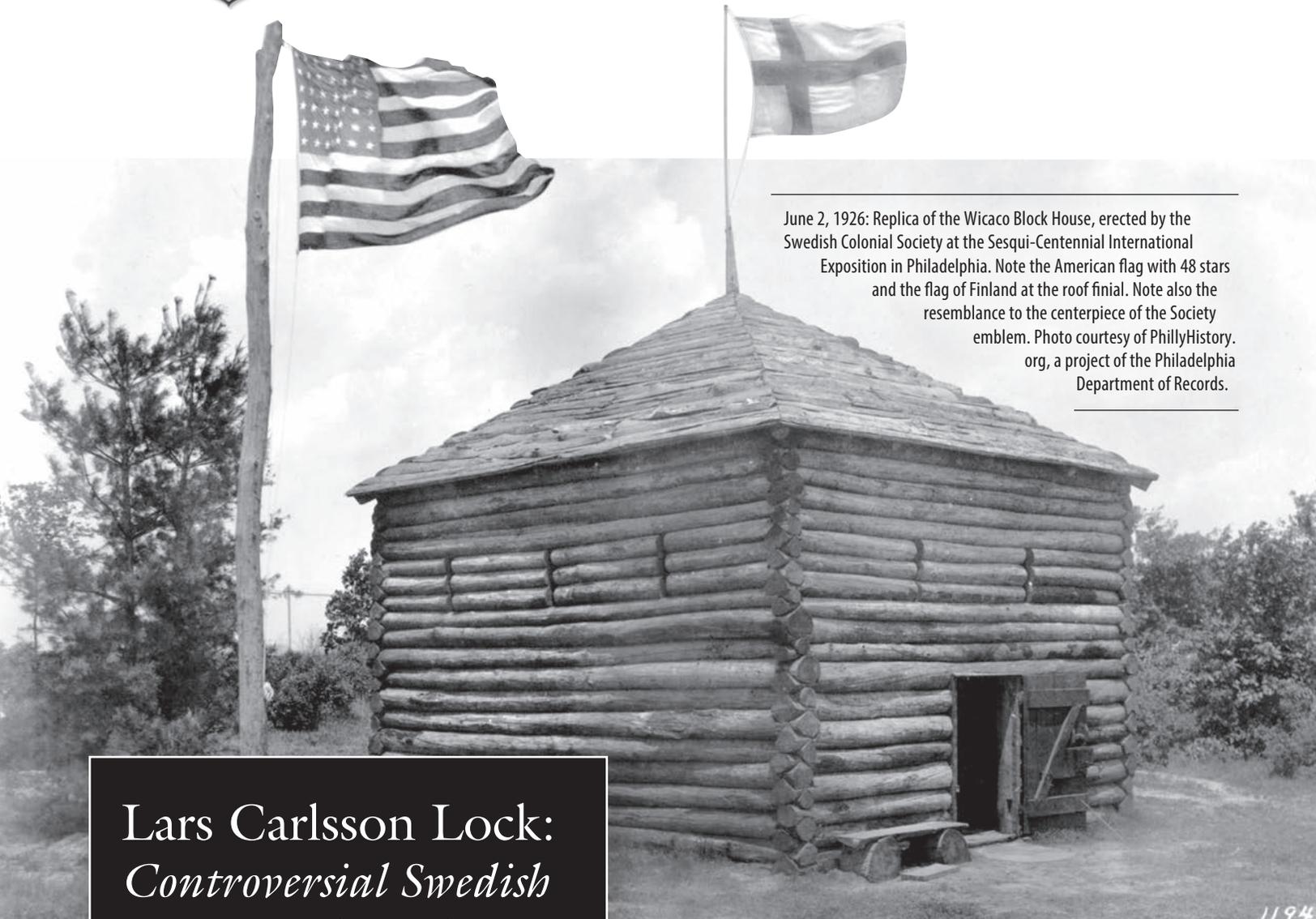


THE SWEDISH COLONIAL SOCIETY JOURNAL

PRESERVING THE LEGACY OF THE NEW SWEDEN COLONY IN AMERICA



June 2, 1926: Replica of the Wicaco Block House, erected by the Swedish Colonial Society at the Sesqui-Centennial International Exposition in Philadelphia. Note the American flag with 48 stars and the flag of Finland at the roof finial. Note also the resemblance to the centerpiece of the Society emblem. Photo courtesy of PhillyHistory.org, a project of the Philadelphia Department of Records.

Lars Carlsson Lock:
*Controversial Swedish
Pastor on the Delaware,
1648-1688*

INTRODUCTION
TO COVER STORY *page 3*
ARTICLE BEGINS *page 4*

IN THIS ISSUE:

3 New Sweden
Scholarship

12 Travels of
the Craig
Collection



10 20th Annual
New Sweden
History
Conference



14
Member
News



THE SWEDISH COLONIAL SOCIETY

916 SOUTH SWANSON STREET, PHILADELPHIA, PENNSYLVANIA 19147

PANDEMIC HAS A SILVER LINING

We have all been learning to live with the Covid-19 pandemic. It has cut into our fellowship events, resulting in cancellation of this year's Forefather Luncheon and of the Harvest Festival at our Swedish Colonial Farmstead in Tinicum. At Julmiddag we will again decorate the Farmstead for Christmas, but the luncheon itself will have to be downsized this year. In the meantime we've had more time to focus on our stay-at-home projects (that's the silver lining). Construction was able to continue at the Farmstead, and we will soon complete the final stage, the brick hearth and forge. Applicants for forefather status have continued to work on their genealogical research. Our Genealogists have continued to prepare packages of family group sheets for our members. In the Archives we completed the transfer of the Craig Collection to the Historical Society of Pennsylvania. For now, the transfer of our art works and farm implements to Tinicum has been delayed due to Covid-19 restrictions. However, we had extra time to read *The Swedish Colonial Society Journal* from cover to cover and to attend via Zoom the New Sweden History Conference on Delaware Valley colonial architecture.



The colonial Swedes had their own health crises, but without the benefits of modern medical science. Much illness was due to hard work, a lack of food and an unfamiliar warm climate. The marshes were plagued with mosquitos. During only half of Governor Printz' first year in office, 1643, the deaths were recorded of an officer, five soldiers, four civilians and ten servants. Some may even have died of unnatural causes such as Indian arrows or clubs. This was out of a population of only ninety.

And there was illness at sea on the voyages over. For example, of the 300 passengers and crew of the "ORNEN", 230 were ill, suffering from fevers, agues (malaria) and fluxes (dysentery). Of those about 100 died.

Please take good care of your own health, so we can again gather in person to celebrate the culture of Sweden, the history of New Sweden and the durability of our ancestors.

Thank you all.

John B. Tepe, Jr., Governor

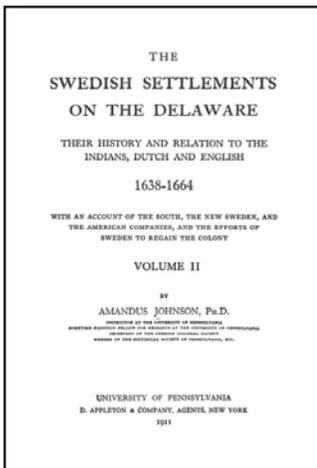
New Sweden Scholarship: from THE DELAWARE to SWEDEN, *and* BACK AGAIN

Please indulge me as I write this brief intro to illustrate an aspect of my ongoing project: the development of a digital bridge between information about New Sweden housed in Philadelphia archives and archives in Sweden. To date, the most tangible bridge that we have all experienced is still in book form: Amandus

Johnson's great two volume, 1911 tome: *The Swedish Settlements on the Delaware*.

What happened is this: In late January 2019, I traveled from Philadelphia to Sweden to visit the Royal Archives in Mariesburg, just east of

Stockholm, the home of the primary source documents Dr. Johnson used to write *The Swedish Settlements*. I had no idea what to expect, yet I was not surprised to learn access to these original materials was forbidden, but I could view microfiche copies. However, I was unable to purchase copies of these documents as their microfiche copy machine was broken. As if that wasn't defeating enough, I was further crushed by the fact that the 17th Century handwriting I encountered, in German, Swedish, and Dutch, was impossible to decipher in one sitting. Despite this, I spent an entire day studying this material, snapping crude digital images with my camera phone as I searched for a specific bit of information I needed to understand a particular mystery. I did not find the information, but that was okay because for the first time, the enormity of my task unfolded before me.



Day two, my last day to visit the archive, and I returned to again search, but more so to spend time with these amazing documents. Unfortunately, I found the sets of microfiche I wanted to view had been requested by Mr. Åke Möller, who was researching information about Lars Lock. I tried to negotiate with the very patient archivist who had broken this news to me, but to no avail. Somehow (this part is a blur as my ability to disguise or otherwise throttle my American 'can-do' spirit failed me) I spoke with Mr. Möller who was sitting at a desk perusing a large, 1911 edition of Johnson's Swedish Settlements the archivists had given him as he awaited the microfilms. He told me of his project. I let him know of the Swedish Colonial Society and the information they had about Lars Lock, then I gave him contact information for Dr. Kim-Eric Williams. Mr. Möller kindly permitted me to view the microfiches on that day.

This story has many happy endings. The documents I saw and wanted to copy are now available online to anyone who wants to view them (Please see "Digital New Sweden," in *The Swedish Colonial Society Journal*, Spring 2019, pgs. 10 – 11). According to archivist Dr. Jan Mispelare at the Royal Archives, there are two additional folders of exciting material consulted by Johnson and Dr. Peter Stebbins Craig that are being digitized and will soon be available online. In late March, 2019, about a month after I met Mr. Möller, he contacted Dr. Kim-Eric Williams via e-mail, and today we have this wonderful piece to enjoy about Lars Lock. I am more encouraged than ever to work on creating more robust and enduring personal and digital connections to bridge New Sweden scholarship between the Delaware Valley and Sweden.

— Laurie Fitzpatrick, December 2020

cover story begins on next page



ABOUT THE AUTHOR

Laurie Fitzpatrick is an artist, writer, and professor who has lived in Philadelphia for over 30 years. She holds her MA in History and is currently working on a Certificate in Cultural Analysis through the College of Liberal Arts at Temple University. Her focus is New Sweden.

LARS CARLSSON LOCK

Controversial Swedish Pastor on the Delaware, 1648-1688



ABOUT THE AUTHOR

Åke Möller was born in 1942 and lives in Mariestad, Sweden. He is a retired bank director and has for many years researched the local history of the area. His research has been published in books, journals, and newspaper articles. In 2019, he published *Mariestad's History - Prehistory and Origin* (Carlsson, Stockholm: www.carlssonbokforlag.se/shop/) that comprises more than 400 pages and which in words and pictures presents Mariestad's oldest history.

Lars Lock served the Swedish population in the area of New Sweden for seven years and then stayed on under Dutch and English rule until he died at the age of 84. During these forty years he managed to serve the people faithfully, even when his health was poor, but also got into legal troubles a number of times. His was a life of excitement and controversy in the wilderness of the emerging colony of Pennsylvania. He was seen to have an *uncontrolled nature and was accused of causing disturbances and dissension.*

As was the custom among University graduates, he sometimes Latinized his name as Laurentius Caroli Lockenius, or just Laurentius Caroli. In English he would have been Lawrence Lock, with the surname being taken from his birthplace, Lockerud, a manor near Mariestad in Västergötland, in central Sweden.

We know little about his background except that he was born in 1604, and that his father's name was Carl. At that time Mariestad had been named as a sort of pro-Cathedral with Jonas Nicoli Oriensulanus as Superintendent who could ordain. So, it is likely that Lock's whole education and Ordination was in his hometown. As the famed New Sweden pastor and Indian missionary Johan Campanius was being recalled, Axel Oxenstierna had sent a letter to the Superintendent in Gothenburg to find a suitable candidate. In 1647 Lock could have been serving in Gothenburg or just been known as a single priest who was willing to brave the Atlantic.

By 1648 he arrived on the *Swan* and soon got know the area with services in the church at Tinicum and also probably at Ft. Christina. Since Campanius left when the *Swan* returned, at the age of forty-four he was now the only Swedish priest in the area. He lived on the congregation's estate, or glebe, at Upland (now Chester, PA, at the site of the Old Swedish Cemetery). Some of his salary came from the New Sweden Company, some from the profits that resulted from farming the parish land, and honoraria.

Things had not been going well in New Sweden. Governor Printz' letters and requests were being ignored because of Sweden's involvement in the Thirty Years War in Germany and Queen Christina's disinterest in the venture. The imagined profits had not materialized and another copper trading venture at Cabo Corso in Africa seemed to show more promise. The year before Lock arrived, Printz had reported that the total number of men, women and children amounted to only 183. In addition, the Dutch from New Netherland now became more aggressive. They not only reinforced Ft. Nassau (Gloucester, NJ) on the east bank of the Delaware but built a whole new fort at Sandhoek (New Castle) that made Printz' fort (New Elvsborg) in New Jersey obsolete.

Lockerud (spelled Läckerrüd on the map) is located about 3 km southwest of central Mariestad and next to the current Åsenvägen. Lantmäteriet, LM archive 16-W-22. The map is dated 1791, but was originally established in 1690.



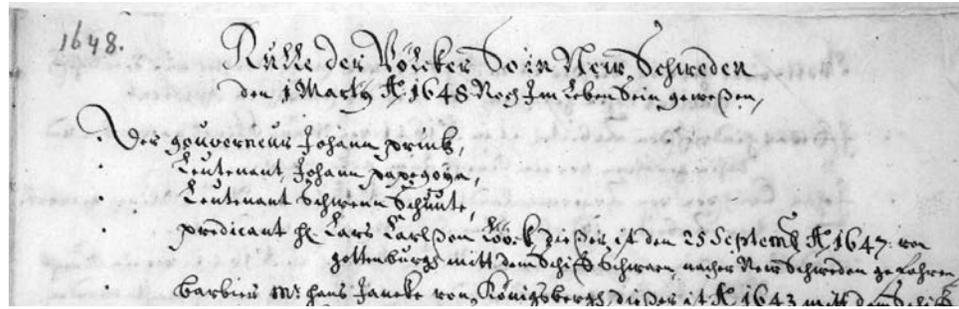
And the Indians wondered why the trade that they were expecting and the ships with more goods never arrived.

To make matters worse Governor Printz accused Lasse the Finn and his wife of practicing witchcraft and took over their plantation for himself. Lock replied that the Governor himself had become a tyrant, and in the summer of 1653 an open rebellion began among the colonists. The settlers demanded Printz' resignation and made a list outlining his selfishness and brutality. It seems as if Lock himself had written the protest which was signed by twenty-two of the major heads of families in the colony. Printz reacted immediately and had one of the leaders executed, but then realizing that his situation was untenable he went home to Sweden.

The new Governor, Johan Rising had to deal with this unruly situation when he arrived in 1654. The *Eagle* brought many Forest Finns as new settlers so that the population now swelled to over 300. He put Lock and freeman Olof Stille on trial for treason but could find no one to testify against them. He then demanded that they both be sent back to Sweden at the next opportunity. But Lock luckily came down with a serious *illness* when the next boat returned to Sweden and could not be placed on board. Stille escaped presumably by the use of a similar subterfuge. By the time of the next ship's arrival, New Sweden had already become a part of New Netherland.

The last major expedition of 1654 besides bringing needed new settlers brought two new priests, Matthias Nertunius and Petrus Hjort. The new governor arranged for Hjort to serve at the newly captured fort at New Castle (Fort Trefaldighet/Trinity) and for Nertunius to serve at Upland, presumably with Lock.¹ Rising remained suspicious of Lock, considered Nertunius the best of the three and found Hjort to be a poor priest both spiritually and secularly. Plans to develop a viable worship and education schedule in the colony foundered when Peter Stuyvesant and his Dutch fleet conquered the area in September 1655.

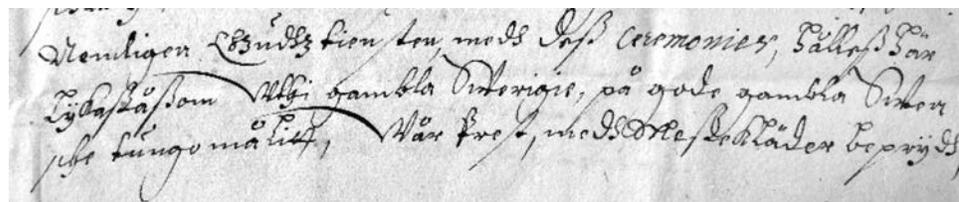
Both Nertunius and Hjort returned to Sweden with Rising, leaving Lock alone with parishioners spread out from Pennsylvania and Delaware to New Jersey and Maryland. At least he had the church glebe at Upland, which was about half way between Tinicum and Christina (Wilmington, DE) and also the right to a salary



A couple of months after Lars Lock's arrival in New Sweden, a census was conducted in the colony. The roll or list, which occupies a total of "79 men", is written in German. The roll begins with Governor Johan Printz and after Lieutenants Johan Papegoja and Sven Skute comes "Predicant H [err] Lars Carlsson Lööck, diesser ist den 25 Septemb. Ao 1647 sailed from Gottenburgh with the ship Schwaen, to New Sweden".

Lars Lock has thus traveled to New Sweden with the ship Svanen from Gothenburg on 25/9 1647.

The National Archives' subject collections, Trade and Shipping, Colonies, New Sweden, vol. 194b: 19.



"... Namely the service with its ceremonies is held here just as in old Sweden, in good old Swedish language, our priest, adorned with Mass clothes..." In a letter to Per Brahe d.y. Johan Printz told about the conditions in the colony. The National Archives: Skoklostersamlingen II, vol. E 8160, letter dated 19/7 1644.

which Rising had negotiated from the Dutch authorities. The treaty stated that the Swedes and the Finns that remained "shall have the freedom to profess the Augsburg Confession and to employ a pastor for their instruction."ⁱⁱ He was able to still use the church at Tinicum, but unfortunately, the Dutch refused permission to hold Lutheran worship at Ft. Christina. For the southern sector he was forced to use homes of those he was able to gather, either in Swanwyck or New Amstel (Castle). It is possible that an actual church building was erected at Swanwyck, but a Lutheran building was not permitted at New Amstel. Despite the legal assurance it was still difficult for anyone who was not of the recognized Dutch Reformed faith. As the Commissioners of the City's Colony in Holland wrote to Director Jacob Alrichs, when Lock tried to serve some Lutherans in New Amstel:

*"The bold undertaking of the Swedish Parson to preach in the Colony there without permission, does not greatly please us. And as we will assuredly, [direct] that, as yet, no other religion but the Reformed can or will be tolerated there, so you must by proper means, put an end to and prevent such presumption on the part of sectaries."*ⁱⁱⁱ

continued on next page



ABOUT 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.

Legally New Sweden was divided into two sectors although still under the supervision of a Dutch deputy stationed at Ft. Christina, now re-named as Ft. Altena. The area north of the Christina River was given semi-independence as the Swedish Nation. It had its own court with Swedish magistrates and their own militia, and persisted up until 1681. The southern part was given to the City of Amsterdam to administer as best they saw fit. It was renamed New Amstel.

These difficulties would have been sufficient for anyone but Lock seems to have made things worse for himself through his pugnacious personality and alcoholism. Two Dutch Reformed clergy wrote a letter to the Classis of New Amsterdam in 1657 describing Lock in this scurrilous manner:

“The Lutheran preacher is a man of impious and scandalous habits, a wild drunken, unmannerly clown, more inclined to look into the wine can than into the Bible. He would prefer drinking brandy two hours to preaching one; and when the sap is in the wood his hands itch and he wants to fight whomsoever he meets...”^{iv}

It is uncertain how accurate this description was, but Lock’s thirty-years younger wife, Catharina, apparently found the situation unbearable and in September, 1661 eloped with a literate Swedish man named Jacob Jungh who worked for the West India Company and its trade with the Indians. Lock reported this to the Vice-Governor Beeckman who sent out scouts to find the couple but without results. Jungh had lived not far from Lock in the home of Andreas Hendrickson, the Finn. Lock then went to this house, and finding no one at home broke down the door to Jungh’s room with an ax. There he found no one except some stockings of his wife. He left a note for Andreas about why the door had been broken. In accordance with Swedish church law he was compelled to announce first his wife’s disappearance and after some weeks announce his divorce.

Less than four weeks later Lock spoke to Beeckman again and asked for permission to be re-married. Beeckman said that he must consult with Stuyvesant in New Amsterdam. After a month he repeated his request to Beeckman but got no reply. After a few more months delay he decided to go ahead, and in January 1662 he published the banns and married himself to 18- year old Beata Lom, said to be the first woman born in New Sweden. She was to be the mother of all his recognizable children, at least 5 sons and three daughters.

The reaction of the Dutch authorities was now swift and severe. Beeckman declared Lock’s divorce and new marriage null and void. For breaking and entering the home of Andreas Hendrickson without a search order, he was fined, and for not waiting for the Governor to approve the divorce and be approved by the court he was further fined. The total amount was the large sum of 280 guilder. These suspiciously heavy fines amounted to 240 guilder, which was the amount that had been owed to Beeckman and the West India Company from the now disappeared Jungh, and 40 guilder for “breaking and entering”. The Court further considered inhibiting Lock from his pastoral duties with their honoraria and repeated that his marriage was invalid.

This resulted in a long letter from Lock begging Stuyvesant to be forgiven, and proclaiming his innocence and lack of ill will



Part of a map showing landowners north of the Delaware River during the second half of the 17th century (with Chester’s current city plan in the background). Between Chester Creek (A) and Ridley Creek (B) - also called Oele Stilles Kill - in the middle was the Swedish settlement Upland. The pink area at the bottom t.v. (over 1) was “Swedes Church land”, ie the rectory and t.h. about it an area owned by Lars Lock (Laurenti Caroly; over 2). He also owned most of the Tequirassy area (marked Laurentius Carolus; over 3), located between Stilles Kill and Crum Creek (C). Source: Benjamin H. Smith. Atlas of Delaware County Pennsylvania. (Ashmead Publishers, Philadelphia, 1880); Township of Chester, https://ancestortracks.com/Del_Co_War_Atlas/Chester%20Tp.%20copy.jpg (retrieved 2019-05-24)

against the authorities, and stating that the judgments against him were based on mis-information. He pleaded for Stuyvesant to save his reputation as a priest by not levying such a stiff fine. He said that he had even himself performed his own first marriage in the time of Swedish rule.

Several in his parish came to his defense and protested against the fines, saying that as a Swedish priest he was answerable only to Swedish Church authorities. Stuyvesant did finally grant him a divorce and recognized his second marriage. While he still had to pay the fine for “breaking and entering”, it seems his friends came to his aid.

His daily tasks were challenging with a population of about 300 growing to more than 900 by the time of his death. They were all rural people spread out over the whole Delaware Valley. He would have baptized all the children, attempted to do the Churching of Women after childbirth, officiated at funerals, and had the Sunday High Mass. He would officiate at occasions of private or corporate Confession and Absolution. We do not know if he used the alb and chasuble that Printz says was used at Tinicum^{vi} or if he sang the hymns and liturgy as most Swedish priests did. It was certainly possible to sing hymns since they were almost all memorized anyway and were often lined out by the priest or clerk. It was not necessary to have a hymnal to participate. He would also have the duty to instruct children about the contents of Martin Luther’s *Small Catechism*, especially in preparation for Holy Communion at about age 10.^{vii} There were no Sunday Schools or Confirmation rites. Parents were expected to teach their children hymns, Bible verses and the *Catechism* and the pastor was supposed to check on every family’s compliance at least once a year. Considering the long distances and circumstances, much must have been left undone.

A minor irritant to Lock was the unexpected arrival of a Dutch Lutheran theological student, Abelius Zetscoren in 1663. He was called by a group of parishioners in New Amstel (New

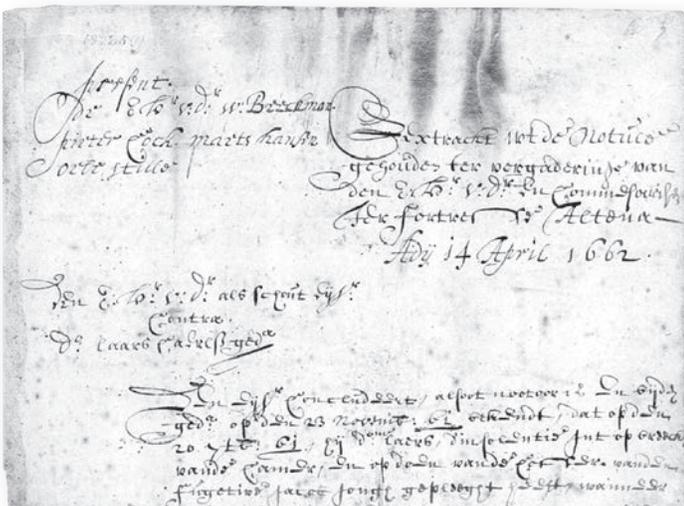
Castle) who desired him to be a schoolmaster and was offered a salary equal to Lock's. He also preached once at Tinicum but Lock was not willing to share his work or his salary with a rival and therefore saw that Zetscoren returned to Europe without being ordained.^{viii}

When the English took over the area in 1664 things got better for Lock and his supporters. The Church of England did not have the same dislike for Lutherans that was manifested by the Reformed of the Netherlands. As Governor Lovelace in Manhattan wrote to the authorities on the Delaware:

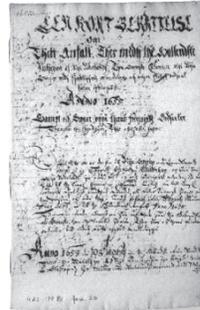
"I have lately received letters from the Duke [of York] wherein it is particularly signified to us that his Royal Highness doth approve of the toleration given to the Lutheran Church in these parts, I do therefore expect that you live friendly and peaceably with those of that Profession, giving them no disturbance in the exercise of their religion..."^{ix}

In 1667 Lock convinced the authorities to build a block house at Crane Hook (Tranudden) on a site that was about half way between New Castle and Christina/Swanwyck/Wilmington. Such a blockhouse would benefit the government in case of an Indian uprising and its first floor could be made into a suitable worship space for the southern congregation. Perhaps Lock remembered the missionary age in Sweden when churches were often used as local fortresses. Or he could have recalled the churches at Husaby and Våmb that he had no doubt seen and that had served this function. In any case we must give Lock credit for craftiness in this major accomplishment, since the pacific Swedes were known for their good relations with the Lenape who were greatly diminished by this time and posed no credible threat. The wooded site was about $\frac{3}{4}$ of a mile inland from the Delaware River on land bordered by Samuel Peterson and Lars Eskellson.^x At this time Christians from lands with national churches would not have imagined a church building campaign so the government alone was assumed to be able to pay for church buildings.

In 1731 Tobias Eric Bjork, son of Pastor Erik Bjork who would arrive in 1697 and build the stone church at Christina, wrote a thesis at Uppsala University describing Church life in New Sweden. He gave this description of the two blockhouse churches:



"These (Churches) were so built so that above an elevation suitable for another house, there was erected an overhang, several courses higher, from which they could shoot downward; so that if the heathen who could shoot no one, unless they were to come close to the building attacked them, the Swedes could shoot them all down quickly"^{xi}



"A SHORT STORY about Thett Anfall, Ther medth the Hollendkse Inbyggjare af Nya Nederlandh, Then Swenske Colonien uthi Nya Swerige medth fijendeligheeth oförmodeligen och uthanabellig ordsak hafwa öffuerfallit Anno 1655..." The introduction of a 15-page letter, in which Governor Johan Rising talks about the Dutch conquest of New Sweden. The National Archives' subject collections, Trade and Shipping, Colonies, New Sweden, vol. 194b: 20.

Having a regular worship space was so beneficial that the newly arrived pastor for the northern congregation, Jacob Fabritius repeated the same arguments and got another blockhouse built in 1677 at Wicaco.^{xii} While the Tinicum church was still usable, many had moved north to what would become Philadelphia and the site at Wicaco was more central now for the majority of the people. Positioned at Upland (Chester) Lock could travel by canoe to both the Tranudden and Tinicum locations, and was by now with increased age, relieved to have a colleague take over Wicaco. While the wooden blockhouse churches were certainly valuable in keeping the two congregations together they cannot have been very worshipful, since when Andreas Rudman came to Wicaco in 1697 he reported that "Because the church was too little and could not hold the people, unless so compressed that one sat upon the other, we resolved to build a gallery."^{xiii} At the same time he bought a red cloth for a pulpit and new wood to build a proper altar since, "the old one was just one old board, like a butcher's table."^{xiv}

A very exciting event happened in the late fall of 1669 when a certain loquacious Swede who called himself the noble son of General Königsmark arrived on the Delaware and began to tell everyone that the King of Sweden was coming with ships to reclaim the colony.^{xv} Many believed him and a real rebellion was in the works when fellow countryman Peter Kock suspected he was a fraud and reported him to the authorities. It turned out that he was an escaped indentured servant from Maryland

continued on next page

The introduction of minutes, drawn up when Lars Lock was convicted of the burglary of Jacob Jungh. Excerpts from the minutes of the meeting with the Deputy Governor and Magistrate of Fort Altena on April 14, 1662. Present: Vice-Governor W. Beeckman Pieter Cock, Maets Hansen Oele Stille Deputy Governor as Sheriff, Plaintiff against Pastor Laars Caerlss [on], respondent The appellant concludes that since it is well known and admitted by the defendant on 23 November 1661 that he, Pastor Laers, had the audacity to break into the room of the refugee, Jacob Jonghs, on 20 September 1661 and to open his suitcase..." Source: New York State Archives. New Netherland Council. Dutch Delaware River Settlement Administrative Records, 1646-1664. Series A1878. Volume 19, document 25. http://digitalcollections.archives.nysed.gov/index.php/Detail/Object/Show/object_id/50840

whose real name was Marcus Jacobsson. Because he was tall, and seemingly from Swedish Finland, his stymied revolution was called the “Long Finn Revolt.” He was tried, branded and exiled as a slave to Barbados. All those who had supported him were punished including Lock, who as Governor Lovelace penned to Captain John Carr:

“I perceive the Little Domine (Lock) has played the trumpeter to this disorder. I refer the quality of his punishment to your discretion.”^{xvi}

Even Armegard Printz was involved but the fines fell heaviest on the public supporters, just as the Upland Court loyally had suggested. Lock was ordered to pay 600 guilder, an amount that was heavy enough to make him regret his hasty support for the insurrection.^{xvii}

Before Jacob Fabritius was called to Wicaco and the northern congregation, he had served with a considerable amount of controversy in the two Dutch Lutheran congregations in New York; at Manhattan and Albany/Ft. Orange. He took refuge on the Delaware and in 1672 and installed himself at Swanwyck, where most people understood Dutch. He even proposed to the authorities that his group should become one parish with the Crane Hook congregation with himself as pastor. The members of the Crane Hook congregation had not been consulted, did not understand Dutch, and wrote a Remonstrance, saying that:

Laurentius Caroli L. Werbi Dei Minister Lars Lock's signature can be found on a letter he sent on 30 April 1662 to the Dutch governor Peter Stuyvesant. Werbi Dei means “preacher of the word of God” and Minister stands for “priest”. L. is probably an abbreviation of Lockenius, but could also be interpreted as Lutheran (priest). Source: New York State Archives. New Netherland Council. Dutch Delaware River Settlement Administrative Records, 1646-1664. Series A1878. Volume 19, document 26. http://digitalcollections.archives.nysed.gov/index.php/Detail/Object/Show/object_id/50841

“We Swedes and Finns...beseech the honorable general [Governor] Edmund Andros, that our church be allowed to continue with our priest to our edification, as we have done up to now.”^{xviii}

No further moves were made to unify the groups and Fabritius was soon in trouble with the authorities about the building of a dike that the authorities had decreed would be built by heads of families. He was only too glad to move to Wicaco when that blockhouse/church was erected. The Swanwyck congregation then disbanded.

Things seemed to get better as Lock grew older so that in 1675 the English authorities confirmed his patent on 350 acres of land that had formerly belonged to his friend Olof Stille.^{xix} Actually, he had obtained the land earlier since it was adjacent

to the Glebe land and it was where his wife Beata had grown up, but this cleaned up the legalities. Slowed down by lameness and ill-health he continued to serve his lower congregation at Crane Hook until his death in 1688 at the age of 84. When the naturalist and theologian, Per Kalm visited the area in 1749 he met Lock's only surviving child, a daughter named Maria whom he described as a “pious old lady”. She related that she had eleven children, and that counting the children of her brothers and sisters there were then more than thirty descendants. Today estimates range over 2,000. That is quite an inheritance for a priest who was known for *causing disturbances and dissension*.

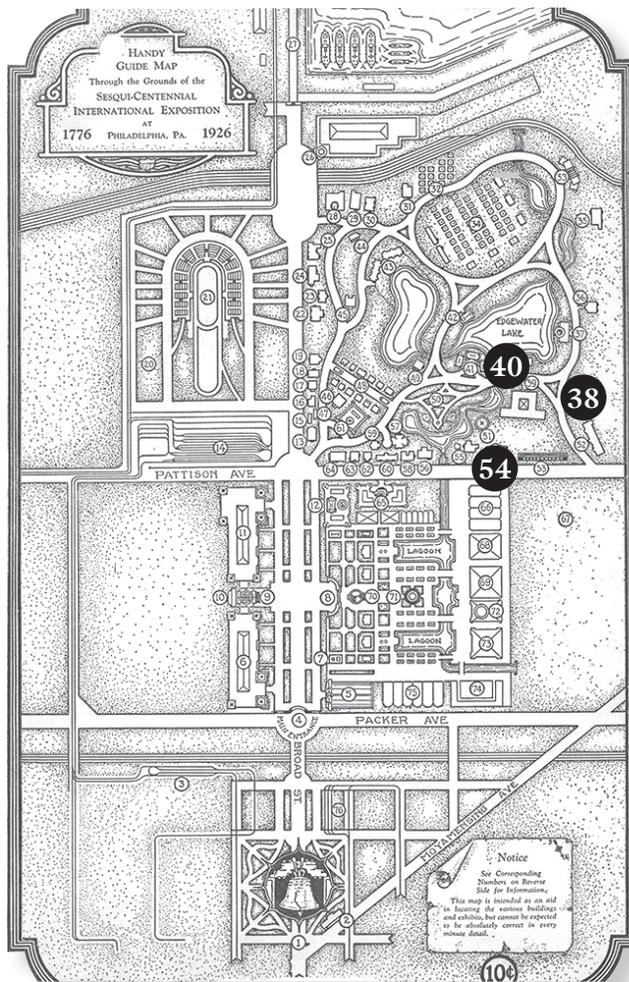
The image of the blockhouse church lived on in local memory and in 1909 the Swedish Colonial Society adopted it as a symbol for their organization. In 1926 at the National Sesquicentennial exhibition in Philadelphia, the Swedish Colonial Society even erected a replica blockhouse church in FDR Park as their contribution to the festivities. It seemed to represent the settlers' resilience, faith, and fortitude, qualities certainly exhibited in the life of Laurentius Caroli Lockenius.

— By Åke Möller
As edited and amended
by Kim-Eric Williams

June 2, 1926: Crown Prince (later King) Gustaf IV Adolph of Sweden addresses the crowd (including Princess Louise) at the dedication of the replica of the Wicaco Block House at the Sesqui-Centennial International Exposition in Philadelphia. The group then walked across the lawn to witness the laying of the cornerstone of the John Morton Memorial Building for the future American Swedish Historical Museum. To the Prince's immediate left is Henry D. Paxson, President (1927-1932) of the Swedish Colonial Society, which was in large part responsible for building the Block House. With him is William Scott Vare, US Representative (1912-1927) for PA 1st Congressional District (including park).

PHOTO COURTESY OF PHILLYHISTORY.ORG, A PROJECT OF THE PHILADELPHIA DEPARTMENT OF RECORDS.

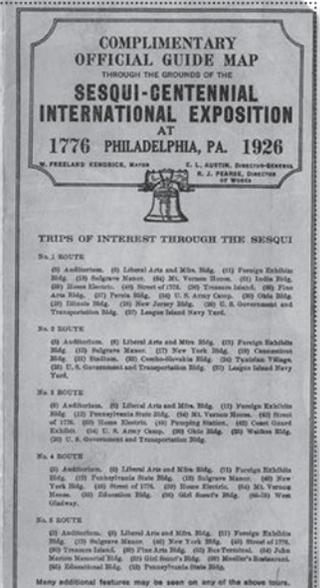
NOTE. I am indebted to Åke Möller of Mariestad, Sweden for sharing two articles about Lars Lock, one in *Västgötlitteratur*, 2019 and one in *Vadsbobygden*, 2020



REFERENCE NUMBERS INDICATED ON REVERSE SIDE

37 Persia Building.
38 Wicaco Block House—Replica of Old Wicaco Fort of early Penna. Swedish settlement.
39 Fine Arts Building containing National and International art exhibits covering a wall space of over a mile.
40 League Island Park Boathouse.
41 Japanese Village.
42 Coast Guard Exhibit—A reproduction of one of our famous coast guard stations.
43 Bath Houses—All facilities for bathing with sand beach.
44 Replica of Indian King Inn, Birthplace of N. J. Liberty.
45 Delaware Building.
46 New York Building—Replica Old Federal Hall, N. Y.
47 Cuban Building.
48 Street of 1776—A section of old High Street reproduced showing many historic buildings furnished as in 1776.
49 Pumping Station.
50 Treasure Island—A Mountain Amusement Park particularly appealing to children, but fun for all.
51 Dance Hall.
52 Transportation, Warehouse and Custom House Office.
53 Bus Terminal.
54 John Morton Memorial Building—Erected by the Swedish American Society.
55 Paint and Varnish Association Exhibit—"Save the Surface."
56 Girl Scout Building.
57 Police and Fire Headquarters.
58 Admissions and Concessions Building.
59 The Home Electric—a modern residence showing the latest conveniences for the home.
60 Restaurant.
61 White Exhibition Building of India fashioned after famous Taj Mahal. Arts and crafts of India, profusely displayed.
62 Exposition Bank Franklin Trust Company.
63 Exposition Emergency Hospital. A model of perfection ready to give first aid in any emergency.
64 Replica of Washington's home at Mt. Vernon. Annapolis of Y. W. C. A.
65 Palace of Education and Social Economy Exhibits giving evolution, history and progress of Modern Education, Arts, Crafts and Social Economy. Also a non-sectarian chapel dedicated to the one deity.
66 Chinese Village and Amusements.
67 Scenery and Gladway Amusements.
68 Trip through the Orient and Streets of Cairo Spectacle.
69 Open Air Band Stand the center of Gladway Amusements, Commercial Concessions.
70 Exhibits Floral Gardens.
71 Electrical Fountain.
72 Gladway Concessions.
73 Battle of Gettysburg.
74 Gladway Concessions.
75 Six Amusement rides forming part of Gladway diversions.
76 "R. T. Trolley Terminal, 14th Street Cars.
77 "Fire and Flame".
78 "Alpine Haus" Restaurant.
79 Fireworks Spectacle.
80 Gladway Cafe.
81 "Louis Marx" Model Shoe Factory.
82 Gladway Amusements and Rides.
83 Fire House.

37 Persia Building.
38 Wicaco Block House—Replica of Old Wicaco Fort of early Penna. Swedish settlement.
39 Fine Arts Building containing National and International art exhibits covering a wall space of over a mile.
40 League Island Park Boathouse.
41 Japanese Village.
42 Coast Guard Exhibit—A reproduction of one of our famous coast guard stations.
43 Bath Houses—All facilities for bathing with sand beach.
44 Replica of Indian King Inn, Birthplace of N. J. Liberty.
45 Delaware Building.
46 New York Building—Replica Old Federal Hall, N. Y.
47 Cuban Building.
48 Street of 1776—A section of old High Street reproduced showing many historic buildings furnished as in 1776.
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Key to Reference Numbers of Guide Map through the grounds of the Sesqui-Centennial International Exposition at Philadelphia, Pa. (1776-1926): #38 Wicaco Block House. #54 Future John Morton Memorial Building (American Swedish Historical Museum). #40 League Island (now FDR) Park Boathouse (1916) (then called Russian Tea Room).

IMAGE COURTESY OF THE FREE LIBRARY OF PHILADELPHIA - PRINT & PICTURE DEPARTMENT.

Handy Guide Map through the grounds of the Sesqui-Centennial International Exposition at Philadelphia, Pa. (1776-1926). Wicaco Block House replica is #38. Future John Morton Memorial Building (American Swedish Historical Museum) is #54. League Island (now FDR) Park Boathouse (1916) (then called Russian Tea Room) is #40.

IMAGE COURTESY OF THE FREE LIBRARY OF PHILADELPHIA - PRINT & PICTURE DEPARTMENT.

ENDNOTES:

ⁱOtto Norberg, *Svenska Kyrkans Mission vid Delaware I Nord Amerika*. Stockholm: A.V. Carlsons Bokförlag, AB, 1893, pp.5-6.

ⁱⁱNorborg, p. 6.

ⁱⁱⁱ*Crane Hook on the Delaware*, Jeannette Eckman, Newark, DE: Delaware Colonial Society, 1958. p.32.

^{iv}Ibid, p. 33.

^vAbout 40 Days after childbirth the Mother would come to church worship for special prayers of thanksgiving for her life and the health of her child.

^{vi}Printz in a letter to Per Brahe, 1644 in *The Instruction for Johan Printz*, Philadelphia: The Swedish Colonial Society, p.163.

^{vii}*Sveriges kyrkohistoria. Enbetenskyrkans Tid*, Igun Montgomery, "Gudstjänstliv och gudstjänstbruk I 1600-talets Sverige" by Christer Pahlmblad, Stockholm: Verbum, 2002, pp. 259ff. Confirmation had been abolished at the time of the Reformation in the 1500's. It was not reintroduced in Sweden until the beginning of the 1800's under pietistic influences from Germany and England.

^{viii}William Beekman, letter to Stuyvesant, 5 November 1663, *Colonial Records of Swedish Churches in Pennsylvania Vol. 1, The Log Churches at Tinicum Island and Wicaco, 1646-1696*. Peter Stebbins Craig and Kim-Eric Williams, Philadelphia: Swedish Colonial Society, 2006. p. 44.

^{ix}*Colonial Records of Swedish Churches in Pennsylvania, Volume 1*, p. 53.

^xEckman, pp. 48-49.

^{xi}Eckman, p. 50.

^{xii}Fabritius had served Lutheran congregations in New York and Albany and owned land next to the formerly disappeared Jacob Jongh (Young). Both Jongh and his wife returned to the Delaware with Fabritius and Jongh served as schoolmaster and parish clerk (Klockare) for Fabritius at Wicaco.

^{xiii}Andreas Rudman in *Colonial Records of the Swedish Churches in Pennsylvania, Volume 2, The Rudman Years, 1697-1702*, By Peter Stebbins Craig and Kim-Eric Williams. Philadelphia: Swedish Colonial Society, 2006, p. 123.

^{xiv}Rudman, op.cit. p. 124.

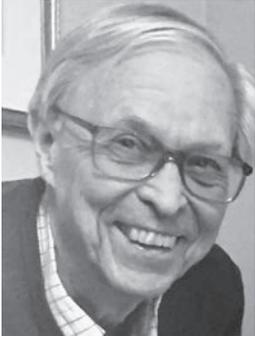
^{xv}As a matter of fact, there was no King then. Karl X Gustaf had died suddenly and his son Karl IX would not take over until 1672. No one in the former New Sweden colony seemed to know this.

^{xvi}Governor Lovelace, letter to Capt, John Carr, 15 September 1669, Colonial Records...Vol.1, pp. 50-52.

^{xvii}Gehring in *Delaware Papers: English, 8-9* quoted in *Colonial Records...* Vol.1, p. 55.

^{xviii}Eckman, p. 62.

^{xix}*Colonial Records of Swedish Churches in PA*, Vol 1, p. 64.



20TH Annual NEW SWEDEN HISTORY CONFERENCE

ABOUT THE AUTHOR

Born in New York, with Swedish Finn immigrant parents, Dr. Backlund was educated at Ithaca College and the University of Pennsylvania, where he earned his Ph.D. degree in European History. He is now retired, a grandfather, and continues to teach as an adjunct. He is a contributor to the SCS Journal and proudly serves on the SCS Council.

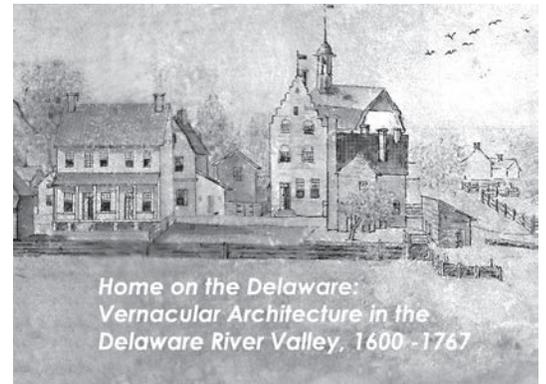
Handsome photo of the Christmas-decorated Farmstead in the snow, December 2020.

PHOTO CREDIT: BILL MOLLER

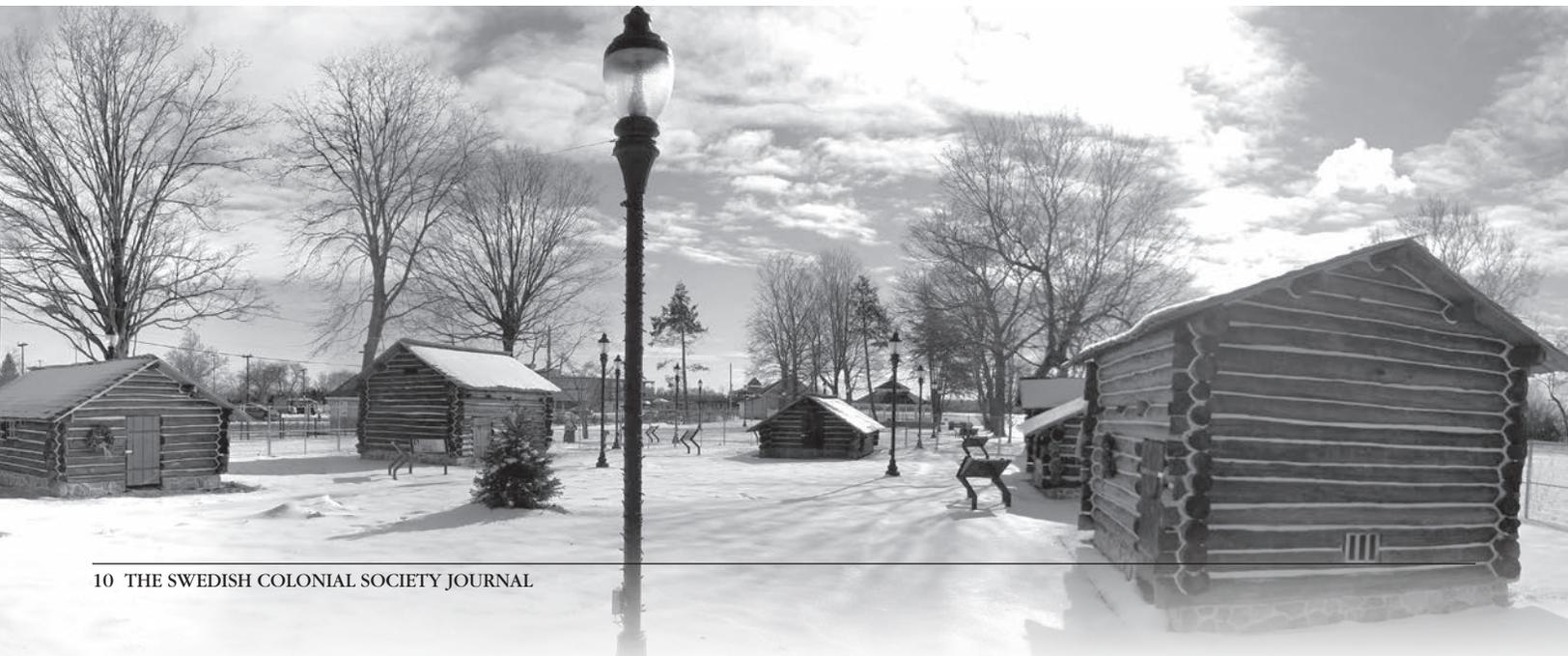
The 20th annual New Sweden History Conference took place under conditions created by the CoVid-19 pandemic sweeping the world, with expert presentations available on video in advance and a lively panel discussion via Zoom on October 31, 2020. This year’s theme centered on vernacular architecture in the Delaware Valley—the structures built for ordinary purposes: houses, stables, sheds, etc.

If there was any common theme it was the practice of looking in homelands (Sweden and the Netherlands) for examples that might have been replicated in the New World because that was what the settlers and craftsmen knew. Of course, all four presenters made careful use of historic documents, including Per Lindeström’s renderings and surviving construction contracts.

George Ambrose, President of the Friends of the Swedish Cabin in Upper Darby Township, outside Philadelphia, pointed out that surviving examples reveal notching techniques, using axes, common in parts of Sweden where the Forest Finns, who were among the New Sweden settlers, made use of forestry tools to build log cabins. Another



interesting observation he made had to do with the “rediscovery” New Sweden artifacts and archeological remains whenever a public celebration was pending—in 1926, 1938, 1976, and 1988. The latter in conjunction with a Swedish royal visit, when a farmstead was built in Bridgeton, New Jersey. Ambrose also pointed out that over time many “Swedish” structures had been made “English,” when new owners bought the buildings. Thus, the Swedish buildings were “hiding in plain sight.”





Wade P. Catt, an Archeologist who focuses on Delaware, sought “Archeological Evidence of Fort Casimir” and to uncover its true location in New Castle, Delaware. This fortress, called Trefaldighet by the Swedes, was “lost” after 1679, when it was demolished. Catt claimed that the illustration in Per Lindström’s 1655 account, showing a four-sided structure, was in error. His drawing was not in the Netherlandish style of fortifications with corner bastions, moats, and earthen shooting positions. Recent archeological studies have uncovered the true site of the fort, nearly covered by a parking lot, as well as several artifacts. In 2019, ground penetrating radar revealed a 15-foot dry moat and other features surprisingly close to the surface. Catt’s excitement was undeniable given the prospects for further discoveries.

Jeroen van den Hurt described “Vernacular Architecture in the Delaware Valley, ca 1600-1767,” which had been “Built after the Dutch model.” He examined surviving construction contracts, mainly from the Hudson River Valley, to ascertain “Dutch” elements—the H-bent framing structure, step gables facing the street, stoops, cellar kitchens, and yellow brick. He showed these details in “close-ups” of urban illustrations, very clear line drawings, and the contracts. And he showed several examples from Delaware built in the Dutch style.

The last speaker was the champion of the transfer of the Swedish Farmstead from Bridgeton, New Jersey, to Governor Printz Park in Tinicum Township, Pennsylvania, Joseph Mathews. These seven structures were dismantled, stored, and then moved to Governor Printz Park, where an Amish team of craftsmen, led by Eli Stoltzfus, completed most of the work in the summer of 2020. This “ambitious” project, as he said, was financially supported by the Swedish Colonial Society under its prior President, Michael D’Andrea, and its current President, John Tepe, as well as a significant grant from the Crystal Trust. Photos showed each stage of the project, including the replacement of several fungi-infested logs with difficult to find white cedar. To date, some



Lower Swedish Cabin,
Upper Darby, Delaware
County, Pennsylvania.

interior work remains—the construction of fireplaces, for example. He mentioned the upcoming community day on November 14, 2020, when the Farmstead would be open to the public and noted that Kim-Eric Williams had provided texts for signage at the Park.

What gave Mathew’s presentation a dose of reality was the mobile telephone ringing in the background! He stopped and took care of that interruption in rapid fashion.

The October 31 panel discussion was expertly moderated by Michael Connolly, Executive Director of the New Castle Historical Society. Several questions had been submitted in advance dealing with dating, windows and window glass, as well as sourcing the yellow brick. There were also questions and comments made during the session.

Even though, as Tracy Beck mentioned in her introduction, the in-person interaction of the earlier conferences and the stimulating discussions over coffee were absent, the 20th was a learning experience well worth the effort to arrange in the digital fashion. She thanked Lauren Burnham for her superhuman efforts. They paid off.

— Lawrence Backlund, Ph.D., SCS Councillor



ABOUT THE AUTHOR

Dr. Peter Stebbins 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).

FROM A SCHOLAR'S RESEARCH LIBRARY TO A COLLECTION FOR ALL: *The Travels of Dr. Peter S. Craig's Swedish Colonial Society Papers*

Early in October, 2020, Dr. Kim-Eric Williams and Thomas Myers delivered the final archival boxes containing the Craig Collection to the Historical Society of Pennsylvania (HSP).ⁱ Dr. Lee Arnold, the Senior Director of HSP's library and the archive's Chief Operating Officer, and Cary Hutto, HSP's Director of Archives, were delighted to receive this important collection of genealogical research materials comprising 112 linear feet of books and 80 archival boxes.ⁱⁱ As a bonus, the collection was well organized and arrived with a finding aid (an index of sorts, making it easy to locate materials within the collection) created by the Swedish Colonial Society's Genealogist, Ron Beatty.ⁱⁱⁱ

Dr. Kim-Eric Williams outlined the process through which the Craig Collection came to be housed in its new home at HSP. According to Dr. Williams, after Dr. Peter S. Craig's passing in November of 2019, "we faced a daunting challenge to collect everything from his home in Washington, DC. A task force of willing workers accomplished this and the rental truck was unloaded at the Lutheran Archives Center in Mt. Airy. Luckily the Archives had recently moved from the Seminary Library to new quarters in the "Undercroft" of the Brossman Center. There was room for all the boxes and the Curator John Peterson welcomed us to rent unused space in their movable stacks."^{iv}

According to Kim-Eric, Sandra Springer Pfaff, an active volunteer in many Delaware Valley Swedish Colonial events, past Chair and current Vice-chair of the American Swedish Historical Museum, facilitated contact with her personal friend Dr. Lee Arnold at HSP. Dr.

Williams wrote to Dr. Arnold about the Craig collection, and he in turn visited the collection at the Lutheran Archives Center with Cary Hutto. Both were impressed and pleased by the collection's quality and organization. Next, SCS

Governor John Tepe handled the Deed of Gift and all the final negotiations, and the HSP accepted the SCS's terms.^v

According to Kim-Eric, "Then the real work began, and without Ron Beatty and Cynthia-Forde-Beatty it would not have been done. The family group sheets were organized into archival boxes and in archival folders. Gradually we could throw out the old cardboard boxes and put everything on shelves - and then it was all electronically recorded and made searchable."

Historical Society of Pennsylvania,
1300 Locust Street, Philadelphia, PA 19107.

PHOTO CREDIT: WIKIMEDIA COMMONS.

The Craig Collection encompasses genealogical material consisting tens of thousands documents and handwritten, colonial era Swedish forefather family group sheets, spanning 150 years. Dr. Craig fleshed out the experiences of 17th Century Finnish and Swedish colonizers in the Delaware Valley, from the founding of New Sweden in 1638 through the American Revolutionary War. Drawing from his research, Dr. Craig made these lives accessible through his eight-part series, “The Settlers of New Sweden, 1638-1664,” published between 1996 and 1999 by the Swedish American Genealogist. His genealogical work involved reviewing over 500 members’ applications for the Swedish Colonial Society.^{vi} HSP is preparing this valuable collection for public use by processing and integrating the materials into their archival system. As space in any archive is a premium, duplicate books will be removed. The Swedish Colonial Society donated \$1000 to HSP fund, in part, this integration process. According to Dr. Williams, the SCS will keep the Forefather applications in their institutional archives, on the advice of SCS Curator Beverly Walker.^{vii}

Kim-Eric noted, “We have a long history with the Historical Society. Its members were the first organizers of the Swedish Colonial Society in 1909. For many years HSP was our legal address and the regular meeting place for our Council.”^{viii} The HSP was the institutional address for the SCS, and also the storage space for their institutional archives. As with many archives, over time, storage space became an issue, thus according to Dr. Williams, many “legacy societies were invited to remove their materials, and the cost to meet there increased.” Thus, the SCS took refuge at Gloria Dei where they also enjoyed a bit more parking, which is always a plus in Philadelphia.^{ix}

In a recent conversation with Ms. Hutto, we talked about the great value of the Craig Collection for promoting wider research into the lives of Early Atlantic World colonizers in New Sweden. Far from being a homogenously



Craig Collection stored at the Lutheran Archive, before the move.
PHOTO CREDIT: KIM-ERIC WILLIAMS.

Nordic colony, New Sweden was a complex place, hosting an uneasy mix of Minquas, Lenape, Finnish, Swedish, African, Dutch, English, and German people. We also discussed the value of linking select, digitized Craig resources to those of the Amandus Johnson Collection, to offer greater access to materials of interest to descendants of New Sweden, and to students of Early American history in the Delaware Valley. These efforts could begin to bridge at least one of many seemingly insurmountable gaps (German, Dutch, and Swedish languages of the 17th Century, idiosyncratic cursive handwriting, and historical understanding of the period, to name a few) between valuable collections of New Sweden materials housed in Pennsylvania, and the vast document collections housed in the Royal Archives in Sweden.

— Laurie Fitzpatrick, December 2020

ENDNOTES:

ⁱDr. Kim Eric Williams, e-mail correspondence with the author, Oct 3, 2020.

ⁱⁱBiography, Dr. Lee Arnold: <https://www.apgen.org/users/lee-arnold> and Williams e-mail Correspondence.

ⁱⁱⁱWilliams e-mail Correspondence.

^{iv}Ibid.

^vIbid.

^{vi}“About the Peter S. Craig Collection,” on The Peter S. Craig Collection

^{vii}Archives From The Swedish Colonial Society, <https://craigcollection.colonialswedes.net/about-the-craig-collection/> (accessed 11/29/2020).

^{viii}Williams e-mail Correspondence.

^{ix}Ibid.

NEW MEMBERSHIP

NEW INDIVIDUAL MEMBERS

- George Ambrose, Lansdowne, PA
- Tracy Ansell, Homer, AK
- Mark Bankston, Houston, TX
- Trevor Brandt, Philadelphia, PA
- Carol Coates, Havertown, PA
- Thomas J. Coates, Havertown, PA
- Amy Grant, Philadelphia, PA
- Ann Reid Hamlin, Lexington, KY
- Donald R. Johnson, Wilmington, DE
- Mary Kirtland, Seattle, WA
- Carina Mckee, Prospect Park, PA
- Philip Nelson, Haddonfield, NJ
- Arthur Oneill, Bluffton, SC
- Natalie Rochelle, Alexandria, VA
- Mary Anne Royal, Winterport, ME
- Barbara Reid Ruiz, Statesville, NC
- Gail Trask, Atlanta, GA
- David G. Yokum, Wernersville, PA
- Robert York, Fort Collins, CO

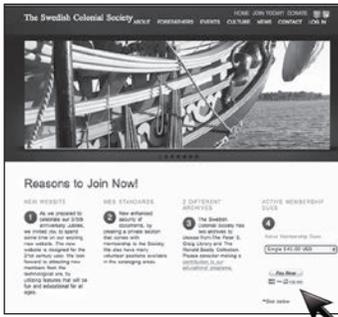
RETURNING MEMBER

Leeann McNabb



Sandra Pfaff (left), Joe Mathews, Emsy Tepe (holding "Moxie"), and Kristina & John Antoniadis enjoy FIKA while decorating the Swedish Colonial Farmstead Museum for Christmas. John Tepe, Bill Moller, and Pat Barr of Tincum Township were also on hand, offering their help. PHOTO CREDIT: JOHN TEPE

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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.



Journal Editor: Laurie Fitzpatrick, MA, MFA
 Articles or letters to the editor may be sent to ljf7777@earthlink.net

Swedish website: ColonialSwedes.se, hosted by Leif Lundquist, Webmaster

Contributors (photos as credited):
 Lawrence Backlund, Theresa Brasko, Laurie Fitzpatrick, Ronald Hendrickson, Bill Moller, Åke Möller, Edward Root, John Tepe, Beverly Walker, Kim-Eric Williams

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.

Pamela Ruth Foster Hanzaker has proven her descent from Bartil Eskilsson through his son Andrew Bartleson and his wife Katherine. The line continues through grandson Zachariah Bartleson and wife Sarah Bartleson.

Amandus Johnson Award



Linda and Ken Alexy received the 2020 Amandus Johnson Award for distinguished service from the American Swedish Historical Museum on September 13. Both are also active in the Swedish Colonial Society, Linda as Treasurer and Ken as Councillor.



SWEDISH COLONIAL SOCIETY PATRONS, OFFICERS, COUNCILLORS & HONORARY GOVERNORS

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