

THE SWEDISH COLONIAL SOCIETY JOURNAL

PRESERVING THE LEGACY OF THE NEW SWEDEN COLONY IN AMERICA

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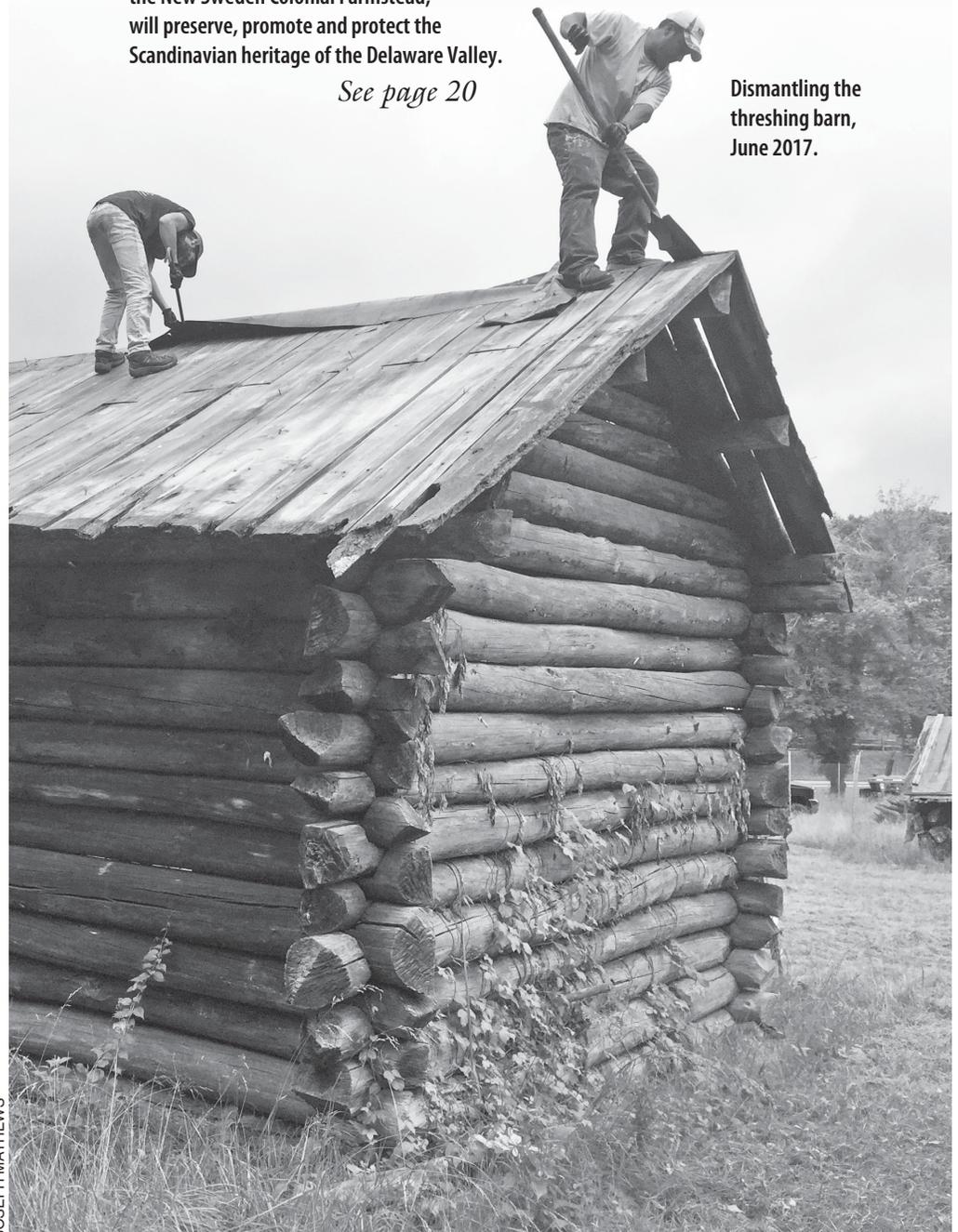
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Printz-Park Project

Farmstead-in-Printz-Park

Reconstruction of a unique open-air museum,
the New Sweden Colonial Farmstead,
will preserve, promote and protect the
Scandinavian heritage of the Delaware Valley.

See page 20

Dismantling the
threshing barn,
June 2017.



JOSEPH MATHEWS



THE SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147



Greetings, everyone,

The preceding four years of being Governor of The Swedish Colonial Society have been exceedingly rewarding. I am thankful for the distinct honor, opportunity and privilege of being a steward during these stimulating times.

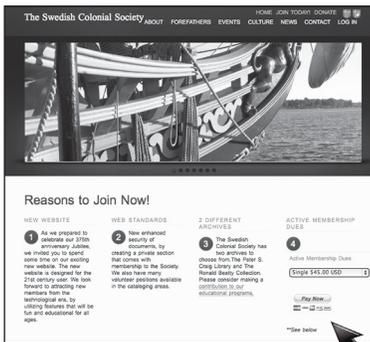
The following accomplishments have been originated by the Officers and Councilors of this Society during my governorship and our members have done a superlative job in implementing these tasks:

- Pledging \$25,000 for the transportation and erection of the Farmstead Cabins to Governor Printz Park at Tinicum Island, Essington, PA from Bridgeton, New Jersey. Additional funding via our Buy-a-Log campaign for \$100 dollars will contribute to the preserving, promoting and protecting the Scandinavian heritage.
- Raising funds to successfully restore and preserve the memorial obelisk that marks the grave site of John Morton, a signer of the Declaration of Independence, burial site at the Old Swedish Burial Ground which dates back to 1684-85.
- For the first time in the 107 year history of The Swedish Colonial Society's history, we approved additional certifications for the Forefather members who can prove lineage to more than one Forefather.
- The posting on the Peter Craig Collection packages for sale to the public nine packages of family group sheets and related materials with three more ready for posting. Thirteen other basic packages have been delivered to the members but not yet finalized and posted. Members can order further customized packages at: craigcollection.colonialswedes.net.
- Established a Swedish Colonial Society DNA project which allows those who have tested at Ancestry DNA or 23andME and want to transfer their results for free to Family Tree DNA (FTDNA).
- The first brochure which details our purpose to collect, archive and publish materials, make early colonial genealogical records broadly available, acknowledge members' proven descent from colonial forefathers, increase awareness and preservation of monuments at historic sites, commemorate historic and cultural events and accomplishments related to Swedes and Finns in America.
- The SCS Historic Preservation Committee restored the Governor Printz monolith. This was the first time in 91years that this monolith was professionally cleaned and restored.
- Enhancing a first rate Facebook Page: <https://www.facebook.com/SwedishColonialSociety/>
- Establishing a University quality *SCS Journal* with footnotes. Members receive biannual copies of the *SCS Journal*.
- Instituting formal committees including financial, historic preservation of monuments, a publication group and a website agent.
- Four New Sweden History Conferences
- Raised membership dues

Very best regards,

Michael R. D'Andrea, Governor

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www.ColonialSwedes.net



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twitter.com/ColonialSwedes

Also enjoy our Swedish website:
NyaSverigeiNordamerika.se

Dr. Peter Stebbins Craig is the 2017 National Genealogy Hall of Fame Inductee

The National Genealogical Society (NGS) elects one expert in the field of genealogy each year and honors them with permanent commemoration in the Hall of Fame at NGS headquarters in Arlington, VA.



Dr. Craig (1928-2009) was The Swedish Colonial Society's world-renowned historian and genealogist who specialized in 17th century Swedish and Finnish immigrants to the Delaware River Valley. He researched the colonial experience of the settlers and their descendants from 1638 into the 18th century. He wrote over 100 articles and books on these settlers, the definitive volume being *The 1693 Census of the Swedes on the Delaware* (1993).

JOHN TEPE, New President of The Swedish Colonial Society

John B. Tepe, Jr., Esq., will be serving as Governor of The Swedish Colonial Society. In addition to his duties as Deputy Governor—Membership, he has been helping load genealogical data into our research computer at the SCS Archives. John is the main point of contact regarding our efforts to make the Craig Collection of genealogical materials available electronically. For these efforts, in 2016 he was made a Fellow of the Society.

He has long been interested in rare books and archives, having served as President of the University of Delaware Library Associates and as a member of the Friends of the Princeton University Library. He is also a member of the Mayflower Society, the Society of Colonial Wars and the Delaware Historical Society.

John is a retired attorney, and has Forefather status as an 11th generation descendent of Peter Larsson Cock, who arrived in 1641 as a soldier, operated a trading post at the mouth of the Schuylkill River, negotiated treaties with the Native Americans, and served as a magistrate.



Michael D'Andrea hands over the presidency of the Swedish Colonial Society to John Tepe.

SCS Journal Editor: LAURIE FITZPATRICK

Laurie Fitzpatrick is an artist, writer, and professor living in Philadelphia who has been passionate about the history of New Sweden for over 20 years. Her interest began with her first visit to Old Swedes Church where she encountered a group of people visiting the graves of their ancestors. What surprised Ms. Fitzpatrick was the fact that these folks were Scandinavian, and the dates on many of the tombstones of their forefathers and foremothers indicated the presence of a community of Europeans that predated William Penn's English colony. Ms. Fitzpatrick has since pursued a Masters Degree in History from Temple University (graduating this Spring 2018) with a focus on New Sweden. She will be entering Temple's History PhD program in the fall.



Ed Root hands over the editorship of *The Swedish Colonial Society Journal* to Laurie Fitzpatrick

At a recent Swedish Colonial Society meeting at Old Swedes Church, Ms. Fitzpatrick marveled at the fact that descendents of New Sweden's colonists were sitting around the table, celebrating the lives of these colonial Scandinavian forefathers and foremothers. If Johan Hindrickson, Per Gunnarsson, Jacob or Sven Svensson, Anders Dalbo or any of the rest could peer four centuries into the future and see their descendents seated at a table not far from where they may have once gathered, what would they think?



Christer Bojje af Gennäs,
the author – not the admiral

 THE AUTHOR

Christer Bojje is a retired electrical engineer and business owner from Gothenburg, Sweden. He is the proud father of two sons and four grandchildren who recently took up genealogical research.

Christer Bojje of Gennäs (1621-1679):

 THE BOIJE FAMILY

Bojje af Gennäs (meaning Bojje from Gennäs), is one of the oldest families of Sweden. The homestead Gennäs was built in the mid 1400's in Finland but it has been several years since the estate was owned by any family member.

The family belonged to the ancient nobility who provided Swedish kings with men, horses, and armor. In exchange they got estates, land, freedom from taxes and the right to get executed by means of a sword. A military career used to be mandatory for all men of the family. Infant boys were enrolled as officers in the army, almost before they could walk. Later members of the family came to other ideas about a meaningful career, becoming politicians and practitioners of arts and mathematics.

As in every other family, we find a number of persons, about which tales of remarkable feats and adventures were recounted to younger generations. Over time, stories became legends, and facts grew diffuse and distorted. When Christer Bojje retired, he got the idea to research and write down the fragmentary stories he heard as a child. Surprisingly, he found that historical facts indeed confirmed many of the stories.

 THE BOOK:

“SKRÖNOR OCH SLÄKTPERSONER”

(TALES AND FAMILY PERSONS)

Christer Bojje describes the book as, “a journey in an express train, looking at Swedish history from one family’s point of view.” Of his research, he said, “I found it quite easy to put myself in the place of the persons and imagine what drove them, and how I would have acted myself in the corresponding situations with the same prerequisites.” The following excerpt is about Admiral Christer Bojje’s trip to New Sweden. The entire book is only available in Swedish at: <http://bojjebok.se>

Christer Bojje is deeply grateful to Kim Eric Williams for his great translation of the excerpt.

Christer Bojje of Gennäs was born at Isnäs estate in Pernå, on the southern coast of Finland. His Father was Erik Bojjeaf Gennäs, a General Lieutenant, and military leader like all the rest of the family in the Österbotten army. His mother was Anna Fleming, the sister of the well-known Admiral, naval hero and patron of New Sweden, Claes Fleming. All of the prominent families who ruled Sweden had estates and possessions in the area. Thus expectations were great for Christer’s future and for his two year older brother Erik and his younger brother Claes.

His earliest education was with a private tutor at home and since he excelled he was sent to Uppsala University where he matriculated in 1637. His two other brothers went directly into military service. At Uppsala he studied languages: Swedish, German, Finnish, French, English, Dutch and most lectures were in Latin. Christer Bojje also studied law and political science. When he had finished his studies he was employed first at the Admiralty headquarters in Stockholm. Uncle Claes Fleming and Chancellor Axel Oxenstierna had overseen the first three expeditions to New Sweden (1637-1642) and knew that the colony needed increased oversight and a stronger administration. The fourth expedition therefore brought a Royal Governor, Johan Printz. It was also usual for nobles’ sons to travel around in Europe before they accepted a permanent position either with the government or the military. The choice was either to go into the forces of General Lennart Torstensson who were struggling in Germany’s 30 Years War or do something more exotic. Fleming was also a major investor in New Sweden and no doubt wanted a personal account of what was happening there and the prospects for the future. Since he himself could not go there, most of the information had come from the Dutchmen Spiring and Peter Minuit. One can conclude that since Fleming was a wise investor he suspected them of having their own agendas. Possibly he also had his doubts about the newly named Governor Johan Printz, an experienced man but not with a completely spotless reputation.

Uncle Claes offered Christer Bojje a one year contract as one of the new Governor’s closest aides, with shared command over the military force and a doubling of the usual salary, because of the risks and hardships. He was twenty-two years old.

“The Misfortunate Admiral”

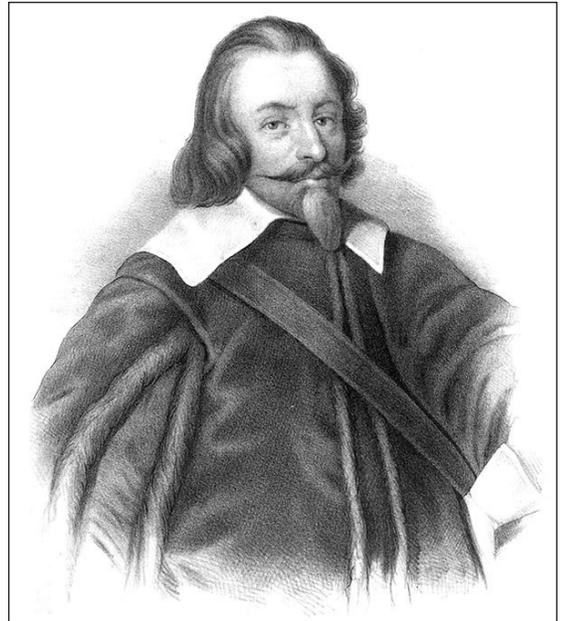
Christer Bojie and Governor Printz, New Sweden Bound

On the 16th of August, 1642 the “*Fama*” and “*Svanen*” left Stockholm with Bojie, Pastor Johan Campanius, and some other emigrants for a difficult passage to Gothenburg. Autumn storms, contrary winds, and high seas made the journey last three weeks. Many of the passengers were seasick and close to death. The *Fama* was in poor shape because of earlier trips and needed major repairs, including the rigging, sails, and caulking. It took several weeks to complete these repairs and the passengers were put on land to inspect the new city of Gothenburg where the primary language was Dutch. Finally Governor Printz and his entourage arrived coming by way of land from Stockholm. On November 1 the two vessels were ready and the journey began. Lieutenant Sven Skute was aboard with some soldiers and a crew of 18. The captain was the Dutch Thering Hindrickson. The cargo consisted of many domestic animals, horses, cows, pigs, hens, etc. And Governor Printz had his own horses.

They headed southwest over the North Sea and the English Channel. They met heavy and contrary winds. The two pinnaces, the *Fama* and *Svanen* (*The Swan*) struggled slowly southward. The weather became better after they had passed winter storms in the Bay of Biscay and were along the Portuguese west coast. Christer and the other passengers had the joy of seeing dolphins play around the front of the boat. They interpreted this as a good sign. The winds now mostly came from the stern or from the side so that the *Fama* made better speed. The waves were also considerably calmer. Then the course was directed towards the Canary Islands. There they could follow the shore and renew the water supplies before setting course westwards to the Caribbean with the help of the northeasterly Trade Winds.



Johan Printz



Christer Bojie's uncle Claes Fleming (1592–1644): Admiral, general governor of Sweden and heavy investor in the New Sweden project.

Bojie also talked a lot with the new governor, Johan Printz. He was an old curmudgeon who had experience with most military things and had fought on opposing sides. Christer knew that he had been relieved of his command after surrendering the fortress at Chemnitz. He had traveled to Stockholm hearing of the illness of his wife without the permission of his commanding officer. He had been tried for illegal absence, but was ennobled upon accepting the position of Royal Governor in New Sweden.

Printz was quite pompous and quite big in his fifties. He was both tall and heavy, surely over 400 pounds. He was not a ready conversationalist but seemed to like Christer. It helped that they were both of the same social standing. There were not so many from the nobility on these trips. Printz spoke a lot about his adventures. He had been captured and had to purchase his freedom for 800 *riksdaler*, silver money, he had been kidnapped and had to fight with the kidnappers in Italy, and had served in the forces of both France and Austria.

He maintained that he had been presented with his two splendid riding horses by King Gustav Adolf himself when he returned to Swedish service.



Armegard Printz Papegoja married Printz' second in command, Lt. Johan Papegoja.

Printz' family was also on the ship. His new wife's name was Maria and was rather quiet, while the oldest daughter, Armegard ("Prepare your weapons") as she liked to translate it from the Latin, *Armagota*) was an insouciant and irritating girl of about seventeen. She would grow up to be an especially energetic and remarkable woman, of whom much has been written.

Otherwise Christer spent much of the time speaking with the captain and the first mate on the *Fama*. He acquired basic lessons in navigation and sailing. He got to take turns at the helm by which the boat was steered. This was a large plank which was fastened to the deck and went down and moved the large tiller under the deck which was attached to the rudder. It was impossible to do big turns so that in a battle the sails had to be changed to take advantage of the wind. It was not at all easy. The steering wheel had not yet been invented.

The most important navigational aid was the compass. One measured the height of the sun with a measuring rod, a so-called James staff, to determine one's latitude, dead reckoning was used to determine longitude, which could be no more than a guess. Otherwise one used a log line and an hour glass to determine speed. Christer also got to know many of the rules about the weather and wind which every seaman needed to know. One of the most important was that if rain came before wind, one had to be careful, or as the Dutchmen said, "Rain before wind, take topsail in—wind before rain, let the topsail be."

Just before Christmas 1642, land was sighted. It turned out to be Antigua, exactly what was hoped for. The English Governor on the island was very friendly and invited Printz and his family, along with Campanius, Boije, and the other officers to celebrate Christmas with him. After months on board this was a much needed rest. The journey resumed in January. They took on board as many oranges and lemons as they could. They certainly did not know that C vitamins prevented scurvy but they knew that citrus was good and nutritious.

The two ships sailed past the Florida coast and further north along the North American east coast. When they reached the entrance to the Delaware Bay at the end of January, they encountered a heavy snowstorm. Both ships were damaged. The *Fama* was grounded and was severely damaged. She lost among other things her main mast, and three of her large anchors. The masts were made of spruce timber, tied together with rope and planed to the proper shape. It was possible to repair them with timber in the hold. The sails could also be repaired on board. But it took time. After a further delay of about two weeks, they at last sailed up the Bay and arrived at Fort Christina. It had taken an unbelievable six months since the beginning in Stockholm.

Safe Arrival in New Sweden

The settlers in New Sweden had not seen any ship from the homeland for a long time. To be exact, not since the end of November 1641 when the *Kalmar Nyckel* and *Charitas* made their way home. The colonists were quite certain by this time that they were forgotten. It was with great excitement that they heard the Indians report that two unknown ships were on their way up the Delaware Bay.

It was on the 15th of February, 1643 that two ships really did come sailing up the Delaware with a light stern wind and anchored at Fort Christina. Every man in the fort saw the sails. All over there was movement and haste. The news spread and the settlers came running from their fields. Wasn't it the Swedish colors that flew from the masts? They immediately raised the blue flag with the yellow cross up the flag staff in Fort Christina, and welcoming yells greeted *Svanen* and *Fama* as they passed the Fishkill (Brandywine) tributary.

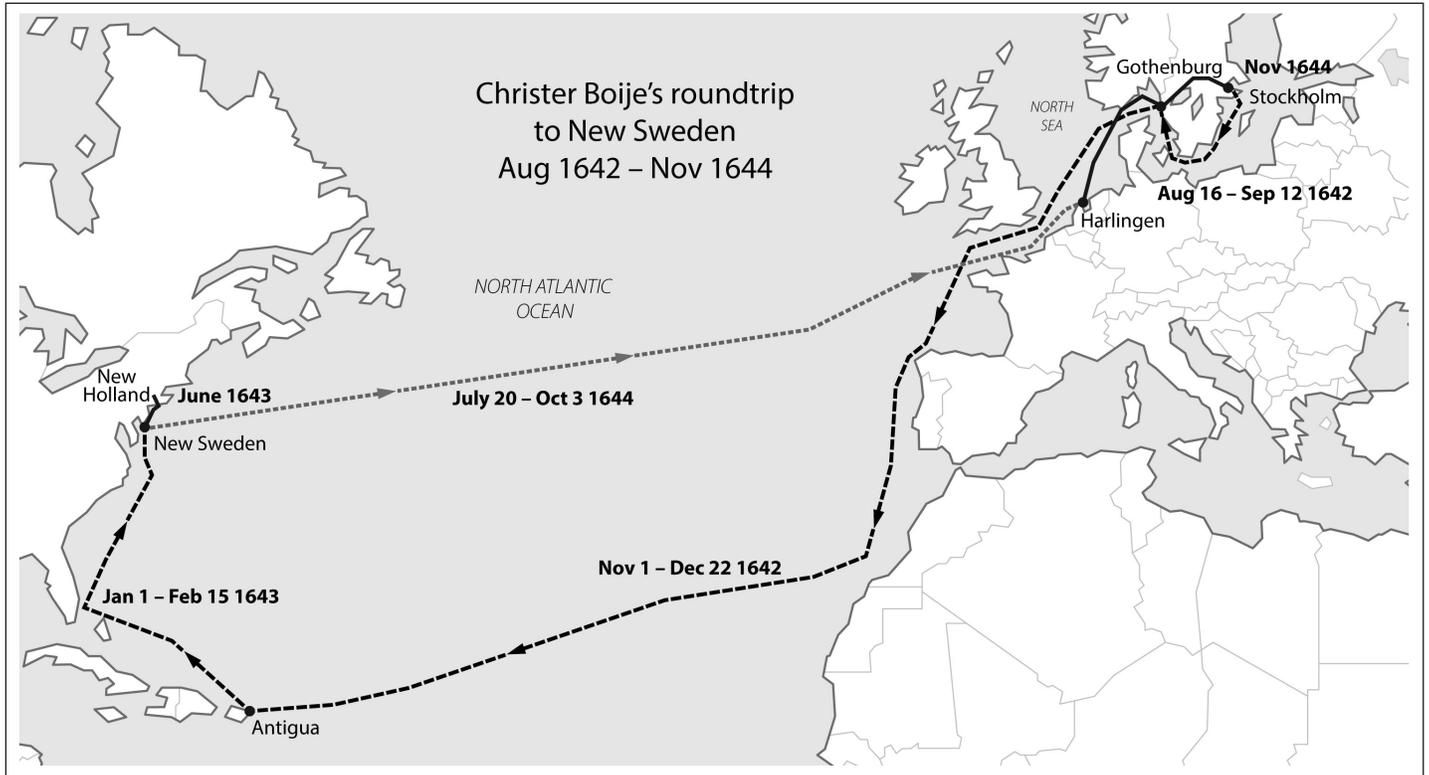
Around two in the afternoon the ships docked in Christina's harbor. The passengers and sailors went on land. The priest Torkillus and all of his flock stood on the wharf to receive them. Governor Ridder, surrounded by his small staff, gave a congratulatory speech to the newly arrived governor. Ridder will now finally get his eagerly awaited discharge. All the while a whole group of Indians observed the process.

When Christer Boije stepped off the boat he was met with nothing but handshakes and eager questions, "Did he know this one? And that one? How is etc it with the war in Sweden? And in Germany?"

He felt unsteady on his legs as everyone does who has been at sea for a long time. He wanted to relax but there was so much work to do. The cargo must be unloaded as soon as possible. It was especially important to get the horses and other animals on land. Everyone was expected to take part in this work, regardless of rank. Some of the animals and even some of the human passengers had been so effected by the journey that they had to be carried off the ship. Captain Hindricksen and Governor Printz directed the work with sharp commands and directions.

The work continued until late in the evening. Then it was time to seek lodging for the night. The fires and candles burned longer than usual. Many wanted news from Sweden and the victories on the battlefields in Europe. And the travelers had much to explain about their hardships during the long journey.

The new Governor wanted to understand the situation as soon as possible. Already during the first few days he took a tour around the entire colony with his predecessor, Governor Ridder, along with Christer Boije, Lieutenant Skute, some soldiers and an Indian guide. He carefully observed where there was a need for strengthening the defenses of the colony, where one could cultivate new land and build houses for those newly arrived, and where he himself could settle down.



A Career Begins: Bojie and Skute Build Fort New Elfsborg

According to the Instructions from the Swedish government his highest priority was to secure the area against the Dutch, the English, and the Indians, in that order. In order to do this he had to control the entire (Delaware) River from Varkens kill (Salem River) to Fort Christina. He decided to erect a new fort near a small British settlement on the east side of the river and invite the English to join the Swedish colony. The new fort would be named New Elfsborg. It was to be erected by Sven Skute and Christer Boije with great haste.

On the first of March the area had already been staked out and the foundation had been laid by a work team. On May 6 it was finished and functioned as a lock for the upper part of the river. It was a fort that had walls and earthen ramparts with three corners that faced the river and had a strong wooden gate. No less than eight twelve-pounder cannons and a mortar were placed on the walls. The fort was the colony's strongest installation. It began to function immediately under the command of Lieutenant Sven Skute. Foreign vessels would have to strike their flags and be inspected before being allowed to pass. It was not difficult to get the inhabitants in the British enclave to join the colony and be subjects of the Swedish crown with the support of this protection.

Christer Boije got the assignment to build a block house in a part of the colony called Uppland (Chester, PA), a ways up the River and a few miles north of Ft. Christina. The idea with this defense structure was to protect the northern border against Indians and other intruders. He accomplished this and was given command over a small group of soldiers to guard the border.

Life and Adventure in New Sweden

The inhabitants of the colony had very differing backgrounds. Swedes, Finns, and Dutch were all represented and some English later. They totaled about 300 persons. The most usual occupation was farming. Otherwise hand work of different types, trade, military and administrative jobs were usual. Often these duties were combined so that one person had several jobs.

In the Dutch and English colonies African slaves were used for manual labor. In New Sweden there was only one slave, who was called Antonius who came from Angola. He had been taken in the West Indies on the 1638 trip of the *Fogel Grip* and brought back to serve in the Ft. Christina garrison. He later worked for Governor Printz and was given his freedom.

The Swedish colony had good relations with the native population. The 300 or so Swedes and Finns could hardly afford a conflict with the more than 30,000 Indians. The Swedes and Finns were used to the forest and to meeting people who spoke different languages. Because this differentiated them from the English and the Dutch, the Indians respected them.

The Indians were of the Algonquin group, mostly Lenape but with Black and White Minquas further west. The Lenape language was not so difficult to learn so that one could be minimally understood. Many Indians liked to visit and were welcomed by the settlers.

Printz built a residence, the Printzhof, on an island in the Delaware River called Tinnekong or Tinicum. Naturally the manor house was fortified and guarded by a small detachment of soldiers and a few cannons. In the house was even a special room for a court to settle disputes and take care of those guilty of crimes. The building proceeded quickly and was complete by the beginning of August.

About the first of June 1643, Hendrick Huygen and Christer were sent on an expedition to New Netherland. The purpose of the journey was two-fold: to purchase necessities for the colony and for the ship that would return home, and to take back a group of people who left the colony without permission (probably with debts and punishment time outstanding) and who had been imprisoned by the Dutch. Printz wrote a personal introductory letter for both of them to Governor Kieft in New Netherland. They were to sail up the coast to the Dutch colony, the major center of which was called New Amsterdam. It was located on an island, called by the Indians, "Manahatan", that is today's Manhattan. They left immediately with a sloop to go the almost 200 sea miles. It took them almost fourteen days and when the boat arrived the sails were in tatters.

They were received well by Governor Kieft who settled them in an inn. Then the shopping began. They bought 300 meters of duffel cloth from Kieft and several hundred meters of wampum on credit on their promise to repay at a later date in beaver pelts and textiles. Wampum and beaver pelts were the usual means of exchange at this time. The bill at the inn was five beaver pelts and the repairs to the sail amounted to 6 pelts. Credit cards had not been invented but it was perfectly acceptable to pay with a promise of later repayment.

The deserters were not found in New Amsterdam, but had moved some miles north where their location was revealed by the Indians. Bioje and Huygen with Governor Kieft's approval succeeded in convincing the Dutch police chief to get them and even guard them in the Swedish sloop until the return trip. This cost 10 Florins in good Swedish beer for the guards and almost 82 Florins in wampum. The deserters were thrown in irons during the return journey until the sloop landed at Ft. Christina at the end of June. There the leaders were presumably punished in some way while the others were released with a promise of good behavior in the future.

Christer Boije had studied law at Uppsala and often sat as a judge in the colony. Hendrik Huygens was the Secretary and took the official minutes in Dutch. The court met at Ft. Christina until Printz' residence in Tinicum was complete in August. The court was then moved to the Printzhof. Printz was careful with discipline in New Sweden. Yet measured against the usual court procedures, the judgments were surprisingly mild.

Christer Boije had studied law at Uppsala and often sat as a judge in the colony. This was the time of witch trials. There is one case of witchcraft that is related in New Sweden. We are not sure if it was just Christer Boije who was the judge in this case.

This was the time of witch trials. Witches were most often punished in Sweden and Europe with the accused being burned at the stake, either before or after they had been killed, and often having been pressured with glowing tongs. There is one case of witchcraft that is related in New Sweden. We are not sure if it was just Christer Boije who was the judge in this case. The case was about a woman accused of witchcraft. There was a trial and the woman confessed freely that she was a witch, which was not completely unusual. The judge asked if it was true that the accused had ridden on a broom. She admitted that she had done that. The judge pondered and after a while

concluded, "There is nothing written in the law that forbids riding on a broom." The woman was freed and released.

One case where we know that Christer Boije presided as a judge was a dispute about who was the legal owner to the land where the colony was situated. An English merchant by the name of (George) Lambertson had sailed up the Delaware with his pinnace with the name "Cock" to Varkens (Salem) Kill and conducted trade with the Indians. It came to Printz' attention that he had tried to bribe the Indians to kill the Swedes and destroy their property. The Englishman was captured but nothing could be proved at first. Then a Court of Inquiry was called under the leadership of Boije along with Swedish, Dutch, and English participants. They began their work on the 10th of July, 1643. There were three questions: 1. Was Lambertson's claim on the land legal? 2. Did the English have a right to the Varkenskill? 3. The complaints against Lambertson that he had bribed the Indians to murder the Swedes.

Lambertson was made to pay double duty on his trade goods. It was proved that he had no right at all to the areas of the Schuylkill or the Varkens Kill. Four witnesses testified under oath that he had bribed the Indians, but since he refused to admit it, he could not be found guilty of conspiracy to murder. Printz had orders to maintain good relationships with his neighbors in times of conflict, both Europeans and Indians. The judgment should be seen in this light. He mainly attempted to not disturb his neighbors as long as he did not appear submissive.

Lambertson complained before a court in Boston, where the English asserted their rights to the entire continent, and said that Lambertson had been illegally handled. In January 1644 Printz convened a new Court where he himself was the judge and Christer Boije was the jury and legal expert. Lambertson's co-worker John Wollen testified at this time that he had lied in Boston, and that Lambertson had certainly negotiated with the Indians about selling weapons and powder. The results of this Court were sent to Governor Winthrop in Boston with the commentary that "the Swedes deny all complaints indicating that Lambertson was ill-treated and entertain the greatest respect for the English, and especially the English colony of Massachusetts." The answer from Winthrop was that he "accepts and thankfully receives the Swedes spirit of good will and their friendship with the English people."

The harvest was poor in the summer of 1643 and winter was lean. Starvation was near. Christer Boije complained in vain about his living conditions and the food. He was certainly not alone in this. Otherwise the trade with the Indians went well and it was thanks to this that the colony could survive the winter of 1643-44. The Indians helped the colonists mostly with corn.

Christer Boije Returns to Old Sweden

In March of 1644 the *Fama* prepared to return to New Sweden again. Christer had fulfilled his one year contract. In May he resigned from his position and prepared to follow along with the journey home on the *Fama*. The ship was ready to sail again already in the middle of June but after many delays finally left on the 20th of July, 1644. On board was a new Captain, Peter Pawelsson Kabeliaw and, as a companion, he had the barber/surgeon Timmen Stiddem whom he had gotten to know in the colony. The trip went very quickly with fresh winds. Already in the beginning of October the ship had reached Harlingen in Holland. They had intended to go directly to Gothenburg, but Sweden had gotten into a war with Denmark and the Danes blocked all Swedish ships.

In Harlingen, the *Fama* and all of its cargo was confiscated at the direction of the Dutch West India Company and it was a long time before it was released. Christer and his travel companion Timmon Stiddem left Swedish service, received their outstanding salaries, and traveled to Gothenburg on a Dutch ship. In order to fulfill his "one-year contract" he had been away for twenty-seven months.

Unfortunately, while Christer Boije was on the Atlantic, his Uncle Claes Fleming was killed on July 27th, 1644 in the battle of Kolberg Heide outside Kiel on board his command ship



The author in front of the original model, preserved in the National Maritime Museum of Sweden, that shipbuilder Francis Sheldon used as a template for building the Royal Warship *Riksäpplet* in 1660.

Scepter. Not only did Christer Boije now not have anyone to report to in the Admiralty, but an automatic promotion was not given to him.

He returned to his father's estate, Isnäs in Finland and married Kerstin Sabelhierta from the area of Borgå. Out of sentiment he often called her Christina after the fort in New Sweden. He was promoted to Captain in 1655 and took part in almost every major naval campaign during the 1650's. He was known as a talented navy man and officer and rose in the ranks. After his wife's death he married Gertrud Sofia Bergk from a noble family in Latvia. Christer served in different regiments in Sweden and Finland, becoming a major in 1664.

In 1666 he was the commanding officer for the Nylands regiment, a division of the Swedish navy known to have the best seamen. He served in two major naval disasters, one called Stenbock's Navy and the other the Battle of Öland in 1675-76. During these conflicts he managed to find himself in disagreement with King Karl XI political appointments. Then in a great sea battle with the Danes at Dalarö in the Baltic, confusion with inexperienced officers who overruled Boije meant that the great ship *Riksäpplet* was destroyed. At the year-long official inquest in Stockholm, filled with false charges of cowardice and incompetence, Admiral Lieutenant Boije was cleared and went home to Finland. He never received back his command and died in 1679 at the age of fifty-eight.

To this day his diary and official report about New Sweden have not been located. They would have included not only his personal comments but sketches of the forts and his opinions about trade possibilities. His three sons all became military officers and the family still lives in Sweden.

— Christer Boije af Gennäs
Kim-Eric Williams, Translator, Editor

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Family legends

et al.

“Who Wore What When”

CULTURAL ATTIRE AND CLOTHING IN NORTH AMERICA



PHOTOS BY MARNIE KING



Haley Draper, 11, as Santa Lucia. She is the daughter of Doug and Susie Draper, granddaughter of Donna and Milton Draper, Jr., great granddaughter of Mabelle and Milton Draper, Sr., who are descended from one of the original colonists, Carl or Charles Springer, son of Christopher Springer of Stockholm.

On Veteran’s Day, November 11, 2017, The New Sweden Centre presented “Who Wore What When: Cultural Attire and Clothing in North America” at the Hagley Museum and Library Soda House in Wilmington, DE, with 180 attendees from diverse backgrounds, including the Ambassador of Finland. The program created a sublime historical collage of pre-colonial Northeastern America attire through World War I, featuring these time periods:

- **Viking**, as worn by explorers at L’Anse aux Meadows
- **Native American**, just prior to the settlements in the Delaware Valley, including an actual Lenape descendant in regalia
- **New Sweden Colony**, a multicultural community consisting of Swedes, Finns, French Huguenots, Germans, Caribbean Islanders, and one African. We included Santa Lucia (by a Swedish settler descendant) and the colony’s first doctor, Timen Stiddem.
- **Later colonial periods**, Peter Stuyvesant, Dutch colonists, William Penn – and the advent of Quaker influence
- **Revolutionary War**, a 1st Delaware Regiment soldier re-enactor
- **Scandinavian Folk Costumes**, Finnish provincial dress
- **Civil War**, soldier
- **Victorian**, with participation of Rockwood Mansion Museum
- **WWI**, with an original uniform that had been worn by the grandfather of a New Sweden Centre board member to represent their ancestor
- **A Flapper**, woman of 1920, wearing the flamboyant short fringed dress, long beads, and cloche hat

Professional models and model consultant were assisted by New Sweden Centre volunteers. Historically-accurate food and drink were served as a “Taste of Sweden” reception while our living history models/re-enactors circulated, so guests could participate in this historical experience. Many organizations contributed to the success of “Who Wore What When,” including, the Rockwood Mansion Museum, The Philadelphia Museum of Art, the American Swedish Historical Museum, and The Swedish Colonial Society (SCS). Financial supporters included the Delaware Humanities Forum and Delaware Grant-In-Aid, donations from SCS, the Swedish Embassy, Swedish Council of America, American Swedish Chamber of Commerce, Wilmington City Council, and generous individuals.

“Who Wore What When enabled us to expand our inventory of period-clothing from the New Sweden Colony era to include clothing worn by gentlemen, ladies, farmers, house-wives, field workers, laborers, sailors, soldiers, foresters, ministers, and tradesmen. The clothing was made by our cadre of volunteers and friends, and also loaned by our contacts. We borrowed swords, replica (“fake”) muskets (made by one of our volunteers), weaponry, and clothing accessories. Seminars and sewing workshops were held to educate our volunteers to make historically accurate components for the outfits.

For the future, we are planning sewing classes at Newark High School as part of our outreach effort for volunteers and high school students. The method of matchlock musket-making will be made available online for other re-enactor groups to inexpensively make their own “silent” arms. These educational programs will be available to our volunteers and to members of other organizations. If you missed this event, you can still enjoy the premiere showing of our “Who Wore What When” video on June 9, 2018 at 5pm at the Junior Achievement of Delaware Campus, 522 South Walnut Street (Route 13), Wilmington DE. All are welcome, but please RSVP for the event at: www.colonialnewsveden.org.

— Marnie King, Abdullah R. Muhammad,
and Aleasa Hogate, New Sweden Centre
Directors

Farmstead-in-Printz-Park Project

continued from back cover

Second, Frank Eld is—besides being a preservationist and author—also an educator. We are hoping to have volunteers and students on site during the restoration so that it can also serve as a learning experience for young people. More on this later.

Publicity and fund-raising are also important, a point stressed by honorary consul of Sweden, Ulf Akerblom, who also attended our meeting and has shown much interest in the Farmstead project. He may be a great help in enlisting corporate support and he has stressed the need for a new website for the Farmstead as well as a social media presence. Help with this particular task and others seems to be coming from a new partner, The Tinicum Township Historical Society (TTHS). Bill Moller is president of this small but committed organization which is housed in the park in a plain building called Printzhof II. Bill has shown interest in our mission and a willingness to help in manifold ways: he’s teaching me the fascinating history of Tinicum and is helping me site the cabins in the park, he has offered to serve as a voluntary guide to the Farmstead, and he may help plan future educational programs. Bill and fellow member Rebecca Brumble are already at work scanning photos for the website. You might want to view the TTHS website for yourself at: www.tthsdelco.org.

Ulf and others have recommended we have an artist’s rendering of the proposed project. Aleasa Hogate has volunteered to help with this and so has Hal Taylor, illustrator and author of “The Illustrated Delaware River” (2015).

This Farmstead project presents great challenges but also offers potentially great rewards. When I go out to ask for help, even from folks I hardly know, I feel as if I’m contributing to the uncovering of a forgotten history and to the renewing of a neglected source of local, statewide, and even national pride. And when my spirits flag, it’s always a good thing to feel the warm support that comes from the other Councillors of The Swedish Colonial Society at our monthly meetings. While I might grumble about it at times, I’m honored to serve.

—Joseph Mathews

Resurrect the Farmstead



Please consider lending your support to the reconstruction of a unique open-air museum, the New Sweden Colonial Farmstead. You can support this exciting project by buying a full log for \$100 or a partial log for \$50. Donors’ names will be permanently posted in the cabin they have helped to complete.

Please specify “Farmstead” and send your tax-deductible contribution to the SCS treasurer: Linda Alexy, 438 Regina Street, Philadelphia PA 19116-2405. See the Fall 2017 *Journal*, page 20, for a fuller description of the project, and see the article on the Farmstead in this *Journal* for a progress report. Please send your comments and questions to Joseph Mathews, Chairman, New Sweden Company Executive Committee, at jpmathews1@aol.com.

SWEDES AND FINNS IN LENAPE COUNTRY

1638-1664



ABOUT THE AUTHOR

Jean R. Soderlund is Professor of History Emerita at Lehigh University in Bethlehem, Pennsylvania and award winning author of many articles and books. Most recently she has written *Lenape Country: Delaware Valley Society Before William Penn*, published by the University of Pennsylvania Press. She is also the author of *Quakers and Slavery: A Divided Spirit*, for which she received the Alfred E. Driscoll Publication Prize from the New Jersey Historical Commission, and co-authored *Freedom By Degrees: Emancipation in Pennsylvania and Its Aftermath*.

This article is based on her lecture of the same name that she presented at the 2015 New Sweden History Conference at the Lazaretto Ballroom in Essington, PA. Her ideas arise from her deep and significant study of Middle Atlantic Colonial history. In this article, she challenges some long held beliefs while offering new possibilities for understanding Nordic and Indian relations along the Delaware River at this early time.

PHOTO COURTESY OF LAURA BURNHAM AT THE AMERICAN SWEDISH HISTORICAL MUSEUM

On close study of the Swedish, Dutch, and English sources, three beliefs that have dominated the literature on the colonial Delaware Valley prove to be myths.

One myth is that the history of the Delaware Valley before 1681 is irrelevant—that the region had no history for much of the seventeenth century unlike Virginia, New Netherland, and New England that experienced wars and expropriation of Indian lands. Of course, everyone familiar with New Sweden’s history knows about the importance of the seventeenth century, but others sometimes need to be reminded.

The second myth is that William Penn and the Quakers initiated the features and ideals that distinguished Delaware Valley society from other major North American regions: peaceful relations between Europeans and Natives; respect for people of different ethnic backgrounds; freedom of religion; opposition to centralized authority; and emphasis on personal liberty for others as well as one’s self. The third myth is that the Lenapes were a weak, insignificant people. In fact, they maintained control of the Delaware Valley through strategic use of violence and threat of violence; their emphasis on peace and freedom; and their superior numbers until after 1680.

In fact, however, the Lenapes, Swedes and Finns, and some Dutch and other Europeans who were part of the New Sweden community developed, prior to the arrival of the Quakers, a society based on these features in order to benefit from trade and keep peace. The kind of liberty that the Lenapes fostered was personal freedom for one’s self and others. This has been called *reciprocal liberty*, unlike that of slaveholding societies in which slave owners wanted freedom for themselves but not for everyone. Reciprocal liberty reflects the concept of reciprocity that is so important to Lenape culture.

Lenapes

When the Europeans first came, the Lenapes controlled the area from Cape Henlopen, north through about where Trenton, New Jersey exists today and eastern Pennsylvania to approximately the Lehigh Valley. Their population declined during the seventeenth century from an estimated eight thousand in 1600 to three thousand by 1670 primarily from European diseases such as smallpox, but the Lenapes were not decimated during that time period like many other Native groups. They used the name Lenape (pronounced *Le NAH pay*) to refer to themselves, meaning an “ordinary or real person.” But they also used specific names for their communities, which were often the same name as the place of their towns, for example, the Cohanseys, Mantes, Sanhickans, Armewamese, and Sickoneysincks. They controlled land on both sides of the Delaware River.

The Lenapes lived in autonomous towns of about two hundred people along streams, with no central government that linked towns together. Their towns allied with each other for diplomacy and war, and were also ready to ally with other people such as the Munsees, Swedes, and Finns. The Lenapes placed emphasis on personal freedom: both men and women chose marriage partners and could easily divorce. They were loving, permissive parents by European standards of the time. In the seventeenth century the Lenapes refused to convert to Christianity, retaining their own religion. Their economy was based on corn agriculture, hunting, and gathering. Reciprocity was fundamental to Lenape culture and economy. They used the ritual of peace treaty in conducting trade and diplomacy, exchanging gifts for friendship to keep peace. When the Dutch and Swedes approached Lenapes to purchase land, their leaders, called *sachems*, refused to sell land outright but rather allowed Europeans to use small areas for erecting forts and enough land for agriculture to support traders. The Natives expected annual gifts in exchange, similar to renting, rather than conveying all rights to the land.

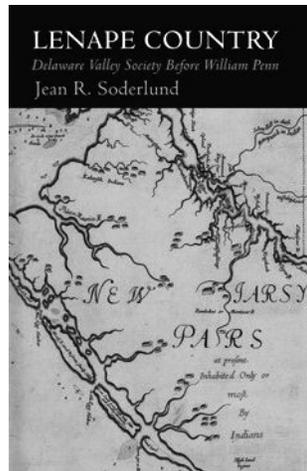
Dutch and Swanendael

In order to understand many aspects of the relationship of the Lenapes with the Swedes and Finns, we need to appreciate the importance of the destruction of the Dutch colony of Swanendael just seven years before the founding of New Sweden. We think of the Lenapes as a more peaceful people than other Natives—and the Lenapes were—but they did use strategic violence to maintain control of their country.

Dutch explorers and traders entered the Delaware Valley in about 1615, conducting trade on a sporadic basis with both the Susquehannocks, who lived on the Susquehanna River, and the Lenapes. The West India Company's primary goal in founding New Netherland was to reap profits from the fur trade, but also decided to permit private investors to establish *patroonships*, or colonies, to help protect their claims from the English and French.

Several wealthy investors organized the colony called Swanendael (Valley of the Swans) near Cape Henlopen, hoping to raise tobacco and grain, harvest oil from the whales, and trade with the Natives. The first colonists arrived in spring 1631 and built their brick house within a palisade, planted crops, and hunted whales. Soon after establishing Swanendael, several leaders also obtained a deed from Lenape *sachems* for a large tract at Cape May. The Dutch spent most of their trade goods obtaining the deed. With these two *patroonships*, the Dutch tried to establish control of the river and bay.

The Dutch thought they had bought a large territory to establish Swanendael, while the Lenapes believed they did not sell but rather granted rights for enough land to build a trading fort and to carry on small-scale agriculture. Lenapes expected yearly payments to continue the lease. As a result of this



The map on the cover of Jean Soderlund's book *Lenape Country* was drawn by Augustine Herrman in 1670. It is oriented to the west (at top) from the Atlantic Ocean. Herrman provided much information about the location of Lenape towns along streams—the Cohanses, Rancocas, Narraticons—and along the seacoast. All demonstrate that New Jersey was still Lenape country in 1670. Herrman emphasized this with the statement in the lower right "New Jarsy Pars at present inhabited only or most by Indians." Lenapes also lived on the west bank of the Delaware River that became Delaware and Pennsylvania.

conflict, the Lenape group at Cape Henlopen, the Sickoneysincks, killed all thirty-two Dutch colonists and destroyed the settlement. The Lenapes wanted to stop the Dutch from developing a plantation economy similar to what the English had developed in Virginia where the colonists murdered Natives and expropriated land from the Powhatans and other groups. When Dutch mariners arrived at Cape Henlopen in early 1632, some months after the carnage, they met successfully with the Lenape *sachems*, exchanging gifts and declaring peace. The Lenapes and Dutch did not continue the violence, and the Dutch did not again try to establish a large plantation society in the Delaware Valley.

Over the next half century until the 1680s, Lenapes controlled the lower Delaware Valley, accepting European trade goods in exchange for small parcels of land for forts and farms, but not plantation colonies. With the attack on Swanendael and its memory, the Lenapes restricted European settlement. In 1670, just 850 Europeans lived in the lower Delaware Valley compared with 52,000 in New England, 41,000 in Virginia and Maryland, and 6,700 in New York and eastern New Jersey. With an estimated Lenape population of 3,000 in 1670, they remained more numerous and powerful than the Europeans.

New Sweden

Seven years after Swanendael, in 1638, the Lenapes permitted a small group of Swedish, Finnish, and Dutch colonists led by Peter Minuit to establish New Sweden at the location of current Wilmington, Delaware. Lenapes and Susquehannocks traded with both New Sweden and the Dutch mariners who continued to frequent the Delaware River. While the Swedes, Dutch, and English fought each other over trade and land, the Lenapes dominated the region.

Minuit chose the site at the eastern terminus of the Minquas Path, on the river's west bank, to intercept and thus prevent some of the Susquehannock trade from reaching the Dutch Fort Nassau on the eastern side of the Delaware River near present-day Camden, New Jersey. The Europeans claimed that they purchased a large parcel of land, then posted the Swedish Queen Christina's coat of arms, fired cannon, and built Fort Christina.

Governor Peter Hollender Ridder, soon after he arrived in April 1640, sought to buy the land on both sides of the river from Lenape *sachems*.

The Lenapes later disagreed emphatically that in 1638 and 1640 they had sold a broad expanse of their country to the colonists. The *sachem* Mattahorn claimed that he and the other leaders simply permitted the Swedes to erect Fort Christina as a trading center and tiny agricultural settlement.

During the 1640s and early 1650s, within the context of Lenape sovereignty, the Swedes, Dutch, and English jockeyed to take control of the fur trade and exclude other Europeans from the river. It is sometimes difficult to remember that the inhabitants of New Sweden, New Netherland, and neighboring English colonies knew that the Lenapes dominated the region because European officials, in their deeds, reports, maps, correspondence, and diaries, focused on discord with other Europeans and claimed mastery of the territory, when in fact the Natives ruled. The officials made these claims from the perspective of European nation-building and the patriarchal social hierarchy of their native land.

Even so, in the 1640s and early 1650s, the Lenapes, Swedes, and Finns created alliances based on intermarriage and similarities in culture and goals that became more resilient in ensuing years. Data for New Sweden reveal a population, like most colonies in seventeenth-century North America, heavily skewed to men. Indeed, the twenty-four men who came to Minquas Kill with Peter Minuit in 1638 were unaccompanied by women and children and thus had strong incentives to interact with neighboring Lenape women. Though in 1640 a few European men began arriving in Lenape country with their wives and children, unaccompanied men continued to dominate among the immigrants.

Thus, New Sweden in these early years resembled Swanendael and the initial settlement at Jamestown, Virginia, where all the settlers were male. Under the leadership of governors Minuit and Ridder, New Sweden avoided the Dutch plantation's fate by presenting gifts and conducting trade.

Of significance as well from this first settlement at Fort Christina was the mix of colonists from a range of European countries. Unlike Virginia, Maryland, and New England, where settlers were overwhelmingly English, New Sweden from the start and throughout its history drew people of diverse nationalities, including Dutch, Swedes, Finns, Germans, and English. They formed a society in which individuals regularly negotiated different European languages and cultures, just as they learned those of Lenapes and Susquehannocks.

Governor Johan Printz arrived on the Delaware River in February 1643. He was a military man and had conflict with the Lenapes, partly because of his arrogance but more basically because of his lack of regular cargoes from Sweden. He requested trade goods on a regular basis, but few ships arrived. This was also a time of war between the colonies of New Netherland and Virginia and their neighboring Indians. In spring 1644 the Lenapes killed five colonists, and soon after, *sachems* met with Printz, explaining "that this had happened without their knowledge and asked for peace." While the

governor did not report more details, the perpetrators were possibly practicing mourning war to atone for the deaths of family members from European diseases. The five deaths in a short time span represented for the Lenapes a serious challenge to the Swedes, tantamount to war. The murders warned the colonists that they would survive in the region only by the Lenapes' consent. Nevertheless, the governor bluffed his way through the meeting, stating that he would accept peace as long as they refrained from violence. The *sachems* signed a pledge of friendship and (according to their custom) gave Printz twenty beavers and some *wampum*.

Despite their dominant numbers, the Lenapes chose peaceful coexistence with the Swedes though, according to his own admission, the governor had "hardly 30 men" whom he could call upon for defense. Printz's pragmatic willingness to accept their offer to cover for the colonists' deaths with gifts (the Lenape process of "covering the dead"), convinced the *sachems* that amicable relations, with the promise of continued trade, was the best route. Printz may have wanted to bring the Lenape murderers to European justice, but had to go along with the Lenape practices. It is also likely that the Lenapes and colonists were already creating close relationships that helped prevent a bloodbath in New Sweden. Indeed, the five deaths of settlers reported by Printz represented the majority of slayings from 1638 to 1655. Evidence exists of eight murders by Lenapes but no killings perpetrated by colonists against the Natives. Some additional murders by either side are probably undocumented.

Printz faced another challenge: In 1645, at a large meeting of Lenape men and women, the *sachem* Mattahorn and his son Ackehorn suggested it was perhaps time to force the Swedes to leave because of their inability to trade. The Lenape council concluded that the "Swedes are good enough," better than the Dutch and English whose populations expanded and created wars. When Printz heard of the meeting, he promised that a ship would soon arrive and reiterated to his superiors at home the need for manufactures to retain the Natives' trust and friendship. One more ship arrived in 1648, and then nothing before Printz left the colony in 1653.

Nevertheless, compared with costly wars and massacres during approximately the same period in southern New England, New Netherland, and the Chesapeake, this record suggests an active effort by both the New Sweden settlers and Lenapes to create common ground. Memory of Swanendael and the Lenapes' dominance helped to keep the colonists in line, while desire for trade and amity influenced the Natives.

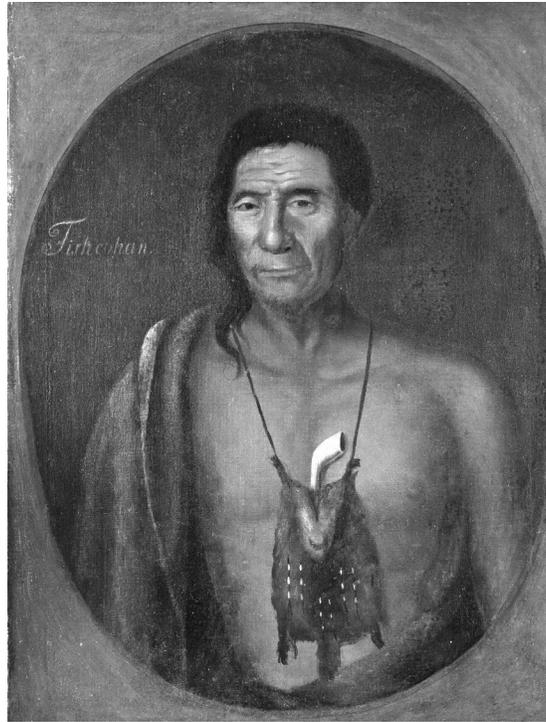
In 1654 at least four thousand Lenapes and approximately four hundred Swedes, Finns, and Dutch lived on the Delaware. At mid-century, Lenapes and Swedes remained separate communities, divided by lingering suspicions yet tied by individual relationships, mutual commercial interest, and awareness of external threats. As events unfolded over the next half-century, both groups helped to create in Lenape country a society open to and integrating people from a broad range of backgrounds and beliefs, protective of individual liberty, and dedicated primarily and purposefully to trade.

Soon after his arrival in 1654, Johan Risingh held a treaty conference at Tinicum with ten Lenape sachems. Risingh proposed a mutual alliance in which each group would ignore rumors of “bad intentions” and warn the other of impending attack by an enemy nation. The Lenape *sachem* Naaman responded by inviting the colonists to build a fort and houses adjacent to the major Lenape town of Passyunk to reduce the possibility of violence over minor incidents. Naaman promised that the Swedes’ “enemies would be theirs, and if they heard or saw anything evil, they would call our attention to it and inform us, even in the middle of the night.” The alliance between the Lenapes and Swedes and Finns developed over time, helping to create Delaware Valley culture that prioritized peace and freedom.

Dutch Conquest and *Mercurius*

The Dutch conquest of New Sweden in 1655, led by New Netherland Governor Peter Stuyvesant, revealed deepening collaboration between the Swedes and Lenapes, when the Natives warned the Swedes of the impending Dutch assault. Native allies of the Lenapes then attacked Manhattan while Stuyvesant and most of the colony’s troops were on the Delaware. The offensive against New Netherland did not prevent Stuyvesant’s defeat of New Sweden, but forced him to return quickly to Manhattan, leaving the Swedish and Finnish community intact. The Swedes and Finns turned down an alliance with the Dutch. For the remainder of the decade until the English defeated the Dutch in 1664, the Swedes and Finns allied with the Lenapes, and remained alienated from Stuyvesant’s regime.

An example of the alliance between the Lenapes and Swedes and Finns was when the ship *Mercurius* arrived in 1656. The ship had set sail before news of the Dutch conquest reached Sweden. It had 105 passengers, mostly Finnish settlers, and trade goods. Stuyvesant refused to allow them to stay because they would increase the Nordic people who were alienated from his administration and allied with the Lenapes. The Lenapes wanted more allies and also wanted to trade for the European goods. So when the ship was ready to depart, the Lenapes



TISHCOHAN (1735) No accurate portraits of Lenapes from the 17th century exist. However, this portrait of the Lenape sachem Tishcohan by the Swedish artist Gustavus Hesselius provides an accurate and insightful depiction of Lenape dress and appearance. (PORTRAIT OWNED BY THE PHILADELPHIA HISTORY MUSEUM AT THE ATWATER KENT)

boarded it and told the crew to take it upriver to join the other Swedes and Finns. The Dutch were unable to do anything about it, and then recognized the Swedes’ and Finns’ local autonomy with a separate court and officials. Called the Swedish nation, the Swedes and Finns had small communities like the Lenapes. In the early 1660s, the Swedish nation refused to form an alliance with the Dutch against the Munsee and Esopus Indians.

English Conquest

With the English conquest of the Dutch colony in 1664, the alliance of Lenapes, Swedes, and Finns remained firm as together they resisted English efforts, under the Duke of York, to impose their power and expropriate land. The Lenapes found the English even more dangerous than the Dutch because of the record of English expansion in Virginia, Maryland, and New England. When the English and their Dutch allies moved into areas not ceded by the

Lenapes, they sometimes murdered one or two colonists. During the decade after 1664, the Lenapes killed at least ten English and Dutch settlers, but no Swedes or Finns. For the Natives, this was the equivalent of war. In response to the Lenape murders of colonists, the English Governor of New York and the Delaware colony, Francis Lovelace, in 1670-72 threatened war against the Lenapes but the Swedes and Finns refused to join. Some Swedes and Finns moved to New Jersey to join the Lenapes and escape the English regime.

The Swedes and Finns survived in Lenape country by accepting the dominance of the Lenapes. The Europeans adhered to the Native practices of gift-giving, focusing on trade, and covering the dead when murders occurred. Ordinary Swedes and Finns fostered alliances through friendship, intermarriage with Lenapes, and settling close to Lenape towns. Collaborative use of land and free movement in each other’s settlements enhanced relationships. They met to discuss problems rather than quickly resorting to violence and forged mutual alliances to warn of attack by enemies. Thus the Swedes, Finns, and Lenapes created the framework of peace and individual freedom that became hallmarks of Delaware Valley ideals.

—Jean R. Soderlund

A Musical Superstar Contest

For one night only, this talented pair will recreate a summer evening of song from 1850 when the original Jenny Lind sang at Gloria Dei Church.

June 8, 2018, 7:30-9 PM

Gloria Dei (Old Swedes') Church

916 Swanson Street,
Philadelphia, PA 19147



Jenny Lind

Suggested donation:
\$20/adult and \$10/student

Proceeds benefit historic preservation work at Gloria Dei (Old Swedes') Church and the mission of the Augustana Institute.

For more information:
www.preserveoldswedes.org



Kina Sandtrø, 2018 Jenny Lind Swedish scholarship winner



Julia Sjöstedt, accompanist

The first real international superstar like Beyoncé or Lady Gaga was a woman known as the Swedish Nightingale.

Possessed of an incredible soprano voice, Jenny Lind travelled all over America with her pianist and a baritone accompanist singing to sell-out crowds where so many people wanted tickets to hear her that the tickets were auctioned off. Those who saw the movie, "The Greatest Showman" know something of her, but the historical figure is even more interesting.

Part of her success was due to her amazing versatility and personal charm and to the fact that she gave away almost all of her share of the proceeds. Many new free schools in Sweden benefited from her as well as the first Swedish Lutheran churches in Illinois, the one in Andover being named for her.

And she had Phineas T. Barnum as her tour manager. He provided a separate railroad car for her and hired as many as 26 journalists to make sure that the publicity was never lacking. He also decided that an American should write a poem for her to sing and held a national contest for such a work.

The contest was won by Bayard Taylor, a journalist and poet from Kennett Square, PA whose composition was called, "Jenny Lind's Greeting to America." The winner was subjected to

a barrage of criticism by those whose compositions did not win, since two of his best friends were among the three judges. But in any case it was set to music by her pianist Julius Benedict and premiered in Philadelphia in 1850.

We have been able to locate the original poem and music at the University of Pennsylvania, in the Keffer Collection of the Kislak Center at the University Library. Our 2018 Jenny Lind Swedish scholarship winner, Kina Sandtrø (*She-nah*) has been asked to sing this as a part of her concert on June 8 at 7:30 PM at Gloria Dei Church. Since the original Jenny sang at this church in 1850 it will be the first time this music has been heard in 168 years!

The June 8th concert at Old Swedes Church in South Philadelphia is a benefit for the Gloria Dei Historic Preservation Trust and the Augustana Institute. Kina is a student at the Royal School of Music in Stockholm and won a national contest to tour America. Her accompanist is Julia Sjöstedt who studies at the Academy of Music in Stockholm. Both young women will present a varied program of Nordic folk music and Opera arias in the near-perfect acoustics of Pennsylvania's oldest church.

— Kim-Eric Williams

The 2018 Bridgeton-Eskilstuna Exchange STUDENT FIELD TRIP TO KALMAR NYCKEL FOUNDATION AND OLD SWEDES

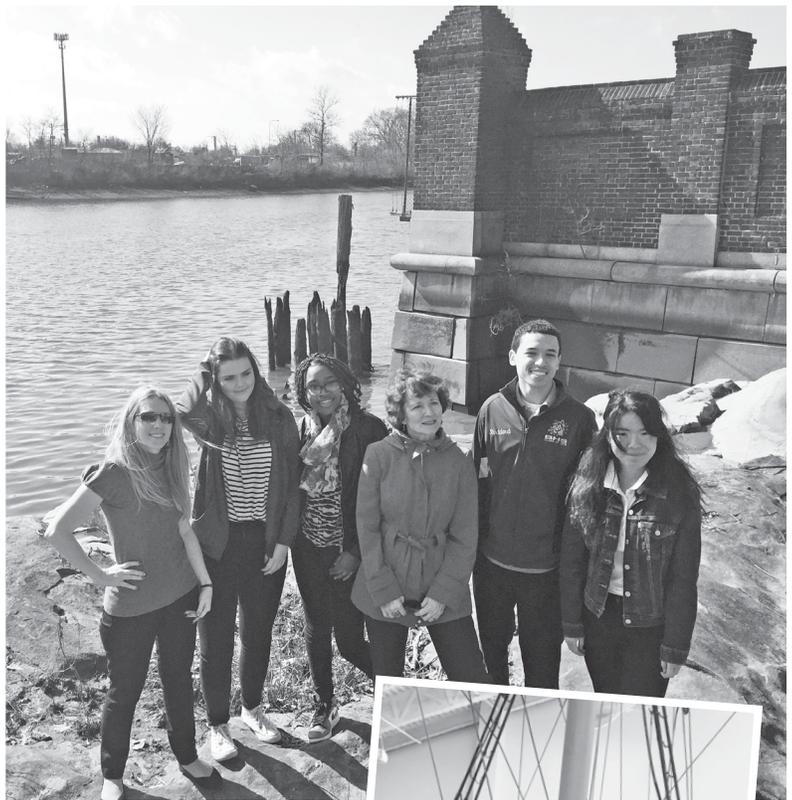


The annual Bridgeton-Eskilstuna exchange student field trip took place this year on Wednesday, February 21. This exchange student and teacher program dates from the 1990's when the New Sweden Colonial Farmstead was still active in Bridgeton City Park and the memory of the royal visit in 1988 was still fresh. At that time, Bridgeton and Eskilstuna bonded as sister cities and began a tradition that continues to this day.

The day of this year's field trip was sunny and warm, unlike the weather in previous years. Clara Blomberg and Ebba Oscarsson were the students from Eskilstuna, Sweden, and Samuel Stoddard-Brown and Laura Simpson were the students from Bridgeton. Erin Gibbs who teaches math at Bridgeton High School is the Bridgeton exchange teacher. The Swedish exchange teacher, Conny Anderson, was unable to travel because of a bad case of flu. Also in our group were Ida Bonavito, Student Coordinator at Bridgeton High School, Dr. Peggy Morgan, grandmother of Samuel, and myself. I've gone on four of these field trips and I can attest that there's a wonderful feeling of renewal that comes through contact with the students and teachers who are seeing these landmarks of New Sweden history for the first time.

We first visited the Kalmar Nyckel Foundation (KNF) where Education Director Sam Heed took us through the facility, then showed us an excerpt from the *Kalmar Nyckel* documentary, "The Forgotten Journey." Then KNF's Emily Neal took us through Fort Christina Park to see the Carl Milles 1938 monument commemorating the landing of the Swedes in 1638. We ended our day with a visit to Old Swedes Church and Burial Grounds, and finally to the adjoining Hendrickson House Museum, Director Rebecca Wilson presiding. As usual, it was a day full of history and interesting surroundings. I asked Ebba whether she had known before today of the New Sweden colony on the Delaware. She said she hadn't, so we were fulfilling our educational mission.

Later that evening, we attended a welcome dinner in the high school cafeteria for the students, teachers, the students' families, school officials, and Bridgeton Mayor, Albert B. Kelley. The dinner was funded by Whibco president and staunch Farmstead supporter, Wade Sjogren, who was present and reminiscing about his many trips to Scandinavia. From him, I learned that there would be another dinner in support of the exchange program the following evening at the Bridgeton Rotary. It's great to see that the program also enjoys support from Bridgeton High from Karen Horwitz, Supervisor of Visual & Performing Arts, and Ida Bonavito-Baduini, District Student Assistance Coordinator. Christoffer Sylvan facilitates the program from his native Eskilstuna.



— Joe Mathews

THE SWEDISH COLONIAL SOCIETY

New Members Welcome!

THE SWEDISH COLONIAL SOCIETY welcomes new members. No Swedish relative or ancestry is required – only an interest in colonial history.

Contact our Registrar:

Terry Brasko, The Swedish Colonial Society, 916 S. Swanson St. Philadelphia, PA 19147 or visit us online at: www.ColonialSwedes.net.

The annual membership fee for an individual is \$45. An annual family membership, which includes two adults and minor children, is \$52.50.

Our Mission is to preserve and promote the history, genealogy and culture of the New Sweden Colony in America

Our Purposes are:

- 1. To collect, archive and publish materials**
- 2. To make colonial genealogical records broadly available**
- 3. To acknowledge members' proven descent from colonial forefathers**
- 4. To encourage awareness and preservation of monuments at historic sites**
- 5. To celebrate historic and cultural events and accomplishments relating to the colonial Swedes and Finns in America**

THE NEWEST FELLOW OF THE SWEDISH COLONIAL SOCIETY IS EDWARD R. ROOT

Edward R. Root, MD, was selected to receive The Swedish Colonial Society Fellow award by The Swedish Colonial Society Council and Officers at the SCS Council meeting last November 16. The resolution stated, in part, "Whereas Edward R. Root, MD, has now completed editing six editions of *The Swedish Colonial Society Journal*



in exemplary fashion, changing its name and content to reflect the work of the Society for a national and international audience, Insisting on substantive material and expanding its size from 20 pages to 24 pages and even 28 pages in the [most recent, Fall 2017] issue." He and one other editor are the only recent editors to prepare six issues for publication.

Edward has now retired as editor but continues, since 2012, as SCS Archivist.

SWEDISH COLONIAL SOCIETY
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King of Sweden

Deputy High Patron

Her Royal Highness
Crown Princess Victoria

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NEW FOREFATHER MEMBERS

Active members of The Swedish Colonial Society may apply for recognition as "Forefather Members" if they can prove descent from Swedish colonists arriving in the United States prior to the Treaty of Paris, marking the close of the Revolutionary War, in 1783. Application forms may be obtained from the SCS website www.ColonialSwedes.net.

Maurene Mast Coan descends from Peter Gunnarsson Rambo

Marilynn Mast Long descends from Peter Gunnarsson Rambo

Brian Crane descends from Jonas Nilsson (Jones)

Kyle Richard Mason descends from Anders Bengtsson (Bankson)

Tina Harralson descends from Peter Larsson Cock (Cox)

Charles J. Justice descends from Johan Gustafsson (Justis)

George H. Keen descends from Jurgen Kuhn (Keen)

Pamela Leigh descends from Anders Joransson (Anderson), Samuel Petersson (Peterson), Hans Georgen Smidt, John Andersson Stalcop, and Catherina Johansdotter Vanderveer

Glenda H. Harkins descends from Peter Gunnarsson Rambo

Kathryn Rambo descends from Peter Gunnarsson Rambo

Newell Rambo descends from Peter Gunnarsson Rambo

Mollie Sue Morton descends from Olof Stille (Stilley)

TRINITY "OLD SWEDES" CELEBRATES ITS BLACK HISTORY

On February 25, 2018, Trinity "Old Swedes" in Swedesboro, N.J., hosted a Black History Month Event that included jazz singers and musicians, and actors who interpreted the lives of slaves who escaped to the north via the Underground Rail Road, and the stories of African Americans involved in the church. Of note, in his eighteenth-century journal, Reverend Nicholas Collin describes a family of African American congregants, Cudjo and Venus Williams and their children, as "devout members." Venus was a free Black woman, but her husband Cudjo remained a slave. Cudjo is recorded as being from Angola, and he donated money in 1784 to build the present church. Reverend Collin's journal also recorded African American baptisms, confirmations, and burials.

— Edie Rohrman

Gloria Dei (Old Swedes) is pleased to welcome the new rector, The Reverend Patricia Cashman,

who has traced an unconventional path as she followed a strong calling to do more to help families in need. Reverend Cashman, a mother of three, had a career in healthcare as a nurse before she enrolled in the Lutheran Seminary in Mt. Airy. She



Michael D'Andrea welcomes Reverend Patricia Cashman

was ordained as an Episcopal Priest in 1996. Her religious

work has taken her around North America starting in Holmesburg PA, then to New York City, Augusta GA, Tegucigalpa Honduras, back to Rochester NY, and finally to Philadelphia at Gloria Dei. We will catch up with Reverend Cashman in a later issue to learn of her desire to maintain the historic grave markers at Gloria Dei.

The author is indebted to Eleanor Ingersoll, author of "A River Runs Through It," a profile of Reverend Patricia Cashman in the March 2018 issue of Queens Village Neighbors Association Newsletter.

—Laurie Fitzpatrick



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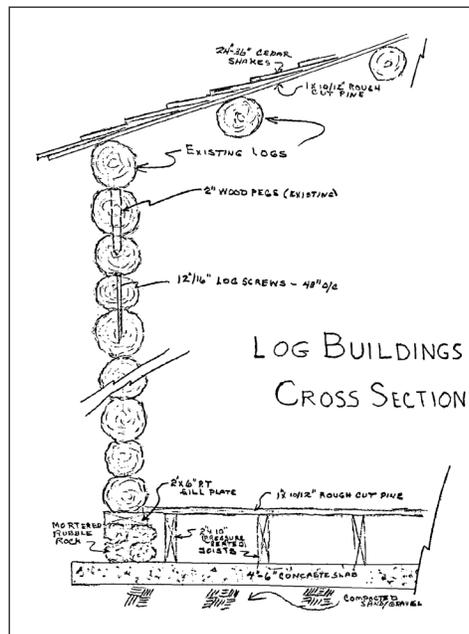
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Update on the FARMSTEAD-IN-PRINTZ-PARK PROJECT

I write this the day before St. Patrick's Day. It's still pretty cold here in the Delaware Valley, but spring is around the corner and the Farmstead project is warming up as well. The New Sweden Company—the organization carrying out the Farmstead-in-Printz-Park project—just had its spring meeting at the Corinthian Yacht Club (CYC). Let me take this moment to give many thanks to the CYC for hosting our last three meetings in its board room. And what a view across the river is to be had on a sunny day at the CYC.

But to business. Our agenda at the meeting was busy and reflected the progress being made on many fronts. Perhaps the most important item in the agenda was the budget for the Farmstead Project that we are working on as I write this. Frank Eld, the log cabin preservationist, is our supervisor. A resident of Idaho, he is planning to be on site at Printz Park in early June. Helping him will be Jeff Emmons and Bill Boston, both experienced volunteers for the *Kalmar Nyckel*. Back in October 2015, these men helped dismantle three of the seven cabins so they're familiar with the buildings. I had been working with a talented builder in deep South Jersey, but the distance from Essington began to appear problematic. Then I thought to ask Jeff whether he might consider rejoining the project and to my surprise and relief, he said yes. Jeff lives near Media, so he's close to the site. Frank was also glad to hear he'd be working with old friends. In a project like this,



every team member counts! Frank, Jeff, and Bill will be working up a detailed budget so that The Swedish Colonial Society has a good idea how the construction will unfold.

By the time Frank arrives in June, Tinicum Township will have installed the requisite number of concrete slab foundations around the New Sweden Historical Walkway which presently lies in Printz Park not far from the river. There will be new signage installed as well. These preliminary installations are to be at the expense of the township, while the installation of the first and largest of the 7 cabins is to be performed by the New Sweden Company (NSC), Inc., using the \$25K

pledged by The Swedish Colonial Society for that purpose. Also available to the NSC for other related work will be money raised by the Buy-a-Log campaign advertised on page 11 of this *Journal*. So far, over \$4K has been donated by individuals who wish to have their names permanently posted in the cabin they have helped to complete. For more on the Buy-a-Log campaign, see the addendum to this article below.

A couple of points regarding Frank Eld. First, through the good offices of Governor D'Andrea and the new rector of Gloria Dei (Old Swedes) Church, Patricia Cashman, Frank will be able to stay for free at the rectory while he's working on the Farmstead. Thank you, Patricia and Michael! Frank is certainly happy about this arrangement!

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