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sustain life. These people lived in a torp, a lapp Koja, a thatch hut or sometimes not more than a dugout in the hills. Visitors to Sweden now see tall trees growing atop these roofs. The Master Estate was called Herre Garden and much of the social life centered around this place, and, if large enough was a small community of its own.

A man was known by the place where he lived, that's why we heard Petter pa Altorp, Petter pa gata, Petter pa Gjetnom and Lisa i Cossera. Too, a son took his father's first name and added son to it - a daughter did the same, adding dotter - therefore, Carl Henriks'-son and Katrin Petter's-dotter, you see? All this must have become quite confusing as families branched out, and this practice, I believe, has been discontinued except perhaps in more remote areas.

Religion played a great part in the childhood of our parents. The catechism was drilled by their stern but loving folkskollararen [teacher], and they not only knew the answers - they knew the questions by heart too. Their assignments included much memory work and I can still hear the folks talking about schoolmates who never had their lessons prepared.

They had to "lasa for prasten" [read for the pastor] one day a week from April till November. Two ministers served four churches so there was Church School only every other Sunday, but on alternate Sundays, Dad's dad, Henrik Magnusson, read from the Bible to the family. Mother's church was Odsfold's Kyrka and I very well remember she told me the tone of it's Klocka [bell] was more melodious than that in the one in the King's Palace. This would never do, so in order to retain it, the town folks cracked