

Swedish Colonial News

Volume 3, Number 7

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Preserving the legacy of the New Sweden Colony in America

Colonial Records of the Swedish Churches in Pennsylvania Volume 3 is here!

Kenneth S. Peterson



PHOTO: KENNETH S. PETERSON

Volume 3 of the *Colonial Records of the Swedish Churches in Pennsylvania*, titled *The Sandel Years*, is now available. It covers the period from 1702 to 1719. This eagerly awaited work is made possible due to the dedication of Dr. Peter Stebbins Craig and Rev. Kim-Eric Williams with assistance from Rev. Joy Segal.

Volume 3 begins with the arrival of Pastor Andreas Sandel, bringing relief to Pastor Andreas Rudman, and concludes with his return journey to Hedemora, Sweden.

During this 17-year period, Andreas Sandel completes the Gloria Dei church building by adding the porches and bell tower. He strengthens the Swedish congregation here in America and he also gives valuable assistance to the English churches in Philadelphia, Oxford and Radnor. Magister Sandel hosts the first ordination of a Lutheran pastor in America, Justus Falckner, right here at Gloria Dei.

In this book Andreas marries, has children, buries Pastor Rudman and then sadly, buries two of his own children. In his dealings with the

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Dr. Peter Stebbins Craig, Editor (left), and The Rev. Dr. Kim-Eric Williams, Assistant Editor (right), join The Very Rev. D. Joy Segal, Rector of Gloria Dei (Old Swedes') Church, Philadelphia, to celebrate the release of *Colonial Records of the Swedish Churches in Pennsylvania: Volume 3 - The Sandel Years 1702 - 1719*.

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Johan Fisk of New Sweden and his Fish Descendants

Among the passengers arriving in New Sweden in 1648 aboard the ship *Swan* was a soldier by the name of Johan Fisk. He soon became a freeman and was among the 22 settlers who signed the petition of grievances against Governor Printz on 27 July 1653. After Printz left the colony, Johan changed his surname from Fisk [fish in Swedish] to Skovel [shovel in Swedish]. As Johan Skofel he signed the loyalty oath to the new governor, Johan Risingh on 9 June 1654 and a second complaint against Governor Printz on 7 July 1654. In the same year he sold his farm above Marcus Hook to Governor Risingh and moved to the area of Fort Trinity (present New Castle), where, after the fort was surrendered to the Dutch in 1655, Johan Skovel signed the loyalty oath to Governor Stuyvesant.

The name of Johan Fisk's wife has not been discovered. It is also uncertain where and when he died. He apparently died before 1670 in present Pennsylvania. Records establish that he had at least two children: Caspar Fisk and Christina Fisk.

1. **Caspar Fisk** was born in New Sweden on 4 February 1651. On 17 April 1675, he was married at the Tinicum Island Church by Pastor Lock to Margaret, who was born in 1656 to Gustaf Danielsson and Anna Lom of Upland Creek. When Danielsson died in 1681, Caspar Fisk was named administrator of his estate.

Initially, Caspar Fisk and his wife resided on a 500-acre tract on the south side of Pennypack Creek, which was surveyed on 22 October 1675 for Caspar Fisk and his partner, Peter Petersson Yocum. Caspar sold his share in 1679 and moved with his brother-in-law Marcus Laurensen (who had married Margaret's sister) to "Putshack", a tract of land south of Pennsauken Creek, New Jersey, in old Gloucester County. His tract, on the Delaware River waterfront, was surveyed as containing 120 acres in 1684. This remained his home until his death in 1708.

Caspar Fisk was active in both church and

political affairs. He was named constable of old Gloucester County in 1692 and 1693. He served as a church warden of the Swedes' church at Wicaco in the 1690s and again in 1702-1703. He gave £15 toward construction of Gloria Dei Church and remained an active member until his death.

Margaret, the wife of Caspar Fisk, died in childbirth on 14 November 1697. After her death, Fisk married Willemke, the widow of Hans Keen. She survived him. Caspar and Margaret Fisk had eight known children:

> **Anna Fish**, born c. 1675, was married c. 1691 to Peter Peterson, born in 1667, the son of Måns Petersson Stake, a former New Sweden officer who died in Calcon Hook c. 1698. On 1 August 1711 Peter Peterson sold his quarter interest in Calcon Hook and moved to the Maurice River in Salem County, New Jersey, where he acquired 920 acres and a sawmill. His will of 18 September 1733, proved 18 October 1735, named his wife Anna and eleven children: Magdalena (b. 1692), Peter (b. 1695), Henry (b. 1697), Aaron, Gabriel, John, Matthias, Sarah, Rebecca, Christina and Helena.

> **Johan Fish**, born 15 September 1677, died unmarried after 1697 and before 1707.

> **Gustavus Fish**, born 10 December 1679, married Brita Rambo, born 15 November 1685, eldest daughter of John Rambo and Brigitta Cock. By 1704 he moved to Great Egg Harbor, where pastor Andreas Sandel preached on 1 October 1704. In 1710 Gustavus accused James Steelman of having illicit relations with his wife Brita. Gustavus is last discovered as a freeholder in Egg Harbor Township in 1722. His only known son, also named Gustavus Fish, was listed in the 1743 Gloria Dei census as a resident of Matsunk [Upper Merion Township in present Montgomery County, Pa.]

> **Elias Fish**, born 16 June 1681, married Christina Laican, born 17 February 1684, the daughter of Michael Laican and Helena Lom. They lived in Upper Greenwich Township, Gloucester County, and had six children baptized at the Raccoon Creek church between 1714 and 1727: Rebecca, Elias (died young), Susanna, Christina, Israel and Helena.

> **Caspar Fish, Jr.**, born 9 February 1684, married Helena Laican, born 29 December 1689, the daughter of Michael Laican and Helena Lom. They lived in Waterford Town-

Dr. Peter Stebbins Craig, who resides in Washington, DC, is a Fellow of both the American Society of Genealogists and the Genealogical Society of Pennsylvania. He is the Historian of the Swedish Colonial Society and a Forefather Member. One of his ancestors was Peter Jochimsson, who arrived on the *Fama* in 1643 and established the Yocum family in America.

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Fall 2007



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Dear Friend of New Sweden,

We are already beginning to plan for the Centennial Jubilee of the Swedish Colonial Society in 2009. It is something to celebrate since we are the oldest and one of the largest Swedish historical organizations that has been founded in the United States. In fact we are now an international society with a growing number of members in Sweden, Finland, and Canada. Right now the Committee is considering a Jubilee weekend at the beginning of May or end of April 2009 for a constellation of celebratory events in Philadelphia. Of course we hope to have significant participation from members far and near and especially from Sweden. We will be announcing more precise details as our plans are finalized.

One of the parts of the Centennial Jubilee will be an Exhibition at the American Swedish Historical Museum, with follow-up exhibits at the New Jersey State Museum in Trenton and the Delaware Museum of History in Wilmington. These three exhibits will not be the same but will follow each other, drawing on the strengths of these institutions and their geographic areas.

This is where you can be of assistance to us. With many items from our now-organized archives we have a good start on print items for these exhibitions. But we need to borrow items from our members and friends that have never before been shown in an exhibition about New Sweden and the one hundred years of the Society. Do you have photos, household goods or inherited antiques from the days of New Sweden that we could borrow from you? If you are able to loan us an artifact, please contact Ms. Carrie Hogan at the American Swedish Historical Museum, telling her what you have, its dimensions, and why it is interesting. (chogan@american-swedish.org). We want these exhibitions to be a reflection of as many of our members as possible.

Pro Suecia,

Sincerely,

Kim-Eric Williams
Governor

ship, Gloucester County, where Caspar died in August 1748. He was survived by four sons (Michael, John, Isaac and Elias) and three daughters (Rebecca, Mary and Eleanor).

> **Susannah Fish**, born 11 January 1688, married Nicholas Laican, son of Michael Laican and Helena Lom. She died childless after 1719, survived by her husband who died without issue in Deptford Township, Gloucester County, in March 1733.

> **Maria Fish**, born 15 May 1693, was still unmarried on 15 March 1710 when she was called to testify before the Gloucester County grand jury. Not further traced.

> **Abigail Fish**, born in November 1697, married John Chester, an Englishman, who died in Deptford Township, Gloucester County, in January 1736/7. She then remarried Edward Chapman at the First Presbyterian Church in Philadelphia, 1 January 1738/9.

2. **Christina Fisk** was married by 1681 to Hans Peterson. He was born in Sweden in 1648 and was probably one of the Finns arriving on the Delaware under Dutch rule in 1663. In 1669 he had been fined 100 guilders for his involvement in the "Long Finn Rebellion". He first lived in Carkoens Hook in present Philadelphia, but after marrying Christina he secured a 50-acre tract on Repaupo Creek, Gloucester County, New Jersey, in 1684. He died there by 1693 when his widow Christina married Anders [Andrew] Lock, son of Pastor Lars Lock. Andrew lived on a 150-acre plantation on Repaupo Creek, where he died of a rattlesnake bite and was buried 5 August 1716.

Christina had six children by her first marriage and six children by her second marriage, as follows:

> **Catharine Peterson**, born in 1682, married Jöns (James) Halton, son of Måns Halton of Raccoon Creek. James Halton was buried 14 September 1742. His widow died 8 January 1766 at the age of 84. They had four children who grew to adulthood and married: Christina, Maria, James and Magdalena.

> **Peter Peterson**, born c. 1684, died unmarried in Gloucester County on 25 August 1726.

> **Frederick Peterson**, born c. 1686, moved to New Castle County, Delaware, where he married Elsa (Alice) Lewden, only daughter and heir of Roger Lewden, Jr., by 1711. After selling the 200 acres in Mill Creek Hundred which she had inherited, they returned to Gloucester County, where four

children were baptized at the Raccoon church between 1714 and 1721: Christina, Hans, Johannes and Timotheus. Not further traced.

> **Elisabeth Peterson**, born in 1688, was still unmarried in October 1705 when, at the age of 17, she witnessed the will of Lassey Parker. Not further traced.

> **John Peterson**, born c. 1691, purchased 280 acres at the Maurice River near present Mauricetown in 1739. He died there in 1752 survived by sons John and Darius and a daughter Ann.

> **Regina Peterson**, born c. 1693, married Hendrick Hendrickson, son of Andrew Hendrickson of Ammansland, by 1713. They had ten children born between 1714 and 1733: Brigitta, Andrew, Christina, Susannah, Jonas, Magdalena, Israel, Hendrick, Sarah and Regina Hendrickson. The family lived on Repaupo Creek, where the father Hendrick died in 1749 and his wife shortly thereafter.

> **Maria Lock**, born 15 August 1695, married Garret van Neaman on 6 November 1717. They had two surviving daughters: Christina, born in 1725, and Sarah, born in 1734.

> **Israel Lock**, born c. 1697, married Rebecca Helm, daughter of Hermanus and Catharine Helm, on 25 November 1725. He died in 1753. They had seven known children: Anders, Catharine, Hermanus, Christina, Sarah, Judith and Israel Jr.

> **Lars Lock**, born c. 1699, married Maria Slubey, daughter of Hendrick Slubey, on 11 December 1719. They had three children baptized at the Swedes' church on Raccoon Creek before he died on 18 February 1729: Anders, Catharine and Måns Lock. His widow married John Hoffman and died 24 March 1773.

> **Helena Lock**, born c. 1701, married Peter Justice, the only son of Peter Gustafson [alias Justice] of Kingsessing, on 4 December 1719. They lived in Upper Penns Neck, Salem County, and had seven children who lived to adulthood: Martha, Christina, Susanna, Anders, Peter, Brigitta and Rebecca. Helena died before her husband, who drank himself to death in 1766.

> **Måns Lock**, born c. 1703, died unmarried c. 1732.

> **Anders Lock, Jr.**, born c. 1705, died unmarried as a young lad on 20 July 1717.



PHOTO: V. EUGENE MCCOY



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Sweden's Ambassador to the United States Jonas Hafström's first official duty outside of Washington, DC, was a family visit to the Kalmar Nyckel in Wilmington, DE, on September 29, 2007. The Halström family (l to r): Gerhard, Charlotte, Eva, Jonas and Erik.

United States Senator Tom Carper and Embassy of Finland Deputy Chief of Mission, Minister Anne Lammila, celebrate the 10th anniversary of the launching of the Kalmar Nyckel.

English authorities, Andreas Sandel greets the new English governor sent by William Penn in 1704. Five years later he and the Swedish congregation petition the Assembly in Philadelphia concerning the reduction of freedoms by the Penn government, granted years earlier by King Charles II. In 1711 Pastor Sandel composes a letter, in English, to Queen Anne, petitioning her to strike down the Quakers' changing of the law exempting themselves from taking oaths in court.

Of the Swedish affairs Pastor Sandel writes a congratulatory letter to the newly appointed Bishop of Skara, Jesper Svedberg. The bishop takes charge of the Swedish flock in America which leads to correspondence back and forth between the two. Pastor Sandel asks for assistance and Bishop Svedberg works hard to supply their need though money is scarce due to Sweden's waging war on the European continent. The Gloria Dei congregation sends a letter direct to King Carl XII pleading for more teachers and books.

In this volume there is an insightful and beautiful description of the Lenape Indians. After his return to Sweden in 1714, Pastor Eric Björk wrote concerning the differences in their religions, the simplicity of the Lenape, and the example set by the Europeans, even though

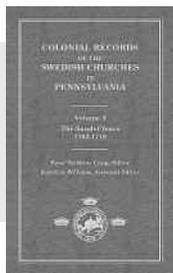
during this period it was common to refer to the Lenape as "wild" or "heathen". (Pastor Björk, in hindsight, believed they certainly were not.)

This historical work is many things; a religious and cultural account, a genealogical source, a diary, and an account book. It is a reference book and yet anyone can read, understand and enjoy the true story of the way these Swedes and their neighbors lived on the Delaware River 300 years ago.

By purchasing a copy of Volume 3 you will learn which of your ancestors contributed to the minister's maintenance, who contributed to the building of the Gloria Dei church porches, and who sent gifts of pelts to the Swedish King as a thanksgiving offering. In this volume you will see the friction between the Swedish community and the Penn government. Find out which of the Swedes signed a remonstrance against the Quaker government's treatment of their claimed property rights. Do you want to know who was assigned the better pews in the church? An added bonus is Sandel's church burial listing at the end of the book. These issues and more are all here, even with a touch of humor. Imagine the expression on Pastor Sandel's face when he arrives in America only to find an imposter in his place.

Kenneth S. Peterson resides in Ocean County, NJ, and is employed at Navy Lakehurst. He is Color Guard Captain of the Swedish Colonial Society and a Forefather Member. One of his ancestors was Måns Petersson Stake, who arrived on the *Örn* in 1654.

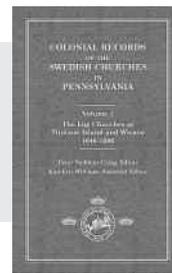
Colonial Records of the Swedish Churches in Pennsylvania



Volume 3
The Sandel Years
1702 - 1719



Volume 2
The Rudman Years
1697 - 1702



Volume 1
The Log Churches
at Tinicum Island
and Wicaco
1646 - 1696

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Time Travel on Horseback

Exploring Old Kings Highway with the Moravian Missionaries

If you could peek through a window into the past, what would you learn? We are pleased to offer our readers a rare view, in the form of a map that encompasses the territory of the New Jersey side of the lower Delaware River, including the length of the Old Kings Highway, from Gloucester Point to Salem. The original is in the Moravian Archives in Bethlehem, Pennsylvania, which by special arrangement, have allowed us to publish it here. We appreciate the opportunity to make it available to all our readers. We also wish to thank Ron Hendrickson and Ken Peterson of the Swedish Colonial Society for bringing it to our attention.

Although we don't know who made it, or exactly when, it came to us marked circa 1750, with the suggestion it was likely made to help Moravian missionaries in their travels. This seems a reasonable assumption, considering the repository. Consultation of church and other histories of that era easily supports this notion. However, after closer examination, we concur with Dr. Peter S. Craig, that the estimated date is a bit conservative.¹

To gain some historical perspective, the GCHS publication, *The Records of the Moravian Church at Oldmans Creek* by Paul Minotty, was the first volume consulted. The author explains how for several reasons, the Swedish churches in the region were at times without clergy, as were the German Lutherans at Cohansy and others. It was in response to this need that the Moravians sent missionaries to serve in the neglected communities of Pennsneck, Raccoon and Maurice River. While Moravians did not see their movement as opposing or replacing other religions, not all shared this view, and conflict eventually resulted.

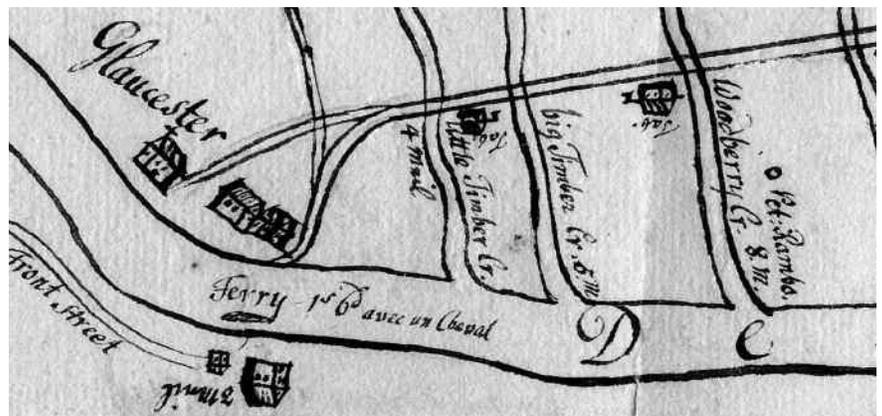
The Swedish-born and educated Pastor Paul Daniel Brycelius was the first to arrive at Philadelphia in 1742. He visited the Swedish minister, Rev. Peter Tranberg, who had moved to Wilmington after serving the South Jersey parishes for fifteen years. Tranberg gave Brycelius his personal if not official blessing to proceed. Thereafter, thirty-three members of the Swedish church at Raccoon issued an invitation to Brycelius to live and preach among them, which he accepted.

It is beyond the scope of this effort to try to sort out the more subtle nuances of the religious beliefs at that time. If the arrival of the missionaries seems a bit opportune, then turn to the accounts included in another GCHS publication, *Records of the Swedish Lutheran Churches at Raccoon and Pennsneck*. There it is noted that the Moravians were accepted as Swedish Lutherans in Sweden in 1741, but later in 1745 that decision was reversed. Others of the Swedish clergy who came to this country had also accepted Moravian teachings, or switched from one sponsor to the other at times, making distinctions at all levels more difficult to see.

In any case, some of the Swedish church members were not happy with the unofficial

Originally published in the *Bulletin of the Gloucester County Historical Society* (Volume 31, Number 7, March 2007) and reprinted here with permission.

Valerie Nixon Caulfield, who resides in Auburn, NJ (see map "Storekeeper" location on Oldmans Creek), is the fourth in her maternal line of Salem County family historians. She recalls her mother reciting from memory 14 generations of the family Jaquett, but Val admits that she has to write things down.



change and complaints were made. In January 1744, there arose a great public dispute, by some accounts, a near riot in Swedesboro. Thereafter, Brycelius was told by the civil authorities to keep out in order to keep the peace.

The Moravians were offered the use of a Quaker church nearby, and continued meeting there and in private homes until they built a log meeting house. This was completed in 1747 on lands owned by George Avis on Oldmans Creek. That meeting house does NOT appear on this map, one clue that the map was probably drawn before that year.

There is a degree of skill apparent in the map, suggesting a surveyor's hand in its making. In addition, a great knowledge of the individuals and the lay of the land are readily apparent. It seems possible a surveyor was commissioned for the work, and if so, a receipt or mention may be found someday.

No matter if the mystery remains, the map itself opens many doors to information we might have overlooked otherwise. We hope it rekindles your sense of wonder, as we try to imagine together what it might have been like to take the journey on horseback down the *Great Road to Salem*.

Some things to consider as you explore: At first look, we know the **King's Highway** did not run straight as an arrow, nor do creeks run in at such right angles to the **Delaware River**. Horseback would offer the most autonomy to the traveler, but we must adjust our modern thinking to the slower mode of the day. The size of the road itself, and a few local landmarks would have helped. So would knowing who their friends were in this strange new land.

As with any map, orientation is crucial to understanding. The points of the compass are clearly marked at about the center on each edge. It appears that the ink hadn't dried completely; the word **west** is a bit smeared on the bottom. The several mile indicators suggest the directions were meant to begin at **Philadelphia**, all mileage accruing from that point. **Ferry** crossings and the fare at each are recorded. Just like today, a traveler had to account for the costs of fuel and tolls, for both man and beast. At **Gloucester**, the price was 1 shilling, 6 pence *avec un cheval*, for some reason given in French, but literally per man and horse. The other possible crossing was way down in Salem County at the **Church**

Landing. There the fare was higher at 2 shillings per foot. We would expect that to mean the number of feet per each passenger, rather than the distance across. Therefore, a man and his horse would total 6 legs or feet, hence costing 12 shillings. Perhaps the cost was higher because the river is wider there or the passage more difficult and time-consuming.

The **Delaware River** presents a formidable hurdle in any case, and **Salem Creek** seems almost larger than life by modern standards. The "neck" or narrow strip of land cut off by water clearly illustrates how **Penns Neck** geography influenced its name. Each creek is named in turn, traveling south, and one can see where they cross the Kings Highway.

From **Front Street** in Philadelphia (which still exists in part) to the ferry landing is marked as 3 miles. There are small buildings there, but on the other side at **Gloucester**, a much more substantial building comes into view. It isn't designated a church and a bit of review has revealed none in the area of early date, but we do know that the original Gloucester County Court House was there. County records checked so far, do not specify if there was a cross on the building, but a bell was in place, suggesting the need for the steeple.² Also nearby, there was a large building, though it is unclear if it was built in two parts or may be showing a mill wheel behind. This would likely be **Hugg's Tavern**; records indicate a saw mill was nearby. Courts were held at the tavern for a time, after the existing courthouse burned down, until its replacement was built in Woodbury in 1787. The tavern is possibly most remembered as the place where the marriage of Betsy Griscom and John Ross took place in 1773. A brick fireplace was preserved and reassembled in the basement of the Gloucester County Historical Society Museum when the ancient tavern was torn down in 1929.

At about the **4 mile** marker, a tavern is shown at **Little Timber Creek**, and another, a mile lower, at Big Timber Creek. Note the keys or banners on the front of each. The innkeepers' names are not given here, so perhaps were not known to the informant, but included as landmarks for rest stops if needed. While a man on horseback might expect to stop for meals, most wouldn't expect to stop for the night so soon after leaving Philadelphia, unless weather or other necessity demanded.

Woodbury Creek is said to be **8 miles** from the beginning, and just below, **Peter Rambo** is the first individual named. This may be the same Peter Rambo who is mentioned as having gone to Philadelphia to meet and escort the Moravians Abraham Reinecke and Henry Sensmen in the spring of 1745.

Manty Creek, alias Mantua Creek, is posted at about the **13 mile** marker. **John Jones** is the next named, just north of **Raccoon Creek**. The Moravian Church book shows this name only once, on a list of signatories of a document dated 28th January, 1754 entitled, “Discharge of the Contributors to the Church and House at Oldmans Creek in the Jerseys” which indicates he was indeed a contributor before that time.

Once across Raccoon Creek, having traveled **19 miles**, we see the clearly marked **Swedish Church** with two steeples. This building was replaced in 1784. As noted earlier, the Moravian missionary Brycelius had held services in that place as well as others, before January 1744. Both the church and tavern, (probably the Half Way Tavern) would have been unmistakable landmarks to any traveler on the road.

A bit south and west towards the river from Raccoon, or Swedesboro, are marked the homes of **William Guest** and **William Wallis** (aka Wallace): Both men appear in the Moravian church records. William and Christiana Guest’s son Isaac was baptized by Brycelius in 1743.

Back on King’s Highway, before crossing **Oldmans Creek**, at the boundary line between Gloucester and Salem Counties, it is what we *don’t* see that has special significance. The erection of a log meeting house for the Moravian’s use was reported in 1747. It should have been marked, had it existed at the time this map was made.

Alexander Miller’s Tavern, aka Alexander Mueller: His applications for tavern licenses in **Pilesgrove** Township, Salem County are dated 1742 through 1747 and filed at the Salem County Court House. In a document dated August 31, 1749, he was listed among the twenty-nine original members of the Moravian congregation at Oldmans Creek. Although not listed by Charles Boyer in *Old Inns and Taverns in West Jersey*, he was clearly located at the spot that later was established as the Seven Stars Tavern in Pilesgrove, across the street from the later brick tavern house built in 1762.

From this point forward, there are many options open to the traveler. Heading straight south, the highway would take you to Salem. A road just a bit south and to the left of Miller’s place, led to what is now Woodstown. Here the map maker included the **Quaker meeting house**, either because it was a good landmark or perhaps it was the one kindly offered for the use of the Moravians until they could build one of their own. Note the small path to the right, between the Quakers and the two-story house of **Jeremiah Wood**. A small structure, suggesting a plank bridge, is further evidence we are looking at what is now known as Marlton Road, which drops off quickly to low ground in that vicinity. Wood’s house remains today at 45 Lotus Avenue, and is considered to be the oldest house in Woodstown.

Looking again to the east or above Kings Highway, the map lists several more souls in the Pilesgrove District. **Thomas Greaves**, aka Graves, appears in Quaker records. The map places him near what we now call Eldridge’s Hill, along what could be seen as an early representation of Point Airy Road. His name on this map might mean he was sympathetic to the Moravian cause, or else had other ties of family, although he is not found in the Moravian records.

The road to **Morris’s** (aka Maurice) **River** shows a turn by the **Mill:Dutch**. What or who that refers to has not been found in any reference at hand, although Dutch Mill Road exists today east of Pilesgrove, in Franklin Township, Gloucester County.

Next are shown the names of **Hopman** (aka Hoffman) and what appears to read **Mount Skeens** but represents Mons or Mounce Keen. Brycelius is said to have preached his first sermon on the 23rd of January 1743, in the house of Joran Kyn at Maurice River. The baptism of Catherine Hoffman, daughter of Peter and Mary Hoffman of Morris’s River, was recorded by Mr. Brycelius in the Moravian book on the 20th of February 1744.

Looking further south, the road to Greenwich is marked half-way with a large building, represented as the **Glass House**. Caspar Wistar had established his plant in 1738, out in the woods near Alloway. His glassblowers were German-speaking, imported directly from Europe, and some were Catholic, as evidenced by records of Old St. Joseph’s

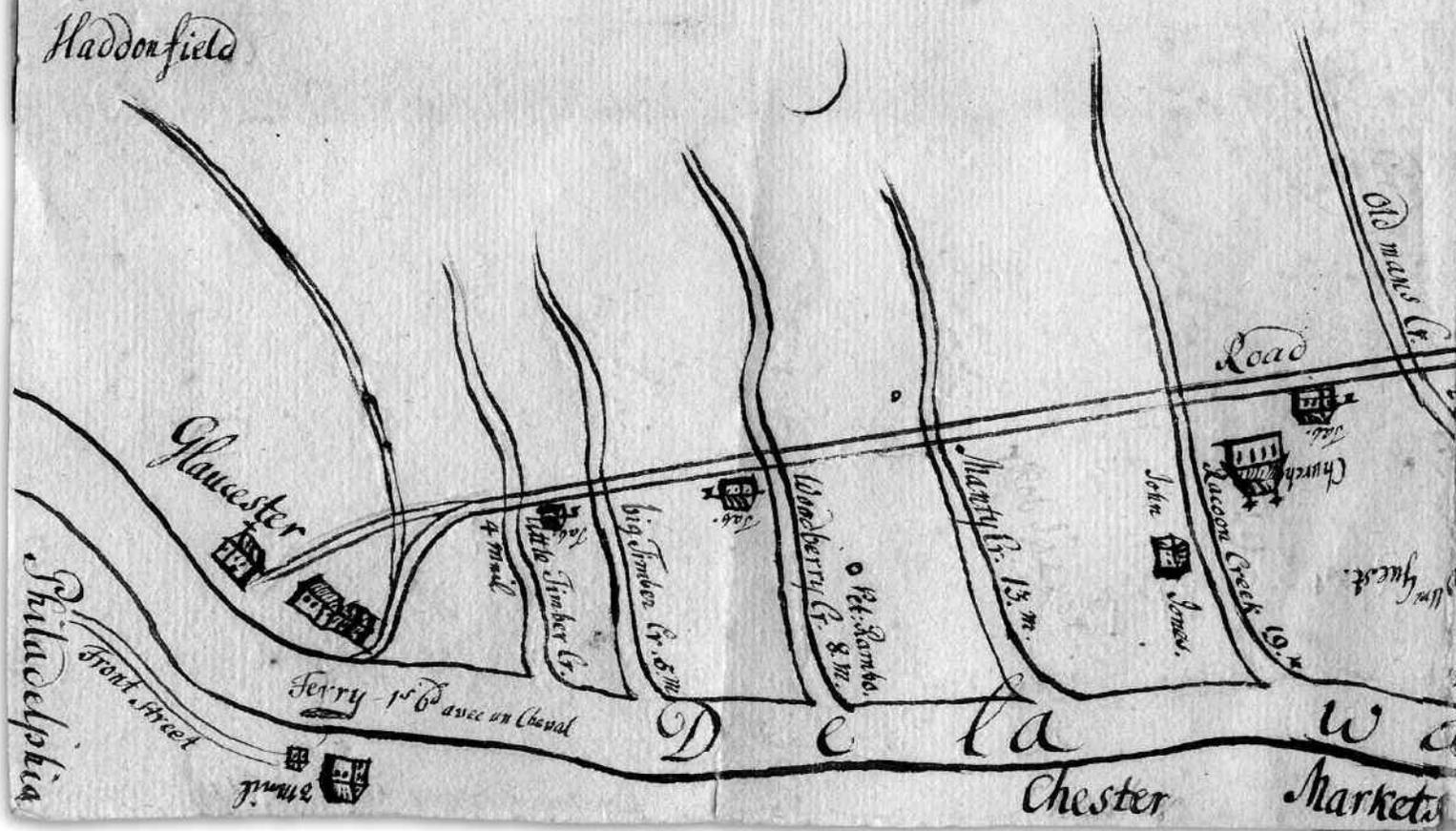


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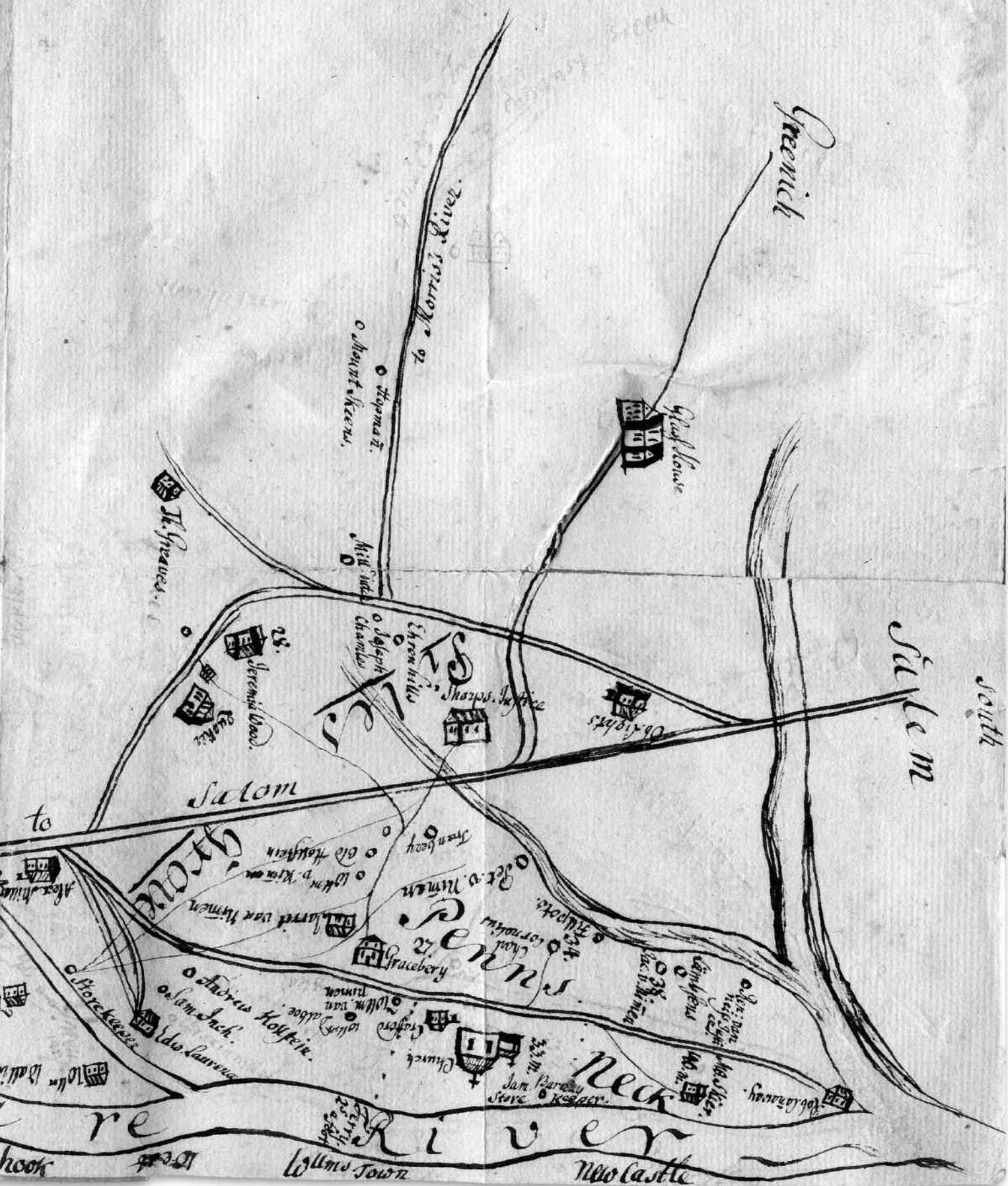
North Dr. V. Fold. 3, no. 1.

New Jersey
Lower Delaware

New Jersey
Lower Delaware
Circa 1742
Courtesy of the Moravian Archives
Bethlehem, PA



East



Roman Catholic Church in Philadelphia, though many were not. The Friesburg German Lutheran Church was established nearby in 1748, but its absence also suggests the map was made before its erection.

Still in Pilesgrove, and staying east of Kings Highway, but southward, several more names are given. **Ehren Hill's**, **Joseph Chamles** and **Sharps: Justice**. The *New Jersey Calendar of Wills* records that Hill died in 1750, his will proved 1751. Any further connection is unknown at this time. The name Chamles appears only sparingly in Salem Friends records although record of the baptism of Isaac, the son of William, deceased, and the widow Regina Chamles, was recorded in 1786 by the Moravian Frederick Boehler. The boy was bound to "our Brother Andrew Van Neman and his wife, Catherine, our Sister" suggesting there were family ties to members of the congregation. The local **Justice** of the Peace, **Sharp** in this instance, would logically be near what we now know as Sharptown. There is a picture of the Isaac Sharp house built circa 1710 in Joseph Sickler's book, *The Old Houses of Salem County*.

Continuing nearly down to Salem, there is another **Tavern** dubbed **Ob. Lights**, which can only be Obadiah Lloyd. By now the reader should be aware that names and their spellings were often recorded as heard by the ear of the listener. This name is found early and often in Salem County records, as well as those of the Moravian Church. He was named a church steward, along with George Avis and William Guest, in 1755. Tavern licenses in this name are found in the Salem County Clerk's office between 1727 and 1731, 1739 to 1746 and again in 1750.

Returning to **Sharp's** place, follow along the path from his door, roughly west by northwest, which terminates at the two-story house of **Gracebery**. This line follows the approximate southern boundary of Pilesgrove Township, at least close enough for our purposes. To one side, the "glebe" farm owned by both Swedish churches is located by the former pastor's name, **Tranbery** (aka Tranberg). Further down said path, **Old Holstein** (or Holston) and **William v. Nimon** (Von Iman or Vanneman) are listed. The names of these families are seen in records of both the Swedish and Moravian churches, which is true for many of the others listed. Our best estimate would locate these in the neighborhood known as

Course's Landing in later years, near the junction of Mannington, Pilesgrove and Pennsneck Townships, about where Auburn-Pointers Road intersects Route 40 today.

Pennsneck: Starting back at Alexander Miller's Tavern, several roads branch west, back towards the river and on down into Pennsneck. The line between Pilesgrove and Pennsneck, which was based on the original survey of 10,000 acres purchased by Thomas Pyle from Fenwick, isn't shown, but can be approximated from information at hand. Follow Oldmans Creek towards the river from Miller's, to the place marked for an unknown **Storekeeper**. Today this is known as Auburn. Dr. Robert Harper wrote in his *History of Auburn* that Benjamin Bispham kept a shop there from as early as 1730. It was advertised for sale in 1746, but not sold until 1748 to Thomas Duel. The dividing line between the two townships, although slightly east of the village, might be imagined as roughly corresponding to the right hand path of the three fainter lines shown heading south from the storekeeper's place.

Continuing west via either of the two possible routes shown, toward where Pedricktown is now, the home of **Edward Lawrence** appears. He was married to Elizabeth Vanneman in 1742, again suggesting ties to the Moravian church through his wife, although his name is not found in that book. Dr. Peter S. Craig has suggested that the map had to be created after this date, for Lawrence to appear as a householder.

The higher concentration of names in Penns Neck, compared to Woolwich where the Moravians eventually built their church, might come as a surprise. Although it may only be a reflection of the higher concentration of people in the original settlements along the river, another possibility is brought forth in Sickler's *History of Salem County*. Sickler relates that after the Swedish pastor Tranberg removed to Wilmington, Mr. Olof Malander served the congregations in New Jersey for about a year, but because financial support was lacking, he felt forced temporarily to seek employment elsewhere; that he found in the print shop of Benjamin Franklin in Philadelphia. While there, Malander joined with the Moravians, and so Sickler attributes Malander's influence in Penns Neck becoming a "hotbed of Moravianism." According to Sickler, the arrival of the Swedish pastor Sandin in 1748 resulted in the return of many to the Swedish Lutheran congregation.



The locations of both **Samuel Lynch** (or Linch) and **Andrew Hollstein** would be considered to be in Pennsneck. **Jarret** (Garret) **von Nemen's** address is a bit tougher to call, since his location is approximately between the homes of William Vanneman and **Graceberry**. Also spelled Graisbury, possibly he was the William styled a ship's carpenter. Notice the unique style of his house. In 1748, Ann, the daughter of William and Mary Gracebury of Penns Neck was born June 28th and baptized July 23rd following by Mr. John Wade. Graceberry's location, close to the midway point on "the neck," suggests he was in or near to present-day Carney's Point. However, judging by his neighbors on the Pennsneck road, **William Dalboe** and **William v. Nimen**, they appear a bit closer to the neighborhood known once as Churchtown, suggesting their proximity to Deepwater. Despite the mile markers, relative distances by occupants are likely only approximate. Further study would be needed to pinpoint exact locations.

Notice the footpath leading to the church landing, where a ferry was available to cross the river. Next to that, **Crafford's Tavern** was convenient for travelers. Archibald Crawford held the earliest record Boyer could find for a tavern in what is now Pennsville. Application by Crawford was filed in June 1746, so perhaps this is the earliest year possible for the map. Crawford died two years later, but was succeeded by his widow Catherine until 1754. The **Church** then is the original St. George's Swedish church, just shy of 33 miles from the start of the journey.

James Barclay, storekeeper: probably approximately where Main Street, Pennsville is now. His name does not appear in the Moravian Church book. However he is among those signing from Pennsneck, agreeable that Mr. John Sandin, newly arrived from Sweden, should become their pastor along with Raccoon, on April 28, 1748.

Beyond the **40 mile marker**, lives **MO.S Kier** (or Skier or Shire?). This person's identity is not clear from consulting the church books but could possibly denote Martin Shiere or Skier seen in the 1754 Swedish Church census as a churchwarden for the Lower Pennsneck ward or rota.

Rob. Conoway (Robert Conoway): He appears on the 1745 census of Upper Pennsneck (the original is at Salem County Historical Society). Next to him on either side,

Ebenezer Dunn and Jonas Stallcop were listed on that document. The comparison of that list to this map would surely help many more names be placed in location. Conoway resided in the area around Finn's Point, and the end of the road.

In order to visit any of the people now on the eastern side of the neck, either we find our own way, or a boat might be needed. **Ren: van Heist: Justice:** The Book of Common Pleas and Minutes at Salem County Courthouse records his appointment as a Justice on August 19, 1749 and again in June 1741. **Lambsen's** is likely the landmark brick house built by Mathias Lambson in 1741 but later kept as a tavern, the application not made by the builder until 1753.

Continuing along this branch of Salem Creek, **Jacob V. Nimen** is located **38 miles** from Philadelphia, and **Fillpots's** another 4 miles downstream from there. Elizabeth, daughter of Nicholas Philpot, was baptized in 1745, according to the Moravian record. Both he and **Charles Cornelius** (who signs as Charles Corneliusson) appear on the invitation to Pastor Johan Sandin in 1748, as seen in the Swedish church records.

Despite not knowing who made it, or even exactly when, the map remains a treasure, a thing of beauty in its own right. Following its courses, we couldn't help but learn some surprising things about our collective past. There is no doubt more could still be learned.



Notes:

1. Based on internal evidence, Dr. Peter S. Craig suggests the map was drawn in 1742, the year that the Moravians arrived in the area. They would have needed a map to promote their religion in New Jersey. That was the year that Edward Lawrence was married (on 9 February 1742) and the year in which Peter Tranberg (shown on the map as Tranbery) moved to Wilmington, where he became pastor of Holy Trinity Church on 1 August 1742.
2. Further research by David C. Munn suggests that the map symbol at Gloucester was, indeed, the Court House with belfry, built in 1720. See "Gloucester Town Landmarks on the Moravian Map" in *Bulletin of the Gloucester County Historical Society* (Volume 31, Number 1, September 2007) at page 31-6.

Pehr Kalm – his years in Åbo

Pehr Kalm (1716–1779) is well known for his trip to North America during the years 1748 – 1751. He published his journal from the trip, *Travels into North America*. It was translated into several languages and read by many. He was sent to America by the Swedish Royal Academy of Science on the suggestion of the famous scientist Carl von Linné. His task was to gather economically useful plants, describe nature and people and in such a way increase knowledge of that part of the world.

Kalm's life before the trip to America seems to be just a training period for the trip. He started his academic studies in Åbo in 1735 and soon attended the lectures of the professors in physics. His teachers were the first ones in Åbo to follow the British-German ideas of utilitarianism—that nature should be studied in order to make it serve mankind better.

Through his teachers he became acquainted with the judge at the Royal court of appeal in Åbo, baron Sten Carl Bielke, who also was a friend and neighbor of Carl von Linné in Uppsala. Bielke, who himself experimented with growing different useful kinds of grass, sent Kalm on research trips to eastern Finland and western Sweden to learn how to describe nature and people scientifically. Bielke and Kalm went together on a longer trip to Russia and Ukraine with the same purpose.

In 1740 Bielke arranged for Kalm to move to his estate outside Uppsala and Kalm was thus able to listen to Linné's teaching and make his acquaintance. When the Academy of Science in 1745 decided, on Bielke's and Linné's suggestion, to send a person on a scientific expedition to North America, Kalm was already the natural choice. In order to make him presentable in a bigger world Bielke arranged a fellowship for him at Åbo Academy and Linné succeeded in making him a full professor in economics at the same university. This granted Kalm the means he needed for the long trip abroad.

Returning to Sweden in the spring of 1751 he stayed for a while in Uppsala, but in September 1751 he and his wife Anna

Margaretha Sjöman (1722–1787) moved to Åbo. Kalm had met his wife in North America and he also brought with him his diary and seeds of 126 different kinds of plants. He was allowed to concentrate on publishing his diary during the first two years in Åbo and started his lectures in the autumn of 1753. He planted the seeds in his own courtyard in Åbo until he was given Sipsalo, the Academy's plantation outside Åbo, where some of his plants still are said to grow.

The first years of work at Sipsalo were hard. The grounds had to be prepared from the beginning to make it suitable for growing the new plants. Skilled labor was not to be found so Kalm had to do all the nursing of the plants himself. The climate during the first 3 years was very cold and rainy and there was no money for building a greenhouse. Almost all the trees had survived, as well as the plants that were expected to be most useful. Only the West Indian plants had died.

The Chancellor of the Academy had promised the Academy that they would get part of the Bishop's grounds close to the cathedral in Åbo. In 1756 the Academy asked for the grounds immediately because the American walnut trees which had been planted on private grounds would soon be too big to be moved. Next year the request was granted and Kalm could move the trees to the new botanical garden. He made a plan for the garden based on the model of the academic gardens in Uppsala and Lund, which was accepted by the Chancellor.

Kalm was given 10 persons to tend to the garden and immediately planted trees on the north side of the garden to protect it from the cold northern winds. Walls and terraces were erected on the river bank, making it look like a fortress and this part was crowned by an oak tree which today is the only remainder of Kalm's botanical garden. A house was built to give Kalm a place to live and some rooms for practical use during gardening. In the house the American bark canoe that King Adolph Fredrik tried out in 1752 was also preserved. The garden and the plantation were also in use by another professor, whose task was to try out plants for economic use, while Kalm concentrated on the best ways of growing the plants and on organizing a collection for teaching the Linnaean botanical system.

Johan Nikula is director of academic affairs at Åbo Akademi University in Turku, Finland. Formerly he was for a substantial time teacher in history at the same university. He writes sporadically articles on different historical subjects and also book reviews in the journal *Finsk Tidskrift*.

In Kalm's reports to the Chancellor on the progression of his work during the 1760s he writes that chestnut and mulberry trees, rhubarb, madder, weld, woad and Canadian goldenrod were growing well. In the long run only two kinds of plants were successfully transferred by Kalm to Finland: the Virginian creeper, which still decorates his former home, and the cockspur hawthorn, which is not in use as a growing fence for animals but as a marker of borders between private gardens. He had also finally been given means to build a greenhouse in the botanical garden.

Kalm had some setbacks in his work at the plantation and in the botanical garden but succeeded in overcoming them. What made him gradually lose interest was that the political climate changed in Sweden. The new government was no longer interested in furthering domestic economy to produce all goods within the country, but instead tried to promote free exchange of goods between countries. A consequence of this was that the Academy in Åbo was informed that it would not receive any governmental support after 1772. Sipsalo was to be sold to the peasant who cultivated the fields according to his newly gained right. In both cases the Academy was successful in delaying or avoiding the losses, but Kalm soon lost interest in tending the plantations and had some health problems too.

As a scientist Kalm was not very active in publishing. His main work is still his American diary and some other publications based on special questions in the diary. Under his supervision as many as 146 dissertations were published and defended, of which two-thirds were in Swedish, the rest in Latin. Kalm wrote several of them himself as was the custom of the time. Many of the dissertations were descriptions of certain cities or regions in Finland, but to take a few examples, they also discussed the possibilities of better forestry, founding of herbal gardens, domestic substitutes for coffee, animal diseases and what use could be made of weeds.

Kalm was the professor at Åbo Academy who had the most students attending his lectures. This has been explained in more or less evil ways. He lectured on economics in Swedish, which was a lot easier to understand than theology and Latin. His teaching was very practical and intended to make the future clergymen of the country, which most of his students were, interested and skilled in gardening.

He was also inspector of the Ostrobothnian Nation, the largest student union at the Academy, and every member was expected to listen to his inspector's lectures. One has to remember, though, that economics was the new science of the time, and it can be shown that the students revered Kalm as a good teacher and person on many occasions.

Kalm's colleagues mocked him as a diligent gardener, which could be seen by his hands which were always dirty. He had, according to them, very little knowledge and had destroyed academic education by lecturing in Swedish and bringing jars with cranberry jam to the rostrum. His garden was full of weeds and at Sipsalo only cabbage was growing. But they also acknowledged that he was the one who gave most fame to the Academy and was a man of honor, justice and energy.

Mostly for economic reasons Kalm chose to be ordained pastor in Piki in 1757 after studying Finnish for a year. Six years later he moved to the more prosperous parish of St. Mary's right outside Åbo. His Finnish did not improve much and he refused to perform certain ceremonies that needed better skills. He was not very religious either, but he fully enjoyed the garden of the rectory where he could do exactly what he wanted without considering educational needs. The rectory of St. Mary's was to become his last home where he and his wife spent many years together and where their son Pehr Gabriel spent his youth. Pehr Kalm is buried in the graveyard at St. Mary's.

Although Kalm's contemporaries had very different opinions of him, it seems that almost everyone considered his work outstanding. In 1764 he was offered a position as professor at the Imperial Academy of Science in St. Petersburg and by the king's command in 1768 was conferred with an honorary doctorate at Lund. Salomon Kreander, one of his pupils, succeeded him as professor in economics in Åbo and as pastor of St. Mary's. Another pupil, Anders Chydenius, was one of the early liberal economists in Europe. Kalm was an outstanding representative of the time of utility, its naïve optimism, its never tiring diligence and industry and its well-meant patriotic eagerness. The last aspect became the foundation for the new national romanticism among his successors.

EVENTS

Organizers and presenters at the the Seventh Annual New Sweden History Conference: *Carl Linnaeus, Pehr Kalm & the Early American Scientific Community* in Swedesboro, NJ, on October 13, 2007, include (front l to r) Kim-Eric Williams and Edith A. Rohrman, (rear l to r) Richard L. Waldron, Peter O. Wacker, Tracy Beck, Lorraine E. Williams, Karen M. Reeds, Paula Ivaska Robbins and Joel T. Fry in the sanctuary of Trinity Episcopal (Old Swedes') Church. Not shown is Robert E. Savage.



PHOTO: CARRIE HOGAN

Forefather Member Kirsten Seagers wins Gold Medals in Lake Placid Ice Dance Championships, August 2007, and Philadelphia Area Challenge Cup in Ice Dance, September 2007.

Kirsten is a Forefather descendant of Sven Gunnarsson through her mother, Shelly. She is also a member of the Children of the American Revolution tracing her patriot ancestor to Jonas Maine of the Connecticut Militia. Kirsten has been skating since she was three and competing since she was five. She is now 14. About five years ago she decided she wanted to try ice dancing. She paired with a young man, Nicholas Taylor, who skates at the same ice rink in Wilmington, DE. Depending on the day, Kirsten will practice skating from four to seven hours a day, six days a week. In 2002 Kirsten traveled to Sweden with a tour and met a number of her relatives.



PHOTO: MICHELLE WOJTYLA

Cutting the ribbon to open the exhibit *Experience New Sweden*, the New Sweden Centre's display at the Kalmar Nyckel Shipyard, Wilmington, DE, on June 16, 2007 are (l to r) Aleasa J. Hogate, Marianne E. Mackenzie, Embassy of Sweden Press Counselor Anders J. Ericson, Delaware State Senator Harris McDowell and Herbert Connors. Not shown is Herbert R. Rambo.



PHOTO: V. EUGENE MCCOY

PHOTO: ALFRED PFAFF PHOTOGRAPHY



Hans Odöo, in costume as Swedish naturalist Carolus Linnaeus, addresses those attending the Annual Forefathers' Day Luncheon on March 25, 2007, at the Longwood Gardens Ballroom, Kennett Square, PA.

(Inset 1 to r) Luncheon Co-Chairs Sandra S. Pfaff and Frances O. Allmond.



PHOTO: JAMES D. SEAGERS, II



Doriney Seagers (l) presents Volumes 1 & 2 of the *Colonial Records of the Swedish Churches in Pennsylvania* to United States Ambassador to Sweden Michael Wood during the Linnaeus Tercentenary near Uppsala, Sweden, while Swedish University of Agricultural Sciences Rector Lisa Sennerby Forsse (c) and Mrs. Wood (r) look on.



Hans Ling (l), Uppsala Linnaeus Tercentenary Coordinator Mariette Manktelow and Herbert R. Rambo (r) prepare for the Rambo apple tree planting at Funbo-Lövsta, the Swedish University of Agricultural Sciences' estate near Uppsala, on May 21, 2007.

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Stephen Robeson Miller, Cambridge, MA

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and James Clawson, Afton, OK
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and Katherine M. Beck, University Place, WA
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NEW FOREFATHER MEMBERS

Active members of the Swedish Colonial Society may apply for recognition as "Forefather Members" if they can prove descent from Swedish colonists arriving in the United States prior to the Treaty of Paris marking the close of the Revolutionary War, in 1783. Application forms may be obtained from the SCS website www.ColonialSwedes.org or from Dr. Peter S. Craig, 3406 Macomb Street, NW, Washington, DC 20016

Monica Gustafson, Göteborg, Sweden, descended from Governor Johan Printz through his daughter, Armegard Printz, and her son, Bernt Papegoja.

William James Hill, Mohrsville, PA, descended from Peter Gunnarsson Rambo through his son, Gunnar Rambo, and his son, Peter Rambo, of Montgomery County, Pennsylvania.

William R. Johnson, Plymouth, MN, descended from Jürgen "Schneeweiss" Keen through his son, Hans Keen, and his son, Eric Keen, of Oxford Township, Philadelphia County, Pennsylvania.

Robert T. Kellner, Harrisville, PA, descended from Peter Gunnarsson Rambo through his son, Gunnar Rambo, and his son, John Rambo, of Upper Merion Township, Montgomery County, PA.

John R. Daggan, Staten Island, NY, descended from Nils Mattson through his son, Anthony Nilsson, and his son, Abraham Nelson, of Salem County, New Jersey.

Myra Vanderpool Gormley, University Place, WA, descended from Peter Gunnarsson Rambo through his daughter, Gertrude Rambo, who married Anders Bengtsson and their son, Andrew Bankston, Jr., of Byberry Township, Philadelphia County, Pennsylvania.

Glen Allen Swartz, Alexandria, VA, descended from Nils Larsson Frände through his son, Johannes Nilsson Friend, and his son, Nicholas Friend, of Garrett County, Maryland.

Rachel Smith Sykes, Starkville, MS, descended from Anders Bengtsson through his son, Andrew Bankston, Jr., and his son, Lawrence Bankston, of Orange County, North Carolina.

Joan M. Young, Somerdale, NJ, descended from Jonas Nilsson through his daughter, Christina, who married Niclas Lindemeyer and their son, Christopher Lindemeyer, of Upper Penns Neck, Salem County, New Jersey.

New Members Welcomed

The Swedish Colonial Society welcomes new members. No Swedish relative or ancestry is required - only an interest in colonial history. Contact our Registrar: Doriney Seagers, 371 Devon Way, West Chester, PA 19380 or visit us online at: www.ColonialSwedes.org. The annual membership fee for an individual is \$30. An annual family membership, which includes two adults and minor children, is \$35. Lifetime membership is available for \$400.

In Memoriam

Jim Dallett

Francis James Dallett died on July 16, 2007, at the age of 79. Born September 3, 1927, in Bryn Mawr, PA, "Jim" was a graduate of Haverford College and the University of Pennsylvania, earning his B.A. and M.A. in 1950 and 1955, respectively. He served in the U.S. Army and at the State Department. From 1955 to 1962, he was secretary and librarian of the Athenaeum of Philadelphia; from 1962 to 1969, he was assistant director of the American Museum at Bath, in Great Britain; from 1969 to 1971, he was university archivist at Princeton University; and was university archivist at the University of Pennsylvania from 1971 until his retirement in 1984. An accomplished genealogist, Dallett was a fellow of both the Genealogical Society of Pennsylvania and the American Society of Genealogists.

At Penn he led the University in its celebration of the American Bicentennial (1976); published a Guide to the Archives of the University of Pennsylvania from 1740 to 1820 (1978); and researched and curated a major exhibition titled *The Centenary of Black Presence at the University of Pennsylvania* (1980).

After retiring, Mr. Dallett and his wife, Charlotte Houston Dallett, a Forefather Member of the Swedish Colonial Society, moved to Taconic, CT, but every year, health permitting, attended the New Sweden History Conference.

In addition to his wife of 51 years, he is survived by two sons and two daughters: Matthew, Richard, Athenaide Hinman, and Estelina; grandchildren, Meg, Lydia, Louisa, Lucia, Charlotte, and George; and a brother, Joseph Dallett.

Bo Ehrner

A good friend of the Swedish Colonial Society, Mr. Ehrner, 93, passed away in July at his manor, Gunillaberg, in Bottnaryd Parish, Småland, west of Jönköping.

Mr. Ehrner, a prominent businessman, had been CEO and Board President of Swedish Match and had served on the boards of several banks and corporations at home and abroad, including Husqvarna. His interests were varied: wild-game hunting; sailing his 63' wooden yawl, the Allumette [meaning, in English, Match]; golfing; and enjoying wine--and history.

In honor of the 350th anniversary of New Sweden in 1988, the Ehrners gave a grand party in 17th Century style for 1500 guests, including the King and Queen. Every year on June 6, Sweden's National Day, Bo Ehrner would attend High Mass in Bottnaryd Church dressed as Governor Printz. In 2004 a Swedish Colonial Society delegation presented the Ehrners with a brick from the excavation of Printzhof, Printz's estate on Tinicum Island.

The Royal Government deeded Gunillaberg to Governor Johan Printz in 1657 after his return from New Sweden. Printz had grown up in Bottnaryd, where his father had been the senior pastor.

The manor house has cellar vaults dating to the 16th Century. It was considerably expanded by the Lilliecreutz family in the 18th Century. But when the Ehrners bought Gunillaberg, it had been deserted for some time and still lacked modern conveniences. It took them some years to restore the place carefully to its former glory.

Gunillaberg is now for sale. It was Mr. Ehrner's wish that it be sold only to people interested in history.

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