

Swedish Colonial News

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Preserving the legacy of the New Sweden Colony in America

Madame Anna Stedham, A Swedish-American Swede and her family

Editor's Note:

The Timen Stiddem Society was organized in 1998 by three descendants of the original New Sweden doctor on the Delaware, Timen Stiddem (1638, 1640-44, 1654). When Richard Steadham became editor of the *Timen Stiddem Society Newsletter* a little over a year ago, he inherited a project from the previous editor, David R. Stidham, an article about

Timen's daughter Anna and her life and family back in Sweden. Written by Swedish researcher Margaretha Hedblom, it was first published in the book *Skinnarebygd* (the 2009 yearbook of the Malung Historical Society). She then offered the article for publication in the *Stiddem Newsletter*.



The first hurdle to be overcome was the article's translation from Swedish

to English. A rough word-for-word translation clearly indicated the article was intended for a Swedish audience and would need editing before publication in America.

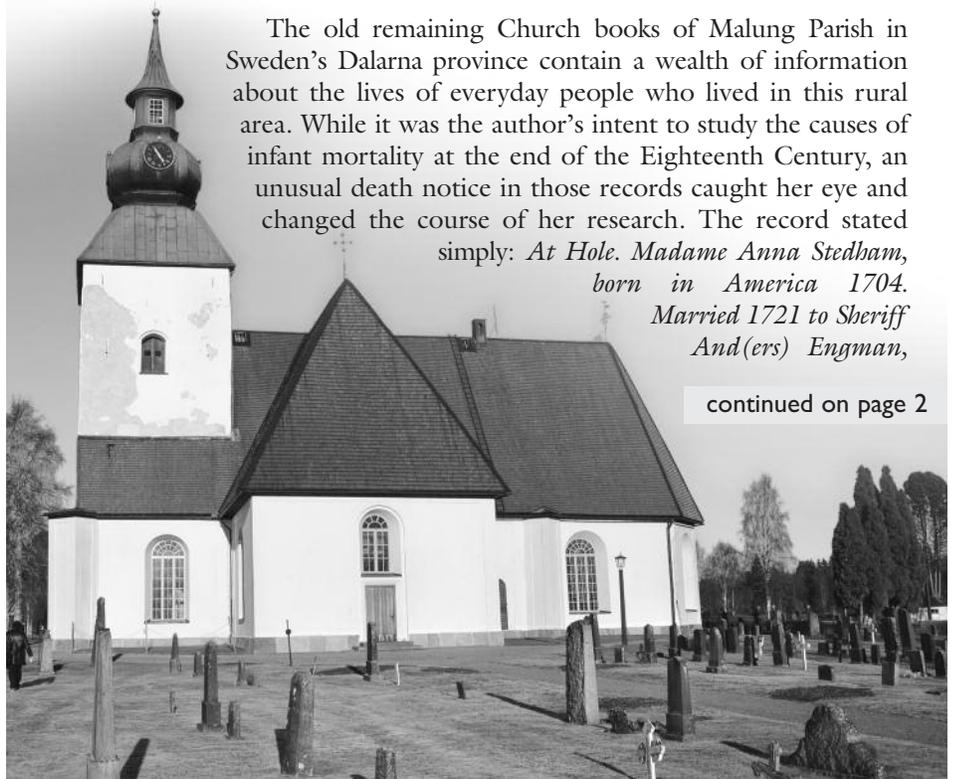
It was The Swedish Colonial Society's historian, Dr. Kim-Eric Williams, who volunteered to help translate the Swedish article. He suggested it would be a good article to run in the *Swedish Colonial News* as well as the *Timen Stiddem Newsletter* and requested that when finished, Anna's story be published in both publications simultaneously. A deal was struck.

In September 2010 Dr. Williams sent the finished piece to Richard Steadham (editor of the *Timen Stiddem Society Newsletter*) and me. He confessed that after getting into the work there had been a good deal of changes that needed to be made in order to make it suitable for an American audience. He spent a lot of time translating and editing on our behalf and we are grateful for his efforts. We are also grateful for Ms Hedblom's comments and suggestions.

Finally, it is our pleasure to present, "Madame Anna Stedham, A Swedish-American Swede and Her Family." Enjoy! Njut!

Max Dooley, Editor
Swedish Colonial News

By Margaretha Hedblom, Translated by Kim-Eric Williams



The old remaining Church books of Malung Parish in Sweden's Dalarna province contain a wealth of information about the lives of everyday people who lived in this rural area. While it was the author's intent to study the causes of infant mortality at the end of the Eighteenth Century, an unusual death notice in those records caught her eye and changed the course of her research. The record stated simply: *At Hole. Madame Anna Stedham, born in America 1704.*

*Married 1721 to Sheriff
And(ers) Engman,*

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Malung Church is a medieval church believed to date from the 12th century. It has been rebuilt and altered over the years. Anna Stedham and her family would have attended this church and are probably buried somewhere in the cemetery. No headstone for her exists to this day.

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2 sons and 2 daughters. She lived as a true Christian. She came to Sweden with Dean (Erik) Björk in 1714. Anna Stedham died quickly from a stroke and old age. At an age of 73 she died on 8 February 1777 and was buried on 9 March.

The question that immediately came to mind was why was her burial postponed for almost a month? It was the custom at that time to anticipate the need for graves over the long, cold winter and dig one very large grave before the onset of cold weather. Then as deaths occurred during the season, all coffins would be interred in the one large grave already prepared. That year twenty-eight burials were recorded in the churchyard, which could have exceeded the space available for winter interments. It also could have been because relatives

for the journey that ended at what is now Wilmington, Delaware in 1638. Among the first settlers were two youths from the city of Falun, some settlers who had committed crimes, a few slash-and-burn Finnish farmers from Värmland, Swedish tradesmen and traditional farmers. Their first task was to construct a fort, Fort Christina, named after their young Queen. It was Sweden's hope that the Colony's tobacco and fur trade would solve its economic problems and refill the government's coffers, depleted by its involvement in the Thirty Years War.

The New Sweden colony did not prove to be economically successful and was captured by the Dutch with a superior military force in 1655. It was after Pastor Lars Lock's death in 1688 that Charles Christophersson Springer

wrote to Swedish King Carl XI requesting priests to serve their two congregations in Christina (Wilmington) and Wicaco (Philadelphia). Finally in 1697 three young priests arrived to renew the work of the Church of Sweden on the Delaware: Erik Björk from Köping in Västmanland, Anders Rudman from Gävle and Jonas Aurén from Värmland. Aurén was a geographer and had received a commission from the King to map the land at the mouth of the Delaware and report back, noting "unique things" and the peoples' customs. Of the three only Erik Björk returned to Sweden in 1714. Both Rudman and

Aurén died while serving their American congregations. Another Swedish priest, Andreas Sandel, also returned to Sweden after serving Gloria Dei Church (Philadelphia) from 1702-1719. In Sweden he became Senior Pastor at Hedemora.

Who then is this woman, Anna Stedham, born in America at the beginning of the 1700s and ended her life in the remote community of

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Ground-level view of Malung's old homestead museum, Hembygdsförening. Anna Stedham's adult life would have revolved around living in a farmstead built in this manner.

and friends had such a long distance to travel to pay their respects to the Sheriff's wife.

Before connecting the various puzzle pieces of Anna Stedham's life, a bit of historical background is in order. By 1637 Dutch-speaking Walloon, Peter Minuit, had contacted the Swedish government about leading a Swedish expedition to North America to establish a Swedish trading post and colony. The ships *Fågel Grip* and *Kalmar Nyckel* were equipped



SWEDISH COLONIAL SOCIETY

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Dear Friends of New Sweden:

The past months have seen an energetic demonstration of The Swedish Colonial Society's desire to "get things done." Several of the Society's continued activities have shown enormous progress under the direction of the very dedicated persons in our council.

The Julmiddag Luncheon, held at the Corinthian Yacht Club in Tinicum, Pennsylvania, proved once again to be a complete success. The buffet luncheon, the Club's view of the Delaware River, the superb gifts donated for the lottery and, naturally, the company added to the joyous occasion.

The Craig Collection of Peter Craig's library has been filed, boxed, stacked and stored at the Lutheran Seminary in Philadelphia, Pennsylvania. The numerous Forefather Applications and the genealogical inquiries received concerning New Sweden ancestors have been submitted to the Forefather Committee to initiate the approval process. So far, The Swedish Colonial Society has approved 4 applications.

The E-Communiqué, our way to inform members of the current events via e-mail, has now sent six e-mails to the members who have submitted their e-mail addresses to our registrar. If you would like to be included in the distribution of these informative messages please send your e-mail address to: Registrar@colonialswedes.org

The photographic book of the places and scenes of New Sweden is in progress. Several of the councillors have been working diligently on the completion of this beautiful book.

A meeting was held in New Castle, Delaware to discuss the possibility of discovering the hidden ruins and/or artifacts of the Swedish Fort Elfsborg built in 1643 as ordered by Governor Johan Printz. If any relics are found, this could become big national news.

Plans for the Forefather Luncheon to be held in New Jersey this year are in progress. This is one way to honor our many ancestors who came to the New World so long ago. The Forefathers' descendants helped to build and protect our magnificent country.

For future plans, one committee is working to plant additional Rambo Apple Trees at designated historical areas. These trees will help to spread the word of New Sweden and the importance of the Rambo Apple Trees throughout the history and growth of the United States.

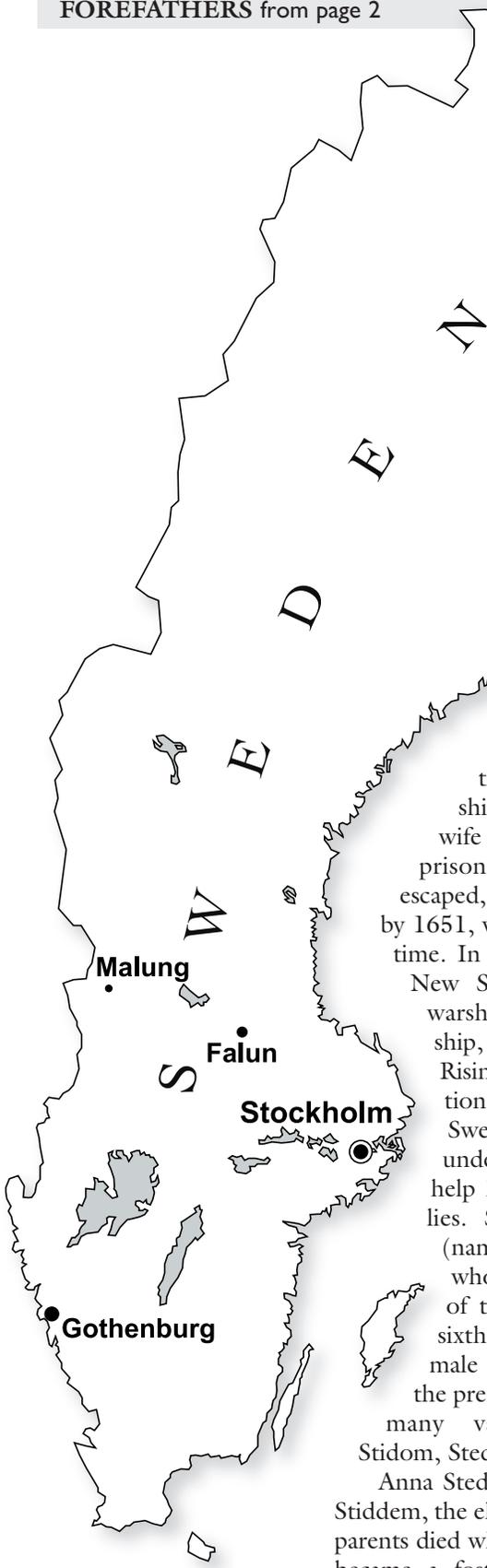
The Society is fortunate to have so many hard-working committee members who give their complete dedication to build the future of The Swedish Colonial Society. For them, we give our thanks!

Sincerely,

Sally Bridwell

Margaret Sooy Bridwell
Governor, The Swedish Colonial Society





Malung? Her grandfather was the field surgeon, Timen Stiddem, who was a barber-surgeon aboard the first voyage of the *Kalmar Nyckel* in 1638. He stayed with the ship, and returned to New Sweden on its second voyage in 1640 and remained until 1644 when he returned to Sweden, married and had three children. In 1649 Stiddem was bringing his family to New Sweden when their ship *Katten* (*The Cat*) was shipwrecked in Puerto Rico and his wife and three children perished as prisoners of the Spanish. Stiddem escaped, made his way back to Sweden by 1651, where he married for the second time. In 1654 he and his wife sailed to New Sweden aboard the three-mast warship, *Örnen*, (*The Eagle*). The ship, under the command of Johan Risingh, was making its tenth expedition to New Sweden. As the only Swedish doctor he often had to undertake long canoe journeys to help his countrymen and their families. Stiddem and his second wife (name unknown) had nine children, who eventually changed the spelling of their name to Stedham. By the sixth generation, most of Stiddem's male heirs had adopted "Stidham" as the preferred spelling, but the name has many variations: Stidham, Stidam, Stidom, Stedham, Steadham and Steddome.

Anna Stedham was the daughter of Lulof Stiddem, the eldest son of Timen Stiddem. Her parents died when she was very young, and she became a foster child of the local Swedish Lutheran pastor, Dean Erik Björk and his wife, Christina Stålkofa (Stalcup). The priest's family already had six children, one of whom died

before their return to Sweden in 1714. (Petter Björk is buried in the altar area of Holy Trinity [Old Swedes] Church, Wilmington, DE).

The long sea journey across the Atlantic over stormy waters often meant difficult hardships, but the Björk family, with the young Anna Stedham, was lucky. Their trip to England took only about two months. However, the continuation over the North Sea was more difficult and they had to put in at Marstrand, to the north of Gothenburg. Everyone in the group had survived the days at sea, but Erik Björk was sick and had to remain in Gothenburg for a month. Upon regaining his health he continued the trip up to Skara for his appointment with Bishop Svedberg. He then continued up to his new parish in Falun.

The Björks and Anna finally came to the humble rectory at Övre Åsen in the copper mining city of Falun in Advent of 1714. It was here that the young Anna Stedham got to know Anders Engman, who became her husband. The exact date of their marriage is unknown, though two dates are noted, 1718 and 1721. The 1721 date is believed to be the correct date, since Anna provided the information that 1704 was her birth year. The Church books do not reveal when her husband was born.

In the year 1723, their first child, Christina, was born. Her Baptism sponsors were Dean Björk and his son, the student Tobias Björk, who was later ordained. According to the Catechetical Examination Register for the Great Copper Mining Parish, Christina moved to Vika Parish with her husband, Lars Siljeholm, who, like her grandfather Anders Engman, was a Sheriff.

In the year 1751 Lars and Christina lived in Leksand, on the shores of Lake Siljan. It was there that their first child, a daughter, was born in "the night between 11 and 12 before the 28th of February" according to the Birth and Baptismal Register. The girl was named, Maria Christina and was their "beloved daughter." She had many sponsors with fine titles at her Baptism on 4 March. Normally in Leksand Parish a child had four sponsors, two of each sex. This little child had eight official witnesses, among them was The Rev. Dean Johan Nordman and his wife Magdalena Sandel, who like the child's grandmother was born in New Sweden in America. At that time Lars occupation was listed as accountant.

After Christina's birth, Anna and Anders had two sons; Olaus who was born in 1725,

followed in 1726 Anders Jr. Listed as a Baptismal sponsor was Miss Catharina Björk, Anna's foster sister, and the only one of Dean Björk's daughters who remained unmarried.

The fourth child, a daughter, of Anna Stedham and Anders Engman was not easy to locate. She possibly could be the Miss Magdalena Engman whose birth year is given as 1723. In any case the year is wrong since that is the same year that Christina was born and she was not a twin. Magdalena (Malena) married master tailor Anders Svedberg at Lundtåkten in the Kristine Congregation of Falun. She had seven children during their thirteen years of marriage. After Svedberg's death she remarried to a master tailor, Jonas Sundberg from Hälsingland, with whom she had one child. The title, "Miss" (Jungfru) seems to indicate that she was the daughter of Anders Engman. There is no other person of rank with the surname Engman in Falun at that time. The daughter of a person of rank was called "Miss" as opposed to a farmer's daughter who was a "Maid" (pigga) On the other hand a married woman of higher rank was called, Madame and the farmer's wife, Hustru. Another characteristic of naming in the 1700's is that married women retained their given surname, whether it is a civil name or a patronymic, such as the father's name, Ersdotter or Halvarsdotter. Thus Anna Stedham always kept her name and never had the surname Engman.

It could be that the fourth child is Maria, who in 1751 was described as "modest and honest" when she married mine worker Johan Benjaminsson Fahlstedt from Elfsborg in Falun's Great Copper Mountain Parish. Maria is said to have served many functions in the congregation, the last with Mister Comminister (Assistant Pastor) Lindström. Her employer, Pastor Lindström, performed the marriage. She does not seem to be identical with the Magdalena mentioned above. Could she have been born during the time her parents, Lars and Christina were in Stockholm? A notice to this effect is found in the USA but it has not been verified. Whether they lived in Stockholm or in which parish is unknown. If they did live there it must have been between the birth of Anders, Jr. in 1726 and two years later when they are registered in Malung.

In 1728, about seven years after their marriage, Anders Engman became Sheriff in Malung, with duties to watch over the general law and order, to prosecute criminals and other



Located in the center of town, Lisselska huset (the Lissel's house) is known today as the most recognized building in Malung.

duties. The family can be followed in the Census Register. Persons of "rank," to which the family belonged, are listed last and without any exact address. But in the death notice for Anna it says, "Hole." Further research in the Parish registers lists Anna as a widow, who probably lived in "Holarna," who sometimes in the Church books is called, "Myckelby-Hole." Persons of rank usually lived in the villages nearest the church. The next generation of Engmans is listed as living in Lindsberg.

Anders Engman died in 1748. His household inventory was written in January 1749 and is the oldest preserved in the National Archives in Uppsala. Normally one reads about where the deceased was born and their descendants, but these details are missing and only contains a list of his possessions. He owned a farm in Backbyn, which had among other things, a cottage (stuga) with rooms, a wooden storehouse, a horse stall, a barn, and a little spring. There were woodsheds, "the houses at Arf's chalet" and a boathouse for a large new boat and a little old one. The combined worth of the house was 216 daler and 16 öre copper coins.

Anders Engman's clothes were valued at 48 daler and 16 öre copper coins.

It was clothing of homespun, broadcloth and leather: trousers, coats, vests, and underwear. The clothing was valued comparatively high- almost a quarter of the value of the houses. Every item of clothing was noted as new, old, good or poor quality.

The house was well provided with books. Besides the Bible, Collections of Sermons (postillor), "household books" and many others were "German Books," whatever that might

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mean. The library was valued at 40 daler copper coins, i.e. almost as much as Anders Engman's clothing.

There were silver cups and spoons; pewter dishes, bowls, bottles and candlesticks together with items made of copper and brass. There were bedclothes, leather cushions, a feather bed, and animal skins. And there was a yellow cloth like a tablecloth and cloths of coarsely woven yarn (blånor).

Among the wooden things was a painted closet with four doors, valued at 6 daler, a repainted closet with two doors for half that sum, and a corner closet, chests, looms, a mangle, etc.

Household goods of different types were of course found- scissors, pokers, bottles, trays, bowls, and 4 glasses, small and large (a quite strong indication that this was a rich family, since glass was unusual in farming families before the 1800's). They owned two bearskins and a one-half wolf skin, a sleigh with attachments, two-bottomed cans (cans with an extra bottom where the froth of the beer could run back into the can), a slip stone, butter tub, churns, and naturally a quite large collection of cattle worth 479 daler and 8 öre copper coins. Some of the animals are specifically described: 1 red tawny horse, 1 dry cow, 1 red spotted calf, 1 castrated young ox, and 2 sows.

A careful study of the household inventory of Anders Engman, of which the author has only given a few examples, can illustrate a lot about a large farm in Malung during the first half of the 1700's. It was determined where the family had its fields and forests, and for those who know the area it would perhaps be interesting to know that in addition to the property in Backbyn, they had property in Tällbyn, Västra Utsjö, Holarne, Myckelbyn, at Albacken and Moholmen and also at Bullsjön.

The estate paid 2 daler and 11 öre copper coins to the church's Poor Relief Fund, the receipt from which was signed by Pastor Johan Elvius. The whole balance of the estate, excluding debts and "certain and uncertain claims" amounted to 1696 daler and 23 öre copper coins. This indicates a standard far above the average in the Malung of that time. The author has not been able to find anything that comes from America. Did Anna Stedham bring along a fortune from America? Perhaps Anders Engman himself was a well-to-do son of a rich man who could acquire property in Malung. It would be interesting to see the household

inventory that was written after Anna Stedham's death but that has not yet been discovered. Perhaps it is still in some farmstead in Malung.

When Comminister Elvius became Senior Pastor in Vika Parish, Malung he was described in these words: "He had trouble feeding himself and his large household in this poor place that was suffering from crop failure, yet he was active in many respects." Anders Engman and his family are thought to have had more than what the necessities of life demanded. The content of the estate was witnessed by Per Andersson of Nordanåker and Eric Larsson of Fors,

who both made their mark on the document. The latter with the addition of the farmstead name, "Perjos" became the father-in-law to Anders Engmans's son, Anders, Jr.

Anders Jr. married Ingeborg Ersdotter from Västra Fors. According to the Burial register she was born in 1736 and died as a widow in 1783. She was blessed with twelve children, three sons and nine daughters. When a peasant daughter married a person of rank she automatically became "Madame" Ingeborg and climbed the social ladder in the Malung of that time.

Of Anders Jr. and Ingeborg's children, the



ABOUT THE AUTHOR

Margaretha Hedblom is the former Director of Culture in Malung, Sweden. She holds a Master of Arts Degree from the University of Uppsala, where

History was one of her main subjects of study, along with the History of Art, ethnology and Literature. She has done historical research on emigration, specializing in emigration from the province of Dalarna, Sweden to America's midwest. Ms. Hedblom's research has led her many times to the States over the years, interviewing Swedish immigrants and their descendants in preparation for writing the book, *Hälsa dem därhemma* (Greet the old folks back home). A freelance newspaper and radio journalist, Ms. Hedblom has written articles, given lectures and produced a film for television, all based on her expertise in Swedish emigration. She has also worked as a tour director in Europe and America, and has visited New Sweden on several occasions. By coincidence, she found the name of Anna Stedham in her research and immediately took an interest in her life. The result is her article for *Dalarnas Hembygdsförbunds årsbok 2009* and it's translated version on these pages.

author has succeeded in tracing three daughters: Anna Christina, Lisa, and Sara. Anna Christina was born in 1760 in Malung and moved to Falun, where she is listed as an unmarried woman (Jungfru). Lisa was born in 1767 in Lindsberg and died in 1849 in Grönland, Dalarna. She was widowed after the death of her husband Fisk Olof Ersson of Grönland, whom she had married at the age of twenty-four. At the Great Land Redistribution in the middle of the 1800's one place was named "Lisagård" and another "Fiskgård" near the northern area of Grönland which was later named "Lisatorget" (Lisa Square). Lisa Andersdotter, Engman's first name, was unusual in the village and was the source of a new farmstead name. An old "Lisastuga" (Lisa cottage) seems to have still existed when Olof Lisell, at the end of the 1800s, gave the name "Lisatorget" to the open place near the present central flower shop.

The third daughter, Sara married in 1797 to Lycke Jonas Jonsson in Storbyn. She died in 1836. The Burial register explains that she was "a widow from Storbyn, born the 15 October 1776, the daughter of Sheriff Anders Engman and Ingeborg Ersdotter from Holarne." Permission to marry was given to them by his parents and her guardians since both her parents had died.

Six daughters and three sons remain to be identified. They may have died young and been noted in missing Church registers. They also could have married in other parishes and might, by chance, be found in Church books there.

Anna Stedham lived the greater part of her adult life in Malung. One wonders what her life was like between 1714 and 1777 in a land that was considerably different from the New Sweden of her birth. Was she considered odd having come from the land of the Lenape Indians and seeing the Swedish families settling along the Delaware Valley. She had witnessed Dean Björk's activities in building Holy Trinity Church and experienced the long sea journey to Sweden. The long cart journey over rough dirt roads up to Falun, then one of the most important cities in Sweden, had to create life-long memories. She finally settled in an area considerably more barren than the deciduously forested riverbanks of her birthplace. Corn (maize), squash, wheat, tobacco, melons and grapes belonged to her everyday existence. In Malung lingonberry and blueberry picking were her household tasks. Anna Stedham expe-

rienced the terrible famine years, 1772-73 when people were forced to beg, bake bread from birch bark, and use moss and larva as replacements for grain. Not even in upper class families were spared from the effects of the troubles with outbreaks of gangrene and dysentery. One wonders if she ever told about the experiences of her native land to her children and neighbors?

Because there were so many children born in the Anders, Jr. family, it is probable that quite a few residents of Malung today are unaware they are descendants of Anna Stedham and have roots in what was the New Sweden colony in North America. Anna and Anders' first-born daughter, Christina, had children in Falun and most likely has descendants there also. The fate of the other two children is unknown.

It would be interesting for these descendants to know that two societies in the United States are devoted to research about New Sweden and its early inhabitants. Philadelphia's Swedish Colonial Society (www.colonial-swedes.org) has supported family research and publications for more than one hundred years. The Timen Stiddem Society, organized in 1998 by three Stiddem descendants, keeps track of all the vast number of people who descend from the original doctor on the Delaware (<http://homepages.rootsweb.ancestry.com/~tstiddem/index.htm>) Both societies welcome members and can be easily accessed on the internet. It is a long way from Delaware to Dalarna, both geographically and chronologically, yet there are cousins in both areas. Almost 300 years have passed since little Anna Stedham saw the light of day. Perhaps there are "memories" left with her descendants in Malung. Are there letters from her family in Delaware? Even if the ability to write was not so widespread among people in the 1700s, one could expect that "finer" people had the opportunity to learn to write. Her life deserves to be lifted up and the author recommends eventual relatives to search in family archives and chests for her and their own histories. Perhaps the key to so many questions will be found in some farmstead called Fiskgård or Lyckegård in Malung.

Kalmar's Sister City Winner Visits Wilmington

Lena Rickardsson was an official visitor from Wilmington's Sister City of Kalmar, Sweden. Every two years, the City of Kalmar offers a stipend/scholarship to a citizen to visit Wilmington for the purpose of professional and/or cultural exchange. Lena was the winner/recipient of the 2010 scholarship, and she was in Wilmington from October 18-25, 2010. She is a teacher of upper high school level math and physics and is an advisor to the Swedish National Agency on Physics Curriculum. She was fortunate to be able to spend 3 days visiting Brandywine High School, the Delaware State Department of Education, and William Penn High School. Of course, she also was introduced to New Sweden: Holy Trinity (Old Swedes) Church, Fort Christina State Park, the New Sweden Centre, the ship *Kalmar Nyckel*, and a courtesy visit with Wilmington's Mayor James Baker.

She attended the regular monthly board meeting of Sister Cities of Wilmington, Inc., which was followed by an informal dinner for the whole group. She was provided a "home stay" for housing, and members of the Sister Cities group hosted dinners. This was her first trip to the U.S. so travels included a day in Washington, DC and the historic area of Philadelphia. The Philadelphia trip culminated at the American Swedish Historical Museum and an informal gathering at the Museum's "Great Meatball Matchup."

Lena's last 3 days in America were spent in New York City prior



Lena Rickardsson and Brandywine High School students salute the bulldog, also Kalmar's mascot.

PHOTOS: GENE MCCOY

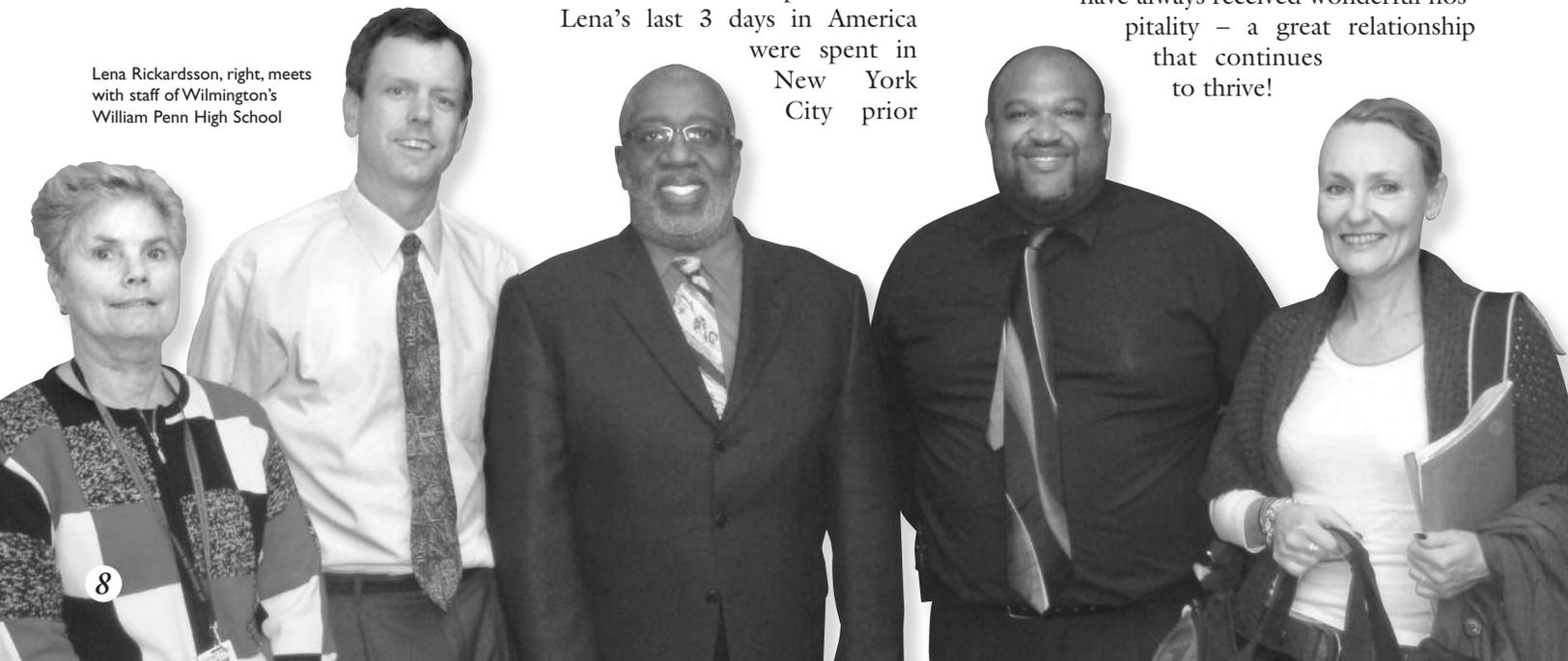


Lena Rickardsson meets with members of the Delaware Department of Education in Dover.

to her return to Kalmar. She was fortunate to have lovely, warm fall weather. The Sister City relationship with Kalmar is over forty-five years old and Kalmar visitors have been a pleasure to entertain, just as Wilmington visitors to Kalmar have always received wonderful hospitality – a great relationship that continues to thrive!

When there is a Swedish happening in Delaware, you can be sure Mary McCoy has probably been involved in a leadership role. She is a 40-year veteran board member and former president of Sisters Cities of Wilmington, Inc. Her many past and present positions include: past president of the Delaware Swedish Colonial Society and current councillor; councillor of The Swedish Colonial Society; volunteer, former trustee and board member of the Kalmar Nyckel Foundation; and former volunteer and docent for Old Swedes Church Foundation.

Lena Rickardsson, right, meets with staff of Wilmington's William Penn High School



The Craig Collection – A Year Later

When the 80 filing boxes full of Peter Craig's library collection arrived at the Lutheran Seminary Archives in Philadelphia a year ago, a quick investigation revealed his original materials were organized for his personal use, not for general use and time constraints prohibited reorganization during the move. That's when Rev. Cynthia Forde and Ron Beatty came to the rescue, volunteering their time for a month to sort and inventory the materials. Peter's organization by congregation rather than by family was deemed valuable, so some materials needed to be cross-indexed within a better, overarching cataloging scheme.

The inventory and index were cumbersome as received (540,000 pages of text) and needed more details from within the file folders, less detail in the overviews, and other improvements.

During the organizational pass, Peter's family group sheets were obviously the most unique and most valuable materials; they were sometimes organized by family name and other times organized by church membership. It was decided to photograph these documents to safeguard them against accidental destruction. Photography could also allow them to be duplicated or reorganized without excessive handling of the originals. With a grant from the Order of First Families of Maryland's Sappington Scholarship Committee and matched funds from The Swedish Colonial Society, a seminary fellow, Jim Ziebell, was contracted for a short-term project to begin photographing the family group sheets.

Technical difficulties initially caused Jim's productivity to suffer, then he discovered that the family group sheets had already substantially deteriorated, especially those written in pencil or blue ink; in some cases papers had become "inked" together as wet ink dried while papers were tightly packed.

In a total of about 100 hours of work, Jim photographed more than 2500 family group sheets, double sided in many cases. He photographed the family group sheets for the Rambo family and for the Penns Neck, Raccoon, and New Castle congregations. The results were organized on the computer within folders named identically to Peter Craig's original file folder labels containing the original family group sheets. This represents a major

accomplishment and provides a wonderful safeguard of the photographed materials.

This project provided a baseline for estimating the magnitude of the remaining photographic process. All together, the stack of documents Jim photographed was about 12 inches high. A "best guess estimate" is the remaining family group sheets to be photographed might be stacked 36 inches high, requiring another 300 hours of photography. The entire Craig Collection loose papers fill about forty 24-inch file boxes (see photo), and it might require as much as 8000 hours to photograph it all.

Ron and Cynthia will be back in the Philadelphia area in the spring of 2011 to continue working with the Craig Collection to further the goals of The Swedish Colonial Society. That will be prior to their colonial Swedish wedding in Gloria Dei Church scheduled for May.



Seminary Fellow Jim Ziebell, Archivist Kenneth Peterson and Governor Sally Bridwell stand by the 40 file boxes of Peter Craig's family group sheets.

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

Ron Beatty is a SCS Forefather Member, MIT graduate in theoretical mathematics and a retired systems analyst from the New Mexico Supreme Court. He declared Dr. Peter Craig his "mentor, friend and collaborator for twenty years" as Ron was writing his five volume work of the Rambo Tree. Before Dr. Craig's death, Ron volunteered to assist getting his records computerized, what he still considers a "labor of love."

PHOTOS: MAX DOOLEY

Julmiddag 2010



Governor Bridwell (Sally) with her husband Nagle.



The Tepe family, John, Jr., his wife Emily and daughter Emily Samson. John and Emily Samson are SCS Forefather Members.



Ellen Capotosto enjoys her first Julmiddag with husband Al.

The Corinthian Yacht Club, located on the Delaware River in Essington, PA, sparkled in the bright winter sun December 18, 2010, an ideal setting for The Swedish Colonial Society's annual Julmiddag. While the buffet featured mostly an American style menu, the atmosphere and festivities were decidedly Swedish.

Former Honorary Governor Kim-Eric Williams recalled a Julmiddag is any Christmas Dinner of any sort, and because of the many Lucia presentations in the area scheduling had been a problem in the past, but holding the event after December 13th has resolved those conflicts. The SCS Julmiddag tradition dates back to the 60s when it was only for Councillors and spouses, but thankfully it has become an event for all Society members.

Credit for the selecting the beautiful location, tasty buffet and great weather goes to Councillor Marianne Mackenzie and Honorary Governor Herbert R. Rambo. Councillors Britt Apell and Marianne Mackenzie were responsible for the acquisition and raffle of the significant number and quality door prizes. A special thank you goes to Britt Apell for supplying the Julmiddag photos. Tack till er alla!



Honorary Governor and Julmiddag Co-Chair Herbert Rambo enjoys lunch with his wife Zophia.



Showing some of the many exquisite door prizes are left to right; Governor Bridwell (Sally), Sandra Pfaff, Julmiddag Co-Chair Marianne Mackenzie, Britt Apell and Shirley Coffey.



Seated at the 'Delaware' table are from the top down, Gerry and Al Ostrand and Mary and Gene McCoy.



Three descendants of Olof Stille and Carl Springer - Mrs. Marjorie Talley Williams surrounded by daughter Sandra G. Van Amburgh, left, and son Kim-Eric Williams, right, all of West Chester, PA.



DeAnn Clancy accepts her door prize from Erwin Apell.



Albert and Edie Rohrman with Lorraine Williams wait for their table to be called to the Smörgåsbord.



Honorary Governor Ron Hendrickson and wife Nancy are happy with their door prize. At Cataleno & Co. Nancy heads the design team for the SCS Newsletter.



Katarina Sheronas looks approvingly at son Peter, her Julmiddag escort.



The Archbishop visits New Sweden

During the fall of 1923, Nathan Söderblom, the Archbishop of the Church of Sweden, made an extensive Preaching Tour of the United States. He had been invited by the Augustana Theological Seminary in Rock Island, Illinois, to dedicate the new facilities for the Seminary adjacent to Augustana College, the premier Swedish college in the country. He arrived in New York on the *Drottningholm* cruise liner along with about one thousand Swedish youth that were immigrating to the United States. It was the end of September and he would not be back in his office at Uppsala until the middle of December. In the meantime he managed to see most of Swedish America from Los Angeles to San Francisco; Chicago, Duluth, Iowa and Nebraska; Boston, Brockton and Worcester, Massachusetts; New Britain and New Haven, Connecticut; New York City and Jamestown, New York; and Pittsburgh and even Philadelphia, Pennsylvania. When he returned home he wrote a description of his travels and included copies of his sermons, The book is entitled, *Från Uppsala till Rock Island, En Predikofärd I Nya Världen* (Stockholm: Svenska Kyrkans Diakonistyrelsens Bokförlag, 1925).

He was no ordinary observer, but one of the greatest Ecumenical leaders of the Twentieth Century. Born in 1866, he was ordained in 1893 and then was chaplain to the Swedish embassy in Paris. He received his doctorate from the Sorbonne in 1901 and returned



PHOTO: [HTTP://NOBELPRIZE.ORG](http://NOBELPRIZE.ORG)

to Uppsala to teach the history of religions. He had been a lecturer at Leipzig University before his consecration as Archbishop in 1914. He advocated for peace and practical cooperation between churches in the face of World War I. As a result of his work, the Universal Christian Council on Life and Work met in Stockholm in 1925, an organization which in 1948 was one of the groups to form the World

Council of Churches. He received the Nobel Peace Prize in 1930. He was a person of great charm and personal magnetism, a musician and poet, a dynamic preacher and organizer who more than anyone else led the Church of Sweden and the Church of England into a relationship of full communion in the 1920s. He assisted the Lutherans in Finland, Estonia, Latvia, India and Slovakia to establish apostolic patterns of ministry.

“I have visited the three most important of the five Old Swedes churches which still remain.ⁱ What the Swedes do, they do well. These church structures have a place by themselves in the United States. Gloria Dei is the oldest still standing church in Pennsylvania and Holy Trinity is the oldest in the state of Delaware. Between, in Kingsessing, (West Philadelphia) lies St. James. Gloria Dei is the most famous of the three, St James in Kingsessing is the largest,ⁱⁱ and (Holy) Trinity in Wilmington is the most beautiful. All three nowadays are used by congregations belonging to the Protestant Episcopal Church.”

The Archbishop arrived at Gloria Dei, Old Swedes’ Church in Philadelphia on Sunday morning, November 11, 1923, the Twenty-fourth Sunday after Trinity, on the invitation of Bishop Garland of the Diocese of Pennsylvania and the local pastor.ⁱⁱⁱ He wondered if the Augustana Synod’s translation of the Swedish High Mass would be used but expressed no special desire about that. “It was the order of the Episcopal Church since the congregation’s regular worshippers belong to the Episcopal Church and are not familiar with the Swedish ritual. On the same day the Rector of Holy Trinity in Wilmington had set up a service for 8:00 PM but I was unable to accept this friendly request since I was to be at Gustavus Adolphus Church in Philadelphia in the evening.^{iv}”

The part of the city beside the (Delaware) River where the Wicacá church stands is hardly attractive. No Swedes live down there. The area has been taken over by foreign people.^v The Episcopal priest faithfully executes his office but most of the congregation have their homes a long ways away from the church and therefore can only occasionally come to services. Social ministry is provided for the neighborhood.

At Gloria Dei, two Episcopalians officiated at the altar. A great number of those present were Swedes. The service was held naturally in



PHOTO: COURTESY HOLY TRINITY CHURCH

Church of Sweden Archbishop Söderblom Visits Holy Trinity Church

Left to right three persons identity unknown, young man probably Archbishop’s son, one of 13 children, Archbishop Söderblom, The Rev. Robert Bell, Vicar of Holy Trinity; and The Rev. F. M. Kirkus, Rector of Trinity Parish.

English, but the thought of the whole line of Swedish priests at Gloria Dei from its Consecration on the First Sunday after Trinity, 1700 until Senior Pastor Nils Collin ended his work in 1831, induced me to read in Swedish from the pulpit the prayer (after the Sermon), and chant the Benedicamus and Benediction. The church was built at Wicacá at the same place where the Swedes celebrated services from 1677 in a small square church made of logs with small holes as windows. The present church is brick and in the shape of a cross, quite neat, and well maintained. The chancel is three-sided. The windows have been enlarged in latter days. They are rectangular and not rounded above. The spindly bell-tower on the western gable is also of a later date. The interior is covered by a barrel vault. The massive pulpit stands right in front of the chancel window. Under the pulpit a little brown polished table serves as an altar.^{vi} I have not seen such an improper altar in any Swedish Church.

When one comes in from the poorly-maintained streets to the cemetery, the memories come flooding in. Swedish names can be quite commonly read on the grave stones. And (no matter) how many expensive churches and proud cathedrals may be erected in Philadelphia and Pennsylvania, this sanctuary which our countrymen built to God’s Praise (Gloria Dei) will for all time be the most worthy temple in this world-class city.

A necessary break in my too many duties to preach, lecture and give speeches came on the

Kim-Eric Williams is Swedish Lecturer at the University of Pennsylvania and Archivist at the Lutheran Archives Center in Philadelphia. He is Historian of the Society and an Honorary Governor. He lives in West Chester, PA.

continued on page 14

16th of November when I was able to travel to the longed-for two other Swedish churches. Despite all that has been written they are hardly known by the Swedes out here. I went in the morning with Bank Director E. Clarence Miller of Philadelphia, one of the foremost laymen in the country,^{vii} and my son,^{viii} together with my Tour Guide and Protector, Dr. L. G. Abrahamson,^{ix} and Director Hultgren, formerly of the Augustana Book Concern, but now in charge of the large publishing work of the United Lutheran Church in America in Philadelphia. The goal was Wilmington but Hultgren wondered if we could go by way of Kingsessing. We had hardly ever heard that mentioned... Kingsessing is an excellent part of the city, further south in Philadelphia before one passes the border of Delaware, near the city of Chester... Indeed a wide open area, between the road and the river, surrounding St. James opened before us. The church surprised us by its size and impressive breadth. The building material is gray cut pieces of granite. One finds that stone in the older barns in the area. It is unplastered. The floor is made of the same broad-axed planks that were laid originally. It was erected in 1762. The builder was none other than Dean Carl Magnus Wrangel, contemporary and friend to the Patriarch of Lutheranism in America, the German (Henry Melchior) Muhlenberg. In the library of the (Lutheran) Theological faculty of Mt. Airy in Philadelphia I found proof of their friendship. Here above the river and the old Post Road, the Swedes had their large estates and properties. Up to 1800 they were the aristocrats of the area. About two hundred Swedish families are now living so near the church that they could start a congregation. They are latter immigrants. The older Swedes have been absorbed by Dutch, English and German families...

We continued on our journey after conducting devotions in this proud memorial of the Swedes early history in the United States. We went along the (Delaware) River, through the city of Chester, to Wilmington, located in the state of Delaware. In their day the Swedish churches were the largest in the country. I visited Gloria Dei in Philadelphia in 1890 and have read the available literature, but I had to come to these places to get some idea of how very Swedish, even on this distant coast, our forefathers ordered their lives and built their churches, despite their sparse numbers. Down

in Wilmington we were surprised to find photographers waiting and quite a few people in the church; partly Swedes, partly descendents of the old Swedes, and the United States Senator Saulsbury^x and his wife. An officious old American Lutheran priest had reported to the newspapers that there would be a service.^{xi} The Episcopal rector^{xii} met us who had so cordially last Sunday invited us to Evening Prayer using the Evangelical Lutheran ritual. After words of welcome in the American manner, by the two priests mentioned above, I improvised a short service in which I referred to the take-over of the churches a hundred years ago.

In Wilmington there was a surprise. I would like my readers to be here in their imaginations. In 1698 on the 28th of May the cornerstone to the present edifice was laid; quite near to the Fort Christina, built on the stony shore in 1638 after the landing of the first Swedes. Services during the first years were led by Pastor Torkillus (Reorus) in a wooden building inside the fort.^{xiii} The present church was consecrated on Trinity Sunday, 1699 and was called (Holy) Trinity Church. Stand a bit in front of the tower addition and look at the church's south side. Every Swede must immediately recognize this. One believes oneself to be standing beside one of our granite churches from the Middle Ages.^{xiv} The sanctuary is built up of uncut granite blocks, all-in-all smaller and easier to handle than the granite which we recognize from our own old stone churches. But the colonists wanted the church to look like those at home. Where we stand, the addition on the south side seems an indication that it is a cross-shaped church.

But when we more closely examine it, it appears that two buttresses have been erected to support the southern wall. They have been extended as walls and covered with a roof. This addition opens to the cemetery. From a little door in the balcony between the supporting buttresses, one can reach the church balcony. The place I pointed out gives the most beautiful picture of the Swedes' oldest sanctuary still standing in America. The northern side has two additions. A small hardly attractive lantern is built of brick and wood over the tower addition. Even in other places, the additions are of brick. The eastern gable is plastered and differentiated from the church's other mighty walls. On the gable one can read, *Lux in tenebris, oriens ex alto.*

The interior of the basilica has a barrel vault. The balconies, as in the two other churches continue on the nave sides up to the chancel. But in the east stands a worthy altar, covered with a marble slab by the church's present occupants, in distinction from Gloria Dei and St. James. The pulpit stands on the north side and looks quite honorably Swedish, not as at the other two, over the altar. In the sacristy hang oil portraits of Björk, Tranberg, and Acrelius. On the side of the altar are engraved the names of all the Swedish priests from Björk to Girelius.³⁵ We find ourselves in the cradle of evangelical Christianity..."

Söderblom went on to wonder if the old Swedish churches could not serve the present Swedish immigrants, counting 200 families in South and West Philadelphia and 400 in Wilmington. This was not to happen except in a few cases. The Swedish Lutheran Zion church existed in the Fairmont section of Philadelphia until 1965 and then its members scattered to the suburbs. In Wilmington a small Swedish-speaking Methodist church existed briefly and the two English speaking Lutheran churches in the city absorbed the rest of the immigrants. In 1923 the Archbishop was already where U. S.

Lutherans and Episcopalians have been only since their intercommunion agreement, "Called to Common Mission" in 2000.

He muses on the similarities between the two denominations. As the Episcopal Church is the Daughter Church of the Church of England, so is the Augustana Lutheran Church the Daughter Church of the Church of Sweden. "More than one time I had occasion to affirm what the Swedish priests in New Sweden experienced when they came in contact with their Anglican brother officeholders in the Eighteenth Century, that specifically in the variegated plurality of closely-related evangelical denominations, the Episcopalians stand nearest the Lutherans. We have the pulpit in common with all evangelical religions or Protestant denominations and groups...But Lutheranism... also has an altar in its sanctuary. The altar means worship and mystery. In spite of essential differences, it connects our worship of God with Roman and Orthodox Christianity. Only Anglicanism has like Lutheranism both an altar and a pulpit, and also the Sacraments with a character that is an unfathomable mystery for humanity's reason."

¹ Actually there are eight. He did not know about Trinity, Swedesboro and St. George's, Pennsville in New Jersey and St. Mary Anne's in North East, Maryland.

² True as presently measured because of the large transepts added to St. James in 1859. Its original building was only the present nave. As originally built, the largest of the Old Swedes' churches was Trinity, Swedesboro, NJ.

³ The Rector at the time was Addison Ewing (1922-1927)

⁴ Gustavus Adolphus Lutheran Church at 1527 McKean Street had been founded in 1897 in South Philadelphia by members of Zion Church on Mt. Vernon Street to serve new immigrants in the area. It closed in 1930. Amandus Johnson of the Swedish Museum was often Lay Preacher there. On that same Day, in the afternoon, the Archbishop preached at Holy Communion Church at Chestnut St. and 21st Street- the largest Lutheran church in Center City Philadelphia. He called that service the "most ceremonial of all in America", with vested clergy, a liturgical choir and the participation of Seminary dogmatician, Henry Eyster Jacobs.

⁵ Mostly Italian and German immigrants in poorly maintained row houses.

⁶ The original six foot brick altar disappeared in the renovations which established the central pulpit in 1846. The new pulpit could then be seen by everyone including those in the newly installed side balconies. While there were very few churches with center pulpits in the Archdiocese of Uppsala., the altars were always substantial and usually of stone. Söderblom suspects the influence of Calvinism at Gloria Dei.

⁷ He was long-time Treasurer of the largest Lutheran denomination at the time, The United Lutheran Church in America, was President of the Board of Directors of the Lutheran Seminary in Philadelphia and active in St. John's English Church of Philadelphia. (1867-1943)

⁸ Jon Olof was one of twelve children in the family. Anna Söderblom, the Archbishop's wife also accompanied him and wrote later her own perceptive version of the American journey, *En Amerikabok* (1925).

⁹ He was Editor of the national Swedish paper of the national Augustana Church called, *Augustana*. He had participated in Söderblom's Consecration in 1914, as a representative of the Augustana Lutheran Church.

¹⁰ Willard Saulsbury, Jr. (1861-1927), a lawyer and politician from Wilmington. Served in the US Senate, 1913-1919.

¹¹ Most likely, the Rev. Frederic Doerr of St. Stephen's Lutheran Church. He was 59 and would die three years later. The pastors of Holy Trinity Lutheran and Zion Lutheran were each 31 years of age in 1923

¹² Presumably Dr. F. M. Kirkus, rector of Trinity Parish (1905-1930)

¹³ Torkil Reorus came in 1640 and died in 1643; he was the first Lutheran pastor to regularly serve in America.

¹⁴ Medieval stone churches in Sweden invariably have their main entrance on the south side and the sacristy on the north near the altar, as Holy Trinity indeed does.

¹⁵ 1697-1791.

Holy Trinity (Old Swedes) Church in Art

Holy Trinity (Old Swedes) Church has been depicted in a variety of art forms for hundreds of years. The earliest known painting dates from the early nineteenth century and is owned by the Biggs Museum of American Art, Dover, Delaware. Typically when we think of art our minds usually visualize the more traditional forms such as sketches, paintings or photographs, of which there are thousands in the Holy Trinity archives.

PHOTO: HENDRICKSON HOUSE MUSEUM



In most cases the representations accurately depict the subject from which a great deal of information can be derived. For example this early photograph depicts the north view of the church, where four early buttresses were erected to strengthen the walls. They were eventually enclosed to create useful rooms such as the sacristy on the left and the vesting room on the right. Close examination of the door to the vesting room shows it to be a barn door, and it is rumored that is where the priest kept his horse. The photo can be dated before the 1890s as that is when the stained-glass windows replaced the clear paned glass windows shown. A “stove pipe” through the roof indicates an early central heating “system,” perhaps a potbelly stove in the nave’s central aisle. Another interesting feature is the bell tower’s natural colored, cedar-shake siding.

Additionally, no doors are shown on the bell tower entrance, as it was an open carriage way for a horse drawn hearse or a carriage for a bride.

There are also those depictions where the artist has taken considerable liberties. In this watercolor, congregants dressed in early 1800s attire arrive for services through the north gate, yet it is the south porch entrance that is depicted.

PHOTO: HENDRICKSON HOUSE MUSEUM



The walkway is depicted at a much higher elevation than today’s 7th Street entrance.

It is rather unusual, however, to have such an historic icon as Holy Trinity (Old Swedes) to be depicted other than the visual arts, but at least two musical expressions are worthy of comment.

Margaret Buechner, a German-American composer born in Hannover Germany in 1922, immigrated to the United States with her husband in 1951 and became a citizen in 1961. They settled in Wilmington, Delaware, and her works of the 1950s emphasized ballet music scored for large orchestra. Later compositions were dramatic symphonic and choral works, often with historic or patriotic themes. It was encouragement of the Wilmington Symphony’s musical director that she began composing tone poems and story ballets in the grand symphonic style including her 1957 “Delaware Cycle” which included the tone poem *The Old Swedes Church*.

PHOTO: JURIS ZOMMERS



It was inspired by her visit to Holy Trinity (Old Swedes) Church and its centuries old graveyard. Reading of the hardships of the New Sweden settlers reminded her of the ordeals of her own family who came to America from Germany in the 1860s and settled in Illinois.

In the Old Swedes’ archives, Buechner found a copy of Longfellow’s poem “The Old Clock on the Stairs” that conveyed to her not only the glorification of the Old Swedes Church, but also the growing pains of New Sweden and the suffering and perseverance of its settlers:

“Through days of sorrow and mirth,
Through days of death and days of birth;
Through every swift vicissitude
Of changeful times, unchanged it has stood.”

The Old Swedes Church tone poem was first performed in 1961 by the Saginaw, Michigan Germania Symphony. Buechner published the composition in 1987, in time for the 350th anniversary of the landing of the Swedes and Finns in 1638.

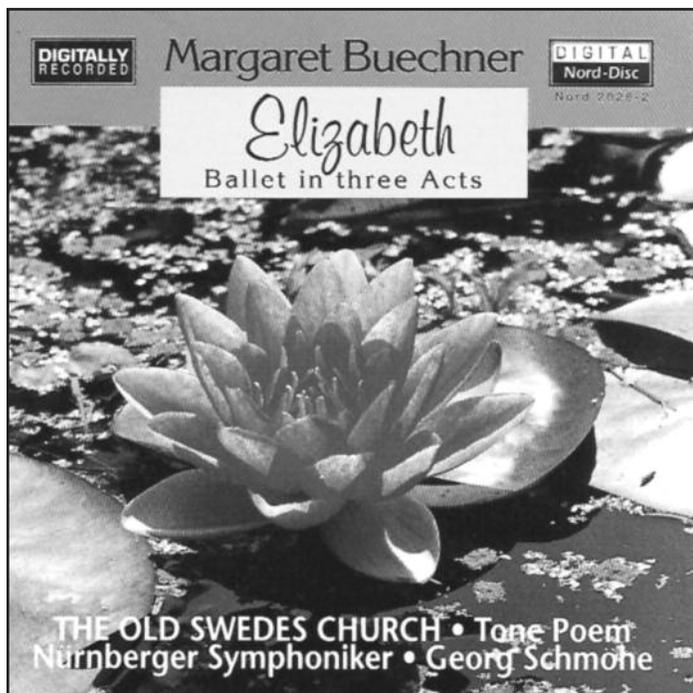


PHOTO: ALBUM COVER FROM NORD-DISC

In the tone poem's opening, Buechner used fragments of an old Swedish folk tune, brought forth by the oboes in a minor key. Further development and expansion describe the fate of New Sweden and the hard life of the pioneers. The piece ends on a victorious note, praising the steadfastness of the settlers and descendants, who adhered to their land and greatly contributed to America's cultural and economic growth. Segments of the tone poem may be heard at www.colonialswedes.org/images/htmusic.html and choosing Old Swedes Church tone poem beginning and/or ending. Other of her notable works include *The Liberty Bell*, an orchestral-choral tribute to the birth of the American Nation and *The American Civil War*, a symphonic storytelling trilogy incorporating arrangements of period songs. Perhaps her more notable work is the three-act story ballet, *Elizabeth*.

Juris Zommers became a devotee of Buechner's music played on public radio. They became friends during a five-year correspondence, but he said it took a long time before he could address her letters as "Dear Margaret, because she was very German." Margaret Buechner died in 1998 in Midland, Michigan, where she is buried. In 2002 Mr. Zommers was informed that he was to inherit Buechner's musical heritage, which included copyrights, original manuscripts, studio tapes, papers, her music publishing company (Nord-Disc Record Company) and 4,000 CDs. We gratefully acknowledge Mr. Zommer's permission for use of copyrighted materials and his encouraging support for this article. The Margaret Buechner CD collection can be ordered from www.nord-disc.com.

A more recent musical tribute to Holy Trinity (Old Swedes) Church is a song composed in 1999, the 300th anniversary of the church's consecration. Terrence Gaus-

Woollen, Trinity Episcopal Parish's Director of Music, was spending his summer vacation teaching in Italy's Lake Como district. Terrence was awed by the beauty of the high mountains reflected in the lake. Lake Como is Italy's deepest lake, and its rich blue color provided a jewel-like tranquility that encouraged his creativity. The idea of water brought to mind the old church's colonial corporate seal of 1759, which depicts a tree standing by a river, reflecting Holy Trinity's construction near the banks of the Christina River in 1698. Also reflecting that image is its scripture motto; Psalm 1:3: *They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper.* He recalled, "That particular verse sounded like a refrain, and the melody for it came easily." For the verses, Terrence used

adjacent words from Psalm 1, and others from Psalm 3. The peaceful atmosphere inspired by the beauty of Lake Como and the Christina River flowing gently by Holy Trinity can be heard in the verses and refrain:

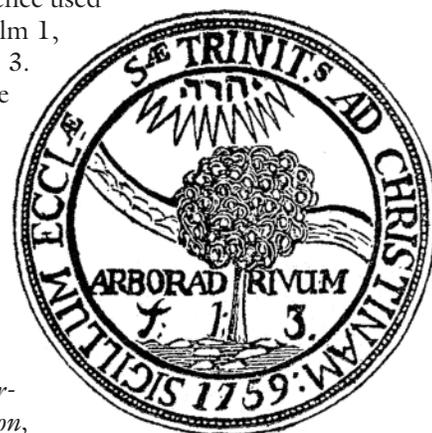
Refrain: *They are like trees planted by streams of water bearing fruit in due season, with leaves that do not wither everything they do, everything they do shall prosper.*

Happy are they, happy are they who have not walked in the council of the wicked. Their delight is in the law of the Lord, and they meditate on the law day and night. (Refrain)

You, O Lord, are a shield about me. You are my glory, the one who lifts up my head. I call aloud upon the Lord, and God answers from the holy hill. (Refrain)

I lie down and go to sleep. I wake again because the Lord sustains me. Deliverance belongs to the Lord. Your blessing be upon Your people. (Refrain)

To hear Terrence play the refrain and verse on Trinity Church's antique Steinway concert grand or sing along with him go to: www.colonialswedes.org/images/htmusic.html and choose either piano and/or vocal.



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Ronald Stephen Beatty, Montgomery, TX, descended from
 Peter Gunnarsson Rambo and Brita Mattsdotter

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 migrations.

EVENTS

Condensed from the Newsletter of the University of Delaware Library Association, October 2010

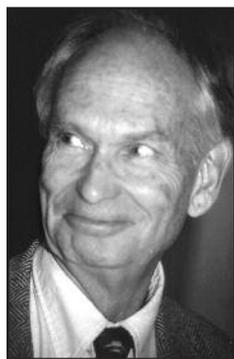


PHOTO: MARIANNE MACKENZIE

Malcolm L. Mackenzie

Malcolm Mackenzie's Historic Preservation Collection Donated

SCS Councillor Marianne Mackenzie's husband Malcolm passed away in 2000. In 2009 she donated the Malcolm L. Mackenzie papers to the University of Delaware's Morris Library. Spanning the dates 1946-2007, the collection contains a wide variety of documents, maps, photographs and other materials related to the publicity firm MLM & Associates which Mr. Mackenzie owned and operated during the 1960s through the 1980s. From his private life, the collection includes his ship log of 1946-1948 when he was Second Mate in the U.S. Merchant Marines, documenting port calls in the U.S., Mediterranean, Caribbean and Europe. He was a graduate of the Rhode Island School of Design and Brown University.

In his private life, Mackenzie enjoyed sailing and researching maritime history. He devoted much of his life to the redevelopment of Wilmington's Seventh Street Peninsula, which encompasses such heritage sites as Holy Trinity (Old Swedes) Church and Fort Christina State Park, dedicated in 1938 to celebrate the 300th anniversary of the establishment of New Sweden. Mackenzie was active in The Swedish Colonial Society, a founding member of the New Sweden Centre and co-founder of the Kalmar Nyckel Foundation, which established the shipyard where the replica *Kalmar Nyckel* was built in 1997; Delaware's "Sea-going Ambassador of Goodwill."

Nathalie Bauer, 2009/2010 Graduate Assistant in the library's Special Collections Department, processed the Malcolm L. Mackenzie papers, which are available for research in the Special Collections Section.



Dr. Erik Törnqvist, October 1, 2010

Former Swedish Colonial Society Governor, Dr. Erik Gustav Markus Törnqvist, died October 1, 2010. Dr. Törnqvist was born and educated in Sweden, where he earned his M.S. degree from the Royal Institute of Technology, Stockholm. He earned his PhD in Biochemistry/Organic Chemistry from the University of Wisconsin – Madison. He was a chemical engineer in Linden, NJ for 30 years.

Dr. Törnqvist served two terms as Governor of The Swedish Colonial Society, 1977-82 and 1986-1989. He will be long remembered for his vigorous championing of the Society and especially its Forefather program, which he felt to be unique and set the Society apart from all other Swedish organizations.

He is survived by his wife of 41 years, Linnéa Lindborg Törnqvist; daughters Gunvor and Karin Törnqvist; son Carl-Erik Törnqvist; brother Gunnar Törnqvist; sister Inger Joste; and granddaughter, Livi Törnqvist.

Margaret Sooy Bridwell, Governor of The Swedish Colonial Society, and Honorary Governor Herbert Rambo represented The Swedish Colonial Society at the interment October 7, 2010.

Lyn Foley, September 10, 2010

We have been informed that former DSCS Councillor, Lyn Foley wife of Dr. Ken Foley, died of cancer after a seven-year battle. Condolences may be sent to:

Dr. Kendall F. Foley • 313 McNeil Lane • West Grove, PA 19390-1381

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Swedish Colonial News

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EVENTS

Max Dooley/Larry Stallcup

Forefathers' Luncheon To Revisit Fort Elfsborg

There were four Swedish built forts in New Sweden. Fort Christina and Fort Trinity are fairly well documented, but knowledge about the other two, Fort Elfsborg and Fort Korshom, is more obscure. Fort Elfsborg was constructed under Governor Printz's instructions to control traffic (and collect tolls) on the South (Delaware) River. Of the four forts, three were ultimately dismantled. Only Fort Elfsborg was abandoned and allowed to decay-Mother Nature's way. After abandonment, the location of the fort was lost to time.

Recently announced plans for expansion of PSE&G's Salem power plant have revived interest in locating the ruins of the old fort. Letters to the state museums of Delaware and New Jersey have been written inquiring about their interests in locating the whereabouts of Fort Elfsborg. Their responses have been gratifying and encouraging.

New efforts to locate and review the scattered records about Fort Elfsborg are being led by Governor Bridwell, who appointed the committee to coordinate the Fort Elfsborg search; Recording Secretary Aleasa Hogate is the committee Chairperson. Serving on the committee are Governor Sally Bridwell, Archivist Kenneth Peterson, Forefather Member Larry Stallcup and Historian Kim-Eric Williams. The search for Fort Elfsborg has attracted interest in both professional and academic archeological communities.

Larry Stallcup, whose ancestor Johan Anderson Stålkofsta arrived in New Sweden in 1641, is a retired naval architect, avid Stalcp family researcher and a Colonial Swedish re-enactor. He will be the featured speaker at the Society's Annual Forefathers' Luncheon Sunday, March 27, 2011, at The Riverwinds Restaurant, West Deptford, New Jersey. He will discuss his research findings and theories about Fort Elfsborg. Save the date and watch for your invitation.

