

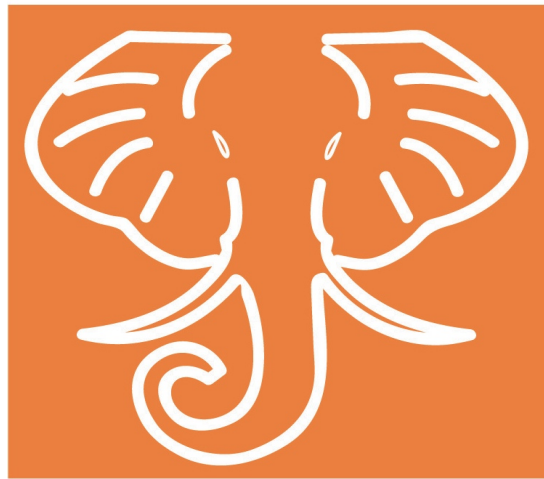
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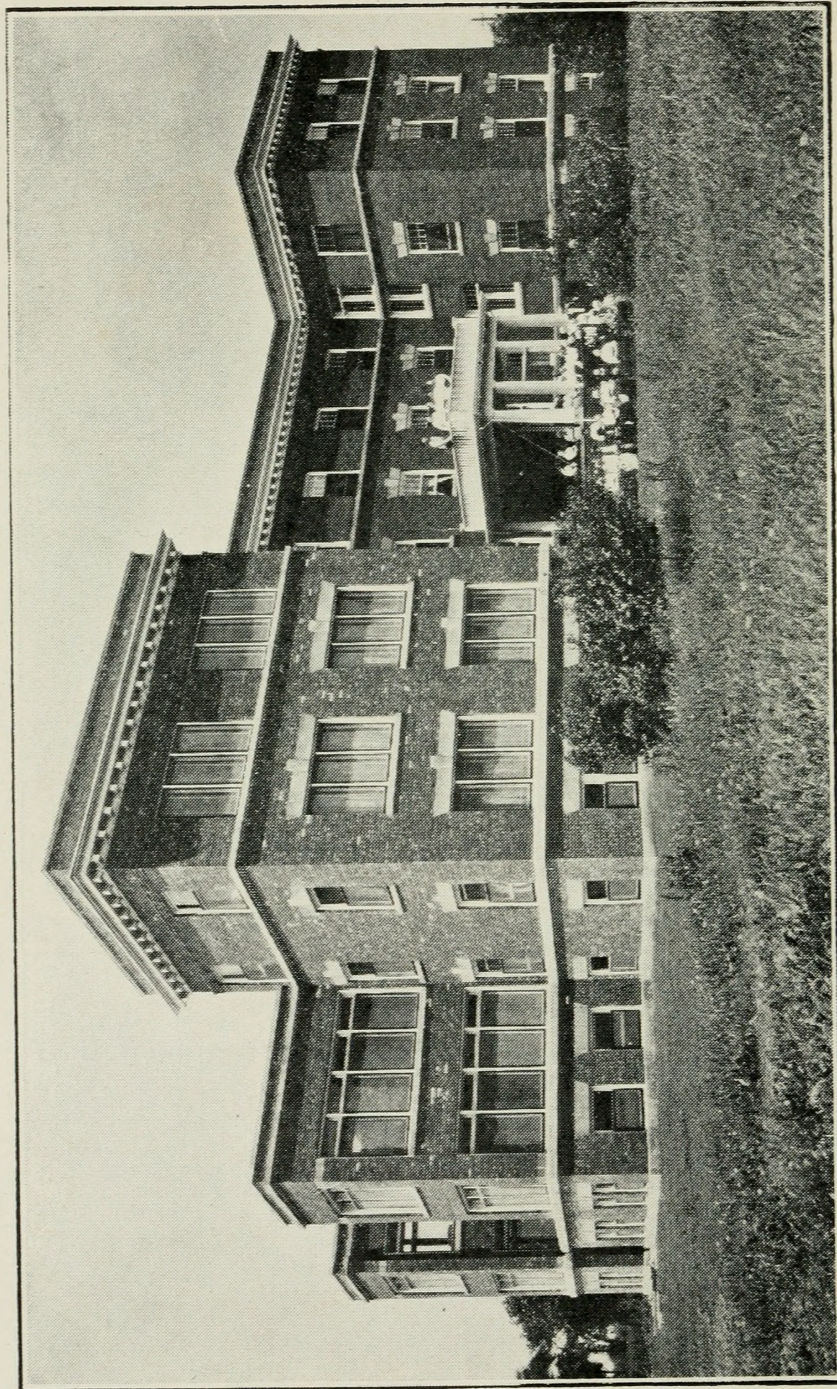
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To
Mrs Johnson and Mabel
from
John Ward
Rom. 8: 28.

ILLINOIS HISTORICAL SURVEY



Swedish Baptist Old Peoples Home "Fridhem," Chicago, Ill.

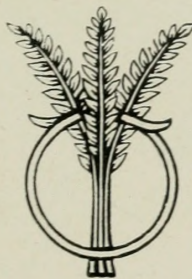
FRIDHEM

A BRIEF HISTORY OF A NOBLE WORK

1905-1930

By

ERIC SCHERSTROM



CHICAGO, ILLINOIS
HOME OF REST—THE SWEDISH BAPTIST HOME
FOR THE AGED, FRIDHEM

EMIL FORSLUND PRINTING CO.
CHICAGO, ILL.
1930

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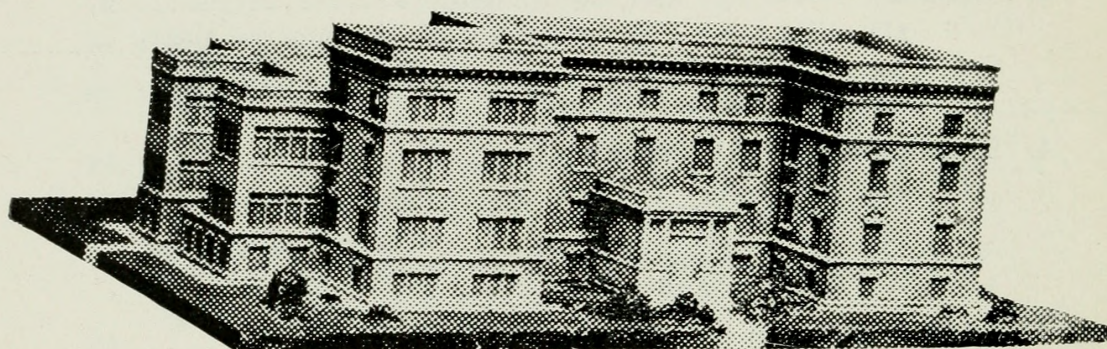
THIS BOOK IS RESPECTFULLY DEDICATED TO
THE MEN AND WOMEN WHO HAVE MADE
THE FRIDHEM WORK POSSIBLE
AND SUCCESSFUL

“Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith “A whole I planned,
Youth shows but half; trust God:
See all, nor be afraid.”

Browning.

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Bird's-eye view of the Home.

THE INTRODUCTION

Civilization and culture are making steady progress in our age. The things we see and hear to-day approach the realm of the miraculous. It is obvious that this new era in discovery and invention has made the world a better place in which to live.

The incredible blessings that fulfill man's needs from the mere physical necessities to the deepest intellectual and spiritual cravings have not reached all mankind. A large part of the human family is still suffering and bleeding under the ruthless curse of poverty and sickness.

Someone has said that man is a victim of circumstances. He is strangely entrenched in the social order and environment of his time. He sets out in life with purpose and high ideals. There are worlds to conquer and he assures himself of success. However only a very small percentage of persons relying on their own resources attain unconditional independence. The rest of the world's population is dependent either in part or in entirety upon others.

Social reform in its sweeping boundaries has up until the present time strangely neglected to care for the unfortunate and needy among aged and children. The illustrious Greeks and Romans of the old

world have left wonderful monuments which speak eloquently of their high civilization and culture. So far we search in vain for anything that indicates their charity toward the aged and those unable to support themselves. The principal streets of Rome, Athens, and Jerusalem were filled with beggars reeking with filth and wasting away with horrible diseases. In this state these miserable individuals were left to shift for themselves until they perished.

The keynote in the message of our Saviour was charity and kindness toward the unfortunate. The Apostles and the early Christians looked upon this as one of the most important duties of the church and the individual member. Hence the office of Deacon was created. Men set apart and ordained for this position were to serve the poor and any others who needed assistance. Later the church as an institution became quite formal, dogmatic and aloof. With a craving for temporal power rather than spiritual fervor, strife, war, and differences in belief filled the minds of the leaders. Charity and brotherly love were forgotten for the time.

We refer to a brief summary of the situation as given in the *Catholic Encyclopedia* vol. 12.

“After the time of Constantine, who granted the Church the right to acquire property, the ecclesiastical possessions grew.—In addition to the provision for the poor in their homes, the increasing mass of poverty demanded a new institution—the hospital. It was to serve for a special class of the needy, and was the regular completion of the general charitable

activity of the district. Such institutions for the collective care of the poor were: the *diaconiae*, great store-houses near the church, where the poor daily enjoyed meals in common; the *henodochiae*, for strangers; the *nosocomiae* for the sick; the *orphantrophiae* and *brephotrophiae* for orphans and foundlings; the *gerontocomiae* for the aged."

From the same work vol. III we read:

During the three centuries following the death of Charlemagne, the work of relieving the poor was steadily and rapidly transferred from the diocesan clergy to the monasteries.—The new and dominant position of the monasteries is thus described by Ratzinger: The energy of Christian life had gone over from the diocese to the monastery. The latter became the center for rich and poor, high and low, for innocent youth and repentant age. It provided in some measure a substitute for the primitive episcopal parish. In every district, alike on towering mountain and in lowly valley, arose monasteries which formed the centers of the organized religious life of the neighborhood, maintained schools, provided models for agriculture, industry, pisciculture, and forestry, sheltered the traveller, relieved the poor, reared the orphans, cared for the sick, and were havens of refuge for all who were weighed down by spiritual or corporal misery. For centuries they were the centers of all religious, charitable, and cultural activity."

Bliss in his *New Encyclopedia of Social Reform* writes:

Poorhouses were unknown in classical antiquity. With the advent of Christianity, however, houses for the care of the helpless poor began to be provided; and the Emperor Julian, imitating the Christians, issued an edict ordering the erection of poorhouses. During the Middle Ages the work of the poorhouse was chiefly performed by the hospitals, which were in reality ecclesiastical almshouses for the reception not only of the destitute sick, but of destitute children, *the aged*, the infirm, and the helpless of every class. Toward the end of the Middle Ages, also, a great many private almshouses for the shelter of the poor were established by private bequests, many of which still exist in European countries.

The famous Poor Law of Elizabeth (1601) provided for the erection and maintenance of poorhouses by parishes, and especially commended that those unable to work should be relieved therein.

The early settlers in America usually cared for their few helpless poor by boarding them out with farmers; and this primitive method is still followed in portions of the U. S. that are thinly populated. Later, when the number of helpless dependents had increased, in order to diminish their cost and perhaps provide more humane treatment, the town or county authorities purchased land and erected a public poorhouse, or even more frequently made use of some farmhouse purchased with the land for such an institution."

In more recent times the poor were disposed of

by various methods. They were allowed to go from house to house and beg. They were sold at public auctions to the lowest bidder, an animal was generally sold to the highest bidder, so man had fallen below the price of an ox. Families were separated, father, mother, and children bartered away in public and abused. This shameful practice does not belong to the dark ages, but was in vogue in respectable communities less than fifty years ago. It was no better than slavery, and we blush when we think of it. The preaching of the Gospel brought a change and stirred the public consciousness to action, thus putting an end to this malicious practice.

After the Civil War, people of our own nationality began to arrive in this country in great numbers. Many of them settled in large communities where employment was easily obtained. They built their churches, and before long these churches had doubled their membership. These sturdy and honest people came to this country for a single purpose, to make an easier and better living ultimately looking toward independence. In spite of the high purpose that inspired these men and women some of them were destined to meet failure. Disappointments, sickness, failing health, unfortunate circumstances, lack of thrift, recklessness and carelessness all contributed their share.

These extreme circumstances sooner or later led the individual to the place where he became an object of charity, a public ward. It is especially sad to know that many of these pitiful old people were

Christians who had gone in and out of our church doors quietly worshiping among us. Some had depended on children and other relatives who failed to do what they could, or who for various reasons were unable to provide a living for an extra person. The small savings laid up against old age were not sufficient if the years happened to be many.

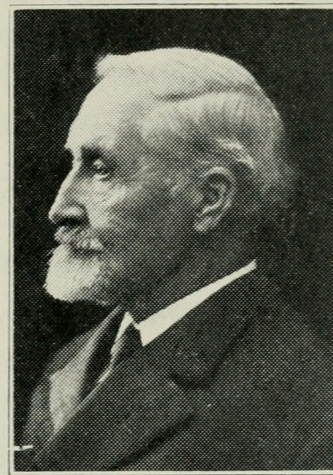
It was then that God's spirit stirred men and women who were able and thinking. Here and there were individuals who had pondered and prayed over this problem which was growing in its graveness. God always prepares in advance those individuals that He sees fit to use as leaders in any line of endeavor. When He called upon the Swedish Baptist denomination to take care of their old people He touched the heart of a woman, Mrs. Edla Berg. This woman was the proprietor of a bake-shop in the heart of the Swedish colony of Lake View, Chicago, and a member of the First Swedish Baptist church. In the position that she held she came in contact with many people and learned of their circumstances. As time went on she became determined that she should do something definite to help those who were in distress. She acted upon her decision and set aside twenty-five dollars toward a prospective Old Peoples Home. The money was turned over to her pastor, Dr. G. Arvid Hagstrom, who in turn gave it to the man who was to be the logical agitator and pioneer in this work.

No one's name and services were so closely interwoven with this work as the name of Eric Ro-

sen, then pastor of the Englewood Swedish Baptist Church of Chicago. This man who was tall in stature as the giant pine trees of his native land, rose to think and dream far above the level of the average individual. He was a true patriot, an ideal pastor, a friend, a man with sympathies broad enough to make him feel akin to every man and woman of his nationality. We remember him as he stood in our large gatherings and conferences pleading for the aged, urging the denomination to organize an Old People's Home.

It was quite to be expected that he should meet with ridicule and indifference. The human mind is generally conservative and hesitates when called upon to launch out into new and experimental fields.

It requires men with strong hearts, great courage, and unlimited patience to survive the opposition and persevere until the goal is attained. Rosen's words were like blows of a sledgehammer that finally broke down the doubts and rallied others to his aid. To these people and a number of others, Christianity had taken a new interpretation. They received a new vision. Life became practical, vital, an instrument that could be utilized to make others happy and blessed. A Christian ideal was about to be realized. A beautiful flower had started to bud. We rejoice in its fragrance today.



Rev. Eric Rosen

CHAPTER II.

ORGANIZATION AND EARLY DEVELOPMENT.

One of the Greek Philosophers said, "The mind must be excited in order to make a start."

He was undoubtedly correct in his statement. When we think hard enough and meditate earnestly we find ourselves in the wake of a generative force that creates power and action. Any number of causes contribute to the awakening of a consciousness regarding an objective.

It is interesting to unravel the incidents that were potential in beginning the Fridhem work. The preaching and agitation done by Rev. Eric Rosen and his associates had a favorable reaction and were of greater consequence than the most optimistic of their adherents expected. Rev. Rosen never missed an opportunity to impress his listeners with the importance of caring for the aged. To him, the poor house was a place of horror and an unspeakable disgrace. He could never be reconciled to the idea that a Swede and a Christian should be allowed to spend his last days in an institution so utterly deprived of the environment that creates contentment and tranquility. In his official capacity as treasurer of the Swedish Baptist General Conference he always ad-

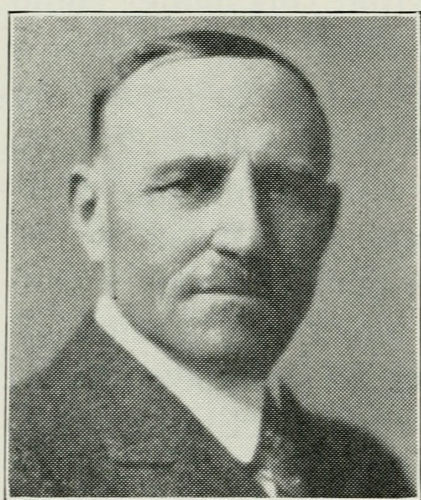
ded an item to his annual financial statement that spoke of a certain sum he had in trust for an Old People's Home. He was told to keep the money for a further decision by the Conference. There was at this time one hundred and forty-five dollars in the fund, a nice little beginning but not quite enough with which to open an Old People's Home.

Rev. Rosen knew very well that this money could not be kept in the bank indefinitely. This mite, a little mustard seed, would soon start to germinate and grow in answer to many fervent prayers. People throughout the denomination were becoming interested, and in consequence they commenced to see the need in a new light. The unseen hand of God kept pace with developments and brought matters to a crisis. The project must be dropped, conditions remaining as before, or the direction of faith must be followed and a start made.

The year 1902 was a year of great adventure in the activities of the Swedish Baptists of America. The denomination was to celebrate its fiftieth year with a Golden Jubilee in Chicago. Up until that time the denomination had not assumed any great responsibilities and, consequently, had no serious problems to solve. It was regarded in the light of a mission with temporary objectives, leaning heavily for financial aid and advice on the stronger American brethren.

The Jubilee proved to be a most enthusiastic convention. People from everywhere who were formerly strangers became acquainted and formed fast

friendships despite the distances which separated their homes. A denominational consciousness was awakened. The delegates and visitors were inspired and impressed with conditions, and they went to their home churches glowing with great enthusiasm over what they had seen and heard. The crest of this inspiration formed the nucleus for several great



Mr. N. P. Severin
Charter Member and President of the Home.

adventures. Institutions and enterprises never thought of before were planned and have since become a reality.

Nothing is of greater consequence in this world than a human life. It touches heaven and earth and makes its imprint on time and eternity. God is the creator of life and He molds it for His own purposes in a way so su-

pernatural that it baffles our imagination and our keenest ingenuity.

In tranquil and beautiful Evanston we find a happy and enterprising family. There were only three members in the family, father, mother and a son. In God's wonderful way and unquestionable wisdom He had foreordained this young lad's life to be the potential factor in leading the Swedish Baptists into a service of love and mercy. It was to be true again, "A child shall lead them."

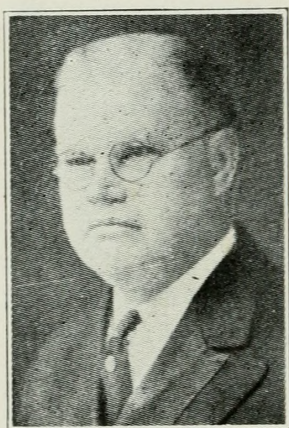
It pleased God to take this young boy to himself. What parental love had planned for him as he grew up had to find a new outlet. On November first, nineteen hundred and two, Dr. N. P. Walters went to interview Rev. G. A. Hagstrom. He wanted to consult the pastor in regard to a very important matter. He said that after prayer, Mrs. Walters and he had decided to give one thousand dollars in memory of their son who had passed away a month before. This money was to go toward an Old People's Home if the denomination decided to organize such an institution.

This incident and others equally important made it certain that there could be no doubt about God's will in the matter. From now on it must be a question of efficiency and method of procedure. The leaders now questioned whether they should wait until the next meeting of the General Conference or whether they should act on local initiative. There was a possibility that the conference, if not entirely unfriendly to the proposition might postpone action for financial reasons. A meeting was called in November, nineteen hundred and two, for the purpose of taking definite action in the matter. No authen-



Mrs. Elsie Walters
Charter Member and Sup-
porter of the Home from
the beginning.

tic record is available to inform us of what transpired on that day. From those who attended we learn that the following persons were present; Rev. G. Arvid Hagstrom, Mr. and Mrs. John Berg, Dr. and Mrs. N. P. Walters, Rev. Eric Rosen, Rev. Eric Wingren, Dr. Eric Sandell, Rev. Petrus Swartz, Mr. and Mrs. E. P. Strandberg, Mr. N. P. Severin, Rev. and Mrs. Chas. Palm, Mr. James Magnusen and Rev. and Mrs. Ernest Hallgren.



Rev. G. Arvid Hagstrom, D. D.
Charter Member and
Organizer of
the Home.

Most important of the actions at this meeting was the organization of the Fridhem Society. This new organization elected the following officers: Dr. Eric Sandell, President; Rev. Petrus Swartz, Vice President; Mr. John Berg, Secretary; Dr. N. P. Walters, Treasurer.

During the following year the activity of this organization consisted chiefly in stimulating interest among the churches of Chicago and vicinity in the objective of the society. Additional funds were gathered, and the members of the society kept a watchful eye and waited for an opportune time to begin the actual operations of the Home. On January fourteenth, nineteen hundred and three, another meeting was called at which it was decided to incorporate. It was agreed that the corporate name should be, "Home of Rest, Swedish Baptist

Home for the aged, Fridhem." The charter members were; Dr. Eric Sandell, Mr. John Berg, Dr. G. Arvid Hagstrom, Dr. Nelson P. Walters, Rev. Eric Rosen, Mr. Nils P. Severin, Mr. Erik P. Strandberg, Rev. Chas. Palm, Rev. Petrus Swartz and Mr. James Magnusen.

In conjunction with organization it was necessary to draw up by-laws, rules, and regulations under which the activities of the home were to be guided. These by-laws were so broad and so irrefutable that it has not been deemed necessary to replace them. They have been amended from time to time to meet the demands that occur in the extension and development of the Home. The Old People's Home idea was entirely new to the members of the organization. None of the men or women had any first hand practical knowledge of the work. It was therefore of the greatest importance that the person in charge should be the most competent available.

After due deliberation Mrs. Chas. Palm was the unanimous choice. Experience has proved the wisdom of the Board of Directors in selecting and securing Mrs. Palm. She was exceptionally qualified for the position because of her executive ability and her wide circle of acquaintances all over the country. In accepting this call Mrs. Palm felt that she was assuming important welfare work, and that it needed the guidance and the blessing of the Almighty God in order to succeed. Her compensation did not evidently play a decisive part in her accept-

ance of the call, as she received twenty-five dollars a month. In her management Mrs. Palm was very frugal, and funds for furnishing and for food were the lowest possible. This wise manager's service



Rev. and Mrs. Chas Palm
Charter Members, Superintendent and Matron
1905-1907, 1916-1924

terminated in June, nineteen hundred and seven. However she resumed the work again in nineteen hundred and sixteen together with her husband, Rev. Chas. Palm.

A task equally great was to find a suitable build-

ing in a convenient location, where the work might begin. Several places in the city were suggested, but it was no easy matter to choose. Some lacked the necessary accomodation, and others were out of the question for financial reasons. Not a few landlords and neighbors objected to an Old People's Home. The funds were limited and very little could have been ventured had not the generosity of individual churches and friends prompted the contribution of money and other useful articles.

It was finally decided to rent a house known at this time as 236 Sunnyside Avenue, Chicago, Illinois. This was an old residence with large rooms and a spacious porch. After some alterations it qualified very nicely for at least temporary quarters. The Home was dedicated and formally opened in February, nineteen hundred and five. The first inmate, John Gunnerson of Kiron, Iowa, had already arrived on January the twenty-eighth. This eighty-year old man had been deserted by his children and was facing the poor farm in his declining years. This was the beginning; one inmate in dire need of a home, a matron to care for him, a rented house, and about twelve hundred dollars in actual cash. The Board of Directors gave strength, stability, and the confidence that is necessary to draw the attention of people who are careful in the disbursement of their funds.

The news, that an Old People's Home had really opened, spread rapidly.

The denominational paper *Nya Wecko Posten*

gave detailed accounts. Some people who read of it smiled, others thought the whole matter very grave, and not a few doubted the advisability of the venture. It was good news indeed for the homeless who had prayed for Divine aid. They considered it an answer to prayer. These people had no time for doubt or watchful waiting. Inquiries came in at once regarding the obligations and requirements for entrance. Among the first to take advantage of the opportunity was Peter Smith of Isanti Co. Minnesota. He was admitted to the Home on March the twenty-fourth, nineteen hundred and five. Mrs. Maria Dorothea Johnson of Chicago, the first woman granted admittance, entered on the twenty-sixth of March. Other early arrivals were: Mrs. Anna Olson, Des Moines, Iowa, on the sixth of April; Sven Benson of Chicago, on the twenty-fifth of April; Johan Hammerlöf of Chicago on the twenty-sixth of April; Mrs. Sarah Olson of Superior, Wisconsin, on June the first; Miss Maria Peterson of Omaha, Nebraska on the twenty-ninth of June, and a few days later John Nerman arrived from New York. This was the first Fridhem family. They all arrived within a few months after the opening of the Home. Among the inmates they may truly be called the charter members.

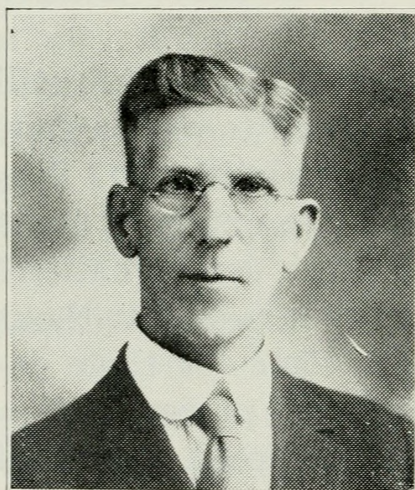
With a constantly growing family the needs became larger and the obligations more serious. Interest was awakened in wider circles, and people with friendly attitudes waited for an occasion to assist in the work. There was something about the

whole project that carried a universal appeal. Now that a start had been made and faith had proven itself, people became more understanding and trusting. If the Board of Directors had ever had any doubts in their minds that the Home would stimulate interest they must have soon been converted. Every mail brought new inquiries. Applicants were pleading and presenting their urgent needs. People from every state where the denomination existed were knocking at the door.

There was one great question then, and there still is today. Should entrance be limited to only a few, other worthy people being declined admittance? Was it advisable and within the means to extend a home to every one in real need within the denomination? The work needed to broaden so that people without church connections could find a home for their declining years. God had blessed the project and a loyal host of supporters had contributed so well that the Board of Directors were unanimous in their opinion that the work must be extended. In order to do this a campaign for funds must be started in homes, churches and localities otherwise interested. Rev. C. J. Almquist of Sioux City, Iowa, was selected for this work.

Rev. Almquist accepted the call and entered his duties in May, nineteen hundred and five. He was a man who felt a keen sympathy for the unfortunate. The Home, in his opinion, was a challenge against an atrocious practice of disposing of the poor. He was gifted with a peculiar ability of making people

see what he saw, feel as he felt and give what he asked. His services were continued with marked success until December, nineteen hundred and eleven when failing health necessitated a change of climate for his recovery. Through his solicitation a continuous income was secured. A plan was put into operation whereby people could become members of the organization. One Hundred dollars secured a



Rev. C. J. Almquist

life membership, and five dollars a year an annual membership. Wills were also secured which were paid on maturity.

The rented quarters on Sunnyside Avenue were soon crowded and inadequate. The organization must move and acquire its own property. It was a difficult task to agree on a suitable location. Morgan

Park was finally chosen the logical spot after careful consideration. The place was well known as the home of the Theological Seminary, and property was fairly reasonable. Mr. N. P. Severin, who has shown never-failing interest in the Home from the time of its organization, negotiated the deal in December, nineteen hundred and five. He had no sooner closed the deal and handed over the purchase price of four thousand five hundred dollars than Mrs. Walker, the owner, died. If this deal had been delayed another day it might have seriously affected the future of the Home.

CHAPTER III.

GROUNDS, BUILDINGS AND EQUIPMENT.

The diligent efforts of Rev. C. J. Almquist together with the story he told impressed people everywhere. He related how he had found one aged couple in a poor house in most unhappy circumstances. These poor people heard his story of what was occurring in Chicago and how happy and contented the old people were at the Home. They pleaded with him to rescue them from the misery into which they had fallen. At other times he met with people who had a little savings but not enough to care for them for any indefinite length.

Here the need and the opportunity met. On one hand were people who were willing to help. On the other hand were those who were suffering and fearing for what the next day and year would bring, and who were taking courage and with their prayers were beseeching the Home for help. This was quite different from the utterance made by one of the denominational leaders a few years before. When Rev. Rosen pleaded for a Home this gentleman said, "Don't be so insistent about this Old People's Home idea of yours. You have not been in this country long enough to understand that we have no need for such an institution."

This gentleman was undoubtedly sincere in his opinion, and the church made no move to help the needy in a substantial way. The reason for this attitude on the part of a church may have been two-fold. In the first place the churches were poor and had difficulty in meeting current expenses. Second-



A group from the early days.

ly the leaders and the members at large had not become conscious of the duty and responsibility placed at their doors. Lazarus was there in his pitiful condition, but none seemed to recognize their Christian duty in ministering unto him.

The Fridhem committee was in possession of a plot of ground. What was to be done in the immediate future? They had some money for a building and promises of more. It was not strictly speaking a question of erecting a building. Two or three of

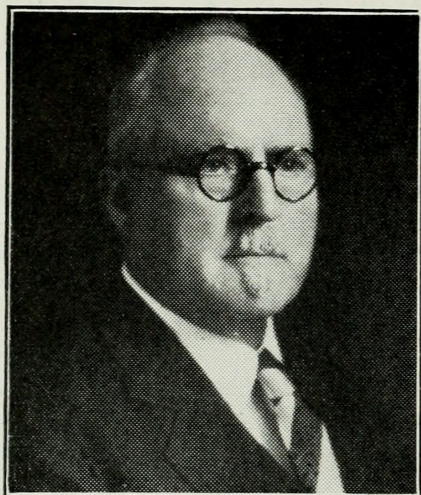
the members on the Board could have done that and paid for it without much effort. The great question confronting these people was whether they were doing the will of God, and if they were enjoying the wholehearted cooperation of the majority of the churches and the preachers. Was the work past the experimental stage so that progress could be assured in the future?

These people began to realize as never before what it meant to bring a number of old people into one large family group. They learned that the peculiarities in individuals become more pronounced as they grow older. The largest part of those who obtain admission to the Old People's Homes have found this world and its demands on life no easy task. For many it has been hard work, small resources, sickness, disappointment and sorrows. These people come to the Homes like soldiers from the trenches with many scars and memories, and with less faith in humanity than they should rightfully have. Thus the peculiarities mount with each applicant who is admitted.

Bringing people who are wards of charity from one state to another is of no small consequence. The authorities frown upon it and the Board would become involved in all sorts of legal entanglements should the Home fail to care for its wards. A Home like ours must rest on more than keen calculations. It must be an act of living, working faith, and Divine guidance.

When all things were weighed it was decided

to erect a building upon the land in Morgan Park. It was fortunate that two such distinguished men and builders as E. P. Strandberg and N. P. Severin



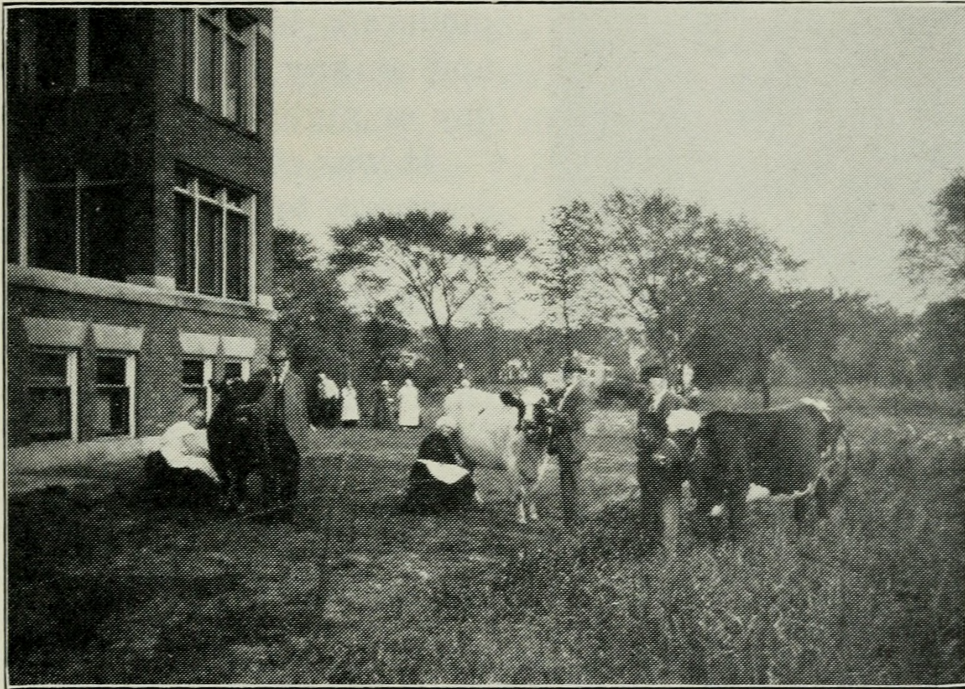
Mr. E. P. Strandberg
Charter Member and Vice
President of the Home.

accepted the responsibility of the project. Mr. Strandberg laid the foundation and had charge of the brick-work, while Mr. Severin did the carpenter contracting and finishing. Building began in March nineteen hundred and six and proceeded so well that it was ready for occupancy in August. Electricity, gas, and screens were still lacking but everyone was

exceedingly happy with the new home. Of all the possession that men cherish none can be compared to the tranquility and satisfaction of a home, whether it be a palace or small and obscure.

The first building which may be called the main building had eighteen single rooms, three double rooms, a reception room, a kitchen, a dining room and various storerooms. This building was soon filled and the problem of further expansion was again confronted. A north wing was then added to the building. Mr. Victor Erickson received the contract and completed the work in nineteen hundred and fourteen. This part of the building contained nine single rooms and nine double rooms besides the lav-

atories and hallways. Even with these additional quarters it was impossible to keep up with the constant demand coming from all parts of the country. The building could not be considered complete until another wing toward the south had been added. Mr. Severin undertook this work in nineteen hundred

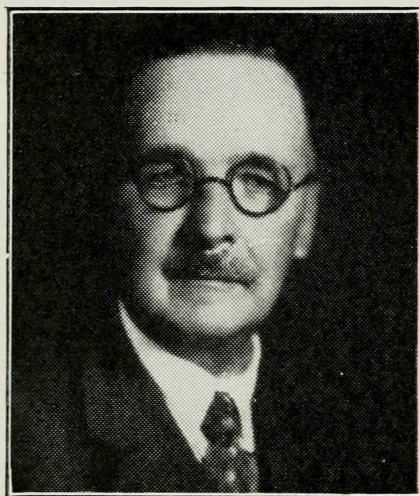


Just happy and contented.

and nineteen and completed it in nineteen hundred and twenty.

This part contains eleven single rooms, eleven double rooms, four sun parlors, an office, a large modern kitchen and pantry, two small and one large dining room, and several lavatories. .Laundries, dry rooms, store rooms, fruit and vegetable closets oc-

cupy the basement space of the combined buildings. Besides the three main stairways there is an automatic electric elevator between the three floors. The



Mr. A. F. Anderson
for many years Treasurer
of the Home.

heating plant and garage are located in the annex. An oil heating system makes the temperature moderate in any weather and at any hour of the day or night.

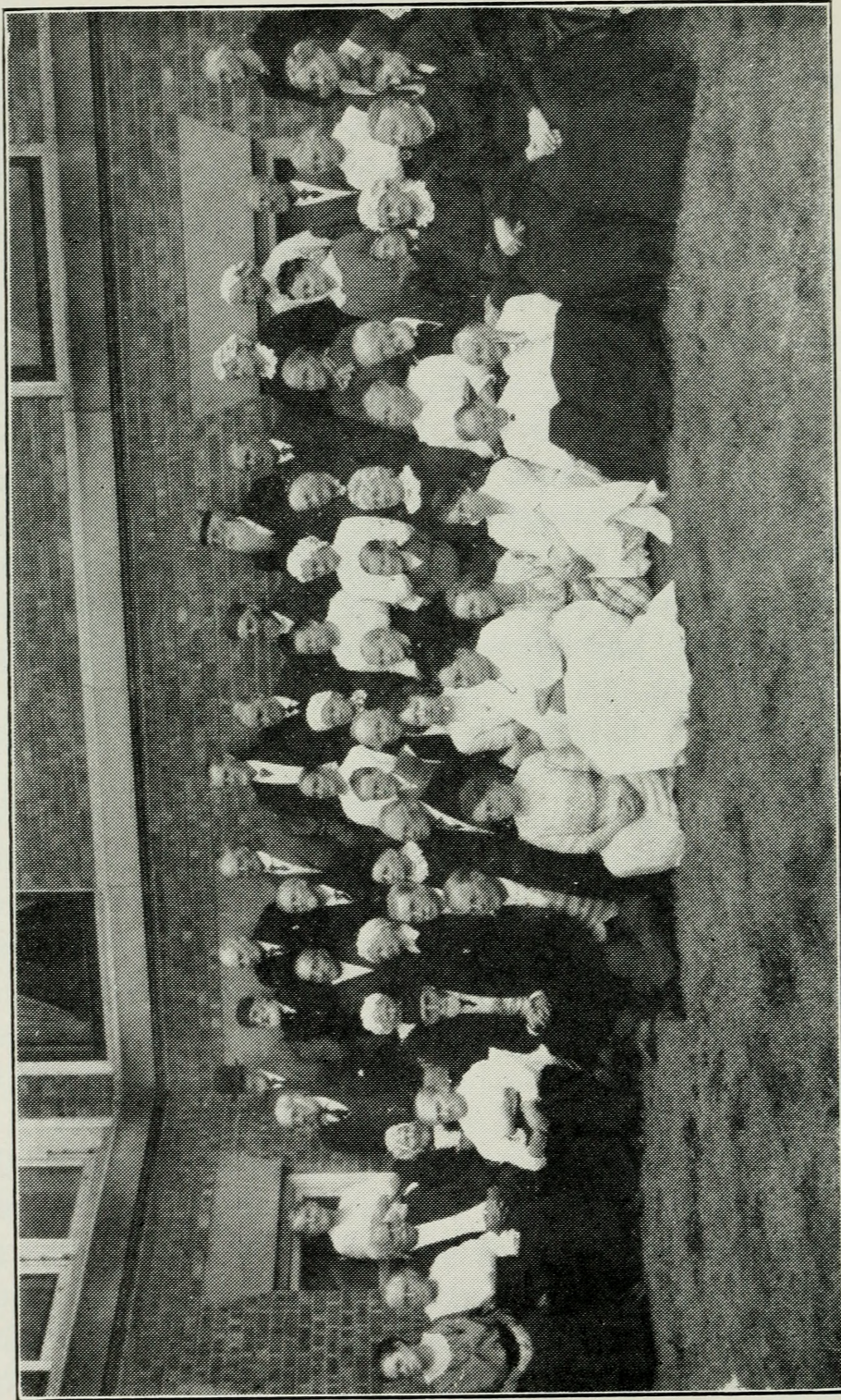
It was considered good economy to keep two or three cows and a number of chickens. This necessitated the building of a barn and a chicken coop on the premises. The land

belonging to the institution comprises a little more than four acres. The soil is fertile and brings in a rich harvest of vegetables, berries, fruit and fodder, and serves as a pasture for the cows. The grounds in front of the Home have been beautifully landscaped and planted with shrubbery and flowers, thus making an inviting and attractive appearance.

Everything possible has been done to equip the buildings comfortably and situate the old people happily. The Rev. Charles Palm, who from the beginning had served on the Board of Directors and also at one time in the capacity of superintendent, did more than any one person to create the atmosphere of the Home. He was averse to anything that

spoke of an institutional spirit or resembled Public Charity. He worked for a home with a family spirit. He stressed Christian love and fellowship, and imparted understanding and loyalty to the members of the Home.

With its present facilities the Home ought to be large enough to care for all worthy applicants for some time to come. There are three other Homes for the aged within the denomination, one located on the Atlantic coast, one on the Pacific coast, and the third in the wealthy farm-belt of the sunflower state, Kansas. We can be justly proud of the progress and the success which this branch of Christian activity has achieved in the past twenty-five years.



Teridhem family 1921.

CHAPTER IV.

MAINTENANCE AND FINANCE.

On the highest peak of the Canadian Rockies in British Columbia a few drops of water melt from the everlasting ice and snow. These drops gain freedom and begin to roll down the mountain-side. As they do so, they unconsciously part ways not to evaporate into the ether but to increase until they form three mighty rivers. One of these rivers empties its waters into the Arctic Ocean, one into the Atlantic, and the third becomes the mighty Columbia which forcefully and majestically rolls down to the Pacific. A small beginning, how wonderfully it expands through mountains and plains bringing prosperity to millions of people.

Long ago Jesus watched the devoted Jews as they exercised their alms-giving. He noticed one poor widow especially, not because she gave a large gift, but because in her poverty she had given her mite. Like Mary at Bethany she had done what she could.

The first donations to Fridhem were entirely correlated to these New Testament examples. The gifts have multiplied in manifold ways until today they represented huge sums of money invested in

property and used for covering annual current expenses. The whole matter approaches a miracle when we consider that no pressure has been brought to bear, on any individual, nor has any intensive drive been conducted for financing the Home. The majority have a very vague idea about miracles. A miracle in its true sense is practical, easily understood, and beneficial for the recipient. No example more clearly illustrates the premises stated above than that of Jesus breaking the two loaves and blessing the five fishes, in order to feed the multitude in the Galilean wilderness.

We often have a mistaken idea that we must look to the past for all our miracles and supernatural phenomena. When Jesus amazed his disciples with his mighty deeds he baffled them still more by stating, "Greater things than these shall ye do."

The world has been looking for the fulfillment of this statement and has somewhat disappointedly scanned the pages of history for its traces. We are much like John Bunyan's man who stooped down and searched so painstakingly in the dust and grime at his feet for his crown that he did not see the angel who was holding the crown just within reach above his head. During twenty-five years Jesus has gloriously blessed the loaves and fishes at Fridhem. There has always been food sufficient for each day with baskets left over for future needs.

The Home derives its income from several sources. At the time of organization the question of an admission fee was deliberately studied. Some

thought it advisable to dispense with a definite fee, but advocated encouraging the inmate to donate toward his maintenance if he were financially able. Thus none would be denied admission. This altruistic idea was deemed impractical by others. Agreement was then made that a certain sum should be paid by the applicant before admittance. A very reasonable scale was drawn up. Ages sixty to sixty-five to pay three hundred dollars; sixty-five to seventy, two hundred and fifty dollars; seventy to seventy-five, two hundred dollars; and all over seventy-five to pay one hundred and fifty dollars. When we see what the Home proposed to give in return we can well realize how insufficient this sum was. The inmate was to get a permanent home, a well furnished room, heated and lighted, clothing, laundry, doctor's care, medicine, hospital attention if necessary, incidental cash and finally a respectable last resting place. No matter how long or short a length of time the individual might remain at the home, his entrance fee would never cover his total expense. At the present time there is one remaining member who entered the Home twenty-three years ago, at the nominal entrance fee. It is needless to point out who got the better of this bargain.

The arrangement just described lacked nothing as far as charity and benevolence were concerned. Experience had taught the management that it was not practical and that it could not be carried out with success in the future. Man so easily becomes

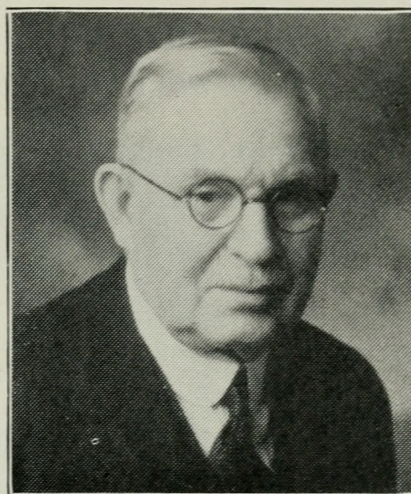
mercenary, taking undue advantage of others. A good thing is often spoiled through the exercise of this uncommendable trait in human nature. Children with rather indefinite and dull conceptions of their duties toward their parents attempted to strike bargains with Fridhem. Their idea was to get their parents installed in the Home for a very small sum and use the property or savings that the old folks had acquired for their own purposes. Their neighbors, in no better circumstances might care for a father or a mother or both in their own home, and besides contribute to an Old People's Home where some one else's parents were objects of charity.

The abuse of privileges must be avoided. The purpose of Fridhem was not to encourage shirkers but to provide an example of filial duty and a method of carrying this out in a respectful manner. A Home had been provided where children could place their parents with confidence.

The changes that came as a result of the world war effected even Fridhem. The cost of the building erected at that time was higher than previous units. Labor and material had increased in value as a result of scarcity. Food, clothing and the other necessities of life advanced rapidly. It became necessary to increase the admission fee and make it one thousand dollars as a minimum. The agreement between the Home and the inmates has been drawn up in such a fashion that the Home secures more if the applicant happens to own money or an estate.

Any fair-minded person will consider this agreement just. It shuts the door to no worthy person who is unable to pay the initial fee. Charity and Christian love are the deciding factors in every case. We can conscientiously say that none have been excluded from Fridhem for lack of funds. The Home if true to its traditions will never resort to this in the future.

Several churches have Fridhem in their budget and contribute certain sums annually to its maintenance. This practice is a great encouragement to the Board of Directors, and a wonderful aid in the work. It is sincerely recommended to the consideration of other churches who have an organized disbursement of funds. Various societies and organizations working for a philanthropic objective have been very generous in furnishing rooms as they become ready for occupancy. The annual Tag day in Chicago sponsored by the "Chicago Social Agency for Children and Adult charity" has netted a very substantial sum to the Home each year. Wills and bequests have been given to the home at certain times. Individual contributions, not always so large, have steadily increased to a position of great importance.



Mr. Carl Jernberg
Member of the Board of
Directors.

In the following statement of finance since the early days of the Home we see how obligations have increased and contributions become larger. We also notice how the debits and credits have balanced in a healthy manner. To make the matter more comprehensive we give the income of each year.

1902-1904—\$ 1,575.00	1917—\$13,856.81
1905— 7,630.58	1918— 11,230.62
1906— 3,511.03	1919— 9,442.67
1907— 4,218.57	1920— 10,606.56
1908— 4,991.49	1921— 12,624.46
1909— 6,008.64	1922— 16,688.81
1910— 15,176.98	1923— 13,829.53
1911— 9,351.89	1924— 17,436.73
1912— 2,667.11	1925— 29,576.22
1913— 4,794.18	1926— 23,097.37
1914— 5,410.80	1927— 45,358.16
1915— 9,765.88	1928— 30,974.21
1916— 9,764.94	1929— 12,603.36
	Total \$332,192.60

Besides this huge sum of money that has been expended in the operation of the institution the net asset at the close of the fiscal year nineteen hundred and twenty-nine amounted to \$146,416.85. This figure includes buildings, grounds and securities. The valuation of the grounds and buildings has been taken at cost when purchased. The actual value to-day would be nearer \$300,000.

Speculation in value does not enter into what the Home is worth, and the figures have never been altered or changed to conform with present apprais-

als. The real estate and buildings owned by Fridhem serve a purpose that has an estimated value not necessarily computed in dollars and cents. It is gratifying to see how contributions have steadily increased without fluctuation throughout the entire



Mrs. Lovisa Jernberg
A Friend of the Old Folks.

span of the Home's existence. This shows that the interest of the people is not diminishing but increasing. The old friends and supporters have been augmented by a host of new ones enlisted during the years. It further indicates that the Home is long since past the experimental stage and that it is func-

tioning along established lines, where economy and careful management prevail.

The current expenses for the Home during nineteen hundred and twenty-eight including salaries, merchandise and supplies for the Home and the inmates, groceries, meats, feed for the animals, repairs, decorating, fuel, gas, electric light and power, telephone, hardware, laundry, physicians services and miscellaneous items amounted to only \$11,943.-26. This is \$178.50 per capita on sixty-seven inmates for the year, a very remarkable record. If it were not for certain gifts and donations from Bakeries, Meat Markets, Organizations and individuals it would not be possible to keep the current expenses at such an extremely low figure.

CHAPTER V.

ADMINISTRATION AND BOARD OF DIRECTORS.

Nearly every organization or enterprise depends for its growth, progress, and development upon the efficiency of its leaders. By-laws, regulations, and rules of conduct are necessary, but in order to be effective they must be laid in the hands of men who are qualified to enforce them in a proper manner.

From the early beginning it was uppermost in the mind of the founders to incorporate the Home and secure a Charter from the State of Illinois. This Charter was granted by the Secretary of State at Springfield, on January the fourteenth, nineteen hundred and three, naming Eric Sandell, G. Arvid Hagstrom, and John Berg, as the incorporators. The following persons were selected as Directors to manage and control the corporation; Eric Sandell, John Berg, and G. Arvid Hagstrom, for a period of three years each. N. P. Walters, Eric Rosen, and N. P. Severin, were selected for a two year term. E. P. Strandberg, Charles Palm, and Petrus Swartz were to serve for one year each. Thus we see that there were nine original directors.

The membership on the Board increased very soon, and the records of nineteen hundred and six

with the attached copy of the By-laws inform us that the board had been increased to fifteen members, five to be elected each year for a term of three



Rev. Ragnar A.
Arlander
Sec'y of Fridhem
in 1906

years. This custom has been in general practice ever since. The first fifteen members on record are Rev. G. Arvid Hagstrom, President, then pastor of the First Swedish Baptist Church of Chicago; Rev. Petrus Swartz, Vice President, then pastor of the Lake View Swedish Baptist Church of Chicago; -Rev. Ragnar A. Arlander, Recording Secretary, then pastor of the Evanston Swedish Baptist Church;

Rev. Chas. Palm, Sunday School Missionary; Mrs. Chas. Palm, Chicago; Mr. N. P. Walters, M. D., Evanston, Ill.; Mrs. N. P. Walters, Evanston, Ill.; E. P. Strandberg, General Contractor and Builder, Chicago, Ill.; N. P. Severin, General Contractor and Builder, Chicago, Ill.; James Magnusen, President Chicago Side Walk Light Co., Chicago, Ill.; Martin Lindblom, proprietor of the Progress Market, Chicago, Ill.; Mrs. Hanna Hallgren, Chicago, Ill.; Miss Nellie Nelson, Missionary of the Second Swed. Bapt. Church, Chicago, Ill.; Mr. and Mrs. John Berg of Chicago. Three of these men and women have served on the Board of Directors since the time of organization. These people are Mrs. Elsie Walters, N. P. Severin and E. P. Strandberg.

OFFICERS ON THE BOARD OF DIRECTORS

From the Time of Organization

Presidents

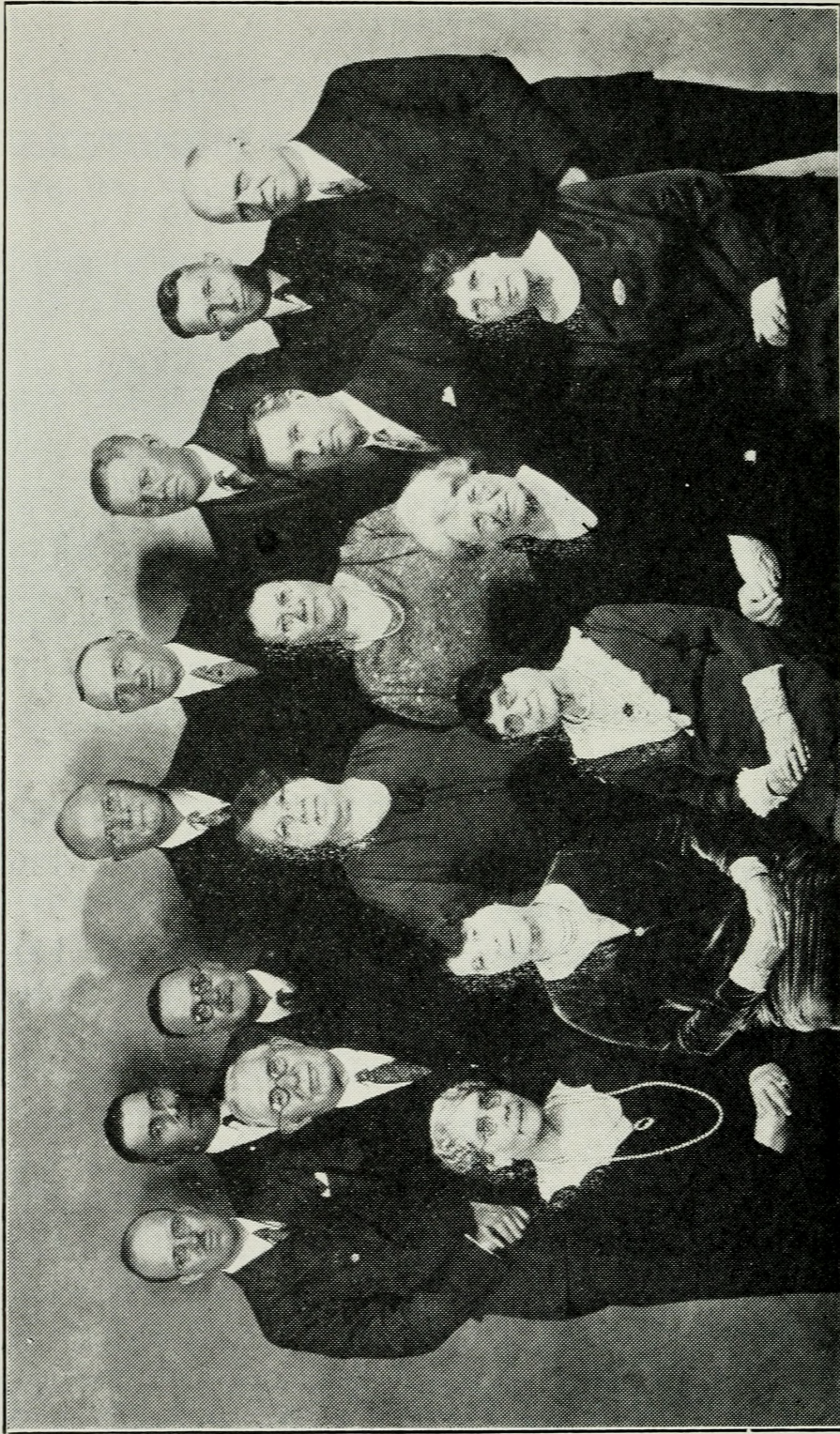
Dr. E. Sandell	1903 — 1905
Dr. G. A. Hagstrom	1905 — 1909
Rev. Charles Palm	1910 — 1911
Dr. C. G. Lagergren	1912 — 1914
Rev. Charles Palm	1915 — 1916
Rev. E. Carlson	1917 — 1918
N. P. Severin	1919 —

Secretaries

John Berg	1903 — 1905
Rev. Ragnar A. Arlander	1906 — 1909
Rev. G. E. Wallendorf	1909 — 1914
Rev. Eric Scherstrom	1914 — 1915
Rev. J. Alfred Erickson	1915 — 1916
Rev. Eric Scherstrom	1917 —

Treasurers

Dr. N. P. Walters	1903 — 1905
John E. Spann	1906 — 1912
A. F. Anderson	1913 —



The Board of Directors 1930.

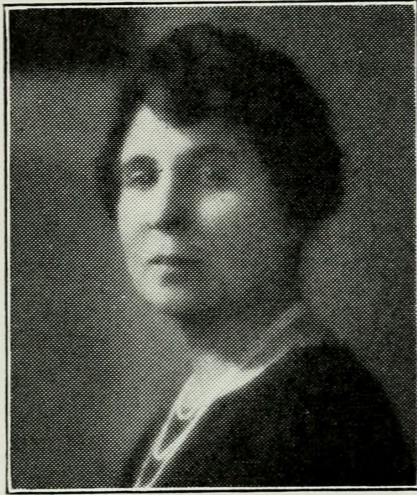
THE FRIDHEM BOARD OF DIRECTORS 1930.

Left to right, seated: Mrs. Gust Bramberg, Mrs. E. P. Strandberg, Mrs. Elsie Walters, Mrs. Isak Anderson, Mrs. F. V. Hedeem.

Second row: Carl Jernberg, Mrs. Mary Liljestrom, Mrs. Albert Rose, Albert Rose.

Third row: E. P. Strandberg, Jr., Nels Olson, A. F. Anderson, E. P. Strandberg, Sr., N. P. Severin, Eric Scherstrom, Erik Borg, Carl Mehlin.

The present Board of Directors consists of E. P. Strandberg, Sr., Mrs. E. P. Strandberg, Erik Borg, Carl Mehlin, Mrs. Mary Liljestrom, N. P. Severin,



Mrs. E. P. Strandberg
Member of the Board of
Directors and active
in the welfare of
the Home.

Mrs. Elsie Walters, E. P. Strandberg, Jr., Mrs. F. V. Hedeem, Eric Scherstrom, A. F. Anderson, Mrs. Isak Anderson, Carl Jernberg, Nels Olson and Mrs. Gust Bramberg.

The following persons not mentioned thus far have served on the Board of Directors during the past twenty-five years Miss Christin Lundin, Mrs. N. A. Larson, Mrs. Minnie Nyberg, C. H. Pe-

terson, John E. Spann, Rev. Eric Carlson, Rev. John A. Swanson, Rev. John Alfred Erickson, Rev. G. E. Wallendorf, Rev. Olof Hedeem, Th. D. Mrs. Richard Jernberg, and Mrs. J. W. Hjertstrom.

In order to be eligible for board membership a person must give an annual donation amounting to five dollars or more. Those having the right to vote at the annual meeting are the ones who have paid the annual five dollar fee or who hold a life-membership of one hundred dollars. This phrase in the By-laws has never been held to the letter. The Board elects its own officers and selects the members of the following committees: 1. A *Finance Commit-*

tee that has charge of all important business transactions and legal matters that come up in connection with the property and wills and bequests given the Home. 2. A *Receiving Committee* that investigates all applicants and makes recommendations on their findings to the whole Board. Both men and women serve on this committee. 3. A *Household Committee* consisting of all the women on the Board. This committee acts in an advisory capacity for the superintendent and the matron. They check over the furnishings and help replenish needful articles in the Home from time to time.

The officers and board members have always been selected because of the great interest they carry for Fridhem. They are men and women who have shown a spirit of sacrifice and who have been willing to give from their substance to the support of the work. The friends who have given gifts repeatedly are too many to mention. Some have made their contributions through money, others have rendered service and given useful gifts. There are examples of people who have paid the admission fee for those unable to do so themselves. Demonstrations have been given of what it means to be "my brother's keeper." Donors have always received blessings in their own lives and God has returned great dividends to them.

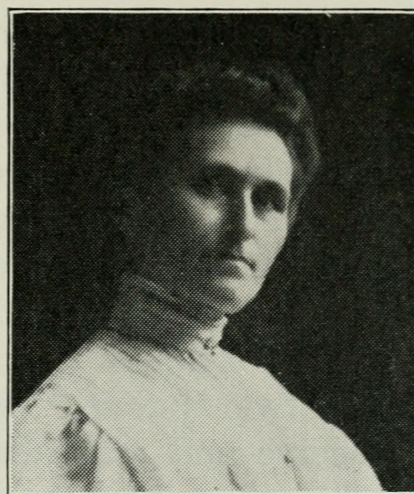
Living as we do in a commercial age, we observe people round about us scrambling for wealth and diversion. Fortunes are made and lost as quickly. Blasted hopes, disappointments, and failures ap-

pear all too frequently. Great prosperity and money enough for all purposes often fail to bring with them the essentials of life, happiness, health, and contentment. Selfishness and egoism are human characteristics, and they often crowd out the finer and truer ideals from man's soul. Life grows, expands, and increases in interest only in proportion to the service it renders to others. There are many people today who are appalled by the apparent laxity in Christian love and charity. Everyone recognizes the problem but there is a danger that we may dwell in the dark so long that our eyesight becomes impaired and our optical nerves painful when we reach the light.

There have always been people with power and ability to help the needy, but who lacked vision and who have failed to see this as an opportunity to exercise Christian love and spirit. Some great monuments have been erected to christian civilization. Among them are the Children's Home in New Britain, Conn., and our own Fridhem.

One especially interesting feature is uppermost in the Fridhem work. The gifts are made doubly acceptable by the personal touch and contact that accompanies them. The devotional hours when guests and inmates mingle in song, prayer, and testimony afford much cheer. The social hours when dinner and lighter refreshments are served by visiting friends mark high spots in the daily routine of the old folks. When Christmas, Thanksgiving and other important holidays appear the Fridhem family is

remembered with the same good things that grace the finest of tables. How happy, carefree and thankful they feel. They are little children again. However these frequent visits by groups and individuals would not be complete with only a religious service and a table spread with good things to eat. There is something else that almost every one of the old People await with expectancy. They want their friends to visit them in their own rooms, their real homes and sanctuaries. They love to reminisce about days gone by. They inquire about Anna, Greta, Gustaf and Ole. They want to know if Jennie's baby has started to walk, and if Johnson's have sold their house. They ask questions about the new pastor and his standing in the community. They are interested in the revival conducted in the home church and hope that many souls will be won. They close the door a little tighter and speak in a hushed voice. They tell a friend a little secret, that has been told to scores before, only upon a promise of absolute confidence. The disturbing little difficulties that they long to share with another, crop out and are listened to sympathetically. All this relieves the tendency toward monotony and creates a true atmosphere of home.



Mrs. Carrie Rosenquist
Brosell, Matron
1907-1912.

The administration of affairs and the execution of daily routine falls largely upon the superintendent and matron. They are constantly on the premises and in touch with the inmates. They are the first to extend the hand of fellowship and the last to remain at the bedside of the dying. It is no small task to have charge of such a home and to deal with the needs of old people. It requires physical strength and endurance. Almost superhuman patience and forbearance are necessary to remain cheerful and pleasant day after day. There are long sieges of sickness that require attention every hour of the twenty-four. Certain diseases make the work offensive and unpleasant.

To the public the Superintendent and Matron must appear pleasant and interesting. Diplomacy must be exercised on every hand in order to create internal and external peace. The influence of the Superintendent and Matron is by all odds the most important in procuring contributions from interested parties. Fridhem has been fortunate in the past twenty-five years as it has not often changed superintendents.

Mrs. Charles Palm served from the time of organization until June nineteen hundred and seven. Miss Carrie Rosenquist continued until June nineteen hundred and twelve. Rev. and Mrs. O. Ellison carried the work through until November nineteen hundred and sixteen. Rev. and Mrs. Chas. Palm took charge again and continued until September nineteen hundred and twenty-four. Rev. and Mrs.

Albert Rose then came and have remained ever since. All of the people have served efficiently and faithfully, discharging the duties to the complete satisfaction of the Board of Directors and the old people.

CHAPTER VI.

FRIDHEM'S RELATIONSHIP TO OUR GENERAL CONFERENCE AND STATE CONFERENCE.

It has already been intimated that the pioneers urged the General Conference to assume the responsibility of the work and sponsor it. At that time the Conference, a rather conservative body, did not have vision enough to take leadership along this line of Christian Work. The project was looked upon as a beautiful dream which for many reasons could not be realized in a practical way. Since that time the leadership has never been offered to the Conference and in all probability never will. There may be various causes contributing to this. In the first place the General Conference has assumed during the past twenty-five years financial obligations for schools, missions, and publication work that keeps its machinery busy raising funds to make these institutions effective.

Possibly the Conference has unconsciously delegated its charity and benevolent work such as Old People's Homes, Children's Homes, Hospitals and dispensaries to auxiliary agencies and private individuals. These organizations are step-children of the Conference and have no inheritance to expect,

since the School, Missions, and Publication departments are lawful children and thus the legal heirs.

These free institutions and corporations have almost in every case a much larger field, and together they serve a greater constituency than the conference limited as it is to churches within the denomination. Benevolence and welfare work touches the hearts of many people who are not actively interested in churches. There are many people who look upon denominational appeals as ecclesiastically domineering and therefore refuse to cooperate. These same people if given their own freedom may contribute substantially to Old People's Homes and similar institutions. Fridhem has had several concrete examples of such giving of which we will mention a few. A certain Mr. Johnson took sick and was brought to the County hospital in Chicago. He was soon to know from the attending physicians that he had not long to live. When he realized that the end of his life was at hand he asked that an attorney be called in to superintend the making of his will. When the attorney arrived and he had informed him regarding his assets the dying man said, "I want the largest part of my estate to go to a Swedish Old People's Home."

When asked to designate one he replied, "I don't know the exact name but the telephone directory will help you find it."

The attorney did not find the name Mr. Johnson wanted the first day. Returning soon he mentioned

Fridhem at which the sick man said, "That is the home that I want to inherit my money."

Several thousand dollars were realized through this will. Information reveals that Mr. Johnson had no church connections nor did he frequent religious services. He had accumulated a handsome sum of money through hard work, and being of a charitable nature he wanted this money to help brighten the last days of some unfortunate soul.

Another similar case of a Mr. Ostin is recalled. This gentleman had spent most of his life in association with Baptist people in a business way, but he had never darkened the door of a church. When his estate was settled after his death it was found that he had willed the biggest part of it to Fridhem. More than four thousand dollars was added to the funds from Mr. Ostin's estate.

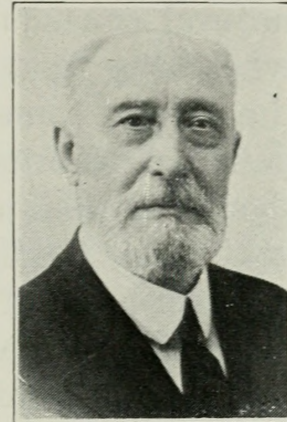
The Swedish National League of Chicago, The Linnea Society, and the annual "Tag Day" held in May have brought substantial aid to the Home. The Ladies Aid Society of Morgan Park, organized under the able leadership of the late Mrs. Carl G. Lagergren, has been a consistent contributor to the Home for many years. People who could never agree theologically will unite in a work of this kind without scruples or hesitation. Hence it may after all be an asset and not a liability that the Home is an independent institution.

The only contact between the Conference and the Home is a report rendered by the Home when the Conference convenes in its annual meeting. As a re-

ciprocity the Conference adopts and spreads on its records a resolution commending the work of the Home to the thoughtful consideration of the churches. Very little time is allotted to the different charitable organizations at the annual meeting of the conference. Several institutions are generally grouped together, and a more or less unified report is rendered for all by some man designated to do so by the program committee. This arrangement is apparently sufficient and all that is required.

The Home is an incorporation with its trustees legally responsible for all indebtedness if any exists. They are also responsible for all actions taken in conjunction with the operation of the Home in its minutest details. What the Home has enjoyed and desires to maintain in the future is the friendly attitude between the Conference and Fridhem. There should be no jealousy or suspicion displayed by institutions or organizations whose purpose is mainly to serve humanity. Great wisdom is displayed in the utterance of the old rebel general who said, "Men, hang together or you will hang separately."

Even if the Old People's work was looked upon as ill-advised in the early days it is gratifying to know that today there is no voice raised against it but all support it. The attitude of the State Con-



Dean
Carl G. Lagergren,
M. A. D. D.
A former President
of Fridhem.

ferences that find Fridhem an outlet for their problem of caring for the aged is similar to that of the larger General Conference. The Conferences who have benefited most by Fridhem are; Illinois as a natural consequence of its location; Iowa from where the first inmate came; Minnesota, who sent the second inmate, Peter Smith; Wisconsin, Michigan and Nebraska. Many inmates of course come from far distant points.

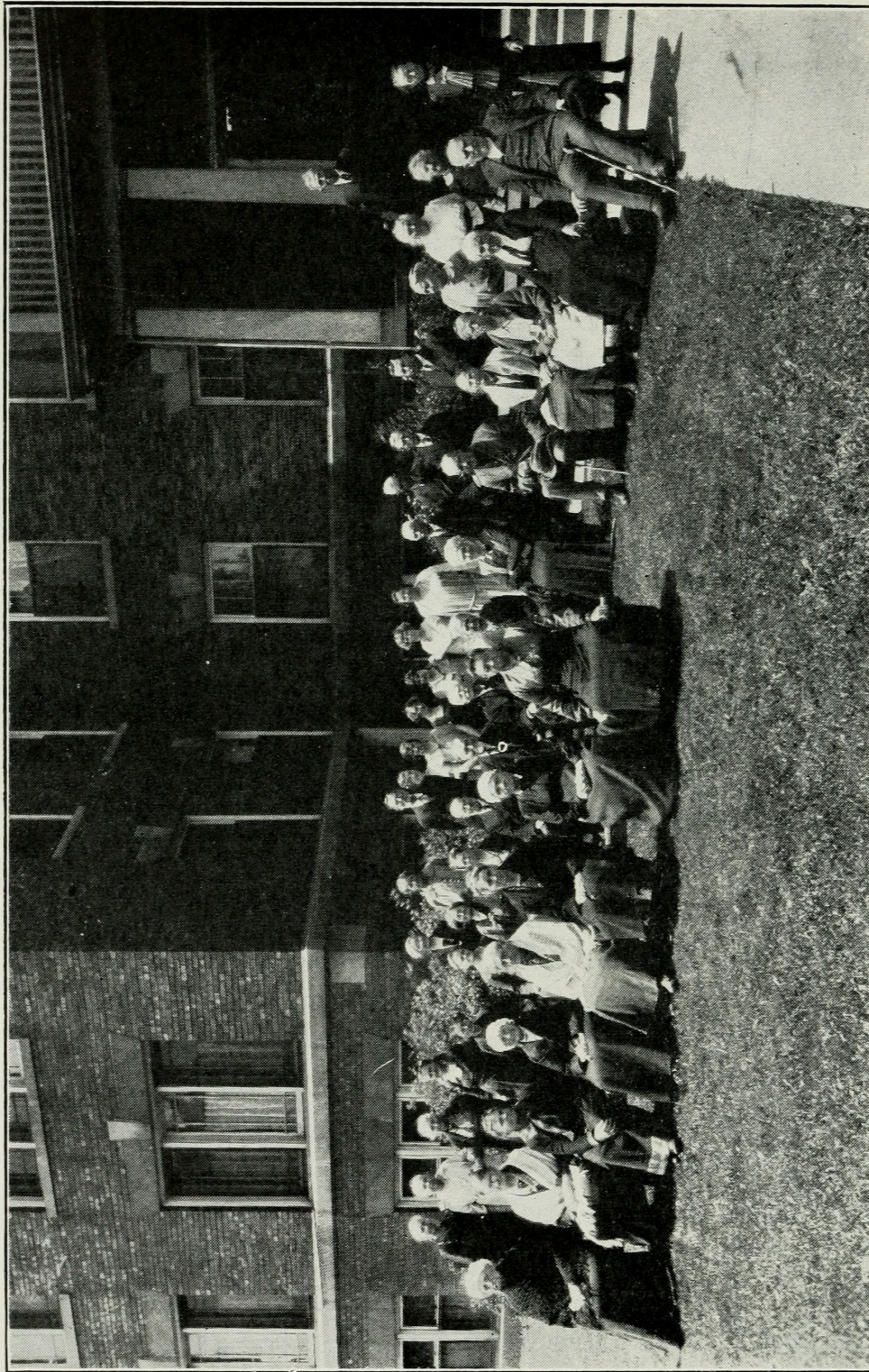
To all, Fridhem has opened its doors and given a warm hand of fellowship. There is no distinction or sectionalism displayed in this work. The unwritten slogan seems to be, "we are anxious to render service to those most worthy of it."

CHAPTER VII.

MEMBERS OF THE FRIDHEM FAMILY.

A business firm is known by the results it achieves and the methods it employs. The influence of a church is recognized and judged by the life and conduct of its individual members. The reputation of an Old People's Home is just as important as the reputation of any other body of men and women banded together for some purpose dependent upon public confidence. It is therefore necessary to exercise the utmost care in admitting people to the Home. Quarrelsome people must be barred admittance since they inevitably cause strife and hard feelings and are the commonest fault-finders. Persons who have through life practiced bad habits or who are the victims of loathsome diseases can never be thrust on the generosity and hospitality of Fridhem.

Through experience covering a period of more than twenty-five years some facts have been gathered which are invaluable in the selection of inmates. No person is admitted without a thorough investigation. The person in question is required to satisfy the Board that he really needs a home and that he has no other place in which to spend his declining years. Fridhem has adhered strictly to this plan. Admission fees have been based on the assets of the



Members of the Fridthem Family.

individual or his closest relatives. Those who have had more are asked for larger contributions. Those without funds or with very small resources have been provided with a means to gain admission. In some cases financially able Board members have



The first Home.

paid part or all of the fee. Churches, societies and even public authorities have been asked to help.

The circumstances connected with some cases are very interesting. Many inmates have had their ups and downs. The greatest majority of the aged are dependents at least in part upon their children or

other relatives. We find people in Fridhem who during their youth and day of strength would have resented the suggestion that they were to spend their last years in an old people's home. Fortune and the



Rev. O. Ellison
Superintendent 1912-1916

future are sometimes cruel to man. There are some people at Fridhem who are not there out of personal choice but rather because it was the only way open to them except becoming a public charge. Among others who serve as an example of what might happen to an individual is Mrs. Carolina Sjösward. This woman in her youth was a lady-in-waiting

to royalty. She married a sea captain and came to America in eighteen hundred and seventy-three. The couple made Duluth their home. The new country did not bring the expected fortune and prosperity. Upon Captain Sjösward's death his widow was forced to enter a county home where she was very unhappy. Kind friends took pity upon her and made it possible for her to enter Fridhem where she lived until the age of ninety-three. She was a praiseworthy woman and she often said, "I could never

dream in my youth that I should have to end my life in this manner."

We are all tempted to ask ourselves the same question and wonder why such a promising life ended so unusually.

Another outstanding personality who undoubtedly had mapped out a different plan for his old age was Rev. Johan Axel Jader. This man was endowed by nature with a rare gift as a speaker. In his youth he entered the Swedish Army. Some years later he affiliated himself with the Baptist church. After training for the ministry he held some of the most important pastorates in his denomination. He was considered one of the leading orators and Bible expositors in the country. Through unfavorable circumstances he was forced to leave his native country and came to America in nineteen hundred and two. His age and a foreign tongue hindered him, and he found it hard to adapt himself to the new environment. After about twenty years of struggle he found himself absolutely stranded with one of two alternatives, the poor house or a helping hand from generous friends. The Rev. A. G. Lagerquist took an interest in the case and together with Rev. Chas. Palm, they made it possible for the old veteran to enter Fridhem. He arrived in July, nineteen hundred and twenty-one. He died of a broken heart the following year in February. He was happy and thankful for the kindness and shelter the home had tendered him, but he could never recover from the disappointment of his old age following as it did on

the heels of such a successful youth.

Another life full of tragedy was that of Rev. August Westerberg. This man came from a very fine family well established financially. August had a brilliant and studious mind and decided to train himself for the ministry in the State Church. But this young man had another rare gift known as the wanderlust, a desire to see the world. This inflamed his imagination, and he received no peace until he started out to realize his dreams. After completing four years in a high school his adventures on the high seas began which were to last for eighteen years. He visited every continent and every seaport of importance. He married an Irish girl in South Wales in eighteen hundred and seventy-five. Shortly after his marriage he experienced a religious awakening. He moved to the United States and joined the Baptist church. The life he had lived as a sailor had given him many interesting experiences, but it had also robbed him of good health, and of many vital advantages that would have made life easier for his wife as well. He was stranded in Portland, Oregon with only the poor farm in view.

The writer remembers very distinctly in January nineteen hundred and eleven when it was his good fortune to accompany Rev. Westerberg to Fridhem. When the old gentleman saw the Home at a distance he began to cry like a little child, and his steps became more shaky than most sailors. Turning in toward the entrance from the side walk he fell on his knees upon the icy pavement and thanked God for

leading him to a place where earthly cares would end. He lived contentedly until his death the following year. His wife left the Home after his death upon her own request and died at the Multnomah poor farm at Portland, Oregon.

It would be an easy matter to trace unbelievable tragedies in almost every inmate's life. Some have failed in the pursuit of happiness and independence through sickness, others through financial reverses. The saddest and most tragic of all cases are those where parents have struggled to raise a family and give their children a start in life only to be deserted in turn when old age and infirmity arrived. A few years ago Fridhem received an inquiry that is typical of the sort of thing that occurs when children lack love and respect for their parents. The letter was written by one of a family of seven children. The letter gave evidence of a fairly good education and of a certain degree of culture. It read, " We would like to place Mother in the Old People's Home, and we would be willing to pay one thousand dollars for her entrance fee."

This occurred before the war when admission fees were small, from one hundred and fifty dollars to three hundred dollars. The children undoubtedly thought that they were offering a big sum of money which would definitely settle their mother's admission. Upon investigation the Home discovered that the elderly lady in question had come into the middle west with her husband as pioneers. They acquired land in what later became a thriving city. It

was verified that this woman had assets amounting to seventy thousand dollars. With this knowledge at hand we answered the inquiry stating that we would accept this woman providing that she passed the physical examination, and moreover that she turned over all her property to the Home. Needless to say her relatives did not continue negotiations with Fridhem.

Another case came to our urgent attention several years later. The superintendent was asked to visit a certain community and see what could be done for an old couple. The old man was blind and his wife was very frail. The superintendent found the old folks in a dilapidated house. The old man was in bed to keep warm and the old lady was trying to keep the fire going. The children were not in the least concerned with the predicament in which their parents were found. When the old man died later at Fridhem, the children wired for his body but refused to defray the burial expenses.

Fridhem does not wish to be a partner in such a gross injustice as that which occurs when children for mercenary gains refuse to do their duty toward their parents. There are circumstances when children can not care for their father or mother, many times the old folks themselves being at fault. The children may have been treated unkindly during childhood thus losing their natural ties of sympathy. Often children marry into circumstances which make it impossible for them to offer a home to an elderly parent. Some old people who have saved

enough to care for themselves during declining age choose Fridhem as a home in order to avoid imposing on relatives. These people usually enjoy the tranquility of their new surroundings and live contentedly and well.

Some may question what kind of people compose the Fridhem family. The answer is simple. They are just human beings with the failings and merits that are common to other people. It is easy to understand that among so many people of advanced age there should be a con-



Mrs. C. Ellison
Matron 1912-1916

siderable amount of physical decline. Hard labor during youth has taken its toll in old age.

Many folks enter an old people's home with expectations entirely different from the conditions as they really exist. Some think that they are getting into a company of men and women who are so close to perfection that the only remaining episode is for the Angel Gabriel to touch them lightly with a feather duster and make them fit for heavenly bliss. Some on the other hand may entertain suspicions which carry them so far that they hide their be-

longings to guard them from prying eyes. Occasionally inmates are extremely unreasonable in their demands. Their entrance fees, however small, may represent the accumulation of a lifetime, and they expect it to purchase unlimited comfort and service. Often the individual may have been employed in houses where luxury and style prevailed. This type of person finds it hard to adjust himself to a daily routine in food and service, that while wholesome, is not elaborate or extreme. Some inmates are too ambitious. In the case where an old body houses a youthful spirit, restlessness and a nervous feeling crop out. These people are the most unhappy and the hardest to please at Fridhem. While the cases are rare they nevertheless arise and have to be dealt with. Some leave the home to start life anew and usually end pitifully in a poor house.

If an old person becomes dissatisfied and wishes to leave Fridhem the usual procedure is to allow them to go with a money settlement. They may have part of their money returned, or in some cases the entire amount. However it has never occurred that such a person receives reinstatement should he later wish it.

Any one entering an old people's home must realize that achievements in the world at large are at an end as far as he is concerned. His ambitions must be turned toward the little world he has now entered. No restriction is put on the private life of the inmate if he conforms with the rules set up by the Home. He may partake in religious and social

activities as far as his strength allows. Friendly callers and visitors are encouraged. Inmates may purchase little articles if they will, and receive the cash from the superintendent. They are never discouraged if they wish to contribute to their home-



A group of happy old folks.

church support or to other charitable causes. Faith is the dynamic force of their Christian life and like a spring of living water it must have an outlet through any difficulty. One needs but to visit their religious services or their own rooms to be convinced of this faith.

It might be of interest to give a short sketch of the lives of the people who have entered Fridhem. This will comprise their names, significant dates, and incidental information. They are listed in order of entrance to Fridhem.

1. MR. LARS JOHAN GUNNARSON.

Born Nov. 9, 1822, in Duasala. Småland, Sweden. Came to Fridhem Jan. 28, 1905, from Kiron, Iowa. Died July 17, 1907. Buried at Oakhill July 20, 1907. Entrance fee \$150.00. A member of the Baptist Church.

2. MR. PETER SMITH.

Born April 26, 1832, in Dalarne, Sweden. Came to Fridhem March 24, 1905, from Isanti and Foreston, Minnesota. Died Aug. 16, 1914. Buried at Oakhill. Entrance fee \$2,169.39. A member of the Baptist Church.

3. MRS. MARIA DORTHEA JOHNSON.

Born May 18, 1843, in Gottland, Sweden. Came to Fridhem March 26, 1905, from Chicago, Ill. Died June 2, 1906. Buried at Oakhill. Entrance fee \$300.00. Member of Swedish Baptist Church, Lake View.

4. MRS. ANNA OLSON.

Born March 3, 1830, in Södermanland, Sweden. Came to Fridhem April 6, 1905, from Des Moines, Iowa. Died May 18, 1906. Buried at Oakhill. Entrance fee \$150.00. A member of the Baptist Church.

5. MR. SVEN BENSON.

Born Dec. 1, 1830, in Skåne, Sweden. Came to Fridhem April 25, 1905, from Chicago, Ill. Died May 18, 1910. Buried at Oakhill. Entrance fee \$200.00. Church affiliation unknown.

6. MR. JOHAN HAMMARLÖF.
Born April 16, 1821, in Dalsland, Sweden. Came to Fridhem April 26, 1905, from Chicago, Ill. Died Sept. 25, 1905. Buried at Oakhill. Entrance fee \$150.00. Church affiliations unknown.
7. MRS. SARAH OLSON.
Born Oct. 4, 1835, in Dalarne, Sweden. Came to Fridhem June 1, 1905, from Superior, Wis. Died July 22, 1911. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
8. MISS MARIA PETERSON.
Born Oct. 31, 1834, in Landskrona, Sweden. Came to Fridhem, June 29, 1905, from Emmanuel Hospital, Omaha, Nebr. Died Nov. 16, 1911. Buried at Oakhill. Entrance fee \$200.00. A member of the New Jerusalem Church.
9. MR. JOHAN AUGUST NERMAN.
Born Aug. 23, 1843, in Jönköping, Sweden. Came to Fridhem Oct. 17, 1905, from New York, N. Y. Left the Home in 1908, reason unknown. Entrance fee \$400.00, partly refunded. A member of the Baptist Church.
10. MISS MALINDA JOHNSON.
Born April 14, 1845, in Sagen, Norway. Came to U. S. A. 1853. Entered Fridhem Nov. 6, 1905, from Chicago, Ill. A member of the Moody Church. Entrance fee \$500.00.
11. MR. GUSTAV HEDQUIST.
Born July 22, 1840, in Vermland, Sweden. Came to Fridhem Nov. 7, 1905, from Rockford, Ill. Died Sept. 9, 1909. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
12. MR. GÖRAN BERGSTRÖM.
Born Aug. 20, 1824, in Jämtland, Sweden. Came to Fridhem May 15, 1906, from Worthington, Minn. Died May

- 24, 1911. Buried at Oakhill. Entrance fee \$190.00. A member of the Baptist Church.
13. MRS. WILHELMINA ERIKSON.
Born May 7, 1839, in Söderköping, Sweden. Came to Fridhem Aug. 27, 1906, from the State institution at Dunning. Died Sept. 19, 1912. Buried at Oakhill. Entrance fee \$250.00. A member of the Berwyn Swedish Baptist Church.
14. MR. JONAS PETERSON.
Born Aug. 7, 1828, in Helsingland, Sweden. Came to Fridhem Oct. 23, 1906, from Minneapolis, Minn. Died Aug. 5, 1909. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
15. MISS CHRISTINA NELSON.
Born May 5, 1843, in Vermland, Sweden. Came to Fridhem Nov. 1, 1906, from Chicago, Ill. Died July 4, 1911. Buried at Graceland. Entrance fee \$300.00. A member of the First Sw. Baptist Church.
16. MRS. CAROLINA MATTSON.
Born July 31, 1836, in Roslagen, Sweden. Came to Fridhem Nov. 8, 1906, from Waterbury, Conn. Died Oct. 30, 1911. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
17. MR. WILLIAM BERG.
Born Feb. 2, 1833, in Södermanland, Sweden. Came to Fridhem Dec. 4, 1906, from Brantford, Kans. Died March 11, 1916. Buried at Oakhill. Entrance fee \$430.00. A member of the Baptist Church.
18. MISS SOFIA PETERSON.
Born Feb. 24, 1836, in Halland, Sweden. Came to Fridhem from Chicago, Ill. Dec. 5, 1906. Died Dec. 19, 1911. Buried at Oakhill. Entrance fee \$845.00. A member of the First Sw. Baptist Church.

19. MR. ANDREW ERIK SWARTZ.
Born April 1, 1831, in Östergötland, Sweden. Came to Fridhem Jan. 27, 1907, from Mt. Vernon, Wash. Died July 18, 1907. Buried at Oakhill. Entrance fee \$188.35. A member of the Baptist Church.
20. MR. ERIK GUSTAV ERICKSON.
Born Sept. 14, 1837, in Östergötland, Sweden. Came to U. S. A. 1881. Came to Fridhem June 21, 1907, from Arlington, N. J. Died March 1, 1921. Buried at Oakhill. Entrance fee \$350.00. A member of the Baptist Church.
21. MRS. SARA ERICKSON, wife of E. G. Erickson.
Born Dec. 3, 1843, in Dalarne, Sweden. Came to U. S. A. 1881. Came to Fridhem June 21, 1907, from Arlington, N. J. Died Jan. 7, 1925. Buried at Oakhill. Entrance fee \$350.00. A member of the Baptist Church.
22. MRS. MARGARETA ELIZABETH SÖDERBERG.
Born June 28, 1830, in Strandby, Sweden. Came to U. S. A. 1881. Came to Fridhem July 27, 1907, from Minneapolis, Minn. Died Dec. 27, 1913. Buried at Oakhill. Entrance fee \$150.00. A member of the Baptist Church.
23. MRS. MATHILDA HOLMQUIST.
Born Nov. 15, 1836, in Uppsala, Sweden. Came to U. S. A. 1901. Came to Fridhem July 31, 1907, from Berwyn, Ill. Died Oct. 15, 1920. Buried at Rosehill. Entrance fee \$200.00. A member of the Baptist Church.
24. MR. JOHAN PETER JOHNSON.
Born Dec. 11, 1830, in Södravik, Sweden. Came to U. S. A. 1864. Came to Fridhem Sept. 4, 1907, from Minneapolis, Minn. Died Aug. 17, 1917. Burial place unknown. Entrance fee \$150.00. A member of the Baptist Church.
25. MRS. CHRISTINA CHARLOTTA ANDERSON.
Born Oct. 3, 1842, in Kalmar, Sweden. Came to U. S. A. 1871. Came to Fridhem Dec. 20, 1907, from Burlington,

- Iowa. Entrance fee \$250.00. A member of the Baptist Church.
26. MISS MARGARET SKOGLUND.
Born Nov. 8, 1844, Gefleborgs län, Sweden. Came to U. S. A. 1868. Came to Fridhem April 8, 1908, from Chicago, Ill. Entrance fee \$400.00. A member of the First Sw. Baptist Church.
27. MRS. ANNA NELSON.
Born May 20, 1836, Kristianstad, Sweden. Came to U. S. A. 1871. Came to Fridhem July 14, 1908, from Pelican Rapids, Minn. Died April 15, 1917. Entrance fee \$300.00. A member of the Sw. Baptist Church of Forest City, Iowa.
28. MR. CARL JOHNSON.
Born Oct. 22, 1830, in Östergötland, Sweden. Came to U. S. A. 1878. Came to Fridhem Jan 15, 1909, from La Porte, Ind. Died April 15, 1913. Buried at Oakhill. Entrance fee \$150.00. A member of the Baptist Church.
29. MR. AUGUST LINDSTROM.
Born Nov. 11, 1830, in Säby, Sweden. Came to U. S. A. 1884. Came to Fridhem Feb. 10, 1909, from Braham, Minn. Died Oct. 1, 1919. Burial place unknown. Entrance fee \$353.00. Church affiliation unknown.
30. MISS ANNA LOVISA LARSON.
Born Sept. 1, 1842, in Örebro, Sweden. Came to U. S. A. 1854. Came to Fridhem March 25, 1909, from Lansing, Iowa. Died Sept. 25, 1920. Buried at Oakhill. Entrance fee \$1,500.00. A member of the Baptist Church.
31. REV. PETER JENTOFT.
Born Sept. 20, 1832, in Norway. Came to Fridhem Dec. 9, 1909, from Chicago, Ill. Died Nov. 15, 1910. Buried in Michigan. Expenses paid by his children. Entrance fee \$300.00. A member of the Baptist Church.

32. MRS. CARRIE WINBLAD.
Born April 28, 1837, in Skåne, Sweden. Came to U. S. A. 1868. Came to Fridhem Sept 18, 1910 from Willmar, Minn. Died May 24, 1920. Buried at Willmar. Entrance fee \$1,200.00. A member of the Baptist Church.
33. MR. CARL JOHAN RUNN.
Born Dec. 25, 1831, in Östergötland, Sweden. Came to U. S. A. 1880. Came to Fridhem Oct. 3, 1910, from La Porte, Ind. Died Feb. 13, 1916. Buried at Oakhill. Entrance fee \$151.20. Church affiliation unknown.
34. MRS. ANNA GRETA RUNN, wife of Carl Johan Runn.
Born Sept. 20, 1828, in Småland, Sweden. Came to U. S. A. 1880. Came to Fridhem Oct. 3, 1910, from La Porte Ind. Died Jan. 22, 1922. Buried at Oakhill. Entrance fee \$151.20. Church affiliation unknown.
35. REV. AUGUST WESTERBERG.
Born July 9, 1845 in över Lännäs, Sweden. Came to U. S. A. 1884. Came to Fridhem Jan. 21, 1911, from Portland, Ore. Died Aug. 25, 1912. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
36. MRS. MARY WESTERBERG, wife of August Westerberg. Born March 22, 1846, in Cork, Ireland. Came to U. S. A. 1884. Came to Fridhem Jan. 21, 1911, from Portland, Ore. Left the home after husbands death. Entrance fee \$250.00, refunded when she left the Home. A member of the Baptist Church.
37. MRS. KAROLINA ODEN.
Born April 24, 1833, in Westmanland, Sweden. Came to U. S. A. 1890. Came to Fridhem Jan. 2, 1912, from Iron Mountain, Mich. Died Jan. 10, 1913. Buried at Oakhill. Entrance fee \$150.00. A member of the Baptist Church.
38. MISS MARIA LANDBERG.
Born March 27, 1856, in Malmö, Sweden. Came to U. S. A. 1893. Came to Fridhem Jan. 12, 1912, from Brockton,

Mass. Entrance fee \$300.00. A member of the Englewood Sw. Baptist Church.

39. MRS. MARIA LOVISA GISSLIN.
Born May 23, 1830, in Sundsvall, Sweden. Came to U. S. A. 1887. Came to Fridhem March 5, 1912, from Chicago, Ill. Died March 10, 1914. Buried at Oakhill. Entrance fee \$150.00. A member of the First Sw. Bapt. Church.
40. MR. JOHN OSTLUND.
Born July 7, 1837, Östra Färnebo, Sweden. Came to U. S. A. 1882. Came to Fridhem March 16, 1919, from Fergus Falls, Minn. Died March 10, 1922. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
41. MRS. KARINE OSTLUND, wife of John Ostlund.
Born June 10, 1841, in Östra Färnebo, Sweden. Came to U. S. A. 1882. Came to Fridhem, March 16, 1912. Died May 10, 1921. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
41. MRS. CHRISTINA KATRINA JOHNSON.
Born Jan. 2, 1831, in Örebro, Sweden. Came to U. S. A. 1880. Came to Fridhem, Nov. 6, 1912, from Chicago, Ill. Died Nov. 25, 1917. Buried at Graceland. Entrance fee \$150.00. A member of the First Sw. Baptist Church.
43. MRS. CAROLINA SJÖSWÄRD.
Born Jan. 30, 1836, in Kalmar, Sweden. Came to U. S. A. 1873. Came to Fridhem Feb. 27, 1913, from Duluth, Minn. Died Aug. 26, 1929. Buried at Oakhill. Entrance fee \$150.00. A member of the Baptist Church.
44. MR. CARL ERIK BLOMQUIST.
Born March 11, 1820, in Näsby, Sweden. Came to Fridhem May 6, 1913, from Moline, Ill. Died April 26, 1917, at the age of 97 years. Buried at Moline, Ill. Entrance fee \$150.00. A member of the Baptist Church.

45. MRS. ALBERTINA PRESSFIELD.
Born Jan. 16, 1844, in Dalarna, Sweden. Came to U. S. A. 1880. Came to Fridhem May 23, 1913, from Twin Lake, Mich. Died Dec. 17, 1927. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
46. MR. LARS ERIK SMITH.
Born Oct. 5, 1843, in Hudiksvall, Sweden. Came to U. S. A. 1876. Came to Fridhem June 24, 1913, from De Soto, Wis. Died Sept. 19, 1925. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
47. MISS HANNA NELSON.
Born in Gottland Sweden, date and year unknown. Came to Fridhem April 16, 1914, from Chicago, Ill. Left the Home July 29, 1914. Entrance fee \$200.00. Refunded \$140.00. A member of the Second Sw. Baptist Church.
48. REV. MICHAEL JOHNSON.
Born Feb. 15, 1848, in Denmark. Came to U. S. A. 1869. Came to Fridhem Sept 5, 1914, from St. Cloud, Minn. Died Feb. 23, 1923. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
49. MRS. ANNA LISA JOHNSON, wife of Michael Johnson.
Born Feb. 1, 1848, in Vermland Sweden. Came to U. S. A. 1872. Came to Fridhem Sept. 5, 1914. Died March 18, 1924. Buried at Oakhill. Entrance fee \$250.00. A member of the Baptist Church.
50. MISS MARY OLSON.
Born June 4, 1849, in Guldbrandsdalen Norway. Came to Fridhem Oct. 13, 1914, from Maxwell, Calif. Died Jan. 19, 1916. Buried at Oakhill. Entrance fee \$300.00. Church affiliation unknown.
51. MR. JOHAN BERNT NELSON.
Born Nov. 29, 1833, in Halland, Sweden. Came to Fridhem Oct. 16, 1914, from Le Roy, Mich. Died Jan. 2, 1916.

Buried at Oakhill. Entrance fee \$150.00. Church affiliation unknown.

52. MRS. CAROLINA PEARSON.

Born March 1, 1837, in Vermland, Sweden. Came to Fridhem Oct. 17, 1914, from Chicago, Ill. Died Feb. 28, 1915. Buried at Oakhill. Entrance fee \$150.00. A member of the Englewood Baptist Church.

53. MR. PETER ERICKSON.

Born Dec. 18, 1849, in Grangärde, Sweden. Came to U. S. A. 1879. Came to Fridhem Nov. 2, 1914, from Forsyth, Mich. Left the Home 1920 after wifes death. Entrance fee \$475.00. A member of the Baptist Church.

54. MRS. KAROLINA ERICKSON, wife of Peter Erickson.

Born May 20, 1853, in Dalsland, Sweden. Came to U. S. A. 1882. Came to Fridhem Nov. 2, 1914, from Forsyth, Mich. Died May 17, 1920. Buried at Oakhill. Entrance fee \$475.00. A member of the Baptist Church.

55. MR. CHRIST ELIAS ANDERSON.

Born Feb. 2, 1846, in Sandseth, Norway. Came to U. S. A. 1881. Came to Fridhem Nov. 24, 1914, from Whitehall, Mich. Died Aug. 20, 1926. Buried at Oakhill. Entrance fee \$302.00. A member of the Baptist Church.

56. MR. ANDREW JOHNSON.

Born Oct. 24, 1852, in Närke, Sweden. Came to U. S. A. 1882. Came to Fridhem Nov. 28, 1914, from Spirit, Wis. Died Aug. 1, 1926. Buried at Oakhill. Entrance fee \$300.00. A member of the Baptist Church.

57. MR. PETER PETERSON.

Born June 6, 1833, in Westmanland, Sweden. Came to Fridhem Nov. 28, 1914, from Chicago, Ill. Died Aug. 20, 1915. Buried at Oakwood. Entrance fee \$250.00. A member of the Baptist Church.

58. MR. JONAS ANDERSON.
Born March 24, 1841, in Vestergötland, Sweden. Came to U. S. A. 1887. Came to Fridhem Dec. 10, 1914, from Dagget, Mich. Died Feb. 22, 1919. Buried at Oakhill. Entrance fee \$200.00. A member of the Baptist Church.
59. MRS. EDLA LOVISA STARK.
Born Aug. 26, 1835, Åbo, Finland. Came to Fridhem Jan. 8, 1915, from Chicago, Ill. Died May 27, 1917. Buried at Wheaton, Ill. Entrance fee \$200.00. A member of the Swedish-Finnish Baptist Church.
60. MISS ANNA OLIN.
Born Oct. 2, 1861, in Malmö, Sweden. Came to U. S. A. 1886. Came to Fridhem March 9, 1915, from Oak Forest Infirmary. Entrance fee \$300.00. A member of the Fourth Swedish Baptist Church.
61. MRS. HELENA KATRINA HUMMERIN.
Born March 31, 1830, in Uppland, Sweden. Came to U. S. A. 1880. Came to Fridhem March 9, 1915, from Oak Forest Infirmary. Died Dec. 13, 1920. Buried at Oakhill. Entrance fee \$150.00. A member of the Salem Sw. Baptist Church.
62. MRS. EVA JOHNSON.
Born April 7, 1840, in Sweden. Came to Fridhem May 22, 1915, from South Chicago, Ill. Left the Home Oct. 15, 1915. Entrance fee \$400.00. Refunded \$316.00. A member of the Third Sw Baptist Church.
63. MRS. LOUISA CHARLOTTA PETERSON.
Born Dec. 20, 1851, in Östergötland, Sweden. Came to U. S. A. 1868. Came to Fridhem Aug. 7, 1915, from Creston, Iowa. Died Nov. 4, 1923. Buried at Oakhill. Entrance fee \$500.00. A member of the Baptist Church.
64. MRS. HANNA SEAMAN.
Born in Sweden date and place unknown. Came to Frid-

hem Sept. 4, 1915, from Marquette, Mich. Left the Home Nov. 9, 1915. Paid no entrance fee.

65. MRS. CHRISTINA NELSON.
Born Aug. 23, 1856, in Vermland, Sweden. Came to U. S. A. 1890. Came to Fridhem Sept. 20, 1915, from Chicago, Ill. Entrance fee \$400.00. A member of the Elim Sw. Baptist Church, Chicago.
66. MISS AUGUSTA SEWERINA PETERSON.
Born Oct. 15, 1853, in Härna Vings, Sweden. Came to U. S. A. 1889. Came to Fridhem Sept 20, 1915, from Rockford, Ill. Entrance fee \$350.00. A member of the Baptist Church.
67. MRS. CHARLOTTA CHRISTINA BERG.
Born Feb. 3, 1841, in Närke, Sweden. Came to U. S. A. 1899. Came to Fridhem Sept. 28, 1915, from Chicago, Ill. Died June 14, 1928. Buried at Forest Home. Entrance fee \$200.00. Member of the Austin Sw. Baptist Church.
68. MISS ANNA LOVISA OSTROM.
Born July 10, 1850, in Norrbotten, Sweden. Came to U. S. A. 1873. Came to Fridhem Oct. 6, 1915, from Chicago, Ill. Entrance fee \$250.00. A member of the First Sw. Baptist Church.
69. MRS. CAROLINA HINDORFF.
Born Oct. 2, 1834, in Vermland, Sweden. Came to U. S. A. 1881. Came to Fridhem Oct. 12, 1915, from Kenosha, Wis. Entrance fee \$1,300.00. A member of the Methodist Church.
70. MR. NELS OLANDER.
Born June 28, 1844, in Medelpad, Sweden. Came to U. S. A. 1902. Came to Fridhem Oct. 29, 1915, from West Duluth, Minn. Died Oct. 8, 1920. Buried at Oakhill. Entrance fee \$400.00. A member of the Baptist Church.

71. MR. DANIEL JOHNSON KJÖLLANDER.
Born Sept. 19, 1848, in Östmål, Sweden. Came to Fridhem Dec. 21, 1915, from Marcell, Minn. Entrance fee \$400.00. Left the Home May 8, 1916. Refunded \$328.00. Church affiliation unknown.
72. MR. PETER MAGNUS OLESON.
Born April 28, 1845, in Växjö, Sweden. Came to U. S. A. 1869. Came to Fridhem Dec. 23, 1915, from South Haven, Mich. Entrance fee \$500.00. Left the Home in April 1923. A member of the Baptist Church.
73. MRS. CAROLINA OLESON, wife of Peter Magnus Olsson. Born July 10, 1844, in Kalmar, Sweden. Came to U. S. A. 1869. Came to Fridhem Dec. 23, 1915, from South Haven, Mich. Died Aug. 3, 1917. Buried at New Windsor, Ill. Entrance fee \$500. A member of the Baptist Church.
74. MR. GUSTAV REYNOLD NYDEN.
Born Nov. 4, 1840, in Örebro, Sweden. Came to U. S. A. 1869. Came to Fridhem April 27, 1916, from Evanston, Ill. Died Feb. 25, 1920. Buried at Rosehill. Entrance fee \$1,250.00. A member of the Baptist Church.
75. MRS. CHRISTINA CHARLOTTA NYDEN, wife of Gustav Reynold Nyden. Born May 25, 1836, in Sundsvall, Sweden. Came to Fridhem April 27, 1916, from Evanston, Ill. Died Dec. 16, 1916. Buried at Rosehill. Entrance fee \$1,250.00. A member of the Baptist Church.
76. MR. JOHN PETERSON.
Born July 4, 1835, in Småland, Sweden. Came to U. S. A. 1881. Came to Fridhem Aug. 15, 1916, from Clinton, Iowa. Died April 6, 1919. Buried at Oakhill. Entrance fee \$450.00. A member of the Baptist Church.
77. MRS. MARIA CHRISTINA PETERSON, wife of John Peterson. Born Jan. 25, 1833, in Vermland, Sweden. Came

to U. S. A. 1882. Came to Fridhem Aug 15, 1916, from Clinton, Iowa. Died March 26, 1926 Buried at Oakhill. Entrance fee \$450.00. A member of the Baptist Church.

78. MRS. AUGUSTA PETERSON.

Born Dec. 18, 1840, in Östergötland, Sweden. Came to U. S. A. 1868. Came to Fridhem Sept. 13, 1916, from Chicago, Ill. Died Sept. 23, 1923. Burial place unknown. Entrance fee \$300.00. A member of Immanuel Baptist Church.

79. MRS. AUGUSTA ALBERTINA ANDERSON.

Born May 18, 1855, in Östergötland, Sweden. Came to U. S. A. 1883. Came to Fridhem from Chicago, Ill. Date unknown. Died Feb. 6, 1929. Buried at Oakhill. A member of the Lake View Sw. Baptist Church.

80. MR. JOHAN ALFRED WIBECK.

Born June 23, 1837, in Hallingsberg, Sweden. Came to U. S. A. 1873. Came to Fridhem Oct. 14, 1916, from Woodhull, Ill. Died Jan. 9, 1928. Buried at Oakhill. Entrance fee \$700.00. Church affiliation unknown.

81. MISS ANNA CHARLOTTA BROSTROM.

Born Dec. 9, 1842, in Vestmanland, Sweden. Came to U. S. A. 1880. Came to Fridhem Nov. 18, 1916, from Chicago, Ill. Died June 2, 1921. Buried at Oakhill. Entrance fee \$100.00. A member of the First Sw. Baptist Church.

82. REV. ANDREW SISELL.

Born May 8, 1849, in Mora, Dalarna, Sweden. Came to U. S. A. 1881. Came to Fridhem April 14, 1917, from Cambridge, Minn. Entrance fee \$1,350.00. A member of the Second Swedish Baptist Church, Chicago, Ill.

83. MRS. NILLIE EMANUELSON.

Born Jan. 6, 1841, in Landskrona, Sweden. Came to U. S. A. 1881. Came to Fridhem June 27, 1917, from St. Paul, Minn. Died in Sept 1921. Buried at Oakhill. Entrance fee \$925.00. A member of the Baptist Church.

84. MR. ERIK AUGUST ERIKSON. Born Dec. 19, 1853, in Södermanland, Sweden. Came to U. S. A. 1883. Came to Fridhem Aug. 14, 1917, from Ashland, Wis. Entrance fee \$674.40. A member of the Morgan Park Baptist Church
85. MRS. MARY SAMUELSON.
Born Dec. 1, 1833, in Östergötland, Sweden. Came to U. S. A. 1868. Came to Fridhem Oct. 24, 1917, from Creston, Iowa. Died March 30, 1921. Buried at Oakhill. Entrance fee \$300.00. A member of the Baptist Church.
86. MR. ANDERS FREDRICK ERICKSON.
Born Feb. 2, 1845, in Torsång, Sweden. Came to U. S. A. 1910. Came to Fridhem March 1, 1918 from Chicago, Ill. Died March 26, 1925. Buried at Graceland. Entrance fee \$228.00. A member of the Austin Sw. Baptist Church.
87. MRS. ANNA LISA ERICKSON, wife of Anders Fredrick Erickson. Born Jan. 13, 1851, in Dalarne, Sweden. Came to U. S. A. 1910. Came to Fridhem March 1, 1918, from Chicago, Ill. Died Sept. 23, 1924. Buried at Graceland. Entrance fee \$228.00. A member of the Austin Sw. Baptist Church.
88. MR. HERMAN SODERBECK.
Born July 12, 1847, in Finland. Came to U. S. A. 1885. Came to Fridhem March 23, 1918, from Ogema, Wis. Entrance fee \$600.00. Left the Home March 7, 1919. Refunded \$400.00. A member of the Baptist Church.
89. MRS. CHARLOTTA FAGER. Born Nov. 15, 1839, in Vestergötland, Sweden. Came to U. S. A. 1885. Came to Fridhem Feb. 4, 1919, from Moline, Ill. Died June 22, 1928. Buried at Oakhill. Entrance fee \$240.00. A member of the Baptist Church.
90. MR. ERIK SWENSON.
Born June 14, 1850, in Skåne, Sweden. Came to U. S. A. 1878. Came to Fridhem May 31, 1919, from Seattle,

Wash. Entrance fee \$2,500. Left the Home June 4, 1920. Refunded \$2,332. Church affiliation unknown.

91. MR. PETER JOHNSON.
Born Jan. 25, 1844. in Örebro, Sweden. Came to U. S. A. 1880. Came to Fridhem, Aug. 30, 1919, from St. Paul, Minn. Died Sept. 7, 1920. Buried at Oakhill. Entrance fee \$720.00. A member of the Baptist Church.
92. MRS. CHRISTINA JOHNSON, wife of Peter Johnson.
Born Nov. 3, 1853, in Skåne, Sweden. Came to U. S. A. 1883. Came to Fridhem Aug. 30, 1919, from St. Paul, Minn. Entrance fee \$750.00. Died May 7, 1926. Buried at Oakhill. A member of the Baptist Church.
93. MISS MARIA CHRISTENSON.
Born Nov. 21, 1842, in Sweden Came to U. S. A. 1865, Came to Fridhem April 2, 1920, from Chicago, Ill. Entrance fee \$2,000.00. Left the Home Aug. 3, 1925. Refunded \$300.00. A member of the Apostolic Assembly.
94. MRS. EMMA GIFFORD SUNDIN.
Born May 4, 1847, in Vermland Sweden. Came to U. S. A. 1865. Came to Fridhem April 22, 1920. Died June 20, 1920. Buried at Oakwood. Entrance fee \$1,800.00. A member of the Lutheran Church
95. MRS. CHRISTINA REGINA CARLBERG.
Born Sept. 10, 1847, in Dalarne, Sweden. Came to U. S. A. 1883. Came to Fridhem May 9, 1920, from Chicago, Ill. Died Dec. 12, 1922. Buried at Oakhill. Entrance fee \$782.92. Church affiliation unknown.
96. MR. CARL PETER PETERSON.
Born Oct. 3, 1840, in Östergötland, Sweden. Came to U. S. A. 1868. Came to Fridhem June 19, 1920, from Chicago, Ill. Died April 2, 1928. Buried at Graceland. Entrance fee \$250.00. A member of the First Swedish Baptist Church.

97. MRS. ANNA MATHILDA PETERSON, wife of Carl Peter Peterson. Born Sept. 28, 1841, in Kalmar, Sweden. Came to U. S. A. 1869. Came to Fridhem June 19, 1920, from Chicago, Ill. Died Sept. 29, 1925. Buried at Grace-land. Entrance fee \$250.00. A member of the First Sw. Baptist Church.
98. MRS. JOHANNA KATRINA LAGERSTROM.
Born Nov. 19, 1843, in Gefle, Sweden. Came to U. S. A. 1888. Came to Fridhem July 2, 1920, from Rockford, Ill. Died Feb. 17, 1923. Buried at Oakhill. Entrance fee \$600.-00. A member of the Baptist Church.
99. MR. CHARLES ERICK JOHNSON.
Born April 21, 1860, in Södermanland, Sweden. Came to U. S. A. 1882. Came to Fridhem July 15, 1920, from Rockford, Mich. Died April 3, 1926. Buried at Oakhill. Entrance fee \$525.00. A member of the Baptist Church.
100. MRS. HILDA CHRISTINA JOHNSON, wife of Charles Erik Johnson. Born Aug. 25, 1856, in Småland, Sweden. Came to U. S. A. 1882. Came to the Home July 15, 1920, from Rockford, Mich. Died April 9, 1928. Buried at Oakhill. A member of the Baptist Church.
101. MR. JOHN SWANSON.
Born Oct. 3, 1836, in Småland, Sweden. Came to U. S. A. 1880. Came to Fridhem July 25, 1920, from Chicago, Ill. Entrance fee \$500.00. A member of the Englewood Sw. Baptist Church.
102. MR. ERICK BRANT
Born June 22, 1832, in Dalarne, Sweden. Came to U. S. A. 1869. Came to Fridhem July 31, 1920, from Cambridge, Minn. Died Jan. 9, 1921. Buried at Oakhill. Entrance fee \$500.00. Church affiliation unknown.
103. MR. JOHAN MONSON GREEN.
Born Feb. 3, 1842, in Blekinge, Sweden. Came to U. S. A.

1881. Came to Fridhem Sept. 11, 1920, from Brainard, Minn. Died April 14, 1926. Buried at Oakhill. Entrance fee \$1,000.00. A member of the Baptist Church.

104. MRS. CHRISTINA SANDERLIN.

Born Oct. 23, 1849, in Ångermanland, Sweden. Came to U. S. A. 1888. Came to Fridhem Oct. 12, 1920, from Dagget, Mich. Died Feb. 28, 1925. Buried at Oakhill. Entrance fee \$500.00. A member of the Baptist Church.

105. MR. CHARLES NELSON.

Born April 15, 1851, in Kristala, Sweden. Came to U. S. A. 1868. Came to Fridhem Nov. 5, 1920, from Chicago, Ill. Died April 7, 1925. Buried at Oakhill. Entrance fee \$316.01. Church affiliation unknown.

106. MRS. CHRISTINA ALBERTINA NELSON, wife of Charles Nelson. Born July 25, 1848, in Stockholm, Sweden. Came to U. S. A. 1880. Came to Fridhem Nov. 5, 1920 from Chicago, Ill. Entrance fee \$316.01. A member of the Pentecostal Church.

107. MRS. MATHILDA ERICKSON.

Born June 13, 1855, in Vermland, Sweden. Came to U. S. A. 1883. Came to Fridhem Nov. 16, 1920, from Sister Bay, Wis. Entrance fee \$1,000.00. A member of the Baptist Church.

108. MISS ELLA LINDBLAD.

Born Oct. 19, 1856, in Kristianstad, Sweden. Came to U. S. A. 1867. Came to Fridhem Dec. 5, 1920, from Chicago, Ill. Entrance fee \$1,150.00. A member of the Immanuel Baptist Church.

109. MR. PETER GUSTAV LINDGREN.

Born Sept. 30, 1848, in Vestmanland, Sweden. Came to U. S. A. 1888. Came to the Home Jan. 23, 1921, from Joliet, Ill. Died June 7, 1928. Buried at Joliet. Entrance fee \$500.00. A member of the Baptist Church.

110. MRS. CAROLINA ELIZABETH WESTERGREN.
Born Oct. 25, 1854, in Småland, Sweden. Came to U. S. A. 1880. Came to Fridhem Feb. 9, 1921, from Chicago, Ill. Died Jan. 27, 1924. Buried at Oakhill. Entrance fee \$384.70. A member of the First Sw. Baptist Church.
111. MRS. MARIA CHARLOTTA ERICKSON.
Born July 23, 1845, in Vaddö, Sweden. Came to U. S. A. 1881. Came to Fridhem Feb. 26, 1921, from Everett, Wash. Died Dec. 12, 1924. Buried at Oakhill. Entrance fee \$700.00. A member of the Baptist Church.
112. MISS IDA CAROLINA LEIBERG.
Born Oct. 9, 1865, in Östergötland, Sweden. Came to U. S. A. 1891. Came to Fridhem March 8, 1921, from Evanston, Ill. Entrance fee \$600.00. A member of the Baptist Church.
113. MR. JOHN JOHANSON. Born Nov. 28, 1848, in Blekinge, Sweden. Came to U. S. A. 1888. Came to Fridhem March 10, 1921, from Sioux City, Iowa. Died Sept. 16, 1927. Buried at Oakhill. Entrance fee \$1,000.00. A member of the Baptist Church.
114. MISS CHRISTINA CHARLOTTA JOHANSON.
Born Oct. 16, 1850, in Örebro, Sweden. Came to U. S. A. 1908. Came to Fridhem May 21, 1921, from Brockton, Mass. Entrance fee \$500.00. A member of the Baptist Church.
115. REV. JOHAN AXEL JÄDER.
Born Nov. 2, 1849, in Vesterås, Sweden. Came to U. S. A. 1902. Came to Fridhem July 6, 1921, from Omaha, Nebr. Died Feb. 27, 1922. Buried at Omaha, Nebr. Entrance fee \$1,000.00. A member of the Baptist Church.
116. MRS. KARIN JOHNSON OLESON.
Born April 28, 1848, in Skåne, Sweden. Came to U. S. A. 1882. Came to Fridhem Sept. 7, 1921, from Chicago, Ill.

Entrance fee \$1,400.00. Left the Home in April 1923. Refunded \$1,000.00. A member of the Bethel Baptist Church,

117. MISS HELENA ANDERSON.

Born Aug. 10, 1845, in Småland, Sweden. Came to U. S. A. 1879. Came to Fridhem, Sept. 18, 1921, from Berwyn, Ill. Entrance fee \$4,009.00. A member of the Baptist Church.

118. MRS. JOSEPHINA AMALIA RHENSTROM.

Born April 3, 1851, in Bohuslän, Sweden. Came U. S. A. 1892. Came to Fridhem Oct. 4, 1921, from Chicago, Ill. Entrance fee \$300.00. A member of the South Shore Baptist Church.

119. MR. OLE ANDREAS LARSON.

Born Sept. 28, 1839, in Tromsö, Norway. Came to U. S. A. 1867. Came to Fridhem Nov. 16, 1921, from Willmar, Minn. Entrance fee \$500.00. A member of the Baptist Church.

120. MRS. SOFIA AUGUSTA LARSON, wife of Ole Andreas Larson. Born May 30, 1845, in Småland, Sweden. Came to U. S. A. 1900. Came to Fridhem Nov. 16, 1921, from Willmar Minn. Died Dec. 11, 1924. Buried in Oakhill. Entrance fee \$500.00. A member of the Baptist Church.

121. MISS CHRISTINA JOSEPHINA PETERSON.

Born May 27, 1847, in Östergötland, Sweden. Came to U. S. A. 1885. Came to Fridhem Jan. 31, 1922, from Downers Grove, Ill. Entrance fee \$400.00. A member of the First Sw. Baptist Church.

122. MR. KNUTH DIDRICK FALSTEDT.

Born July 19, 1867, in Östergötland, Sweden. Came to Fridhem Feb. 14, 1922. Entrance fee \$1,900.91. Left the Home Oct. 29, 1922. Part of entrance fee refunded.

123. MR. CHARLES PETER STALBERG.

Born March 18, 1849, in Vermland, Sweden. Came to

U. S. A. 1879. Came to Fridhem April 25, 1922, from St. Paul. Minn. Died Dec. 8, 1928. Buried at Oakhill. Entrance fee \$1,200.00. A member of the Baptist Church.

124. MRS. HILDA MORTEN, wife of N. N. Morten.

Born Nov. 16, 1848, in Haparanda, Sweden. Came to U. S. A. 1870. Came to Fridhem June 15, 1923, from Kiron, Iowa. Entrance fee \$700.00. A member of the Second Sw. Baptist Church Chicago, Ill.

125. MRS. HANNA JENSEN.

Born Oct. 29, 1855. in Skaraborgs län, Sweden. Came to U. S. A. 1883. Came to Fridhem, July 13, 1922, from Chicago, Ill. Entrance fee \$3,210.55. A member of the Humboldt Park Baptist Church.

126. MRS. MARIE ANDERBERG.

Born June 6, 1870, in Vestergötland, Sweden. Came to U. S. A. 1892. Came to Fridhem July 15, 1922. from Chicago, Ill. Entrance fee \$700.00. A member of the Englewood Sw. Baptist Church.

127. MRS. IDA CHRISTINA ANDERSON.

Born Dec. 8, 1844, in Kalmar, Sweden. Came to U. S. A. 1888. Came to Fridhem. Sept. 22, 1922, from Chicago, Ill. Died April 27, 1925. Buried at Oakhill. Entrance fee \$500.00. A member of the Baptist Church.

128. MISS CHRISTIN ERIKSON.

Born March 8, 1864. in Dalarne, Sweden. Came to U. S. A. 1896. Came to Fridhem, Sept. 10, 1922, from Evanston, Ill. Entrance fee \$277.25. Church affiliation unknown.

129. MRS. EVA CAROLINA HOKINSON. *

Born Dec. 16, 1856, in Östergötland, Sweden. Came to U. S. A. 1873. Came to Fridhem Oct. 14, 1922, from Moline, Ill. Died June 9, 1925. Buried at Moline, Ill. Entrance fee \$1,100.00. A member of the Baptist Church.

130. MISS CLARA MATHILDA SUNDBERG.
Born Oct. 20, 1864, in Östergötland, Sweden. Came to U. S. A. 1920. Came to Fridhem Oct. 14, 1922, from Moline, Ill. Entrance fee \$300.00. Left the Home and returned to Sweden in May 1926. The entrance fee was refunded. A member of the Lutheran Church.
131. MRS. AUGUSTA WILHELMINA BLUCKER.
Born March 11, 1850, in Närke, Sweden. Came to U. S. A. 1885. Came to Fridhem Oct. 23, 1922, from Ludington, Mich. Entrance fee \$1,000.00. Died March 8, 1930. Buried at Oakhill. A member of the Baptist Church.
132. MR. JOHAN AUGUST LARM.
Born Dec. 21, 1852, in Östergötland, Sweden. Came to U. S. A. 1881. Came to Fridhem Dec. 1, 1922, from Sister Bay, Wis. Entrance fee \$1,400.00. A member of the Baptist Church.
133. MR. SVEN JOHAN LUND.
Born Feb. 14, 1837, in Mariestad, Sweden. Came to U. S. A. 1881. Came to Fridhem Feb. 22, 1923, from Kewanee, Ill. Died Jan. 1, 1927. Buried at Ottawa, Ill. Entrance fee \$675.00. Church affiliation unknown.
134. MRS. CHRISTINA PETTRONELLA OLSON.
Born Aug. 15, 1851, in Medelpad, Sweden. Came to U. S. A. 1902. Came to Fridhem March 6, 1923, from Two Harbors, Minn. Entrance fee \$900.00. A member of the Baptist Church.
135. REV. JOHAN AUGUST ROOS.
Born March 22, 1852, in Östergötland, Sweden. Came to U. S. A. 1881. Came to Fridhem March 16, 1923, from Arcadia, Nebr. Entrance fee \$150.00. Left the Home March 7, 1925.
136. REV. N. N. MORTEN.
Born Sept. 11, 1858, in Skåne, Sweden. Came to U. S. A. 1868. Entered Fridhem June 12, 1923, from Kiron,

Iowa. Died July 1. 1927. Entrance fee \$300.00. Buried at Oakhill. A Baptist preacher and teacher. Member of the Second Swed. Baptist Church, Chicago, Ill.

137. MISS CHRISTIN ANDERSON.

Born June 22, 1849, in Vestergötland, Sweden. Came to U. S. A. 1887. Came to Fridhem Oct. 14, 1923, from Chicago, Ill. Entrance fee \$1000.00. A member of the Second Swedish Baptist Church.

138. MR. SVEN AUGUST CRONWALL.

Born Sept. 26, 1855, in Vestervik, Sweden. Came to U. S. A. 1888. Came to Fridhem Dec. 28, 1923, from Tustin, Mich. Died March 8, 1927. Buried at Oakhill. Entrance fee \$1,340.00. A member of the Baptist Church

139. WILLIAM PETER HYBERG.

Born Nov. 27, 1855, in Malmö, Sweden. Came to U. S. A. 1882. Came to Fridhem Jan. 15, 1924, from Morris Ill. Died Nov. 25, 1926. Entrance fee \$1,200.00. A member of the Second Swedish Baptist Church.

140. MISS HANNA MATHILDA JOHNSON.

Born June 7, 1847, in Småland, Sweden. Came to U. S. A. 1887. Came to Fridhem Jan. 20, 1924, from Chicago, Ill. Entrance fee \$818.00. A member of the First Swedish Baptist Church.

141. MR. AUGUST AHLBERG.

Born Aug. 5, 1845, in Öland, Sweden. Came to U. S. A. 1871. Came to Fridhem July 30, 1924, From Evanston, Ill. Died July 15. 1929. Buried at Rosehill. Entrance fee \$2,500.00. A member of the Evanston Sw. Baptist Church.

142. MRS. MARGARETTA CHRISTINA AHLBERG, wife of August Ahlberg. Born May 13, 1847, in Melelpad, Sweden. Came to U. S. A. 1866. Came to Fridhem July 30, 1924, from Evanston. Ill. Entrance fee \$2,500.00. A member of the Evanston Swedish Baptist Church.

143. MRS. BETTY CRONQUIST.
Born Feb. 13, 1842, in Farstorp, Sweden. Came to U. S. A. 1880. Came to Fridhem Dec. 18, 1924, from Chicago, Ill. Died March 3, 1926. Buried at Oakwood. Entrance fee \$1,200.00. A member of the Second Swedish Baptist Church.
144. MR. ALEXANDER WENBERG.
Born March 5, 1832, in Vestergötland, Sweden. Came to U. S. A. 1865. Came to Fridhem Jan. 2, 1925, from Moline, Ill. Died Sept 26, 1926. Buried at Oakhill. Entrance fee \$500.00. A member of the Baptist Church.
145. MISS CHRISTINA WILHELMINA PETERSON.
Born April 3, 1859, in Vestmanland, Sweden. Came to U. S. A. 1895. Came to Fridhem Jan. 27, 1925, from Chicago, Ill. Entrance fee \$2,000.00. A member of the Elim Sw. Baptist Church.
146. MR. NELS PETER SAMUELSON.
Born Feb. 6, 1850, in Småland, Sweden. Came to U. S. A. 1880. Came to Fridhem March 31, 1925, from Chicago Ill. Entrance fee \$1,000.00. A member of the First Sw. Baptist Church.
147. MRS. WILHELMINA SAMUELSON, wife of Nels Peter Samuelson. Born July 28, 1859, in Småland, Sweden. Came to U. S. A. 1882. Came to Fridhem March 31, 1925, from Chicago, Ill. Entrance fee \$1000.00. A member of the First Sw. Baptist Church.
148. MRS. AUGUSTA WILHELMINA BLOMGREN.
Born May 3, 1859, in Östergötland Sweden. Came to U. S. A. 1923. Came to Fridhem April 15, 1925, from Chicago, Ill. Entrance fee \$1,500.00. A member of the Edgewater Sw. Baptist Church
149. MR. ALFRED OBERG.
Born June 13, 1853, in Vermland, Sweden. Came to U.

S. A. 1892. Came to Fridhem, May 25, 1925, from Indiana Harbor, Ind. Died March 23, 1927. Buried at Oakhill. A member of the Baptist Church.

150. MR. JOHAN AUGUST JOHANSON.

Born Feb. 18, 1854, in Småland, Sweden. Came to U. S. A. 1886. Came to Fridhem Aug. 4, 1925, from Chicago, Ill. Died July 1, 1927. Buried at Oakhill. Entrance fee \$1,162.70. A member of the First Sw. Baptist Church.

151. MISS JENNIE ERICKSON.

Born April 9, 1863, in Vermland, Sweden. Came to U. S. A. 1883. Came to Fridhem Nov. 5, 1925, from Chicago, Ill. Entrance fee \$2,800.00. A member of the Second Sw. Baptist Church.

152. MRS. ELIZABETH CHRISTINA SEDSTROM.

Born July 15, 1852, in Ångermanland, Sweden. Came to U. S. A. 1893. Came to Fridhem Nov. 5, 1925, from Chicago, Ill. Died Dec. 5, 1925. Buried at Rosehill. Entrance fee \$2,350.00. A member of the First Sw. Baptist Church.

153. MRS. WILHELMINA SJÖGREN.

Born June 21, 1862, in Dalarne, Sweden. Came to U. S. A. 1887. Came to Fridhem Dec. 2, 1925, from Chicago, Ill. Entrance fee \$2,000.00. A member of the Englewood Sw. Baptist Church.

154. MR. ALFRED ECKLUND.

Born June 30, 1858, in Småland, Sweden. Came to U. S. A. 1882. Came to Fridhem, April 5, 1926. Entrance fee \$1,000.00. A member of the Mission Church.

155. MISS ALBERTINA JOSEPHINA THOR.

Born April 24, 1870, in Östergötland, Sweden. Came to U. S. A. 1900. Came to Fridhem April 13, 1926, from Cokato, Minn. Entrance fee \$1,060.00. A member of the Baptist Church.

156. MRS. HANNA OLSON.
Born March 14, 1851, in Skåne, Sweden. Came to U. S. A. 1884. Came to Fridhem June 22, 1926. Entrance fee \$1,000.00. Church affiliation unknown.
157. MISS JOHANNA MARIA JOHNSON.
Born June 15, 1854, in Småland, Sweden. Came to U. S. A. 1894. Came to Fridhem Sept. 30, 1926, from Minneapolis, Minn. Died March 6, 1928. Buried at Oakhill. Entrance fee \$2,050.00. A member of the Baptist Church.
158. MISS SOPHIA ANDERSON.
Born June 22, 1858, in Småland, Sweden. Came to U. S. A. 1885. Came to Fridhem Oct. 16, 1926, from Boston, Mass. Entrance fee \$700.00. A member of the Baptist Church.
159. MRS. KARIN SUNDSTROM.
Born Nov. 5, 1843, in Norrland, Sweden. Came to U. S. A. 1883. Came to Fridhem Nov. 19, 1926, from Muskegon, Mich. Entrance fee \$600.00. A member of the Baptist Church.
160. MISS JOHANNA ULRIKA LARSON.
Born Jan. 21, 1851, in Södermanland, Sweden. Came to U. S. A. 1888. Came to Fridhem March 5, 1927, from Chicago, Ill. Entrance fee \$600.00. A member of the Englewood Sw. Baptist Church.
161. MISS ANNA CHRISTINA LEVIN.
Born July 8, 1857, in Lindköping, Sweden. Came to U. S. A. 1897. Came to Fridhem April 23, 1927, from Minneapolis, Minn. Entrance fee \$600.00.
162. MRS. EMMA ANDERSON.
Born Jan. 20, 1859, in Göteborg, Sweden. Came to U. S. A. 1882. Came to Fridhem May 31, 1927, from Necedah, Wis. Entrance fee \$1,306.50. Church affiliation unknown.

163. MRS. ANNA ENGSTROM.
Born April 15, 1851, in Vestra Grefva, Sweden. Came to U. S. A. 1888. Came to Fridhem Aug. 22, 1927, from Chicago, Ill. Entrance fee \$1,000.00. A member of the Englewood Sw. Baptist Church.
164. MR. CARL ANDERSON.
Born June 30, 1867, in Vermland, Sweden. Came to U. S. A. 1890. Came to Fridhem Aug. 31, 1927, from Sycamore, Ill. Entrance fee \$2,000.00. A member of the Baptist Church.
165. MRS. HILDA MARIA ANDERSON, wife of Carl Anderson. Born May 9, 1861, in Småland, Sweden. Came to U. S. A. 1891. Came to Fridhem Aug. 31, 1927, from Sycamore, Ill. Entrance fee \$2,000.00. A member of the Baptist Church.
166. MRS. LOVISA VEDELL.
Born Aug. 26, 1859, in Kalmar, Sweden. Came to U. S. A. 1876. Came to Fridhem Sept. 15, 1927, from Galesburg, Ill. Died Sept. 23, 1929. Buried at Oakhill. Entrance fee \$600.00. A member of the Baptist Church.
167. MR. JOHAN BJÖRKLUND.
Born Nov. 23, 1841, in Leksand, Dalarne, Sweden. Came to U. S. A. 1882. Came to Fridhem Nov. 22, 1927, from Ogema, Wis. Died Nov. 21, 1928. Buried at Ogema, Wis. Entrance fee \$1,000.00. A member of the Baptist Church.
168. MRS. KARIN BJÖRKLUND, wife of Johan Björklund.
Born Dec. 22, 1842, in Leksand, Dalarne, Sweden. Came to U. S. A. 1882. Came to Fridhem Nov. 22, 1927, from Ogema, Wis. Entrance fee \$956.00. A member of the Baptist Church.
169. MRS. CAROLINA KEMMER.
Born Nov. 9, 1849, in Vermland, Sweden. Came to U. S. A. 1886. Came to Fridhem Sept. 22, 1927, from Chi-

cago. Ill. Died Oct. 31, 1927. Buried at Oakhill. Entrance fee \$1,000.00. \$500 refunded to relatives. A member of the Englewood Sw. Baptist Church.

170. MRS. MATHILDA LUNDBERG.

Born March 29, 1852, in Frykerud, Vermland, Sweden. Came to U. S. A. 1880. Came to Fridhem Feb. 2, 1928, from Chicago. Ill. Entrance fee \$700.00. A member of the Englewood Sw. Baptist Church.

171. MRS. LOVISA WICKMAN.

Born March 25, 1851, in Asavaas, Finland. Came to U. S. A. 1903. Came to Fridhem April 20, 1928, from Chicago, Ill. Entrance fee \$500.00. A member of the Second Sw. Baptist Church.

172. MRS. MATHILDA V. ERICKSON.

Born Jan 31, 1852, in Kalmar, Sweden. Came to U. S. A. 1889. Came to Fridhem May 4, 1928, from Chicago, Ill. Entrance fee \$500.00. Left the home in Aug. 1929. Refunded \$200.00. A member of the First Sw. Baptist Church.

173. MISS MARGARET HULTGREN.

Born April 22, 1851, in Vadstena, Sweden. Came to U. S. A. 1879. Came to Fridhem Aug. 22, 1928, from Bemidji, Minn. Died Jan. 27, 1930. Buried at Oakhill. Entrance fee \$1,000.00. A member of the Presbyterian Church.

174. MRS. MATHILDA CHARLOTTA NELSON.

Born Dec. 18, 1851, in Norrköping, östergötland, Sweden. Came to U. S. A. 1888. Came to Fridhem Oct. 5, 1928, from Chicago, Ill. Entrance fee \$500.00. A member of the Fourth Sw. Baptist Church.

175. MISS ANNA CHRISTINA SUND.

Born Sept. 14, 1863, in Gestrikland, Sweden. Came to U. S. A. 1922.. Came to Fridhem Oct. 9, 1928, from Chi-

icago, Ill. Entrance fee \$720.00. A member of the Sw. Bethel Baptist Church.

176. MR. FRANS JOHAN PETERSON.

Born June 10, 1855, in Ulricehamn, Sweden. Came to U. S. A. 1892. Came to Fridhem Oct. 15, 1928, from Geneva, Ill. Entrance fee \$600.00. A member of the Baptist Church.

177. MRS. EMMA CHRISTINA PETERSON, wife of Frans Johan Peterson. Born Sept. 21, 1866, in Roxlösa, Östergötland, Sweden. Came to U. S. A. 1897. Came to Fridhem Oct. 15, 1928, from Geneva, Ill. Entrance fee \$600.00. A member of the Baptist Church.

178. MR. PETER JONAS ANDERSON.

Born March 22, 1850. Came to U. S. A. 1892. Came to Fridhem Oct. 23, 1928, from Opstead, Minn. Entrance fee none. A member of the Baptist Church.

179. MISS CHRISTIN SUNDIN.

Born July 12, 1862, in Ämäl, Sweden. Came to U. S. A. 1891. Came to Fridhem Dec. 13, 1928, from Boston, Mass. Entrance fee \$2,000.00. A member of the Englewood Sw. Baptist Church.

180. MR. JOHN HOLMGREN.

Born July 7, 1847, in Vestmanland, Sweden. Came to U. S. A. 1885. Came to Fridhem Dec. 14, 1928, from McKeesport, Pa. Entrance fee \$500.00. A member of the Baptist Church.

181. MRS. KAROLINA VISTROM.

Born Jan. 4, 1847, in Helsingland, Sweden. Came to U. S. A. 1904. Came to Fridhem Dec. 22, 1928, from Gothenburg, Nebr. Entrance fee \$1,000.00. A member of the Baptist Church.

182. MR. CARL AXEL FRANCKE.

Born Jan. 16, 1856, in Ärila, Sweden. Came to U. S. A. 1890. Came to Fridhem March 8, 1929, from Chicago, Ill. Entrance fee \$1,400.00. A member of the Belden Ave. Baptist Church.

183. MRS. ANNA SOFIA WICKSTRAND.

Born March 18, 1851, in Hjo, Sweden. Came to U. S. A. 1909. Came to Fridhem March 16, 1929, from Kenosha, Wis. Entrance fee \$600.00. A member of the Baptist Church.

184. MISS ANNA LINDSTROM.

Born June 20, 1866, in Vingåker, Sweden. Came to U. S. A. 1909. Came to Fridhem May 11, 1929, from Chicago, Ill. Entrance fee \$1,000.00. A member of Humboldt Park Sw. Baptist Church.

185. MISS HEDVIG FREDRICKSON.

Born Sept. 14, 1854, in Östergötland, Sweden. Came to U. S. A. 1882. Came to Fridhem May 16, 1929, from Evanston, Ill. Entrance fee \$900.00. A member of the Sw. Baptist Church of Evanston.

186. MRS. SOFIA KENNEDY.

Born April 26, 1852, in Vestmanland, Sweden. Came to U. S. A. 1889. Came to Fridhem Oct. 17, 1929, from Isle, Minn. Entrance fee \$800.00. A member of the Austin Sw. Baptist Church.

187. MISS CHRISTIN RUSSELL.

Born in Malmö, Sweden, Dec. 1, 1843. Came to U. S. A. 1881. Came to Fridhem Jan. 20, 1930, from Chicago, Ill. Entrance fee \$2,000.00. A member of the Second Sw. Baptist Church.

CHAPTER VIII.

PRESENT NEEDS AND FUTURE DEVELOPMENTS.

As a general rule in anticipation a year seems very long, but upon retrospection we find that it has flown very swiftly. Nevertheless each day has its own burden different in characteristics from the one preceding and the one to follow. Just as one day may be sunny and another stormy, so one may bring happiness and the next, sorrow and remorse.

At Fridhem each day is generally filled to capacity for those in charge. It is a Home of Rest, but this does not apply to the superintendent and his helpers. They are constantly busy that others may enjoy rest. The food problem is always an important item in the program of each day. Since there is no fixed income to rely upon it takes good management to spread the available funds to meet every demand.

If we consider this work and the number of changes the future may bring, we find ourselves facing a serious problem. In any of our larger gatherings of Swedish Baptist People today, such as state or general conferences, we are impressed with the fact that the majority of the people are middle

aged or more. Twenty-five years ago this condition was entirely reversed. Our gatherings were attended by people in their best years with the most



Rev. and Mrs. Albert Rose
Superintendent and Matron
since 1924.

useful period of life before them. It is from this passing generation that the inmates of Fridhem have come. This same generation deserves the credit for building the home into the institution it is today.

The oncoming third and fourth generations among our people are destined to effect the Swedish churches and conferences very decisively. We have already seen proof of what is to

happen. Some state conferences will undoubtedly sever their connections with the general conference. Individual churches have already begun to do so, and it is even more common to find individual members affiliating themselves with long established English-speaking churches. Inter-marriage with other nationalities is becoming more and more common. How will this new order effect institutions such as Fridhem? It was the Swedish churches and their individual members that made the work possible in the first place and who have maintained it thus far.

May we take for granted that with the passing

of the present generation there will be no more need of a Home for our own people and that the Home will pass to an entirely new generation with



Rev. and Mrs. Albert Rose and their assistants.

a new class of people? This question immediately invites another. What will happen when the fragments of the old generation meet the new generation? While time alone can authentically answer these questions, we can say with some degree of cer-

tainty that in spite of immigration restrictions we will always find a Scandinavian representation in our big civic centers. This remnant will need care. Questions arise as to how institutions founded for the purpose of caring for Scandinavian aged can function under the new type of churches. The few churches of the old order will likely be too weak to care for an institution such as Fridhem.

It may seem pessimistic and unnecessary to dwell with such length upon the future. Providence and divine wisdom will solve in time what man fails to provide for. This question may be just such a case. However an intelligent person always plans for the future and makes provisions for its needs.

Certain indications make the future look bright. Our young people have shown a willingness to service in this particular work. The young people's union of our churches in Chicago and vicinity responded very generously to a certain need several years ago. They installed the much-desired elevator at Fridhem along with other smaller improvements. Those of us who have followed this work continuously are more than encouraged by the interest shown by E. P. Strandberg, Jr., one of our younger men. He was the first to urge the establishment of the one hundred thousand dollar endowment fund, to insure future upkeep in face of any calamity. If public-spirited and able men with benevolent inclinations and a spirit of love for the land of their fore-fathers will enlist themselves in this work and catch the vision of Mr. Strandberg

and others, Fridhem will be secure in the future.

There is no better way to explain the endowment fund than to refer to the by-laws that have already been approved by the Board of Directors.

ARTICLES OF AGREEMENT IN ESTABLISHING A
\$100,000 ENDOWMENT FUND BETWEEN SUB-
SCRIBERS AND "HOME OF REST" THE
SWEDISH BAPTIST HOME FOR THE
AGED, FRIDHEM, CHICAGO, ILLINOIS.

1. PURPOSE

The purpose of this organization is the raising and establishing of a \$100,000 endowment fund, the principal to be invested in high-grade securities, the interest of which is to be used for sustaining the Home and to be given over to the Treasurer for the use of the general fund or to be used, when so warranted, for the payment of entrance fee for some worthy person.

2. NAME

The name of this organization to be the Auxiliary of the "Home of Rest—The Swedish Baptist Home for the Aged", Fridhem.

3. MEMBERSHIP

Any person paying \$100.00 or more becomes a permanent registered member of this organization and shall be known as a sustaining member, eligible to membership of the Board.

4. AUXILIARY BOARD

The Auxiliary Board shall consist of 21 members—to be elected at first annual meeting as follows: seven for one year, seven for two years, seven for three years, and thereafter at each regular annual meeting, by majority vote, seven members shall be elected for a term of three years.

5. OFFICERS OF THE AUXILIARY BOARD AND EXECUTIVE COMMITTEE

The officers of this organization shall consist of a President, 1st Vice President, 2nd Vice President, General Secretary, Financial Secretary and Treasurer, also a committee of three, to be known as the Executive Fund Committee or custodians of the fund. These three persons must be members of the Fridhem Board and selected by said Board. The Auxiliary Board shall elect one of these members as Financial Secretary and one as Treasurer. These officers and members shall constitute the Executive Committee of the Auxiliary Board.

Duties of the President:

The duties of the President shall be to supervise all work and act in an executive capacity, presiding at all Board meetings as far as possible.

Duties of the 1st Vice President and 2nd Vice President:

The duties of the 1st Vice President shall be to aid and assist the President whenever requested to do so and to preside at Board Meetings when the President is absent.

The duties of the 2nd Vice President shall be the same as of the 1st Vice President in the absence of the President and 1st Vice President.

Duties of the General Secretary:

The duties of the General Secretary shall be to keep the minutes of all Board Meetings and any special meetings which may be held from time to time, and handle and keep a record of all correspondence.

Duties of the Financial Secretary:

The duties of the Financial Secretary shall be to receive all moneys and to turn same over to Treasurer, keeping a permanent record of same and making out proper certificates for receipt of same and shall act as a member of the Executive Fund Committee.

Duties of the Treasurer:

The duties of the Treasurer shall be to receive all moneys collected through the Financial Secretary and deposit same in the name of the organization in accordance with the stipulation set forth under the duties of the Executive Fund Committee; also to pay all bills and other payments by checks upon order of the Executive Fund Committee.

Duties of the Executive Fund Committee:

The duties of the Executive Fund Committee shall be to supervise all financial transactions, to approve the purchase of all securities from the endowment fund and be responsible to the Fridhem Board for the entire fund. Cash received to be kept in a reliable bank, so designated by the Treasurer and one of the other two members. The Securities to be kept in a safety deposit vault, so designated by the Board and entrance to be gained by two of the three members of the Executive Fund Committee at any one time, bond to be placed on each of these members for \$10,000 each.

6. INVESTMENTS

The accumulated funds shall be invested in first mortgage securities having double the value of the investment, or may also be invested in approved bonds. However, no investments shall be made unless the offered security has been investigated and approved in writing by the Executive Fund Committee.

It is understood that none of the officers are permitted to obligate this organization for any greater sum than what is derived from interest, either on cash deposits, bonds or other securities.

7. ANNUAL MEETINGS AND ELECTION OF OFFICERS

Annual meetings are to be held in the month of February in each year at the Home of Rest, The Swedish Baptist Home for the Aged, Fridhem, 11404 South Irving Avenue, Chicago, Illinois, notice of said meeting to be published in

the denominational paper and also to be mailed to each member at least ten days prior to the date of meeting. At this meeting the officers of the Auxiliary Board are also to be elected by majority vote.

8. ACTIVITIES

This organization is organized for the sole purpose of raising the \$100,000 endowment fund, and shall form a campaign of meetings, banquets, printing of necessary pamphlets, etc. for the raising of this fund, and which is to be left entirely in the hands of the officers of the Board.

9. TERMINATION

This organization may be terminated when the \$100,000 is raised, and turned over to the Board Members of Fridhem. By-laws, etc., to be established by the Board members at that time.

We urgently wish to raise this complete amount soon.

The present need, as indicated from the great number of applications arriving, is an enlargement to accommodate more people. It is a matter of opinion whether expansion would be wise just at present. With four Homes of high standards within our denomination each equally well located it may be best to let the matter of growth rest a while. These institutions are in no way competitors. They are erected for the same purpose and carry out the same objectives. Our purpose then, is to lay a firm foundation that this noble work may continue as long as there be reason for its existence. With this end in view thousands of supporters are giving donations and exerting their influence toward the welfare of Fridhem.

CHAPTER IX.

CONCLUSION.

In a brief and simple manner we have tried to relate incidents and facts bearing upon the Fridhem work of the past quarter of a century. Our information is derived from various sources. The greater part of the material comes from the minutes and records of proceedings. Since some of this is incomplete we have relied upon personal accounts for much of the earliest part of the story. The writer has had the good fortune to be closely connected with the Home as a board member for the past seventeen years. For more than fifteen of these years he has been recording secretary. Observations which he believes might be of interest and value in the present day have been given. Any figures and factual matter given are as accurate as can be ascertained. The statements have been verified by a public accountant every year since nineteen hundred and sixteen, and before that time the books show evidence of careful work. The registry or roll containing the names of all the inmates from the beginning until January first, nineteen hundred and thirty is equally correct and fully reliable.

In telling the story of this great work some point of value may have been omitted or given space too small for their relative importance. Names of

inmates have been given for the specific purpose of illustrating certain facts or conditions, rather than for stressing the importance of one person over another. Most of these pilgrims could qualify as subjects for interesting biographies if space allowed.

We have tried to pay a tribute in a small way to the many benefactors of Fridhem who have faithfully and generously supported this work since its origin. Here again there is room for more harm than good. When we looked over the list of people living or dead who had extended their aid at some time or other, we found ourselves in the same predicament as the writer of the Epistle of the Hebrews. He relates the miraculous faith of the Old Testament heroes and then sums it all up thus: "And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

Similar conditions exist in our old people's work. We have our Abels, Enochs, Noahs, Abrahams, Sarahs, Deborahs, Josephs and Rachels who through faith have started projects. They are only a few compared with the great host no man can number who with similar faith and vision have brought cheer to the aged pilgrims. When the eternal reward comes and the roll is called none of them will be forgotten.

There has been a temptation to speak more particularly about the men and women who have served as board members, about superintendents, about matrons, and about physicians with their generous services, but even here we sense our limitations. Who can fully accredit noble sacrifice rendered only with the idea of service as Jesus would have served, breaking bread, lifting the helpless, healing the sick, and sheltering the homeless?

Our hope is that this little book may serve as a reminder of what has been done, a pleasant remembrance of days gone by. It is an expression of sincere gratitude to God for his wonderful guidance and care, and a symbol of appreciation to all of Fridhem's friends. May it carry a spark that will kindle greater inspiration and draw a larger host of supporters.

When You Are Old



When you are old and grey and full of sleep,
and nodding by the fire, take down this book,
and slowly read, and dream of the soft look
your eyes had once, and of their shadows deep.

How many loved your moments of glad grace,
and loved your beauty with love false or true;
But one man loved the pilgrim soul in you,
and loved the sorrows of your changing face.

And bending down beside the glowing bars
Murmur, a little sadly, how love fled
and paced upon the mountains overhead
and hid his face amid a crowd of stars.

W. B. Yeats

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