

# Swedish Landmarks in the Delaware Valley



Esther Chilstrom Meixner

Swedish Landmarks in the  
Delaware Valley

---

Esther Chilstrom Meixner

Cover — Kalmar Nyckel Monument  
Fort Christina State Park  
Wilmington, Delaware

i

JE W West

Copyright 1960 by  
ESTHER CHILSTROM MEIXNER  
First Printing, June, 1960  
Second Printing, August, 1960

Printed in U.S.A. by  
The Chancellor Press, Inc.  
Bridgeport, Pennsylvania

#### DEDICATION

*In thankful memory to the Forefathers who came from Sweden  
and founded the Parishes of*

*Holy Trinity "Old Swedes" Church, Wilmington, Del.*

*Gloria Dei "Old Swedes" Church, Philadelphia, Pa.*

*Trinity Episcopal "Old Swedes" Church, Swedesboro, N. J.*

*St. Georges Church, Penn's Neck, Churchtown, N. J.*

*Christ Church "Old Swedes" Upper Merion, Swedesburg, Pa.*

*St. James Church of Kingsessing, Philadelphia, Pa.*

*And with gratitude to the present Rectors and Congregations that  
worship in these historic edifices, and maintain them as symbols  
of the living faith brought to these shores by the Forefathers*

*This pilgrimage to the Swedish Landmarks in the Delaware Valley  
is respectfully dedicated.*

## FOREWORD

For a great number of Swedes visiting the United States, Dr. Esther Chilstrom Meixner's little book "Svenska spår vid Delaware" has been an extremely useful guide to the stretch of land along the Delaware River, where in the 17th century, Sweden, then a Great Power in Europe, tried to establish the first transatlantic bridge-head for a Swedish overseas trading adventure. As we all know, these attempts failed in the face of the aspirations of the more resourceful and experienced European nations. The spiritual impact of the Swedish settlement along the Delaware apparently went very much deeper, however, than the Swedish political power in America. The remarkable and, for a Swede, gratifying interest which the people now living around the old Swedish settlements take in the Swedish colonial heritage is a good example that this spiritual force has been working up through the present time.

Dr. Meixner's book is a valuable contribution to the maintenance of this Swedish heritage. The appearance of her book in a new English edition is, therefore, an event which must be greeted with the greatest satisfaction.

GUNNAR JARRING  
*Ambassador of Sweden*

May, 1960  
Washington, D.C.

## PREFACE

Why save old places?

What can they contribute to living in the world today?

Many Americans are becoming alarmed at the wanton razing of places precious to our heritage. Much of this destruction is the result of callous disregard of cultural values.

A nation with no regard for its past will have little future worth remembering. We need authentic, tangible reminders of our national virtues and heroes to make us feel a part of the best in our heritage. Properly presented, they breathe life into past experiences.

If we can save enough of the homes, churches, courthouses and other places where Americans who went before us lived and worked, we can sense their way of life, their ideals and character.

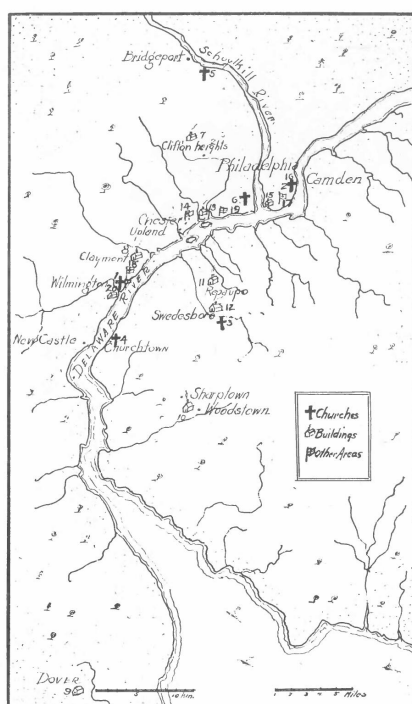
"If America forgets where she came from, if the people lose sight of what brought them along, if she listens to the deniers and mockers, then will begin the rot and dissolution."

Carl Sandburg, *Remembrance Rock*

(Quoted from THE DIPLOMAT magazine of January 1959 and reprinted the following month in READERS DIGEST)



## SWEDISH LANDMARKS



### Explanation

1. Holy Trinity Church, Wilmington, Del.
2. Gloria Dei, Philadelphia, Pa.
3. Trinity, Swedesboro
4. St. Georges
5. Christ Church, Upper Merion
6. St. James, Kingsessing
7. Cabin, Darby Creek
8. Block House, Naamans Creek
9. Cabin, Museum at Dover
10. Glebe Farm
11. Nothanagle House
12. Schorn Cabin
13. Morton Homestead
14. Old Swedes Burying Ground
15. House, Queen Christina's Land Grant
16. Independence Hall
17. A. S. H. Museum
18. Fort Christina Park
19. Printz Park, Tinicum
20. Hendrickson House Museum

## Swedish Landmarks in the Delaware Valley

Sweden's only colony in America was that area along the shores of the Delaware, which from the spring of 1638 to the fall of 1655, bore the name New Sweden. This area remained under the Swedish Crown a little more than seventeen years, but the influence of these early colonists in the Delaware River Valley, lived on and made lasting and permanent contributions.

New Sweden was situated on the banks of the Delaware (formerly known as the South River) stretching in a northerly direction from Cape Henlopen to the falls at present Trenton, and from Raccoon Creek, south to Cape May, New Jersey.

Sweden was rather late in joining other European nations in making plans for trade and eventual colonization in the new land. It was a Hollander, William Usselinx, who first proposed that Sweden consider the advantages of such an enterprise. He had been effective in forming a Dutch West Indies Company, but after some trouble, he went to Sweden where he offered his services to Gustav II Adolf. In eloquent terms he pictured the benefits that would come from such a venture, to the Kingdom and to every individual in the land, "trade and sea traffic would increase, income would rise and general well-being result." Through the Swedes, the Christian religion would be spread among the "wild people" the Indians, that heretofore had lived as heathens. In December, 1624, Gustav II Adolf gave Usselinx permission to form a trading company for the purpose of trading with Asia, Africa, America and Australia. In a letter issued on July 2, 1626, at the Royal Castle, Stockholm, the same year that papers were issued to the South Sea Company, the King requested his people, rich and poor alike, to invest in this enterprise. At the next meeting of Riksdagen, further resolutions were made about the Company, its direction and financing. The King, royal family, members of the government, nobility and general public all subscribed to shares. Careful decisions about payment on these shares were made, so that shareholders from Finland, Livland and other foreign areas,



H.M. Christina, Queen of Sweden (1632-1654) during whose reign New Sweden was founded.

H.M. Gustavus Adolphus, King of Sweden (1611-1632) through whose support New Sweden became a possibility.

were given two months additional in which to fulfill their pledges of support. In 1629, officers were appointed for the company and activity was about to start.

Some time was to pass, however, before any of the lofty plans could become a reality. Sweden was involved in a struggle for its existence. The relations with Norway-Denmark were strained. The border with Russia had been but recently settled peacefully. A state of war still existed with Poland. Sweden was obliged to take an active part in the war which had been raging since 1618 in Germany. It is not to be wondered at that the trans-oceanic plans from the Swedish side must be held in abeyance for a while.

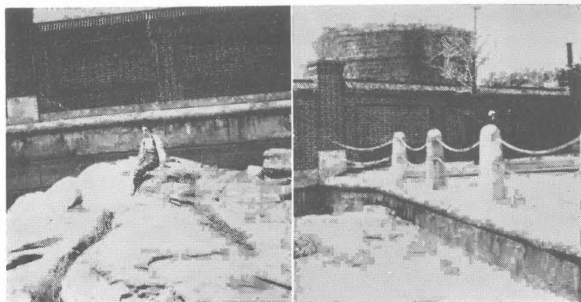
The initiative to their consummation was taken by Peter Minuit, earlier active in America, in the service of the Holland West India Company, and during the years 1625-31 as Governor in the colony, New Netherland. Minuit came to Sweden and offered his services to the Government. Following Gustaf II Adolf's death at Lutzen in 1632, Sweden was ruled by a Commission appointed for the young Queen Christina. The Chancellor, Axel Oxenstierna, engaged himself personally in the project of trade and colonization in the New World, as did other members of the Commission.

Swedish and Dutch capital was secured, and the area for the proposed Swedish colony selected, along the South or Delaware River's shores. And so it came to pass that the first colonists set sail, with the New World as their goal. Two ships took part in the first expedition, the Kalmar Nyckel and Fogel Grip. The leader was Peter Minuit, who from his services with the Dutch, was acquainted with America and its conditions. The voyage was long and hazardous. The colonists, about fifty men, set sail from Gothenburg in August, 1637, and reached their destination, the present City of Wilmington, Delaware, on the 29th day of March, 1638. Here they erected a Fort which they gave the name Christina, in honor of their young Queen.

In fantasy one can imagine the feelings on board the Kalmar Nyckel and Fogel Grip when land appeared in the west, along the horizon. There must have been cries of joy and jubilation. They proceed up the river and pass a point of land. The most wonderful fragrances are wafted from the shore, carried on gentle breezes. Everything is green and fresh in the young spring. This is yet virgin land, where the forests have not been destroyed by humans, where the noise of great cities has not penetrated and the air is unpolluted by smoke from hundreds of factories and refineries. All is still untouched nature, peopled only by Indians, roving about freely and hunting in their unlimited hunting grounds. Paradise Point, the tired voyagers called this land. But they continued up the river. The two ships reached a tributary to the Delaware, which the Indians called Manikuas, but which the Swedes christened Christina for their Queen. Here was a natural wharf of rocks, and here the members of the expedition set foot for the first time on America's soil. Not until the beginning of the present century was this noteworthy, historical incident commemorated. Then, a marker, made from the original rocks was inscribed as follows:

This stone is a part of the Rocks on which the first Swedish colonists landed in America the 29 of March, 1638. Here stood Fort Christina. Here the Swedes conducted their first acts of government and in the Chapel of the Fort held the first religious services in the New World.

Erected by the Delaware Society of  
Colonial Dames in America. 29 March 1902



The Landing Rocks — Christina River  
Wilmington, Delaware

From the year 1638, until 1655, as already mentioned, New Sweden belonged to the Swedish Crown. During these years, twelve expeditions were sent from the Motherland, with colonists and supplies. One expedition was lost through ship wreck near Puerto Rico. A powerful Governor came to guide the colony in 1643, Johan Björnson Printz. With the Indians, the colonists sought to live in peace and friendship, according to the instructions issued by their Government. With their neighboring Dutch colonists, they led an uneven battle, due to few numbers and poor equipment and little assistance or encouragement from the homeland. Eventually the colony was lost to the Swedish Crown.

The colonists had come to live and to work in the New World. They built their forts along the Delaware for protection and to establish their claims. They built homes of the abundant timber found everywhere. They introduced the log cabin in America, which later became the typical abode of the pioneers. They built the first governors mansions within the present states of Delaware and Pennsylvania. They built school houses, mills and breweries. They established courts of law. They cultivated the land, planted orchards and learned to use the strange plants and vegetables they found in abundance. They hunted and traded with the Indians. They built the first churches in the area, of which six still stand and are used for regular worship. They established civilization in

the territory that was later to become parts of the states of Delaware, Pennsylvania and New Jersey.

With the loss of the colony to Sweden, the relations between the Swedes on the Delaware and the Motherland did not cease. The Church of Sweden still continued its oversight for the missions it had begun in this foreign land. For nearly 193 years, from 1638 until 1831, when Nicholas Collin, the last of the pastors sent from Sweden passed away, religious material, Bibles and hymnals were supplied. And today, the six "Old Swedes" churches remain as the foremost and most enduring monuments of the colony that was New Sweden. They are the real links with the earliest Swedish settlers in the Delaware Valley.

The original churches of the colonists were built of logs, but through the ravages of time were lost and subsequently replaced by more permanent buildings of stone and brick. The earliest meeting places at Cranhook, Wicaco, Tinicum, Raccoon, Bridgeport have gone. In a letter of October 20, 1697, Rev. A. Rudman, one of the early pastors, wrote to Prof. Arrhenius at Uppsala:

"The churches are old and dilapidated, therefore we are eager, with God's help, to build new ones. The lower one will be at Christina (Wilmington) and the upper at Wicaco or Passayunk (where the glebe is four miles from Philadelphia, a fine city built by the Quakers.)"

What this letter foretold was in the near future to become a reality. And therewith the first two of the "Old Swedes" churches came to be. More than 300 years after New Sweden ceased to exist, one can visit these churches. One can wander around in the old churchyards, read the names on the crumbling old grave stones, Swedish names. One can stand on the same rocks where the first colonists stepped ashore in 1638, and then one is not far away from the oldest of the Swedish landmarks, Holy Trinity "Old Swedes" in the present City of Wilmington.

This church is the oldest in the United States, now standing as originally built, and still in use for regular religious services. Three Swedish pastors arrived in 1697; Erik Björk, Andrew Rudman and Jonas Auren. As Rudman wrote, it was urgent that new places of worship be built in place of the crumbling log structures. A site

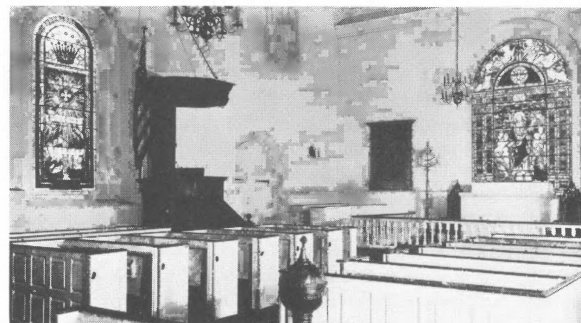
was chosen, and the work begun. The foundation stone was laid May 28, 1698, and the church was consecrated as Heliga Trefaldighetskyrkan (Holy Trinity) on Trinity Sunday, June 4, 1699. Mag. A. Rudman preached the dedication sermon, using Psalm 126:3 as text "The Lord hath done great things for us, whereof we are glad." Rev. Erik Björk was chosen as the first pastor of the congregation, and he later was appointed to serve as Provost over the other Swedish Missions along the Delaware. From Björk we have a description of Holy Trinity, as it appeared at the time of its construction, and much as we see it today:



Holy Trinity, Old Swedes, Church  
Wilmington, Delaware

The oldest church in the United States standing as originally built,  
and still used for regular worship.

"The church, within the walls is 60 feet in length, 30 feet in width and 20 feet in height. The walls are of hard grey stone 3 1/2 feet in thickness up to the windows, then 2 feet in thickness there above. There are four doors, a large one on the west end, one of similar size on the south side, two smaller ones on the north side, one of which is used as a door to the sacristy. There are two windows on the north and two on the south side of similar size, and a larger one in the east end, and a smaller one over the door on the west side, which corresponds to the arch of that on the east side. All are of wood and constructed by the carpenters according to the pattern of church windows. The ceiling is of wood, covered with plaster, and the outer roof is of cedar shingle. All the pews in the church are of pinewood, built in the town manner, with doors before them, but the altar railing, all around, that nearest the altar and the outer one, is carved from walnut, and the entire pulpit of the same wood."



After having served at Holy Trinity for fifteen years, Rev. Björk was recalled to Sweden by King Karl. His priceless experience with the congregations along the Delaware, was to be utilized back in Sweden. He was entrusted with the care of the congregation and parish in Falun, and the great cathedral church built in honor of Queen Christina. Later he was promoted to Provost over other churches in the area. An oil portrait of Rev. Björk hangs in the sacristy of Christina Cathedral in Falun, and a copy of this has been presented to Holy Trinity "Old Swedes" in Wilmington.

With his return to Sweden Rev. Björk did not forget the congregation along the Delaware. In a tender poem of farewell, of seventeen verses, he pictured the years he served as shepherd to the flock here in the wilderness:

"Ett ömt fastän enfaldit farväl, då en ringa Herde för Christi späda hjord tog sit afsked wid Christinae stranden i Pennsylvanien den 29 Juni 1714. Tr. i Stockholm, 1715.

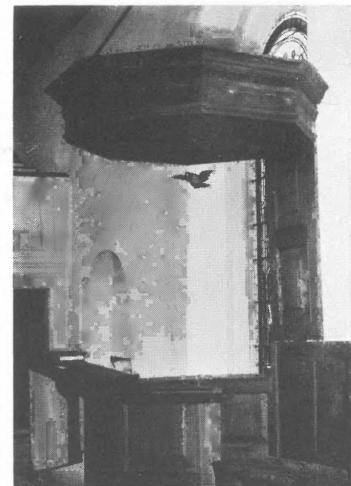
"A tender although simple farewell, when a humble Shepherd of Christ's tender flock, took his departure at Christina's strand in Pennsylvania, the 29 June, 1714. Printed in Stockholm, 1715.

It is interesting to note that Rev. Björk's son, who was born in Pennsylvania in 1704, some twenty-seven years later published a study over the Swedish Missions in America. He returned to Sweden with his father in 1714 and was educated in the schools of that country. In 1731 he published his dissertation on "de plantatione Ecclesiae Svecanae in America."

Björk's successor was Anders Hesselius, who arrived in the Delaware area in 1713. In 1740, under Rev. I. Acrelius, extensive reparations were undertaken at Holy Trinity. But the early descriptions of the interior, the altar and pulpit, correspond with its appearance today. The last of the pastors to come from Sweden, Rev. Lars Girelius, retired in 1791, and the jurisdiction of the church was transferred to the Protestant Episcopal Diocese.

In 1718, the congregation received a valuable gift from Fahlun, from the parish where the former Pastor, Erik Björk, was serving. He had related that Holy Trinity possessed a very ordinary communion service of pewter, and felt that something more worthy should replace this. The church values highly the silver communion service from Fahlun, which is kept in its vaults, to be taken out and used on special occasions. Still another valued gift from Sweden is the altar cloth presented by His Majesty, Gustav V, on which the late King embroidered the central cross in gold thread. Oil portraits of early Swedish pastors are in the vestry, and the remains of a number of them are interred beneath the brick walls and pavements of the church itself. In the old pulpit is suspended a dove, symbolic of the Holy Spirit, also a gift from Sweden, and similar to those found in the churches in the

Original Pulpit  
With Dove  
Representing  
The Holy Spirit  
Similar To Those  
Found in the  
Old Churches  
of Sweden

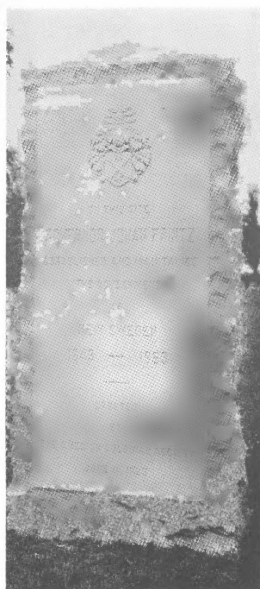


Mother land. The flag of Sweden stands beside the altar, as it does in all six of the "Old Swedes" churches, honoring the land of the Forefathers who founded the parishes.

When Johan Printz, newly appointed governor over the colony New Sweden, arrived in 1643, he moved the seat of government from Fort Christina (Wilmington, Delaware) to Tinicum, in the present state of Pennsylvania. Here, within Fort New Gothenburg, was built a place of worship. Here, in the churchyard adjoining it, was held the first burial, conducted for little Katrina Hanson, 1647. From Sweden had come a bell, a baptism font and an old wood carving representing the Bible. Of the Fort, the church and other buildings on Tinicum, nothing remains today. We can only see a few foundation stones of Printz Hof, the grand residence the governor built for himself and his family. The baptism font and the wood carving have been saved and are in Gloria Dei "Old Swedes" Church in Philadelphia.



Johan Björnson Printz  
Governor of  
New Sweden  
1643-1653



Monument at  
Tinicum, site of  
Printz Hof, and the  
beginning of  
government in the  
present  
Commonwealth  
of Pennsylvania



Block House at  
Wicaco, where the  
congregation of  
Gloria Dei, Old Swedes  
worshipped until  
the present edifice  
was built

A block house built at Wicaco, in the southern part of Philadelphia, was used as a place of worship until the present edifice replaced it. Gloria Dei "Old Swedes" founded in 1642-43 and dedicated in 1700, is the oldest place of worship in the present Commonwealth of Pennsylvania. In 1942 this sanctuary was declared a National Shrine by the President of the United States. Gloria Dei is a gem of colonial architecture. It is located in the old part of the city. Here, within its walled area, surrounded by trees, is the church yard wherein lie many generations of Swedes. In a quiet corner, is a memorial to Katrina Hanson, the child who was interred in the older graveyard on Tinicum. Another area is reserved for Officers of the Revolution. Within the church itself are markers from the graves of the earliest pastors, some lie in vaults below the edifice. Among the impressive list of clergy sent from Sweden to serve Gloria Dei is Johan Campanius (Holm) who worked for the conversion of the Indians, and studied their language. He made the first translation of the Lutheran Catechism into the Indian tongue. Rev. Carl Magnus Wrangel, wrote the instructions for the schoolmasters of the colony.



Gloria Dei, Old Swedes, Church  
Philadelphia, Pa.



A National Shrine, Oldest Place of Worship in Commonwealth of Pennsylvania  
Interior, Gloria Dei — A Delegation of Visitors from Sweden



Dr. Nicholas Collin  
Provost over the  
Old Swedes Churches  
in the  
Delaware Valley  
d. 1831

*N. Collin*

Dr. Nicholas Collin, the last of the Swedish pastors, labored to keep the Swedish language alive, even after the church had been transferred to the Episcopal diocese. Dr. Collin officiated in all the parishes for longer or shorter terms, and was a well known figure among the political and cultural leaders of the day. With Dr. Collins passing in 1831, the last of the pastors sent from Sweden, was removed from the Delaware Valley.

Among the many interesting historical items treasured by Gloria Dei is the old wood carving, preserved from the earlier church on Tinicum. This is in the form of an open book representing the Bible, with two cherubim looking down on the open pages whereupon is inscribed:

“Det folk som vandrar i mörkret skall se ett stort ljus  
Ära vare Gud i Höjden”

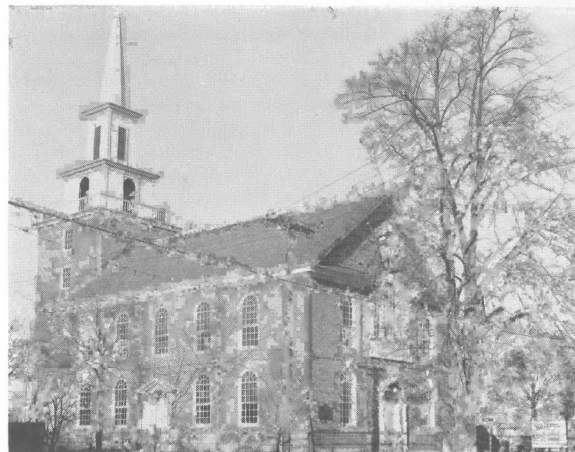
“The people that wander in darkness shall see a great light  
Glory to God in the Highest”



Ancient Wood Carving Brought to the Church at Tinicum by the Colonists in 1642, Now Preserved in Gloria Dei

From the ceiling are suspended two ships and a magnificent Swedish chandelier, gifts of the late sculptor, Carl Milles. Many well known historical figures, and other noted personages, have visited Gloria Dei during the years. Benjamin Franklin supplied lightning rods for the edifice. John Hanson, descendant of the first Swedish colonists, is honored by a silver plaque on the first pew. Hanson served as President under our first Constitution. Jenny Lind, the famous Swedish nightingale, gave a religious concert in Gloria Dei during her triumphal tour in America in 1851. Betsy Ross was married in this historic shrine. Annually, Americans of Swedish ancestry, members of the Swedish Colonial Society, come to worship on the Sunday nearest Forefathers Day, April 8th. They then honor the Forefathers who built this church and worshipped here long years ago. The bell in the steeple, partly made from the original bell brought to Tinicum in 1643, still rings and calls people to service. It is inscribed:

"I to the church the living call, and to the grave do summon all."



Trinity Episcopal, Old Swedes, Church  
Swedesboro, New Jersey

Colonists from Sweden had settled on the western shore of the Delaware, in the area that had been secured under Governor Ridder. One settlement on the Raccoon Creek is the present Swedesboro, New Jersey. These colonists had to travel far to attend services at Gloria Dei (Wicaco) or at Holy Trinity (Wilmington). This was a great hardship and the colonists made repeated requests to Governor Printz for a church of their own. Between 1643 and 1651 the Swedes at Raccoon had to depend on infrequent visits from the ministers Johan Campanius (Holm) and Lars Lock. Later, when the colonists were still persisting in their appeals for their own church and pastor, the school master in Raccoon, Hans Stålt, was given permission by Pastor Erik Björk, the Provost from Christina, to hold services. The meetings conducted by him in the log cabin from 1703-1706, were the first semblance of an independent church body in New Jersey. He was followed by Rev. J. Auren, the first ordained minister of the Raccoon congregation, in 1706.



During the war for Independence, the church services were irregular. The British objected to meetings being conducted in a foreign language. At other times the church was used as headquarters for the colonial troops. By 1784, the church had so deteriorated that construction of a new one was necessary. In that year Dr. Nicholas Collin, of Gloria Dei, superintended the erection of the present building. In the bricks, we can still read the initials of members of the congregation of that time, and beside the main entrance door, Dr. Collin inscribed the words "Gloria Deo." Of special interest are the old church registers, the communion silver, the Swedish Bible and flag. In the churchyard we read, on the crumbling markers, the names of early Swedish colonists who worshipped here when the church was new.

A sizeable Swedish population in the Penn's Neck area, on the New Jersey shore of the Delaware, also pleaded for a church of their own. The Rev. A. Lidenius, pastor at Raccoon (Swedesboro) in 1713 helped them prepare a petition, asking permission to establish a parish in their region. When official sanction arrived, the Penn's Neck group purchased land and began the construction of a church, St. Georges. It was dedicated in March, 1717. Lidenius was named pastor to serve here, in addition to his duties at Raccoon. He was to preach in the churches on alternate Sundays. Both parishes, however, wanted him to live close at hand. Finally, in 1720, land was purchased midway between the two settlements, and a rectory (The Glebe) was built. Lidenius served the two congregations until 1724. Intermittently the church had Swedish pastors, but for long periods of time there were no regular Swedish services. When Dr. Nicholas Collin visited Penn's Neck parish in 1770, he noted that the congregation was entirely English speaking. In 1792, the church became Anglican Episcopal. St. Georges has never missed the conduct of a service of worship on the Lord's Day in its 246 years of existence. In 1811, the present structure was erected about two hundred yards north of the original log building. Many Finns had settled with the Swedes in the Penn's Neck area. Not far from the church is a community named Finn's Point. In 1938, at the time of the Tercentenary, a delegation from Finland erected a marker in the churchyard of St. Georges, to honor their countrymen who took part in the early colonization



along the Delaware. Within the past twenty years the population around Penn's Neck has grown considerably, and the congregation increased. The present Rector of St. Georges must now devote full time to the parish, and an additional building has been erected to house the growing Sunday School and other church organizations.

The original log cabin that housed the congregation of Christ Church "Old Swedes" Upper Merion, was built in 1733 on land donated by Gunnar Rambo. Rambo was a pioneer in the Delaware Valley, and a direct descendant of Peter Rambo, one of the original colonists who arrived with Johan Printz. In 1760 the new stone church building was dedicated. Later additions were made, but the original edifice stands as an integral part of the present structure. George Washington and his officers came occasionally to this sanctuary during the winter of 1777, when the army was encamped at nearby Valley Forge. Up until May, 1957, the charter still vested the title of the church in "The Swedish Lutheran Congregation of Christ Church, Upper Merion." However, since 1831, the clergymen have been Episcopal. Of particular interest, beside the historic building itself, is the baptismal font presented to the

church in 1876 by Prince Oscar of Sweden. The beautiful memorial windows depict scenes relating to the history of the Swedes in America. In 1960, the congregation of Christ Church, Upper Merion, celebrates the 200th anniversary of the present edifice. For this anniversary, the Archbishop of Sweden, Gunnar Hultgren, sent a Swedish flag with his blessings.



Christ Church  
Old Swedes,  
Upper Merion



Baptism Font Presented  
by Prince Oscar  
of Sweden, 1876

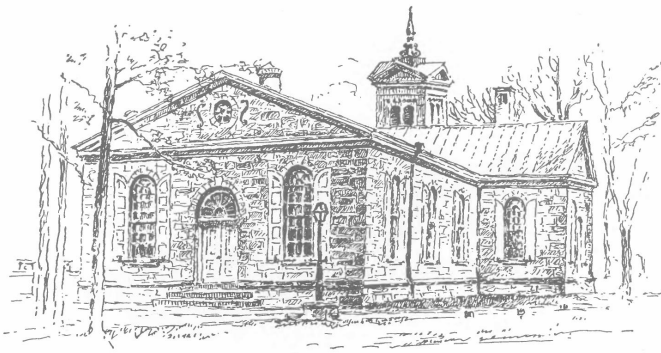


Archbishop Hultgren  
reading the greetings  
from the  
Old Swedes Churches  
in the  
Delaware Valley

(Copies to be found  
in the Appendix)



Flag of Sweden  
presented to  
Christ Church  
by Archbishop Hultgren  
on the occasion of the  
200th Anniversary



St. James Kingsessing, Philadelphia, Pa.

The congregation that became St. James Kingsessing, was organized in 1760. There is no known record of the meeting place prior to the erection of the Church in 1762. The indenture covering the land on which the church was erected reads in part:

"The said piece or parcell of land . . . shall forever remain and be continued for the use benefit and behoof of a Lutheran Church thereafter to be erected and to be officiated and served in the English tongue by the Swedish Evangelical Lutheran minister of Wicaco near the City of Phila."

The following clergymen of the Church of Sweden served the parish: Carl Magnus Wrangel, who dedicated the site in 1760 and served until 1768; Rev. Andreas Goeranson, 1768-1779; Rev. Matthias Hultgren 1779-1786; Rev. Nicholas Collin 1786-1831. St. James Kingsessing is the sixth oldest church edifice in Philadelphia, and the oldest west of the Schuylkill. In 1844 St. James became a member of the Diocese of Pennsylvania, the first of the Swedish churches in Pennsylvania to affiliate formally with the Protestant Episcopal Church.

These are the six churches which remain of the original Swedish Church Mission in the New World. The concern which Sweden showed these congregations, long after the colony by the Delaware had been lost to the Crown, will always be to its honor. As long as it was deemed necessary and useful, Sweden sent Bibles, psalm books and other religious publications across the ocean to the countrymen in America, and Swedish pastors to serve in these foreign congregations. Regular services are held at Holy Trinity, Wilmington; Gloria Dei, Philadelphia; Trinity Episcopal, Swedesboro; St. Georges, Penn's Neck; St. James Kingsessing, Philadelphia; and Christ Church, Upper Merion. Visitors are always welcome to these services and to view the historic buildings and the old burying grounds that adjoin them. On the markers that are still legible we read Swedish names of those who came here long ago to work, build and worship. Though many years have passed since the Church of Sweden founded these missions in the New World, the present Rectors and Congregations still think of the Founding Fathers. On recent tours in Sweden, the author has had the honor to represent the six "Old Swedes" congregations, and carry greetings from them to the people of Sweden. In the appendix these very sincere and heartfelt expressions of gratitude and affection are reproduced.

Very few of the houses erected by the early Swedish colonists remain to this day. But the few, together with descriptions by contemporary writers, give quite a clear picture of how they built and lived. The Swedes are credited with bringing the log cabin to America. This was the type of dwelling many occupied in the home land, and it was copied by later pioneers who came here from other countries. The first dwellings were one room log cabins, built log upon log, the crevices tightly filled with clay plaster. The early cabins had no panes of glass, but small openings that could be closed against the weather by sliding boards. Later, the colonists added a room or two to the original structure, and a loft above. A few of the dwellings were two stories in height. The residence of Governor Johan Printz on Tinicum was quite splendid and well built. This mansion had several rooms with windows of glass. Later on, dwellings were taxed according to the number of glass panes they contained.



Log  
Cabin  
Darby  
Creek

Driving out Baltimore Pike from Philadelphia, one comes to a historical road marker at Jackson Street in Lansdowne. On this we read "Lower Swedish Cabin supposed to have been built by Swedish settlers about 1650. Still standing near Darby Creek about one mile away across the bridge."

The uncomfortable ride along the old road which follows Darby Creek is well worth the inconvenience. Many a log cabin stood on the banks of this creek in the Swedish colonial period. Today they are all gone, with the exception of this one well-preserved dwelling. The atmosphere is still peaceful and quiet, very much as it must have been when the original owner lived in it. The cabin is of logs about twelve inches in diameter. Originally there was one room, with a loft above. Another room, made of the same size logs was added later. A low door connects the two rooms, and the ceiling rafters can easily be reached by the upraised hand. One must stoop to enter the low door. In each room on the ground floor are corner fireplaces, constructed in the typical Swedish fashion. One of these has been closed up with plaster. The present caretaker has an electric range and television set, which seem somewhat incongruous in this dwelling over three hundred years old.



Morton  
Homestead  
built by the  
grandfather of  
the signer of the  
Declaration of  
Independence  
John Morton



Descendants  
of  
John Morton  
visit  
the old  
Homestead

Another house built by an early Swedish colonist is the Morton Homestead. This was to become known as the probable birthplace of one of the Signers of the Declaration of Independence. The oldest part of this dwelling was erected in 1654 by Mårten Mårtensson. It is of great oak logs, dovetailed at the ends. About 1698, another log structure was added. A center section of stone (circa 1806) joined the two log cabins from the earlier era. Mårten Mår-

tensson was the grandfather of John Morton (born 1724-1725) the distinguished Pennsylvanian, who was a delegate to the first and second Continental Congresses. The Mårtensson (Morton) house was in a dilapidated condition until the Swedish Colonial Society took over its restoration and created a small park around it. It is now well kept and furnished appropriately and maintained by the local chapter of the Daughters of the American Revolution. It is located at Lincoln Avenue and Darby Creek in Prospect Park, Delaware County, Pa. On a recent visit to the Morton House, a considerable number of John Morton's descendants gathered to support the theory that their illustrious ancestor was born in one of the older log sections. John Morton lies buried in the Old Swedes Burying Ground at Chester, Penna.

A short distance from the American Swedish Historical Museum, in Roosevelt Park, Philadelphia, is an interesting old house called "The House on Queen Christina's Land Grant." It was erected between 1735-50 and has some very definite Swedish characteristics. The land on which it stands was part of the Royal Land Grant of August 20, 1653, made by Queen Christina to Lt. Sven Schutte. The house is of brick, three stories in height, two rooms in width, with a center hall and a graceful stairway leading to the top floors. The lower rooms have beautiful wood paneling and fireplaces. In November, 1929, the survivors of the last owner, Henry Pepper, deeded the house to the City of Philadelphia.

The most historic and revered building in our land is also located in Philadelphia, Independence Hall. This National Shrine is built on land that originally belonged to the Swedish colonists. Here three brothers, Sven, Olle and Anders Svensson had a farm, and later sold their property to William Penn's land agent. In 1732, the State House was constructed, the building that was to become known as Independence Hall. Among the persons descended from the Swedish colonists who played important roles in this National Shrine were John Hanson, who presided as President over the Congress under our First Constitution, and John Morton, who cast the deciding vote for Independence.

The State of New Jersey also has some visible remains of the dwellings erected by the Swedes who settled there. Repaupo, New Jersey was once known as New Sweden's most Swedish settle-



Nothnagle  
House  
oldest house  
in this area of  
New Jersey

ment, and many prominent Swedes lived there. The oldest Swedish house in the area is the Nothnagle House, located about one quarter mile outside Repaupo, on the Paulsboro-Repaupo Road. The original one story, whitewashed log structure is more than three hundred years old. The logs are dovetailed in the usual Swedish manner, and the lime mortar used to fill the crevices is very hard. On the huge log above the fireplace, the original builder carved his name, Anton Neilson, 1655. The present occupants of the Nothnagle House state that this oldest part of the dwelling is always cool in summer and warm in winter. A short distance outside Swedesboro, New Jersey, on the farm of the present owner, Florentine Schorn, stands a Swedish cabin dating from the 1680's. It is located on land purchased by Mårten Mårtensson, March 9, 1685. Mårtensson came to New Sweden with the Tenth Expedition, on the ship Örn in 1654. He purchased land as previously stated by Darby Creek, in Pennsylvania, also considerable acreage in New Jersey, near the Raccoon Creek. This cabin is about twelve by



Glebe Farm, here stood the Rectory used by the early Pastors of the churches at Swedesboro and Penn's Neck

fifteen feet, seven logs in height, dovetailed at the corners. The only opening is the door, about three feet in height.

On land purchased in 1720, by the congregations of Raccoon and Penn's Neck, New Jersey, a rectory was built for the pastor. He was to serve both parishes, and it was thought advisable to have The Glebe located midway between the two churches. Only some of the foundation stones remain of the original house, but a larger dwelling stands in its place, on a knoll about two hundred yards from the road between Woodstown and Sharptown, New Jersey. The present owner farms the land, just as the early Swedish pastors did to supplement their meager salaries.

In Delaware we find remains of the dwelling built under Governor Rising, who was the last of the Swedish Governors. This is a Swedish block house standing near Naaman's Creek, dated 1654. It was two stories in height, with a hip roof. There is a narrow stairway leading from the first floor and a typical corner chimney and brick oven. This block house has been incorporated into a larger structure serving as a public restaurant. In the State Museum, at Dover, Delaware, is exhibited a well preserved, one room log cabin, dating from 1704.

It is seven logs in height, dovetailed at the ends, with a low entrance door and one small window. The furnishings center about the fireplace, and include handmade wooden objects such as commonly used by the colonists.

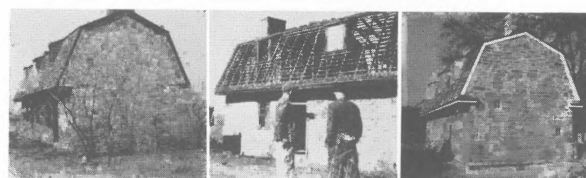


Block House built by Governor Rising, last Governor of the Colony of New Sweden



Log Cabin — State Museum, Dover Delaware

# THE HENDRICKSON HOUSE



Original Site  
Essington, Pa.

Being Dismantled

Hendrickson House  
Museum, Wilmington

One of the most interesting of the dwellings from the Swedish period, is the Hendrickson House. This is one of the very few authentic early Swedish houses extant. The ground on which the house was originally built was granted to Hendrick Johnson in 1671, and a close neighbor was Mårten Mårtensson, Sr., whose homestead has been described earlier. When Hendrick's second son, Andrew (Hendrickson) married, a home was built for him on a portion of the father's property on Crum Creek, not far from the Delaware River. A church census made by Andreas Rudman, pastor at Wicaco, lists Andrew Hendrickson and his wife Brigitta, daughter of neighbor Mårtensson, and three children living in the house in 1697. This is a guide to determining the building date, about 1690. A quarry of free stone (and a brick kiln) on the Hendrickson land made it possible for Andrew to build such a fine and substantial house. It was forty feet in length and 15 feet in width, divided into a larger and smaller room on the first floor. The upper floor was one long loft with dormer windows. A fireplace is found in each room on the first floor, and a narrow winding stairway leads to the loft above. There were two entrance doors, one leading to the older section and the other to the addition. Where the two sections meet, there is a very definite demarkation in the stones. The house had three windows with glass panes, and the early owners paid tax on the basis of the 48 small panes of glass that were installed.

The ownership of the Hendrickson house has been traced through the years up until 1958. As the area changed from private dwellings and landowners, industrial organizations purchased large tracts of land and developed their huge plants. But the old Hend-

rickson House stood its ground. The Baldwin Locomotive Works owned the area on which the house was located for some 40 years, and kept a protective hand over the old dwelling. In 1958 the Corporation sold much of its real estate holdings, and the land on which the house stood, passed to the Vertol Aircraft Corporation. The Hendrickson House must come down to make way for the air age. But the new owners offered the building to any civic or historical group that would remove it from the premises. So it came to pass that the old house was taken down, stone by stone, and transported to Wilmington, Delaware. Here it is now restored and stands in a most proper atmosphere close to the oldest church in our land, Holy Trinity "Old Swedes."

The restored Hendrickson House will serve as a museum, and provide appropriate housing for early Swedish records and relics. The State of Delaware can be proud of this addition to its historic shrines. Within close proximity we find the original landing Rocks, Fort Christina State Park, The Old Swedes Church, and now the Hendrickson House Museum completes the picture. This is truly an inspiring grouping and eloquent evidence of the contributions made by the Swedish colonists to the development of our country.

The Hendrickson House, which became a Museum nearly 300 years after its construction, and which moved down the Delaware Valley from Pennsylvania to Delaware, almost to the spot where the first colonists landed, is a splendid example of how they built and lived in the early days.

What has been the fate of other homes built by the colonists? With the passing of time, they were ravaged and destroyed, and so disappeared from the Valley. The few that remained to the present day are usually located in areas that are now of great industrial value. Or, the quiet roadsides beside which they have stood for centuries, are now bustling highways. So they must come down. Business and progress make their demands on these strategic locations. We are happy for those dwellings that still stand on their original sites, and also for those that have been carefully moved, restored and preserved in more permanent environs.

Within recent years, the Glebe House of Gloria Dei Parish, built when that area was known as Wicaco, was demolished. An early colonist's home on Woodland Street, near St. James Church

of Kingsessing, Philadelphia, was destroyed by vandals and fire. And so they were lost for posterity.

Some forty years ago, the noted journalist Christopher (Kit) Morley revisited scenes of his youth. He admired the remarkable old house on West Chester Pike near the Darby Creek. He was thrilled that it was still standing as he remembered it. He was fascinated by the three portions, the lean-to, the very ancient section of whitewashed logs (which he considered to be more than 200 years old at that time) and the largest part of dappled stone of various colors. On a recent visit to this site, the author found that the cabin, supposedly built by a Swedish colonist named Bonde, had been reduced to a pile of logs. But the logs had been carefully marked, and were protected against the weather. May some historically interested group rescue the old timbers, which were so carefully cut and dovetailed at the joints. May they be used again in the reconstruction of the cabin. May it rise once more in its native setting in the Delaware Valley.



American Swedish Historical Museum, Philadelphia

In the center of the historic landmarks mentioned throughout the states of Pennsylvania, Delaware and New Jersey, stands the American Swedish Historical Museum in Philadelphia. It is situated on land that was a part of the original New Sweden territory, close to the Delaware River. The Museum, its buildings and collections,

are owned by the American Swedish Historical Foundation, an organization with a national membership. This Museum is national in scope and endeavors to tell the story of the contributions made to America by Swedes and Americans of Swedish ancestry. It is modeled after a Swedish manor house. On the first floor two rooms are set apart for current exhibitions. Four galleries are arranged to show the chronological story of the Swedes in America from 1638 to the present time. Two halls display evidence of services rendered this country by her Swedish-American citizens in war and in the field of government. The second floor has exhibitions relating the story of Swedish-American domestic crafts, women in public life, music, fine arts, architecture, manufacturing, invention and engineering. The Museum houses notable collections dealing



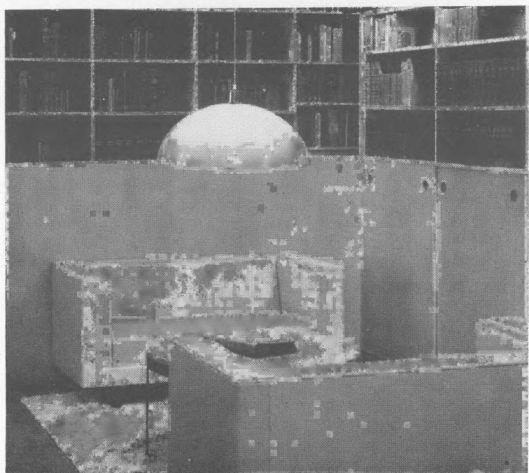
New Sweden 1638

The mural shown above covers the ceiling of the main foyer in the American Swedish Historical Museum. It portrays the first landing of the Swedish settlers on the Delaware River in 1638. This site is now known as Wilmington.



with Jenny Lind, John Ericsson, John Morton, John Hanson, and Fredrika Bremer. The general library has a splendid collection of Swedish-Americana, and there is a special library on genealogy. The Museum is open to the public, and special tours will be arranged for school classes and organizational groups.

To what extent actual instruction was offered during the early period of the colony on the Delaware is difficult to determine. It



Herman G. Nord Library, created for Americans by Swedish men and women of many crafts, and dedicated to a distinguished Swedish-American



John Ericsson Room

Mural depicting presentation of model of the Monitor to President Lincoln and Cabinet

Pioneer Room



was mainly the pastors, together with a few school teachers, who carried on the education of the youth. There were various reasons why a regular school system could not be established. The families were relatively few and widely scattered. It was therefore a problem to decide upon suitable locations for schools. There was not sufficient financial resources to support school teachers. The supply of books and equipment was very meager. Therefore, much of the early training was given in the homes, the pastors and teachers traveling from place to place and instructing their pupils.

Not until 1699 was a school established. This was located at Christina (Wilmington) and organized by Rev. Eric Björk. He wrote:

"I have at last established a school here, with an able teacher at the head of it, who also serves as parish clerk, an office which I was before obliged to perform. We hope also that in time we shall have obtained the things we most want, particularly books."

This school was kept in a private home for the first half year. Then timber was cut and a school house erected in the spring of 1700.

A school teacher was engaged to instruct the young of the Wicaco (Gloria Dei) congregation in 1700. And the next year, the colonists at Raccoon (Swedesboro) engaged Hans Stålt as teacher.

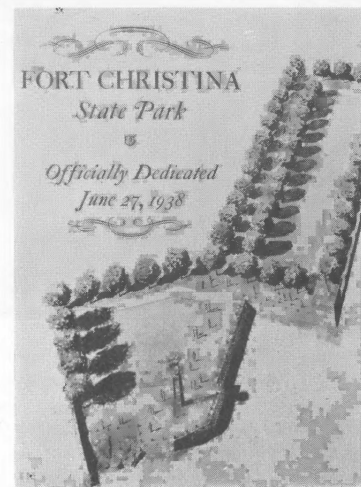
For the next fifty years, instruction was given intermittently. "Some young Swedes came over from time to time, and had undertaken to keep school," states I. Acrelius, 1759. "But the support from this was not sufficient, and there was a lack of regular school houses in the settlements."

Dr. Carl Magnus Wrangel, who arrived in Wicaco (Philadelphia) in 1759 found but one school, which was located in King-sessing. He persuaded the parishioners to subscribe to the support of a school teacher. And he drew up an Ordinance of ten paragraphs, which lists the qualifications necessary for the school master, the subjects to be taught and so forth. He accomplished a great deal of good by directing attention especially to the instruction of the young.

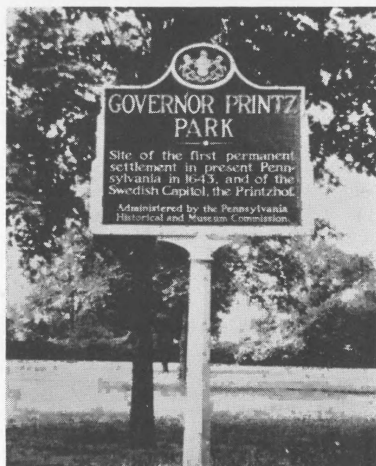
Of the few school houses constructed in the colony, none remain to this day. But they must have been very similar in style to the timbered block house, and simple in design.

Throughout Pennsylvania, Delaware and New Jersey, one is further reminded of the first Swedish settlers in the Delaware Valley. They are remembered by the many Swedish place names, streets, towns, rivers and highways. Several areas have been set aside as historical parks in their honor. A seven acre tract, adjoining Gloria Dei "Old Swedes" Church in Philadelphia is a National Historic Park. This land was secured to prevent further encroachment on the ancient edifice. Efforts are being made to secure a still larger area which would include the remainder of the city block in which Gloria Dei is located. This would be developed into a beautiful park, providing a dignified setting for the historic shrine.

At the site of Fort Christina and "The Rocks" in Wilmington, a two acre tract was purchased in 1937 by the State of Delaware as



part of the Tercentenary Celebration of 1938. Here a park was laid out. Here is the magnificent monument of Swedish black granite designed by Sweden's late sculptor, Carl Milles. It represents the Kalmar Nyckel, one of the ships that carried the first expedition of colonists to the Delaware's shores. This monument was dedicated June 1938, 300 years after the original ship landed. A distinguished group of Americans, among them the President of the United States, Franklin Delano Roosevelt, paid homage to the colonists. And from Sweden came a large delegation, including the Crown Prince and Princess, now Their Majesties King Gustav VI Adolf and Queen Louise.



Governor Printz Park is located in Tinicum Township, Delaware County, Pennsylvania. Approximately five acres of land on Great Tinicum Island was given to the Swedish Colonial Society. It was named Governor Printz Park, as this was the site of the Governor's mansion. The foundations of his residence, Printzhof, can still be seen here today. This park is one of the most historic

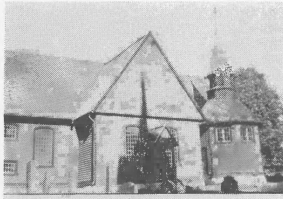


Governor Printz Boulevard

spots in the Commonwealth of Pennsylvania. The Swedish Colonial Society presented it to the state in 1938.

To honor the man who served as Governor of New Sweden from 1643-1653, there is the Governor Printz Boulevard stretching from Claymont to Wilmington, Delaware. As one travels along this busy highway, one is reminded often of the man who steered the destinies of the colonists here three hundred years ago. One sees a Governor Printz Diner, Governor Printz Roller Skating Rink, Governor Printz Inn, Governor Printz Motel and Governor Printz Dry Cleaning, among others. The Swedish Colonial Society honors him by having his likeness on its medal. A large oil painting (copied from the original in Bottnaryd) hangs in the Colonial Room of the American Swedish Historical Museum. In his home village, Bottnaryd, Sweden, where he returned following the ten years of duty in New Sweden, Johan Printz and members of his family are buried. They lie in a crypt under the altar of the church which he built in thankfulness to Almighty God for his safe journey home. No marker was to be found in the churchyard at Bottnaryd, indicating that this was the last resting place of the man who had been both Governor of New Sweden and also of his home province of Jönköping. In the fall of 1959 he was remembered by Americans of Swedish ancestry. A historical marker, similar to those found throughout the State of Delaware, bearing the State Seal, was dedicated in the churchyard at Bottnaryd. This marker bears inscriptions in both English and Swedish, and is the first of its kind to be erected outside the United States.

Church at Bottnaryd,  
built by Printz 1663



Historical Marker dedicated  
in honor of Johan Printz,  
at Bottnaryd, Sweden, bearing  
the seal of the State of Delaware



"Johan Printz — In this church, by him donated, is buried Johan Printz of Gunillaberg, born in Bottnaryds Rectory 1592. Pastoral candidate, warrior on the battlefields of Europe, Governor of the Colony New Sweden (1643-1653) Commander of the Fort of Jönköping and Governor of the Province. Died 1663."

"Johan Printz — I denna kyrka, av honom bekostad, är gravsatt Johan Printz till Gunillaberg, född 1592 i Bottnaryds prästgård, prästkandidat, krigare på Europas slagfält, Guvernör över kolonien Nya Sverige, Ståthållare på Jönköpings fästning och Landshövding över länet. Död 1663."

On Markers throughout the Delaware Valley we see brief, but interesting data relating to Swedish influences in the area. On the one located at the Site of Fort Casimir we read:

"One hundred feet to the east of this point is site of Fort Casimir erected by Dutch 1651. Taken by Swedes 1654. Called Fort Trefaldighet or Trinity. Retaken by Dutch under Peter Stuyvesant in person Sept. 11, 1655."

At Naamans Creek, in Delaware, the marker states:

"Named for Indian Chief 1655, Chief Peminacka of Minqua Tribe Deeded large tract of land along Naaman's Creek to Johan Risingh, Governor New Sweden. Noted Swedish artists, Gustavus Hesselius and Adolph Ulric Wertmuller, lived on plantations on this creek."

The State Historical marker at Chester relates that the city is

"the second oldest settlement in Pennsylvania. Named Upland by the Swedes. Chester by William Penn."

In the heart of Swedesboro, New Jersey is a bronzed marker giving the brief story of its settlement:

"Swedesboro, early settled by the Swedes. Until 1703 settlers north of Raccoon Creek were attached to "Old Swedes" Gloria Dei Church in Philadelphia, those south of the Creek to Trinity Church, Wilmington. Trinity Church, Raccoon, was organized in 1703."

Another interesting marker is that at Mullica Hill, New Jersey:

"This area was named Mullica Hill from Eric Mullica born in Mora Parish, Sweden, 1636. Coming to Pennsylvania in 1676. He settled in 1697 on Mullica River and here about 1719. Tradition has it that he died at the age of 100 years."

John Hanson, a direct descendant of the early Swedish colonists who settled first on the Delaware, has been honored for his services to our country. His ancestors moved from the Delaware area to Maryland, and here he was born at Mulberry Grove, in the town of Port Tobacco. At his birthplace, the Vasa Order of America, in the fall of 1959, with elaborate ceremony erected a red granite monument which came from Sweden.

To honor John Ericsson, another American citizen of Swedish ancestry, we find a magnificent fountain on the Benjamin Franklin Parkway in Philadelphia. Around the rim we read:

"Ericsson Fountain. Dedicated to the memory of Captain John Ericsson, Scientist, Inventor, Patriot."

The City of Philadelphia honors the early Swedish settlers by a plaque located at the South Broad Street entrance to City Hall. On it we see the coat of arms of Sweden, and the names of some of the leaders of the colony that were here before William Penn arrived.

In addition to markers and other symbols honoring the Swedish settlers, the Swedish colors, yellow and blue are very much in evidence. The city colors of Philadelphia are yellow and blue. The six "Old Swedes" churches have the flag of Sweden at the altar to honor the Forefathers who founded their parishes. These came as gifts and tokens of friendship from various individuals and organizations in Sweden. The City of Philadelphia, and its Mayor, also received a flag from the Vasa Order of America, the Karlstad Lodge in Sweden. In Christina Park in Wilmington, the Swedish flag waves side by side with the Stars and Stripes. And in Gothenburg, the port from which the colonists sailed, our flag is displayed in the harbor. On the grounds before the American Swedish Historical Museum, the two flags are always flown simultaneously. The Swedish Colonial Society uses a rosette in blue and yellow, and its official medal is suspended from blue-yellow ribbon.

The Rectors and congregations of the "Old Swedes" churches are to be honored for their efforts in preserving the old landmarks for posterity. Various societies have also made it part of their programs to restore and maintain the historic sites. Traditional Swedish folk dances and festivals, such as Lucia and Walborgsmässöafton, are often presented by Swedish-American groups in the Delaware Valley. The Swedish Colonial Society, organized in 1909, has throughout the years consistently worked for the preservation of the Swedish landmarks in the area. It helped to secure legislation so that in the Commonwealth of Pennsylvania, April 8th, is designated as Forefathers Day. On that date the colonists purchased land from the Indians, which became New Sweden. The Society has also published the works of Dr. Amandus Johnson, whose authoritative research and writings form the basis for most studies in the field of Swedish-American history. It was this Society that took the initiative for the celebration of the Tercentenary in 1938, which honored not only the Swedish colonists, but focused

attention on the notable contributions made by Swedish Americans to the growth and culture of our country.

The Delaware Swedish Colonial Society, founded in 1937, just prior to the Tercentenary Celebration, has as its purpose to commemorate each year, on March 29, the landing of the Swedes at "The Rocks" in Wilmington, Delaware. On this date representatives of the Society place a memorial wreath at the base of the Kalmar Nyckel Monument in Fort Christina State Park. This observance is also carried out at the Replica of the monument erected at Sten Piren in Gothenburg, Sweden. The Society also collects, preserves and publishes records, documents and other material relating to the history of the first permanent settlement in the Delaware River Valley. The Society is taking a special interest in the Hendrickson House Museum and its maintenance. Other Swedish-American societies and organizations lend their support, and show their pride in preserving the Swedish heritage. Among these must be mentioned the Vasa Order of America, an organization with a large national membership.

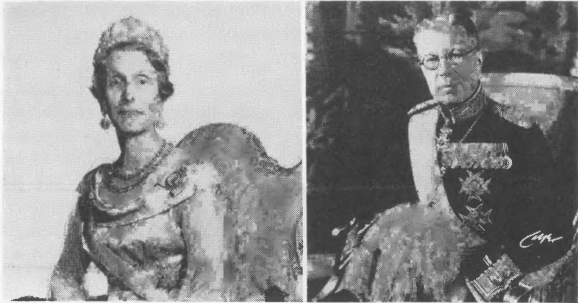
Originally founded as a beneficial and aid society, it now devotes much effort to collecting data on the contributions made by Swedes in this country. As previously stated, it was this Order that made a pilgrimage to John Hanson's birthplace, and dedicated a Memorial in his honor.

The governors of the states of Delaware, Pennsylvania and New Jersey, titular descendants of Johan Printz, representing the millions of citizens of these three Commonwealths, have shown their interest in the homeland of the first colonists. Their letters of greeting, together with others, are to be found in the appendix.

McCaulay in "History of England" states:

"He who takes no pride in great forebears and their achievements, will have no great descendants to take pride in him, and his deeds."

Descendants of the first Swedish colonists in America have a right to be proud of their Forefathers and their contributions during the formative years of our nation. The descendants of the great Swedish immigration during the latter half of the 1800's can be proud over continued contributions to the growth and development of America.



Queen Louise, King Gustaf VI of Sweden  
Their Majesties visited the Delaware Valley and its Landmarks in 1926,  
again in 1938 at the time of the Tercentenary

Sweden, and its people, with its Royal family, have not forgotten the area in the Delaware Valley that once was under the Crown of Sweden. In 1926 Sweden's Crown Prince, now King Gustav VI Adolf, visited America to dedicate the memorial to John Ericsson in Washington, and to lay the corner stone for the American Swedish Historical Museum in Philadelphia. As related earlier, the present King again visited the United States in 1938, together with a representative delegation, to participate in the Tercentenary Celebration. During that visit, pilgrimages were made to the historic "Old Swedes" churches and other Swedish landmarks in the Delaware Valley.

This summary is published with the hope that Americans, not only those of Swedish ancestry, but many others, shall become aware of their existence. That they in a greater measure than heretofore shall visit these landmarks. That they will experience for themselves the thrill of standing on the original "Rocks," walk through the historic parks, bend low to enter the old Swedish cabins, study the varied and encompassing collections to be found in the American Swedish Historical Museum and the Hendrickson House Museum. Their lives will be enriched by visits to the "Old Swedes" Churches, and the historic churchyards. And may they be inspired by this chapter of American history, which depicts the Swedish contributions to American civilization.



Replica of the Kalmar Nyckel Monument erected at the Stone Pier, Gothenburg, Sweden. It was from this approximate area that the first colonists set sail for the new world, in the Fall of 1637

## APPENDIX

### *References and Sources*

For a detailed study of the Swedish colonization in America, reference is made to the works of Amandus Johnson, "The Swedish Settlements on the Delaware 1638-1664 I-II" Philadelphia, 1911.

A comprehensive history of one of the earliest Swedish Churches is to be found in the volume published by Jeannette Eckman "Crane Hook on the Delaware," Wilmington, 1957.

Earlier publications on the Swedish Landmarks (in Swedish) are "Nya Sverige, Eller Våra Förfäder Vid Delaware," Chicago, 1907, and "Lifvet i Nya Sverige," Philadelphia, 1908, by N. J. Chilstrom.

The present study was preceded by an article which appeared in The Swedish Pioneer Historical Quarterly "Swedish Landmarks in the Delaware Valley," published by The Swedish Pioneer Historical Society, Vol. VII, No. 1, Chicago, January 1956, and "Svenska Spår Vid Delaware," published by Riksföreningen för Svenskhetens Bevarande i Utlandet, as Vol. IV of its series "Svenska Spår i Främmande Land," Göteborg, 1957.

Data for this volume has been secured from the archives and publications of the churches, historical societies, and other organizations that are part of this survey.

### *Acknowledgements*

The author is deeply grateful to the following individuals, organizations and representatives of official bodies, that have shared their knowledge in special fields, or given time and assistance to the compilation of this study; and to the many friends and organizations in Sweden, that have welcomed the lectures on "Svenska Spår Vid Delaware," and encouraged the publication of the Swedish Edition of "The Swedish Landmarks in the Delaware Valley,"

The Reverend Clergy of the "Old Swedes" Churches in the Delaware Valley; The Swedish Colonial Society, Philadelphia; The Delaware Swedish Colonial Society, Wilmington; The American Swedish Historical Foundation, Philadelphia; The Royal Embassy of Sweden, Washington, D.C.; The Embassy of the United States, Stockholm; The United States Consulate General, Gothenburg; The United States Information Service, Stockholm; The United States Information Administration, Washington, D.C.; American and Swedish Branches of the Vasa Order of America; Svenska Institutet, Stockholm; Riksföreningen för Svenskhetens Bevarande i Utlandet, Gothenburg; Fredrika Bremer Förbundet, Stockholm; Utlandssvenskarnas Förening, Stockholm; Undervisningsrådet, Stockholm; Swedish-American Societies throughout Sweden;

And to the Swedish American Line and the Scandinavian Airlines System, I wish to express thanks for generous assistance in the effort to strengthen friendship and good-will between America and Sweden;

And with special appreciation to Professor E. Gustav Johnson, Chicago, who first inspired research relating to the Swedish Landmarks; to Professor Emeritus Axel Boethius, Rome, Italy, who encouraged the presentation of this chapter in America's history in the land of the Forefathers; to Mag. Åke Olauson, Gothenburg, who gave valuable assistance with the publication of "Svenska Spår Vid Delaware."

This study would not have been possible without tireless help and encouragement from Warren Blumhard Meixner, who has faithfully traveled throughout the Delaware Valley, searching, recording, and preserving the Landmarks that remain from the colony New Sweden. The author joins in the "thank you" that comes from the hundreds of visitors from all parts of our land, and from lands across the seas, that he has escorted upon their pilgrimages to "The Swedish Landmarks in the Delaware Valley."

Locations of buildings and other areas mentioned in this study, grouped by States, and numbered according to Map on page vi.

*Delaware*

1. Holy Trinity, Old Swedes, Church, 7th and Church Streets, Wilmington
20. Hendrickson House Museum, 610 Church Street, Wilmington
18. Fort Christina State Park and Landing Rocks, Foot of East 7th Street, approximately two blocks east of Old Swedes Church, Wilmington
9. Log Cabin, State Museum, Dover
8. Block House (Naaman's Tea House) Claymont

*New Jersey*

3. Trinity Episcopal, Old Swedes, Church, Kings Highway, Swedesboro
4. St. Georges Church, Church Landing Road and Route No. 130, Penns Neck, Churchtown
11. Nothnagle House, 1/4 mi. north of Repaupo, on Paulsboro-Repaupo Road
12. Log Cabin, Schorn Farm, 1 mile north of Swedesboro
10. The Glebe Farm, Kings Highway, midway between Sharptown and Woodstown

*Pennsylvania*

2. Gloria Dei, Old Swedes, Church, 929 South Water Street, Philadelphia  
Gloria Dei National Park, adjoining church property
6. Saint James Church of Kingessing, 6838 Woodland Avenue, Philadelphia
17. American Swedish Historical Museum, 1900 Pattison Avenue, Philadelphia
15. House on Queen Christina's Land Grant, Franklin Delano Roosevelt Park, Philadelphia
16. Independence Hall, Independence Square, Philadelphia
5. Christ Church, Old Swedes, Upper Merion, Swedesburg
7. Log Cabin, Darby Creek, one mile from Baltimore Pike, Lansdowne
13. Morton Homestead, Lincoln Avenue and Darby Creek, Prospect Park
14. Old Swedes Burying Ground, Chester
19. Governor Printz Park, Tinicum, (Essington), Delaware County

Founded by Swedes 1638

Present Church Built 1698

HOLY TRINITY, OLD SWEDES, CHURCH

606 Church Street

Wilmington 1, Delaware

September 8, 1958

Dr. Esther C. Meixner  
c/o The American Embassy  
Stockholm, Sweden

Dear Doctor Meixner:

We would appreciate your kindness very much if you would when you go to Gothenburg to attend the dedication of the replica of the Carl Milles monument there, present to the people of Gothenburg the American Flag as a gift from the congregation of the first Swedish Church in America.

The Church here stands on the bank of the Christina River, adjacent to the landing place of the first colonists whose departure from Gothenburg will be marked by the replica of the Milles monument there, and whose landing here is commemorated by the Park in which stands the original Milles monument. We are most appreciative of the heritage created for us here by the Swedish colonists. As we fly the Swedish flag here, on many occasions, both in the Fort Christina Park and also at the Church, we hope that the American flag may similarly be raised in Gothenburg, on occasion, to mark the close relationship which continues between our countries and our people.

Sincerely,  
REV. H. EDGAR HAMMOND  
Vicar



Founded 1642

Erected 1700

GLORIA DEI CHURCH "OLD SWEDES"

Delaware Ave. and Christian St.  
Philadelphia, Pennsylvania

12 August 1958

To Our Dear Friends of Sweden:

The church planted at Wicaco on the Delaware greets you with love and gratitude. Your forbears built our beautiful church for us 258 years ago. It is very precious in our sight and it remains a symbol of the faith once delivered to the saints. On festal occasions God's word is frequently read from the Bible given to us by Gustav Adolph, your beloved King. We cherish our beginnings and are always ready to welcome any of you who may come to Gloria Dei through the years.

Our love for our blessed Lord binds us to you in Christian gratitude as we send this greeting to you today.

Faithfully yours in Christ,  
JOHN CRAIG ROAK  
*Rector*

TRINITY EPISCOPAL CHURCH (OLD SWEDES)

208 King's Highway  
Swedesboro, New Jersey

To the people of Sweden, our most sincere and hearty greetings.

We, the Rector, Wardens and Vestrymen and Congregation of Trinity (Old Swedes) Church, Swedesboro, New Jersey, are deeply grateful to those people who came from the land of Sweden some 300 years ago to settle here and build Churches to worship Almighty God.

So well did our Swedish forebears lay the foundations of moral and spiritual integrity that their work is still being continued today and will be, if we fail not, to generations yet to come.

We are most happy to express to our good friends in the home land of Sweden, our deepest affection, gratitude and goodwill, and we pray God's richest blessings upon all of you.

PARKER F. AUTEN  
*Rector*

MARVIN W. RODE  
*Senior Warden*

WM. G. McMASTER  
*Junior Warden*

ST. GEORGE'S CHURCH  
Churchtown, Lower Penns Neck, N. J.

July 3, 1958

Greetings to Our Friends in Sweden:

Please be informed that St. George's Church, Churchtown, Lower Penns Neck Township, Salem County, State of New Jersey, United States of America, is still active in proclaiming the Gospel of Jesus, the Christ, and in conducting Services to the glory of God in an ancient Liturgical way.

Founded in 1714, as a Lutheran Church, becoming Episcopal (Anglican) in 1792, following the American Revolution, St. George's Church has never missed the conduct of a Service of Worship on the Lord's Day in its 244 years of existence. Our Records of the Parish, Vestry Minutes etc., are complete; the first hundred years in Swedish, since then in English. All Parish Registers and Record Books, except those currently in use, are kept in a Bank Vault for safety protection.

With all good wishes, we are,

Fraternally and sincerely in Christ,  
THOMAS V. WINGATE  
*Rector*

CHRIST CHURCH, UPPER MERION (OLD SWEDES)  
Bridgeport, R.D. 1, Pennsylvania

To the people of Sweden:  
GREETING!

The Rector, Wardens, Vestrymen, and Congregation of Christ Church (Old Swedes) Upper Merion extend to you this token of friendship.

We are very happy to know that through the lecture you are now attending you will learn something of the life and work of the Swedish people in the Delaware Valley here in the United States of America. Although many hundreds of years have passed since the first brave settlers came to this valley from Sweden, their memory has not been lost to us. The churches which you will see in these pictures are still very much alive, and still peopled with many persons who are descended from the original Swedish settlers.

There is still a very strong tie between us and you. It is a bond we feel very closely and hold most dearly. We hope sincerely that in the future it will not only continue, but will become stronger.

With kind good wishes to all of you, I am,

Sincerely,

(The Rev.) A. ALLEN ATTENBOROUGH, *Rector*

CHRIST CHURCH, (OLD SWEDES), UPPER MERION  
740 River Road, Bridgeport, Pennsylvania

To Americans of Swedish Ancestry:

This greeting comes to you from the Rector, Wardens, Vestrymen and congregation of Christ Church (Old Swedes) Upper Merion, Pennsylvania.

We are happy indeed that our heritage is rooted in the lives of the Swedish people who were among those who first came to these shores to establish themselves in the New World. The Swedes were a fine, stalwart, God-fearing people who brought their Faith with them to their new venture.

They built our present Church in 1760 and we are celebrating the 200th anniversary this year. We invite you to come to see this beautiful House of God and to worship with us.

We salute you all in the name of the Lord.

WILLIAM P. C. LOANE, *Rector*

Founded 1760

ST. JAMES CHURCH OF KINGSESSING

6838 Woodland Avenue

Philadelphia 42, Pa.

July 22, 1958

To our brethren in Christ,  
Members of the Church of Sweden,

Greetings!

We the members of St. James Church of Kingsessing, recipients and stewards of a beautiful Church site dedicated and founded by the Reverend Carl Wrangel and the congregation he established, express our gratitude to you for what these devoted and courageous colonists from Sweden have done for us. It does not seem that we can in any way requite their gift other than to do our utmost to strengthen the Church of Christ so that future generations may continue in greater numbers and with increased zeal to do life's most noble work. May you, members of the Church of Sweden, know that your Church has done a good work here in America, and that the present and future summon you to continued service in the name of our Lord.

May you find satisfaction and joy in your Church life, and may God use you abundantly to do His most Holy Will.

Sincerely,  
JAMES C. GILBERT  
*Rector*

ÄRKEBISKOPEN

UPPSALA

Till Christ Church, dess församling och pastor ber jag att få sända en varm hälsning. Med stort intresse har jag tagit del av de gamla svenska Delawareförsamlingarnas historia och glatt mig över att minnena och traditionerna från svensktiden allttjämt hållas levande. Det har därför för mig varit en glädje att få sända Eder en svensk flagga såsom ett tecken på den gemenskap, som förenar våra kyrkosamfund. Jag önskar Eder av hjärtat Guds välsignelse över gudstjänsterna i Eder kyrka och över arbetet i Eder församling.

Uppsala den 15 april 1959  
(GUNNAR HULTGREN)  
Ärkebiskop

To Christ Church, its congregation and pastor, I send a warm greeting. It is with great interest that I have read the history of the Old Swedes congregations on the Delaware and it has been a joy for me to know that the landmarks and traditions from the Swedish colonial period are being kept alive. It therefore gives me great pleasure to send you a Swedish flag as a token of the friendship which unites our churches. I wish you from the heart God's blessings on your church services and over the activities of your congregation.

Uppsala April 15, 1959  
(GUNNAR HULTGREN)  
Archbishop

STATE OF DELAWARE  
Executive Department  
Dover

July 27, 1959

His Excellency  
Governor Allan Nordenstam  
Jönköping, Sweden

My dear Governor Nordenstam:

It is a pleasure to send greetings to Your Excellency and to the citizens of the Province of Jönköping. This greeting is in behalf of our citizens of the State of Delaware, many of whom are descendants of the Swedish colonists who made the first permanent settlement here in 1638. Our state is proud of the rich cultural heritage left to us by the settlers who came from Sweden and founded the colony of New Sweden on the Delaware.

We cherish the Old Swedes Church (Holy Trinity) the oldest place of worship in our land, the Carl Milles Monument in Fort Christina State Park, and the other landmarks of the Swedish Colonial period that remain with us to this day. Our greetings and thoughts of friendship go to you today upon the dedication of the historical marker being erected in the churchyard at Bottnaryd, to the memory of Governor Johan Printz. We are ever mindful of the noteworthy contributions made by this distinguished son of Bottnaryd-Jönköping to the establishment of civilization in the Delaware Valley.

Sincerely,  
J. CALEB BOGGS  
Governor

COMMONWEALTH OF PENNSYLVANIA  
Governor's Office  
Harrisburg

September 15, 1958

Dr. Esther Chilstrom Meixner  
c/o The American Embassy  
Stockholm, Sweden  
Dear Doctor Meixner:

I am very glad to have the opportunity to send greetings through you to the Province and town where Governor Johan Printz resided and where he now lies buried.

As the Governor of the first premanent civilized settlement on Pennsylvania soil at Tinicum Island, Governor Printz of New Sweden marked the very beginning of our history. We look back to his day not only to the beginnings of settlement but to the first Capitol, the first church, the first law court, and the first industries in what is now Pennsylvania.

Governor Printz and his colony of New Sweden are only the first of many links which connect the people of Sweden and Pennsylvania with ties of friendship, but he is deservedly the best remembered as the first.

With kindest regards, I am

Sincerely yours,  
GEORGE M. LEADER, Governor

COMMONWEALTH OF PENNSYLVANIA  
Governor's Office  
Harrisburg

March 14, 1960

His Excellency, David L. Lawrence, present Governor of the Commonwealth of Pennsylvania calls attention to . . . "the most worthy efforts that are being made in promoting a proper recognition of the historical bonds which unite Sweden with the Commonwealth of Pennsylvania . . .

"The English edition of 'Svenska Spår Vid Delaware,' will be a further contribution to our knowledge and understanding of our early Pennsylvania heritage."

DAVID L. LAWRENCE, Governor

STATE OF NEW JERSEY

Office of the Governor  
Trenton

July, 1959

Dear Governor Nordenstam:

I am pleased to have this opportunity of extending my greetings and best wishes, and those of the people of New Jersey, to you and your constituents in the Province of Jonkoping.

We in New Jersey who are gratefully aware of the contributions of Sweden to the shaping of our State are pleased to learn that a historical marker in Bottnaryd Church will recall the career of a man who served both our State and your Province — your distinguished predecessor, Governor Johan Printz. This memorial will strengthen the bonds of friendship and high regard that already hold our peoples close.

Sincerely yours,

ROBERT B. MEYNER, *Governor*

The Honorable Allan Nordenstam  
Governor of Jonkoping, Sweden

BOROUGH OF SWEDESBORO

Borough Hall  
Swedesboro, New Jersey

Greetings from the Mayor of Swedesboro, New Jersey:

As Mayor of Swedesboro, New Jersey, U.S.A., I am pleased to extend to the people of Sweden my sincere personal good wishes and also the greetings of all the citizens of our Boro.

We take pride in our town's Swedish Ancestry and we gratefully acknowledge our indebtedness to those settlers who came here from the land of Sweden and built so well in customs, manners, education and religion.

We are happy that the name of our town — Swedesboro — is a constant reminder to all of the origin of the people who first came here to live over 300 years ago. We are trying to be worthy descendants of our Swedish fore-fathers.

My heartiest felicitations to you, my friends in Sweden.

HARRY E. DUPPER, JR., *Mayor*  
MARIE E. HUNT, *Boro Clerk*

CITY OF PHILADELPHIA

August 15, 1958

His Majesty  
Gustav VI Adolf  
Stockholm, Sweden

Your Majesty:

Dr. Esther Chilstrom Meixner has graciously consented to convey this letter of greeting from me and the citizens of Philadelphia to Your Majesty.

The City officials and the people of Philadelphia join me in wishing you good health and in expressing an affectionate regard. These wishes spring from a knowledge of Your Majesty's long and distinguished public service as well as the recognition that you symbolize more than any other individual those excellent traits of character so typical of the people of Sweden.

It is a pleasure for us to recall, Sir, that you are no stranger to Philadelphia. Your visits to our city in 1926 and 1938 are still remembered by many Philadelphians — particularly the latter visit on the occasion of the tercentenary of the Colony of New Sweden.

Philadelphia's ties with Sweden are deep rooted in history, and I can think of no more worthy representative of our city than Dr. Meixner, whose knowledge of Philadelphia's Swedish monuments and traditions is pre-eminent.

I offer Your Majesty my sincere good wishes.

Respectfully yours,  
RICHARDSON DILWORTH  
*Mayor*

M.J.-Y  
F167  
MS15  
1960

CITY OF PHILADELPHIA

To the people of Sweden:

I am pleased to have this opportunity to extend to you the warmest greetings of the people of Philadelphia.

We in this city have always felt a close kinship to the people of Sweden for much of our present day heritage dates back to the customs and traditions of those people who migrated from Sweden as far back as 1638.

Among our outstanding historic landmarks in this city is the Gloria Dei Old Swedes Church, founded in 1700. There are many other examples of Swedish influence as well.

We invite you to see personally all that Philadelphia has to offer and hope that it will be possible for you to visit us. It would be our pleasure indeed to extend to the hospitable Swedes our own particular brand of world-renowned Philadelphia hospitality.

Sincerely,  
RICHARDSON DILWORTH  
*Mayor*