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Bishop Hill Centennial Souvenir

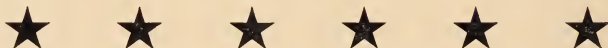
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OBSERVANCE

September 22, 23 and 24, 1946



Left to right: Richard Stonberg, vice-president; Mrs. Pearle Ericson, secretary; Mrs. Janette Forse, treasurer; Clarence E. Nelson, president.



An Appreciation

We, the officers, wish to thank all the committees who have so faithfully and well performed every duty entrusted to them in order to make our Centennial the best possible.

Clarence E. Nelson, President.

Richard M. Stonberg, V. Pres.

Pearle L. Ericson, Secretary.

Janette E. Forse, Treasurer.

COMMITTEES ON ARRANGEMENTS FOR THE CENTENNIAL CELEBRATION OF THE SETTLEMENT OF BISHOP HILL

EXECUTIVE COMMITTEE—The Officers of the Old Settlers Association.

FINANCE COMMITTEEMAN—Roland H. Olson.

RECEPTION COMMITTEE—Katharine Peterson, Harvey Peterson, Louise Lindstrom, Members of the Village Board, Officers, Chairmen of All Committees, Heads of All Business Enterprises in the Village.

REGISTRATION COMMITTEE—Ione Berg, Evelyn Florine, Helen D. Berg, Elsie Carlson.

INVITATION COMMITTEE—Dorothy Nelson, Elvie Houghton, Julia Olson.

HISTORIAN—Emmelyne Hedstrom.

ANNIVERSARY BOOKLET COMMITTEE—Emmelyne Hedstrom, Julia Olson, Roland Olson, Walter Hedstrom, Henry DeSmith, Donald Falk.

PROGRAM COMMITTEE—Officers of the Old Settlers Association.

MUSIC COMMITTEE—Verna B. Anderson, Milford Stephenson, Vernon Nordstrom.

CHURCH DAY COMMITTEE—Harold Nordstrom, Harriet Nelson, Alphild Ober, Local Pastor.

PAGEANT COMMITTEE—Genevieve Lindholm, Violet Lindholm, Katharine Peterson, Dorothy Olson, Myrtle Nordstrom, Lillian Miner, Luella Johnson, Vernice Nelson, Roland Olson, Charles Johnson, Veron Tillman, Albert Florine, Verna Anderson.

PARADE COMMITTEE—Logan Johnson, Lester Ericson, Merrill Nystrom, Orlie Chilberg.

BAND COMMITTEE—Clarence Nelson, Richard Stonberg.

ENTERTAINMENT COMMITTEE—Albert Florine, Harry Hunt, Orlie Chilberg, Rias Spets.

DANCE COMMITTEE—Orlie Chilberg, Clifford Litton, Darrell Litton, Glen Lindstrom, Wylie Ericson, Henry DeSmith.

DINNER COMMITTEE—Minnie Chilberg, Doris Nelson, Myrtle Litton, Evelyn Florine, Elvie Houghton.

SOUVENIR COMMITTEE—Helen W. Berg, Dorothy Nelson.

BADGE COMMITTEEMAN—Emery Chilberg.

CONCESSION COMMITTEE—Walter Hedstrom, Emery Chilberg, Lenard Sundberg.

DECORATION COMMITTEE—George Florine, Silas Ericson, Paul Nordeen.

PUBLICITY COMMITTEE—Myrtle Nordstrom, Margaret Jacobson.

HOUSING COMMITTEE—Esther Tarleton, Lucille Bergstrom.

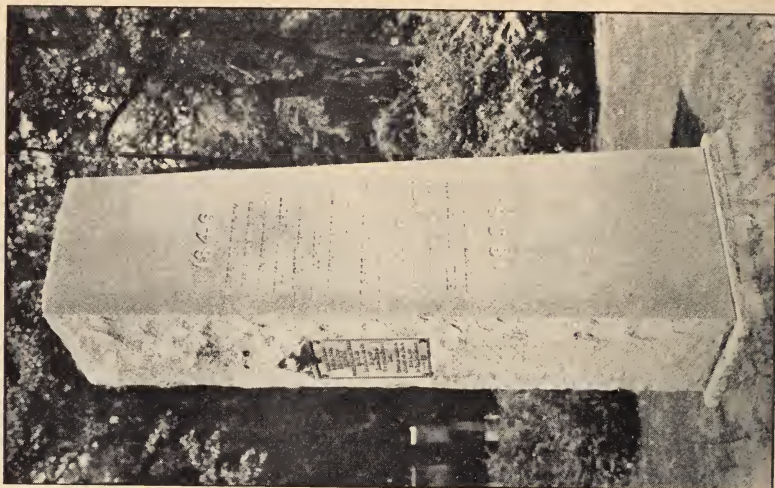
TRANSPORTATION COMMITTEEMAN—Peter Nordstrom.

PARKING COMMITTEE—Glen Lindstrom, Lloyd Conrad, Wylie Ericson, Orlie Chilberg.

SEAT AND BLEACHER COMMITTEE—Clarence Houghton, Charles Jeffries, Howard Olson, Kenneth Malmgren, Richard Bradford.

TENT COMMITTEE—Raney Spets, Vernon Nordstrom, Albert Lindstrom, Eric Ericson, Emil Anderson, Francis Blomberg, Donald Olson, Willard Leff, Vern Mount.

LIGHT COMMITTEE—Armour Johnson, Charles Johnson.

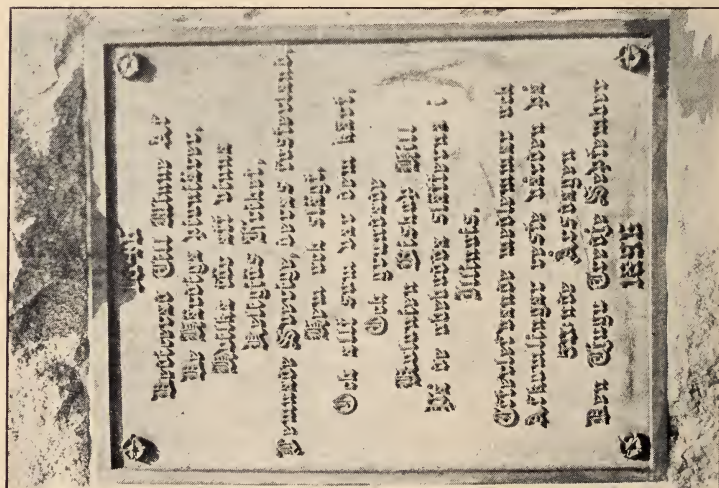


1846

Dedicated to the Memory
of the Hardy Pioneers
Who, in Order to Secure
Religious Liberty
Left Sweden, Their Native
Land, with All the
Endearments of Home and
Kindred and Founded
BISHOP HILL COLONY
on the
Uninhabited Prairies of
ILLINOIS
Erected by Surviving
Members and Descendants
on the
50th Anniversary,
September Twenty-third

1896

—Translation of inscrip-
tion on Old Settlers
Monument.



Swedish Inscription

Toiling, —rejoicing, —sorrowing,
Onward through life he goes;
Each morning sees some task begun
Each evening sees it close;
Something attempted, something done
Has earned a night's repose.
Thanks, thanks to thee my worthy friend
For the lesson thou hast taught.

The Village Blacksmith.
Henry W. Longfellow.

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Dedicated to Our
Pioneers,
The Bishop Hill Colonists

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Their purpose, their spirit and their determination,
which led them ever onward in spite of adversities, will
always call forth our highest respect and admiration.

He who has vision lives round and all complete,
And through him alone we draw dews from combs of sweet.
—Folger McKinsey.

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Tribute
to the late
Mr. John Root

President of the Semi-Centennial Celebration
September 23, 1896.

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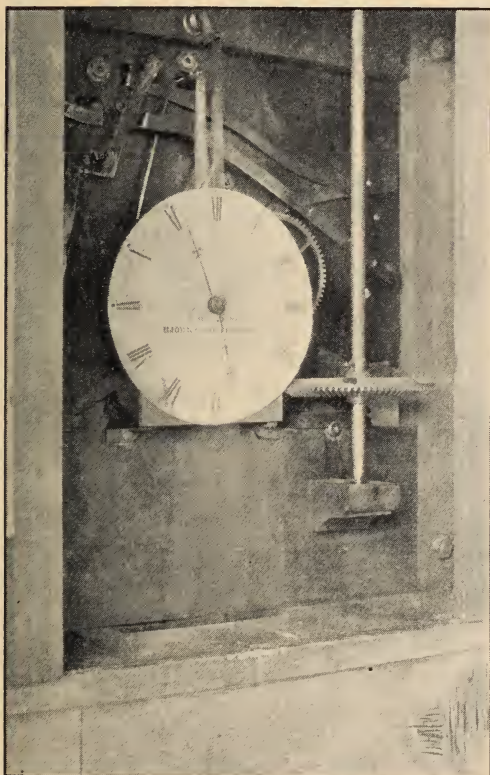
For his thoughtfulness and foresightedness in compiling into a booklet, the addresses, historical sketches, and pictures of that first celebration fifty years ago.

Mr. Root stated that his purpose was to offer for posterity a more permanent record of the proceedings which he hoped could be of use at the time of the Centennial, for by 1946, he said, "these proceedings will perhaps read like fairy tales, rivaling in their truth, the most fertile imagination of a Jules Verne and a Hans Christian Andersen."

His efforts have been deeply appreciated by all who have had a part in planning the Centennial festivities, especially the author of the short history which follows, in that the book has been a source of much authentic material which otherwise might have gone unlearned.



Steeple Building in Recent Years



Town Clock

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"Made 1859
by
Soderquist, Bjorkland
and Blomberg,
Bishop Hill."

+++

Preface . . .

Because the stories of the early settlers of our community always fascinated me and because I was fortunate enough to be a granddaughter of members of that pioneer group, I had always thought I would like at some time to prepare a short historical sketch of the Colony. This account, which I hoped to make as accurate and as unbiased in opinion as possible after a lapse of many years, would be my tribute to those brave people who left their homeland one hundred years ago to seek their religious freedom in a foreign country.

With that idea in mind, I began to gather, to read and to take notes on all sketches pertaining to Bishop Hill some twenty years ago, while a student at Knox College, so that by 1946, when the Old Settlers Association asked me to prepare their Centennial booklet, my collection was quite sizable. As soon as friends learned of our plans they kindly came offering their valuable bits of information to add to those already assembled. Consequently, a sorting was necessary and as a result of which I am happy and proud to say that I have every reason to believe this sketch to be quite authentic, since it is based on information from colonists passed out by them some fifty years ago.

My most valuable sources then, are firstly, a number of accounts by the late Mr. Philip Stoneberg, who received his material from personal interviews; secondly, the Semi-Centennial proceedings by the late Mr. John Root; thirdly, a series of old Colonists' letters which ran in *The Galva News* about 1916; fourthly, Michael Mikkelson's *Bishop Hill Colony*; fifthly, a packet of obituaries and memoirs collected by the late Miss Nellie Nelson, and loaned to me by Miss Ione Berg, now the property of her niece, Mrs. Katherine Diskin of Peoria, Ill.; sixthly, Henry L. Kiner's *History of Henry County, Illinois*, a copy of which I was able to keep at our home through the thoughtfulness of Mr. W. Ray of Galva; and, lastly, my most treasured loan, the original set of minutes of the Board of Trustees from 1854-1862. Again, friends, I say thank you for your valuable assistance.

Since most of the colonists had passed away before I was old enough to be interested, very little information could be gained

through personal interviews. However, I shall always be grateful to the late Mrs. Elizabeth Hallfast for the many incidents she told to us. I shall always, also appreciate the interviews with the late Mr. Jonas K. Olson, whose judgment we highly respected. Mr. Olson, when visiting the family store, would relate many of the happenings of colony life in detail.

It is my hope that this sketch may be as enlightening to the fourth, fifth, and sixth generations of descendants some fifty years hence, as the late Mr. Root's compilation was to those of us who have had a part in the Centennial Celebration of the Bishop Hill Colony this year.

EMMELYNE ARNQUIST HEDSTROM.



MONUMENT DEDICATED TO OLD SETTLERS, UNVEILED IN 1896.

Introduction

By EMMELYNE ARNQUIST HEDSTROM

Bishop Hill, a village today of about 250 inhabitants, is unusual in its quaintness and beauty—so quaint and so unusual that all who visit it feel well repaid for the effort and the time spent in so doing.

Visitors can easily imagine themselves, on arriving here, back a hundred years or more as they walk the streets viewing the early structures of two and three stories, surrounding the park which are done in that style of architecture characteristic of Sweden and England in the early 19th century.

These buildings were erected within a period of about 15 years during the middle of that century, by their own members, amongst whom were architects and mechanics of every class, necessary for the successful building of a settlement.

Our readers and visitors will appreciate the efforts of those early pioneers when they realize that this part of Illinois was a wild prairie on their arrival, and that these folks began with such simple tools as hoe and mattock to clear the forest, then slowly and intermittently erected their buildings, as time and materials permitted. Every brick was molded by hand, every beam and joist was cut and sawed from their own walnut, maple and red oak trees. Later on, when nails were used, every one of them was made by hand. What patience those men possessed!

Perhaps, we will appreciate their patience even more if we think of the conditions awaiting these early settlers here. They arrived, the larger number of them, during September and October, just the time of the cold fall rains. The days were becoming shorter, there wasn't much in the way of food to be had, and no time to plan for habitation. In their haste, before the wintry weather set in, they put up some tents and threw up a few sod houses in which these immigrants spent their first winter.

Those were trying months; homes were cold and food was scarce, which meant illnesses of various kinds prevailed. Wild game had to be their chief sustenance, because with towns of any size 50 to 75 miles distant, and horses or oxen their only mode of transportation, few trips could be made for staple supplies. Consequently, those early colonists lived on very little. As one article states, fasting was observed regularly that first winter. The men and women of very rugged constitutions fasted two or three days a week, while the children, the aged and the sick complied according to their physical limitations.

Many Adversities

The immigrants encountered enough adversities that first winter to break the morale of most people. But, not these sturdy

pioneers, for they had set a goal which they intended to accomplish, come what may. As a result of that determination they made their plans for agricultural activities and building enterprises, so that as soon as the first warm days came everybody set to work.

Again, I mention their patience and their foresightedness. In spite of the lack of time and material, they planned their village with the thought of beauty and permanence.

In the center of the town lies the park and around the park, the buildings. Broad streets were in evidence and everywhere trees were planted. The late Mrs. Elizabeth Halfast, mother of Fred Halfast of Bishop Hill; Mrs. James Dunn of Osceola, Nebraska, and Mrs. Elnora Grill of Chicago, often told us how she in company with other young girls, were designated for tree planting and that they set out most all our maples and walnuts, then just saplings.

As to permanence, the scenes and surroundings which greet the visitors of today are about the same as they were a century ago. One finds the same broad streets lined with those same trees, now large and beautiful with limbs drooping from the weight of their dense foliage. There is the same park, the same church, the same old steeple building with the same clock striking out the hours perfunctorily, so clearly, that on still days the sound carries for miles. We also have the same dwelling houses, and the same school building with that same old bell which has fulfilled a multiplicity of duties, namely, angelus, school bell, dinner bell, fire alarm and curfew.

"Bridge Builders"

Where in this state can visitors find such historical monuments? There are replicas and restorations of interest in many places, but in Bishop Hill, the student of history today can find about twelve old buildings in their original state, except for a few minor repairs which were necessary for preservative purposes.

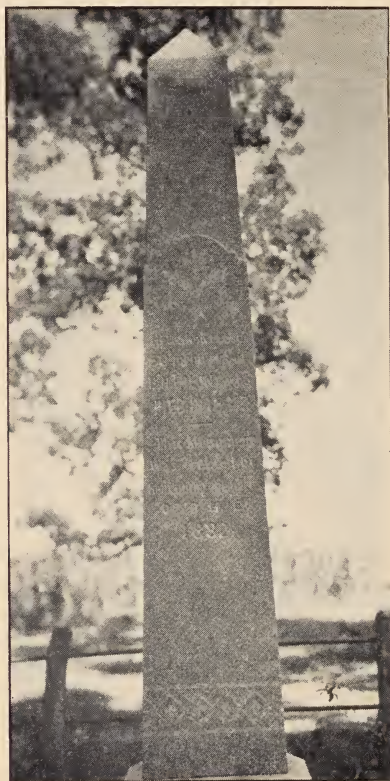
Certainly, the foresightedness of those early settlers who built not only for that day, but for the tomorrows as well, reminds one of that part of "The Bridge Builders" where the old man upon being asked by the fellow pilgrim, "You've crossed the chasm deep and wide, why build this bridge at evening tide?" replies:

"Good friend, in the path I have come,
There followed after me today a youth whose feet must pass
this way.

This chasm that has been as naught to me
To that fair haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him!"

They built for us, not only buildings large and strong and high, but they also gave us a set of moral standards, which probably have spanned many a pitfall for each following generation, thereby making the way easier for their descendants.

As a tribute to their fortitude, and to their convictions of right and truth, the author wishes to publish as authentic a history as possible of the Colony, stressing its purposes, aims and accomplishments from about 1846 until about 1862 at the time of the dissolution of the Colony.



RED OAK MONUMENT

(Inscription)

Hereabout Rests
50 Members of B. H. Colony
Who Died 1846-47.
This Monument Was Erected by
Remaining Members of B. H. C.
1882.

Doctrine of Jansonism Leads 1000 Swedish Pioneers To Formation of Bishop Hill Colony

The authentic reason for nearly every emigration is usually persecution or some unfavorable condition in their native country. Such was the case of our Swedish ancestors.

History has shown us that whenever the church and state are united true Christianity suffers, because the church loses its spiritual power and becomes a mere formality. Sweden and its Established Church, Lutheranism, were no exception. Almost everywhere social life was stamped with intemperance, dancing, swearing and card playing. The pastor always danced the first round with the bride and drank as much as any of his parishoners. In fact, it has been stated that there were instances where the pastor owned and operated his own still.

In the 30's and early 40's there occurred throughout the provinces of northern Sweden a revolt among the peasants, who wanted to live a life of piety and sincerity, such as Jesus taught centuries ago. These good people, called Devotionalists, met in the homes of their members for the purpose of reading the Bible and conducting devotional exercises. Their one desire was to return to the early simplicity of Christianity.

At a dance, one winter evening in 1825, liquor was passed in mockery of the Lord's Supper. This made a very deep and lasting impression upon one of the members present, Jonas Olson. Jonas Olson was deeply moved, perhaps, because his father was an habitual drunkard, who under the influence of liquor brutally mistreated his wife and children. That night Olson resolved to devote his life to the Lord's work and became a member of the Devotionalists studying his Bible and all devotional literature zealously. He added a new doctrine to Devotionalism—that of temperance—and began to form temperance societies. This movement met with some opposition from the clergy, but when Jonas Olson received the support of the Crown, the clergy relented and often were among the first to sign the pledges. Under his leadership, Devotionalism flourished in Helsingland, his native province, and the country prospered under its influence because the desire for reading encouraged learning and sobriety encouraged industry.

Eric Janson Arrives

About 1842, a flour merchant asked and was granted, lodging one Saturday night at the home of Jonas Olson. This stranger was Eric Janson. The following morning he accompanied the family to church and in the afternoon he attended a meeting of the Devotionalists with his host. If he approved or disapproved of the meetings, no one knew because he made no comment. However, on Monday morning, when taking his leave, he admonished Olson, saying, "Be a priest in your own house. I have been here a Saturday night and a Sunday night and you have not assembled your household in prayer."

This reprimand impressed Olson and from that time on the two men became fast friends. Olson encouraged Janson to preach in Helsingland, and because he was recommended by Olson, who was highly respected everywhere, Janson was well received. In fact, this born religious leader who possessed a rare gift of eloquence, became so popular that he was forced to travel by night in order to fulfill his daily schedules. With this man's advent into Helsingland, Jansonism began.

Converted by Miracle

Eric Janson, born December 19, 1808, in Biskops Kulla parish, Uppland, was converted at the age of 26 years when he was healed miraculously from a painful type of rheumatism. His own experience had taught him the power of prayer, for the Lord's voice had told him, "If ye shall ask anything in my name, I will do it," and when Janson had asked for health through prayer his request had been granted. He naturally ascribed all misery and suffering to lack of faith, and he blamed the Established Church for the lack of religious interest throughout the country because he maintained the clergy were more concerned with outward ceremonies than with sincerity and piety. Jansonism didn't spring ready-made from the brain of the author; rather, it was a gradual development determined by prevailing conditions, especially, a little later on, by the attitude of the Established Church. In the beginning, Janson simply advocated a return to simplicity and to the earnestness of primitive Christianity. A short time later he disagreed with the Established Church in regard to the doctrine of sanctification; Janson maintained that the faithful could have no sin.

When he began to preach the latter doctrine, and because his eloquence and his magnetic personality brought him large numbers of converts, the clergy became alarmed and began to oppose him. To regain their lost hold they denounced Janson from the pulpit, refused the Jansonists admittance to the Lord's Supper and prohibited all their meetings. This opposition gave a new impetus to the Janson movement, resulting in secret meetings of his 4,000 converts, which were held at night or in secluded woods.

From June 11, 1844, when many books of ritualistic nature were burned in Alfta, until January, 1846, Janson was arrested six times, and released each time, until the last time, when his friends helped him escape from Gefle prison because they feared Janson would be held there for life. By trekking through forests and over mountains he made his way to Christiana, Norway, where he stayed in hiding until January, 1846, when he set out for America under an assumed name.

Eric Janson suffered, but his followers suffered too. Their meetings were disturbed, their houses pelted with stones and the persons themselves assaulted. There was no longer any hope for them to enjoy the privileges of their own belief nor that of the Established Church. They had become separatists from necessity. Thus, their thoughts turned to immigration to a new land where they might worship as they pleased.

Theory of Fanaticism

America seemed to be the answer to their problem. To most of the peasants of Helsingland, it was just a name. Eric Janson had decided upon this new country after reading the glowing accounts which a Swedish adventurer who had wandered as far west as Chicago, sent home. In America there would be a home for all and a place where Janson could put into practice his latest doctrine of Jansonism without fear of molestation.

The new theory which he had propounded during his months of hiding, can only be defined as fanaticism. It certainly differed from his first principles advocated during the years from 1842 until 1846. This was his final doctrine and I quote it from Mikkelson: "Eric Janson was sent to restore Christianity. He represented the second coming of Christ. The second advent of Christ was to be more glorious than the first. Eric Janson was to separate the children of God from the world and gather them into a theocratic community.

"In America he would build up a New Jerusalem from where the Gospel should go forth to all the world. Then should the millenium be ushered in, in which Eric Janson or the heirs of his body, should as representatives of Christ, reign to the end of all time."



WINTER SCENE

Exodus from Sweden to Escape Religious Persecution

In 1845 Janson sent Olof Olson, brother of Jonas Olson, to America to find a new location for them. Incidentally, Olof Olson was the grandfather of Mrs. Maude Seely of Galva.

While in New York, Olof Olson met Rev. O. G. Hedstrom, who was conducting missionary meetings for Scandinavian seamen in a dismantled ship known as Bethel Ship. A part of this ship was made habitable for Mr. and Mrs. Olson and their two children, who remained there during the winter of 1845 and 1846. Here Olson became interested in Methodism and changed his faith. Yet, loyal to his former leader and determined to accomplish his mission, he, in the spring of 1846, journeyed to Victoria, Illinois, to see Rev. Hedstrom, brother of Rev. Jonas Hedstrom, the founder and pastor of the first Swedish Methodist Episcopal Church in America.

With Victoria as his headquarters, Olof Olson went on scouting trips that brought him through Illinois, Minnesota and Wisconsin in hope of finding the perfect spot for the planting of this colony. After traveling many miles he wrote back to Janson recommending this section of Illinois as the chosen spot.

Joined by Janson

In July, 1846, Olson was joined by Janson, his wife, three children and a few other followers at Victoria where they decided upon Henry county as the location for the New Jerusalem. After resting at the Hedstrom home, Janson and Olson set out to make land purchases in Weller township. On August 1 they purchased 40 acres in Section 9, and 20 acres in Section 17 for \$250. On August 21 they bought 156 acres in Section 8 for \$1100. Our plat book shows Section 9 about west of the present Julian Anderson farm, Section 17 about the location of the Clifford Litton farm, recently purchased by John Laub, and Section 8 in Red Oak about where the Orlie Chilberg farm is located. To these acres in Red Oak Grove, Janson and his few immigrants went where there were already some log houses, wheat to harvest and a few cattle.

Their next step was to choose a site for the village. A beautiful hillock on the south bank of Edwards creek covered with a growth of oak trees and containing a plentiful spring proved to be the ideal spot. Here Eric Janson bought 160 acres on Section 14 from the U. S. government on the morning of September 26 for \$200. In the afternoon of the same day he purchased for \$400 two additional quarters in Section 23 and Section 24, which would be about where the farms tenanted by Wylie Ericson,

Mrs. Atkinson and Emil Ericson are located. Thus was Bishop Hill begun, and named after Janson's birthplace. During the first few years the direct translation of the name was used, Bishop's Hill, but in time the "s" was dropped.

While Janson was finding a home for his colonists in America, Jonas Olson, Olof Johnson, Andreas Berglund and Olof Stenberg were carrying out Janson's plan for emigration in Sweden. Even though most of the Devotionalists were independent farmers and artisans, a large number were poorer people of every description who were unable to defray the expenses of a long journey. It was this fact which prompted Eric Janson to make his New Jerusalem a communal affair, basing his reasons for the adoption of communism on scriptural ground. As it was in the days of the apostles, so should it now occur. The above mentioned men were to receive all money into a common fund. One of the wealthiest farmers, L. G. Larson, sold all his personal and real property, with which proceeds he chartered a ship and gave free passage to all it could hold. After arriving here, he turned the balance into the common fund. His contribution was over 24,000 crowns. Others followed in 10,000, 8,000 and lesser amounts.

Vessel Leaves Gefle

About 1100 young men and women between the ages of twenty-five and thirty-five were found willing to leave their homeland to secure religious freedom. The first vessel set sail from Gefle. In the summer of 1846, weeks previous to their departure, a feverish excitement reigned over the seaboard city, for emigrants were arriving daily in various vehicles and on foot. It was a sad parting, because it meant the breaking up of families. Very often husbands left their wives, parents left their children, and the aged bid farewell to their young. Since such journeys were hazardous 100 years ago, families never expected to be reunited. History tells us that when the Jasonites were aboard that first ship, ready to leave the shore of their beloved homeland, they gathered on the deck and sang one of their native songs. Every eye was said to have been filled with tears.

Following this first ship, others set out to sea from Soderhamn, Stockholm or Goteborg. A stop was usually made at Copenhagen, Denmark, and from there the course was directly to New York. The number of emigrants aboard the ships and the length of time for each trip varied. The ships carried about one hundred fifty, seventy-five and as few as fifty passengers. The length of time was usually about three months. However, some were wrecked, one lost at sea and one was blown so far from its course that it reached the coast of Africa, where it was said to have been attacked by pirates.

From New York, the start westward was made by steamer to Albany, then by canal boat to Buffalo, and by propeller to

Chicago, As stops were made at many places on the shores of Lake Erie, Huron and Michigan, the trip required a considerable length of time.

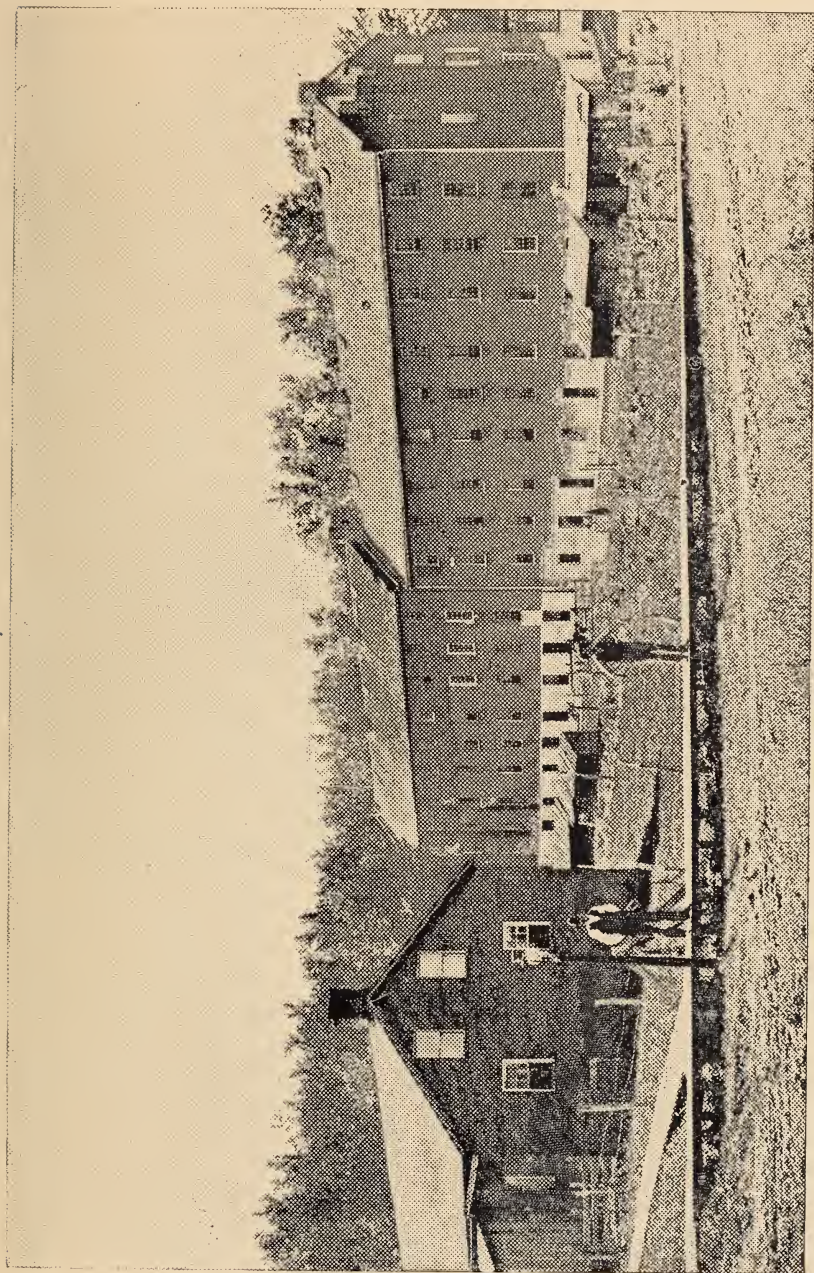
The first group of colonists following Janson came through Michigan in the early fall, where they were impressed by the apple orchards, heavy with fruit of all colors and sizes. According to the diary of one of that group, when the conductor saw the longing look on the faces of his passengers, who had just spent those many weeks at sea with very little to eat, he stopped the boat and told the passengers to go ashore and pick all they could carry. They filled baskets, aprons and pillow slips with the luscious fruit, which, when they returned aboard, they shared with all the passengers.

Canal to Peru

From Chicago, some went by canal boat to Peru and thence by wagon to Bishop Hill. Others when they reached Chicago had only sufficient funds left to purchase a few wagons and oxen to transport their luggage, the aged, the ill and the children. All ablebodied persons were required to walk the entire distance of one hundred and fifty miles. According to the diary mentioned above, those who did ride were so packed in among trunks, boxes, chests and bundles of every description that the trip proved very uncomfortable. When they reached their journey's end, they could not walk because of numb muscles resulting from their cramped quarters.

Another interesting bit of information from this same diary tells of their first meal when they reached Bishop Hill, which was prepared by the grandmother of Henry Lindstrum, Kewanee, Art and Amos Lindstrum, Galva, and Helen Lindstrum, formerly of Bishop Hill, now of California. It was a soup—pea soup the writer thought—made from dried peas which the immigrants had brought along from Sweden.

This band of colonists headed by Jonas Olson reached here October 28, 1846, where two log cabins, four tents and a few dugouts invited them to enter for the winter. A third and fourth party soon followed, so that four hundred persons populated the newly created village by the last months of 1846. This, then, was the birth of the new colony.



VIEW OF BIG BRICK, WHICH BURNED TO GROUND IN JANUARY, 1928.

Trials of Early Days In "New Jerusalem"

With the arrival of more groups of immigrants, and because the very cold weather necessitated the abandoning of the tents, several log cabins, a large sod house and twelve dugouts were constructed.

The sod house serving as common kitchen and dining hall was located to the north of the home of our late Grandmother Arnquist. The dugouts were excavated on either side of a deep ditch, running north and south through the center of the park. These shelters, 18 feet in width and 30 feet in depth, were simply large holes dug in the banks of the ravine, the front of which was formed of logs with a door and two small windows, while the roof was made of rails, sod and earth. The interior contained a fireplace at the back wall, and on either side, three tiers of beds were built wide enough for two, and sometimes three, occupants. The only pieces of furniture were benches below the bunks and in front of the fireplace. These caves usually accommodated twenty-five to thirty people. However, at least one, perhaps more, accommodated fifty-two unmarried women. The journal of a colonist who belonged to the above mentioned group, stated that "they were quite comfortable since they were grown folks only."

Their quarters were damp and cold, a condition which, along with the scanty supply of food, reduced the resistance of these hardy Scandinavians to such a low that they became victims of many diseases, especially malaria, dysentery and measles. Many died. One historian tells us that nearly every morning a fresh corpse was pulled out of a dugout, but further research reveals that as many as nine bodies were carried from a single shelter one morning.

Mass Burials

Since coffins were not available, the colonists had to resort to the primitive winding sheet, and frequently, a large grave was dug to care for several bodies. Burial rites were dispensed with and the places of interment were left unmarked. Ninety-six died in Bishop Hill that winter, while 50 died at Red Oak. Years later a monument was erected to their memory on the land of the present Albin Johnson farm, and is still visited each summer by many interested tourists.

As soon as habitations were found for the Jasonites, their thoughts turned to a place of worship. Time was short, for cold weather was fast approaching and materials as well as tools were scarce. It seemed the type of worship house they could erect most quickly was a tent structure, which was in readiness at the time of the arrival of the second group of colonists. In-

tended as a makeshift only, their first church was built of logs and canvas in the form of a cross, with a seating capacity of about 800. This was called the Tent Church and was located south of the village park.

Church services were held twice on week days and three times on Sundays. In the beginning, Eric Janson himself went the rounds of the camp at five o'clock in the morning to call the people to worship. Thirty minutes later the services began and lasted about two hours. The second service was held in the evening. When spring field work pressed the members for time a short service was held at noon.

On Christmas day, 1846, a bell was purchased to serve as angelus. This bell was suspended from a support between two big trees on the land just west of the colony church. Later the bell called the colonists to meals, to school, to work, and it was also used in case of fire.

First Baptism

An interesting article in regard to their early religious activities recounts their New Year's day service in the Tent Church, January 1, 1847. They were in the midst of their exercises when a terrific storm came upon them, accompanied by such thunder, lightning, rain and hail that the members feared the collapse of the tent. However, the writer states, the Lord saved them again and they were able to proceed with their rite, the baptism of the first child born in the colony. Rev. Janson baptized her and pronounced the blessing which "seems to have followed her through life. She was given the name of Mary." This was Mrs. Mary Olson, who lived her entire life of some 90 years in our community. She was the mother of Henry G. Olson, Mrs. Jennie Swanson and the late Mrs. Emma Johnson, all of Bishop Hill.

The Tent Church burned in the spring of 1848 when a man smoking a pipe, set fire to a pile of chaff near one of the log houses. A strong wind soon spread the fire in that locality until all the log houses and the church were in flames. During that summer services were held in Anderson's grove, now the Leonard Wexell land. According to an old letter from one colonist to another, a pulpit was made from the stump of a large tree which gave ample space for Janson's Bible and song book. To quote the writer: "He did not need any printed form for his sermons. They came from his heart and brain and were inspired."

Eric Janson, in announcing his latest doctrine, stated that as in Jesus' day, so it should be now: Apostles should go forth to spread Jansonism to the ends of the earth. That first winter Janson selected his twelve men, gave them a few months instruction in the English language, and sent them out to convert the United States and eventually the world. These apostles met with little success. According to them, the Yankees were too

interested in getting rich quick to waste their time listening to the prattle of missionaries.

The advent of warmer weather accompanied by an abundance of sunshine and clear skies renewed that former zest and fervor within the hearts and minds of these sturdy pioneers, which had more or less left them during that hard winter of illness, uncomfortable living quarters and scarcity of food.

Adobe Houses

As soon as spring permitted, they began to grub the hazel brush which grew on the banks above the dugouts and erected temporary houses of adobe brick. The ravine which intersected the park contained chalk stone. Mr. Phillip Mauk, a friend of the colonists, who lived north of the present Ray Litton farm, taught the colonists how to make cement from the chalk stone, which in turn brought about the manufacture of adobe brick.

Thus building began. Strange as it seems with adobe brick at hand, the first building was a red frame house, now a part of our late Grandmother Arnquist's home. This was at one time Eric Janson's home and later it was used as a tavern. At about the same time, a frame house was built where the present Albert Lindstrum's home now stands, consisting of one large room and a garret, for the unmarried women and girls. This was called Flickstugan, the direct translation of which is Girl House. A similar building for the single boys and men was erected about midway between the church and the bakery, near the angelus bell.

In addition to these frame houses, the lumber for which had been cut and sawed from the colonists' own timber in Red Oak, several adobe houses were built to accommodate all who had been forced to spend their first winter in dugouts. Even so, the advent of more colonists necessitated the use of caves again in the winter of '47 and '48.

While the Jansonists had been employed in these building operations, agriculture had not been neglected. Three hundred and fifty acres of land were laboriously broken with a 36-inch plow drawn by eight yoke of oxen. The women planted the corn by hand and that first autumn they harvested their grain Swedish-fashion with scythes. The young, the old, the men and the women worked side by side in the fields for 18 hours each day. In the evening, the harvesters wended their way home, some 200 strong, marching two by two, all singing the same lively native tune. They tell us that those occasions presented quite an idyllic picture.

On reaching the village, the workers proceeded to the common dining room, where they ate a meal of simple foods. One colonist in her memoirs tells of their first corn on the cob, a new dish to them. They enjoyed it immensely, as well as the cakes, puddings and mush made from the corn, though they did not care for corn bread. She further relates that they were served a

variety of soups: Vegetable, pea, bean and beer soup. After milk was available, milk soup with dumplings was a customary dish. At this time their dinner consisted of meat or fish, potatoes and then the soup, which was served last, according to an old Swedish custom.

Beer "Immense"

"Small beer" was made that summer from malt and molasses, which the writer says "was immense." This beer was cooked in a large caldron, cooled, yeast added, and then carried down to the cellar where it ripened for two days. After that length of time it was ready for use.

In addition to their building projects and their agricultural pursuits they raised flax, since that was a staple product of their native Helsingland. Because they were familiar with every aspect of it, the results were gratifying. That first year they manufactured 12,473 yards of linen, carpet matting, for which they found a ready sale.

That same year, they also constructed on Edwards Creek, a small grist mill which was run by horse power when water failed, so the historians say. Old obituaries inform us that sometimes certain of the young men were forced to take turns, two by two, at treading the water wheel of the mill when the water was low.

After overcoming adversities such as have been mentioned, the colonists believed themselves prepared to meet the winter of '47 and '48 comfortably. But again ill fortune came their way when a fifth party of immigrants, numbering over 400, arrived, causing the same scarcities as had been experienced in '46 and '47. A very severe winter brought on about as much illness as the previous year. This was too much for some to bear so, as of the previous year, a number drifted away from the colony.

From the spring of '48 on, Dame Fortune smiled kindly on these children of God and finally they began to experience happy days in Bishop Hill.



COLONY BUILDINGS

Table Prayers by Eric Janson —

Before Meal Prayer

I pray Thee, my God and Father in Christ, that Thou wouldst bless my food, which Thou of grace hast given me, through the power of Thy word, wherewith Thou hast satisfied all created beings and especially me, who lived not of bread alone, but of every word which proceedeth out of Thy mouth, which has promised to bless my food, as I am blessed by faith in all I do, in the name of Jesus. Amen. I pray in the name of Jesus, believing that my food is blessed in the same moment of God's love to me in Christ Jesus. Amen.

After Meal Prayer

I thank Thee, My God and Father in Christ, that Thou hast satisfied me and my neighbors, with Thine rich blessings which come from the power of Thy word over all, and especially, Thy grace and always the spirit of prayer, for I know that God has purified me from all evil and that which looks sinful, which I believe for the name and death of Jesus Christ, Amen. I thank Thee my God, who has taken away my sins and satisfied me both to soul and body, with Thine rich blessings which I always own and enjoy, for the name and death of Jesus Christ, Amen.

AUTHOR'S NOTE:

Through the kindness of Mrs. Vernice Nelson of our community, I was able to copy these blessings from her original folder printed in Swedish and English, which was the property of her grandmother, the late Mrs. Ann Hedlund Nystrom, one of our old colonists. Mrs. Nelson found these prayers quite by accident, tucked in amongst the pages of Mrs. Nystrom's old Bible.

Happy Colony Days 1848-1851

In spite of all the trying and harassing difficulties which the early pioneers encountered at every step since leaving their homeland, their spirits remained undaunted and their faith undimmed. They were grateful that they were now in a land where they might worship God according to the dictates of their hearts. It was this religious sincerity which had bound them together closely enough to bring them across the ocean, and this same sincerity gave additional energy to their work until slowly they overcame their many difficulties and entered upon a peaceful and happy period.

In the spring of 1848, agricultural pursuits again were the main occupation. That year more land was broken, more seed was available, and more tools accessible, all of which lightened their tasks. Flax was again sowed because the results of their first small crop were profitable. Broom corn was planted once more, and, we are told, in 1849, the first broom was made in Bishop Hill.

Buy More Stock

As more funds became available, the Jansonists purchased more cattle, hogs and sheep. The purchase of livestock, in turn, brought about new industries, one of which, dairying, became very important in the early days of Bishop Hill. Our brick dairy building, erected a little later, still stands in a well-preserved condition. It now serves as a three-apartment house, which is owned and occupied by Mr. and Mrs. A. L. Krans and son, Willard, Mr. and Mrs. Elmer Nordstrom, and Miss Effie Winroot. Elmer Nordstrom has a strong attachment for the building because his maternal grandmother was one of the dairymaids so long ago. The mother of Albert and Julia Krans of Bishop Hill and the mother of Mrs. L. L. Otto, of Cambridge, were also dairymaids.

Prior to the erection of this permanent building, where the industry was carried on quite extensively, a log cabin was built to serve as dairy house about where the Jonas Bergren home now stands. This was a two-story structure, the upper story serving as home for the dairymaids, while the men who attended the barn had quarters on the first floor. Carl Myrtengren, a relative of Paul Myrtengren, and Mrs. Harry Nelson of Galesburg; Magnus Johnson, father of Mrs. L. L. Otto of Cambridge, and grandfather of Mrs. Albert Florine and Mrs. Karl Hunt of our village; along with Nels Runquist supervised the dairy, making a very profitable business of it.

The unmarried ladies did the milking. Besides the milkmaids, four women cared for the calves, four had charge of the hogs,



TWO COLONY APARTMENT HOUSES

and two worked in the dairy where butter and cheese were made. About this same time, the oxboys were organized. This group consisted of young men who served as errand boys hauling materials and supplies by oxen from one place to another. These boys were under the supervision of Jacob Jacobson, grandfather of Margaret Jacobson of Bishop Hill, Mrs. Stephen Andersen of Washington, D. C., and Robert Jacobson of Providence, R. I. They lived in a house on the late Reynold Johnson farm, about two miles south of the village.

The life of the oxboys was not the easiest for they were out in all kinds of weather. Furthermore, roads were not laid out in those days and settlers drove straight across fields in any direction, which made riding unpleasant and the going tedious. The old Ox Trail which leads through Buck Grove to Red Oak is still in evidence after years of usage. It is told that when the boys returned from a run on a cold winter day they were served a lunch of cheese and hardtack, which pleased them tremendously because boys then, like boys now, had ravenous appetites.

Many Oxboys

There were many oxboys, of course, but time does not permit too extensive searching old accounts to ascertain all their names. We know of a few, Jonas K. Olson, uncle of Henry G. Olson and Mrs. Jennie Swanson of our community; Eric Anderson, father of the late Andrew E. Anderson of Galva; John

Stonberg, father of Charles E. Stonberg of Galva and Mrs. Carrie Arnquist of Bishop Hill; and Eric Krans, father of Andrew Krans and Mrs. Lorena Hanson of Bishop Hill. Eric Krans' brother, Andrew, another oxboy, was killed when he fell and an ox trampled him to death.

The oxboys and the dairymaids had many pleasant times together, unbeknown to their parents or Prophet Janson. Dancing was banned absolutely, but the Oxboys carved violins from scraps of wood, strung them and furnished music for lively Swedish polkas and schottisches whenever the dairymaids could slip away to join them.

Another item in our collection tells of the sport they had on a deer hunt during the winter of '48. The boys and maids strung out in a line and walked from the dairy house to Hickory Grove, two miles east of town. On this hunt they captured four deer—a male, a female and a pair of twins. The writer states they were beautiful, light in color with red spots over their bodies. In fact, they were so beautiful the colonists could not kill them, but kept them as pets for several years.

It was to be expected that the religious life in the new settlement should be of great importance, therefore, after their sustenance was provided for, measures were taken in the summer of 1848 to build a new church.

They erected a beautiful frame structure, the result of much planning, and patience which bespoke their love and devotion to their God. The greater part of the lumber used in its construction was sawed at the colony mill from trees felled in their own Red Oak grove. However, since one mill could not provide the needed lumber quickly enough, the siding and finishing lumber were purchased and hauled from Peru, Illinois. Adobe was placed in the walls next to the siding. The making of kiln-dried brick had begun and it was used for the foundation, under the supervision of August Bandholtz, a German mason, who had married into the colony.

Unique Lighting

The basement and first floor were made into dwelling rooms, while the second floor consisted of a hall, two large anterooms and the church auditorium. In the church proper the pews made of native black walnut with hand-turned spindles of maple, have been a source of admiration by all who have seen them throughout the years.

Another interesting feature in regard to the church was its earliest lighting systems. We have been told that services were held in the morning and in the evening. Many have wondered what sources of lighting were resorted to for evening services.

It was through the kindness of W. Ray, agent for the C.R.I. & P., Galva, that the writer obtained definite and accurate in-



BIG BRICK—BURNED JANUARY 28, 1928.

formation as to the earliest facilities. John Johnson of Holdrege, Nebraska, told Mr. Ray that in '49 wooden candles were used. Wooden candles were hollowed out wooden sticks, through which a string was laid and the hollow filled with melted lard oil. This oil was first obtained at Cable, Illinois, but later the colonists learned to make their own. Certain young men were designated as candle bodys. Mr. Johnson, the informant, was one of these whose duties were to keep the hollows filled with oil, and to watch them in the windows where they were placed, so that they should not tip and start a fire.

The two anterooms were used for schoolrooms, each equipped with benches, seating six to eight pupils, and a long desk for each bench. The northwest room was for the teachers and older scholars, while the northeast room was used for the younger folk. During 1848 and '49, these two rooms served adequately, but in 1850, when another shipload arrived, the scholars had to use the church auditorium for study and the original classrooms for recitation.

We mentioned before that the manufacture of kiln-dried brick began in 1848, after the colonists' friend, Phillip Mauk, made the discovery of suitable clay west of the village. 100,000 brick were made the first month, which amount grew to 5,000,000, resulting in our large brick buildings of today.

At this time with brick becoming plentiful, the north half of the big brick was erected, a building 45 by 100 feet and four stories high. Here the unmarried women assisted the men, pitching the bricks two at a time from one story to another instead of carrying them in hods.

Had 96 Rooms

The first floor of the Big Brick, or the kitchen building as it was originally called, was the kitchen and dining hall; while

the upper floors were made into dwelling rooms, one or two allotted to a family. In 1850, a similar contiguous building was erected to the south, thus making the building 200 feet long and containing 96 rooms. Incidentally, this is said to be one of the first apartment houses in the Middle West.

When strangers came to Bishop Hill during '49 and '50, they were given board and lodging in the north part of the building. On such occasions, Mr. Lundquist, who seemed to act as host, would permit guests and adult resident members to clear the parlor of furniture and dance. Dancing, as previously stated, was against the principles of the Jansonists, yet in order to remain on a friendly basis with their outside neighbors, they granted this liberty. The children were allowed to sit on the stairsteps and enjoy the music as well as the antics of their elders.

After the addition of the second half, two dining halls were in operation, the one to the north for the children while the newer south hall was set aside for the adults.

In the adult dining room there were three long tables, two of which were reserved for the ladies while the third was used by the men. (I might mention that women made up two-thirds of the colony population.) These tables were covered with linen tablecloths which were changed three times a week. Twelve waitresses served the tables, while eighteen persons were employed in the kitchen as cooks.

All the children marched to their dining room in martial formation, and took their places quietly. After all were seated an older person asked the blessing and then they proceeded to eat.

In a former article we stated that the soup was served at the end of meals in 1846 and '47. In '49 and '50 the soup came first. Usually, it was fruit soup with lots of raisins in it. The tureens were set at intervals on the table and the boys and girls were permitted to help themselves. There must have been a scramble, because by "being first" and dipping the ladle to the bottom of the bowl one obtained the most raisins. This meant that the last ones received only soup with just a sprinkling of fruit. Their main course consisted of meat or fish, vegetables, plenty of bread, butter usually, and for dessert there was cooked fruit or pancakes spread with molasses. After the meal was finished all sang some religious songs and were then dismissed.

The amount of food now available was quite in contrast to those first days when fasting had been compulsory. Butter made its appearance almost three times a day at this period. Earlier it was served only at Sunday breakfast. Since the colonists had been raised on fish they made every effort to provide it on their menus. With no rivers or lakes at hand, they set up a camp on the government island at Rock Island and another one on the

Illinois river between Henry and Chillicothe, where they made their catches.

Another very interesting bit of information in regard to their food was that coffee was not a popular drink, entirely contradictory to present-day assumptions. Perhaps, there was a reason: The coffee served to them was simply water boiled with pulverized roasted bread. Small beer was the usual drink in the colony, since more of it was consumed than water. Barrels of beer were hauled through the harvest fields all day long. A stronger drink called "No. 6" was brewed for medicinal purposes only, but, we are told, every now and then some of the good colonists would make away with a little too much "No. 6," to the consternation of the elders.

At this same time the bakery and brewery was built between the church and Big Brick, where it still stands. Here the beers were brewed and the baking done. The latter was supervised by a number of women and one man who tended the fires.

The popular bread of that day was hardtack, which in the dough stage was rolled thin as a wafer and cut into large doughnut-like circles 15 inches in diameter. After these were baked and cooled, they were strung on long poles and hung across the room near the ceiling.

The pancakes often served for dessert were baked here, too. At recess time, the youngsters used to dash from the school rooms in the colony church to the bakery for a lunch of delicious, thin pancakes.

Sometime during 1847 when one group of colonists after another arrived and before the Jansonists could provide enough shelters, the Prophet introduced celibacy, which should continue so long as the prevailing housing situation existed. Families were permitted to live together as before, but there should be no new babies and new marriages were absolutely prohibited.

This caused a great deal of controversy but, since the members of Janson's band were a docile group accustomed to obedience, most of them endured the situation. A few, however, drifted away from the colony because of this policy.

In 1848, after the economic conditions of the colonists had improved more rapidly than expected, Janson removed the restriction. Again, assuming the role of dictator, he went so far as to perform mass marriages, he himself, "pairing off" the young folks to his own ideas rather than to their personal likes or dislikes.

I am told that according to the marriage records of the county, 102 couples were married in the colony between the years of '48 and '53, of whom Janson united 83 couples in less than two years.

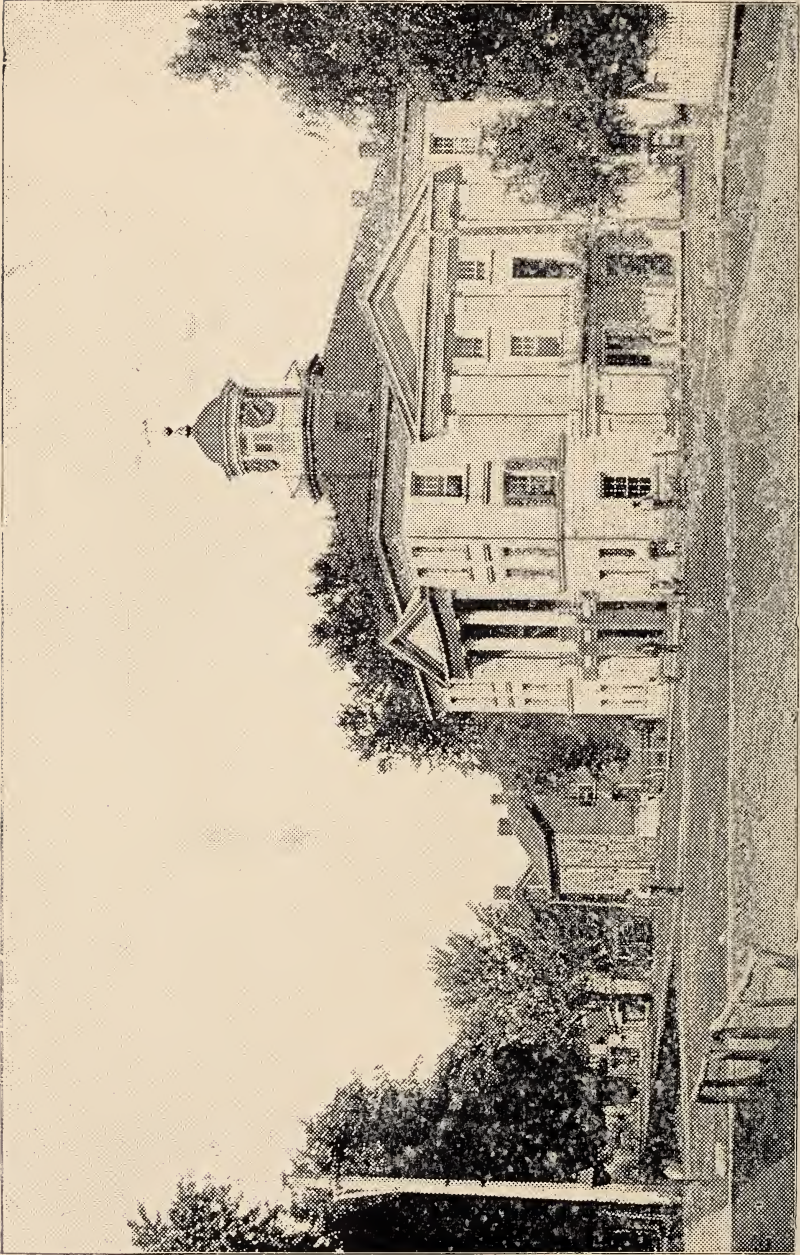
24 Couples Wedded

The largest group married at any one time was 24 couples, which occurred July 23, 1848. This was a lovely ceremony, according to the memoirs of an old colonist, held on a beautiful Sunday afternoon in Anderson's Grove, now Leonard Wexell's. The blue skies, the green grass and trees, the singing birds and the brilliant sunshine made a truly gorgeous and impressive setting for such an event. The brides were simply dressed in their regulation garb of homespun, the only finery permitted being bridal wreaths of blossoms woven by the maidens of the colony from prairie flowers. Among the colonists included in this group were Paulus Magnus Myrtengren and Kavin Magnusson, and Carl August Myrtengren (his son) and Kavin Peterson. Paul Myrtengren and Mrs. Harry Nelson, of Galesburg, are great-grandchildren and grandchildren of the above mentioned. On July 30, sixteen couples were married. Mrs. Christine Hullstrom, grandmother of Mrs. Nels J. Nelson, Mrs. Ed Hepner of Cambridge and Mrs. Clarence Anderson of Nekoma, was included in this group.

From then on, the writer finds no more mention of mass marriages until February 11, 1850, when 12 couples were married and the dining room in the new part of the Big Brick was dedicated with a wedding feast in their honor. Lars J. Lindbeck was a member of that group. Strangely enough, these marriages proved to be happy unions; at least, there were no separations.

Another element which added much to their happiness and serenity was their friendly relationship with their outside neighbors, who now regarded them with respect.

The outsiders looked at them askance in the beginning, because they were a colony of foreigners, speaking an unknown tongue, possessing fanatic religious principles, and living differently from the rest of the world under the dictatorship of one man, a domineering person of homely features. The recent trouble caused by the Mormons at Nauvoo tended to excite their suspicions further, so they planned to organize a mob and drive the "foreigners" out of Weller township. This was prevented by some of the colonists' American neighbors who had learned to appreciate them for their real worth, namely, Phillip Mauk, John Piatt, Thomas Maxwell and Richard Mascall. Your writer has been unable to learn of descendants of Philip Mauk and John Piatt. Mrs. Ed Bergland of Galva and Mrs. Victor Olson of Kewanee are granddaughters of Thomas Maxwell. John Mascall, the florist at Galva, is a great-grandson of Richard Mascall, and James Mascall at the creamery in Galva is a grand nephew. These men came to their aid and were able to convince the mob that the Swedish immigrants were good and desirable neighbors.



ANOTHER VIEW OF STEEPLE BUILDING

California Gold Rush

In 1849 word reached the villagers from outsiders (newspapers were banned within the confines of the colony) that gold was being discovered in California and that great masses of wealth could be easily acquired. Since the colony funds were not too ample, even Prophet Janson, who generally contended that material wealth was an evil thing, became interested.

He fitted out an expedition consisting of nine men under the leadership of Jonas Olson, who was then past the prime of life and had no desire to make the trip. The other party members were P. O. Blomberg, an ancestor of Francis Blomberg of our community, P. N. Bloom, Peter Janson, E. O. Lind, ancestor of the Misses Sophie and Minnie Lind of Bishop Hill, C. M. Myrten-gren whose descendants have been mentioned formerly, C. G. Blombergson, Sven Nordin and Lars Stallberg. These men, equipped with some of the best horses and a good supply of provisions set out March 18, 1850, reaching Placerville, California, near Sacramento, August 12, after traveling some 2500 miles.

High Cost Living

Tired and weary from the strenuous overland trip, they encountered more discouragement and disappointment upon their arrival, for gold was not running from every stream nor hanging from every bush. As a matter of fact, gold was hard to find and the cost of living exorbitant. They reported sugar as costing 33½c a pound, vinegar \$2 a gallon, syrup \$3 a gallon, potatoes 20c a pound and tobacco \$1.25 a pound.

Upon reaching their destination, news reached Olson that Janson had been murdered. Olson immediately set out to return to Bishop Hill taking two men with them. Their return course of travel is extremely interesting. At San Francisco they boarded a sailing vessel for Panama, which they were forced to abandon at an unknown port because their supplies of food and water had been exhausted. From that unknown port they proceeded on foot across Central America, then again by boat through the Gulf of Mexico to New Orleans. From that point they traveled via steamer up the Mississippi and Illinois rivers to Peoria; from Peoria they came overland to Bishop Hill.

Regarding other prospectors, Stallberg remained there permanently; Blombergson died of mountain fever; but the rest returned to their native village, happy to be back and very willing to agree that their efforts were absolutely in vain.

One dark cloud marred their happy days during those two years, inasmuch as in July 1849, a sixth party of immigrants brought Asiatic cholera into the colony, and this continued in its most severe stages for about three weeks. Approximately 143 died from the disease in Bishop Hill.

When Janson saw how swiftly it struck healthy people and how quickly they died, he ordered the well people to hurry to the farm of 1116 acres the colonists had purchased from Dr. Robert Foster near LaGrange, now Orion. However, the day after they took up residence there the first case broke out and some seventy died. To give our readers an idea of how quickly lives were snuffed out: One woman, who was well and had prepared the family noon-day meal, was dead at 4 o'clock that afternoon; a man who was digging graves for his friends one morning was lying in that same grave in the afternoon; one woman buried her husband with her own hands.

Many Deaths

We have a number of reports stating that in Bishop Hill they died so rapidly that relays of men dug shallow graves day and night in which bodies were placed, and that the one horse cart serving as a hearse was not unhitched for several weeks because it was in constant use hauling bodies to our present cemetery. Furthermore, to keep the hearse driver from breaking physically, Janson supplied him with enough "No. 6" to keep in a constant state of intoxication. This, your writer doubts, because with only 143 deaths in about six weeks, serious as the epidemic was, the burials could not have required constant day and night labor.

The late Philip J. Stonberg, whom your writer considers a very authentic source, states that at LaGrange the dead were simply placed in trenches, but at Bishop Hill coffins were used and burial services were held for all the victims. A monument was erected in memory of the plague victims of LaGrange in 1882, on what was the colony land located between Osco and Orion. The farm is now owned by August Swanson.

Eric Janson took his wife and two small children to the fishing camp on the government island at Rock Island in hope of escaping the plague, but all three contracted the disease and died there. The location of their graves is unknown.

In closing the chapter on Happy Colony Days we wish to summarize briefly the growth of the colony during the years 1846 to 1850. Bishop Hill had now assumed an important place in the settlements of Henry county. It had placed about 15,000 dollars of gold in circulation; its population of approximately 1,000 was one-third of that of the entire county; and the colonists owned and cultivated about 1400 acres of land. The village consisted of several brick, log and frame houses, 17 dug-outs, warehouses, barns, a store and a blacksmith shop. All indications for a very prosperous period were present, though this was not an accomplished fact until after Tragedy Entered the Colony.

Bishop Hill Koloniens Oxpojkar

1846-60

Af OLOF ANDERSON

Melody: "MARCHING THROUGH GEORGIA"

Ring dem gamla klockan an och
 Sjuung annu en sang
 Sjung den som Oxpojkar sjongo;
 Jee! Ohaw! Galang!
 Ofta maste repeteras da till oxar mang;
 Pojkarna da rorde oxar.

KOR:

Ohaw, Ohaw, till venstra ga de da
 Ojee, Ojee, till hoger likasa.
 Detta ar kommando hvilket oxarna forsta
 Pojkarna da korde oxar.

Lustigt var det mangen gang, ox pojkarna de var
 Samlad' undan ogonen pa kara mor och far,
 Sakert togs ett snadsprang da, kanhanda togs ett par.
 Pojkarna da korde oxar. Kor:

Jacobson, han var "oxbas," en god, forstandig man,
 Kunde styra pojkarna som intet nagen ann,
 Skilde manga tvister da; jadetta gjorde han.
 Pojkarna da korde oxar. Kor:

Hvarje morgon till "ox-grind" de samlade sig da,
 Order fick fran Jacobson, hvart han de skulle ga;
 Hvarje pojke sokte till att basta "jobben" fa.
 Pojkarna da korde oxar. Kor:

I sommarn's heta dagar, da man forslade "cordved";
 "Nedra sagen's" branta kullar korde upp och ned
 Oxarna gick "plums" i an, och lasset akte med.
 Pojkarna da korde oxar. Kor:

Vrakat lag der nu och flot, ock oxan helt fornojd
 Sin lekamen svalka far, det var hans hogsta frojd—
 Vreden uti pojkarna steg till be—tydlig hojd
 Medan de da korde oxar. Kor:

Kvallen alti ibland blef sen, men dervid var man van,
 Piskorna de smallde da man korde genom sta'n
 Ville ge tillkanna att nu kommer "oxa-ra'n";
 Pojkarna da korde oxar. Kor:

Ledsamt som det var ibland, de hade hurtigt mod,
 Svangde sina piskor och mot gangarne bestod,
 Val ibland de fick "skurpens," och det med stranga ord
 Pojkarna som korde oxar. Kor:

Men nu a ox pojarna val inga pojkar mer,
Tiden har forvandlat dem till gubbar, som ni ser
Nagra gatt all verlden's vag, och borta de nu ar,
Pojkarna som korde oxar. Kor:

AUTHOR'S NOTE: Olof Anderson, the composer of the above verses, served as an oxboy during those colony days. He was the grandfather of Mrs. Verna Bowman Anderson of Galva.



SOLDIERS' MONUMENT, SHOWING PARK VIEW IN BACKGROUND

Translation of Bishop Hill Koloniens Oxpojkar

By OLOF ANDERSON

Melody: "MARCHING THROUGH GEORGIA"

- I Ring the old bell loud again and sing once more a song,
Sing the one the oxboys sang Gee! Ohaw! G'long!
Often was repeated to the oxen o'er and o'er
By the boys who drove the oxen.

CHORUS

Ohaw! Ohaw! to the left they go,
O gee, O gee, to the right also
These were the commands that the oxen understood
From the boys who drove the oxen.

- II Merry were they many times, oxboys at play
From the eyes of parents dear gathered far away;
Perhaps, made a misstep then, maybe made another
Did the boys who drove the oxen.
- III Jacobson, he was "oxboss," a good and knowing man,
Understood the boys all round, and well he managed them
Settled many a dispute there, yes, that he could do
With the boys who drove the oxen.
- IV Every morning at "oxgate" they gathered for the day,
Orders took from Jacobson and then went on their way;
Every one sought the best job, the easiest one to do
Did the boys who drove the oxen.
- V In the summer's hottest days they the cordwood hauled,
"Lower sawmill's" steepest hills up and down they
crawled;
The oxen went plum in the stream, the load it followed too
With the boys who drove the oxen.
- VI The wreck it lay and floated there—the oxen they stood by
Their bodies in the water cool—content and glad were they
The boys were mad, their wrath rose high, they scolded
loud and long
At the oxen they were driving.
- VII The evening often was quite late, but used to that they
were
Their whips they cracked as through the town they drove
on their way
Want to let the people know that the rows of oxen come
And the boys who drove the oxen.

- VIII Tiresome as it was sometimes still their hearts were brave
They swung their whips and overcame disappointments
grave;
Well, sometimes they scoldings had and the words were
sharp
To the boys who drove the oxen.
- IX But now oxboys of Bishop Hill are young men no more,
Time has changed to grey haired men these merry boys
of yore,
Some have gone to the other shore and absent now are
they
Those boys who drove the oxen.

Translated years ago by the wife of Captain Eric Johnson.



STEEPLE BUILDING AND CLOCK AS IT APPEARED IN 1869

Bishop Hill Koloniens Flicker—1846-60

Af OLOF ANDERSON

Melody: MARCHING THROUGH GEORGIA.

Flickorna i Koloni, man ma ej glomma dem,
Skotte der sin sysla val, det gick do som en svang;
Vader som var klart och skont sa val som uti regn,
Flickorna i Kolonien.

KOR:

Hurrah, hurrah, for flickorna som var,
Hurrah, Hurrah, fortjusande och rar;
Maken ej i Lima finns likt dem i fordna dar,
Flickorna i Kolonien.

Kladnaden de hade da den var val ej sa fin,
Silke var det ej forvist ej heller af satin;
Tygett var af hampa da sa val som uta f lin-
Modett da var drilling kjolar. Kor.

Hvarje morgon, hvarge kvall de mjolka sina kor;
Drogo pa sig stoflar tung-det gick ej ann ha skor
Tra ska uti smutsen msd-kanhanda i ej tror,
Flickorna i Kolonien. Kor:

Ka lfvar var det ocksa der som skulle skotas da,
Disharmoniskt stamde upp sin villda sang ocksa;
Langtade naturligtvis sin grot och mjolk at fa,
Flickorna de koka groten. Kor:

Flickorna i Kolonien de fick allt vara med,
Akerfalten stor och vid att lassa ho och sad;
Sprittande och glad enda pa kinder rosen rod,
Flickorna i Kolonien. Kor:



STREET SCENE

Tragedy Stalks Colony as Prophet Janson Is Slain At Trial In Cambridge Court House

In the fall of 1848, a handsome young man, John Root by name, came to Bishop Hill. This well-educated and refined son of a wealthy Stockholm family, having heard the glowing accounts of the new world, had come to this country in search of adventure. He immediately joined the U. S. army and participated in the Mexican campaign. That task accomplished and his discharge received, he again started on a trek, this time to the little settlement of Swedish people in Henry county, Illinois, about whom he had learned while in the south. His pleasing qualities fascinated Janson who invited him to remain and become a member of the group, which Root did.

In a short time he fell desperately in love with a beautiful brunette maiden of the colony, Charlotta Janson, a cousin of the prophet, which vexed the leader no end. When Root asked permission for her hand in marriage, Janson opposed the match, supposedly on the ground that since Root was an adventurer he might not remain permanently in the colony and should he wish to leave, Charlotta, accustomed only to her own people, might not care to follow him.

However Root, an arduous lover, was persistent and this persistence won Janson's permission because it was very evident that Charlotta returned his affections. Janson gave his permission only after inserting perhaps the most peculiar stipulation ever written into a marriage contract, stating that should Root choose to leave the colony "it is to be optional with his wife whether to accompany him or not."

Root Marries Charlotta

John Root and Charlotta Janson were married and after a short while, as Janson had anticipated, Root was ready to leave, which he did and alone. After an absence of several months, having learned that his wife had borne him a son, he returned with the intention of taking his wife and baby with him.

We are told that Mrs. Root objected to leaving the colony and that Janson supported Charlotta in her wish to remain, reminding the young husband of that unusual marriage clause. Root, believing that his wife still cared for him, was determined to have her, and so, one noon while the colonists were assembled in the common dining hall, Root drove into town accompanied by a Mr. Stanly and in a most romantic way went to her apartment and carried off his wife and child in true Lochinvar fashion.

The news of her disappearance spread quickly and excitement ran high for never before had the prophet's wishes been thwarted. A dozen sturdy Jasonists mounted their steeds and galloped after them, overtaking the party about two miles out of town. After a struggle, in which the colonists were victorious, Mrs. Root was brought back to the village.

Swears Out Warrant

A loser in his first attempt, Root's indignation was further whetted, instilling an indomitable determination to win his fight for love. This time he called upon the law by having a warrant sworn out for the arrest of Eric Janson and others on the charge of restraining the liberty of his wife. Mrs. Root, subpoenaed as a witness, was held at Cambridge, where her gallant husband kidnapped her a second time. This attempt was more successful, for from the Rock river settlement whence they had gone, they proceeded on to Davenport and from there to the home of her sister in Chicago.

The sister, a very fine woman, disapproved of Root's method of whisking his wife away. Besides, she could see that not only was Charlotta unhappy among strangers, but also unhappy because of her fear of Janson's reaction to this escapade. As a result of such evidence, the sister, following the dictates of her conscience, notified Janson of Charlotta's whereabouts.

Janson, unaccustomed to defiance such as shown by Root, was just as determined to have Mrs. Root back in the colony as Root was to have his wife with him. He conceived of a plan whereby men were stationed with relays of horses, at regular intervals along the road from Chicago to Bishop Hill, a distance of some 150 miles. This proved successful, for Mrs. Root and the baby were brought back to the colony a second time via this Pony Express method, before Root had so much as missed her.

Organizes Mob

Root still refused to admit defeat and a third time he made plans to capture his lovely wife. This time, in desperation, he went to the Rock river settlement where he organized a mob, after having convinced the settlers there that he had been unjustly treated by the Jansonists.

The mob which Root gathered surrounded the village, terrorizing the inhabitants who were unaware of their motives. While Bishop Hill was thus besieged, Root with a few of his aides entered and conducted a thorough search for Janson, Mrs. Root and the child.

Root is said to have ripped part of the siding of the hospital building, because he felt certain the colonists had concealed them in a hidden cubicle there. He also searched attics and every remote spot about the town, but not finding a trace of the missing persons Root and the mob left.

The next week, that of April 1, 1850, a larger and better fortified group poured into Buck Grove one-half mile west of Bishop Hill, again surrounded the village and shut it off from the outside world for three days. This time they planned to burn it but by an act of God they hesitated just long enough for a group of the colonists' good American friends, headed by such men as Mascall, Mauk, Maxwell, Piatt, Grammer, Hier and several others to come to the rescue again. They convinced the mob that the colonists were innocent of the feud between Janson and Root and that the colonists were a peaceful and industrious people who would harm no one at any time.

During these days of terror, Janson, instead of fighting the fight like a good soldier, resorted to cowardly measures. He allowed himself to be hidden first under the floor of a cabin and at another time in a cave out on the prairie, until he and his party could escape to St. Louis. Mrs. Janson, Janson, Mrs. Root and a few others stayed there until all danger was passed, returning to Bishop Hill in May when his trial came up in court.

The members of the Janson party other than the principal participants were brought along for the purpose of earning their livelihood and performing domestic chores. In the group was John Helsen, great uncle of Mrs. O. W. Johnson of this village, one of his apostles and a tailor by trade. Since he was a skilled artisan, having done tailoring for the aristocracy of Sweden, Mr. Helsen found work easily and used his earnings to provide for the group during their stay in St. Louis.

Has Premonition

Janson realized, upon his return to Bishop Hill, that the feud with Root was not over, and he seemed to have a premonition that he was to lose to his enemy with his life. It is said that the Sunday preceding his death, he preached the most powerful sermon of his lifetime and moved the entire congregation to tears. He told his followers he was to die a martyr to religion and as he distributed the Lord's Supper, his last public act, he quoted these words of scripture, "I will not drink henceforth of this fruit of the vine, until that day I drink it new in my Father's Kingdom," a very fitting and dramatic close to his public life.

On Monday morning, May 13, 1850, as Mr. Mascall drove up for him on their way to Cambridge for the trial, Janson is said to have greeted him with these words, "Well, Mr. Mascall, will you stop the bullet for me today"?

During the noon recess, Root appeared unexpectedly at the doorway of the court room and fired two shots, the first of which killed Janson. Opinion was divided for many years whether Root's act was justifiable, the latter's friends maintaining that Janson had been uttering insulting remarks through an open window to Root, who was standing outside. Janson's friends said that the two men had not spoken to one another the whole day and that Root merely walked in and shot him.

Janson a Corpse

When Eric Janson was brought home a corpse the colony was completely demoralized. Their leader was dead and his work as builder of the New Jerusalem was only begun.

Finally, convinced that he was dead and had died a mortal's death, his followers reconciled themselves with the idea that the ways of God were wonderful and perhaps there would be a resurrection as there had been at the time of Jesus' death. For three days his body lay in the colony church and for three days the members of his clan wept and waited for the resurrection that did not come.

On the third day a few of the men went over to the carriage shop where they nailed together a very simple wooden coffin. That afternoon services were held in the colony church which was crowded to capacity with his followers, outside friends and curious people. After very simple burial rites, consisting of speeches preceded by a song and a prayer, Mrs. Janson stepped forward, placed her hand on the head of Andreas Bergland, grandfather of Albert, Fred and the late Ed Bergland of Galva, thereby designating him as guardian of young Eric, who according to the prophet's dictates should reign to the end of all time.

Janson Buried

The body was then carried to our present cemetery where, devoid of pomp and ceremony, it was laid to rest. The grave was marked by a wooden slab. In later years, friends erected a marble monument which still stands on that same lot. Thus ended the life of Eric Janson at the age of 42 years.

As to John Root, he was indicted for murder that same afternoon, but his case was continued from one term of court to another until October, 1851, at which time he secured a change of venue to the Knox county court, where it was again continued.

On September 15, 1852, it was finally heard and a verdict of guilty was returned imposing a sentence of two years' imprisonment upon him. At the end of one year, Governor Joel Matson pardoned Root, after which he returned to Chicago, living only a short while to enjoy his newly obtained freedom.

Janson's Descendants

Mrs. Root, never remarrying, spent her entire life in our community where her young son, John, became a highly respected citizen. After attaining manhood he moved to Galva and there practiced law until his death.

An Exact Copy of the Preamble of the Original Charter

Whereas the Bishop Hill Colony has its origin and foundation upon that understanding of the Scripture, which we have been taught to believe, by those who have preached the same to us in our native land, that we should "believe" the promises of God as Abraham did—that by the word of God our faith should be the same as Abraham's—and that the principal of this faith "were" love to God and our neighbor—that by them we were required to do good to our neighbor according to the word of God—and as the greater portion of the people in our native land, who believed in this faith were poor, and but few had earthly riches, it was resolved in accordance with the Acts of the Apostles 4th chapter to put all our property together, and that all should have an equal and common interest therein and in obedience to our faith and the love of Jesus Christ, which was within us, we were led to give to others those things which we had received, whether they were spiritual things, or "temperal," and we also "understod" by the word of God, Rom. 10th C. that faith comes by hearing and the preaching of the word of God, and the exercise of a free "conscienes" and whereas the "injoymint of" these privileges by the people, was held to be contrary to the laws and foundation of the Established Church of Sweden, which we believed had "becom" corrupt "bouth" in her faith and practise and had departed from the true "principoles" of the word of God, and whereas for this reason, the whole priesthood of the Established Church, commenced a "violant" and bitter persecution against us, because of our faith, and in "there" wrath and madness cast many of our "brethern" into prison, whose faith and love was established upon the true foundation, and who stood firm under these "persicutions," resolved to emigrate to the United States of America, and Settle in this Land of Liberty, and then in "unuty" continue to share and "injoy" in common the proceeds of our industry by the establishment of this Colony for the "benifit" and reception of all who hold the true faith "bouth" in words and deeds, therefore we the undersigned members of the Bishop Hill Colony, in the County of Henry and State of Illinois in order to secure a more complete union establish "hormony" and Justices—promote the general welfare and "hoppiness"—provide for our mutual "protaction" and prosperity,—and obtain for ourselves and our descendants the "injoyment" of Republican freedom do, in accordance with, the provisions of an act

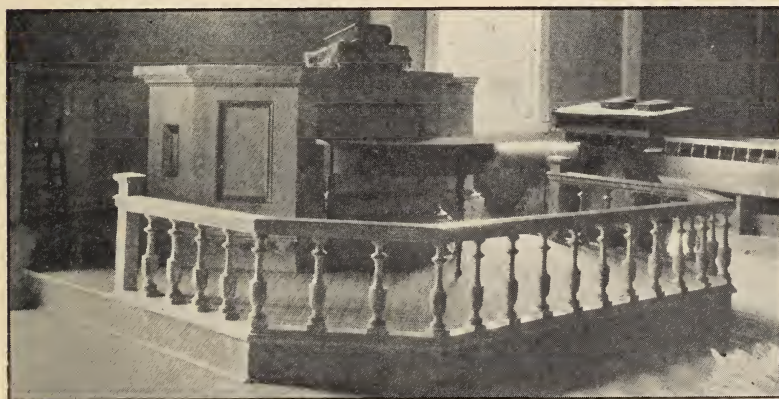
of Incorporation granted to us by the legislature of the State of Illinois in the year A. D. 1853, for our better organization and government, adopt and establish the following:

BY-LAWS

AUTHOR'S NOTE: The charter was inscribed into the Book of Minutes in both the English and Swedish languages. One marvels at their mastery of the English language after about six years in their adopted country, which is just another example of their perseverance and determination.



SCHOOL HOUSE



INTERIOR CHURCH

The Golden Era of the Bishop Hill Colony 1851-1857 — Building Enterprises

Following Eric Janson's death, his second wife attempted to carry on his work along with Andreas Bergland, who had been appointed guardian for little Eric. The colonists were unwilling to accept their new leader, probably because the Prophet had fallen in their estimation since his death proved him to be just another mortal rather than one endowed with divine power, or perhaps, because they resented being governed by a woman; and again, it might have been their dissatisfaction over Janson's poor business policies which were being recognized for the first time. Any or all of these reasons might have caused their desire for a new form of government and instinctively they turned to their good and sincere friend, Jonas Olson, for guidance.

For the time being it seemed best to retain the communistic form of government with this change: There should no longer be an absolute ruler, rather, superintendents were to be placed in charge of the various departments. Under this management the colonists' debt of \$8,000, contracted at their expense by Janson, was quickly erased through the sale of livestock and crops. The brick steam flour mill begun by Janson was completed and turned out 100 barrels of flour daily. Increased purchases of real estate were made, an elaborate program of building was begun and industry flourished at such rapid rate that for the better conservation for all interests it seemed wise to incorporate the colony under the laws of the state. This was done and a charter was granted January 17, 1853.

The charter, communal in nature, provided for a board of seven trustees who were to hold office for life, and whose powers were "to promote and carry out the objects and interests of the corporation and to transact any business consistent with the benefit, support and profit of the members of the same." Those seven men were all persons who had been appointed to positions of trust under the Prophet's regime and therefore were acceptable to all members. They were Olof Johnson, Jonas Olson, Jonas Ericson, Jonas Kronberg, Jacob Jacobson, Swan Swanson, and Peter Johnson, a brother of the Prophet, who resigned in 1859 to be succeeded by Olof Stonberg.

Many of the above names are still familiar to the residents of the Galva and Bishop Hill communities. Jonas Olson was the great uncle of Mrs. Maude Seeley of Galva; Jonas Kronberg, the grandfather of Mrs. William Sundquist of Toulon and the great-grandfather of Everett Sundquist of Galva; Jacob Jacobson, the grandfather of Miss Margaret Jacobson of our village; Robert of Providence, R. I., and Mrs. Helen Andersen of Wash-

ington, D. C.; Swan Swanson, the grandfather of Mrs. Evelyn Craig of Bishop Hill, and Peter Johnson, the great-grandfather of Willard and James Forse of Galva.

Improve Village

At this time special attention was paid to the village where many improvements were made. The unsightly ravine intersecting the town site was filled and designated as a park around which brick houses of two and three stories were built. Other brick buildings and frame houses were constructed on adjacent streets, so that when the village was completed there were thirteen brick houses, four stone and six frame buildings, all the products of communal endeavor.

We have already described the Colony Church, Big Brick, the Bakery and Brewery, which were erected between 1848 and 1851. During the next few years the remainder of the buildings were constructed. This building program was a communal effort and ended with the school house, completed in 1860. This building, one block west of the park, still serves the same purpose today, and the bell which calls our children to classes is that same bell which called the colonists to services and to meals 100 years ago.

As one follows the brick walk east of the school house to the southwest corner of the park, one finds the hotel, a three story structure beautifully styled, beautifully aged, and having a quaint and distinguished appearance. Since Bishop Hill was the commercial and the industrial center between Peoria and Rock Island during the years 1850 to 1857 many people visited here necessitating the erection of such a building. Among notable visitors was Stephen A. Douglas while on tour debating Abraham Lincoln. At that same time he partook of a meal with the colonists in the Big Brick.

In the hotel, as in all the colony buildings, one finds solid black walnut staircases with graceful slender spindles, hand-made door locks, and original doors, all of which call forth the admiration of today's visitors. Other interesting features are the large oven in the kitchen which easily baked 40 loaves of bread and the dance hall with its unusual stage on the third floor.

August Naslund, Mrs. Ida Paddock, Mrs. Ellen Anderson and grandson, Dale, are the present occupants of the building.

Old Colony House

East of the hotel stands an old colony apartment house of three stories, now owned and occupied by Mr. and Mrs. Clarence Houghton. Mr. and Mrs. Paul Olson reside in the upstairs apartment. Here originally families were allotted two rooms where they might enjoy the privacy and the pleasure of home life. All their meals were eaten in the common dining room and all their laundry work was done in the common wash houses, so that the

members used their apartments only during leisure hours. At one time a part of the building served as schoolrooms, and later, for a short period, as Sunday School quarters. After the dissolution of the colony, Jonas Kronberg, grandfather of Mrs. William Sundquist of Toulon, bought out the other shareholders until he owned the entire building.

To the east is a second apartment building of the same style which originally contained the colonists' administrative offices. A portion of this building was also at one time used for school purposes. Today this colony structure is owned jointly by John F. Johnson, the president of our village board, Paul Myrtengren of Galesburg, Harry Berg of Galva and Jaye Nystrum of our community. John F. Johnson and Eric Ericson and son, Silas, are the only present occupants.

At the southeast corner of the park stands another brick building which today serves as our post office just as it did in the yesterdays when Swan Swanson, grandfather of the present postmistress, Mrs. Evelyn Craig, served as postmaster for the village from 1854 to 1872. He also acted as superintendent of the merchandise department of the colony until its dissolution. From 1860 to 1872, he in partnership with Jacob Jacobson, conducted a general merchandise store in this building.

At the corner of the park, facing west is the Steeple building with the Steeple Clock which is the pride of all the villagers. This structure, erected in 1853, was originally intended for a second hotel since Bishop Hill was the business hub between Peoria and Rock Island at that time. However, those first plans were never carried out, for with the laying of the C., B. & Q. railroad through Galva, the trustees realized that the traffic center would soon be transferred from the colony town to the newly-incorporated city of Galva. The rooms nevertheless were used advantageously as apartments and public offices. School also was held here at one time.

Clock Still Runs

The clock was not made until 1857 and '58, and not installed until 1859. Lars Soderquist, the grandfather of Miss Minnie Soderquist, Mrs. Victor Tillman, Mrs. Peter Nordstrom, Mrs. Lorena Honson and Andy Krans of our village, must have possessed a master mind to have been able to construct a clock of such large proportions and to perfect it to such an extent that it has struck the hours continuously for 87 years.

Mr. Soderquist had made a clock in Sweden using a grandfather's clock as a pattern, which, because of its success, was a source of pride to him. When he came to America he brought these works along, and from this he drew an enlarged pattern for the present Steeple Clock. Sven Bjorklund and P. O. Blomberg, grandfather of Francis Blomberg, employed as smithies in the colony blacksmith shop hammered, turned and bent every

piece of brass, iron and wood required for the new clock and to those two men along with Soderquist, the genius, we, the present members of the village, are indebted for their lasting and priceless monument.

Regarding some of the proportions of the clock: It has a pendulum fourteen feet long, and is run by two iron weights, one of 280 pounds, the other of 320 pounds, suspended from the tower to the basement. A caretaker winds the clock once a week by means of a crank and our readers can be assured that the winding operation calls for a strong, husky man.

Incidentally, the relatives state that Mr. Soderquist later made a case for his original clock and that it is to become the property of James Soderquist of Galva, the great-grandson of Lars Soderquist, since he is the only male descendant carrying the family name.

To the north of the Steeple building is the Carriage and Carpenter shop where many pieces of furniture were made during early days. These sturdy but graceful, old chairs, walnut tables with maple drawers, spinning wheels, four poster beds and chests of all descriptions are still in possession of descendants today and have made our village a mecca for antique lovers. The wagons made here at that time were known throughout this section of the country for their excellence. Miss Ione Berg and Mrs. Kate Johnson are present owners and occupants of this building.

Proceeding straight ahead is the Blacksmith Shop, now owned by D. B. Lundberg who operates a tavern in the north part and by Clarence Houghton and Leonard Sundberg, who are the proprietors of the Houghton and Sundberg garage and implement shop. The upstairs rooms make a very comfortable apartment, owned and occupied by Mr. and Mrs. Logan Johnson and family. In the colony days one section of this building was a broom factory which turned out 30 dozen brooms a day, while the other was the smithy boasting seven forges, where ironware and harness were made. It had been said that in this blacksmith shop the endless chain system was used for the first time in the United States.

Big Brick Destroyed

On the north side of the park stands the Old Colony Church and the Bakery and Brewery which have been previously described. Across the street from the Bakery and Brewery is a quaint old place tucked into a ravine, which in recent years has been reconditioned and converted into a modern home by its owner, Chas. Nelson, Jr. During colony days this was a warehouse. A little later it served as the village's first meat market. On the site of our present softball park was the location of our Big Brick, destroyed by fire in January, 1928. That beautiful building of large proportions represented remarkable building efforts from a group unlearned in the art of construction.

Up the hill to the south and west of the Big Brick site one finds the hospital building in a well preserved state, now owned and occupied by Miss Sadie Anderson, D. B. Lundberg, C. O. Nordstrom and the Nywall brothers. Prior to the erection of this fine frame structure the colony's hospital was a red two-story building just north of the Colony Church where the Martin Lundeen home, tenanted by Mr. and Mrs. Gunnar Borg, now stands. The old building must have been sizable because records tell us that some rooms were used for living quarters, some for doctors and nurses and others for the sick. Eric Janson was said to have occupied a large sunny room in the east end at one time. Doctor Blomberg, an ancestor of Francis Blomberg of this community, was the colony physician for some years until he became interested in the Shakers and went to live with them in Kentucky.

Dr. Olof Nordstrom became house physician in the new hospital on the hill where he served until he died in 1867. He was the grandfather of Miss Amy Nordstrom, Elmer Nordstrom and Miss Nettie Nordstrom of our village; Mrs. Harry Apgar of Elizabeth, New Jersey, and Pearley Nordstrom of Rock Island.

This, along with the Dairy building in the northeast part of town previously mentioned, completes the enumeration of buildings which were erected during the years from 1848 until 1860. Thirteen of the original buildings still stand today. Every one of them, mellowed with age and showing the ravages of time, is rich in historical lore. The late P. L. Johnson expressed the sentiments of most of us in regard to these buildings, when he wrote some twenty years ago:

"If I could only speak the million things I know,
The things that made for bliss, the things that told of woe.
But here I mutely stand, God knows the joys and tears
That I have heard and seen in all the four score years."

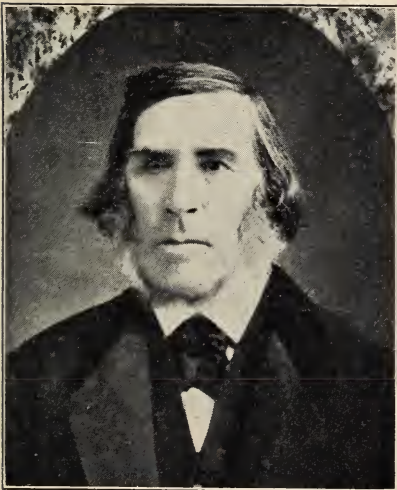


COLONY CHURCH

COLONY TRUSTEES



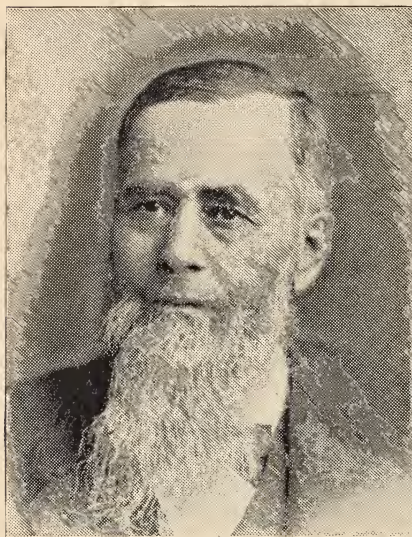
JONAS OLSON



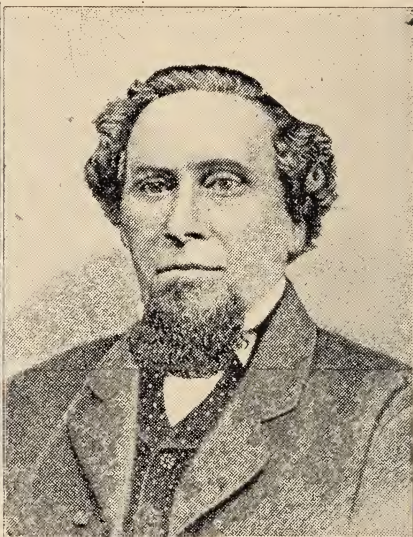
JONAS KRONBERG



JONAS ERICSON



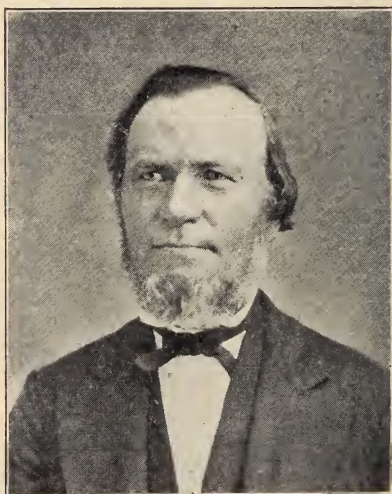
SWAN SWANSON



OLOF JOHNSON



JACOB JACOBSON



OLOF STONBERG

Agricultural Development During Golden Era

Again, reminding you that the majority of these sincere immigrants were farmers in their homeland, agriculture was the principal occupation in their foster land and it developed at such rapid pace that during these years twelve thousand acres of land were under cultivation. The crops raised and harvested were mainly corn, flax, and broom corn, whose methods of development shall be described to you in as a detailed manner as is possible from our knowledge of those early days.

In the spring of 1847, the man guiding the plow accompanied by small boys who urged the oxen along with gentle lashes of a long whip and the harvesting of grain by scythes and cradles were customary sights, since those were the accepted modes of procedure. Beginning with 1851, more modern methods were employed as the 100 head of colony-owned horses replaced the oxen, and the reaper, threshing machine and separator superseded the cradles and scythes. As early as 1850, Mr. Thomas Maxwell and his neighbor, Mr. John Piatt, both of whom resided at the north end of Red Oak, purchased the first McCormick Reaper in Henry county. A short while later these two men bought the first threshing machine and separator, which the colonists were able to rent until funds permitted purchasing of their own equipment. Mr. Maxwell is an ancestor of the Robertsons, some of whom, namely, Wilbur Robertson, Fred Robertson and Mr. and Mrs. William Kapple, still reside near that same location. Other members of the family who moved away were the late Mrs. Carrie Nelson of Cambridge and Harry Robertson of Cody, Wyoming.

Early Methods

However, improved methods for corn planting did not appear so quickly, which meant they were forced to continue using the primitive method so ably portrayed by the artist, Olof Krans, in one of his pictures now on exhibition at our Colony Church. That process called for two men carrying wooden sticks to which was attached a rope with rags tied at spaced intervals. Behind each rag, a girl with a hoe followed, and as the men placed the marker, she made the hollow, dropped the kernel, covered it and then proceeded on to the next marking.

A few years later another method was used which was only a slight improvement over the first, but it did give us our first crossing of corn. A wooden frame arranged in squares was dragged over the fields by horses and wherever the lines intersected, the girls again following with hoes, went through the same procedure. Before the dissolution of the colony, corn planting machines were in use. As to the harvesting of the crop, I find no mention of the method used.

The steps in the raising and curing of broomcorn are very interesting and it was of extreme importance at that time for it brought the largest financial returns of any industry pursued during colony days. If two small boys, trying to "steal a smoke" behind the barn, had not snuffed out this lucrative source so unexpectedly one day in 1860, by setting fire to the season's crops, the sheds and machinery, valued at \$50,000, the colony's financial strain would have been eased. This possibly might have added a few more years to the life of our communistic settlement.

When the large fields of broomcorn surrounding the village ripened in the fall, one group of men went along breaking stalks to simplify the cutting for those who followed. Wagons then brought the tops back to the sheds at the east end of the village where the corn was sorted by the women. The next step was to brush the piles through the four large scrapers which were drawn by three horses, thus freeing it from seeds. From there it went to the drying sheds for a period of time after which the cleaned and sorted product was pressed into bales preparatory for marketing at Peoria, Chicago and New York. There the society received \$250 to \$300 per ton for the raw material.

Since only the choicest lengths were marketed, the frugal colonists utilized the waste by making numerous types of brushes and brooms for their own use. Even the seeds were used advantageously as feed for hogs. It is said that hundreds of hogs were fattened each year on this food.

Industry Still Here

While the broomcorn industry was never again pursued as a colonial enterprise after the fire in 1860, broomcorn has always been raised in this community and brooms have always been made here. For years, the late August Barlow manufactured brooms using the Bakery and Brewery as his workshop, and later, moving his equipment into the southwest corner of the Hotel. After his death the late John Troline followed the trade for a time. Julian W. Anderson and Irvin Alstrom have been our broomakers until about three years ago, when Mr. Anderson gave up the trade, thus leaving Mr. Alstrom our sole broom-maker today.

Another interesting and profitable colonial industry was the cultivation of flax, the processing of which a colonist explained in his journal. The fields, down on the bottom land just north of the Depot and now owned by Andy Arnquist of Cambridge, were sowed much as for oats. When the grain was ripe, the girls went along pulling it up by the roots and stacking it in piles. They were followed by older women carrying little stools on which they sat while they bound it. The bound bunches were hauled to the flax mill to be dried and scraped on a homemade scraper.

After the bundles were free from seeds they were placed in

the creek for several weeks to rot. This caused the woody part to come off easily at the mill. The flax mill, a homemade affair, had four long arms which were manned by four strong women who would switch the bundles of flax back and forth freeing them of the outside coating. The remainder was then cured, spun and woven into linen, both for their own purposes and for exportation. All the colonists' linens from hand towels to undergarments were truly linen. The peak of the exporting was reached in 1851 when 30,579 yards of linen were manufactured. After that time the industry began a gradual decrease until 1857, when it ceased altogether. The railroads were in a large way responsible for the diminishing demand because rail facilities enabled eastern firms to ship their goods westward in large amounts.

Many Weavers

The colony's spinning and weaving establishment of twelve reels was located in the first hospital building, a frame structure north of the Colony Church which has long since been torn down. These reels were supplemented by 140 spinning wheels in the homes throughout the community. During the busiest seasons the looms were kept running day and night operated by the women, divided into shifts.

This spinning of flax was no simple task for it required concentration and skill to spin a long thread. A knot or an imperfection naturally meant a flaw in the weaving. The old spinners who had truly mastered the art could spin a perfect thread a mile long.

During the first years the ladies were compelled to wear those woven garments in their natural color which proved very monotonous, for women then as women now, possessed an innate vanity, causing them to yearn for pretty things. The good old trustees, aware of this discontent among the fairer sex, sent Karin Olson, the daughter of our sincere Jonas Olson, better known to many of you as the late Mrs. S. G. Anderson, of Davenport, down to the Shakers at Pleasant Hill, Kentucky, to learn the art of dyeing wool and cotton. She proved to be an apt pupil and soon returned to the colony able to produce shades of red, green and brown, all fast colors, and this delighted the ladies for, as one woman says in her journal, "they were beautiful and when they were pressed they shone like silk and the girls felt pretty important with their new dresses on."

A dressmaker visited the families of the colonists twice a year when she helped the women make the clothing for themselves and the children. The men went to the tailor shop where the colony's tailors made them two suits of homespun woolens a year. On work days the men used jeans. In addition to the suits and dresses each member was allotted two pair of shoes a year, made by the colonists' shoemakers.

It might be of interest to the descendants of the colonists to learn who were superintendents of the various colony shops. I quote this information, readers, from the original minutes of the board of trustees meeting held January 22, 1855, which states: "Per Wickblom shall superintend the shoemaker shop," (Harvey and Charles Wickblom, Mrs. Emil Sward, Mrs. Hjalmar Larson, all of Kewanee; Roy Wickblom of Cambridge and Mrs. Harley Emery of Florida, are grandchildren of the above); "for the blacksmith shop, Per Olof Blomberg," (whose descendants have been previously mentioned); "for the wagon shop, Olof Frenell," (descendants of whom live in or about Alpha); "for the paint shop and to serve as watchmaker, Swen Bjorklund"; "E. Ericson from Gullberg to have management of working implements," (he was an ancestor of Abel Sandburg, Herman, William and Lawrence Ericson of Bishop Hill community); "Eric Alin was to be in charge of the harness shop," "Lars Lindbeck and Nels Florine are appointed overseers of brick work," (Eric Alin's son was married to Adeline Nystrom, a sister of the late Mrs. Lillie Lindstrum of this community; Albert, Clarence and Geo. Florine of Bishop Hill are grandsons of Nels Florine).

Lunch Time

After following the colonists' industrial pursuits during these years one can well see that it was necessary for all to work, but none was ever required to overtax his strength. A mid-morning and mid-afternoon lunch and period of relaxation broke their long working hours then, just as it does in Bishop Hill today. However, the nature of the snacks has changed during the century. Today one thinks of coffee and rusks as the traditional lunch; one hundred years ago small beer, cheese, meat and hardtack were served. As they rested these light-hearted Scandinavians sang songs, many in Swedish, and a number of the popular American airs. We are told that they especially liked "Yankee Doodle."

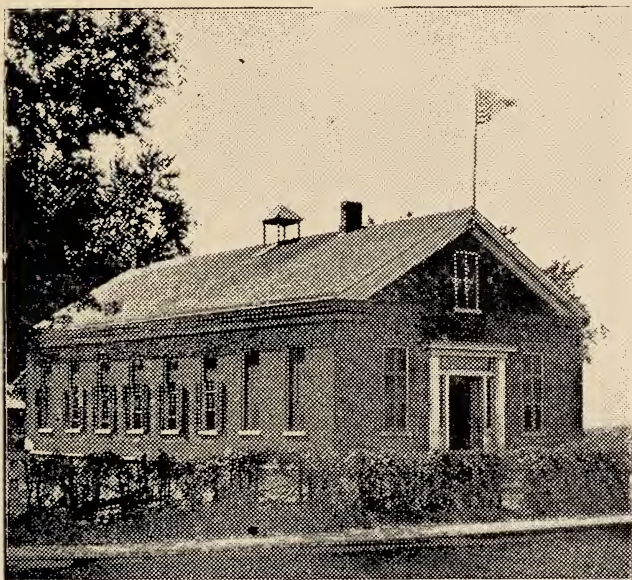
In addition to the many duties on their own lands, the colonists found time to aid J. M. and W. L. Wiley in 1853 and '54, in their task of building a town just five miles away. The oxboys we previously mentioned hauled brick and lumber to the new village, working from dawn until dusk, as the late Olof Anderson, one of the boys and father of Mrs. Nora Bowman of Galva, and Miss Sadie Anderson of Bishop Hill, related in his song "Oxpokanne En Kolonien." We hope this will be sung for you at our centennial celebration. When the course of the C., B. & Q. railroad, then known as the Military Tract railroad, was being planned its managers wished to run the line through Bishop Hill. They wanted to purchase a tract of ground, one block south of the hotel about where the C. L. Nelson, Sr., and the Mrs. Mary Thompson homes stand, for the depot, but the offer was declined because the colonists feared the railroad would bring in an undesirable element which might disseminate the religious

views of their young folks. The station was then placed at the new village through the efforts of the Wileys. Our ancestors, while they had no desire for the road here, saw the advantages of such a project and eagerly aided in building the roadbed for their neighbors. They also erected a brick warehouse, the present Swank hardware store, and a boarding house across from the present Washington Park, now an apartment house owned by Rodney Swanson. In addition to these buildings they purchased fifty town lots.

Origin of Name

As a gesture of appreciation, to the colonists who were of great help the Messrs. Wiley gave the privilege of naming the new town. They chose the name of Gefle, after that seacoast city where so many colonists boarded sailing vessels for America. Because of the difficulty on the part of the Americans in pronouncing the word, the name was anglicized to Galva.

Thus began a beautiful bond of friendship between the townsfolk of Galva and of Bishop Hill, which has grown and strengthened throughout these 93 years until today they are as one community.



SCHOOL HOUSE AT BISHOP HILL

The Educational and Religious Trend of the Golden Era

It has been previously stated that the Devotionalists back in Helsingland encouraged learning to further their religious purposes. If one could not read the Bible, the hymns and the catechism one could not spread religion. The importance of education was still highly regarded in their new homes; and as soon as the colonists were settled in their dugouts that first winter Janson organized schools in the mud caves for the children, in Tent Church for the adults, and one in Red Oak for those still living on their farm lands. Reading and writing of the English language were taught here so that the members of the colony might learn their prayers and catechism in English as well as in Swedish. The Swedish language was never taught in any school here at any time, although it was used in the home, in business and on the street. Perhaps that accounts for the mixture of provincial Swedish and bad English which produced our Bishop Hill Swedish, a language all its own. However, even though it did lead to a mixture, the attempt on the part of the leaders was a splendid gesture for they aimed to Americanize their members by teaching them reading, writing and ciphering in the English language in order to make their way easier whenever they would be thrown upon their own resources.

Use Two Languages

All colony business transactions were inscribed in the two languages including the original copy of the charter drawn up by Jonas Olson, as well as the minutes of all the meetings held from May, 1854, until May, 1861. The manner of procedure was to divide the page in half, inscribing the transaction in Swedish on one side and the English version on the other. It is extremely interesting to note the signatures of the 400 odd male members, who signed the charter for themselves and their wives.

Some had acquired a beautiful hand, others just a readable script, and a third group an illegible scrawl. It was a thrill for me to find my great-grandfather's signature in a bold, blunt, legible hand, the first and only sample of his handwriting that we of this generation have ever witnessed. Eric Lindstrum, father of Albert Lindstrum of this village, and Andrew Lindstrum of Galesburg, served as secretary of the board of trustees a few years. The minutes inscribed in his hand-writing are beautifully done, all decorated with the twists and flourishes typical of those early days.

One of the first teachers in Bishop Hill was a Mrs. Margaretta Hebbe, but since she remained here such a short while

her work was continued by Peter Helstrom. At Red Oak, Karin Peterson and Mrs. Ronnquist took charge. Beginning in 1847, an American clergyman, Mr. Talbot, was headmaster assisted by his two daughters and Mrs. Sophia Pollock, who spent her entire life ministering unto the wants of the colonists, in the roles of educator, nurse and adviser.

Mrs. Pollock, an orphan, was raised by a wealthy Goteborg family who brought her to this country in 1832 at the age of 15 when immediately, she married a sailor who never returned from a trip at sea. A short while later she married Mr. Pollock, a well-educated man in charge of a private school in the East, who taught his wife and then employed her as his assistant.

The Pollocks met Janson in New York on his way to Illinois, and becoming interested in his story of the persecution in Sweden, there was aroused within Mrs. Pollock an unconquerable religious enthusiasm which prompted them to follow the immigrants westward.

Mr. Pollock died soon after they reached Victoria. Mrs. Pollock married for the third time, a Lars Gabrielson, who died during the Asiatic Cholera scourge and, in 1849, she married Prophet Janson who was murdered in 1850, which meant that at the age of 33 she had been widowed four times. Each time she had married men of wealth and each time she was left a penniless widow because she, a sincere follower, had influenced her husbands to invest all in the colonists' cause. Mrs. Pollock died in 1888 at the age of 71 years at the County Farm and friends buried her here in our cemetery at the side of her last husband, Eric Janson.

The school age was limited to 14 years, after which the boys and girls were expected to have acquired sufficient knowledge to carry them successfully through life. At that age, they were considered grown and their services were needed in the fields and in the factories. The length of the school year was six months.

No Higher Education

When the days of elementary learning were over, there was no means of continuing studies, for higher education was not favored by these "chosen people" because they feared it might tend to vanity. No reading matter was available since newspapers were banned. Consequently, their only literature was the Bible, the hymn book, the catechism, and their prayers.

School was first held in the dugouts and then as buildings were erected, rooms were set aside for such purposes which we have mentioned in the article dealing with the building enterprises of the colony, until in 1860 when the school building, the last of the colonial building projects, was erected. Certainly, their interest in education is convincing because we note that one of their first acts as a colony was to establish schools and

their very last act as a unit was the erection of the public school building. As a further proof of their realization of the needs of elementary education I quote from the minutes of the meeting of the board of trustees May 12, 1855, "We therefor deemed it of necessity to organize an institution unto which children at a proper age was received and there kept until they arrived to such an age that their understanding had been unfolded and their experience established that they could understand, embrace and on own hand exercise what they in a such institute had been taught." The above is the exact spelling and grammatical construction of the original.

Spiritual Decline

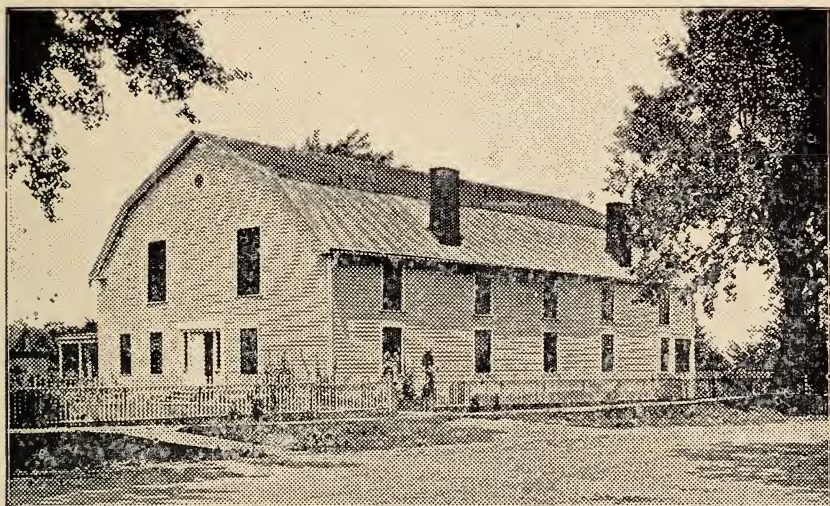
While the colony progressed materially it suffered spiritually for after Janson's death its religious zeal had waned. At this particular time, in order to renew spiritual interest Jonas Olson eliminated some of the Prophet's fanatic doctrines thereby returning to Devotionalism. This revised form had a close resemblance to Methodism which probably accounted for the organization of the Methodists in 1864 in a room in the Colony Church. Later they worshipped in an apartment over the Blacksmith Shop until they were able to purchase a barn for \$400 in 1868, which they converted into a meeting house on the present site of our church today.

Anyone who felt the urge to preach, was invited to fill the pulpit during the Golden Era, but the responsibility usually fell upon the shoulders of Jonas Olson, Andreas Berglund, Nels Hedin, Olof Osberg and Olof Stoneberg. Later on, Berglund and Stoneberg became converts of Methodism and served as their preachers until their death.

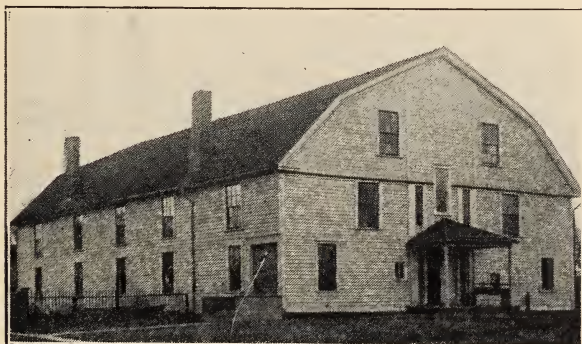
All went well then, until in 1854, when Nels Hedin stirred up a lot of trouble by attempting to introduce the practice of celibacy into the religion of the colonists at Bishop Hill. The members objected and during the year it was practiced religion was a constant source of irritation, causing many members to drift away. Those people who were courageous enough to voice their disapproval to the board of trustees were expelled in accordance with article 3 in the by-laws which read "Any member who shall be guilty of disturbing the peace and harmony of this colony by vicious and wicked conduct, or by preaching and disseminating doctrines of religious belief which are contrary to the doctrines of the Bible and are generally received and believed by the people of this colony may be expelled." Finally, the trustees realized their error when numbers were leaving and passed a resolution in 1856 permitting them to marry if they petitioned the board of trustees and received their consent. Strangely, Jonas Olson with his unusual good judgment in the affairs of men and the colony became a convert of the above doctrine.

In addition to the formation of the celibacy movement and the Methodist organization, a Seventh Day Adventist Church was organized and again Jonas Olson strayed from the fold by becoming one of its flock. Still later, a society of Mission Friends was formed which was short lived, leaving only the Methodist organization to which faith we of this community adhere yet to this day.

The break of this small communistic settlement founded on a religious basis was fast approaching. As the late Phillip Stoneberg states, "The follies, the shortcomings and the mistakes of humanity which appear on nearly every page of the world's history unless rectified, bring about downfalls." Such was the case in the history of the Jansonist movement.



OLD COLONY CHURCH AS IT APPEARED IN 1896 (South Entrance)



OLD COLONY CHURCH (North Entrance)

Financial Mismanagement Leads to Dissolution of Bishop Hill Colony

Since Golden Ages have usually been the forerunners of internal corruption, so it was with that of Bishop Hill Colony which began its decline in 1857 with the financial crisis following the Crimean War. Then, for the first time, the financial mismanagement of the Board of Trustees came to light, causing the members of the society to question the integrity and the efficacy of said Board. Prior to this the colonists had accepted whatever reports were given them as correct and had been completely satisfied, since they were being furnished with what they considered enough to make them comfortable.

Olof Johnson, the trustee who has received the greatest blame, is the main character in the stories circulated concerning extravagances at the expense of the Colony. Those of us who have lived in this community have heard for years how he lighted his cigars in New Orleans with dollar bills while telling of his white slaves of Bishop Hill; how in New York he gambled away a fortune in one night; how at St. Louis he bought a steamboat for the purpose of entertaining his friends; of his bribing policemen in Chicago with large sums to permit his gambling parties to proceed undisturbed. While these incidents may be without foundation, Olof Johnson was nevertheless almost entirely responsible for the financial reverses of the Colony.

According to the original books of minutes loaned to me by a friend who wishes to remain anonymous, I have read the resolution whereby the other six trustees gave Johnson authority to handle all financial transactions of the colony. His idea was to bring in vast amounts of money by establishing manufactories and large general businesses, which policies proved very successful during the Crimean War when prices of all commodities soared, but after the war when the depression came, the hard-earned savings of the pioneers vanished quickly.

Of course, all the trustees, well intentioned as they might have been, were to blame firstly, in that they gave such complete power to Johnson; secondly, after having given it to him they did not demand an accounting, and thirdly, they were to blame inasmuch as reports were not made to the members of their proceedings. According to the minutes, the colonists gathered at general meetings asking for reports, which were denied them, until finally, they demanded the presence of the trustees as well as explanations of their transactions. Feeling continued to run so high that in 1857 an attempt was made to repeal the charter, but Johnson, through bribery amounting to \$6,000 frustrated the plans successfully. However the members, still press-

ing their cause, demanded a dissolution of the corporation in which there would be a division of property. This was accomplished during the years of 1861 and 1862. According to this distribution each male and female, thirty-five years or over, received 22 acres of land, one timber lot of almost two acres, one town lot, and an equal share of barns, livestock, implements and household goods. All under this age received proportionate shares, an arrangement satisfactory to all.

The colonists believed their troubles over, but they soon learned they were to be assessed to pay the pending debts, in 1865, ten dollars an acre and eleven dollars in 1868. This caused the early settlers to bring suit in chancery against the trustees. The Special Master found that the trustees were indebted to the colony for the sum of \$109,619.29, which was never paid. The Colony Case, as it was known, lasted 12 years (until 1879), when it was dropped. Your writer is skipping over the details of the dissolution since all its legal entanglements would not prove particularly interesting, but pages are devoted to this procedure in Michael Mikkelson's Bishop Hill Colony, if anyone should care to go into the details more thoroughly. The Mikkelson accounts checks nicely with the original minutes of the mentioned sessions.

In addition to the financial mismanagement by the trustees, another cause for failure of the colony was the breaking of religious ties, which actually began at the death of Janson for, as we have stated many times, the communism of the Bishop Hill Colony was one of necessity founded upon a religious base. If after his death another forceful leader such as the Prophet Janson, could have ruled over them as successfully, they might have continued longer as a communistic group. However, since a different and far more satisfactory form of governing was instituted, the basis for their superstructure was withdrawn.

The introduction of celibacy instituted by Nels Hedin and sanctioned by the Board of Trustees, was a third reason for the failure, as it caused a large number to leave Bishop Hill at that time. It was interesting to note in the original minutes of a member poll that the word "left" was penciled in after numerous names.

The importation of new ideas to this little settlement, brought about by the building of railroads and the improved means of communication, played an important part in the breaking up of the colony. In the beginning the little band, almost isolated on this section of virgin prairie, could dictate to their young folks as they willed. The boys and girls accepted their discipline until they learned that youth elsewhere were not subjected to such drastic measures. Then they rebelled.

Move to Farms

After the settlement was dissolved as a communistic society, many of the villagers moved to the farm lands received as their

allotments. Since a prosperous period was at hand and because they were willing to work, these courageous pioneers were very successful, and added a few more acres now and then to their original allotment, enabling them to leave for their children sizable fertile farms. Others moved elsewhere, the majority choosing Galva, until only about 300 persons were left in the village.

Thus the Bishop Hill Colony ended. We may not sanction their policies, religious or economic, but every one of us today living in a land of freedom and independence, admire their spirit, and their self-reliance which urged them on to leave their homeland and to cross a mighty ocean to a foreign shore and then wind Westward about 1500 miles to an unsettled prairie. Here through fortitude, ingenuity and the will to work diligently, our pioneer ancestors won for us the priceless heritage of freedom. Rev. C. B. Hilton, a one-time Galva pastor, paid tribute to these good people in a very fitting manner when he wrote:

“Theirs the vision and theirs the power
Fit for tasks of a fateful hour
While in spirit of age and youth
Sowed they seeds of undying truths.

They had only a virgin soil,
Faith in God and the will to toil;
Humbly meeting life's simple needs,
They bequeathed us eternal deeds.”

In a practical sense the history of the Bishop Hill Colony will always occupy a prominent place in that of the State and the Nation because these people were responsible for the flood of Swedish immigration which swept into the Middle Northwest section of the United States during the latter half of the nineteenth century. This intelligent, strong, and thrifty race blazed the trails of civilization westward into the states of Iowa, Nebraska, Minnesota and the Dakotas, heretofore sparsely settled, establishing cities with flourishing and lucrative industries. Bishop Hill will always be of interest because it was an experiment in practical communism and as such, met the same fate all similar organizations have invariably experienced.



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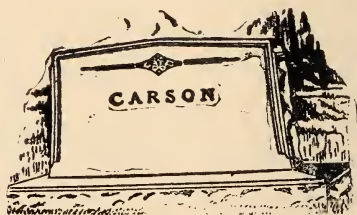
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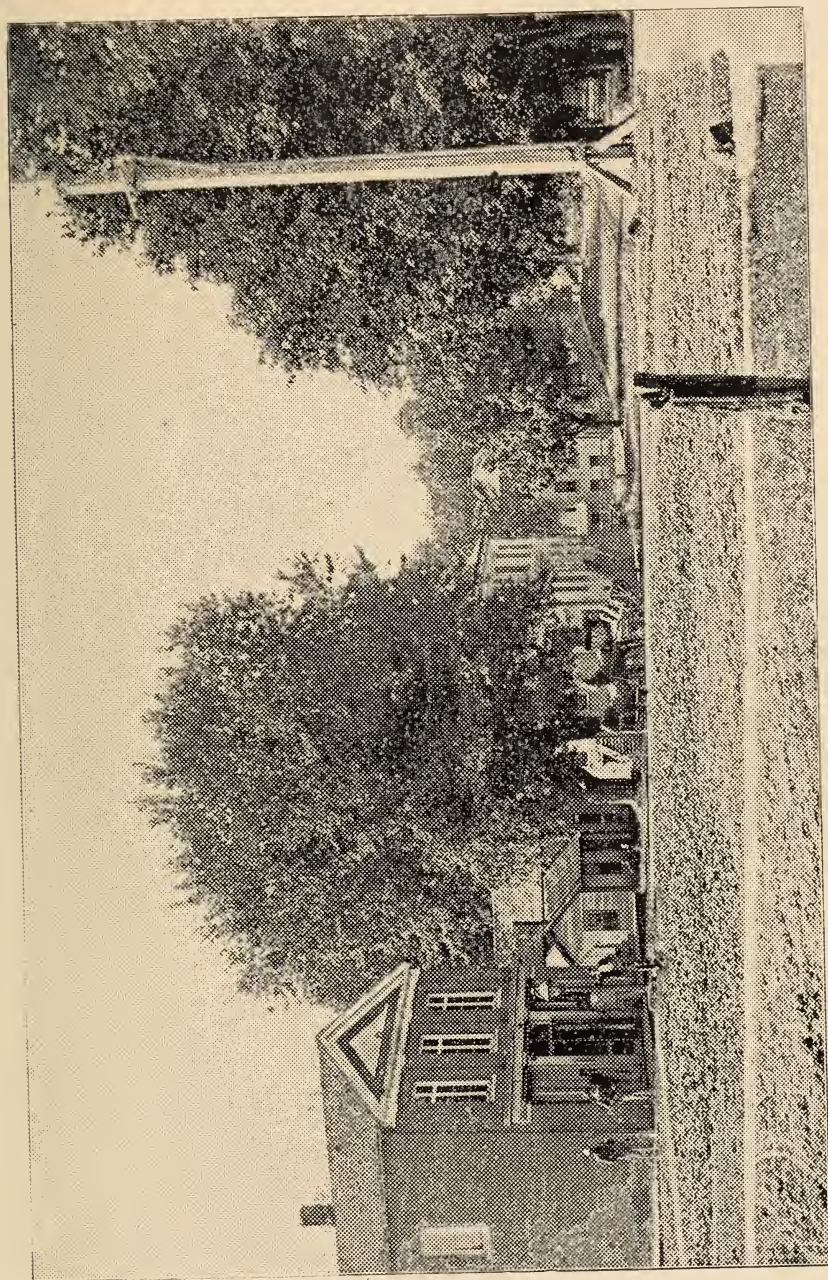


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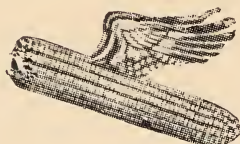
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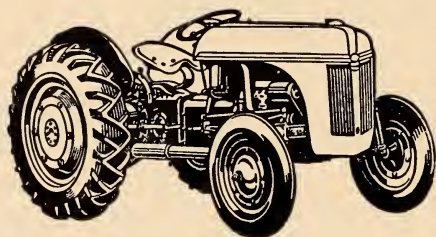


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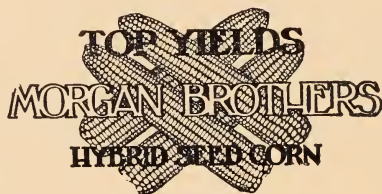
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