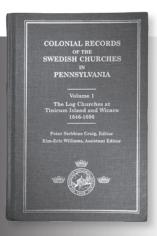
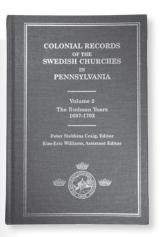


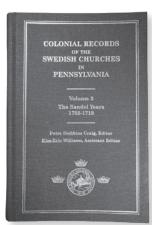
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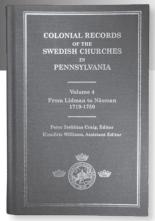
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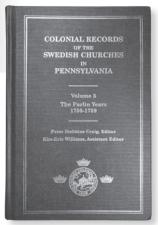
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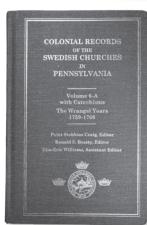












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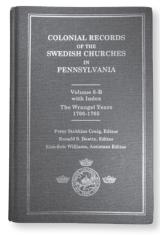
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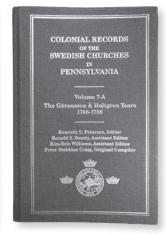


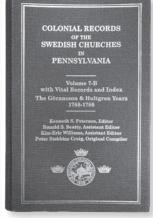
14 15th National Stidham* Family Reunion



20 Julmiddag









OPEN FOR BUSINESS

After years of effort, several of our long term projects have now been completed. The Swedish Colonial Farmstead at Tinicum had its first open house on June 12, and all nine volumes of the "Colonial Records of the Swedish Churches in Pennsylvania" are now ready for distribution. Numerous groups have asked for guided visits to the Farmstead, including Tinicum Township's bi-weekly community events, the Delaware Colonial Dames, several schools, and the Rambo and Stiddem family reunions scheduled for next June 10-12. Our annual Julmiddag luncheon and Swedish colonial Christmas decorating of the Farmstead will take place on December 19. Can we handle so much success?

We've been bringing a lot of our assets into play, to the point where we need more volunteers to set up and guide at the Farmstead, to develop a school visit curriculum, to pack and deliver the "Colonial Records" to a distribution list to be developed, and to plan and host the family reunions. Won't you please contribute your time to these worthy projects? I promise you it will be fun.



Thank you all.

John B. Tepe, Jr., Governor governor@colonialswedes.net

THE Gloria Dei RECORDS PROJECT 1995-2001

In 1996 when I moved back to my hometown of West Chester, Pennsylvania I could not have imagined that I would soon become the principal translator for a project that would take twenty-five more years to complete. By then the fund-raising was assured from foundations and individuals to translate the original documents of Gloria Dei, Old Swedes Church in Philadelphia, yet the original translator had withdrawn from the work. As a former priest of the Church of Sweden with an interest in Church history, and as a new member of the Swedish Colonial Society, I needed a challenging task. When I examined the more than 500 pages in a legal-size bound volume of original letters, council minutes, financial records and letters from the Archbishop and King of Sweden, I understood the original translator's reticence. The documents were in varying states of preservation and produced in a hand-written script, showing large varieties of handwriting styles, with spelling preferences that predate the publication of the first Swedish dictionary. Neither was there any such thing as a Swedish-American Dictionary. There were only British-Swedish dictionaries. This fact often leads scholars in Scandinavia and America astrav since ecclesiastical terms are not the same and are often misconstrued.

Five examples may suffice. The head clergy of a Swedish parish is called a Kyrkoherde, and there are inevitably more than one priest in every parish. They all have titles that are ranked in accordance with experience, salary and prestige. The next rank down is komminister and the beginner is the kyrkoadjunkt. To call them all "ministers" is to miss out on the aristocratic ranking that divides up responsibility and assigns leadership. To follow British usage and call a Kyrkoherde a Vicar is ludicrous in America, since Lutheran vicars are usually unordained Seminarians, or in the Episcopal Church, a pastor who has a small mission church that is dependent on the diocese for funding. Therefore, I have used "Senior Pastor" in every instance where *Kyrkoherde* is in the original.

Equally problematic is the word for where the Senior Pastor lives, the *Prästgård*. Literally this is the priest's manor or estate. In most cases this was one of the finest homes in a parish. It was also the seat of local government until the late 19th Century when civil government and church were separated. 19th century Swedish Lutherans used *prästbostelle*- the priest's dwelling place but parsonage has a free-church sound that makes rectory, while not perfect at least more acceptable. Vicarage is of course always wrong.

Andreas Rudman, who was the pastor who built Gloria Dei Church in Philadelphia in 1700, was appointed as a Superintendent or Suffragan Bishop by King Carl XII. He was the only Swedish priest with such a title and the only one to officiate at an Ordination. Of course, everyone knows about Justus Falckner, the German theological student, ordained by Swedish priests to serve the Dutch Lutherans in the English colony of New York! After Rudman there was always a salaried *Prost* or *Dean* who was in charge of the eight congregations. He should not ever have been given an academic title such as *Provost* or the Anglican term *Commissary*.

The word *Psalmbok* almost seems like English but it has nothing to do with the Hebrew psalter. The Swedish word for hymn is *psalm* so such a book is a Hymnal, the Old testament psalms never being used in Sweden except as hymns in chorale form.

A final ecclesiastical term that has mystified Americans is *Klockare*, literally Bell-Ringer. But that would be as mis-leading as are other attempts to use *Organist*, *Sexton*, or *Precentor*. Here the British term, Clerk is best. The *Klockare* was required to be literate, taught the children their ABC's and led the congregation in singing, and if an instrument was available played the pipe organ. He was a sort of lay Director of Education. He did ring the bell but this was not seen as a lowly task. It was strictly guarded since the mystic tones of the bell were the voice of God calling the faithful to worship, blessing the dead, and calling the parish together in emergencies. The Clerk's duties were carefully

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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 Curator of the Augustana Museum at the Philadelphia campus of the United Lutheran Seminary, Dr. Williams is the Historian for the Swedish Colonial Society.

PHOTO CREDIT: RUTH NELSON RIZZI.

COVER STORY

delineated in the *1686 Church Ordinance*: "He shall be honest, faithful, diligent, able to read and can sing and write, so that he can instruct the youth of the congregation."

Bias effects every effort at translation, but the diligent translator attempts to resist it as much as possible. Former translators were strongly aware of the distrust and suspicion which American protestants had for Roman Catholics, and thus invariably translated the word priest as minister. Even Amandus Johnson, who as a Lay preacher of the Augustana Church knew better but was unwilling to make the Swedes seem out of step with other protestants. Wow in an Ecumenical age this fear is receding.

Another noticeable fact is that the most usual term for clergy is *Lärare* or teacher because of the influences of Lutheran Orthodoxy and the Enlightenment. But to use *teacher* would muddy the waters so that I have used mostly pastor or priest.

Word order is a problem in documents of this age. Swedish grammar and syntax were heavily influenced by German and Latin. The Swedish priests who came to America between 1640 and 1786 were highly literate, having studied: Theology, Hebrew, Greek, German, and Latin, but also history, botany, science, geology, geography, and the arts. Yet sometimes one run-on sentence will fill an entire page, each phrase being separated by a *vilken/vilket* or *which*. I have taken the liberty of cutting apart such sentences by substituting the original subject for that original *which*.

I began with two approaches. First, I did the Cash Accounts at the end of the book since numbers are easier to recognize than letters and having found the key to a few words I would find them regularly repeated. Then I created an alphabetical key in which I recorded every appearance of every letter that I had trouble clarifying. My key eventually amounted to such fantastic choices as ten possibilities for the small case "a", ranging from what looked like "oi" to "n" "v" or "r". A capital "H" came in fifteen varieties, a small case "s" also in fifteen variants, and a small case "k" in seventeen. This key became invaluable for my research, although at times my only recourse was to try several pronunciations until I discovered the appropriate word.

The condition of the original documents is exceptional. The paper, made without 19th century chemical ingredients, is still strong and legible. The home-made ink mostly holds up very

well even without any standardized recipes. When publication began in 2006 it was assumed that the project of translating and assembling everything would only take a few years. However, a new treasure trove of materials was soon found in Sweden at Landsarkivet in Uppsala where the Dean's Archives (Prost arkivet) of the American Mission included many items previously unknown. A few secularized Swedish students were hired to translate those items. Unfortunately, American ecclesiastical terms were unknown to them and Latin words were left untranslated. It was a mystery to them to separate ministry and Ministerium. This meant that considerable editing was necessary before their work could be accepted.

By the summer of 2021 the Swedish Colonial Society and the Gloria Dei Congregation had published nine hard-bound volumes covering the time from 1640 with the arrival of the first Lutheran garrison chaplain at Ft. Christina in 1640 until the Installation/Institution of Nils Collin as the last pastor from the Church of Sweden in 1786, after which all records are in English. This series represents the fruition of more than one hundred years of research about New Sweden and its churches. The title for the series is *Colonial Records of Swedish Churches in Pennsylvania* because of the geographical districts of Gloria Dei that eventually became independent congregations: St. James, Kingsessing in Southwest Philadelphia, Christ, Upper Merion in Bridgeport, Montgomery County and St. Gabriel's in Douglasville/Amity Township in Berks County.

The first volume gives us information about Pastor Torkil at Ft. Christina and the famed Johan Campanius who not only had a good relationship with the Lenape people, translating Luther's Small Catechism into their language, but also dedicated the first Lutheran Church in America at the newly founded capital of New Sweden on Tinicum Island in 1646 during the controversial governorship of Johan Printz. As a pastor's son and military leader Printz has been characterized as either a brilliant tactician or a tyrant. It is up to the reader to decide. None of the books provide easy answers to complex questions or evaluations of persons and events. This series is a documentary history which simply presents the written evidence allowing the individual to draw conclusions.

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Colonial Records of the Swedish Churches in Pennsylvania

A nine-volume, hardbound, library binding series covering the years 1646-1786

VOLUME 1 The Log Churches at Tinicum and Wicaco, 1646-1696

Includes the translated travel journal of Johan Companius, information about Governor Printz and his daughter, Armegard, the problematic lives of Lars Lock and Jacob Fabritius, the famous 1693 Census of Swedes in the Delaware Valley.



COLONIAL RECORDS of the SWEDISH CHURCHES in PENNSYLVANIA

These final volumes complete what began as the Gloria Dei Records Project, first proposed in 1995 by historian Dr. Peter S. Craig, to collect all of the Pennsylvania church records of the colonial Swedish congregations in one place. The series spans the colonial period starting in 1646 with the first Swedish Lutheran church in America, which was located on the Delaware River in Essington, Tinicum Township, and ended in 1786 when the ecclesiastical services of the Swedish Crown were no longer beneficial to either side in the newly formed United States, partially due to the extinction of the Swedish language in America.

These two volumes, 7-A and 7-B, cover the last 18 years of the Swedish mission. It begins in 1768 with the arrival of Pastor Anders Göransson, who was sent to relieve Dr. Carl Magnus Wrangel. Göransson is shocked to find the Wicaco (Gloria Dei) church in disarray and in peril of being torn apart by low membership, the diminution of the Swedish language, encroaching "religious sects," and in-house struggles between church leaders. After Göransson's arrival, Wrangel refused to install him as the new Senior pastor. Göransson's ocean voyage had been difficult, and he soon suffered ill health and lapsed into mental illness due to all this confusion, accentuated by strange behaviors.

Eventually, Anders Göransson regained his health and resumed his duties. Eight years later the American Revolution began and the city of Philadelphia was controlled by the British army. The church building was expropriated by the British soldiers making it unusable for three years. As a Tory sympathizer, life was difficult for Pastor Göransson.

Göransson's successor, Matthias Hultgren, arrived in 1779, and while he was shocked to see how un-Swedish the congregations had become, he did successfully manage to maintain services in English at the Wicaco church and the two annexes at Kingsessing and Upper Merion. He reported to a friend in Sweden, "...the descendants do not have any more affection for anything from Sweden than if it were from Turkey."

These volumes will be of great interest to the genealogist and those searching for family history. Personal names are fully indexed and there are 200 pages of church records of baptisms, marriages and burials of the congregations of Wicaco, St. James in Kingsessing, Christ Church in Upper Merion and St. Gabriel's in Douglassville, Berks County. The records list both descendants of the original Swedes and marriages of non-members. The reader will find marriage entries for blacks and even for British soldiers. The contemporary obituary of Congressman John Morton, a signer of the Declaration of Independence, is included. Details about the American Revolution are spread throughout.

We believe Dr. Peter Craig would be pleased that his work has been completed. It was a team effort, so it is appropriate to extend our gratitude to team members. Rev. Kim-Eric Williams was involved at the beginning of the project and provided valuable assistance as always. Honorary Governor Ronald Hendrickson and wife, Nancy, have also been involved since the beginning of the project and again handled technical issues. Ronald S. Beatty, editor of

continued on next page



ABOUT THE AUTHOR

Kenneth S. Peterson is a Fellow and Forefather member of The Swedish Colonial Society and an 11th generation descendant of Måns Petersson Stake. He has three daughters, Erika, Katherine, and Christina Peterson, His wife Barbara Bettler descends from Dutch **Vice Director Niccassius DeSille who wrested control** of Swedish Fort Trinity from Kenneth's ancestor Måns Stake. Ken is an Industrial Specialist at Navy Lakehurst in the Carrier Launch and **Recovery programs and lives** in Ocean County NJ.

Ken's photographs were featured in the 2013 SCS picture book New Sweden on the Delaware: A Photographic Tour of the Historic Sites of America's First Swedes and Finns.

In 2013, Ken traced the path of his ancestors in New Sweden by kayak using one of their original "highways" - Darby Creek. He reported his travels in the *Swedish Colonial News*, Volume 5, No. 3, cover story.

VOLUME 2 The Rudman years, 1697-1702

The arrival of Andreas Rudman, Eric Björk, and Jonas Auren to renew the mission of the Church of Sweden on the Delaware. The building of Gloria Dei Church at Wicaco, various letters from the Archbishop and King, reports back to Sweden, Members of Gloria Dei, Founding of churches at Matsunk (UpperMerion), Manatawny (Douglassville) and Swedesboro, NJ.

VOLUME 3 The Sandel Years, 1702-1719

Years of growth and consolidation, Pew assignments, Ordination of Justus Falckner, Return of Eric Bjröck to Sweden and his letter describing the Indians, Provincial Council Minutes, Letters to and from the King and Bishop Svedberg, Sandel's Diary, receipts and expenses, Baptisms and Burials.

COVER STORY

Volumes 6, provided significant assistance. Hans Ling of Uppsala, Sweden was very generous, providing us with historical background, searching surrounding locations in Sweden for pastor portraiture, and photographing churches and pastoral residences. The proof readers perfected these final volumes, they being Peg Berich (now deceased) of Philadelphia, Pennsylvania, Dr. Edward Root of Lakewood, New Jersey, Terry Brasko of Maple Shade, New Jersey, and Governor John Tepe of Wilmington, Delaware. We also appreciate the aid given by Candace Roberts of Quantum Think, Jeanette Woehr of Gloria Dei Church, Ellen Rye of Silver Spring, Maryland and Cynthia Forde Beatty. We thank the following organizations for their financial assistance: The William Penn Foundation, Wallenberg Foundation, Tatnall Hillman, The Barra Foundation, Dr. Nils

William Olsson, Mrs. George McFarland, The Allen Lesley estate, Carl Lindborg Memorial Fund, Elizabeth Ellis Foundation, and the American Swedish Foundation.

Finally, I want to say I am honored to have been a part in completing these last volumes, *The Colonial Records of the Swedish Churches in Pennsylvania*. It was fascinating to comb through Dr. Craig's records and correspondence searching for missed entries and relevant information.

Now all have access to the completed set of records. As we distribute these fascinating 7 volumes to all interested individuals and institutions we will be explaining the role the Swedes, Finns and their Christian beliefs played in the formation of our United States of America.

— Kenneth S. Peterson

VOLUME 4

From Lidman to Näsman, 1719-1750

Lidman's steady leadership, Petition to PA Assembly, 1722, Letter from Bishop Svedberg, Disastrous ministry of Gabriel Falk, Exemplary ministry of Johannes Dylander, Pipe organ set up, Plans for a church in Kingsessing, Per Kalm's References, Problems with Moravians, Gabriel Näsman's strict orthodoxy and Admonition to the congregation, His conflicts with Peter Kock, Installation of Henry Melchior Muhlenberg as pastor to Germans in Philadelphia, Letters from Dean Israel Acrelius describing conditions, Burials, 1720-1750.

VOLUME 5 The Parlin Years, 1750-1759

Letters from Dean Israel Acrelius, Journal of Henry Melchior Muhlenberg, and the very capable Olof Parlin's appointment as Dean over the congregations, his early death in 1757 and the work of Eric Nordenlind. Vital records from Wicaco and Manatawny.

VOLUME 6-A With Catechisms, The Wrangel Years, 1759-1766

First English version of Martin Luther's *Small Catechism* (1749) and the Wrangel *Rudiments of the Shorter Catechism* (1761), Instructions for the American Mission, Diary of Anders Borell, Journal of Henry Melchior Muhlenberg, Wrangel's Diary, Vestry minutes and clerical conflicts.

VOLUME 6-B With Index, The Wrangel Years, 1766-1768

Continued conflicts, Letters to the Uppsala Consistory, Letters from Wrangel, Johan Wicksell, Vestry minutes, Baptisms and Marriages, Wicaco and Manatawny, 1759—1768, Burials, Wicaco, 1759-1768, Yard book from Kingsessing.

VOLUME 7-A

The Göransson and Hultgren Years, 1768-1786

The final volumes describe the conditions during the Revolution when British troops invaded Philadelphia and used Gloria Dei as a barracks, the Church then being closed to worship for three years. Pastor Göransson's Tory sympathies and friendship with Anglican clergy. His mental instability and problems returning to Sweden. The funeral for John Morton, signer of the Declaration of Independence, the arrival of Matthias Hultgren on a British vessel who capably officiated in English and rebuilt the three congregations.

VOLUME 7-B

The Göransson and Hultgren Years, 1768-1786

The final days of Matthias Hultgren and the arrival of Nicholas Collin from Swedesboro as the last Swedish Lutheran clergy at Gloria Dei. More than 200 pages of persoanl and place names in a detailed Index for both volumes. Additional 194 pages of Pastoral acts for all three congregations' Baptisms, Weddings, and burials.

PRICING

Checks should be made out to

"Gloria Dei Church" 916 South Swanson St, Philadelphia, PA 19147-4332

Each single volume retails for \$10.00 including postage and handling. The complete set of 9 books for a total price of \$50.00, including postage and handling to a USA address while supplies last. Additional postage for addresses abroad.

We witness the arrival and accomplishments of Johan Rising as the last Governor of the colony and the capitulation with the Dutch invasion in 1655. The only pastor to remain was Lars Lock, whose belligerent ways and alcoholism did not seem to prevent him from performing sacramental acts and receiving a salary from the Reformed Dutch government. After the English takeover in 1664 he did manage to get a log church erected at Crane Hook to house the southern Ft. Christina congregation and another at Wicaco for the up-River Swedes in 1677. To this structure, built on the same site as the 1700 Church, a German pastor who preached in Dutch, Jacob Fabritius was appointed and served until his death in 1696. His earliesr service for Dutch Lutherans in New York was controversial as was his ministry among the Swedes, although he managed to hold the congregation together even preaching and visiting when he was blind at the end of his life.

Better days were ahead. With the assistance of Carl Springer, a literate lay reader from the Crane Hook Congregation a letter was sent to the King of Sweden petitioning for two pastors to serve the two congregations on the Delaware. This famous 1693 letter gives the conditions of the Swedish inhabitants of the two congregations and even a census listing almost one thousand members. Finally on Midsummer Day, 1697, three Swedish priests arrived to renew the mission of the Church of Sweden on the Delaware. Erik Björk led the congregation in the south at what became Wilmington to build the stone Holy Trinity Church in 1698. Andreas Rudman led the northern congregation to build at Wicaco, a new brick building in 1700 which he named Gloria Dei-the "House of God's Glory". The third priest, Jonas Auren, whose theological studies were minimal, and whose heterodoxy was to later cause one of the first written theological conflicts in America, founded a congregation in North East, Maryland, St. Mary Ann's in 1702 and later worked in Swedesboro, NJ. The details about all of this are in Volume 1.

Unfortunately, the ministry of Andreas Rudman was to be cut short after five years by his continuing ill health. Yet he did write back to Sweden with a series of letters describing the congregation and the early Delaware Valley. These are all included in Volume 2 including his description of the dilapidated Log church and the newly-built brick church in the area of Wicaco, south of the City of Philadelphia. His good relationship with William Penn resulted in him being naturalized as a British citizen and in securing new settlement lands for the Swedes to settle in compensation for their loss of so much land because of the Quaker invasion. These new areas at Matsunk (Upper Merion) and Manatawny (Amity Township) later became districts and eventually separate congregations. Rudman was also a musician and poet who wrote and had printed two small hymnals for the congregation to encourage their hymn singing. These appear to be the first hymnals printed in America, as well as the first Swedish imprints, and have two hymns written by Rudman himself and others newly-translated from the original German texts. iv The fascinating case of the sudden appearance of Swedish priest Lars Tolstadius, his leadership, misconduct, and tragic end surrounding the founding a new Swedish parish, Trinity in

Swedesboro, New Jersey is fully documented for the first time.

Rudman's classmate at Uppsala University, Andreas Sandel, arrives in 1702 and serves for seventeen productive years. We read in this third volume about his journey from Sweden and his first impressions of the new country and its oddly pluralistic society. We read his reports back to Bishop Jesper Svedberg in Skara and the Bishop's pastoral letters to him. If we were to pick a "Patron Saint" of New Sweden, it would certainly be Bishop Svedberg. He was the King's Chaplain who advocated and picked the first priests to return to Amercia and he continued to superintend the work until his death in 1735. He made sure they had diligent candidates and supplies of books.

One of the most unusual letters is written by Pastor Eric Bjork after he has left Wilmington and returned to Sweden to serve at Falun. In this lengthy letter he describes the Lenape, their habits and customs and why the Swedes have not been successful in evangelizing them. It is most insightful reading. In 1710 Sandel takes time to record the cordial relationship with the Church of England and their priests. They shared pastoral meetings, gave each other recommendations, and the Swedes supplied as requested in Anglican pulpits. Both churches felt their minority status as sacramental and liturgical churches surrounded by Quakers, unbelievers, and Anabaptists in a highly consumerist culture.

We also get to hear what the Sunday morning schedule involved. There was an early morning Matins that included a sermon on a part of Luther's *Small Catechism* and then High Mass that was preceded by a quiz given by the pastor to the parents about what had been leaned at the earlier hour. The parents were responsible for teaching the catechism to their children since there was no Sunday School nor any Confirmation rite in Sweden until the 19th Century. In addition to this public lecturing, the pastor also visited each family once a year to check on their understanding and practice of the Christian faith.

The marriage of the famous Swedish portrait painter Gustavus Hesselius, and a fascinating letter home to his mother is noted as well as his donation of an altar painting to Gloria Dei on Pentecost, June 5, 1715. Unfortunately, the dimensions and subject of the painting are not described, and it disappeared during the Revolution when British troops used the church as a barracks. Had it remained; it would have been the oldest public art extant in America.

Volume 4 covers thirty-one years (1719-1750) and five pastors of varying ability. Jonas Lidman served well for eleven years, in which the congregation stabilized and thrived. Johan Eneberg served as Interim before the arrival of Gabriel Falk. Falk made the terrible error of publically accusing a prominent vestryman of having an incestuous relationship with his own daughter. When the Court case was held, Falk was unable to substantiate his charges and was fined severely and driven out of the parish. He took refuge in the farthest out district of Gloria Dei in Berks County at Amity township. Here he united

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COVER STORY

the families in the area and helped them build their first log church- called, naturally enough, "St. Gabriel's".

In 1737 Johannes Dylander arrived as one of the most talented pastors to ever serve the parish. He saw to the purchase of the first pipe organ in 1739 and was so popular that the people In Darby Township agreed to build a new annex sanctuary for him to use. He was very busy as he explains:

"I have four regular places in which to preach to the Swedes, and in each and every place I have to preach in English too. In addition, once a month I preach to the Lutheran Germans, and every month in an English church. As I cannot serve all these on Sundays, I am obliged once a month to be in two places and between the sermons to go on horseback"

In fact, his leadership resulted in the building of the first German Lutheran Church in Pennsylvania, St. Michael's in Germantown. This congregation had existed since the before 1700 but had not had sufficient leadership to erect a church building earlier. He also translated Martin Luther's *Small Catechism* into English for the first time and had it published in Philadelphia. in In opposition to the traveling revivalist George Whitefield, Dylander translated from Latin into English and annotated the 24th meditation of Dr John Gerhardt. After only four years and a short illness Dylander died as probably the most popular and respected cleric in the city.

His successor was to be a disaster and the congregation would almost cease to exist. As soon as Gabriel Näsman arrived he became angry that the congregation was not a real Swedish parish. In what can only be seen as a classic display of culture shock, he lined out in twenty-four lengthy articles all of the problems he identified, both theological and practical, and demanded that the next Annual Meeting correct them. But even more problems would develop. The Moravians had come to Philadelphia and New Jersey and had drawn off members during the vacancy. In addition, to meet the threat, a wealthy Swedish merchant, Peter Kock, whose daughter had married Dylander believed that the German Lutherans now led by Henry Melchior Muhlenberg should join the Swedish Churches in one organization. Näsman disagreed calling Muhlenberg a pietist and saying that the Swedes would never divide their resources or adopt the German liturgy. His arguments grew more and more intense with Peter Kock and divided the congregation. Many soon felt it was wiser not at worship with the other Swedes, but to visit Anglican or Moravian services where no acrimonious debates were being entertained. While Kock had even written to the Archbishop volunteering to pay for the return trip of the pastor, it was not until five years had passed when he was recalled. The congregation had degenerated from 115 households to a worship attendance of less than 10.

With the arrival of Olof Parlin in 1750 the congregation once again began to thrive. Many people retuned and he was able to preach in both Swedish and English. It had been a difficult time

for all three of the settled Swedish congregations since the pastors in Wilmington and Swedesboro-Penn's Neck, NJ had also died, and the Moravians were still actively seeking recruits among the Swedes. Parlin turned out to be an excellent pastor and his colleague in Wilmington, Israel Acrelius was also highly capable. For this period, we thus have access to three points-ofview: from Parlin himself, from Acrelius and now from the resident Henry Melchior Muhlenberg.

In all the volumes of *Colonial Records*, an attempt has been made to list the Parish register entries and present their correct spellings. Since the existing records of the congregation are sparse, and sometimes entirely missing, these books present a feast for genealogical researchers. Many entries, previously unknown, were gleaned from existing legal records. In Volume 5 these vital records make up 91 pages and in Volume 7-B, 200.

After the publication of Volume 5, in 2009 the project suffered the sudden and unexpected death of the editor, Dr. Peter S. Craig. Peter was the leading expert and genealogist of the Swedish Colonial Society. He had amassed a world-class library about New Sweden in his home in Washington, DC. All of the materials needed for the Gloria Dei Records Project were on his computer or in his home. Fortunately, his will directed everything to the Swedish Colonial Society. However, that meant making a pilgrimage to Washington, and hauling out books randomly acquired over a forty-year period from a large four-bedroom home in Cleveland Park. Volunteers accomplished this in two days and transported the whole collection to the Lutheran Archives Center at Philadelphia then began the task of organizing everything: separating the family Group Sheets into archival folders and boxes, placing the library in order, and searching through the computer for the documents needed for the next volumes. For this task we were blessed with the volunteer work of Ronald S. Beatty, an old friend of Peter's, a member of the Swedish Colonial Society and the national genealogist for the Swedish-American Rambo family. His expertise brought the entire library into order and eventually the entire collection was digitalized. It has now been donated in totality to the Historical Society of Pennsylvania in Philadelphia.

Thus the next two volumes, 6-A and 6-B have as their editor, Ronald S. Beatty who used what Peter had selected but realized that the very large amount of materials now needed two volumes to present the exciting ministry of Carl Magnus Wrangel from 1759-1766. And it took until 2015 to see them published. If you ever wondered about the clash between Lutheran pietism and orthodoxy, you can read about it here in spades.

Wrangel came from one of the richest and most aristocratic families in Sweden. He had even been promoted to being a Court Preacher before he was ordained on account of his oratorical skills. He had received a Masters degree form Greifswald University as a part of their 300th Anniversary and received a doctorate from Göttingen after only a year's worth of study. It was there that he had the same professors as Henry Melchior Muhlenberg and his pietism was closely related to that of

Muhlenberg. The two became lifelong best friends and associates in Philadelphia during difficult times for both of them. Both of these volumes have extensive materials from Muhlenberg. In 6-A we have an exact reproduction of the Dylander English Catechism and also the book for evangelism that Wrangel published called The Rudiments of the Shorter Catechism.... This book was severely criticized by the more orthodox priests who called it heretical. In spite of the recurring debates and misunderstandings Wrangel was hugely successful at Gloria Dei. It was soon standing-room only and his Bible studies had to be moved to the German Lutheran Church of St. Michael to accommodate the crowds. He encouraged the building of two annex congregations which developed when two districts became so large as to need regular worship space. The first was St. James, the same Lower Darby Township area that had been waiting to be developed since Dylander's time. It is now in Southwest Philadelphia. The second, Christ Church, was further up the Schuylkill River at Upper Merion. Neither church used Swedish anymore but all three were united constitutionally as one parish.

Aside from his pietistic views and charismatic skills, Wrangel was also the Dean of the congregations. He had been appointed to this remunerated post while still in Sweden without consulting the priests on site. With more authority than previous Deans, he did not shrink from exposing a priest in a sexual misconduct case, and extended his stay when his successor arrived but was mentally ill. There was talk with Anglicans about forming a primitive ecclesiastical diocese with Wrangel as bishop over the Germans, the Swedes and the English- since he served in all of their congregations with equal ability. He also founded a successful parochial school at St. James Church and baptized more than twenty free Africans as members of Gloria Dei. Most of the eighty pages in the Parish register section refer to Wrangel's acts although eight pages reflect pastoral acts by Anglican missionary Alexander Murray from Pottstown at the district in Amity Township known as St. Gabriel's Church. When Wrangel returned to Sweden he continued to enjoy an

exceptional career as Father-Confessor to the King Gustaf III during a coup d' etat and as Senior Pastor of a substantial congregation at Sala.

The last two volumes, 7-A and 7-B, edited by Kenneth S. Peterson conclude the story during the American Revolution and its aftermath. Anders Göransson seemed to have partially recovered from his illness but was argumentative and his English was far from effective. In a time of Revolution his best friends were the priests in the English High Church. Having a Tory pastor whose English was poor, with mental instability made it difficult for anyone even in the best circumstances. When the British invaded Philadelphia they expelled the Gloria Dei congregation from its historic location, and used the building as a hospital and barracks. They burned the pews for warmth and for a souvenir removed the altar mural that had been painted by Gustavus Hesselius in 1715. While worship continued in the annex locations in Kingsessing/West Philadelphia and occasionally in Upper Merion, revenue disappeared and attendance was sparce. By force of will Göransson was able to save the old Swedish Church bell but the congregation was on the brink of extinction.

Into this devasting condition came the new Senior Pastor, Matthias Hultgren in 1779. He spoke good English and soon rebuilt the two country worshiping congregations using the *Book of Common Prayer*. It would take another two years until worship could be restored in the original building. Yet Hultgren knew that the era of Swedish language was over, as he stated, "the descendants do not have any more affection for anything from Sweden than if it were from Turkey" When Swedish Senior Pastor Nicholas Collin arrived from Swedesboro, NJ as Hultgren returned to Sweden, the congregation was stable and ready to grow, but now it would be only in English. For the person in the pew the only sign that the congregation was Swedish and not Anglican was the absence of Confirmation-among Lutherans a novelty reflecting pietism that was not adopted in Sweden until 1809.

— Kim-Eric Williams

ENDNOTES:

¹ The Journey of Justus Falckner. Kim-Eric Williams, Delhi, NY: ALPB Books, 2003.

ii Kyrko Lag och Ordning Stockholm: Johan Georg Eberdt, 1686, p. 186, Translation, Kim-Eric Williams.

iii Amandus Johnson, *The Swedish Settlements on the Delaware, 1638-1664.*Two volumes, Philadelphia: University of Pennsylvania and the Swedish Colonial Society, 1911.

i^vThe historical background for these hymnals is found in *The Swedish-American Historical Quarterly*, Volume 69, Number 3, July, 2018, *America's First Hymnals by Andreas Rudman, Pastor, Gloria Dei (Old Swedes') Church, Philadelphia, Pennsylvania, 1697-1702.* by Kim-Eric Williams. Swedish texts and contemporary tunes as well as 17th century suggestions are found in, *The Rudman Hymnals* 1700, by Kim-Eric

Williams and Paul Fejko. Philadelphia: Swedish Colonial Society and the Gloria Dei Historic Preservation Trust, 2019. An abbreviated version of the research article published by the Swedish-American Historical Society is Chapter 12 of: *Celebrating Lutheran Music*, Edited by Maria Schildt, Mattias Lundberg and Jonas Lundblad, Uppsala: Acta Univseritatis Upsaliensis, Nova Series, 2019.

^vColonial Records of Swedish Churches in Pennsylvania, Volume 4, From Lidman to Näsman. Peter S. Craig and Kim-Eric Williams. Philadelphia: Swedish Colonial Society, 2008, p.111.

viCf, Volume 6-A in the *Colonial Records of Swedish Churches in PA* series, pp.xxv-lx for an exact copy of the original printed edition of 1749

viiOtto Norberg, Svenska Kyrkans Mission vid Delaware, Stockholm: A.C. Carlsons Bokförlag, AB, 1893

RAMBO FAMILY 3 7 5 TH REUNION

June 10 – 12, 2022 Wilmington, DE – Philadelphia & Tinicum, PA

"All Rambo, allied families and their friends are invited to the 375th Wedding Anniversary Rambo Family Reunion celebration of Peter Gunnarson Rambo and Brita Mattsdotter's vows by attending some or all of the historic June 10-12, 2022 weekend filled with family and New Sweden history organized by The Swedish Colonial Society," according to Governor John B. Tepe.

The Timen Stiddem Society will hold its 15th National Reunion during this historic weekend of joint activities.

A Facebook page "Rambo Family 375th Reunion" has been established to provide the latest available information during the months ahead.

The main event will be Sunday, June 12, 2022, beginning with the Swedish Colonial Society's Open House and Dedication of the Swedish Colonial Farmstead at Tinicum at its new location in Printz Park, Essington, Pa,

Through the generosity of a donation, a professional videotape of the Reunion and Dedication will be produced and it will include a generous audience sampling to include as many family and friends as possible.

At the Swedish Colonial Farmstead, there will be displays, cooking and blacksmith demonstrations and all buildings will be open to visit.

With a complete cast of living history re-enactors, Rambo 375 will recreate the 1647 Swedish wedding of our progenitors in a program open at no cost to the general public. Peter will be portrayed by professional living history actor and descendant Robert K. Rambo. Popular vocalist and "2015 Swedish American of the Year" Emily "IVA" Tepe will be Brita.

The keynote speakers at the Dedication are Ronald S. Beatty, author of the five-volume "Rambo Family Tree, 2nd edition" and Society Genealogist the Rev. Dr. Cynthia Forde Beatty who will have two topics, "Brita and the Women of New Sweden" and the Society's DNA project. Timen Stiddem Society President Richard Steadham will discuss his barbersurgeon ancestor's role in the colony and his legacy.

Following the "wedding ceremony and talks" there will be the Swedish Colonial Farmstead at Tinicum Dedication & Rambo 375th Reunion Luncheon at the adjacent Corinthian Yacht Club hosted by The Swedish Colonial Society. After a



social period for "cousins" to get acquainted and lunch, Society Historian the Rev. Dr Kim-Eric Williams will be the keynote speaker on "The Legacy of New Sweden."

NOTE: Because of limited seating, lunch reservations at \$55.00 per person must be received by February 1, 2022.

For those interested, a "total registration package" is available at a cost of \$188.00 person. This includes transportation by private coach, entrance to all sites listed, a boxed lunch and beverage, the Rambo 375 - Farmstead Luncheon, and a commemorative "Rambo Family 375th Reunion" t-shirt featuring the Rambo apple tree.

In the near future, payment by credit card through PayPal link for "registration package," luncheon, sponsorships, commemorative t-shirts and tickets will be available on the Swedish Colonial Society website www.ColonialSwedes.net.

Payment by check for all selections can be sent to: Swedish Colonial Society, c/o Linda Alexy, 438 Regina St., Philadelphia PA 19116-2405

For people coming from out of town, our headquarters for the historic weekend is the Doubletree Hotel-Downtown Wilmington, DE, where we have made arranged a special discounted "Swedish Colonial Society" room rate of \$109.00 plus 10% taxes and fees. The Group Code is "CSS" and website link for hotel reservations is: www.my-event.hilton.com/ilgdtdt-css-00c54622-3d4d-4a84-9e35-559314e8fbb2/.

The Reunion begins Friday, June 10, 2022 with Welcome check-in social 4:00 to 5:30 pm at the hotel.

'Our tentative evening will be at the Kalmar Nyckel Foundation's Copeland Maritime Center with the full sized replica of the ship that brought PGR to New Sweden Colony. There is an interesting display about the colony as well as an impressive collection of ship models. If the "Kalmar Nyckel" is in town, we will include an extra cost sail limited to 49 passengers. This is subject to the ship's schedule," according to the organizing committee.



Swedish Colonial Farmstead

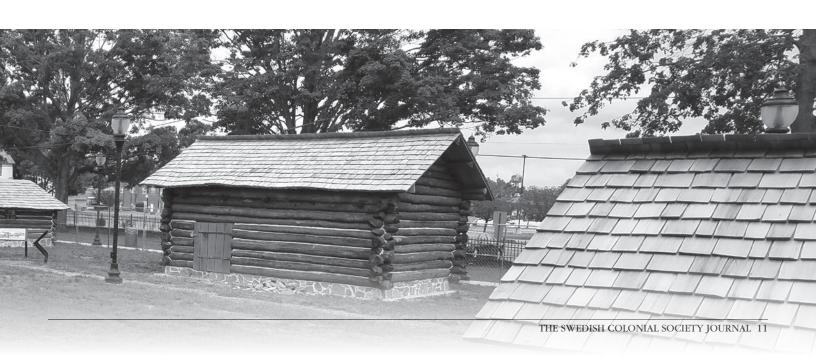
Saturday a full day of sightseeing begins at the nationally famous American Swedish Historical Museum, with its renowned gold "Map Room" and fascinating New Sweden Gallery, in addition to displays covering many subjects. Remember to take a look at the second floor landing of the grand staircase. The Executive Director's office is dedicated to PGR! Outside on the grounds of ASHM along Snyder Ave., are two mature Rambo trees.

Then it is off to tour National Historic Landmark Gloria Dei (Old Swedes) Church, including paying our respects at the traditional Peter and Brita Rambo's gravesite. As part of the Rambo 375th Reunion, eight Rambo tree saplings have been donated to Gloria Dei for the churchyard and we will get to see this living memorial. A boxed lunch will be served while we enjoy the pastoral setting in the heart of the city.

The tour returns to Wilmington to visit Holy Trinity "Old Swedes Church" and Hendrickson House Museum, with its fascinating exhibits in one of the oldest and most beautiful colonial stone houses in America!

Saturday evening is dinner on your own, or everyone is welcome to join the members of the Timen Stiddem 15th National Reunion Dinner at the hotel.

continued on next page



Itinerary

FRIDAY, JUNE 10, 2022

Welcome check-in and social gathering at the Doubletree Hotel-Downtown Wilmington followed by an evening tour of the Kalmar Nyckel Foundation's Copeland Maritime Center. It's still too early to know if the Kalmar Nyckel will be at its dock in town, but we're hoping it will be. If it is, an evening sail on the ship on the Christina River will take place at additional cost.



Copeland Maritime Center

SATURDAY, JUNE 11, 2022 —

Tour Holy Trinity "Old Swedes Church" and Hendrickson House Museum. Take a tour bus to South Philadelphia to tour Gloria Dei (Old Swedes) Church. Boxed lunch on the grounds of the American

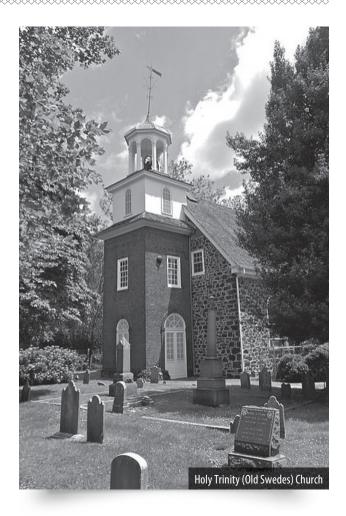


Corinthian Yacht Club

Swedish Historical Museum followed by a tour of this nationally acclaimed Swedish museum. Saturday evening dinner is on your own either at the hotel's restaurant, or anywhere in the surrounding area you may want to try. All are welcome to attend TTS Reunion Dinner at the hotel.

SUNDAY, JUNE 12 __

The Swedish Colonial Society's Open House and Dedication of the New Sweden Farmstead at its new location in Governor Printz Park, Tinicum, Pa. The recreated Peter Gunnarson Rambo and Brita Mattsdotter wedding ceremony. The Farmstead Dedication and Rambo 375th Reunion Luncheon at the adjacent Corinthian Yacht Club under the auspices of the Swedish Colonial Society (Limited seating, payment required by 02/01/2022.)





Commemorative Winter Rambo Apple Trees

The Winter Rambo apple trees destined for Gloria Dei "Old Swedes" Church in Philadelphia were grown in North Carolina at Century Farm Orchards, where they offer 500 varieties of heirloom apple and other fruit trees. David Vernon is a fourth-generation farmer. His family has lived here for nearly two centuries and the current orchards used to be tobacco fields.

The Gloria Dei trees have already been moved from the field and transferred to individual pots in another section of the farm. In early spring of 2022, while still dormant and after trimming, Century Farm Orchard will express ship the bare root saplings to Philadelphia's oldest church. The Parish Horticultural Committee will plant them on the grounds of the National Historic Landmark.



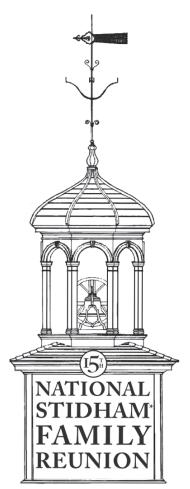
A representation of the seed box Peter Rambo used as a farmer employed by the New Sweden Company.
PHOTO CREDIT: ROBERT K. RAMBO

The Winter Rambo Apple is thought to be America's second oldest variety, having been brought here in 1640 by Peter Gunnarson Rambo aboard *Kalmar Nyckel*. Originally called just "Rambo," Winter has been added in recent years to distinguish it from the "Summer Rambo," a different variety.

Winter Rambo and many other heirloom varieties are available from centuryfarmorchards.com.

— Herbert Rambo





15TH NATIONAL STIDHAM*

FAMILY REUNION

The Timen Stiddem Societywill hold its 15th National Stidham* Family Reunion in Wilmington, DE & Philadelphia, PA, June 10-13, 2022

This will mark the Society's 6th time it will have gathered its families together in Wilmington and will coordinate some of its events with the 375th Reunion of the Rambo family, taking part in the grand opening and dedication of the New Sweden Farmstead at Governor Printz Park next year. For more information, please visit:

www.timenstiddemsociety.org/2022-reunion-in-wilmington



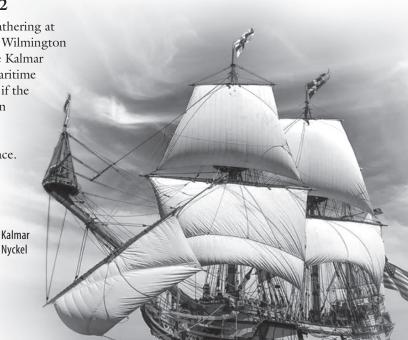


Itinerary

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Welcome check-in and social gathering at the Doubletree Hotel-Downtown Wilmington followed by an evening tour of the Kalmar Nyckel Foundation's Copeland Maritime Center. It's still too early to know if the Kalmar Nyckel will be at its dock in town, but we're hoping it will be. If it is, an evening sail on the ship on the Christina River will take place.







American Swedish Historical Museum

SATURDAY, JUNE 11, 2022

Saturday is a full day of sightseeing beginning with Holy Trinity (Old Swedes) Church and Hendrickson House Museum, located in one of the oldest stone houses in America. A short walk away on E. 7th Street we will visit Fort Christina and "The Rocks" at the First State National Historical Park, with the majestic New Sweden Monument created by famed Swedish sculptor, Carl Milles, and the landing site where the Swedes first stepped off the Kalmar Nyckel in 1638. Then it is off to Philadelphia on a tour bus where our first stop will be the National Historic Landmark Gloria Dei (Old Swedes) Church, including paying our respects at the traditional site of Peter Rambo's grave. As part

of the Rambo 375th Reunion, eight Rambo tree saplings have been donated to Gloria Dei for the churchyard and we will get to see them as a living memorial to Peter and Brita Rambo.

After lunch we will visit the nationally famous American Swedish Historical Museum, with the renowned gold "Map Room" and fascinating New Sweden Gallery in addition to displays covering many subjects. Remember to take a look at the second floor landing of the grand staircase. The Executive Director's office is dedicated to Peter Gunnarson Rambo! On ASHM grounds are two mature Rambo trees.

Saturday evening will be our traditional banquet in our hotel's banquet room.



Carl Milles New Sweden Monument

SUNDAY, JUNE 12_

The main event on Sunday will begin with the Swedish Colonial Society's Open House and Dedication of the New Sweden Farmstead at its new location in Governor Printz Park, Tinicum, Pa. Through the generosity of a donation, a professional videotape will be produced and it will include audience interview samplings with as many family and friends as possible. At the Farmstead, there will be displays, cooking and



Museum of the American Revolution

blacksmith demonstrations and all cabins will be open to visit. The keynote speakers are Ronald S. Beatty, author of the five volume "Rambo Family Tree, 2nd edition" and Society Genealogist the Rev. Dr. Cynthia Forde Beatty who will have two topics, "Brita and the Women of New Sweden" and the Society's DNA project.

Following the wedding ceremony and talks by various organization leaders, we'll board our tour bus for a short ride to the Independence Mall area in downtown Philadelphia to tour the Museum of the American Revolution, Independence Hall in which both the United States Declaration of Independence and the United States Constitution were debated and adopted and the Liberty Bell Center.

After we've finished touring the historical sites on Independence Mall, we'll take our tour bus back to the DoubleTree Hotel in Wilmington where dinner will be on your own.



Independence Hall

Michael Richard D'Andrea

June 18, 1951 - October 1, 2021

Michael R. D'Andrea served for four years (2014-2018) as Governor of The Swedish Colonial Society. During that time he diligently promoted all aspects of the Society's Mission, showing great personal initiative. 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 Swedish Colonial Farmstead, now completed at Printz Park in Tinicum. 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. 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. His enthusiasm and good cheer enabled the Society to celebrate with gusto historic and cultural events and accomplishments relating to the colonial Swedes and Finns in America. Michael's personability created a spirit of Julmiddag that was maintained yearround. Our condolences go to Michael's friends and family, especially his spouse, Jill, who continues to serve as Deputy Governor of The Swedish Colonial Society.



Michael and Jill D'Andrea PHOTOS CREDIT: BRITT APELL





ADOPTED MAY 20, 2021

Linda K. Alexy RESOLUTION

Whereas, Linda K. Alexy has for over eight years served as Treasurer of the The Swedish Colonial Society; and

Whereas, in consultation with our Finance Committee she has wisely invested our assets, for the first time earning significant in-terest thereon; and

Whereas, she has diligently led us in compliance as evidenced by her acing the very thorough audits performed by our Audit Com-mittee; and

Whereas, her regular reports to our officers and councillors are al-ways a timely, reliable and useful reference; and

Whereas, she has carefully safeguarded over \$200,000 in special contributions to the New Sweden Colonial Farmstead in Tinicum and controlled their expenditure against more than twenty com-plex invoices; and

Whereas, Linda is a volunteer leader in a variety of Swedish or-ganizations, and her congeniality benefits our Society by keeping us in touch with others;

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



Linda Alexy receives her award and recognition, Summer 2021.

Joseph P. Mathews RESOLUTION

Whereas, Joseph P. Mathews has served as Chairman of the Preservation Committee of the The Swedish Colonial Society; and

Whereas, in that capacity he orchestrated the salvaging of the New Sweden Colonial Farmstead in Bridgeton, its move to Tini-cum and its reconstruction there; and

Whereas, he put in much physical and mental labor as the project manager dealing with skill and diplomacy with the New Sweden Company as donor of the log structures and artifacts, Tinicum Township as donee of the Farmstead and owner of Governor Printz Park, and Highline Construction as the project's contractor; and

Whereas, he has carefully maintained the archives related to the history of the Farmstead and used them to assure its authenticity and to identify for recognition all who have contributed to the Farmstead over the years; and

Whereas, he resolved many design and logistical issues though common sense, good taste, generous amounts of energy and consultation with the architects at Skansen Museum in Stockholm (where he exhausted in the name of research all their free samples of baked flatbread);

NOW, THEREFORE, The Swedish Colonial Society gratefully awards Joseph P. Mathews status as a Fellow of the Society to-gether with a certificate and medal to that effect.



Joe Mathews receives his award and recognition, Summer 2021.

PHOTO CREDIT: SWEDISH COLONIAL SOCIETY.



The Timen Stiddem Society will hold its 15th National Stidham* Family Reunion in Wilmington, DE & Philadelphia, PA June 10-13. 2022

This will mark the Society's 6th time it will have gathered its families together in Wilmington and will coordinate some of its events with the 375th Reunion of the Rambo family, taking part in the grand opening and dedication of the New Sweden Farmstead at Governor Printz Park next year. For more information, please visit:



www.timenstiddemsociety.org/2022-reunion-in-wilmington

Visit our website www.ColonialSwedes.net



Follow us on Facebook and Twitter



facebook.com/ SwedishColonialSociety



twitter.com/ColonialSwedes

Also enjoy our Swedish website: ColonialSwedes.se

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.

NEW MEMBERSHIP

NEW INDIVIDUAL MEMBERS

Thomas W. Allen, Jr., Winston, GA Gary Dean Anderson, Baltimore, MD Josh Batten, Fairfax Station, VA Lisa Civitella, North Palm Beach, FL Andrew Colket, Glen Mills, PA Dawn Harvey, Highlands Ranch, CO Jonica B. Hogenson-Counts, Fairfax, VA Mary J. Jones, Madison, WI Steve King, Fort Worth, TX Matthew James Longacre, Redmond, WA Jane Anne Patterson, Lyman, SC Don N. Peterson, Washington, D.C. Dianne Rausch, Cypress, TX Lisa A. Roose-Church, Clio, MI Robin Spence, Macon, GA Charles Thomas Stallcup, San Antonio, TX Evelyn D. Swensson, Hockessin, DE James Toy, Lakeland, FL Annette Wendel, Port Angeles, WA Lynda Zeitlow, Newark, DE



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):

Theresa Brasko, Cynthia Forde-Beatty, Ronald Hendrickson, Kenneth Peterson, Herbert Rambo, Richard Steadham, 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.

Dawn Harvey, Highland's Ranch, CO

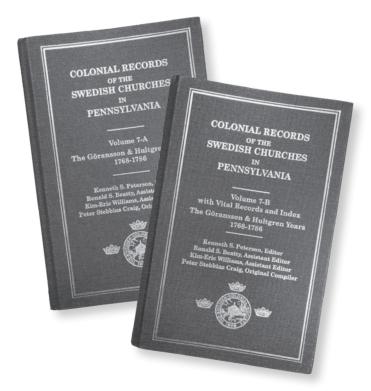
Forefather and Foremother - Peter Gunnarson Rambo and his wife Britta Mattsdotter Rambo

RENEWED FOREFATHER MEMBERS

Harrison G. Moore, IV, Houston, TX

Forefather - Mattias Claesson Holstein

AVAILABLE NOW



Volume 7-A and 7-B The Göransson and Hultgren Years 1768-1786



SWEDISH COLONIAL SOCIETY PATRONS, OFFICERS, COUNCILLORS & HONORARY GOVERNORS

As of October 15, 2021

SCS Patrons

High Patron

His Majesty Carl XVI Gustaf King of Sweden

Deputy High Patron

Her Royal Highness Crown Princess Victoria

Patron

Her Excellency Karin Olofsdotter Ambassador of Sweden

Associate Patron

Lauren Swartz Honorary Consul of Sweden

Honorary Governors

Margaret Sooy (Sally) Bridwell Herbert R. Rambo The Rev. Dr. Kim-Eric Williams Ronald A. Hendrickson, Esg.

Governor

John B.Tepe, Jr., Esq.

Deputy Governor – Administration

Jill M. D'Andrea

Deputy Governor – Membership

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Chaplain

In Transition

Webmaster

Candace Roberts

Webmaster (SCS Swedish Site)

Leif Lundquist

Genealogists

Ronald Beatty and

The Rev. Dr. Cynthia Forde-Beatty

Journal Editor

Laurie Fitzpatrick

Councillors

Kenneth Alexy Britt M. Apell

Lawrence Backlund, Ph.D.

Marie B. Boisvert

Alfred B. Capotosto

Aleasa J. Hogate

Marianne E. MacKenzie

Joseph Mathews

Alfred J. Nicolosi

Kenneth S. Peterson

Sandra S. Pfaff

Ruth Nelson Rizzi

Edith A. Rohrman

Ellen T. Rye

Susan B. Spackman

Richard L. Steadham

Jeanette Woehr

Richard Woehr

THE SWEDISH COLONIAL SOCIETY JOURNAL



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IT'S THAT TIME OF THE YEAR, AND THE TRADITION IS BACK

Julmiddag at the Corinthian Yacht Club

God Jul

The Swedish Colonial Society's Christmas Celebration begins at 11:30 a.m., December 19, 2021, for those who want to help decorate the cabins at the Swedish Colonial Farmstead at Tinicum, followed at noon by our annual Christmas Luncheon at the adjacent Corinthian Yacht Club.

The cost of the luncheon is \$50. Please consider supporting the Society's educational programs by donating as a Benefactor (\$100) or Sponsor (\$50) with listing in the Julmiddag program.

Send your check payable to The Swedish Colonial Society, c/o Linda Alexy, 438 Regina St., Philadelphia PA 19116-2405, no later than Wednesday, December 15, 2021. Include the names of all those in your party for name tags.

Inquiries may be addressed to treasurer@colonialswedes.net, or by calling (215) 677-2046.

Donated gifts for the Raffle are gladly accepted!

The beautiful Corinthian Yacht Club is located along at 300 West 2nd Street, Essington, PA 19029. From I-95 take Exit 9 and follow Wanamaker Avenue (PA Rte. 420) east toward the Delaware River, then turn right on West Second Street. Governor Printz Park is on the left with a parking area. The Corinthian Yacht Club is adjacent.

