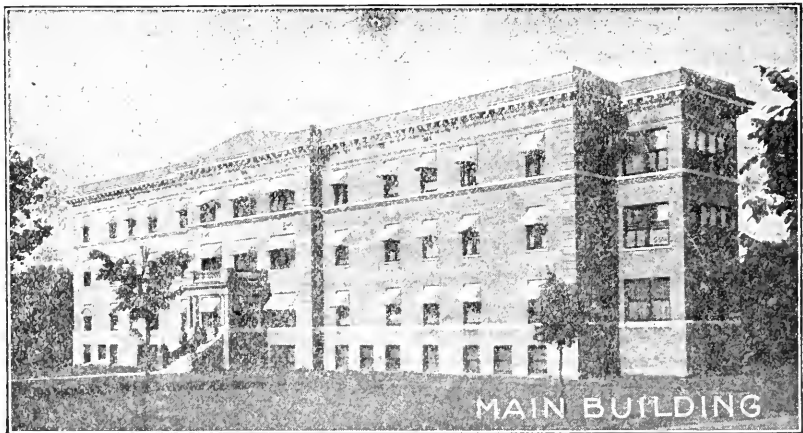


DR. FRANK PETERSON.

is just as old as the mission work in general and at many places the organization of a church has been the direct result of the establishment of a Sunday school. We can look upon the Sunday school work of the early days as being of a very primitive kind, but even in this branch of Christian activity our American brethren have been ready to assist. In the year 1883 the American Baptist Publication Society, Philadelphia, Pennsylvania, offered to pay the salary if a Swedish Sunday school missionary could be called, and the writer of this sketch was the one who was called to this work. He traveled all over the state, organizing new Sunday schools wherever it was possible, holding teachers' insti-

tutes and in all possible ways tried to encourage the work among the children and young people. He was engaged in this work until in the fall of 1887 when he left the field and went to the old country. After him, Rev. J. P. Rosquist was called and served for a short time. For many years Rev. Magnus Berglund has been and still is filling that position. The Sunday school work of today is in a very flourishing condition. There are 672 officers and teachers and 5,523 pupils enrolled.

In the year 1904 the Swedish Baptists of America assembled for their Annual Meeting in Stromsburg, Nebraska, and decided to establish



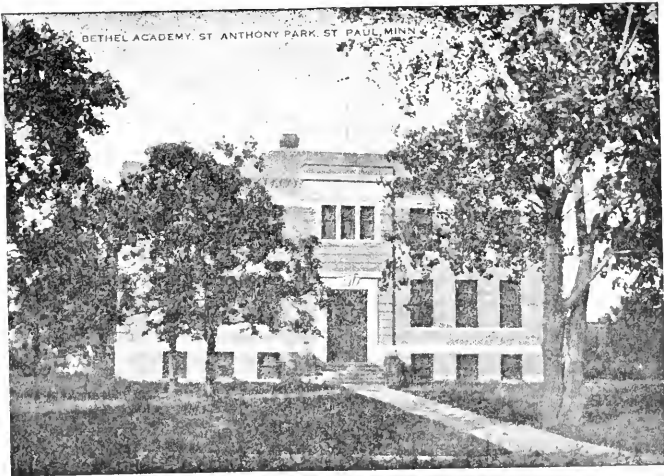
MOUNDS PARK SANITARIUM.

an academy. It was unanimously voted that this school should be located in the Twin Cities and this decision resulted in the foundation of the Bethel Academy in the year 1905. Our present principal, Dr. G. A. Gordh, Professor J. O. Backlund and Miss Sandvall were the first instructors, together with Rev. C. A. Salquist who had charge of the preparatory department, and Victor E. Bodien who gave instructions in music. For the first two years the school was located in the Elim Swedish Baptist Church in Northeast Minneapolis. After two years a suitable ground was purchased in North St. Anthony Park, a beautiful residence district midway between St. Paul and Minneapolis, on the Como-interurban electric line. Here a suitable school building was erected at a cost of \$15,000. The institution thus places within the

reach of its students all the advantages offered by two large cities, and yet is sufficiently removed from either to insure quiet and retirement.

The new academy building is a modern brick structure, heated by hot water and lighted by gas. It contains recitation rooms, a reading room, furnished rooms for a number of students, dining hall and kitchen.

The atmosphere in the academy is thoroughly Christian. The daily chapel services, the students' weekly prayer meeting, the work of the Missionary band, the daily Bible classes, all have an effective tendency in checking the literary worker from losing spirituality. It is the purpose that the work done in the academy shall be only of the highest order, and equal to that of the best schools of the same grade. Each



BETHEL ACADEMY.

student is given every assistance so that his progress may be as thorough and as rapid as possible. The aim is not only to impart information, but also to arouse in the student a desire for knowledge and to ground him in the principles of self-reliance, method and right habits of thought. The present faculty is composed of the following: Arvid Gordh, Th. D., Principal; Alfred J. Wingblade, A. M.; David E. Haglund, A. B.; Freda Swenson, A. B.; William Smith, A. B.; Rev. W. B. Riley, D. D.; Rev. Frank Peterson, D. D.; Rev. G. Arvid Hagstrom.

The Mounds Park Sanitarium at Mound, St. Paul, is another Swedish Baptist institution of which we can be very proud. It is located on

the most beautiful spot in the Twin Cities and today ranks among the first-class hospitals in the country. It is worth \$111,000, and has eighty beds. The institution is thoroughly modern in every sense of the word. The founder of the institution is Dr. Robert O. Earl, member of the first Swedish Baptist Church, St. Paul. The sanitarium is only four years old the facts stated above show that it has been remarkably successful. It has already proved itself a great blessing to suffering humanity, and it is certain that it will fill a great need in the future.

REV. OLOF BODIEN, pastor of the First Swedish Baptist Church of Minneapolis, is possessed of the true American spirit, as well as the



REV. O. BODIEN.

soul of Christianity, in his life aim to unite the practical activities of religion and charity with a high scholarship and spirituality. In the pulpit, from the lecture platform and from the literary atmosphere of his study, those influences emanate from his personality which are making him a strong uplifting force among his fellow countrymen of the northwest. Mr. Bodien is a native of Sweden, born in Elfdalen, April 20, 1857, son of Lars Larson and Anna (Persdotter) Bodien. His father was both a mechanic and a farmer, and to him were born the following

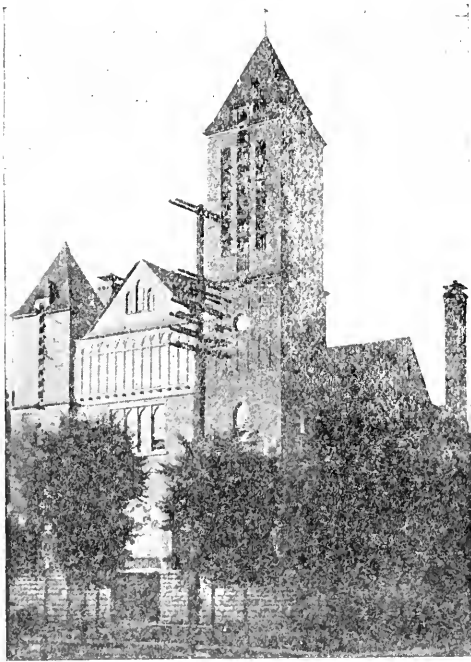
children: Anders, who died in infancy; Lars, who survived only to the age of twenty; Marit, who married P. Oline, a farmer of Isanti county, Minnesota; Per, who is a carpenter living at Cambridge, that state, and Olof, of this sketch.

The youngest child of the family, Olof Bodien, received his primary education in the public schools of Elfdalen, later completing the course at the Teachers' Seminary in Upsala, from which he graduated with honors in 1877. During the succeeding three years he taught in the public schools, and in 1880 located in Isanti county with his mother. With the industry and common sense characteristic of his people, he thankfully received all honest labor which came to hand, whether it was farming in summer or teaching in the winter. He also took charge of the Swedish Baptist Church at Stansfield, shortly before his ordination to the ministry, which occurred in 1883. Mr. Bodien then accepted a call from the American Baptist Publication Society as Sunday school missionary, continuing in that position until the fall of 1887. Having accepted a ministerial call from the ancient and historical cathedral town of Linköping, he returned to his native land and remained at that place until 1890, when he moved to Sundsvall and continued in charge of the church there until 1893.

On April 1, 1893, Rev. Bodien again arrived in the United States, having accepted a call to the First Swedish Baptist Church at Minneapolis, his present flourishing charge. The period since that year has been a season of unusual fruition in many fields; of results redounding to the substantial advancement of the husbandman and to the general welfare of his home community and the broader fields of the northwest. During the past sixteen years Mr. Bodien has been one of the most active members of the American Baptist State Convention Board, and is now also president of the Minnesota Baptist Conference, president of the Swedish Hospital and Nurse Institute, secretary of the Bethel Academy of Minneapolis (a Swedish Baptist college), and member of the board of directors of the Educational Society and of Mounds Park Sanitarium Board of St. Paul, as well as chairman of several committees such as Board of Instruction.

In the literary field Rev. Bodien is a frequent contributor to both Swedish and American weeklies, and is also the author of several books. "Salvation After Death," published in 1893; "Systematisk Bibelkunskap," issued in 1897, and "De Yttersta Tingén" (in the Swedish language), which appeared in 1905, have greatly strengthened his reputation as

a scholar and an original thinker. The last named especially has been classed by careful critics as a remarkable book. Mr. Bodien is also gifted as an orator and a lecturer, although most of his work in these lines has been accomplished in Minnesota. When to his signal talents is added a sociable and even cordial disposition, Mr. Bodien is blessed with a personality which has earned him hosts of admirers and friends, irrespective of religion, class or condition of life.



FIRST SWEDISH BAPTIST CHURCH.

In 1878, two years before coming to America, Rev. Bodien married Miss Margreta Olson, of Elfdalen, his own native town. Two of the three children born to this union are living, as follows: Victor, born August 16, 1879, who is paying teller in the Hennepin County Savings Bank and married to Miss Hattie Hawkinson, daughter of Charles Hawkinson, the well known nurseryman; and Lillie Adelia, who is now Mrs. Peter Skanse.

CHAPTER XIII.

THE SWEDISH-AMERICAN EPISCOPAL CHURCH IN MINNESOTA.

BY PETER A. ALMQUIST.

Under God's protection and through the courtesy of the Church of England, as here in America established, the Swedish-speaking residents of the United States also have a true branch of the Church of Sweden. Like the churches of Prussia and of Denmark it is here small in number of adherents, since a multitude of Lutheran Synods have come to exist among us, but has more of a *raison d'être* than any of the two last named. For, while the church of Prussia and that of Denmark dogmatically differ from Lutheranism, the former being a middle-thing between Lutheran and Reformed, the latter more Philippistic than Martinistic, in proof of which we may adduce the rescript of King Frederic II of July 24, 1580, forbidding the introduction of the Formula Concordi into the realm under penalty of death. The Church of Sweden is not only dogmatically but, above all, historically independent of Lutheranism. Sweden kept its bishops, requiring for them and from them, an unbroken chain of Apostolical succession, adopting the facts rather than the principles of the German Reformation. England, a few years later, took the same course; hence the Church of England has always held the Church of Sweden in far greater respect than any other reformed Christian body. When the great Gustavus II undertook the mighty task to settle the religious differences of Europe, the English and the Scotch, the Dutch and the Hessians flocked to his standards; the Germans kept aloof. As long as Sweden was a leading power of Europe, England, and to a certain extent, Holland also stood firm by it, in spite of the fact that Sweden was, most of the time, ruled by kings of German extraction and England by willing vassals of France. Had

the English and Swedish churches nothing to do with this? Although Charles X suffered the Hollanders to conquer New Sweden in America, and although Germantowns and Pennsylvania-Dutch became of more importance than the Swedish Hundreds, the Swedes yet kept their religious independence which they shared in communion with the English. The history of the Swedish colonists on the Delaware is mainly religious and explains the fact that the diocese of Pennsylvania has always been strong and of an Evangelical character. The Swedish fundamentally constitutional law reads: "The king shall always be of the pure evangelical doctrine, as it was received and explained at the council of Upsala in 1593."

As late as in the year 1865 the four estates of the Swedish Diet passed a resolution that the clergy of the Swedish Church should furnish the immigrants to America with letters of recommendation to the Protestant Episcopal Church, to which the Swedish immigrants had mostly looked for religious guidance during two hundred years. There are still in Minnesota a few churches that strictly follow the mother-church in Sweden, as regards doctrine, worship and liturgy.

The eminent orientalist, Doctor Olof A. Toffteen, now a professor of Hebrew language and literature in the Western Theological Seminary, Chicago, in 1893, effected the organization and incorporation of St. Ansgarius Church, Minneapolis, and served it most faithfully from its inception for eight years. In 1902 the Rev. Wilhelm Blomquist, the present incumbent of the parish succeeded him as rector.

In the same year (1893) Messiah Church was organized and, likewise, St. Johannes' Church, both in the city of Minneapolis. The Rev. John Johnson was put in charge of St. Johannes 1894 and also of Messiah, 1895. He was succeeded by the Rev. Erik Forsberg, now of Eagle Bend, Minnesota, in 1898, who was himself succeeded by the Rev. Alfred Kalin in 1904. In 1908 the general missionary, Rev. John V. Alfvegren, was made priest in charge of both of these churches, with the aid of an assistant. There is yet another mission in northwest Minneapolis.

St. Sigfrid's Church, St. Paul, was organized in 1898. The Rev. John V. Alfvegren served it as a priest in charge, 1896-'98, and as rector, 1898-1903. He was succeeded by the Rev. Schurer Werner who had previously supplied it for some time. Mr. Werner died as rector

of this parish in 1904 and was succeeded by the Rev. John E. Almfeldt, who resigned this parish in 1909 and accepted a call to Galesburg, Illinois.

Emanuel Church, Litchfield, was organized in 1891 and incorporated the same year. The Rev. Schurer Werner was, from 1898 till 1903, rector of this parish. His successor, Rev. Erik Forsberg, left this charge for that of Eagle Bend in 1905 and was succeeded by the Rev. Louis E. Gullander, now of Port Arthur, Canada. The parish is now under the supervision of the general missionary, who has there an assistant.

St. Sigfrid's Church, Cokato, organized in 1892, had for some time its own rector, but is now served in connection with Litchfield.

As already stated, the church of Eagle Bend is served by the Rev. Erik Forsberg. Rev. Knut Totterman, now in Sweden, Rev. Louis Rietz, now dead, and Rev. C. A. Regnell, who went to the Augustana Synod, come in succession as incumbents of St. Peter's Church, Duluth, whose present rector is the Rev. William E. Harmann.

At Aitken, the Church of St. Johannes is served by the Rev. Alexander Brunner, and the Church of St. John, Lake Park, formerly in charge of Rev. Alfred Kalin, Rev. John E. Almfeldt and Rev. Olof Nordblad, in succession, is served by the Rector of Detroit. Missionary work has also been undertaken at Strandvik. The Rev. August Andreen is rector of Rush City and adjacent parts.

THE REV. PETER A. ALMQUIST was born in Svenljunga, the county-seat of Kind, Vestergötland, Sweden, December 6, 1842. He studied in the high school and college of Gothenburg in 1856-66, and at Upsala until Christmastide, 1867. He was then ordered by the Archbishop and Consistory of Upsala to have charge of the parish of Hacksta and Löth in the archdiocese to the extent allowed a preacher, not yet ordained a priest. Mr. Almquist left said appointment and emigrated to America in 1869, then assisted in Chicago and was by Bishop Whitehouse ordained as priest at the request of Archbishop H. Reuterdahl, in 1870. He was a missionary in Michigan and rector of St. John's, Tustin, 1870-'81; missionary at Danville, Illinois, 1881-'87; had charge of the Swedish parish of St. Ansgarius, Providence, Rhode Island, a few months of said year and served as missionary in Boston, Massachusetts, in 1887-'93. He also attended the council of Upsala, Sweden, and min-

istered to the people of Emanuel Church, Astoria, L. I., and occasionally to those of St. Bartholomew's Swedish Chapel. In 1894-'97 he was chaplain and instructor in classical and modern languages at the military academy of Knoxville, Illinois, and in 1897-'98 missionary in North Dakota, residing at Adams, Walsh county; resigning said appointment on account of badly impaired eye-sight in 1901. From that year Mr. Almquist has been a resident of St. Paul.

CHAPTER XIV.

THE SWEDE OF MINNESOTA IN EDUCATIONAL AFFAIRS.

BY CARL SCHULZ, SUPERINTENDENT OF PUBLIC INSTRUCTION.

The public schools of Minnesota are the result of gradual growth. What has seemed best in the systems of older states has been culled from them for use here, with the necessary adaptations to the individual needs of the people and country. The system, as it stands, mirrors the ideas of the inhabitants touching the duty the state owes itself in training toward intelligence and a useful and efficient life.

The foreign immigration to Minnesota has been mostly from countries in which the standard of intelligence is high, and education is general. Among Europeans who have settled here, none represents more brains, better training and a keener sense of the duties, as well as the rights of citizenship, than does the Swede. His loyalty to the mother country has made it possible for him to be even more devoted to the interests, more committed to the welfare of his adopted land.

As a rule, the Swedish immigrants settled in communities, thus making it possible for them to found churches and maintain their religious work. Along with these, has come the public school. The Minnesota Swede is distinguished for his interest in public education, and his readiness to pay taxes for the support of good schools. These people have taken a leading and honorable part in shaping the administration of school affairs. They serve willingly, and give of their time freely as members of local school boards. Not only are their own homes attractive and inviting, but these characteristics are reflected in the school buildings that adorn the communities in which they are the controlling factor.

It is not alone, however, in the establishment and support of schools that the Swede has made his influence felt; his sons and daughters have become teachers and leaders in public school work. They have a large and honored share in educational progress as superintendents

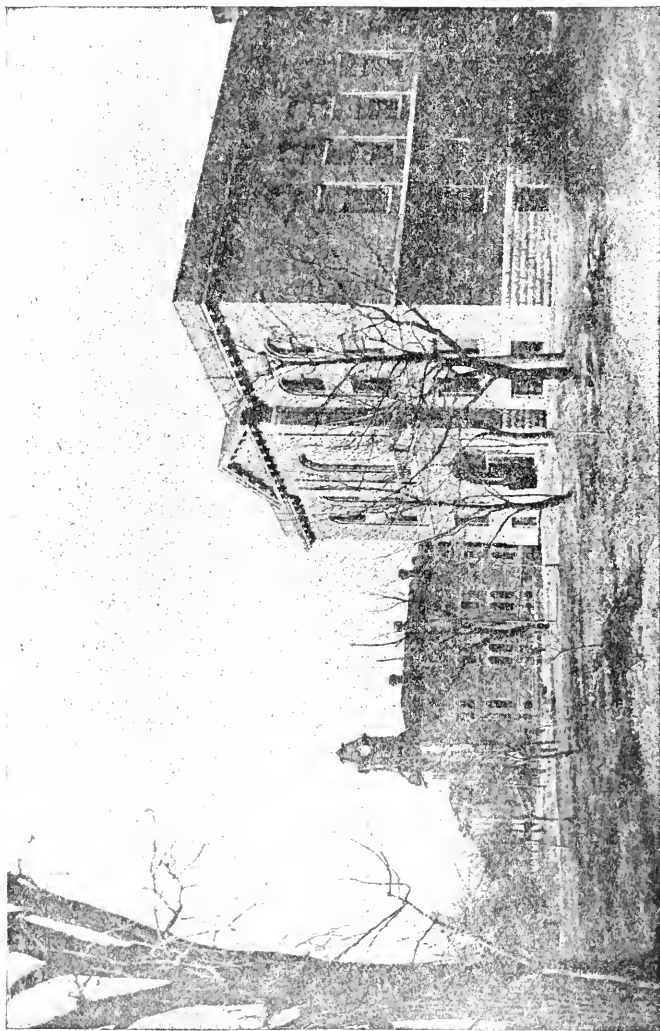
of counties and cities, as principals and teachers in high schools and common schools, as specialists in all advance work of the public school, as professors in the normal schools and in the state university. Many of them are noted for original research.

They also maintain a number of private academies and preparatory schools. Gustavus Adolphus College of St. Peter was founded, and is now supported and maintained by the Swedish Lutherans of Minnesota and the Northwest.

GUSTAVUS ADOLPHUS COLLEGE.—Among those, who in the middle of the nineteenth century left hearth and home in the old world to seek new homes in America, we find the immigrants from Sweden, "The Land of the Midnight Sun." As early as 1638 they had established themselves on the wooded banks of the Delaware, and there, amidst many trials, laid the foundation of one of the thirteen colonies. What those Swedish pioneers accomplished in the development of their adoptive land, in the way of establishing churches, bringing up their children in the nurture and admonition of the Lord, making them loyal citizens and faithful members of their church, ever ready to transmit the sacred legacy to their children, in the training of the rising generation—these things have been recorded in the annals of our country, and the historian has written on their tombstones: "Their coming has been for the good."

It is a sad fact that the descendants of those early Swedish colonists do not now belong to the church of their fathers. The reason for this is that the mother church in Sweden did not properly care for the young struggling daughter church in America. They could not get ministerial help from Sweden; neither were they able to erect schools to educate their own ministers in the new country, and the consequence was, that they had to turn to the ministers of the other churches for their spiritual needs. In this way the early colonists were lost to the Lutheran Church. When Rev. N. Collin, in 1831, was gathered to his fathers, the last one in the line of ministers, whom the mother church had sent to these foreign shores to break the bread of life to her hungering children, these early Lutherans were gathered into the fold of the Episcopal Church.

Twenty years after the death of this man, this country was destined to witness a great influx of immigrants from the Northland.



GUSTAVUS ADOLPHUS COLLEGE, ST. PETER.

Then the great stream of immigration began to flow, which should bring so many of the sturdy sons and daughters of old Sweden to this country, and particularly to this great Northwest and to the State of Minnesota. In 1848 Minnesota became a territory, and nine years later a state, and in that same year, 1858, on the eighth day of October, the Swedish-Lutheran Minnesota Conference was organized at Chisago Lake, Minnesota. Swedish settlements had been established at Scandia, Chisago Lake, Vasa, Spring Garden, Red Wing, East Union, and other places, and at an early date these Swedish-Lutherans felt the need not only of church organizations, but of Christian schools. Education, secular as well as religious, has always characterized the Swedish people. Illiteracy finds no place among them. It was not strange, then, that these Swedish-Lutherans, who had been so accustomed to the beneficent influence of education in their mother country, when they came from the old country, as well as from the eastern states, should at once look about for some way to improve their educational facilities. Parochial schools were taught here and there in a very rudimentary way, and it was very difficult to get competent teachers. The people felt the need of a higher institution of learning. But then the great question arose, "Where should an institution be located?"

As early as 1860 the Augustana College had been established. Before that time the question had been agitated, where this institution should be located. Some had suggested Iowa, others Illinois, and the representatives of the Minnesota Conference naturally wished to have the school located in Minnesota. When finally it was decided to locate Augustana College at Paxton, Illinois, some thought that there ought to be a school in Minnesota, also. and in due season these settlements joined themselves together and began to lay the foundation to an institution of higher learning. The mission fields were constantly increasing, new settlements were formed and new congregations organized. These needed ministers, but whence should they come? Ministers could not be expected from Sweden, at least not many enough to satisfy the great demand. School teachers must be gotten in some way. These questions could not be put aside; they demanded an answer. The church needed a ministry, educated in the synod.

It was at this time that Rev. E. Norelius took the first step toward supplying this want in his church at Red Wing. May 16, 1862, the first steps were taken. Twenty dollars were appropriate by this congrega-

tion, in order to fix up the church at Red Wing, so as to make it suitable for school purposes. The object was to teach a parochial school in this building, and it was established "in order that older persons from other places might attend, receive instruction and prepare themselves for higher studies elsewhere." This was the first step taken by any church for the foundation of an educational institution within the Minnesota Conference. These twenty dollars were the first money appropriated for educational purposes, and this first Swedish-Lutheran Church in Minnesota served as the first school building for higher learning. It was the beginning of the history of Gustavus Adolphus College.

In the month of October, 1862, the Conference met at East Union. This was a very important meeting. Those were stirring times in the history of our country. The Civil war was raging and in August of the same year the Sioux Indian outbreak began. The members in the congregations had been decreased because of enlistment and drafting. The Indians on the frontiers of the mission field had raised havoc among the small congregations. In Kandiyohi county Rev. A. Jackson had been laboring for some time, but was compelled to flee because of the outbreak. The minister of the church at Scandian Grove had fled to Illinois. Some of the members of these churches had been killed; others had lost their homes and crops. It was a crucial period in the church, as well as in our land, and heroic efforts were necessary. But better times came. The Indians were driven back and where they had not destroyed the crop, a good harvest was gathered in and settlements became safe. The Swedes in the eastern states, Illinois, Indiana and other parts of the land, sent money and clothing to the rescue of their unfortunate countrymen in the Northwest. Since the Conference met the last time in February, 1862, some new congregations had been organized and others had been begun. The outlook for the future was more encouraging. It was under such circumstances that steps towards the establishment of a Conference School were taken up and discussed at the meeting of the Conference held the 8th of October, 1862. The Christian education of the young people was the burning question. There were lively discussions, and, in view of the action taken by the Church at Red Wing, May 16th, the Conference passed the following resolution: "Since the need of school teachers is so great, that we can endure it no longer, resolved that we ask Brother Norelius to undertake the instruction of such young men as our congregations can send

him, in order that by such instruction they may be prepared to teach school in the Swedish and English languages." At the next meeting in Scandian Grove, January, 1883, this resolution was changed to read: "In the Swedish, Norwegian, and English languages."

The decision of the Conference was carried out at once, and when Rev. Norelius returned from the meeting in East Union, he opened the school in the Swedish-Lutheran Church at Red Wing. The four years old Conference had decided to build an institution for higher learning. The institution had been launched with one teacher and one pupil. This pupil was Mr. J. Magny, now Rev. Dr. J. Magny, of Carlton, Minnesota. Sometime before Christmas five new students came from East Union. They enrolled but did not do any work during the fall term. These five were: John Olson, John Engquist, Anna Pålson (Mrs. J. J. Frodeen), Mary Wilson (Mrs. John Carlson), and Maria Christina (Olson) Randaahl. In January Jonas G. Lagerström enrolled, and in February, John S. Nelson, and in the beginning of the spring term Louisa Peterson (Mrs. A. Jackson), Mary Miller, Gustaf Miller, Philip Belin, Mary Johnson, Mr. Backlund, Mr. Russel and others were added to the roll. There were about ten students from places outside of Red Wing, and in all thirty-three students enrolled during the first school year. Out of these students, of whom eleven had been enrolled at the meeting of the Conference in January, 1863, three became ministers. These were Rev. J. Magny, Rev. J. S. Nelson, and Rev. J. G. Lagerström. The equipments in the school at Red Wing were very primitive. The little church was built out of boards placed in an upright position, the seats were very plain, and Rev. Norelius had a movable blackboard made. The subjects were English and Swedish grammar and spelling, arithmetic and geography, singing and penmanship. A beginning was made, and, considering the circumstances, it was a very good beginning.

During 1863-76—the East Union period in the development of the school-work—there arose an agitation as to where the school should be permanently located. At the meeting in Scandian Grove, in 1863, the question of location came up for consideration, but nothing definite was done except "that the brethren requested to consult with the members of the various congregations, so as to be able, at the next meeting, to take some definite action in the matter."

There were several places that seemed anxious to secure the school. At the next Conference meeting at Christiania, Dakota county, Minne-

sota, in June, 1863, it was found that three places were bidding for the school, namely, East Union, St. Paul and Vasa. At this Conference meeting it was decided to ascertain by a vote in the congregations as to where the school should be located. The place receiving the plurality of votes should get the school, and it was further stipulated, that the place winning in the contest should raise a bonus of \$300. During this meeting a committee, consisting of Revs. P. Carlson, J. C. Boren and Mr. H. Olson, was appointed to call a permanent teacher for the school, with instructions to extend a call to Rev. A. Jackson. Being left without a charge for some time, because of the Indian outbreak, Rev. Jackson felt it to be his duty to accept the call, and he did so.

When the Conference met at Chisago Lake in October, the voting in reference to the place for the school turned out as follows: East Union, 409 votes; St. Paul, 278; and Vasa, 242. After considerable discussion it was finally decided that the school should be located at East Union. The Conference gave the Board of Directors the right to go to East Union and buy forty acres of woodland, or five acres of cleared land, in a suitable place, and, until the corporation could secure this property in its name, the treasurer of the Conference should hold it. When the Conference met at Spring Garden in February, 1864, the Board reported, "That it was not advisable to purchase forty acres of woodland, but recommended the purchase of five acres of cleared land east of the Swedish-Lutheran Church in East Union." This recommendation was adopted. The purchase was to be made in the name of Rev. P. Carlson, but the lot was afterward presented to the Conference by a number of Swedish soldiers of Company H, Ninth Regiment, Minnesota Volunteer Infantry, from Carver county.

In the fall of 1863 the school was opened in the Swedish-Lutheran Church at East Union, until a permanent place could be prepared. The old church was bought for the sum of three hundred dollars, and moved to the land recently donated by the soldiers, by O. Wahlström, in 1867. This church was then fitted up for school purposes, with two recitation rooms, and a library room on the first floor. The second story was used by the students for lodging. The principal, who had been called, now took charge of the work. His salary had been determined at two hundred dollars for the six months, but it was raised somewhat at a subsequent meeting of the Conference. The courses of study had been arranged by the committee appointed by the Conference for that

purpose, and who had been instructed to consult the faculty of Augustana College in reference to this matter. The members of this committee were Revs. E. Norelius and John Pehrson. The school year was divided into two terms, fall and spring. The fall term began the 11th of September and continued until December 15th, and the spring term from January 5th to May 31st. A constitution was drawn up and a Board of eight members elected. The name of the school was "Minnesotas Elementar Skola" (The Minnesota Elementary School). The tuition was fixed at five dollars per term, and there was no other income except free-will offerings from the different congregations in the Conference. It may be said that the financial condition of the school was not very encouraging. Still there was money enough to maintain the school. Rev. John Pehrson was elected treasurer in January 1863, but there is no record that he ever made any report. It may be that he never received any money to report. At the Conference meeting held in Spring Garden, the first financial report was presented by the chairman of the educational committee, Rev. C. A. Hedengran. This committee was appointed in 1863, and consisted of two members, besides Rev. Hedengran, namely, N. Olson and Carl Carlson. This report showed an entire income of \$48.50, and a balance of \$31.25 on hand in the treasury. There was therefore quite a bit of money in the treasury, comparatively speaking.

Improvements were made from time to time. The old church, fitted into a school building, still stands and is being used for parochial school purposes and the meetings of the young peoples' societies of the congregation at Carver. In 1865 a building was put up for the principal, Rev. Jackson, who was at the head of the school from 1863 to 1873, and again from 1875 to 1876. During the two intervening years Rev. J. Frodeen, then a student, had charge of the school. The first report was very encouraging. Fifty-eight students had been enrolled, the highest attendance was fifty, and thirty-six were present at the end of the school year. The committee on courses had fixed the following: Christianity, Geography, History, English, Swedish, Singing, Arithmetic, Penmanship, Latin, Greek, German and the Natural Sciences. During the first year instruction was imparted in all these, with the exception of Latin, Greek, German and the Natural Sciences. After about a year the principal was authorized to use two of the older students as assistants, and J. P. Lundquist and L. Anderson were chosen. They were allowed three dollars and five dollars, respectively, for their services.

In 1865 the school was incorporated under the laws of the state, and it being the one thousandth anniversary of the death of "The Apostle of the North," St. Ansgar, it was thought fit to honor his memory by calling the school St. Ansgar's Academy. At the Conference meeting at Stockholm, Wisconsin, in June, the principal reported that a student of the previous year, Anders Engholm by name, from Watertown, Minnesota, who had been drafted into the army and had died in a hospital in Iowa, had before his death written home and made disposition of his property. He had bequeathed his books to the St. Ansgar's Academy. This was the beginning of the Gustavus Adolphus College Library. The Conference passed the following resolution in reference to this: "In this gift the Conference recognizes God's will and with it will begin a school library." Rev. A. Jackson was chosen as librarian. In September, at the first Conference meeting held at St. Peter, the Conference bought the books of Rev. Rosen, who had died recently, and for the same the sum of one hundred and forty dollars was paid. It was at this meeting that the name St. Ansgar's Academy was agreed upon for incorporation. At the Conference meeting held at Red Wing, in 1866, Rev. Jackson reported that the students, who had attended during the past year, had not all been Swedes, and recommended that a Norwegian teacher should be called, inasmuch as he himself was not able to instruct in that subject. O. Paulson was recommended and elected. He had just finished the theological course at Paxton, Illinois, and had received a call to a church in Minneapolis, but as the church did not need him the entire time, he accepted this call. His salary was fixed at two hundred and fifty dollars per year. A home was to be built at East Union for the Norwegian professor, but at the end of the year he resigned, and no home was built. The attendance was comparatively small, and the principal suggested that a boarding department be established. Funds were to be collected for this purpose, but, somehow, this department was never established; but another story, to be used as a dormitory, was added to the building.

When the Conference met at Spring Garden, in 1869, Rev. Jackson petitioned to be relieved of half of the work at the school, so as to be able to tend to the church at West Union, to which he had been called as pastor. This was granted and the salary reduced to two hundred dollars per year; the subjects which he was to teach were Swedish and

Christianity. At this time the treasurer was authorized to make a loan, so as to be able to pay the salaries of the teachers, and he was limited in this loan to two hundred dollars. To reduce the debt, a collection was to be taken, but at the next meeting, which was held in Minneapolis, the debt was found to be reduced by one hundred dollars. The whole debt amounted to four hundred dollars, which was settled by a subscription.

The school at this time seemingly became a secondary matter, owing to the fact that the congregations and the missions took up so much time. Rev. Jackson could not tend to the school entirely, because of the work in his church, and it was left to some of the older students. Among them was Mr. J. J. Frodeen. He gradually advanced; was called to the principalship July 31, 1873, and began the work in the fall of the same year. At the Conference meeting held at Oscar Lake, Douglas county, Rev. Jackson petitioned to be released from the school entirely, so that he might devote his entire time to the work in his church. This was granted, on the condition that he remain as principal, visit the school two forenoons each week and teach Christianity. His salary was then fixed at one hundred and fifty dollars. The principal complained often of the seeming lack of interest in the schoolwork, but the hands of the Conference were overful with the work of trying to gather in the thousands and thousands of Swedes who were coming to this great Northwest.

In 1872 some important changes were effected in the school question, at the meeting of the Conference in Red Wing. A committee was appointed consisting of Dr. E. Norelius, Revs. J. O. Cavallin, J. G. Lagerström, H. Olson and Dr. J. Magny. This committee was to gather endowment funds for the support of the teachers at the school. It reviewed the school question at length, and it became evident that higher instruction than that offered at St. Ansgar's Academy was necessary. It also became clear that the school was not located in the proper place. Again the question of moving the institution arose. A more centrally located place was sought, and an opening presented itself at Minneapolis. The plan was to make the institution a preparatory school for the State University, and to give a full course in Swedish and Theology. The collegiate and post-graduate work was to be left to the University. Many in the Conference and the authorities of the University favored this plan. The Conference finally passed a resolution

to move the school to Minneapolis and there re-incorporate it, provided a donation of ten thousand dollars could be raised. A committee consisting of Rev. C. A. Evald, Messrs. August Johnson and C. G. Vanstrum, was appointed to receive donations and to arrange the school matters in Minneapolis. At the next meeting, in 1873, the committee reported that J. S. Pillsbury and S. A. and R. Chute had offered a block of land near the University, worth four thousand, for two thousand dollars. The committee was, furthermore, very hopeful that the required sum of money could be raised, and the Conference resolved to accept this offer and to establish a school there under the name "Gustavus Adolphus Literary and Theological Institute." A Board of Directors was appointed and instructed to meet in Minneapolis the following week and to secure the property. Another committee was appointed to secure funds, act as a building committee, secure plans and specifications and to report to the next Conference meeting. Prof. J. J. Frodeen served in the capacity of principal and teacher for two years, from 1873 to 1875, and he served faithfully and efficiently. The anticipation of moving the school to Minneapolis did not mature; there were some difficulties attending the incorporation, hard times set in, and some in the Conference doubted the wisdom of uniting the institution with the University in such a way.

The next Conference meeting was held in October, 1873, and the first efforts were there put forth to move the school to St. Peter. A committee of St. Peter citizens appeared before the Conference, desiring to ascertain the conditions for moving the school to St. Peter. The members of this committee were E. J. Cox, spokesman; A. J. Lambertson, Albert Knight, W. Schimmel and A. Thorson. A committee was appointed to receive proposals and have under consideration the applicants for location. The requisites for moving were: A building site and a bonus of ten thousand dollars toward the building. Rev. P. A. Cederstam, who had been appointed solicitor for the Conference, had declined, and Rev. J. G. Lagerström was called in his place and accepted. At the meeting in Minneapolis, February 3, 1874, the propositions of St. Peter were accepted, and they were as follows:

1. That the offer of \$10,000 from St. Peter be accepted, and that the school be located there on the condition that the Conference be able to obtain a campus, which shall be suitable and sufficiently large.

2. That the Conference will apply the \$10,000 for a suitable building, but will not obligate itself to build beyond the receipts.

3. That a committee of five be appointed to take into consideration the different building places in St. Peter and select the most suitable one. The committee consisted of E. Norelius, A. Jackson, J. J. Frodeen, A. Thorson, and J. A. Carlson.

4. That the same committee prepare articles of incorporation for the school at St. Peter, and report the same at the next Conference meeting, and as soon as incorporation is completed, the deed for the place be secured.

5. That the erection of a building be not begun before the spring of 1875.

The articles of incorporation were made June 1, 1874, and the school was incorporated under the title of "The Swedish-Lutheran Board of Education." The first officers were Rev. J. G. Lagerström, St. Peter, president; Jonas Ausland, St. Paul, vice-president; Andrew Thorson, Norseland, treasurer. The articles stated that the object was to establish an institution of learning at St. Peter in the arts and sciences. The following persons signed the articles of incorporation: E. Norelius, Jonas Ausland, P. Sjöblom, A. Jackson, L. A. Hocanzon, P. Carlson, P. A. Cedarstam, C. M. Ryden, J. G. Lagerström, A. Wahlin, John E. Nelson, C. A. Evald, A. Engdahl, F. Peterson, C. L. Backstrom, John Peterson, J. Fremling, S. O. Lind, P. Beckman, J. Magny, J. O. Cavallin, O. F. Tornell, and E. N. Jorlander. Thus the school at East Union was to be moved the second time, and this brings us in our history to the third period of our institution.

The so-called St. Peter Period of the collegiate history is subdivided into three parts, the first of which (the Nyquist presidency, 1876-1881) will now be considered. The citizens of St. Peter had secured a twenty-five acre lot on the bluff west of the city and presented it to the Conference, or the Swedish-Lutheran Board of Education, with a bonus of ten thousand dollars, which sum was to be used for building purposes. During the winter of 1874-75 some persons interested in the school, hauled stones and other building materials. Specifications were being prepared and submitted to the contractors for bids. The contract was given to Mr. O. N. Ostrom, and a security of six thousand dollars was required. The building was ready for dedication October 31, 1876.

This was an important event in the history of the Swedish-Lutherans in the Northwest and marks a step in the advancement of the higher education among the Swedes of these states.

It might be of interest to give in brief the program of that important day. A choir of mixed voices from Goodhue county rendered some songs. A certain Mr. Lindholm was the leader. Rev. A. Jackson offered prayer. Dr. E. Norelius, the president of the Board, delivered the dedicatory address. The next speaker was Rev. E. Livermore, the rector of the Church of the Holy Communion, who was followed by Rev. A. H. Kerr, the pastor of the Presbyterian Church, and Rev. P. Sjöblom. Rev. J. Ausland closed the exercises with prayer. Dinner was then served in the basement of the school. Free contributions were given at dinner, which amounted to \$100. Rev. J. G. Lagerström was then pastor of the Swedish-Lutheran Church at St. Peter, and to him was due, in a great measure, the success of the exercises of the day. The new building cost \$25,000. The subscriptions received at that time amounted to \$18,000, but about \$2,000 could not be collected. This was due to the hard times, caused by the depredations of the grasshoppers.

The school year 1876-77 began about the time of the dedication of the new building. The following were the conditions for admission in the school: (1) A written application by the student; (2) an autobiography by the applicant; (3) a statement of what the applicant had already acquired; and (4) a letter of recommendation from some responsible person.

The tuition was fixed at fifty cents per month, and later at ten dollars per term. Those who did not stay the whole term received some reduction. The Board established a boarding department, and the board cost two dollars per week. Many students came to school because of the low rates. It was cheaper to go to school than to stay at a boarding house. The first year shows an enrollment of fifty-one, and of these four were young ladies. The plan to make the institution could not be carried through for many years, because many of the leading men in the Conference did not wish to go to any beyond an Academy or Preparatory school.

The list of professors who served during President J. P. Nyquist's time, is as follows: Rev. Prof. J. P. Nyquist, 1876-81; Prof. A. W. Williamson, A. M., 1877-80; Prof. Joshua Hasselquist, A. B., 1877-78; Prof. J. S. Ryding, 1878-79; Student A. Bäcklund, 1879-80; Prof. J. S.

Koiner, 1880-82; Rev. Prof. M. Wahlstrom, A. B., 1880-81; Prof. S. M. Hill, A. B., 1880-81.

The attendance during the Nyquist period was as follows during the five years of his presidency: 1876-77, 69; 1877-78, 68; 1878-79, 65; 1879-80, 100; 1880-81, 114. During these years 416 students attended. Thus we find a marked increase in attendance during this period. The school had struck roots during these years in the new place, there was a favorable outlook for the future, and a new transition period now came.

The next period for consideration is the Wahlstrom Presidency, 1881-1904. Rev. Dr. M. Wahlstrom had been chosen to teach the Swedish language and literature in 1880. When Rev. Nyquist left in 1881 to accept a call to a church in Nebraska, Rev. Dr. Wahlstrom was chosen as president. During his presidency the school developed internally and externally in a marked degree. Three buildings were erected. In 1884 two brick-veneered two-story buildings were built, the one to the north of the main building and generally designated as North Hall, the other to the south, designated as South Hall. The ground stories of these buildings were used by the professors' families, and the second story as ladies' dormitories. The same year the president's residence was erected south of the South Hall. In the year 1887 a brick-veneered building was put up between the main building and the South Hall, to be used as a boarding hall. The first story was used for this purpose and the second for the musical department. Later on, owing to the fact that the school grew and more room was necessary, this building was fitted up for the commercial department, and is now being used exclusively for this purpose. In 1890 a gymnasium, seventy by fifty feet, was erected. Public spirited men and the faculty and students, assisted in getting the funds for this building. Attached to this gymnasium, as it now stands, is a music hall, containing six rooms. This was built in 1891, and the required money was raised by the faculty. These were the buildings put up during Dr. Wahlstrom's presidency.

There was also a marked increase in the number of students, during almost the quarter of a century that he was at the head of this institution. The following shows the enrollment for each year during this important period: 1881-82, 123; 1882-83, 172; 1883-84, 182; 1884-85, 151; 1885-86, 166; 1886-87, 200; 1887-88, 245; 1888-89, 272; 1889-90, 274; 1890-91, 289; 1891-92, 298; 1892-93, 270; 1893-94, 275; 1894-95, 266;

1895-96, 238; 1896-97, 227; 1897-98, 256; 1898-99, 314; 1899-1900, 218; 1900-01, 354; 1901-02, 339; 1902-03, 357; and 1903-04, 327.

The members of the faculty during the Wahlstrom period were as follows: Rev. Prof. M. Wahlstrom, Ph. D., 1881-1904; Rev. Prof. J. A. Bauman, A. M., 1881-1885; Mrs. J. A. Bauman, B. E., 1881-1883; Prof. S. M. Hill, A. B., 1881-1882; Prof. C. L. E. Esbjörn, A. B., 1881-1882; Rev. Prof. J. P. Uhler, A. M., 1882- . . . ; Mr. P. T. Lindholm, B. E., 1882-1883; Mr. P. J. Johnson, 1882-1883; Rev. Prof. W. K. Frick, A. M., 1883-1889; Prof. G. A. Anderson, A. B., 1883-1884; Prof. K. Westerberg, 1883-1884; Mr. J. W. Lundholm, 1883-1886; Rev. Prof. C. J. Petri, 1884-1888; Miss Edna Kneeland, 1884-1886; Mr. J. Porter, 1884-1885; Prof. R. Lagerstrom, 1884-1907; Prof. O. A. Allen, 1884-1898; Rev. Prof. E. J. Werner, D. D., 1885-1894; Mr. F. Magny, 1884-1885; Mr. C. A. Ramstedt, 1884-1885; Rev. Prof. John A. Sander, L. H. D., 1885-1903; Prof. Thomas C. Jones, B. M., 1886-1887; Mr. Joseph E. Osborn, 1886-1887; Mrs. Viola A. Jones, B. M., 1886-1887; Miss Emma Green, 1886-1887; Mr. E. A. Palenius, 1886-1887; Prof. J. S. Carlson, Ph. D., 1887-1898; Prof. Tore Norman, 1887-1888; Mr. J. W. Swanbeck, 1887-1890; Mr. A. C. Carlson, 1887-1888, 1894-1899; Mr. G. A. Petri, 1887-1888; Mr. Peter Peterson, 1887-1888; Mr. Carl E. Seashore, 1887-1888; Miss Grace McMillan, 1887-1889; Mr. F. J. Downie, 1887-1888; Rev. Prof. M. E. Carlson, 1888-1890; Mr. P. Magnie Magnusson, Ph. D., 1888-1889; Mr. Solomon Eckman, A. B., 1888-1889; Mr. Joseph A. Jackson, A. B., 1888-1889; Mr. Adolph Youngquist, A. B., A. M., 1888-1889; Mr. Peter A. Mattson, A. B., 1888-1889; Mr. William M. Tilderquist, A. B., 1888-1889; Mr. John E. Hallstrom, A. B., 1888-1891; Rev. Prof. H. K. Shanor, A. M., 1889-1893; Prof. Joshua A. Edquist, A. B., A. M., 1889- . . . ; Prof. Nels E. Kron, A. B., A. M., 1889-1891; Miss Esther T. Jackson, 1890-1894; Miss Helen Peterson, B. M., 1890-1891; Mr. John Bushers, 1890-1891; Prof. K. A. Kilander, A. M., Ph. D., 1892- . . . ; Mr. Andrew Tofft, A. B., 1892-1893; Mr. Fred Hughes, 1892-1893; Prof. J. D. Spaeth, Ph. D., 1893-1894; Mr. J. M. Peterson, 1893-1894; Mr. Albert Lagerstrom, 1893-1895; Prof. Augustus Nelson, A. B., Cand. Ph. D., 1894-1895; Prof. Inez Rundstrom, B. S., Ph. D., 1894- . . . ; Prof. A. Kempe, A. B., 1894-1898; Miss Anna M. Pehrson, 1894-1896; Miss Georgia Lester, 1894-1895; Prof. Isaac M. Anderson, A. B., B. S., 1895-1904; Mr. Aaron E. Pehrson, 1895-1906; Miss Anna B. E. Olson, 1895-1896; Miss Ella J. Peterson, 1897-1898; Prof. Albin

O. Peterson, 1897-1898; Prof. Gabriel H. Towley, M. A., 1898-....; Miss Medora C. Anderson, 1898-1903; Prof. A. A. Stomberg, A. M., 1899-1907; Prof. A. C. Pearson, A. M., Ph. D., 1899-1907; Prof. A. Elmer Turner, 1899-1900; Mr. Daniel T. Sandell, 1899-1900; Mr. George C. Berglund, 1899-1900; Prof. A. C. Holmquist, B. Accts., 1900-1901; Mr. Bjorn Christianson, 1902-1903; Miss Edith A. Quist, 1902-1903; Mr. Fridolph Lindholm, 1902-1904; Prof. Gustaf A. Lundquist, 1902-1905; Prof. Peter C. Langemo, 1902-1904; Miss Hannah K. Sandell, 1902-1903; Prof. S. K. Hall, 1903-1905; Miss Josephine Menth, 1903-1906; Mr. Bernhard A. Bonstrom, A. B., 1903-1904; Mr. Victor E. Holmstedt, 1903-1904; Miss Alma A. Allen, 1903-1904; Prof. Edwin J. Vickner, Ph. D., 1903-....; Miss Etta L. Aldrich, 1903-1906; Prof. Emil O. Chelgren, A. B., 1903-1907; Miss Charlotte E. Anderson, 1903-....; Prof. George R. Peterson, 1903-1905; Mr. Carl E. Sjostrand, 1903-1905; Miss A. Marie Christofferson, 1903-1907; and Mr. Victor N. Valgren, 1903-1904.

The college had developed from a primary school at Red Wing, in 1863, to an institution with the following five departments:

(1) A College Department offering four courses: A classical, a course in modern languages, an historical and a natural scientific course. The first college class was begun in 1882, and the first senior class was organized in 1889 and graduated in 1890. There were eight members in the first graduating class.

(2) The Academic Department, which is as old as the institution and has three courses: A classical, an historical and a scientific.

(3) A Normal Department, whose courses in general correspond to those of the Academy and the Freshman Class.

(4) A Commercial Department, organized in 1887, which offers four courses: A commercial course, a post-graduate course, a course in stenography and typewriting, and a short business course.

(5) A Musical Department, with four courses: Piano, pipe-organ, violin and voice culture, and post-graduate.

In 1903 Dr. Wahlstrom resigned, and his resignation took effect the following year. He accepted a call to Augustana Hospital at Chicago, Illinois. His presidency had lasted twenty-three years, and during this time there was a marked advance along all lines. To give a resume of the work done, let us say: There was only one building when he came, but six when he left; the school had developed from one department to

five; the library had only about two hundred volumes when he came, and when he left there were about 10,000 volumes; there was no laboratory when he first assumed the presidency, and when he retired there were two laboratories with fair apparatus; when he took up the work, there were only four teachers, and now the faculty numbered twenty-three; the expenses were \$4,800 when he came, and \$28,000 when he left; a reed organ was all that the school possessed in the way of instruments at the beginning, but now there were two pipe-organs, eighteen pianos, eight reed organs and a number of band instruments. When Dr. Wahlstrom retired there were 159 graduates from the College department, 542 from the Academy, 308 from the School of Commerce, 53 from the School of Music. There were then 56 of the college graduates who were pastors. The college had developed, so that its courses were then equal to those of the State University.

The present incumbent (Dr. P. A. Mattson), an alumnus of the college, was called to the presidency in 1904 at the conference meeting held in St. Peter, May 21, 1904. In the fall of 1904 a brick building costing \$30,000 was erected, and was ready for use in the beginning of the spring term 1905. The two upper stories are used as auditorium and music rooms, and the two lower are used for recitation rooms, president's office, etc. It is modern in every respect. During the summer of 1909 a ladies' dormitory was erected, the money for the building being secured by the late Governor J. A. Johnson from Andrew Carnegie. The sum secured was \$32,500, and, in addition to this, about \$10,000 was gathered within the Swedish Lutheran Minnesota Conference. During these years an Endowment and Building Fund to the amount of \$54,880.73 has been gathered.

The following persons have served during these five years on the faculty: Rev. P. A. Mattson, Ph. D., D. D., 1904-....; Rev. J. P. Uhler, A. M., Ph. D., 1882-....; Prof. R. Lagerstrom, D. Mus., 1889-1905; Prof. Josua A. Edquist, A. M., 1889-....; Prof. K. A. Kilander, A. M., Ph. D., 1893-....; Prof. J. A. Youngquist, A. M., 1894-....; Miss Inez Rundstrom, Ph. D., 1894-....; Prof. A. J. Pearson, A. M., Ph. D., 1899-1907; Prof. A. A. Stomberg, M. S., 1899-1907; Prof. G. H. Towley, M. Accts., 1899-....; Prof. G. A. Lundquist, A. B., 1903-1904; Prof. E. J. Vickner, A. M., Ph. D., 1903-....; Prof. E. C. Carlton, A. M., 1904-....; Miss Edith A. Quist, B. Mus., 1902-....; Prof. S. K. Hall, B. Mus., 1903-1905; Miss Josephine Menth, 1903-1906; Prof. Emil O.

Chelgren, B. A., 1903-1907; Miss Etta L. Aldrich, 1903-1907; Miss Charlotte Anderson, 1903-....; Miss A. Marie Christofferson, 1903-1907; Prof. E. B. Berquist, A. B., 1904-1905; Prof. G. A. Peterson, A. M., 1904-1907; Prof. G. Theodore Almen, A. B., 1904-1906; Mr. Aaron E. Pearson, 1904-1906; Prof. J. F. Wojta, B. S., M. S. A., 1904-1907; Mr. Olof J. Towley, B. C., 1904-1905; Mr. Victor N. Valgren, A. B., 1903-1905; Mr. Oscar E. Abrahamson, A. M., 1904-1905; Mr. Edwin Swenson, A. B., 1904-1905; Mr. E. P. Gibson, 1904-1906; Miss Joicy Ammons, B. C., 1904-1905; Prof. Magnus Magnusson, A. B., 1905-1909; Prof. J. V. Berquist, B. M., 1905-1908; Prof. A. T. Lagerstrom, A. B., 1905-1906; Prof. C. J. Knock, A. B., 1905-1909; Mr. A. I. Bystrom, A. B., 1905-1906; Mr. P. J. Youngdahl, A. B., 1905-1906; Mr. A. C. Schroeder, M. C., 1905-1906; Prof. A. C. Krebs, 1905-1906; Miss Hulda S. Magnusson, A. B., 1905-....; Prof. C. Harry Hedberg, A. B., 1905-....; Miss Ruby A. Phelps, 1905-1908; Miss Josephine Powell, 1905-1906; Mr. F. P. Bailey, 1906-1907; Mr. M. R. Davis, 1906-1907; Miss Lillian Rosbach, A. B., 1906-1907; Mr. Daniel Nystrom, A. B., 1906-1907; Prof. Carl Ostrum, A. B., 1907-1908; Rev. Luther Malmberg, A. B., 1907-1908; Prof. Conrad Peterson, A. M., Ph. D., 1907-....; Prof. C. F. Malmberg, A. M., 1907-1909; Miss Nannie F. Freeman, 1907-1908; Mr. Alvin R. Glasmann, B. C., 1907-1909; Miss Lois O. Treadwell, A. B., 1907-1908; Miss Hanna Klemmenhagen, 1907-1909; Mr. C. J. Olson, A. B., 1907-1908; Miss Helen Roberts, A. B., 1907-1908; Miss Josephine Swenson, 1907-....; Prof. Algert Anker, 1907-....; Miss Ester Söderman, 1907-1908; Prof. P. Olsson, 1908-1909; Miss Clara M. Sander, A. B., 1908-1909; Miss Hattie M. Griffith, 1908-1909; Miss Jessie M. Foster, 1908-1909; Miss Eva T. Eaton, 1908-1909; Miss Anna C. Johnson, 1908-1909; Mr. Peter Nehleen, 1908-1909; and Mr. N. C. Nelson, 1908-1909.

The number of students that have attended the college during these five years are as follows: 1904-5, 343; 1905-6, 367; 1906-7, 370; 1907-8, 393; and 1908-9, 375.

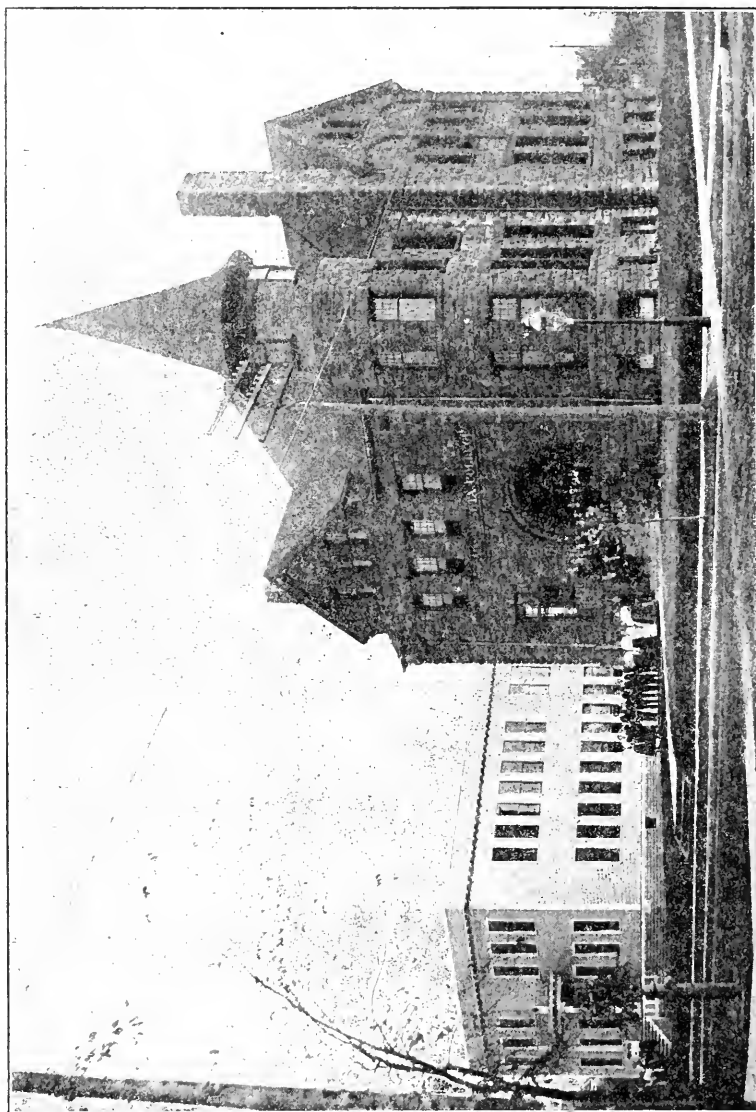
The summary of graduates during these five years is as follows: College, 57; Academy, 119; School of Commerce, 117; and School of Music, 27; total, 320. Up to the present time in the history of the school, 203 have graduated from the College department, 560 from the Academy, 465 from the School of Commerce, and 77 from the School of Music. The total number of graduates is 1306. The total number of students enrolled in the institution from the beginning is 8,835.

The college graduates are classified as follows: Pastors, 74; lawyers, 11; college presidents, 1; physicians, 12; dentists, 3; professors, 11; teachers, 10; superintendents of schools, 10; principals, 19; missionaries, 1; journalists, 6; government clerks, 2; department managers, 1; county auditors, 1; registers of deeds, 2; merchants, 1; lecturers, 1; electrical engineers, 1; nurses, 2; salesmen, 1; bankers, 1; farmers, 1; librarians, 1; bookkeepers, 1; bank cashiers, 1; horticulturists, 1; and post-graduate students, 9.

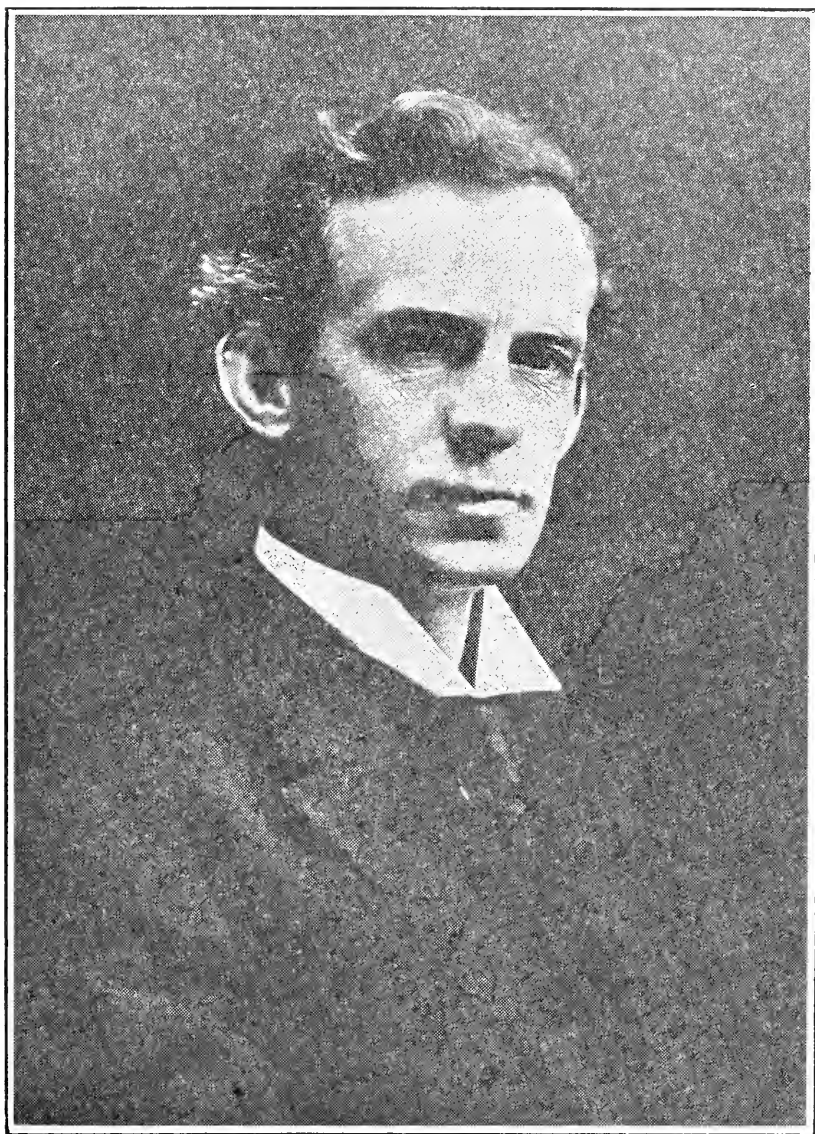
MINNESOTA COLLEGE, BY PROF. FRANK NELSON.—The Minnesota Conference of the Swedish Lutheran Augustana Synod decided at its meeting at St. Peter, Minnesota, in May, 1904, to establish an institution of learning in the Twin Cities. A committee of nine was appointed by the Conference to make the necessary preparations for the realization of such an institution and to serve as a board of directors for the first year. This committee consisted of Rev. E. O. Stone, Rev. C. J. Petri, D. D., Minneapolis; Rev. L. A. Johnston, D. D., St. Paul; Rev. F. M. Eckman, Center City; Rev. A. P. Monten, Hopkins; J. S. Carlson, Ph. D., Minneapolis; J. M. Carlson, St. Paul; Victor E. Lawson, Willmar, and Erland Lind, Minneapolis.

The committee met on the 28th day of May, 1904, and the following officers were elected: President, Rev. E. O. Stone; Vice President, Rev. C. J. Petri; Secretary, Mr. Victor E. Lawson; Treasurer, Dr. J. S. Carlson. After a thorough discussion it was decided to establish the proposed institution of learning in Minneapolis. The first session of Minnesota College was held October 4, 1904, in a building on the corner of Franklin and Seventeenth avenues, South. Instruction was offered in the Academic, Commercial and Music Departments. Rev. E. O. Stone served as acting president during the first year. Twenty-three students were enrolled during the first day, and the total enrollment for the first year was 166.

It was soon found that the building on Franklin avenue was inadequate for the needs of the institution. Accordingly the Board began to look for more suitable quarters. After considering several locations and propositions, the Board purchased the beautiful brown stone building and a half block of land on the corner of Harvard and Delaware streets, Southeast. The second school year opened in the new building on September 4, 1905, with Dr. P. M. Magnusson as acting president. The



MINNESOTA COLLEGE BUILDINGS.



FRANK NELSON.

enrollment for the year was 196. Dr. Joshua Larson served as acting president during the third year. The enrollment was 220. At the annual meeting of the Minnesota Conference in February, 1907, Frank Nelson was elected permanent president of the institution. He assumed his duties July 12th, of the same year. The enrollment during the fourth year was 362. In the fall of 1908, the Conference authorized the Board of Directors to purchase additional land in order to provide for the growth and development of the institution. The Board secured almost an entire block of land between Harvard and Union streets, Southeast, for \$20,000. The college now owns two buildings, with modern equipments. The entire college property is conservatively valued at \$85,000. The faculty consists of eighteen members. The enrollment last year was 488.

The following have served as solicitors for the college: Rev. A. P. Monten, Rev. G. Wahlund, Prof. T. E. Verner and Rev. P. O. Hanson (present solicitor).

The following are the members of the Board of Directors: Rev. F. M. Eckman, Rev. Peter Peterson, Mr. E. G. Dahl, Rev. E. O. Stone, Rev. Swan Johnson, Mr. C. J. Johnson, Rev. E. G. Chinlund, Mr. J. M. Carlson and Mr. John Ogren. The officers of the Board of Directors are: President, Rev. E. O. Stone; Vice President, Rev. E. G. Chinlund; Secretary, Rev. Peter Peterson; and Treasurer, Mr. C. J. Johnson. Instruction is offered in the following departments: Preparatory, Academic, Normal, Commercial, Swedish-English, Art and Music.

PROF. FRANK NELSON was born December 14, 1865, in Andover, Illinois, and with his parents moved to Swedesburg, Iowa, a few years later. His father died September 28, 1874. Professor Nelson was reared on a farm, attending the public schools and Howe's Academy, at Mt. Pleasant, Iowa, and was graduated from the Southern Iowa Normal, Bloomfield, Iowa, and from the State University of Iowa. For five years he was a member of the faculty of Bethany College, and served as State Superintendent of Public Instruction in Kansas for two terms. He has taken an active part in state and national campaigns for the past fifteen years, having extensive experience on the lecture platform, and he was urged as candidate for Congress and United States Senator in Kansas. Professor Nelson is a member of a number of educational

and scientific organizations throughout the country. In July, 1907, he became president of Minnesota College.

At Swedesburg, Iowa, August 7, 1895, he was married to Miss Emelia Morgan, and has two children, Ruth, aged ten, and Ruby, five years old. Professor Nelson is a member of the Swedish Lutheran church.

NORTHWESTERN COLLEGE, BY PROFESSOR A. C. YOUNGDAHL.—The formal opening of Northwestern College took place January 3, 1901. On January 17th, of the previous year, the College Corporation, all of whom must be members of the Augustana Synod, had been organized. The following are charter members: Revs. S. J. Kronberg, J. Moody, L. Johnson, and L. P. Stenstrom; Messrs. Aug. Nygren, Elizabeth; S. J. Nylander and Martin Nelson, Battle Lake; John Anderson, Evansville; P. P. Setterland, Barrett; C. J. Enstrom and L. P. Holmquist, Fergus Falls. Others have joined the Corporation since, so that the number is now twenty-two. Rev. Moody has served as President of the Corporation since its organization. Mr. Aug. Nygren was for several years treasurer. The Corporation chose from their own number six who, together with the President ex-officio, act as a Board of Trustees.

Rev. S. J. Kronberg, the pioneer among the ministers of the Alexandria District, had labored for many years to bring about some interest in Christian education, and to him the institution owes much. Another untiring worker is to be found in the Rev. James Moody, who has sacrificed much of his time and means for the success of the institution. Several laymen mentioned in the list of incorporators have with unswerving zeal and energy stood by the institution and in great degree made it what it is.

Through the munificent gift of Hon. J. B. Cutler of a block of land, the college has an imposing site on a hill, less than a mile from the center of the city. Another block was added by purchase in 1902. There are two buildings. The first building, erected during 1900, was ready for occupancy at the beginning of the school. It is of solid brick, seventy-six by forty-four feet, three stories high and basement. The first story contains principal's office, music studios and class rooms. Dormitory rooms for boys are found on the second and third floors. The second building was erected in 1903, size eighty-eight by forty-four feet, three stories and basement. Dining hall and kitchen occupy the basement;

chapel and business hall the first floor; dormitory rooms for girls, the other stories. The buildings have all modern conveniences. Generally the financial part is, for denominational schools, one of the most difficult to cope with. Northwestern College has not received many large sums; most have been from one hundred dollars down. One exception, in the case of the gift of \$4,000 from Hon. J. J. Hill, should be mentioned. This was secured largely through the instrumentality of Mr. E. A. Nelson, then (1902) State Librarian. The value of the school property is now \$40,000.

Few changes have been made in the corps of regular teachers. Prof. A. C. Youngdahl, who was called as Principal at the opening of the school, is still occupying that position. Prof. A. C. Holmquist has served as head of the Commercial department since its beginning in the fall of 1901. Rev. James Moody is now putting in his fifth year, and Prof. J. G. Lundholm, principal of the Music department, his fourth year. Prof. F. A. Linder entered on his duties as teacher in the fall of 1909. With the assistant teachers the faculty as a rule numbers from eight to ten members. The departments are at present: Academic, Normal, Business, Music and Art. The number of students has varied from 65 the first year, up to 178.

The aim of the institution is briefly stated in the annual catalog as follows: "The object of the school is to prepare young men and women for the active duties of life, and to lay a proper foundation for entering higher institutions of learning. This we wish to do under the guidance of Christian influence and religious instruction. No department, or course of study, is therefore exempt from the religious instruction given. Our aim is, furthermore, to do thoroughly and conscientiously the work outlined in each department. The development of a good Christian character is of supreme importance."

The *Northwestern College Quarterly*, as its title shows, is published four times a year. The number of graduates in the various departments now (1909) is over 150. There are in existence, literary, musical and athletic organizations. Graduates of the Academic department are admitted to the State University without examination.

The institution will soon pass its first decade. It is not ours to try to prognosticate the future. We hope it may be bright. Yet some adversity for an institution as well as for an individual, may be expected, and if it comes, will be received with humility. But let our people have

the same unbounded faith in God as hitherto, and the stanch support of all interested in true Christian education, and then, we venture to predict, that here upon this eminence shall rise a beacon light that shall guide many a youth to the true haven of rest.

ANTON CERVENUS YOUNGDAHL, principal of the Northwestern College, was born August 26, 1872, at New Bedford, Bureau county, Illinois. The parents, Nels and Bengta Youngdahl, had come over to this country during the fifties and settled in Minnesota. Having experienced the hardships of the early pioneer settlers in and about St. Peter, Minnesota, and on account of the difficulties with the Indians during these times, they decided to move to Illinois in 1863. Later, the family moved from Bureau county to Altona, Illinois. In that town A. C. Youngdahl attended the public school for some time, and in the fall of 1887 entered the first class of the Academy of Augustana College, Rock Island, Illinois. At the close of the regular seven years of Academic and Collegiate work, he was graduated from the classical course, with the degree of A. B., in 1894. During the years 1894-1896 he did post-graduate work at the University of Chicago for five quarters, specializing in English. A part of these two years was spent in parochial school work and in teaching at the then existing Martin Luther College.

In the fall of 1896 Professor Youngdahl accepted a position in the public schools at Skanee, Michigan, which he held four continuous years, at the same time also supplying the Swedish Lutheran Church at that place. The Northwestern College had just been built during the summer and fall of 1900, and he accepted a call to become its principal, in which position he has accomplished fine results. In 1900 Professor Youngdahl married Miss Delia M. Augerson of Galesburg, Illinois. They have two children, Ellis and Earl.

NORTH STAR COLLEGE, BY PROFESSOR O. E. ABRAHAMSON.—The Red River Valley is rapidly forging ahead of many of the older sections of this and neighboring states in many respects. It is rich, not only in material wealth, but also in mind wealth. Now that the fields are well tilled, and there is more time to look after the educational interests of the growing generation, more and more attention is being paid to schools.

For a number of years the question of establishing a denominational school has been considered. In the early eighties Mr. J. P. Mattson

conducted a private class in academic subjects; but a school was not organized. Interest, nevertheless, was maintained, and in the early part of 1908, it was recommended at the meeting of the Red River Valley District of the Minnesota Conference, a part of the Augustana Synod, that a school be organized and located in Warren. In February, those interested in the question met and discussed various plans. In March the new school was incorporated under the name of North Star College. O. E. Abrahamson was called to become principal of the school. Shortly afterward C. E. Sjostrand was secured as principal for the Commercial department. Miss Olga Hermanson accepted the call to become teacher in the Music department. During the summer considerable advertising was done, and plans were made for the opening of the school the first of October, 1908. At the date set, a number of students arrived and work was begun. The work progressed and the number of students continued to grow, until at the end of the school year the enrollment reached fifty-six.

Miss Minnie Tullar was secured to teach vocal music in the Music department; J. A. Wennerdahl assisted during a part of the year in the Commercial department, and Rev. E. O. Chelgren had charge of the classes in Christianity. During the summer of 1909 a great deal of advertising and considerable traveling was done in the interests of North Star College. Everywhere the school representatives have been met with the utmost cordiality, and there seems to be a well recognized need for and a want of such an education as North Star College is prepared to give.

The second year has opened most auspiciously. The enrollment has increased faster almost than we had even hoped for; so that now after two months, the enrollment is higher than it was at the end of the first school year. We are fortunate, also, in that all the regular teachers of last year continue their work in their respective departments. From the very beginning the school had five distinct departments; the Academic, equivalent to the ordinary high school course; the Preparatory, where the common school branches are completed; the Stenographic; the Commercial; and the Music. To these has this year been added a sixth, the department in Domestic Economy, where instruction is given in cooking and sewing and other household subjects. As head of this department we have been fortunate in securing Miss Inga Pederson, a graduate of the Domestic Science department of the State University.

We now have been most fortunate in securing as our field secretary and manager, Rev. G. Wahlund, who will devote his whole time to the interests of North Star College. He has had valuable experience along a number of lines of work—experience which will be of especial value to the school.

The prospects for the school are very bright and promising. North Star College has a field of its own; it has a wide territory, good material to draw from, and it has a great mission to fulfill.

We were very fortunate in securing such splendid quarters for our school. The city very generously offered us the use of the upper floor in the Washington school building, where we have all the modern conveniences. The city and the people have manifested their hearty good will toward the school in many other ways as well. Before the school was organized the Warren Commercial Club offered as a site for the school a tract of twenty acres of the best land to be found. This has already been paid for and the deed has been transferred to North Star College. In behalf of the school, the students—past, and those to come—in behalf of all interested, thanks to the Warren Commercial Club, and to all others who have helped both by word and deed to make North Star College what it is, what it hopes to be, and will be, in the not distant future.

CHAPTER XV.

THE SWEDISH-AMERICAN PRESS OF MINNESOTA.

Nordvästern was the name of the first Swedish newspaper venture in Minneapolis. It was published in 1872, with M. Gumaelius as editor. It expired after an existence of seven weeks.

In the fall of the same year, Capt. J. A. Vanstrum moved his paper, *Svenska Monitören*, from St. Paul to Minneapolis. Becoming financially embarrassed, and not receiving promised support, he was compelled to give up his newspaper enterprise.

In the fall of 1875 a hot political campaign developed. There was no Swedish Republican paper in Minnesota, while there was a Democratic paper, *Svenska Nybyggaren*, (Swedish Pioneer). As the campaign became hotter, suddenly there appeared upon the political horizon a Swedish paper called *Mullvaden* (The Mole), published by "Kurre (jolly) Brothers" (Alfred Söderström and Alex Mobeck.) As the publishers wished to combine business with pleasure they mixed wit and humor with politics—two pages of the former and two of the latter.

A somewhat unusual circumstance was connected with the publishing of *Mullvaden*. Notwithstanding this paper was engaged in a sharp political fight with *Nybyggaren*, it was nevertheless set up and printed at the printing plant of the latter in St. Paul at a very moderate price, though it was the only Swedish printing establishment in the Twin Cities. The transaction gives a striking example of Swedish fidelity, in spite of political differences.

Mullvaden, which was only intended as a campaign sheet, became the forerunner of a Swedish Republican weekly newspaper. Alfred Söderström was selected as the proper person to make arrangements, when the surges of the political campaign had quieted down, to commence the new enterprise. In the meantime, Col. Hans Mattson, who resided at Litchfield, Minnesota, had received news of the contemplated venture, and as he was an experienced newspaper man, and better acquainted among Ameri-

cans as well as Swedes, he was afterwards selected as the manager of the new journal. During this time *Svenska Nybyggaren* had moved from St. Paul to Minneapolis, to seek a wider and better field for its existence, but it soon tired of the hopeless task of converting the Swedes to Democracy, and gave up its ghost for good.

Minnesota Stats Tidning, the first number of which appeared the first week in January, 1877, was under the joint management of Col. Mattson, Alfred Söderström and Axel Dahlstrand, and after the death of the latter, Magnus Lunnöw. The paper was Republican in its political faith, but no party slave. It chose the state for its field of activity, and left religious matters entirely to the religious press. The church paper *Skaffaren*, however, could not tolerate the new competitor, and fiercely assailed it for its independent stand, especially criticising it for publishing reports of the doings of Swedish societies, clubs, etc. The popularity and circulation of *Stats Tidning* was steadily increasing, and it existed for four and one-half years.

During the latter part of this paper's existence the Oriental glimmer came before the vision of Col. Mattson, which became a reality in his appointment as United States Consul to Calcutta. The *Stats Tidning* was sold to its enemy—*Skaffaren*—and was for a time published as a separate paper, but was finally consolidated with the latter paper.

Svenska Folkets Allchanda was first published at Litchfield in the fall of 1883, by Lambert Gisslow, and the following year moved to Minneapolis in order to secure a wider and more remunerative field. Arriving in that city he secured four additional partners and the paper was enlarged to the same size as the leading Swedish-American papers. Gisslow edited the paper from its commencement until the first part of July, 1884, assisted by N. P. Lind during the early summer of said year. Toward the latter part of September the owners found it necessary, on account of insufficient support, to discontinue its publication. The subscription list was sold to *Svenska Amerikanaren* of Chicago.

Nya Verlden was the name of a new Swedish paper started in August, 1889. It received an enthusiastic welcome from a host of countrymen who desired to see a truly liberal and politically independent newspaper in existence. The publishers were five in number: John J. Erickson, Oliver Skone, Robert H. Bergman, Otto Oberg, all practical printers, and also litterateur, Gudmund Åkermark, as editor; business manager, A. E. Sandberg.

From its very start *Nya Verlden* seemed to have a promising future, but fate had something quite different in its lap. "The good die young." In six months it had already reached a circulation exceeding that of any paper ever before published in Minneapolis, and subscriptions were pouring in from all Swedish settlements in Minnesota and the Northwest. All was going well and undoubtedly would have continued so, had the proprietors not been tempted by an advantageous offer to sell the paper to a publishing firm from Iowa that had established itself in Minneapolis.

After the paper was sold, Gudmund Åkermark and Otto Elander were retained as editors. but the latter, after a few months, left and moved to Ironwood. The new owner of the paper, Louis Tjernagel, became possessed of the absurd idea of moving the paper to the obscure little town in Iowa—Story City. No remonstrances, by the friends of the paper, availed, and about Christmas time, 1890, the disastrous move to Iowa was made. Editor Åkermark followed the paper and remained as editor until July, 1891, when he left and was succeeded by O. A. Linder, now on the editorial staff of *Svenska Amerikanaren* of Chicago. The paper suffered by the removal from Minnesota. Subscribers in that state looked upon the move as a desertion, and the paper in its new location as a mere local paper, and when renewals and new subscriptions ceased to come in, the natural result was death.

Gnistan (The Spark), made its appearance in the spring of 1891, and was edited by the talented Axel Lundeberg. At first it appeared monthly and afterward semi-monthly. Altogether twenty-three numbers were issued. *Gnistan* was a liberal paper that sharply criticised all religious hypocrisy and political humbuggery. Its motto was "Liberty, equality and brotherhood." It had socialistic leanings and defended with force and ability the interests of the laborer. The reason of its failure was lack of capital and lack of perseverance on the part of the publisher.

A small brisk huntsman upon the field of literature, that was issued from the publishing house of *Svenska Folkets Tidning* presented its first number to the public November 25, 1891, and the Swedish-American press bowed itself to the ground in honor of its appearance. When the noted humorous papers of Sweden—*Söndags-Nisse* and *Kasper*—made their appearance they were not received with any more bouquets than were showered upon *Friskyttten* (Free Lance). It was edited by Ninian Werner and Gustaf Wicklund, who were well known for their ability in the sphere of wit and humor. The publishing house of *Svenska*

Folkets Tidning had the misfortune to be burned out without insurance, and the publication of *Friskyttan* was connected with a heavy outlay which, connected with the pressure of the financial crisis at that time, caused the firm to sell the subscription list to, and consolidate with, *Humoristen* of Chicago, after *Friskyttan* had existed a little over two years.

Vägbrytaren (Road Breaker) was edited wholly in the interest of the temperance cause and commenced its publication about the year 1893 by a corporation consisting of stockholders from different parts of the state. Ole Kron, of Evansville, was its editor as well as the leading spirit. On its editorial staff was also the zealous temperance champion, Oscar Wolf. This newspaper, like many others, had a difficult road to travel and was published in Minneapolis for about three years when it was moved to Stillwater. where, in 1898 under the name of *Vetserlandet* it went to rest.

Populisten. another little paper published in 1894, by C. A. Lundberg, must have been very good, because it died early, existing scarcely one year.

The Northland Magazine was the first and last apparition upon the exclusively literary field. This monthly magazine was published in 1898, in the English language, and devoted especially to the interests of the Scandinavian-Americans. Olof H. Rask, one of its founders. entered the army upon the outbreak of the war with Spain, as Lieutenant in Co. M. of the 15th Minnesota regiment, and his partner, Marion S. Norelius, considered it unpractical to continue the enterprise, and it passed to a new owner and finally ceased to exist in its second year.

Svenska Amerikanska Posten: The Swedish-American Publishing Company of Minneapolis, Minnesota, was organized in 1883, for the purpose of publishing an independent weekly paper in the Swedish language. The venture did not materialize permanently until early 1885, when the company was organized under the laws of the State of Minnesota, and *Svenska Amerikanska Posten* has been published every week since March 9th, 1885.

From the very start, the *Posten* was a temperance and reform publication, which at that time was a position so unique and unusual, that the people at large lacked confidence in the proposition to the extent of investing "an entire dollar" for a year's subscription.

The first editor and manager, N. P. Lind, was an energetic sub-

scription solicitor, but as manager he was impractical and as editor so erratic and intolerant, that the company soon had to face one libel suit after another. The finances of the company were in a bad shape, and the libel suits crippled the company completely. Two other managers, H. Lindblom and A. P. Peterson, each in turn tried to straighten out the financial difficulties, but they only succeeded in making the situation more precarious.

The present owner, Mr. Swan J. Turnblad, was elected manager in the fall of 1886, and he succeeded with his newspaper experience, business acumen and private capital in weathering the storm. The most pressing creditors were pacified and the paper given a tonic of business-like administration and a rational editorial policy. Agents were put into the field, the subscription list commenced to grow and the columns were filled with advertisements.

In the early nineties the *Posten* was printed on rotary presses, being the first Swedish publication to utilize this modern invention. In 1894 the type was first set on a Mergenthaler machine, and also in this respect the *Posten* took the lead. The progress was very gratifying, and the casual observer naturally considered the paper a moneymaker. However, the management had for years been laboring under difficulties, caused by the old debts, and this kept the company in straitened circumstances. Besides this, one stockholder after another scrambled to get under cover, refusing to pay assessments on the stock and thereby ridding themselves of any liability in case of failure.

Finally, in 1897, the remaining stockholders refused to continue, and sold the property to Mrs. Christine Turnblad, who a year later transferred the publication to her husband, Mr. Swan J. Turnblad.

Now commenced the real progress. The foundation laid was solid, the paper increased in size, the editorial matter improved in quality each year, and the paper commenced to grow by leaps and bounds. In 1901 another radical advance was made, when weekly cartoons were published. These created a storm of protest from the Swedish-American press in general, which only served as one of the best advertisements the *Posten* ever received. In 1902 a colored comic series was added, and the paper increased in size to 20 pages, nearly double the size of papers charging a subscription price of \$2.00 and \$2.50 a year—and all this time the subscription price of the *Svenska Amerikanska Posten* remained stationary, \$1.00 a year.

January 1, 1906. the *Posten* moved into its present quarters in the New York Life Building, the finest building in the Northwest used partly for printing and publishing. In 1907, Mr. Turnblad installed a Duplex rotary press with color attachments, and soon after two-colored comic pages were added, and they are of the very best to be found in the United States, which is equivalent to the best in the world.

The publisher believes in giving value received, and for that reason he lays his circulation books open to representatives of the Association of American Advertisers. The *Posten* has unquestionably the largest paid circulation of any Swedish publication in the United States. Others may claim this distinction, but no one ever submits to such rigid examination of its circulation statements.

The advertising patronage is very large, and the fact that advertisers who key their ads continue year after year in an ever increasing number, proves that they get satisfactory returns.

Svenska Folkets Tidning.—*Svenska Folkets Tidning*, the influential Swedish-American weekly, was issued for the first time October 5, 1881. It was then published by the Swedish Publishing Company of Minneapolis, Minnesota, and its officers were: Victor Berggren, president; P. J. E. Clementson, treasurer; and Alfred Söderström, secretary. Its first editor was Magnus Lunnow, who held this position for nearly twenty years. Among the early contributors were Hon. John Lind, ex-governor of the State of Minnesota; Hon. Hans Mattson, Hon. Albert Berg, and others of great prominence. The paper was successful from its very start, gaining more than 3,000 subscribers within the first three months of its publication, and increasing this number more than three times within the second year.

In 1899 the paper was sold to the Swedish Printing Company of Minnesota, incorporated for the purpose, and the incorporators were: N. O. Werner, C. A. Smith, J. P. Hedberg, P. H. Stolberg, Carl Ekman, John Peterson, N. E. Nelson, Magnus Lunnow, C. J. Larson and Olof Hoglund.

August 1, 1908, Hon. A. G. Johnson bought the paper from the shareholders, and since that time the paper has had greater success than ever before, both in reference to an increased circulation and an extended advertising patronage.

The paper has always been liberal in its tendencies, transmitting and commenting upon news and the leading questions of the day without

social, political or clerical restrictions, yet of moderate tone. It is educational in purpose and a great power in politics, being Republican as far as its party affiliations are concerned, but still retaining its political independence.

The editors at the present time are: Gudmund Åkermark, A. G. Johnson, Ernest Spongberg and David Hjelmertus. Carl Ekman is man-



HON. A. G. JOHNSON.

ager of the advertising department and Clarence Johnson manager of the circulation department.

Svenska Kristna Härolden (1884-1886) was changed to *Minneapolis Veckoblad* (1887-1906) and again changed to *Veckobladet* (1906).

Organ for the Mission Friends, *Forskaren* (June, 1894-April, 1900) Philosophic-Religious paper. Moved from Rockford, Illinois. Was changed to monthly in 1900.

Missions-Bladet (1892-1896). Baptist. Religious-political paper. Name changed to *Svenska Baptisternas Tidning* (February-July, 1896).

Läsbiblioteket Norden (April, 1897-June, 1898). A novel and story paper.

Budkaflen (Sept. 1895-March, 1897). A monthly society paper. Changed to a political newspaper. Consolidated with *Svenska Folkets Tidning*.

The North (June, 1889-1893). A Scandinavian publication in the English language.

Vårt Hem (Jan. 1893-Dec. 1894). Was published at Spring Lake. Moved to Minneapolis and later to St. Paul.

Budbäraren (Dec. 1908-Dec. 1909). Mission Friends. Organ for the congregations in Minneapolis and St. Paul.

Fäderneslandet (June, 1888-September, 1889). Name changed to *Duluth Posten* (October, 1889).

Svenska Fria Pressen (October, 1891-February, 1893). Name changed to *Minnesota Svenska Tribun* (March, 1893-June, 1897).

Duluth Journalen (September-October, 1895). A municipal campaign paper.

Bimctallisten (September-October, 1896). Duluth. Political campaign paper.

Nordvästerns Handelstidning (March, 1902-August, 1906). Duluth. Merged into *Duluth Posten*. *Nordvästerns Nyheter* (May-June, 1906); consolidated with *Nordvästerns Handelstidning*.

Lutherska Härolden (July, 1903.) Evangelical Lutheran parish paper.

Bethania (March 1909). Evangelical Lutheran parish paper.

Upplysningens Tidshvarf (April, 1879-1882). Philosophic-Religious weekly. Published at Grove City. Removed there from Glencoe, Minnesota. Was once issued at Hutchinson, Minnesota.

Svenska Folkets Allchanda (October, 1883-June, 1884). Published at Litchfield. Removed to Minneapolis.

Hustlaren (*The Hustler*). (January, 1895-March, 1896). Published at Virginia. Half Swedish and half English.

Medborgaren (March, 1898-April, 1905). Published at Lindstrom, Minnesota.

Nya Pressen (April-November, 1903). Published at Lindstrom, Minnesota.

Nordstjärnan (June, 1905). Published at Cambridge, Minnesota.

Agathokraten (December, 1876-1880). Frans Herman Widstrand's reform paper. Issued irregularly at Buffalo, Minnesota.

Skördemannen (March, 1888-March, 1890). Agricultural paper, published at Winthrop; removed to Minneapolis.

Folkvännen (September, 1891-December, 1892). Organ for Hope Academy. Published at Moorhead, Minnesota.

Evangelisten. Non-sectarian church paper. Started in May, 1907, at Stillwater.

Sanningens Vän. Published at Granby, Minnesota, May, 1906. Removed from Kiron, Iowa. Independent Baptist paper.

Vår Tjenare. Non-sectarian tract paper, leaning toward the Mission Friends. Started in 1907, at Crookston.

Salemsbladet. Religious paper representing the Mission Friends, started at Penneck, in 1908.

St. Peter being the chief Swedish seat of learning in Minnesota, it is only natural that several publications should issue there. In 1891 a paper was issued by the name of *Heimdal*. After the first number, however, the name was changed to *Gustaviana* and issued monthly in Swedish and English from 1891 to 1893. That year the name was again changed to *Gustavus Adolphus College Journal*, *Gustaf Adolph Journalen*, published twice a month, from September, 1893 to August, 1902, in English and Swedish. The name was again changed in 1902 to *College Breezes* and has since been published in English only. At the college is also published a quarterly, named *Gustavus Adolphus' College Bulletin* since May, 1904. Sometimes it contains also articles in the Swedish language. In November, 1907, there was published an *Anniversary Souvenir*, commemorating the 45th anniversary of the college.

Skaffaren, published at St. Paul, from August, 1879 to April, 1882, was consolidated with *Minnesota Stats Tidning* and its name became *Skaffaren och Minnesota Stats Tidning* (May, 1882-March, 1885). It then took its old name, *Skaffaren*, under which name it was issued (March, 1885-October, 1895). The name was then changed to *Minnesota Stats Tidning*, under which title it is still issued. It is the official organ of the Minnesota Conference of the Lutheran Augustana Synod.

Minnesota Stats Tidning is the oldest periodical publication in the Swedish language for extending general and political intelligence in the great Northwest. Its first number was issued at Minneapolis January 4, 1877, by Col. H. Mattson as owner and publisher. It was a four-paged,

seven-columned paper—a very big paper in the estimation of its readers. In 1887 Mr. Mattson sold the paper to Rev. A. P. Montén, who continued its publication at Minneapolis until May, 1882.

Dr. E. Norelius, the pioneer patriarch of the Swedish Lutherans in Minnesota, had at an earlier period published *Minnesota Posten*, which had a very short existence, and later *Luthersk Kyrkotidning*. The object of publishing these papers was to spread church news and religious reading matter. The last named paper was in 1879 changed into *Skaffaren* and the place of publication was changed from Red Wing to St. Paul. Dr. E. Norelius, Dr. R. Sjöblom and Rev. A. P. Montén were the publishers. The first two gentlemen had charge of the editorial work and the last mentioned of the financial interests. *Skaffaren* was a weekly, and though its real object was to advance the church work, it paid some attention to divulging general news and to commenting on public questions. May 3, 1882, *Minnesota Stats Tidning* and *Skaffaren* were consolidated into one paper, the name of *Skaffaren* being retained. A number of years afterwards this name was laid aside and the title *Minnesota Stats Tidning* was restored to the paper. It was published by a publication company, organized for that purpose. As editors during this period served H. Stockenstrom, A. Edstrom and B. Anderson, who still belongs to the editorial staff. The management was for some time in the hands of Capt. J. Osborne, who was succeeded by Mr. O. Lönegren.

Early in the year 1887 Mr. A. P. J. Colberg accepted the position as manager and associate editor and under his prudent and careful management *Minnesota Stats Tidning* has grown strong, both financially and otherwise. The circulation has steadily increased. It reaches thousands of homes outside the state of Minnesota. It has made its influence felt in every walk of life.

Minnesota Stats Tidning has during all these stages of development, by common consent, held the important and honorable position as organ for the Lutheran Minnesota Conference of the Augustana Synod. It has voiced the opinion of the majority of Swedish Lutherans in the Northwest. It had ample literary resources to be able to comment on the burning public questions from the viewpoint of the Minnesota Conference. The clergy have been very diligent contributors and a number of the pastors have served on the editorial staff, either as regular contributors and correspondents or as editors of special departments. As prominent among these may be mentioned Reverends S. A. Lindholm, L. G. Almén, G. Rast, J. G. Hultkrans and others.

Politically *Minnesota Stats Tidning* has always been loyally Republican, but when truth and duty seemed to have demanded it, it has never shrank or wavered from supporting competent men for public office out of other parties.

Minnesota Stats Tidning is published by the Minnesota Stats Tidning Publishing Company, at corner of Third and Jackson streets, St. Paul. The present officers of the company are: A. E. Nelson, president; J. G. Hultkrans, secretary; and A. P. J. Colberg, treasurer and manager. It has developed and grown in outward appearance from its small size into a twelve-page paper. The present chief editor is Mr. O. P. Ohlson. Mr. B. Anderson and Dr. G. Rast are associate editors. The subscription price is one dollar, paid in advance.

It is impossible to compute the influence *Minnesota Stats Tidning* has wielded in the marvelous growth and development of Christian culture among the Swedes in Minnesota. It has always been loyal to the best interests of the home, the church and the state. It has taken an active part in advancing home and foreign missions, schools and charitable institutions within the Minnesota Conference. It has even taken an active part in the temperance movement and other moral reforms. It has kept its pages open for pure and edifying reading matter. It has kept its advertisements clean from offensive elements, so that it could be read by the young people and children. It has been the ambition of the publishers to publish a paper that is fit to be read in the Christian home and we may predict for it a bright and great future in going the errands of that which is pure and good and honorable.

Minnesota Posten (1890-May, 1894), was consolidated with *Folkets Nyheter* (May, 1894-December, 1894), when the latter paper was merged with *Vårt Hem* (January-October, 1895), when it was sold and transferred to Omaha, Nebraska.

There have been attempts made to issue daily papers in the Swedish language, but without success. The first paper was called *Svenska Dagbladet* and was published in 1885. Only a few numbers were issued. *Svenska Dagbladet* was again started in November, 1887, and lasted to June, 1888.

Zions Vakt (January-October, 1876). Baptist, was a continuation of *Zions Väktare*, which paper with plant was destroyed in the Chicago fire of 1871,

Församlingsbladet, Methodist (January, 1886-September, 1890).

Freja, illustrated family magazine (November, 1893-August, 1894).

Ungdoms-Vännan. Illustrated Lutheran magazine for young people (November, 1895-December, 1897).

Amatören, Music journal (October, 1895-June, 1896).

Församlings-Vännan (March, 1896-October, 1900).

Trons Seger, Baptist (November, 1900-March, 1905).

Aurora. Organ for phrenology, etc. (July, 1900-October, 1901).

Sången, a paper for music and song in the church and the home (1901-1906). Only four numbers were issued irregularly.

Luthersk Tidskrift (January, 1903-February, 1908), when the name was changed to *Kina Missionären*. Especially devoted to mission work in China.

Evangelii Templet (1908). Non-sectarian monthly.

I Mästarens Tjänst (August, 1903). Evangelical Lutheran paper.

The Royal Star (April, 1905-December, 1907). Half English; half Swedish. A young peoples' paper, removed from Moline, Illinois.

Kyrko-Härolden (June, 1907), Evangelical Lutheran church paper for the South St. Paul district.

The Acorn (November, 1908), English-Swedish; published by the students at Bethel Academy.

Tabitha (October, 1909). A quarterly in the interests of the Bethesda Deaconess Home.

Vecko-Bulletinen (May, 1906), Baptist parish paper.

Kristlig Filosofisk Tidskrift, illustrated magazine for young people (April, 1887-September, 1889).

Söndagsskolevännen, Mission Friends (December, 1885).

Stads Missionären (April-December, 1889). Evangelical Lutheran parish paper.

Hemmet (July, 1889-September, 1891). A ladies' household paper.

Fridsbudet (May, 1888). Evangelical Lutheran church paper.

Församlingsbladet (May, 1888-August, 1890). Baptist church paper.

Det Maccdoniska Røpet (October, 1889), Baptist, foreign mission paper.

Svenska Universalisten (April, 1889-December, 1893. Changed its name to *Mänskligheten* (January-October, 1894, November, 1897-June, 1903). Universalist and advocating the Henry George ideas.

Roman-Journalen (July-November, 1889). Story paper; was absorbed by *Romanbladet*.

Ledstjernen (December, 1889-March, 1891). Illustrated young peoples' paper.

Svensk Familje Journal (January, 1889).

Gnistan (March, 1891-January, 1892). Unitarian and Socialistic paper.

Gittit (February, 1892-December, 1908). Devoted to music and song.

Den Apostoliska Kyrkan (May, 1893-November, 1894). Episcopal church paper.

Bethlehems-Församlingens Stadsmission (March, 1893).

Svensk Kyrkotidning (October, 1893-March, 1894). Episcopal church paper.

Den Skandinaviska Spiritualisten (May, 1894-December, 1897). The name was changed to *Nya Tiden* (January, 1898-November, 1900). Spiritualistic.

Förgät-Mig-Ej (March, 1897-May, 1898). Non-sectarian family paper.

Sanning och Frihet (January, 1896). Organ for the Free Mission Church.

Linnca (January, 1898-April, 1905). Absorbed by *Minneapolis Veckoblad*. *Ungdoms-Vännen* (January, 1898-November, 1899). Moved from St. Paul to Minneapolis and later to Rock Island. Published by the Augustana Book Concern.

Good Templaren (May, 1900). Official organ for the Minnesota Scandinavian Grand lodge of the I. O. G. T. Half Swedish and half Norwegian.

Den Sjudande Basunen (July-December, 1900). Removed to Chicago, where its name was changed to *Sanningens Tolk* (January, 1901). Represents Albert Dahlström's sect. "De Helige."

Sanningens Vän (January, 1901-June, 1903). Independent Baptist. Removed to Kiron, Iowa.

Ljus på Vägen (December, 1900-January, 1902). Non-sectarian religious monthly.

Missions-Posten (May, 1901-May, 1909). Was merged in *Missions-tidningen*.

För Svenska Hem (December, 1901-November, 1904). Illustrated family paper. Removed to Chicago.

Elim (December, 1903-May, 1905). Baptist. Was started as a weekly in January, 1908, and is still being issued.

Odalmannen (May, 1904). An agricultural paper.

Missionsbaneret (November, 1904). Organ for the Congregationalists.

The Linnæan (May, 1905-August, 1908). Illustrated monthly.

Musiktidning (January, 1906).

Nya Idun (July, 1906). Illustrated monthly for the woman and the home.

Kyrkosången (November, 1906). Issued quarterly; removed to St. Peter.

Nordiska Hem (June, 1907).

St. Pauli-Församlingens Budbärare (September, 1908). Quarterly; Evangelical Lutheran.

Missionstidningen (July, 1909). Belongs to the Free Mission Friends; issued bi-weekly.

Brefdufvan (October, 1909). Organ for the Scandinavian Mission Society of America.

Räddningslinan (January, 1909). Non-sectarian; organ for the Women's Alliance Mission.

The Picayune (January, 1909). Printed in English; issued by the faculty and students of Minnesota College.

In April, 1896, *Banérct*, of Minneapolis, had its birth. Influenced by an evident need of a young people's paper a number of Swedish Baptist ministers and educators in Chicago joined forces and gave the paper its first start. The name given to it at the time of its birth was *Ungdomens Tidning*. Its first editor was John Romell, who died about a year later. After him Rev. G. A. Hagström and Rev. E. J. Nordlander became editors. After about two years of hard financial struggles the paper fell into the hands of Rev. A. A. Holmgren, who for a number of years continued its publication in Burlington, Iowa, until 1902, when it was found expedient to remove its place of publication to Minneapolis, Minnesota, whence it is still regularly issued, fifty-two times a year.

In 1901 the name was changed from *Ungdomens Tidning* to *Banérct*, and in December, 1902, the *Fyrbåken*, a monthly paper, published in Minneapolis for several years, was consolidated into *Banérct*.

The original plan to make and maintain *Banérct* as a young people's paper was strictly followed for several years, but as its influence and

circulation grew, it seemed that the field demanded something more than a young people's organ. And yet the importance of a paper devoted to the cause of the growing generation was never for one moment forgotten. But the growing activity in church life, the broadening denominational policy, the educational movement, the increasing active benevolence, demanded a paper which was progressive enough to fall in line with the increasing activity and still had an established place in the denominational literature. Thus it came about that *Banérct's* program was made wide enough to satisfy all just demands on a denominational paper of the progressive type.

This change in policy was naturally followed by other important changes. During the years of its existence its space has more than doubled, and the monthly has developed into a newsy, wide-awake weekly, which every seventh day brings the news of the Kingdom into thousands of homes.

Five years later, or in 1907, in conjunction with Mr. A. A. Holmgren, who had for many years been the owner and publisher of *Banérct*, a number of men interested in this venture joined themselves together and under the laws of the state of Minnesota formed an organization, the purpose of which is expressed in the articles of incorporation, viz.:

"The general nature of the business of this corporation shall be to issue, print, publish, sell and deal in newspapers, books and tracts, and to conduct a general job printing business, and to buy, own and hold real estate sufficient to carry on its said business."

The amount of the authorized capital stock is twenty-five thousand dollars, divided into one thousand shares, the par value of each share being twenty-five dollars. Of this capital more than one-third was paid in before the corporation began its business.

The company's first board of directors consisted of Magnus Larson, St. Paul; A. A. Holmgren, J. O. Backlund, Olof Bodien, V. E. Hedberg, C. A. Aldeen and Gustaf A. Törnkvist, all of Minneapolis. Out of this board of directors the following officers were chosen: President, Magnus Larson; vice-president, O. Bodien; secretary, J. O. Backlund; treasurer, V. E. Hedberg; business manager, A. A. Holmgren.

During the *Banérct's* existence as a weekly paper several prominent men have been its editor, as Dr. G. Arvid Gordh, now principal of Bethel Academy, St. Paul; Rev. Eric Sjöstrand, at present Sunday school missionary in Sweden, and Professor J. O. Backlund, for some time connected with Bethel Academy but at present pastor at Strand-

burg, S. D. Rev. C. A. Sandvall and Rev. G. A. Törnkvist have on several occasions been assistant editors.

The present editor, Mr. A. A. Holmgren, has edited the *Banérct* since December 1, 1908, and Mr. Andrew G. Johnson has been the treasurer and piloted the business with a safe and steady hand.

The *Banérct* is the only Swedish religious paper in this country which has been broad-minded enough to open its columns for news from all the different denominations. It contains also more news from the world-wide mission field than any other Swedish religious newspaper published in America. It stands for true freedom and is looked upon as an organ for the "New Movement" or the "Pentecostal Movement," and certainly it has a large field.

Veckobladet dates its beginning from the year 1884, when a little paper, *Svenska Kristna Härelden*, was published on the initiative of Rev. E. Aug. Skogsbergh. The object of this publication was primarily to be of service among the people at that time affiliated in the Swedish Evangelical Mission movement, for the extension of Christian work and upbuilding of the churches, at the same time devoting itself to general information, the temperance movement and to discussions of sociological and political questions. Like so many others of its colleagues, *Härelden* encountered a good deal of financial obstacles, which made the performance of its mission fraught with difficulties. Already, in February, 1890, the paper was taken over by a stock company, organized for that purpose. Before this time, however, the paper had changed its name to *Minneapolis Veckoblad*, a name under which it was known as late as 1906, when it was abbreviated to *Veckobladet*.

The program of the paper has remained consistently the same throughout during its development, and today, twenty-six years after its foundation, it is edited in the same spirit and with the same object: promotion of Christian work and fellowship and civic righteousness.

Rev. Skogsbergh, the originator and founder of the paper, was for a number of years its editor, simultaneously pastor of the Swedish tabernacle, in the basement of which the paper for many years had its office. Among those men, who at some time or other have served on its editorial staff, are Prof. D. Nyvall, Prof. A. Mellander, Gustaf Thedén, Rev. K. Newquist, Rev. Andrew Johnson, Rev. N. Heiner, Gustav Frykman and Rev. Hjalmar Sundquist, the two last mentioned editing the paper at the present time.

Although the paper has had its good share of the struggles commonly

shared by all Swedish-American publications, it has during the last number of years been on a good financial basis. It has developed and matured to an organ of strength, wielding a large and growing influence in the religious field, as well as for the temperance movement, fearlessly championing also independence of political thought.

The present board of management of the *Veckobladet* consists of the following gentlemen, residing all, with one exception, in Minneapolis: Aaron Carlson, president; A. L. Skoog, secretary; S. A. Matson, manager; C. V. Bowman, O. L. Bruce, C. M. E. Carlson, A. E. Palmquist, F. O. Streed and D. F. Swenson.

The subscription price of the *Veckobladet* is \$1.50 per year. The present quarters of the paper is at 603 Second avenue, South, Minneapolis, Minnesota.

GUDMUND ÅKERMARK.—The subject of this sketch was born in Onsala, Halland, in 1863, and is of an old family, which has given Sweden many gifted clergymen. He lost his mother at the age of three and his father at six; received his education first at the public graded schools and afterwards for a couple of years attended the so-called elementary school, where he was enabled to acquire a higher education than was afforded in the common schools. From the age of fourteen he had to eke out his own livelihood and began his career as clerk in a store. However, he had never evinced any marked inclination for business and that kind of work did not particularly suit his taste, but anyway he stuck to it for seven years. From early boyhood he had shown literary tendencies and had the pleasure to see his first poetical attempts published in several newspapers.

In April, 1887, he emigrated to America, went through the mill as the rest of us have, but soon saw his ambition to become a newspaper man gratified. In the fall of the same year an opportunity presented itself for him to engage in newspaper business, and as editor he has since been connected with several papers in the North and Southwest—1887 with *Svenska Posten* at Omaha, Nebraska; 1888 with *Omaha Svenska Tribun* in the same city; and 1889 with *Svenska Amerikanska Posten*, at Minneapolis.

In the year 1890 he became half owner and editor of *Nya Världen*, also published from Minneapolis. The paper was going well and undoubtedly would have continued so had the proprietors not been tempted by an advantageous offer to sell the paper to a publishing firm from Iowa.

After the paper was sold Åkermark followed the new owner to Story City, Iowa, and remained as editor until July, 1891, when he moved to Ironwood, Michigan, and edited *Blokadbrytare*n. In the beginning of the same year he entered into partnership with Otto Elander to publish *Frihet*, but discovered, to quote his own words, "that the liberty gained really was no liberty at all" took a Wisconsin farm in lease—felt inclined to till the soil for a change and settled on a farm at Wood Lake, Wisconsin. In the fall of 1892 he was appointed editor of *Skördemannen*, an agricultural paper, and attended to his duties, sometimes from his country place, making actual studies of his task, and sometimes residing in Minneapolis, where the paper was published.

Four years later, or 1897, *Svenska Folkets Tidning* at Minneapolis engaged him, and he filled a position as associate editor until 1903, when he was appointed editor-in-chief. Being an authority on agricultural matters, he is also editor of *Odalmannen*, a paper for farm and the home, published semi-monthly by the owners of *Svenska Folkets Tidning*.

Åkermark is an experienced and thorough newspaper man, a good writer, now and then in verse, and stands for liberal and modern ideas. He was married, in 1891, to Constance Nelson, and the union has been blessed with four children.

CHAPTER XVI.

MINNESOTA SWEDES IN THE CIVIL WAR.

About 1860 a little company of militia was organized in Red Wing. Hans Mattson became one of its lieutenants and took active part in its drills and manoeuvres. Although none of the men who took part in these movements could foresee or suspect the approach of the awful struggle which was to plunge the country into a deluge of fire and blood, still they all seemed to have a presentiment that critical times were near at hand, and that it was the duty of all true citizens to make ready for them. It is a significant fact that fifty-four men out of that little company of only sixty, within two years became officers or soldiers in the volunteer army of the United States. Although the Scandinavian immigrants had been in the state only a few years, they still seemed to take as great interest in the threatening political difficulties of the times, and were found to be just as willing as their native fellow-citizens to sacrifice their blood and lives for the Union.

On the afternoon of April 12, 1861, the news spread like wild-fire, that the rebels of the South had fired on Fort Sumter, which caused surprise and intense indignation. In a few days the governor of Minnesota issued a proclamation that one thousand men should be ready to leave the young state for the seat of war. More than a sufficient number of companies were already organized to fill this regiment, and the only question was, who were to have the first chance? This first excitement was so sudden that the Scandinavians, who are more deliberate in such matters, scarcely knew what was going on before the first enlistment was made.

After a few months, when the battle of Bull Run had been fought, people commenced to see that the Rebellion could not be subdued within a few months but that the war would be long and bitter. Then the Scandinavians of Minnesota began to stir. They had heard that some Swedes in Illinois, especially Major—afterward General—Stohlbrand,

and some others, had entered the army. A few Scandinavians had also enlisted in the First and Second regiments, but there was no general rising among them in Minnesota until Hans Mattson published an appeal in the Swedish newspaper *Hemlandet*. The following is an extract from that paper:

“TO THE SCANDINAVIANS OF MINNESOTA!

“It is high time for us, as a people, to rise with sword in hand, and fight for our adopted country and for liberty.

“This country is in danger. A gigantic power has arisen against it and at the same time against liberty and democracy, in order to crush them.

“Our state has already furnished two thousand men, and will soon be called upon for as many more to engage in the war. Among the population of the state the Scandinavians number about one-twelfth, a part of its most hardy and enduring people, and ought to furnish at least three or four hundred men for this army. This land which we, as strangers, have made our home, has received us with friendship and hospitality. We enjoy equal privileges with the native born. The path to honor and fortune is alike open to us and them. The law protects and befriends us all alike. We have also sworn allegiance to the same.

“Countrymen, ‘Arise to arms; our adopted country calls!’ Let us prove ourselves worthy of that land, and of those heroes from whom we descend.

“I hereby offer myself as one of that number, and I am confident that many of you are ready and willing to do likewise. Let each settlement send forth its little squad. Many in this neighborhood are now ready to go. A third regiment will soon be called by the governor of this state. Let us, then, have ready a number of men of the right kind, and offer our services as a part of the same. Let us place ourselves on the side of liberty and truth, not only with words but with strong arms,—with our lives. Then shall our friends in the home of our childhood rejoice over us. Our children and children’s children shall hereafter pronounce our names with reverence. We shall ourselves be happy in the consciousness of having performed our duty, and should death on the field of battle be our lot, then shall our parents, wives, children, and friends find some consolation in their sorrow in the conviction that they, also, by their noble sacrifices, have contributed to the defense and victory

of right, justice, and liberty. And a grateful people shall not withhold from them its sympathy and friendship."

A few days later Mattson left wife, home, and two children, and started for Fort Snelling, but not alone; about seventy Swedes and thirty Norwegians from Red Wing, Vasa, Chisago Lake, Holden, Wanamingo, Stillwater, Albert Lea and other places went there with him, or joined in the course of a few days.

Meanwhile the Third Regiment had been called, and one hundred of Mattson's companions were mustered in as Company D of that regiment, with himself as captain, a Norwegian, L. K. Aaker, as first lieutenant, and an old friend of Mattson's, H. Eustrom, as second lieutenant. Although Company D was the only military organization in this state consisting exclusively of Scandinavians, there were quite a number of those nationalities in every regiment and company organized afterwards.

"Company D," writes Col. Hans Mattson, "consisted of the very flower of the young Scandinavians. It was regarded from the start as a model company, and maintained its rank as such during the whole term of four years' service. Always orderly, sober, obedient and faithful to every duty, the men of Company D, though foreigners by birth, won and always kept the affectionate regard and fullest confidence of their native-born comrades. A large majority of them are resting in the last grand bivouac, many under the genial Southern sun, but no words of reproach or doubt of soldierly honor has ever been heard against any of those living or dead." From Illinois there were many partially or wholly Swedish companies, one of which belonged to the Forty-third Illinois Regiment, under the lamented Captain Arosenius, and came under Mattson's command a few years later in Arkansas. There were also many prominent officers in other regiments, such as General C. J. Stohlbrand, Colonels Vegesack, Malmborg, Steelhammar, Broddy, Elfving and Brydolf; Captains Stenbeck, Silfversparre, Sparrstrom, Lempke, Chas. Johnson, Erik Johnson, Vanstrum, Lindberg, etc., and Lieutenants Osborne, Edgren, Liljengren, Johnson, Lindall, Olson, Gustafson, Lundberg, and many others. The *St. Paul Press* for October 15, 1861, has the following: We congratulate Captain Mattson and his countrymen for the splendid company of Swedes and Norwegians which he commands. Never was a better company mustered in for service."

During the war the Union army had mustered in 2,883,000 men,

400,000 of whom lost their lives. To this army the young state of Minnesota had contributed 25,052, or about one-seventh of her entire population. Of this number 2,500 were killed or died of sickness during the war, and it has been calculated that 5,000 died after the war on account of wounds and diseases contracted during service. The Third Regiment had, during four years' service, a total enrollment of 1,417, of which number there were left only 432 when the regiment returned and was mustered out in September, 1865.

In the beginning of July Captain Mattson, on an expedition to the South, took sick with the fever, and would probably have died, had not his friend, Captain Eustrom, succeeded in getting him into a rebel family, where he was treated with the greatest care, so that in a few days he was able to go by rail to Minnesota on a twenty days' leave of absence. On returning, after having spent a fortnight in the bosom of his family, to resume his command, he passed through Chicago where he was met by the startling news that the Third Regiment had been captured by the enemy, and was on the march to the prisons of the South. He arrived in Tennessee two days later, where he met the soldiers returning from the mountains where they had been released by the enemy on written parole. They were sore-footed, exhausted, hungry and wild with anger, and looked more like a lot of ragged beggars than the well-disciplined soldiers they had been a few days before. All the captured officers had been taken to the South, where they were kept in prison several months. One of these was Captain Eustrom who, in company with Lieutenant Taylor, made his escape from a hospital building, some negroes giving them clothes, and, through almost incredible hardships and dangers, they succeeded in reaching their own lines.

The capitulation of this splendid regiment was one of the most deplorable events of its kind during the whole war. It had defended itself with great valor, and, in fact defeated the enemy, when for some unaccountable reason, Colonel H. C. Lester decided to surrender, and he exerted such great influence over the officers that seven company commanders went over to his side in the council of war, which he called, while the remaining officers and the soldiers were strongly opposed to capitulation. When the men finally were ordered to stack arms they did so with tears in their eyes, complaining bitterly, because they were not allowed to fight any longer. All the officers who had been in favor of capitulation were afterward dismissed from service in disgrace.

Arriving at Nashville Captain Mattson was immediately ordered to assume command of his own scattered regiment, of the Ninth Michigan Infantry Regiment, and of a battery of artillery, which had also capitulated on that fatal Sunday. Having supplied the men with clothing and other necessaries, he took them by steamboats to a camp for prisoners at St. Louis. On his return to Nashville he was appointed member of a general court martial and shortly after its president, which position he occupied from July to December, 1862.

About this time the well known Indian massacre in the western settlements of Minnesota took place, when more than one thousand peaceable citizens, mostly women and children, and among those many Scandinavians, were cruelly butchered, and their houses and property burned and destroyed. The soldiers of the Third Regiment had given their parole not to take up arms against the enemy until they were properly exchanged, but, as this did not have anything to do with the Indian war, they were ordered from St. Louis to Minnesota and put under the command of Major Welch, of the Fourth Regiment, and soon distinguished themselves by their fine maneuvers and valor in the struggle with the Indians.

In the month of December the officers were exchanged and ordered back to Fort Snelling to where the enlisted men had also returned from the Indian war. In January, 1863, they again left Minnesota for the South where the whole of the winter and spring were devoted to expeditions against guerillas and Confederate recruiting camps in southern Tennessee. Most of the time Captain Mattson commanded the regiment and had many skirmishes with the enemy, and captured a number of prisoners. In the beginning of June the regiment joined the forces that were besieging Vicksburg under the command of General Grant, and remained there until that city had capitulated.

In a letter to *Hemlandet*, dated Vicksburg, June 24, Colonel Mattson wrote, in part: "As to the Swedes in the army, I may mention that, besides our Company D, there are in the same division the company of Captain Arosenius of the Forty-third Illinois Regiment, and that of Captain Corneliusson of the Twenty-third Wisconsin Regiment, and a number of Swedes of the other regiments from Illinois and Wisconsin, and of the Fourth and Fifth Minnesota regiments. Old Company D is a model, as usual,—the best one I have seen yet. Both officers and men

are quiet, orderly, cheerful and obedient, always faithful at their post, and ready to go wherever duty calls them. They are loved and respected by all who come in contact with them. When I feel sad or despondent, all I need to do is to walk along the camp street and take a look at my old Scandinavians. Their calm and earnest demeanor always makes me glad and proud. I ask for no greater honor than to point them out to some stranger, saying: 'This is my old company.' Not these alone, however, but all of my countrymen whom I met in the army have a good name, and are considered most reliable and able soldiers."

About a week later Vicksburg capitulated, and the Union army took 32,000 prisoners, fifteen generals, two thousand other officers, and nearly two hundred cannon. A few days after the surrender of Vicksburg the Third Regiment was transferred to the Seventh Army Corps and took part in the campaign against Little Rock, which city soon fell in the Union army's hands. On the march into the captured city the next morning the Third Regiment was accorded the place of honor at the head of the army. It was then designated to act as provost-guard for the purpose of maintaining order, and the whole regiment was soon quartered in the state capitol. The Third Regiment was occupied with this task until the following spring, and performed its duty so well, that the governor of Arkansas, in a message, expressed himself regarding it, in the following language: "During the time of their service in our capital good order has prevailed and they have commanded the respect of our citizens. When called upon to meet the enemy they have proven themselves equal to any task and reliable in the hour of imminent danger. Such men are an honor to our government and the cause which they serve. Minnesota may justly feel proud of them, and they will prove themselves to be worthy sons of that state wherever duty calls them."

The ranks of the regiment had by this time been badly decimated, and towards Christmas Mr. Mattson, who after the surrender of Vicksburg had been promoted to the rank of lieutenant colonel, was sent with a detachment of officers to Fort Snelling for the purpose of recruiting. In March he returned with 400 recruits. Shortly afterward the battle of Fitzhugh's Woods, Arkansas, was fought, and the regiment distinguished itself by very gallant conduct. During the stay at Little Rock most of the soldiers had re-enlisted for three years, or until the close of the war, whereby it acquired the title of "Veteran Regiment."

But that was not the only distinction which was conferred on our men. A large number of young soldiers had been promoted from the ranks to be officers in several negro regiments and some as officers of new regiments of their own state. Mr. Mattson having been promoted to colonel of the regiment in April, 1864, was ordered to march with its eight hundred men to Pine Bluff, on the Arkansas river.

From this time until the beginning of August the regiment experienced such hardships and sufferings from disease and hard service, that it sustained far greater losses from these causes than any other regiment from Minnesota had met with in open battle. Pine Bluff was a veritable pesthole; the water was of a greenish color, the air full of germs of disease and poisonous vapors. Continually surrounded and threatened by a vigilant enemy, the exhausted and sickly soldiers had to get up at three o'clock every morning to work at the intrenchments and strengthening and protecting their position in different ways. Meanwhile the number of those fit for duty was daily decreasing at an appalling rate. The hospitals were overcrowded with patients, and the few men left for duty were continually occupied in caring for the sick and burying the dead, until there were not men enough left to bury their dead comrades, and a recently arrived regiment had to assist in performing this sad duty.

At a critical moment an order was received from Washington to send six companies to Minnesota on a six weeks' veteran furlough, to which the regiment was entitled. Those went who were able to. Many died on the way, but those who survived until they reached Minnesota were soon restored to usual health and strength, so they could return in due time and again take part in the campaign in Arkansas. The remaining four companies, which had been furloughed the previous winter, were ordered from Pine Bluff to Duvall's Bluff, on the White river, where the whole regiment was united in the beginning of October, and remained in winter quarters until the spring of 1865.

About the end of September, 1865, the regiment was ordered home, and on September 2, it was mustered out at Fort Snelling.

We have dwelt upon the history of the Third Minnesota Volunteer Regiment to an extent that may seem a little out of proportion, but the reason is plain. First, the regiment, according to all available sources of information, was one of the best in the whole Union army; secondly, it contained the splendid Company D, consisting mostly of Swedes, and

thirdly, it was finally commanded by a Swede, Colonel Hans Mattson, on whose initiative Company D was raised and as the commander of which he started his military career in this country.

THE FIRST INFANTRY was organized April, 1861; went into camp at Fort Snelling; mustered by Captain Anderson D. Nelson, U. S. A., on the 29th; ordered to Washington, D. C., June 14, 1861. The following is a sketch of the marches, battles, sieges and skirmishes in which this regiment participated: First Bull Run, July 21, 1861; Edwards Ferry, October 22, 1861; Yorktown, May 7, 1862; Fair Oaks, June 1, 1862; Peach Orchard, June 29, 1862; Savage Station, June 29, 1862; Glendale, June 30, 1862; Nelson's Farm, June 30, 1862; Malvern Hill, July 1, 1862; Vienna, September 2, 1862; Antietam, September 17, 1862; First Fredericksburg, December 11, 12 and 13, 1862; Second Fredericksburg, May 3, 1863; Gettysburg, July 2 and 3, 1863, and Bristow Station, October 14, 1863. Discharged at Fort Snelling, May 5, 1864.

Company A: Nels E. Nelson, sergeant, discharged November 6, 1862, for disability; Olof Nelson, died September 8, '62, at Fort Monroe; Andrew Olson, February 3, '63, discharged for disability; Hans M. Simonson, died of wounds at Gettysburg.

Company B: John Anderson, mustered out May 5, '64; Gustaf A. Grandstrand, wounded at Bull Run, discharged for disability, June 9, '62; Swen Johnson, wounded at Antietam, discharged for disability, December 14, '62; David Johnson, wounded at Gettysburg, discharged September 29, '63; Samuel Johnson, discharged for disability, November 17, '61; Andrew Johnson, transferred from Company I, discharged for disability, April 30, '63; Chas. F. Nelson, discharged per order, August 2, '61; Erik Nystedt, wounded at Gettysburg, May 5, '64; Håkan Olson, discharged for disability, November 8, '61; Andrew Peterson, discharged for disability, November 24, '61; Andrew P. Quist, wounded at Antietam and Gettysburg; John P. Schönbeck, wounded at Antietam and Gettysburg.

Company C: John Abell, transferred to 1st Battalion; Charles Blanquist, absent as paroled prisoner on discharge of regiment; John Lindberg, discharged May 5, '64; John Lönquist, re-enlisted, transferred to 1st Battalion; Daniel M. Robertson, wounded at Bull Run, supposed to be mortal.

Company D was made up of Englishmen and Americans.

Company E: Wm. R. Johnson, wounded at Antietam, discharged for disability; Peter Welin, wounded at Bull Run, died July 6, '63 of wounds, at Gettysburg.

Company F: Peter Borgh, re-enlisted in 1st Battalion; John Lindquist, discharged for disability, August 31, '62; John Lindergreen, discharged for disability, August 31, '62; Paul Nelson; Thomas Peterson, wounded at Savage Station; Hans Peterson, wounded at Savage Station; killed at Bristow.

Company G: Albert Johnson, corporal, discharged, May 5, '64; Stefan Johnson, discharged for disability, December 8, '61.

Company H: Samuel Johnson, transferred to 1st Battalion; H. W. Lindergreen, discharged for disability, July 23, '62; M. C. Monson, discharged for disability.

Company I: Carl M. Carlson, musician, discharged, May 5, '64; Andrew Johnson, transferred to Company H, February 1, '62; Nels Johnson, transferred to 4th U. S. Cavalry, October 23, '62; John A. Johnson, transferred to 4th U. S. Cavalry, October 23, '62; Herman Lawson, corporal, wounded at Bull Run and Gettysburg.

Company K: Geo. F. Johnson, transferred to 1st Battalion.

THE FIRST BATTALION.—Company A: Edward Erickson, corporal, wounded June 22, '64, near Petersburg; Charles W. Hanson, mustered out July 14, '65; Martin Jakobson, mustered out July 14, '65; John Johnson, mustered out July 14, '65; Wm. H. Johnson, musician, George F. Johnson, vet., corporal, mustered out July 14, '65; John Lönquist, killed June 22, '64, near Petersburg; Andrew Nelson and E. B. Nelson, mustered out July 14, '65.

Company B: Peter Bergh, prisoner at Andersonville eight months, discharged July 24, '65, absent, sick; Carl Carlson, discharged 1865, absent; Samuel Johnson, corporal, mustered out July 14, '65; Magnus Magnuson, mustered out July 14, '65; Matts Månson, mustered out July 14, '65; John Nelson, discharged on expiration of term; Paul Nelson, veteran, discharged on expiration of term; Olof Olsen, mustered out July 14, '65; Peter Peterson, died December 15, '64, in prison at Salisbury, N. C.; Carl Peterson, mustered out July 14, '65; Peter Person, mustered out July 14, '65; Swan Erikson, discharged per order, June 7, '65; John Swanson, discharged in 1865, absent, sick.

Company C: Frank W. Charlson, mustered out July 14, '65; Robert

Johnson, discharged in hospital, 1865; Kristofer Nilson, mustered out July 14, '65; I. B. Palmquist, mustered out July 14, '65.

Company D: Andrew Linn, mustered out July 14, '65; Erik Ostrom, mustered out July 14, '65; Swan P. Peterson, mustered out July 14, '65.

Company E: Lars Ifvarson, discharged, per order; Martin Johnson, discharged in hospital, August 10, '65; Martin Larson, mustered out July 14, '65.

Company F: S. Anderson, mustered out July 14, '65; Josef Hansson, mustered out July 14, '65; John Jacobson, mustered out July 14, '65; Nils Larson, mustered out July 14, '65; John F. Simonson, died at Washington, D. C., 1865.

Company G: Peter Hanson, mustered out July 14, '65; J. Monson, mustered out July 14, '65; Adam Olson, mustered out July 14, '65.

Company H: Erik Eriksson, mustered out July 14, '65; Andrew Johnson, mustered out May 16, '65; Abraham Johnson, mustered out July 14, '65; Paul Larson, mustered out July 14, '65.

Company I: Hans Hanson, discharged per order; Olof Johnson, mustered out July 14, '65; Erik A. Nystedt, mustered out July 14, '65.

THE SECOND INFANTRY was organized July, 1861. Ordered to Louisville, Ky., October, 1861, and assigned to the Army of the Ohio. The following embraces a sketch of the marches, battles and skirmishes in which this regiment participated: Mill Spring, January 19, 1862; Siege of Corinth, April, 1862; transferred to the Army of the Tennessee. Bragg's Raid, Perryville, October 8, 1862; skirmishes of the Tullahoma campaign; Chickamauga, September 19 and 20, 1863; Mission Ridge, November 25, 1863. Veteranized January, 1864. Battles and skirmishes of the Atlanta campaign, viz.: Resaca, June 14, 15 and 16, 1864; Kennesaw Mountain, June 27, 1864; Jonesboro; Sherman's march through Georgia and the Carolinas: Bentonville, March 19, 1865. Discharged at Fort Snelling, July 11, 1865.

Company C: Wm. J. Johnson, re-enlisted December 28, '63; shot himself in hand, wounded at Jonesboro, Ga.; Daniel Lindquist, discharged per order June 15, '65. drafted; James Nelson, mustered out July 11, '65; Isak A. Peterson, drafted, discharged from hospital July, '65.

Company D: Chas. Bloom, drafted, mustered out July 11, '65; Amos Hansson, discharged on expiration of term; Carl Hellström, drafted, mustered out July 11, '65; Nils Håkanson, drafted, mustered out July 11, '65; Charles E. Johnson, discharged on expiration of term.

July 4, '65; John A. Johnson, drafted, mustered out July 11, '65; Peter Johnson, drafted, mustered out July 11, '65; Martin Nelson, drafted, mustered out July 11, '65; Andrew Magnuson, drafted, discharged from hospital in '65; John Magnuson, drafted, mustered out July 11, '65; Matson-Videll, drafted, mustered out July 11, '65; John Nelson, drafted, mustered out July 11, '65; John A. Peterson, died at Atlanta, Ga., October 16, '64; Peter Swenson, drafted, mustered out July 11, '65; Nils Swenson, drafted, mustered out July 11, '65; Andrew P. Wallmark, drafted, mustered out July 11, '65.

Company E: Andrew Anderson, re-enlisted, promoted corporal, mustered out July 11, '65; Adolf Becklin, died at Washington, D. C., June 27, '65; S. A. Blomquist, discharged per order June 20, '65; Peter Johnson, died at Cairo, Illinois, December 25, '64, drafted; John Johnson, discharged per order June 9, '65, drafted; Erick Larson, died at Nashville, Tennessee, March 5, '63; Peter Peterson, wounded on picket duty at Chickamauga, October 12, died October 13, '63; Louis Swenson, wounded at Chickamauga, discharged on expiration of term, July 4, '64; A. E. Wickström, substitute, mustered out July 11, '65.

Company F: Alexis Lindburg, discharged from hospital July 10, '65; Carl Lindegren, discharged from hospital July 27, '65, substitute; Charles D. Molin, died at Corinth, Mississippi, May 18, '62; Andrew Nelson, mustered out July 11, '65.

Company G: John Beckman, died at Nashville, Tennessee, April 11, '62; Andrew Hanson, drafted, mustered out July 11, '65; Paul Peterson, discharged from hospital August 1, '65; Thomas Peterson, transferred to Company I September 1, '61; Gustaf C. Rodell, promoted corporal, mustered out July 11, '65; Jonas Swenson, re-enlisted December 26, '64, mustered out July 11, '65.

Company H: Louis Erickson, mustered out July 11, '65; John Jacobson, substitute, mustered out July 11, '65; John Johnson, discharged per order May 29, '65; Louis Lindros, re-enlisted December 16, '63, discharged July 22, '65—wounded at Chickamauga, special mention; Peter Nelson, drafted, mustered out July 11, '65; John Peterson, drafted, mustered out July 11, '65.

Company I: Charles J. Erickson, deserted October, '62, arrested March, '64, sentenced to make his time good; John Holmström, drafted, discharged from hospital September 25, '65; John Johnson, drafted, mustered out July 11, '65; Frank E. Peterson, musician, died at Louisville,

Kentucky, March 3, '62; Andrew Skön, transferred to Invalid Corps September 23, '63.

Company K: Peter Erickson, discharged per order May 31, '65; Peter Johnson, drafted, discharged from hospital July, '65; Andrew Nelson, died February 8, '62; Kristian Olson, drafted, mustered out July 11, '65; John M. Olson, re-enlisted December, '63, promoted corporal and sergeant.

THE THIRD INFANTRY.—Organized October, 1861. Ordered to Nashville, Tennessee, March, 1862. Captured and paroled at Murfreesboro, July, 1862. Ordered to St. Louis, Missouri, thence to Minnesota. Engaged in the Indian expedition of 1862. Participated in the battle of Wood Lake, September, 1862. Ordered to Little Rock, Arkansas, November, 1863. Veteranized January, 1864. Engaged in battle of Fitzhugh's Woods, March 30, 1864. Ordered to Pine Bluff, Arkansas, April, 1864, and from there to Du Vall's Bluff in October, 1864. Mustered out at Du Vall's Bluff, September 2, 1865. Discharged at Fort Snelling.

Company B: John Anderson, re-enlisted, promoted corporal, mustered out September 2, '65; Anders Nilson Holm, promoted sergeant; Lars Anderson, died at Little Rock, Arkansas, February 2, '65; Peter Brunell, re-enlisted February 2, '64, mustered out September 2, '65; Frank Brunell, re-enlisted February 2, '64, died at Prairie du Chien, December 16, '64; August Gustafson, mustered out September 2, '65; John Johnson, re-enlisted February 2, '64; John Johnson, re-enlisted February 2, '64, both mustered out September 2, '65; Charles Johnson, re-enlisted February 2, '64, discharged per order May 30, '65; Lars Johnson, drafted, died at Pine Bluff, Arkansas, November 7, '64; John Larson, drafted, died at Little Rock, Arkansas, October 21, '64; John Lind, discharged per order July 28, '65; John Munson, died at Little Rock, Arkansas, November 23, '64; Andrew Peterson, corporal, promoted sergeant, discharged on expiration of term, September 25, '64; James Peterson, discharged on expiration of term, November 15, '64; Gustaf Swanson, discharged for disability, January 10, '65.

Company C: Wm. W. Anderson, mustered out September 2, '65; Chas. B. Hanson, corporal, promoted sergeant, died in hospital boat November 28, '63.

Company D: Captains—Hans Mattson, major, May 29, '62; lieutenant-colonel, July 15, '63; colonel, April 27, '64. Hans Eustrom, second lieutenant, promoted first lieutenant; captain, resigned August 2, '62,

and John A. Vanstrum, first sergeant, promoted second lieutenant; first lieutenant; captain; promoted major, discharged with regiment. First Lieutenant John G. Gustafson, sergeant; second lieutenant; first lieutenant; lieutenant-colonel 112th U. S. C. I. November 16, '64. Second Lieutenants—Olof Liljegren, sergeant; promoted second lieutenant, died at Pine Bluff, Arkansas, September 25, '64, and Jonas Lindall, re-enlisted January 1, '64; promoted second lieutenant; promoted first lieutenant Company H, November 4, '61, discharged September 2, '64.

The enlisted men were: Nels Abrahamson, re-enlisted February 3, '64, promoted corporal, mustered out September 2, '65; Chas. J. Anderson, re-enlisted February 3, '64, promoted corporal, mustered out September 2, '65; Olof Anderson, corporal, re-enlisted February 3, '64, mustered out September 2, '65; John A. Anderson, discharged on expiration of term, November 4, '64; Gustavus Anderson, died at Fort Snelling, February 1, '63; G. Anderson, re-enlisted February 3, '64, died at Pine Bluff September 14, '64; Peter Anderson, discharged per order July 28, '65; Jonas Berg, died at Jefferson Barracks, Missouri, October 15, '63; Erik Berglund, discharged per order July 21, '65; John Bloomberg, discharged per order July 28, '65; Chas. E. Bolander, promoted hospital steward June 13, '64; Elias Bong, died November 9, '64; Frank A. Carlson, mustered out September 2, '65; John Cedergren, re-enlisted February 3, '64; promoted sergeant, mustered out September 2, '65; Charlson, Carl R., re-enlisted January 1, '65; John Charlson, discharged per order July 28, '65; Swan Dahlberg, discharged per order July 28, '65; John Erickson, re-enlisted February 11, '62, mustered out September 2, '65; John Erickson, died at Belmont, Kentucky, February 26, '62; Charles Erickson, re-enlisted January 4, '64, mustered out September 2, '65; John Erickson, discharged per order July 28, '65; Olof Falin, corporal, discharged for disability March 29, '62; Peter Fröjd, discharged for disability March 15, '62; Gustaf Glader, corporal, promoted sergeant, discharged on expiration of term, November 14, '64; Peter Göranson, transferred to Veteran Reserve Corps April 28, '65; August L. Green, promoted corporal, re-enlisted January 1, '64, discharged December 26, '64; Charles Gustafson, died at Duvall's Bluff, Arkansas, December 9, '65; Alfred Hultman, died at Duvall's Bluff, Arkansas, December 14, '64; John P. Hultquist, discharged per order July 28, '65; Nils B. Johnson, promoted sergeant, re-enlisted February 2, '64, promoted first lieutenant Company I, July 28, '65; Erick Johnson, mustered out September 2, '65;

Åke Johnson, discharged per order July 28, '65; John A. Johnson, died at Pine Bluff, Arkansas, September 17, '64; Nils L. Linderoot, re-enlisted January 1, '64, promoted corporal and sergeant, mustered out September 2, '65; Erik Ljunglöf, died at Fort Snelling, November 23, '62; Claus Lind, died at Red Wing, October 15, '62; Jonas Lind, discharged for disability January 14, '65; John Lindblom, discharged per order July 28, '65; Peter Lundberg, re-enlisted January 1, '64, promoted sergeant; Peter G. Lundberg, transferred to Invalid Corps October 3, '63; John Melander, died at Mound City, Illinois, August 1, '63; John Nelson, re-enlisted January 1, '64, promoted corporal, died at Cairo, Illinois, January 1, '65; Gustaf Nelson, discharged for disability July 5, '62; John Nord, mustered out September 2, '65; Louis Norelius, mustered out September 2, '65; John P. Ofelt, corporal, re-enlisted February 3, '64, died at Duvall's Bluff December 31, '64; Bonde Olson, promoted corporal, re-enlisted January 1, '64, promoted first lieutenant Company K, October 1, '64; Henrik Peterson, corporal, promoted sergeant, discharged on expiration of term, November 14, '64; Chas. J. Peterson, discharged per order May 22, '65; Nils P. Peterson, discharged per order July 28, '65; Charles P. Quist, re-enlisted January 1, '64, promoted corporal; Magnus Quist, mustered out September 2, '65; Nils Ringdahl, re-enlisted January 1, '64; mustered out September 2, '65; Carl Roos, discharged for disability December 2, '63; Peter M. Sandberg, discharged on expiration of term, November 14, '64; Frithiof T. Sandberg, promoted sergeant, discharged for disability July 5, '62; Swan Salomonson, died at Jefferson Barracks, Missouri, October 26, '64; Charles P. Sjöberg, re-enlisted January 1, '64, discharged from hospital September 14, '65; Nils O. Skoog, discharged on expiration of term, November 12, '64; Peter Söderström, discharged per order July 28, '65; Chas. J. Strand, re-enlisted January 1, '64, promoted corporal and sergeant; Chas. Sundahl, died at Sauk Centre, Minnesota, October 20, '62; John Sundblad, transferred to Invalid Corps October 1, '63; Gustaf Svenson, discharged on expiration of term, November 14, '64; John Swanson, died at Memphis, Tennessee, September 12, '63; John P. Thelander, re-enlisted January 1, '64, mustered out September 2, '65; Chas. J. Vadén, discharged per order July 28, '65; John P. Vidén, died at Memphis, Tennessee, October 31, '63; Charles Wiberg, discharged on expiration of term, November 14, '64.

Company F: Andrew Ericson, re-enlisted December 20, '63, mustered out September 2, '65; John Johnson, discharged for disability May

9, '63; Fredrik Råbom, mustered out September 2, '65; Daniel W. Williamson, re-enlisted December 20, '63, promoted corporal and sergeant.

Company G: Erik Peterson, died at Murfreesboro, June 30, '62.—
Company H: Gustaf Granstrand, mustered out September 2, '65; Peter L. Mobeck, died October 17, '64; Victor Peterson, mustered out November 14, '64; Charles L. Tidlund, discharged for disability.

THE FOURTH INFANTRY.—Organized December 23, 1861. Ordered to Benton Barracks, Missouri, April 19, 1862. Assigned to Army of the Mississippi, May 4, 1862. Participated in the following battles, sieges and skirmishes: Siege of Corinth, April, 1862; Iuka, September 19, 1862; Corinth, October 3 and 4, 1862; Siege of Vicksburg, Raymond, Jackson, Champion Hill, assault of Vicksburg, capture of Vicksburg, July 4, 1863; transferred from 17th corps to 15th corps, Mission Ridge, November 25, 1863. Veteranized January, 1864. Allatoona, July, 1864; Sherman's march through Georgia and the Carolinas; Bentonsville, March 20, 1865. Mustered out at Louisville, Kentucky, July 19, 1865. Discharged at Fort Snelling.

Company A: Andrew Anderson, corporal, discharged for disability, April '63; Thomas Anderson, discharged for disability, December 27, '62; John Anderson, re-enlisted January 1, '64; mustered out July 19, '65; Peter G. Anderson, discharged per order, June 12, '65; Swan Bengtson, discharged per order, June 12, '65; Otto Broberg, discharged per order, January 12, '65; Henry Erickson, re-enlisted March 7, '64, promoted corporal and sergeant; John Ericson, discharged per order, May 30, '65; Chas. E. Flodeen, re-enlisted December 31, '63, promoted corporal and sergeant; Chas. F. Hellberg, re-enlisted January 17, '64, mustered out July 29, '65; John Johnson, transferred to Veteran Reserve Corps, February, '64; John Johnson, re-enlisted February 29, '64, promoted corporal; Nels P. Peterson, discharged for disability, December 31, '62; John Peterson, died August 31, '63; Swan Peterson, discharged per order, June 20, '65; Andrew Swanberg, discharged per order, May 26, '65; John Swanson, drafted, mustered out July 19, '65.

Company B: Theodore Anderson, drafted, mustered out July 19, '65; John Chindblom, mustered out December, '64; Jonas Johnson, promoted corporal and sergeant, discharged for disability July 18, '64; Albert Johnson, mustered out April 21, '65; Swan Swanburg, discharged for disability, August 6, '62.

Company C: John Linn, drafted, mustered out July 19, '65; M. I. Mattson, substitute, mustered out July 19, '65.

Company D: George W. Anderson, substitute, mustered out July 19, '65; John Danielson, substitute, George Davidson, substitute, George Johnson, substitute, all mustered out June 12, '65.

Company F: Andrew Lundquist, re-enlisted January 1, '64, mustered out July 19, '65; Christopher Lind, drafted, mustered out July 19, '65; Andrew Peterson, drafted, served only four months.

Company G: Peter Dahlström, mustered out June 12, '65; Charles Ekdahl, mustered out June 12, '65; John Erickson, mustered out June 12, '65; John Johnson, drafted; Chas. Kilberg, drafted; Gustaf Nelson, drafted; John Peterson, drafted; Peter Rättig, substitute, all mustered out July 19, '65; Lars Swanson, drafted, mustered out September 16, '65.

Company H: John Bengtson, drafted, transferred from Company I, September 1, '64; Louis Danielson, mustered out June 12, '65; Gustaf Johnson, discharged for disability, August 24, '63; Måns Johnson, mustered out June 12, '65; Andrew Johnson, mustered out June 12, '65; James A. Johnson, substitute, mustered out July 19, '65; Måns Peterson, mustered out June 12, '65; Måns Peterson, discharged from hospital May 22, '65; Hans Samuelson, mustered out June 12, '65; Peter Silén, per order, mustered out June 12, '65; Peter Sjölin, mustered out May 22, '65; Aug. Swanson, corporal, died in hospital at Big Springs, Mississippi, August 3, '62; Andrew Swanson, mustered out per order, June 12, '65; John Sahlstrum, re-enlisted January 1, '64, discharged for disability, June 28, '65; John Tonggren, transferred, September 15, '62, to Invalid Corps; Henry Wassman, mustered out June 12, '65.

Company I: John Bengtson, drafted, transferred to Company H, September 1, '64; Chas. P. Hagström, died September 2, '63, at Cairo, Illinois; George Lind, died June 28, '62, at Farmington, Mississippi; Nels Nelson, died July 12, '62, at Farmington, Mississippi.

Company K: John Åkeson, drafted, per order, mustered out June 26, '65; Henry Anderson, drafted, mustered out July 19, '65; Henry Beckman, drafted, mustered out July 19, '65; Magnus Erickson, substitute, mustered out per order, June 12, '65; Nels Johnson, drafted, mustered out July 19, '65; Nils Linderholm, drafted, mustered out July 19, '65; Wm. Monson, discharged for disability, October, '63; Matts Peterson, drafted, mustered out June 23, '65.

THE FIFTH INFANTRY.—Organized in May, 1862. Ordered to

Pittsburg Landing, May 9, 1862. A detachment of three companies remained in Minnesota, garrisoning frontier posts. Participated in the following marches, battles, sieges and skirmishes: Siege of Corinth, April and May, 1862. The detachment in Minnesota engaged in battle with Indians at Redwood, Minnesota, August 18, 1862. Siege of Fort Ridgely, August 20, 21 and 22, 1862; Fort Abercrombie, Dakota Territory, August, 1862. Regiment assigned to 16th Army Corps. Engaged in the battles of Iuka, September 18, 1862; Corinth, October 3 and 4, 1862; Jackson, Tennessee, May 14, 1863. Siege of Vicksburg; assault of Vicksburg, May 22, 1863. Mechanicsburg, June 3, 1863. Richmond, June 15, 1863. Fort De Russey, Louisiana, March 14, 1864. Red River expedition, March, April and May, 1864. Lake Chicot, June 6, 1864. Tupelo, June, 1864. Veteranized July, 1864. Abbeyville, August 23, 1864. Marched in September, 1864, from Brownsville, Arkansas, to Cape Girardeau, Missouri, thence by boat to Jefferson City; thence to Kansas State line; thence to St. Louis, Missouri. Ordered to Nashville, Tennessee, November, 1864. Engaged in battles at Nashville, December 15 and 16, 1864; Spanish Fort and Fort Blakely, April, 1865. Mustered out at Demopolis, Alabama, September 6, 1865. Discharged at Fort Snelling.

Company A: Peter C. Anderson, mustered out September 6, '65; Carl Hanson, veteran, promoted corporal, sergeant, mustered out September 6, '65; Frank Johnson, wounded at Corinth, October 4, '62, discharged for disability.

Company B: John Peterson, mustered out September 6, '65; Oscar Wall, discharged for disability, August 29, '62.

Company C: Edward Berg, mustered out February 23, '65; Andrew Peterson, veteran, died of wounds April 3, '65, received at Spanish Fort; Chas. A. Rose, veteran, promoted corporal, sergeant.

Company D: Nils Roberg, killed at Nashville, December 16, '64.

Company E: John Peterson, discharged for disability, March 18, '63.

Company F: G. W. Johnson, enlisted January 24, '62, first sergeant April 25, '62, resigned May 28, '65; John Johnson, died June 2, '63, at Duckport, Louisiana; Andrew Israëlson, veteran, killed at Abbeyville, Mississippi, August 24, '64.

Company G: Henry Anderson, died October 12, '63, at Vicksburg, Mississippi; Simon Janson, mustered out September 6, '65; Henry T.

Johnson, veteran, promoted corporal, sergeant, wounded at Nashville; Peter Peterson, died January 1, '63, at Memphis, Tennessee; John J. Peterson, died July 16, '63, at Vicksburg.

Company H: N. Anderson, veteran, captured near Eastport, discharged per order, August 3, '65; Chas. A. Erickson, veteran, wounded at Nashville, discharged from hospital; John Johnson, died October 13, '63, at Memphis, Tennessee; Christian Ludvigson, veteran, mustered out September 6, '65; Martin Mårtenson, discharged for disability.

Company I: Alexander M. Johnson, died July 10, '62, at Clear Creek, Mississippi; Daniel Skarin, wounded at Nashville, December 16, '64.

Company K: Andrew Larson, promoted sergeant, mustered out September 6, '65.

THE SIXTH INFANTRY.—Organized August, 1862, and ordered on the expedition against the Indians. Detachment of 200 engaged in battle at Birch Cooley, September 2, 1862. The regiment participated in the battle at Wood Lake, September 22, 1862, and garrisoned frontier posts from November, 1862, until May, 1863, when ordered upon Indian expedition; engaged with Indians July 24, 26 and 28, 1863. Stationed at frontier posts from September 18, 1863, to June 5, 1864, when ordered to Helena, Arkansas. Ordered to St. Louis, Missouri, November, 1864, to New Orleans, January, 1865. Assigned to the 16th Army Corps. Participated in engagements of Spanish Fort and Fort Blakely, April, 1865. Discharged at Fort Snelling, August 19, 1865.

Company A: Erick A. Erickson, mustered out August 19, '65; Andrew G. Hillberg, discharged for disability; Swan Lindström, died October 18, '64, at Jefferson Barracks, Missouri.

Company B: Louis C. Johnson, discharged for disability, March 24, '64; John Johnson, mustered out August 29, '65; Louis Peterson, discharged for disability, February 16, '65.

Company C: John Johnson, enlisted July 16, '62, transferred to Veteran Reserve Corps, March 7, '64; John Johnson, enlisted July 29, '62, transferred to 3rd Minnesota Battery, May 3, '63; Peter T. Nordin, sergeant, transferred to 3rd Minnesota Battery, May 1, '63; Charles Peterson, sick at St. Louis on discharge of regiment; Gustaf Sandberg, mustered out August 19, '65.

Company D: Chas. W. Johnson, mustered out Aug. 19, '65; Edwin Jackson, mustered out August 19, '65.

Company F: Andrew J. Johnson, corporal, promoted sergeant; Gustaf Johnson, mustered out August 19, '65; Nils P. Malmberg, mustered out August 19, '65; Gudmund Näslund, died September 22, '64, at Memphis; Nicolaus S. Ahlström, died September 28, '64, at Jefferson Barracks, St. Louis, Missouri; Bert E. Olin, mustered out August 19, '65.

Company G: Andrew P. Carlson, mustered out August 19, '65; Andrew Johnson, discharged for disability, May 8, '63.

Company H: Chas. I. Johnson, mustered out August 19, '65.

Company I: Peter H. Anderson, discharged on habeas corpus, March 30, '63, consent of parents forged; Hugo Anderson, discharged for disability, March 31, '63; Adolph Carlson, discharged August 19, '65; John Carlson, died September 3, '64, at Memphis; Erik Erikson, discharged for disability, April 22, '63; Peter A. Lundgren, corporal, discharged per order, May 18, '65; Andrew Månson, mustered out August 19, '65; John Nelson and John A. Nelson, mustered out August 19, '65; John W. Peterson, corporal, promoted sergeant; John Peterson, drowned July 29, '64, at Helena, Arkansas; Tufve Trulsson, discharged for disability, November 6, '63.

Company K: Peter Anderson, mustered out August 19, '65.

THE SEVENTH INFANTRY.—Organized in August 1862, and ordered on expedition against the Indians. Engaged in battle of Wood Lake, September 22, 1862. Stationed at frontier posts until May, 1863, when again ordered on an Indian expedition. Engaged with Indians July 24, 26 and 28, 1863. Ordered to St. Louis, Missouri, October 7, 1863; thence to Paducah, Kentucky, April, 1864; thence to Memphis, Tennessee, and assigned to 16th Army Corps, June, 1864. Participated in the following marches, battles, sieges and skirmishes: Tupelo, July, 1864; Tallahatchie, August 7 and 8, 1864. Marched in pursuit of Price from Brownsville, Arkansas, to Cape Girardeau, thence by boat to Jefferson City; thence to Kansas line; thence to St. Louis, Missouri. Battles of Nashville, Tennessee, December 15 and 16, 1864; Spanish Fort and Fort Blakely, April, 1865. Discharged at Fort Snelling, August 16, 1865.

Company A: Chas. T. Anderson, sergeant, mustered out August 16, '65; Isak Johnson, discharged for disability, May 9, '64.

Company C: Andrew Ågren, wounded at Spanish Fort, lost left leg, absent on discharge of regiment; Peter Anderson, corporal, wounded at Tupelo, died October 8, '64, at St. Louis, Mo.; John Anderson, discharged for disability, March 25, '63; Swan Anderson, died November 5, '64, at

Memphis, Tennessee; Carl Anderson, died July 27, '64, at Memphis, Tennessee; Andrew P. Anderson, mustered out August 16, '65; John C. Carlson, mustered out August 16, '65; Frank Carlson, John Carlson, mustered out August 16, '65; Peter J. Carlson, died September 17, '64, at Memphis; Peter Charlson, mustered out August 16, '65; Andrew Dahlström, died September 9, '64, at Memphis; Erik Erikson, discharged in hospital; John Elmquist, mustered out August 16, '65; Daniel Fredin, transferred to Veteran Reserve Corps; Carl Glader, promoted corporal, mustered out August 16, '65; John S. Johnson, promoted corporal, sergeant, mustered out August 16, '65; Carl Johnson, Peter Johnson, Måns Johnson and Peter H. Johnson were mustered out with regiment; Olof M. Linnell, discharged for disability; John Lönquist, mustered out August 16, '65; Israel Magnusson, mustered out August 16, '65; Magnus Månson, died May 3, '65, at Baton Rouge, Louisiana; Daniel Nelson, discharged from hospital; Sven Nilson, died October 23, '64, at Memphis, Tennessee; Nils Nilson, died July 13, '65, at Selma, Alabama; John Nilson, promoted corporal; John Olson, absent on discharge of regiment; supposed to have been discharged; Henrik Åstrand, died October 16, '64, at Memphis, Tennessee; John Palm, died October 21, '64, at Little Rock, Arkansas; Albert Pehrson, died June 22, '64, at Paducah, Kentucky; Gust Peterson, discharged for disability, October 28, '64; Magnus Peterson, died November 22, '64, at St. Louis, Missouri; Charles Peterson, died March 26, '65, at New Orleans, Louisiana; Nils Rosengren, Jr., mustered out August 16, '65; Nils Råbom, discharged for disability, November 4, '64; Carl Zakrison, transferred to Veteran Reserve Corps, April 1, '65; Alfred Sherquist, corporal, died June 29, '64, at Paducah, Kentucky; Olof A. Ström, discharged from hospital; John S. Svenson, discharged for disability; Peter A. Strand, mustered out, August 16, '65; Fredrik Tång, mustered out, August 16, '65.

Company D: John Bolin, killed July 14, '64, at Tupelo; Henry T. Hysell, refused to muster, arrested and returned to company, May 23, '64, discharged per order, May 4, '65; Elmer D. Hysell, refused to muster.

Company E: Daniel Hall, Måns Hanson, John Jakobson, mustered out August 16, '65; Lars Johnson, killed July 14, '64, at Tupelo; Peter Peterson, died January 1, '64, at St. Louis, Missouri; Jakob A. Rose, wagoner, discharged from hospital August 7, '65, at New Orleans, Louisiana.

Company F: Edward L. Johnson, discharged for disability, March 14, '63; John Mervin, discharged for disability, June 2, '65.

Company G: Andrew Anderson, mustered out May 31, '65; Frank Bergman, discharged for warrant of habeas corpus, November, '64; Peter Engberg, discharged for disability, June 5, '65; Peter Johnson, promoted corporal, June 8, '65; John Monson, promoted corporal; Erik Olson, mustered out August 16, '65; Peter Peterson, mustered out August 16, '65; Chas. J. Sundell, died August 17, '64, at Memphis.

Company H: Hans Hanson, corporal, promoted sergeant.

Company K: Charles Johnson, discharged for disability, May 13, '64; Edward L. Johnson, promoted sergeant, died July 26, '64.

THE EIGHTH INFANTRY.—Organized August 1, 1862. Stationed at frontier posts until May, 1864, when ordered upon Indian expedition. Engaged in the following battles, sieges, skirmishes and marches: Tat-cha-o-ku-tu, July 28, 1864; battle of the Cedars and Overall's Creek. Ordered to Clifton, Tennessee; thence to Cincinnati, Ohio; thence to Washington, thence to Wilmington; thence to Newberry, North Carolina. Battles of Kingston, March 8, 9 and 10, 1865. Mustered out at Charlotte, North Carolina, July 11, 1865. Discharged at Fort Snelling.

Company C: Frank T. Johnson, corporal, mustered out July 11, '65; Peter Johnson, mustered out July 11, '65; John Peterson, mustered out July 11, '65.

Company I: Måns Carlson, discharged for disability, January 14, '63; Gustaf Erickson, mustered out July 11, '65; Georg W. Johnson, died September 25, '62, at Fort Rice, Dakota Territory.

THE NINTH INFANTRY.—This regiment was organized in August, 1862. It was stationed at frontier posts until September, 1863, when it was ordered to St. Louis, Missouri. Ordered to Jefferson City, Missouri, and distributed among several posts in the interior of the state. Ordered to St. Louis in May, 1864; thence to Memphis, Tennessee. Engaged in the following marches, battles, sieges and skirmishes: Guntown expedition in June, 1864; assigned to the 16th army corps the same month; at the battle of Tupelo, July 13, 1864; Oxford expedition in August, 1864; Tallahatchie, August, 1864; march in pursuit of Price from Brownsville, Arkansas, to Cape Girardeau, Missouri, thence by boat to Jefferson City, Missouri, thence to Kansas State line, thence to St. Louis. Battles of Nashville, Tennessee, December 15 and 16, 1864; Spanish Fort and Fort Blakely, in April, 1865; discharged at Fort Snelling, August 24, 1865.

THE TENTH INFANTRY.—Organized in August, 1862; stationed at frontier posts until June, 1863, when ordered upon Indian expedition; engaged with Indians, July 24, 26 and 28, 1863. Ordered to St. Louis, Missouri, October, 1863; thence to Columbus, Kentucky, April, 1864; thence to Memphis, Tennessee, June, 1864, and assigned to the 16th army corps. Participated in the following battles, marches, sieges and skirmishes: Battle of Tupelo, July 13, '65; Oxford expedition, August, 1864; marched in pursuit of Price from Brownsville, Arkansas, to Cape Girardeau, Missouri; thence by boat to Jefferson City; thence to Kansas State line; thence to St. Louis, Missouri. Battles of Nashville, Tennessee, December 15 and 16, '64; Spanish Fort and Fort Blakely, April, 1865. Discharged at Fort Snelling, August 19, '65.

Company B: Peter Anderson, died February 15, '65, at Vicksburg; Isak Johnson, transferred to Company I, April 11, '64; Jacob Larson, mustered out August 19, '65.

Company C: Peter Erikson, mustered out August 19, '65; Albert Lindstrand, mustered out August 21, '65; John Nelson, discharged for disability.

Company D: Nels Johnson, at draft rendezvous, Fort Snelling; mustered out May 11, '65; Charles Nelson, mustered out May 22, '65; Måns Olson, mustered out August 19, '65.

Company E: Andrew Anderson, died November 3, '62, at Fort Snelling; Daniel Anderson, promoted corporal, discharged per order, July 10, '65; Nils Peterson, mustered out, August 19, '65; Charles Peterson, discharged for disability, January 29, '65.

Company F: Georg Callander, transferred to Company I, April 4, '64; Chas. W. Johnson, mustered out, May 16, '65.

THE ELEVENTH INFANTRY.—Organized August, 1864. Ordered to Nashville, Tennessee; engaged in guarding railroad between Nashville and Louisville, until muster out of regiment, June 26, 1865.

Company A: Erik P. Anderson, Frank Anderson, John Anderson, Samuel Arvidson, August Johanson, Jakob Mattson, Jonas Erickson, Corporal Johan Holm, Johan Åsberg and Swan Swanson enlisted August 24, '64, and were mustered out June 26, '65.

Company E: Erik Abrahamson, mustered out June 26, '65; Åke S. Dahlberg, John Erickson, Peter Hammarlund, Henry Johnson, Alexander Lawson, Nils Lindberg, Andrew J. Lundgren, John Magnuson, Peter

J. Nelson, John Ryden and Christian Ståhlberg enlisted August 23, '64, and mustered out June 26, '65.

Company G: John Artig, John Johnson and Charles Johnson were mustered out June 26, '65.

Company K: John G. Johnson, John Olson and Charles L. Törnquist enlisted August 27, '64, and mustered out June 26, '65.

The Second Company of Minnesota Sharpshooters: Truls Fingalson, discharged for disability, October 4, '63; Fingal Fingalson, wounded at Hanover Court House, May 27, '62, and again at Antietam, September 17, '62; re-enlisted March 31, '64; Christopher Hanson, wounded by accidental discharge of his own rifle, discharged for disability, October 8, '62; Christen J. Lind, wounded at Fair Oaks, Virginia, June 1, '62, lost a finger, discharged for disability, October 10, '62; Charles T. Widstrand, wounded severely in thigh at Antietam, Virginia, September 17, '62.

Besides there were undoubtedly several Swedes from Minnesota who served in some regular regiments of the United States army. We know one, P. P. Swensen, who served in U. S. Sixteenth Infantry, participated in more than thirty battles and skirmishes, and was wounded twice in the battle of Stone River, Tennessee.

CHAPTER XVII.

SIOUX WAR OF 1862.

The Sioux War of 1862, with its attendant massacres, constitutes one of the most terrible incidents of the Civil war, especially to the Scandinavian settlers of Minnesota. One of the most complete and graphic accounts was prepared by Captain Colin F. MacDonald, of St. Cloud, who served in the campaigns against the Sioux, and was presented as a paper, at a recent meeting of the Minnesota Commandery of the Loyal Legion. It is as follows:

“The opinion was general in the northern states that President Lincoln’s call of May 2, 1861, for 500,000 volunteers, under which 700,680 were enlisted, would furnish all the troops necessary to put down the rebellion in the southern states. When, therefore, on July 2, 1862, fourteen months later, he issued a call for 300,000 men for three years, or during the war, and a month later, August 4, 1862, followed this with another call for 300,000 more, the loyal people of the nation were startled into a sudden realization of the fact that the war which they first thought might end in ninety days, and later that it would surely close in a year, was far from a successful termination; indeed, the future looked dark and discouraging, rendered doubly so by the more or less unsatisfactory results in the field. But, though startled, the northern people were not disheartened nor dismayed. On the contrary, the determination that the Union should be preserved intact received added force. At once there sounded another “drumbeat of the nation.” The beacon lights of patriotism again shone forth from the hills of New England; the fires of loyalty spread over the middle states; the flames swept westward over the praries of Ohio, Illinois, Indiana and Iowa, up into the pine forests of Michigan and Wisconsin, and finally reached the North Star state—the infant member of the Union family—and upon every breeze could be heard the grand chorus:

‘We are coming, Father Abraham,
Six hundred thousand more!’

“There was a difference in popular feeling in July and August, 1862, from that which existed in the first month of the war. In May, 1861, the contest was regarded as one which would be of short duration—in 1862 the conviction was forced upon the north that a long and desperate struggle was before the nation, and the people rushed to arms resolved that the Union should be preserved no matter what the cost in time, treasure and blood. Determination was intense. Enthusiasm was unbounded. Union meetings were in progress day and night, at which eloquent and stirring addresses were delivered; war songs were sung; the sound of fife and drum resounded everywhere, and the cheers of men marching to the places of rendezvous filled the air. This is a truthful portrayal of the scene throughout all the northern states in July and August, 1862. It was the north's response to President Lincoln's appeal.

“When the war broke out Minnesota had but recently been admitted to the Union, and the pioneers of territorial days were engaged in laying a foundation upon which they hoped to build up a state which would be worthy of a place among her sisters. But, when the booming of Treason's gun rolled up from Charleston harbor, we dropped the implements of peace, and took up the weapons of war, and for four years there was no further thought of state-building. When those four years of strife, of blood and of courage had passed, when the Union armies had marched down Pennsylvania avenue and quietly disappeared into the walks of peaceful life, presenting the most marvelous sight in all the world's history—that of more than a million of victorious battle-scarred soldiers laying down their arms and modestly returning to the peaceful duties of private life, when all this had passed, then we again took up the work of state-building. Many of you, then young men just leaving the army, turned your steps hither to seek your fortunes in the northwest, others of you came in later years, and together we have erected upon the foundation laid by the pioneers of fifty years ago the superstructure of a prosperous, rich and great commonwealth, one of which we are all justly proud, and which is so well typified by the magnificent capitol building which stands in the city of St. Paul.

“Minnesota's response in 1862, as in all the years of the war, was equal to that of any state in the Union, in proportion to population, and we, soldiers of Minnesota, experience a pride in the knowledge that you, veterans from other commonwealths, may well feel a gratification in the

thought that your adopted state did its full duty in the days when we all battled in defence of the integrity of the republic.

"In August, 1862, I was a resident of Shakopee, in the Minnesota river valley, and was between 18 and 19 years of age. Immediately following the promulgation of President Lincoln's call of July 2 the work of enlisting men, enrolling companies and sending them to Fort Snelling began. Soon wagonload after wagonload of volunteers passed down the valley through our little city, all singing, cheering, beating drums, waving 'Old Glory,' and giving vent to their enthusiasm in every possible manner. We had no railroads in those early days, and only an occasional steamboat. At this period the Minnesota valley was one of the most thickly populated portions of our young state, and down it flowed a steady stream of enthusiastic volunteers.

"Horace B. Strait, after the war and for several terms a congressman from this state, was enlisting a company at Shakopee, and I was very anxious to join it, but, being a minor, a parent's or guardian's consent was required. My father was then a resident of Illinois, and to overcome the obstacle, I procured the appointment of Captain Strait as guardian and he kindly consented to my joining his company. I then laid down the printer's 'stick' and rule, took up the soldier's musket and cartridge box, and for three years marched to the music of the Union.

"About noon of the 19th of August, a courier at rapid speed rode into Shakopee, his horse winded and covered with foam. A young soldier sprang from the steed in front of the little hotel, called for a fresh horse and announced that he was the bearer of important dispatches from Fort Ridgley to Governor Ramsey at St. Paul. He further said that the Sioux Indians under Little Crow had attacked the Lower Sioux Agency; that they had killed nearly all of the whites; that they had ambushed and slaughtered Captain John S. Marsh and forty-six men of Company B of the Fifth Minnesota at Red Wood Ferry; that war parties of Indians had scattered over the surrounding region, murdering the settlers, burning their homes and laying waste the country; that the settlers were flocking into Fort Ridgley, and that Lieutenant Thomas P. Geere, with twenty-nine soldiers, was the only military force to defend it. Lieutenant Geere had sent him the previous night with instructions to ride hard and fast. A fresh horse was soon brought forth, the courier sprang into the saddle and disappeared down the street, a scene

that recalled Paul Revere's ride from Boston to Concord, to arouse the colonists, on that memorable night of April 18, 1775.

'A hurry of hoofs in a village street,
A shape in the moonlight, a bulk in the dark,
And beneath from the pebbles, in passing, a spark
Struck out by a steed flying fearless and fleet;
That was all! And yet, through the gloom and the light,
The fate of a nation was riding that night!

"Longfellow had immortalized Paul Revere's ride, which doubters have termed a poet's creation. It yet remains for a poetic pen to pay suitable and merited tribute to the midnight ride of Private William J. Sturgis, of Company B, Fifth Minnesota, who, stealing out from the fort in the darkness, and eluding the prowling savages, rode down the Minnesota valley to Fort Snelling—120 miles in eighteen hours. Certainly that was a strenuous reality, and

All through the gloom and the light
The fate of a thousand Minnesotans was riding that night.

"Sturgis reached St. Peter at 3 a. m. His startling information sent the Renville rangers hurrying back to Ridgley; in a few hours Judge Flandrau was hastening to New Ulm with 116 men; messengers were started out in all directions to warn the settlers, while Sturgis rode on, on, on down the valley, spreading the alarm, and urging on his steed. At times he had difficulty in securing fresh horses, sometimes resorting to threats, invoking the authority of the government, or exhibiting his revolver. His iron will was nerved by the thought of the horrors he knew were then occurring near Ridgley, and he was intent upon carrying out the orders of his young commander. He finally reached Fort Snelling at 3 p. m. and fortunately found Governor Ramsey there. The ride of Private Sturgis was one of the most heroic of the many deeds of individual heroism of our four years' war; but, in those days of whirlwind excitement and momentous events it was never noticed nor recognized. He served with his regiment in the south until the end of the war; afterwards journeyed out to the Rocky Mountain region, and died there in 1907, an humble farmer.

“To those at that date acquainted with the situation at the Upper and Lower Sioux agencies, and who knew of the intense dissatisfaction existing among the Indians, the startling intelligence brought by Sturgis was not a great surprise. This dissatisfaction was in part due to an inherent and predisposed hostility to the whites who had occupied their hunting grounds, once abounding in game. It had been increased and aggravated by the dishonest manner in which they had been treated, in some cases by government officials, but more often by traders, who seemed to have the support and backing of the agents in enforcing collections, whether honest or dishonest, and usually they were the latter. Goods were sold to the Indians at enormous prices, often on credit, and when the annuities were distributed, the trader stood at the table and was paid by the agent or superintendent, oftentimes against protests that the account was false and fraudulent. Pioneers will recall that the ‘Indian payments,’ so-called, were occasions for the general flocking of a certain class to the agencies, all intent upon getting the Indians’ money away from them. Gamblers found these times a rich harvest, for the Indian loved to gamble, and in a few days the red man had lost his little annuity payment.

“Many treaty stipulations were never carried out. Enormous claims were put in by traders and others against the sum agreed to be paid under these treaties, sometimes swallowing up the entire amount, and against the protests of the Indians. There was a general raid made by dishonest men upon the treaty moneys, and these raids were usually successful. Rt. Rev. H. B. Whipple, first Episcopal bishop of Minnesota, who with his missionaries, labored zealously among the Indians, declared in 1863 that the Sioux sold to the government, ‘nearly 800,000 acres of land, for which they never received one farthing, for it was all absorbed in claims.’ Another authority stated that ‘\$300,000 of the cash payment due the Sioux under the treaties of 1851 and 1852 were paid to the traders on old indebtedness.’ So intense was the indignation of the Indians at this that there were fears of an attack upon the traders and the government officials who insisted on payment. Red Iron, principal chief of the Sissetons, became so vigorous in his opposition that Governor Ramsey, ex-officio superintendent of Indian affairs, broke him of his chieftainship, and placed him under arrest. A council was held of whites and Indians, and Red Iron was brought in under guard. The scene on this occasion was dramatic and intense, and the dialogue

between Governor Ramsey and Red Iron was thrilling. Justice and fairness was upon the side of the chief. He emphatically protested against the payment of the claims already mentioned. Governor Ramsey insisted that payment must be made. Red Iron then proposed arbitration, saying: 'We don't think we owe so much. We want to pay all our debts. We want our Great Father to send three good men here to tell us how much we do owe, and whatever they say we will pay.' Governor Ramsey replied that this could not be; that the Indians owed more than their money would pay, and that the agent was ready to pay the annuities and no more. To this Red Iron responded in the following brief speech. I submit it here as a specimen of Indian oratory. Coming from a proud chief of a once great and powerful tribe, there is much that is pathetic in its utterances. It sounds like the requiem of a disappearing and dying race:

"We will receive our annuity, but we will sign no papers for anything else. The snow is on the ground, and we have been waiting a long time to get our money. We are poor; you have plenty. Your fires are warm; your tepees keep out the cold. We have nothing to eat. We have been waiting a long time for our moneys. Our hunting season is past. A great many of our people are sick for being hungry. We may die because you won't pay us. We may die, but if we do we will leave our bones on the ground, that our Great Father may see where the Dakota children died. We are very poor. We have sold our hunting grounds and the graves of our fathers. We have sold our own graves. We have no place to bury our dead, and you will not pay us the money for our lands.'

"The council broke up and Red Iron was sent back to the guard-house. Fifty-five thousand dollars of the claims paid under the treaty of 1851, to which these objections were made, went to one Hugh Tyler, for getting the treaties through the senate and for other 'necessary disbursements.' By the treaty of 1858 the Sioux ceded practically all their reservation north of the Minnesota river, for which they were to receive \$166,000, certain annuities and other considerations, but they only received \$15,000 in goods, four years later.

"Such a protest was made by the Indians in regard to the payment of the foregoing \$300,000 that an investigation of charges against Governor Ramsey was had in congress. A chief testified that a trader had offered him seventy horses and many double-barreled guns and pistols

if he would sign a receipt for the treaty money. There was much other like testimony.

"The senate decided unanimously that, whatever might have been done by traders and others, Governor Ramsey's conduct was not only free from blame, but highly commendable.

"In his history, Heard says of conditions early in 1862: 'The Indians were grievously disappointed with their bargains. They had now nearly disposed of all their land, and had received scarcely anything for it. They were 6,200 in number and their annuities when paid in full were hardly \$15 apiece. Their sufferings from hunger were often severe, especially during the winter previous to the massacre.'

"In comparing the Indian system of our government with that of our neighbors to the north, it is somewhat humiliating to us to know that while our Indian wars and outbreaks have been numerous, the Canadians have never had an Indian massacre nor an Indian war.

"Immediately previous to the outbreak, the particular cause of complaint and dissatisfaction was the delay in the annuity payments, usually made in June. The Indians had left their hunting grounds and assembled at the agencies, and, as weeks went by, they became restive and discontented. This was added to by statements of the traders that, owing to the government's war trouble, they might receive only a part of the payment, possibly none. All this tended to increase the intense feeling of bitterness against the whites then existing, and led to secret war talk in which many of their warriors declared that, owing to the war in the south, the Indians could sweep down the valley, exterminate the whites, and winter at Fort Snelling. This was the situation on August 18, 1862, and briefly outlines the grievances of the Sioux, and their bitterness towards the whites at that date. For this condition, and for the loss of life and expenditures of millions of dollars which followed, the government was responsible in not promptly sending the annuity moneys.

"The terrible bloody and fiendish outbreak of the Sioux Indians of Minnesota in 1862 stands out in American history as the most destructive of human life of any of the many Indian wars occurring on the western hemisphere. A recent historian tells us that—

"More white people perished in that savage slaughter than in all the other massacres ever perpetrated on the American continent. Add the number of white victims of the Indian wars of New England during

the colonial period to the list of those who perished in Wyoming and Cherry valleys and to the pioneers who were killed in the early white occupation of the middle west and the south, and the aggregate falls short of the number of people of Minnesota who were slain by the Sioux in less than one week in that memorable month of August, 1862.'

"To the above I will add that the number so slaughtered far exceeded the total of all the Minnesota soldiers killed in battle or died of wounds during the Civil and Indian wars.

"At this time when 5,000 Minnesota soldiers were battling upon southern fields, and other 5,000 were rushing to arms in response to the president's call, this storm of blood swept over our young state, carrying devastation, destruction and death into their very homes. Certainly, Minnesota was doubly afflicted in those dark days of our national history.

"When the dispatches reached Governor Ramsey, he at once placed ex-Governor Sibley, with the rank of colonel, in command of a force of 400 men of the Sixth Minnesota infantry, with orders to proceed at once up the Minnesota valley. Owing to the rendezvous of volunteers at Fort Snelling, there was no lack of men, but no suitable equipment could be had. Sibley started at once and reached St. Peter on the 22nd. At Shakopee Captain Grant's Company A was detached with orders to proceed to Glencoe and thence to St. Peter. Captain Strait was ordered to join him, and my military service began. We passed through a country deserted by settlers and reached St. Peter on the 23d, where the greatest panic existed. The surrounding country had been abandoned, and the work of destruction and death was going on within ten miles.

"The following letter from Lieutenant Governor Donnelly, dated St. Peter, August 26, gives a very correct idea of the situation in the Minnesota valley at that date, and the effect of the Indian uprising upon the people and the country:

"'You can hardly conceive the panic existing along the valley. In Belle Plaine I found 600 people crowded. In this place leading citizens assure me that there are between 3,000 and 4,000 refugees. On the road between New Ulm and Mankato are over 2,000; Mankato also is crowded. The people here are in a state of panic. They fear to see our forces leave. Although we may agree that much of this dread is without foundation, nevertheless it is producing disastrous consequences to the state. The people will continue to pour down the valley, carrying con-

sternation wherever they go, their property in the meantime abandoned and going to ruin.'

"The panic to some extent extended even to the vicinity of St. Paul, as is evidenced by the fact that Colonel Sibley's family, residing in the old Mansion at Mendota, went over to Fort Snelling on one occasion to spend a night because of an 'Indian scare.'

"In his 'History of the Sioux War,' I. V. D. Heard thus vividly portrays conditions in the Minnesota valley when Sibley reached St. Peter:

"Shakopee, Belle Plaine and Henderson were filled with fugitives. Guards patrolled the outskirts and attacks were constantly apprehended. Oxen were killed in the streets, and the meat, hastily prepared, cooked over fires on the ground. The grist mills were surrendered by their owners to the public and kept in constant motion to allay the demand for food. All thought of property was abandoned. Safety of life prevailed over every other consideration. Poverty stared in the face of those who had been affluent, but they thought little of that. Women were to be seen in the street hanging on each others' necks, telling of their mutual losses, and the little terror-stricken children, surviving remnants of once happy homes, crying piteously around their knees. The houses and stables were all occupied by people, and hundreds of the fugitives had no covering or shelter but the canopy of heaven.'

"Colonel Sibley's command, now increased to about 1,500, left St. Peter August 26. The cavalry rode into Fort Ridgley the next day, and we of the infantry arrived on the 28th.

"The inception of the Great Sioux Outbreak, the spark which ignited the powder magazine, was due to a wrangle among a hunting party of Indians near Acton, on August 17. A hen's nest and a 'dare' to rob it led to reflections upon individual courage, which reached such a heat, that, to prove their bravery four of the party shot and killed three white men and two women. Realizing that this act would cause their arrest and severe punishment, they rapidly proceeded to the Lower Sioux agency, informed their relatives, and an immediate uprising was decided upon. Little Crow was asked to lead, at first hesitated, and then considered, saying: 'Trouble is sure to come with the whites sooner or later. It may as well take place now as any time. I am with you. Let us hurry to the agency, kill the traders and take their goods.' The slaughter began. The whites were taken unawares and were easy victims. All men

were shot down—few women were killed. The stores proved such an attraction that the Indians poured into them, pillaging and looting, during which time some whites managed to escape across the river. Later in the day, the savages crossed the Minnesota, scattered throughout the settlements, and began their fiendish work of murder, rapine, unspeakable outrages, burning the houses and general destruction and devastation. Men, women and children were slaughtered under the most horrible circumstances, and their bodies shockingly mutilated. The unsuspecting settlers were taken completely by surprise, and made no resistance; indeed, very few had firearms, and were not even accustomed to using them. Though hundreds of whites were slain that day, not a single Indian was killed. In some localities, the whites learning of the uprising, hurriedly assembled together, naturally thinking numbers would add to their safety, and started for Fort Ridgley. In a German settlement in western Renville county twenty-five families had thus gathered and were waiting for neighbors to join them, when a war party of Shakopee's band suddenly appeared, surrounded them, and slaughtered 100 men, women and children within an area of two acres. At a war dance that evening Chief Shakopee exultingly declared that he had tomahawked so many whites that day that his arm was lame.

“Down the Minnesota river on both sides below Fort Ridgley as far as New Ulm, and up the river to Yellow Medicine the bloody slaughter extended that day. The fiendish butcheries and horrible killings beggar description. I cite one of many like instances: Cut Nose, a savage of savages, with half a dozen other Sioux, overtook a number of whites in wagons. He sprang into one of the vehicles in which were eleven women and children and tomahawked every one of them, yelling in fiendish delight as his weapon went crashing through the skulls of his helpless victims. Twenty-five whites were killed at this point. Settlers were slain from near the Iowa line in Jackson county as far north as Breckenridge, including Glencoe, Hutchinson, Forest City, Manannah and other places. The very great number of whites, however, were slaughtered within the reservations, and in Renville and Brown counties. During the first week, it is estimated that over 600 whites were killed and nearly 200 women and children taken captive. Only one man escaped death—George Spencer, wounded at the lower agency, was saved by a friendly Indian, and became a prisoner.

“The whites at the Yellow Medicine agency to the number of sixty-

two, among them the family of Indian Agent Galbraith, escaped by the aid of John Otherday, a friendly Indian.

"When the news of the outbreak reached Fort Ridgley, Captain John S. Marsh, with forty-six of his men of Company B, Fifth Minnesota, started for the lower agency. He was ambushed at Redwood Ferry, and twenty-four of his men were killed. He was drowned in attempting to cross the river. This disastrous affair has been vividly described in a paper read before this commandery, by a participant, Lieutenant Bishop.

"When Captain Marsh left the fort the command devolved upon Lieutenant Thomas P. Geere, aged 19. His force consisted of twenty-nine men. Some 200 refugees had flocked in. At noon the long expected annuity money (\$71,000) arrived at the fort. Its delay was due to the fact that Secretary Chase wished to send a portion of it in currency, to which the Indian commissioner and agent objected strongly. That night two of the men who escaped from the ferry arrived with news of the disaster. Lieutenant Geere at once sent Private Sturgis with dispatches to Governor Ramsey, also to Lieutenant Sheehan, who had started the day before for Fort Ripley with fifty men, asking him to return. Sheehan made a forced march of forty-two miles, and arrived at the fort next day. The Renville rangers, fifty men, who had started for Snelling, also returned to the fort the same evening. It was Little Crow's plan to attack the fort on the 18th, but he was overruled by his warriors, who believed there were 100 men in the fort, and a raid through the settlements offered more attractions. This was most fortunate, as the fort that day might have been easily captured. An attack was made on the 20th and another on the 22nd, on the latter date with 500 or 600 Indians, who kept up the battle for five hours, and finally retired, with a loss to the garrison of only one killed and six wounded.

"The most momentous engagements of the Indian war were the attacks upon New Ulm, as the fate of more than 1,500 people was at stake. The Sioux first assaulted it on the day following the outbreak, but were driven off. That night Judge C. E. Flandrau, of the supreme court, arrived with 125 men, and the next day 50 arrived from Mankato. Judge Flandrau was chosen to command. On the 23d the Indians, some 500 strong, again attacked the little city, surrounding it, and apparently determined to capture it. The battle lasted five or six hours.

The Indians set fire to the houses to the windward, and the flames swept towards the center of the city, where the inhabitants had barricaded themselves, and complete destruction seemed inevitable. At this critical moment, Asa White, an old frontiersman, sought Flandrau and said: 'Judge, if this goes on the Indians will bag us in about two hours.' Flandrau replied: 'It looks that way; what would you suggest?' White answered: 'We must make for the cottonwood timber.' This was two and one-half miles distant. 'No,' said Flandrau, 'they would slaughter us like sheep—our strongest hope is in the town.' He asked White for fifty volunteers and he would lead them in a charge, and drive the Indians out of the lower town. The volunteers were soon ready, and headed by Flandrau, and yelling like Comanches, they charged the Sioux and drove them half a mile. The whites then set fire to and burned all the houses on the outskirts in which the Indians were taking shelter. In all 190 structures were destroyed. Towards evening the Indians retired. Thirty-six whites were killed, including ten slain in reconnaissance on the 19th. Seventy to eighty were wounded. Owing to a shortage of provisions and ammunition, the city was evacuated on the 25th. The sick and wounded, and women and children were loaded into 153 wagons and started for Mankato. No more pathetic sight was ever witnessed on this continent than this long procession of 1,500 people forced to leave their homes and flee from a savage foe.

"While every one of New Ulm's defenders did his duty bravely and manfully, the hero of its defense, the man who contributed most to its salvation from savage butchery, was Charles E. Flandrau. Having been Indian agent and long on the frontier, he knew the Sioux and their characteristics well. In the prime of physical manhood, with cool head, sound judgment and magnificent personal courage, he was especially fitted for the emergency. He saved New Ulm.

"One of the most disastrous events of the campaign was the surprise of 150 of our troops at Birch Coulee by a large number of Sioux on September 29. This force went out on a reconnaissance and to bury dead settlers. They were attacked at daybreak, and for thirty-one hours were under fire without food or water. Twenty-three were killed and sixty wounded. Eighty-seven horses were also killed. It was a terrible experience.

"The battle of Wood Lake, which occurred on September 23, between Sibley's force and some 500 Indians, ended all organized opposition

for that year. Sibley encamped at Lone Tree Lake on the evening of the 22nd, about three miles from the Indian camp. The Sioux decided to ambush our troops the next morning on the march through Yellow Medicine woods, and also to surround the camp with a line of warriors. This plan, which might, if it had been carried out, have resulted in great loss to our force, was upset by a somewhat fortunate disregard of discipline on the part of Third regiment men, some 270 of whom, who had been paroled at Murfreesboro, were with Sibley. They were indignant at their surrender, and not over inclined to observe discipline. That morning, without leave, a few of the Third with four wagons, started for a potato field a couple of miles off and drove right into the Indian line. The savages opened fire, killed one of the men, and the fight was on. The men of the Third in camp seized their guns and ran to the assistance of their comrades. The battle soon became general, and the Indians in the woods hurried back to take part. The Sixth and Seventh regiments, the Renville rangers, and Hendricks' battery were soon engaged. The Sioux made a hard fight but were defeated at all points and retreated. A prominent citizen of the state, then a member of the Third Minnesota, has written an account of the part taken by the Third on this occasion, which appears in the official records. I extract the following: 'Above the din of musketry and the warwhoops of the Indians, I remember the hoarse voice of Sergeant J. M. Bowler (now a member of this commandery) roaring like a madman: "Remember Murfreesboro! Fight boys! Remember Murfreesboro!"' That the boys of the Third did fight is evidenced by the fact that of the seven men killed that day five were of the Third, and of the thirty-four wounded twenty-seven belonged to the same regiment. And these were the brave men whom Colonel Lester surrendered without permitting them to fire a shot. The bodies of sixteen dead Indians were found. As they always carry off their dead and wounded, if possible, it is certain that this was a small portion of their loss.

"On the 26th Colonel Sibley moved forward to the Indian camps. Little Crow and his band had hastily retreated after the battle at Wood Lake. At the time there was some criticism of Sibley because he did not at once move on and attack the Indian camp. His great object was to secure the release of the captives, and he feared that such a course might result in their massacre. George Spencer, the only white man among the prisoners, afterwards said that if the troops had marched to the

camp and attacked it that day the prisoners would all have been killed. As it was, and by the friendly co-operation of Wabasha's band, the captives were released, in number 91 whites and about 200 half-breeds. The women of the latter had been subjected to the same indignities as the white women.

"Colonel Sibley at once proceeded to arrest all Indians who were suspected of complicity in the murders and other outrages. Eventually over 400 were tried by the following military commission: Colonel Crooks, Lieutenant Colonel Marshall, captains Grant and Bailey, Lieutenant Olin, and I. V. D. Heard, special aide on Colonel Sibley's staff, as recorder. It certainly was a most excellent court. Later Major Bradley succeeded Lieutenant Colonel Marshall. The Indians were arraigned upon written charges, specifying the criminating acts, and signed by Colonel Sibley. If witnesses testified to or prisoner admitted that he was a participant, that was sufficient. Those convicted of plundering and robbing, were condemned to imprisonment, those engaged in individual massacres, in battles or of violating women were sentenced to the death penalty. As many as forty were tried in a day. Of the 425 arraigned and tried 303 were sentenced to death and 18 to imprisonment. That the hearings were fair and impartial is proven by the fact that in nearly one-fourth of the cases the accused were acquitted.

"Colonel Sibley had at first intended hanging those condemned to death as rapidly as found guilty, but, as the number grew, he realized that he could not assume such a responsibility. He approved the findings and urged the execution of the 303 Indians; General Pope strongly indorsed this recommendation; Governor Ramsey vigorously advocated that the sentences be carried out, and the people of the state with practically one voice, demanded that the savage murderers and ravishers be hung.

"When the intelligence of the court martial and condemnation of the Sioux reached the east, the press raised the cry that Minnesota was contemplating a dreadful massacre of Indian prisoners, and many bodies of well-intentioned but ill-informed people petitioned President Lincoln to put a stop to the proposed execution. The above protests, together with a belief that the charge would undoubtedly be made by the south that the north was murdering prisoners of war, led the president to reduce the number of those condemned to death to thirty-nine. One

of these proved an alibi and was released. Thirty-eight were hanged at Mankato on December 26, 1862, on one scaffold, the cutting of a single rope dropping the entire number into eternity. The rest of the condemned were taken down to Davenport, Iowa, where they were kept in confinement about four years, when they were sent west of the Missouri and released.

"It should be stated here, that under date of September 6 Major General John Pope was appointed to the command of the department of the northwest, with headquarters at St. Paul. On September 29 Colonel Sibley was promoted to brigadier general.

"As already stated, the battle at Wood Lake practically closed the campaign of 1862. A small force of Indians had attacked Fort Abercrombie on September 3, 6 and 26, but were easily driven off. Little Crow with some 125 of his band left the state and wintered near Devil's Lake. The next summer he returned with a few followers, and several whites were killed by them. On July 3, 1863, he was shot and killed near Hutchinson by a farmer named Nathan Lawson. It was not known for some time that the Indian killed was the noted chief. His skull is now one of the curios in the Historical Society.

"In November, 1862, three months after the outbreak, Indian Agent Galbraith prepared the following, giving the number of whites killed: Citizens massacred, in Renville county and reservations, 221; in Dakota territory and Big Stone Lake, 32; in Brown county and Lake Shetek, 204; in other frontier counties, 187; total, 644.

"Soldiers killed: Redwood Ferry, 25; Fort Ridgley and New Ulm, 29; Birch Coulee, 23; Fort Abercrombie, Acton, Forest City, Hutchinson and other places including Wood Lake, 17; total, 94; making 738 whites killed. Historians Flandrau and Heard both place the number at over 1,000.

"It is difficult to ascertain the losses of Indians. They are disposed to conceal such information as something that is discreditable. An officer interviewed Sioux of different bands, while they were prisoners at Fort Snelling, and found that their admitted death loss was 43. Of these twenty-two were killed at Wood Lake, five at New Ulm, four at Abercrombie, and twelve at various other places. Certainly their loss was much greater than this.

"A number of able and historically valuable papers have been read before this commandery, covering particular occurrences during the

Sioux war, such as Birch Coulee, Redwood Ferry, marches across the plains and others. It occurred to me that it would be appropriate to also place upon our record pages something general in character, giving in condensed form a comprehensive glance at what followed the 'Great Sioux Outbreak,' with incidental reference to some of the causes which brought it about. With some personal knowledge of events as they happened, and at the expense of considerable time in the examination of official and historical data, I have prepared this paper. It may give to our descendants of future generations who consult the pages of our 'Glimpses of a Nation's Struggle' some information as to the extent of the terrible cyclone of destruction, devastation and death which swept over our fair young state in the to us dark and bloody summer and autumn months of 1862."

* * *

The above account of the Sioux war by Captain MacDonald is not written from the special view-point of a Scandinavian, but narrates the awful experiences of some of our countrymen.

About one hundred and twenty miles northwest of St. Paul, in Kandiyohi county, is a fine lake, called Norway Lake, six miles in length and from one to two miles wide. It is partially enclosed by woods which, especially to the north of the lake, spread for many miles over the country. Around Norway Lake the land is rolling prairie. It is rated among the best wheat producing land in the state. The air, though rather cold in the months of January and February, is upon the whole pleasant and bracing.

One day in July, 1859, some Scandinavian families came into this country to settle there. They took land in the neighborhood of the lake, rather far apart from one another. The Indians thereabout, however, seeming friendly disposed toward them, they had no fear of trouble on that account. They found the redskins experts in pilfering and begging; yet they shared their bread with them, and thus made them behave peacefully.

The life of a newcomer in such localities differed not a little from that of farmers in civilized sections. The house, in most cases, was a rude log cabin plastered with mud and having a huge fireplace with an outside chimney, or the stovepipe sticking out through roof or wall. One single small room served as kitchen, bedroom, parlor, pantry and for all other purposes. The furniture was just as antediluvian in char-

acter, empty boxes with rough deal boards on top serving as seats and a heap of litter on the floor as bed. The staple food with these settlers was Indian corn, which they would grind on a coffee-mill, an implement which thus had to be kept constantly running to furnish food enough, as soon as the family began to increase in number. Next they might have some fish, fowl and pork. What wheat they raised, they could hardly dispose of, there being no place to sell it. It was threshed by oxen being driven in a ring over the sheaves. Their cash earnings the settlers had mostly from hunting and trapping in the woods. Once every month agents of the fur traders would come around, buying the skins and paying cash for them; for minks from six to seven dollars, and for muskrats twenty-five to forty cents per skin. The money made in this way by the settlers would usually suffice to pay for clothing and their few agricultural implements. Their dress was a rather primitive one, not at all after the fashion of the day. Men in wooden shoes and home-made woolen jackets were no uncommon sights at their religious meetings, or even when they were locked in holy matrimony before the altar. This, to all appearance rude and rough manner of life, was, however, not without those gentle elements that go to elevate and refine mankind. Of books there were none, except the Bible and Psalmbook, but the natural scenery surrounding the settlers on all sides spoke through its grandeur to their minds; and their isolated and perilous situation not only made the members of the same family cling more closely together, but even prompted them to help and assist their neighbors, and to extend their hospitality beyond the dictates of discretion and of their small means. Adding hereto their healthy exercise in the invigorating air and the development of their mental faculties through the varied dangers to which they were exposed, we may account for the unwillingness manifested by not a few of the settlers to change their isolated situation for a safer, but also more monotonous, life in eastern states.

Our settlers at Norway Lake lived in peace and safety until August, 1862. The harvest of the season was so plentiful that they hardly had room for it, and the farmers looked forward full of hope and confidence. The Civil war was in full blaze, to be sure, but its effects were little felt here in the extreme northwest, and of the discontent among the Indians the settlers hardly heard anything; that was no concern of theirs. Then, as a lightning flash from a clear sky, came the bloody horrors that broke up this little colony also.

Wednesday, the twentieth of August, dawned bright and warm. Members of several of the households had gone east to attend services to be held by the Rev. Andrew Jackson. Several of the most western families were of Swedish nationality, for instance, those of Andreas Peter Broberg and Daniel Broberg, two brothers. Only a few half-grown children and some of a more tender age were left at home. Shortly after the parents had left these were visited by a number of Indians who had scarcely entered the house before they began maltreating the defenseless children. One of the latter, however, got away and notified the parents. Nearly all in the congregation were ready to take up their guns and start back, but were prevented by the minister, who, thinking the case one of no extreme danger, was for a peaceful settlement of the affair. This proved a fatal mistake. Some of the most fearless settlers started, nevertheless, to return, but only one of them, A. Lundberg, took his gun with him, putting more trust in that weapon than in the clergyman's familiarity with Indian habits and disposition. He also went by a more direct route through a grove, while the others followed the wagon road. When near enough to see his house he heard the report of guns, and stopping on this account, he saw, how the other party, and among them four of his sons, namely, Anders, Gustaf, Lars and Samuel, were assailed by the Indians. One of the boys, Lars, on receiving a dangerous wound, ran toward a fence near where his father was standing, and tried to climb it, but was hit by the bullets of the pursuing fiends, who soon after came up and cut his throat from ear to ear, whereupon they stripped his body of such clothing as they thought they could use. All this happened before the eyes of the father, who, paralyzed with horror, was unable to move from the spot to protect his boy. In his despair, however, he emitted heart-rending cries, and thereby drew upon himself the attention of the Indians, who started to pursue him, and sent their bullets after him. He ran as fast as he could, and the redskins, just then catching sight of a wagon drawn by oxen and filled with settlers returning from the above-mentioned meeting, left off from their pursuit after Lundberg and headed for the wagon. They soon came up with it. Some of the occupants, Sven Johnson, with wife and two children and another little boy, P. Broberg (who later became a merchant at New London, the same county), succeeded, nevertheless, in reaching Johnson's house, where they hid themselves in the cellar. The Indians soon arrived there, fired through the windows, split open the

door, and cut to pieces what scanty furniture they found, among the rest the clock, which they tore down from the wall and trampled upon. Fortunately enough the hatch over the opening into the cellar escaped their eyes. One of the heavy chests had in the scrimmage been pushed over it by the fiends themselves. They thereupon left the house.

In the meanwhile Lundberg had got a start of about a mile. On arriving at his house he told his family and two other persons who lived with them, to make ready without delay, and soon they were all on their way toward the nearest neighbor's, Mr. Ole Knudson's, about three miles off. Lundberg himself, and an elderly companion, were the last who left the house. They took with them two guns and some ammunition. The Indians soon were on their track, and the settlers were in no little danger, their guns having become wet while they were plodding through a slough. They had several times to turn around and make front against their pursuers, as if they proposed to attack them. The Indians would then retreat until they had got their guns reloaded, when they would take the offensive again. Having in this way come within about one mile from Ole Knudson's house, the attention of the Indians was attracted to a team of horses tied to a wagon. A little off two men were busy hewing logs for a cabin. The Indians went up, shook hands with them, asking permission to try the fine horses. The owner objected. Two of the Indians, nevertheless, mounted the animals and rode off with them, while the others stood with their guns cocked, compelling the settlers to keep quiet. They did not kill any of them, however.

Lundberg and his party had, in the meanwhile, improved the opportunity to secrete themselves, hoping for a safer escape when under cover of night. In the evening some of the fugitives arrived at the house of Ole Knudson, who at once prepared to start with them. He and his wife shouldered each a child, and off they sped toward the house of Even Railson, their neighbor. Finding that he had left, they resolved to take refuge in a small island in Norway Lake, situated so far from shore as to be safe against the guns of the Indians. The passage was effected by means of an excavated basswood log, hardly capable of carrying two men at a time. They repeated the trip till all of them had got over safely. They determined there to defend themselves to the utmost against the Indians. As, however, several of the neighbors and acquaintances were yet, in all probability, rambling around not far from the lake—among them the wife and daughter of Lundberg—six men were

sent out with two horses—the latter brought along by Johannes, the eldest of the sons of Lundberg—to look around for the fugitives and bring them safely over to the islet.

When the explorers came to Knudson's cabin, the darkness was intense and the rain pouring down amidst thunder and lightning. Some of the party, therefore, thought all further search in vain, but three of the men, E. Railson, Lundberg and Knudson, declined to give up, and in despite of darkness and rain, continued their efforts for a good while yet. They were fortunate to hit upon five individuals who had taken shelter in different places among the tall rush of the marshes. These were all now conducted to Knudson's cabin to be landed safely on the island in the morning.

The next day twelve of the "islanders" started to explore a large tract in the vicinity. They divided into two parties, selecting Knudson's grove as a meeting place. They found no stray settlers, but came near mistaking each other for Indians—an error that was happily discovered in time to prevent bloodshed. They came by some food which proved quite a relief to the women and children on the island, who had eaten nothing since the flight began.

The following morning they sent out an expedition to bury the dead and bring back to the island such as might yet be alive. On their way they hit upon Samuel Lundberg, who had been wounded by the Indians and left for dead. He had, however, recovered so far that he was able to walk, though yet weak from loss of blood, from hunger and the extreme peril he had been exposed to.

Having taken him to the stronghold in the lake, the party continued their march and soon arrived at the scene of the massacre, where lay the mutilated remains of friends and neighbors, some in the cabins and others in the fields. Lament was of little avail, so the men set to work digging graves with the spades and shovels they carried with them for that purpose, and deposited the dead. They found all those they were looking for, two of them the sons of Broberg, sixteen and seventeen years, respectively, in the grove near their father's cabin. One of them clutched a hammer in his hand; near the other lay an old, broken, bloodstained knife. Both had been killed by a blow with a tomahawk on the head, whereupon their throats had been cut. One little six-year-old boy had evidently tried to flee, but had been overtaken by the bloodhounds, who had split his head with an ax belonging to Broberg himself. Some of the

victims lay stripped of their clothing; on others the clothing was burned. One infant had been subjected to the most terrible outrage; its nose had been cut off, its skull crushed in, and in one of the cheeks was a deep hole. The remains of the mother were found near by. She had evidently fought to the last to save her own life and that of her child.

In all thirteen bodies were found at this place. For three days they had been exposed to the burning sun—to handle them was, consequently, anything but pleasant. They were buried in one common grave.

At Broberg's house, everything had been either carried away or destroyed. Near the door lay the cat with a knife sticking through it into the floor. Having searched the neighborhood in vain for Mrs. Lundberg, now the only one whose fate was unknown, the party returned to the island. Here, in the meanwhile, a woman had arrived with a little child. Her home was about three miles farther to the south. The Indians had also been there, and shot and killed her husband in the field where he was mowing hay, after which they had tried to carry off herself and her sixteen-year-old daughter. While they were forcing the latter up on one of their ponies, the mother had fled into the woods. The girl made so spirited a resistance that the horse took fright, threw her and ran away. The Indians, in order to recapture the animal, left the girl to herself, a chance she improved by starting for the woods. The mother, with the youngest child, went to the lake, whither also the daughter intended to go together with the other four children whom she, during the night, met at the house. They lost their way, however, on the open prairie, and it was not until the following day they succeeded in reaching a house where they found some milk, which they drank, but no inmates. They were saved at last as shall be related hereafter.

The homeless settlers now sought to collect what had been spared by the redskins. It did not amount to much upon the whole; and their agricultural implements, and other such property of the unwieldier kind, were mostly abducted by the Indians or maurauding whites during the ensuing winter. A prolonged stay on the isle seemed little advisable on account of the scarcity of provisions. They, therefore, prepared to leave—the crossing to be effected in a little boat and two disemboweled logs—and one fine morning the oxen were put to the wagons, and all were ready to start and go eastward. In the meantime Tom Osmundson and his father-in-law, Sven Borgen, should drive over with their team to the house of the latter to take on board some property left there. When near

the house, half a dozen redskins or more emerged from the grove near by, and began shooting at them, Osmundson being seated in the vehicle and Sven walking behind. They cried out for help and were answered in good old style by those at the lake, especially the women. The Indians became frightened, ran to their ponies in the grove, and fled southward over the prairie toward another grove, called the "Dahl grove," a Swede by that name living there. Fortunately for him, he was not at home. The men from the island pursued for a while, but gave up and returned, fearing lest the women and children, who were frantically pulling back to the stronghold, should be attacked by another crowd of savages.

The panic and confusion having subsided, some of the men mounted the nearest hillocks to look out, while others undertook to ferry over the last of the "garrison." No sooner had they all got over than a train of men on horseback, and others in wagons, were seen approaching from the west. New confusion, this time, however, to end in general rejoicings. Expeditions having been sent out from both sides to reconnoiter, the approaching caravan was found to consist of none but the good people from Painsville and vicinity, who, in full military equipment, had taken the field to assist their fellow-settlers at Norway Lake. These brave Painsville men had, on the prairie, met with the five children above mentioned, whose father, Johannes Ifvarson, had been killed by the Indians. The children, mistaking their friends for enemies, ran with all their might, and had to be hunted up and caught like wild animals. They were now, safe and sound, taken to their mother who, as stated, was with the settlers. From the Painsville people Mr. Lundberg learned that also his wife was alive. She had come to Painsville in the company of Even Olson and his family, Lars Iverson and his family, one Erik Kapperud and the two men with whose horses the Indians ran off near Knudson's house. All these had clubbed together, and in one body traveled north of Norway Lake, through woods and swamps, to Painsville, Stearns county, about twenty-five miles east of Norway Lake. They now all set out for Painsville, where they arrived in the evening, and where there were almost no end to the rejoicings of Mr. and Mrs. Lundberg, who had entertained no hope of ever more meeting in this world. Here the fugitives remained a few days, partly to rest and restore their strength, and partly because of their disagreement as to where to go next, some of them being for returning to their farms, others wanting to move still farther east.

The rumor of the massacre having spread, people began to come up from St. Cloud. They warned the settlers against going east. There they would perish for want of food. But if they would go back and take care of their farms once more, they should have every possible assistance; arms, ammunition, nay, even military protection. Thus spoke the men from St. Cloud. All their eloquence, however, proving of no avail, they told the fugitives that under no circumstances would they be allowed to cross the Mississippi river. Despite all this the Norway Lake people started to move east, and wherever they came the settlers along their track made ready and joined them, for no one wanted to be left on the line immediately exposed to the cannibals. And on they traveled, young and old, until they came to St. Cloud, where they stopped for a few days, and where the people actually tried to prevent them from crossing the river. There was no bridge at that day, and the ferry-boat was chained and locked. One morning, then, when the ferryman had peremptorily refused them the use of his boat, the Swedes, and the rest as well, drove their cattle down to the river, and T. Osmundson got safely over on the back of his oxen. The other settlers followed, and before evening all the cattle had crossed the Mississippi. The next step now was to break loose the ferry-boat. The police of the place would interfere, but withdrew when the settlers declared they would rather risk a tussle with the honorable peace preservers of St. Cloud than with the redskins. The people of St. Cloud now being on the exposed line, began to feel rather anxious themselves. They dug ditches, threw up miniature fortifications and posted guards on the ramparts; nay, some of them even went so far as to leave the place for good, or at least to send off their families.

The Norway Lake people, after a long and wearisome travel, at length got as far as the St. Anthony falls. Here they were visited by the people of the place, who very generously supplied them with both food and clothing. In the same kind way they were received at St. Paul, where the toll-bridge stood open for their passage free of charge. From there they spread over the counties east and northeast of St. Paul, among friends and kinsmen, where many of them remained, until about three years later, in the spring of 1865, they began going back to their old homes at Norway Lake. Here they did surely not find things as they left them. Redskins and prairie fires had played havoc with their cabins. Little by little, however, they got over their troubles and have since lived

unmolested by the Indians. Nor was the time far off when immigration should assume such proportions that all available land was taken up, mostly by Scandinavians.

The first white settlers in the town of Dovre, Kandiyohi county, were Lars Anderson and Sivert Anderson, both of them settling in the year 1857. Soon after came Oscar Erikson, the only survivor of the first settlers. Johan Backlund, Andreas Peterson, Andreas Lorentson and Magnus Anderson took land simultaneously in the more eastern part of the same town, as did in town of Willmar Andrew Nilson and Sven Svenson. The first girl born of white parents in Dovre was Anna Anderson, and the first boy Erik Erikson.

Of the murderous attacks made by the Sioux Indians in 1862, the following is reported from this section of Kandiyohi county: On Wednesday, August 20, in the evening, fifteen Indians appeared at the house of Oscar Erikson, Section 36. The inmates, though accustomed to such visitations, became somewhat alarmed by the threatening looks of the savages. These made several attempts to get into the house, which were frustrated, without resource to forcible resistance by the members of the four families living there. The redskins retired to the woods near by, but came back next morning asking for potatoes. A fearless Swede by the name of Carlson went out into the field to give them what they demanded, and they seemed satisfied for the moment. Shortly after, however, they reappeared, again calling for a fresh supply of potatoes, and at the same time wanting to see Mr. Sam Foote, an American, as the name indicates. Carlson went out first, followed by Foote. A little while after, the report of guns was heard. Carlson was killed and scalped, while Foote, wounded by some buckshot, succeeded in retiring into the house, whose door was at once barred. The Indians then leveled their guns at the windows, behind which all kinds of furniture was piled up by the inmates, who at the same time briskly answered the fire of their assailants. Foote had the satisfaction of wounding two redskins and killing the one that had taken the scalp of Carlson. He received, however, himself a bullet in the breast. Oscar Erikson also being wounded (by a bullet in the abdomen), the wives of the two men took it upon themselves to return the fire. At two o'clock in the afternoon the Indians withdrew, whereupon all, except the two prostrated men and their families, left the house. Early the next day (August 22), the savages were again at the house. Finding it yet occupied, they fired a

few shots at it and left without doing further harm. The two women in the house seeing several cabins on fire, and fearing lest the same fate be reserved for their own home, resolved to go with their children to some other place, leaving their wounded husbands behind. The latter thinking themselves almost on the point of death, did not try to detain their mates. These, therefore, set out with their children and arrived safely at Forest City. Ole O. Hagen was found dead on the road from Green Lake to his home, in Section 32. He had tried to avoid bleeding to death by putting grass into the gaping wounds. At his house were found the dead bodies of Mrs. Olson, Fredrik Olson and Berge Bergesen.

On the same day four Indians came to the house of Lars Anderson, Section 19. They were well known to the family, by which they often had been friendly treated in different ways. One of them was called John. He could speak a little English. Each of them carried a double-barreled shotgun. They shook hands with Anderson, and asked for some milk to drink, which he brought them in a pan. They drank it, and handed back the pan, and he put it aside and passed out at the door. They followed, and shortly after two of them fired and killed him instantly. A son of Anderson had gone into the garden, on the request of the Indians, to dig up some potatoes for them, and they killed him too. Olof, another son, was wounded in the shoulder and fell behind the stove as dead. The two daughters, aged seventeen and eight years, respectively, were abducted. As it was dark already then, however, the Indians camped in the wood about half a mile from the house. In the course of the night the horses broke loose and ran away, and when morning came the Indians had to hunt for them. This interval the girls made use of, and ran off and hid among the tall swamp grass, where afterward a fruitless search was made for them by the redskins and their dogs. Nor were the girls hurt by the bullets that came whistling through the rush. The Indians having left, the girls made haste to get away. They had subsequently, in Section 26, a narrow escape from being recaptured; there they had to secrete themselves in a dense shrubbery. Traveling east from there for about twenty miles, they fell in with some Americans, who accompanied them to Forest City. Mrs. Anderson, the mother, had at the very outset of the assault taken refuge in the cellar, together with a two-and-a-half year-old child. From there she witnessed the bloody tragedy being enacted in and around her house. She left her concealment at the earliest opportunity to get away from the scene

of horrors. Having, however, been walking for a day and a night, she—to her great surprise—found herself only a hundred rods east of her home, her course having been a circuitous one. Here she almost stumbled over the body of her son, Andreas. She took all her dear ones to be dead. Yet, one more surprise awaited her—when she opened the door of her house, she found her other son, Olof, preparing himself a dish of food.

They now picked up what had been left undestroyed by the Indians, and, on the 25th, left the house in a sleigh drawn by oxen. Passing by the cabin, where Erikson and Foote had been left, and noticing the strange ways of the dog, they stopped and entered the house, where they found both the wounded men. They now changed their sleigh for a wagon, took Erikson and Foote with them, and started for Forest City, where they arrived on the twenty-sixth of August.

As early as the twenty-first the greater part of the settlers in the town of Dovre had left their homes, taking along with them their cattle, dogs, and such household articles which could be easily transported. One of the caravans was attacked at Diamond Lake, on its way to Forest City. With the exception of Andreas Petterson and Johan Backlund, they all abandoned the cattle and arranged their wagons as a sort of barricade, behind which they took their stand. They succeeded in killing one Indian, whereupon the rest of the savages withdrew, carrying with them their dead comrade. Of the whites Backlund and Petterson were killed. The head of the former was found in the road near by, with its straw hat on. Petterson's body lay not far off with two knives sticking in the abdomen. He had been passionately addicted to the use of snuff-tobacco, and now the Indians had cut off the two of his fingers used in carrying the snuff to the nose, and putting them in his snuffbox, left the latter in his pocket.

What were the feelings of the settlers on meeting again with their dear ones from whom they had been separated during the days of horror, can more easily be imagined than described. Hardly a family but one or more of its members had been either killed or carried off into a state of subjection, in many cases worse than death. The greater part of the houses in the township lay in ruins, the cattle had been abducted, implements and furniture stolen, and it took a long time before the last vestiges of the devastation were defaced. One thing is still remembered,

being related by father to son; the courage and firmness of Mrs. Anderson through which three human lives were saved from death.

According to official reports, the number of the victims ran up toward seven or eight hundred, soldiers included; but old settlers put them at about one thousand. Their graves are adorned by no monuments. Posterity, however, will give them credit for having fallen on a field far nobler than many of those stained by the blood of soldiers in actual warfare. They fell the champions of civilization against barbarity, and the people in Minnesota now reaping the benefits of their sufferings and death, will preserve them in kind remembrance.

