

BLUTH 2018 REUNION PRESENTATION

Brent J. Belnap, Speaking Notes

Saturday, 16 Jun 2018

[SLIDE 1: BLUTH COAT OF ARMS]

[SLIDE 2: SWEDISH ORIGINS]

All of us here come from one of three siblings—Fredricka Wilhelmina Bluth Schultz, Johan (John) Melcher Ludvig Bluth, and August Christian Fredrick Bluth—all of whom joined The Church of Jesus Christ of Latter-day Saints in early 1876 and 1876 and then emigrated from Stockholm, Sweden to Utah in the years 1876 and 1877.

[SLIDE 3: Stockholm, Viewed from East, 1693]

I wish to begin our story four generations earlier, in Stockholm, Sweden, with their great grandfather, Melchior Ludvig Bluth.

[SLIDES 4-5: Bluth Descendancy Chart—Melchior Ludvig Bluth (b. 1698)]

For a long time, the origins of Melchior Ludvig Bluth were unknown to his descendants. What we did know was that he lived a very long time—93½ years—and that his last name was not Swedish but rather German—pronounced “Blut” meaning “Blood.”

[SLIDE 6: Photo of Hedvig Eleonora Church, Stockholm]

Our first documented evidence on MLB’s life begins in the Hedvig Eleonora Church in central Stockholm, Sweden. Consecrated in 1737, the octagonal church was named in honor of Swedish Queen Hedvig Eleonora (1636-1715), wife of King Charles X of Sweden. Today, it is one of Stockholm’s most popular churches for weddings, christenings, and funerals.

[SLIDE 7: Marriage Record, Hedvig Eleonora Church, 21 Aug 1731]

So it was with MLB’s family, although our MLB married Helena Sophia Wettergren in a prior version of this church, on 21 Aug 1731. Note Helena’s last name: Swedish, not German.

[SLIDE 8: Photo of Katarina Church, Stockholm]

MLB’s death is recorded in the Katarina Church, one of the major churches in Central Stockholm, that has been rebuilt twice after being destroyed by fires, most recently in the 1990s.

[SLIDE 9: Death Record, Katarina Church, 3 Sep 1791]

One of the clues the MLB’s parentage is found here, where it indicates he died at age 93½. We’ll return to that later.

[SLIDE 10: Bluth Descendancy Chart—Melchior Ludvig Bluth, Jr.]

Apparently, Melchior Ludvig Bluth and Helena Sophia Wettergren had only one child, a son who was named after his father—Melchior Ludvig Bluth, Jr.

[SLIDE 11: Sankt Gertrud Church, Stockholm]

Melchior Junior’s birth is recorded in yet another Stockholm church—Sankt Gertrud, also known as the “Tyska kyrkan” or “German Church,” located in the “Gamla stan” or “Old Town” in the

center of a neighborhood that in the Middle Ages was dominated by German merchants, in what was the first German ecclesiastical parish outside of Germany—another clue to the origins of our Bluth family.

[SLIDE 12: Birth Record, Sankt Gertrud Church, 18 Nov 1732]

Here, Melchior Junior was recorded as having been born on 18 Nov 1732—in records that contain an interesting mix of German, Latin, Swedish, and even French.

It was recently discovered through a study of some French commercial transaction records that in 1735, and then again in 1739, while Melchior Junior was still a young child, Melchior Senior's second cousin, Hermann Theodor Bluth, who appears to have been conducting commerce out of Bordeaux in Aquitaine, France, contacted Melchior Senior in Stockholm attempting to obtain some trade orders for his business. Apparently, the connections did not pan out favorably for second cousin Hermann Theodor.

[SLIDE 13: Radical Pietism—Spener and Literature]

A few years earlier, in about 1732, the merchant Melchior Senior hired as his bookkeeper a Swede by the name of Erik Molin, who would later become a “radical pietist” Christian theologian. It is perhaps through or together with Molin that Melchior Senior was introduced to and adopted the religious movement known as “radical pietism,” which originated in Germany among German Lutherans who broke from denominational Lutheranism, or “false” Christianity, to form separate churches. Pietism was a movement within Lutheranism that emphasized individual holiness or “piety” (hence the term), purity, devotion, ascetism, a personal experience of salvation, Bible study without intermediation of a priest, prayer, fasting, and mysticism. Pietists' strict personal behavior involved living a rigorous, even fundamentalist or primitive, Christian life. Philipp Jakob Spener (1635-1705, a German Lutheran theologian (shown here) essentially founded what would become known as “Pietism”—later dubbed the “Father of Pietism.” A common trait of radical pietists (as opposed to “church pietists”—those who chose to remain within their denominational settings) was the formation of communities where they sought to revive original Christian communitarian living as described in the Book of Acts, which included an extreme focus on the Second Coming of Jesus Christ as well as the breakdown of social barriers, such as the use of the familiar “Du” or “thou” and experimental relations between men and women.

[SLIDE 14: Skevikare]

In Sweden, once such group of radical pietists formed a community known as the “Skevikare” or Skevikarna,” located on Värmdö, an island outside of Stockholm proper but within the innermost region of the Stockholm archipelago, where they lived for nearly a century—disbanding around 1830. The Skevikare started about 1720 with the “Eriksson brothers” among the Swedish population of west Finland. The movement eventually arrived in Stockholm in 1733, only to be officially exiled. They were allowed to return to Sweden in 1745, settling on a farm (shown here) purchased for them on Värmdö island called “Skevik”—hence their name. From there they secretly distributed a lot of Pietistic and mystic literature, keeping in contact with other likeminded Christians all over Northern Europe. By the locals they were also known as the “Främlingarna,” or “Strangers,” which they also called themselves, and were described as “hermits,” wearing hooded coats and having long, loose hanging hair spread over their shoulders. When members of their community died, they usually came to one of Stockholm's graveyards at

night, leaving the body on the ground inside the church area's outer wall. The priest would bury the corpse the next day. This practice led to the people of Stockholm telling ghost stories about the so-called "Strangers." Other photo: Memorial stone for the Skevikarna outside Church of Saint John in Stockholm.

[SLIDE 15: Panorama View of Västervik, Sweden]

Melchior Junior, for reasons presently unknown—probably related to trade but perhaps also to the family's connections to radical pietism, relocated from Stockholm to another coastal city further south on the Baltic Sea—Västervik ("Western Bay"), in Kalmar province—about 120 air miles from Stockholm. Here, Melchior Junior married his first wife, Gertrud Catharina Licenia, on 6 Sep 1761 at age 28. Gertrud Catharina was born and died, in 1780, in Västervik without issue. Here also, Melchior Junior married his second wife, Rebecka Hintz. Rebecka, whose surname is very good German, was born in Kronoberg, a neighboring inland Swedish province, to parents Johan Hintz and Maria Magdalena Schmidt. She had been previously married, to Lars Gustaf Lundholm, a good Swedish name. Here things start to get very interesting:

[SLIDE 16: Marriage Record, Västervik, 12 Jan 1787]

Melchior Junior and his second wife, Rebecka Hintz, were married on 12 Jan 1787.

[SLIDE 17: Birth Record, Västervik, 13 Aug 1787]

Just seven months later, they had twins, Johannes Christian Fredrich Bluth, father of our three LDS convert siblings, and Jonas Melchior Ludvig Bluth, who were born 13 Aug 1787. For a long time it was thought that Jonas, the younger twin, was our ancestor. However, Jonas died about 7½ months after his birth. As a result of our incorrect understanding, our LDS convert siblings were mistakenly sealed—for a time—to the wrong father. This has since been sorted out and the correct ordinances performed.

[SLIDE 18: Västervik Household Examination, 1787]

Shown here are the Västervik "Husförhörslängd" or "Household Examination" records as conducted by the Swedish Lutheran Church in 1787, listing the family of Melchior Junior. Note the listing of multiple individuals living with Melchior Junior and Rebecka Hintz—which could be the result of "communal" living on account of their religious practices.

[SLIDE 19: Bluth Descendancy Chart—Johannes Christian Fredrich Bluth]

Which brings us to Johannes Christian Fredrich Bluth—the eldest of twins born to Melchior Junior. Very little is known about "JCFB," as we'll call him, other than that he was married twice, and that he had children by a second woman while still married to the first. Remember that one of the Skevikares' more "interesting" practices might have involved experimentation in communal living, including having multiple partners—meaning that it would not have been unusual for JCFB to still be married to his first wife, Anna Sophia Skog (1770-1835—17 years JCFB's senior), while also fathering children with his eventual subsequent second legal wife, Wilhelmina Liding (1808-1873—nearly 21 years younger than JCFB and approximately 38 years younger than Anna Sophia Skog).

I'm not here to judge JCFB's religious or marital practices—I, myself, have LDS polygamous ancestors on both sides of my family tree. We simply don't have enough information. What we do know, however, is that Frederika Wilhelmina Bluth, reportedly (according to later records)

the eldest child of JCFB and Wilhelmina Liding (who was not then his wife), was born 16 Jul 1834, while JCFB was *still* married to his *first* wife, Anna Sophia Skog. Anna Sophia Skog died 17 Mar 1835, barely six months *before* JCFB and Wilhelmina Liding's reportedly (according to later records) second child, Johan (John) Melcher Ludvig Bluth (my great great grandfather), was born—23 Sep 1835—and presumably conceived while JCFB was still married to Anna Sophia Skog. Johan Melcher Ludvig Bluth's birth, as recorded in the Hedvig Eleonora Church parish registers, indicates his parents were “unknown,” although the recorded age of his mother (unnamed) corresponds with the age of Wilhelmina Liding at the time. When Johan Melcher Ludvig Bluth first appears in the family inventory records of his presumed biological parents, he is listed as a “foster child.” Later, in the inventory of goods and chattels of his father JCFB, Johan Melcher Ludvig Bluth is list as JCFB's “child”—meaning, presumably, JCFB's natural-born child.

According to the birth records of later children (not shown here), including August Christian Fredrick Bluth, the last-born child of JCFB and Wilhelmina Liding, there is no question regarding biological parentage. We might never know the full story as to why Fredrika Wilhelmina and Johan Melcher Ludvig were born and/or conceived out of wedlock. JCFB might also have just been a typical lusty Swede for whom having children outside of wedlock was (and remains in Sweden) not so unusual. It is because of these questions that we had conducted Y-chromosome (male-only) DNA tests a few months ago to confirm whether or not these two siblings—Johan Melcher Ludvig Bluth and August Christian Fredrick Bluth—are indeed biological siblings. More on that later

[SLIDE 20: Death Record, Lidingö, 15 Jun 1842]

JCFB, while living with or married to Wilhelmina Liding, appears to have alternated between Stockholm and Lidingö, an island in the Stockholm archipelago, very close to Värmdö where the Skevikare resided. It was in Lidingö that JCFB died and was buried. Note here in his death record that he is listed as a “Skräddare” or “tailor”—the same occupation of his son Johan Melcher Ludvig Bluth.

[SLIDE 21: CONVERSION]

[SLIDE 22: Panorama of Stockholm, 1868]

Stockholm in the mid-Nineteenth Century experienced significant economic and social changes. Many Swedes, struggling to survive a very harsh economic climate, emigrated to the United States—large numbers to the upper Midwest to states such as Minnesota, Wisconsin, etc. In 1850 the first LDS missionary arrived in Sweden.

[SLIDE 23: Photos of Fredrika, JMLB, ACFB]

Sometime in the mid-1870s, missionaries from the Church visited ACFB and left books and tracts to read. His oldest sister, Fredrika, would travel across town to visit. Fredrika and her children were living with her brother JMLB and his family in a crowded apartment, as Fredrika's husband had passed away. Johan worked as a tailor—the same trade as his father JCFB. Fredrika borrowed this literature from ACFB and brought it back to her brother JMLB's apartment to read. Johan was very displeased and threatened to destroy any such literature brought into the home. Although she kept it hid, one time she forgot and left a pamphlet lying about, which resulted in Johan's conversion. A more expanded version states:

He gave Fredricka a little book to take home to John. The book was the “Voice of Warning.”

It was a Saturday when she brought the book home and also the information that the younger brother had joined the Mormons. John had heard of the Mormons, but to him it was just another

church. When he finally read some of the pages, in excitement he went for his Bible.

Those around him would hear him exclaim, “Yes, there it is.” Finally he called his wife, “Look at this.”

He told her that the doctrine was more like the Bible than that of any of the churches they had visited. That week John and his wife visited two or three of the Elders’ meetings.

They were thoroughly converted, but hesitated at being baptized. Near the close of the second week as John

sat on his tailor table, facing a blank wall he had a vision. He saw two lovely white gates standing partly ajar. Inside was a beautiful city. It had many trees and green fields. As he stood outside the gate looking in, he heard someone say, “Do not linger on the line, walk right in. Here you will find peace and rest.” He knew then that he had only to walk in to

gain salvation. This was a testimony to him. At the next meeting conducted by the three Elders Carl Ek, Johnson and Brating (not sure of the spelling), John and his wife made known their desire for baptism. They were baptized Feb 16, 1876, down at the sea where the ice was very thick and in an isolated spot. A hole was cut in the ice and in the coldest part of the year

Before he joined the LDS Church, Johan Melcher Ludvig Bluth, oldest son of JCFB, was said to be a “Läsare”—literally, a “reader,” meaning someone who was a Pietist Christian within the State Lutheran Church of Sweden—as opposed to a “radical pietist” who was without. By this time, however, the Swedish Lutheran Church had reconciled with the radical pietists and allowed them to worship within the structure of the State church. For 11 years, JMLB had been visiting other churches, seeking one that taught the doctrines of Christ as he understood them. Fredrika was the first to join the Church, on 26 Jan 1876. Three weeks later, on 16 Feb 1876, JMLB and ACFB were baptized. Following their baptism, JMLB and his children experienced much persecution experienced for having joined with the “Mormons.”

[SLIDE 24: EMIGRATION]

[SLIDE 25: ACFB, Ship “Idaho” Passenger Manifest]

ACFB, his second wife, Josephine, and his son Fredrick, sailed for Zion in the summer of 1876 aboard the Ship “Idaho.” Shown here: ship manifest.

[SLIDE 26: JMLB, *Deseret News*, 18 Jul 1877]

JMLB, his wife, and children set sail the following year, aboard the Ship “Wisconsin.” Their sister, Fredrika, also emigrated from Sweden to Utah, as did three of her daughters, although we don’t know exactly when Fredrika emigrated. Shown here: list of passengers as printed in the *Deseret News* on 18 Jul 1877.

[SLIDE 27: DISPERSION]

Shortly after their arrival in Utah, the three siblings were drawn in different directions that scattered the Bluth family from Utah to Mexico.

[SLIDE 28: ACFB Certificate of Citizenship, 1882]

ACFB, the first sibling to arrive in Utah, and had become a skilled carpenter, initially settled in Grantsville, but then sold his home to his brother JMLB and moved to Brigham City, then Ogden where, in 1882, six years after his arrival in the U.S., ACFB was naturalized as a U.S. citizen. In 1889 he moved to Colonia Dublan in northern Mexico. It is fair to say that because of ACFB's acceptance of the principle of polygamy, he took his family to Mexico shortly before the issuance of the Manifesto in order to continue to practice polygamy.

[SLIDE 29: Ogden City Directory Listings, 1888 and 1920]

JMLB first settled in Grantsville where his brother ACFB was living, but then moved to Logan, then Smithfield, and then Ogden, where he lived until his passing in 1920. Here: Ogden City Directory listings from 1888 and 1920, respectively.

Fredrika resided in Salt Lake City until her death in 1895.

[SLIDE 30: JMLB Grandchildren, about 1901]

Despite their scattering, Bluth relatives managed to stay in touch. Here is a photo of JMLB's grandchildren, taken about 1901 in Ogden at JMLB's home. Back row: Alvin Bluth, Nellie Bluth, H. Earl Belnap, Ivena Shreeve. Front row: Arias G. Belnap (my grandfather), Ernest Shreeve, Volney B. Belnap.

[SLIDE 31: 1916 Bluth Reunion in Ogden]

In October of 1916, ACFB's daughter Ellen Josephine decided to be married in the Salt Lake Temple. August and his wife, Johanna, accompanied Ellen and her future husband, Thomas Henry Jones. ACFB enjoyed visits with relatives in Salt Lake City and his brother JMLB and family in Ogden. Here are two photos from that historic reunion of these two brothers, taken at 918 21st Street in Ogden (home of ACB):

Photo 1: ACFB, JMLB, Anna C. Bluth Belnap with youngest son Byron, Mary Wilhelmina Bluth Shreeve, Thomas Henry Jones.

Photo 2: Johanna Johansson Bluth (3rd wife), ACFB, JMLB, Anna C. Bluth with Byron, Mary Wilhelmina Bluth Shreeve, Thomas Henry Jones.

[SLIDE 32: Bluth Reunion Notices, 1962 and 1965]

Shown here are Bluth reunion notices from the last known (as far as I can determine) family reunions for all descendants of the three Bluth siblings—in June 1962, in Ogden, and in June 1965, also in Ogden. This [2018] reunion is the first "all Bluth" reunion in 53 years!!

[SLIDE 33: LEGEND]

[SLIDE 34: ACFB Letter, 1897]

"You stated our father was born in Lidingö. You must not have understood me, he was born July 23, 1788 [actual date: 13 Aug 1787] and died at Lidingö, Stockholm, Sweden the 5th [actual date: 15th] of June 1842. But where he was born, I couldn't find out. I heard something like you said, but not quite that way. Rather it was father or grandfather that I cannot remember. But

I heard it and it was from Sister Fredrika. His parents were on a voyage and the ship went down. They tied him on a plank and he came to land in Sweden, but from his parents he has heard nothing. The one that found him, found his name marked on his clothing; he would have been 3 or 4 years old.” (Letter (translated from Swedish) from August Christian Fredrick Bluth to Johan Melcher Ludvig Bluth, Colonia Dublan, Chihuahua, Mexico, 17 Oct 1897)

[SLIDE 35: John V. Bluth Letter, 1933]

“Grandfather Bluth, (your great grandfather) undoubtedly came from Germany. His name, Johan Melcher Bluth [actual name: Johannes Christian Fredrich Bluth], is entirely German. As I have the legend I got in boyhood from either father [Johan Melcher Ludvig Bluth], or Aunt Fredrika, his sister, he was picked up from a raft in the Baltic Sea by some fishermen on the southern coast of Sweden, then being about three to four years of age. He grew up to young manhood among them and then moved to Stockholm, Sweden, where he married and where all the children (father and his brother and sisters) were born and where father married and where we were born, including your mother [Anna Constantia Bluth], Aunt Mary and Uncle Fred. It is supposed that some little German boat had been wrecked and the parents had taken this means of saving the child’s life. His name was said to have been pinned to his clothing. This story was doubted by my cousins (Aunt Fredrika’s children) whose remembrance was that they had been told that the parents came from Germany bringing the baby with them and settled in the south part of Sweden, but if that is so we were never able to find any trace or record of the parents.” (Letter from John V. Bluth to Della A. Belnap, Toronto, Ontario, Canada, 1 Mar 1933)

[SLIDE 36: Bluth Descendancy Chart—Recap]

Problem: While these family legends focused on JCFB, father of the three siblings, the person who actually emigrated from Germany to Sweden was two generations earlier—JCFB’s grandfather! The “parents” in these legends would have been Melchior Bluth and Ilsabe Klinkow—one generation even further back that is portrayed in this chart.

[SLIDE 37: REDISCOVERY]

[SLIDE 38: Della Augusta Belnap]

In 1932, Della Augusta Belnap (1907-1993), daughter of Hyrum Belnap and Anna Constantia Bluth, and granddaughter of Johan Melcher Ludvig Bluth, recently returned LDS missionary from the Northwestern States Mission (1929-1931), began corresponding with a genealogist in Sweden, named Ella Heckscher.¹ (First photo shown here: taken 1931.)

Most work was performed by Miss Heckscher from 1932-1934, with work continuing again from 1939-1940. Heckscher’s research examined the Bluth line as well as collateral Swedish lines. Due to WWII, research was interrupted, picking up again briefly in 1946 and again in 1959.

[SLIDE 39: Byron Knight Belnap]

Della’s younger brother, Byron Knight Belnap, was called to serve in the Swiss-German Mission letters from 1933-1936—during the rise of Hitler.

[SLIDE 40: Della-Byron-Kirchhausen Correspondence]

While on his mission, Byron and his sister Della corresponded about their mother's Bluth family line. Byron connected up with an LDS Church member, Jakob Kirchhausen, to assist with genealogical research on the Bluths.

[SLIDE 41: Jakob Kirchhausen Chart, 1935]

In early January 1935, Brother Kirchhausen sent Elder Belnap the following chart, showing members of a Bluth family that lived on the Baltic Sea coast of Germany that he thought might somehow be connected to our Bluth lineage. Remarkably, the chart shows the names of Melchior Bluth and Ilsabe Klinkow, whom we would later learn are, indeed, the great great grandparents of our three sibling ancestors, but at the time the connection was not clear.

[SLIDE 42: *Deutsches Geschlechterbuch*, Vol. 115 (1942)]

During World War II, Hugo Gotthard Bluth, Lutheran pastor serving in the German army, published his research on the Bluth family in Volume 115 of *Deutsches Geschlechterbuch*, an important publication on German genealogy. A limited edition volume focused solely on the Bluth family, an original of which I have here, was entitled, *Beiträge zur Geschichte des Geschlechtes Bluth aus Stralsund in Pommern (1325-1942), 1. Band*.

Unfortunately, because of World War II, which was raging at that time, the existence of this work went unnoticed for several years—until the late 1950s when a friend of Della and her brother Arias learned of this book that mentioned the Bluth surname. One of the names in HGB's research, Melchior Ludwig Bluth, matched in name and birth date—1698—with our earliest known Swedish Bluth ancestor. It was important to confirm if this MLB was *our* MLB. Meanwhile, Della continued research in Sweden through another genealogist, Folke Nilsson, in 1962-1964, pursuing further information on Swedish lineages while also trying to uncover additional information on the Bluths from a Swedish angle.

[SLIDE 43: Bruce Erickson Mission Photo, 1964]

In early 1960s, Bruce E. Erickson, nephew of Della Belnap (and my first cousin) was called to the South German Mission. Through his efforts, Della was eventual able to connect with Dr. Hugo Gotthard Bloth, living in Muenster, Germany.

[SLIDE 44: Bluth Family “Erinnerungsblatt, 1656-1956”]

With the assistance of Byron's wife Hedy, who was born in Switzerland, correspondence with Dr. Bloth confirmed the Bluth family lineage back to 1570. Dr. “Bloth” (spelled with an “o”) was the same person who had published research in 1942 under the spelling of “Bluth” (with a “u”). After WWII he changed the spelling of his name from Bluth to Bloth—an early “Plattdeutsch” spelling of the surname. Here: Dr. Bloth's publication honoring “300 years of Evangelical-Lutheran pastors”—8 successive generations of Bluth Lutheran pastors!

[SLIDE 45: *Our Bluth Family*]

With this breakthrough in Bluth research, Della worked on compiling a history on the Bluth family, which she published in 1975, entitled, *Our Bluth Family, 1570 to 1975*. Thereafter, Della hired the services of L. Häusler between 1975-1978 to document and extend the pedigree of Wilhelmina Liding as well as Augusta Wilhelmina Wallin, wife of JMLB.

[SLIDE 46: Prof. Dr. Theologie Peter C. Bloth in Berlin]

In 1978-1979, while still in high school, I started researching the Bluth family. Going back over all known information, starting with Dr. Bloth's published 1942 research, I stumbled upon sources that vastly expanded our Bluth lineage in Germany—going back in some instances several centuries. How wonderful, then, to be called to the Germany Hamburg Mission, with my first mission city West Berlin, where I was able to meet in person in the summer of 1981 Dr. Bloth's Lutheran pastor son, Peter, and Peter's son Christian.

[SLIDE 47: *Deutsches Geschlechterbuch*, Vol. 191]

As a result of the exciting reconnection—after over 200 years of separation, Dr. Bloth revised and updated his 1942 research, incorporating new information from Della's book, *Our Bluth Family*, which appeared in 1985 in Volume 191 of *Deutsches Geschlechterbuch*.

[SLIDES 48-52: Pommern Genealogical Images]

As mentioned earlier, since the late 1970s, a veritable flood of information has come forward that have extended our family tree back significantly. Our family story in Germany is fascinating—and quite exceptional. We descend from a large number of people who, while much of the rest of Europe were mostly peasants serving feudal lords, were “free” citizens in some of the leading Hanseatic League cities of northern Germany—many of whom were Buergermeister and Ratsherrn in Stralsund, Greifswald, and other trading cities.

Image: “Valdemar Atterdag holding Visby to ransom, 1361”, oil on canvas, signed in 1882) by the Swedish historical painter Carl Gustaf Hellqvist (1851–1890).

Time does not permit any meaningful review of the extent of our family tree in Pomerania—perhaps a topic left for a future Bluth family reunion.

[SLIDE 53: STRALSUND]

In January 2011, while on business in Germany, I was able to travel to Stralsund, Germany, for a weekend. I had a wonderful visit with the pastor of Sankt Nikolai Kirche, where many of our ancestors were christened, married, or buried. I also stopped in the city archives and museum and saw items relating to our family history.

[SLIDE 54: Bluth Home Brick Piece]

The highlight of my visit to Stralsund was meeting the current owner of Melchior Bluth's home on Badenstrasse 10, where I was given a personal tour of the home. I was taken to the basement, which was undergoing renovation. It had a large round basin, presumably tied to the brewing business. As a memento of my visit, the owner gave me a piece of brick!

[SHOW BRICK!]

I would encourage all of you to make a “pilgrimage” to Stralsund. Stralsund, which became a member of the Hanseatic League in 1293, has an exceptionally well-preserved written and structural history, located on the southern coast of the Baltic Sea.

Stralsund was not significantly bombed during WWII. As a result, its Old Town is now a UNESCO World Heritage site. Stralsund is filled with stunning “Brick Gothic” architecture.

[SLIDE 55: DNA]

Because of the incomplete or conflicting records concerning Johan Melcher Ludvig Bluth's parentage, the only way to definitively prove that he and August Christian Fredrick Bluth were

indeed biological siblings has been to conduct Y-DNA tests among living direct male descendants of both men.

[SLIDE 56: Ella Heckscher]

As you might remember, research conducted in 1930s by Ella Heckscher for Della Belnap raised questions about parentage of Fredrika and JMLB.

[SLIDE 57: Folke Nilsson]

Letter from Folke Nilsson, 9 Oct 1962, raising questions about parentage.

[SLIDE 58: JMLB and ACFB Photos]

Some resemblance but also differences: ACFB had dark hair and was the only sibling with blue eyes. JMLB had fair hair but dark eyes.

[SLIDE 59: DNA Certificates]

In March 2018, two male Bluths agreed to take a “Big Y 700” Y-chromosome DNA test through FamilyTree DNA (not affiliated with FamilySearch’s “Family Tree”). Participants were “J” Brent Bluth (descendant of JMLB) and Cory Bluth (descendant of ACFB)—third cousins once removed. Results indicate very close match, although test results only confirmed a 100% relationship on male lineage back around 20 generations and not the 5-6 generations that separate Brent and Cory. Due to variance in 4 of the 111 alleles that were tested (highlighted here on Cory’s test certificate). Subsequent autosomal DNA matches through Ancestry.com have confirmed close connections between the JMLB and ACFB branches that match documented relationships.

[SLIDE 60: NOTABLE RELATIONS]

[SLIDE 61: Bartholomäus Sastrow (1520-1603)]

- Bürgermeister (Mayor) of Stralsund.
- Author of culturally and historically important autobiography.
- Acquainted with Martin Luther and Philipp Melancthon.
- 7th great grandfather of JMLB/ACFB.

[SLIDE 62: John Vitalis Bluth (1863-1957)]

- Historian for The Church of Jesus Christ of Latter-day Saints.
- Mission President over the Canadian Mission.
- Compiler of *Concordance to the Doctrine and Covenants*.
- Son of JMLB.

[SLIDE 63: Donald Virgil Bluth (1937-living)]

- American Animator and Independent Studio Owner:
 - *The Land Before Time*
 - *All Dogs Go to Heaven*
 - *Anastasia*
- Great grandson of ACFB.

[SLIDE 64: Frederick Lee (“Toby”) Bluth (1940-2013)]

- Children’s Story Author and Illustrator.
- Great grandson of ACFB and brother of Don Bluth.

[SLIDE 65: Gayle (“Chato”) Bluth (1925-2013)]

- Mexican National Basketball Team Member at 1960 Summer Olympics in Rome.
- Grandson of ACFB.

[SLIDE 66: Jordan Bluth (1980-living)]

- Vocal Musician.
- Great great grandson of ACFB.

[SLIDE 67: Robert Randall (“Randy”) Bluth (1957-living)]

- Area Seventy of The Church of Jesus Christ of Latter-day Saints.
- Great great grandson of ACFB.

[SLIDE 68: Peter Constantin Ernst Friedrich Bloth (1931-2012)]

- German Lutheran Theologian
- Son of Hugo Gotthard Bloth, compiler of German Bluth History.
- 5th cousin 3 times removed of JMLB/ACFB.

[SLIDE 69: Manfred Bluth (1926-2002)]

- German Artist.

[SLIDE 70: Elder Glenn L. Pace (1940-2017)]

- Husband of Jolene Clayson, great granddaughter of ACFB.
- LDS General Authority

[SLIDE 71: Lambert Steinwich (1571-1629)]

- Husband of Anna Klinkow
- Lawyer, Diplomat, and Bürgermeister of Stralsund.
- Died of the plague

[SLIDE 72: Arvin George Shreeve (1930-2009)]

- Polygamous Cult Founder.
- Great grandson of JMLB.

[SLIDE 73: Vera Schmitterlöw (1904-1987)]

- Swedish Actress.

[SLIDE 74: Bertram Schmitterlöw (1920-2002)]

- Swedish Painter, Printmaker, and Sculptor.
- [Image is self-portrait, oil on canvas, 2000]

[SLIDE 75: Sibylla Schwarz (1621-1638)]

- German Poet during Baroque era—one of the few notable female writers of Baroque literature in German.
- Began writing poetry at the age of seven; suddenly fell ill and died at the age of 17.

[SLIDE 76: Ludwig August von Hagemester (1780-1833)]

- Captain in the Imperial Russian Navy.
- Maritime Explorer of Alaska and the Pacific Ocean.
- Second Governor of Russian America.

[SLIDE 77: The Bluth Family from “Arrested Development”]

- American television sitcom about a fictitious Bluth family, a formerly wealthy and habitually dysfunctional family.
- Originally aired for three seasons, from 2003-2006.
- Large cult following.
- In 2007, listed as one of 100 top TV shows.
- In 2011, named the “funniest show of all time” by IGN.
- Recently returned through Netflix; 5th season premiered on 29 May 2018.

[SLIDE 78: Facebook Page: “Bluth Family from Sweden and Pomerania”]

To keep in touch with the Bluth family through social media, please join “Bluth Family from Sweden and Pomerania” on Facebook.

[SLIDE 79: Internet: www.bluth.info]

Materials on the Bluth family are available online at www.bluth.info. Request assistance from anyone with WordPress programming skills.

[SLIDE 80: BLUTH COAT OF ARMS]

ⁱ [Ella Hecks[c]her was born on May 12, 1882 in Stockholm, Sweden. She was the daughter of Legal Counsel, National Financial and Consul General Isidor Heckscher and his wife Rosa Meyer. She was also the sister of the famous economic historian, Professor Eli F. Heckscher. Between 1922 and 1924 Ella Heckscher was employed as a genealogist and assistant to Physician and Researcher, Professor Herman Bernhard Lundborg at the Swedish National Institute for Racial Biology, studying eugenics and human genetics in Uppsala. At that time Miss Heckscher opened her own genealogical research business in Uppsala. Miss Heckscher ran the business during the years of 1918 to 1949. To broaden the research support, she hired a number of employees, mainly at the various regional archives of Sweden. As a renowned genealogist, her business became a valuable resource to the Church of Jesus Christ of Latter-day Saints and its members. This was especially true before the church membership had access to the Swedish records on microfilm. A large part of the genealogical cases in the Ella Hecksher archive were commissioned from the members of this ecclesiastical organization. Towards the end of her business activities, she shared responsibility with Dr. L. Häusler, a Jewish refugee who came to Sweden from Germany at the end of World War II. Due to disputes between Miss Hecksher and Dr. Häusler the business was divided. At that time copies of the

research requests and indexes were separated from the main collection. Miss Heckscher died on June 24, 1964 in Uppsala, Sweden—FamilySearch:

https://www.familysearch.org/wiki/en/Sweden_Ella_Heckscher_Research_Archive]