

Swedish Colonial News

Volume 4, Number 4

Summer 2011

Preserving the legacy of the New Sweden Colony in America

Pehr (Peter) Kalm: Race Relations in the 18th Century

Lawrence Backlund, Ph.D.

Pehr (Peter) Kalm visited the Delaware Valley in North America from 1748-51 to collect plants and seeds for the Swedish naturalist Carl Linnaeus on an expedition financed by the Swedish Royal Academy of Sciences. He proved to be an avid collector, intrepid traveler, and observant commentator. Kalm befriended Benjamin Franklin and the botanist John Bartram, visited and measured Niagara Falls, and ministered to a Lutheran congregation in Swedesboro, New Jersey, across the Delaware River from Philadelphia. In the 1750s, he published three volumes on his experiences, including some remarks on the black population of the Delaware Valley and Philadelphia.

Kalm's observations are of some value. This Swedish "gentleman" reported everything he was told and saw. Scholars agree on this: a 19th century Canadian described him as "un narrateur fidèle," while his latest biographer in fact called Kalm "gullible" as a result. He faithfully recorded nearly everything he was told, even outlandish tales that may have been jests. Yet, because he witnessed the black community before the massive influx of African slaves in the late 18th century, his testimony provides a unique opportunity to glean insights into Philadelphia's black community before the American Revolution.

Several problems arise when examining what Kalm reported about the black population. One was a lack of statistical data. It seemed to have frustrated him that official statistics on the slave trade did not exist. Another was Kalm's personal attitude regarding slavery, which may have affected both how he "saw" things and his writing. His recent biographer, Paula Ivaska Robbins, asserted that Kalm seems to have passively accepted the institution of slavery, while a Swedish scholar, Gunnar Tibell, has perceived "great empathy towards the black population."

Regardless of his attitude regarding slavery, Kalm made some carefully formulated and ultimately noteworthy remarks regarding the treatment of blacks. These are found in several places in his *Travels into North America*, which appeared in English

continued on page 2

In this Issue...

4	HISTORIC ARTIFACTS 1704 Björk Book Found	6	EXHIBIT Gunnarsson/ Nilsson New Sweden Gallery	8	EXHIBIT New Sweden Center Panels	10	EVENTS Forde/Beatty Colonial Wedding
---	---	---	---	---	--	----	---



translation in 1770.

What did he see? What was he told? What did he conclude about Philadelphia's black community in the mid-18th century?

Blacks and whites in mid-18th century Philadelphia lived lives that were at least partially separate. This was so even in death. Because Kalm was a student of theology as well as the natural sciences and would later be ordained, he mentioned the denominations in Philadelphia and their churches in his journal entry for September 16, 1748. He was especially impressed by the Quakers and the religious toleration introduced by William Penn. He described the churches and their graveyards, noting that some denominations "bury their dead in their church-yards," next to the churches, common practice in the Swedish Lutheran Church. "The Negroes," he tersely noted, "are buried in a particular place out of town."

The implication here was that blacks either were buried in a separate, segregated place—or, even worse, that they were not Christians.

Most of Kalm's remarks on Philadelphia's blacks can be found in his expanded journal entry for December 6, 1748, where he discussed servants, dividing them into two categories, free and slave. There were two kinds of free servants: salaried servants (like his own Lars Jungström) and indentured servants (who paid their passage with a fixed term of labor). The second category were slaves – "Negroes or blacks." He wrote: "They are in a manner slaves; for when a Negro is bought, he is the purchaser's servant as long as he lives, unless he [the owner] gives him to another, or makes him [the slave] free." Prices, in 1748, he was told, ranged from £40 to £100 for an adult to £8 to £14 for a two- to three-year-old boy or girl child.

During his visit, Kalm made the acquaintance of several descendants of New Sweden colonists, as well as some recent arrivals. He met them in Swedesboro and Philadelphia. Several of them owned slaves, including the merchant and landowner Peter Kock and Gustav Hesselius, the Swedish portrait painter who frequently accompanied Kalm. In his entry for October 10, 1748, describing a visit to Kock's country estate, the Swede wrote: "One of Mr. Kock's Negroes shewed me the skin of a badger, which he had killed." This interesting statement indicated that slaves labored in the countryside and, in this case at least, had been armed,

although how the slave had slain the badger is not specified. It was obviously a rare thing to arm slaves.

It was also rare to "manumit" or free slaves. He discussed "manumission" when commenting on the question of Quakers and slavery. The Quakers, Kalm reluctantly noted, had "recently" given up their "scruples" and there had been a changed attitude regarding slavery—or so Kalm had been told. He recorded that the Quakers were "no longer so nice: they have as many Negroes as other people." This attitude had given rise to a crisis of conscience among many Quakers, most of whom retained their "scruples."

Kalm obviously regretted this changed attitude on the part of some of the Quakers, who earlier had freed many blacks or refused to traffick in slaves. Now even Quakers were reluctant to free their blacks after years of loyal service because there were complications connected with manumission. He wrote:

Not only the Quakers, but likewise several Christians of other denominations, sometimes set their Negroes at liberty. This is done in the following manner: when a gentleman has a faithful Negro who has done him great services, he sometimes declares him independent at his death. This is however very expensive; for they are obliged to make a provision for the Negro thus set at liberty, to afford him subsistence when he is grown old, that he may not be driven by necessity to wicked actions, or that he may be at any body's charge.... But the children which the free Negro has begot during his servitude are all slaves, though their father be free. On the other hand those Negro children are free whose parents are at liberty.

Another aspect of Kalm's observations of the Philadelphia black community grew out of the commonly held belief by Linnaeus and others that plants and animals could be moved to different regions of climate and be "tamed," adjusting to new conditions. This was one of the bases for Linnaeus' whole enterprise.

Black Africans, Kalm observed, proved to be capable of adjusting to changed climates—like other human beings—through a "taming," being transported from Africa to the West Indies to the southern colonies before arriving in the northern colonies. He clearly doubted the assertion he had been given that blacks lost their legs, which "broke in the middle, and dropt

continued on page 12



SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147

HIGH PATRON
HIS MAJESTY CARL XVI GUSTAF
KING OF SWEDEN

DEPUTY HIGH PATRON
HER ROYAL HIGHNESS
CROWN PRINCESS VICTORIA

PATRON
HIS EXCELLENCY
JONAS HAFSTRÖM
AMBASSADOR OF SWEDEN

GOVERNOR
MARGARET SOOY BRIDWELL

SENIOR DEPUTY GOVERNOR
MARK ROBERTS

JUNIOR DEPUTY GOVERNOR
EDITH A. ROHRMAN

TREASURER
THE REV. DAVID B. ANDERSON

REGISTRAR/FINANCIAL
SECRETARY
PEG BERICH

RECORDING SECRETARY
ALEASA J. HOGATE

CORRESPONDING SECRETARY
JOHN B. TEPE, JR.

CHAPLAIN
THE REV. D. JOY SEGAL

MARSHAL
AL CAPOTOSTO

VISIT US ON THE INTERNET AT:
WWW.COLONIALSWEDES.ORG

PLEASE CONTACT US AT:
INFO@COLONIALSWEDES.ORG

Dear Friends of New Sweden:

With the support and help from the officers, councillors and volunteers, many accomplishments have been achieved by the Society during my first year as Governor.

Changes were made in the officers of The Swedish Colonial Society. John B. Tepe, Jr. has accepted the role of Corresponding Secretary; Beverly Walker accepted the role of Archivist; Karin Hampel is now the Editor of the SCS Newsletter; Ron and Cynthia Beatty will help as Genealogists at the Lutheran Archives Center. New councillors were added: William Johnson, Plymouth, Minnesota; Eugene Bocelli, Mt. Laurel, New Jersey and Jeanette Woehr, Haddonfield, New Jersey.

The Beattys have achieved making the Craig Collection Library available for research for interested members who wish to become a Forefather of the SCS. Ron has requested that volunteers help to enter data into a GEDCOM and he will maintain the database, making certain that it is searchable for the volunteers who will approve Forefather applications.

E-Communiqué #9, "Organization of the Craig Collection," describes the work that the volunteers have completed at the Lutheran Archives Center in Philadelphia with the establishment of the Craig Collection Library. There have been many positive comments concerning the E-Communiqué on this subject. Please send your e-mail address to the registrar to receive this e-mail if you haven't done so. All E-Communiqués can be found on the website: www.colonialswedes.org

Various topics were discussed, completed or will be accomplished over the summer months by our industrious officers and councillors. For example:

1. Consideration of an audio system to be used at the meetings
2. Formation of a Mission Statement that describes the goals and purposes of our Society
3. Discussion by the Fundraising Committee on ideas to increase funds
4. Requisition of e-mail addresses for E-Communiqué
5. Suggestion for bonding of Treasurer and Financial Secretary
6. Development of a monthly affiliate report for the Swedish Council of America
7. Preparation for the Rambo Apple Tree dedication at the Swedish Ambassador's residence in Washington, DC.

...and the list goes on!

As you can tell, this has been a very exciting year! The Society always needs additional support in the many challenging projects designed to increase the growth of The Swedish Colonial Society. We need YOU!

Sincerely,

Sally Bridwell

Margaret Sooy Bridwell
Governor, The Swedish Colonial Society



1704 Björk Book Found

A small 31-page book written by the Swedish pastor in Wilmington, (Christina), Eric T. Björk has come to light in Sweden by the diligent efforts of Councillor Hans Ling of Uppsala. The book is written in English and was published by William Bradford in New York in 1704. No copy has yet been discovered in the United States. It describes a theological dispute with Jonas Aurén, one of the three priests, including Björk, who arrived in 1697 to renew the mission of the Church of Sweden on the Delaware. It marks the first printed theological dispute among Lutherans in the Americas. The following century was to see hundreds of such theological exchanges but none touching just this topic.

There are good reasons why Jonas Aurén could find himself in opposition to the other two priests and the tradition in which he had been raised.

When Carl Springer wrote to King Karl XI on behalf of the Swedes on the Delaware (1693), he asked for two pastors since there were two congregations; one at Tran Huk/Crane Hook (Christina/Wilmington) and one at Wicacoa (Philadelphia). Andreas Rudman was chosen to lead the group and went to Wicacoa, near the the capital of Pennsylvania and Erik Björk went to the southern congregation at Crane Hook. But King Karl XI also wanted some information about his former colony and was acquainted with Jonas Aurén's parents in Värmland. He ordered that Aurén be ordained with Björk and go along, make a map of the colony and report back to him about conditions in America. While Aurén had studied some theology, he was primarily a mathematician and geographer. While his theological studies were less than usually necessary, the King knew that getting the King of England to approve a visa for him as a geographer would be problematical. If he were ordained, there would be no unnecessary political explanations.

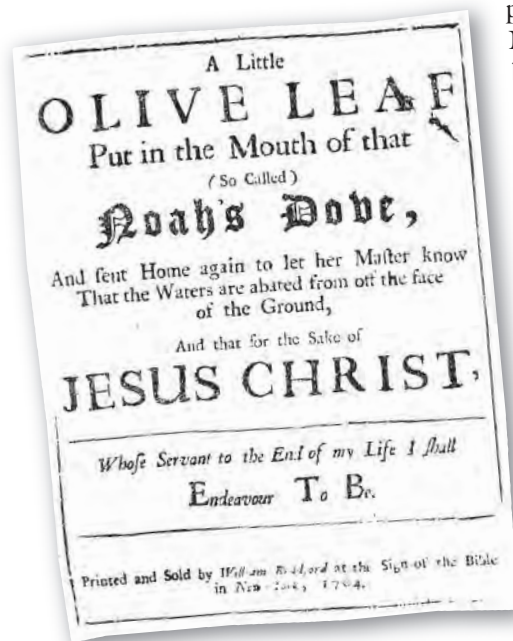
In America he did some primary evangelism among the Indians around Canistoga (Lancaster, PA) and assisted Björk before settling

down in Sanhikan (Elk River, Maryland). Here he founded St. Mary's Church in Northeast (later changed to St. Mary Anne's in honor of the English Queen) and preached to both Swedes and English settlers. He had heard about the death of the King soon after his arrival, but determined to remain in America. About 1704 he became a Sabbatarian and was so outspoken in his view that Christians must worship on Saturday that he published a small "Almanac" called Noah's Dove. While no copies of this book have been located, its contents can be easily seen from the responses in Björk's book since he answers Aurén's ideas, point-by-point.

Björk's book has no author listed but the longwinded title: *A Little OLIVE LEAF Put in the Mouth of that (So Called) Noah's Dove, and sent Home again to let her Master know That the Waters are abated from off the face of the Ground, and that for the sake of JESUS CHRIST, whose Servant to the End of my Life I shall Endeavor To Be.* It would be easy for many to guess that the last three capitalized letters indicated that the author was Eric Tobias Björk.

Björk takes Aurén to task for being a Hebraic literalist with no understanding of the Church's ancient tradition of the New Sabbath caused by Jesus' resurrection from the dead on the first Easter, the first day of the week and the first day of the New Creation, beginning and ending his discourse with petitions from The Great Litany, "By thy glorious Resurrection, good Lord, deliver us." He says that the so-called Dove was really a Raven and that on the bird's skin was written the old News, "Sent forth to bring Christian- people from their freedom in Christ back again under bondage of the terrible Law" In the preface, being circumspect in avoiding Aurén's name, he says that *He the workman of this Dove. I. A. S. [Jonas Aurén, Suecius] hath taken, it seems, his advantage and opportunity of the circumstances and conditions of this Country, wherein, as in a Wilderness, most part of the Inhabitants being simple and ignorant, are soon persuaded this way or that for want of true and faithful Guiders and Teachers, as well as necessary Books, especially in this his business.*

He then takes up fourteen Observations refuting Aurén's publication. Quoting both the Bishop of Ely and Dr. Edward Stillinfect, he points to the different types of law in Scripture:



The Rev. Dr. Kim-Eric Williams of West Chester, PA is a retired Lutheran pastor, Historian of The Swedish Colonial Society, lecturer in Swedish at the University of Pennsylvania and Archivist at the Lutheran Archives Center at Philadelphia. He is a Forefather member from Olof Stille and Carl Springer.

that which is eternal and that which is limited in effect such as circumcision, Temple ceremonies, and the distinction of meats.

In his second Observation we hear Björk's sense of humor and sarcasm as he taunts Aurén, "...pretending he hath such learning as never hath been found by any, from the time of St. Paul. O poor Europa! O poor Asia and Africa too! Who never in all your Ages have brought up such skill in the Original Tongues as this Dove-maker pretends to have...Thou America and yet more, Thou Pennsylvania! Where, among all other plentiful Tares, a new Weed springeth up among the Wheat!"

The third and fourth Observations list references to the First Day in the New Testament and reiterate the Easter cause for Christians to gather on the first day of the week rather than on the last day as in Judaism. The fifth and sixth Observations continue the same theme with the reminder that the coming of the Holy Spirit on Pentecost was also on the first day of the week when the apostles met for weekly worship.

Björk reminds his readers in the seventh Observation that the name "Lord's Day" is ancient and that it was the first celebration of Christians. Then Easter and Pentecost were added as yearly festivals, quoting such patristic sources as Justin Martyr, Origen, Tertullian and Cyril. He makes it clear that worship on Sundays is not, as Aurén had maintained, a papal invention, but a tradition that begins with the very formation of the first believers. He points to the revelation of St. John the Divine at the end of the New Testament as being on the Lord's Day, i.e. during worship. He calls in the Archbishop of Sweden, Eric Benzelius, as a witness for worship on the First Day from the beginning. He ends with a direct assault on Aurén: "Of all this we can see how basely, without reason, this I.A. S. blames the modern Writers for their wrong Translation; as if they did not understand these things so well as himself."

There is an apostolic succession of faith according to Björk in Observations eight and nine. "We have the Apostles and the Apostolical mens Authority, and they have Christ's...The Apostles being Planters and Settlers of Christ's Church...ought to be followed, and all unskilled Sectaries accounted Disturbers ought be left and deserted...."

The tenth Observation again shows the importance of following the New Covenant rather than the Old. "but now under the New Testament, we have got a New Example of Christ (our Captain and Leader) to follow and which we must observe, if we obtain his blessing. As for the perpetuity of keeping the seventh day, it is only for them under the Old Testament..." That he has read English theological books is quite apparent when he quotes Baxter and asks Aurén, "concerning Ignatius' words, Pray (Mr. I. A. S.) when you did read them in Baxter, did you not mind how he doth prefer and esteem our Sunday above the Jews' Sabbath? And if you did not mind it, pray read it over again, and mind better what you read."

In the eleventh and twelfth Observations Björk continues in the same vein. He says that if "...this I.A. S. had taken counsel, and done according to the advice given him in my Preface (i.e. read Church Histories) I think he would not so unadvisedly have set his Pen to Paper."

In the thirteenth he summarizes, "So in the matter concerning our Sunday, which from the very Time of Christ and his Apostles, always the greatest part of the World constantly agreed to keep and observe: Is it therefore an unanswerable Rashness and presumption to oppose Christ's Church, as if she had been so many hundred years without a true Shepherd or a faithful Guide in so weighty a matter, wheron if we would believe this Author, no less than eternal Damnation hangs."

The last Observation is an appeal to the "Christian Reader" to not give up their freedom in Christ for the regulations of Judaism. "...we knowing that Christ's Vineyard or Church here in this Wilderness part of the World is not only in danger of Ravening Wolves (Matt. 8:25) but Foxes also...so it is our Duty the more according to the Exhortation of the Vineyards chief Master, At all times and every Where to Watch and Pray (Mark 13:33,37) That his Church now at the latter end...may be guided and governed by the true Spirit...till at last she may safe arrive at the heavenly Port and Kingdom."

The last page and one-half consists of a "Recantation" of an English theologian, Theophilus Brabourn. He recants his Sabbatarianism by saying "I do now (upon further Tryal and better Advise, being in Conscience convinced of my Error) Sincerely Confess and Acknowledge that my said Position touching the Saturday-Sabbath, was a Rash and Presumptuous Error: And by these Presents I do here in all Obedience and Humility make my Humble Submission unto my holy mother, the Church of England...And as touching the Sunday or LORD'S DAY, I do confess and Acknowledge, That the same is an Holy Day of the Church; Yes a most Ancient Holy Day, and very Honourable..."

When the uncalled pastor at Swedesboro, New Jersey, Lars Tollstadius, died in a canoe accident on the Delaware in 1706, members of this congregation turned to Aurén, who was still living in Maryland, as their possible future priest. Before accepting the position he asked for Björk's approval. The congregation at Swedesboro/Racoon seemed to think that they could soon convince him of the errors of his old Sabbatarian ways. Björk as Dean of the Mission could not give full approval since this congregation did not have an entirely legal status; yet because of their need he agreed not to interfere if Aurén kept his Sabbatarian ideas to himself. So it seems that two years after Björk's book was published, he no longer considered Aurén's heresies as immediately threatening, although Bishop Svedberg would consider recalling him in 1708 on grounds of heretical preaching.

Aurén's ministry in New Jersey would be short. Before he had completely moved to Racoon/Swedesboro, he died on the 17th of February, 1713 and was buried in the churchyard. Among his many books in French, Latin, and German found at his death was also a small printing press. It is probable that he printed his Noah's Dove on his own press in a limited edition and that may be why no copies of his work have survived.

This book, *A Little Olive Leaf*... shows us how facile Eric

THE AMERICAN SWEDISH HISTORICAL MUSEUM UNVEILS THE Sven Gunnarsson & Jonas Nilsson Gallery

with

Royal Flair



PHOTOS: FRED PFAFF

Her Royal Highness Princess Madeleine and Mrs. George C. (Esther Ann) MacFarland are pictured in front of the centerpiece tapestry *Nova Suecia* as they attend the June 7, 2011 opening and dedication of the new gallery.

Many people who come to the American Swedish Historical Museum ask why exactly is there a museum about Sweden in South Philadelphia, an area rich in immigrants, yet not many of whom are Swedish. And the answer is always, the New Sweden Colony! This little known, yet important era in American history is the reason why the museum is located where it is and is the core story that we tell to visitors and the public. For years, the museum's collection related to New Sweden was spread throughout several galleries, and much of what was on display were reproductions of paintings and artifacts. Carrie Hogan, who has been the ASHM curator for the past five years, has long imagined a new space that would tell the complete story of the New Sweden colony and its lasting impact on the region. "When I first visited ASHM, my interest was definitely piqued by what I saw in the (former) Colonial Room and the New Sweden Room, but I found it difficult to piece together the details of this complex history in those two galleries. As Curator, I look back to my initial visit to help inform and guide my exhibition decisions. I have wondered whether our visitors struggle, as I did, with New Sweden as it was presented. I knew we could do better."

Consequently, it has been a central goal to create a space where visitors and school groups can explore New Sweden in a single gallery. Ms. Hogan, along with Executive Director Tracey Beck, envisioned art and artifacts, models and hands-





ASHM Executive Director Tracey Beck conducts Her Royal Highness Princess Madeleine and ASHM Chairman of the Board John McCann through the new gallery.

on opportunities and an interactive map that clearly pointed out where New Sweden was in the 17th century and how it tied into the early history of European settlement in the Philadelphia region. All of this would be encapsulated in a gorgeously modern Swedish design. The new gallery had to have the same “wow factor” as the other rooms in the museum.

In 2009, ASHM received a generous gift from Mrs. George C. (Esther Ann) MacFarland, which made that dream a reality. Mrs. MacFarland is a longtime member of ASHM and The Swedish Colonial Society. Her passion for history and genealogy led her to discover that she is descended from several members of the New Sweden Colony, including Sven Gunnarsson who came in 1640 on the *Kalmar Nyckel* and Jonas Nilsson, a soldier who came in 1643 with New Sweden Governor Johan Printz. It is in honor of this familial legacy that the gallery is named.

The *Sven Gunnarsson and Jonas Nilsson New Sweden Gallery* was the first major gallery re-installation at ASHM since 1988. The new gallery, designed by Virginia design firm Design 3, incorporates a modern Swedish aesthetic with organic components to help tell the story of New Sweden in a fresh, highly visual and visitor-friendly way. Central interpretive themes include: Sweden’s colonial vision, contact and trade with Lenape and Susquehannock Indians, leadership and expansion in the colony and the personal stories of Swedes and Finns who came to New Sweden between 1638-1700. It explores the question of why the colony ultimately fell to the Dutch in 1655. The impact of William Penn and the influx of English Quakers on Swedish and Native American land and the important role of former New Sweden colonists in laying out the city of Philadelphia are also presented. Lastly, the exhibit looks at how Sweden’s renewed commitment to the mission of the Swedish Lutheran Church in America in the 1700s strengthened the cultural persistence of New Sweden’s remaining settlements.

Software specialist Sean Moir produced a customized Geographic Information System (GIS) map detailing the location of New Sweden that visitors can use in the gallery. It has multilayered views of the tri-state area and a timeline from

1638 to 1701 illustrating the arrival and progression of the colony and the story of the Swedish and Finnish settlers after the Dutch overtook the colony in 1655. “New Sweden in Profile” is another hands-on activity offering a detailed look into the lives of individual settlers such as Sven Gunnarsson (Swanson), Peter Larsson Cock, Jonas Nilsson, Captain Sven Skute, Armgard Printz, Johan Campanius and many more.

The gallery renovation also brought about the cleaning and conservation of two critical pieces in the collection. The centerpiece tapestry *Nova Suecia* was conserved by textile specialist Cathy Coho and the portrait *King Gustav II Adolf* by Michiel Janszoon van Mierevelt was overhauled by paintings conservator Steven Erisoty.

After all of the research, design, fabrication and installation was completed in May of 2011, the museum had its grand unveiling of the new gallery on June 5th. This special occasion was made even more memorable by the appearance of Her Royal Highness Princess Madeleine of Sweden. It was the fourth visit by a member of the royal family to the museum in 23 years, the last time being Crown Princess Victoria in 2003. Together with guest of honor Mrs. MacFarland, Princess Madeleine received a special tour of the gallery with Ms. Hogan and Mrs. Beck, as well as the ASHM Chairman of the Board John McCann. Following remarks by Mrs. MacFarland and Gary Steuer, Chief Cultural Officer for the City of Philadelphia, the Princess addressed the crowd and then cut the ribbon to mark the official opening of the gallery. About 150 museum members were in attendance on that beautiful Sunday afternoon, and everyone enjoyed drinks and light fare in the museum courtyards as a trio played delightful music.

The opening of the *Sven Gunnarsson & Jonas Nilsson New Sweden Gallery* is a milestone for the ASHM. From collections and education to programming and marketing, this single gallery project benefits all aspects of the museum and is an important step in renewing the core theme of the American Swedish Historical Museum: the presentation of the New Sweden colony.

Her Royal Highness Princess Madeleine.



"Explore New Sweden" PANELS AT THE NEW SWEDEN CENTRE



The New Sweden Centre opened its doors to the public in 2007. The Centre is ideally situated at Wilmington, Delaware's Kalmar Nyckel Shipyard, adjacent to Fort Christina State Park where the Swedes and Finns landed at "The Rocks" in 1638. It is within easy walking distance to Holy Trinity (Old Swedes) Church, burying grounds and 1690 Hendrickson House.

The vision of having the tall ship *Kalmar Nyckel* home-ported in a replicated Swedish village belonged to Malcolm Mackenzie, a Swedish Colonial Society member who passed away in 2000 (*Swedish Colonial News*, Winter 2011). However it fell to Aleasa Hogate to move Malcolm's original museum to the shipyard site and bring it to its present reality. As SCS Recording Secretary, Forefather Member, and Distinguished Service Award recipient, Aleasa remains one of the Centre's most active promoters.

As the Centre's dedication ceremony drew near, Aleasa was scurrying to complete last minute painting details, such as the stones for the simulated corner fireplace and a large mural behind two life-sized mannequins dressed as "Black Anthony" and a Lenni Lenape. Before the opening, however, she was unable to create the illustrative and informative panels about New Sweden sites for which a rack had been purchased and hung.

As a close friend and fellow artist intimately involved in colonial Swedish activities, I felt compelled to rescue Aleasa's plans for the panels. Neither of us, however, realized that the planning and execution of the

panels would involve a thousand hours over a period of years; volunteer hours interspersed with personal and commercial time constraints.

One of the panels features Fort Christina State Park with photos of people who have a close association with all the New Sweden sites: the caretakers, docents and volunteers. One such photo shows former Governor Tom Carper participating in a group of benefit runners. Now as Delaware's senior U.S. Senator, Carper is spearheading the Congressional effort to have Fort Christina Park and Holy Trinity (Old Swedes) Church made part of a National Park for Delaware. Delaware native Ken Burns recently remarked, "The First State [to ratify the Constitution] is the last state to get a National Park."

Maps are an important component of the panels, especially to locate the New Sweden sites that are difficult to find, such as the Lower Swedish Cabin. Panel maps to other "gems" tucked away in unlikely places include: Bartram's Garden, the Finnish Monument, "Wolley Stille," the Nothnagle Cabin, and the Morton Morton House.

Other panels feature the eight (Old) Swedish Churches. Centered on one such panel is Aleasa's sketch of a multi-oared "church boat." These boats were used by the eastern shore New Sweden congregants to cross the treacherous waters of the Delaware River to attend services at the log cabin Crane Hook Church on the western shore. Crane Hook was used for almost sixty years before its stone successor, Holy Trinity (Old Swedes) Church, was built 1698-99. It has long been Aleasa's dream to keep this segment of New Sweden history alive by having a full-sized church boat replica built.

Fur trading between the Swedes and the Native Americans is illustrated on another panel. Was it with the friendly Lenni Lenape or the dangerous Minqua? Peter Minit bought land from five Lenni Lenape chieftains aboard the *Kalmar Nyckel*, but it was Swedish Indian trader John Hanson Steelman who built a large stone house at Elk Landing for trading furs,

Christina (Tina) Lassen lives in Delaware County, PA. She is a Forefather member and a descendant of Måns Andersson, Johan Gustafsson, Mårten Mårtensson, Charles Springer, Christina Ollesdotter, Walraven Jansen de Vos and others. She has as many Mayflower lines as Swedish and enjoys genealogical research

Ron Beatty and Cynthia Forde-Beatty: SCS Genealogy Database Managers

Barely a month after their May 12th wedding, Ron Beatty and Cynthia Forde-Beatty were back on the job with the Craig Collection at the SCS archives in the Lutheran Theological Seminary. After traveling, it is obvious their second passion is genealogy. After all, it was genealogy that led to their meeting, falling in love and getting married.

Both were born in Iowa, about 100 miles apart. Ron went to MIT and received his degree in theoretical mathematics. Cynthia lovingly stated he “embarked on a career as a computer geek when geeks were geeks and shunned by polite society.” In 1988 he obtained a copy of Beverly Rambo’s *Rambo Family Tree* book and a year later traveled to Los Angeles to meet her. In 1990 Beverly wrote Ron asking him to publish a 2nd edition of her book. However, Beverly died of cancer, and her collections for the 2nd edition were deliberately discarded by the executors of the estate. Ron electronically reconstructed Beverly’s tome, befriended by Peter Craig, traveled the country interviewing Rambo descendents, established a Rambo website and in the process met Rev. Cynthia V. Forde.

Cynthia took her undergraduate degree in fine arts and communication, married and raised five children in Iowa before moving to Texas. There she received a Master’s of Divinity and was ordained a member of the clergy in the Lutheran church. She earned another masters and two doctoral degrees in theology, counseling and ecumenical theology. Fascinated by genealogy, she started writing a family history in 1998 for her oldest son’s two small children after his early death from leukemia. In the process she e-mailed Ron for his help. A decade later they met in Virginia when Ron was hiking the Appalachian Trail. There they discovered Virginia is indeed for lovers!



Cynthia Forde-Beatty, right, explains the content of a family record sheet and how it is to be filled. Al Capotosto, left, and Ron Beatty look on.

PHOTO: SALLY BRIDWELL

Now in their capacity as SCS genealogy database managers, they have worked tirelessly on Dr. Craig’s collection (See: www.onthenosedesign.com/E-Communique/009_jun11.html). While many of Dr. Craig’s family work sheets have been “photographed,” the data they contain is not searchable. *The Beattys have a special request of Forefather members: if your SCS Forefather information is recorded as a GEDCOM or in a program such as Family Tree Maker™, please send a copy of the record to: sendgedcom2@colonialswedes.org.* It will help speed up the application process for future Forefather members.

EXHIBIT from page 8

Christina W. Lassen

deep in Minqua territory. The dating of the home’s building has not been definitely determined; estimates are from late 17th century. The Historic Elk Landing Foundation now owns the house and is involved with ongoing fundraising to continue their restoration efforts to this historic property. In conversation with the Native American Director of the Iron Hill Museum in Newark, Delaware, the author learned of the Native Americans’ original footpath from Elk Landing through the jasper quarries of Iron Hill to Christiana Bridge at the head of the Christina River. The author speculated this footpath became the fur-trading route from the John Hanson Steelman/Maria Stalcup House.

Ideas for the Tinicum Island Panel evolved when I was asked to research and document the descendants of Mårten Mårtensson, who arrived in New Sweden in 1654. Using my

four-foot parallel rule and drafting table to construct a genealogy chart, I began to recognize the basis for linking such New Sweden sites as the Morton Homestead (built by Mårten Mårtensson circa 1655), the Hendrickson House (built for Anders Hendrickson and his bride Brigitta Mårtensdotter in 1690 and relocated from its original site to the grounds of Holy Trinity [Old Swedes] Church in Wilmington, Delaware in the 1950s), and the Morton Morton House (built by Mårten Mårtensson’s great grandson in 1750).

All of us working to make the Centre a valuable resource about New Sweden are excited at the progress so far. Special thanks to Janet Anderson (Centre Director); Ruth Runkle (who leads school groups on weekdays); Deb Hoffman (who hosts visitors on weekends, and of course Aleasa. Of course volunteers are always welcome!

A Colonial New Sweden *Royal Wedding*



Stockholm's Royal Wedding in Storkyrkan Cathedral occurred June 12, 2010, when Crown Princess Victoria married Daniel Westling. He became Prince Daniel and given the title Duke of Västergötland.

London's Royal Wedding in Westminster Abbey was April 29, 2011, when HRH Prince William married Catherine Middleton. She became HRH Princess Catherine and given the title Duchess of Cambridge.

The invitation to New Sweden's colonial "Royal Wedding" read: *Peter Gunnarsson Rambo and Brita Mattsdotter invite you to celebrate the marriage of their tenth great daughter The Rev. Dr. Cynthia Vold Forde to their tenth great grandson Ronald Stephen Beatty in Gloria Dei (Old Swedes') Church, Philadelphia, Pennsylvania; Thursday, May 12, 2011, 6:30 PM.* The invitation's wording gave the first clue that this New Sweden wedding would be no less extraordinary, even though no royal hereditary titles were to be bestowed. It was a rare, idyllic spring evening in Philadelphia.

Upon arrival guests, many in colonial Swedish costumes, had the opportunity to visit with each other in the manicured churchyard or have their photos taken using the white, antique horse-drawn carriages as backdrops. Those entering the church early heard

Paul Fejko, Gloria Dei's organist, play for the congregation (www.colonialswedes.org/images/214.mp3) and accompany soprano soloist Emily Samson Tepe (www.colonialswedes.org/images/215.mp3).

In the Swedish tradition and to the strains of *Brudmarsch Från Dolorna*, Fiddler Alicia Björnsdotter Abrams led the wedding party to the altar (www.colonialswedes.org/images/219.mp3). Before the lessons tenor Tom Baust, with organ accompaniment, sang *We've Traveled Through Time*, music composed for the Bride and Groom by Anthony Rubbo (www.colonialswedes.org/images/221.mp3).

In his homily, The Rev. Dr. Kim-Eric Williams described the couple's evolving love for each other by quoting from Margery Williams' *Velveteen Rabbit*. The Rabbit asked a series of questions: "What is REAL?" to which the older, wiser Skin Horse replied, "When a child [*or a couple*] loves you [*each other*] for a long, long time, not just to play with, but Really loves you, then you become Real." "Does it hurt?" asked Rabbit, and Skin Horse replied "Sometimes. But when you are REAL you



SCS Recording Secretary
Alesa J Hogate.



Left to right are Samantha Forde, Bridesmaid (Granddaughter of the bride); Chelsea Bange, Junior Bridesmaid (Niece of the groom); Rev. Cynthia Forde (Bride); Rachel Forde, Maid of Honor (Granddaughter of the bride); Lauren Forde, Bridesmaid (Granddaughter of the bride) and Erika Axtell, Flower Girl (Niece of the groom).



don't mind being hurt." Finally Rabbit asked, "Does it happen all at once... or bit by bit?" Skin Horse replied, "It doesn't happen all at once. You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges or who have to be carefully kept."

The Rev. D. Joy Segal, Rector of Gloria Dei Church solemnized The Celebration and Blessing of the Marriage. She and The Rev. Dr. Kim-Eric Williams concelebrated the Eucharist. During distribution of Holy Communion Emily S. Tepe sang the lovely waltz tune from Bålsta, Sweden, *Allt Vad Du Vill*, accompanied by Alicia Björnsdotter Abrams on Viola. (www.colonialswedes.org/images/224.mp3). The Rev. Segal concluded the ceremonies by blessing the couple and pronouncing the dismissal. Again in the Swedish tradition, Alicia Björnsdotter Abrams led the wedding party out of the church playing *Brollopsmarsj fra Gudbrandsdalen* on her fiddle. (www.colonialswedes.org/images/226.mp3).

The Bride, Groom, wedding party and many guests were dressed in colonial period attire. The Bride's granddaughter, Miss Rachel Forde, was Maid of Honor, and the Groom's Best Man was his brother, Capt. USN (Ret) Dean A. Beatty. Granddaughters, nieces, nephews and friends completed the Wedding Party. Cousin and former SCS Governor, Herbert R. Rambo and Mr. Jon Forde, son of the Bride, were hosts.

The weather continued to favor the day as the bridal party and guests assembled at Essington, Pennsylvania's Corinthian Yacht Club for a delicious smorgasbord buffet. The view of the Delaware River at sunset was magnificent. After

a few wedding skoals, dancing and celebrating continued well into the night.

What a perfect ending for the day, recalling it was not far from the spot along the Delaware River Valley where their ancestor Peter Gunnarsson Rambo had landed from the *Kalmar Nyckel's* second voyage in 1640. Their wedding song; *We've Traveled Through Time – to find each other and to find ourselves here*, took on its full meaning in this setting.



The bride and groom exchange vows before The Rev. D. Joy Segal, Rector of Gloria Dei Church and The Rev. Dr. Kim-Eric Williams, who delivered the homily.



Alicia Björnsdotter Abrams "fiddles" the Brudmarsch as the bridal party makes its way to the altar.



Rev. Dr. Kim-Eric Williams, Christina W. Lassen, Richard Woehr and his wife Councillor Jeanette Woehr chat before the wedding.



Best Man Dr. Dean Beatty (right) offers one of several skoals as (left to right) Paul Gardiner, Dr. Walter Maurer, Jon Forde and former SCS Governor Herbert R. Rambo look on.



entirely from the body” because of cold. He slyly concluded that the cold “does not at all affect those who have been here for some time” and wryly added that frostbite could be avoided on the slave ships, if the sailors would “cover their [the slaves’] hands.”

Kalm clearly recognized that blacks were like other humans who could tolerate cold if they wore protective

clothing. It was an obligation of the masters to provide such garb “at their master’s expense.” Like plants brought directly from southern climes, human beings needed to “accustom themselves to a colder climate.”

In keeping with Linnaeus’ interest in human skin pigmentation and the speculation that climate determined skin color, Kalm reported that living in a cold climate had not brought about changes in blacks’ skin tone. There were differences in skin pigmentation for other reasons. Kalm wrote:

I therefore very carefully enquired, whether the cold had not been observed to affect the colour of the Negroes, and to change it, so that the third or fourth generation from the first that came hither, were not as black as their ancestors. But I was generally answered, that there was not the least difference of colour to be perceived; and that a Negro born in this country, up to the third or fourth generation, was not at all different in colour, from those Negroes who are brought directly over from Africa (Italics in original). From hence many people conclude, that a Negro or his posterity do not change colour....

Changes in skin color, he observed, had resulted by reason of “mixing of a white man with a Negro woman, or of a Negro man with a white woman.”

Kalm, who seemed the dispassionate observer of separate existence, was passionate on one matter—marriage. He would find marital bliss with Margareta Sandin, the widow of his university friend Johan Sandin, who had been sent to the Swedesboro Lutheran congregation as its pastor and who had died in the fall of 1748. His concern was also theological.

The intermarriage of blacks and whites had been prohibited by law, Kalm noted, “under pain of death.” Clergy who performed such marriages were penalized by “deprivation”—loss of employment and status. Such defiant clergy were also fined the enormous sum of £100.

These harsh measures did not seem to be effective, given “children of a mixed complexion which are sometimes born.”

Far from opposing marriage in the black community of enslaved and free individuals, Kalm underscored the importance of marriage, even between black slaves, in keeping with his Christian and conservative outlook. “They must intermarry,” he urged, especially if both belonged to the same

master. And, even when there was no “advantage” for the master in cases where the slaves are owned by different masters (the children then belong to the mother’s master), Kalm believed masters should “not hinder your Negroes in so delicate a point.”

What was vital was the “marriage,” which implied a Christian marriage.

In this regard, Kalm seemed to be especially perturbed by the failure of some slave owners to “take care of their [the slaves’] spiritual welfare” and to bring them out of “heathen darkness.” Just the opposite. Some slave owners would be “ill pleased” and would “by all means hinder their Negroes from being instructed in the doctrines of Christianity.” According to Kalm, they dreaded having to acknowledge blacks as “a spiritual brother or sister,” would have to improve the treatment of slaves, and believed that the blacks would become “proud” when they shared “a level with their masters in religious matters.”

It was also clear from an episode Kalm related that blacks, whether slave or free, enjoyed a separate social life replete with dancing, singing, and eating. Such eating included okra, which seems to have accompanied slaves from the West Indies to the mainland, prepared as porridge. This was considered a “dainty” among blacks—food for special occasions. There was also lots of drink and the emotions liberated by alcohol at these events frequented by both free and slave blacks. This emerges in the course of an account of a black slave’s death attributed to a mysterious “poison” that reputedly was neither animal nor mineral but was widespread and may have been in the form of an African “obeah” curse, or according to one expert. Kalm attested that the death had “happened during my stay in this country.”

A slave on good terms with his master accompanied him to a fair being held in Philadelphia, perhaps in November 1748. During this visit, the slave attended a gathering of “resentful” blacks, who invited the slave to join them in drink. In all likelihood, this kind of gathering took place in the segregated “neighborhood” taverns or the “groggeries” Sam Bass Warner Jr. and Edwin B. Bronner describe as typical of Philadelphia at the time. Kalm continued:

He drank; but when he took the pot from his mouth, he said, “What beer is this?”... The other Negroes and Negro-women fell a laughing at the complaint of their hated countryman, and danced and sung as if they had done an excellent action.... The innocent Negro went away immediately, and when he got home, said the other Negroes had certainly poisoned him, and no remedy could prevent his death.

Such behavior, Kalm was told, justified harsh laws. Threats to send blacks to the West Indies were essential to keep blacks under control—for their own well-being. The sugar plantations were sure death. blacks in North America, he was told, were “treated more mildly and fed better than those in the West Indies.” And despite these “benefits,” Kalm was informed that “free Negroes become very lazy and indolent” after manumission.

Typical of enslaved peoples, blacks were denied justice. While the law provided “a man who kills his Negro must suffer death for it,” Kalm was told that “a few years ago” a master murdered his slave and had been secretly advised, “even [by] the magistrate,” to flee the country. His friends and the judge were concerned that seeing justice done, blacks would pursue “all sorts of dangerous designs against their masters, and value themselves too much.”

Kalm made no comment on these statements that would become part of the American racist lexicon—indicating that he was reporting the justifications he had heard, not that he concurred with them. This approach was in tune with his practice of recording whatever he had been told, whether truth, lie, or invention. Yet, he had been incensed over the failure of some slave owners to proselytize Christianity, with spiritual equality and individual dignity being denied the black population.

In the end, Kalm described a black community of free and slave in Philadelphia, sharing an African-based black culture. A changed and harsher racial attitude was emerging. Mixing of the races was severely punished. The tensions underlying relations between masters and slaves were present. And several recognizably racist beliefs had raised their ugly heads.



Kalm thought the slavery of his day was inhuman and unChristian. What lay ahead could not be known and ironically Kalm commented that the number of slaves being brought over from Africa or the West Indies was being reduced, “for those which were formerly brought thither have multiplied rapidly.” Here he implied the African slave trade might end for lack of market.

Kalm may have been observant but he was not prophetic. Little could he know what lay ahead for the nation that would come into existence in the Philadelphia he had visited in 1748-51.

SOURCES

Bronner, Edwin B., “Village into Town, 1701-1746,” in *Philadelphia: A 300-Year History*, ed. R.F. Weigley (New York: W.W. Norton, 1982), 33-67.

Fry, Joel T. Interview with author. October 13, 2007. Swedesboro, N.J.

Hildebrant, Bengt. *Pehr Kalms Amerkanska Reseräkning*. Helsinki: Svenska Litteratursällskapet i Finland, 1956.

Kalm, Pehr. *Resa till Norra America*. Utgiven af Frederik Elfving och Georg Schauman. Med ett förord av Georg Schauman. Andra delen. Helsingfors: Svenska Litteratursällskapet i Finland, 1910.

Kalm, Peter. *Peter Kalm's Travels in North America*. Two Volumes. Edited by Adolph B. Benson. New York: Wilson-Erickson, Inc., 1937.

Kalm, Peter. *Travels into North America*. Translated by John Reinhold Forster, with Introduction by Ralph M. Sargent. Reset reprint. Barre, Massachusetts: The Imprint Society, 1972.

Kalm, Pierre. “*Voyage de Kalm en Amérique*.” Analyse et traduit par L.W. Marchand. Montréal: Société Historique de Montréal, 1880.

Robbins, Paula Ivaska. *The Travels of Peter Kalm, Finnish-Swedish Naturalist, Through Colonial North America, 1748-51*. Fleischmanns, New York: Purple Mountain Press, 2007.

Robbins, Paula Ivaska. “*Per Kalm, The Link Between Linnaeus and Philadelphia*,” *Linnaeus Tercentary News* (Philadelphia: American Swedish Historical Museum), Vol. 1 (Winter 2005), Nr 3: 5-7.

Shuffelton, Frank. “Circumstantial Accounts, Dangerous Art: Recognizing African-American Culture in Traveler’s Narratives,” *Eighteenth Century Studies* 27 No. 4: African-American Culture in the Eighteenth Century, (Summer 1994), 589-603

Tibell, Gunnar to Henrik Fågelbärj, August 3, 2007. E-mail in author’s possession

ABOUT THE AUTHOR

Lawrence Backlund is Professor of History and Political Science at Montgomery County Community College, Blue Ball, Pennsylvania. He was born in New York City, raised in Connecticut and received his undergraduate degree from Ithaca College. He received his M.A. and Ph.D. from the University of Pennsylvania, majoring in European History. In addition to his teaching duties at Montgomery County Community College, he has taught as an adjunct at Temple University and Philadelphia University.

Dr. Backlund speaks Swedish, German, and Spanish and has a special interest in music. He has traveled extensively, enjoys cross-country skiing and mountain biking.

Dr. Backlund’s article *Pehr Kalm & Black Philadelphia: An 18th Century View* was originally published in the Fall 2010 issue of *The Quarterly*, the newsletter of The Swedish Finn Historical Society. The article was given a new title, revised and published in this issue of *Swedish Colonial News*. Dr. Backlund’s review of Paula Ivaska Robbins’ book *The Travels of Peter Kalm, Finnish-Swedish Naturalist, Through Colonial North America, 1748-51* appeared in *Swedish Colonial News*, Fall 2008.

We are grateful for his contributions.

Eleventh Annual New Sweden History Conference

The Women of New Sweden 1638-1800

Saturday, November 5, 2011
Latham Hall, Widener University
Chester, Pennsylvania
9 AM – 4 PM



Gunlög Fur – “Lenape and Swedish women in the Delaware Valley: Comparison of Social and Cultural Roles.”

Susan E. Klepp – “Social Roles and Statuses of the Women of the Delaware Valley in the 18th Century: A Multi-ethnic Perspective.”

Lorraine E. Williams – “The Women of the Church of Sweden Mission, 1697-1786.”

Jean R. Soderlund – “Negotiating Three Governments: Armgard Printz’s Role in South River Society.”

www.colonialswedes.org for brochure and registration form

CENTENNIAL NEWS

New Sweden Colonial Farmstead, Bridgeton, New Jersey



The New Sweden Colonial Farmstead, an affiliate of The Swedish Colonial Society, is located in Bridgeton, New Jersey. On Saturday, September 24, 2011, they will hold a Garden Party and Luncheon fundraiser. His Excellency Jonas Hafström, Ambassador of Sweden, is scheduled to attend as special guest. Alfred Nicolosi, president of the New Sweden Colonial Farmstead, announced on behalf of the NSCF

Board of Directors that the Farmstead has been awarded FOUR grants-in-aid in the first seven months of 2011. Two such grants are from Swedish Council in America (for Artifacts Inventory, publicity and publications) and the Sappington Foundation (for Artifacts Inventory). For more information see: www.newswedenfarmstead.org/nsf/Welcome.html

List of Current Forefather Members [as of August 2011]

Under the By-laws of The Swedish Colonial Society, Forefather Members are “active members who can prove descent from Swedish colonists in the United States prior to the Treaty of Paris, marking the close of the Revolutionary War, in 1783.”

Jöns Anderson

Hans Gustav Ling, Uppsala Sweden

Måns Andersson (Mounce)

Jerry L. Brimberry, Lilburn, GA
Cindy Creighton, Amarillo, TX
Sarah Carter Smith Gohery, Colorado
City, TX

Christina W. Lassen, Greenville, DE
Jill M. Marcelli, Roswell, NM
Barbara Parsons, Oakdale, CA
Nina J. Strahm, Terre Haute, IN

Nils Andersson (Lykins)

Keith Arbtin, Mountlake, WA
Maria F. Barr, Peachtree City, GA
Elizabeth S. Farwell, La Canada, CA
John Kent Kane, II, Yorktown, VA
Peter Bayard Kane, Cazenovia, NY
Andrew R. Likins, Colorado
Springs, CO

Frances Snyder Ramirez, Tampa, FL
David Reese, Hazard, KY
Bonnie Ray Reeves, DeBary, FL
Joan Liggett Snyder, Tampa, FL
Benjamin Patterson Wheat,
Arlington, VA

J. Marc Wheat, Arlington, VA
Laura Elizabeth Wheat, Arlington, VA

Peter Andersson (Longacre)

Howard Raymond Longacre,
Ephrata, PA
Raymond H. Longacre, Ephrata, PA

Anders Bengtsson (Bankson)

Gail S. Bunch, Monroe, LA
Jill M. D'Andrea, Olney, MD
Jessica Lauren Duke, Las Vegas, NV
Martha Bankson Lyle, Pace, FL
David E. Milam, Toney, AL
Katie L. Pryor, Laurel, MS
Martha Bankston Shershin, Laurel, MS
Peggy Carney Troxel,
Hillsborough, NC

Anders Svensson Bonde (Boon)

Susan M. W. Leerstang, Ft.
Lauderdale, FL

Lars Thomasson Bjur (Boore)

Elizabeth B. Beers, Baltimore, MD
Elizabeth M. Cecil, Lafayette Hill, PA
James W. Marvin, Jr., Wyncote, PA
Robert F. Marvin, Wynnewood, PA
Sara M. Terranova, Lebanon, NJ

Sinnick Broer (Sinnickson)

Rebecca Thorne Bowman,
Houston, TX
Olga Sinexon Brigham, Wilton, NH
Charlotte H. B. Dallett, Taconic, CT
Michael Sayre Maiden, Jr., Ocean
City, NJ
Donald Johnson Sinex, Huntington
Beach, CA
Antoinette W. Sorensen, Tacoma, WA
Judith Arlt Walker, Landenberg, PA

Olof Matthiasson Isgrå (Caulk)

Zebulon L. Bowman, M.D.,
Houston, TX

Otto Ernest Cock (Cox)

Janet Robinson Beerits, Deer Isle, ME
David R. Ross, Bryn Mawr, PA

Peter Larsson Cock (Cox)

Thomas A. Glowiak, Manhattan, KS
Emily Samson Tepe, Greenville, DE
John B. Tepe, Jr., Greenville, DE
Virginia Wilson Thomas, Durham, NC

Anders Larsson Dalbo

Sandra D. Asher, Firth, NE
Aleasa Hogate, Pennsville, NJ
Joseph E. Hogate, Jr., Judson, TX

Garret Enochs

Lester W. Enochs, Terre Haute, IN

Nils Larsson Frände (Friend)

Gary L. Friend, Mount Vernon, WA
Mark A Friend, Arlington, TX
Thomas A. Friend, Edison, NJ
Trissa Haeffling, Chagrin Falls, OH
Marjorie Jackson, Warren, OH
Delores E. Shade, Frederick, MD
Patricia Ann Thompson,
Adamstown, MD

Mårten Gerritsen (Garrett)

Stephen H. Garrett, Boothwyn, PA

Johan Grelsson (Archer)

R. Michael Borland, Colora, MD

Sven Gunnarsson (Swanson)

Dennis J. Cunniff, Cedar Grove, NJ
Irénee du Pont, Jr., Montchanin, DE
Eugenia Eberle, Albuquerque, NM
Robert M. George, Willow Grove, PA
Allyson R. E. Lomax, St. Paul, MN
Audrey R. Lomax, St. Paul, MN
Emily P. Lomax, St. Paul, MN
Ruth E. McCullough,
Williamsburg, VA
Charles William Middleton,
Telford, PA
Kirsten A. Seagers, West Chester, PA
Shelly L. Seagers, West Chester, PA
W. Andrew Sisson, Somerville, MA
Barbara Ann Turk, Blanding, UT
Ann Walz, Naperville, IL

Johan Gustafsson (Justis)

Emily Ann Dobrosavljevic, Flower
Mound, TX
John Walton Justice, Chattanooga, TN
Janet Justice Papke, Sylva, NC
Lori Justice Smith,
Shoemakersville, PA
Steve Widtfeldt, Fort Worth, TX

Måns Jänsson Halton

Joyce Stevenson, Mullica Hill, NJ

Anders Hansson (Hanson)

Gary L. Ball-Kilbourne,
Jamestown, ND

Matts Hansson (Mattson)

Lawrence Mattson, Macedon, NY
Robert S. Mattson, Vallejo, CA
Andrea Mattson Posner,
Washington, DC
David E. Shaw, St. Louis, MO

Israel Åkesson Helm

Anna E. Bauer, Haddonfield, NJ

Mary Tomlinson Bauer,
Haddonfield, NJ
Marie Bates Boisvert, West
Chester, PA
Frederick Robeson Miller,
Lafayette Hill, PA
Stephen Robeson Miller,
Cambridge, MA

Johan Hendricksson

Ronald Hendrickson, Moorestown, NJ
Patricia Richardson, Fullerton, CA

Johan Hendricksson (Bilderback)

Marlene Dillinger Melching,
Decatur, IN

Matthias Claesson Holstein

Barry R. Holstein, Shelburns
Falls, MA
Harrison G. Moore, IV, Houston, TX

Peter Jochimsson (Yocum)

Gerald H. Barr, Warminster, PA
Helene Yocum Basile, Berwick, PA
Bernita Bundy, Barnesville, OH
Robert E. Cooper, Redding, CA
Jack D. Crowder, Fort Worth, TX
Virginia Yocum Fraser, Seal Beach, FL
Joan Paver Gleibs, Plano, TX
David L. Greth, Reading, PA
June Yocum Greth, Reading, PA
James Jeffrey Hepler, Middletown, DE
Ellen Ohnmacht, North River, NY
Dorothy Lee Smith, Surprise, AZ
Darryl Stroup, Great Mills, MD
Beverly Walker, Wyndmoor, PA
Ralph H. Walker, Mansfield, TX
Katherine Williams, Seminole, OK
Frederick W. Yocum, Jr., Brewer, ME
Harold A. Yocum, Edmond, OK
Howard C. Yocum, Aston, PA
James Allan Yocum, Blue Bell, PA

Anders Jöransson (Anderson)

Nicki F. Haas-Kovalcik, Penn, PA
Barbara T. Harrell, San Antonio, TX

Clement Jöransson (Clements)

Louise Powell Dobbs, Calhoun, GA

Jürgen Kühn (Keen)

Bonnie Hillman, Seattle, WA
Dawn A. Hillman, Los Angeles, CA
Kendra Jean Hillman, Brooklyn, NY

Tatnall Lea Hillman, Aspen, CO
Paul J. Holsen, Fort Myers, FL
Robert C. Jackle, Westminster, MD
George M. Jenkins, St. Davids, PA
William R. Johnson, Plymouth, MN
Gordon L. Keen, Bryn Mawr, PA
Patricia T. Marshall, Milford, DE
William Thompson, Ft.
Washington, PA
Eleanor K. Williams, Berwyn, PA

Paul Larsson Corvhorn (Paulson)

William B. Neal, Claymont, DE

Marcus Laurensen (Huling)

Carla V. Chamberlain, Schellsburg, PA
Virginia Hulings Hill, Oakmont PA

Lars Carlsson Lock

Matthew Lee Grannell, Lancaster, PA
Barbara Locke Powers,
Conowingo, MD

Måns Svensson Lom

Leigh David Abraham,
Gaithersburg, MD
Kay Jordan Campbell,
Lawrenceville, KS
James Edwards Garrett, Jr.,
Pegram, TN
Gary Jordan, Täby, Sweden
Anne L. Kerr, Marlton, NJ
Sandra Springer Pfaff, Haverford, PA

Nils Mattson (Nelson)

John R. Daggan, Staten Island, NY

Hans Månsson (Steelman)

Eugene Bocelli, Mt. Laurel, NJ
Gloria R. Hoppe, Big Sandy, TX
Joann Klontz, Swedesboro, NJ
Shirley Ann Schmidt, Bordentown, NJ
Earl G. Stannard, III, Andulon, NJ
James F. Steelman, Ocean City, NJ
Robert B. Steelman, Bridgeton, NJ
Robert H. Steelman, New York, NY
William D. Steelman, Moraga, CA
Rushton D. White, Williamsburg, VA
William G. White, Deptford, NJ

Knut Mårtensson (Morton)

William R. Stevenson, Vero Beach, FL

Mårten Mårtensson (Morton)

Charles M. Allmond, III,

Wilmington, DE

Jane R. Buch, Tampa, FL
Walley G. Francis, Syracuse, NY
Theodore J. Hazlett, Jr.,
Wilmington, DE

Pal Jonsson Mullica (Poulson)

Barbara Jean Poulson Hines,
Uhrichsville, OH
Morgan D. Pope, Hillsboro, OR
Ralph E. Poulson, Jr., Powell, OH

Jonas Nilsson (Jones)

Glen E. Beebe, Mt. Holly, NJ
Martha Dupecher, McLean, VA
Sharon Garrison, Brentwood, CA
Carol Harmon, Traverse City, MI
Doris S. Hopkins, Dataw Island, SC
Elizabeth L. Jones, Swarthmore, PA
Richard L. Jones, Newtown
Square, PA
Carol B. Kehler, Broomall, PA
Elizabeth A. MacFarland,
Haverford, PA
Esther Ann MacFarland, Haverford, PA
George MacFarland, Jr., Haverford, PA
George MacFarland III, Haverford, PA
Megan D. MacFarland, Haverford, PA
Larry W. Penwell, Arlington, VA
John G. Taylor, Jr., Wallingford, PA
Joan M. Young, Somerdale, NJ

Samuel Petersson (Peterson)

C. Matthew Peterson, Bountiful, UT

Johan Printz

Margaretha Bengtsson, Kungälv,
Sweden
Kerstin L. Nordenham, Stenungsund,
Sweden
Karin Nordenham, Stenungsund,
Sweden
Sophie Nordenham, Stenungsund,
Sweden

Peter Gunnarsson Rambo

Lewis Stetson Allen, Prides
Crossing, MA
John Michael Baxter, Newtown
Square, PA
Judy Baxter, Haverford, PA
William Allen Baxter, Center
Strafford, NH
Ronald Stephen Beatty,
Montgomery, TX

Anne Marie Brancati, Wilmington, DE
 Roberta Caito, Indianapolis, IN
 Alexander G. Carson, Newark, DE
 Karol Flesher Childs, Sierra Vista, AZ
 Carolyn Rambo Cooper, Edison, GA
 Larry R. Cornell, Aurora, OH
 Marie A. Cornell, Aurora, OH
 Bruce Runyan Engstrom, North Little Rock, AR
 Jean M. Farnsworth, Philadelphia, PA
 Cynthia V. Forde, Hempstead, TX
 Myra Vanderpool Gormley, University City, WA
 Linda Carol Hooper, Dallas, TX
 Mary Ann B. Horning, Hockessin, DE
 Scott W. Jordan, Albuquerque, NM
 Robert T. Kellner, Harrisville, PA
 Jane R. Lohmeyer, Coatesville, PA
 ElaRuth McCullough, Nacogdoches, TX
 Mary Beth McDermott, Wilmington, DE
 Freda Jo Bankston Porter, Arlington, TX
 Sunshine S. Payne, Ocoee, FL
 Edwin S. Rambo, Ringgold, GA
 Glenn Rambo, Wyomissing, PA
 Herbert R. Rambo, Berlin, NJ
 John Gunnar Rambo, Laurel, MD
 J. H. T. Rambo, New York, NY
 Keith D. Rambo, Lady Lake, FL
 Michael R. Rambo, Winston-Salem, NC
 Michael W. Rambo, Overland Park, KS
 Mary Anne Robinson, Fremont, CA
 Marianne Sandels, Uppsala, Sweden
 Rolf Sandels, Stockholm, Sweden
 Evelyn Scullawl, Bartlesville, OK
 Linda Sittig, Purcellville, VA
 Ann Hooper Stacy, Dallas, TX

Jeffrey S. Waddell, Portsmouth, RI
 William A. West, Kansas City, MO
 Roy White, Salt Lake City, UT

Rev. Andreas Rudman

Katharine A. E. Campbell, Malvern, PA

Johan Thorsson Scoggin

John W. Gareis, Lancaster, PA

Sven Skute

Julie Jensen Bryan, Philadelphia, PA
 John J. Hagan, Lawrenceville, NJ
 Ellan Thorson, Annapolis, MD

Charles Springer

Annabel C. Audet, Sacramento, CA
 Alice C. Byrnes, Green Bay, WI
 E. William Ross, Villanova, PA
 Gary E. Young, Centreville, MD

Måns Petersson Stake (Peterson)

Kenneth S. Peterson, Whiting, NJ
 Robert P. Peterson, Mullica Hill, NJ

John Andersson Stalcop

Richard S. Baskas, Tampa, FL
 E. Susan Cox, Grundy, VA
 Carlisle Skeen, Elkton, MD
 Edward Smith, Lincolnton, NC
 Janice M. Snead, Saltville, VA
 Larry S. Stallcup, Virginia Beach, VA

Timen Stiddem (Stidham)

Frances O. Allmond, Wilmington, DE
 Mary E. Casseday, Lewes, DE
 Harold Douglas Ford, Stone Mountain, GA
 Noria I. Gerig, Colorado Springs, CO

Margaret R. Nesbitt, Mesa, AZ
 Donna Jean Porter, Denver, CO
 Lynn Turner Shea, Louisville, KY
 Richard L. Steadham, San Diego, CA
 William O. Stidham, Washington, MI
 Walter D. Stock, Laurel Springs, NJ
 John William West, La Plata, MD

Olof Stille (Stilley)

Margaret Sooy Bridwell, Berwyn, PA
 Ruthellen Davis, Newtown Square, PA
 Jan LeMoyne Hedges, Castle Rock, WA
 Mildred W. Hollander, Ames, IA
 James A. Kimble, Holland, OH
 Timothy W. Lockley, New Castle, PA
 Jill W. Van Horne, Mills River, NC
 Sandra G. Van Amburgh, West Chester, PA
 Adelaide Weidknecht, Manahawkin, NJ
 Kim-Eric Williams, West Chester, PA
 Marjorie E. Williams, West Chester, PA

Christina, mother of Elias Jensen Tay (Toy)

James W. Toy, Lawton, OK

Elias Jensen Tay (Toy)

Alfred B. Capotosto, Aston, PA

Walraven Jansen de Vos

Frank Walraven, Indianapolis, IN

Johan Van Culen (Culin)

John C. Cameron, Malvern, PA
 Harvey J. von Culin, Blue Bell, PA
 W. Warren von Uffel, Elliot City, MD

ABOUT THE AUTHORS from pages 6-7



Caroline Rossy is the Membership and Marketing Coordinator at the American Swedish Historical Museum. A native of Philadelphia, Ms Rossy has a Bachelor of Arts degree in Art History and Italian from Vassar College and a Master of the Arts degree in Museum Studies from the University of the Arts. She first came to the ASHM in 2007 as a graduate intern.

In 2008, she joined the full-time staff as the Membership and Visitor Services Coordinator, and since 2009 she has also been responsible for the Museum's marketing and PR.



Carrie Hogan is the Curator of the American Swedish Historical Museum. A Chicago native, Ms Hogan holds Bachelor of Arts degrees in History and Political Science from Webster University and a Master of Arts in History and Museum Studies from the University of Missouri. She has curated more than a dozen exhibitions for ASHM since 2006 and presented her paper, "Two

Kings of Sweden: Gustav and Christina," at the Swedish Council of America's 2009 national conference. Before accepting the position of Curator at ASHM, Ms. Hogan was the Assistant Curator of Archives and Historic Manuscripts at the St. Louis Mercantile Library and Museum.

FAMILY MEMBERS

Jane & Jay Buckman, Houston, TX
 Jason Richards, Cypress, TX
 William Samuel Simmons, Winston-Salem, NC

Jeanette & Richard Woehr, Haddonfield, NJ
 Beverly W. & James R. Wood, Ocala, FL

INDIVIDUAL MEMBERS

Ann S. Barry, New York, NY
 Ingrid S. Beach, Washington, DC
 Betty R. de Vane, Carrollton, GA
 Bernd Hoehle, Stadthagen, Germany

Katherine Cullen King, Alexandria, VA
 Kathryn S. F. Reinhardt, Shaker Hts, OH
 Donald Lloyd Taylor, West Chester, PA
 Paul Taylor, New York, NY

NEW FOREFATHER MEMBERS

Ronald S Beatty, Montgomery, TX, descended from Peter Gunnarsson Rambo and Brita Mattsdotter
Robert Edward Cooper, Redding, CA, descended from Peter Jochimsson and Ella Stille
Elizabeth L. Jones, Swarthmore, PA, descended from Jonas Nilsson and Gertrude Svendsdotter
Richard L. Jones, Jr., Newtown Square, PA, descended from Jonas Nilsson and Gertrude Svendsdotter
Jill Mounts Marcelli, Roswell, NM, descended from Måns Andersson and a daughter of Christopher Rettel

NEW MEMBERS WELCOMED

Membership is available for all parties interested in the history of the New Sweden Colony and the early Swedes and Finns in America. Swedish heritage is not a requirement. The three classes of Active Membership and application fees are Individual (\$30), Family (\$35) and Organization (\$35). See: www.colonialswedes.org/Members/MemApp.html

Peg Berich is the Financial Secretary/Registrar of The Swedish Colonial Society. She is also a member of Gloria Dei (Old Swedes') Church, where she conducts genealogy searches. She resides in Philadelphia PA but is originally from Minnesota, a Swedish/Finnish descendent of the great 19th Century Scandinavian great migration.

SCS COUNCILLORS RESPONSIBILITY CHANGES

Frances O. Allmond, Corresponding Secretary, and Kenneth S. Peterson, Archivist, have resigned their positions for family and employment constraints. Kenneth Peterson will continue to serve as a Councillor. Governor Margaret (Sally) Bridwell expressed the gratitude of The Society for Fran and Ken's many years of dedicated service. John B. Tepe, Jr. has accepted the position of Corresponding Secretary, and Beverly Walker has accepted the position of Archivist.

Additionally, this issue of Swedish Colonial News will be the last with Max Dooley as Editor. Max resigned to

have more time as he completes his M.A. degree at the University of Delaware. He will continue his duties as SCS Webmaster. Karin Hampel has accepted the job as Editor of SCNews.



Beverly Walker



John B. Tepe, Jr.

HISTORIC ARTIFACTS from page 5

Björk was in English after only six years in the colony. He also shows an acquaintance with patristic theologians and contemporary English theology. That he took the time to write such an extensive discourse shows us how seriously he took his role as congregational theologian. It would not do to pass over such a startling attack on traditional Christian practice in both England and Sweden and just hope that such ideas would wither away. It was the local pastor's duty to defend his flock and warn them against such sectarianism. Aurén was not invited to participate in the Ordination of Justus Falckner in 1703

because of the necessity of showing a united doctrinal front among the Swedish priests. That the Church of England printer, William Bradford in New York, published the book also testifies to the fact that others were also hearing such ideas and that such a reply was considered needful and saleable at the time.

Complete copies of this book are now kept at the Archives of the Swedish Colonial Society at the Lutheran Seminary in Philadelphia and at the Hendrickson House of Holy Trinity Church in Wilmington, Delaware.

Kim-Eric Williams

John Bright Tepe, 93

SCS Forefather member John Bright Tepe, 93, passed away July 26, 2011, surrounded by his loving family. 'Jack' was a native of Louisville, Kentucky and received his undergraduate engineering degree from the University of Kentucky and his doctorate in engineering from Yale University.

Jack retired from the DuPont Company after forty years technical and managerial duties. During World War II he worked for the National Defense Research Council, the Naval Research Laboratory, the Chemical Warfare Service, and the U.S. Army Corps of Engineers Manhattan District atomic project at the University of Chicago. Before and after WWII he lectured at Columbia and other universities. He was the author of many technical publications. Jack participated in the arts, golf and shotgun sports. He and his wife Jeanne, who predeceased him, designed altarpieces for St. Joseph's on the Brandywine Church, based on designs from the Book of Kells.

He is survived by son John, SCS Corresponding Secretary, and his wife Emily of Wilmington, daughter Elizabeth Meyer and her husband Chris of Boston, son Nicholas and his wife Teresa of Birmingham, Michigan, six grandchildren, and two great grandchildren.

Family and friends celebrated a Memorial Mass Saturday, July 30, at St. Joseph's on the Brandywine, Greenville, Delaware. Burial was private.

Patrons, Officers & Councillors

High Patron

His Majesty Carl XVI Gustaf
King of Sweden

Deputy High Patron

Her Royal Highness
Crown Princess Victoria

Patron

His Excellency Jonas Hafström
Ambassador of Sweden

Associate Patron

Jan Campbell-Westlind
Honorary Consul of Sweden

Honorary Governors

Herbert R. Rambo
The Rev. Dr. Kim-Eric Williams
Ronald A. Hendrickson, Esq.
William B. Neal
John C. Cameron, Esq.
Wallace F. Richter

Governor

Margaret Sooy Bridwell (Sally)

Senior Deputy Governor

Mark Roberts

Junior Deputy Governor

Edith A. Rohrman

Registrar/Financial Secretary

Emily T. (Peg) Berich

Treasurer

The Rev. David B. Anderson

Recording Secretary

Aleasa J. Hogate

Corresponding Secretary

John B. Tepe, Jr.

Archivist

Beverly Walker

Historian

The Rev. Dr. Kim-Eric Williams

Chaplain

The Rev. D. Joy Segal

Marshal

Al Capotosto

Newsletter

Editor/Webmaster

Max Dooley

Deputy Governor Emerita

Mrs. George C. MacFarland

Councillors

Britt M. Apell
Marie B. Boisvert
Eugene R. Bocelli
DeAnn Clancy
Jill D'Andrea
Michael D'Andrea
Fred Davidson
Karin Hampel
William R. Johnson
Hans Ling
Marianne Mackenzie
Mary McCoy
Alfred J. Nicolosi
Kenneth S. Peterson
Sandra S. Pfaff
Ellen T. Rye
Earl E. Seppala
Katarina K. Sheronas
Susan B. Spackman
Richard Steadham
Margaretha Talerman
Jeanette Woehr

Swedish Colonial News

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

PRESORTED FIRST CLASS
U.S. POSTAGE
PAID
LAFAYETTE HILL, PA
PERMIT NO. 14

Editor:

Max Dooley
dooley59@verizon.net

Publisher:

Cataleno & Company

Newsletter Committee:

Margaret S. Bridwell
V. Eugene McCoy
Kenneth S. Peterson
Herbert R. Rambo
Ellen T. Rye
Kim-Eric Williams

BOOK REVIEW

Kim-Eric Williams

Sandzén at Last

One of the greatest of the Swedish immigrant artists who came to this country in the late Nineteenth Century was Birger Sandzén. He was born in 1871 in Västergötland and came to Bethany College in Lindsborg, Kansas in 1894. He studied with Anders Zorn and Richard Bergh in Stockholm and spent time in Paris with the Post-Impressionists. As it turned out, he built a home and studio in Lindsborg and stayed there the rest of his life. The mysterious mountains and unusual light of the American West enchanted Sandzén. He painted scenes of nearby Smokey Valley and found trees to be specifically revelatory.

His prints and oils, especially his landscapes, became very popular with clergy of the Augustana Lutheran Church, who spread his fame across the nation. He was a good friend to Swedish sculptor Carl Milles, and in addition to teaching art he also taught French. Thus it is a singular confluence of inspiration that the recently published book, *Birger Sandzén on art, music, and transcendence*, was written by Professor James M. Kaplan, a teacher of both Swedish and French at Minnesota State University, Moorhead, and an historian of Swedish immigration. He indeed was able to get inside his subject and makes his personality come alive. This is no ordinary biography but rather an introduction to the man and his thoughts. Included are numerous translations from *Prärieblomman* and *Med Pensel och Penna*, none of which has previously been available in English. Here we see Sandzén's writing talents and his artistic opinions. As a pastor's son from the Church of Sweden his reverence for nature was profound.

This 2010 book may be ordered from Nordic Studies Press in Chicago for \$19.95 at www.NordicStudiesPress.com.

