

# THE SWEDISH COLONIAL SOCIETY JOURNAL

PRESERVING THE LEGACY OF THE NEW SWEDEN COLONY IN AMERICA

*Reverigwa admodum hujus libri, domi sedula  
manerunt exemplar maxima eorum partes  
ad Americanos auctores.*

As early as the mid 16th Century, Luther's Small Catechism was translated into many languages. The version here, *Luther's Small Catechism into so-called American-Virginia (Indian) language*, was translated by the Swedish missionary Johannes Campanius who served in New Sweden in the mid 17th Century. His translation was published much later in Stockholm, 1696.

Title page of: *Lutheran Catechism* which was translated into the so-called American-Virginian language (Courtesy of American Swedish Historical Museum).

## LUTHERI Catechismus /

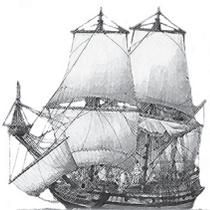
Sfwersfatt  
på  
American - Virginisfe  
Språket.



Stockholm/  
Tryckt vthi thet af Kongl. Mayt. privileg.  
BURCHARDI Tryckeri/af J. J. Genath/f.  
ANNO M DC XCVI.

*Laughing with  
the Lenape* See page 4

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PHOTO BY FREDRIK SANDBERG/TT



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## THE SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147

### DEVELOPING OUR ASSETS

Dear Friends of New Sweden,

Our mission is to preserve and promote the history, genealogy and culture of the New Sweden Colony in America. Why? Because it is an outstanding example of peaceful coexistence, consistent moral and legal institutions, and persistence in the face of tall odds.

One way we do this is by enhancing and sharing our best-in-the-world records of the Colony's history and the genealogy of the early Swedes and Finns in America. We have projects afoot to further develop this asset in new ways. First, free samples of family group sheet packages from our digitized Craig Collection are now available to the public on our website. Some of those doing internet searches for their ancestors have already found these free samples and turned their attention to New Sweden. Hopefully they will then order our customized \$99 packages relating to their family research. Second, by keying all of our past Forefather applications into Family Tree Maker (FTM) format, supplementing the 1693 Census data that we already keyed into FTM format, we will be better able to identify later descendants of the colonists, upon whom current applicants for Forefather Membership can piggyback. Our expert team leader and most prolific worker on this project is Ron Beatty, one of our Genealogists.



Another development project is our sponsorship of the New Sweden Colonial Farmstead, a group of log structures being installed at Tinicum Island, the capital of New Sweden. This tourist attraction will be a teaching asset dramatizing the arrival of Swedish culture in North America, and resurrecting a sometimes forgotten history. Our hands-on project leader is Joe Mathews, Chair of our Preservation Committee, and as Joe says, "we will be renewing a neglected source of local, statewide, and even national pride."

Of course, we continue with our usual activities, to which you are all invited. Our Julmiddag Swedish-style Christmas luncheon will be celebrated on December 15 at the Corinthian Yacht Club in Tinicum, PA. The Landing of the Swedes and the Forefather Luncheon will be celebrated in early April. And the 19th New Sweden History Conference for 2019 will convene again next November (any ideas for subject matter would be welcome). For further details, please check our website, *ColonialSwedes.net*, and our Facebook page, *Facebook.com/SwedishColonialSociety*, both of which are edited skillfully by our Deputy Governor, Jill D'Andrea.

Volunteers are welcome to work on both the FTM and the Farmstead projects. Just email me at *governor@colonialswedes.net* and we'll add you to the team. Part of our charm is that all the work of The Swedish Colonial Society is performed by volunteers who enjoy each other's company, as well as the fascinating subject matter. You might say we could develop you as an asset of New Sweden.

With Thanks,

John B. Tepe, Jr., Governor

# At The Rocks

— John B. Tepe, Jr. Governor of The Swedish Colonial Society

*Speech delivered on April 22, 2018 at Fort Christina National Park in Wilmington Delaware. Governor Tepe delivered his speech as part of the annual celebration of the Swedes landing at "The Rocks" on the Christina River.*

My thanks to the Delaware Swedish Colonial Society for organizing this wonderful commemoration. 380 years ago the *Kalmar Nyckel* and the *Fogel Grip* landed on this very spot. The mission of The Swedish Colonial Society and its 600 members is to keep that memory alive, especially as that landing morphed into a permanent colony that remained on good terms with the Indians, eventually the Dutch, and ultimately the English.

There is still much to learn today within sight of these Rocks. Our counterparts at the *Kalmar Nyckel* ship and museum to our right and at Old Swedes Church and Hendrickson House to our left exhibit great energy in educating thousands of history seekers each year. They both allow us to step back 380 years and physically see how the early colonists lived.

At The Swedish Colonial Society we study who the individual colonists were. From our archives we published in our periodical, *The SCS Journal*, the New Sweden census of 1644. Six years after the landing, it names 105 households with their location, occupation, salary and place of origin. Moving north, there were 35 here at Fort Christina, 18 across the river at Ft. Elfsborg, 14 at Upland (now Chester), 3 at Techoherassi, 21 at Tinicum (just south of today's airport), and 8 at Schuylkill. And what were they doing? There were 24 soldiers, 23 planters including 6 indentured servants, 5 other indentured servants, 4 officers, 4 gunners, 3 carpenters, 3 sailors, 3 laborers, 2 pastors, 2 commissaries, 2 tailors, 2 blacksmiths, 2 millers, 2 coopers, 2 swineherders, 1 cattle herder, 1 surgeon, 1 provost marshal, 1 corporal, 1 watchmaster, 1 clerk, 1 scribe, 1 gunsmith, 1 trumpeter, 1 drummer and at least 1 trading post operator. Speak to me afterward if you want to know how much they were paid. All these jobs were important but I want to run the trading post and meet the Indians.

We celebrate all the achievements of these colonists who came from Sweden, Finland, Germany, the Netherlands, Angola and England. Their peaceful pioneer spirit remains a meaningful model for us today. It's gratifying to see so many of you here keeping history alive. Thank you.



Getting "The Rocks" ready for the Swedish royal visit on Saturday May 11, 2013. (Photo by Laurie Fitzpatrick)

**We are collecting, archiving and publishing materials, making colonial genealogical records broadly available, acknowledging members' proven descent from colonial forefathers, encouraging awareness and preservation of monuments at historic sites, and celebrating historic and cultural events and accomplishments relating to the colonial Swedes and Finns.**



At "The Rocks" in Ft. Christina Park, the *Kalmar Nyckel* tops a black granite monument created in 1938 for the 300th anniversary celebration of immigration and the founding of New Sweden.

# LAUGHING *with the* LENAPE

— Kim-Eric Williams University of Pennsylvania, Philadelphia, PA

A Huron Indian, by the name of Charles Ondaaiantient, a convert to Roman Catholicism, visited New Sweden in 1647. He was astounded to observe “acts of levity” between Swedish men and Susquehannock women. He reproached the Swedes for their indifference to the Indians’ salvation and for being only interested in the fur trade.<sup>1</sup>

The observer does not say that they were laughing at each other but with each other. This was the interior tribe, often called the Minquas with whom the Swedes had their most developed trading relationship. Of course they could communicate and seemed to have acknowledged their differences, even to being relaxed together.

Yet the relationship between New Sweden and the Indians is unique in the annals of European colonization of the Americas. Unlike New Netherland, Virginia, and New England where wars were waged against the Indians and massacres occurred on both sides, only eight

Swedes were killed by the Indians and no records exist of Indians being killed by the Swedes. In the isolated cases of violence against the Swedes, the Swedish Governors used local Lenape law to restore order and restitution was quickly produced.<sup>2</sup> The Swedes were *Koores* (brothers and sisters) to the Lenape, while the English, Germans, and Dutch were together classified as *Senoares* (the others).

From the beginning of the American colonial venture, there were cross-cultural challenges. When the Netherlanders, Samuel Blommert, Peter Spiring and Peter Minit approached the Swedish Court in 1636, the model of the Dutch West India Company was foremost in their minds. They were also mindful of the disaster on the Delaware Bay when all of the inhabitants of Swanendael (1632) were massacred by the Indians. They felt that they could do better and Chancellor Oxenstierna was convinced that they were correct.

*The relationship between New Sweden and the Indians is unique in the annals of European colonization of the Americas.*

The first voyage to the Delaware Valley was in a Dutch-built pinnace, the *Kalmar Nyckel* and a smaller Swedish vessel, the *Fogel Grip* with a mostly Dutch crew and with all of the supplies having been bought in Amsterdam. The charter was written in Dutch, as well as the land treaties with the Indians. Dutch merchants shared 50% in the venture at the beginning but were bought out in 1642 when profits seemed ephemeral.

The purpose of the venture was to make money from trade in furs and tobacco and not to settle the area permanently except in so far as was needed for agricultural supplies. Minit knew the area well, having been Director of the West India Company for six years at New Amsterdam. He must have known about the war between the Susquehannocks and the Lenape in 1634 that left the Delaware Valley sparsely inhabited.

He also knew that the Great Minquas Path ended in what was to become Ft. Christina on a tributary to the Delaware River. For it was not the local Lenape who would be the major source of income for the New Sweden Company but their Susquehannock/Minquas rivals to the west who were allied with the Iroquis.

The River Indians or Lenape numbered about 8,000–12,000 in 1638. Those who lived north of the Raritan River spoke Munsee and those who lived south spoke Unami, two dissimilar but related dialects. They were part of the large group of six Algonquin nations.



#### THE AUTHOR

Dr. Kim-Eric Williams taught Swedish at Penn for 15 years. He retired two years ago and lives in Exton, PA. In addition to the work as Archivist at the Lutheran Archives Center, he is the Curator of the Augustana Museum at the United Lutheran Seminary in Philadelphia.

Their name means literally “Real People, Our Men, or Ordinary Person” since the word Lenni also means “real” it is not an appropriate adjective to use with Lenape.<sup>3</sup> By 1700 their numbers were reduced to about 3,000.<sup>4</sup> Diseases to which the natives had no immunity, such as typhus, dysentery, measles and especially smallpox ravaged their villages in 1663, 1677, and 1694. Luckily they were immune to syphilis although the Europeans were not.<sup>5</sup>

The Europeans at first had no understanding of the differences between various groups, and only gradually learned about their separate identities. Even today there are 143 native languages in use in America including Lenape in Oklahoma, Ontario, Canada, and a few places in the original area. Archeological evidence proves that they have been inhabiting the Delaware Valley since at least 10,000 B.C.<sup>6</sup> Two or more clans usually lived together in a band of no more than 200 individuals along the inland banks of the rivers and creeks. They lived in bark homes, wigwams, that were scattered about and not in fortified villages like the Susquehannocks. These differences were not obvious to Thomas Campanius Holm, whose engravings on page 129 and at the frontispiece of *Kort Beskrifning om Provincen Nya Sverigeuti America* (1702) are fallacious in almost all of their details.

In each of the 30-40 villages of Lenapehoking, the Unami area of New Sweden, there was a *sachem* or chieftain. This man was chosen by a wise woman in the village, the so-called “Chief-Maker”. The society was matrilineal and women were very highly valued. Thus the murder of a woman was considered to require twice the reparation of that of a man. Women tilled the soil, making sure that there was enough maize, beans, and squash to eat. They were potters and tanned hides and fabricated clothing. They were in charge of child-rearing. The men built the wigwams, did the hunting and fishing, and made their own bows and arrows, canoes and tools. A Council of Elders ruled with the chief but always in consort with the village’s matron. Each village was independent. A communal hunt in the Spring and Fall brought the community together. There were herbalists who were highly esteemed by the Swedes but who refused to share



19. INDIAN FAMILY BY LINDESTROM. ORIGINAL SIZE; FROM THE *Geographia*.  
**THE INDIAN FAMILY by Peter Lindstrom. In *Geographia Americae With An Account of the Delaware Indians Based on Surveys and Notes Made in 1654-1656 by Peter Lindstrom, translated by Amandus Johnson.* (Published by The Swedish Colonial Society, Philadelphia PA, 1925), p. 194.**

their ingredients. A Shaman, who could perform *powwow* was called when severe illness struck.

While it is estimated that their lifespan was short, about 35, they were unusually healthy and vigorous according to European reports. Thus Per Lindeström, the chronicler who has written the most about the Indians, and who is shamelessly quoted by Thomas Campanius Holm, has this to say:

*“These wild people in New Sweden, they are not called wild because we believe them to be mad and insane, but on account of their idolatry and error in religion. They are a kind of people of brownish color, quite skillful in working with their hands, willing, clever, and ready to learn and grasp a thing... A well-proportioned people, slender and straight as a candle... It is a brave people, daring, revengeful; are eager for war, fearless, heroic, strong in their arms, but very weak across the back, very agile, and limber, running like horses and have the scent of animals like dogs; have a good memory, are*

*intimate in conversation, industrious, and diligent, clever, charitable, wide awake, bold, inquisitive, patient and hardened to much hardship.”<sup>7</sup>*

How we wish he would have stopped here. But no, his Eurocentricism had to find expression too:

*“On the other hand, they are also very mischievous, haughty, are eager for praise, wanton, bestial, mistrustful, untruthful and thievish, dishonorable, coarse in their affections, shameless and unchaste.”<sup>8</sup>*

The cultural divide was indeed wide. The Indians had no concept of private property but believed that everything was for the use of everyone. The Creator had given the land to all the people and it could not be sold. It would be like selling the air. Thus the land deeds were mainly of use against other Europeans, they had no meaning for the Indians who just wanted to have traders close at hand and who expected that in return for the use of the land the Europeans would continue to make regular payments to them.

Because of their low population the Lenape made little demands on the land, and saw themselves as living in harmony with it. Their language had no way to differentiate male and female but only animate and inanimate.

Thus people, animals, fish and large trees were animate and stones, grass and annual plants were inanimate.<sup>9</sup> Thus humans are not more important than the flora and fauna which have a place in the afterlife too. Being animists, religion was part of all of their life, and even a hunt was considered a religious act. There was a Creator, Kishëlemukòng, who dwelt in the 12th heaven and who sent his spirits to assist and protect people. There was also a belief in wood dwarves and guardian spirits.<sup>10</sup>

They had no metallurgy and had never seen either alcohol or guns and gunpowder. Thus metal kettles, axes, hoes, and glass beads were of immense interest to them as well as the weapons and intoxicants. On the other hand the furs of the wild animals had little value to them and they felt that they made out well in their trade with the Europeans. While there are stories of the Indians often being cheated, it could also work the other way such as when an Indian presented an eagle to a newly arrived German who had ordered a turkey. When the German complained and told him about the characteristics of an eagle versus a turkey the Indian replied to a nearby Swede that he did not think that such a High German would already know the birds of this country.<sup>11</sup>

In contrast to the English and Dutch who were urbanized and merchants, the Swedes and Finns who came to America between 1638 and 1664 were rural people who lived in the forests. Among these, the immigrants from Finnskogan in Värmland had especially adapted arboreal culture that was remarkably similar to the Lenape. Both used slash and burn (*svedjebruklhuuhta*) techniques that gave remarkable yields, were skilled in hunting and fishing, used the sauna/*bastu*/sweat lodge, took little cognizance of property boundaries, and were expert handcrafters. One also wonders if the strictures in the Swebelius Catechism of 1689 against the worship of the sun, moon, and mythical creatures in the forest would not have indicated a practical religiosity that was parallel to many features of Lenape religion.<sup>12</sup>

By far the most important consideration for the Lenape was that there were not many Swedes and Finns in New Sweden. For most of its brief history the number was around 200. The last voyage in 1654, with Örnen and the last Governor, brought 250 immigrants to a colony which had no more than 75 survivors. These small numbers were an advantage for the Lenape. They knew the Swedes were weak and posed no military threat, and the lack of supply ships meant fewer foreign diseases to combat. The Swedes were also conveniently located between the larger and stronger English in Virginia and Maryland, and the Dutch in New Amsterdam. Being in the middle allowed New Sweden to trade with the other European colonies and with the local Lenape and the Susquehannock from the interior with their plentiful fur supplies.<sup>13</sup> With almost no support from the homeland, the Swedes had to trade to survive and navigated many of the rivers, learning Lenape along the way. They became multilingual from necessity.

The Indians controlled the means of barter, insisting on the use of *sewant* or *wampum* to control the prices. This did not exist locally but had to come from the Narragansett Bay area to the north.<sup>14</sup> It was crafted of beads made from clam shells and was thought to have supernatural powers, protecting those who used it from evil. When the Dutch tried to replicate it, the imitation was immediately discerned and rejected.<sup>15</sup>

A major difficulty in assessing the relationship between the Swedes and the Lenape is the absence of Lenape documentation. They were a narrative rather than a literary culture and for much of their viewpoint we are dependent on Moravian sources, who had a major and successful mission with them in the 18th century. They of course had their Germanic European limitations. Governmental records are scanty and mostly nonexistent until the 19th century. Thus we do not know from the records how intimate were the relationships between Indian women and Swedish men. Only one official record of marriage exists yet the Lenape had no concept of adultery. Their word, *kimiwipensen*, means instead to sleep secretly with someone. Since their society was matrilineal there were no illegitimate births. Lenape society was not nearly so ideally monogamous as official European. There is one record of Lenape suspicion that Europeans wanted Lenape women to till the soil as they watched the Swedes plough and sow, doing “womens’ work.”<sup>16</sup> Yet food customs, and the Lenape habit of being always swathed in bear fat reminded each other of their differences.

Neither the Dutch nor the English evinced any missionary interest in the Indians.

The famous Puritan minister Cotton Mather of Massachusetts declared that “we must either convert these tawny serpents or annihilate them.”<sup>17</sup> Worse yet were the domines of New Netherland where in 1628 John Michaëlius exclaimed:

“As to the natives of this country, I find them savage and wild, strangers to all decency, yea uncivil and stupid as garden poles, proficient in all wickedness and godlessness; devilish men, who serve nobody but the Devil.”<sup>18</sup> He went on to affirm his total ignorance by saying this about their language:

“In truth it is a made-up childish language so that even those who can best of all speak with the savages, and get along well in trade, are never-the-less wholly in the dark and bewildered when they hear the savages talking among themselves.”<sup>19</sup>

No attempts to bring Christianity to the Indians occurred in New Netherland and it was not until 1663 that John Eliot translated the Bible into Algonquian and established his “Praying Villages” in Massachusetts. In Virginia, disease did what the Anglican chaplains were unable to do, reducing the population from about 25,000 in 1607 to 2,000 in 1700 while the non-Indians increased to 100,000.<sup>20</sup> To the north Roman Catholic missionaries had great success, seeing a church grow from 3,000 in 1650 to 75,000 by 1763.<sup>21</sup>

When the most famous of the New Sweden Governors, Johan Printz, arrived in 1643 he brought with him specific Instructions from Queen Christina. In a much-quoted

passage this former Thirty Years' War officer and theological student was admonished to deal fairly with the Indians, give them better prices than the Dutch and English, and convert them to Christianity.

*"The wild nations, bordering upon all other sides the Governor shall know how to treat with all humanity and respect, that no violence or wrong be done to them by the people of Her Royal Majesty... but shall rather, at every opportunity exert himself that the same wild people may gradually be instructed in the true Christian religion and worship."*<sup>22</sup>

Of course Printz was a hardened soldier, nicknamed Big Belly/StoraBuken by the Indians who had never encountered someone of his girth- at over 6 feet and 400 pounds, he seemed a sort of mythic figure. He saw the situation from a military standpoint and would have exterminated the Lenape if he had the strength as a 1644 letter affirms:

*"The Savages here in the West Indies set themselves up against the Christians, in one place after another..yet they do not trust us and we trust them less. Nothing would be better than to send over here a couple hundred soldiers, until we broke the necks of all of them in this River... they are a lot of poor rogues."*<sup>23</sup>

He never got the soldiers and got no trade goods either from Sweden for six and one-half years putting the whole colony in peril since there was then no way to reaffirm their use of the land. Only the force of his personality, his ability to withhold force, and the existing friendships made it possible for the colony to survive. He felt that the Lenape were poor since the local fur-bearing animals had been hunted to extinction. But if the truth be told, he was dependent on them for maize. There was no time in which the New Sweden colony was self-sufficient in food; they preferred to trade in furs and tobacco and buy maize from the Lenape. Sensing a business opportunity, the Lenape accordingly expanded their maize production to deal with higher demands.<sup>24</sup> Learning to make splint wood baskets they also found a ready market in selling them back to the Swedes.

Despite the 1643 advice of Per Brahe to Printz that *"All rivers and streams, as well as herbs and woods should be called with old Swedish names; abolish all expressions from the Dutch..."*<sup>25</sup> most of the names continued to be Lenape, such as the current Anglicized geographical names with extraneous vowels removed: Wicacā, Manayunk, Passajunk, Neshaminy, Cinnaminson, Wissahickan, Tulpehocken, Shackamaxon, Rancocas, Appoquinimink, Juniata, Kingsessing, and Lehigh. The only three place names that remain from Swedish are the village of Batsto (*bastu*) in New Jersey, the Christina River, and its small and beautiful tributary, the Brandywine (*brännvinskihl*).

At this time the most famous of the Lutheran priests, Johan Campanius, (1601–1683) arrived with Governor Printz in 1643. He served for five years, built the first church at Tinicum, adjacent to Printz' home, the Printzhof, and learned the Lenape language well-enough to teach them the fundamentals of Christianity. For this purpose he translated Martin Luther's Small Catechism into Lenape and when he returned to Sweden corrected his manuscript, and had it ready for printing when the colony surrendered. It lay in manuscript until 1696 when his grandson, Thomas Campanius Holm had it published and sent along with the three priests who renewed the mission of the Church of Sweden on the Delaware in 1697. Historically it is the first book published in an Algonquin language, and shows an attitude that valued the Native Americans as equal members of the Church. The first printing of 500 copies was followed by 100 more. While the printed copies were used for instruction by Carl Springer, one of my ancestors, the books came too late. The kairos had passed and many Lenape had already moved west on a journey that took some of them to Canada and others to the American Midwest.



**In Johnson's translation of *Geographia Americae*, this object is characterized as a 'fish' or 'turtle' and as a totem, and is reported to have been found at the "Playwicky Site" which is in today's Playwicky Farm in Feasterville PA. Johnson further notes the object came from Colonel Henry D. Paxson's collection of Playwicky Indian Relics. Given the location of the Playwicky site, it is possible this object is of Lenape origin, but from this information, the date of the object is unknown and possibly unknowable.**

It was standard missionary procedure to translate this basic primer of Christianity into the language of the people. Martin Luther had himself emphasized this and translations of the Small Catechism had been made in Stockholm into Russian (1628), Cyrillic, and Finnish (1644) in an attempt to draw diverse people into the unity of the Church and the Swedish empire. In the preface written by Liljeblad, the Royal Secretary and Censor is of particular interest in showing Campanius' motivation:

*"Although Nature has not gifted the unbelieving heathen with any especially deep minded understanding so as to be able to understand the basics of all sorts of subtle scientific knowledge, experience gives testimony to their ability to learn and that they are quite inclined to be instructed in the major portions of the true faith, if they are treated in a peaceful and loving way..."*<sup>26</sup>

Quoting Campanius he underlines the readiness of the Lenape to become Christians:

*"...I often saw their good inclination in our congregations during Divine Services. But now it is hidden from their eyes since they know no other Language than their native tongue...for this will redound to the noticeable planting and improvement in God's Congregation, especially in America together with a widespread and discernable increase..."*<sup>27</sup>

In the text itself, printed in octavo, the Lenape portions are printed in Latin letters and the Swedish portions in Gothic print. He also adds his own "Versio" to each section. Here we see Campanius' attempt to inculturate the Gospel message. Thus after Luther's explanation to the Third Commandment, hallowing the Sabbath, he adds:

*"Six days you shall plant, cut wood, hunt, fish and such other work. But the seventh day you shall not perform any work but with seriousness and diligence honor the Divine Service..."*<sup>28</sup>

And to the explanation to the Lord's Prayer, third petition, hallowing the Lord's Name, he says:

*"... that the Good God's Kingdom may have many people, and that many more may yet daily receive it..."*<sup>29</sup>

To the fourth petition about daily bread, he affirms that it means:

*"... Everything that our bodies desire, so that they shall not suffer any want, such as in eating, drinking, clothes, house, and home, places to plant, deer and moose, and what belongs to the house,... along with a pious wife, pious children, and pious servants..."*<sup>30</sup>

He does not seem to notice that there were no servants in Indian villages and that words like *Tienstedräng/Tienstepigal* man and women servants were puzzling to the Lenape. Even worse was the Table of Household Duties (*HuusTaflan*) where in aristocratic European style he instructs the Lenape that "wives should be obedient to their husbands" Even if it was

Pauline (Ephesians 5: 22) it was not applicable to the new world situation.

Campanius shared the belief of others that the Lenape and the Susquehannocks were the descendants of the ten lost tribes of ancient Israel. He noted their lunar calculations and felt that Hebrew had some linguistic similarities. While far-fetched, this was at least a more progressive anthropology than that of Carl von Linné, who one hundred years later would not admit American Indians into his system as *Homo sapiens*; all wilder were placed into another category. As a matter of fact Campanius and most Europeans had not progressed very far in their study of Indian languages. William Penn said what many others said when he called the language lacking in vocabulary. Per Lindeström said that it is a poor language, "...a word having many meanings."<sup>31</sup> As a matter of fact the Campanius Catechism is written not in literary Lenape but in a trade jargon or Pidgin-Lenape that had been developed for trading purposes.<sup>32</sup> Hardly any European had been able to figure out the Lenape compound verbs, where two or more verbs could be combined with adjectives or its eight conjugations and many irregularities. While the catechism is a testimony to the Christian faith and devotion of Campanius, and his love for the Lenape, it cannot be considered a sophisticated Lenape treatise.

A more accurate estimate of Lenape was provided by the French-American philologist, Peter S. De Ponceau when in 1827 he said:

*"Indian languages are rich in words and grammatical forms, and that their general structure displays as much order and method as that of any of those that exist on the face of the earth..."*<sup>33</sup>

Already Governor Printz noted that while the Lenape enjoyed the Lutheran liturgy and loved hearing Biblical narratives, they were not very willing to be baptized.

*"And when we speak to them about God, they pay no attention, but they will let it be understood, that they are a free people and subject to no one..."*<sup>34</sup>

A most discerning commentary on the project of bringing Christianity to the Lenape was written by Erik Björck, one of the three priests who arrived in 1697 to renew the mission of the Church of Sweden, serving at Christina, now Wilmington, until 1713. He writes after his return to Sweden as Dean and Senior Pastor in Falun in 1714:

*"Here it occurs to me to explain a little about the Indians.. They are heathens, They know nothing there of the God whom we invoke and certainly know little more as well about nature. They are themselves content with few and base things. They are satisfied to live far and wide even among many Christians. Their houses are but huts of posts clad with bark. They neither plow nor sow. Their women only plant a little maize, after which they have nothing special to do. They put nothing aside, especially for the winter, or*

*The cultures remained distinct throughout the 17th century. The only word from Swedish that came into Lenape was apel, one of the things that most impressed the Lenape. The Swedes on their side also adopted only one word, espann, the Lenape word for raccoon.*

for other times but take each day as it comes. When he needs food, he goes into the forest and shoots a deer or something else. He has drink in every creek or from many nice cold liquors. And he doesn't worry about tomorrow. ...So the heathens over there without faith live more content and with less perplexity than we with our faith...

And more, what shames us and will condemn all too many Christians is that the gross sins are never found; adultery, murder, thievery, lack of mercy, or even swearing, etc.... They are almost all knowledgeable about all sorts of herbs and roots. The forests and swamps are full of those which are healthful. They recognize well the power and usefulness of most of them to heal all types of sickness. Yes they do that often when they hear that a Christian is sick. They run immediately to him with their herbs and such things to help him...

... when someone speaks to them that they should become Christians, they answer, If the Christians lived better than we live because of their religion, we would become Christians. But we are not able to discern that. For we see and hear them drink, fight, commit adultery, murder, steal, lie, defraud, etc. We have never known such things. Thus we would rather remain as we are."<sup>35</sup>

Björck's comrade, Andreas Rudman, who came with him in 1697 and served in Philadelphia apparently did learn some Lenape since he wrote an eight-line poem in Lenape in 1700 at the matriculation of Magnus Aurivillius.<sup>36</sup> His successor, Andreas Sandel (1702-1719), had a lower opinion of them when he described them to Bishop Jesper Svedberg as "*barbaroumbarbarissimi*" in 1714, partly because of their public torture of their enemies. He considered it more humane to torture enemies in private as was the custom in Europe rather than see the torture as a prolongation of the battle.<sup>37</sup>

The cultures remained distinct throughout the 17th century. The only word from Swedish that came into Lenape was *apel*, one of the things that most impressed the Lenape. In fact during this Linneaus year one Swedish apple variety, the Rambo apple, that died out in the homeland in 1708 is being brought back to Sweden through the efforts of the Swedish Colonial Society. The Swedes on their side also adopted only one word, *espann*, the Lenape word for raccoon. I found this in a list of furs that were being sent to Bishop Jesper Svedberg in 1714, as a part of my work in translating the Swedish manuscripts of Gloria Dei Church in Philadelphia.

Signs of the special relationship between the two peoples remain in our memory despite the lack of mass conversions. In 1655 Governor Risingh had two weeks' notice of the secret Dutch plan to capture the colony through the reports of two Lenape. While Peter Stuyvesant was attacking New Sweden, the local Indians, provoked by the Susquehannocks as it was later thought, attacked Manhattan in the so-called "Peach War." Seven-hundred Indians united in the attack. Twenty-eight farms were destroyed, fifty Europeans were killed and one hundred women and children were taken captive.<sup>38</sup>

Was this revenge for the Swedes? Or an expression of hatred for the Dutch at a time when they had few military resources? Or both?

Certainly there was the memory of the three Swedes who had agreed to train the Minquas, to use arms against other Indians in 1641.<sup>39</sup> And the same tribe had invited the Swedes to move their boundaries west in 1654 when Governor Risingh had arrived with plans to stabilize and expand the colony. The Indians wanted the Swedes to settle closer to them for trading purposes and to have the services of a blacksmith.<sup>40</sup>

Soon after the capture of the colony, a new supply ship from Göteborg, the *Mercurius*, arrived on the Delaware. It was March 1656, but word of the end of the colony had not reached Sweden in time to stop the voyage. On board were 110 additional settlers. Stuyvesant at first prohibited it from landing and ordered it to New Amsterdam. Then a large party of Lenape warriors surrounded the ship in their canoes and boarded it. They insisted that the people be allowed to stay and that they be allowed to trade for the goods onboard or they threatened to kill all of the Dutch and Swedes in the Valley. The settlers were landed at Tinicum, the Indians got their trade goods, and Stuyvesant relented.<sup>41</sup>



**TISHCOHAN (1735)** 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)

One of the original three priests to arrive in 1697, Jonas Aurén, had no specific assignment and was sent on missionary journeys with the newly printed catechisms. We have a record of one meeting with the Minquas at Conestoga in 1700 where the chief asked that the Swedes specifically “prohibit drunkenness, enmity, mingling with the wives of others, and other vices.” It became clear that in such an open country no one was able to do much to enforce any sort of discipline but the chief’s complaints are noteworthy in showing what was going on. This same priest founded a church, St. Mary’s in what is now North East, Maryland in 1702. When a new Vestry House was built in 1970 some graves had to be moved that were marked with rough fieldstones. The bodies were authenticated as being Indians. Was Aurén able to baptize some Indians since they were buried in a churchyard and not in usual distributed manner that was traditional for the Lenape?<sup>42</sup>

We do know exactly how two Lenape *sachems* looked, thanks to the Swedish artist Gustaf Hesselius. In 1735 he painted Lapowinsa and Tishcohan, who had participated in a conference that led up to the notorious Walking Purchase. Here is a nobility of presence and an absence of pretense that shows an intense admiration for these tribal leaders. These are the only portraits of Indians from the period that have such evident human character and dignity. Perhaps it was because the painter knew the subjects, not as exotic *wildar* but as the Lenape themselves called the Swedes, *brothers*.

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# MEET AND GREET EVENT *with* Swedish Ambassador to the US, Karin Olofsdotter

— Edward R. Root, MD, and Aleasa Hogate

On Saturday, 29 September 2018, Her Excellency Karin Olofsdotter, Ambassador of Sweden to the USA, met with leaders from many local New Sweden organizations at the Junior Achievement of Delaware in south Wilmington. The event was sponsored by the New Sweden Centre in Wilmington, Delaware.

The ambassador and her husband Martin Bengtsson were given a tour of the New Sweden Exhibit on site. Then each organization presented to the ambassador a brief summary of the areas of interest and work in which each one engages. The ambassador listened intently and asked several questions. The following organizations, many who are members of the New Sweden Alliance, gave presentations: The New Sweden Centre, The Kalmar Nyckel including the Volunteers, and the The Swedish Colonial Society of Delaware. Some of the presenters wore more than one hat.

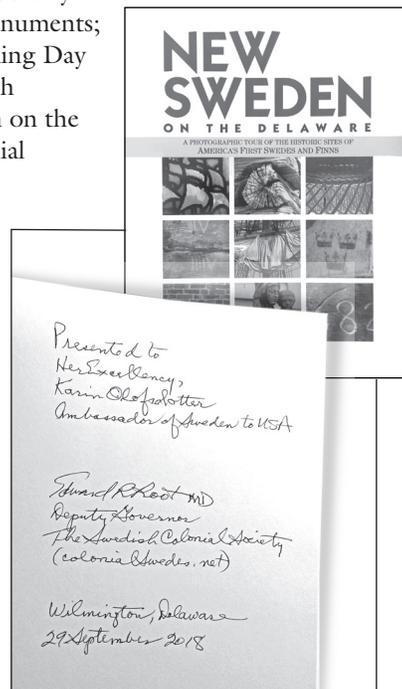
During the meeting, Pat Barr, Commissioner of Tinicum Township, laid out several detailed draft sketches of the planned layout in Governor Printz Park of the proposed Farmstead Cabins Exhibit.

Deputy Governor Edward Root described the activities and projects of The Swedish Colonial Society including: preserving New Sweden monuments; celebrating annual events such as Landing Day and Julmiddag; publishing The Swedish Colonial Society Journal, New Sweden on the Delaware, and 7 volumes of the Colonial Records of the Swedish Churches in Pennsylvania; and digitizing the Peter Craig Forefathers Collection which are available online. Dr. Ed Root then presented Ambassador Olofsdotter with an inscribed copy of *New Sweden on the Delaware: A Photographic Tour of the Historic Sites of America's First Swedes and Finns*.

Both the ambassador and her husband informally greeted everyone individually around the room and then departed in the embassy car for the Copeland Center at the Kalmar Nyckel Shipyard to partake in the annual Gala.



Left to right: Edward R. Root, MD, Deputy Governor, SCS; Rebecca Wilson, Executive Director, Old Swedes Church Foundation; Abdullah R. Muhammad, author, *The Story of Black Anthony*, New Sweden Centre (NSC) Board member; Ambassador Karin Olofsdotter; Herb Conners; Aleasa Hogate, Councillor, SCS and Vice President and Education Director, NSC; Milt Draper, Delaware Swedish Colonial Society; Ruth Runkle, Education Consultant, NSC; Donna Draper, Board member, NSC; Vicki Land, NSC; Pat Barr, Tinicum Township Commissioner; Janet Anderson, President, NSC. (photo by Martin Bengtsson)



**KARIN OLOFSDOTTER** was born in 1966 to small business owners so she grew up near Halmstad in southwest Sweden. As a teen her favorite movie was *Grease*. She attended Lund University and while there spent 8 months studying in Moscow.

Karin Olofsdotter joined the Foreign Service in 1994; her first foreign posting was to Moscow. Upon reassignment to Stockholm, she served as chief of staff to 3 successive Swedish foreign ministers (2003-2006). Her first posting as Ambassador was to Hungary (2011-2014). Her last previous position, (2016-2017), was in the Foreign Ministry in the Swedish capital as Director-General for Trade.

Ambassador Olofsdotter assumed the role of Ambassador of Sweden on 1 September 2017 and became the first woman Sweden has asked to serve in this position in the USA. She presented her credentials a week later to President Donald Trump and she follows Björn Lyrvall who was the Ambassador for the usual 4 years.

Ambassador Olofsdotter has lived in the US for 5 years. This time includes one year as an exchange student in Secondary School in Egg Harbor Township, New Jersey. She spent one year at the UCLA Anderson School of Management. She also held 2 different positions at the Embassy's House of Sweden in Washington DC for almost 3 years. She has reflected on the USA as "an amazing, frustrating place."

She and her husband Martin have two children, a boy and a girl. She speaks Russian, French and English.

—Biographical details revised from AllGov.com

# Andreas Rudman, Land Agent

WHEN WILLIAM PENN ARRIVED IN OCTOBER OF 1682 TO ADMINISTER HIS NEW PROPRIETORSHIP, PENNSYLVANIA, THE SWEDES AND FINNS OF WHAT HAD FORMERLY BEEN THE COLONY OF NEW SWEDEN WERE EXPERT IN CEDING AUTHORITY AND ACCEPTING THE RULE OF FELLOW EUROPEANS.

They first capitulated to the Dutch in 1655, when most colonists swore allegiance to “honorable High and Mighty Lords, the States-General of the United Netherlands, together with the honorable lords, directors of the Chartered West India Company, and likewise the lords and patroons of this province of New Netherland, their director-general and councilors.”<sup>1</sup> In 1664, James, Duke of York took possession of New Netherlands and the Swedes and Finns swore allegiance anew, albeit in a simpler oath, to “bear Faith and Allegiance to his Majesty of Great Britain,” King Charles the II.<sup>2</sup> The King granted his brother James, Duke of York, control of land from today’s Delaware, New Jersey, up through New York and into Connecticut, and established the English rule of law. The Swedes and the Finns endured shifting nationalities because they wanted to continue to own and pass down to heirs large acreages of fresh and fertile land, something out of reach for most countrymen of their economic background back in Old Sweden. Despite their success, by the end of the 17th Century, their ability to hold their hard won property grew uncertain with the arrival of a new group of European settlers: the Quakers.

## How Swedish and Finnish Colonists Came to Own Land

The first Swedish and Finnish colonists did not own the land they farmed, but instead, they worked the land for the economic benefit of the New Sweden Company and the Swedish crown. The first land owners in the colony were granted their land by Queen Christina either as recognition of their status or their service. Johan Printz was ‘given’ the land he had cleared and settled around Tinicum Island when he assumed his position as Governor of the colony. In 1653, Sven Skute was ‘given’ an area along both sides of the Schuylkill from today’s University City, down through Grays Ferry, Kingsessing, and Passyunk to the Delaware. Governor Johan Rising hoped to get land he

cultivated on Timber Island near Fort Christina, but after Swedish surrender of the colony to the Dutch in 1655, this did not come to pass.<sup>3</sup>

In 1654, the ability for colonists to own land changed in the interest of increasing Swedish and Finnish participation in colonizing New Sweden. Rising announced the good news from Queen Christina that the New Sweden Company would “be able to give each and every [colonist], according to their merits, pieces of land with freedom and perpetual ownership.”<sup>4</sup> Further, land could be donated to colonists if “approved by the governor and [company] directors.” Finally, land in New Sweden could be inherited by wives and direct male heirs.<sup>5</sup> Amandus Johnson noted that colonists could purchase land from the company and from the Lenape.<sup>6</sup> The New Sweden Company could also buy land from colonists they could redistribute to others for cultivation.<sup>7</sup> When the Dutch took over, they needed colonists to populate and hold the area so they encouraged seated Swedes and Finns to remain by renewing their land claims, this time as land patents, or legal titles to the land they farmed. These patents allowed all colonists the ability to buy and sell their land, and offered the Dutch Government the added advantage of more effective collection of ‘quit rents.’

The Dutch used surprisingly precise language in land deeds issued throughout New Netherland. In a 1656 patent:

*“To Alexander Boeyer [from] Petrus Stuyvesant... has given and granted ... a plantation lying north of Fort Casamier on the South River ... in breadth northeast by east a little east 66 rods ... in the woods north northwest, ¼ degree westerly, 102 rods; then north northwest 50 rods; then to the marsh southwest 100 rods; further along the marsh southeast 50 rods; then west 60 rods and east by south 44 rods; then to the place of departure southeast by east 53 rods ... containing altogether about 24 morgens of land.”<sup>8</sup>*

An English style land petition presented to the Upland Court in 1678 seems vague by comparison in its description of land:



Tour boat to Birka, 2018 (Photo by Gloria Moleon)

### THE AUTHOR

**Laurie Fitzpatrick is an artist, writer, and professor who has lived in Philadelphia for over 30 years. This past spring, she earned her MA in History from Temple University, where she is currently pursuing her Ph.D. in History. Her focus is New Sweden.**

*“Upon the Peticon of anthony nealson desiering of this Court a grant for to take up 100 (one hundred) acres of Land betweene ye heads of Cromkill & oele Stillens ’ kill as alsoe a small parcell of marrish adjoining thereunto.”*<sup>9</sup>

However, Duke of York land records of the period are more precise, as seen in a land record from the 1670’s issued to Laurentius Carolus:

*“begining at a corner marked Poplar standing nigh unto the old Landing in Olle Stilles Creeke and ... runing along by the swamps side ... North Easterly sixty two degrees 144 Perches N. E. 18 Perches North by East 16 Perches and North Easterly 62 degrees, 98 Perches to a corner marked Maple ... [that] divideth his from the land of Neels Mattson ... three hundred and thirty and eight Perches to a corner marked Red Oake ... West 46 Perches by a line of Marked trees to a corner marked Red Oake standing by a small piece of marsh at the side of Olle Stiles Creeke, and from the thence downe the severall courses of the said Creeke to the first mentioned Poplar ... containing three hundred and ffifty acres of land together with the meadow ground.”*<sup>10</sup>

The language in these land documents is no less precise than that used by William Penn. Thus, colonists did not lose part of their land because of imprecise measurement or lack of documentation. Rather, William Penn—under pressure from economic forces to sell land quickly in his new colony—legally reduced the amount of land held by long-time colonists, or by the legal definition of his land office: the “Old Rights” landholders.

## William Penn Takes Possession of His Land

Upon taking possession of his new colony, Penn made his intentions for land re-disposition clear through his land agents. The language of his intention is seen in an official declaration from 1683 for the resurvey of one of several areas of confused or disputed land holdings along the Schuylkill. This area had at one time encompassed Sven Skute’s land grant:

*“Whereas I have occasion to prepare the draughts and Mapps of the respective Counties of this Province that the Governor may see and know their right scituations ... I hereby authorize thee by vertue of the power given to me by pattent from the proprietary Governor to Survey and measure exactly all marshes and Swampes along the Skoolkill ... that they might be distinguished, exactly put in the Mapps.”*<sup>11</sup>

According to Acrelius, Swedish colonists’ land was resurveyed “for homesteads or farms” and although “the proprietary let it be seen that it was not his intention to acquire wealth in this way,” “each [colonist] received as much as he could use.”<sup>12</sup> This statement, read ‘with the grain’ of Acrelius as a secondary archival source, seems innocuous enough. But this same statement, when read ‘against the grain’ and supported by primary archival sources including the warrants, surveys, and patents from Penn’s land office, reveal a different situation. By examining the resurveys of the land of “Old Rights” land holders (colonists who held older land patents issued by the Dutch, then reissued by the Duke of York), it becomes clear that Penn returned to Swedish colonists as much land as he and his agents deemed they could use. This meant that Old Rights

holding colonists suffered a reduction as they were permitted to keep land they had ‘improved’ by removing trees, establishing fields and pastures, building structures, and plus a little bit more as Penn and his land agents saw fit. However, through Penn’s resurvey process, many so called ‘unimproved’ forests or ‘vacant’ meadows and marshlands were confiscated then sold to Quaker ‘first purchasers,’ often sight unseen, back in England.

All Old Rights landowners were affected by Penn’s land sale scheme, including Swedes and Finns, the Dutch, and some English landowners. Reverend Israel Acrelius, writing in over 70 years later in 1759, began his account of Penn’s land resurveying scheme with a benign view of its effects on Swedish and Finnish Old Rights land owners, “the good and simple [Swedes] people, who did not know what that meant, generally handed in their certificates and deeds.”<sup>13</sup> Perhaps these colonists acquiesced in good faith as they had been treated reasonably by the Dutch and the Duke of York, why should William Penn treat them differently. Later, Acrelius notes, “large[Swedish] lots were found in excess of what the deeds covered, as they were not so particular about land in former times ... some thousands of acres were, therefore, at this time, taken away from those who had hitherto possessed them, and sold to others.”<sup>14</sup> Acrelius at first attributes this mis-measurement and sale to improperly measured tidal land, then later he openly states that Penn and his agents “therefore sought by craft, or for a small price, to smuggle themselves into the property of the Swedes.”<sup>15</sup>

Language from Penn’s land resurveys reveal the situation, as in this 1683 resurvey of Peter Nealson’s 212 acre land claim at “Poore Island” in the land of Shakamexen:

*“If this land should be adjudged to Nealson and to remain in this shape and figure it will much hinder the lying out the squares of 80 acres to a 5000 acre purchaser ... This land is taken into the liberties as land not seated according to order and rule, as my Deputy Surveyor enform me and therefore the General may please to have the thing examined.”*<sup>16</sup>

From a 1684 resurvey of Otto Ernest’s Cock’s land:

*“At the request of Otto Ernest Cock for himself and Company that I would grant him a Resurvey of the Lands of Karraconerks accounted to be five hundred acres of land and that the refuse of the Overplus might be granted .”*<sup>17</sup>

By 1690, it appears in the Pennsylvania Historical Museum Commission (PHMC) Land records that Cock had secured at least 100 of these acres at Calcoonhook, after successfully regaining a bit more of his former claim from two of his English neighbors, Richard Tucker and Thomas Smythe.<sup>18</sup>

## Reverend Rudman, Land Agent

In the spring of 1693 a group of 29 Swedish men requested by letter (transcribed by Charles Springer and sent to postmaster John Thelin then stationed in Gothenborg), the appointment of Swedish clergy, as well as a shipment of religious and instructional books.<sup>19</sup> Their intention was to shore up the erosion of their Swedish Lutheran Church, but the result had further reaching effects for strengthening Swedish language, culture, and economic standing in the area. Three new

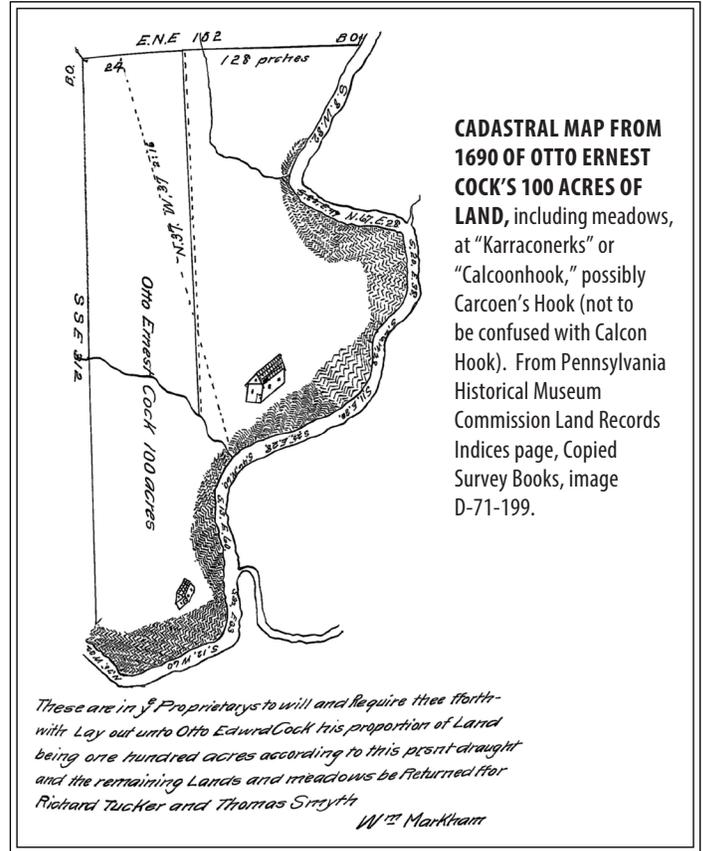
Reverends were called and sent to Pennsylvania: PhD candidate Andrew Rudman of Gastricia, Eric Björk of Westmania, and Jonas Aurén of Wermeland.<sup>20</sup> They arrived in Penn's colony in June, 1697 to find the churches at Wicacoa and Tinnicum that were meant to provide a solid center of the colonists' social, cultural, and spiritual life "were still standing, but in a very ruinous condition, so that service was held in them alternately, and then only in case of necessity."<sup>21</sup>

Rudman also encountered Swedish and Finnish congregants and Old Rights holders who had their land holdings reduced, their titles extinguished, and their new land petitions denied by Penn's Commissioners of Property. He likely knew of others still who were being "persuaded to sell their holdings and go elsewhere" or to accept their reduced holdings and quietly "remain where they were as peaceable and taxpaying residents of the new province."<sup>22</sup> Penn's Quakers were especially eager to buy land in today's Chester County as it had for 40 years been cleared and farmed by old Rights holders including the Swedes, Finns, Dutch, and English who transformed a once deadly and frightening wilderness into recognizable European spaces of fields, marshes for grazing livestock, and usable buildings.<sup>23</sup> Penn's seeming indifference may have also played a part as he was "more concerned with seating new settlers than with adjusting claims based on old titles."<sup>24</sup> In fact, Penn had instructed his cousin and Deputy Governor, William Markham to "herein [in buying and exchanging these lands] be as sparing as ever you can, and urge the weak bottom of their grant."<sup>25</sup>

Upon arrival in Philadelphia, Reverend Rudman moved to 12.5 acres in Society Hill, on land from his brother-in-law, Valentine Cock. He was a close neighbor of William Penn who was then renting the Slate Roof House nearby at Second and Chestnut. Rudman visited Penn often.<sup>26</sup> Rudman was also in company at that time with land agent and theology student Justus Falckner, the younger brother of Daniel Falckner who became the head of the Frankfort Land Company after the death of Daniel Pastorius.<sup>27</sup> Penn had granted Pastorius a charter to sell land to German Pietists.<sup>28</sup> Justus Falckner wrote to Bishop of Schleswig, Henrich Mühlen in August 1701 that he was "shocked by the wide diversity of religious opinions that thrived in Pennsylvania," thus he and his brother gravitated towards the Swedish Lutheran church led by Rudman, as this church offered – in Falckner's estimation – "the peace and quiet of the true Church."<sup>29</sup> Could Justis and Daniel Falckner have helped Reverend Rudman acquire 10,000 acres of land from William Penn in the name of the Andreas Rudman Company? No proof has yet been uncovered in any archive to prove the Falckner brothers assisted Rudman in this venture.

Rudman's land grant was situated farther up the Schuylkill River, northwest of Manatawny Creek, for Swedish resettlement in the area known today as Morlaton Village near Douglassville. A land warrant from William Penn to Andreas Rudman, dated October 21, 1701 states:

*"At the request of Andreas Rudman, clerk in behalf of himself and several of his countrymen the Swedes the old inhabitants of this province desirous to make a new settlement that I would grant him to take up ten thousand acres of land on the River Skuykill near*



Penn's land agents drew this map of Otto Ernest Cock's little farm following the settlement of a land dispute where two English colonists, Richard Tucker and Thomas Smyth, claimed they had purchased part of Cock's property. According to PHMC land records, Tucker was ordered to return a bit of Cocks land. Peter Stebbins Craig tells us that Otto Ernest Cock was a Holsteiner, an Upland Court justice, and a Warden for many years at Wicaco. He at one time owned Tinicum Island (see Craig's 1693 Census of the Swedes on the Delaware).

*Manatawny Creek ... above the Germans Land. Or in case the said place shall not appear convenient for them then to lay out the said number of acres for the uses aforesaid in any other place provided it be not within less than ten miles above the place afore described and make returns not only of the whole tract but of the several subdivisions yr of from time to time."*<sup>30</sup>

A consideration of PHMC land warrants, returns, and surveys for the land of the Swedish Old Rights holders shows that the 10,000 acres in question were measured by Penn's surveyor Edward Pennington "according to ye method of Townships."<sup>31</sup> After 1701, a number of Swedes had new land surveyed for them, including Morton Morton (1,200 acres), Mounse Jones (402 acres), Peter Boon (1,000), Otto Ernest Cock (500 acres), John Cock (500 acres), Peter Cock (300 acres), and Rudman himself (500 acres). However, it seems that almost no-one other than Mouns Jones, son of Jonas Neilson, took Penn up on his 'generous' offer to relocate to what at that time was a howling wilderness on the edge of threatened and contested Lenape land. They would get more land and be in the company of fellow Swedes and Finns, but they would have to start their lives all over again. Thus, nearly all the Swedes and Finns elected for the time being to instead remain further south on their

diminished yet cultivated Old Rights holdings in Chester County and south of Philadelphia.

Acrelius reports that the land loss matter was never resolved, despite three petitions on behalf of Swedish and Finnish Old Rights land holders to the Pennsylvania Assembly in 1709, 1713, and 1722. Commissioners Logan, Hill, and Norris answered the final 1722 complaint by pointing out how the normally submissive and compliant Swedes had been fooled by crafty and troublesome English land holders around them to agitate for larger holdings than they had initially possessed. The commissioners concluded their assessment by pointing out that because Penn was dead, “the matter could not be further investigated.”<sup>32</sup> This final, seemingly irrational response of Logan, Hill, and Norris does not erase the fact that Swedish and

Finnish colonists lost thousands of acres of land due to inaccurate surveying and legal land appropriation tactics conducted by William Penn and his land agents. One wonders, how might the history of Swedes and Finns been different had they been allowed to keep all the land granted to them through Dutch and Duke of York land patents. More to the point: why did William Penn allow the Swedes and Finns and other ‘Old Rights’ holders to remain in the colony? They were fellow Europeans and Christians, but they were not English Quakers or from an affiliated Protestant sect. The answer might be found somewhere in Penn’s writings about his ‘Holy Experiment,’ but that is a subject for another day.

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SCS Councillor **Jeanette Woehr** guiding at the grave of SCS Co-Founder Amandus Johnson during Gloria Dei's Spirits and History Honoring our Swedish Ancestors and Forefathers.

Jeanette serves on Gloria Dei's Vestry and is retired from Ronald McDonald House. Amandus Johnson was Assistant Professor of Scandinavian Languages at the University of Pennsylvania and Director of the American Swedish Historical Museum. Gloria Dei is the seat of The Swedish Colonial Society. (Photo by John Tepe)



**Kine Sandtrö**, recent winner of the Jenny Lind scholarship, performing at Gloria Dei this past spring. (Photo by Emma Rönn)

## *Swedish Colonial Society recognizes new Fellows with Resolutions*



Whereas, **Peg Berich** has served for nine years as Financial Secretary or Registrar of The Swedish Colonial Society; and

Whereas, during that time as a member of the Membership Committee she has considered all aspects of her job and provided many suggestions for continuous improvement; and

Whereas, she has provided timely and diplomatic advice to many potential members upon such subjects as membership applications and procedures for obtaining forefather status; and

Whereas, she has maintained the Registry Book and official Seal of the Society; and

Whereas, she has produced innumerable artful certificates of membership, lifetime membership and forefather status;

NOW, THEREFORE, The Swedish Colonial Society gratefully awards Peg Berich status as a Fellow of the Society together with a certificate and medal to that effect.

*Adopted this 7th day of April, 2018.*



Whereas, **Beverly Walker** has served for seven years as Curator of The Swedish Colonial Society; and

Whereas, during that time as a member of the Membership Committee she has considered all aspects of her job and provided many suggestions for continuous improvement; and

Whereas, she has skillfully performed one of the great mysteries of the Society, namely the review and authentication of applications for Forefather status; and

Whereas, she has provided valuable counsel around such subjects as procedures for access to The Swedish Colonial Society Archives, the nomination of Society Genealogists, the offering of Craig Collection materials to the public, the use of DNA evidence in proving Forefather status, and the transfer of the Society's genealogical data into Family Tree Maker format for quick access in Swedish colonial genealogical research; and

Whereas, she has developed an encyclopedic knowledge of the Yokum family;

NOW, THEREFORE, The Swedish Colonial Society gratefully awards Beverly Walker status as a Fellow of the Society together with a certificate and medal to that effect.

*Adopted this 7th day of April, 2018.*



Michael D'Andrea receiving the Council resolution recognizing his outstanding service as Governor of The Swedish Colonial Society.

Whereas, **Michael R. D'Andrea** has served for four years as Governor of The Swedish Colonial Society; and

Whereas, during that time he has diligently promoted all aspects of the Society's Mission, showing great personal initiative; and

Whereas, as Chair of the Preservation Committee and as Governor he encouraged awareness and preservation of monuments at historic sites, in particular the Governor Printz and John Morton monoliths and the concept of a log Farmstead at Printz Park; and

Whereas, under his leadership the Society's Journal was improved and the Society's profile was raised by means of its first brochure and a popular Facebook page; and

Whereas, under his leadership the Society's genealogical services to members were enhanced with electronically customized packages of materials from the Craig Collection, a DNA project and allowance of multiple forefather certifications; and

Whereas, his enthusiasm and good cheer has enabled the Society to celebrate with gusto historic and cultural events and accomplishments relating to the colonial Swedes and Finns in America; and

Whereas, his personability created a spirit of Julmiddag that was maintained year-round;

NOW, THEREFORE, The Swedish Colonial Society gratefully awards Michael R. D'Andrea status as an Honorary Governor and Honorary Member of the Society and presents him with a medal symbolizing his distinguished service and the high regard in which he is held by all.

*Adopted this 17th day of May, 2018.*

## SWEDISH CHAMBER OF COMMERCE RECEPTION

**Her Excellency Karin Olofsdotter**, Patron and Ambassador of Sweden to the United States, met with Swedish Colonial Society representatives at a Swedish Chamber of Commerce reception in Philadelphia on August 16.

We told Ambassador Olofsdotter of our Craig Collection free sample project and our log farmstead project. She told us of her engagement in military and trade matters, and her interest in the history of New Sweden.



Left to right: Britt Apell, Membership Committee; Joe Mathews, Chair, Preservation Committee; Her Excellency Karin Olofsdotter, our Patron and Ambassador; John Tepe, Governor.



*Please consider including The Swedish Colonial Society in your will or living trust, by sharing this sample bequest language with your estate planning attorney:*

**"I give and bequeath the sum of \$\_\_\_\_\_ to The Swedish Colonial Society, 916 S. Swanson Street, Philadelphia PA 19147 (Federal Tax ID 23-6251086)."**

**Such a gift will guarantee that you leave a legacy at the SCS for future generations to enjoy.**

*Thanks goes to the SCS Governor John B. Tepe, Jr., Esq. for his input.*

## 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.

### As a member of the Swedish Colonial Society:

- You can learn about the early Swedes who landed in Wilmington, DE beginning in 1638
- You can help preserve the legacy of the Colonial Swedes in America
- You can help increase awareness and preservation of monuments at historic sites
- You can help commemorate historic and cultural events and accomplishments relating to the Swedes and Finns in America
- You can attend annual events such as the Annual Forefather Luncheon and meeting, Fall History Conference and Julmiddag Christmas Event
- You will receive biannual copies of *The Swedish Colonial Journal* including access to back issues
- You will meet others who share your interest in the early Swedes and Finns and Swedish/Finnish culture
- You can gain access to various collections including the Peter S. Craig Collection and the Ronald S. Beatty Collection
- Membership is available for everyone interested in the history of the New Sweden Colony and the early Swedes and Finns of America, and you can learn more about your forefather ancestor and share your interest with others
- There are various types of membership such as active members, forefather members, and institutional membership.

### Contact our Registrar:

Theresa Brasko, The Swedish Colonial Society  
916 S. Swanson Street, Philadelphia, PA 19147  
or visit us online at: [www.ColonialSwedes.net](http://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

## NEW MEMBERSHIP

### LIFE MEMBERS

Michael Barnett, Lederach, PA

Ted Hallman, Lederach, PA

### FAMILY MEMBERS

Laura Boyd and Family, Quinlan, TX

Stan St. Pierre, Franklin, TN

Ursula Hollerman, Warner Robins, GA

Barbara Rambo, Arlington, VA

Lawrence Nelson, Jr. and Family, Berlin, NJ

### INDIVIDUAL MEMBERS

Kainan Cramer Bolger, Park City, UT

Matthew G. Bonn, Carlsbad, CA

Susannah Bonn, Vacaville, CA

Rebecca Bromley, Boise, ID

Howell Dean Clements, Chattanooga, TN

Thomas Cox, Fairhope, AL

Connie Cleveland, Cumming, GA

Douglas R. Henne, Lake Oswego, OR

James C. Johnson, Southside, AL

Cleo Lamb, Galveston, TX

Mary Ann Lee, Memphis, TN

Donald Matson, Ellettsville, IN

Cynthia Joanne Mattson, Arlington, VA

M. Jerry Mounts, Jr., Olathe, KS

Dennis R. Okerstrom, Independence, MO

Tina Peddie, Mount Juliet, TN

Joel N. Peterson, Wheeling, IL

Sally Sauer, Erie, CO

David Scroggins, Jacksonville, FL

Karen Sommerfeld, Springfield, MO

Donna L. Spatz, Boyertown, PA

Lee Weller, Kingston Beach, Tasmania, Australia

Margaret Yocom, Farmington, ME

Charles Yocum, Merion Station, PA

Visit our website  
[www.ColonialSwedes.net](http://www.ColonialSwedes.net)



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Also enjoy our Swedish  
website: [ColonialSwedes.se](http://ColonialSwedes.se)

## 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](http://www.ColonialSwedes.net).

**Teresa Tighe** descends from Samuel Petersson and his wife Brita Jonsdotter Peterson through son Peter Caupony Peterson and his wife Helena. Her line continues through Peter Caupony Peterson Jr. and wife Magdalena Stedham Peterson.

**Pam Leigh** descends from the following *additional* Forefathers: Jons Andersson and his wife Maria through their daughter Brita Jonsdotter Petersson and Brita's husband Samuel Petersson. This line continues through granddaughter Cathrina Samuelsdotter Stalkofta (Stalcup) and husband Peter Stalkofta Stalcup). She descends from Forefather Pal Persson through his son Olof (Olle) Palson and wife Kerstin. Pam's line continues through granddaughter Brita Palsdotter (Joranson) Anderson and her husband Ericus (Joranson) Anderson. She descends from Forefather Olle Derricksson and wife Mary through their son Zacharias Derrickson and his wife Helena Vander Veer. The line continues through granddaughter Kerstin Derrickson Anderson and her husband Peter Anderson.

**Cynthia Joanne Mattson** descends from Matts Hansson and wife Elizabeth Dalbo Hansson through their son Peter Mattson (aka Peter Dalbo) and his wife Catherina Rambo Mattson. The line continues through grandson Jacob Mattson and his wife Maria Runnels Mattson. This is a supplemental application as Cynthia's sister Andrea Mattson Posner became a Forefather member based on this lineage in 2002.

**Harold Douglas Ford** descends from Olof Thorsson and his wife Elisabeth (Elisa) through their son Lars Olleson Toarson and wife Annika Clemmentsdotter. The line continues through granddaughter, Margaret Larsdotter Simpson and her husband William Simpson; Pal Persson through son Gustaf (Justa) Palsson and his wife Margareta. The line continues through grandson Gustaf Palson (Jaspar Paulson) and his wife Margaret Simpson.

**Lawrence C. Nelson Jr.** descends from Forefather Nils Mattsson (Matson) and his wife Margreta Erichsdotter through son Anthony Nilsson (Nelson). The line continues through grandson Gaberial Nelson and his wife, Hannah Davis Nelson.

**Anne Quinn Cramer** descends from Forefather Olof Stille through his daughter Ella Stille and her husband Hans Mansson. This line continues through grandson Jons (James) Steelman and wife Susannah Toy Steelman.

SWEDISH COLONIAL SOCIETY  
PATRONS, OFFICERS & COUNCILLORS**High Patron**

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**Deputy High Patron**

Her Royal Highness  
Crown Princess Victoria

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**Journal Editor:** Laurie Fitzpatrick, MA, MFA

Articles or letters to the editor may be sent to [ljf7777@earthlink.net](mailto:ljf7777@earthlink.net)

**Swedish website:** [ColonialSwedes.se](http://ColonialSwedes.se), hosted by Leif Lundquist, Webmaster

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As a member of The Swedish Colonial Society you can use this Guest Pass to enjoy free General Admission to the American Swedish Historical Museum at 1900 Pattison Avenue in South Philadelphia near the sports complex. It is a beautiful Swedish-style villa whose excellent exhibits, beginning with the history of New Sweden, are described on its website [www.americanswedish.org](http://www.americanswedish.org) <<http://www.americanswedish.org/>>.

