

Hans' B. registrering  
Parish of Sille, Malmöhus, Sweden

TOM. JOHNSON  
FILE

		1834		1834	
År	År	Förelags namn	Födelse ställe	Föräldramie	Födelse ställe
1834	19	Hans	Foglahuset	År 1834 Husmannen Nils Claesson och Hustru Anna Peters Dotter	34. Torp: Jöns Olssons Hustr. Ana Mårtens Dr i Ringarehuset Jöns Olsson, Drg Nils Andersson på Rydsgård, Christen Pehrsson Hustr. Elna i Olstorp al. Pigan Margreta Mårtens Dott. i Lunget.

1834 d. 19 Hans  
Jan 19 Jan  
1834

d. b. d. bapt. name

Foglahuset  
(herd house)  
pl herd

År 1834  
Husmannen (farm worker)  
Nils Claesson  
och  
Hustru  
Anna Peters Dotter

parents

Godmother? (Carried child)

34. Torp: Jöns Olssons Hustr. <sup>wife</sup>  
Ana Mårtens Dr i Ringarehuset  
<sup>she lives in her house</sup>  
Jöns Olsson, <sup>farmhand</sup> Drg Nils Andersson  
på Rydsgård, Christen Pehrsson  
Hustr. Elna i Olstorp al. Pigan  
Margreta Mårtens Dott. i Lunget.

drg. farmhand of Rydsgård  
Marta - wife  
Pigan - maid, dott. daughter died





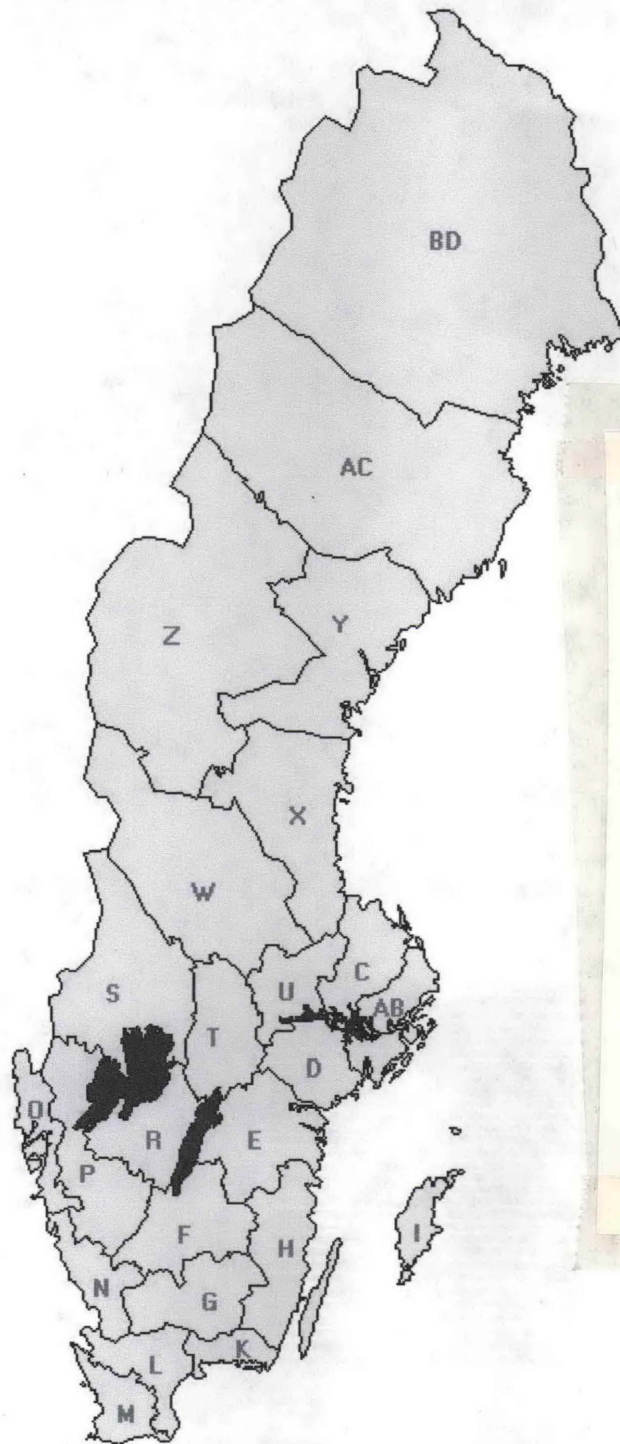


The Provinces of Sweden  
(Sveriges landskap)



- Blekinge
- Bohuslän
- Dalarna
- Dalsland
- Gotland
- Gästrikland
- Halland
- Hälsingland
- Härjedalen
- Jämtland
- Lappland
- Medelpad
- Norrbotten
- Närke
- Skåne
- Småland
- Södermanland
- Uppland
- Värmland
- Västerbotten
- Västergötland
- Västmanland
- Ångermanland
- Öland
- Östergötland





- AB - Stockholm County
- C - Uppsala County
- D - Sörmland County
- E - Östergötland County
- F - Jönköpings County
- G - Kronoberg County
- H - Kalmar County
- I - Gotland Community
- K - Blekinge County
- L-M - Skåne Region
- N - Halland County
- O-R - V Götaland Region
- S - Värmland County
- T - Örebro County
- U - Västmanland County
- W - Dalarna County
- X - Gävleborg County
- Y - Västernorrland County
- Z - Jämtland County
- AC - Västerbotten County
- BD - Norrbotten County



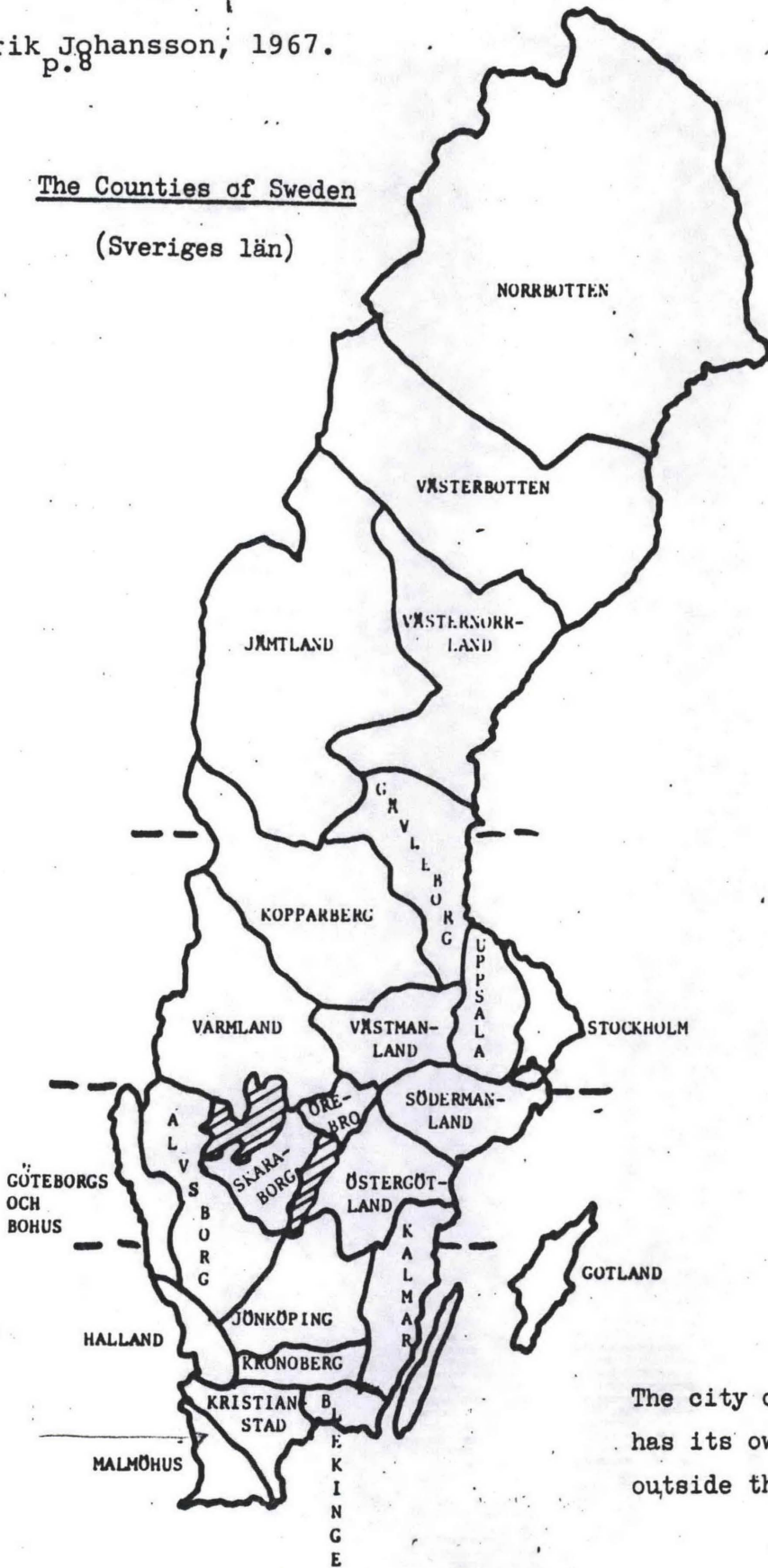
Map reproduced from  
CRADLED IN SWEDEN

by  
Carl-Erik Johansson, 1967.  
p.8

111-1

12

The Counties of Sweden  
(Sveriges län)



- Blekinge
- Gotland
- Gävleborg
- Göteborgs och Bohus
- Halland
- Jämtland
- Jönköping
- Kalmar
- Kopparberg
- Kristianstad
- Kronoberg
- Malmöhus
- Norrboten
- Skaraborg
- Stockholm
- Södermanland
- Uppsala
- Värmland
- Västerbotten
- Västernorrland
- Västmanland
- Älvsborg
- Örebro
- Östergötland

The city of Stockholm  
has its own jurisdiction  
outside the län.

*Upprepa sig  
om utvalda län  
som de är*

12











By 8674.8 Byu  
L 975

000,111  
805,942 to 1941



PETER NICHOLAUS CHLARSSON,

Son of Nils Chlarsson and Ane Persdotter, was born in Lund, Malmöhus Län, Sweden, June 15, 1830; raised in the Lutheran faith; removed to Copenhagen, Denmark, when about six years old, where he embraced "Mormonism," being baptized and confirmed by Peter Beckström about 1851; removed to Vestervik, Kalmar Län, Sweden, in 1858, where he established himself as a cooper, and employed a large number of men; being a prominent citizen, he rendered the missionaries, who labored in that part of Sweden, liberal and efficient aid; he also made short missionary tours into the surrounding country; emigrated to Utah in 1872; he has since resided in Granite, Hyrum, and Garden City (Salt Lake Co.); worked as carpenter on the Salt Lake City Temple.

*Look up branch records.*



ANTON THEODOR CHRISTENSEN,

Born Dec. 31, 1852, in the city of Horsens, Denmark; baptized by Hans Andersen; ordained a Teacher in 1870, and an Elder in 1874, and appointed to preside over the Randers branch conference; later he presided over the Aarhus branch; these positions he was much beloved by the Saints; baptized in 1874, and emigrated to Utah in 1877, and located in Provo, Utah; in 1881 been a resident of Salt Lake City; has taken an active part in the Sunday school and Y. M. M. I. A. cause. He lost his death recently; his children are all faithful members of the Church.

*Garden City - 1879-1940*

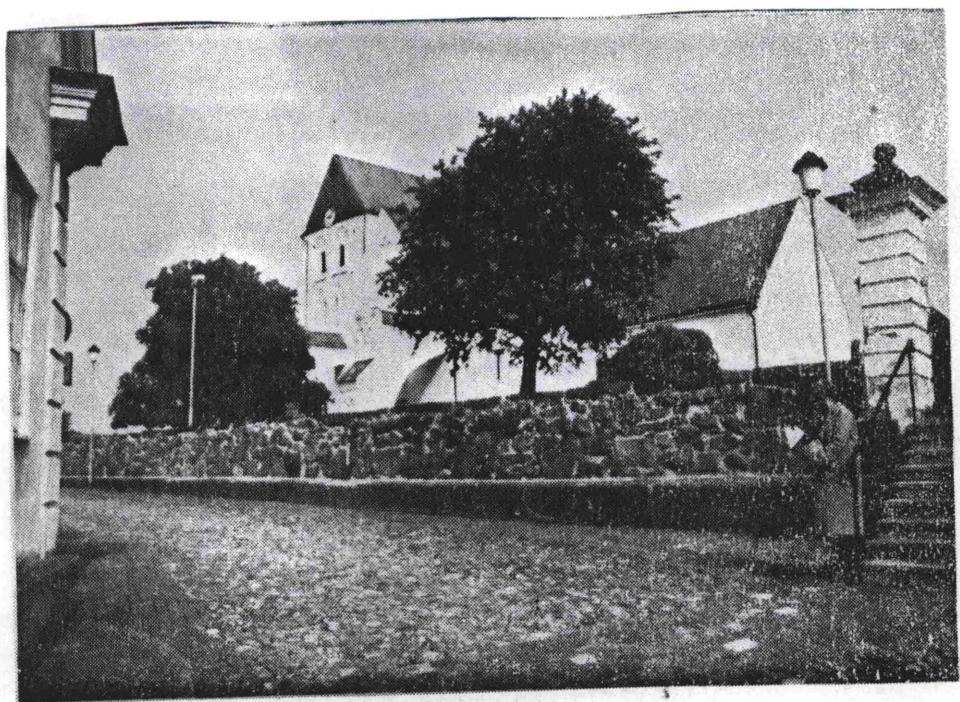
scandinavian jubilee album - 71

*Granite  
1877-1941  
1907-1948*





*Mr. [Name]* 113 Commercial Street, Salt Lake City, Utah







Johanna Charlotta Scherlin and Hans Nadrian Chlarson



1867  
1868

On the 26th of July 1867, Hanna gave birth to a son, Hans Filbert, who died on 29th of November 1868. Everything went well and my wives followed me in the principles of the Gospel. During this time I was living on 4th Ave. with T. Jenkins. Then I moved to 10th Ave. in 1869. During the past two years I had been teaching and everything went well. On the 11th of January 1870, Hanna gave me a third son, Hyrum Rudolph, and we continued with life full of happiness. On the 4th of April 1870, Cecelia gave birth to her first son and I called him after my brother who died in 1858, Salades Lars Helman.

On the 2nd of January 1871, I married Maria Christenson of Danish birth and who was a no-good girl, nineteen years of age, and had fallen very deep and could not live an honorable life. She left me on the 9th day of April same year, and in June she was let out of the Church.

On the sixth day of Nov. 1871, I married Anna Lavis Monson who was my fifth wife in order. On the 22nd of Nov. same year, I took my mother and son, Heber, and Lavis with me and went up to the house of the Lord and were baptized for the dead relatives, and I took two women who are dead and who I will receive at the Resurrection. Their names are: Ingri and Olivia Olson, for whom we were baptized and sealed into holy matrimony.

My son, Heber, was baptized for the masculine line on his mother's side: Johan Mathias Wass, Johan Adolph Wass, Rudolph Petrus Scherlin. I was baptized for the masculine line on my father's and mother's side: Nels Chlarson, Joppa Chlarson, Ada Chlarson, Clars Olson, Jerh Larson, Lars Larson, Nils Larson, Ake Larson, Ake Mortenson, Jens Mortenson.

My mother was baptized for Cecelia Larson; Bael Mortenson, Mette Mortenson, Hanna Jenson, Elna Olson, Hanna Larson, Karma Larson, Kjavste Larson, Anna Anderson, Begta Kerson, Engni Olson, Olivi Olson.

My wife, Lavis Monson, was baptized for her mother, Christina Catherine Monson. On the 24th I gave up photography because my time was so taken up with the silver mines in which I had an interest in several, besides I had begun operating a brewery and a park for amusement. On Sunday the 26th my wife was confined to the bed for the birth of a daughter. On the 29th I went with my beloved Hanna and my mother to the Lord's House and were baptized for nineteen persons and wed for sixteen and I took to myself from the dead five wives: Maria Halmquist, Martha Scharlin, Johanna Eufrozina Costman, Gustofva Maria Nylund, Mael Mortenson. We were baptized for the following: Jens Christenson, Jens Johnson, Ala Gabrielson, Lars Anders, Nils Perhson, Anders Anderson Anderson, Justenus Lilja, Rasmus Hanson, Hedvig Charlotta Wass, Maria Wass, Martha Scharlin, Johanna Wass, Engre Maria Petterson, Engre Christena Gabrielson, Eling Johanson, Emmcle Gummerson, Gustofva Maria Nylund, Cecelia Hanson, Anna Mortenson.

The following were married to each other legally:

Johan Adolph Wass to Karma Larson  
Carl Frederik Wass to Hanna Larson  
Johan Frederik Wass to Kjarste Larson  
Johan Mathias Wass to Hedvig Charlotta Wass  
Rudolph Petrus Scherlin to Engri Maria Peterson



~~his own history of his life~~

TRANSLATED FROM A LETTER WRITTEN IN SWEDISH

By Hans N. Chlarson

1851  
1834  
17 yrs

I, Hans Nadrian R. (Chlarson) was born in Sodravillea, Malmolan, Sweden, of G. R. and H. H. on the 17th of January 1834. I moved with my father and mother Niels Chlarson and Anna Chlarson from place to place for seventeen years. I worked for my living in different kinds of trades. My schooling was very limited. Most of my teaching came from my mother. In 1851 I went to a foreign land: On my journey I made the acquaintance for the first time, Grafve Hans Ruht, who gave me means to travel in the foreign lands and where I obtained some schooling. I studied dentistry and after my schooling I returned to the land of my forefathers. Three years later I met two Elders of the Church of Jesus Christ of Latter-Day-Saints who explained the scriptures to me. The Lord, God of Israel, acted on my soul so that I decided to lead a better life, and in the month of April, 1857, I was baptized for the forgiveness of my sins and received the gift of the Holy Ghost under the hands of the Elders. This was in a place called Lund, Sweden, and soon after that I was sent out to preach the gospel as an Elder.

1857  
1853  
1854  
1855

Karlskrona,

I continued preaching until 1861 and on the 20th of Sept. I was married to Johanna Charlotta Scherlin from Carls Krona, Blekinge. For my living I worked as a photographer. In March 1869 I sent my wife's mother, Louisa Ulrika Scherlin, to America. She arrived at Salt Lake City, Utah, where the Saints gathered the same year.

1862

On the 17th of November 1862 our first born, Otta Heber Andanius, was born. In the month of March 1863 I sent my wife and new son to America. My business affairs prevented me from going with them. She arrived there the 29th of Aug. same year; at this time I left the Fatherland for Denmark. In Feb. 1864 I went to Germany and back again in July of the same year. Soon after I left for America.

We had a shipwreck and were put ashore in Ireland. I started traveling again and finally in Oct. 1864, I arrived in New York City after many harrowing difficulties. In New York I was put into military service to fight in the Civil War between the North and South. I stood in many bloody fights, thousands and thousands on both sides fell in battle. I was promoted from Private to Lieutenant. As Lieut. I was in command of the 8th Co. 7th Reg. 3rd Brigade, 1st Divn.

I was wounded in my left leg and left shoulder and in April 1865 I was taken to a Washington hospital where I stayed until August; leaving there on crutches I went to New York in Sept. where I worked as a dentist. In December I went to Salt Lake City and then from city to city all over America. I went to Jackson Co., Missouri, where I met Joseph Smith's wife who had fallen from the church. Finally I came again to Salt Lake City, Utah on the 6th of October, 1866 and embraced my wife and son for whom my heart had longed.

I had gone thru many difficulties and decided to change my way of making a living. So I started in photography again. The 31st of October, 1868, I married my wife's mother, Louisa Ulricka Scherlin, and Cecelia Munter because it was a command from God that His servants should take several wives.

1857

11



THE VIKING IN US

From Sweden to America (1832-1866): The Life Story of Hans Nadrian Chlarson and Johanna Charlotta Scherlin

Hans Nadrian Chlarson

When Hans Nilsson was born that cold 19 January 1834, in a little cottage named Föglahuset (meaning "the birdhouse"),<sup>1</sup> during the day there were approximately six and one-half hours of daylight. The sun probably came up about 10:00 a.m.<sup>1</sup> and went down about 4:30 in the afternoon.<sup>2</sup> Hans' father, Nils Claesson, was a farm worker on the large estate of Rydsgård, located in Södraville (now Ville), in the Lan (county) of Malmöhus, Province of Skane. His mother's name was Anna Persdotter.<sup>3</sup>

Hans was the fourth son born to Nils and Anna Claesson. His older brothers were: Jeppa, born 5 July 1825 in Sjorup, Malmöhus; Nils, born 27 February 1828 in Bjallerup, Malmöhus; and Pehr, born 14 June 1830 in Lund, Malmöhus.<sup>4</sup>

The Scandinavian system of naming children at the time of Hans' birth was "patronymics."<sup>5</sup> By this system the son of Nils used as his last name Nilsson. If the child were a daughter, her surname (or last name) would be Nilsdotter. Sometimes the daughters used the same surname as the sons; in this case it would appear, then, as Nilsson. This system, at first hand, looks like an impossible genealogical problem. However, Sweden has good parish records some of which date back to 1700 and, with the help of the Clerical Surveys, it is not too difficult to distinguish one Hans Nilsson from another

*show births of children in Malmöhus*  
*show births of children in Malmöhus*

*in the morning*

*md in. Knyttedunge in 1829*

*is known as*

*which is his father's given name plus "son"*

*- which*

*1700*



Hans Nilsson, even when they were born close to the same date.

The husförhörslängd, or the Clerical Surveys, are incredibly useful for identifying families and also for following them as they move from parish to parish. Each year the minister would visit the home to see if the family knew Luther's Catechism. He would grade the family members on their knowledge and list changes in the family. The yearly record of the family amounts to a census, and if the family moved into the parish or out of the parish, it was noted in the survey. The residence or the name of the farm also appeared on the record.

In the early nineteenth century the infant mortality rate was very high in Sweden. If a family had ten children, they would be very fortunate if six lived to reach the age of fifteen. This high mortality rate for infants may have contributed to the custom of christening babies as soon after birth as possible. Hans, for instance, was christened the same day he was born. Usually close relatives would participate as witnesses, and often the one carrying the child to the altar would be the grandmother. Two of the participants would be godparents who would take the place of the parents if the parents should die. Godparents were often close to the child as it grew up, sending presents and keeping in close contact with the family. Sometimes the godparents were uncles or aunts. Seldom were they grandparents, because grandparents seldom lived to see their grandchildren reach maturity. If it was feared that a child would die before the minister could baptize him, any adult male could perform a noddop or emergency baptism and save the child from the awful fate of hell for the eternities which, according to Lutheran doctrine, awaited the unbaptized. The Lutheran Church was the State Church of Sweden, and all births, marriages, and deaths were required to be recorded in that church. Indeed, in



1834 it was illegal in Sweden for anyone to belong to any church but the Lutheran Church. <sup>10 11</sup>

Hans' christening may not have been one of those normal, family-centered christenings. <sup>There was no one at the christening close to the family</sup> The parish minister entered Hans' parentage as Nils Claesson and Anna Pehrsson. However, one of the most persistent of our family traditions is that Hans was the adopted child of Anna and Hans Claesson and that his real parents were of the nobility of Sweden.

While Hans was still alive he wrote a short history of his life which covered the years from his birth to the time the family left Utah to go to Arizona. His opening paragraph to this history would indicate that the adoption tradition might be true:

I, Hans Nadrian R. (Chlarson) was born in Sodra-villea, Malmolan, Sweden of G. R. and H. H. [underlining added] on the 17th of January, 1834. I moved with my father and mother, Nils Chlarson and Anna Chlarson from place to place for seventeen years. I worked for my living in different kinds of trades. My schooling was very limited. Most of my teaching came from my mother.

This paragraph reveals that he was born of a G. R. and H. H. on the 17th of January. Latter-day Saint ward records consistently give his birthday as the 17th of January, but his christening record says he was born and christened on the 19th of January in Foglehuset, a house under the estate Rysgard. <sup>11 12</sup>

The clerical records of the family which were taken in the Malmöhus Lan (county) parishes of Södraville (now Ville), Oja and Oja Garden all give his birth date as the 19th. However, the Lund, Sweden, Branch records, in which his baptism into the L.D.S. Church is recorded, gives his birthday as the 17th of January. Notice, too, that he puts his name "Chlarson" in parenthesis, as if it were an alias. The name of the owners of the estate where he was born was Hallenborg. Was there a daughter of the Hallenborg's who might have been his real mother?

no one close to family -

Ruhx

There was no one at the christening close to the family



The story of Hans' so-called "real" parentage as circulated among descendants of Hans is that his mother and father were secretly married, and when the parents of the girl discovered that she was married, they locked her up until after Hans was born. When the baby was born, the family wanted to hide the birth, so they sought a "wet nurse" to care for the child until they could decide how to handle the problem. Anna Claesson, who lived in the cottage "Folghuset," had just had a child who apparently died either at or soon after birth. She became the "wet nurse." Details are blurred, but sometime between his birth on the 17th of January and the 19th of January the decision was made that the child would be adopted into the family of cottager Nils Claesson and his wife, Anna Persdotter.

This story was first heard from Hans' son, Hyrum Rudolph Chlarson, when he was visiting his niece, Zina Charlotte Langford, in Ogden, Utah, prior to 1948.<sup>12</sup> Hyrum died in 1952.<sup>12</sup> The next time it was repeated was during a tape-recorded interview with Albert Chlarson, 80 years old, a son of Christina Bjorkman, one of Hans' five wives and the only living child of Hans' family. The tape was made at <sup>Albert's</sup> his home in Phoenix, Arizona, in 1966. The following quotation is in his own words (Albert Chlarson to Ida-Rose Hall):

Oh, yes, I was going to tell you about his <sup>(Hans)</sup> mother that raised him. The only mother that he ever knew but it was not his real mother. But he was her favorite son. She stayed with him, and she died at his place (in Granite, Utah) and when she was very sick, he said, "Mother, who was my real mother?" and she looked up at him and kind of grinned and he said, "Was it where we used to go and get the food?" But she just kind of smiled and closed her eyes and that was that. (14)

Albert also related that Nils Claesson would go away from home for a few days, and when he would return, he would be drunk and loaded with money.<sup>13</sup> The family thought that Hans' real father was paying for the boy's support and



education. The money apparently went other places. Albert seemed to think Nils Claesson was something of a scoundrel.

Charlotte Langford said that her grandmother, Johanna Charlotte Scherlin, told her that when Hans was a young boy, his mother would take him to a park where a well-dressed man and woman would play with him. <sup>14</sup> ~~14~~ <sup>15</sup>

Another clue as to who "G. H." and "H. H." might be, surfaced when Heber Otto Chlarson, oldest son of Hans and Johanna Chlarson, died. In his effects was found an old temple ordinance sheet, and on the back under "Ake Mortenson döpt (baptized) for" was written the following: Hans Ruht, Rusbo (Ruuthbo?), Malmo, and Huldegard Hullenborg, Rudgard (Rydsgard?), Malmo. <sup>16</sup> A search of the Temple Index Bureau records, which should contain all endowments done in any of the temples, did not reveal these two names. <sup>15</sup> ~~15~~

Another fact revealed in the tape recording of the Albert Chlarson interview is that Hans went back to Sweden to collect an inheritance which he was supposed to have received. No one knew who was leaving the legacy to him. When Hans first heard about it, according to Albert, he was doing so well with his businesses in Salt Lake City that he decided it wouldn't be worth the time. Then when he had business reverses, Hans decided to try to claim it after all. According to Albert, he could not claim the inheritance because it had reverted to the state. <sup>16</sup> <sup>17</sup>

The time had come for us to see if we could find any proof of his heredity. Was there such a person as Hans Ruht? If so, was there a will for him? Would Hans Nadrian be mentioned in it? A researcher who had previously done some work for Charlotte Langford on the Scherlin line was asked in 1960 to investigate the story and see if she could find any evidence to substantiate the story.



*Class distinction*

Class structure is still very tight in Sweden, but it was even tighter when Hans lived there. This "categorizing" of people into classes extends in Sweden even to the giving of names. The researcher was born in Sweden and had recently come to Utah. After the researcher had done some preliminary work, which included finding Hans listed in the Sodraville Parish Register as the son of Hans Claesson and Anna Pehrsdotter, she said one day, "Mrs. Hall, you have to stop calling your progenitor 'Hans Nadrian Chlarson.' He was just the son of a poor farmer! Only the middle class and upper class give their children more than one name." But she suggested another possibility to add to our list of indefinites. "He may have been an illegitimate child." Her report stated:

No indication whatsoever that he is other than the son of above couple. The couple and their children arrived in Villie in 1832 and left that parish again in 1834. They had no other children except for Hans during that time. I have checked birth and death records. It is more likely that these people were paid to take the child as their own and then leave the parish, and that the parish minister was paid to record him as their child in the parish record. (This was often done when people wanted to get rid of an illegitimate child.) AND IN THAT CASE HE COULD NOT BE LISTED ANY PLACE ELSE. He mentioned himself at the time of his baptism that he was born in Rosgaard (Rydsgard) and the house of "Fogahuset" (the birdhouse) where his parents lived was a house belonging to the estate Rydsgard.

She had found the Hallenborg clerical survey and had found in the genealogical library's records on Swedish nobility pictures of the estate, which was called Rydsgard. There was no daughter Huldegard, nor even a daughter whose name began with an "H." She noted: "The mother of Hans might not have been a Hallenborg at all; there is really no indication of that, either. I just wanted to be sure. Therefore this search."<sup>1?</sup>

There was one Hallenborg wife in the survey, born in 1804, who could have been the right age to be the



mother of Hans. She had a string of five given names; none began with an "H."<sup>18 19</sup> An extramarital affair producing a child would need to be covered up even more than an undesirable marriage. A marriage could be annulled if the daughter were underage, or perhaps even if the father disapproved of the marriage.

Hans seemed to be quite sure his real father was the Grefve (Baron) Gustav Hans Ruht, the G. R. of his brief history. And as we shall see later on in Hans' life, Baron Ruht helps him to get some schooling. He simply said, "I was born of G. R. and H. H." Our researcher could not find where the Ruhts lived. Nor were they listed in the Swedish nobility books. She surmised that he may have been visiting or vacationing in Sweden from some other country.

Several months later she sent a letter. While doing work for another patron, she had run across an entry in a christening register for an illegitimate child born to a servant girl "working for Baron Ruht." So he did live in the county after all, but that does not mean he was a permanent resident.

In 1982 on a visit to Sweden the author and her husband found the estates of both the Ruuths and the Hollenbergs within five kilometers of each other. The Ruuths apparently still lived on the estate, but the Hallenbergs no longer owned Rydsgard. Whenever the limits of the little towns in Sweden are entered, there are signs giving the name of the town. There is such a sign "Ruuthsbo" for the Ruuth estate,<sup>19 20</sup> and "Rydsgard" for the Hallenberg estate. Even today the estates are impressive (see picture, p. 8). Unfortunately, the pictures of the Hallenberg estate were taken on defective film.

A knock on the door resulted in not only finding where the "Foglahuset" cottage had been, but the present owner invited us into the house. He had the architect's



The "Bredhouse" was no longer in existence, <sup>9</sup>  
but the estate plans showed where it  
had been.

original drawings for the estate and grounds and  
graciously gave a private tour of the ground floor.

Two return trips to the Ruuth house found no  
one home. But the setting was at least conducive for  
the story to be true. The two families lived in close  
proximity to each other.

The next two or three days were spent taking  
pictures of the beautiful, well-kept parish churches  
and cemeteries where Nils Claesson and Anna Pehrdotter's  
forebears had spent six generations near Lund (see pic-  
tures, p. 10).

As for the baby boy being christened on that cold  
winter day--his station in life was, within two days,  
reduced from riches to rags. <sup>indeed, he was adopted.</sup> His christening was  
unusual, too, in that as far as can be ascertained, the  
usual "family" was missing. Nils Claesson's mother was  
dead, but Anna's mother was still living in 1834. The  
witnesses and the one who carried the child had apparently  
all been pulled in from neighboring farm houses to act  
as witnesses. But from that day on, <sup>as far as church records were</sup> Hans Nilsson's mother <sup>concerned</sup>  
was Anna Pehrdotter, and his father was Nils Claesson.  
He came equipped with three older brothers, and from all  
indications, Hans was very close to his brothers and to  
his mother. As the introductory paragraph in Hans' life  
story indicated, "he got most of his learning from his  
mother." And he was a blessing to her, too. He took  
care of her until the day she died. (See Appendix A  
for family group sheet.) <sup>20 21</sup>

So much for what he might have been. A man is  
more important for what he becomes. In Sweden if one is  
born into a certain class, it is difficult to rise above  
that class. There was only one group of people poorer  
than the husman (or cottager), which was his father's  
vocation, and that was the skögstörpare, who farmed the  
forest: (woodcutters, lumbermen). Husman is a term for  
a farm worker used only in the län of Skåne. A husman



sometimes owned his own home but no ground. He was a laborer.<sup>21</sup>

There is no indication that Nils and Anna Claesson ever owned a home. More likely they belonged to that huge class of workers who wandered from farm to farm seeking work.

Moving so often was a decided change in the mobility patterns of the generations which preceded Nils and Anna. Both came from families who had been farming in Skane for six generations (see Appendix B). Of the 24 lans (counties) in Sweden, Skane is the southernmost Lan. It is there that the most fertile soil in the country is found.<sup>22</sup> Skane is considered the bread basket of the country. (See Map 1, p. 12.)

Prior to 1900, Sweden was a typical rural society. Less than 10 percent of the population lived in urban areas. Most cities and towns were extremely small. The towns and cities grew up as trade and manufacturing centers where water and road communications were favorable.<sup>23 24</sup> Industrialization came to Sweden later than to most Northern European countries.<sup>24 25</sup>

The Claessons' move to the city from the farm was typical of the trend in Sweden in the nineteenth century.<sup>26</sup> Land was expensive, and existing farm holdings had been divided so many times between the male descendants that by Hans' generation holdings were so small they could not support a family.<sup>26 27</sup> Ultimately, therefore, as the population increased, more farmers' children were left without land of their own. Between 1750 and 1850 there were triple the number of crofters (husman) and quadruple the number of dugout settlers, maids, hired men, dependent poor, and old people.<sup>28</sup> These workers were forced to move to large estates where they usually signed a one-year contract and lived under utterly impoverished conditions.<sup>28 29</sup>

*Handwritten notes on the left margin:*  
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*Handwritten note on the right margin:*  
Farm laborer



Map reproduced from  
CRADLED IN SWEDEN

by

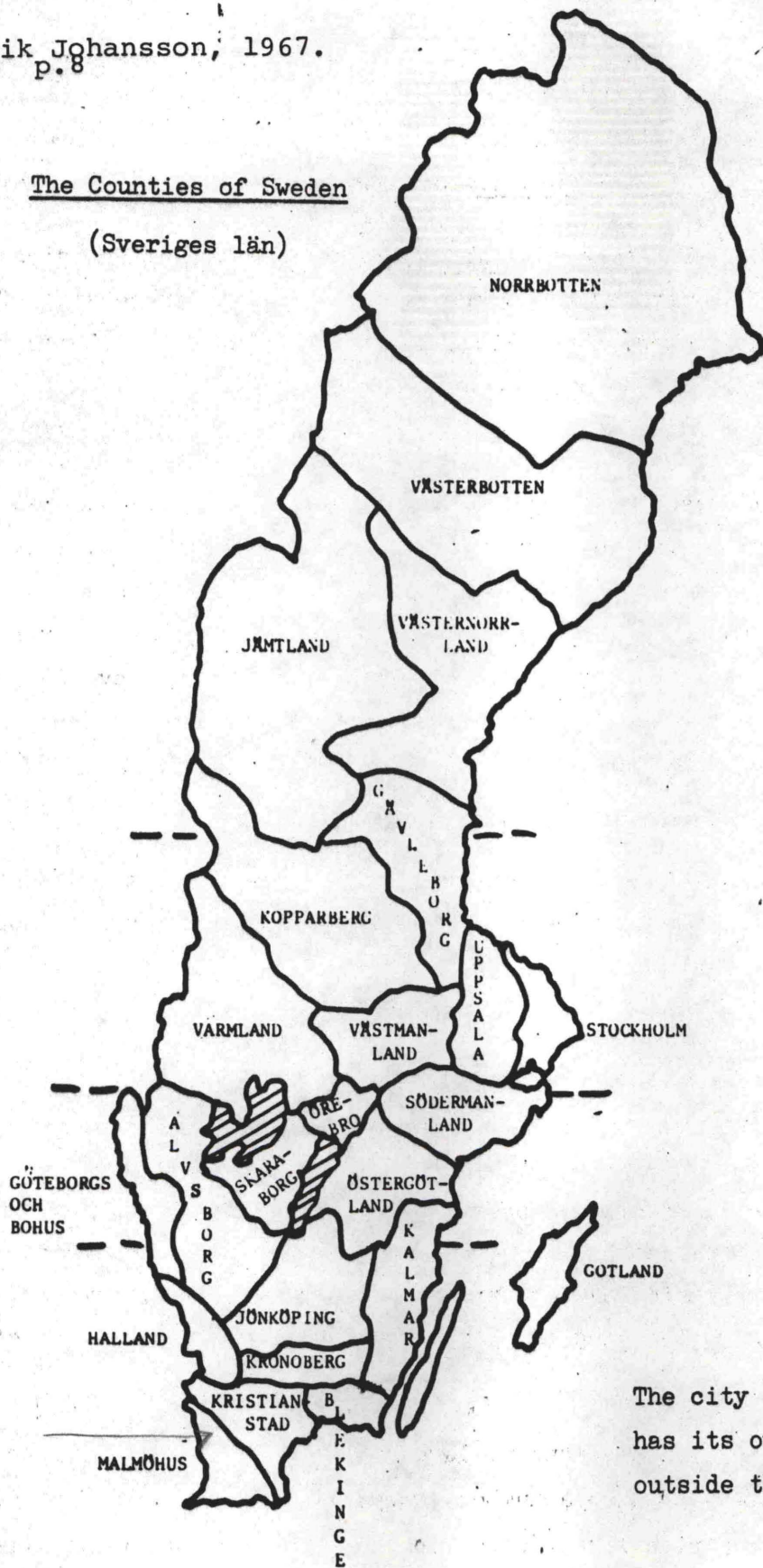
Carl-Erik Johansson, 1967.  
p.8

Map I

12

The Counties of Sweden

(Sveriges län)



- Blekinge
- Gotland
- Gävleborg
- Göteborgs och Bohus
- Halland
- Jämtland
- Jönköping
- Kalmar
- Kopparberg
- Kristianstad
- Kronoberg
- Malmöhus
- Norrbottnen
- Skaraborg
- Stockholm
- Södermanland
- Uppsala
- Värmland
- Västerbotten
- Västernorrland
- Västmanland
- Älvsborg
- Örebro
- Östergötland

The city of Stockholm has its own jurisdiction outside the län.

*type page # on other side come to it*

12



Sweden experienced its largest population growth between 1750 and 1850. As a result there was a dramatic increase in the number of youths looking for work fifteen to twenty years after their births. This was the stimulus for the earlier emigration to America in the mid-1800s.<sup>29</sup> 30

Public education was introduced into Sweden in 1842,<sup>30</sup> 31 and although it took awhile for this law to take effect all over the country, many, if not all, of Sweden's children got a smattering of reading, writing, and arithmetic. In Sweden education has always been high on the list of priorities for the Swedish people.<sup>32</sup> The Lutheran church was partly responsible for this as the church encouraged the parishioners to be able to read so as to be able to interpret their bibles. Hans and his brothers and sister may have attended some of these early schools intermittently. America benefitted from this when she was later blessed with nearly 1.3 million literate emigrants.<sup>32</sup> 33

The same year that Hans was born (1834) his family moved from the parish of Villie to the parish of Oja, where two more children were born into the family: Lars, 23 October 1836, and Sissa, 1 January 1841. According to the clerical survey of Oja Parish, the family then moved to Ystad. Since Ystad has many parishes, the family has not been located there.

The increased population during the century before 1850 resulted in a very mobile population. This is reflected in the birth places of the Claesson children (see Appendix A). Five of the six children in the family were born in different Malmohus parishes and, while these parishes were all within six miles of each other, still it reflects the rootlessness of the family (see Map 2, p. 14). The move to a city, Ystad, from the farming community also reflects another trend beginning to take place in Sweden in the mid-nineteenth century-- the move from the farm to the city to obtain employment.<sup>33</sup> 34



Workers moving into the city from the country usually found life even more grim than it was in the country. Sweden's cities and towns were very small during the nineteenth century, and life there was not too different from the farm village, except for the density of the population which led to increased problems. It is important for the descendants of Hans to get a picture of what life was really like for poor working families in <sup>Sweden during</sup> the nineteenth century. The following description of town life in Sweden during the mid-nineteenth century might be typical of what life was like for the Nils Claesson family:

. . . it was hard to detect any striking difference between a Swedish town and a country village in the beginning of the nineteenth century. . . . The outskirts of a town (Malmarna) were almost identical to an ordinary village: an irregular conglomeration of unpainted, turf-covered, one-story buildings with a muddy street on the front side and all kinds of cow and chicken houses and barns on the yard side. The inhabitants had with a few exceptions moved in from the country side, and they continued their rural lifestyle within the frame set by the crowded town conditions. The muddy streets went like spokes away from the hub of the city, a few core blocks dominated by stone and brick houses or well-kept wooden structures. . . . The official atmosphere in the core section did not exclude filthy streets, stench from animals, urine, or garbage thrown out in the gutter . . . because the building material was so flammable, fires became a part of life. Devastating fires burned the towns at regular intervals. <sup>34 35</sup>

The crowded conditions in the cities often forced large families to live in a room no larger than 10' by 10', which had to act as the kitchen and eating area as well as the place where the mother and the daughters would do sewing on commission. Also fathers and young boys often worked long hours, leading to child labor laws in 1852. <sup>35 36</sup> This change was too late to help Hans and his older brothers who, by that time, had moved with the family to Copenhagen, an even larger city, where



conditions could not have been better and were probably much worse. That he worked hard while a youth might be reflected in Hans' short statement from his history: "I worked for my living in many trades. My schooling was very limited."

It was short of miraculous that the family escaped losing a member to the epidemics that occurred during the growing-up years of the children. Every year about 0.5 percent of the population of Sweden was killed by smallpox, typhus, and cholera. <sup>36 37</sup>

We do not know for sure when the family moved to Copenhagen. <sup>a biography of Hans' brother</sup> Peter says <sup>a biography of Hans' brother</sup> in a short biography <sup>37 38</sup> that he moved there with his family when he was six, but that <sup>to Copenhagen</sup> would <sup>indicates</sup> be incorrect because Sissa was born in Oja in 1841, and her birth occurred before the family moved to Ystad (see Appendix A). <sup>John</sup>

The family may have moved to Denmark about the time that Hans met Grafve Hans Ruht. He writes:

In 1851, I went to a foreign land. [Denmark?] On my journey, I met for the first time Grafve Hans Ruht, who gave me means to travel in the foreign lands, where I obtained some schooling. I studied dentistry and after my schooling I returned to the land of my forefathers.

If this G. R. was the ~~one who~~ <sup>Hans</sup> ~~he~~ indicates ~~early~~ "he was born of," Grafve Ruht may have at this time made it possible for Hans to improve his lot by obtaining a way to earn a living. Why did this schooling involve "means to travel in the foreign lands"? Grafve Hans Ruht may have arranged for Hans to become apprenticed to a dentist. The following quotation describes what an apprenticeship in Copenhagen involved during this period of time. This may help clarify our understanding of why he "traveled." Hans in 1851 would have received his training under the old guild system, which was abolished in 1857 in Denmark:

When an apprentice in the time of the craftsmen's guilds signed the contract with his master, he often moved into his home, where he sat at the lowest place



<sup>4</sup> At the table together with the children of the family; as he grew older and younger apprentices came into the house, he moved upwards. The contract stipulated that the apprentice should have his clothes, his lodging, "food and beer," and a small sum of money. It also stipulated how many years his apprenticeship would last; but daily working hours were not fixed . . . and he often worked ten to twelve hours . . . after four, five or more years, the apprentice became a skilled journeyman . . . and was allowed into the guild of the journeyman. But now an exciting part of his life, the years of wandering, where many Danish journeymen traveled over large parts of Europe, learning all that was new in their craft, which knowledge they brought back to their homeland (underlining added).<sup>38 39</sup>

Hans' brother, Peter, may also have become apprenticed about this time. He became a "cooper" before leaving Denmark.<sup>39 40</sup> A cooper is a barrel maker.

After Hans returned to Sweden, he practiced dentistry. If dentistry was as lucrative an occupation as it is today, it may have been during the next three years while practicing his profession in Lund that he acquired a knowledge of photography and was able to purchase the equipment to pursue that hobby, which must have been expensive as the science of photography was in its infancy.<sup>40 41</sup> Hans later earned his living as a photographer. He says of his activities since his return from Denmark <sup>to Sweden:</sup>

Three years later I met two Elders of The Church of Jesus Christ of Latter-day Saints who explained the scriptures to me. The Lord, God of Israel, acted on my soul so that I decided to lead a better life, and in the month of April, 1857, I was baptised for the forgiveness of my sins and received the gift of the Holy Ghost under the hands of the Elders. This was in a place called Lund, Sweden, and soon after that I was sent out to preach the gospel as an Elder.

In this brief paragraph, so simply yet <sup>and</sup> so eloquently, he states the event which changed the whole course of his life--namely, that he became a member of The Church of Jesus Christ of Latter-day Saints. His brothers, Nils and Pehr were baptized on the same day as Hans--18 April 1857. His mother was baptized in Copenhagen by Elder

*add. 2nd*  
*add. 1st*  
 I tried to find out what dentistry was like in 1800 - possible  
 But if it was similar to dentistry in the U.S., it largely consisted of extraction of teeth &



Bergenstule on 21 September of the same year. <sup>41</sup> f2

It may have been around this time that Hans Nilsson decided to take for his last name the name of Clausson. Why he added the "Nadrian" is not known. Maybe to add a "station" he felt was his due. Carl Erik Johansson says in his book, Cradled in Sweden, that the patronymic system was used almost exclusively by the farming population and others until 1860 when the practice began to falter. After this time people kept the father's last name instead of following the patronymic system. <sup>42</sup> <sup>43</sup> Hans may just have been following the trend. Just when the name spelling went from Clausson to Chlarson we are not sure, but on the ward records of the church after the family moved to Utah, <sup>Hans's name</sup> it usually appears as Hans N. Chlarson. <sup>(nadrnan, nadrian, nodrien etc)</sup> <sup>43</sup> <sup>44</sup>

By the end of 1857 there were 3,353 members of The Church of Jesus Christ of Latter-day Saints in the Scandinavian Mission. <sup>44</sup> <sup>45</sup> Skane, where Lund was located, had 14 branches. A proposition to allow religious freedom in the country had been put before the Riksdag during the 1856 session, but three of the four sections had been turned down. <sup>45</sup> <sup>46</sup> This means that the church was really operating illegally in Sweden.

In a letter dated 16 July 1857 to Orson Pratt on conditions in the Scandinavian Mission, President Hector C. Haight said that in Denmark persecution had somewhat died down, and in some of the villages where they had dared not enter before, they were now teaching the gospel. He said that while the papers were reporting that "Mormonism" was on the wane, they "were baptizing two to one" over the number the missionaries had been previously baptizing. <sup>46</sup> <sup>47</sup>

In Sweden, on the other hand, the Elders were often dragged before the magistrates, sentenced with fines, required to stay in prison on bread and water, and generally ill treated. <sup>47</sup> <sup>48</sup> Three years later a law



was passed in Sweden allowing parents to "opt" as to whether they would baptize their infants into the state church. This law was largely ignored by the police at first, but gradually the persecution eased to a tolerable level. <sup>48</sup> ~~48~~ <sup>(49)</sup> *the church emigration system had been set up and*

*the Swedish  
the name  
the name  
the name*  
In order to make the adjustment to living in a foreign land, the missionaries had started English classes throughout the Scandinavian mission because the Saints had been instructed to gather to Utah as rapidly as they possibly could. This may have been where Hans learned to speak English.

When he was called on a mission, Hans gave up his work as a dentist, packed his bag, and departed for his field of labor. In 1861 he was laboring in the Karlskrona, Blekinge Lan area.

Meanwhile, Hans' brother Pehr had moved to Vestervik, Kalmar Lan, Sweden, where he worked as a cooper or barrell maker. He apparently was successful as he hired several men to work for him. He did missionary work as a member in the surrounding countryside teaching the gospel. He was of great help to the missionaries who were called to labor in his area. He emigrated to Utah in 1879, which was 15 years after his brother Hans and his mother Anna had emigrated. <sup>49</sup> ~~49~~ <sup>50</sup>

In 1858 all American missionaries and their leaders were called home to Utah because of the so-called "Mormon War." <sup>50</sup> ~~50~~ Johnson's Army had been sent to Utah to quell the "Mormon Rebellion" and replace Brigham Young as Territorial Governor. The new governor was traveling with Johnson's army. His name was Alfred Cummings; <sup>and</sup> he was from Georgia. <sup>51</sup> ~~51~~ Meanwhile, in Sweden the Utah leaders were replaced by local <sup>Swedish</sup> brethren, and the work continued.

If Hans had ~~not~~ visited Karlskrona before he went to labor as a missionary, he must have been impressed by the beauty of the city when he first saw it, as we were



when we visited Karlskrona in 1982 (see Map, p. 21). Karlskrona is now the home base for the Swedish Navy. Much of the harbor is "restricted" from visit, but there is still enough to be seen of the ocean to give the city a definite "port atmosphere." When the Scherlins lived in Karlskrona, the city was the third largest in Sweden. From 1800 to 1900 the city grew from 10,000 to 24,000.<sup>52</sup> Even today it is not a large city, and the beautiful period buildings located on the gently rolling hills among the trees give the city a very picturesque atmosphere.

There is one area of the city which has been preserved as it was the nineteenth century. For a very reasonable fee, tourists and visitors can stay in these lovely old homes overnight. They are probably very representative of the middle-class homes which the Scherlins lived in. It was a night out of the past--a visit with loved Swedish progenitors. The area is called Björkhölmén. *Cald Hamer ?*

In Karlskrona another use for the clerical survey was discovered. Instead of giving houses an address in the survey, the minister did much the same as our own American census takers do; they numbered the houses as they made their visits. For instance, house number 3:32 would be block three, house 32. However, there is a clerical key which gives the address of that number. By presenting the survey numbers in Karlskrona at the equivalent of our Church office building for the Lutheran Church, the addresses of ten places the Scherlins had lived in over a period of twenty-five years were received. The clerk warned us that many of the old buildings were no longer standing but that we would at least be able to find the spots on which the homes for the family had stood.

The day was spent locating and photographing places where the Scherlins had lived. The one we wanted



to find most was 3:33 where Johanna Charlotta and Ulrica Lovisa Scherlin had lived in 1861 (see pictures, p. 23). We found it, still in very good condition, standing on the edge of a parking lot. All the other older homes had been cleared away. It was all alone on the corner of Olandsgatan and Arvid Nilssongatan. Typical of the houses in Bjorkhölmen, the entire house was surrounded by a wooden fence, which seemed an integral part of the house itself. The house was entered through a gate in the fence leading into an inner court yard. Off the inner court were doors which led into either <sup>of the</sup> different areas of the house or different apartments (see pictures, p. 24). There were even two old outhouses, no longer in use but a reminder of days gone by.

Leaving Karlskrona the next day, we wondered about the scene which had taken place in 1861 when Hans Nadrian Chlarson, as a Mormon missionary, knocked on the door of the house on the corner of <sup>what is now a</sup> the parking lot, and who it was that opened the outer gate to him. ~~That~~ That day Hans met his future wife, Johanna Charlotta Scherlin.

*we also wondered*

#### Johanna Charlotta Scherlin

Johanna Charlotta Scherlin was born in Karlskrona, Blekinge, Sweden, 22 February 1832. She was the daughter of Nils Magnus Scherlin and Ulrika Lovisa Wass.<sup>1</sup>

There were nine children in the Scherlin family. In order of their birth, they were: <sup>1</sup> Peter Rudolf, 29 June 1823; <sup>2</sup> Frans Edvard, 31 May 1826; <sup>3</sup> Mathilda Rosalie, 11 April 1828; <sup>4</sup> Adolph Frederick Leonard, 2 January 1830; <sup>5</sup> Johanna Charlotta, 22 February 1832; <sup>6</sup> Otto Ferdinand, 28 March 1834; <sup>7</sup> Carl Victor, 29 April 1836; <sup>8</sup> Magnus Filbert, 21 May 1838; and <sup>9</sup> Ida Olivia, 29 July 1840<sup>2</sup> (see Appendix C).

Nils Magnus and his wife were married in Karlskrona. All the children were born and grew up there.<sup>3</sup>

Karlskrona is a seaport, and life there centered around the sea. The Scherlins were middle-class people,



and Johanna's childhood was considerably different than Hans' childhood. <sup>D</sup> Her father's position as a civil servant <sup>and</sup> did not require him to move <sup>as did Hans' father</sup> about looking for work and brought in a good salary, <sup>J</sup> judging from the homes they lived in.

Nils Magnus Scherlin was the Stads Mätaren.<sup>4</sup> Interpreted, that means he was the "city measurer." Apparently it was his duty to estimate the value of an incoming ship's cargo to determine its value for duty purposes.

The children, including the daughters, received a good education. When the boys were old enough, they were placed as apprentices to learn trades. Johanna had a lovely soprano voice and could accompany herself on the guitar. When her father asked her what she would like to study, she told him she would like to learn how to weave. She may have become interested in weaving by watching the <sup>many</sup> weavers at work in the city. Even though her brothers teased her about wanting to learn such a "practical" trade, her father supported <sup>Johanna</sup> her in her desire. ~~Her~~ <sup>she</sup> brothers probably expected <sup>Johanna</sup> her to learn something more suitable to the social position of the family, such as music or painting. Her choice turned out to be an excellent one because when she emigrated to Utah, she earned her living by sewing and weaving until Hans finally joined her.<sup>5</sup>

Johanna is described as being about five feet six inches in height, with lovely blue eyes and black hair. She was always slender, even in her older years, and her hair remained black almost all her life.<sup>6</sup> Her granddaughter, <sup>Zura</sup> Charlotte <sup>Johanson</sup> Langford, remembered her as being kindly and efficient. She always kept herself busy. She was firm, yet loving, with her children, and it was said that once she made up her mind, nothing could change it.<sup>7</sup>



On 20 December 1854 her father, Nils Magnus Scherlin, died leaving her mother, Ulrica Lovisa, a widow. Johanna was 21 years of age at the time of her father's death.<sup>8</sup> There is no will for Nils Magnus Scherlin,<sup>10</sup> so we do not know who supported her and her minor children. Perhaps the older brothers helped support the rest of the family.

It is doubtful that the family ever owned their own home. Even though the pictures taken of the apartment buildings and homes that the family lived in during Johanna's growing-up years seem impressive enough from the outside, it is difficult to know what <sup>the</sup> apartments were like inside. Beijom and Johansson give the following interesting account of the possible occupants of one of these apartments:

The population of a town was segregated in one upper half and one lower half, a division which could be seen in the well-kept burgher houses of the center and the more-or-less slumlike conditions in the belt of fairly new sections which surrounded the core. The "upper half" consisted of a thin layer of wealthy merchants, higher civil servants, and although the material gap between the two halves was large, the smallness of the town as well as the crowded conditions forced them to live side by side, surprisingly often in the same house. August Strindberg testified to this in his autobiographical work Tjänstekvinnans son ("the son of the servant girl"), in which he pictures his parental home at Klara Kyrkogata in Stockholm: "The house wing next to the street is rented out to the Baron, one flight over him lives the General and two flights further up the Justice of the Supreme Court who also is our landlord. On the third floor the spice store merchant lives and on the fourth, a retired restaurant chef. In the left wing of the apartment house the cabinet maker has his dwelling. He is extremely poor. There are also the tanner and some widows. In the third house wing live the procuress with her girls."<sup>10</sup>

Most of the homes where the Scherlin family lived were within easy walking distance of the harbor, where Nils Magnus did his work.<sup>11</sup>

1854  
34  
1820 Otto F. Erdmann  
Carl Victor  
1854  
1836  
18  
Magnus Fällst  
1854  
1836  
16  
Eda Alwin  
1854  
1840  
14



The family records of the occupations of Johanna's brothers have become a little distorted through ~~the~~ years <sup>of telling.</sup> One was supposed to be a jeweler, one the chief engineer of the Swedish Navy, one a cabinet and instrument maker, and one a baker.<sup>12</sup> Research, while not yet complete on all the family, has given a more accurate picture.

Carl Victor became a carpenter's apprentice in Stockholm in 1859, four years after his father's death.<sup>13</sup> Franz Edward left Karlskrona 3 October 1848 with a permit to go to Motala as a blacksmith apprentice. Earlier he had worked for and learned from a brass smith named Gabriel Anderson.<sup>14</sup> His <sup>maternal</sup> grandfather, Mathis Wass, had also been a blacksmith.<sup>15</sup> Carl Victor never married. He died of consumption on 17 July 1875.<sup>16</sup> Adolph Fredrick Leonard was listed as Kr. Malar Gesallen (journeyman painter) at the birth of one of his sons.<sup>17</sup> August Filip died at the age of 18 of pneumonia.<sup>18</sup> Peter Rudolph was said to have run away to sea as a young man. (The chief engineer of the Swedish Navy?) Johanna's sister, Mathilda Rosalie, married Henrik Trägårdh. He was a Skräddarmastaren (master tailor).<sup>19</sup>

Charlotte Langford, granddaughter of Hans and Johanna, recalls some interesting traditions which her grandmother had related to her. In the city as well as in the country, there was no running water in the homes. All water had to be carried from community wells. It seems the people would save up their laundry all winter, and when the spring thaws came, the washerwomen would collect it and wash it in the streams and lakes. (Another was that because of the ground being frozen during the winter, they would collect the dead, <sup>to keep them frozen</sup> during the winter to bury them in the spring when the ground thawed. Was it really that consistently below freezing in Karlskrona? No attempt has been made to substantiate these two stories.



Johanna and her mother were receptive to the message of the restored Gospel brought to them that day by Hans Nadrian. However, the "Mormons" were not looked upon with any more favor in Karlskrona than other places where the missionaries served. When the Scherlin brothers found that their mother and sister wanted to join the Church, they absolutely forbade it. They threatened to send the women to an insane asylum if they persisted with their foolishness.<sup>20</sup> Nevertheless, Johanna was baptized 1 February 1861<sup>21</sup> and her mother, Ulrika Lovisa Scherlin, was baptized 22 January 1862.<sup>22</sup>

Johanna was 29 years of age; Hans was two years her junior. The young couple must have fallen in love while Hans was teaching the gospel to Johanna and her mother, because they were married on 20 September 1861.<sup>23</sup>

Because the brothers were so against the Church, Johanna and Hans would probably have had to be married secretly. Every girl has dreams of what her wedding will be like, but, of necessity, all the formal traditions of a Swedish marriage would have had to be waived. The marriage record has not been found. It may have been too risky to have had banns published three weeks in a row-- and it was common that these be read in the bride's parish church.<sup>24</sup> The couple was probably married by the local <sup>LDS</sup> Branch President.

Hans says in his personal history:

I continued preaching until 1861 and on the 20th of Sept. I was married to Johanna Charlotta Scherlin from Karlskrona, Blekinge. For my living I worked as a photographer. In March 1862 I sent my wife's mother, Louisa Ulrika Scherlin, to America. She arrived at Salt Lake City, Utah, where the Saints gathered the same year.

1863  
On the 17th of November 1862 our first born Otto Hebor Andanius was born. In the month of March 1863, I sent my wife and new son to America. My business affairs prevented me from going with them. She arrived there the 29th of August, the same year; at this time I left the Fatherland for Denmark. In Feb. 1864 I went to Germany and back



again in July of the same year. Soon after I left for America.

The young couple and Johanna's mother left Karlskrona and moved to Rönneby, Blekinge. In the Rönneby Lutheran birth registers is listed Heber Otto's birth (that is the name he was known by on the church records in America) as noted by the excerpt from Hans' journal. It is possible to feel the parish priest's displeasure from the extract in the register by the way he entered the birth. I doubt if he even wanted to list the child in the "holy" register, as he was a child of nonconformists. He gave Otto Hebor Andanius the number 268 on the register of baptisms, then scratched it out, and while leaving the infant's name, gave the number to the next child whose birth was entered into the register. The profession of Otto's father, Hans N. <sup>L</sup>Chausson, was listed as "photographer."<sup>25</sup> (See picture page ~~30~~<sup>33</sup> bottom)

According to Hans' sons Albert and Hyrum Rudolph, after Hans sent his mother-in-law and his wife and son to America, he went to Germany where war had begun with Denmark over the possession of Schleswig-Holstein. His purpose was to earn enough money to go to Utah by taking pictures of the war and selling them to newspapers.<sup>26</sup> The war between Denmark and Germany did not end until 1866 when the province of Schleswig-Holstein was given back to Germany in the Treaty of Vienna.<sup>27</sup> But Hans had apparently accomplished his purpose by July 1864, for soon after he left for America.

Hans had also sent his mother, Anna Claesson, to America. She sailed on the ship "Monarch of the Sea" 16 May 1861.<sup>28</sup> Ulrika Scherlin left the Skane Conference in the spring of 1862 and sailed on the "Athena" from Hamburg on 21 April the same year (Ulricka Scherlin had been scheduled to go on the "Electric" but had apparently been switched to travel on the "Athena").<sup>29</sup>



Johanna and Heber Otto left the Skane Conference in the spring of 1863 and sailed on the "John J. Boyd" from Liverpool on the evening of 30 April. The voyage lasted 29 days, and all arrived safely in New York harbor on Sunday, June 1. On the evening of the same day the company boarded the train to Albany, and from there went on to Florence, Nebraska, arriving there June 11.<sup>30</sup>

Hans says Johanna arrived in Utah on August 29 of the same year, which means she went in the company of Captain John R. Murdock who led the first team to cross the plains in 1863 (for accounts of these crossings, see Appendix D).

One of the stories that has come from that trip across the plains is about Johanna. She had been told to get a sunbonnet to shield her face from the sun. When she went shopping, she fell in love with a frilly little bonnet and bought it instead. She must have received considerable teasing from the other members of the wagon train. She is reported to have received such a heavy tan crossing the plains that she never did lose it all. *Final proof*

*Myth - no  
New Larle  
that time*

*Personal History*

Hans says of his trip across the Atlantic:

In Feb. 1864 I went to Germany and back again in July the same year. Soon after I left for America. . . . We had a shipwreck and were put ashore in Ireland. I started travelling again and finally in October, 1864, I arrived in New York after many harrowing difficulties. ~~and?~~

What Hans did not realize at that time was that his "harrowing difficulties" were not over. We do not know what hotel he went to in New York City, but at the hotel his room was broken into, his valise ~~cup~~ open, and his hard-earned savings of \$2,000 were stolen.<sup>31</sup> He was stranded in a large metropolitan city without any money. Hans' fortunes might have been different if he had stayed at "Castle Garden," a large round building that the Federal Government had built to house foreign immigrants when they arrived in the United States.<sup>32</sup> The



building was guarded so that the "city sharpers" were kept away from the emigrants.

Hans had a friend who had emigrated to New York City. Somehow he found his way to this friend, who assured him that he could get him a job with the Union Army as the Civil War was being fought at this time in America. This "friend" felt that since Hans spoke so many different languages, he would be useful as an interpreter to the Union Army. Hans was put on a troop train and told that the Army would tell him what to do when the train got to its destination. When the train arrived (probably in Virginia), in October 1864, the men, including Hans, were told to line up and names were called out. Hans' name was not called. He was left standing alone. When they found his name on the rolls, he discovered that his "friend" had sold him as a <sup>soldier in the Union Army,</sup> "substitute" for a rich man's son for \$2,000 or so dollars.<sup>33</sup> You can imagine his fury. The officer in charge was sympathetic. He told Hans he could do one of two things: he could serve his time or he could desert. If he went out West, they might never catch up with him. Hans did not want to start his American experience as a deserter, so he went into the Union Army.<sup>34</sup>

Congress had passed the first conscription law for the United States on 3 March 1863. "It was a most imperfect law." <sup>(Surrender)</sup> A draftee could commute service in any particular call for \$300. Or he could evade service during the entire war by procuring a substitute to enlist for three years--no matter whether the substitute died or was killed or deserted the next day. The system was inequitable for the poor. Riots occurred in New York City. Before they were quelled, hundreds of lives had been lost. Order was restored by an already busy army.

Substitute "brokers" came into existence. The brokers would line up poor men to act as substitutes and then encourage them to desert as soon as possible and start



the process again. These were called "Bounty Jumpers" and sometimes were enlisted thirty times or more before being caught. Sometimes the brokers would go to Europe and line up poor men who were willing to serve in the Army as a means of emigrating to America. In the South the situation was as bad or worse. The brokers even kidnapped men off the street. By 1863 the Confederate Government outlawed substitution.

*But the Union Army however continued the practice until the end of the war*

According to a table compiled from the final report of the Provost Marshall General in 1866, a total of 200,291 substitutes served in the Union Army <sup>during</sup> of the Civil War. The price for a substitute in the South rose to \$6,000 before substitution was outlawed. (35)

*again, personal history of Hans*

described his experiences in the Civil War as follows:

In New York I was put into military service to fight in the Civil War between the North and South. I stood in many bloody fights, thousands and thousands fell on both sides in battle. I was promoted from Private to Lieutenant. As Lieutenant I was in command of the 8th co. 7th Reg. 3rd Brigade, 1st Divn.

*Wounded in Hospital in Civil War. It was a wonder he survived*

I was wounded in my left leg and left shoulder and in April 1865 I was taken to a Washington Hospital where I stayed until August; leaving there on crutches I went to New York in Sept. where I worked as a dentist. *source?*

A brief history of Hans N. in Treasures of Pioneer History, Vol. 5, p. 430, states that he was with Sheridan in the Cavalry. It is doubtful he was in the Cavalry as most Cavalry men furnished their own horses. It is doubtful, also, that he was promoted from Private to Lieutenant. In his application for a pension he gave his rank as Corporal. Unless he retained his discharge papers, he may have filled his application for a pension from memory. *36 source? (see appendix G)*

*During war note a note see note 37. must have*

He applied for a Civil War Invalid Pension from Thatcher, Arizona, 11 February 1891. His application indicated that he was a substitute for a Hans Nicholas.



He was enrolled in October 1864, in Company H, 7th Regiment, N. Y. Vols. This <sup>was</sup> an infantry regiment. He was discharged honorably at Washington, D.C. in December 1865. He further states that he was "unable to earn a support by reason of an injury of the left leg or thigh supposed to have been caused by a fragment of a shell which struck me in battle at Southside Rail Road rendering me insensible."<sup>36</sup> **37**

There is a name index for the service file of every soldier of whom there is a record who served in the Civil War. Virginia Hall, great-great-granddaughter of Hans kindly searched these indexes at the National Archives in Washington, D.C. and, after two days' looking under every Chlarson, Clausson, Claesson, Nilson, Nielson, Nicholson, Clawson, and every other derivative of the name she could think of was unable to find our Hans Chlarson's file.

We do believe he was wounded, as he says, at the Battle of Southside Railroad. Hans limped as a result of his wounds the rest of his life.<sup>38</sup>

During all this time, in Salt Lake City, Johanna was earning her living with her sewing and weaving. It had been 29 August 1862 when she last saw Hans. He had planned to be with them as soon as possible. She had received no mail in all that time from Hans. What had happened? Was he still alive? In addition to her anxiety about his absence, she was being pressured to join families as a polygamous wife. She was not getting any younger. If she was to have other children, she needed to be having them. Family tradition says she took her problem to Brigham Young. He asked her if she thought her husband was still alive, and if so, did she think he would try to find her. She said, "Yes." Brigham Young advised her to follow her heart.<sup>38</sup> **39** What she didn't know was that the local postmaster, who was in

*Full out the  
battle of S.S.  
R.P.  
Hans  
wrote her  
S.S. to  
Hans*

*37  
-34  
Incent on pg 36  
perhaps he  
was attached  
to an  
auxiliary  
unit solid  
Canned  
goods &  
ammunition  
& other  
supplies  
for the  
troops*



*(This little "tidbit" was related to me (J.R.) by Albert Clarkson when I interviewed him in Arizona)*

38  
35

love with her, had been withholding her mail. Hans had written, but she had not received <sup>any</sup> his letters. <sup>39-40</sup>

Meanwhile, Hans went back to New York, (after getting out of the service), and found his Swedish "friend" and beat him soundly. For this satisfaction, he was jailed for several days. <sup>40 41</sup>

Hans' life story says that he worked as a dentist in New York. <sup>after his army service</sup> He may have realized that it was too late in the year to catch a Church emigration oxen train for Salt Lake City. The last train would have left by the time he was released from the hospital. <sup>of this man has personal history records</sup> He says:

In December I went to St. Joseph, MO., and then from place to place all over America. I went to Jackson, Co., Missouri, and to Nauvoo, Illinois, where I met Joseph Smith's wife, who had fallen from the church. Finally I came to Salt Lake City, Utah on the 6th of October, 1866, and embraced my wife and son for whom my heart had longed.

St. Joseph, Missouri, was the starting place for the Church emigration trains. <sup>arr 1866</sup> In 1866 there was Captain Joseph Rawlings' ox train which left Wyoming 2 August and arrived in Salt Lake City on October 1. A third division left Wyoming with Captain Andrew H. Scott's company and arrived in Salt Lake City on October 8. <sup>40</sup> Hans says he came to Salt Lake on October 6. He may have remembered this incorrectly. He was probably a member of one of these companies. Hans' name is not on the roster of either of these companies, but there was a note on the roster saying one page of names was missing. ~~42 43~~

In Captain Rawlings company ten persons died of cholera. About 30 died of cholera in Captain Nebeker's company and the same number in Captain Scott's company. <sup>42 43</sup>

The next year the Union Pacific Railroad pushed farther west, and 1866 was the last year that the Saints had to walk across the plains from St. Joseph to Salt Lake City. <sup>43 44</sup> *Hans was reminded each "Harmer" in Oct,*

*when* Heber Otto's fourth birthday was on 17 November 1866. He had been an infant when Hans said goodbye to them in 1863. Heber Otto would not have remembered his father. The two of them would have to get to know each other (see Appendix E).

*Heber Otto*

43



~~The rest of the story of Hans' and Johanna's lives will be told in another paper.~~ Within ten years after arriving in the Salt Lake Valley Hans had made and lost a fortune. He entered into polygamy which both he and Johanna looked upon as a commandment of the Lord (see Appendix F). When persecution against the practice of polygamy became acute in Utah, he moved his families to Thatcher, Arizona, where he owned a sawmill business and also built homes throughout the area. The high point in his life was being called to be Stake Patriarch in 1900.<sup>44</sup> He died 10 November 1910, and Johanna Charlotta died 15 August 1915.<sup>45</sup>

*They are buried in the Thatcher, AZ cemetery*

Examined in this paper is the family tradition that Hans was the adopted son of Nils Claesson and Anna Persdotter and that his real father (and perhaps mother) was of the Swedish nobility. His father's name was, supposedly, Gustav Ruht. There is one last bit of research to add to the rest.

Since the will of any Grefve Hans Ruht could not be found on the microfilm records of Sweden at the Salt Lake Genealogical Society Library, funds were left in Sweden in 1983 to see if such a will might be found there. Although we had received further genealogical information from Sweden on the Scherlin lines since then, no will had been found.

*for a brief Hans Ruht*

When this paper was contemplated, a letter was sent to Mr. Stig Johansson inquiring about the progress of the search for the will and, if it had not been found, could he ~~pursue~~ *be pursued* this search as soon as possible. A telephone call in late November indicated that ~~he~~ *Mr. Johansson* had found the will, that there were sixty-five pages of inventory which should be translated. The will was only two pages, so he was told to translate that and send xerox copies of the inventory without translating them.

The second week of December the translation of the will and the copies of the inventories arrived. Following is a copy of the one document.

INSTRUMENT

... at, by undersigned Regiment Court Officer and deputy County Chief, with assistance by the jurymen

*Seems out of place here*



*look up.*

Per Rasmusson and Anders Jonsson on the 19th and 20th April 1866 performed inventory ~~after the~~ <sup>in</sup> ~~at~~ <sup>del</sup> Mar 31 deceased Commanding Officer at His Majesty's Royal Fleet, the Knight of the Royal Order of Sword, Of Russian Imperial Order of Stanislaw and of the Royal Danish Danebrog Order Count Gustaf Edward Ruuth, whom as heirs left after him his sons

- a) the Lietunant at the Royal Scania Cavalry Regiment Count Gustaf Magnus Edward Ruuth, borned Sep 27, 1835, tenant in tail of Ruuthsbo farm with servants
- b) Baron Eric Edward Ruuth, borned Apr 3, 1841, and his daughter
- c) Baroness Charlotta Eleonora Emerentia Ruuth, married to Lietunant of the Royal Scania Cavalry Regiment, the Knight of the Royal Danish Danebrog order Erik Edward Wilhelm Ehrenborg.

At the inventory are all heirs present and in the order that hereafter is recorded, was the estate reported by the Inspector of the deceased Rudolf Ericsson.<sup>46</sup>

This Ruuth was the right generation to be Hans' father. Another will was apparently submitted to the court which was written 4 May 1852, for a Count Eric Ruuth, probably son of Gustav Edward, which left 1,000 Riksdallers to a maiden Truen Olsdotter at Ruuthsbo, and her son, Carl August, the same amount, and to his present housekeeper, Botilla Margareta Lindgren the same amount, and all the rest of his estate to "my deceased housekeeper ~~z~~ Karil Hagstrom's conceived son Gustaf Erickson, born in Lund, 27 June 1840." Apparently out of this the heir was willing to give to "The Countess Ebba Ehrenborg 3,000 Riksdallers" after the court had accepted the will. An interesting item in this will was that Gustaf Erickson, since he was named in the will, felt that as a legatee he had the right to go through the house before the relatives arrived and had

. . . taken care of all valuable papers and documents that was [sic] available from where they were hidden at the time of death and moved them to a box of iron. He said that the administrator of the will, Rudolph Ericsson (relative?) had been present at the time while



the documents had been removed and gone through, and that the named cash box had been sealed by the Count Posse, attorney for Baroness Ehrenborg, who had given authority to seal the box. Mr. Gustaf Ericsson adds to this that some letters without any value had been burned by him and Rudolf Ericsson. Apparently Ericsson didn't get the estate, however, because the same document says that "Count Edvard Ruuth [Eric's brother?] will take over the estate/farm after March 14, the next year."<sup>47</sup>

There were no probate dates on the wills. <sup>she</sup> These wills need some more analysis, but the primary point is that in none of these wills was Hans Nadrian's name mentioned. ~~If this was the Eric mentioned in the first will, he was born after Hans was born.~~

It would appear that the Ruuths were of Danish extraction, and perhaps the family can be found in the Danish nobility books at the Salt Lake Genealogical Library. There are apparently more loose ends to be tied on this particular family tradition. But since the wills do not mention him by name, it is improbable that anything more definite will be found.

Anna Claesson was the one who raised him. It was her line, and that of his father Nils Claesson, ~~whose~~ <sup>which Hans</sup> line ~~he~~ followed when he did genealogy work. While the story of his blood lineage is probably true, <sup>women</sup> anyone can give birth. Nurturing is true mothering, and that is what Anna Claesson gave to Hans.

His descendants should be grateful that he was adopted into the family of Anna and Nils <sup>if such was the case.</sup> Otherwise he might never have accepted the gospel. ~~And if he had not accepted the gospel, he would not have emigrated to America.~~ <sup>and subsequently have</sup>

America was good to Hans Nadrian Chlarson. Here he had the opportunity to <sup>discover that</sup> find out by his own ability he could become a wealthy man within a few years after arriving in the Salt Lake Valley. True, he had financial



reverses, which will be covered in the second half of his life, but he always managed to earn a good living for his large family.

He also found out that his difficult experiences as a child prepared him for the rigors of pioneering in Thatcher, <sup>Arizona</sup> ~~Utah~~.

Hans and Johanna and his other wives, who were all Scandinavians, are the "Vikings in Us." They had joined a "Royal Army," they had "Kept the Faith." Can we, their descendants, do any less?

*read*

*Very weak  
Conclusions!*

*Legt I may re-write the conclusion*



*Correct end notes for Hans,* 43

END NOTES

Hans Nadrian Chlarson

✓<sup>1</sup> Krybok Fodde (Births and Baptisms), 1786-1860, Foglahuset, Ville, Malmohus, Sweden, G.S. Film 147,688.

✓<sup>2</sup> Encyclopedia Britannica, (1959), Vol. 21, pp. 636-637; also personal knowledge, Ernest L. Olson, President of the Swedish Mission, The Church of Jesus Christ of Latter-day Saints, 1980-1983.

<sup>3</sup> Krybok Fodde, 1786-1860.

✓<sup>4</sup> Clerical Survey, 1841-1844, p. 14. Ojagarden, Oja, Malmos, Sweden, G.S. Film 358,436.

✓<sup>5</sup> Carl-Erik Johansson, Cradled in Sweden (Salt Lake City, Utah: The Deseret News Press, 1927), pp. 22-23. Husförhöslängd--this term is defined by different organizations and individuals in this country. Sometimes "house examination." *This record is found*

*6 Ibid. p 77 passim*

only in Scandinavian countries and thus may account for the confusion in finding an English equivalent term, p. 77 passim. *The S.L. Genealogical Association translates the term husförhöslängd as "Clerical Survey". That is how it is referred to in this paper.*

<sup>6</sup> Ibid., pp. 77-81. 84

<sup>7</sup> Ulf Beijbom and Lars-Goran Johansson, "At Home in Old Rural Sweden." Paper presented at World Conference of Records, Salt Lake City, Utah, 1980, p. 3. (Hereafter referred to as Beijbom, Rural.)

<sup>8</sup> Krybok Fodde, 1786-1860.

<sup>9</sup> Johansson, pp. 66-67 passim.

<sup>10</sup> *Ibid*  
<sup>11</sup> Lilly Lorenzen, Of Swedish Ways (Minneapolis, Minnesota: n.p., 1946), p. 63.

<sup>12</sup> *11* Krybok Fodde, 1786-1860.

<sup>13</sup> *12* Hyrum Rudolph Chlarson. Notes from interview by Ida-Rose Hall prior to 1948 with son of Hans N. Chlarson and Johanna Charlotta Scherlin. (Hereafter referred to as Hyrum Chlarson interview.)



<sup>13</sup> Albert Chlarson. Transcribed tape-recorded interview by Ida-Rose Hall at the home of Albert Chlarson (age 86), Phoenix, Arizona, 1966. (Hereafter referred to as "Albert Chlarson tape.")

<sup>14</sup> Memory of Ida-Rose L. Hall, as told by her mother, Charlotte Chlarson Langford.

<sup>15</sup> ~~Search of Temple Index Bureau for Hildegard Grefve Hallenborg and Hans Ruht.~~ *all sheet in possession of Charlotte Chlarson Langford copy in J.R. Hall's possession.*

<sup>16</sup> Albert Chlarson tape. Author's note: To confiscate inheritances within a normal lifetime seems improbable, but I am not acquainted with Swedish inheritance laws.

<sup>17</sup> Inger M. Bukke, Research Report on Ruht question for Charlotte C. Langford, patron, August 9, 1968.

<sup>18</sup> Ibid. Name of the one Hallenborg woman who could have been Hans' mother (Bukke report): G.S. Film 20542 pt. 2, Wife of Carl Johan Hallenborg, b. 5 Apr. 1796, Rydsgard--Eva Bobelina Beata Lovisa Jacobina Hallenborg.

<sup>19</sup> Explanation of spelling of Ruht Ruuth and Hallenborg. Hans, in his personal life history, spells the name of his benefactor as "Grefve Hans Ruht." He may never have seen the name written and may have written it as it sounded to his ear. The first time we saw it written was on the sign "Ruuthsbo" and on the side of the estate barn (Ruuth). The correct spelling of the name is Ruuth. Hallenborg is spelled correctly.

<sup>20</sup> Krybok Fodde, 1786-1860, (Hans' christening). One carrying child: Jons Olsson's Hustr. (wife) Ana Martens Dr. in Ringarehuset (bill house?). Witnesses: Jons Olsson, Drang (farmhand), Nils Andersson, pa (of) Rydsgard, Christen Pehrson, Hustr. (Christen P.'s wife) Elna i Olstorp pa (of) Pigan Margreta Martens Dott. i Lunget.

<sup>21</sup> Johansson, p. 86.

<sup>22</sup> Ingvar Anderson, Introduction to Sweden (New York: American Swedish Exchange, Inc., n.d.), p. 37.

<sup>23</sup> Beijbom, rural, p. 2.

<sup>24</sup> Ibid., p. 6.



~~25~~ Ibid., pp. 3, 26, 4, 27, 5.

~~26~~ Ibid., p. 4.

~~27~~ Ibid., p. 5.

~~28~~ Ibid., p. 3.

~~29~~ Ibid., p. 6.

~~30~~ Lorenzen, p. 50.

~~31~~ Beijbom, rural, p. 6.

~~32~~ Ibid.

~~33~~ Ulf Beijbom and Lars-Goran Johansson, "At Home in the Cities of Sweden." Paper presented at World Conference on Records, Salt Lake City, Utah, 1980, p. 2, (hereafter referred to as Beijbom, city).

~~35~~<sup>34</sup> Ibid., p. 3.

~~36~~<sup>35</sup> Ibid.

~~37~~<sup>36</sup> Ibid.

~~38~~<sup>37</sup> Erastus S. Snow, comp., Scandinavian Jubilee Album (Salt Lake City, Utah: n.p.), p. 74.

~~39~~<sup>38</sup> Hans N. Worsoe, "Life in Cities of Denmark." Paper presented at World Conference on Records, Salt Lake City, Utah, 1980, p. 6.

~~40~~<sup>39</sup> Snow, p. 74.

~~41~~<sup>40</sup> Encyclopedia Britannica (1959), s.v. "Photography," p. 803. A. Senefelder discovered lithography in 1796. It did not become a fashionable hobby until 1813. In 1822 the first permanent photograph was made by Isadore and Claude Niepce. Tintypes came in 1826; daguerreotype, 1829--a success by 1839. This process was superseded by wet collodial process in 1851. This "calotype" process was developed by J. W. F. Herschel in 1819 and River and J. B. Reade somewhat simultaneously. The developed image on calotype paper was the exact reverse as far as light and shade were concerned. Herschel termed it a "negative." The disadvantages of calotype involved long printing time and difficult paper structure. Dry plates were not perfected until 1877. Hans probably used the wet collodeon process (1864). As explained in the encyclopedia, it seems



~~45~~ yes  
~~43~~

46

photographers had to make their own plates, develop them, and print them. The camera Hans probably used is not described in this article. Fox Talbot used simple cameras with telescopic lenses in his photography, and construction was not much changed during the 1850s when the wet collodeon process was introduced. For the wet camera, special holders were used for the wet plates, and the bellow was in common use. Wet cameras ranged in size from miniatures taking glass of 1" square, to those taking large plates of glass. Author's observation: The results of a photographer's work during this early period seems to have depended on the skill of the photographer. There was much "art" connected with developing and producing a good, finished photograph.

~~42~~ 41 L.D.S. Branch Record of Lund, Malmohus, Sweden, G.S. Film 082,941.

~~43~~ 42 Ibid.

~~44~~ 43 L.D.S. Records showing "Chlarson" spelling include F 25165 pt. 18, End. House sealing record #646, Hans Nadrian Chlarson, 17 Jan. 1834. F 25,971 Granite Ward Records; Hans is listed as Hans Nadrian (or Hans N.) Chlarson on records of all children and on 1900 Soundex F 124050 #C462 as Chlarson, Hans N.

~~44~~ ~~45~~ 44 Andrew Jensen, History of the Scandinavian Mission (Salt Lake City, Utah: The Deseret News Press, 1927), p. 126.

~~45~~ ~~46~~ 45 Ibid., p. 123.

~~46~~ ~~47~~ 46 Ibid.

~~47~~ ~~48~~ 47 Ibid.

~~48~~ ~~49~~ 48 Ibid.

~~49~~ ~~50~~ 49 Snow, p. 74.

50 Jensen, p. 126.

~~51~~ 51 Leonard J. Arrington and Davis Bitton, The Mormon Experience, A History of the Latter-day Saints (New York: Alfred A. Knopf, 1979), p. 166.



Johanna Charlotte Scherlin

<sup>1</sup>Karlskrona Stadsforsamling, Fodda och dopta (births and baptisms), 1769-1833. CI: 1, p. 1038, Lund, Sweden, Archives Film KL 255.

<sup>2</sup>Ibid. For births of following Scherlin children: Peter Rudolf, p. 879; Frans Edvard, p. 917; Mathilda Roaslie, p. 967; and Adolph Frederick Leonard, p. 998.

<sup>3</sup>Ibid. Place of birth listed on all entries extracted from Film KL 255.

<sup>4</sup>Ibid. On Frans E., Mathilda R., father's occupation listed as Coopy: Sjoman (able-bodied seaman). On all other children's birth entries, Nils Magnus Scherlin is listed as "Stads Mataren" (or city measurer). Nils Magnus' occupation translated by researcher Lisa Nyberg, 1982.

<sup>5</sup>Memory of Charlotte Chlarson Langford, granddaughter, as related to Ida-Rose Hall.

<sup>6</sup>Johanna's personal description copied from her son Hyrum Rudolph's Book of Remembrance.

<sup>7</sup>Notes taken from personal interview with Hyrum Chlarson, son of Hans N. and Johanna Chlarson. Interviewer, Ida-Rose Hall. (Hereafter listed as Hyrum Chlarson interview.)

<sup>8</sup>Family Group Sheet for Nils Magnus Scherlin as researched by S. L. Gen. Soc. (1956). See Appendix C.

<sup>9</sup>Attempts to find will of Nils Magnus Scherlin: Lisa Nyberg, Sweden, researcher (1982); Tom Johnson, researcher (November 1985). None found.

<sup>10</sup>Ulf Beijom and Lars-Goran Johansson, "Life in the Cities of Sweden." Paper presented at the World Conference on Records, Salt Lake City, Utah, 1980.

<sup>11</sup>Swedish trip journal of Ida-Rose L. Hall (1982).

<sup>12</sup>Hyrum Chlarson interview.

<sup>13</sup>Karlskrona Stadsforsamling, Utflyttningslangd, 1844-1861. Lund Archive Film LK 1459.

<sup>14</sup>Karlskrona Tyska Stadsforsamling, 1839-1845, p. 12. Lund Archive Film IJ 713.



15 Search of Temple Index Bureau for Hildegard Grefve Hallenborg and Hans Ruht. Film Nos. 1234679, 1234733.

16 Jacob and Johannes Stadsforsamling, Doda och begravda (deaths and burials), 1872-1884, p. 91. Death entry states that Carl Victor Scherlin is not married.

17 Karlskrona Stadsforsamling, Fodda och dopta, 1847-1860. CI:3 (not paged). Lund Archive Film LK 1460.

18 Karlskrona Amiralitetsformsamling, Doda och begravda, 1875-1889. Lund Archive Film IA:9.

19 Karlskrona Stadsforsamling, Vigda, 1847-1861, E:2. Lund Archive Film LK 1463.

*Langford*

20 As related by Charlotte Langford to Ida-Rose Hall.

21 Granite, S.L. Co., Ward Membership record. G.S. Film 25971.

22 Nils Magnus Scherlin Family Group Sheet (see Appendix C).

23 Personal history, Hans Nadrian Chlarson, p. 1.

24 Carl-Erik Johansson, Cradled in Sweden: A Practical Help to Genealogical Researcher in Swedish Records (Salt Lake City, Utah: privately printed, 1967), p. 69.

25 Parish Register Extracts, 1862, Ronneby, Blekinge, Sweden. G.S. Film 196,789.

26 Hyrum Chlarson interview.

27 Encyclopedia Britannica (1958), Vol. 7, p. 866.

28 Andrew Jenson, History of the Scandinavian Mission (Salt Lake City, Utah: Deseret News Press, 1927), pp. 111-181. "Monarch of the Sea" voyage of emigrating Saints.

29 Ibid., pp. 162, 165, 6. "Athenia" voyage of emigrating Saints.

30 Ibid., pp. 174-175. "John J. Boyd" voyage of emigrating Saints. Note: For details of these voyages (Above footnotes 28, 29, 30, see Appendixes A, B, and C. Names of ships were obtained from L.D.S. Church Immigration file films 298,432 and 298,437.

*where are notes 32 -*



<sup>31</sup> Hyrum Chlarson interview.

<sup>32</sup> Journal History of the Church, September 16, 1862, p. 1.

<sup>33</sup> Hyrum Chlarson interview.

<sup>34</sup> Ibid.

<sup>35</sup> Samuel Eliot Morison and Henry Steel Commage, The Growth of the American Republic (1962), Vol. 1, pp. 745, 46, 47, 51, 1 passim.

<sup>36</sup> Civil War Invalid Pension Application #S0988484. Applied for by Hans N. Chlarson, 11 Feb 1891 from Thatcher, Arizona. *37. Sped*

~~38~~ <sup>38</sup> Hyrum Chlarson interview.

~~39~~ <sup>38</sup> Ibid.

~~40~~ <sup>39</sup> Albert Chlarson interview taken on tape recorder Phoenix, Arizona, about 1966, by Ida-Rose Hall.

~~41~~ <sup>40</sup> Berma Orme. "Family History of Hans N. Chlarson." Honeyville, Utah.

~~42~~ <sup>41</sup> Jensen, pp. 194, 195. Roster in Journal History of the church very difficult to read. Looked it up in the Deseret Weekly News for October 21, 1865-January 31, 1867. Hans N. Chlarson not listed, but it was noted that the last page of the names was missing.

~~43~~ <sup>42</sup> Ibid., p. 194.

~~44~~ <sup>43</sup> Ibid., p. 192. Those who died in Deseret News which accompanied roster.

~~45~~ <sup>44</sup> *Sped p 192*  
Death dates taken from Family Group Sheet of Hans Nadrian Chlarson and Johanna Charlotte Scherlin; also cemetery and tombstone records taken in Thatcher, Arizona, cemetery.

~~46~~ <sup>45</sup> Hyrum Rudolph Chlarson, son of Hans N. and Johanna Scherlin Chlarson, Book of Remembrance, copied by Ida-Rose Hall.

~~47~~ <sup>46</sup> Inventory of the Estate of Count Gustaf Edward Ruuth, taken by jurymen Per Rasmussen and Anders Jonsson Mar 31 and 20 April 1866.

~~48~~ <sup>47</sup> Will of Count Eric Ruuth. Written May 4, 1852. Probate date not mentioned by researcher. Will was written before his death.



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APPENDIX C



## Anna Pehrdsdotter Emigrates to America

On Thursday, May 9, 1861, a company of 565 Scandinavian Saints (373 Danish, 128 Swedish and 64 Norwegian) sailed from Copenhagen by steamer "Waldemar." Pres John Van Cott, who accompanied them to England, joined the emigrants at Kiel. Elders Hans Olin Hansen, Niels Wilhelmsen, Jens Nielsen, Gustaf A. Ohlson, Saamund Gudmundsen, Carl W. J. Hecker, Anders Frantzen and others returned home or emigrated with this company, after having labored faithfully as missionaries in the Scandinavian Mission. After a successful voyage the company arrived at Kiel in the morning of May 10th, and were at once forwarded by special train to Altona, where they arrived about noon. In Altona the company was divided in two parts, of which one (about 200 Saints) immediately boarded the steamer "Brittania" and departed for Hull, England, about 3 p.m. the same day. They arrived at Hull May 12th. The second division (169 souls), having been quartered in a large hall over night, left Hamburg May 11, 1861, at about 3 p.m. by steamer "Eugenia," which, after a pleasant voyage, arrived at Grimsby, England, on the morning of May 13th. The captain of this vessel treated the emigrants with all due respect and kindness, while the opposite was the case on the steamer "Brittania." The two companies joined together again at Grimsby, where they were comfortably cared for until the morning of May 14th, when they proceeded by special train to Liverpool, arriving in that city about 2 p.m. Two hours later they were placed on board the ship "The Monarch of the Sea," the largest vessel that had carried Latter-day Saint Emigrants across the Atlantic up to that date. This company of Saints was also until then the largest to cross the Ocean on one ship. On May 16th, the company was organized by Presidents Amassa M. Lyman, Chas. C. Rich and Geo. Q. Cannon, who appointed Elder Jabez Woodard from Switzerland, president, with Hans Olin Hansen and Niels Wilhelmsen as his counselors. At 11 a.m. the great vessel lifted anchor, and, amid great cheers of parting friends, the ship left the wharf and began its long voyage. Later the large company was divided into districts, the Scandinavian in seven and the English and Germans into three or four, each under a president. The names of these presidents were: Edward Read, John J. P. Wallace, Horace Pegg, Peter Nielsen, Saamund Gudmundsen, Gustaf A. Ohlson, Aaron G. Oman, Lars C. Geertsen, Johan Fagerberg and Ramus Nielsen; the latter also acted as marshal for the Scandinavians. Elias L. T. Harrison was appointed chief secretary, while Lars C. Geertsen was chosen to act as clerk for the Scandinavians. The emigrants were kindly treated by both officers and crew on shipboard and the provisions were good and sufficient. Some inconvenience was experienced in getting the food cooked on the ranges, on account of the great number of pots and kettles to be served in the kitchen, and on this account each family could only cook five times each week. The sick were treated to wine and beer; the adults received boiled sago and the children had milk. On the voyage from Copenhagen to New York, nine persons, most of whom were children, died; 14 couples were married and four births took place on board. Of the marriages 11 couples were Scandinavians. Among them were Anders Frantzen of the Aarhus Conference and Maren Mortensen of the Copenhagen Conference. Saamund Gudmundsen and Ellen Maria Mork of the Brevig Conference, and Carl W. J. Hecker and Karen Marie Madsen of the Vendsyssel Conference. The weather was favorable most of the time during the voyage; the ship, however, had to battle against the wind a couple of days. Large icebergs were passed among which was one judged to tower 200 feet above the water. On June 19th the "Monarch of the Sea" arrived in New York, where the company was met by Elder Jones and Williams and lodged at Castle Garden. Apostle Erastus Snow, who also happened to be in New York at the time, spoke to the Scandinavians in the Danish language.



From New York the company traveled by rail and steamboat (part of the way in two divisions) to Florence, Neb., the first division arriving at Florence July 1st, and the second July 2nd. The route taken was about the same as the year before (via Dunkirk, Cleveland, Chicago, Quincy, St. Joseph, etc.).

Preparations for the journey across the Plains were at once made and all who had not the means to fit themselves out for the long journey were assisted by teams from Utah, which this year for the first time were sent in large companies by the Church to the Missouri River to assist the poor Saints in gathering to Zion. Most of the Scandinavians assisted in this manner crossed the Plains in Capt. John R. Murdock's company, which left Florence in the beginning of July and arrived in Salt Lake City, Sept. 12th.

History of the Scandinavian Mission, Andrew Jenson,  
pp. 154, 155, 156.



APPENDIX D



Ulricka S. Scherlin Emigrates to America

On Monday, April 21, 1862, the ship "Athenia" (Capt. D. Schilling) sailed from Hamburg with 484 emigrating Saints on board in charge of Elder Ola N. Liljenquist, and before noon the ship was on the broad face of the North Sea. Elder Ola N. Liljenquist, in giving a report of the voyage, writes:

We steered to the North of Scotland, had fine weather, doubling a cape of Scotland on the 29th in the afternoon, passing a light tower in the evening. Before midnight we were sailing on the Atlantic Ocean. We had favorable winds for several days with considerable motion of the sea, and therefore many suffered with sea sickness. Two weeks after leaving Gluckstadt we had covered about half of the distance to New York, but from that time the wheel of fortune rather turned against us. While we hitherto had been favored with good winds, these now turned, and then at other times we had a perfect calm. The captain steered towards the southwest until we reached the Gulf Stream, about 300 miles south of the Newfoundland Banks. After that we had such a calm for a whole week that not even a feather stirred and the temperature of the water and air varied between 70 and 80 degrees Fahrenheit. This sudden change from the cool north, together with the bad water, which becomes stagnant from the heat, caused the sickness, which already had a hold among us, to increase rapidly. The measles, which had been brought on board and already had claimed several victims, took away 33 of the little ones, and several of the adults also suffered with bowel complaints and diarrhea. The first winds that blew the captain utilized to take us farther north into a cooler climate. Now we are all well, thanks to Him, who holds our destiny in his hands. Five adults have died, namely, Ole Nielsen 37 years old; Christine Poulsen, 29 years old; Ane Nielsen, 70 years old, and Kaisa Jensen, 65 years of age. The captain ordered the cook to make oat meal porridge for the sick in the morning, rice at noon, and sago porridge in the afternoon."

On the 7th of June, the "Athenia" arrived in New York, where Elder Soren Christoffersen's company was met, it having arrived the day before. Both companies left New York June 9th by train for Florence, where they arrived safely on the 19th.

The emigrants who sailed across the Atlantic in the four ships mentioned came together in Florence from which place those who had not the means wherewith to equip themselves for the journey across the Plains were assisted by the teams sent there from the Valley by the Church, while those who had means therewith to help themselves were organized into two independent companies. One of these was placed in charge of Elder Chr. A. Madsen and was composed of 264 persons, 40 wagons, 14 horses, 174 oxen, 99 cows, 37 heifers, 7 calves, 6 dogs and 10 chickens, and brought along 22 tents, 32 cooking stoves, 5 revolvers and 37 rifles. Hans C. Hansen was captain of the guard and Jens C. A. Weibye secretary for the company, which was divided into six divisions...

Elder Ola N. Liljenquist, and Elder John Van Cott was placed as general leader of both companies, which broke camp at Florence, July 14, 1862. The first few days some difficulty was experienced, as the oxen, who were not used to Scandinavian orders and management, would often follow their own inclination to leave the road and run away with the wagons, but after some practice on the part of their inexperienced teamsters, the difficulty somewhat disappeared.



The journey from Florence was via Elkhorn River, Loup Fork, Wood River, Willow Lake, Rattlesnake Creek, Fort Laramie, Upper Platte Bridge, Devil's Gate, South Pass, Green River, etc., to Salt Lake City, where the company safely arrived Sept. 23, 1862.

Elder Jens C. A. Weibye, from whose journal most of the information in regard to the journey across the Plains was obtained, gives the following details:

"Capt. Chr. A. Madsen advised us to take along several needful articles, which we did, and we were well organized when we began the journey from Florence. To begin with, we traveled only a few miles each day, which was a good thing for us, who were unaccustomed to drive oxen. We generally had good camp grounds and only occasionally we had to camp where we could not obtain water. As a rule there was an abundance of grass for the oxen, and at times also sufficient fuel to be found, but a great part of the way the sisters had to content themselves with cooking over fires made from sunflower stems and "buffalo chips." Nearly all able-bodied men and women had to walk most of the way; some of the women rode in the wagons only across the larger rivers, while they would wade across the smaller streams like the men. Sometimes the women and children were carried across the streams by the men when it was feared the oxen could not pull the wagons with their heavy loads. We did exactly what our leaders told us to do, and consequently everything went well with us, for we could not read in books how and what to do, either on the voyage across the ocean (which took 51 days) or on the journey across the Plains (which lasted 71 days). On the journey across the Plains, the weather was generally fair and a good spirit prevailed among us. The health of the company was also good as a rule, and only one death occurred on the Plains. We always kept up a guard and lost but a few head of cattle."

History of the Scandinavian Mission, Andrew Jenson, pp. 166, 167



APPENDIXES



APPENDIX A



## APPENDIX A

### Anna Pehrsondotter Emigrates to America

On Thursday, May 9, 1861, a company of 565 Scandinavian Saints (373 Danish, 128 Swedish and 64 Norwegian) sailed from Copenhagen by steamer "Waldemar." Pres John Van Cott, who accompanied them to England, joined the emigrants at Kiel. Elders Hans Olin Hansen, Niels Wilhelmsen, Jens Nielsen, Gustaf A. Ohlson, Saamund Gudmundsen, Carl W. J. Hecker, Anders Frantzen and others returned home or emigrated with this company, after having labored faithfully as missionaries in the Scandinavian Mission. After a successful voyage the company arrived at Kiel in the morning of May 10th, and were at once forwarded by special train to Altona, where they arrived about noon. In Altona the company was divided in two parts, of which one (about 200 Saints) immediately boarded the steamer "Brittania" and departed for Hull, England, about 3 p.m. the same day. They arrived at Hull May 12th. The second division (169 souls), having been quartered in a large hall over night, left Hamburg May 11, 1861, at about 3 p.m. by steamer "Eugenia," which, after a pleasant voyage, arrived at Grimsby, England, on the morning of May 13th. The captain of this vessel treated the emigrants with all due respect and kindness, while the opposite was the case on the steamer "Brittania." The two companies joined together again at Grimsby, where they were comfortably cared for until the morning of May 14th, when they proceeded by special train to Liverpool, arriving in that city about 2 p.m. Two hours later they were placed on board the ship "The Monarch of the Sea," the largest vessel that had carried Latter-day Saint Emigrants across the Atlantic up to that date. This company of Saints was also, until then, the largest to cross the Ocean on one ship. On May 16th, the company was organized by Presidents Amassa M. Lyman, Chas. C. Rich and Geo. Q. Cannon, who appointed Elder Jabez Woodard from Switzerland, president, with Hans Olin Hansen and Niels Wilhelmsen as his counselors. At 11 a.m. the great vessel lifted anchor, and, amid great cheers of parting friends, the ship left the wharf and began its long voyage. Later the large company was divided into districts, the Scandinavian in seven and the English and Germans into three or four, each under a president. The names of these presidents were: Edward Read, John J. P. Wallace, Horace Pegg, Peter Nielsen, Saamund Gudmundsen, Gustaf A. Ohlson, Aaron G. Oman, Lars C. Geertsen, Johan Fagerberg and Ramus Nielsen; the latter also acted as marshal for the Scandinavians. Elias L. T. Harrison was appointed chief secretary, while Lars C. Geertsen was chosen to act as clerk for the Scandinavians. The emigrants were kindly treated by both officers and crew on shipboard and the provisions were good and sufficient. Some inconvenience was experienced in getting the food cooked on the ranges, on account of the great number of pots and kettles to be served in the kitchen, and on this account each family could only cook five times each week. The sick were treated to wine and beer; the adults received boiled sago and the children had milk. On the voyage from Copenhagen to New York, nine persons, most of whom were children, died; 14 couples were married and four births took place on board. Of the marriages 11 couples were Scandinavians. Among them were Anders Frantzen of the Aarhus Conference and Maren Mortensen of the Copenhagen Conference. Saamund Gudmundsen and Ellen Maria Mork of the Brevig Conference, and Carl W. J. Hecker and Karen Marie Madsen of the Vendsyssel Conference. The weather was favorable most of the time during the voyage; the ship, however, had to battle against the wind a couple of days. Large icebergs were passed among which was one judged to tower 200 feet above the water. On June 19th the "Monarch of the Sea" arrived in New York, where the company was met by Elder Jones and Williams and lodged at Castle Garden. Apostle Erastus Snow, who also happened to be in New York at the time, spoke to the Scandinavians in the Danish language.



APPENDIX B



us the house in which the Prophet resided, the woods in which he received heavenly visions and the hill Cumorah, where he obtained the Book of Mormon plates. This information went like wildfire from car to car and all who possibly could do so got out to have a view of these dear historic places, and to pluck a flower or blade of grass from the locality as a memento to carry away with them. A few moments later, after the whistle of the engine had signalled for 'all aboard' the train again glided onwards towards the object of our journey."

The emigrants arrived in Florence June 11th, all well. . .The greater part of the Scandinavian emigrants journeyed across the Plains in three of the ox-team companies sent out by the Church that season to the Missouri River after immigrants.

History of the Scandinavian Mission, Andrew Jenson, pp.  
174, 174, 178.



APPENDIX D

Johanna Charlotta Scherlin Emigrates to America

A second company of emigrating Saints (about 200 souls), bound for the gathering places of the Saints in the Rocky Mountains, sailed from Copenhagen, April 23, 1863, per steamship "Aurora." This was the second division of a large company of emigrating Saints who left Scandinavia that spring for Utah. The steamer "Aurora" arrived in Kiel in the morning of April 24th, and the same day the Saints went by special railway train to Hamburg where lodgings were secured for them in a large emigrant building, while their baggage was being transferred to the large and beautiful steamer "Grimsby," on which they went on board in the evening. This steamer sailed from Hamburg on the 25th and after a successful voyage of two days on the North Sea arrived at Grimsby, England, Monday morning, April 27th. Here the emigrants spent the night in a freight house. The following day (April 28) the company went by train to Liverpool, where the Scandinavian emigrants and 113 English Saints boarded the ship "John J. Boyd," the total number of souls now being 766. The company was organized by President George Q. Cannon, who appointed Wm. W. Cluff leader, with Elders Knud H. Bruun and William S. Baxter as his counselors. Later the company was divided into seven districts. The ship sailed from Liverpool on the evening of April 30th, but anchored out in the river until the next morning (May 1st), when the "John J. Boyd" lifted anchor and started on its voyage across the Atlantic. The voyage proved a pleasant one and lasted only 29 days. On board, the emigrants received good food in abundance. Every seventh day a ration for each person was issued consisting of one and one-half pounds of rice, two pounds of peas, one pound of pork, two pounds of beef, three pounds of potatoes, three pounds of oatmeal, one-fourth pound of tea, two ounces of pepper, two ounces of mustard, one-half pint of vinegar and a quantity of English sea biscuits. Besides this the sick obtained wine, milk, sago, sugar and soup from the captain's kitchen. Elder Peter O. Thomassen writes that Brother Wm. W. Cluff won for himself the admiration of the Saints and gave perfect satisfaction in performing his difficult duties as leader of the company. The sanitary condition on board was very good; only four or five persons died on the sea. The monotony of the voyage was one day (May 21st) broken by seeing eight mighty icebergs swaying in majestic grandeur upon the shining billows, glittering in forms of purest crystal. They were accompanied by a wintry degree of cold, and to make the illusion of the polar seas more effective, five whales were seen playing about the ship, sending the water like springing fountains high in the air.

The "John J. Boyd" arrived safely with its precious cargo of souls in New York harbor, and on Sunday, June 1st, the emigrants were landed at Castle Garden. In the evening of the same day the journey was continued to Albany, New York, and on to Florence, Nebraska.

Peter O. Thomassen writes:

"The journey by railroad was more pleasant than we had expected to find it, as the train stopped often and at some length at some of the principal cities we went through, giving us opportunities to straighten our legs and move about, see some of the country and satisfy our ever increasing appetite for sightseeing. An old conductor, who claimed to have been acquainted with Joseph, the Prophet, was clever enough to stop the train when we arrived at Palmyra, N.Y., where the Prophet first entered upon his remarkable career. He showed



MY GREAT-GRANDFATHER, HANS NADRIAN CHLARSON  
HIS FIVE WIVES AND HIS CHILDREN.

## Wife No. 1

JOHANNA CHARLOTTA SCHERLIN or SCHARLER m. 20 Sept. 1861, Sweden, Sealed End. House 8 Dec. 1866

Children: Heber Otto Chlarson b. 17 Nov. 1862 d. 8 Aug. 1938  
Philbert Hass Chlarson b. 26 July 1867 d.  
Hyrum Rodulph Chlarson b. 11 Jan. 1870 d.  
Hannah Elizabeth Chlarson b. 1 Nov. 1873 d. 20 Dec. 1873

## Wife No. 2

CECELIA MONTER Sealed in End. House 31 Oct. 1868

Children: Salades Lars Helman Chlarson b. 4 Apr. 1870 d. 25 Dec. 1948  
Hildagarde Chlarson  
Joseph H. Chlarson  
August H. Chlarson

## Wife No. 3

ANNA LOUISA MONSON (CARLSSON) Sealed End. House 6 Nov. 1871

Children: Carl Edward Chlarson b. 24 Sept. 1873 d. 8 Mar. 1882  
Helma Chlarson ) b. 26 May 1875 d. 13 Oct. 1876  
Selma Chlarson ) twins b. 26 May 1875 d. 14 Oct. 1882  
William Hercules Chlarson b. 25 Feb. 1877 d. 1 Mar. 1889  
Oscar Emil Chlarson b. 12 Nov. 1880 d. 28 Feb. 1909

## Wife No. 4

LOUISA CARLSON

Children: Lars Frederick Chlarson b. 8 May 1874 d. 19 May 1932  
Elizabeth Chlarson b. 1880 d.  
John L. Chlarson b. 1882 d. 25 May 1956  
Herman Chlarson b. 1884

## Wife No. 5

CHRISTINA BJORKMAN Sealed End. House 17 Jan. 1884

Children: Frank Chlarson b. Dec. 1884  
Albert Chlarson b. 29 Oct. 1886



## END NOTES

Hans Nadrian Chlarson

<sup>1</sup> Krybok Fodde (Births and Baptisms), 1786-1860, Foglahuset, Ville, Malmohus, Sweden, G.S. Film 147,688.

<sup>2</sup> Encyclopedia Britannica, (1959), Vol. 21, pp. 636-637; also personal knowledge, Ernest L. ~~Olson~~, President of the Swe&ish Mission, The Church of Jesus Christ of Latter-day Saints, 1980-1983.

<sup>3</sup> Krybok Fodde, 1786-1860.

<sup>4</sup> Clerical Survey, 1841-1844, p. 14. Ojagarden, Oja, Malmos, Sweden, G.S. Film 358,436.

<sup>5</sup> Carl-Erik Johansson, Cradled in Sweden (Salt Lake City, Utah: The Deseret News Press, 1927), pp 22-23. Husforhóslangd--this term is defined by different organizations and individuals in this country. Sometimes "house examination." This record is found only in Scandinavian countries and thus may account for the confusion in finding an English equivalent term. The Salt Lake Genealogical Association translates the term Husforhoslangd as "Clerical Survey." That is how it is referred to throughout this paper.

<sup>6</sup> Ibid p. 77-84.

<sup>7</sup> Ulf Beijbom and Lars-Goran Johansson, "At Home in Old Rural Sweden." Paper presented at World Conference of Records, Salt Lake City, Utah, 1980, p. 3. (Hereafter referred to as Beijbom, Rural.)

<sup>8</sup> Krybok Fodde, 1786-1860.

<sup>9</sup> Johansson, pp. 66-67 passim.

<sup>10</sup> Ibid.

<sup>11</sup> Lilly Lorenzen, Of Swedish Ways (Minneapolis, Minnesota: n.p., 1946), p. 63.

<sup>12</sup> Krybok Fodde, 1786-1860.

<sup>13</sup> Hyrum Rudolph Chlarson. Notes from interview by Ida-Rose Hall prior to 1948 with son of Hans N. Chlarson and Johanna Charlotta Scherlin. (Hereafter referred to as Hyrum Chlarson interview.)

<sup>14</sup> Albert Chlarson. Transcribed tape-recorded interview by Ida-Rose Hall at the home of Albert Chlarson (age 86), Phoenix, Arizona, 1966. (Hereafter referred to as "Albert Chlarson tape.")



<sup>15</sup>Memory of Ida-Rose L. Hall, as told by her mother, Charlotte Chlarson Langford.

<sup>16</sup>Old Temple sheet in possession of Charlotte Chlarson Langford. Copy in Ida-Rose Hall's possession.

<sup>17</sup>Albert Chlarson tape. Author's note: To confiscate inheritances within a normal lifetime seems improbable, but I am not acquainted with Swedish inheritance laws.

<sup>18</sup>Inger M. Bukke, Research Report on Ruht question for Charlotte C. Langford, patron, August 9, 1968.

<sup>19</sup>Ibid. Name of the one Hallenborg woman who could have been Hans' mother (Bukke report): G.S. Film 20542 pt. 2, Wife of Carl Johan Hallenborg, b. 5 Apr. 1796, Rydsgard—Eva Bobelina Beata Lovisa Jacobina Hallenborg.

<sup>20</sup>Explanation of spelling of Ruht Ruuth and Hallenborg. Hans, in his personal life history, spells the name of his benefactor as "Grefve Hans Ruht." He may never have seen the name written and may have written it as it sounded to his ear. The first time we saw it written was on the sign "Ruuthsbo" and on the <sup>side</sup> side of the estate barn (Ruuth). The correct spelling of the name is Ruuth. Hallenborg is spelled correctly.

<sup>21</sup>Krybok Fodde, 1786-1860, (Hans' christening). One carrying child: Jons Olsson's Hustr. (wife) Ana Martens Dr. in Ringarehuset (bill house?). Witnesses: Jons Olsson, Drang (farmhand), Nils Andersson, pa (of) Rydsgard, Christen Pehrson, Hustr. (Christen P.'s wife) Elna i Olstorp pa (of) Pigan Margreta Martens Dott. i Lunget.

<sup>22</sup>Johansson, p. 86.

<sup>23</sup>Ingvar Anderson, Introduction to Sweden (New York: American Swedish Exchange, Inc., n.d.), p. 37.

<sup>24</sup>Beijbom, rural, p. 2.

<sup>25</sup>Ibid., p. 6.

<sup>26</sup>Ibid., pp. 3, 26, 4, 27, 5.

<sup>27</sup>Ibid., p. 4.

<sup>28</sup>Ibid., p. 5.



<sup>29</sup>Ibid., p. 3

<sup>30</sup>Ibid., p. 6.

<sup>31</sup>Lorenzen, p. 50.

<sup>32</sup>Beijbom, rural, p. 6.

<sup>33</sup>Ibid.

<sup>34</sup>Beijbom and Lars-Goran Johansson, "At Home in the Cities of Sweden." Paper presented at World Conference on Records, Salt Lake City, Utah, 1980, p. 2, (hereafter referred to as Beijbom, city).

<sup>35</sup>Ibid., p. 3.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

<sup>38</sup>Erastus S. Snow, comp., Scandinavian Jubilee Album (Salt Lake City, Utah: n.p.), p. 74.

<sup>39</sup>Hans N. Worsoe, "Life in Cities of Denmark." Paper presented at World Conference on Records, Salt Lake City, Utah, 1980, p. 6.

<sup>40</sup>Snow, p. 74.

<sup>41</sup>Encyclopedia Britannica (1959), s.v. "Photography," p. 803. A. Senefelder discovered lithography in 1796. It did not become a fashionable hobby until 1813. In 1822 the first permanent photograph was made by Isadore and Claude Niepce. Tintypes came in 1826; daguerreotype, 1829—a success by 1839. This process was superseded by wet collodial process in 1851. This "calotype" process was developed by J. W. F. Herschel in 1819 and River and J. B. Reade somewhat *simul-* simultaneously. The developed image on calotype paper was the exact reverse as far as light and shade were concerned. Herschel termed it a "negative." The disadvantages of calotype involved long printing time and difficult paper structure. Dry plates were not perfected until 1877. Hans probably used the wet collodeon process (1864). As explained in the encyclopedia, it seems photographers had to make their own plates, develop them, and print them. The camera Hans probably used is not described in this article. Fox Talbot used simple cameras with telescopic lenses in his photography, and



construction was not much changed during the 1850s when the wet collodeon process was introduced. For the wet camera, special holders were used for the wet plates, and the bellow was in common use. Wet cameras ranged in size from miniatures taking glass of 1" square, to those taking large plates of glass. Author's observation: The results of a photographer's work during this early period seems to have depended on the skill of the photographer. There was much "art" connected with developing and producing a good, finished photograph.

<sup>42</sup>L.D.S. Branch Record of Lund, Malmohus, Sweden, G.S. Film 082,941.

<sup>43</sup>Ibid.

<sup>44</sup>L.D.S. Records showing "Chlarson" spelling include F 25165 pt. 18, End. House sealing record #646, Hans Nadrian Chlarson, 17 Jan. 1834. F 25,971 Granite Ward Records; Hans is listed as Hans Nadrian (or Hans N.) Chlarson on records of all children and on 1900 Soundex F 124050 #C462 as Chlarson, Hans *N.*

<sup>45</sup>Andrew Jensen, History of the Scandinavian Mission (Salt Lake City, Utah: The Deseret News Press, 1927), p. 126.

<sup>46</sup>Ibid. p. 123.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

<sup>49</sup>Ibid.

<sup>50</sup>Snow, p. 74.

<sup>51</sup>Jensen, p. 126.

<sup>52</sup>Leonard J. Arrington and Davis Bitton, The Mormon Experience, A History of the Latter-day Saints (New York: Alfred A. Knopf, 1979), p. 166.



*More spans?*

Johanna Charlotte Scherlin

<sup>1</sup>Karlskrona Stadsforsamling, Fodda och dopta (births and baptisms), 1769-1833. CI: 1, p. 1038, Lund, Sweden, Archives Film KL 255.

<sup>2</sup>Ibid. For births of following Scherlin children: Peter Rudolf, p. 879; Frans Edvard, p. 917; Mathilda Roaslie, p. ~~967~~; and Adolph Frederick Leonard, p. 998. *967;*

<sup>3</sup>Ibid. Place of birth listed on all entries extracted from Film KL 255.

<sup>4</sup>Ibid. On Frans E., Mathilda R., father's occupation listed as Coopy: Sjomän (able-bodied seaman). On all other children's birth entries, Nils Magnus Scherlin is listed as "Stads Mataren" (or city measurer) Nils Magnus' occupation translated by researcher Lisa Nyberg, 1982.

<sup>5</sup>Memory of Charlotte Chlarson Langford, granddaughter, as related to Ida-Rose Hall.

<sup>6</sup>Johanna's personal description copied from her son Hyrum Rudolph's Book of Remembrance.

<sup>7</sup>Notes taken from personal interview with Hyrum Chlarson, son of Hans N. and Johanna Chlarson. Interviewer, Ida-Rose Hall. (Hereafter listed as Hyrum Chlarson interview.)

<sup>8</sup>Family Group Sheet for Nils Magnus Scflerlin as researched by S. L. Gen. Soc. (1956) *m* See Appendix C.

<sup>9</sup>Attempts to find will of Nils Magnus Scherlin: Lisa Nyberg, Sweden, researcher (1982) ; Tom Johnson, researcher (November 1985) . None found.

<sup>10</sup>Ulf Beijom and Lars-Goran Johansson, "Life in the Cities of Sweden." Paper presented at the World Conference on Records, Salt Lake City, Utah, 1980.

<sup>11</sup>Swedish trip journal of Ida-Rose L. Hall (1982)

<sup>12</sup>Hyrum Chlarson interview.

<sup>13</sup>Karlskrona Stadsforsamling, Utflyttningslangd, 1844-1861. Lund Archive Film LK 1459.

<sup>14</sup>Karlskrona Tyska Stadsforsamling, 1839-1845, p. 12. Lund Archive Film IJ 713.

<sup>15</sup>Search of Temple Index Bureau for ~~Hildegard~~ Grefve Hallenborg and Hans ~~Ruht~~. Film Nos. 1234679, 1234733. *mple B Hildegard*

<sup>16</sup>Jacob and Johannes Stadsforsamling, Doda och begravda *not prob b*



(deaths and burials) , 1872-1884, p. 91. Death entry states that Carl Victor Scherlin is not married.

<sup>17</sup>Karlskrona Stadsforsamling, Fodda och dopta, 1847-1860. CI:3 (not paged). Lund Archive Film LK 1460.

<sup>18</sup>Karlskrona Amiralitetsformsamling, Doda och begravda, 1875-1889. Lund Archive Film IA:9.

<sup>19</sup>Karlskrona Stadsforsamling, Vigda, 1847-1861, E:2. Lund Archive Film LK 1463.

<sup>20</sup>As related by Charlotte Langford to Ida-Rose Langford Hall.

<sup>21</sup>Granite, S.L. Co., Ward Membership record. G.S. Film 25971.

<sup>22</sup>Nils Magnus Scherlin Family Group Sheet (see Appendix C).

<sup>23</sup>Personal history, Hans Nadrian Chlarson, p. 1.

<sup>24</sup>Carl-Erik Johansson, Cradled in Sweden: A Practical Help to Genealogical Researcher in Swedish Records (Salt Lake City, Utah: privately printed, 1967), p. 69.

<sup>25</sup>Parish Register Extracts, 1862, Ronneby, Blekinge, Sweden. G.S. Film 196,789.

<sup>26</sup>Hyrum Chlarson interview.

<sup>27</sup>Encyclopedia Britannica (1958) , Vol. 7, p. 866.

<sup>28</sup>Andrew Jenson, History of the Scandinavian Mission (Salt Lake City, Utah: Deseret News Press, 1927) pp. 111-181. "Monarch of the Sea" voyage of emigrating Saints.

<sup>29</sup>Ibid., pp. 162, 165, 6. "Athenia" voyage of emigrating Saints.

<sup>30</sup>Ibid., pp. 174-175. "John J. Boyd" voyage of emigrating Saints. Note: For details of these voyages (Above footnotes 28, 29, 30, see Appendixes A, B, and C. Names of ships were obtained from L.D.S. Church Immigration file films 298,432 and 298,437.

<sup>31</sup>Hyrum Chlarson interview.

<sup>32</sup>Journal History of the Church, September 16, 1862, p. 1.



<sup>33</sup>Hyrum Chlarson interview.

<sup>34</sup>Ibid.

<sup>35</sup>Samuel Eliot Morison and Henry Steel Commage, The Growth of the American Republic (1962), Vol. 1, pp. 745, 46, 47, 51, 1 passim.

<sup>36</sup>Civil War Invalid Pension Application #SO988484. Applied for by Hans N. Chlarson, 11 Feb 1891 from Thatcher, Arizona.

<sup>37</sup>Ibid.

<sup>38</sup>Hyrum Chlarson interview.

<sup>39</sup>Ibid.

<sup>40</sup>Albert Chlarson interview taken on tape recorder Phoenix, Arizona, about 1966, by Ida-Rose Hall.

<sup>41</sup>Berma Orme. "Family History of Hans N. Chlarson." Honeyville, Utah.

<sup>42</sup>Jensen, pp. 194, 195. Roster in Journal History of the church very difficult to read. Looked it up in the Deseret Weekly News for October 21, 1865-January 31, 1867. Hans N. Chlarson not listed, but it was noted that the last page of the names was missing.

<sup>43</sup>Those who died as listed in the Deseret News, which accompanied roster.

<sup>44</sup>Ibid., p 192. Death dates taken from Family Group Sheet of Hans Nadrian Chlarson and Johanna Charlotte Scherlin; also cemetery and tombstone records taken in Thatcher, Arizona, cemetery.

<sup>45</sup>Hyrum Rudolph Chlarson, son of Hans N. and Johanna Scherlin Chlarson, Book of Remembrance, copied by Ida-Rose Hall.

<sup>46</sup>Inventory of the Estate of Count Gustaf Edward Ruuth, taken by jurymen Per Rasmussen and Anders Jonsson Mar 31 and 20 April 1866.

<sup>47</sup>Will of Count Eric Ruuth. Written May 4, 1852. Probate date not mentioned by researcher. Will was written before his death.



## APPENDIX A: HANS NILSSON FAMILY GROUP SHEET



6

APPENDIX B: MAP OF SKANE



1



**APPENDIX C**



8

APPENDIX C: NILS MAGNUS SCHERLIN FAMILY GROUP SHEET



A handwritten mark or signature consisting of a vertical line with a loop at the top and a diagonal stroke extending from the top of the loop.

**APPENDIX D**



19

APPENDIX D

Anna Pehrsdotter Emigrates to America

On Thursday, May 9, 1861, a company of 565 Scandinavian Saints (373 Danish, 128 Swedish and 64 Norwegian) sailed from Copenhagen by steamer "Waldemar." Pres John Van Cott, who accompanied them to England, joined the emigrants at Kiel. Elders Hans Olin Hansen, Niels Wilhelmsen, Jens Nielsen, Gustaf A. Ohlson, Saainund Gudxnundsen, Carl W. J. Hecker, Anders Frantzen and others returned home or emigrated with this company, after having labored faithfully as missionaries in the Scandinavian Mission.

After a successful voyage the company arrived at Kiel in the morning of May 10th, and were at once forwarded by special train to Altona, where they arrived about noon. In Altona the company was divided in two parts, of which one (about 200 Saints) immediately boarded the steamer "Brittania" and departed for Hull, England, about 3 p.m. the same day. They arrived at Hull May 12th. The second division (169 souls), having been quartered in a large hall over night, left Hamburg May 11, 1861, at about 3 p.m. by steamer "Eugenia," which, after a pleasant voyage, arrived at Grimsby, England, on the morning of May 13th. The captain of this vessel treated the emigrants with all due respect and kindness, while the opposite was the case on the steamer "Brittania."

The two companies joined together again at Grimsby, where they were comfortably cared for until the morning of May 14th, when they proceeded by special train to Liverpool, arriving in that city about 2 p.m. Two hours later they were placed on board the ship "The Monarch of the Sea," the largest vessel that had carried Latter-day Saint Emigrants across the Atlantic up to that date. This company of Saints was also until then the largest to cross the Ocean on one ship.

On May 16th, the company was organized by Presidents Amassa M. Lyman, Chas. C. Rich and Geo. Q. Cannon, who appointed Elder Jabez Woodard from Switzerland, President, with Hans Olin Hansen and Niels Wilhelmsen as his counselors. At 11 a.m. the great vessel lifted anchor, and, amid great cheers of parting friends, the ship left the wharf and began its long voyage. Later the large company was divided into districts, the Scandinavian in seven and the English and Germans into three or four, each under a president. The names of these presidents were: Edward Read, John J. P. Wallace, Horace Pegg, Peter Nielsen, Saamund Gudmundsen, Gustaf A. Ohlson, Aaron C. Oman, Lars C. Geertsen, Johan Fagerberg and Ramus Nielsen; the latter also acted as marshal for the Scandinavians. Elias L. T. Harrison was appointed chief secretary, while Lars C. Geertsen was chosen to act as clerk for the Scandinavians.



The emigrants were kindly treated by both officers and crew on shipboard and the provisions were good and sufficient. Some inconvenience was experienced in getting the food cooked on the ranges, on account of the great number of pots and kettles to be served in the kitchen, and on this account each family could only cook five times each week. The sick were treated to wine and beer; the adults received boiled sago and the children had milk. On the voyage from Copenhagen to New York, nine persons, most of whom were children, died; 14 couples were married and four births took place on board. Of the marriages 11 couples were Scandinavians. Among them were Anders Frantzen of the Aarhus Conference and Maren Mortensen of the Copenhagen Conference. Saamund Gudmundsen and Ellen Maria Mork of the Brevig Conference, and Carl W. J. Hecker and Karen Marie Madsen of the Vendsyssel Conference.

The weather was favorable most of the time during the voyage; the ship, however, had to battle against the wind a couple of days. Large icebergs were passed among which was one judged to tower 200 feet above the water. On June 19th the "Monarch of the Sea" arrived in New York, where the company was met by Elder Jones and Williams and lodged at Castle Garden. Apostle Erastus Snow, who also happened to be in New York at the time, spoke to the Scandinavians in the Danish language.

From New York the company traveled by <sup>t</sup>rain and steamboat (part of the way in two divisions) to Florence, ~~Ne.~~, the first division arriving at Florence July 1st, and the second July 2nd. The route taken was about the same as the year before (via Dunkirk, Cleveland, Chicago, Quincy, St. Joseph, etc.).

Preparations for the journey across the Plains were at once made and all who had not the means to fit themselves out for the long journey were assisted by teams from Utah, which this year for the first time were sent in large companies by the Church to the Missouri River to assist the poor Saints in gathering to Zion. Most of the Scandinavians assisted in this manner crossed the Plains in Capt. John R. Murdock's company, which left Florence in the beginning of July and arrived in Salt Lake City, Sept. 12th.

History of the Scandinavian Mission, Andrew Jenson,  
pp. 154, 155, 156.

A large, handwritten scribble on the left side of the page, consisting of several overlapping loops and lines. A long, thin bracket extends from the top of this scribble down the left margin, encompassing the second and third paragraphs of text.



**APPENDIX E**

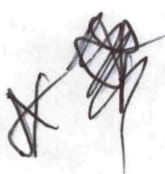


APPENDIX E

Ulricka S. Scherlin Emigrates to America

On Monday, April 21, 1862, the ship "Athenia" (Capt. D. Schilling) sailed from Hamburg with 484 emigrating Saints on board in charge of Elder Ola N. Liljenquist, and before noon the ship was on the broad face of the North Sea. Elder Ola N. Liljenquist, in giving a report of the voyage, writes:

We steered to the North of Scotland, had fine weather, doubling a cape of Scotland on the 29th in the afternoon, passing a light tower in the evening. Before midnight we were sailing on the Atlantic Ocean. We had favorable winds for several days with considerable motion of the sea, and therefore many suffered with sea sickness. Two weeks after leaving Gluckstadt we had covered about half of the distance to New York, but from that time the wheel of fortune rather turned against us. While we hitherto had been favored with good winds, these now turned, and then at other times we had a perfect calm. The captain steered towards the southwest until we reached the Gulf Stream, about 300 miles south of the Newfoundland Banks. After that we had such a calm for a whole week that not even a feather stirred and the temperature of the water and air varied between 70 and 80 degrees Fahrenheit. This sudden change from the cool north, together with the bad water, which becomes stagnant from the heat, caused the sickness, which already had a hold among us, to increase rapidly. The measles, which had been brought on board and already had claimed several victims, took away 33 of the little ones, and several of the adults also suffered with bowel complaints and diarrhea. The first winds that blew the captain utilized to take us farther north into a cooler climate. Now we are all well, thanks to Him, who holds our destiny in his hands. Five adults have died, namely, Ole Nielsen 37 years old; Christine Poulsen, 29 years old; Ane Nielsen, 70 years old, and Kaisa Jensen, 65 years of age. The captain ordered the cook to make oat meal porridge for the sick in the morning, rice at noon, and sago porridge in the afternoon.



On the 7th of June, the "Athenia" arrived in New York, where Elder Soren Christoffersen's company was met, it having arrived the day before. Both companies left New York June 9th by train for Florence, where they arrived safely on the 19th.

The emigrants who sailed across the Atlantic in the four ships mentioned came together in Florence from which place those who had not the means wherewith to equip themselves for the journey across the Plains were assisted by the teams sent there from the Valley by the Church, while those who had means therewith to help themselves were organized into two independent companies. One of these was placed in charge of



Elder Chr. A. Madsen and was composed of 264 persons, 40 wagons, 14 horses, 174 oxen, 99 cows, 37 heifers, 7 calves, 6 dogs and 10 chickens, and brought along 22 tents, 32 cooking stoves, 5 revolvers and 37 rifles. Hans C. Hansen was captain of the guard and Jens C. A. Weibye secretary for the company, which was divided into six divisions...

Elder Ola N. Liljenquist, and Elder John Van Cott was placed as general leader of both companies, which broke camp at Florence, July 14, 1862. The first few days some difficulty was experienced, as the oxen, who were not used to Scandinavian orders and management, would often follow their own inclination to leave the road and run away with the wagons, but after some practice on the part of their inexperienced teamsters, the difficulty somewhat disappeared. The journey from Florence was via Elkhorn River, Loup Fork, Wood River, Willow Lake, Rattlesnake Creek, Fort Laramie, Upper Platte Bridge, Devil's Gate, South Pass, Green River, etc., to Salt Lake City, where the company safely arrived Sept. 23, 1862.

Elder Jens C. A. Weibye, from whose journal most of the information in regard to the journey across the Plains was obtained, gives the following details:

"Capt. Chr. A. Madsen advised us to take along several needful articles, which we did, and we were well organized when we began the journey from Florence. To begin with, we traveled only a few miles each day, which was a good thing for us, who were unaccustomed to drive oxen. We generally had good camp grounds and only occasionally we had to camp where we could not obtain water. As a rule there was an abundance of grass for the oxen, and at times also sufficient fuel to be found, but a great part of the way the sisters had to content themselves with cooking over fires made from sunflower stems and "buffalo chips." Nearly all able-bodied men and women had to walk most of the way; some of the women rode in the wagons only across the larger rivers, while they would wade across the smaller streams like the men. Sometimes the women and children were carried across the streams by the men when it was feared the oxen could not pull the wagons with their heavy loads. We did exactly what our leaders told us to do, and consequently everything went well with us, for we could not read in books how and what to do, either on the voyage across the ocean (which took 51 days) or on the journey across the Plains (which lasted 71 days). On the journey across the Plains, the weather was generally fair and a good spirit prevailed among us. The health of the company was also good as a rule, and only one death occurred on the Plains. We always kept up a guard and lost but a few head of cattle."



**APPENDIX F**



APPENDIX F

Johanna Charlotta Scherlin Emigrates to America

A second company of emigrating Saints (about 200 souls), bound for the gathering places of the Saints in the Rocky Mountains, sailed from Copenhagen, April 23, 1863, per steamship "Aurora." This was the second division of a large company of emigrating Saints who left Scandinavia that spring for Utah. The steamer "Aurora" arrived in Kiel in the morning of April 24th, and the same day the Saints went by special railway train to Hamburg where lodgings were secured for them in a large emigrant building, while their baggage was being transferred to the large and beautiful steamer "Grimsby," on which they went on board in the evening. This steamer sailed from Hamburg on the 25th and after a successful voyage of two days on the North Sea arrived at Grimsby, England, Monday morning, April 27th. Here the emigrants spent the night in a freight house. The following day (April 28) the company went by train to Liverpool, where the Scandinavian emigrants and 113 English Saints boarded the ship "John J. Boyd," the total number of souls now being 766. The company was organized by President George Q. Cannon, who appointed Win. W. Cluff leader, with Elders Knud H. Bruun and William S. Baxter as his counselors. Later the company was divided into seven districts. The ship sailed from Liverpool on the evening of April 30th, but anchored out in the river until the next morning (May 1st), when the "John J. Boyd" lifted anchor and started on its voyage across the Atlantic. The voyage proved a pleasant one and lasted only 29 days. On board, the emigrants received good food in abundance. Every seventh day a ration for each person was issued consisting of one and one-half pounds of rice, two pounds of peas, one pound of pork, two pounds of beef, three pounds of potatoes, three pounds of oatmeal, one-fourth pound of tea, two ounces of pepper, two ounces of mustard, one-half pint of vinegar and a quantity of English sea biscuits. Besides this the sick obtained wine, milk, sago, sugar and soup from the captain's kitchen. Elder Peter O. Thomassen writes that Brother Win. W. Cluff won for himself the admiration of the Saints and gave perfect satisfaction in performing his difficult duties as leader of the company. The sanitary condition on board was very good; only four or five persons died on the sea. The monotony of the voyage was one day (May 21st) broken by seeing eight mighty icebergs swaying in majestic grandeur upon the shining billows, glittering in forms of purest crystal. They were accompanied by a wintry degree of cold, and to make the illusion of the polar seas more effective, five whales were seen playing about the ship, sending the water like springing fountains high in the air.

The "John J. Boyd" arrived safely with its precious cargo of souls in New York harbor, and on Sunday, June 1st, the emigrants were landed at Castle Garden. In the evening of the



same day the journey was continued to Albany, New York, and on to Florence, Nebraska.

Peter O. Thomassen writes:

"The journey by railroad was more pleasant than we had expected to find it, as the train stopped often and at some length at some of the principal cities we went through, giving us opportunities to straighten our legs and move about, see some of the country and satisfy our ever increasing appetite for sightseeing. An old conductor, who claimed to have been acquainted with Joseph, the Prophet, was clever enough to stop the train when we arrived at Palmyra, N.Y., where the Prophet first entered upon his remarkable career. He showed us the house in which the Prophet resided, the woods in which he received heavenly visions and the hill Cuznorah, where he obtained the Book of Mormon plates. This information went like wildfire from car to car and all who possibly could do so got out to have a view of these dear historic places, and to pluck a flower or blade of grass from the locality as a memento to carry away with them. A few moments later, after the whistle of the engine had signaled for 'all aboard' the train again glided onwards towards the object of our journey."

The emigrants arrived in Florence June 11th, all well ... The greater part of the Scandinavian emigrants journeyed across the Plains in three of the ox-team companies sent out by the Church that season to the Missouri River after immigrants.

History of the Scandinavian Mission,  
Andrew Jenson, pp. 174, 174, 178.





**APPENDIX G**



APPENDIX G: PENSION APPLICATION OF HANS N. CLARSON







252



**APPENDIX H**



267

APPENDIX H: BIRTH RECORD FOR HANS N. CHLARSON



221

rb



**APPENDIX I**



APPENDIX I: LIST OF HANS N. CHLARSON WIVES AND CHILDREN AND PHOTO PEDIGREE CHART

MY GREAT GRANDFATHER, HANS NADRIAN CHLARSON HIS FIVE WIVES AND HIS CHILDREN.

Wife No. 1

JOHANNA CHARLOTTA SCHERLIN or SCHARLER

Married 20 Sept. 1861, Sweden, Sealed End. House 8 Dec. 1866

- Children: Heber Otto Chlarson: b. 17 Nov. 1862 d. 8 Aug. 1958
- Philbert Hams Chlarson: b. 26 July 1867 d.
- Hyrum Rodulph Chlarson: b. 11 Jan. 1870 d.
- Hannah Elizabeth Chlarson: b. 1 Nov. 1873 d. 20 Dec. 1873

Wife No. 2

CECELIA MONTER Sealed in End. Reuse 51 Oct. 1868

Children:

- Salades Lars Helman Chlarson b. 4 Apr. 1870 d. 25 Dec 1948
- Hildagarde Chlarson
- Joseph H. Chlarson
- August H. Ohlarson

Wife No. 3

ANNA LOUISA MONSON (CARLSSON) Sealed End. House 6 Nov. 1871

Children:

- Carl Edward Chlarson b. 12 Sept. 1873 d. 8 Mar. 1882
- Helms Ohlerson (twin) b. 26 May 1875 d. 13 Oct. 1876
- Selma Chlarson (twin) b. 26 May 1875 d. 14 Oct. 1882
- William Hercules Chlarson b. 25 Feb. 1877 d. 1 Mar. 1889
- Oscar Emil Chlarson b. 12 Nov. 1880 d. 28 Feb. 1909

Wife No. 4

LOUISA CARLSON

Children:

- Lars Frederick Chlarson b. 8 May 1874 d. 19 May 1932
- Elizabeth Chlarson b. d.
- John L. Chlarson b. d. 25 May 1956
- Herman Chlarson b. d.

Wife No. 5

CRISTINA BJORKMAN Sealed End. House 17 Jan. 1884

Children:

- Frank Chlarson b. Dec. 1884
- Albert Chlarson b. 29 Oct. 1886