Baptism and the Pastoral Codes — a Key to the Classic European Population Records.

The pastoral codes on baptism, noted in the old Swedish church records since the 17th century, came to be used rather late in the famous official Swedish population statistics. A fragmentary beginning made in the 1880 census was finally completed in 1930. This poses two problems. Firstly, there is the difficulty of explaining the complete history of the materials. The hitherto common demographic, economic, fiscal, military and other external investigations are not sufficient to explain the deepest roots of the classic demographic sources — the church records. Such enquiries are always limited regarding historical perspectives. We need, sometimes, to return to the total cultural reality! — Secondly, and it is indeed, a serious current problem, as the Lutheran Church of Sweden has to define itself in terms of its new free relations with the State. Baptism then emerges both as a key to the Church’s own historical identity and also as the first and only definition of membership of the Church both today and tomorrow.

As the long term research program at Umeå University has made clear, the Swedish church archives are distinguished by their compact, well-preserved and informative series of sources, while keeping consistently within a world wide ecumenical historical tradition. The origins and structure of these sources have been studied in continuing research projects at Umeå University, most recently in a large project supported by the Bank of Sweden Tercentenary Foundation entitled Crisis and renewing. Baptism, confirmation and church adherence in a profound Swedish and a comparative international perspective.

A look at the research program may serve to illuminate the research task (a–f below):

a. Comparisons with the immigrant churches, for example the Syrian Orthodox Church or the Coptic Church, bring a wider understanding of the transnational cultural foundation, which derives its origin from the Early Oriental Church. Today the Christian Council of Sweden offers to these multicultural traditions a network of contacts and gives even deeper ecumenical perspectives to the rich Swedish materials.

b. Abroad, close contacts have been established with the church archives in Rome and Budapest. In Rome concrete planning was initiated during visits to the Lateran
archives, the *Tabularum Vicariatus Urbis*. The Roman source materials immediately confirm the international perspective that the baptism and the sacraments constitute the pastoral codes and the most detailed demographic patterns of individuals and families. The kinship to the Swedish sources is obvious! (Fig 2-3) A good reference for example is A. Belletini: *Status animarum*. Rome (1971).

c. Furthermore, at the *Congregatio de Propaganda Fide* in Rome longterm studies concerning the baptismal, prayer and reading tradition are reaching back to the true origins of both parts of the concept: “baptising them, teaching them”. For world wide mission this institution printed and distributed primers in many different languages from the early 17th century (as a continuation of earlier editions published in Europe, such as those from Amsterdam and Paris). These primers have the Pater Noster, Ave Maria and Creed as their first texts printed in the vernacular. In fact, they reveal the common cultural basis for baptism, oral and reading traditions, which also have been studied in an Umeå research program, *Alphabeta varia*.

d. In Budapest a symposium at *Collegium Budapest*, arranged in 1995 by The *Swedish Council for Planning and Coordination of Research*, led to continuing research into the Catholic, Protestant and Orthodox archives in the National Archives of Hungary. The comparisons are very promising, which has been shown by scholars working in both Budapest and Umeå, such as Dr. Hanna Zipernovsky and Prof. Istvan Thot. Currently there is very active planning for a joint project, called “Collegium Budapest”. These preparatory investigations concerning transnational church materials confirm the overall impression that baptism is the key to the traditions.

e. For many years the same cultural patterns have been tested all over the Nordic, Barents, Baltic and East Central European regions. One very topical, concrete task is a further special comparison with the Finnish source material and its connections with the Orthodox tradition. Recent projects also indicate such connections in a global perspective, for example, in the research into multicultural immigrant communities in Edmonton, Canada, initiated by the cultural researcher David Goa, who is cooperating on cultural projects together with Ph.Lic. Margareta Attius-Sohlman and continuing her work.

f. To sum up, it is clear that the rich Swedish materials really are the consequence of a deep common cultural tradition. The entire ongoing research process, for example, at the *Research Archives* and at the *Demographic Database* in Umeå and, of course, also at *the Swedish Archive Information* in Ramsele (SVAR), is given new and unexpected applications in a wider European perspective.
Thus Baptism, the Christian name in the baptismal register ("the book of life"), the prayer in the oral and reading traditions, focus on the aspects in the pastoral source material that transmit deep cultural elements. These elements constitute the basis for both the sources concerning the other sacraments (Confirmation, the Eucharist, Penance, Extreme Unction, Orders, Marriage) and for the pastoral Parish records. These Parish records have different names in different traditions, but they are organised in the same way in genealogical family patterns. Thus the Catholic Liber Status Animarum corresponds to the Protestant "Soul Registers", and to the famous Swedish/Finnish Parish examination records (Sw. husförhörslängder). These records contain the richest information of all these registers. In them you can follow a person or a family through all kinds of change in the family over time, also social and migration patterns — in the Umeå Demographic Database, DDB (Fig. 1).

To put it differently: the research program at Umeå University has tried to follow common church traditions with baptism as the key to the archive formation, because this holds both the deepest memories of the Church, expressed in pastoral codes, and gives the old demographic patterns.

Fig. 1) Record linkage. Codes for a volume of Parish examination records

<table>
<thead>
<tr>
<th>Entering into the volume</th>
<th>IN</th>
<th>Removing out of the volume</th>
<th>OUT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entered from the previous volume</td>
<td>1</td>
<td>Removed out to the next volume</td>
<td>1</td>
</tr>
<tr>
<td>Was born within the volume</td>
<td>2</td>
<td>Died during the volume’s time</td>
<td>2</td>
</tr>
<tr>
<td>Moving around within the volume (in)</td>
<td>3</td>
<td>Moving around within the volume (out)</td>
<td>3</td>
</tr>
<tr>
<td>Migrated in from another parish</td>
<td>4</td>
<td>Migrated out to another parish</td>
<td>4</td>
</tr>
<tr>
<td>Immigrated from another country</td>
<td>5</td>
<td>Emigrated to another country</td>
<td>5</td>
</tr>
</tbody>
</table>

Fig. 2a) Bygdeå parish. (Situated north of Umeå in Sweden) AI:1. Catechetical record 1639-1752.
One of the oldest pastoral records in Sweden comes from Bygdeå parish, just north of Umeå. It was a journal kept by the vicar, when he travelled around the parish yearly before Easter for local catechetical meetings (in farmers houses in about 16-17 places). He examined the families and specially prepared the young people for there first Holy Communion. At these meetings the vicar preached each year on the famous leadings of Luthers Catechism: preaching 1639 on "de Absolutione" (confession and forgiveness), in 1640 "de Coena Domini" (the Lord’s Supper), in 1641 on the Ten Commandments, 1642 on the Creed, 1643 on "the Lord’s Prayer", 1644 on Baptism, 1645 on de Absolutione” (again!), in 1646 on "de Coena Domini" and so on year by year. For example 1640 (meetings 1-2):

Anno 1640. Preaching de Coena Domini.
1. Ytterklinten, Öfferklinten and Åkullsjön [three hamlets, small villages]
   Elsa, Nils Anderssons daughter, first time, knows the text itself (“kan sjelfva orden”)
   Brita, Olof Perssons daughter, reads badly, a little bit better, 641,42
   Read quite well and all examined.
2. Korssjön and Ultervattnet [two hamlets]
   Efram Persson, first time, knows the text itself, not more 641,642
   Jon Larsson i Korssjön, reads badly, better 641
   Erik Larsson , vide supra 1639, to Easter, works at Sikeå
   Östen Larsson , brother, reads badly,
   Sigrid Persdotter, first time, reads the text itself, reads from book 641
   Lars Andersson, H K grandson, first visit, reads somewhat, better 641
   Karin Germundsdotter, 1. time, reads from the book, reads well 641
   Sitzella, Tore’s maid at Jomark, reads badly, a bit better 641
   Ingeborg i Hedmyrberget, 1.time, better 641
   Mostly quite well (Continuing meeting 3-16)

Fig. 2b) Bygdeå. A I:13a-b Parish examination record 1853-62. (Pag 279)

Fig 2c) 1845-1860. First examination, "N", and first communion, "f. g.". (Register 1838-45 (pag.141), 1846-52 (pag.208), 1853-62(pag.279). Family of Daniel Hansson, Öndebyn, five children born 1837-45. (see fig. 2b)

<table>
<thead>
<tr>
<th>Name</th>
<th>Year of birth</th>
<th>Age of first examination</th>
<th>Age of first communion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sophia</td>
<td>1837</td>
<td>N</td>
<td>f.g</td>
</tr>
<tr>
<td>Pehr</td>
<td>1840</td>
<td>N</td>
<td>f.g</td>
</tr>
<tr>
<td>Ulla</td>
<td>1841</td>
<td>N</td>
<td>f.g</td>
</tr>
<tr>
<td>Clara</td>
<td>1843</td>
<td>N</td>
<td>f.g</td>
</tr>
<tr>
<td>Mathilda</td>
<td>1845</td>
<td>N</td>
<td>f.g</td>
</tr>
</tbody>
</table>

Notice the age of the children at first examination: "N" at age 6-8, and at first communion: "f.g." at age 15-17!

Compare these "N" and "f.g." to "first time" etc in 1640! (Fig.2a above). - The school starts in 1847 with a threefold function: as a school for the poor, for wealthy families and for children living close to the school. The schoolchildren were about 25 % of all children of age 6-14, who were all noted for reading and comprehension in the church records. (Johansson, E. Diss. 1972)
Fig. 3a-c) The sacraments and the pastoral codes. Italy, Rome. Liber status animarum.

Fig. 3a) Liber status animarum. Rituale romanum, 1614:
"Familia quaeque distincte in libro notetur, intervallo relicito ab unaquaque ad alteram subsequentem, in quo singillatim scribuntur nomen cognomen, aetas singularum, qui ex familia sunt, vel tamquam advenae in ea vivunt. Qui vero ad sacram communionem admisisi sunt hoc signum in marginet et contra habeant: c. Qui sacramentum confirmationis sunt muniti, hoc signum habeant: chr. Qui ad alium locum habitandum accesserint, eorum nomina subducta linea notentur."

Fig. 3b) S. Tomas´ parish. Strada Maggiore, Italy. Liber status animarum 1698

A family of seven members. Notice Johannes Andreas, age 10, has a "c" for Communion that year, but the younger children, age 6 and 5, have no notes (compare to Bygdeå, Fig. 2a)

Fig. 3c) S. Lorenzo parish, Lucina, Rome. Liber status animarum 1931.
During a visit in 1996 to The Bishops' and Diocesan archives in Rome, Tabularum Vicariatus Urbis, at the Lateran Palace, new comparisons with the Italian sources could be initiated. The series of the archives are identical! For example the archive series in the parish of S. Lorenzo in the centre of old Rome starts with:

- Battesimi [Baptismal records]
- Matrimoni [Marriage records]
- Stati d´Anime [Liber status animarum, Family/parish records]

Notice Luciano, age 10, who has notes for three sacraments: cresima, confessione and comunione. Lydia, age 5, has no notes in these columns! Compare with Johannes, age 10 (above) who has a note "c", and with the other children in Bygdeå (Fig 2a-c).

The columns are:

- Num. civico, piano, num. interno: Street, floor etc (Five sacraments!)
- Cognome, nome, paternità: Second/ first namn, father (Christian name, Baptismal records)
- Luogo di nascita: Place of birth (Sacrament)
- Stato (coniugato, moglie): Civil status, (husband/ wife) (Sacrament)
- Anno e Parrocchia - Matrimonio: Year and parish of marriage (Sacrament)
- Età: Age (Sacrament)
- Condizione, professione e scuola: Occupation, education (Sacrament)
- Crescenta: Confirmation (Chrism) (Sacrament)
- Confessione: Communion (Sacrament)
- Communione: Further remarks (Sacrament)

Five of the seven sacraments establish the basic pattern. Baptism is marked for everybody in the Baptismal records. Chrism, Confession and Communion (at age 7-12) and also Matrimonio (Marriage) have their separate columns! (Order and Extreme Unction, see other sources).