

Swedish Colonial News

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Preserving the legacy of the New Sweden Colony in America



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A New Heritage Begins

H.R.H. Crown Princess Victoria,
H.R.H. Prince Daniel, Princess Estelle

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MÅNS PETERSSON STAKE and his son PETER PETERSON of Maurice River, New Jersey

Måns Petersson Stake was from Åbo (Turku),¹ Finland, the eastern province of Sweden. He was a soldier, hired in Stockholm, and took part in the 10th New Sweden expedition aboard the ship *Örnen*.² He was promoted to provost marshal by Governor Johan Risingh.³ His salary was 108 riksdaler per year. “Stake” was a military nickname meaning stock, pole, pillar, etc.⁴ The ramrod of a cannon was called “laddstake.”⁵ His name was variously spelled Måns Staake, Månss Stacke, and Måns Persson by the Swedes. The Dutch called him Mones Pieterszen, and “Moens de Sweet.” The English referred to him as Mouns, Mounce, Staectett, Stalker, Mounstoker and Mons Peterson, alias Stawkitt.⁶ [Note: In this article names are spelled as they appear in the original documents.]

The ship *Örnen* sailed into the Bay of New Sweden (Delaware) on 18 May 1654, and three days later Måns was present at the seizure of Dutch Fort Casimir. Thereafter, he was stationed at this newly renamed Fort Trefaldighet (Trinity).⁷ It was retaken by the Dutch 15 months later on 1 September 1655 (fort site at present New Castle, Delaware, where Chestnut Street meets the Delaware River). Måns signed an affidavit affirming the proper conduct of Fort Trinity’s commander, Sven Skute, during its capitulation.⁸ Månss Stacke and the other officers were taken prisoner on board Peter Stuyvesant’s flagship *de Waegh* and taken to New Amsterdam for transport back home.

New Amsterdam

While waiting for the next Dutch ship back to Europe, Måns was persuaded to remain in New Amsterdam. He lived there for five years owning a house and a bowery.⁹ In 1660 / 1661 Måns became one of the founders of the new settlement of Harlem.¹⁰ He went in partnership with a Swede, Jan Cogu, receiving half of Jan’s allotted land with house, barn, etc., for 125 guilders in exchange for a half-interest in a lime kiln, a canoe and a balance in cash. In November 1662 Måns was appointed one of the two “Inspectors of Fences.” In 1663 Måns, along with two Swedes, three Norwegians and seven other men, was inducted into the 3rd Harlem militia, to stand guard against an attack from the Esopus Indians.¹¹ The threat never came as Stuyvesant put an end to this war across the Hudson River (at today’s Kingston, N. Y.).

On 24 June 1663 Måns married the widow of Adam Dircksen, Magdalentje Lamberts van Tellickhuysen of Steinfurt, Germany.¹² She had a young daughter, Grietie. They were married

by the Brooklyn minister Henricus Selyns on Peter Stuyvesant’s bowery (today St. Mark’s in the Bowery of Lower Manhattan). In the same year, Måns was one of the petitioners requesting to pay their taxes in sewant (Indian shell money) instead of the difficult-to-obtain beaver pelts.

James Riker, in his *History of Harlem*, said that “Mones Petersen was gifted by nature and much reliance was placed upon his judgment. He soon removed to Elizabethtown, New Jersey, taking the oath of allegiance to the new English government, February 19, 1666.”¹³

His son Peter was born there in 1667.

Rejoins Swedes on the Delaware River

On 29 April 1671 Måns purchased Israel Helm’s Calcoon Hook property.¹⁴ Calcoon Hook became part of Darby Township, Chester County in the time of Proprietor Penn and today is within the boroughs of Folcroft

Kenneth S. Peterson is a Councilor, Fellow and Forefather member of The Swedish Colonial Society and descends from several of the colonial Swedes. He has three daughters, Erika, Katherine and Christina Peterson. His wife Barbara Bettler descends from Dutch Vice Director, Niccassius DeSille, who wrested control of Swedish Fort Trinity from Kenneth’s ancestor, Måns Petersson Stake (Peterson). Kenneth S. Peterson is an Industrial Specialist at Navy Lakehurst in the Carrier Launch and Recovery programs and lives in Ocean County, New Jersey.

Robert P. Peterson is a 10th generation descendant of Måns Petersson Stake and a retired Senior Research Chemist at American Cyanamid Company. He lives in Mullica Hill, Gloucester County, New Jersey, with his wife of 50 years, Eleanor, nee Suffern. They have two daughters, Ginny and JoAnn.

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SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147

Dear Friends of New Sweden,

I hope you have enjoyed a beautiful, relaxing summer. The Swedish Colonial Society has been very active in the period since our last newsletter!

The year of 2013 will be very exciting as the 375th Anniversary Jubilee of the landing of the Swedes and Finns, to the shore of Delaware to form the New Sweden Colony, will be celebrated. The New Sweden Alliance, a non-profit organization composed of the many Swedish groups in the Delaware Valley, is planning the year's events. The 375th Anniversary Jubilee Dinner will be held at the Chase Center in Wilmington, Delaware on Saturday, May 11, 2013. Please place this date on your calendar and plan to join us for this memorable occasion. Additional information concerning the 375th Anniversary Jubilee will be relayed to all members in the future as it becomes available.

Another huge project in the works is that of William A. Whitcraft of New Jersey: the re-design of our website to include more features such as the creation of a password protected Members-Only-Section page for the Swedish Colonial Society. Mr. Whitcraft mentioned, "Members of the SCS will be able to view current and past newsletters, pay their annual dues using PayPal or a credit card with the electronic membership application and will also be able to become a Forefather member by completing the electronic Forefather application." Also to be included on the website is a countdown clock for the 375th anniversary, Facebook logo for the site, and a Shopping Cart page. The Society will be continually improving its web presence and will keep members informed as new features are added.

The SCS continues into the future with more plans and projects that will improve this organization for both members and for friends in support of our mission of The Swedish Colonial Society.

As always, this message comes with a warm blessing to all the members and friends of the New Sweden Colony.

Sincerely,

Sally Bridwell

Margaret Sooy Bridwell
Governor, The Swedish Colonial Society



PHOTO: ALFRED PEAFF PHOTOGRAPHY

St. James in Kingsessing at 250

This past summer the congregation of St. James in Southwest Philadelphia, in the area known as Kingsessing, celebrated 250 years of ministry in the Flemish bond stone building that was consecrated on the Festival of the Transfiguration, August 6, 1762, by the Rev. Dr. Carl Magnus Wrangel. Wrangel was a remarkable charismatic preacher and Senior Pastor of Gloria Dei Church in Wicacå South Philadelphia from 1759-1768.

While the congregation itself dates from 1760, the people of Ammansland (Ridley

dilapidated condition of Gloria Dei, after a four-and-a-half-year vacancy had to be first addressed. The ministry of Gabriel Falk had been very short due to his conviction by the Court of “defamation of character” for spreading an ill-founded rumor about the wife of a prominent member. Then the long-time dutiful supervisor of the America Mission, Jesper Svedberg, bishop of Skara died. His duties were transferred to the Archbishop of Uppsala and his Consistory. All of this took time and the repairs were more extensive and costly than had been at first realized.

Thus nothing came of this original 1738 initiative until the arrival of Carl Magnus Wrangel in 1759. He founded a parochial school at Kingsessing that only used the English language. This was especially important since there were no public schools at the time and such a church day school kept young people in the church. He then established a congregation that met at first at the home of a wealthy businessman, James Coultas. As soon as the decision to build the first church was announced, interest was so great that pledges of 400£ were received. Mr. Coultas, as a surveyor and engineer, supervised the construction, which was done by members of the congregation, sometimes as many as 100 a day working together on the stone structure. It was 40' x 60' and, with balconies on three sides, could seat about 600. This building is the nave of the present enlarged structure. The name of the new congregation honored the apostle James, the lay leader of the church, and a large church near the King's gardens in Stockholm. Since Swedish was largely forgotten all services were in English as were the services in the other “country annex,” Christ Church, Upper Merion (Bridgeport) that built a similar structure in the next year (1763). All three congregations were united in one Swedish Lutheran parish until 1841 when they were divided and in 1844 St. James joined the Episcopal Diocese of Pennsylvania. Today the seal of the Diocese of Pennsylvania shows three crowns, symbolic of the ministry of the Church of Sweden in the Delaware Valley and the three congregations that first ministered in Word and Sacrament in the area.

In an odd twist of fate, during the winter of 1777-78 the members of the mother church, Gloria Dei, crossed over the Schuylkill every



200th anniversary cornerstone

Township) and even Calcon Hook (Lower Darby Township) had long desired a church in their area so that they could avoid taking the ferry across the Schuylkill River to walk or ride all the way to the banks of the Delaware to attend Gloria Dei. The distance to the cemetery was especially troublesome. In fact when Gloria Dei was constructed in 1699-1700, the Swedes west of the Schuylkill successfully petitioned the congregation to locate the rectory not beside the church, but in Point Breeze on the Schuylkill so that the pastor could easily cross to serve the members in Kingsessing. This word is an English transliteration for a Lenape word, “Chicgessing” meaning “a place where there is a meadow.”

By 1738 the Annual Meeting of the parish on May 17 under the leadership of the new dynamic young pastor Johannes Dylander, decided that a new church, to still be a part of the Gloria Dei Parish, would be built on the west side of the Schuylkill. Parishioners were to reassemble the next May and report on fund-raising and a location. Meanwhile the

Kim-Eric Williams is the Historian and Honorary Governor of the Swedish Colonial Society. He teaches Swedish at the University of Pennsylvania and is Archivist at the Lutheran Archives Center in Philadelphia. He is a Forefather member from Olof Stille and Carl Springer and lives in West Chester, PA.

Sunday to worship in Kingsessing. During the Revolutionary War, British troops were quartered inside Gloria Dei and it was unfit for worship.

During the middle of the 19th century the area became a well-to-do suburb and the congregation grew so much that transepts, a chancel, and a tower were added to the building (1854-59). A separate building was also erected for the Sunday School that now serves as the rectory. Mr. Thomas Sparks, a wealthy lead foundry owner and Swedish descendant gave money for the building of a school for girls and infants in 1865 and this was enlarged as a Sunday School facility in 1904.

In 1962 at the 200th Anniversary of the building, the Swedish Colonial Society provided a new cornerstone of red Swedish granite since the original one had been lost in the many rebuildings. The new cornerstone features an incised seal of the Archdiocese of Uppsala under whose authority Carl Magnus Wrangel came to Pennsylvania.

Three rectors served from 1857-1966; Dr. Charles Maison (1857-1893), Rev. S. Lord Gilberson (1893-1930), and the Rev. James Gilbert 1930-1966. Today the church, the Sparks building, the large cemetery and the rectory occupy an entire city block between Woodland Avenue from 68th to 69th St. and bounded by Paschal Avenue. It is an oasis of hope and spiritual strength in an impoverished neighborhood. Although today many of its members come from the Caribbean and West Africa, every Advent a Lucia fest is held.

The House of Representatives of the Commonwealth of Pennsylvania issued a citation to St. James Church of Kingsessing (Old Swedes) in celebration of its 250th Anniversary. It states in part, "St. James has been blessed with ministers and lay people who strive to live in a manner that gives testimony to their spiritual beliefs. Their faith, determination, generosity and stewardship have enabled the church to become a vital and inspiring presence in their community."

St. James was also pleased to receive a letter of congratulations from President Obama that stated in part, "places of worship have been a cornerstone of our communities. On this occasion, we are reminded of the abiding truth that each of us has the power to create a better world for ourselves and our children when we do God's work here on earth."

– Fred Davidson



PHOTO: KENNETH S. PETERSON

How the SCS Financed Digitizing Peter Craig's Collection

Cynthia Forde-Beatty

After raising a family of five in Iowa, I moved to Texas in 1981 and became a parish pastor in the ELCA. While enjoying ministry, I earned doctoral degrees in spirituality and pastoral counseling. In 1998 a son died of Leukemia; I retired. My grief work was writing a historical fiction, *The Spirit in the South*, stories of ten generations of my grandmothers, led me to a more exciting than fiction new life with Ron Beatty: God works in surprising ways.

Ronald S. Beatty

I was born in 1947 in Iowa and stayed in the Midwest until leaving for college at MIT in 1965. After becoming a computer geek and graduating with a degree in theoretical mathematics, I enjoyed basketball, motorcycling and hiking while earning a living in computer work. About 1980 I became addicted to genealogy and have pursued those elusive ancestors ever since, resulting in publication of five volumes of the Rambo Family Tree. This has led me to a wonderful wife and great friendships with members of the Swedish Colonial Society while striving to preserve and promulgate Peter Craig's scholarship.

Last January the Rev. Dr. Cynthia Forde-Beatty wrote an e-mail to members: "We need three persons to donate one thousand dollars apiece, three persons to donate five hundred dollars and five persons to donate a hundred dollars each, to match a \$5,000 donation to digitize the Craig Collection." Within 72 hours most of the funds had been raised through the generosity of the following faithful members of the Swedish Colonial Society: Ellen Rye, Nagel & Sally Bridwell, Herb and Zofia Rambo, Michael and Jill D'Andrea, John Tepe, Al Capotosto, Ed Root, Ron and Cynthia Forde-Beatty and an anonymous donor. This was the inception of the digitization project to protect the Craig Collection of historical and genealogical materials.

Equally imaginative is the on-going develop by the Society to provide access to all of this material to members and others. The overall project to digitize the records, redact the names of living persons from the material, and create an interactive website will cost more than \$20,000. Besides the foregoing, Peter's 10,000 hand-written family group sheets need to be re-typed into text, requiring perhaps 400 additional hours to do.

In March, once the initial funding commitments had been made, Governor Sally Bridwell submitted a grant proposal written by Ron Beatty to the Swedish American Council, who awarded \$1600. In May, Austin Sisman, a recent college graduate with good technical skills, began the initial digitization process of the Craig Collection.

The Swedish Colonial Society has inherited a marvelous collection of materials from the late pre-eminent historian of the Swedish Colony and its legacy, Dr. Peter Stebbins Craig. This acquisition includes 50 file boxes of loose papers in addition to bound materials covering 200 feet on bookshelves; it presents an overwhelming challenge for our volunteers to inventory and catalog. The unique feature of the collection is the estimated 10,000 families individually documented with primary source citations. This collection has material to

interest nearly everyone with New Sweden ancestry.

Unfortunately the material is nearly inaccessible since it is housed in the Archives of the Lutheran Seminary at Philadelphia in Mt. Airy. The two part-time archivists also have teaching duties and other commitments, consequently the Archives are open only Wednesday and Friday afternoons. The Swedish Colonial Society has determined that providing access to the materials over the internet would be more beneficial than extending the Archive's hours, especially since the papers and ink have already begun to yellow, fade, and become brittle. In pursuit of this goal, the Society has, through contributions, been able to photograph about 2000 of these "family group sheets." That effort was so satisfactory that a second contribution is enabling the photography to continue.

The next step is to enable access on-line, but that endeavor needs professional skills not possessed by our volunteers. Herb Rambo has enlisted a highly qualified website designer, William Whitcraft, who is redesigning our web site at <www.ColonialSwedes.org>.

The present site is well-designed, attractive and showcases the scholarship of the deceased Dr. Craig in the historical sketches and newsletter articles. But the materials on the present web site represent only the "tip of the iceberg" when contrasted to 50 boxes of loose papers and 10,000 documented families. The transition from the present web site to one that encompasses more material and is more interactive is envisioned as a number of discrete steps (or "phases") as follow.

1. Register members and accept Forefather applications on-line, also allowing payment of fees on-line.
2. Establish individual passwords to allow each member to correct his contact information and to augment his own forefather application on-line.
3. Update the existing web site:
 - a. to reflect the Archives hours, location, and contact information,
 - b. to route certain appropriate book purchases to Gloria Dei Church,
 - c. to add the existing "finding guides" and catalogs of the collections,
 - d. to list professional researchers who are familiar with colonial research.

4. Catalog the photographs of the family group sheets from the Craig Collection and add them to the web site as “read-only” PDF files.
5. Expand the “finding guides” to more comprehensively list allied families. Digitize the photographs (OCR is not developed for handwriting, so typing is required).
6. Continue photography and digitization of unique documents and rare books.

Benefits:

1. Educational and historical uses of this unique material would excite and delight students and scholars if it were more widely available. The excitement stemming from a personal connection to history is a huge motivation for members of The Swedish Colonial Society. We wish to spread that excitement and knowledge.
2. Forefather applications require proof of a line of descent from a Colonial Swedish forefather. This material often includes a wealth of research, photocopies of original documents, and sometimes interesting biographical sketches. Educational uses of this material abound, and it would become widely available if on-line. In addition, it would become easier for interested “cousins” to establish a personal connection to their early ancestors.
3. Establishing a connection to one’s forefathers becomes very difficult earlier than 1850, the date that the U. S. Census first began listing the names and ages of all members of a household (ages were often incorrectly estimated). The material in The Swedish Colonial Society’s possession is invaluable to anyone interested in their Philadelphia ancestors, and that use would be greatly facilitated by posting it onto the web.

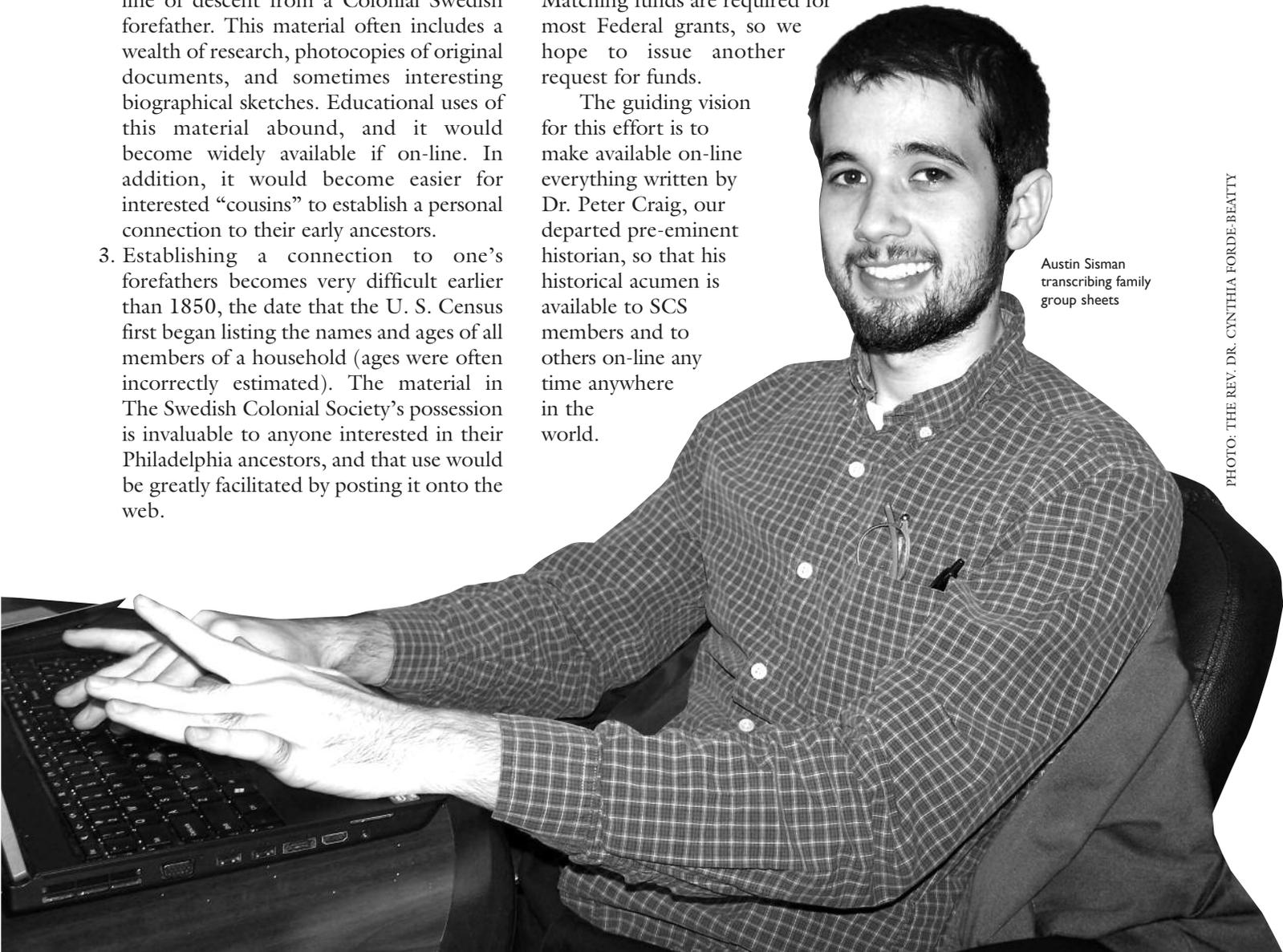
4. Deterioration of the materials would be significantly reduced when archived and infrequently handled.
5. An interactive web site would reduce the amount of time that volunteers now spend with organizational duties, allowing them to use the time to better advantage for research and education.

Until this valuable collection and information becomes readily available via the web, it is doomed to gather dust in the basement archives stacks where it is nearly inaccessible.

More recently, Rev. Cynthia Forde-Beatty has become registered to submit grant requests to the Federal Government. Ron Beatty has written another grant proposing to purchase a book scanner to continue the digitization of both the Craig Collection and other unique bound materials housed at the Lutheran Seminary Archives in Mt. Airy. Matching funds are required for most Federal grants, so we hope to issue another request for funds.

The guiding vision for this effort is to make available on-line everything written by Dr. Peter Craig, our departed pre-eminent historian, so that his historical acumen is available to SCS members and to others on-line any time anywhere in the world.

Austin Sisman
transcribing family
group sheets



and Glenolden in Delaware County, Pennsylvania. Mounce Peterson's property is located a little upstream on Darby Creek from the Morton Homestead log house just beyond the Morton Morton "MM" red brick house in Norwood Borough. Mounce owned a total of 295 acres at various places within the township.

There is no evidence that Magdalena and Grietie accompanied Måns and young Peter to the Delaware River.

Court records of the Upland and Chester Courts show that Måns Stake was a juror 14 times, a plaintiff 12 times, a defendant 14 times and a witness three times. Måns was a juror in the case of Pastor Jacobus Fabritius, Plaintiff, versus Dunck Williams for debt,¹⁵ and of Jacobus Fabritius versus Peter Erickson for defamation.¹⁶ As a defendant, Måns Stake was charged with slander by Morten Mortense senior¹⁷ and John Hendrickson.¹⁸ As a plaintiff, Måns Stake charged Andries Boon with leaving his fence open resulting in damages from Andries' livestock. He charged Hans Urian for stealing his nails from his carpenters. At the Chester County Court session of 27 June 1683, Mons Stawkitt was among the 17-member Grand Inquest. William Penn, Governor and Proprietor, was present.¹⁹

Mons Stawkett held minor offices in the Darby area during Penn's governorship, one of them being the "Overseer of the King's Highway" in 1682. His portion of road was from Amosland to the Swede's Mill (Rt. 13, Chester Pike). He was also tax collector in that area in 1684 which benefited the courthouse and prison at Chester. In August 1684 Måns Petersson Stake is listed as a member of the Swedes' church at Tinicum.²⁰ However, that congregation came to an end in 1688 due to the death of its pastor, Lars Lock.²¹ Those members were then transferred 12 English miles upriver to the log church at Wicaco (Lenape "Wachquacoing"), present South Philadelphia. The Wicaco church was a converted log-blockhouse built in 1677 on the present grounds of Gloria Dei and stood south just a few feet of the present brick church completed in 1700. Måns Staake was among the 39 surviving "old Swedes and Finns from the fatherland" listed in the 1693 church census.

On 14 March 1695 Mounce Petterson gifted his possessions to his son Peter Petterson.²² [Note: The name spellings used in

this article are those found in the original documents. KSP] The deed states: "Mounce Peterson by a Deed of Gift dated the thirteenth day of March 1695, did give unto the aforesaid Peter Peterson all the Lands, Buildings and Improvements that were belonging to him, the said Mounce Peterson. The said Deed of Gift was acknowledged in open court the fourteenth day of March 1695."

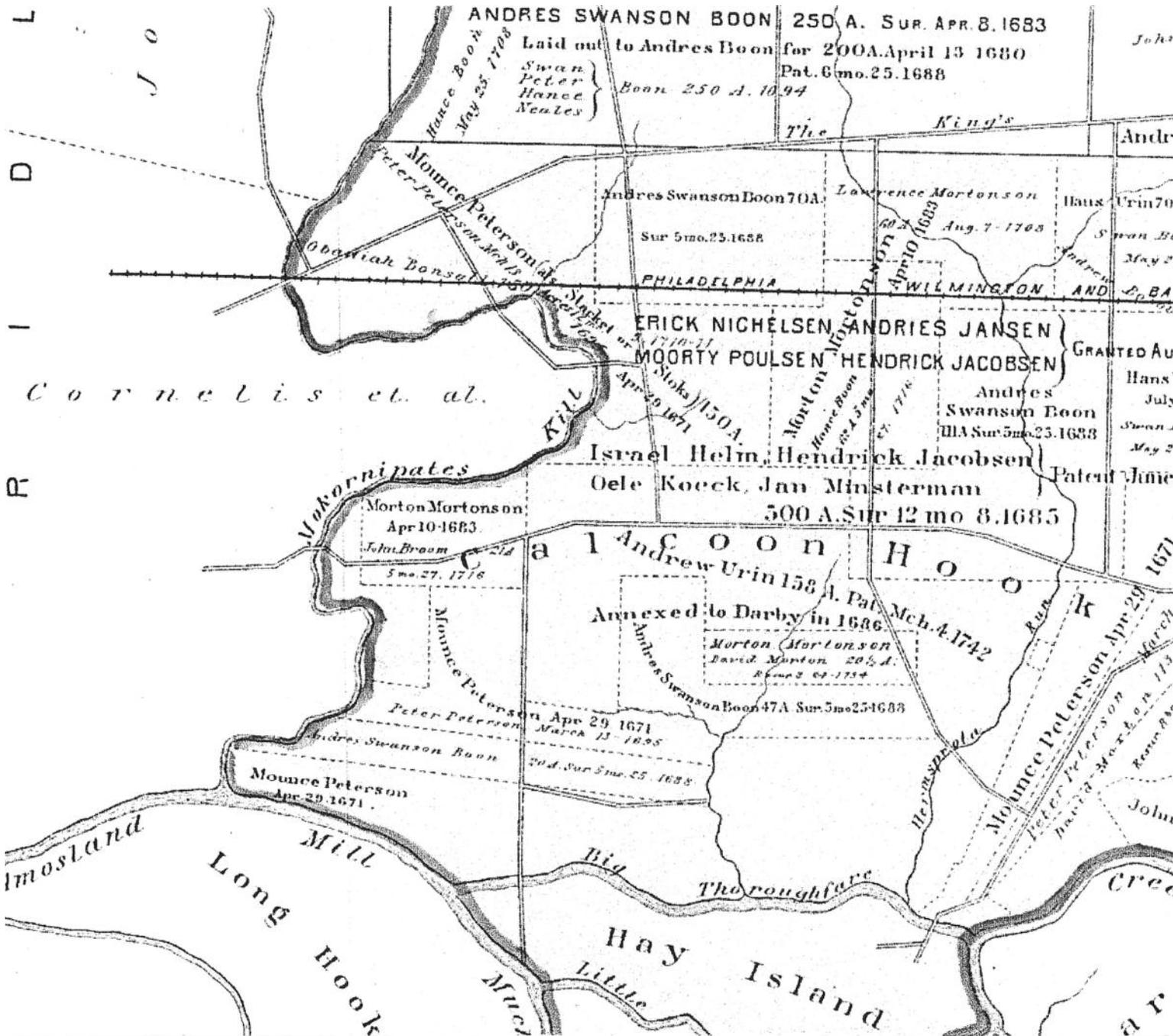
After 4 July 1697 Måns Peterson, among others, pledged 12 shillings towards the support of the new pastor, Andreas Rudman.²³ Pastor Rudman's census of August/September 1697 listed the household of Måns Petersson, which included his son Peter and Peter's wife Anna Fisk, their children Magdalin, age 5, Peter, age 2 and Hendrick. Also in the household was a foster child, age 4, and old Nils Matsson (buried 15 March 1701).²⁴

No will or inventory of the estate of Mounce Peterson has been found so it appears that his 1695 "Deed of Gift" was his intended last will. As Måns shared his home with his only child, Peter, all monies and personal possessions would have naturally passed directly to him. Måns Peterson suddenly disappears from the records following the 1697 church census, leading Dr. Peter S. Craig to conclude that he died shortly thereafter, circa 1698. Perhaps Måns could not survive "the coldest and severest winter which the people had ever felt" as described by Peter Kalm of the winter of 1697/98.²⁵

Peter Peterson

Peter Peterson arrived among the Swedes on the Delaware River with his father at age four.²⁶ He discontinued the use of "Stake" in his name after his father died.²⁷ In 1687 Peter was a witness in court over the true ownership of a horse²⁸ and the unlawful shooting of a neighbor's hog. He also attested he witnessed "Mort Mortson" strike his father, Måns, with a paddle.²⁹ In 1688 Peter was on a jury in a dispute between two Englishmen; one accused the other of stealing ten pounds, two gold rings, a watch, a silver spoon and a piece-of-eight.

About 1691 Peter married Anna Fisk, the eldest daughter of Caspar Fisk and Margaret Danielsson.³⁰ Caspar Fisk / Fish was a Wicaco churchwarden (Gloria Dei) in the 1690's and at Gloria Dei in 1702. Margaret was the daughter of New Sweden soldier and tailor



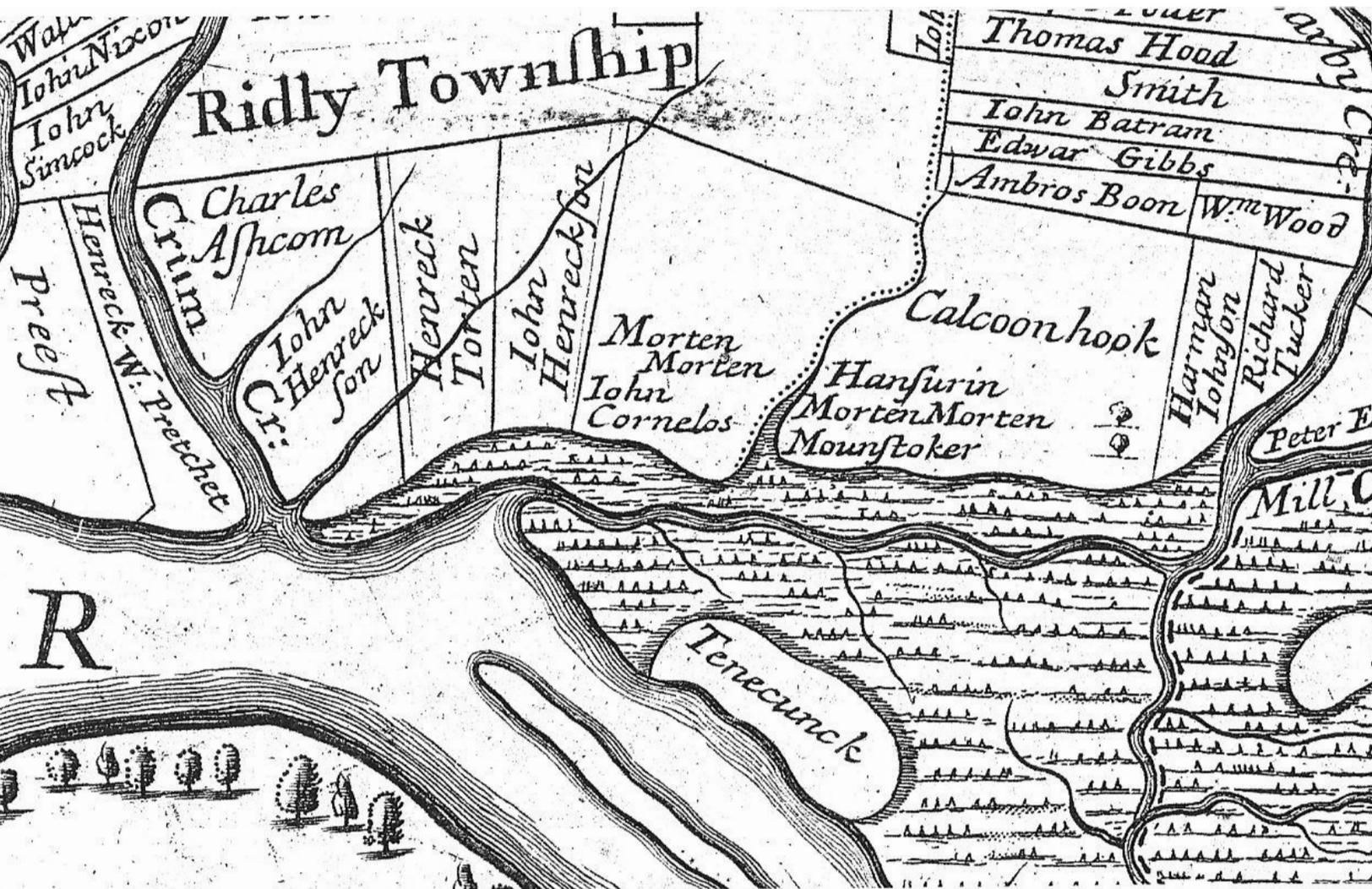
Gustav Danielsson and wife Anna Lom. Casper Fisk was the son of soldier Johan Fisk, alias Johan Skovel, who arrived in New Sweden in 1648.

In 1696 the Grand Inquest of Chester County called in Peter Peterson and Jacobus Vanculine of Ridley to answer for running a horse-race for a wager. They pleaded guilty, were fined five shillings and court costs, then discharged and commanded to do so no more.³¹

In September 1697 Peter Stake was paid 16 shillings by the Wicaco church for the care of old Nils Matsson.³² On 9 February 1698, Pastor Rudman paid Peter the balance of 30 shillings due for that care. Thereafter, Mårten Mårtensson, Jr., took over the support of Nils Matsson.³³

In 1700 Peter Peterson was greatly disappointed that the new church, Gloria Dei,

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had not been built closer to his home on the glebe land at Passayungh (east bank of the Schuylkill River, South Philadelphia).³⁴ As a result he quit the Wicaco congregation and joined with the Anglicans at St. Paul's in Chester.³⁵ In May 1703 Peter Peterson represented Morton Mortonson (Senior) as the administrator of his will.³⁶ In 1707 he was Supervisor of Highways. On 1 June 1709 Peter Peterson was amongst the signers of a complaint against Secretary James Logan.³⁷ Not receiving satisfaction for the land-clipping and "overplus" tax increases, Peter decided to sell his property and move to New Jersey. He sold his lands in two parcels: one in February 1711 to Obadiah Bonsal,³⁸ and in November 1711 he sold the rest to Morton Mortonson and Mathias Netzeli.³⁹

Maurice River, Salem County, New Jersey

Peter Peterson and family acquired a sawmill and 920 acres of land on the Maurice River and Dividing Creek in Salem County, New Jersey (now Cumberland County).⁴⁰ The sawmill was on Menantico Creek located today within Millville city limits.⁴¹ They settled on the east bank of Maurice River just above its mouth, on the first solid ground, now Leesburg.⁴² He named it "Chester town," apparently after his Pennsylvania hometown.⁴³ Peter Peterson was described in the book *New Jersey Genesis* as "one of the best of his people."

In 1730 Peter sold 45 acres of land to John Seelye. On 28 April 1733 he took out a mortgage.⁴⁴ Later that year on 18 September 1733 Peter made out his last will and testament.⁴⁵ Two years later, about the month

of September 1735, Peter Peterson passed away.⁴⁶ He was buried by the river on his property which later became the burial ground for other Swedes.⁴⁷ It appears Pastor Peter Tranberg did the funeral service as he was due 12 shillings as listed in the probate account of Peter Peterson. Anna outlived her husband Peter by many years, passing away in 1759.⁴⁸

Children of Peter Peterson and Anna Fish⁴⁹

1. Modlena, born 1692 at Calcoon Hook, married Andrew Erickson, son of Peter Ericksson, before 1720 at Maurice River, New Jersey. Their children were: Andrew, Samuel, Christina, Sarah, and Rebecca.
2. Peter, Jr., born 1695 at Calcoon Hook, unmarried, and died 1734 at Maurice River, New Jersey.
3. Hendrick (Henry), born 1697 at Calcoon Hook, married Mary, maiden name unknown, and died before 30 October 1741 at Maurice River, New Jersey. The names of their children are unknown.
4. Aaron, born 1699/1700 at Calcoon Hook, and died by 1736 at Maurice River, New Jersey.
5. Rebecca, born ca. 1702 at Calcoon Hook, married (unknown) Scull at Maurice River, New Jersey.
6. Gabriel, baptized 10 January 1705 at St. Paul's Church, Chester, married Elizabeth, maiden name unknown, at Maurice River. One son, Aaron, is known.
7. John, born ca. 1706 at Calcoon Hook, married Christina Erickson, his niece, ca. 1746, and died before 25 August 1759 at Maurice River. They had daughters Anna and Priscilla.
8. Mathias, born 1708-1710 at Calcoon Hook, married Mary Robbins at Maurice River, New Jersey, ca. 1736, and died by 24 October 1738.
9. Christina, born ca. 1712, probably at Maurice River, New Jersey.
10. Eleanor, born ca. 1714, Maurice River, New Jersey.
11. Susannah, born ca. 1716, married John Steelman.

¹ *First Book of Records of the Dutch Reformed Church of Brooklyn, New York, as listed in the Year Book of the Holland Society of New York, 1897*, page 141.

² Craig, Peter Stebbins, *New Sweden Settlers*, part 5, page 9 as printed in *Swedish American Genealogist*, Vol. 18, 1998.

³ Johnson, Amandus, *The Swedish Settlements on the Delaware*, page 716.

⁴ Federation of Swedish Genealogical Societies; Johansson, Carl-Erik, *Cradled in Sweden*; Email conversations with Hans Ling, Uppsala, Sweden, Legal Advisor to the National Heritage Board, Stockholm (retired), 5, 6 September 2011.

⁵ Hans Ling.

⁶ My preference throughout the article is to spell names as they appear in the legal and ecclesiastical record of the time and culture in which they were used. This gives a feel of authenticity.

⁷ See note #2.

⁸ Weslager, C. A. , *A Ruse De Guerre and the Fall of New Sweden*, page 20.

⁹ Evjen, John O. , *Scandinavian Immigrants in New York, 1630-1674*, page 341.

¹⁰ Riker, James, *Revised History of Harlem*, page 182-3.

¹¹ *Ibid.* page 201.

¹² *Ibid.* page 198.

¹³ *Ibid.* page 225.

¹⁴ Chester County, Pennsylvania deed book C, page 200.

¹⁵ *Record of the Courts of Chester County, Pennsylvania, 1681-1697*, page 15.

¹⁶ *Ibid.* page 19.

¹⁷ Mårten Mårtensson, Sr. , *The Record of the Court At Upland, in Pennsylvania, 1676 to*

1681, page 61.

¹⁸ *Record of the Courts of Chester County, Pennsylvania, 1681-1697*, page 259.

¹⁹ *Ibid.* pages 25, 26.

²⁰ Craig, Peter Stebbins and Williams, Kim-Eric, *Colonial Records of the Swedish Churches in Pennsylvania*, Vol. 1, page 80.

²¹ *Ibid.* page 173, footnote #3.

²² *Record of the Courts of Chester County, Pennsylvania, 1681-1697*, page 343; Chester County, Pennsylvania deed book I (or J) page 411, 9 Feb. 1711.

²³ Craig, Peter Stebbins and Williams, Kim-Eric, *Colonial Records of the Swedish Churches in Pennsylvania*, Vol. 2, page 36.

²⁴ *Ibid.* page 52.

²⁵ Kalm, Peter, *Travels Into North America*, page 264.

²⁶ Craig, Peter Stebbins, *The 1693 Census of the Swedes On The Delaware*, page 40. As he was born in 1667 and his father purchased the Calcoon Hook property, I deduce Peter Peterson was 4 years old when he came to the Delaware River settlement.

²⁷ *Ibid.* "Stake" is not found associated with Peter Peterson's name after 1698.

²⁸ *Record of the Courts of Chester County, Pennsylvania, 1681-1697*, pages 92, 93.

²⁹ *Ibid.* page 101.

³⁰ Craig, Peter Stebbins, *The 1693 Census of the Swedes On The Delaware*, pages 40, 63.

³¹ *Record of the Courts of Chester County, Pennsylvania, 1681-1697*, page 380.

³² Craig, Peter Stebbins and Williams, Kim-Eric, *Colonial Records of the Swedish Churches in Pennsylvania*, Vol. 2, page 124.

³³ *Ibid.* page 128.

³⁴ *Ibid.* pages 95-101.

³⁵ Confirmed by Dr. Peter Stebbins Craig.

³⁶ Chester County, Pennsylvania deed book A, page 340, 24 May 1703.

³⁷ Craig, Peter Stebbins and Williams, Kim-Eric, *Colonial Records of the Swedish Churches in Pennsylvania*, Vol. 3, page 120; Clay, Jehu Curtis, *Annals of the Swedes on the Delaware*, page 110.

³⁸ Chester County, Pennsylvania deed book I (or J), page 411, 9 Feb. 1711.

³⁹ Chester County, Pennsylvania deed book C, page 200, 28 Nov. 1711.

⁴⁰ Cumberland County, New Jersey deeds, 36-3, 36-7, March 1818.

⁴¹ Stratford, Dorothy A. , *Salem County, New Jersey Loan Office Records*, Book 1, page 121 as reproduced in *The Genealogical Magazine of New Jersey*, January 1979.

⁴² Cushing and Sheppard, *History of Gloucester, Salem and Cumberland Counties New Jersey*, page 514.

⁴³ Salem County, New Jersey will, Lib. 5, page 482, Erickson, Andrew Sr. , January 1747.

⁴⁴ Stratford, Dorothy A. , *Salem County, New Jersey Loan Office Records*, Book 1, page 121 as reproduced in *The Genealogical Magazine of New Jersey*, January 1979.

⁴⁵ Salem County, New Jersey will, 490 Q, Peterson, Peter, 18 September 1733.

⁴⁶ *Ibid.* Proved 18 October 1735.

⁴⁷ Cushing and Sheppard, *New Jersey Genesis; History of Gloucester, Salem and Cumberland Counties New Jersey*, page 717.

⁴⁸ Cumberland County, New Jersey inventory, Peterson, Ann, 192F, 1759.

⁴⁹ From the records of and confirmed by Dr. Peter Stebbins Craig, F. A. S. G.

Johan Enander, a Culture Bearer for Swedish America

Amandus Johnson credited his career as a historian of Swedish America to Johan Alfred Enander (1842-1910). Johnson had in mind a specific moment of inspiration—Enander’s speech to Gustavus Adolphus College’s Svenska Förbundet (The Swedish Union) in 1903, while Johnson was an undergraduate there. It was Enander’s presentation of Swedish contributions to world and American civilization that determined Johnson to study and write about similar topics, beginning with *Swedish Settlements on the Delaware* (1911). Or so Johnson remembered years later in an autobiographical fragment.

He was not alone in owing an inspirational debt to Johan Enander. In the last quarter of the 19th century and into the 20th, if Enander was not the most important popularizer and proselytizer for Swedish and Swedish-American history and culture in the United States, he was one of a handful of men whose mission was to inculcate a love for things Swedish in generations of immigrants and their children, and explain the United States and its history, society, and institutions to the country’s new Swedish citizens.

Enander was born in Härja parish, Västergötland, on May 22, 1842. While he was still quite young he began his career as a writer, contributing articles to Swedish newspapers and publishing a history of Mormonism in 1863. He came to the United States in 1869 and enrolled at Augustana Seminary in Paxton, Illinois. He intended to become a Lutheran minister, but when the editor of the influential Swedish-language newspaper *Hemlandet* (*The Homeland*) resigned, the paper’s founder, the Reverend T. N. Hasselquist, aware of Enander’s journalism experience, secured the editorship for him. At this time, Enander was only twenty-seven years old and had completed just one term of theological study.

Hasselquist founded *Hemlandet* in 1855 “to free our people from immoral and unchurchly papers.” The full name of the paper;

Hemlandet, det Gamla och det Nya, made clear his intention to perpetuate love and understanding in his readers for both Sweden, the old homeland, and the United States, the new one. Hasselquist wanted them to be proud of their new land, but never to forget their native language and their country of birth. As *Hemlandet* was tied closely to the Augustana Lutheran Synod, Hasselquist wanted his readers to remain—or to become—good Swedish Lutherans.

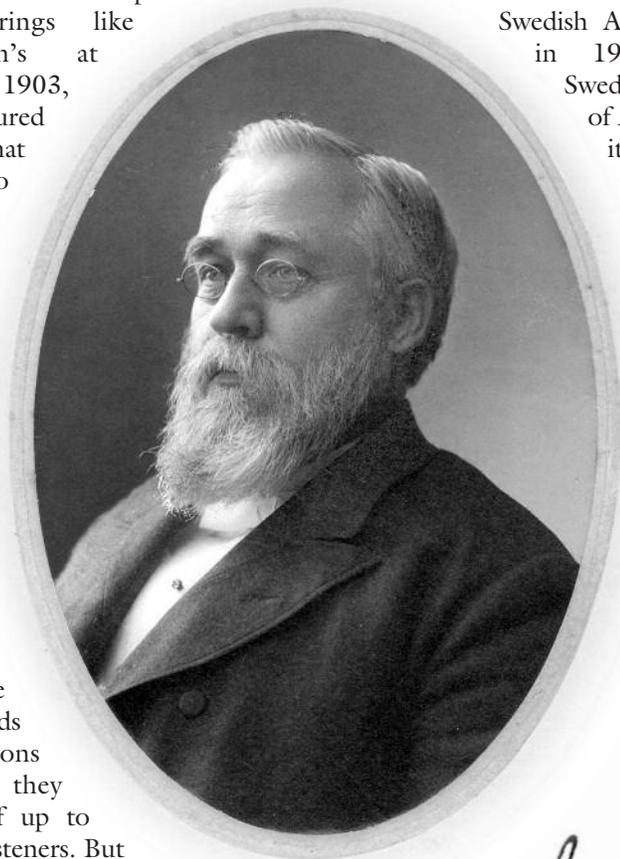
Hemlandet and a handful of other Swedish-language newspapers filled a vital need for the immigrant communities of the Midwestern United States in the second half of the 19th century. Enander was a part of the Swedish “Great Migration” (1851-1940). By 1869, more than 88,000 Swedes had left home and by 1940, that total would swell to more than 1.1 million, less about 205,000 who eventually returned to Sweden. People left Sweden for a variety of reasons. Many of the more than 32,000 who left when Enander did in 1869 fled the consequences of disastrous harvests in the two previous years. Others came to the US because of some powerful attraction here – maybe cheap western land, or a factory job, or an opportunity to earn a divinity degree at an American college. *Hemlandet* and its competitors helped the Swedish newcomers to adjust to life in their new home and, while it never lost its association with the Augustana Synod, Enander gradually made *Hemlandet* more secular and addressed issues and concerns it had ignored before his time as editor. In fact, after Enander and a colleague purchased the newspaper it proudly proclaimed itself to be “a Republican political newspaper for the Swedish nationality in the United States.”

But Johan Enander was more to his people than a journalist with a particular political affection. As a speaker and a writer, especially as a self-made historian, Enander was a link between the Swedish immigrant’s past and present. It is true that every foreign language

Richard Waldron worked for the New Jersey Historical Commission from 1973 to 1999, and was the Commission’s executive director from 1991 to 1999. He was the director of the American Swedish Historical Museum from 1999 through 2004. His major research interest is the history of Swedish America from the 17th to the 20th century. His ongoing project is a history of the Church of Sweden’s mission to the Delaware Valley from the 1690s to the 1780s. His most recent publication is “‘A True Servant of the Lord’: Nils Collin, the Church of Sweden, and the American Revolution in Gloucester County,” *New Jersey History* 126 (Number 1, 2011): 96-103.

newspaper that served or serves now an immigrant community performs that function. But after about 1880, for Swedish immigrants to the US, Enander was pre-eminent. Not only was he invited to speak at smaller gatherings like Amandus Johnson's at Gustavus Adolphus in 1903, he was *a* or *the* featured speaker at events that drew big crowds to the centers of Swedish America in the Midwest: the commemoration of New Sweden's 250th anniversary at Minneapolis in 1888, the dedication of a statue of Carl Linnaeus in Chicago in 1891, and "Sweden Day" at the Columbian Exposition in Chicago in 1893. Maybe those who estimated crowds on those occasions exaggerated when they claimed audiences of up to 50,000 enthusiastic listeners. But the point is that in gatherings small and large, on occasions of great and minor import, all across Swedish America, the voice people heard so often was Johan Enander's.

While he edited *Hemlandet* in the 1870s (along with two other periodicals at the same time) he wrote and published a five-part history of the United States, *Forenta Staternas historia* (1873-80), in Swedish because that was the language his people read. In fact, as far as I can tell he published only in Swedish and spoke at public events only in Swedish. The historian H. Arnold Barton thought he chose to use Swedish exclusively "as tribute to his beloved Sweden." When he published a collection of his writings and speeches in 1892 (*Valda skrifter, or Collected Works or Writings*), the book was in Swedish. Another writer, closer to Enander in time, claimed that he never acquired English "and was therefore not a true exemplar of the Swedish-American citizen, but, showing little receptiveness to American influences, remained a fine type of the ultra-patriotic Swede."



In 1889, Enander was a founder of the nation's first historical organization dedicated to preserving the history of Swedish America, the Swedish-American Historical Society, which faded into inactivity. When prominent Swedish Americans tried again, in 1905 founding the Swedish Historical Society of America, Enander was its first regularly-elected president. His reputation as a spokesperson for Swedish culture in the United States earned him appointment as the US ambassador to Denmark in 1889, but ill health kept him from taking up the post. He received honors and awards

Joh. A. Enander
4 febr 1905.

in recognition of his work and his reputation. Augustana College awarded him an honorary doctorate in 1892 (the reason people often addressed him as "Dr. Enander"), and Sweden's King Oscar II presented him with the Litteris et Artibus Medal in 1905. In 1910, the year of his death, the Swedish Academy awarded him five hundred crowns "in consideration of his literary achievements in general."

Johan Enander's message over a forty-year career as both a builder and a bearer of Swedish-American culture (meaning he helped to shape it and he helped to present it) was consistent and of two major elements. First was that

Johan Alfred Enander (c. 1905)

PHOTO: SPECIAL COLLECTIONS,
AUGUSTANA COLLEGE,
ROCK ISLAND, IL (C-L00412)

continued on page 14

Swedes and other Nordic peoples, but especially Swedes, were well qualified to become Americans because of their love for and history of freedom. He even maintained that in some way this love of freedom had worked its way into English and then American institutions via Magna Carta, the charter of liberties the English barony forced on King John in 1215. (Those barons—and the king—were mostly of Norman descent and the Norman conquest of England in 1066 was, after all, the last great Viking raid.) Enander also wrote and spoke at length about the Viking presence in North America around 1000 CE and, he thought, erroneously, for centuries thereafter, and the New Sweden settlers' impact on the development of colonial North America after 1638.

The other part of his message was that Swedes brought important virtues with them that meshed with those Americans valued—piety, industriousness, ingenuity, honesty, and courage, for example. His exemplar of these virtues was John Ericsson (1803-89), the émigré engineer, inventor, and businessman, whose ironclad battleship *Monitor* ended the age of wooden-hulled warships and helped to preserve the Union and defeat slavery during the US Civil War.

If Enander had a fault as a historian and a popularizer it was his habit of embellishing the facts, allowing his powerful imagination to run away with him. Amandus Johnson complained about this tendency in a 1908 letter and vowed that *his* historical writing would be based only on historical evidence.

In fact, Johan Enander and Amandus Johnson had similar missions. Johnson certainly thought of himself as a modern and scientific historian while Enander may not always have let himself be bound by the facts. But both men were motivated by their love for the history and culture of Sweden and Swedish America, and by their determination to present that culture and especially that history to a broad audience of Americans of every ethnic background. A puzzlement in Enander's case is that in his insistence on the virtues Swedes brought to the United States and their historical influences on the development of the US he also addressed an audience of Americans who neither spoke nor understood Swedish. It was a message that some of his culture-bearer colleagues presented in English and one wonders if and how Enander thought he was communicating his ideas to non-Swedes.

Note on Sources: To my knowledge there is not a full-scale biography of Johan Enander in English or Swedish. I learned about him in pieces in other peoples' work. Readers who would like a complete bibliography of my sources should request one from <acrelus@optonline.net>. In my opinion, the best source for some biographical information about Enander and an evaluation of him as an intellectual—what I have called a culture bearer—is Dag Blanck, *The Creation of an Ethnic Identity: Being Swedish American in the Augustana Synod, 1860-1917* (Carbondale: Southern Illinois University Press, 2006), especially chapter seven, "Putting the Past to Use: The Creation of a Swedish-American History," pp. 162-87. Blanck also wrote about Enander's impact on Amandus Johnson on p. 164. Also excellent is H. Arnold Barton's *A Folk Divided: Homeland Swedes and Swedish Americans, 1840-1940* (Carbondale and Edwardsville: Southern Illinois University Press, 1994), which is the source of the figures I cited in my brief discussion of 19th-century Swedish emigration, as well as much about *Hemlandet* and Johan Enander's intellectual milieu.

The quotation by T. N. Hasselquist is from Barton, *A Folk Divided*, p. 35. The quotation about *Hemlandet* as a "Republican political newspaper" is from Ernst Wilhelm Olson, et al, eds., *History of the Swedes of Illinois*, 2 vols. (Chicago: Engberg Holmberg Publishing Co., 1908), 1: 775. The quotation about Enander's use of Swedish in tribute to Sweden is from the Augustana College website, <<http://www.augustana.edu/xl7930.xml>>, "Notable Faculty, 1860-1899." The quotation about Enander the "ultra-patriotic Swede" is from Ernst W. Olson, *The Swedish Element in Illinois: Survey of the Past Seven Decades, with Life Sketches of Men of Today* (Chicago: Swedish-American Biographical Association, 1917), p. 154.

Rambo Apple Friendship Project

While Riley reminisces about two Hosiers skipping school to feast in a Rambo apple orchard many years ago, Rambo apple trees in the 21st century have been ON THE MOVE.

Since spring, Rambo apple trees have been given as a gift to Swedish royalty and have been planted at the Swedish ambassador's residence in Washington, DC. In Connecticut, more Rambo apples trees were planted on a single day than ever before, and at Old World Wisconsin the trees nicknamed the "Rambo Twins" survived a major tornado!

"The Rambo Apple Friendship Project is an initiative of the Society to honor all Swedish immigrants by planting trees as living memorials to those who left Sweden for a new life in America," explains SCS Governor Margaret S. Bridwell. It has also been adopted as an official program by the Order of Vasa, the Swedish fraternal organization. Rambo apple tree seeds were among the seeds brought to the New Sweden Colony in the new world in 1640 by Peter Gunnarsson who used Rambo as his surname (See Peter Kalm's Journal).

Her Royal Highness Crown Princess Victoria and Prince Daniel have accepted the Society's gift of a Rambo apple tree for the garden at Haga Palace, their residence in Stockholm. This is one of ten Rambo trees grown from American scions sent to Sweden for grafting to Swedish root stock, and subjected to 12-month quarantine. His Majesty King Carl XVI Gustaf has provided the funding for Swedish expenses. The resultant saplings have been entrusted to the care of prominent Swedish Master Gardener Lars Krantz at the famous Wij Gardens in Ockelbo.

Last spring, Swedish Ambassador Jonas and Eva Hafström hosted a small gathering, and the Society presented two Rambo apple saplings for the Ambassador's residence. Governor Bridwell was joined by Friendship Chair Herbert and Zofia Rambo and by Society Genealogists Ronald S. Beatty and the Rev. Dr. Cynthia Forde Beatty, both of whom are members of the Rambo family. During the visit the Beattys presented the new five volume edition of the "The Rambo Family Tree" to supplement the original one volume edition currently in the Embassy Library.

*"For just two truant lads like we,
when Autumn shakes the rambo-tree,
There's enough for you and enough for me,
It's a long, sweet way across the orchard!"*

- James Whitcomb Riley

In America, there have been Rambo tree plantings at many locations including Lindsborg, Kansas and Minot, North Dakota. Recently, six trees, one for each Vasa Lodge in the state, were planted at the newly established Paul Ljunggren Orchard in Vasa Park, Meriden, Connecticut.

Two Swedish apple trees that were planted several years ago by the Swedish American Historical Society of Wisconsin survived a tornado last June. The trees were planted as a tribute to Swedish immigrants who settled in Wisconsin and are popularly referred to as the "Rambo Twins" by the park's staff. They have already attained a height in excess of six feet and displayed several blossoms this spring. Here is the account of their rough experience at Old World Wisconsin as reported by Nordstjernan... in an article entitled Survival of the Fittest: "A pair of recently planted apple trees, descended from a species brought from Sweden to the New World by a member of the New Sweden Colony, survived a class two tornado that caused severe damage to the timber growth at Old World Wisconsin historic site and to residences in a neighboring community last June. Damage was so extensive at Old World Wisconsin site that more than 2000 trees were flattened or destroyed and several structures damaged."

"The remarkable survival of the Rambo apple trees in the face of winds in excess of 100 miles per hour was in sharp contrast to conditions in other parts of the park, including the Visitor's Green where the Midsummer celebration normally takes place. Aerial photos revealed that the area was covered with fallen tree trunks and damaged picnic benches. In the nearby community of Eagle, Wisconsin, dozens of homes were destroyed."

Delaware's New State Historical Marker Recognizes Early Settlers of New Jersey

Aleasa Hogate, SCS Forefather member, descendant of Olaf Dalbo, son of Anders Larsson Dalbo and his wife, Elisabeth, the widow of Matts Hanson; SCS Recording Secretary and Preservation Committee member; New Sweden Colonial Farmstead Trustee; designed and facilitated the erection of the New Sweden Heritage Monument in Pennsville, NJ in 2004, her home town; lectures on Life in New Sweden Colony in the persona of her ancestor Elisabeth; coordinated the Fort Elfsborg Search and the volunteer Education director and VP of New Sweden Centre in Wilmington, Delaware.

July 13th, Wilmington—In a late-day ceremony on Delaware's Rt 9, just one mile north of the Delaware Memorial Bridge, Martha Rogers, Pennsville Historical Society and Aleasa Hogate, SCS recording secretary, of Pennsville, NJ witnessed another recognition of the role the people from New Jersey played in the development of the Delaware Valley culture, when Delaware's Senator Margaret Rose Henry and a number of other dignitaries dedicated a newly cast historical marker that commemorates the existence of the Crane Hook Church where the early Swedish and Finnish settlers attended.

The marker recognizes the fact that, in 1667, a log blockhouse church was built at Crane Hook on the Delaware River below the Christina River. It was possible for this church to be built because Swedish Lutherans had been granted the religious freedom to erect their own church by William Penn in 1664. The worshipers were primarily Swedes and Finnish-Swedes (Sweden controlled

Finland at the time they emigrated), but also included people of English, Dutch, Holstein, or German origin, a multicultural community that evolved into the American melting pot.) According to a pew list of the congregation, about 50% of the congregants came from New Castle County, 10% from Cecil County, Maryland, and 40% came by boat from across the Delaware River in New Jersey, a dangerous commute in stormy weather.

The church served its congregation until, under the leadership of a new pastor, Rev. Eric Bjork, the congregation of Crane Hook Church, built Holy Trinity Church in 1697-99. The historical marker will help preserve the legacy that the people from New Jersey were part of the oldest Christian congregation in Delaware — Holy Trinity "Old Swedes" Church, one of Delaware's historic treasures and a national landmark.

2013 is the 375th anniversary of the founding of New Sweden Colony. Plans are underway for a Royal visit and other activities throughout the Delaware Valley. The members from New Jersey who first attended Crane Hook Church and helped build Holy Trinity Church established their own church in 1714, St. George's Church at the corner of Church Landing Road in Pennsville, NJ. On August 24th, 2013 St. George's Church is planning a "kick off" for their 300th anniversary celebration.

For information contact
info@colonialnews sweden.org
 or call 302-329-0464



PHOTO: PAUL HOGATE



Martha Rogers (left), Rebecca Wilson (background), Aleasa Hogate, Margaret Rose Henry.

Among those who attended were:

- Donna Litvin and husband Don, President of the Pennsville Historical Society, NJ
- Ruth Runkle, of Pennsville, New Sweden Center board member and primary educator
- Thomas Summers, Outreach manager for Delaware Historical Marker Program
- Rev. Ginny Wilder, Trinity Episcopal Parish, Wilmington, DE
- Rev. Dr. Kim Eric Williams, West Chester, PA Swedish Colonial Society Historian
- Rebecca Wilson, Director of “Old Swedes Foundation” and her husband, Ed Wilson
- Jim Meek, New Castle historian
- Janet Anderson, Bear, DE, President of New Sweden Centre
- Lynn Riley, Delaware Division of Cultural and Historic Affairs
- Kay Herman Schechinger, representing the Timen Stiddem Society, descendants of Delaware’s first doctor
- Nick Dupont, representative of the Kalmar Nyckel Foundation
- Earl and Sylvia Seppala, NSC representative of the Finnish organizations.
- Abdullah Muhammad, NSC board member, and Black Anthony interpreter
- Milt and Donna Draper, New Sweden Centre
- Joan Parson and Aleasa Hogate, New Sweden Centre
- John and Emily Tepe, Swedish Colonial Society
- Dr. Kathy Lyon
- Joseph P. Melloy, board member of the Delaware Historical Society

The decision to relocate the monument from the Magellan oil field to the Holy Trinity church yard has been a ten year process. The decision to relocate the monument came about due to tightened regulations by Homeland Security which disallowed public access.



Site of old Crane Hook Church (c. 1896)

PHOTO: DELAWARE PUBLIC ARCHIVES (BC #346210)



Monument surrounded by oil tank farm.

PHOTO: KENNETH S. PETERSON



Crane Hook Church Monument at its new home, in front of the Hendrickson House on the grounds of Holy Trinity (Old Swedes’) Church.

PHOTO: ALEASA HOGATE

FAMILY MEMBERS

Kenneth & Linda Alexy, Philadelphia, PA
 Cordel & Debby Avery, Greenville, NC
 Norma J. Boyson & Family, Leominster, MA
 Cynthia Seymour Brown & Family, Winter Haven, FL
 Anne Quinn Cramer, Matthew Bonn & Family, Carlsbad, CA

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 Stefanie Marie Glowiak, Manhattan, KS
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 Joseph Stolarski, Kingwood, TX
 David MacLeod Taylor, Wallingford, PA
 Leslie Anne Taylor, Swarthmore, PA
 Wendy Morgan Taylor, Bellevue, WA
 Sue Yocum, Medford, NJ

LIFE MEMBERS

Kiira Kristine Sisman, Cypress, TX
 Omer Austin Sisman, Cypress, TX

Peg Berich is the 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.

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>.

Rosemary Heinze, of Haddonfield NJ, descends from Marten Martensson

Mathew Brett Enochs, of Eldorado Hills, CA, descends from Garret Enochson and Gertrude Stressinger Enochson

Velna Elizabeth Sanders, of Asheboro, NC, descends from Hans Mansson and Ella Stille Yocum Mansso

David Krough, of Woodbridge, VA, descends from Anders Larsson Dalbo and his wife the widow Elizabeth Hansson

Paul McCleod Taylor, of New York, NY, descends from Jonas Nilsson and Gertrude Svendotter Nilsson

Wendy Morgan Taylor, of Bellevue, WA, descends from Jonas Nilsson and Gertrude Svendotter Nilsson

Leslie Anne Taylor, of Swarthmore, PA, descends from Jonas Nilsson and Gertrude Svendotter Nilsson

Jane Gurry Buckman, of Houston, TX, descends from Anders Bengtsson and Gertrude Rambo Bengtsson

Peter Jay Buckman, of Houston, TX, descends from Anders Bengtsson and Gertrude Rambo Bengtsson

James Edward Gurry, of Missouri City, TX, descends from Anders Bengtsson and Gertrude Rambo Bengtsson

Debbie Rowland Avery, of Greenville NC, descends from Johan Andersson Stalkofta (Stalcop) and Christina Carlsdotter

Phyllis Mullus, of Cramerton, NC, descends from Johan Andersson Stalkofta (Stalcop) and Christina Carlsdotter

Omar Austin Sisman, of Cypress, TX, descends from Peter Gunnarsson Rambo and Britta Matsdotter Rambo

Kiira Sisman, of Cypress, TX, descends from Peter Gunnarsson Rambo and Brita Matsdotter Rambo

Kyle R. Mason, of Medford, NJ, descends from Peter Gunnarsson Rambo and Britta Matsdotter Rambo

Stefanie Marie Glowiak, of Manhattan, KS, descends from Anders Bengtsson and Gertrude Rambo Bengtsson

Beverly Walker is Curator of the Archives. She is a graduate of Temple University and Arcadia University and a former High School English teacher, and has spent the last 25 years working in Urban Development. She serves as the Vice President of the Letitia Penn Doll Club and has been involved with the Germantown Historical Society and the Darby Preservation Group. Beverly is a descendant of Forefather Peter Yocum of Kingsessing and was introduced to the SCS by Dr. Peter Stebbins Craig.

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An upcoming issue of the SCS newsletter will feature an article about present-day descendants of the Bengtsson/Bankson/Bankston family. You are invited to contribute your information!

1. Your Name?
2. Swedish Bengtsson/Bankson/Bankston Family Name?
3. Your present-day location?
4. How long have members of your family lineage lived where you do?
5. Where else do members of your part of Bengtsson/Bankson/Bankston family live?
6. Describe the path of your part of the Bengtsson/Bankson/Bankston family to your present location?
7. What would you like to share about your part of this family line: occupations, honors, hobbies, other?
8. Do you have a photo of your part of this family that you would like to share?

We appreciate so much your contribution. Space may not allow us to present all the data, but we hope to cover each family line in some way. Please send your responses by E-mail to "Martha Bankson Lyle" <mlyle@mchsi.com> by 30 January 2013.

A request for information

Swedish Colonial News

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Note: The editor gives a special “thank you” to Heather Hampel, Ellen Rye and Ron & Cynthia Beatty for assistance in producing this issue.

TOUR

New Sweden Delegation Tours Sweden and Finland in 2013

Members of The Swedish Colonial Society and their friends are invited to join the “New Sweden Friendship Delegation” visiting Finland and Sweden as part of the 375th New Sweden Anniversary, and which will include a bonus excursion to see the natural splendor of Iceland.

The trip will begin June 5, 2013 and pricing will be announced at the Society’s website <www.colonialswedes.org>.

Throughout the tour there will be official functions included in the itinerary which will be announced when arrangements are completed according to coordinator Herbert R. Rambo, who added, “We anticipate previous Swedish Colonial Society trips as examples of the events not normally available to visitors. Some will require business attire.”

There will be plenty of sightseeing and in addition to professional tour guides in major cities; the Delegation will travel with the SCS’s renowned Archivist and now Historian, Dr. Kim-Eric Williams.

For further information, contact SCS Member Jan Paytas at World Wide Consolidated Travel, by emailing <jan@worldwidetrvl.net> or calling 610-644-3000.

