

# A Finnish Sawmill Book Keepers Daughter's Journey to Alaska: Reconstructing Anna Margareta Sunberg's Life Story

by Maria Jarlsdotter Enckell

[In memory of my friend Ronald Hackman, 1935-2001. Some years ago he asked for help in finding the roots of his family's Baba]

## Introduction

During my twelve years study of the Finns and Balts in Russian Alaska (1800-1867) I developed an interest in the servants who arrived to Alaska attached to the area's governing elite. These servants are hardly ever mentioned as such in the Russian-American Company's reports, or in any of the preserved private letters found in the many private and public archives in Finland. On the rare occasion they are mentioned, it is often by the positions they held, e.g. chambermaid, valet etc. Rarely are the mentioned name. When Russian Alaska's newly appointed Governor and Russian-American Company Chief Manager, Baron Ferdinand von Wrangell (serving 1830-1835), arrived in Sitka with his wife, the Elisabeth Baroness von Rossillon, they must have brought with them a full household staff. No lady at that time would ever have travel anywhere without her personal chamber-maid, let alone function without the full support of a multi-member household staff. The same is true for Baltic-born Medical Doctor Heinrich Sylvester Tiling (serving 1846-1851), who arrived with his wife Anna Elisabeth Fehrmann, in Ajan (the Company's Siberian station and port) in 1846. In his anonymously published account, Doctor Tiling mentions only once that his wife's personal maid was with them. He does not, however, give her name.<sup>1</sup> Since the social elite found no reason to mention their servants, they are Russian Alaska's hardest individuals to identify. Still, by their enormous labor they provided their masters with the invisible, but always expected support of their masters' rank and position. Their contributions towards the development of Russian Alaska, and the Alaska of today, is as of unrecognized by the historians of the region. The following essay is an attempt at remedying this deficiency.

## Identification Difficulties

Prior to my discovery of Sitka's Russian Era Evangelical Lutheran Church's parish records,<sup>2</sup> it was generally held that the household matron of Russian Alaska's Governor (1840-1845) Arvid Adolph Etholen Carolina Ohman, nee Widbom, and widow of Gustaf Adolf Ohman, a Helsinki resident. They had a daughter named Elise Wilhelmina Albertina, (born 1 November, 1825), who at their departure for Sitka, was fourteen years old. This information is found repeated in many accounts.<sup>3</sup> Its source seems to have been derived from p. 18 in the Vyborg Gymnasium's *matrikel* 1805-1842, thus suggesting it to be accurate. Although this information fit rather neatly, a nagging question arouse with the discovery of the Sitka

baptism records. A close scrutiny shows that three of the four children born to daughter Elise and Doctor Alexander Frankenhaeuser in Sitka had a Margareta Ohman listed as their godmother.<sup>4</sup>

At first this discovery was interpreted as being one of Mrs. Ohman's several given names. Perhaps she had been encouraged to use the name Carolina to distinguish herself from her superior's name, that of the Governor's wife's, as well as the Governor's Executing Adjoint's wife's, also a Margareta.

Another oddity in this mystery was the fact that Uno Cygnaeus, Sitka's Evangelical Lutheran pastor, as well as Doctor Reinhold Ferdinand Sahlberg, nor Doctor Frankenhaeuser ever mentioned in letter or diary Mrs. Ohman by her first name. Doctor Sahlberg, in his diary, dropped a clue when he described an outing to the nearby hot springs which Governor Etholen had arranged in July of 1840 to honor of those "three Margaretas," to thus celebrate their name-day. Although Sahlberg didn't identify all three ladies in question, he mentioned that Margaretha Etholen and Margareta (Margret) von Bartram, as well as Mrs. Ohman were in this party.<sup>5</sup>

Adding to this mystery was the discovery that Elise Ohman was identified in a letter written in Russian as Elisaveta Abrahamova. This patronyme did not fit her so-called father's name, as her alleged middle name was Albertina.<sup>6</sup> Nothing seemed to really fit!

Thus, while I was stationed in Portland, Oregon doing research for the book *Documenting the Legacy of the Alaska Finns in the Russian Period*, I shared this suspicion with researcher and friend Timothy Laitila Vincent, who is based in Salt Lake City, and does research at the Family History Library. I shamelessly begged him to help me by searching Helsinki City's Evangelical Lutheran Parish records, covering out-moving members, looking for anyone leaving for Sitka during July-September 1839. Laitila Vincent responded by sending me a stack of photocopied parish records including pages where he had found the following information for 7 September, 1839:

*No. 317: Widow A.M. Ohman(n) with daughter departing for Sitka, North America.<sup>7</sup>*

Searching the parish communion books covering the years 1838-1849 brought out the following:

*Finance (Banco) Book-Keeper Bror Abraham Ohman(n)'s widow, Anna Margareta Sundberg, born in Helsinge Parish January 25, 1802, to reside in Sitka, North America with parish release-papers issued on September 7, 1839.<sup>8</sup>*

Moving to the parish certificates (parish release papers) covering the years 1845-1846 brought by incoming (returning) parishioners, I located the following moving certificate:

*Moving Certificate No 14, For The Year 1845. The deceased Finance Book-Keeper Bror Abraham Ohmann's widow, Anna Margaretha Sundberg, was born in the year eighteen hundred and two (1802), on January twenty-five (25) in Helsinge Gammelstad, District of Nyland, Grand Duchy of Finland, and baptized into the Evangelical Lutheran Faith. In 1840 she came to New Archangelsk in North America, and is now moving back to Finland. During her stay here she has in the local Evangelical Lutheran Church partaken in the Communion Rites, including this year on April 13. As to marital status: she is free to enter into one. With issuing of this Certificate her name is removed from this parish membership rooster, taking with her her Moving Certificate issued as No. 317, dated September 7, 1839, which Mrs. Ohmann acquired at her departure from the Parish Office in Helsinki, to which this pastor attests.*

*New Archangelsk, May 13, 1845.*

*Uno Cygnaeus, Master of Philosophy,  
Pastor at the Evangelical Lutheran Parish  
at the Russian Colonies in North America.*

The back of the original certificate is adorned with Governor Etholen's own signature. On the front Helsinki parish pastor Christian Avellan had put his signature vouching the certificate had been accepted.<sup>9</sup> Located in the registry for the parish's incoming parishioners (1845-1846) was the following:

*"April 21: Finance Book-Keeper Ohman(n)'s widow, Anna Margareta Sundberg resides in Merchant Sundberg's stone-built house."*<sup>10</sup>

## Under Swedish Rule

### A Rural Childhood and The Family Tree

Who was this Anna Margareta Sundberg Ohman(n), and what had prompted her to make a journey to Russian Alaska? The information described above offered clues, which eventually unraveled what follows.<sup>11</sup>

While Finland was under Swedish rule (up to 1809), Helsinki region's vast and widespread Helsinge parish children books revealed that the Gammelstad Sawmill's book-keeper Sundberg (born 1771) had besides his daughter Anna Margareta (born 25 January, 1802) two sons registered (fig. 1):

*Adolph, born 1804, May 18; and Gustaf Wilhelm, born 1806, July 30.*<sup>12</sup>

Helsinge Parish communion books for Gammelstad's Sawmill offered the following: "Book-Keeper Fredrik Sundberg, born 1771; wife, Margareta Ruth, born in Vasterbotten, (Sweden) on September 16 in 1770."

Beside their three children, the record indicated their household also consisted of three servant maids:

*Maja Modig, born October 3, 1779; Ulrika Svenskberg, born November 8, 1776; Anna Maria Thorp, born 1791.*<sup>13</sup>

Reveiwng the communion books that begin with 1796 and forward revealed the following for Gammelstad Sawmill:

*Bookkeeper Fredrik Sundberg, born 1741; wife: Anna (Lovisa) Simonsdotter, born 1740; son: Mill-Plant Assistant-Recorder Fredrik Sundberg, born 1771.*<sup>14</sup>

A son, Carl Johan (born 1778) was identified from about 1807 onward, through the Helsinki City parish books.<sup>15</sup> Thus, three generations of Sundbergs have emerged. From these records it seems that the bookkeeping profession was favored among the male members of this Sundberg family. It also reveals that the Sundberg family was rather educated and financially solvent.

## Under Russian Rule

In 1809 tragedy struck when Anna Margareta Sundberg was 7 years old: her father died at age 38.<sup>16</sup> It was the same year Sweden, at war with Russia (1808-1809), lost Finland. Out of this old Swedish territory Russia's Tzar Alexandr I, created The Grand Duchy of Finland. Was Fredrik Sundberg's untimely death related in some way to any event in this unfortunate war? We might never find out as Helsinge parish's death records covering 1809 are lost, as well as a many of other of the this parish's records, carving unwanted holes into this study.

Fig. 1 - Parish children book, Sundberg family

172. Gammelstad									
By: Hemmans- Föräldrar och Barns Namn	Födels- e- dag & år.	Baptis- m- dag & år.	A. B. C.	D. Luth. Cat. med Förkl.					
				1	2	3	4	5	6
Sagen									
Wohlg. Lundberg									
Dr Anna Margareta	25 1-1802	XX	XX	XX	XX	XX	XX	XX	XX
Son Adolph	18 5-1804	?	X	X	X		X	X	X
Son Gustaf Wilhelm	20 7-1806								

Fortunately the parish children's books for the years covering 1800-1825 are preserved. They hold a wealth of vital data on the Sundberg-family, e.g:

*Bookkeeper Sundberg's widow: Daughter Anna Margareta. Confirmed 1816. Son Adolph. Departed for St. Petersburg with moving certificate no. 6, for July 12, (181?). Son Gustaf Wilhelm. Departed for St. Petersburg with moving certificate, dated June 16, (1821).*<sup>17</sup>

Following this lead to Sankt Petersburg's St. Katarina Swedish language Lutheran parish, their incoming parish records holds Gustaf Wilhelm's original moving certificate tucked in with those for 1826:

*Helsinge Parish Moving Certificate. "The Sawmill book-keeper's son, Gustaf Wilhelm Sundberg, moving to St. Petersburg. Confirmed in 1821. Reads fluently. Knowledge of Scripture is fair. Not of marriage age. June 16, 1821.*

*Wilhelm Rindquist, Pastor's Adjoint.*<sup>18</sup>

St. Katarina's communion books reveal that he was registered there from 1821 to 1846. He was initially recorded as "apprentice clock (watch)-maker," and from about 1830 onward as "journeyman clock-maker."<sup>19</sup>

I was not successful in the Adolph's, Anna Margareta's older brother, movements. His whereabouts are yet a mystery. It is most likely due to the missing Helsinge parish records, such as the vital moving, death, and marriage records covering the years prior to 1822.

Concerning Anna Margareta and her future, the 1816-1822 parish communion record for Helsinge, Gammelstad, now identifies the sawmill owner as "Commercial Councilman Sederholm," and her father's replacement there "Widowed Book-Keeper Carl Wilhelm Lundeberg, born in Sweden August 15, 1769, came from [Fort] Sveaborg [in the mouth of Helsinki's South Harbor]". Also, still residing at the Sawmill were: "Book-Keeper's widow Greta (diminutive of Margareta) Sundberg. Daughter Anna Margareta Sundberg." Annotations added to Anna Margareta's record: "First (of three) church-wide proclamations made November 11, 1821, for impending marriage to Finance Book-Keeper Abraham Ohmann. Left for Helsinki without moving papers. Obtained Certificate October 3, 1826" For her mother: "Died December 12, 1824" (at age fifty-four).

At the time of her wedding Anna Margareta was just twenty, her husband-to-be nine years older. No household servants were listed for Widow Sundberg's household. This might indicate the now widowed mother and daughter were experiencing an economic decline.<sup>20</sup>

### **Bror Abraham Ohmann and the Initial Helsinki Years**

Anna Margareta Sundberg's husband, born in Abo on September 1, 1793, was from a prominent and nationally known family. He was the third son of 13 children born to Attorney Abraham Ohmann (1758-1814), serving as Chairman of the Grand Duchy's Justice Department's Inner Cabinet. His wife, Eva Helena Strandheim (1768-), was the seventh of 11 children born to Abo Merchant-Skipper Jacob Strandheim and his wife Beata Kristina Osterman. Both families were registered into Abo City's Swedish (language) parish.<sup>21</sup>

It is worth a mention that Bror Abraham Ohmann's paternal grandparents were the famed Borga Book-Merchant Abraham C. Ohmann and his wife Anna Christina Witting. This family was known for its prominence both in the literary and publishing business, as well as within the Evangelical Lutheran Church hierarchy. There was a Bishop among them. This is reflected in Bror Abraham's baptism record. Its list of godparents reads as a veritable listing of "Who's Who" in Finland's history, with its names

such as Pipping, Wallen, Fraenckell, von Bonsdorff, Elfing, Bergstrom, Ek, and Akerman.<sup>22</sup>

Bror Abraham's sister, Agata Emerentia (1798-1860) married famed Professor Johan Jacob Nervander (1805-1848). His two older brothers, Axel Jacob Ohmann (1790-1828), and Gustaf Adolf Ohmann (1792-1833), became equally prominent as attorneys.

It was Gustaf Adolf Ohmann who married the divorcee, Carolina Widbom Eklund; thus solving the mystery behind the mix-up of names and individuals mentioned in the first paragraph one of this study.<sup>23</sup> At the time of his marriage, Bror Abraham was employed as the Finance Book-Keeper at Helsinki's Imperial Finnish Exchange, Credit and Depository Bank. Thus Anna Margareta Sundberg's marriage into the Ohmann family was quite certainly a most socially upward mobile match. But was it a forced one? Did her widowed mother so-to-speak, "sell-off" her girl to the "highest bidder"? And, if so, did it ensure this union to be a fortunate one?

For the years 1821-1822, Helsinki city's lower court records (*Kamnerratten*) includes the following complaint: the widow Maria Elisabeth Wahlstrom had rented a house for the duration of a year to the "Finance Book-Keeper at Helsinki's Imperial Finnish Exchange, Credit and Depository Bank," Bror Abraham Ohmann, situated in Helsinki's Skatudden district. It consisted of a living room, three chambers, a kitchen, attic and office. Furthermore, under a common roof, a stable and woodshed, a separate carriage shed and, as needed, use of a baking shed, a sauna, and a mangle. This document includes several additional agreed-upon clauses. This rental contract was signed on August 11, 1821. That is, prior to his marriage. The documents pertaining to this court case include an unpaid tavern-grocery bill dated April 22, 1822. The issue at hand came to the court's attention when on October 2, 1822, widow Wahlstrom submitted the court her formal complaint, wherein she stated she had been physically manhandled by Bror Abraham Ohmann on September 30, the date he vacated the building she had rented him thirteen months earlier. The listed physical and mental evidence of this alleged manhandling are minor. But the evidence recorded was by then a couple of weeks old, and thus some healing had already occurred.<sup>24</sup>

By December 1821 Anna Margareta was already married to Bror Abraham Ohmann and thus presumed to be living in the rented house on Skatudden. Therefore she must have been confronted with the reality that her husband did not shy away from roughing-up a woman, however annoying, and this evidence might bode her ill in the future. However, the following situation must have pleased her. Her unmarried paternal uncle, Carl Johan Sundberg, who, since 1808 had been employed in Helsinki as the Senior Clerk (in Swedish: *betjant*) at Wholesale Merchant Sederholm's Commercial Establishment, was suddenly blessed with a stroke of luck. This famed Commercial Wholesale House had since its founder's, Nils Johan Sederholm, death in 1805, been taken over by his two sons,

Lars Johan (born 1772), and Alexander Magnus (born 1775). In 1811 on September 21, Axel Magnus had married Catharina Beata Dobbin. It seems the couple took up residence elsewhere. That left the Sederholm Commercial House in the hands of the brother Lars Johan. It happened that while Sundberg's niece, the newly married Anna Margareta was living in Helsinki, her uncle's boss, Commercial Councilman Lars Johan Sederholm, died from chest-fever on July 13, 1822, at age 52. He had never married. That's when the city's famed Sederholm stone-built house went up for sale, and her uncle bought it fair and square. As he took up owner-residence, his mother, Anna Margareta's old grandmother, "Book-Keeper's Widow, Anna Lovisa Simonsdotter Sundberg", moved in with her unmarried son.<sup>25</sup>

While in Helsinki, on July 31, 1823, Anna Margareta gave birth to her first-born son. He was baptized August 14, and named Gustaf Ferdinand. Then a year after her own mother's death, the Ohmann family moved east and settled in Lovisa on the coast.<sup>26</sup>

### **Lovisa, and the Terrible Abo Fire**

In Lovisa the Ohmann's second child was born on September 1, 1825. On the same day she was baptized Elisa Adolphina Wilhelmina. The listing of godparents reads as another "Who's Who" of the professional upper class and many of true historic distinction. Officiating at this occasion was the Church Dean himself, signifying the Ohmanns' prominence in that city. Of interest to note is that on this baptism record Anna Margareta had discarded her given name in favor of its French version, "Annette Margareth," and her husband's title was recorded as "Secretary, Bureau of Customs".<sup>27</sup>

In 1827, back in Helsinki, Anna Margareta's grandmother, Anna Lovisa Sundberg died of old age on June 12. She had reached the venerable age of eighty-three. It is quite possible that Anna Margareta and her family attended her funeral, on their way to Abo, to settle in Bror Abraham Ohmann's hometown on the southwest coast of Finland. It was in Abo that Anna Margareta gave birth to her third child on September 1 in 1827, and named him Nicolai (Nils) Abraham Wilhelm.<sup>28</sup>

A mere two days later, on September 3, the city was suddenly engulfed by raging fire, which in mere hours laid the greater part of old Abo in ashes. This catastrophe can well be compared to the devastation San Francisco experienced, resulting from the massive earthquake in 1904.

### **Homeless**

In the Masku parish records for incoming families 1827, the Ohmann family are described as "burned-out victims caused by Abo fire on September 4 in 1827."<sup>29</sup> This indicates the Ohmann's Abo residence was among the buildings devoured by the raging fire, thus forcing them to flee the city. The whole ordeal must have been a most harrowing experience for the Ohmann family, with a newborn and two toddlers to hold. Masku parish lies due north of Abo. It was

most likely on Masku's parish pastor's prompting that the Ohmanns tried to get their affairs in order, as on September 14, Lovisa parish issued (or re-issued) the Ohmann family a moving certificate to Abo. This indicates the family had lost most all of their possessions to the Abo fire.

In 1828, while still in Masku, the Ohmanns partook in Communion services on July 13. In August that year, the Ohmanns were among the godparents attending the baptism of Masku parish pastor's newborn son, and were recorded as "Secretary Abranam Ohmann and his wife Annette Margarethe, nee Sundberg"<sup>30</sup>

Two months later, on November 11, Masku parish issued a moving certificate for Bror Abraham Ohmann, stating his destination: "to Ostrobothnia," a large coastal region in northern Finland.<sup>31</sup>

About 6 months later, on June 17, 1829, Anna Margareta gave birth to her fourth child. He was baptized on June 25, and given the name Bror Arvid Julius. A mere 2 weeks later, on July 4, the child died, and was buried in Masku the next day. Cause of death was listed as "stroke" (in Swedish: *slag*)<sup>32</sup>

### **Back to Helsinki, and then to Ojamo Manor**

In 1831, on April 18, Masku parish recorded into its books that Mrs. Ohmann was moving to Helsinki with her 3 surviving children, without her husband, who was still absent. Masku parish's pastor Gustaf Granstrom issued her a moving certificate on July 13, noting that the Ohmann family had resided in the parish parsonage since the fall of 1827.<sup>33</sup>

When Anna Margareta got to Helsinki one would presume she was well received into her uncle's large stone-built house, a building he at some point had enlarged by adding 2 wings. One, facing Katarine Street, to where the main entrance had now been located, changing the building's address to Katarine Street #1. However, Helsinki City parish communion books for the year 1831 lists her as "Anna Greta Ohmann nee Sundberg," with the add on reference: "resides in Lojo," as a resident in Master Glassworker Gustaf Fridenberg's building. Of interest is that Fridenberg's wife, Ulrika Aberg, like Anna Margareta, was born in Helsingfors. While residing there, Ulrika's husband suddenly died on September 27. Two years later she was to marry Adolph Johan Wickman, who, since 1831 had resided in the building. Also living in the building was Anna Margareta's brother-in-law Knut Ohmann (born 1810), and with him his older sister Christina Charlotta (1797-1832). Living with the siblings was also Swedish born Carolina Charlotta Borenus? (Bonniers?), whom Knut Ohmann was to wed in 1835.<sup>34</sup> Thus, lots of family surrounded Anna Margareta. While there she registered her children with Helsinki City parish. The children's book list their father as:

*Former Finance Book-Keeper Bror Abraham Ohman(n). Resides in Tavastehus. Mrs. Anna Margareta. Son Gustaf Ferdinand, Baker's Apprentice at Master Baker Silferberg's. Daughter*

*Elisa Wilhelmina, and Son Nils Wilhelm, reside in Lojo Parish.*<sup>35</sup>

In 1838, on October 30, Lojo Parish pastor C.W. Forsman issued Anna Margareta a moving certificate wherein he stated the following:

*The Widow, Anna Margareta Ohmann and her two younger children did arrive to this parish with moving certificates from the Helsinki City parish. She spent most of the past seven years at Ojamo Manor [in Swedish: Rusthall). However, she never registered her children into this parish, and she herself did not partake in parish-life.*<sup>36</sup>

When and where did her husband die? His whereabouts has totally eluded my most ardent efforts. What might have prompted Anna Margareta to move to Ojamo Manor? The following was the case according to the encyclopedia *Soumen Maa*, p. 30:

*Ojamo Manor's history with its iron mine and iron works, has been recorded since 1384 onwards. In the eighteen and nineteen centuries the estate has been in the hands of the following families: Tammelin, Segercrantz, Rothkirch, Carpelan, and von Schoultz. Axel Maximilian Carpelan (1735-1816) owned Ojamo Manor from 1789 onwards. In his third marriage he wed Albertina Eleonora Gripenberg (1763-1836). After Carpelan's death Albertina Eleonora continued to preside over Ojamo Manor. In 1842 their daughter Gustava Albertina (1792-1875) married Carl Adolf von Schoultz (1811-1898), Lecturer in French at Helsinki's Alexandr University. Ojamo Manor stayed in their hands up to 1846.*

It so happens that Gustava Albertina Carpelan was Margareta Lovisa Gripenberg's first cousin. Thus one can assume that widowed Margareta Lovisa (1785-1842), wife to Judge Isaac Sundwall (1777-1836), and their daughter, Hedvig Johanna Margaretha (1814-1894), spent much time in the home of her close relative, as later-on, in the fall of 1839, Margareta Lovisa chose to move to Ojamo Manor, where she then died of consumption on June 24, 1842. This was 3 years after her daughter's wedding, on June 18, 1839, to the younger brother of Commercial Councilman Justus Etholen, a well known, most prominent and respected figure in Helsinki's commercial circles. Her suitor, Arvid Adolph Etholen (1799-1876), Captain of the Second Rank in the Imperial Russian Navy, had in December of 1838 been appointed the next Chief Manager of the Russian-American Company/Governor of Russian Alaska, with its presiding seat in Novo-Archangelsk (Sitka). Since his arrival in Helsinki at Christmastime in 1838, he had pursued the strikingly good looking and very highly educated Margaretha Sundwall, an active and dedicated educator at her maternal uncle's most progressive co-educational school in Helsinki. The ardor of his pursuit was likely prompted by the Company's requirement that every Governor-elect was to be married, before possessing the seat in Sitka.<sup>37</sup>

Although we might never know for sure, herein lies cause to guess that by now the widowed Anna Margareta Sundberg Ohmann had, due to her circumstances, found herself forced to look for some means of sustaining both herself and her two young children. Based upon her later endeavors, I venture to presume she had taken the position of Household Matron at Ojamo Manor, or some similar position. It was there that Anna Margareta spent the next seven years of her life.

### To Russian Alaska

In 1839 on August 21, the much admired, Finnish-built Russian-American Company ship *Nikolai I* departed Kronstadt, entering Helsinki's South Harbor on September 2. Alerting the Governor-elect prior to its Kronstadt departure, the Russian-American Company sent the following dispatch:

*No. 49918 August 1839 f. 448-452 Main Office to Etolin List No. 1 n.d. f. 458 Passengers to be taken aboard the NIKOLAI at Helsingfors: Evangelical Lutheran pastor Signeus; Candidate of Medicine Sal'berg from Aleksandrovskii University; Four servants of Adol'f Karlovich, pass-ports issued by the Niuland governor; Lieutenant Bartram's sister-in-law, Wilhelmina, daughter of Major Shvarts; and Mr. Bartram's servants.*<sup>38</sup>

The above list of passengers boarding in Helsinki is known to be incomplete. Also sailing was the naturalist and Doctor Reinhold Ferdinand Sahlberg's assistant, taxidermist, Gustaf Rosenberg. And, according to Helsinki City parish registry of moving-out parishioners, Governor Elect Arvid Adolph Etholen's wife's personal maid and their household matron:

*1839: September 4, No. 311. Chambermaid Henrika Lovisa Sahlstrom, to Sitka (born in Helsing Parish, September 9, 1821) September 7, No. 317. The widow A. M. Ohman with daughter departing for Sitka, North America.*<sup>39</sup>

Additionally, but not proven was the Governor household's errand boy, Johan Carlson, aged 12, born in Nastola parish, July 14, 1828.<sup>40</sup>

Ulrika Wilhelmina Swartz, Imperial Russian Naval Lieutenant Johan Joachim von Bartram's sister-in-law, accompanied him and his wife Margareta Swartz to Kronstadt. With them was their maid, Kajsa Lena Ruuth (Catharina Helena Ruuth?), born February 12, 1819, in Jorois, their home-parish. The rest of Etholen's known servants boarded in Kronstadt. This included Etholen's personal valet, Carl Johan Enberg, born in the City of Helsinki in 1812, and von Bartram's personal valet, Johan Fredrik Forsten, born in the City of Helsinki, December 12, 1820.<sup>41</sup>

The dates on Sahlstrom's and Sundberg's departure-, or parish release certificates suggest that the final approval of their engagements were made by the Etholens onshore, while the ship *Nikolai I* lay at anchor in Helsinki's South Harbor. Might Madame Etholen's mother and her Ojamo

based cousin have been party to the initial selection, making the picks from their own household staffs? Did Anna Margareta suggest Sahlstrom's suitability, as she too came from Helsing parish? Most of the individuals mentioned above boarded ship on or about September 8. On September 12 the ship lifted anchor, sailed majestically out of harbor and headed west towards its final destination, a journey of some 9 months.

Shortly before her departure Anna Margareta's oldest son, Gustaf Ferdinand, was confirmed into the Church.<sup>42</sup> By traversing this watershed event, this 16 year old boy had entered into adulthood. From now on he was legally responsible for himself, although not permitted to marry. How about Nils Abraham Wilhelm, Anna Margareta's barely 12 year old son? To where and to whom did Anna Margareta farm out this child?

I have not found a single trace of him between the years 1839 and 1849. Concerning her actions in providing for her 2 sons' future and professional educations, it's worth noting that Anna Margareta, her self now widowed as her mother was, had chosen the same traditional path her own mother had taken in 1819-1821 when providing for her two 2 sons' futures, that of a trade, knowing full well this could lead them up the social ladder to the honorable position of City Burger.

### The Journey

So far very little is known about Anna Margareta Sundberg's duties onboard ship. One might venture to presume she was immediately put to work and thus accountable for the Governor's household staff, ensuring that it ran smoothly. If and when a cook had been engaged is unknown. Small snippets of Anna Margareta's life onboard can be found in Doctor Sahlberg's diary and Pastor Cygnaeus' letters home.<sup>43</sup> They expose both men's total infatuation with the lovely Elise, Anna Margareta's underaged daughter. Both men fought ardently for her attention. Each one offered to instruct her in diverse subject matters. Both men berated each other's suitability in such endeavors. It was at this time that Anna Margareta begged Pastor Cygnaeus to start preparing her daughter for the communion rites. Cygnaeus balked at this request, stating that Church-law forbade him to do so until Elise had reached proper age.<sup>44</sup> In his letter to sister Johanna he claimed he knew very well what lay behind this oft repeated request, implying here that Anna Margareta was eager to marry off her daughter.

Anna Margareta she witnessed among other things how in Valparaiso the *Nikolai I's* crew was divided in half so the newly purchased ship *Konstantin* could be properly manned. When Lieutenant von Bartram took command of this American-built ship, his personal party moved onboard. On March 5 both ships departed Valparaiso harbor. Well out at sea on March 17, Governor Etholen suddenly became so ill that all onboard feared for his life.<sup>45</sup> It is to be presumed that Anna Margareta, together with Doctor Sahlberg, was engaged in the Governor's care. On March 23, the Etholens

errand-boy, Johannes (Johan Carlson) supervision. Unseen he managed to climbed up the ship's tall riggings, from where he fell to the deck. Apart from the frightening scare he gave everybody onboard, all agreed it was a miracle he had survived the fall without being hurt. If Anna Margareta was his immediate supervisor, the Governor must have given her an ear full. It was generally held that this incident so upset Madame Etholen that it caused the onset of premature labor. This commonly held belief onboard ship must have caused Anna Margareta much agony. Two days later Doctor Sahlberg delivered Madame Etholen of her first-born son. Doctor Sahlberg confessed in his diary that it was his first delivery of a child. One can presume that Anna Margareta, an experienced mother, was called-upon to sooth, encourage, and assist her mistress during this long drawn out and most difficult delivery. About a month later, on April 23, Pastor Cygnaeus was called upon to baptize this child. Mrs. Ohmann, as the only other European woman still onboard the *Nikolai I*, was delegated the task of bringing forth the Governor's most precious first-born son. He was named Adolph Edward.<sup>46</sup>

On May 12, Mount Edgecumb was sighted. A few hours later both ships entered Sitka's harbor. The first to toss anchor was the *Nikolai I*, giving the new governor the full attention due his position. Then, according to custom, the *Konstantin* sailed in to anchor.<sup>47</sup>

### The Sitka Years: 1840-1845

Little is known about Anna Margareta's personal life and concerns while serving as household matron at Sitka's Governor's Mansion. Serving in such a position socially classified her as part of the servants, regardless how responsible her position was. In fact, the position was down the social ladder from that she once held as "Madame Annette Margarethe Ohmann, Senator Abraham Ohmann's daughter-in-law." Truly, her social star had fallen, way down. This must have been hard for her to bear.

Snippets that mention her are found here and there in Cygnaeus' letters and Sahlberg's diary. From May 1841 onward she is mentioned in Doctor Alexander Frankenhaeuser's letters to his sister Nathalia.<sup>48</sup> For instance, in describing Sitka society Frankenhaeuser wrote this to his sister Natalia:

*The Ohmanns are also part of the (von) Bartrams social circle. It's a mother and daughter. The first one oversees the Etholen household. This keeps her so busy that she is seldom seen in their home. However, she is a lively woman, and, as she is so often in need of a house-calling physician, she has planted squarely her rock-solid trust in every single one of them. Her daughter, Mamsell Ohmann, hasn't yet reached her seventeenth year. In many respects she is a very nice girl. At the Etholens she is (treated) more like a daughter in the house. She is a daily guest at the (von) Bartrams. We, the Pastor and I, with the Ohmanns, celebrated last Christmas Eve at the (von) Bartrams. Happily*

*at peace there we did so exactly the way our homeland's traditions prescribe. von Bartram himself was then out at sea.*<sup>49</sup>

Under Madame Etholen's leadership Anna Margareta was included as one of the five ladies partaking in producing all of the richly embroidered and lace-adorned vestments and textiles in use during the religious rituals performed in Sitka's newly established Evangelical Lutheran parish church.<sup>50</sup> She was also present when the Finnish Artist Berndt Abraham Godenhjelm's magnificent altar-painting was installed above the altar in the temporary church-room situated in the Governor Mansion's Green Room. She must have partaken in the joyous dedication of this small Evangelical Lutheran sanctuary on August 23, 1840.

Part of Anna Margareta's many duties was overseeing the kitchen, where all the meals were prepared, then served at the Governor's table. These dinners were large affairs and were prepared with many dishes. Additionally, there were weekly evening socials hosted by the Governor and his wife. Both refreshments and late suppers were routinely served. Several balls were hosted at the Governor's Mansion. These required a great deal of attention. Decorations were fabricated and then installed and refreshments and a supper were prepared and served for five score or more people. Each Saturday afternoon Madame Etholen held class in the mansion for all students attending the local Boarding School for Girls, which the Company had assigned her to establish immediately upon her arrival to Sitka. On these regular occasions she taught the girls social behavior, proper manners for all occasions, dress code, hairstyling, grooming, the art of conversation, how to move, and how to dance. At these classes refreshments and food were also called for.<sup>51</sup>

It was Anna Margareta's duty to carry out Madame Etholen's orders by overseeing all the festive preparations, such as, at the occasion of Sir George Simpson, the Hudson Bay Company's mighty Chief, who visited Sitka in the spring of 1841.<sup>52</sup>

Surely she was beside Madame Etholen when in 1841, she gave birth to her second son, Alexander, at four in the morning of April 27. And, she most certainly was there through the whole ordeal in the fall of 1841, when the Etholen's first-born, Adolph Edward, suddenly took ill. And, she had to live through that agonizing week, observing how Madame Etholen was driven to the brink of near madness as her son succumbed to the illness and then died on October 25. She must have been overseeing all preparations made in connection with the little one's funeral, as well as his burial into the folds of Sitka's small Evangelical Lutheran cemetery. She saw, but could not prevent, Madame Etholen from sliding into a state of depression.<sup>53</sup>

She was there in 1842, when on that frightening September 30, the Company's storm wrecked ship limped into Sitka's harbor, and the men brought their skipper, Lieutenant Captain Kadnikow's drowned remains ashore, and read the names of all those of their crew they had lost to the harrowing storm. She was there when Kadnikow was buried. This incident shook everyone in Sitka to the core.

How frightening this tragedy must have been to both Anna Margareta and her daughter. Kadnikow had been their own skipper when they sailed for Sitka onboard the *Nikolai I*.<sup>54</sup> She was there in attendance when the Etholen's third-born son, Carl Wilhelm, saw the light of day at eight o'clock in the morning on December 3 in 1842.<sup>55</sup>

She was there when on August 24, Sitka's newly erected Evangelical Lutheran church-building's holy sanctuary was dedicated, and the Godenhjelm's altar painting, *The Transfiguration of Christ* shone down upon the congregation from its permanent perch above the altar. She witnessed this historic event in Alaska's colorful history.

However, her duties covered much more. In a letter to sister Johanna, Cygnaeus made the comment that she was heavily occupied with sewing for Madame Etholen. Might this imply that when needed, she also served as Madame Etholen's private fashion consultant and dressmaker? If so, Anna Margareta's duties were most multifaceted. She also oversaw all the household laundry and the upkeep of its linens.<sup>56</sup>

On the bright side was the fact that the Etholens treated her daughter Elise "as a daughter in the house". Describing Elise's confirmation, which finally took place on Palm Sunday, April 4, 1841, Pastor Cygnaeus made the following remarks:

*From Madame Etholen she received a plain gold ring on the day of her Confirmation. The Governor, who gave her a ring with a stone, gave her also the gift of one thousand Rubles. The sum had been deposited with the Company's head office in St. Petersburg, so that later on it can be added to. Such a gesture pleased us all. Truly, that kind of a gesture has obliterated most everything that could be said about his past behavior towards Mrs. Ohmann.*<sup>57</sup>

Here Cygnaeus alludes directly to a generally held and often voiced opinion among Sitka's Finns and Balts, found clearly expressed in his preserved letters, as well as in von Bartram's, Frankenhaeuser's, and Sahlberg's diary. It concerned Governor Etholen's oft expressed, but socially entirely unacceptable, rude manners, as well as outright lack of tact in his dealings with his subordinates. His continuous rudeness caused major, and often long lasting rifts in his administration, creating much bad blood towards him.<sup>58</sup>

As the hurdle of Elise's confirmation was now over, Anna Margareta was ready to launch her daughter into Sitka's lucrative female poor marriage market. Cygnaeus' own letters give solid evidence to his own interest and ardent pursuit of her.<sup>59</sup>

However, on April 7, just 3 days past her confirmation, Doctor Sahlberg's replacement arrived in Sitka onboard the Company ship *Naslednik Alexandr*. He was the Dorpat University educated Doctor Alexander Friederich Frankenhaeuser, born in Abo, on December 27, 1811, whose family now resided in Vyborg. As a member of the city's German (language) Evangelical Lutheran parish, his home language

was German, the same as his Sitka based Vyborg compatriot's, Johan Joachim von Bartram.<sup>60</sup> In a letter to his sister Nathalia, Frankenhäuser described Sitka's female poor marriage market thus:

*Here one cannot get immersed into any deeper conversation with most of Sitka's Creole Ladies, as they do not possess anything but the outer shell of an education; both reading and writing are quite unknown to them. Still, as there are so few women here, they are quickly snatched-up by this large crowd of men, so eager to marry. You see, most of the Company's employees are single when they get here. Thus they end up getting married as soon as a fitting partner can be found. Now you can imagine what kind of impression our Finnish Ladies are making here. And, by the way, they are truly lovely. It is not so much due to their social standings, but far more due to their personalities. And, that's why many a marriage-seeking candidate has had to console him self by the proverbial words: sour are the grapes.*<sup>61</sup>

Here Frankenhäuser is quite clearly indicating that young Wilhelmina Swartz and the yet younger Elise Ohmann had been "spoken for." This is also as close as Frankenhäuser ever got in announcing to his sister that he was the one who had cut the decisive deal with Elise's mother, Anna Margareta Sundberg. On Anna Margaretha's part, as a widow without any means of her own, she was only walking down the same path her own widowed mother had taken in 1819-1821. It just might shed some light on how Anna Margareta's own marriage had come about.

In 1845, while in Okhotsk, the Company's Pacific Siberian port, en route back to his employer at Russia's Sankt Petersburg Evangelical Lutheran Synod, Pastor Cygnaeus put all this quite bluntly into a letter to sister Johanna:

*Elise Ohmann's wedding to Doctor Frankenhäuser took place on April 25 this year. By then that union had been in-the-works for quite some time, and had almost been agreed-upon. However, it never got quite finalized until our departure-dates were posted.*<sup>62</sup>

What is noteworthy here is that by April 25, the Company's hectic sailing season was already going full force. As this was a year with an exchange of Governors, most of the Company's outgoing ships carried departing staff and workmen. For instance, Governor Etholens's Executing Adjoint, Lieutenant Captain Johan Joachim von Bartram and his wife departed Sitka the very same day this wedding was held. Some days later the Governor himself was scheduled to depart Sitka with his entire household staff. Thus, however belatedly this marriage occurred, (never mind their age difference), what Anna Margareta found important that she had finally succeeded in "parking" her young daughter into the arms of Sitka's most socially and economically "best bet." Never mind the fact it took place in the eleventh hour. What was of far greater importance, by

this marriage her Elise had been joined to one of Vyborg's prominent families. So, now with her mission completed, Anna Margareta Sundberg was ready to depart Sitka for Finland.

### Through Siberia to Sankt Petersburg

There are no details describing Anna Margareta's own journey, crossing the stormy fog infested Northern Pacific. However, as Cygnaeus, she too was in Okhotsk, that miserable Company mud harbor town, when the Etholens youngest son, Carl Wilhelm, suddenly took ill and died on August 2, 1845. She was there when the Etholens mourned their child, and then buried him in the soil of this barren, windswept, and inhospitable place. A place they would never return to, nor ever again cover his grave with heaps of wild blooming flowers.<sup>63</sup>

Like the rest of the party, Anna Margareta mounted a horse at the mature age of 43, and rode traverse across those inhospitable mountains that separate the coast from Yakutsk on the Lena River. On this road she and the servants had to attend to all the Etholens family's needs, including the preparation of all their meals. On the barge up the River Lena it must have been somewhat easier to manage.<sup>64</sup>

The bustle of Irkutsk, a city far larger than Helsinki, let alone little Sitka, must have offered her much of interest. The wild sled ride through East and West Siberia, crossing the famed Ural Mountains, as well as the splendor of Moscow, must have impressed her deeply. They finally reached Sankt Petersburg at Christmas time. Here on the Moika, the Etholens were to reside for many years to come.

In Sankt Petersburg, might the Etholens have offered Anna Margareta to continue as their household matron? Did she know that her oldest son, now 22, had worked as a journeyman baker in Sankt Petersburg from 1842 onwards? While there, did she search him out? And, did she look up her own brother, journeyman clock maker Gustaf Wilhelm Sundberg, who since 1821 had resided in that city? Did she ask them how her youngest child, 18 year old Nils Abraham Wilhelm was fairing? Will we ever know.

And, while in Sankt Petersburg, did she receive word that she was urgently needed back in Helsinki? Or did such a message reach her through official Government or Company channels, delivered through the intermediary of Admiral Etholens? Or was it her brother that was contacted, and through him she got the word, that in Helsinki, their paternal uncle, Carl Johan Sundberg, had suddenly died of cancer on January 7, 1846, in the middle of an ongoing court litigation? He was 68 (fig. 2).<sup>65</sup>

### The Helsinki Surprise

Helsinki's Court (Swedish: *Radstuguratten*) proceedings for April 18, 1846, case no.18, states the following in stiff legal language:

*Due to the written Power Of Attorney, signed by Gustaf Wilhelm Sundberg, Journeyman Clock (Watch)-maker, residing in Imperial Russia, and the Finance Bookkeeper's widow, Anna Margareta*

Ohman(n), who are the recently deceased Merchant Carl Johan Sundberg's own brother's children, and (according to said Sundberg's testament) the inheritors of said Sundberg's estate. Mr. Constantin Sauren, Cabinet Recorder at the Imperial Senate, has hereby deposited said Power of Attorney with this Court. Therein, Journeyman Sundberg and Widow Ohman(n) petitions this Court to officially, by public announcement, call forth, all those with outstanding claims against said Merchant Sundberg's estate, to present their claims at this Court, on a court-appointed date, specifying hour, day and year.

Their petition, which, based upon paragraph (such and such) and the therein stipulated legally performed appraisal of Merchant Sundberg's estate, who died on January 7, took place on March 21, which according to said Merchant Sundberg's testament designates said Journeyman Sundberg and the Widow Ohman(n) as his inheritors, was assessed to the following value: Fourteen thousand, Four-hundred and Ninety-eight Silver Rubles, and Seventy-six and three fourth Silver Kopek. Debts against it: Three hundred and Eighty-three Rubles and Three sevenths of a Kopek. Court's Decision: By official proclamation, published in all public newspapers throughout Finland, call all those with outstanding claims against Merchant Sundberg's estate, to approach this Court a year from now, on the first non-holy Monday in the month of May, before 12 o'clock noon, or forfeit this right to do so.<sup>66</sup>

The above record makes no mention of their brother Adolph. When and where he died is still unknown.

With this sudden inheritance Anna Margareta and her brother had acquired considerable wealth and made considerable leaps in their social and economic standings. For Anna Margareta, those years serving as someone's lowly domestic were suddenly over.

Helsinki city parish's registry for incoming parishioners registered the following:

1846, April 21: Finance Book-Keeper Ohmann's widow, Anna Margareta Sundberg. Resides in Merchant Sundberg's Stone-built House.<sup>67</sup>

The same records for the month of March reveal that Etholen's former Chamber-Maid, Henrika Lovisa Sahlstrom, and his former Valet, Carl Johan Enberg, had been registered on March 1.<sup>68</sup> Might Anna Margareta have delayed her return from Sankt Petersburg, or, for whatever the reason, might she have delayed her parish reentry registration?

The answer might be found in the proceedings of the court case her uncle had been involved in when he suddenly died, as it too was now part of Anna Margareta's inheritance as one of two inheritors of Sundberg's estate. The Court record's state it had dispatched Carl Henrik Sandstrom, city clerk, with a summons for her to appear at Court on April 27. As the court record state, she did not appear as summoned, Sandstrom reported he had been informed that she had taken so ill she was bedridden.<sup>69</sup>

It is unknown exactly what date Anna Margareta received the message that her 39 year old brother and co-inheritor, journeyman clockmaker Gustaf Wilhelm Sundberg, had suffered a stroke in Sankt Petersburg and died on May 3<sup>rd</sup>. Three days later he was buried in the city's Wolkov Cemetery. Officiating at the burial was Pastor Hoffren, St. Katarina Parish's assistant pastor.<sup>70</sup>

Suddenly and most unexpectedly, in less than a month's time, Anna Margareta Sundberg found herself the sole

Fig. 2 - Death listing for Carl John Sundberg (last entry)

Januarii Maaned Ar 1846					
Mankön					
5.	Skomakar-Gefällen Sögers för Johan Fredrik	2 år	Rach. m.	Dam. Fattig.	
6.	Brandvaktin Erik Ahlstedt	45 år	Bröstfieber	Gift.	
7.	Gatlaggare för Gustaf Rindh. Löf -	18.	Lungkot.	Ogift.	
	Wardhus i Skansen Frans Ehrenburgs				
22.	J. d. Gardisten Axel Josef. - - -	34 <sup>10</sup> / <sub>12</sub> .	H. Fieber	Ogift.	
2.	Handlanden C. J. Sundberg	68 år	Krafta	Ogift.	

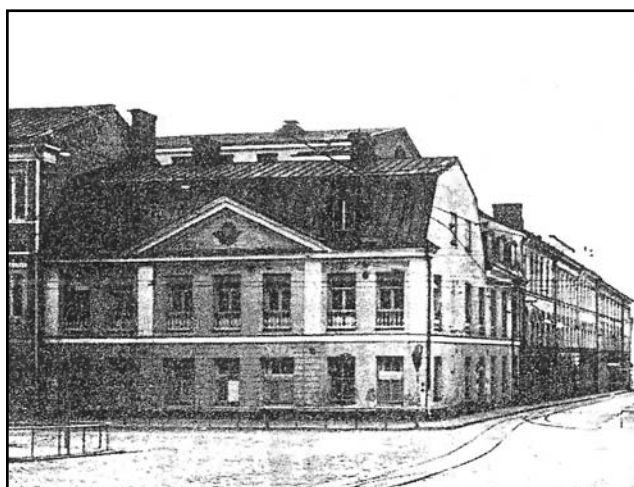
inheritor of her uncle's estate, doubling her wealth. With her social standing now more than fully restored, and economically well off, she was truly sitting pretty as the sole owner of her uncle's stone-built house.

### **Anna Margareta Sundberg Mistress of the Historic Sederholm House**

It is here that Anna Margareta Sundberg Ohmann's saga seamlessly dovetails with the one found on p. 290-303 in the Helsinki City Museum publication, *Narinkka* for 1995, where researcher Tiina Merisalo, in her essay: "Sederholm Kivitalo, Porvaristalon Vaiheita Hyodyn Ajalta 1990-Luvulle", gives us some of this building's historical background data.

*The corner building designated as Katarine Street No. 1, was built in 1757. Its builder and owner was the wealthy Commercial Council-man, Nils Johan Sederholm, an imposing Helsinki businessman and shipping tycoon, as well as the Godfather of Crown Prince Gustaf Adolf, son of King Gustaf the Third of Sweden-Finland. The house was stone-built, (unusual for its time), was most impressive in size*

Fig. 3 - Sederholm House, built 1755-1757



*and appearance. It clearly underscored its owner's wealth and position in the city. When in 1805 Nils Johan Sederholm died his two sons, Lars Johan and Alexander Magnus, continued their famed father's multifaceted business enterprise.<sup>71</sup>*

At what date the Sederholm firm had acquired Gammelstad's Sawmill cannot be detected from any of the parish records. However, as its bookkeeper, Anna Margareta's grandfather, Fredrik Sundberg senior, might by then have been tied to this firm, her father, Fredrik junior, was rather clearly so. Additionally, her father's younger brother, Carl Johan, was by 1807 clearly working for Sederholm's 2 sons.<sup>72</sup> It was their building her uncle had bought in 1822, and drastically enlarged by building 2 additions and changing the entrance to the cobble-stoned side street. He then developed much of the building into

rental space, both for housing and for business.<sup>73</sup> The court case he was embroiled in at the time of his death was brought against him by Carl Wilhelm Lagerstam, one of his tenants who had rented an apartment consisting of "6 rooms, a kitchen, and the use of out-buildings." In his court case Lagerstam claimed the quarters were in such disrepair they were quite uninhabitable, although repeatedly requested, Sundberg's promised repairs had not been forthcoming. "This was the court case now attached to the building which his niece, Anna Margareta, had become the sole inheritor of after her brother's death on May 3, in 1846."<sup>74</sup>

Heeding the abovementioned court summons, 2 outstanding claims against Sundberg's estate were brought to the court's attention in May of 1847, and soon settled. The Lagerstam case seems to have been settled somewhat later.<sup>75</sup>

### **Life in Helsinki's Historic Sederholm House**

As the owner of the Sederholm House Anna Margareta seems to have carried on where her uncle had left off: renting out space in the building for both commercial as well as for personal use. Sometime in 1846 Anna Margareta got word that she now was a grandmother. Back in Sitka on February 27, 1846, her daughter Elise had given birth to a son named Alexander Abraham. In rapid succession 3 additional children were born to Elise between 1847 and 1851, all girls.<sup>76</sup>

In December 1846 her oldest son, journeyman baker Gustaf Ferdinand returned from Sankt Petersburg, where for generations, tradition and expectation had provided Finland's journeymen the opportunity to hone their professional skills in efforts towards satisfying the capital's discriminating demands and desires. Thus Gustaf Ferdinand had but followed in his 2 maternal uncles' foot-steps. Helsinki City parish recorded the following entry into its ledgers:

*1848, April 26, No. 362: Journeyman Baker Gustaf Ferdinand Ohmann is under Master Baker Silfverberg's supervision.<sup>77</sup>*

The same parish's records for marriage announcements recorded the following for:

*1849, September 14: The City Burger, Master Baker Gustaf Ferdinand Ohmann and Helena Lovisa Wallerman, deceased Crown Smith Carl Gustaf Wallerman's daughter.<sup>78</sup>*

The actual wedding took place on October 20 that year. The couple took up residence in the Sederholm House. Finally having achieved the rank of Master Baker, and with it the rank of Burger, Gustaf Ferdinand opened up his own bakery establishment in the building's quarters vacated by departing Baker Blomberg.<sup>79</sup> For the same year and parish, out-moving records disclose:

*1849, October 5. No. 358: Journeyman Carpenter [or Cabinetmaker] Nils Abraham Wilhelm Ohmann. Departs for Sankt Petersburg.<sup>80</sup>*

Where had son Nils Abraham Wilhelm been hiding all those ten years? And why did he not attend his brother's wedding? While he was gone, Helena Lovisa gave birth to

a son, baptized on July 25, 1850. Of note is the list of assembled Godparents given Gustaf Ferdinand's little son:

*Widowed Mrs. Annette Ohmann, Madame Adolfina Gylling, Goldsmith Gustaf Wickman, Inspector Petter Zetterberg, Doctor Alexander Frankenhaeuser and wife Elise, Paperproduct Jobber Anders Palmquist and his w i f e Helina, University Student Johan Nervander, Master Dyer Andsten, Demoselles Mathilda Wickman and Augusta Nervander.*<sup>81</sup>

This was quite an assembly of note, apart from the Frankenhaeusers still in Sitka, members of the Gylling family were friends from Anna Margareta's years in Lovisa.<sup>82</sup> The Wickman siblings were most likely related to Ulrika Aberg Wickman, Anna Margareta's old friend, in whose building she was registered in 1831. The Nervander siblings were the children of her late husband's sister, Agata Emerentia, married to Professor Johan Jacob Nervander. Two years later, Augusta Mathilda Nervander married Professor Henrik Gustaf Borenus. Eight years later her brother, Lecturer Johan Hugo Emerik Nervander married Anna Alftan in Vyborg where he had taken up residence.<sup>83</sup> The Palmqvists were her son's in-laws.

One is bound to admire how the newly rich Anna Margareta managed to take advantage of such an occasion, pulling together an assembly of the best relations from her past and present life. Sadly, 3 years later her son's little boy died.<sup>84</sup> By then the Frankenhaeusers had returned to Vyborg where daughter Elise in rapid succession gave birth to 5 more children.<sup>85</sup>

Then in July of 1856 son Nils Abraham Wilhelm returned to Helsinki bearing a moving certificate describing him thus:

*Borga Synod. No. 103, Sharpshooter in the Fourth Company, Nils Abraham Wilhelm Ohman(n), is due to sickness now departing. Born in Abo September 1, 1827. Arrived in 1849. Free to Marry ... Attesting, Pastor Gronlund, Preacher at the parish of the Life Guard's Finnish Sharpshooter's Battalion at Nykyrka on June 4 1856.*

On the back of the original has been added "the son of Finance Book-Keeper Ohmann's widow, presently journeyman at Fredrika Wickberg, the carpenter's widow."<sup>86</sup>

Why had son Nils Abraham Wilhelm en route to Sankt Petersburg, been diverted to spend 7 years as a sharpshooter in the army? I have no answer yet.

However, 2 years later Nils Abraham Wilhelm made a socially unacceptable *faux pas* by marrying a domestic, On April 5, 1858, he wed the maidservant (Swedish: *Tjenstepigan*) Helena Gabrielsdotter, then 2 months pregnant.<sup>87</sup> The couple did occupied living-quarters in his mother's building, the Sederholm House. What is curious here, and perhaps underscores Anna Margareta's displeasure, is reflected in the Helsinki City parish Communion books for 1856-1865. The record for the old Sederholm building-complex identified as states Anna Margareta Ohmann is the "owner of the building Katarine Street 1".

Listed immediately below her name is "son, Master Baker Gustaf Ferdinand Ohmann" followed by his wife's name. The rest of the page is filled with a myriad of adult tenants living in that building, so is p. 52, as well as half of p. 53. The very last names on p. 53 are those of "Journeyman Carpenter Nils Abraham Wilhelm Ohmann and his wife Helena Gabrielsdotter," omitting any mention that this was also a son of hers.<sup>88</sup> From this one might gather that hers as well as the parish clergy's disapproval of her younger son's choice of bride and what might have prompted the marriage was strong enough to leave its marks in these records. The same disapproval is also clearly underscored in the stark contrast of listed godparents found in the baptism records of Gustaf Ferdinand's first-born son. Nils Abraham Wilhelm's and his wife's firstborn daughter, Helena Wilhelmina, was provided with only two godparents, a nurse and a maid (the record is partly so damaged that their names cannot be fully read).<sup>89</sup> The absence of the child's grandmother's and paternal uncle's names are startling to say the least. What the same parish children's books reveal for 1858-1870 is equally harrowing. On p. 55 for the building Katharine Street 1, Nils Abraham Wilhelm's and his wife's 5 children are listed, 3 sons and 2 daughters. All of them died between 1861 and 1870, 2 in 1865.<sup>90</sup> Might their deaths have been caused by the long famine years Finland experienced from 1862 to 1869, when the country's population was badly decimated?

Nils Abraham Wilhelm was not the only son to embarrass their mother in her newly restored social standing, reflected in the above mentioned Radstugu court record through the descriptive term: "Widowed Mrs. Annette Ohman(n)" etc., not as previously found recorded: "The widow Sundberg" or "Ohman" etc.<sup>91</sup> In 1859, on September 15, her son "The Helsinki city burger, master baker Gustaf Ferdinand Ohmann," was hauled into Esbo Court on account of his violent drunken behavior towards a peddler. The Court, noting him as a "first timer," levied only punitive damages against him.<sup>92</sup>

The initial years of the 1860's were full of historical events: Imperial Russia freed its serfs. United States freed its slaves. Poland tried to free itself from Russia's strangling yoke. Finland got its own currency, as well as changed the laws giving its women near full legal emancipation. As a woman among women, Anna Margareta was freed from required male guardianship and its attached strings. This change in the law pertaining to women's rights might be reflected in Merisalo's essay. She states: "1862 Mrs. Ohman sold her building to Maria Koch, the tobacco manufacturer's widow."

If so, Helsinki's parish communion records indicate that after the sale Anna Margareta Sundberg continued to live in the building up to 1865, perhaps even longer. Her son, Helsinki City Burger, Master Baker Gustaf Ferdinand Ohmann and his wife moved to Helsinge Parish in 1863, then returned. Her other son, Journeyman Carpenter Nils Abraham Wilhelm and his wife seem to have lived at this address up to 1870, perhaps even longer.<sup>93</sup>

As the Family History Library does not own any Helsinki parish church-records beyond the year 1863, including a few add-on information pieces up to 1870, my attempt to reconstruct Anna Margareta Sundberg Ohmann's later life must end here.<sup>94</sup>

However, Ronald Hackman has kindly informed me that Anna Margareta, mother of the Hackman family Baba, died in Helsinki on June 24, 1892 at the ripe old age of ninety, and was buried into Helsinki City's old Evangelical Lutheran Cemetery.

## Post Script

Today the Sederholm House is part of the extensive Helsinki City Museum, and is open to the public. It is considered to be the oldest house standing on the mainland side of the city.<sup>95</sup> The building, part of the narrow block separating Helsinki's busy South Harbor and its bustling farmer's market, from the city's old and most beautiful Neo-Classical Senate Square. It is the easternmost building in a row of proud old and restored buildings, facing this once round cobblestone-covered square, designed by the famed architect Carl Engel. On the opposite side, the imposing white Evangelical Lutheran Cathedral can only be reach by climbing its enormously high flight of block-wide stairs. The west side of the square is defined by the original Alexander University building, today the main building of Helsinki University. Opposite it, the old Senate House encloses the square. In the center of the square stands a large bronze statue of Tzar Alexandr I. This square, surrounded by mostly shimmering white buildings, is considered by many to be Northern Europe's most beautiful squares.

The Sederholm House is a vital part of its reach. As the fourth historic owner of this Sederholm House, Anna Margareta Sundberg's name is for all times tied to this venerable building and the beautiful square it flanks. A house and a square steeped in historical events tied to the history of Finland.

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### Endnotes

Swedish is the original language used in most all the records quoted, which is my own mother tongue. Thus all quoted documents herein are presented in my own English translations, specifically made for the use in this essay. However, Medical Doctor Frankenhaeuser's letters are all written in German the language used within his childhood home. Ursula Kuettner has kindly translated them for me. One or two of Cygnaeus' and von Bartram's quoted letter in the original are also in German, von Bartram's childhood home language. They appear in my translations into English.

#### Legend:

Evangelical Lutheran Church: ELC

Family History Library: FHL

Helsinge Parish: HP

Helsinki City Parish: HCP

Helsinki Kamnerratten Court Records: HKCR

Helsinki Radstuguratten Court Records: HRCR

Russian American Company Records: RACR

Finland's National Archives, Helsinki Finland: FNA

Enckell Family Wattila Archives: EFWA

Swedish-Finn Historical Society, Seattle: S-FHS

Russian Alaska's Evangelical Lutheran Church Birth and Baptism Records: RAELC

Enckell Archives pertaining to Finns and Balts in Russian Alaska and the Siberian Pacific Rim. Part of the S-FHS Archive holdings. EAFB

Documenting the Legacy of the Alaska Finns in the Russian Period: DLAF.

*Note: the Enckell Archive Collection at the archives of the Swedish-Finn Historical Society, holds photocopies of all document mentioned in above text.*

<sup>1</sup>. See *Eine Reise Am Die Welt Von Western Nach Osten Durch Sibirien Und Das Stille Und Atlantische Meer*. Original in German (1854), translated by Harald Jordan, a Tiling family member, publication pending. Copies of the original and translation in the EAFB.

<sup>2</sup>. RAELC, FHL microfilm 1883191, item 3 p. 1-9, 11-14. Published in DLAF p. 51-57

<sup>3</sup>. For instance by Olin in his *Alaska Del 1, Den Ryska Tiden* and *Alaska Del 2, Namnlistan*, and Jarl Enckell in his manuscript *Finlandare i Alaska 1840-1845*.

<sup>4</sup>. See DLAF, p. 52 under Alexander Abraham and Maria Amalia Lovisa Frankenhaeuser, and p. 53 under Elise Helene Frankenhaeuser.

<sup>5</sup>. See Sahlberg's diary covering July 1840.

<sup>6</sup>. If correct, it should be Albertova. Original letter in the Enckell Family Wattila Archives, Abo Akademi. Letter in Russian addressed to the von Bartrams in Helsinki, written by Mariia Alekseyev their former foster-daughter in Sitka, is undated, but the content clearly indicates it was written in 1846.

<sup>7</sup>. See HCP departing parishioners for September 1839.

<sup>8</sup>. See HCP communion-books for 1838-1849, p. 194 [FHL microfilm 0064198]

<sup>9</sup>. Moving certificate found in HCP among the incoming originals for the year 1846.

<sup>10</sup>. Registry for incoming parishioners for HCP on April 21, 1846 [FHL microfilm 0064213]

<sup>11</sup>. See birthplace annotated in the moving certificate issued from Sitka.

<sup>12</sup>. See HP children's books for 1800-1810, p. 172, for Gammelstad Saw Mill [FHL microfilm 0065076]

<sup>13</sup>. See HP communion books for 1806-1816, for Gammelstad Saw Mill p. 202 [FHL microfilm 0065070]

<sup>14</sup>. See HP communion books for 1796-1806, for Gammelstad Saw Mill p. 156 [FHL microfilm 0065069]

<sup>15</sup>. See HCP communion books for 1806-1816, p. 36, under Merchants [FHL microfilm 0064196] and HCP communion books for 1826-1836 p. 141 [FHL microfilm 0064196]. Gammelstad Dye Plant also registered a Sundberg, and among scattered individuals with the common Sundberg name, there is in the HCP records a mention in 1847 that a maid named Sundberg worked for the widowed Mrs. Ohman. However, at the time Helsinki could boast of at least two widowed Mrs. O(h)man(n)s, a common name. For this article I focused on only those I felt were directly connected to the core of Anna Margareta's life story.

<sup>16</sup>. See HP communion books for Gammelstad Saw Mill p. 202 [FHL microfilm 0065070]

<sup>17</sup>. See HP children's books for 1800-1835 for Gammelstad Saw Mill p. 155 [FHL microfilm 0065076]

<sup>18</sup>. See St. Petersburg's St. Katarina ELC received moving certificates January 25, 1826, no. 114 [FHL microfilm 0017865]

<sup>19</sup>. See above cited St. Katarina communion records for 1826-1830, p. 42 and 211, and 1831-1840, p. 680 [FHL 0127842], and the same parish death records for 1846, p. 18 [FHL microfilm 0127852]

<sup>20</sup>. See HP communion books for 1816-1822, p. 230 for Gammelstad Saw Mill [FHL microfilm 0065071]

<sup>21</sup>. See Abo Swedish parish birth and baptism books for 1793, September 1, and among many such available, the following volume: *Kejserliga Regerings-Konseljens, Eller Senaten For Finland, Ordforanden och Ledamoter, Samt Embets Tjensteman Under Aren 1809-1917, Samlade af G.F. Spare*, p. 84, etc. Additionally Mormon Church computer record, listing baptisms of Abraham Ohmann's and Eva Helena Strandheim's thirteen children and Merchant Skipper Jakob Strandheim's and Beata Christina Osterman's eleven children. Copies at EAFB

<sup>22</sup>. See Abo Swedish parish registered baptisms listing Bror Abraham Ohmann's godparents.

<sup>23</sup>. See Registry of Attorneys in Helsinki under Gustaf Adolf Ohmann and bibliography under Spare.

<sup>24</sup>. As the pages of Helsinki Kamnerratten court records are not numbered, they go by date recorded. See records dated August 11, 1821, and one no. 4 for 1822, and document dated Helsingfors October 2, 1822, signed by Samuel Roos, all in FHL microfilm 0064537; record of debts dated April 22, 1822, signed April 26, 1822; records encrusted with an "A", dated Abo September 3, 1822; "B", dated Helsingfors September 12, 1822; "C", dated Helsingfors September 16, 1822; "D", signed September 10, 1822, all in FHL microfilm 0064536.

<sup>25</sup>. See HCP death records for 1822, July, no. 25, for Sederholm's death-date; HCP communion books for 1826-1836, p. 141 [FHL microfilm 0064196]

<sup>26</sup>. See HCP birth and baptism records for registered birth on August 14, 1823.

<sup>27</sup>. See Lovisa City parish records for registered births and baptisms September 1, 1825.

<sup>28</sup>. For Anna Lovisa Simonsdotter Sundberg's death date see HCP communion books p. 141 [FHL microfilm 0064196]; and HCP death records for June 12, 1827. For Anna Lovisa Simonsdotter Sundberg's full name, death date, and cause of death. The correct date and place of birth are revealed in an original incoming moving certificate to HCP registered for July 5, 1856, and marked as no. 291.

<sup>29</sup>. See Masku parish records for incoming parishioners recorded for September 1827.

<sup>30</sup>. See Pastor Gustaf Granstrom's son's baptism record in the Masku parish records for the month of August 1828, giving the full list of godparents.

<sup>31</sup>. See Masku records for out-moving individuals dated November 11, 1828.

<sup>32</sup>. See Masku parish birth records for June 25, and deaths for July 4, 1829.

<sup>33</sup>. See HCP records holding original moving-in records. There are several in a cluster pertaining to Anna Margareta Sundberg, indicating they were registered in the parish no later than early September 1839.

<sup>34</sup>. See HCP communion books for 1827-1836, p. 144 [FHL microfilm 0064196] and Mormon Church computer records for list of Abraham Ohmann's children. Their birth dates do correspond. See also under Nervander in Bergholm's *Sukukirja*.

<sup>35</sup>. See HCP children's books for 1798-1856, p. 88.

<sup>36</sup>. See HCP incoming original moving records for 1839. It should be located near the one from Masku Parish (see note 33). It gives the impression that Anna Margareta was scrambling to satisfy her parish office demands so she could have a new one issued.

<sup>37</sup>. Starting in 1830 the Russian-American Company required its appointed Chief Managers and Alaska Governors to be married. This was to prevent a possible repeat of an earlier scandal when a Governor had married Baranoff's illegitimate Creole daughter, the beautiful Irina. For an account see Annie Furuhielm's memoir *Manniskor och Oden*.

For Margareta Lovisa Sundwall's death at Ojam Manor see Gripenberg family histories and tree, in bibliography. Margareta Sundwall's marriage is recorded in HCP marriage records for 11 May 1839, the date her brother-in-law to-be, Commercial Councilman Justus Etholen, armed with an official Marine Department request issued by the groom, requested the first of three required public church announcements for the impending marriage. For Margaretha Sundwall's professional endeavors as a teacher at her uncle's (Odert Henrik Gripenberg) co-educational school in Helsinki, see her obituary published in *Hufvudstadsbladet* for April 18, 1894, as well as her diary inputs. For Odert Gripenberg and his schools see Tor Carpelan *Attartavlor For De Pa Finlands Riddahus Inskrivna Efter 1809 Adlade, Naturaliserade, Eller Adopterade Atterna*, p. 453. Additionally, there are several published accounts of Gripenberg, and his most progressive educational institutions.

<sup>38</sup>. See Katherine L. Arndt's compiled records extrapolated from RAC records in the Library of Congress. The work was requested by Dorothy Breedlove, member of Sitka Lutheran Church Historical Preservation Committee, and bears Arndt's signature (dated June 21, 1999).

<sup>39</sup>. See HCP recorded moving out individuals for September 1839.

<sup>40</sup>. See Johan Carlson's moving certificate issued in Sitka as no. 17, 1845, signed by Pastor Uno Cygnaeus, located in HCP records and also holding incoming original moving certificated for 1846.

<sup>41</sup>. See Enckell Family Wattila Archives for undated letter sent from Wattila Manor to Kronstadt and addressed to Sofia von Fieandt's two daughters. In this letter she mentions them both by their nick-names as staying in Kronstadt with Johan Joachim von Bartram. There is no question that their own maid was not with them. From its content this letter can be dated to the first days of August 1839. Sofia von Fieandt also mentions that they will receive many letters upon the ship's arrival to Helsinki. Etholen's personal Valet, Carl Johan Enberg is not found listed in HCP recorded

departing parishioners. However his moving certificate issued in Sitka as no. 12, 1845, is located among the original certificates in HCP incoming for 1846. He was quite clearly in Kronstadt. Von Bartram's personal valet, Johan Fredrik Forsten was either hired as early as May or June, 1839, in Helsinki or later in Sankt Petersburg. HCP recorded the following: "1839, June 6, No 197: boy Johan Fredrik Forsten departing for Sankt Petersburg." In Aaron Sjostrom's letters (Borga Museum Archives) published in my translation into English in my DLAF p. 35-47, letter no. 9 dated May 16, 1845, he mentions that his constant companion and friend Johan Fredrik Forsten, von Bartram's personal valet had just departing with the von Bartrams for Finland. In a later letter Sjostrom mentions that Forsten had an aging widowed mother living in Helsinki. HCP children's books for 1820-1839, p. 530, lists Timberman's widow Anna Maria Forsten's three children. The middle child, Johan Fredrik, was born December 12, 1820.

<sup>42</sup>. See HCP communion books for 1798-1856, section 2-4, 827-1836, p. 88 [FHL microfilm 0064205]

<sup>43</sup>. Sahlberg's original diary is preserved in the archives of Helsinki University Library. Cygnaeus' letters covering the years 1839-1845 are preserved in the Finland National Archives Cygnaeus Collection.

<sup>44</sup>. See Cygnaeus' letter dated September 1841, addressed to his mother.

<sup>45</sup>. See Cygnaeus' letter dated Rio de Janeiro December 17, 1839.

<sup>46</sup>. For the birth of the Etholen's first-born see DLAF p. 51, and FHL microfilm 1883191. For the incident with Johannes and Madame Etholen's onset of premature labor, see Sahlberg's diary for March 17<sup>th</sup>, 23<sup>th</sup>, and 25<sup>th</sup>.

<sup>47</sup>. Both Cygnaeus and Sahlberg recorded details of the two ships' arrival to Sitka.

<sup>48</sup>. Alexander Frankenhäuser's letters are preserved in the private archives of the Frankenhäuser Family. Family friend Carin Frankenhäuser gave permission to use the typed versions in their original German.

<sup>49</sup>. See letter from Frankenhäuser to sister Nathalia dated May 8, 1842. In this letter Frankenhäuser also states that Sitka's so-called Finnish party was centered around the lovely Madame Margareta Swartz von Bartram, Sitka's second-ranking Lady.

<sup>50</sup>. See Cygnaeus' letter to Johanna dated 1840, July 26. For Godenhjelm and the altar painting see documentation in my DLAF, and the upper edge of Margaretha Etholen's original architectural layout plan of Sitka's Governor's mansion, published by Varjola in her *Gifts From The Great Land: The Etholen Collection*. Therein Margaretha Etholen has clearly marked where the painting was hanging, indicating it with Godenhjelm's name. See letter from Cygnaeus' to sister Johanna dated Sitka October 1840, p. 9. Both Cygnaeus and Frankenhäuser described in their letters the elaborate decorations locally created for the balls. Frankenhäuser wrote thus to his sister Nathalia from Sitka, in a letter dated May 8, 1842, section dated March 2, 1843: "Try to imagine such a decorated and brilliantly illuminated ballroom superseding everything to be found in Vyborg. In that hall a crowd moving in the same dances we danced (at home), creating such an image it can't but supersede our most unfulfilled dreams." See also Frankenhäuser's letter to Nathalia, dated May 8, 1842, spanning to May of 1843, section dated March 2, (1843)

<sup>51</sup>. For Madame Etholen's school for girls in Sitka see Arndt's extrapolations from the Russian-American Company Archives: "vol. 14, no. 460 for April 3, 1842. F. 255-256: Main Office to Etolin. Replies to his no. 257 (May 13, 1841). Etholin reported that he finds it necessary to increase the budget of the girls' school in Novo-Arkhangelsk. The Main Office consents to this. Praises the efforts of Etholin's wife on behalf of this school." Additionally Cygnaeus wrote to his sister the following in a letter dated Sitka October 1840: "The governor, or actually his wife has managed to establish a Girls' School ... She has established a boarding house where fourteen students are presently enrolled.

...students spend each Saturday at the Governor's .... In this way a whole bunch of them are educated into becoming quite adequately presentable women." In a later letter, dated July 13 1844, Cygnaeus continues: "Nowadays the girls here are receiving a far better education than before. This includes polish. By now there is not a single girl here who is not versed in Russian grammar, history, geography ..." Madame Etholen also mentions this school in her diary. See also note 37.

<sup>52</sup>. See Cygnaeus' letter to Johanna for Simpson's visit, dated August 16, 1842-May 8, 1843, p. 30; for the birth of Alexander Etholen see DLAF p. 51, record no. 2; for a description of illness and death of Adolph Edward Etholen, and Madame Etholen's mental health, see Frankenhäuser's letter dated May 8, 1842. The grave of the Etholens' first-born is still clearly visible with its tall iron cross, in Sitka's old Russian era Evangelical Lutheran Cemetery.

<sup>53</sup>. See Frankenhäuser's letter as in note 50, section dated April 22.

<sup>54</sup>. See Cygnaeus' letter as in note 52, section dated April 22..

<sup>55</sup>. See DLAF p. 52 birth no. 3.

<sup>56</sup>. See Cygnaeus' letter dated October 13, 1840 ending May 1841, section dated April 3. For the dedication and altar painting see my DLAF.

<sup>57</sup>. *Ibid.*

<sup>58</sup>. See Frankenhäuser's letter to sister Nathalia dated May 8 1842, von Bartram's letter to Cygnaeus dated Lehtiniemi November 29, 1856, located in Finland's National Archives, Cygnaeus Collection, letters received, and Doctor Sahlberg's diary covering his time in Sitka.

<sup>59</sup>. See Cygnaeus' letter to sister Johanna dated April 7, 1841, section dated April 11, in letter dated August 1842-May 1843, he wrote about the dark mood he had fallen under; also same letter Dated April 13: and his letter dated September 29, 1843, wherein he laments: "Elise is a girl so lovely, that she is God's most wondrous creation on this earth. She is like no one else, which none other than I have been made better or more bitterly aware of."

<sup>60</sup>. See Cygnaeus letter to Johanna dated October 1840-May 8, 1841, p. 20 for April 7.

<sup>61</sup>. See Frankenhäuser's letter to sister Nathalia dated New Archangelsk May 8, 1842, section dated March 2. However the same "sour grapes" could be applied to both Frankenhäuser and Cygnaeus, as their letters are filled with their thinly veiled yearnings for Margareta Swartz von Bartram, they thought had all the sublime attributes wished-for in a female of that time. It was around her that Sitka's so called "Finnish Party" turned.

<sup>62</sup>. See Cygnaeus' letter to Johanna dated Okhotsk June 25, 1845.

<sup>63</sup>. For death-date see Tor Carpelan Attartavlor p. 89 and Cygnaeus' letter dated: "Up the River Lena September 9, 1854, about 90 verst from the city of Kirensk," section dated September 14.

<sup>64</sup>. *Ibid.*, but a few paragraphs later.

<sup>65</sup>. See HCP death records for January 7, 1846 [FHL microfilm 0064212]; HCP communion books covering

1846 [FHL microfilm 0064198, p. 210.

<sup>66</sup>. See HRCR for April 18, 1845, court case no. 18. [FHL microfilm 0064460]

<sup>67</sup>. See HCP records of incoming parishioners, April 21, 1846 [FHL microfilm 0064213]

<sup>68</sup>. *Ibid.*, for March 1, 1846.

<sup>69</sup>. See HRCR for April 27, 1846, court case no. 9.

<sup>70</sup>. See Russia, Sankt Petersburg's St Katarina parish death records for May 1846, p. 18, no. 74 [FHL microfilm 0127852]

<sup>71</sup>. See HCP communion records covering 1806-1816, p. 36 for merchants [FHL microfilm 0064196]

<sup>72</sup>. Same record as the previous one.

<sup>73</sup>. See Merisalo's account.

<sup>74</sup>. See HRCR for October 19, court case no. 1, under Court's decision.

<sup>75</sup>. See HRCR for May 3, 1847, court case no. 4. One was Merchant Skipper Jacob Lindfors. The other dealt with Sundberg's part in the settlement of accounts. Concerning the deceased Merchant Book-Keeper Ole Petter Knutsson's estate. At the time of Knutsson's death he was Sundberg's tenants [FHL microfilm 0064462]

<sup>76</sup>. See DLAF p. 52-52.

<sup>77</sup>. See HCP listings for incoming parishioners for 1848, April 26, no. 362.

<sup>78</sup>. See HCP marriage records for September 14, 1849, no. 69 [FHL microfilm 0064111]

<sup>79</sup>. See bibliography for Merisalo's account.

<sup>80</sup>. See HCP listing of departing parishioners for 1849, October 5, no. 358 [FHL microfilm 0064213]. Of the 25 individuals listed on this same half-page, 14 departed for Sankt Petersburg. Of these, 9 were journeymen, 1 was a store Clerks, 1 a Waiter, 1 a House-Maid.

<sup>81</sup>. See HCP birth records for July 25, 1850.

<sup>82</sup>. For Gylling see daughter Elisa Adolphina Wilhelmina Ohmann's baptism record, listing Assistant District Judge Gylling as one of her godparents.

<sup>83</sup>. See Bergholm's *Sukukirja* under Nervander.

<sup>84</sup>. See note 81. Add to record child's death April 13, 1853.

<sup>85</sup>. The Frankenhaeusers' departed Sitka, Russian Alaska November-December 1852, arriving in Vyborg in the summer of 1853. Mr. Ronald Hackman provided me with the names, birth, and death dates of the children born in Vyborg. See fig. 4.

<sup>86</sup>. See HCP original moving certificates for in-moving parishioners July 1856, no. 291.

<sup>87</sup>. See HCP marriage records for February 5, 1858, when the first Church announcement was made. His wife to-be bore the title in Swedish *Tjenstepigan*, which could mean she was employed in a home, a business, or institution of some kind.

<sup>88</sup>. See HCP communion record covering 1856-1865, p. 51-53 [FHL microfilm 0064201]

<sup>89</sup>. See HCP birth and baptism records for October 31, 1858.

<sup>90</sup>. See HCP children's books for 1856-1870, p. 55 [FHL microfilm 0064206]

<sup>91</sup>. See HRCR for April 27, 1846, court case no. 9; May 11, 1846, court case no. 3; May 13, 1846, court case no. 9; May 20, 1846, court case no. 7; October 19, 1846, court case no. 1; November 16, 1846, court case no. 10; December 9 1846, court case no.12; all stating widowed Mrs. Annette, Anette or Anet Ohman, Ohmann.

<sup>92</sup>. See HCP as in note 88.

<sup>93</sup>. *Ibid.*

<sup>94</sup>. While in Finland in 2001, I had rather unfortunate experiences with the services offered at Helsinki's Parish Office for genealogical research situated at their "Tredje Linjen" address. I never received any response to my inquiries I had delivered in person. I was informed the search would take a certain period of time and I would be notified of the results by mail or telephone. When I had waited a considerable while past the time suggested and then inquired again in person, I was informed they had no such inquiries in my name on file.

<sup>95</sup>. In 2001 an article in the Helsinki paper *Hufvudstadsbladet* pointed to a preserved building at Fort Sveaborg (now a district within inner-city Helsinki), which is a few years older than the Sederholm House.

Fig. 4 - Family tree of Anna Margareta Sundberg

