

Swedish Colonial News

Volume 3, Number 9

Fall 2008

Preserving the legacy of the New Sweden Colony in America

A 318-Year-Old Celebrates a 50th Anniversary Move

Max Dooley

Imagine standing serenely by the confluence of Crum Creek and the Delaware River for 268 years, then being abruptly dismantled and moved across the state line to be reassembled over the next years. That happened to the Hendrickson House 50 years ago

(1958), when the Vertol Aircraft Corporation, the predecessor to the Boeing Company, offered the “Old Swedes House” on their property to Holy Trinity (Old Swedes) Church Foundation with the provision that the structure be removed as soon as possible.

Plans were made to create a combination museum-library and church office on the grounds of Holy Trinity (Old Swedes) Church in Wilmington. It took five



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The photo of the Hendrickson House with the young ladies was donated by Paul J. Weaver, Jr., June 25, 2008. The young ladies are the daughters of Joseph B. Durborow (1858-1928) and Frederika (Schader) Durborow (1854-1942). The young Durborow ladies from left to right are: Eva Anna (Wilkin) b. 05/11/1890, Andrewia b. 23/07/1894, and Sylvania b. 17/07/1892. The photo is undated, but assumed to have been taken around 1898.

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Jöns Gustafsson of Östergötland, Sweden, and his Justeson Descendants

Among the passengers on the *Mercurius* in 1655-56 was a former watchman named Jöns Gustafsson, who had entered the game preserve at Omberg and shot a doe and her fawn. The Swedish Privy Council sentenced him to lifetime servitude in New Sweden. Omberg is a ridge of hills on the eastern edge of Sweden's second largest lake, Lake Vättern, in Östergötland.

In 1805, the former game preserve became a national forest known as Kronopark. Further details of the circumstances of Jöns Gustafsson's sentence have now been provided to the author by Alf Åberg and Rolf Ström of Sweden.

The record of the Göta Court of Appeals, dated 27 February 1655, shows that Jöns Gustafsson, a young married man born in Gränna parish and former gamekeeper at the royal Omberg game preserve, when charged for the crime in the Lysing District Court, had "fled from his wife, children and all of his property" to Växjö in Småland. He was arrested there and taken back to court to face the charges.

In court, Jöns confessed that he had visited a cavalryman in Jussberg, a farm one kilometer south of Omberg. They had been drinking and practicing target shooting indoors. In the morning they walked together to the Omberg game preserve, where Jöns shot a deer. For his own part, Jöns had just kept a leg, while the cavalryman had taken the rest of the meat and also the hide. An officer of the game preserve, Hendrick Semell, testified that he never had any previous complaints against Jöns Gustafsson, who had been a watchman for two months. However, Semell confirmed the crime and charged that Jöns had also shot at him in the woods.

Jöns pleaded for mercy, emphasizing that he had a wife and two children. The court, however, was of the opinion that the royal regulation about hunting, enacted in 1647, had to

be enforced and sentenced him to death. On appeal, the sentence was reduced to his being banished to New Sweden as a slave for life. In all probability, his marriage was also annulled and his wife was free to remarry.

The *Mercurius* left Sweden 25 November 1655 and arrived in the Delaware River 14 March 1656. By the time the ship arrived, New Sweden had surrendered to the Dutch. As a result, Jöns Gustafsson unexpectedly found himself a free man. Shortly thereafter, he married again, this time to a daughter of Knut Mårtensson from Vasa. Knut Mårtensson had been a resident of New Sweden since 1641.

Jöns Gustafsson lived with his father-in-law and by 1671, when the English took their first census of the Delaware, he was the head of the household, living in a log cabin located on the west side of the Delaware River between Marcus Hook Creek and Harwicks Creek in present Delaware County, Pennsylvania. The purpose of the census was to locate families that did not yet have a patent from the Duke of York — and therefore were not paying quitrents or taxes. The census taker had difficulty with Jöns Gustafsson's name, writing it "Umus Eustason," which was close to how it sounded to English ears.

Jöns was finally issued his patent on 10 April 1673, but in the same year he decided to move with his family across the Delaware to Raccoon Creek, thereby becoming one of the first settlers of present Gloucester County. He left both his father-in-law (Knut Mårtensson) and his brother-in-law (Mårten Knutsson) behind to care for the old family farm.

The groundwork for this move had been laid by three of his neighbors, Nils Larsson Frände of Upland (Chester) and Olle Rawson and Olle Jönsson of Marcus Hook, who in 1668 secured a license from Governor Cartrett to buy lands in West Jersey between Oldmans Creek and Timber Creek. They, in turn, sold this license to Hans Hoffman, Peter Jönsson Halton and Jöns Gustafsson, who took up residence on Raccoon Creek by 1673. Sufficient gifts having been supplied to the Indians, this trio succeeded in obtaining an official deed dated 15 November 1676 which conveyed to them the lands between Oldmans Creek on the south and Cachkikanahacking on the north. The deed was recorded in the New Castle court in 1680. At the same time, on 15 May 1680, the three of them persuaded the justices

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. He is also descended from Olof Stille, Sven Gunnarsson and Jonas Nilsson.

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SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147

Fall 2008



HIGH PATRON
HIS MAJESTY CARL XVI GUSTAF
KING OF SWEDEN

DEPUTY HIGH PATRON
HER ROYAL HIGHNESS
CROWN PRINCESS VICTORIA

PATRON
HIS EXCELLENCY
JONAS HAFSTRÖM
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THE REV. DAVID B. ANDERSON

REGISTRAR
DORINEY SEAGERS
371 DEVON WAY
WEST CHESTER, PA 19380
610-918-0943

RECORDING SECRETARY
ALEASA J. HOGATE

CORRESPONDING SECRETARY
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DR. PETER S. CRAIG, F.A.S.G.

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Dear Friend of New Sweden,

Much planning is going into the celebration of the Centennial of our Society in 2009. As one of the oldest Swedish-American organizations, we have a lot to celebrate as we enter our second century.

On January 20, 1909, Sweden-born Amandus Johnson and 23 other distinguished gentlemen gathered in Philadelphia to organize the Swedish Colonial Society. There were ten descendants of early New Sweden settler Jürgen Kyn, including John W. Jordan, Thomas Willing Balch, Henry A. DuPont and Gregory B. Keen, the Society's first Treasurer. President of the Historical Society of Pennsylvania Samuel W. Pennypacker was listed simply as descended from early Swedish settlers.

Several others had more current ties with Sweden. Among them, the Swedish Ambassador and the Embassy's First Secretary from Washington, the Swedish Consul General from New York and the Consul General from Minneapolis. The Society has always appreciated the interest the Swedish government and many of its citizens have shown us over the years.

Four other American attendees without Swedish roots attract special attention: historians Albert Bushnell Hart, professor of history at Harvard and president of the American Historical Association; John Bach McMaster, professor of history at the University of Pennsylvania; and Henry Graham Ashmead of the Delaware County (Pa.) Historical Society. Finally there was Marcel A. Viti, of Italian extraction yet a devoted Swedophile. Mr. Viti was Vice-Consul for Sweden in Philadelphia and was the Society's Governor for 12 years. He remained a member of council until his death in 1953. These four members clearly established the Swedish Colonial Society's heritage of being open to anyone with an interest in Swedish colonial history. This was a wise and generously open-minded policy that we consider one of our strengths.

The roster of these 24 reminds us that the founders intended the Society to be academically responsible in carrying out its mission to preserve the legacy of the New Sweden Colony in America. It would call on the resources of the Swedish, Swedish-American and other communities beyond the borders of the Delaware Valley in keeping with that tradition.

From the Society's beginnings other organizations arose: the American Swedish Historical Museum (1926), the Delaware Swedish Colonial Society (1938), and the New Sweden Centre (1990). And certainly we can claim some role in generating the interest that led to the construction and launching of the *Kalmar Nyckel* (1997).

Who could have imagined so much would be accomplished in 100 years. Yes, we have much to celebrate!

Pro Suecica,

Kim-Eric Williams
Governor

at New Castle that they had met the terms of the 1668 license; namely, that they had been seated on the land and made improvements for seven years.

The Swedes who were newly settled on Raccoon Creek soon confronted a more formidable power than the Duke of York's New Castle court. In 1677 the ship *Kent* appeared on Raccoon Creek, bearing representatives of the West Jersey Proprietors. They asked Jöns Gustafsson, a well-recognized negotiator with the Lenape Indians, to help them buy the same land from the Indians. Jöns obliged them and on 27 September 1677 (as "James Yesteven") he witnessed the deed conveying all of the lands between Oldmans Creek and Big Timber Creek to the West Jersey Proprietors' representatives.

The Indians saw no inconsistency in selling the same land twice within the same year. To them, the buyer was merely obtaining the right to share the land, not the right to exclude others from it.

This conflict in cultures was later to cause some embarrassment to Jöns Gustafsson and his family. Fortunately for them, however, one of the West Jersey Proprietors, Andrew Robeson, a former London merchant, sought to reassure the early Swedish settlers and, where they failed to possess lawful patents or deeds, he promised he would deed them land from his own 5,000-acre allotment. As a demonstration of his support, he even sought to change the name of Raccoon Creek to Stockholm River (which didn't stick). One large tract retained by Robeson, which was farmed by various Swedes under their presumed "Indian rights," was named "New Stockholm."

The 1693 census of the Swedes on the Delaware showed three persons in the household of Jöns Gustafsson. The other two were his sons Knut (who died unmarried soon after 1702) and Nils.

Andrew Robeson died in 1694, without the promised deed ever having been delivered. Jöns Gustafsson also died in 1699. His farm, occupied since 1673, was located on the north side of Raccoon Creek near present Bridgeport and adjacent to "New Stockholm." But his heirs never received a deed for this property. In lieu thereof, Andrew Robeson's nephew and namesake, Andrew Robeson Jr., executed a deed in 1711 to Jöns's son "Nicholas Justison" for 100 acres and later Andrew Robeson III

executed a deed in 1736 to Jöns's grandson "Justa Justison" for another 100 acres plus five acres of marsh. It was the latter tract, located on the southwest side of Raccoon Creek, that became Nils Gustafsson's home in his later years.

The English had almost as much trouble with the name of Nils Gustafson as they did with the name of his father. At first, he was referred to as Cornelius Justeson and served as constable for Gloucester County under this name, 1697-1700. Later, however, he chose Nicholas Justeson as a more appropriate English version of his name.

There was, however, another Gustafsson family -- Johan Gustafsson, a Swedish soldier who had come with Governor Printz in 1643 and served initially at Fort Elfsborg, died in Kingsessing (West Philadelphia) and had nine sons who took the surname of Gustafson/Justison, later Justice, Justis or Justus. Perhaps to avoid confusion with this other Gustafson family, Jöns Gustafson's two sons, Nils and Knut, adopted the surname of Quist (meaning "twig" in Swedish) for use among the Swedes. Jöns's sons and grandchildren were thus referred to in church records from 1699 to 1722, when the name Quist was abandoned in favor of Gustafson, Justis or Justice.

Nils Gustafsson, born in 1658, did not marry until after 1693. His wife Catharina was the eldest daughter of William Cobb of Raccoon Creek and formerly of Mill Creek (now Cobbs Creek) in Pennsylvania.

Nils Gustafsson's Family

Nils and his wife had six known children:

1. **James Justeson**, born c. 1694, moved to the Maurice River where he died c. 1744. He had no known children. His widow Margaret, born c. 1692, was married on 8 June 1745 by the Moravian minister Abraham Reincke at the Maurice River to the widower George Keen, aged 64.

2. **Gustaf Justeson**, born in 1696, was married on 27 December 1726 to Anna, daughter of Måns Keen and Magdalena Hoffman. He died of apoplexy on 15 July 1762. His widow died in the spring of 1784. Their two eldest children (Gustaf and Catharina) died in childhood. Other children, all of whom understood Swedish, were:

- > **Maria**, born c. 1732, married Joseph Richards by 1752.

> **Rebecca**, born 12 July 1734, married John Sträng 21 February 1754.

> **Helena**, born 12 December 1736, was unmarried in 1755.

> **Isaac**, born c. 1739, married Cecelia Slade 21 January 1770. During the Revolution, he sided with the Tories and his land was confiscated. He married 2nd widow Sarah Tussey of Upper Penns Neck, 23 May 1787. The English government provided him land in Pennfield, Charlotte County, New Brunswick, where he died in 1812.

> **Elizabeth**, born 30 September 1741, married Magnus Dragström, 22 May 1766. After his death in 1770, she married Joseph Rice, 7 October 1771.

> **Jacob**, born 15 October 1744, traveled to Sweden with Pastor Carl Magnus Wrangel in 1768. After his return, he married c. 1774 Christina Cox, daughter of Lawrence Cox and Catharine Dalbo. They moved to Wilmington by 1784, where he followed the trade of a tailor. He died there 12 July 1823.

3. **Christina Justeson**, born c. 1698, married Jacob Lundbeck c. 1716, and had six

known children: Hendrick, Friedrich, Jacob (born 1719), Nils (born 1722, buried 1729), Catharine (born 1724), Joanna (born 1726; married Benjamin Richards). In the 1753 Raccoon church census, widow Christina Lundbeck was living with her daughter Joanna's family.

4. **Frederika Justeson**, born c. 1700, was a baptismal sponsor at the Raccoon church in 1716. Not further traced

5. **Nicholas Justeson**, born c. 1703, lived on a farm on Repaupo Creek, purchased by his father in 1707. He died there in 1760. His widow Catharine and their three sons sold the farm and moved to Ridley Township, Pennsylvania, by 1765. Catharina was buried 3 November 1767 by the pastor of Gloria Dei and her son Nicholas, born 3 December 1737, was buried 13 days later. The other two sons were John Justeson, born 7 July 1735, and Andrew Justeson, born in 1740.

6. **Anna Justeson**, born c. 1706, was a baptismal sponsor at the Raccoon church, 1722-1726. Not further traced.

AWARDS



PHOTO: KENNETH S. PETERSON

Printz's (Old Swedes) Mill Historical Marker Dedicated

As part of Darby Borough's Trolley Fest October 18th, the Pennsylvania Historical Museum Commission dedicated a historical marker to Johan Printz's (Old Swedes) Mill. Built next to Cobbs Creek in 1645, it was the first European-type water-powered grist mill. John and Jan Haigis, with the Friends of Blue Bell Inn, headed the drive for the marker. The Swedish Colonial Society was represented at the dedication by re-enactors Aleasa Hogate, Ken Peterson and Gov. Kim-Eric Williams.

Aleasa Hogate Honored by Delaware Swedish Colonial Society

Aleasa Hogate, a SCS Forefather member and Recording Secretary, was recognized as recipient of the Delaware Society's Distinguished Service Award for her tireless efforts on behalf of the Swedish Colonial Society, the New Sweden Centre, for her efforts to preserve Swedish historical sites in New Jersey and for all other activities too numerous to mention. The framed print of the Milles black granite monument at Fort Christina was presented by DSCS President Rev. Canon Ken Gunn-Walberg.



PHOTO: V. EUGENE MCCOY



Rambo Apple Tree Planting Ceremony at the American Embassy Grove in Stockholm, Sweden



Michael Wood, United States Ambassador to Sweden.

PHOTO: MARK N. BRIDWELL

Margaret Sooy Bridwell (aka Sally) is a Forefather member of the Swedish Colonial Society. She is currently Junior Deputy Governor, immediate past Treasurer and a recipient of the 2008 SCS Fellows Award. Sally also is a member of the Board of Directors of the Swedish Council of America, a national umbrella organization uniting nearly 350 organizations and thousands of individuals interested in the Swedish heritage.



Sally Bridwell and Hans Ling.

PHOTO: MARK N. BRIDWELL

On Friday, August 29, 2008, a Rambo Apple Tree Planting Ceremony was celebrated at the American Embassy Grove. The American Ambassador to Sweden, Michael M. Wood, helped to water the planted trees with Margaret Sooy Bridwell, Junior Deputy Governor of the Swedish Colonial Society. As one can see in the photos, the rainy day added additional water for the trees. It seemed strange to water the trees while holding an umbrella overhead! Mrs. Bridwell gave a short presentation on the importance of the Rambo Apple to the early settlers in the New World.

Other members of the Swedish Colonial Society, who live in Sweden and were present at the ceremony, were Dr. Marianne Sandels, Mr. Hans Ling and Mrs. Margaretha Lidman Ling.

Several additional guests included Ambassador Maria Lundqvist who heads the American Division of Ministry for Foreign Affairs, Governor Marianne Samuelsson of the County Board of Götland and Governor Per Unckel of the County Board of Stockholm. Mrs. Gunilla Ramberg, Dr. Lisa Forsse and Mr. Carl Gustaf Thornström are all from the Swedish University of Agricultural Sciences. Ms. Stina Lindholm is the designer of the beautiful, ornamental concrete bench that will remain next to the Rambo Trees in the Embassy Grove. Mrs. Bridwell's son, Mark Nelson Bridwell, accompanied her to Sweden for this official event.

Following the ceremony, a luncheon was held for the guests in the American Embassy residence of Ambassador Wood. The Swedish Colonial Society was well represented at this lovely occasion.

PHOTO: RONALD A. HENDRICKSON



The Hendrickson House today.

years to complete the project, and its new life began with the 1963 dedication.

The Hendrickson House is alleged to have been built in 1690 for Anders Hendrickson and his bride Brigitta. Anders was the grandson of Johan Hendrickson, and son of Hendrick Johansson. Both arrived at Fort Christina aboard the ship *Örnen (Eagle)* in 1654. Anders and Brigitta had four children. After Brigitta's death in 1702, Anders remarried and with new wife Catherine had six more children. The old stone farmhouse and property remained in the Hendrickson family for four generations before being sold in 1788. Around 1798, when the house was over 100 years old, it underwent significant renovation and the addition of a new section increased its size by 50 percent.

The house and property passed through a succession of residential owners, then commercial ownership by the Baldwin Locomotive Works, which sold it to the Vertol Aircraft Corporation.

Fortunately, when the old house was offered to the Old Swedes Foundation, the firm chosen for the dismantling and reassembly was the well-known and respected

W. D. Haddock Construction Company of Wilmington. The company's owner/president was Albert Haddock, who just happened to be the Senior Warden of Trinity Parish (Holy Trinity Church and Trinity Church), so the project was in good hands from the start. When original wood and hardware were no longer usable he sought out craftsmen for proper reproductions. Modern facilities were discreetly introduced, including a restroom, central heating/air conditioning, a straight stairway to the second floor and a fireproof storage vault.

Today, the Hendrickson House is office headquarters for the Old Swedes Foundation, Inc., Rebecca Wilson, Executive Director. Ray Nichols is the Foundation's archivist who helps with early Swedish genealogy. The Foundation's gift shop and tours are offered Monday through Saturday between the hours of 10 AM - 4 PM. Visit Hendrickson House at www.oldswedes.org.

Max Dooley considers himself Swedish by "adoption," having been a long time parishioner of Trinity Episcopal Parish, which includes Holy Trinity (Old Swedes) Church. Upon retirement, he developed an interest in Swedish colonial history. He is past president of the Old Swedes Foundation and continues as a board member. In addition to duties as *Swedish Colonial News* editor, he is a member of the Delaware Swedish Colonial Society and Councillor on the Swedish Colonial Society's board.



The watercolor pictured above was painted by noted Wilmington watercolorist Eugenia E. Rhoades, a member of Trinity Parish, shortly after the House's dedication in 1963.

Reference

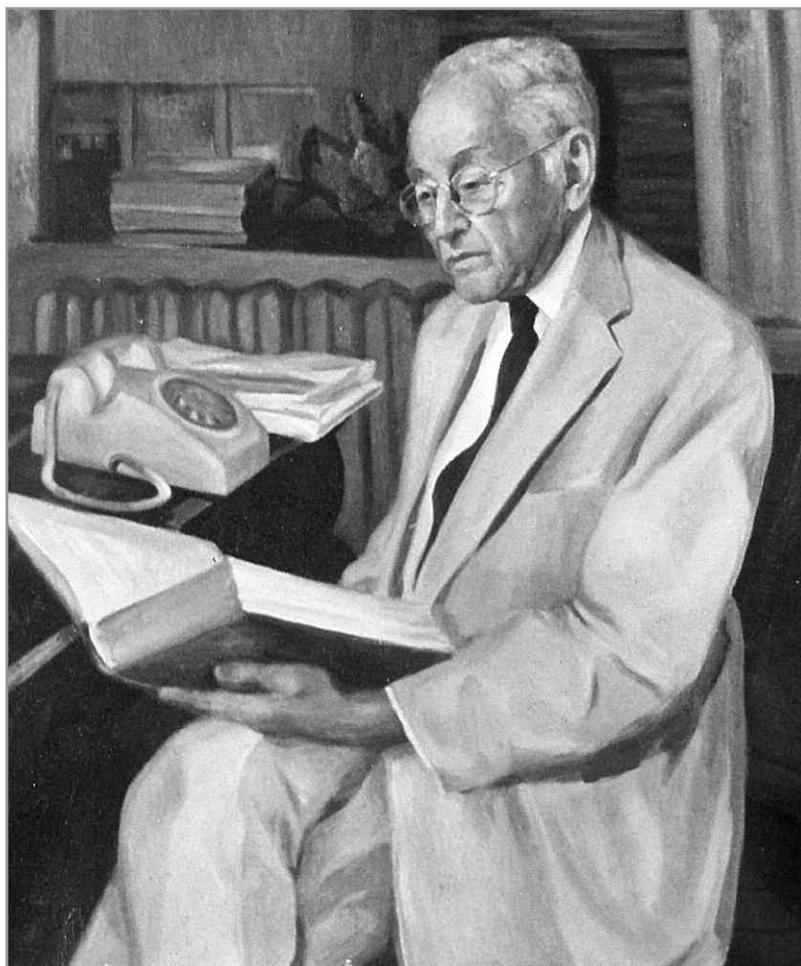
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"Summer of Discovery"

Swedish Colonial Society Acquires Founder Amandus Johnson's Belongings

"We are always mindful of him," commented Governor Kim-Eric Williams about Amandus Johnson, founder of the Society. So imagine our surprise and excitement when word came in mid-July that the present caretakers of Solhem were seeking a new home for many of Dr. Johnson's personal effects. Dr. Johnson had spent his final years living on Staten Island N.Y. at Solhem, the Swedish Home for the Aged, and the home was now closing.

Amandus Johnson was born in 1877 in Långasjö, Småland, Sweden, and immigrated to Wisconsin with his family at age three. He became deeply interested in the history of the New Sweden colony on the Delaware and authored several major publications about New Sweden, beginning with his PhD dissertation at the University of Pennsylvania. He founded our Society in 1909. In 1926 he was instrumental in establishing the American Swedish Historical Museum (ASHM) and was its first curator. Dr. Johnson also played a major role in organizing the 1938 Tercentenary Celebration of the Landing of the Swedes in America. It was through his efforts that many Americans became aware of this part of their history, and we can credit him with helping to build the



Amandus Johnson

bridge America has today with Sweden and Finland.

Dr. Johnson died in 1974 and is buried in Gloria Dei churchyard. For the past 34 years Solhem has kept many of his things, and on July 31st, three of us drove a rental truck to Staten Island to retrieve them: our archivist Governor Williams, John Peterson – archivist at the Brossman Center in the Lutheran Seminary, Philadelphia, which harbors the archives of the Swedish Colonial Society – and me, Kenneth Peterson.

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.



At Solhem we were greeted by Yvonne Ericson Dryden, who gave us a thorough tour of the old home. We were interested to learn that her great-great-grandmother was a cousin of John Ericson's, the engineer who designed the ironclad *Monitor*. On entering I was impressed by the grand old wooden staircase, with library to one side and dining room to the other. For just a moment I felt I had gone back in time and become part of our founder's world.

Dr. Johnson's room was on an upper floor, and it was there we saw his secretary desk and a set of four beautiful early 20th century wooden chairs. Other items we were given included his doctoral robe, hood and mortar board; a plaster relief of him as a younger 42-year-old man carved in 1919 by Icelandic artist Einar Jonsson; a beautiful green argenta bowl made in Gustavsberg, Sweden in 1938 for Dr. Johnson in recognition of his leadership of the 1938 Tercentenary festivities. The front of the bowl has his name inscribed. The reverse has a likeness of the *Kalmar Nyckel* in copper and around the perimeter of the base is a congratulatory statement.

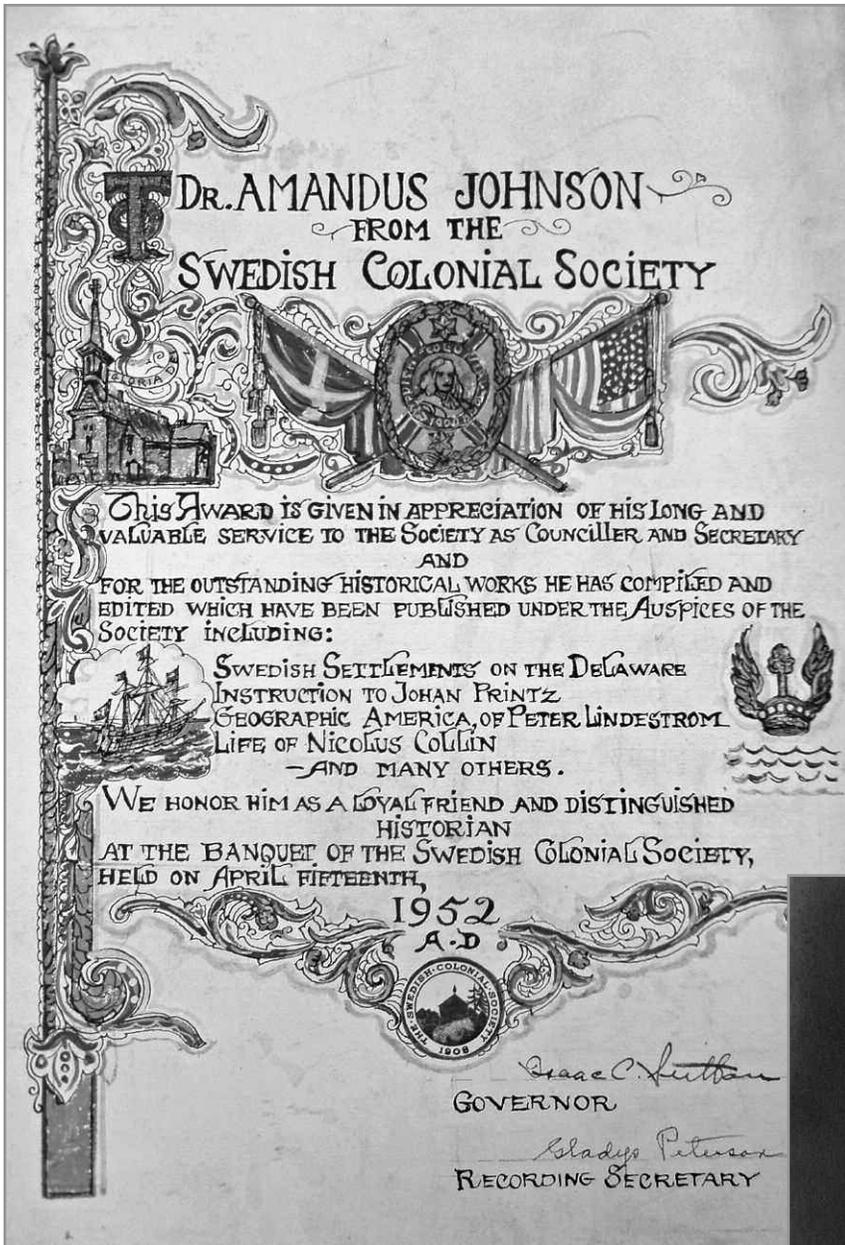
But it doesn't stop there. There are several certificates, including two recognitions from the Swedish Monarchy and one from the city of Philadelphia signed by Mayor Frank Rizzo. We also found a hand-painted letter of commendation the Swedish Colonial Society sent him in 1952; an autographed photograph of First Lady Mamie Eisenhower signed: "For the Swedish Home for the Aged with my best wishes, Mamie Dowd Eisenhower"; two autographed photographs of the three Swedish princesses Birgitta, Desiree and Christina taken in 1960 and 1965; and, of course, photographs of Amandus Johnson himself taken at various times in his life.

In addition, other gifts given the Society for safe-keeping include a delightful wood sculpture about 30 inches high entitled "Bågspännaren" ("The Archer"). It belonged to Gerry Rooth. It is a smaller version of the bronze statue that stands in Kornhamnstorg, in Stockholm's Gamla Stan, created in 1916 by Christian Ericsson, who also designed the sculpture that graces Dramaten, the statue at Stadshuset of Sweden's famous 15th century leader Engelbrecht (both in Stockholm), and a statue of the artist Anders



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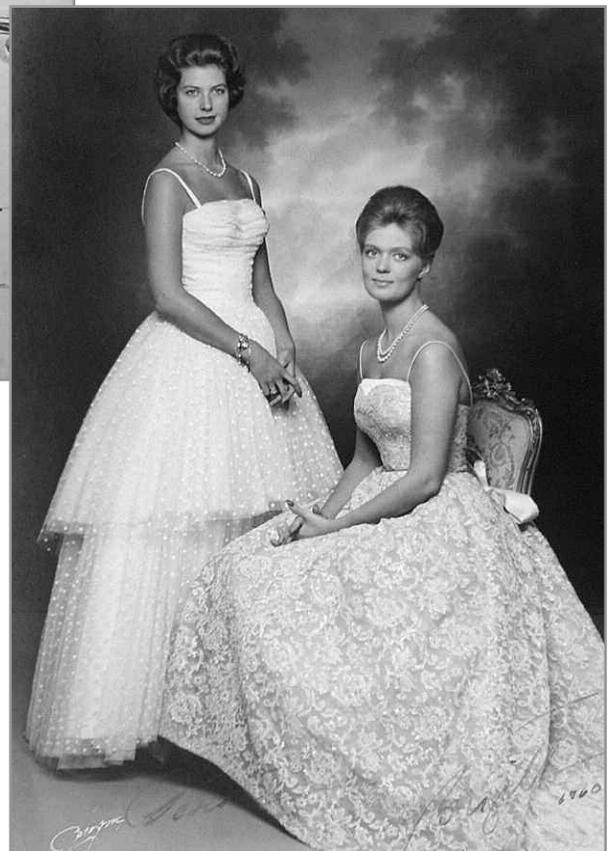




Zorn in Zorn's hometown of Mora.

To our surprise we also were given a large wooden model of the Finnish ship *OliveBank*, which sailed from Mariehamn in the Åland Islands to Australia in the grain trade before WWII. And last but not least, we had room in the truck to bring back with us a reproduction Swedish clock—its lovely paint scheme now adds an old Swedish touch to the reading room in the Lutheran Archives.

The Society is deeply grateful to several persons who have made it possible for us to preserve these treasures: at Solhem, Doris Wurgler and Dr. Signe Rooth for their thoughtfulness and generosity, and Mrs. Dryden for her hospitality. And here in Philadelphia we say "thank you, thank you!" to Margaretha Talerman, former curator at ASHM, for recommending SCS as a suitable repository, and of course, to John Peterson and others for letting us place the Society's archives in the Lutheran Archives. Also thanks to our treasurer, Rev. David Anderson, for his assistance.



Lost Records of the Swedish Colonial Society: Found

Our “Summer of Discovery” didn’t end there! We recovered the SCS’s long-lost secretary’s 1928-1948 Minutes Book. Our current and remarkably keen-eyed secretary, Aleasa Hogate, found it on the internet listed at a Boston bookseller’s. Our Honorary Governor Ronald Hendrickson was quick to make the purchase.

Skimming through the pages of this old and heavy volume, one finds a window to our past. Here are some entries I think you will find interesting:

1933: Charles Lindbergh sends a personal letter of regret for being unable to attend the annual meeting of the SCS but expresses his delight at having Printz-Lindbergh Park named in his honor.

1936: Charles Longstreth, owner of the property on Tinicum Island where Governor Johan Printz established his residence in 1643, donates the property to the Swedish Colonial Society. The deed is accepted with the request that a park be developed to honor Governor Printz and Charles Lindbergh.

1936: The SCS, being unable to pay the \$1700 sewer bill, proposes to donate the park to Tinicum Township, which in turn will deed it to the Commonwealth of Pennsylvania. This will insure that the park will receive the attention Mr. Longstreth intended. (In September 2003 the Commonwealth gave it back to Tinicum Township.)

1937: There is a proposal to move Johan Printz’s house in Småland, Sweden, to Tinicum.

1938: The Royal New Sweden Tercentenary Commission presented an ancient wooden chest which had been to New Sweden and returned home again. It is now on display at the ASHM.

1938: At its October 15th meeting, the council discusses, with satisfaction, the dedication of Printz Park. Prince Bertil attended the event.

1939: A large, signed photograph of King Gustaf was given to the Society.

1939: The council considers asking Pearl Buck, winner of the Nobel Prize for Literature, with whom Amandus Johnson is personally acquainted, to speak at the Society’s annual meeting.

1939: At its December 21st meeting the council sends a letter of regret and sympathy to Finland’s leaders following Russia’s invasion of the country on November 30th.

1940: Prince Bertil attends the Society’s luncheon at the Union League in Philadelphia.

1947: Two ship models, the *Kalmar Nyckel* and *Fogel Grip*, were built for Gloria Dei Church in Philadelphia by the sculptor, Carl Milles. They hang from the ceiling.

Granddad Was a Bigamist:

The story of Thomas Sinex alias Sinexon

For years there was a spirited debate between descendants of Thomas Sinex of New Albany, Indiana, and descendants of Thomas Sinexon of Philadelphia as to which Thomas was the son of Henry Sinex, Jr., of New Castle County, Delaware. Finally, the issue was resolved, as is shown by this article by one of his Sinexon descendants.

This is a tale of two cities in two different states, of one man with two surnames, two wives and twenty children. A lifetime of deceit.

The Sinex/Sinexon/Sinnickson family descends from Sinnick Broer, the Finn, who arrived in Delaware on the ship *Mercurius* in 1656 with his family. His son Broer Sinexon had a son James Sinex, followed in line of descent by James Jr., Henry and Henry Jr. Henry Sinex Jr., had a son Thomas born 18 March 1791. Henry Jr. and his wife Rachel had three other sons: John born 27 December 1796; James, no date of birth; and Andrew, no date of birth.

Thomas Sinex married Hannah Llewellyn on 18 June 1814 at St. Paul's Church in Philadelphia. Their first child, born 8 September 1815, was baptized by Bishop White and died aged two weeks. According to family lore, when Hannah was pregnant with her second child, Thomas came to their home one day and said his brothers were going west and he was going with them. He went upstairs, packed some clothes and was gone in less than half an hour. Why the precipitous departure? Were they one step ahead of the sheriff? Hannah was devastated. Her second child, Henry Llewellyn, was born 23 August 1816. Thomas must have returned from this trip because a third child, Sarah, was born 20 August 1818.

In what became New Albany, Indiana, Thomas Sinex met a Solomon West, who had a young daughter, Flora. Thomas Sinex agreed to marry West's daughter. West was dying, and shortly after his death his widow signed for her underage daughter to marry Thomas. They were married 17 April 1818.

When Thomas came back to Philadelphia from Indiana, he settled his family in a rented house south of Independence Hall. From there he could easily walk to both the docks and commercial establishments to conduct his business.

We know that Thomas' brother John remained in Pennsylvania and Delaware until 1838. The other brothers, James and Andrew, must have been the brothers who went west. This means they were complicit in the deceit.

Sometime around 1820 Thomas changed his Philadelphia name to Sinexon. His children

in Philadelphia never knew any name other than Sinexon. The name change must have occurred before they entered school.

Thomas was a lumber merchant who traveled to Philadelphia about every two years to sell his lumber. Did he travel down to New Orleans with his lumber to be shipped to Philadelphia? Or did he travel overland to Philadelphia to do his business? We don't know. We do know that he traveled to Philadelphia every two years in February or March because his Philadelphia children were born in December or early January. In between visits Thomas instructed Hannah to write to him in care of his brother.

For many years Thomas sent sporadic financial support to Hannah and he returned on business trips regularly. He claimed he was in the lumber business with his brother in Louisville, Kentucky which is just across the river from New Albany, Indiana. When in Philadelphia he dressed in fine linens and suits and went to conduct business. Once his transactions were complete he was anxious to return to Indiana to his business there. Each visit to Philadelphia lasted about a month and most visits resulted in another pregnancy for Hannah.

In New Albany he appeared to be a solid citizen, helping to establish the Methodist Church there in the early 1820's and he was an early lay minister. He and his wife Flora lost their first two babies.

A comparison of the birth dates of the children of the two wives:

- 1) Rachel 8 September 1815 (Hannah)
- 2) Henry Llewellyn 23 August 1816 (Hannah)
- 3) Sarah 20 August 1818 (Hannah)
- 4) Solomon W. circa 1820 (Flora)
- 5) Mary circa 1820 (Hannah)
- 6) Hulda Jane 31 January 1822 (Flora)
- 7) Emma 28 December 1822 (Hannah)
- 8) Thomas Henry 4 January 1824 (Flora)
- 9) Louisa circa 1824 (Hannah)
- 10) William George circa 1826 (Flora)
- 11) Anna circa 1826 (Hannah)
- 12) Elisha West circa 1829 (Flora)
- 13) Thomas Jr. 9 January, 1830 (Hannah)

Olga Sinexon Brigham is the eldest of three females born to Justus Sinexon, Jr. The line has "daughters out." Now a retired educator living in New Hampshire, she was born in Pennsylvania and has degrees from Rutgers and the University of Maine.

Olga states this story would not have been possible without two dedicated researchers: Trudy G. Frey who descends from the Pennsylvania family and Antoinette W. Sorensen who is from the Indiana family.

A 1749 Interview of the Oldest Swede on the Delaware – Nils Justison of Raccoon Creek

Part 1

On the 16th of March 1749 (27 March 1749 new style) Per Kalm interviewed the oldest Swede then living on the Delaware, the 91-year-old retired farmer whom Kalm called Nils Gustafson. Old Nils (known as Nicholas Justison to the English) had been born in America of Swedish parents in 1658 and, having lived in Gloucester County continuously since 1673, he undoubtedly was also the oldest resident of Gloucester County. The present article relies on the translation of Professor Adolph Benson of Yale University, published in 1937 under the title of *Peter Kalm's Travels in North America*.

When visited by Peter Kalm in March of 1749, old Nils Gustafsson was living with his eldest son Gustaf (then 52), Gustaf's wife Anna Keen and their children. This three-generation household lived on the southwest side of Raccoon Creek.

"The old Swede, whom I came to visit," reported Kalm, "seemed to be still pretty healthy and could walk by the help of a cane, but he complained of having felt in these later years some pains in his back and limbs and confessed that he now could keep his feet warm in winter only by sitting near the fire. He said he could very well remember the state of this country when the Dutch possessed it, and in what circumstances it was in before the arrival of the English. He added, that he had brought a great deal of timber to Philadelphia at the time it was built. He still remembered to have seen a great

forest on the spot where Philadelphia now stands. The father of this old man had been one of the Swedes who were sent over from Sweden in order to cultivate and inhabit this country."

Old Nils told Kalm that these Swedish immigrants had brought with them their own livestock, which multiplied rapidly. While he was yet very young, the Swedes, as far as he could remember, had already a sufficient stock of horses, cows and oxen, sheep, hogs, geese and ducks. The hogs had propagated so much at that time, there being so great a plenty of food for them, that they ran about wild in the woods, and that the people were obliged to shoot them when they wanted them. The Swedes also brought their own seeds for grain and fruit trees, adding various native fruits and vegetables – particularly Indian corn – to their diet. At first they were forced to buy corn of the Indians, both for sowing and eating. But after continuing for some years in this country, they extended their corn plantations so much that the Indians were obliged some time after to buy corn of the Swedes.

Asked about relations with the Indians, Nils told Kalm that in his younger years the Indians were everywhere in the country. They lived among the Swedes. The old man mentioned Swedes who had been killed by the Indians, and he mentioned two of his countrymen who had been scalped by them. They stole children from the Swedes, and carried them off, and they were

continued on page 14

FOREFATHERS

- 14) Anna M. circa 1831 (Flora)
- 15) Cecelia circa 1832 (Hannah)
- 16) Flora E. circa 1834 (Flora)
- 17) John circa 1835 (Hannah)
- 18) Maria L. 28 February, 1836 (Flora)
- 19) Zerelda C. circa 1839 (Flora)
- 20) Albert Leroy circa 1841 (Flora)

Over the years Hannah wrote to Thomas in care of his brother John; but when several years passed without any response, she considered herself a widow. Hannah was living at 301 Christian Street in Philadelphia when she died 17 April 1869. Born a Quaker, she was bap-

tized late in life in 1867 at All Saints' Church in the Torresdale section of Philadelphia and is buried there. Her headstone reads: "Hannah Llewellyn, relict of Thomas Sinexon Sr."

After Hannah's death, her daughter Sarah Laws wrote to her Uncle John. She received no reply for almost a year and a half. Then John responded that Thomas had died in Louisville in December 1869. In fact, Thomas died 4 June 1870 and was buried in the Sinex family vault in Fairview Cemetery, New Albany, Indiana.

never heard of again.

Once they came and killed some of them and took their scalps. On that occasion they scalped a little girl and would have killed her, if they had not perceived a boat full of Swedes, making towards them, which obliged them to flee. The girl's scalp afterwards healed, but no hair grew on it; she was married, had many children, and lived to a great age. At another time the Indians attempted to kill Nils' mother, but he vigorously resisted them until a number of Swedes came up, who frightened the Indians and made them run away.

Nobody could ever find out to what nation these savages belonged; for in general they lived peaceably with the Swedes.

(It should be interjected here that some of Nils' remarks were based on hearsay. The little girl who survived the scalping became the wife of Lars Thomasson by 1647, their son Lars Larsson (later known as Lars Bure or Boore) being born in August 1648, ten years before Nils Gustafsson was born. Undoubtedly, however, Nils knew her as an adult. In 1693 both families attended the same church in Wicaco in present Philadelphia.)

Continuing to talk about the Indians, Nils told Kalm that sometimes the Indians came into the Swedish churches, looked around, listened and went away again. One day this old Swede was at church and did not sing, because he had no psalmbook. One of the Indians, who was well acquainted with him, tapped him on the shoulder, and said: "Why dost thou not sing with the others, Tantanta! Tantanta! Tantanta?" On another occasion, as a sermon was preached in the Swedish church at Raccoon, an Indian came in, looked about him, and after listening awhile to the preacher, he said: "Ugh! A lot of prattle and nonsense, but neither brandy nor cider!" and went out again. For it is to be observed that when an Indian makes a speech to his companions, in order to encourage them to war, or to anything else, they all drink immoderately on those occasions.

Nils further recalled that, at the time when the Swedes arrived, they bought land from the Indians at a very small price. For a piece of baize, or a pot full of brandy, or the like, they could get a piece of ground, which at present would be worth more than four hundred pounds, Pennsylvania currency. When they sold a piece of land, they commonly signed an agreement; and though they could neither read nor write, they scribbled their marks, or signatures at the bottom of it. The father of old Nils Gustafson bought a piece of ground from the Indians in New Jersey. As soon as the agreement was drawn up, and the Indians were about to sign it, one of them, whose name signified a beaver, drew a beaver; another of them drew a bow and arrow; and a third a mountain, instead of his name.

Although old Nils could not perceive any basic changes in weather or climate conditions since his youth, he vividly remembered the cold winter of 1697-98 when the river Delaware was so thickly covered with ice that the old man brought many wagons full of hay over it near Christina [present Wilmington]; and that it was passable on sledges even lower down.

Old Gustafson was of the opinion that intermitting fevers were as frequent and violent formerly as they are now, but he believed that they seemed more uncommon because there were fewer people at that time here. When he got this fever, he was not yet full grown. He got it in the summer, and had it till the ensuing spring, which is almost a year; but it did not hinder him from doing his work, either within or out of doors. Pleurisy likewise attacked one or two of the Swedes formerly; but it was not nearly so common as it is now. The people in general were very healthy at that time.

Some years ago, Kalm's notes continue, the old Swede's eyes were so much weakened that he was forced to make use of a pair of spectacles. He then got a fever, which was so violent that it was feared he would not recover. However, he became quite well again, and at the same time got new strength in his eyes, so that he has been able to read without spectacles ever since.

Kalm then inquired about the houses of the early Swedes. Nils explained that the houses which the Swedes built when they first settled here were very poor. The whole house consisted of one little room, the door of which was so low that one was obliged to stoop in order to get in. As they had brought no glass with them, they were obliged to be content with little holes, before which a moveable board was fastened. They found no moss, or at least none which could have been serviceable in stopping up holes or cracks in the walls. They were therefore forced to close them, using clay, both inside and out. The chimneys were masoned in a corner, either of gray stone, or (in places where there were no stone) of mere clay, which they laid very thick in one corner of the house. The ovens for baking were likewise inside. So far as we know the Swedes never used any dampers, perhaps because they had none of iron and did not find the winters here were either cold or long enough [to need them], and also because in the beginning they had an abundance of fuel.

Turning to the question of dress in the time of New Sweden, old Nils is quoted as saying, "Before the English came to settle here, the Swedes could not get as many clothes as they needed, and were therefore obliged to get along as well as they could. The men wore waistcoats and breeches of skins. Hats were not in fashion, and they made little caps, provided with flaps; some made fur caps. They had worsted stockings. Their shoes were of their own making. Some of them had learned to prepare leather, and to make common shoes, with heels; but those who were not shoemakers by profession took the length of their feet and sewed the leather together accordingly, taking a piece for the sole, one for the hind-quarters, and another one for the uppers. These shoes were called *kippaka*. At that time, they likewise sowed flax here, and wove linen cloth. Hemp was not to be had; and they made use of linen and wild hemp for fishing tackle. The women were dressed in jackets and petticoats of skins. Their beds, excepting the sheets, were skins of various animals; such as bears, wolves, etc."

Part 2 will continue in the Spring 2009 issue.

Peter (Pehr) Kalm and The Colonial Swedes

The Swedish naturalist Carl Linnaeus sent one of his students, Peter (Pehr) Kalm, to Philadelphia and the Delaware Valley region in 1748-51. Kalm's mission was to collect samples of plants and seeds to relieve the poverty and misery Sweden and Finland had suffered after the Great Northern War. He arrived in a New World in a state of transition, with migration changing the character of the population. Large numbers of German-speakers were joining the English-speakers and the descendants of the New Sweden colony, adding to the increase in population taking place.

A new biography by Paula Ivaska Robbins, entitled *The Travels of Peter Kalm, Finnish-Swedish Naturalist, Through Colonial North America, 1748-51* (Fleischmanns, New York: Purple Mountain Press, 2007), tells Kalm's story—how Linnaeus had selected him, his voyage to Philadelphia, his friendship with Benjamin Franklin, and how he carried out his mission, collecting hundreds of samples from Cape May to Québec assisted by his servant Lars Jungström. Interrupting the story are five topical chapters: collecting material on Kalm's visit to Niagara Falls, Native Americans, medicinal plants, scientific observations, and Kalm's worries regarding what today would be called environmental issues.

Some of his major sources of information were descendants of the New Sweden colony. Among these were some luminaries, including the portrait painter Gustavus Hesselius and Peter Kock, an estate owner, papermaker, and merchant. The young man and the older one became close friends. Kock accompanied Kalm on a visit to New York and Kalm was deeply distressed when he learned of Kock's death.

Kalm also queried several elderly Swedes regarding their recollections and their knowledge of farming techniques and useful native plants. His oldest informant was the 91-year-old Nils Gustavson, who told him that relations with the Indians had usually been peaceful, although he did mention an episode involving an Indian threat against his mother.

The young Swede recorded everything told him in his journals—even the less believable tales. According to Robbins, Franklin decried such "Ignorant People," while Kalm recorded their words for posterity. In this, Kalm was consistent. He recorded everyone's comments, even Franklin's off-handed remarks showed up in Kalm's published accounts.

Kalm met many of these old Swedes in Raccoon (today Swedesboro), where his friend Johan Sandin had been appointed pastor by the Church of Sweden. When Sandin died suddenly, Kalm moved to Raccoon to assist Sandin's widow, Margaretha. Having studied theology, Kalm performed reli-

gious services, preaching in Swedish and visiting congregational members. Kalm's hope seemed to have been that since the services were being provided, the Church of Sweden might continue to pay Sandin's salary pending a proper appointment. Kalm would be ordained in 1757.

Robbins does not explore Kalm's relationship with the widow Margaretha in any great depth. The documents no longer exist. Yet Robbins notes that Kalm married Margaretha in Philadelphia and they returned to Europe as man and wife. She hints this had been Margaretha's desire. For his part, Kalm does not seem to have objected. The couple would have further children and live in Turku, where Kalm was a popular professor of economics at Åbo Akademi.

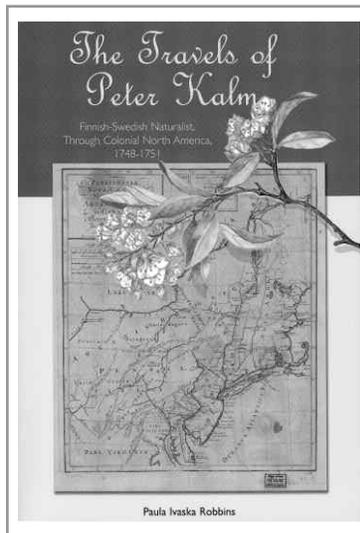
Robbins, who is an amateur botanist and speaks Finnish, writes a very readable book. She has used almost all the available sources in English, Finnish and Swedish (consulting with Peter S. Craig). She has visited the places mentioned in Kalm's meticulously kept journals. She makes good use of the account book in which Kalm recorded every expenditure. It's possible to follow his every move and almost every meal as a consequence. During his three-month stopover in England, awaiting passage to the New World, for example, Kalm "practiced" his English in the countryside by buying drinks at taverns for the locals. Kalm was prepared to justify every expense to the Swedish Academy of Sciences and Linnaeus.

It's also obvious that Kalm was a talented and energetic man. He was not afraid of man—Indian war parties crossed his path several times—or the plants he collected—he "discovered" what happened when he touched poison ivy and carefully recorded the results.

On the other hand, Robbins points out that even though Kalm did establish a botanical garden in Turku on the grounds of the Cathedral and nearby on Seipsalo, he had less success ending Finland's poverty. Most of his papers were destroyed in a great fire in 1827. The gardens today are desolate. Yet, he also inspired a series of myths, including one claiming that Kalm had returned to Florida to hunt crocodiles!

The truth of Kalm's accomplishments is amazing enough. Robbins, who has written the first English-language biography of Kalm and who has traveled in Kalm's footsteps in North America, Britain, Sweden, and Finland, provides the reader with a story worth telling. Here we see the natural world through the eyes of a scientist and the words of those descendants of the New Sweden colony.

This book belongs on the shelves of everyone interested in the colonial Swedish experience.



Old Swedes Foundation Holds *Four Centuries Fête*



The threatening September 27th clouds held back as almost 200 adults and children came to the Holy Trinity (Old Swedes) churchyard in Wilmington for the first annual Four Centuries Fête, a fundraiser for the Old Swedes Foundation. It was a fun-filled day of games, history, food, tours of the historic buildings and entertainment—something for everyone.

For the children there was face painting, craft projects, colonial games and demonstrations of colonial skills such as spinning wool and ways to make butter. Colonial games of “nine pins” and “ring toss” required dexterity not developed with keyboarding or joy sticks.

A series of 24 historical markers along the churchyard walking paths provided biographical sketches and architectural details to those interested in strolling through this historic site.

Entertainment was provided by the talented “kids” of the Imagination Players in the amphitheater, Swedish folk music was provided in the church and Hendrickson House by a trio of two fiddles and concertina and organist John Gottshall performed concerts on the Church's Austin organ.

Re-enactors provided the air of authenticity to the Fête, especially the visit by Johan Printz and his guards and Larry Stallcup sharing stories of his ancestor Johan Andersson Stålkofa. Black Anthony told of arriving on the *Kalmar Nyckel*, Ken Peterson, as his ancestor Måns Petersson Stake, gave musket demonstrations, and a young Hessian described his life fighting with the English during the American Revolution.

Rebecca Wilson, Executive Director of the Old Swedes Foundation, considered the day a complete success and expressed her deep gratitude to the corps of volunteers, especially the many board members.



1) The art of spinning wool is passed from one generation to another 2) Flags of the nations that flew over what began as New Sweden adorned the entrances 3) Tombstone rubbing was a fun activity 4) Members of the Imagination Players photographed with a colonial Swedish soldier, Ken Peterson 5) Lucia and the Imagination Players stroll the churchyard paths 6) Four different ways to make butter – where's the bread? All photos are by Barbara Grabber.



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7) Ken Peterson, as ancestor Måns Petersson Stake, gives a musket demonstration 8) The talented Imagination Players performed before enthusiastic audiences in the amphitheater 9) Governor Printz, with his guards and escorts, patrols the churchyard and Hendrickson House 10) Swedish folk music was provided in the church and Hendrickson House 11) Organist John Gottshall gave two concerts on the church's Austin organ 12) A young Hessian soldier describes his life with English forces during the Revolutionary War 13) Larry Stallcup, as ancestor Johan Andersson Stålkofta, describes life in New Sweden to Fête visitors. All photos are by Barbara Grabher.

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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

Jane Buch, Tampa Florida, descended from Mårten Mårtensson through his son, Matthias Morton and his son, Andrew Morton, of Ridley Township, Chester (now Delaware) County, Pennsylvania.

Donna Jean Porter, Denver, Colorado, descended from Timen Stiddem through his son, Adam Stedham, and his daughter, Maria, who married Jacob Vandever of New Castle County, Delaware.

Edwin S. Rambo, Ringgold, Georgia, descended from Peter Gunnarsson Rambo and Brita Mattsdotter through

their son, Gunnar Rambo, and his son, Peter Rambo, of Providence Township, Montgomery County, Pennsylvania.

Evelyn Scullaw, Bartlesville, Oklahoma, descended from Peter Gunnarsson Rambo and Brita Mattsdotter through their son, Gunnar Rambo, and his son, Mounce Rambo, of Kingsessing, West Philadelphia, Pennsylvania.

Patricia Ann Thompson, Adamstown, Maryland, descended from Nils Larsson Frände and Anna Andersdotter through their son, Johannes Nilsson Friend, and his son, Nicholas Friend, of present Garrett County, Maryland.

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. Life membership is available for \$400.

Doriney Seagers resides in West Chester, Pennsylvania, and has received the designation of Fellow of the Swedish Colonial Society. She has been serving as Registrar for the Swedish Colonial Society. She is presently on the Board of Governors for the American Swedish Historical Museum, a member of VASA and other Swedish organizations.

Where to buy *Colonial Records of the Swedish Churches in Pennsylvania*

To order:

Colonial Records of the Swedish Churches in Pennsylvania
Swedish Colonial Society members should send a check or money order for \$20 plus \$5 for shipping on each volume. All others: Please send \$25 plus \$5 for each volume. Make check payable to “Gloria Dei Church.”

Mail to:

Gloria Dei (Old Swedes’) Church
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916 S. Swanson St.
Philadelphia, PA 19147-4332
215-389-1513 • 215-389-7817 (fax)
info@old-swedes.org (email) • www.old-swedes.org (web)

Stuart Henri Yost

SCS Forefather Member Henri Yost of Philadelphia, PA, died October 4th at age 79. He was born October 3, 1929 in Parris Island, SC, son of Clarence Henry Yost and Laura Stuart Gano. Henri was the retired Chairman of the Fine Arts Department at the Colonial School District. He was survived by life partner John A. Miller, a niece and four nephews. Memorial donations may be sent to MANNA, PO Box 30180, Philadelphia, PA 19103.

Omer Edwin “Jack” Stidham

Omer Edwin “Jack” Stidham, a SCS Forefather member of Morristown, TN, passed away October 27th at age 85. Jack was born July 8, 1923 in Harrisburg, MO. He was a Navy veteran of World War II and occupation forces in Japan. Jack was a former member of the American Legion, and a founding member of the Timen Stidde Society, a family association. In 1961, he began intensive genealogy study of the Stidham family which led him to travel all over the United States visiting cousins, attending family reunions and communicating with hundreds of people. He published two volumes of the Stidham family history, *The Descendants of Dr. Timothy Stidham*.

ERRATA

In the Spring 2008 Issue of the *Swedish Colonial News*, Bruce Runyon Engstrom’s name was inadvertently omitted as a Forefather member descended from Peter Gunnarsson Rambo.

In that same issue, Forefather member Marlene Dellinger Melching’s name was misspelled. She is descended from Johan Hendrickson (Bilderback).

We apologize for this omission and misspelling.

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Centennial News

Members of the Swedish Colonial Society and their friends from throughout America and Sweden will celebrate the Society's Centennial with a four-day extravaganza of activities October 22 through 25, 2009 in Philadelphia, PA, Wilmington, DE, and Swedesboro, NJ.

The celebration begins October 22 with the Swedish Council of America's biennial "Sweden & America Conference." The SCA's national board of directors will also meet in Philadelphia. There will be a charter coach tour of local historic sites and the American Swedish Historical Museum.

On Friday, October 23, the Society with our partners will host the annual New Sweden Conference with a Centennial Kick-Off Friday evening. Governor Kim-Eric Williams will speak about the Swedish Colonial Society's first century.

Saturday October 24 begins in Wilmington with a visit to Holy Trinity (Old Swedes) Church, the replica *Kalmar Nyckel* and the New Sweden Centre, where visitors will be greeted by repre-

sentatives of the Nanticoke Lenape Tribe and colonial living history interpreters representing colonial Swedes and Finns. The motorcade continues to Swedesboro and Trinity (Old Swedes) Church, where local officials will greet visitors. The afternoon concludes with the American Swedish Historical Museum's presentation of the "Spirit of Wallenberg Award."

Sunday October 25 starts with the Celebration of the Holy Eucharist at Gloria Dei (Old Swedes) Church followed by reception hosted by the parish. In the afternoon the renowned Philadelphia Chamber Orchestra will perform a special concert of Scandinavian classical music saluting the Colonial Swedes in the Perlman Theater at the Kimmel Center.

The weekend concludes with a private reception at Philadelphia's prestigious Union League, followed by a Gala Dinner in the Grand Ballroom.

An information package with all Centennial details and related information will be sent to SCS members and friends in early 2009.

Swedish Colonial News

The Swedish Colonial Society
916 South Swanson Street
Philadelphia, Pennsylvania 19147-4332
www.ColonialSwedes.org

Return Service Requested

Editor:

Max Dooley
dooley59@verizon.net

Publisher:

Ronald Hendrickson
Cataleno & Company

Newsletter Committee:

Margaret S. Bridwell
Dr. Peter S. Craig
V. Eugene McCoy
Kenneth S. Peterson
Herbert R. Rambo
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