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Dear Carpenter Cousin,

Because of the relative prominence of our earliest ancestors in America, others had already done the bulk of this research. I began with our Swedish ancestors because they were among the earliest settlers of Philadelphia, New Jersey, and Delaware.

Here you will read of the exploits of Peter Gunnarson Rambo, our first ancestor in 'New Sweden', and his grandson Mounce Rambo. Mounce would marry Catherine Boon, whose family were prominent landholders in the region. Their daughter, Anne Rambo, born in 1728, married Jacob Lincoln, a first cousin three times removed of President Abraham Lincoln. Yes, the Carpenter family legend of common ancestry with president Lincoln is fact. In future installments I'll be sharing the Lincoln and Carpenter histories as well.

You will see many references to Gloria Dei Church in South Philadelphia at 916 Swanson Street (Columbus Blvd and Christian Street). Our ancestors founded the church, and many of them are buried there. The American Swedish Historical Museum in Philadelphia is also worth a visit for the Philadelphia-based cousins. There you will find the 'Peter Rambo Research Library'.

For further reading:

[www.colonialswedes.org](http://www.colonialswedes.org)

[www.delcohistory.org](http://www.delcohistory.org)

[www.phillyh2o.org](http://www.phillyh2o.org)

Archives/Historical Miscellany/The History Of Philadelphia, 1609-1884 by J. Thomas Scharf & Thompson Westcott  
[www.americanswedish.org](http://www.americanswedish.org)

The American Swedish Historical Museum, 1900 Pattison Ave., Philadelphia  
[www.kalmarnykel.org](http://www.kalmarnykel.org) A tall ship docked in Wilmington, DE

Enjoy the journey.

JH

PS I'm looking for information on Mary E. Winslow, the mother of Isaac Winslow Carpenter. The McFadden, Shillingford, Shrum, (Schramm) families still need work. Anyone with info please E-mail me. Let me know if you want E-mail updates on our Swedes.

About us...

I reside, with Marc Jackson, my husband of 25 years, at Countryside Golf and Country Club, just a few minutes from the beautiful Gulf of Mexico in southwest Florida. Marc is an accountant and management consultant with 'Northern Perspectives'. I work part-time as a client services assistant at 'Premier Executive Center' in Naples. We have recently adopted/rescued two elderly Yorkshire Terriers.

# The Swedish Ancestors of



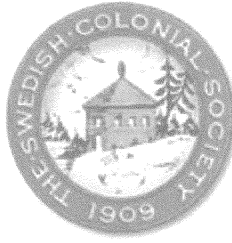
Isaac Winslow Carpenter

1872-1948



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## A Brief History of New Sweden in America

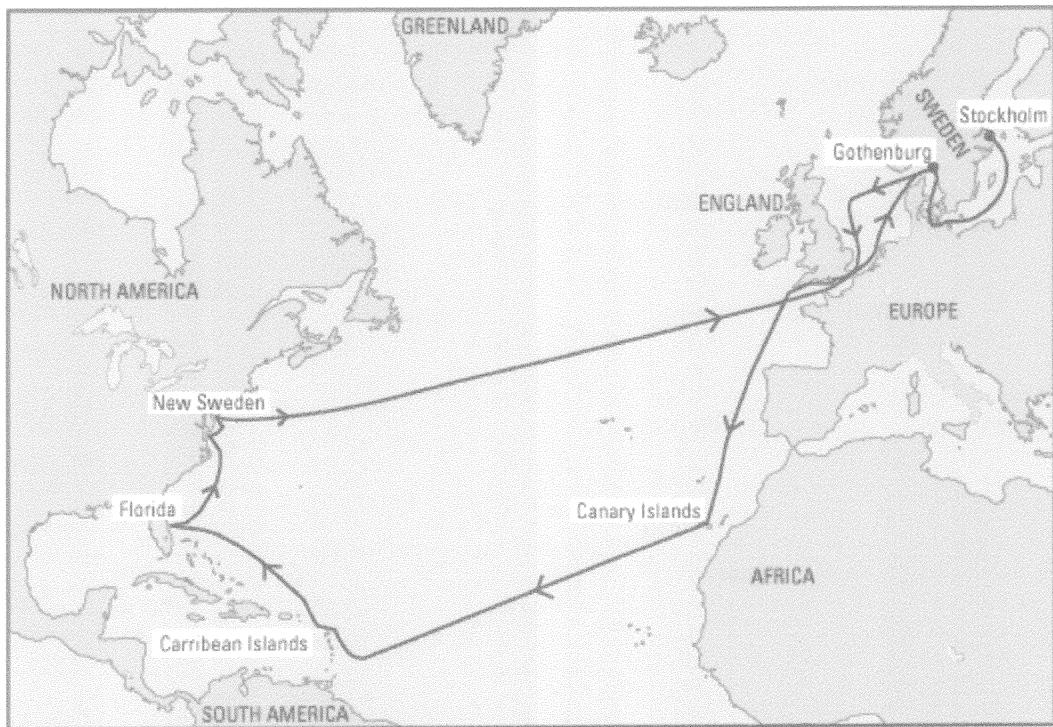


The 17th century saw Sweden as an European "Great Power" and one of the major military and political combatants on the continent during the Thirty Years' War. By mid-century, the kingdom included part of Norway, all of Finland and stretched into Russia. Sweden's control of portions of modern Poland, Latvia, Estonia, Lithuania and Germany made the Baltic Sea essentially a Swedish lake.

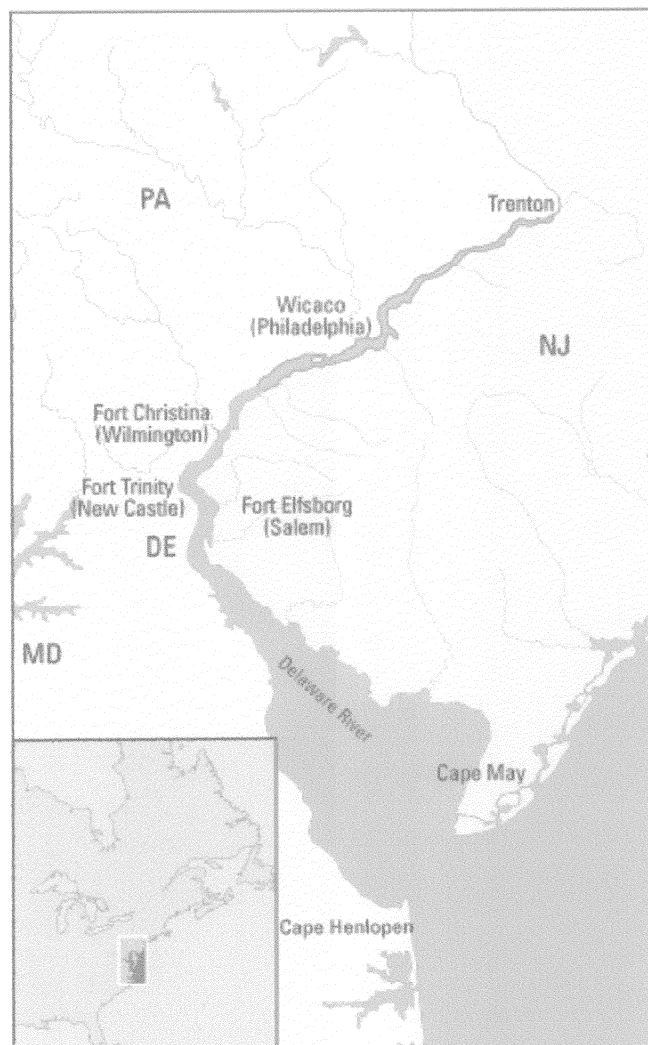
Perhaps inspired by the riches other Great Powers gathered from their overseas colonies, Sweden too sought to extend its influence to the New World. In 1637, Swedish, Dutch and German stockholders formed the New Sweden Company to trade for furs and tobacco in North America. Under the command of Peter Minuit, the company's first expedition sailed from Sweden late in 1637 in two ships, Kalmar Nyckel and Fogel Grip. Minuit had been the governor of the Dutch colony, New Netherland, centered on Manhattan Island, from 1626 to 1631.

The ships reached Delaware Bay in March 1638, and the settlers began to build a fort at the site of present-day Wilmington, Delaware. They named it Fort Christina, in honor of Sweden's twelve-year-old queen. It was the first permanent European settlement in the Delaware Valley.

During the next seventeen years, twelve more Swedish expeditions left the homeland for New Sweden. A total of eleven vessels and some 600 Swedes and Finns reached their destination. The colony eventually consisted of farms and small settlements along both banks of the Delaware River into modern Delaware, New Jersey, Pennsylvania and Maryland.



**Route from Sweden to New Sweden and return**



**New Sweden in America**

New Sweden rose to its greatest heights during the governorship of Johan Printz (1643-1653). He extended settlement northward from Fort Christina along both sides of the Delaware River and improved the colony's military and commercial prospects by building Fort Elfsborg, near present-day Salem on the New Jersey side of the river, to seal the Delaware against English and Dutch ships. Despite these steps, the Swedish and Finnish colonists lived peacefully with their Dutch and Lenni Lenape neighbors.

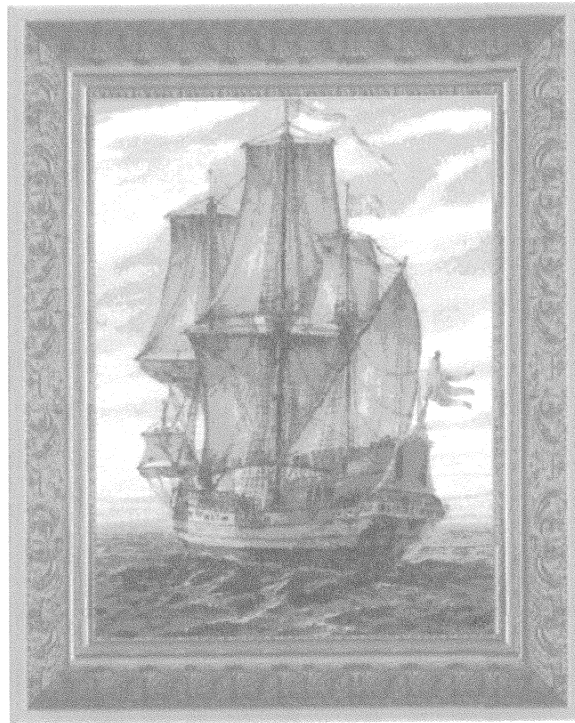
Unfortunately, Governor Printz's autocratic rule left many settlers dissatisfied. A petition for reform was branded a "mutiny," but did lead to that Governor's return to Sweden.

In 1654, Printz was succeeded by the colony's last governor, Johan Rising, at a time when the Dutch capitol of New Amsterdam was ruled by the hot-tempered Peter Stuyvesant. Soon after arriving in New Sweden, Rising attempted to remove the Dutch from the colony by seizing Fort Casimir (present-day New Castle, Delaware), below Fort Christina on the western shore of the river. With no gunpowder, Fort Casimir surrendered without a shot and was re-named Fort Trinity.

The furious Governor Stuyvesant had his revenge the following summer, when seven armed Dutch ships and 317 soldiers appeared on the Delaware River. Realizing that resistance would be useless, the vastly outnumbered Swedes surrendered Fort Trinity and Governor Rising surrendered Fort Christina two weeks later.

Swedish sovereignty over New Sweden was at an end, but the Swedish and Finnish presence was very much in evidence. In fact, Governor Stuyvesant permitted the colonists to continue as a "Swedish Nation" and be governed by a court of their choosing, be free to practice their religion, organize their own militia, retain their land holdings and continue trading with the native people. This independent "Swedish Nation" continued until 1681 when the Englishman, William Penn received his charter for Pennsylvania and the three lower counties, present-day Delaware.

While Swedes and Finns continued to settle in New Jersey, Delaware and Pennsylvania, they did not begin to arrive in the United States in large numbers until the 19th century. Swedish immigration was highest between 1867 and 1914 due to poor local economic conditions in Sweden and the availability of cheap land in the American west. At the peak of immigration in the 1880s, an average of 37,000 Swedes came to the United States each year. Most of the new settlers bypassed New Sweden and headed west to Minnesota, Illinois, Iowa, Kansas, Nebraska, Texas, California and Washington, which remain the states with the largest numbers of Swedish-Americans today.



*The Kalmar Nyckel (The Key of Kalmar)*

On the first expedition the colonists, led by Peter Minuet, settled Wilmington, Delaware. At the time preparations were begun for this, the second expedition, in 1639, Peter Hollender (27\*) was assigned to the office of Governor at Christina, and he sailed upon the "Key of Kalmar," when she finally was permitted to leave. The pastor, Reorus Torkillus, also undoubtedly came over at this time; certainly not with Minuit, as several writers have stated. He was the first religious teacher in New Sweden; but little is known of his history, and he sleeps in an unknown grave, probably in the burial-ground of the Old Swedes church at Wilmington. (28\*) As to the other immigrants by this second voyage of the "Key of Kalmar," there is no exact date; but a document, (29\*) among the Royal Archives of Stockholm gives the names of a number who must have come either by this or the first expedition, and who were therefore the first residents at Christina. These were Anders Svensson Bonde, Per Andersson, Anders Larsson Daalbo, Sven Larsson, Peter Gunnarsson Rambo, Sven Gunnarsson, Lars Svensson Käckin, Mäus Andersson, Joen Throsson, and Märten Gottersson, -ten in all. It is interesting to note a few facts concerning the after life of these first dwellers in Delaware. For instance:— Bonde, the first-mentioned in the list, who was born in Sweden in 1620, settled in 1644 at Tinicum, later removed to what became Philadelphia County, and in 1693 was assessed as the wealthiest inhabitant of that county west of the Schuylkill. He died between 1694 and 1696, leaving a widow (Anneka) who died in 1713, and six sons and four daughters, who perpetuated the family under the anglicized form of the name, Boon or Bond. Daalbo also moved up the river, and was the progenitor of a family which reached well down to the present. Rambo was another of those who came over in the "Key of Kalmar," of whose people the line may be traced. Many of his descendants became prominent in Pennsylvania, New Jersey and Delaware. And, again, Sven Gunnarsson left posterity, who, by the customary Swedish changes in names, came to be known as Svensson (that is Sven, son of Sven) which was soon anglicized into Swanson, the cognomen of a now very extensive family. Of several others named nothing is known beyond the first few years of their residence here, but enough has been said to show that the seed of the "Key of Kalmar" pioneers did not perish from the earth.

## The Third Voyage

It will be remembered that Lieutenant Mäns Kling had in May, 1640, accompanied the "Key of Kalmar" to Sweden, with authority to collect immigrants for strengthening the colony. He prosecuted this work zealously, having as a co-laborer one Lieutenant-Colonel Johan Printz, the same who subsequently became governor of New Sweden, and of whom we shall therefore have more to say later. They were particularly ordered to recruit in the mining districts, also from among the "roaming Finns," who "were wont to live free of charge in the houses of the inhabitants of the Swedish forests," and among the "forest-destroying Finns," many of whom had been imprisoned by the provincial governors. Thus they secured many individuals of the lawless classes, though the body of immigrants was not so constituted as a whole. Out of thirty-two persons secured for the expedition through the personal efforts of Kling, four were criminals, "but the remainder went either as servants in the employ of the company, or to better their condition." The vessels of the expedition this time were the "Key of Kalmar" and the "Charitas," the latter made ready at Stockholm. They sailed from Sweden sometime in 1641, and arrived duly on the Delaware, but the particulars of the voyage are wanting. A paper among the archives of the Pennsylvania Historical Society gives the names of some forty odd of the immigrants (many of them with families) who came over at this time.(33\*) We are told that Lieutenant Kling brought with him his wife, child and a maid. There appears to have been also a priest— Herr Christoffer— (no surname is given in the original) with this expedition, but he could not have remained long in the country, for no further mention of him is found. It is stated that he came out for experience, stipulating for nothing but maintenance, although he received a present of one hundred daler copper money from the *Riksamiral* (or admiral) upon whose recommendation he embarked. Gustaf Strahl, a young nobleman, sailed also upon the recommendation of the admiral. Michael Jansson, the burgomaster's son, from Gefle, was another adventurer. The remainder of the arrivals appear to have been actual settlers, and the brief notes which we are able to give concerning them afford in many cases interesting suggestions in regard to the conditions which governed the colonization scheme, the character of the persons themselves, and the conduct of affairs during the early years of New Sweden's history:

Mans Svensson Loom (Our 8<sup>th</sup> GG) a tailor, came out to engage in agricultural pursuits: was paid at the Staal five riksdaler, but drew no wages. He was accompanied by his wife, two daughters, and a little son, and was still living in New Sweden as a freeman in 1648.

Olof Persson Stille (brother of Margaret Stille) , a millwright, came to engage in agriculture; paid at the start fifty *daler*, drawing no additional wages but to be paid for whatever work he does— accompanied by his wife and two children.

Axel Stille, (another brother of Margaret Stille) same; naturalized in Maryland in 1661, but probably returned to the Delaware, for the name appears among those of persons living in Philadelphia County in 1683.

Peter Larsson Kock, (Our 7<sup>th</sup> GG, was the father of Anna Cock, who married Gunnar Rambo) born in 1611, was to serve as punishment for necessary food and clothes; in 1648 a freeman, He held several offices under the government of the colony, and died at Kipka, in Philadelphia County, by March, 1688–89. He had at least six sons and as many daughters, and left numerous descendants.



Olof (Ole) Persson Stille was the brother of Margaret Anna) Petersdotter Stille, our 8<sup>th</sup> Great Grandmother. (I added these notes because they give further details of the Swedes remarkable lives)

Olof Persson Stille was born on the island of Solö in Roslagen, northeast of Stockholm, Sweden the son of Per Stille, our 9<sup>th</sup> GG a relatively prosperous supervisor of the Penningby estate in Länna parish. By 1627 Per Stille had retired and was granted land by the owners of Penningby on a nearby island called Humblö. Here Olof Stille married and began his family. Although Olof Stille was on good terms with Erik Bielke, who inherited Penningby in 1629, he did not think well of Bielke's wife, Catarina Fleming.

At the Norrtälje fair in 1636, Olof Stille indiscreetly voiced his opinion of Lady Catarina Fleming, who retaliated by prosecuting Olof for defamation and took his property at Humblö. When Olof refused to leave the island, he was imprisoned. After securing his freedom, Olof and his family resettled in Matsunda, where he was joined by one of his former servants named Anders. Lady Fleming, now a widow, had Anders seized on 18 March 1638 and imprisoned at Penningby under the claim that Anders had broken a verbal agreement with the late Lord Bielke to be their servant.

Olof Stille heard the news the next day, entered Penningby Castle by a secret door, broke the lock to the dungeon with his axe and then fled, with Anders carrying the axe and Olof his own rapier. On complaint from Lady Fleming, the Governor issued an order for Olof Stille's arrest on 28 March 1638 - the same day that the first expedition to New Sweden was landing at the Rocks. At the trial on 13 April 1638 Olof Stille was convicted of burglary and sentenced to death by the sword. The appellate court, however, modified the sentence to a fine of 100 daler silver money, the equivalent of 17 months pay for a New Sweden soldier.

Three years later, in May 1641, when the *Charitas* departed for New Sweden, the passenger list included Olof Stille, a mill-maker, his wife, a daughter aged 7 and a son aged 11/2. Also on board were Olof's younger brother Axel Stille, and the family of Måns Svensson Lom, whose wife appears to have been Olof's younger sister. His older brother, Johan Stille, later pastor at Fundbo, 1644-1672, and his sister Kerstin remained in Sweden.

In New Sweden, Olof Stille settled as a freeman at a place called Techoherassi by the Indians, located between present Crum Creek and Ridley Creek (called Olof Stille's Creek). Joining him at this location were his brother Axel Stille and the Lom family. The Indians were frequent visitors to Techoherassi and liked Olof Stille very much, but they considered his heavy, black beard a monstrosity and conferred a strange name on him because of it.

As the only known mill-maker in the colony, Olof Stille probably was in charge of building the first Swedish gristmill on Mill (now Cobbs) Creek. He also became a leader among the freemen and played a key role in promoting the July 1653 list of grievances, signed by Olof Stille and 21 other freemen, which was submitted to Governor Johan Printz, protesting his dictatorial rule. Printz labeled this action mutiny and promptly left for Sweden. To Olof Stille, however, it was simply exercising the right of free speech. When Governor Rising arrived, Olof asked for a prompt trial. Rising, who took a more kindly view toward the freeman, let the matter drop. After the surrender of New Sweden, the Dutch governor, Petrus Stuyvesant, agreed to allow the Swedes and Finns living north of the Christina River to govern themselves. The first Swedish court, organized in 1656, had Olof Stille as its chief justice and also included Peter Larsson Cock, Peter Gunnarsson Rambo and Matts Hansson from Borgå, Finland.

During his eight years as chief justice of the Swedes' court, there were frequent policy clashes between the Swedes and the Dutch. Olof Stille proved himself to be an able defender of the Swedes' position and usually prevailed. Retiring as chief justice in 1664, Olof Stille moved to Moyamensing (later south Philadelphia) with Lars Andersson Collinus (who had married Måns Lom's widow) and his son-in-law Marten Roosemond. Even in retirement, he was called upon to arbitrate disputes among the settlers. He died about 1684. He was survived by his brother Axel Stille, who had no children, and four children who have been identified.

## A Description of the Lives of the Early Swedes on the Delaware

From 'The History of Delaware', 1609-1888. J. Thomas Scharf

It must be confessed that if the Swedes on the Delaware were not a happy people it was their own fault. But they were happy. Come of a primitive race not yet spoiled by fashions, luxury, and the vices of civilization, and preferring agriculture and the simplest arts of husbandry to trade, they found themselves in a new, beautiful, and fertile region, with the mildest of climates and the kindest of soils. Government, the pressure of laws, the weight of taxation they scarcely knew, and their relations were always pleasant, friendly, and intimate with those savage tribes the terror of whose neighborhood drove the English into sudden atrocities and barbarities. Very few Swedes ever lost a night's rest because of the Indian's war-whoop. They were a people of simple ways, industrious, loyal, steadfast. In 1693 some of these Delaware Swedes wrote home for ministers, books, and teachers. This letter says, "As to what concerns our situation in this country, we are for the most part husbandmen. We plow and sow and till the ground; and as to our meat and drink, we live according to the old Swedish custom. This country is very rich and fruitful, and here grow all sorts of grain in great plenty, so that we are richly supplied with meat and drink; and we send out yearly to our neighbors on this continent and the neighboring islands bread, grain, flour, and oil. We have here also all sorts of beasts, fowls, and fishes. Our wives and daughters employ themselves in spinning wool and flax and many of them in weaving; so that we have great reason to thank the Almighty for his manifold mercies and benefits. God grant that we may also have good shepherds to feed us with his holy word and sacraments. We live also in peace and friendship with one another, and the Indians have not molested us for many years. Further, since this country has ceased to be under the government of Sweden, we are bound to acknowledge and declare for the sake of truth that we have been well and kindly treated, as well by the Dutch as by his Majesty the King of England, our gracious sovereign; on the other hand, we, the Swedes, have been and still are true to him in words and in deeds. We have always had over us good and gracious magistrates; and we live with one another in peace and quietude."(67\*)

One of the missionaries sent over in response to the touching demand of which the above quoted passage is part, writing back to Sweden after his arrival, says that his congregation are rich, adding, "The country here is delightful, as it has always been described, and overflows with every blessing, so that the people live very well without being compelled to too much or too severe labor. The taxes are very light; the farmers, after their work is over, live as they do in Sweden, but are clothed as well as the respectable inhabitants of the towns. They have fresh meat and fish in abundance, and want nothing of what other countries produce; they have plenty of grain to make bread, and plenty of drink. There are no poor in this country, but they all provide for themselves, for the land is rich and fruitful, and no man who will labor can suffer want." All this reads like an idyl of Jean Paul, or one of the naïve, charming poems of Bishop Tegner. It is a picture, some parts of which have been delightfully reproduced by the poet John G. Whittier in his "Pennsylvania Pilgrim."



## Annals of the Swedes on the Delaware

By the Rev. Jehu Curtis Clay  
Rector of the Swedish Churches in Philadelphia and its vicinity  
Published in Philadelphia, Pennsylvania by J. C. Pechin, 1835

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### PREFACE

This little book is presented to the public under the following circumstances. The compiler, descended on the mother's side from Swedish ancestors, felt a desire to look back into their -history, and to know more than he did of the occurrences connected with their first settlement on this soil. He had observed that the geographers and historians of America, while they had been very particular in detailing the circumstances connected with the arrival and settlement of the English on the James River, and of the Pilgrims in New England, had scarcely mentioned that there was ever such a Colony as the Swedes on the Delaware. He was at a loss to know why this was so; especially as their arrival here was but about thirty years after that of the English in Virginia, and but about sixteen or seventeen years after the settlement of New England; and that, therefore, their being among the first colonies that came from Europe to America, and the very first that settled Pennsylvania, claimed for them a more particular notice. It is true, Proud in his History of Pennsylvania it, Smith in his History of New Jersey, and Holmes in his American Annals, have spoken of the arrival of the Swedes on the Delaware. And, some may ask, what more do we wish to know of them? As much more-their many descendants now living, if no others, will answer-as may throw light on their early history, show the relation in which they stood to the people around them, the connection they had with, and the protection they received from, the country whence they came; and the various changes, civil and ecclesiastical, through which they had to pass. Of all these matters their own historians have given full and interesting details. To those details the present writer has given much of his attention; and deeply interested as he has been himself in the inquiry, he has been led to think it would be a gratification, to at least the Swedish portion of the community, to have the most prominent points of the history of their forefathers selected from the volumes and manuscripts where they lie imbedded with much that is of no value, and offered to their perusal. The writers to whom we are chiefly indebted for information concerning the first settlement and subsequent history of the Swedes on the Delaware, are Thomas Campanius, grandson of the Rev. John Campanius, who came over as chaplain with Governor Printz, in 1642; the Rev. Israel Acrelius, who was for some time provost of the Swedish churches- in America, and pastor of that at Christina; and the Rev. Andreas Rudman, of whom a full account is given in the following pages. These works were all written in the Swedish language, and for that reason their contents have been little known to the American reader. Within the last year, however, the public have been favoured with a translation of Campanius, by the learned Peter S. Du Poceau, LL.D. which he undertook at the request of the Historical Society of Pennsylvania. Of the work of Acrelius there has been no published translation; though there is a manuscript translation of it, in part, in the possession of the Historical Society of New York, which was furnished them, at their request, by the late Rev. Dr. N. Collin. The other work here referred to, that of the Rev. Mr. Rudman, is in manuscript, [This work is entitled "Transactions relative to the Congregation at Wicaco, collected from some writings and verbal narratives."] and belongs to the library of Wicaco Church. Of this also there is a manuscript translation, in part, by Dr. Collin. Acrelius refers in his work to this manuscript of Mr. Rudman, and appears to have drawn liberally from it. It has furnished to the compiler of these annals most of what, in the following pages, he offers to the public. The only originality he claims for the work is, in generally presenting the facts which are detailed in his own language.

These annals are given to the public, not as a full account of all that has been written concerning the Swedes in America, but as presenting the most striking facts in their history, or such as the author thought would most interest his readers. He has little idea that they will be much read beyond the Swedish portion of the community, or the many descendants of those of whose early history they treat. To such he hopes the work will not be found altogether undeserving of notice. Having undertaken it at the request of some of his congregation, he offers it to them, and to others, as a faithful narrative of past events; and such as, they will be pleased to find, presents their ancestors to view as an honest, industrious, and religious people.

It may be thought by some of the readers of these annals, that too much space is occupied in them by details relating to the Wicaco church. But it must be remembered, that this church claims a particular notice from its great antiquity, being perhaps the oldest edifice of the kind still open for public worship, and in good repair, any where to be met with in our country. The Swedish church at Wilmington (formerly Christina) was, the writer is aware, built two years before that of Wicaco (1698;) that, he regrets to say, has been for some abandoned as a place of worship, and is state of dilapidation. It was at Wicaco that our ancestors, in times long since departed, met from distant parts of the country to pay their weekly adorations to the God who had showered down his blessings upon them. In the same venerated spot many of their descendants still meet, when "the sound of the church going bell" summons them to its services. In what Swedish bosom is not the name of Wicaco hallowed! And to whose mind will not all that relates to so ancient a church afford at least some interest.

J. C. CLAY.

Philadelphia, Nov. 28, 1834.

## SWEDISH ANNALS

It is known to every reader of history that North America was discovered a short time before the year 1500. And yet it was a century afterwards before any plan for its colonization proved successful. This was no doubt owing, in a great measure, to the disturbed state of Europe at that time, when the work of the Reformation was making a rapid progress, and engaging the attention of the different powers there, either for its advancement or its suppression. Another hindrance to the earlier colonizing of this continent was, the difficulties and dangers incident to such an undertaking, and the certainty that though wealth might be the reward, the way to it must be through perils, and the endurance of many sufferings. In the progress of time, however, there would be found some hold and adventurous enough to risk every thing for the prospect of gain; and especially, where a few had acted as pioneers, and had already triumphed over incipient difficulties. There was much, too, in the character of the age, as the Reformation advanced, or spread itself over Europe, that favoured the colonization which had been so long delayed. Where the church was to be reformed, there would naturally be many opinions as to the mode of doing it, or the extent to which it ought to be done. The reformers, therefore, were not only hostile to Rome, from whom they all agreed in thinking it was right to separate, but hostile, in many instances, to one another, because they did not reform after the same manner. The consequence was, a resort to persecution, the remedy of an age not yet sufficiently enlightened to see its fallacy, for the extirpation of error, and the propagation of the truth. To those who thus suffered for their opinions, the new-discovered country presented itself as an asylum, where they might "sit under their own vine, and under their own fig tree, with none to make them afraid;" and while the thirst for gain led many to brave all perils and privations of a new settlement, were braved by others for the sake of liberty of conscience, and freedom from persecution.

The first permanent settlement made on the shores of this continent was in Virginia, in the year 1607 when a company of one hundred and five English adventurers came in a vessel commanded by Captain Newport, sailed up the Powhatan or James river, built a fort, and commenced a town, which, in honour of their sovereign, they called Jamestown.

The next permanent settlement was by the Dutch, about the year 1614, on the Hudson river, discovered a few years before (1609) by Henry Hudson, an Englishman in the Dutch service, while in quest of a north-west passage to India. In settling on this noble river, the Dutch built two forts, one at Albany, and the one on Manhattan island, where the city of New York now stands. The country was called *New Netherlands*, and the settlement on Manhattan island was named New Amsterdam, which names they retained till the conquest of the country by the English. The governors who administered the colony during the time the Dutch had possession, were Menewe, Van Twiller, Kieft, and Stuyvesant. The Dutch authority ceased in 1664, when the whole territory became subject to the British crown.

The third permanent settlement on this continent was in New England, in the year 1620, when one hundred and one Puritans, for the better enjoyment of liberty of conscience, having sailed for Hudson's river, were taken by the master of the vessel as far north as Cape Cod, and landing, built the town of Plymouth.

When the first permanent settlement was made on the shores of the Delaware, those who have treated of the early history of America seem not to have possessed the means of very accurately determining. That the Dutch were the first to settle on the eastern or Jersey shore of that river, all have agreed in admitting. And there is little less doubt that the Swedes were the first to occupy the western or Pennsylvania shore. As early as 1628 or 4, the Dutch built Fort Nassau, on the eastern shore, but soon abandoned it. Afterwards, or in the winter of 1630-31, a colony, consisting of thirty-four persons, was brought over by Captain De Vries. Returning for a short time to Holland, he left the colony under the charge of an inexperienced individual, and they were all, in 1632, exterminated by the Indians. De Vries returned in December of the same year, and entering the Delaware, found no signs of the colony he expected to meet, save their skulls and bones strewed over the face of the ground. We date, therefore, the first permanent settlement of the Dutch on the Delaware, about the year 1633. This appears to be the earliest period claimed for them by their own historians. [See Moulton's History of New York]

It was in the reign of that illustrious king, Gustavus Adolphus, that an attempt was first made to plant a colony of Swedes in America. William Usselins, a Hollander, had formed so favourable an opinion of this country, representing it as a fine, fertile land, in which all the necessaries and comforts of life were to be enjoyed in overflowing abundance, that he presented to the king the idea of a trading company, urging its establishment by such reasons as the following:

- 1st. That the Christian religion would by that means be planted amongst the heathen.
- 2d. That his Majesty's dominions would be enlarged, his treasury enriched, and the people's burdens at home diminished.
3. That it would produce to the nation many positive advantages, and a very profitable trade; and that the Swedes possessed all the means for carrying it on with advantage.

Upon this representation, a company was established, with power to trade to Asia, Africa, and the Straits of Magellan. The king issued his proclamation, or edict, dated at Stockholm, the 2d of July, 1626; in which he offered to people of all conditions liberty of shares, by subscription, according to their ability, or inclinations. The proposal was received with general satisfaction. The king's mother, and Prince John Cassimir, married to his sister, the members of his majesty's council, many civil and military officers of high rank, the bishops, and other clergymen, many merchants and citizens, country gentlemen and farmers, became subscribers. Ships and all necessaries were provided. An admiral, vice-admiral, commissaries, merchants, &c. were appointed. The work was ripe for accomplishment, when the German war, and soon after, the king's death, put a stop to the proceedings, and for the present defeated the intention of sending to America a Swedish colony.

It does not appear that the idea was afterwards revived of renewing the plan of a trading company, at least upon the extensive scale at first contemplated. That of a colony was not suffered long to sleep. The Rev. Mr. Rudman, who many years afterwards bore so prominent a part in what concerned the Swedes in America, has related the following, as the manner in which a colony from Sweden was first planted here. This information he professes to have received from many individuals, particularly from one styled by him "Old Captain Israel Helms."

"Before," says he, "the Swedes came into the river, some Hollanders were here. They had a fort on the eastern shore, at the place now called Gloucester, which the Indians named Hermaonissing. This they named fort Nassau. The commander of it was Menewe. Quarrelling with the people, he left them, and returned to Holland. He was there impeached, tried, and dismissed from his office. Profiting by his knowledge of the country, he went to Sweden, and informed some of the principal gentlemen, that the Dutch had settled on the east side of the Delaware, but that the whole of the western side was unoccupied, except by the Indians. He urged to a settlement there, offering to conduct the enterprise. The project was well received, and, in particular, was favoured by the prime minister, Count Oxenstiern. He laid before the Queen, Christina, the plan of a colony. She was well pleased with it, and gave her orders for the execution. A ship called the Key of Calmar, was fitted out from Gottenburg. Menewe was appointed commander of the colony. They arrived safely, obtained from the Indians a grant of land on the river, from the mouth of it, or Cape Henlopen, to the falls [Trenton falls] and there fixed stakes and marks. The old people informed me, that they often had seen these. The purchase was formally stated in writings, under which the Indians put their marks. The document was sent to Sweden and preserved in the archives, when I was in Stockholm.

"The people settled on the creek still called Christina, and erected a fort at the mouth of it; naming both in honour of their queen. Magnus Kling, their surveyor, formed a map of the country, with all its creeks and streams. This I also saw in the archives before my departure; and Mr. Auren made a small copy of it, which we brought with us. Menewe did not disturb the Dutch on the other side. He died; and Peter Hollendare succeeded him. After ruling the colony for eighteen months, he returned to Sweden, and became commander of the naval arsenal at Stockholm." [The only inaccuracy in the above statement appears to be in the declaration, that Peter Menewe (or Menuet according to the orthography of some) had been the commander of Fort Nassau before his return to Holland. He was in fact the first governor of New Amsterdam, (now New York) What led to his removal from the station is not accurately known. When first appointed, and for some time afterwards, he appears to have given satisfaction to those by whom he was employed. But upon the arrival of Van Twiller, who had been sent over on business relating to the concerns of the company, dissatisfaction towards Menewe soon began to show itself, and being displaced, Van Twiller was appointed to succeed him. Mr. Rudman, it must be remembered, came to America about sixty years after the first arrival of the Swedes. Drawing, as he did, much of his information of the circumstances connected with their settlement here from traditionary sources, it was easy to substitute Fort Nassau for Fort Amsterdam, as the place of which Menewe had been the commander.]

It has been remarked by Dr. Collin, who seems to have made himself familiar with all the Swedish works that could throw any light on the first settlement of the Swedes in America, that the ship Key of Calmar, was accompanied by a smaller vessel, called Bird Grip, (Griffin,) carrying, like the other, people, provisions, ammunition, and commodities for trade with the Indians. The time, the Doctor thinks, of this first arrival is not certainly known, but supposes it must have been in 1636 or 7, "because," says he, "the fort on Christina creek was begun early in 1638,\* as appears by the protest against it by Wilhelm Kieft, the Dutch commander at New York, to Menewe, dated 6th of May in that year.

[\* Campanius has mentioned the year 1631 as that in which Fort Christina was built. And he has been followed in this by Smith, in his History of New Jersey, p. 22, and by Holmes in his American Annals, sub ann. 1631; who, without due examination, have fixed on this as the year when the Swedes first landed in Pennsylvania. It is only necessary to look at one 'bet' to show that this opinion is founded in error. It is generally admitted that the Swedes came here in the reign of their Queen Christina. It is plan of a colony plan of a colony," &c. And the first fort built was named after the queen. Now Christina was not queen in 1631, nor for some time afterwards, her father Gustavus Adolphus having lost his life in the battle of Lutzen, in November 1632.

The Swedes also found the Dutch here, or on the eastern side of the river. But the Dutch had no fixed settlement here until after 1632. It must have been, therefore, after this period that the Swedes came over. How soon after is not accurately known. The remonstrance of Governor Kieft, against the building of their first fort, seems to determine it in favour of the year 1637, It was certainly not later than 1638; and as the building of a fort was, no doubt, their first undertaking after their arrival, it is not probable it was earlier than

1636. It is the opinion of Acrelius, that the original Swedish colony came over in 1638. And the Encyclopedica Americana, guided, perhaps by his authority, has, under the article Pennsylvania, fixed on the same year for their arrival.]

After the return of Hollendare to Sweden, John Printz, a lieutenant colonel in the army, was sent over as governor. He came in the year 1642, in the ship Fame. Two other ships of war called Svan (Swan) and Charitas being in company. With him came the Rev. John Campanius, as chaplain of the colony, who has left behind him a very minute account of the voyage, which the reader may see in the "Description of the Province of New Sweden," published many years afterwards by his grandson, Thomas Campanius Holm; the latter name having been added because of Stockholm being the place of his residence.

The instructions of Governor Printz, dated Stockholm, August 15, 1642, contain twenty-eight articles, embracing his duties in relation-1st, to the Swedes-2ndly, to the Europeans living in their vicinity-and 3dly, to the Indians. Of these instructions the following is a compendious view. In relation to the Swedes, he was to promote by the most zealous endeavours, a sincere piety, in all respects, towards Almighty God; to maintain the public worship, conformably to the doctrines and rites of the national church; to support a proper ecclesiastical discipline; to urge instruction and virtuous education of the young; to administer justice according to the Swedish laws; to preserve as far as practicable, the manners and customs of Sweden; to promote diligently all profitable branches of industry-such as the culture of grain-the procuring of good breeds of cattle, in addition to those sent from Sweden-the raising of tobacco as an article of export to the mother country-trafficking with the Indians for peltry--searching for metals and minerals in different parts-looking after valuable kinds of wood-ascertaining what kinds of mulberry trees are best suited for the silk worm-what is the character of the native grapes, and their suitableness for wine and whether whale and other fisheries may be carried on with advantage, &c. &c. 2ndly, with respect to the Dutch and English in their vicinity; with the first named he was to cultivate a friendly intercourse, but positively to deny their pretended right to any part of the land on the west side of the river, purchased by the Swedes from the Indians, and to prohibit Swedish vessels from passing their fort Nassau: and he was authorised, if all friendly negotiation proved fruitless, to repel force by force. Those Dutch families who had settled on the west side, under allegiance to the crown of Sweden, were to retain the granted privileges, but to be advised and persuaded to remove further down from the vicinity of Christina Fort, yet not driven away if anxious to remain. The governor was to continue the friendly commercial intercourse with the English in Virginia, then comprehending Maryland, which had already been begun, by supplying their colony with grain, cattle, and other useful articles. Some English families, embracing about sixty persons, having settled, in the preceding year (1641,) on Ferken's creek, (now Salem,) and the agents or the company having, as her majesty's subjects, bought from the Indian owners the whole district from Cape May to Raccoon creek, in order to unite these English with the Swedes, the governor was to act faithfully and kindly towards them. And as these; English expected soon, by further arrivals to, increase their number to several hundred; and seemed also willing to be subjects of the Swedish government, he was to receive them under allegiance, though not without endeavouring by gentle means, to effect their removal. 3rdly. Respecting the Indians; the governor was directed to confirm, immediately after his arrival, the treaty with that people, by which they had conveyed to the Swedes the western shore of the Delaware, from Cape Henlopen to the Falls of Sanhickan (Trenton,) and as much inland as gradually should be wanted. Also, to ratify the bargain for land on the east side above mentioned; and in these and future purchases, to regard them as the rightful owners of the country. He was to treat all the neighbouring tribes in the most equitable and humane manner, tier, so that no injury, by violence or other-wise, should be done to them by any of his people. He had also in charge to accomplish, as; practicable, the embracing of Christianity by them, and their adoption of the manners and customs of civilized life.

Governor Printz chose Tinicum, then called Tenackongh, and Tutaenungli, for his residence. He erected a fort on the shore, to which he gave the name of New Gottenburg. A decent church was also built there of wood, which was consecrated by Campanius, Sept. 4, 1646. The trade of the Swedes being interfered with by the Dutch, the fort at Elsingborough, called by the Swedes Helsingborg, was erected by Printz, to command the river, but became untenable from the great multitude of mosquitoes, and was nicknamed Myggenborg-or Mosquito Fort. Upon the erection of this fort, the Dutch left Fort Nassau, opposite Tinicum, and took possession of Sandhuken (now New Castle) on the west side, where they built Fort Cassimir. The governor protested against it, as encroaching on Swedish ground, but had not sufficient force to prevent it. He made proper representations to his government on the subject, and requested a speedy reinforcement; but weary with the delays and apprehensive of violence from the Dutch, from the hostile disposition manifested by them, and their near neighbourhood, [Five miles from Fort Christina] he resolved on returning to Sweden, and in 1652 left the country, after a residence in it often years. He had become unpopular by the exercise of a too rigid authority.

In the mean time, John Claudius Rising had been sent from the mother country as commissioner and assistant to Governor Printz. On his arrival, the governor had already sailed for Sweden, and had left his son-in-law, Mr. John Pappegoia, as deputy governor in his place. He also, two years afterwards, returned to his native country, and left the government in the hands of Mr. Rising. With this last named gentleman came Peter Lindstrom, engineer and surveyor-general, with several military officers and other agents. Mr. Rising immediately offered to the English and Duther, and also the Indians, a renewal of the former friendship. "During the administration of Printz, other vessels, besides those above mentioned arrived at different times, from the mother country. These were, the Black Cat, with ammunition and goods for the Indians--the Swan, a second time, with people, in 1647; and afterwards the Key and the Lamb.

Soon after Mr. Rising became governor, he invited ten of the Indian Chiefs to a friendly conference. It was held at Tinicum, on the 17th of June 1654. He saluted them, from the Swedish Queen, with assurances of her favour, put them in mind of the purchase of the

lands already made, and requested a continuation of their friendship. He distributed various presents among them, and gave a good entertainment to them and their company. They were much pleased, and assured him of a faithful affection. Mr. Campanius has given a very particular account of this conference, in which he represents one of their chiefs, named Naaman, as making a speech, in the course of which "he rebuked the rest for having spoken evil of the Swedes, and done them an injury, hoping they would do so no more, for that the Swedes' were very good people." He also observed that "the Swedes and the Indians had been as one body and one heart, and that thenceforward they should be as one head, at the same time making a motion as if he were tying a strong knot; and then made this comparison, that as the calabash was round without any crack, so they should be a compact body without any fissure."

Campanius represents the Indians as having been frequent visitors at his grandfather's house. in the conversations he there had with them, we are told, "he generally succeeded in making them understand that there was one Lord God; that he was self-existent, one and in three persons; how the same God had made the world from nothing, and created man from whom all other men had sprung; how Adam afterwards, by his disobedience, had sinned against his Creator, and involved in the penalty of that sin all his descendants; how God sent upon earth his only Son. Jesus Christ, who was born of the Virgin Mary, for the redemption and salvation of Mankind; how he died upon the cross, and was, raised again the third day; and lastly, how after forty days he ascended to heaven, whence he will return at a future day to judge the quick and the dead, &c." The Indians took so much at in these instructions, and seemed so well disposed to embrace the Christian religion, that Mr. Campanius was induced to learn their language, that he might the more effectually bring them acquainted with these great truths. He translated the catechism into their language; and, if he did not convert many of them to the Christian faith, they at least acquired so much knowledge of it, as to be led to see and admire its great beauty and excellency.

The above facts suggest the remark, that the Swedes may claim the honour of having been the first missionaries among the Indians, at least in Pennsylvania; and that, perhaps, the very first work translated into the Indian language in America, was the translation of Luther's Catechism, by Campanius.

Notwithstanding Governor Rising's disposition to live upon good terms with his Dutch neighbours, the Swedes were soured by the encroachments they had made upon their territory, in building a fort at Sandhuken, or Newcastle; and finding remonstrance useless, soon came to the determination to drive the Dutch back to the eastern side of the river. They accordingly, in the year 1654, took Fort Cassimir by storm, and expelled the Dutch; after which, the fortifications were greatly strengthened and improved by the engineer, P. Lindstrom, and it was named Trefalldigheet, or Trinity Fort.

The Dutch had too good an opinion of their own numbers and prowess, not to feel disposed to retaliate on the Swedes the injury they had received in the loss of their fort- Yet they went to work with caution, resolving, when they gave the blow, to make it the more felt from its being sudden and unexpected. There seems to have been a want of good faith, or at least the practice of some deception on the part of the Dutch, as we are told by Campanius that "the differences appeared to have been amicably settled in the year 1654, between the Swedish governor John Rising, and the Dutch governor Peter Stuyvesant." This amicable settlement seems to have been only in cloak to preparations for more effectual hostility; for "the next year, on the 30th of August, the Dutch sailed from Manhattan, or New Amsterdam, (now New York,) with seven ships, and six or seven hundred men, under the command of the said Stuyvesant; and fell unawares on the Swedish settlements." Assailed under such circumstances, and by such a force, resistance was of little avail. One Swedish fort after another fell into the hands of the invaders, who "laid waste the houses and plantations, killing the cattle, and plundering the inhabitants of every thing they could lay their hands on." The officers and principal people were made prisoners, and carried to New Amsterdam, while the Dutch retained possession of the country.

That the Swedes were in a state so unprepared for the attack made upon them by the Dutch, was owing to the mother country being but little able to assist them, on account of the expensive wars in which she was engaged at home. The Dutch were fully aware that all the reliance of the Swedes was on their own resources; and while they looked to this for an easy conquest of their territory, no doubt calculated also that here they would find subsequent impunity. In justification of the hostility he had committed, Stuyvesant pretended that what he had done was in the name of the West India Company of Amsterdam, and that he had not conquered a territory of the Swedish crown, but that of a winpany. Yet he very well knew that these people were living under the laws of Sweden, and under the guardianship of the Swedish crown; and that, consequently, any insult or injury offered them, was an offence against the government under whose protection they were placed.

In 1656, or about a year after the conquest by the Dutch, a Swedish ship, called Mercurius, arrived in the river. This the Dutch wished to prevent going up; but the Indians, who loved the Swedes, interfered in their behalf, and in defiance of the others, conveyed the ship by their fort. "Among the passengers in this vessel," says Mr. Rudman, "was Andrew Bengtson, sen.\* [His descendants (the Bankson family) are still living in Philadelphia] yet living, who, this 6th day of April, 1703, gives me this verbal account." As it was not in the power of the mother country, on account of the wars in which she was engaged, to prevent the conquest of New Sweden by the Dutch, so, for the same reason, was she unable to carry into effect her disposition to recover what she had thus lost. It was not long, however, before the face of things here is entirely changed; and they who had dispossessed the Swedes, by the exercise of a high-handed authority, were themselves dispossessed by the English, who claimed the right of first discovery to most of the North American continent. It was in 1664 that a British force arrived from England, and, attacking the Dutch in their strong hold at New York, soon put an end to their authority, bringing them and the Swedes under allegiance to the British crown.



The manner in which Pennsylvania became settled by the English is well known, The large territory comprehended under this name, was granted by Charles II. to William Penn, in compensation of a large sum owed by the government to his father, Admiral Penn. Penn came over in 1682, and founded the city of Philadelphia., The Swedes, who were owners of the soil, opposed the undertaking, but by kind promises and other means were, after a while, induced to agree to it. "The city," Mr. Rudman says, "had a poor beginning, but attained admirable improvement in twenty years." [About the time of Mr. Rudman's arrival in 1697, Philadelphia and New York were spoken of as clever little towns.] Penn offered the Swedes a portion of land, where they might live together, and enjoy their own customs; but they preferred remaining as they were, which their descendants, in Rudman's time, seem bitterly to have regretted.

About this time an impostor, who bore the name of Koenigsmark, arrived among the Swedes, and having gained many adherents, especially among the Finns, raised a sedition, though with what object does not appear. This man was apprehended, branded, and exiled. His followers were fined, and some lost their land. The disturbances occasioned in this manner seem to have lessened the good opinion Penn had formed of the Swedes. He continued, however, his good offices towards them; and having before this returned to England, sent them books and catechisms, and a folio Bible for their church.

In a letter written by William Penn to England the year after his arrival, he thus speaks of the first settlers of the country: "The first planters in these parts were the Dutch, and soon after them the Swedes and Finns. The Dutch applied themselves to traffic, the Swedes and Finns to husbandry. The Dutch have a meeting place for religious worship at Newcastle, and the Swedes one at Christina, one at Tinicum, and one at Wicaco, within half a mile of this town. The Swedes inhabit the freshes of the river Delaware. There is no need of giving any description of them, who are better known in England than here; but they are a plain, strong, industrious people, yet have made no great progress in the culture or propagation of fruit-trees, as if they desired rather to have enough than plenty or traffic. But I presume the Indians made them the more careless, by furnishing them with the means of profit, to wit, skins and furs for rum, and such strong liquors. They kindly received me, as well as the English, who were few before the people concerned with me came among them. I must needs commend their respect to authority, and kind behaviour to the English. They do not degenerate from the old friendship between both kingdoms. As they are a people proper and strong of body, so have they fine children, and almost every house full; rare to find one of them without three or four boys, and as many girls, some six, seven, and eight sons. And I must do them the justice to say, I see few young men more sober and industrious." [Clarkson's Life of W. Penn, vol. I. P. 309]

It was a feature deserving of notice in the character of the early Swedes inhabiting this country, as will more fully appear in the sequel of these annals, that in the attention they paid to other concerns and interests, they never appear to have lost sight of those relating to God, and the worship due to him. As a religious people they are presented to Us in a most favourable light, and may well be held up as an example for the imitation of their numerous descendants still occupying the soil so long ago inhabited by their ancestors. In coming to this country, they did not forget that their residence in it was to be but for a season, and that there was another, and a heavenly country, for which it was their duty to make preparation. They accordingly brought with them the ministers of religion, to instruct them and their children in the knowledge of things divine. In the time of Menewe there was a clergyman here of the name of Reorus Torkillus, who came, perhaps with the first colony, as he died in 1643, aged thirty-five years. The Rev. Sno. Campanius, as we have seen, came over in 1642. He returned to Sweden in 1648, hecame rector of a considerable parish, and livcd to the age of eighty-two years. Laurence Lock and Israel Hoig came while Printz was governor. A chaplain came with Rising, and went home after the conquest by the Dutch. A clergyman also arrived in the same ship with Mr. Beagtson in 1656, but did not remain long. Lock continued in the country, having charge of the church at Tinicum and Christina, and died in the year 1688. From him many families descended, and several are yet living in West Jersey, near the Delaware. They were among the best members of Racoon church.

As long as the Swedes were in possession of authority here, and lived under their own laws, there appears to have been frequent intercourse between them and the mother country; at least frequent for that time, when a voyage across the Atlantic was considered as formidable an undertaking as one to China is at the present day. But when their colonial character ceased, and the Dutch, and afterwards the English, became masters of the soil, the intercourse between them and their friends at home was, in a short time, entirely dropped, and they were left to get along in the best way they could. In matters relating to their temporal concerns, they stood in need of little assistance. But for a supply of clergymen they were entirely dependent on the mother country; and soon felt how much they were likely to suffer, in this respect, from the interruption that had taken place to the intercourse between them and their native land. For many years the Rev. Mr. Lock was the only clergyman they had. As already remarked, he preached in the lower parishes. The upper inhabitants had, by order of government, erected a block-house at Wicaco, for defense against the Indians. As the distance to Tinicum rendered an attendance at public worship there very inconvenient, this block-house was converted into a church. To get a place of worship was easier than to find a clergyman to occupy it- They applied, for this purpose to the Rev. Jacob Fabritius, of New York, who accepted a call to Wicaco, where he preached his first sermon on Trinity Sunday, [Mr. Rabritius preached in the Dutch language, which the Swedes from the intercourse they had had with that people, and the close affinity between the two languages well understood.] in the year 1677. [See Appendix A]

Mr. Fabritius preached for the Swedes for a period of fourteen years, though for nine years of that time he was entirely blind. Being at last disabled from further services through the infirmities of old age, the people were under serious apprehensions lest they should be left without a minister. To prevent so great an evil, they had, while Mr. F. was yet able to officiate, twice written to Sweden, representing their want of a pastor. These letters, it appears, were never received. Discouraged by this failure, they applied to the

Lutheran Consistory at Amsterdam, to procure for them a minister, by ordaining and sending them some Swedish student of theology who might be in that city; or, if no such person could be obtained, to correspond in their behalf with some ecclesiastical body in Sweden. This letter was written in 1691. [See Appendix B]

The reason of this application of the Swedes to Holland rather than to England was, their ignorance of the English language, and the little intercourse they had had with the latter nation; as well as the greater probability, as they thought, of getting a Swedish minister through the former channel than the latter. Here again, however, they were destined to meet with disappointment. No preacher came, and the prospect became very dark and gloomy. The Rev. Mr. Lock had died in 1688, and Mr. Fabritius four or five years afterwards, so that they were now entirely without a clergyman. In this extremity they resolved still to keep their churches open, and appointed two worthy and pious men to perform for them the office of Lay readers; who, besides the prayers and psalms, read homilies or sermons. The person who officiated in this capacity at Wicaco was Mr. Andrew Benktsen or Bankson; and at Christina they had Mr. Charles Christopher Springer. [This Mr. Springer wrote the letter to Thelin, presently to come under our notice. He was a native Sweden, and had come to America by a remarkable providence. He was in the family of the Swedish ambassador in London, going home one evening in a post-chaise, he was seized, and carried on board of a merchant vessel, in the Thames, bound to Virginia. He was there sold as a servant for five years. When free, he went to the Swedes, and by his capacity and virtue acquired such influence as to be appointed justice of the peace, in the district of Christina. He was afterwards, for many years, a useful member of that church.]

We here arrive at a most interesting part of our narrative. The reader has observed with what a holy and praise-worthy zeal the attention of the first settlers on this soil was directed to the introduction and continuance among them of the blessings of a preached Gospel; he has seen that, after succeeding in this for a period of rather more than fifty years, they found all their efforts to have the vacant congregations supplied with other clergymen, to administer to them and their children the ordinances of the church, ending in utter disappointment, and a dark cloud resting on the future. Now who that has observed the usual dealings of God's providence in behalf of his people, where they have been thrown into difficulties such as the present, is not led to expect his interposition in behalf of these pious Swedes, thus striving to secure to themselves and their posterity the privileges and blessings of the ministry of his church? It is when human aid fails, that divine assistance is not only most needed, but is most looked for, and in its exercise is most apt to strike the eye of the observer. We know there are some disposed to deny this doctrine of a superintending providence, and to laugh at the idea of God interposing in the affairs of men. But what will not man deny when acting under the impulses of "an evil heart of unbelief?" It is true, God acts through the instrumentality of human means; as when he made use of the brethren of Joseph for the accomplishment of those wonderful designs of his providence brought about by the residence of the latter in Egypt. But controlling influence is not the less seen 'in the world because he makes use of subordinate agents for the accomplishment of his purposes. Let the means be what they may, we are sure of the truth of the doctrine; as every one must be sure of it who receives the scriptural declaration that "God ruleth in the armies of heaven, and among the inhabitants of the earth."

With regard to the Swedes, in the crisis of their affairs at which we have arrived, while all was dark before them, He, "without whom not even a sparrow falleth to the ground," was preparing the way for the supply of their spiritual wants, and in a short time afforded them the deliverance they had been seeking. About the time of which we are writing, a person of the name of Andrew Printz, a nephew, as he said, of Governor Printz, had come over in an English vessel to the Delaware, and being himself a Swede, had become acquainted with his countrymen here, by whom he had been cordially received. Meeting, on his return to Sweden, with John Thelin, postmaster at Gottenburg, he mentioned to that gentleman his having met, across the Atlantic, with some of their countrymen, whose condition he represented as very comfortable in things temporal, but very forlorn and destitute in a spiritual point of view. This pious man was at once interested in their behalf, and he resolved to lay their case before the king, Charles XI. This led to the following letter, which was addressed by Mr. Thelin to the Swedes on the Delaware.

*"Hon. Friends and Countrymen*

"The occasion that leads me to write to you is, that when last year I was at Stockholm I met with one Andrew Printz, who, I found, had been in an English vessel to the West Indies. Upon my questioning him whether he had a prosperous voyage, he told me he had found there a good land, and had also met with some old Swedes in good prosperity, who had greatly rejoiced to see one from their native country, and had inquired who was now the reigning king of Sweden: and that you, good friends, had confidence in his majesty that if he were made acquainted with your want of ministers and godly books, he would provide for your necessities. When he had related such things to me, I took greatly, as did others, your condition to heart; and having good friends at his majesty's court, I related these things to an honourable lord, who again mentioned them to his majesty. Whereupon his majesty took therein a special and particular interest, and resolved that he would send unto you not only ministers, but also all sorts of godly books; and would willingly have used for an agent in accomplishing these purposes the same man who had related these things. But the Lord knoweth what became of that man; for he could not be seen or heard of afterwards. Therefore I now do take that boldness upon me, being acquainted with an elderly woman here, who says she has a brother living among you, **Peter Gunnarson Rambo**, through whom this letter may be received, that I may know from you the truth of what has been related, and in what way such ministers may be sent to you; desiring that you would let it be distinctly known of what it is you are in need.

The aforesaid person has told me, that you live comfortably, and in a loving manner one with another, and that you use the old Swedish way in everything, which it has much pleased his majesty to hear. And, surely, the great and special care which his majesty taketh for you should rejoice our hearts; who being in close friendship and alliance with his most excellent majesty of England, your desires may be the more readily carried into effect, Indeed, this work doth certainly come and spring from the Almighty God, in whose hands are the hearts of kings, so that you may speedily send your answer, that it may be for your soul's health sad happiness. And we desire to know the number of her of ministers and books which you desire to have; and also how many you are in number, and how many churches you have. About eight or ten years ago, the governor, William Penn, petitioned the Swedish Ambassador at London for ministers and books for you; but for some cause or other, the request was not carried into effect, Be not negligent in the things which belong to your everlasting happiness; for you may certainly see that the Great God doth as soon help through friends that are humble as through those that are great and powerful. I commend you to the holy protection of Almighty God, both in soul and body. I shall expect to hear from you by the first opportunity that may offer, and remain your most loving friend and servant,

JEAN THELIN.

"Gottenburg, 16th Nov. 1692.

"P.S. I send a duplicate of this letter, that you may be the more certain of receiving it."

The receipt of this letter caused great joy to the Swedes, who determined on a speedy answer. But, as they were now living under the laws of England, they deemed it prudent and advisable, to lay the whole matter before the English governor, William Markham. The governor expressed himself much gratified, and wished them not to delay answering the letter. He also offered to write in their behalf to the Proprietor, William Penn, and to Lejoncrona, the Swedish minister in London. With these favourable auspices, Charles Springer wrote for the Swedes their answer to Mr. Thelin's letter. Upon the receipt of it in Sweden, it was copied by many persons, and drew tears from the eyes of many who heard its contents. It was dated May 31, 1693, and was as follows:--

"Honoured, loving, and much respected friend, John Thelin, his majesty's loyal subject, and Postmaster at Gottenburg.

"Your unexpected and welcome letter, dated Gottenburg, 16th Nov. 1692, came to hand the 23d of May, 1698, and made us heartily rejoice that it hath pleased Almighty God, through that young man Andrew Printz, to make known our condition to our friends in Sweden. We rejoice that his majesty doth still bear unto us a tender and a Christian care. Therefore do we heartily desire, since it hath pleased his majesty graciously to regard our wants, that there may be sent unto us two Swedish ministers, who are well learned in the Holy Scriptures, and who may be able to defend them and us against all false opposers; so that we may preserve our true Lutheran faith, which, if called to suffer for our faith, we are ready to seal with our blood. We also request that those ministers may be men of good moral lives and characters; so that they may instruct our youth by their example, and lead them into a pious and virtuous way of life.

"Further, it is our humble desire that you would be pleased to send us three books of sermons, twelve bibles, forty-two psalm-books, one hundred tracts, with two hundred catechisms, and as many primers; for which, when received, we promise punctual payment at such place as you may think fit to order. We do promise also a proper maintenance to the ministers that may be sent us; and when this our letter is gone, it is our intention to buy a piece of land, that shall belong to the church, and upon which the ministers may live.

"As to what concerns our situation in this country, we are for the most part husbandmen. We plough and sow, and till the ground; and as to our meat and drink, we live according to the old Swedish custom. This country is very rich and fruitful, and here grow all sorts of grain in great plenty, so that we are richly supplied with meat and drink; and we send out yearly to our neighbours on this continent and the neighbouring islands, bread, grain, flour and oil. We have here also, all sorts of beasts, fowls, and fishes. Our wives and daughters employ themselves in spinning wool and flax, and many of them in weaving; so that we have great reason to thank the Almighty for his manifold mercies and benefits. God grant that we may also have good shepherds, to feed us with his holy word and sacraments. We live also in peace and friendship with one another; and the Indians have not molested us for many years.

"Further, since this country has ceased to be under the government of Sweden, we are bound to acknowledge and declare, for the sake of truth, that we have been well and kindly treated, as well by the Dutch, as by his majesty the King of England, our gracious sovereign: on the other hand, we, the Swedes, have been and still are true and faithful to him in words and in deeds. We have always had over us good and gracious magistrates; and we live with one another in peace and quietness. So that we desire, as soon as this our letter comes to hand, that a speedy attention may be paid to our request; for we believe that God has certainly his hand in this Christian work, and pray that he may bring it to a happy termination."

With this letter was sent a separate account of all the people, mentioning the heads of families. and the number of persons in each, and a mark to distinguish those who were born in Sweden. [See Appendix C] It was thus headed, "An accurate list of all the men, women, and children now found living in New Sweden, at present Pennsylvania, on the river Delaware." Among those born in Sweden, **Peter Rambo** and **Andrew Bonde (now Boon)** had been in the country fifty-four years.



The above letter to John Thelin was signed by thirty persons. When received by that gentleman, it was forwarded to the court. At a period when there was so little intercourse between this country and Europe, and scarcely any that was direct between here and Sweden, it took a long time for an interchange of letters between the Swedes of the mother country and those of Pennsylvania. This may explain the long interval that elapsed between the writing of the above letter, in May 1698, and the date (Feb. 7, 1696) of the first measures taken in Sweden towards furnishing the desired spiritual relief. According to Campanius, there was no delay in taking those measures; and he says, "as soon as the letter arrived at Stockholm, his majesty Charles XI, of glorious memory, in order to promote the preservation of our holy religion among this small number of settlers in America, wrote on the subject to the late Doctor Olaus Suebilius, archbishop of Upsal."

This interesting letter we here lay before the reader:

"Charles, by the grace of God, king of Sweden, &c. &c.

"Our faithful and well-beloved archbishop. We send you herewith a letter from the Swedish colony on the river Delaware, to John Thelin, the postmaster at Gottenburg, and by him delivered to our department of state. From which we have seen, with great pleasure, that this people have a very pious zeal for the preservation to themselves and their children, of the pure evangelical religion. We are by this moved to grant them aid, and to favour their petition for obtaining two clergymen. It is, therefore, our pleasure that you will carefully select for them such good and learned pastors as they desire to have; and it is our will that, as soon as they shall be ready for their voyage, they be provided with a passage, and the necessary funds to defray their expenses. You will also procure the bibles, homilies, common-prayer and hymn-books, catechisms, primers, and spiritual treatises which are desired; so that the ministers may take these books along with them, which we will present free of expense. We are persuaded that you will be solicitous to procure faithful labourers in this vineyard of the Lord. In so doing you will promote the glory of God, and also give us great satisfaction. We commend you kindly to Almighty God. Given at Stockholm, the 18th of February, 1696.

CHARLES. "By the King. C. PIPER."

On the receipt of this letter from his majesty, the archbishop laid the matter before the consistory, and consulted the members of it. "He afterwards," says the Rev. Mr. Rudman, "called me, without any previous notice, and by many pathetic motives urged my acceptance of this mission. I desired some days for consideration, and agreed. But, foreseeing the necessary troubles of this enterprise, I requested of him to lay before the king, my humble petition for leave to return, in due time, and promotion at home. He did so, and received the following answer:"

"Charles, by the Grace of God, &c. Trusty and well beloved archbishop. We have received your letter, dated the 21st inst., in which you promise to procure, according to our mandate, pious and learned clergymen, for preaching the pure evangelical religion to the Swedish people in America. We grant your request in their behalf, that they may have permission to return after some years, and obtain suitable preferment; as it would otherwise be a great hardship to leave their native country. You will, therefore, assure them of this our gracious intention. Given at Stockholm, the 22d of February 1696.

CHARLES. "By the King. C. PIPER."

The king having thus given his consent that the ministers to be sent to America, should, in due time, if they desired it, be permitted to return to their native land, the Rev. Mr. Rudman obtained leave to choose a suitable colleague. Several persons were thought of, but at the suggestion of Professor Jesper Swedberg, the Rev. Eric Biork, a native of the province of Westmanland, was selected as highly qualified for this important work. The king saw fit to appoint a third clergyman to accompany the other two, and fixed on the Rev. Jonas Auren, of the province of Wermeland. He was commissioned to view the country, and in a short time to return, and make his report. These two were accordingly ordained at Upsal. The king provided for them the necessary outfit; and having taken leave of their friends and relatives, they felt anxious to be gone, but were for a while detained by the printer not being ready with the Indian catechisms.

Before their departure the following royal mandate was issued :-" It is the gracious will of his majesty, that the three clergymen, Andrew Rudman, Eric Biork, and Jonas Auren, chosen by the archbishop of Upsal, for the Swedish congregations in America, shall take with them the religious books, mentioned in the annexed catalogue, as a donation' from the king, with a declaration of his great satisfaction in their prosperity, and their faithful constancy in the pure evangelical religion. Given at Stockholm, the 15th of July, 1696.

CHARLES." The books sent were the following:--

30 Bibles--10 printed by Vankis and 20 by Keiser.  
6 Books of Homilies; 2 Cabinets of Treasure; 2 of Moellers; 2 of Lutheman's.

150 Manuals.  
 100 Religious treatises of different kinds, viz. 12 by Kellingius; Garden of Paradise; Atlice, &c.  
 100 Books of Common Prayer and Hymns.  
 2 Ecclesiastical Acts.  
 2 Church Regulations.  
 100 Catechisms of Archbishop Suebilities.  
 300 Compendes of do. do.  
 400 Primers.  
 500 Catechisms in the Indian language.

The king appropriated three thousand dollars for the expenses of the missionaries; and the director of the custom house was appointed to a good ship for their passage. The ship Palmloom, Capt. Hogen, was selected for the purpose. The three clergymen then waited on the king, with the most respectful and affectionate thanks for his favours. He gave them his hand, and said "Go now, in the name of the Lord, to the place whither I send you. God be with you, and prosper your undertaking. If any opposition or injury befall you, return, and I will remember you." Then addressing Mr. Auren, in whose father's house he had often been; he said, "you will soon come back; salute your parents." Auren went to Gottenburg to take leave of his friends, intending to sail from that port, and meet his colleagues in London. The Rev. Messrs. Rudman-Biork embarked on the 4th of August, 1696.

After encountering a violent storm in the North Sea, and being in danger, in the English Channel, of losing the ship on a shoal called the Onion, on which the vessel struck several times, they arrived safely in London on the 10th of October. They had letters to the court requesting permission to proceed to America. There was some hesitation in granting such permission, but it was after a while obtained. This delay proved in the end of advantage to the missionaries. They had engaged their passage in the ship Happy Union, but being detained in the manner just mentioned, that vessel was obliged to sail without them. This ship was overtaken by a storm, and after losing sails, masts, and rudder, with difficulty reached a port in Portugal, and did not arrive in America until a year after the landing there of the missionaries. The first opportunity these had of leaving England was on the 4th of February, 1697, in the ship Jeifris, Capt. Cooper. After a long detention in the English Channel, waiting for their convoy, they put to sea, and in ten weeks reached the coast of Virginia. Entering the Chesapeake Bay they proceeded up to Annapolis in Maryland, where lived the governor of that province, Francis Nicholson, who received them with the greatest hospitality and kindness. After remaining there two weeks, they took a shallop, and on the 24th of June, being St. John's day, arrived in the Elk river, and landing, found some of their countrymen residing there. These immediately sent word of the circumstance to the Swedes in Pennsylvania, who, going thither, received them with tears of joy, and conveyed them and their baggage to the Swedish settlement. Before mentioning what took place on their arrival there, we here give the letter addressed to the Swedes in America by the archbishop of Upsal.

To the respectable Swedish congregations in America, grace, pence, and blessing from God the Father, through Jesus Christ. Whereas, beloved friends, you have, with a laudable zeal for the preservation of the pure evangelical religion, and by it the promotion of your spiritual welfare, supplicated his majesty, my gracious king, to send over to you two pious and learned clergymen; and whereas his majesty has been pleased to grant your humble request, and has commissioned me to procure two such clergymen-I have, in obedience to his mandate, and in compliance with my official duty, selected the Rev. Andrew Rudman, Master of Philosophy, and Mr. Eric Biork; who, on examination, are found competent to the office, and who are known to be of pious and orderly character, and willing to take upon themselves this long and hazardous voyage. They are supplied by the king's royal favour, with the necessary funds for that voyage; which I wish, by God's grace, may be safe and prosperous. I, therefore, recommend them to you as proper teachers for the Swedish congregations. They will do their best to promote your spiritual welfare, by preaching God's word as contained in the Old and New Testaments, teaching the Apostles', Nicene and Athanasian creeds, and the true doctrines contained in the Augsburg Confession of Faith, free from all human superstition and tradition. They will administer the holy sacraments according to God's ordinances, and they will instruct your children in the catechism. They will also, it is hoped, set before you examples in all Christian graces and virtues, by a godly, sober, and irreproachable life; that they may give a good account to the Supreme Shepherd, when he shalt come. On your part, beloved friends, [have full confidence that you will receive these gentlemen as your true spiritual guardians, and render to them all the honour and obedience due to their sacred function; also recompensing their labours by a sufficient maintenance, according to the commandment of God, and your own promise.

"Whereupon we commend you to the protection of Almighty God, with faithful wishes of prosperity, increase in religious wisdom, and constancy in the way of salvation.

Given under our band and the seal of the Cathedral Consistory of Upsal, the 25th of June 1696.

"OLAUS SUEBILIUS,  
 "Archbishop of Upsal."

As to what took place in the Swedish settlements, and in what condition the missionaries found the people, we cannot do better than lay before the reader the following extracts of letters written by the Rev. Eric Biork to the Right Rev. Superintendent, Doctor Israel Kolmodin, dated Christina Creek, the 29th of October, 1697.

"I had the pleasure of writing to you on the 4th of February, to inform you that we were about to leave London. We went on board that day, but were detained some time at Deal and Portsmouth, until the convoys and the captains could be cleared; at last, on the 22d of March, we weighed anchor at Portsmouth, and having passed Plymouth, the last land that we saw on the 24th was the Lizard, and from that time we saw no land until we reached Virginia. I shall not detain you with the particulars of our voyage, which was as usual, made up of storms and fair weather, but shall at once tell you, that on the 31st of May, in the afternoon, we found ourselves, in thirty-four fathoms depth, and were delighted to see land before us, which we were informed was Smith's Island. We tacked about until the 2d of June, in the morning, when we last anchor in seven fathoms depth, with joy and gladness. We went afterwards to seek a safe harbour in James river, in which we remained some days, while the captain was making his arrangements; thence, on the 10th of June, we sailed by Maryland, Newport, Rappahannock, Potomac, Point Lookout, the first point in Maryland, and Patuxent to a town on the river Severn, called Annapolis, where resides the governor, Francis Nicholson, and there we cast on the 19th of June. I would fain relate to you all the attention that we received from the said governor, but suffice it to say, that he treated us with the greatest kindness and respect. Our gracious sovereign, and his royal family, were duly remembered, and had we been sent recommended to that gentleman directly from Sweden, he could not have done more for us. We remained four days in his house, during which time he did all in his power to entertain us, and show us everything worth seeing; when at last, we were obliged to go on board our ship, to continue our voyage, he took all the trouble upon himself, to see everything properly done; and when we took leave of him, he accompanied us part of the way, gave us a sum of money, and sent two men with us, to put on board as many bottles as they could carry, filled with all kinds of liquors. The governor is a single man, looks like a brave soldier, and is greatly attached to his king, of whom he is a faithful servant. On the 23d of June, we went on board with all our things; and we can never forget the captain's goodness, who carried us through such a long voyage without charging any freight, or passage money. At last, with a fair wind, we sailed about seventeen English miles, to a place called Transtown,\* [Probably Frenchtown] situated on Elk river, at the distance of an English mile from our Swedish settlement, where we joyfully landed, returning thanks to God, for having safely brought us through such a long voyage.

"Before we had been there a day and a night, the people flocked in great numbers to see us; they came from the distance of ten or twelve Swedish miles, [A Swedish mile is equal to 6 3/4 English miles] in order to conduct us to their places of meeting. They welcomed us with great joy, and would hardly believe we had arrived until they saw us. They were, indeed, in great want of spiritual assistance; for at the same time that I, though unworthy, was appointed to this high office, they were deprived by death, of their venerable teacher, the Rev. Jacob Fabritius; and since that time, have had nobody but their reader, Charles Christopher Springer, a plain, honest, pious man, but devoid of talents; however, by the grace of God, who can produce great things out of little ones, they did tolerably well with him, as he was very zealous, and spared no pains to promote their spiritual welfare, as I have myself always witnessed.

"On the 27th of June, we had only a small meeting of prayer and thanksgiving, at the lower congregation. On the 29th, we went up to Philadelphia, a clever little town, [Then about 14 years old] and waited on the lieutenant governor William Markham, who, when he saw our credentials, received us with great kindness.

"On the 30th of June, we visited the upper congregation at a place called Wicaco, [Where the Swedish church now stands, which was then out of town] which is the nearest to Philadelphia, and where the Swedes have a church, [This Church was built in 1669, on the spot where the present church stands. It had loop-holes, that it might be used as a place of defense against surrounding or invading enemies.] in which we gave them an account of our voyage and objects, beginning with their own letter to the postmaster at Gottenburg, then his royal majesty's orders given thereupon, &c. &c. We did the same thing on the 2d of July, to the lower congregation at Tranhook,\* where they also have a church. On the 11th of July, I, their unworthy minister, clad in my surplice, delivered my first discourse to them in Jesus' name, on the subject of the righteousness of the Pharisees, (de justitia Pharismorum.)

"And now, to say something more respecting our congregations, I must confess that they did not entirely comply with what they had promised in their letter: the reason was, that they were most uncomfortably situated, the land which led to their church, being then overflowed with water, and yet they would not abandon the place, until they should have ministers, to whom they could commit the work, in which, through God's grace, I have succeeded, and agreed with them to fix on a more convenient place, to build a stone church, to be called Christina Church. I hope it will be done within a year, for the congregations are rich, and easily persuaded, by good reasons, such as I have given them. In comparing the religious situation of these people, their divine service, attention to the ordinances, and instruction of their youth in the catechism, and other things, with the congregations in Sweden, I must say, that these are quite irregular, and that makes us fear that we shall have great labour and difficulty; but we remember our oaths, which are always before our minds, and will endeavour to bring them as nearly as possible, to the state of the congregations in Sweden. This state of things is not to be wondered at; for their ministers, particularly the last, were old and infirm, and could not pay proper attention to the education of youth; but we hope, if God grants us life, to mend these matters; so that there will be churches, dwellings, and gardens for the ministers; and that divine service will be performed, the ordinances administered, the youth taught their catechism, and regular

examinations take place, so that those who come after us, will find that a plain, easy road, which we now find rough and difficult. This difficulty is so much the greater, that we are alone, and the young people are numerous; but we hope that our superiors at home, will not let us sink under the labour, particularly if God grant life to our most gracious king, whom we never cease to remember in our prayers. The country here is delightful, as it has always been described, and overflows with every blessing; so that the people live very well without being compelled to too much, or too severe labour. The taxes are very light; the farmers, after their work is over, live as they do as Sweden, but are clothed as well as the respectable inhabitants of the towns. They have fresh meat, and fish in abundance, and want nothing of what other countries produce: they have plenty of grain wherewith to make bread, and plenty of drink. May God continue them in the enjoyment of these blessings. There are no poor in this country, but they all provide for themselves; for the land is rich and fruitful, and no man who will labour can suffer want.

"The Indians and we are as one people; we live in much greater friendship with them, than with the English: they call the Swedes in their language, their own people; they were very glad when we came, as they see now that Swedes not abandon them. They are also very fond of learning the catechism, which has been printed in their language; they like to have it read to them, and they have engaged Mr. Charles Springer to teach their children to read it. Who knows what God has yet in store for them, if our lives should be spared, when we shall have acquired their idiom? We shall spare no labour to attain that object. They go mostly naked, but many of them are clothed; they are very courteous in their behaviour, and fond of obliging the Swedes: they take great pains to help them, and prevent any harm happening to them. In order to forward our designs, I hope our spiritual fathers will assist us with some of the newly printed books, particularly two church Bibles, as those we have are not fit to be used in divine service; there are always opportunities between England and this country. I cannot mention, without astonishment, but to the honour of these people, that we hardly found here three Swedish books; but they were so anxious for the improvement of their children, that they lent them to one another, so that they can all read tolerably well. None of the books that his majesty graciously gave to us are now out of use; they are distributed among the families, who bless the king for that valuable present, for which they are truly glad and thankful. May Almighty God preserve his majesty, the Royal family, and our dear country, in peace and gladness. Though distant from it we shall never cease while we breathe, to offer up our prayers to Heaven for its prosperity."

About the same time the Rev. Mr. Rudman wrote to Professor Jacob Arrhenius, at Upsal. His statements are in agreement with those of the very interesting letter above quoted. We here give some extracts. His letter is dated 20th of October, 1697.

"Our ship arrived in Virginia, and from thence we sailed to Maryland, where we left her on the 23d of June, and proceeded up the Bay in a sloop to Elk river. There we immediately found Swedes, who heartily rejoiced at our arrival. The news of it spread through the whole country; the people came in haste from a distance of more than thirty miles, and conducted us to their places of meeting, where, after we had waited on the governor, they were called together, and our credentials were read to them. Then we entered in God's name Upon our holy office, I officiating to the upper congregations at Wicaco, and the Rev. Mr. Biork to the lower at Christina.

"The churches are old and in bad condition. Wherefore, with God's help, we are endeavouring to build new ones. The lower one is at Christina; the upper at Wicaco, or Passyunk. The minister's garden and mansion house are at the distance of four English miles [Near Point Breeze, on the Schuylkill, where some wished the new church built, as will be seen in the sequel] from Philadelphia, a clever town, built by Quakers. The population is very thin and scattered, all along the river shore; so that some have sixteen miles to walk or ride to go to church. Nevertheless, they very regularly attend divine service on Sundays, &c.

"The houses are built after the Swedish manner. The women brew excellent drink, as in Sweden; they have also a liquor made of apples or peaches which they call cider; it is very pleasant to the taste, and very wholesome.

"In order to build our church, we are about to raise the sum of four hundred pounds sterling; but that will not be difficult, they are so very glad to have us among them; they look upon us as if we were angels from heaven. Of this they have assured me with many tears; and we may truly say, that there is no place in the world where a clergyman may be so happy, and so well beloved, as in this country.

"The English have received us extremely well, and some of them even come to our meetings. We live scattered among the English and Quakers, yet our language is preserved as pure as any where in Sweden. There are about twelve hundred persons that speak it. There are also Welshmen, who speak their own mother tongue, besides Englishmen, Dutchmen, and some Frenchmen. Almost every one can read, at which we are much rejoiced. God be thankful for his goodness, which has never yet been wanting to us.

"As to the government, it is very mild, and the people live quietly under Governor William Markham, who is exceedingly well-disposed towards us. He has reproached us with not going often enough to see him, and has left us quite at liberty as to our church discipline. There are many Swedes employed in the administration of this government; some of them are counsellors, whom they call judges; many of them are officers, captains, constables, ensigns, &c. There is plenty of work for us. We are alone; our congregations are scattered, our youth numerous, and but few that do not require instruction. We have schools and churches to build, &c. &c."

It was an important matter to have good churches, in which the different congregations might attend for divine worship, as those that were found here were decayed, and scarcely habitable. The first thing, therefore, that occupied the attention of these worthy

missionaries was, the erection at once of two commodious edifices in which to hold divine service; one for the lower congregation, and one for the upper. How the Swedes at Christina proceeded with the work there, will appear from the following extracts of a letter written by the Rev. Biork to the Hon. Charles Wylstrom, dated 19th of November, 1700.

"Shortly after my arrival at this place, I persuaded the congregation to agree in selecting a better place for a church than Tranhook, to wit, Christina; and I immediately commenced the work, in the Lord's name, though with little money: but I never doubted, notwithstanding my unworthiness, of divine assistance. I therefore made a bargain with bricklayers and carpenters, and bound them and me so strangely, that otherwise the work would not have been finished in less than three years. We laid the first stone at the north corner on the 28th of May, 1698. The size of the church, [This church is still standing, though in a ruinous and dilapidated condition - 1835] inside of the walls, is sixty feet in length, thirty feet in breadth, and twenty feet in height. The walls are of hard gray stone up to the windows, and three and a half feet thick; but above that only two feet.

"There are four doors; a large one at the west end, and a similar one at the south: there are two smaller ones on the north side, one of which leads into the vestry-room. There are two windows on the north, and two on the south, all of the same size; but there is a larger one at the east end, and a small one over the western door. There is a small belfry at the east end. The roof is arched with logs, and plastered. It is covered with cedar shingles.

"The pews in the church are made of fir; the chancel is circular, and the inner banister, as well as the pulpit, of walnut wood, well turned. There is a large aisle, eight feet in breadth, from the chancel to the large door, and across the aisle from the north door to that on the south. Between the chancel and the first row of pews there is also a little way with six pews on each side, to the cross aisle. There are also long pews along the wall for the men, from the south door to the east end; and there are seats in the chancel for the ministers. In the lower part of the church, from the north and south doors to that on the west, there is a large aisle, with eight pews on each side."

The church thus erected, with a zeal and enterprise so praiseworthy, was, on Trinity Sunday in the following year, 1699, dedicated to the service of Almighty God. On that occasion the Rev. Mr. Rudman preached the sermon, having taken his text from Psalm 126.3. "The Lord hath done great things for us, whereof we are glad." The name of Trinity church was given to the building, in honour of the Triune God. "Mr. Rudman and I," says Mr. Biork, "were clad in white surplices, made after our manner, as well as could be done; but other church vestments could not be procured here. The Rev. Mr. Auren preached afterwards at the celebration of the Lord's supper, where we made a collection of about two hundred dollars; for there were many hundred persons present of all religions, whom I entertained afterwards with meat and drink in the best manner I could. The neighbours all around partook of the feast, and several carried provisions home with them."

The Swedes near Philadelphia commenced their preparations for the building of a new church, at the same time with those at Christina; but the undertaking was delayed for a year or two on account of their not being able to agree among themselves as to where the building should be erected. Those who resided on the banks of the Schuylkill, and lower down, wished the church to be built at a place called Passyunk, (now Point Breeze,) where the clergyman resided on a glebe belonging to the congregation. On the other hand, the Swedes near Philadelphia and higher up wished it built at Wicaco, on the Delaware, half a mile below the city, though now within its limits. It was here the old church stood, erected in 1669, and which had been used also for a blockhouse, but which was now considered as not worth repairing. There was also a burial ground here, in which the Swedish families, on both sides of the river, had for many years interred their dead. Neither Wicaco nor Passyunk was entirely central in its location; and wherever the church might have been built, a large part of the congregation would have still had to travel several miles in getting to it.

As far as Mr. Rudman himself expressed an opinion on this question, he preferred having the church at Passyunk, as being more convenient to his residence. But he was not tenacious on this point, and was only anxious for harmony and peace. Many conferences having resulted in no decision of the question, a general meeting of the congregation was finally called on the 17th of May, 1698. A tedious discussion of the subject proving fruitless, the lower inhabitants proposed to have the matter decided by lot. To this the upper members were at first opposed, but through the persuasions of Mr. Rudman were induced afterwards to agree. Having by prayer and singing invoked the blessing of God on the undertaking, two pieces of paper were prepared, on one of which was written Wicaco, and on the other Passyunk; these were shaken in a hat, and thrown upon ground, when, upon taking one up, and it, the name of Wicaco appeared. Dissension at once ceased, and all joined in a cheerful hymn of praise. At the same time the agreement was ratified by the following persons signing their names to a suitable instrument of writing, viz. Andrew Rudman, Capt. Lorence Cox, Andrew Bancson, Casper Fish, **Peter Rambo**, Gustavus Justis, Elias Toy, Michael Lycon, Charles Springer, Andrew Rambo, Matthias Morton, Gabriel Cox, John Cox, jr., Hans Boon, Nicholas Lycon, Richard Rhodes, Gunnar Swanson, Christian Claeson, Laurace Holsten,

Jonas Biurstroem, witness.

After the above settlement of the dispute in relation to the site for the church, there was difficulty and uneasiness in another form. The family of **Swan Swanson (then spelt Svan Svanson)** had given the ground on which the old church stood,\* and had lately increased it part of an acre; but the congregation desired a small addition down to the river, in order to prevent ship-building in front of the



church, and the danger which would thereby be incurred from fire; they also wished for permission to build a small house for a sexton, to guard the church from injury. With some difficulty the first request was granted, the other denied. This denial led to fresh dissatisfaction; in consequence of which Mr. Rudman, in order to accommodate both the upper and lower members of the parish, proposed that the new church should be built at Passynuk, and the old one at Wicaco be repaired, and that divine service should be held part of the year in one, and part in the other. This proposal was not acceded to. Mr. R. wearied with this unpleasant state of things, had for some time been threatening to leave them. Accordingly, on the seventh Sunday after Trinity, being the 31st of July, 1698, he concluded his sermon with a feeling address, in which he reminded them of his unceasing parochial labours, and his repeated efforts to unite them, but that having failed in the object of his wishes, he had come to the determination to leave them, and would take that opportunity of bidding them farewell. He soon after went to Christina, where he remained till the sixth of September.

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As the question is often asked, by what tenure does the Wicaco church hold its property, it is thought proper to give the following information. **That on which the church stands, containing one acre and a half and five perches, was given, as above remarked, by the Swanson family. The deed is from Cathanne Swanson, widow of Swan Swanson; Swan Boon and Brigita his wife, one of the daughters of Swan Swanson; Hans Boon and Barbara his wife, another of the daughters; and Peter Banksoa and Catharine his wife, a third daughter.**

Also, an acre of ground, north of the church, on which the old and new parsonage houses stand, was given by Hans Boon and Barbara his wife, "for the use, benefit and behoof of the minister of the Swedish congregation for the time being, and his successors for ever."

There is a third deed, dated 19th June, 1719, from Martha Cock, daughter of Jno. Cock and Margaret his wife, one of the daughters of Swan Swanson, to **Peter Rarubo (Rambo)**, Jno. Stille, John Scute, and Jesta Jestason, for twenty-five acres of land, lying near the Wicaco church, in trust, "for the use, benefit and behoof of the minister of the Swedish congregation for the time being, and his successors for ever, in the nature of glebe land, &c." These twenty-five acres were purchased by the congregation for the sum of ninety pounds.

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After the departure of Mr. Rudman, Mr. Biork visited the congregation, and preached for them on the tenth Sunday after Trinity, the Gospel for which day relates the weeping of Christ over Jerusalem. His exertions had a good effect. The congregation were brought to a better mind, and sent deputies to Christina, desiring a conference with the Rev. Messrs. Rudman and Biork. These deputies were instructed to ask forgiveness, to submit the whole matter in dispute to the decision of these clergymen, to renew their subscriptions for the church, and to secure future harmony by fining any person ten pounds who should again cause any dispute. We would not omit to remark, that the Rev. Mr. Auren also had aided in restoring the people to a state of harmony and peace.

Mr. Rudman, equally anxious with the congregation to see differences healed, went back with the deputies, resolved to meet future difficulties with christian forbearance-"sensible" to use his own language, "that the ministers of God have little else to expect but trouble." He took advantage, without delay, of the present favourable circumstances; procured a written assurance of the ground to the river; obtained the governor's consent to what was proposed to be done, and for a bridge or ferry across the Schuylkill, for the convenience of the people on the other side; and made arrangements to bring materials for the new church at Wicaco, from the old one at Tinicum. All which, on the thirteenth Sunday after Trinity, was in proper form proclaimed in the English language.

The same bricklayers and carpenters who had built the church at Christina, were employed to build the one at Wicaco; and the work went on so successfully, that on the second day of July, being the first Sunday after Trinity, in the year 1700, every thing was finished; and on that day the dedication took place, when the Rev. Mr. Biork preached from 2 Sam. v.29: "Therefore, now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever." On this occasion there were a great many English persons and others present from Philadelphia, for whose benefit Mr. Biork delivered a summary of his discourse in the English language.

"This church," says Mr. Biork, in one of his letters to Sweden, "is of the same size as the other, only that one of the corners is shortened in order to make room for a belfry or steeple, which has been begun at the west end, but must remain for some time unfinished, in order to see whether God will bless us so far as that we may have a hell, and in what manner we can procure it. This church is built of stone to the top of the foundation, but not so good as that of which the lower church is built. The buildings will cost us, according to our reckoning, about twenty thousand dollars, Swedish money, and something more; of which I am yet indebted in five thousand dollars, and my colleague is in about the same situation. We have nothing to rely on but the efforts of the congregations to raise that money as well as they can.

"Thus, through God's blessing, we have completed the great work, and built two fine churches, superior to any built in this country, particularly that at Christina; so that the English themselves, who now govern this province, and are beyond measure richer than we are, wonder at what we have done. It is but lately at two governors, with their suites, have come to this place, and visited our churches. The one is Francis Nicholson, governor of Maryland, and our great patron; the other is named Blackstone, and is governor of Virginia. With all this we want some ornaments for our church, which are not to be procured here, such as a couple of bells, handsome chalices

and pattens, and chandeliers or lustres. We have also room for a small organ. If we should obtain these things through the generosity of those who are able and willing to honour themselves by honouring their Maker, we shall consider it as a particular mark of divine favour, and their names shall be recorded as benefactors of our church. In the meanwhile, we are well satisfied with the blessings that we have received from Almighty God; we hope he will preserve our country from the war [The succession war for the crown of Spain, in which England was engaged against France] that is impending, and seems to threaten Sweden. We hope also that in time we shall have obtained the things that we most want, particularly books. 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. Things are not yet on such a steady footing as I could wish, but I shall do all I can, and no man can do more.

"Our congregations more and more require all in our power to have divine service performed here as in Sweden; we instruct the people in their catechism; we travel from place to place, and from house to house; in short, we do all in our power to fulfil the important duties that are imposed upon us."

The king of Sweden having promised the Rev. Mr. Rudman and his colleague leave to return home after a few years, he, in the year 1701, with the advice of the archbishop, Dr. Benzelius, appointed the Rev. Andrew Sandel to come over, and take charge of the Wicaco Church. This gentleman left Sweden on the 21st of August of that year: and after some detention in England, and the usual tedious passage of those days across the Atlantic, arrived in the Delaware on the 12th of March following, and had his first interview with Mr. Rudman on the 18th of the same month. Mr. Rudman's intention now was to return to Sweden; but the Dutch inhabitants of New York and Albany having been for many years without a preacher, invited him to settle among them. Their destitute condition, and the fear lest they might fall away from the pure faith of the Gospel, induced him to comply with their request. He accordingly preached his farewell sermon at Wicaco on the 19th of July, and departed the next day to enter upon the duties of his new charge.

How long Mr. Rudman officiated in New York is not known. He found, however, that the climate did not agree with his constitution, and his health becoming impaired, he took measures to procure for them a Dutch clergyman to supply his place. A student of divinity, by the name of Justus Falkner, arrived; who was ordained in Wicaco church by the Rev. Messrs. Rudman, Biork, and Sandel.\* [This ordination by presbyters, instead of by a bishop, was the best their situation, or the circumstances in which they were placed, enabled them to obtain. A sister church wanted a pastor, and they had to decide between letting them go unsupplied, or giving them one with defective orders; or, perhaps, they thought such orders would do for the Dutch.] After leaving New York, Mr. Rudman officiated for some time at the English church at Oxford; and afterwards, upon the Rev. Mr. Evans leaving this for England, he took charge of Christ Church in this city. He continued to officiate in that until his death, which took place on the 17th of September, A. D. 1708, aged forty years. His remains lie beneath the chancel in the Wicaco Church. He appears to have been much beloved by the Swedes of that period, and their descendants will long hold in grateful remembrance his self-denial and faithfulness as a minister of Christ.

The year after Mr. Sandel had taken charge of the congregation, a meeting was called to take into consideration the state of the church walls, which had perceptibly given way. A large majority of the persons present were in favour of strengthening them by means of iron work; but before coming to any final conclusion, it was deemed advisable to consult on the subject, some person of approved judgment. A committee, consisting of Matthias Keen, Hans Lycon, John Cox, and Peter Bankson, was appointed, to consult with a Mr. Peter Deal, who was thought a competent judge. This committee reported that Mr. Deal was of opinion that piers built on each side of the church, would be the best means of strengthening the walls. This plan, though more expensive than the other, of iron clamps, was unanimously approved, especially as one wing would answer for a vestry-room, and the other for a vestibule or entrance to the church. A subscription was at once opened for the purpose, and the persons present put down their names for 109L/4s. Mr. Sandel complains that this building gave him a great deal of trouble, many of the subscribers being backward in making payment, though the wardens were attentive to their duties. The workmen were anxious to be paid, and he was obliged, with one of the wardens, to go from house to house to collect what was due.

On the 3d of February, 1704, John Evans, a Welshman, arrived from England as governor of the province. On which occasion the Rev. Mr. Sandel, and fifteen of the oldest members of the congregation, paid their respects to him.

In 1705 the upper inhabitants\* [Meaning, I suppose, those at Upper Merion, or perhaps, up the Delaware towards Bristol] made application for occasional services in their neighbourhood, in the winter season, because of their distance from the church. It was agreed that the rector should officiate there twice during the winter season.

Very soon after the church was built, arrangements were made for renting the pews. It is proper to mention this, because in our time there are a few persons, descendants of the ancient Swedes, who claim all the rights appertaining to membership, such as the right to bury in the Swedish ground, the right to vote at elections, &c simply because their forefathers assisted in building the church, or purchasing the ground, and independently of any present payment of pew rent. This claim is unreasonable and contrary to ancient usage. It was never intended by those who built the church, or purchased the lands belonging to the church, that their posterity should enjoy such rights absolutely, and without any restriction. At a meeting of the congregation, held on the first of May, A. D. 1705, the following resolution was adopted:--"Those who, with their families, remove from our congregation, and cannot, or will not attend divine worship, or will not submit to the rules of our church, shall themselves and heirs lose their rights altogether." If rights, then,

could he lost within five years of the time when the church was built, and by those who had helped to build it, why should their posterity, more than 130 years afterwards, hold such rights by a tenure admitting of no restriction?

About this time (1705) another donation of books was received from Sweden, consisting of bibles, prayer-books, primers, and spiritual meditations. They were a present from the reigning Sovereign, Charles XII. They were equally divided between the church at Wicaco and that at Christina.

As my plan is to mention facts as they occurred, or in chronological order, it is proper here to lay before the reader an address of the Swedes, to the Legislature of the Province, setting forth certain grievances which the document itself sufficiently explains.

"To the Representatives of the Province of Pennsylvania, met in General Assembly at Philadelphia, this first day of June, 1700. The complaint of divers of the freeholders and others settlers of this Province:

Setteth forth: "That whereas we the Swedes, antient settlers and first inhabitants of this Province, with great difficulty, hazard, and loss of several of our lives, having at last obtained peace and quietness with the Indians-and after the changes that have happened by reason of the divers sorts of governments, we have lived peaceably and quietly, enjoying our lands and estates, which we first settled, under our own government. And since we are informed that upon the surrendering of this provience to the crown of England, in lieu of Surinam to the Dutch, it was agreed on both sides, that the inhabitants were in no wise to be disturbed either in their lives, liberties, or estates; we after that, being summoned to appear before the government, which then resided at New York, were obliged to take patents or grants for what land we held before, or desired after. But since this Province has been granted to William Penn, he and his officers called for our patents and grants under pretence of renewing them, which having obtained would not return them again, but instead thereof resurveyed great parts of our lands, and took it from some of us: others were required to pay greater quitrents than before; and because some of us refused the payment of such quitrents, being on some tracts of land three or four times more than we ought or used to pay, when under the government of New York, we being, as we suppose, the Queen's tenants, and not liable to pay any at all to the proprietor- the collector, James Logan, threatened to make distress upon our goods for the said rents, using at the same time many harsh and opprobrious epithets:

"We, therefore, presuming that the same justice which, under similar cases, is dispensed by the Parliament of England, may be obtained here, solicit from you our representatives, some help in our distress, that we may have our patents restored to us, together with all the overplus of the quitrents which have been unjustly exacted from us these twenty years past: For which we shall always pray:

Zacharias Cock,  
Eric Keen,  
John Tanek,  
Hans George,  
Otto Esrnest Cock  
Mortea Mortenson,  
Peter Peterson  
Gosta Gostason,  
John Aretson  
Hans Bonde  
Mattitias Nezelius  
Lors Mortenson,  
**Anders Bonde**  
Olle Bonde,  
Anders Mortenson  
Gabriel Friend,  
Valentine Kock  
John Ellet,  
Andrew Longacre  
John Hindricksen,  
John Mortenson  
Matthias Keen"

Gabriel Cock  
John Stille



At a meeting of the congregation on the 18th of May, A. D. 1710, the usual election for vestrymen took place. It may be of use to the Swedes of our time to know what were then considered to be the duties of vestrymen. These duties were declared to be--" 1st. To take care of the church, see to its repairs, and, if necessary, put up additional buildings: 2ndly. To maintain the parochial ordinances and regulations enacted at the general meetings-and to preserve order in time of divine worship. 3d. To inspect the behaviour of the people in their respective districts, admonish those that misbehave, and proceed with them further, if necessary. 4th. To attend divine worship often, partake of the Lord's Supper, and be edifying examples in all Christian virtues."

At the same meeting the following resolution was adopted :-" Whereas some, when reprov'd for their sins, and are not permitted to break our church rules, hate both the minister and congregation, and abandon divine worship; therefore resolved, that such shall be several times admonished, and warned, against the dreadful hazard of their souls; and if they persevere in their malice, shall have no right to the privileges of the church; and if they die without repentance, shall not be buried in our cemetery."

In the month of May, A. D. 1712, two clergymen, Andrew Hesselius, master of Philosophy, and Mr. Abraham Lidenius, arrived from Sweden, sent by the Government and Bishop Swedberg, to take charge of the church at Christina, in place of the Rev. Mr. Biork, who had been recalled to Sweden. His recall was by Charles XII. in the following words:

"Charles, by the grace of God, king of Sweden, &c. &c. to all whom it may concern, greeting. His Royal Majesty, our beloved father, of glorious memory, had a tender solicitude for the welfare of those Swedish children that removed to the far distant country of America, and particularly for their constancy in the true evangelical doctrines, and the pure worship of God. We have likewise the same pious and laudable zeal. Having recalled the Rev. Eric Biork, who in the year 1697, was by his aforesaid Royal Majesty sent to a Swedish for his long and laborious services, by some congregation in that country, to be rewarded comfortable situation in our kingdom; and being desirous to provide this our congregation with a spiritual guardian in his place; we have appointed a man renowned for his learning official talents, piety and grave manners our faithful subject the Rev. Andrew Hagvinius. We have also also commissioned the Rev. \_\_\_\_\_ as colleague for aid in preaching and other clerical functions and sent a donation of bibles, and many books of common prayer, to be distributed among the congregations. They will, no doubt be pleased and edified by the services of these clergymen These may also depend on a gracious promotion in Sweden when they shall wish to return. We also assure the congregations and the Swedes living in the aforesaid country, of our particular and permanent royal favour; commending them to the care of Almighty God.

"Written in our Head Quarters at Smorgonie, in Littaven, February 21, A. D. 1708.

"CHARLES."

Mr. Hagvinius, the clergymen, mentioned in the preceding document, died while preparing for the voyage; in consequence of which the Rev. Mr. Hesselius, above referred to, was commissioned to take the place of the Rev. Mr. Biork, with the other gentleman here spoken of, as his assistant.

Doctor Jesper Swedberg, Bishop of Scania, in the province of West Gothia, had been appointed superintendent of the Swedish Mission, and recommended the aforesaid clergymen. The following is an extract from the letter which he sent by them to the congregation "You receive now, my beloved brethren and sisters in Christ, two pious and Learned clergymen, with a stock of religious books. This fresh proof of God's merciful goodness, and the king's solicitude for your spiritual welfare, merits your sincere gratitude, which you will display in a truly Christian life, and thereby insure the same blessings in future. I am confident that these clergymen will faithfully perform their duties, and shall be very happy to hear that you have received them with hearty affection. Having promoted their appointment by a zealous recommendation, I shall always, while God preserves my life, with the greatest satisfaction employ myself in the means in my power for your benefit. May God have you all in his holy keeping, abundantly bless you and your children, and finally grant to us a meeting in heaven with everlasting felicity."

For a considerable time after the new church at Wicaco was built, the residence of the clergyman continued to be at Passyunk, four miles below the church, on the Schuylkill. Among the church records I find the following memorandum in the hand-writing of the late Dr. Collin. It purports to be "a translation from the Wicaco church records." The memorandum is as follows: "The parsonage on Passyunk was bought by, or from Andrew Bengtson, containing eighty acres of land, whereof seventy are situated near the minister's house, and ten on Ponskon-hook. It cost in all sixty pounds. Was also bought by or from Capt. Laurence Cock, sixteen acres, of which the cost was ten pounds.-Afterwards was purchased on Wicaco, as the church was built there, Os a glebe, the share of Valentine Cock, under a proper title, as appears from the deed of purchase dated the 19th of September, 1698. The cost of this was twenty-five pounds. This land was paid for in manner following First, was sold the parsonage on Tinicum for one hundred pounds, agreeably to the consent of both congregations. Of this the Christina congregation received fifty pounds, and Wicaco the same amount. As this money was not sufficient, the people resolved to contribute five shillings each family, and to make a present of the surplus to the church. N. B. This was done in Mr. Rudman's time. Mr. Sandel and the congregation bought in 1719, from Martha Swanson twenty-five acres on Wicaco. [The deed says Martha Cock, granddaughter of Swan Swanson.] Gunnar Swanson, who died in 1702, left to the church one third of his estate."

This is a memorandum of some importance, and gives us a view of all the property, I suppose, ever owned by the church. I have never seen the deed here said to be of the date of 19th Sept. 1698, and was before ignorant\* [Further inquiry indites the belief that this purchase of 1698 was never made. It appears that before 1719 the church owned no land at Wicaco except two or three acres, on part of which the church was built] that so much land had been purchased at that early period. A question here suggests itself- what has become of all this land? And the proper answer would seem to be--that a great deal of it has fallen into other hands, through neglect. One of our late wardens, [Mr. William Jones] remarked very lately, that property which now yields an income of several hundred dollars to the church was a few years since not known to belong to the church, and was quite accidentally recovered by him out of the hands of a person who, about forty or fifty years ago had rented it as a grass lot, and afterwards brought himself to believe that he was the owner. [Of the ninety-six acres once owned by the church, on the Schuylkill, and mentioned in the above memorandum, a considerable portion has been lost through possession of more than twenty-one years.]

The parsonage house in Passyunk was accidentally burnt down in 1717, and was immediately rebuilt. We have in the old records a very particular account of who furnished the timber-who cut it-who haled it-who built the walls-who cut the rafters-who carried them to the ground-who put them up-who bought the shingles-who shaved them, &c. &c. The reader, who is curious in such matters, may see all the particulars on application to the rector of the church.

The 11th of Nov. 1717 is the date of an instrument of writing, by which Charles XII of Sweden recalled the Rev. Mr. Sandel from his duties here, and appointed him rector of Hedemora, a town in Dalecarlia. The recall was received on the 28th of May 1718; but private and parochial concerns prevented his immediate departure. The latter had reference, chiefly, to the purchase of the twenty-five acres of land which about this time the church was contracting for with Martha Cock, a granddaughter, as already mentioned, of Swan Swanson, deceased. His last meeting with the congregation was on the 7th of May A. D. 1719; on which occasion the Rev. Mr. Hesselius, of Christina church, and the Rev. Mr. Lidenius pastor of Raccon church, in Jersey, were present. These clergymen promised to perform divine service once a month, during the vacancy. And Arvid Hembom, a student of good abilities, and who had for some years kept school in the parish, agreed with them and the people to keep the church open on the other, Sundays, by acting as lay-reader.

We have no data from which to ascertain with much precision what was the order of divine service among the Swedes, in the times of which we are writing. Mr. Sandel has mentioned that "the forenoon service was observed in the manner required by our (the Swedish) liturgy, and as is customary in Sweden." He also says that they had two sermons on Sunday that they used the "Te Deum," to which, I suppose he refers, when he says they sang "O Lord we praise thee." As to the preaching, it seems to have been frequently from a portion of the catechism. Mr. S. was in the habit, in the summer season, of walking through the aisles, and examining the congregation on the catechism, and on their knowledge of the sermon he had previously preached. Such a practice in our time would be apt to make thin churches.

Mr. Sandel speaks of the harmony and friendship that existed between the Swedish and English congregations, and that they had mutually officiated in each other's churches.\* [The Swedish clergymen did not confine themselves, in their endeavours to be useful, to the particular churches of which they had the pastoral charge. The Rev. Mr. Hesselius, pastor of the church at Christina, seems particularly to have laboured in a wider sphere than his own congregation. That excellent institution "the Society for the Propagation of the Gospel in Foreign Parts," to which the Episcopal church in this country owes such a large debt of gratitude, noticed and rewarded the labours of Mr. Hesselius; as appears from the following letter to him of its Secretary:

"London, May 8th, 1721.

"Rev. Sir,

The Society for the Propagation of the Gospel in Foreign Parts, hath received a representation from the clergy in Pennsylvania, setting forth among other things, the good services you have done by reading prayers and preaching in the several vacant churches in Pennsylvania, and have ordered me to acquaint you, that in consideration of your past labours, they have presented you with the sum of ten pounds, for which you may draw on their treasurer. They have also agreed to allow you ten pounds per annum, in case you perform divine service and preach in the English language in the several vacant churches in Pennsylvania, at least twenty times in one year, and transmit over hither proper certificates thereof.

I am, Rev. Sir,

Your most humble servant,

DAVID HUMPHREYS, &ct.

"On solemn occasions," he says, "us at the laying of the corner stones of churches, they have niways invited us, and conducted themselves as friends to our church. This year they undertook to enlarge their church, and though the Presbyterians offered them the use of their church, they asled to be permitted to worship in Wicaco, which was granted them for three successive Sundays. And for confirming the unity that existed between the two congregations, a Swedish hymn was sung at the English service. To preserve unity and confidence with the English church, the present Bishop Dr. Swedburg, has continually urged in his letters."

The Swedes, about this time, addressed a long letter to "the Right Honourable Count Jyttenborg, the Swedish Envoy in London," on the subject of the grievances which had led them in 1709, to lay their complaint before the Legislature of the Province of Pennsylvania. This letter appears to have been designed merely as a vindication of themselves against what they conceived to be "misrepresentations of Wm. Penn, and his commissioners." An extract will show the nature of the misunderstanding between them and Mr. Penn:

"May it please your Excellency,

"We are much concerned that Mr. Penn should complain of us in such general terms as renders it difficult to make any particular defence, as he seems to do in our case. We can with all sincerity assure your Excellency, that we, and our predecessors, have been ready upon all occasions, to serve Mr. Penn, and never, as far as we know, gave him the least cause of complaint. But, the manifest wrongs we received, gave us frequent and just occasion to complain. That this may appear, we respectfully ask your impartial consideration of our case and grievances, which in part, may appear to your Excellency in these following particulars, viz:

"When this country was surrendered to the English, all the inhabitants were confirmed in their lands, but required by the Governor of New York (to whom they were then annexed) to take patents out there for the same, and to become tenants to the kings of England, under the rent of a bushel of wheat per annum, for every hundred acres. But may it please your excellency, when this province was granted to the present governor by the late King Charles II, we find, that lands held by the Indians, and not the lands confirmed before to our predecessors, much less the rents reserved to the crown of England, were granted to Mr. Penn; who, nevertheless, by an order under his hand and provincial seal, dated the 14th of June, 1653, did require all that had no patents, or were willing to have their patents renewed, to send their certificates of survey, and old patents, to the surveyor general's office; whereupon many of the said patents and certificates were taken in, and have been detained ever since from the owners; and instead of having patents upon the said certificates of Survey, or the old patents renewed, the governor and his commissioners caused the lands therein mentioned, without any warrant of law, or consent of the possessors, to be actually surveyed, and the greatest and best part thereof, patented to new purchasers under Mr. Penn; and the rents of what was left, advanced on some three, on others fourfold more, than was reserved by the old patents," &c &c.

We give the above complaint as we find it, without comment. We are not sufficiently versed in ancient law to know what were the respective rights of Mr. Penn, as proprietor of Pennsylvania, and of the Swedes as earlier possessors of part of the soil. *Non nostrum tantas camponere lites*. It appears to us, however, that they had some ground for complaint.

The Rev. Mr. Sandel has noted some meteorological and other occurrences, which happened in his time. He states, that on Michaelmas day, the 10th of October, 1703, a quantity of snow fell, that laid on the ground for twenty-four hours; and that the oldest people said such a thing had not before happened in their time. On the 15th of the same month, in the evening, a hurricane arose, which did great damage. In Maryland and Virginia, many vessels were cast away several driven to sea, and no more heard of. Roofs of houses were torn off, and large trees blown down. The same storm reached to England, where also it was destructive.

In 1704, in the latter part of November and December, and in January 1705, there were many great and lasting snow-storms. Few persons could remember so severe a winter.

The winter of 1708 was very cold; and it continued so, very late. On the 5th of April the cold was so intense, that water thrown upon the ground at noon, immediately froze.

For six weeks in June, July, and August of 1705, there was a great deal of bad weather.

The beginning of 1714 was uncommonly warm. Mr. S. saw a wild: flower in the woods on the 5th of February. The spring was also very mild. Some rye was in ear on the 10th of April.

There was an appearance of locusts in 1715, of which Mr. Sandel has given the following account:-" In May, 1715, a multitude of locusts came out of the ground every where, even on the solid roads. They were wholly covered with a shell, and it seemed very wonderful, that they could with this penetrate the hard earth. Having come out of the earth, they crept out of the shells, flew away, sat down on the trees, and made a peculiar noise until evening. Being spread over the country in such numbers, the noise they made was so loud that the cow-bells could scarcely be heard in the woods. They pierced the bark on the branches of trees, and deposited their eggs in the opening. Many apprehended that the trees would wither in consequence of this, but no symptom of it was observed next year. Hogs and poultry fed on them. Even the Indians did eat them, especially when they first came, boiling them a little. This made it probable that they were of the same kind with those eaten by John the Baptist. They did not continue long, but died in the month of June.

The same year was very fruitful. A bushel of wheat cost two shillings, or two shillings and three pence; a bushel of corn twenty-two pence; of rye twenty pence. A barrel of cider cost six shillings.

It is elsewhere remarked, that in the latter part of November, 1732, "ice made the river impassable;" and that in January 1733, there was much snow.

A list of the Swedish families residing in New Sweden in the year 1693, with the number of individuals in each family; taken from the document left by Mr. Rudman.

(To save space, I deleted unrelated families. JH)

| Heades of Families.      | Persons          |
|--------------------------|------------------|
| <b>Peter Rambo, sen.</b> | 2                |
| <b>Gunnar Rambo</b>      | 6                |
| *Anders Bonde            | 11               |
| Sven Bonde               | 5                |
| <b>Lars Pehrsson,</b>    | 1                |
| Making 139 families.     | 939 individuals. |

NOTE.-Of the foregoing list thirty.nine were native Swedes, of whom **Peter Rambo and Andrew Bonde had been in this country fifty-four years. Those who were born in Sweden are distinguished by an asterisk, thus \*.**

The reader will perceive bow much the orthography of many of the above names has changed in the progress of time. Bengtsen is now Bankson-Bonde has become Boon---- Svenson, Swanson-Cock, Cox-Gostasson, Justis--Jonasson, Jones-Jocom, Yocum-Hollsten, Holstein-- .Kyn, Keen-.Hoppman, Hoffman-Von Culen, Culin-Halling, Hulings or Hewlings-Wihler, Wheeler, &c. And so also of Christian names: Anders is now Andrew-Johan, John--Mats, Matthias--Carl, Charles-Bengt, Benediet-Nils, Nicholas- Staphan, Stephen-Wilhelm, and also Olave, became William, &c.

The river Delaware was called by the Swedes and Dutch South river, in contradistinction to the Hudson or North river. Schuylkill, which signifies hidden creek, was so named from its mouth being concealed from view in passing up the Delaware. The Indians oalled it Manajuag- Many of the Swedish names of places are no longer retained, and it is difficult, in some instances, to identify them. Amasland is said by Acrelius to have been in Chester county, fifteen miles from Philadelphia. It was, probably, what is now called Upper Menon. Kalkon-hook still retains its Swedish name, and is below Darby.



Wicaco Church, Southwark, Philadelphia, Pennsylvania

WICACO CHURCH

## CHAPTER LXXVII. UPPER MERION TOWNSHIP

THIS township is situated on the south side of the Schuylkill and is bounded on the northwest, north and northeast by the same, on the northeast by Bridgeport, on the southeast by West Conshohocken and Lower Merion, on the south by the counties of Chester and Delaware, and on the southwest by Chester. Its greatest length is eight and a quarter miles, greatest width three and a half miles, and the area ten thousand two hundred acres, having been reduced, in 1831, four hundred and fifty acres by the erection of Bridgeport into a borough, and again, in 1871, about two hundred and ninety acres, by the erection of West Conshohocken. As will be observed on the map, its form is very irregular. The surface is rolling and the soil generally loam and limestone.

The principal elevations in Upper Merion are called Mount Joy, Red Hill, Flint Hill, North Valley Hill, Rebel Hill, and Conshohocken or Gulf Hill. Mount Joy is of a conical form, and is wooded to its top, and forms a beautiful feature in the landscape. It gave name to a manor that belonged to Letitia, daughter of William Penn. Tradition states that he gave the hill this name while on a visit to the neighborhood. It is supposed to be the highest eminence in Upper Merion in the vicinity of Valley Forge. In the time of the Revolution it was strongly fortified, and the remains of intrenchments are still visible on its top. Red Hill is an eminence somewhat over a mile southwest of Bridgeport. It is a well-known tradition, handed down by several families in the neighborhood, that two panthers were shot on it in the time of the early settlement. The Conshohocken or Gulf Hill is a long, narrow range that runs a great way into Chester County; it is a continuation of Edge Hill, which crosses the Schuylkill at Spring Mill, and extends east and west. Nowhere in Montgomery County, on its south side, are iron-ore, limestone or marble found. Geologically speaking, it forms a narrow belt of the primary rocks, with gneiss and talcon slate. The name of Gulf Hill has only been applied in this vicinity from the deep, narrow passage of Gulf Creek through it in its course to the Schuylkill. This natural curiosity will be subsequently described. The North Valley Hill is a range following the Schuylkill, and commences a short distance above Bridgeport. It is only of moderate elevation, and is the highest between Port Kennedy and Valley Forge. Rebel Hill is just outside of the borough line of West Conshohocken, and between the Township Line road and Gulf Creek.

Probably one of the most fertile tracts of land in Montgomery County is that portion of the township lying along the Schuylkill, between Bridgeport and Gulf Creek, and extending west for about a mile and a half. Within this space limestone and iron-ore are obtained in abundance, and the stranger views with regret the disfigurements occasioned in obtaining these materials from such beautiful and productive fields. Indeed, in few neighborhoods has nature been so lavish of her choicest gifts. The soil is a loose loam, nearly level on its surface, and so free from stones that no country can produce, probably, any land of easier cultivation. The Swedes, in taking up and settling this tract, showed considerable foresight as to its future importance. In proceeding along the Schuylkill Canal from Bridgeport to Port Kennedy the land is chiefly cultivated to the river, with an occasional margin of trees, making it a shady and agreeable walk.

When we come to consider its size, this is not a well-watered township. The streams do not rise from many springs, and are, therefore, too weak to furnish much valuable water-power. Elliott's Run, by some called Crow Creek, rises from two branches near the Chester County line, is three and a half miles in length and propels only a saw-mill near its mouth. Frog Run, two and a half miles long, and Matsunk, a smaller stream, and both emptying into the Schuylkill below Swedesburg, propel no mills. Mashilmac Creek rises in Chester County, and, after a course of about two miles, empties into the Schuylkill at the Catfish Locks, below Port Kennedy. For its length it is a pretty strong stream, and, on account of rising from several large springs, is not liable to be affected by drought or cold weather. Near its mouth it turns a grist-mill. The largest and most important stream is Gulf Creek, in the southeast part, near the Lower Merion line. It is a rapid stream, which rises in Delaware County, and, after a course of nearly four miles, empties into the Schuylkill at West Conshohocken, about half a mile above the Matson's Ford bridge, furnishing power to several cotton and woolen-mills. The East Valley



Creek, for the distance of a mile, forms the western boundary of the township and propels a paper-mill. The aforesaid furnish all the water-power and are much the largest streams. There is a fine spring at Port Kennedy and several near Bridgeport.

The wealth that the inhabitants of Upper Merion derive from its mines and quarries is probably not exceeded by that of any other township in the county. It contains three large furnaces for the manufacture of iron,— one at Port Kennedy and the other two on the Schuylkill, a mile below Bridgeport. The ore is obtained in considerable quantities in the vicinity of Valley Forge, Gulf Mills and King of Prussia. It can be safely estimated that one-fifth of the area of the township abounds more or less in this mineral, which has been pretty extensively worked in the past thirty-five years.

This township is noted for the manufacture and quality of its lime. The limestone belt crosses the Schuylkill at and below Swedesburg, and has an average breadth of a mile, running in a western direction into Chester County. Its length in Upper Merion is nearly six miles. The marble prevails on its southern edge, and on its northern line the softer limestone. It has been satisfactorily ascertained that the lime made from its northern side is the best. The quarries of William B. Rambo, near Swedesburg, and those at Port Kennedy have this position: While approaching the opposite edge, it increases in hardness till it terminates in white marble, which merges into the still harder blue marble. This limestone is placed in the primitive formation, and, as may be supposed from the aforesaid remarks, is by no means uniform in its quality, some of its beds yielding lime of much greater purity than others. But, taken collectively, no lime in the United States surpasses it, especially for mechanical purposes. Mr. Trego says, in his "Geographv,"—

"It is scarcely possible to form an estimate of the incalculable advantages derived by Pennsylvania from the limestones so extensively diffused throughout the State. They impart fertility to the soil wherever found; they are used as a building-stone for houses, barns, bridges, canal-locks, etc., and they constitute an indispensable article of use in our furnaces for smelting iron-ores. When burned into lime they yield a necessary ingredient in the mortar for stone-masons, bricklayers, plasterers, for whitewashing, and for several purposes in the manufactures and the arts. But it is from the benefits derived to our agriculture, from the use of lime as a manure for the soil, that our State is destined to be most enriched by this important article of her productions. At several points on our canals and railroads vast quantities of limestone are quarried and transported to places where it is required for use, and from the rapidly increasing demand, it is becoming a considerable item in the tolls upon our public works."

Oldmixon, in his "British Empire in America," published in 1708, speaks of limestone being procured quite early in America, on Letitia Penn's manor of Mount Joy. This probably may have been near the present Swedesburg.

Swedesburg is pleasantly situated on the banks of the Schuylkill, adjoining the eastern line of Bridgeport. It contains about sixty-five houses, chiefly two-story frame, a church, school-house, several stores and a blacksmith and wheelwright-shops. The census of 1850 gives it three hundred and eighty-eight inhabitants, and that of 1870 three hundred and eighty-six. This place has chiefly grown up since 1840, and owes much of its prosperity to the manufacturing business carried on in its neighborhood. About half a mile below this village William B. Rambo carries on the lime business quite extensively, employing here in his operations eighty hands. He uses his own boats, some of which are calculated for sailing on the rivers and bays as well as along the coast and up the Schuylkill to the coal regions. To facilitate its shipment he has a railroad from his quarries and kilns to the river, half a mile in length. Considerable of his lime is sent to New Jersey, Delaware and Maryland.

Matsunk is the name of a village that has chiefly grown up since 1846, and is situated on a small stream of the same name, near the Schuylkill, about a mile below Swedesburg. It contains about forty houses, several of which are handsome residences, surrounded with fine, shady lawns and gardens and inclosed with iron railing. In 1858 the place had increased to nineteen dwelling-houses. The extensive works of the Swede Iron Company

are here, comprising two large furnaces, a railroad leading from the mines to the furnaces, a mile in length, numerous out-buildings and a tract of land, on which there is an abundance of iron-ore and limestone of the best quality. The total cost of the improvements here is stated to have been considerably over two hundred thousand dollars. A woolen-factory has also been in operation here for some time. Swedeland post-office was established here before 1876, but several years ago was merged with the one at Bridgeport. The station bears the aforesaid name. The land in this vicinity is of superior quality and ranks with the best in the county.

Gulf Hill rises immediately on the south side of the creek, opposite the village of Gulf Mills, is quite steep, and is wooded to the top. About three-quarters of a mile from this place a grist-mill is standing in a romantic situation, on the west side of the Gulf road, and to the antiquary is an object of interest. It was built in 1747, and is known as the "Old Gulf Mill." In 1858 it was owned by Rebecca Thomas, and now belongs to Henderson Supplee. This is probably the oldest mill now standing in Montgomery County, and, excepting some of its machinery, it is believed to have undergone no alteration since its erection. It is built of stone, and may yet with care stand for centuries. It was, no doubt, in its day, considered a great affair. On William Scull's map of Pennsylvania published in 1770, the "Gulf Forge" is marked as being in this vicinity.

As we have now spoken of the name of Gulf being applied to a road, a creek, a hill, a mill, a forge, and a post-office, it is perhaps time that we inform the reader what this word implies, or rather how it originated. What is understood to be the Gulf is where the Gulf Creek passes through the Gulf Hill, and to effect a passage has cleft it to its base. The stream and the road by its side wind through it somewhat in the shape of an S, and at the narrowest part there is just room enough for both, the whole width not being more than forty feet. The hills on either side are pretty steep, and are covered with rocks, bushes and trees to their summits. The hill on the east side is about one hundred and fifty feet high, and on the west side of less elevation. Near the old Gulf Mill, on the south side of the entrance, a rock juts out at the road to an elevation of about fifteen feet, which has sheltered people from the rain. As this hill runs a considerable distance west of the Schuylkill, and as the road through it is perfectly level, it will at once appear obvious that, from the earliest period of the settlement above, this passage was of great advantage in passing to and from the city. Hence its name is mentioned from an early date. To be in such a place in the dreary hour of midnight, with the roar of the troubled waters among the rocks, and the gloom of the wood-covered gorge, is enough to arouse in the solitary traveler feelings of an unusual kind.

Although the Swedes had settled near the mouth of the Schuylkill in 1642, and four years later erected a church there, yet no evidence exists of their having located early anywhere within the present limits of the county. It has been recently ascertained that Peter Cox had made a purchase of land within the present limits of Upper Merion before 1702, and that Gunnar Rambo in said year had endeavored to secure a tract beside him. The Swedes came into the township about 1712, and settled on a large tract which they purchased from the Welsh, who had for some time preceded them. The names of these settlers were Mats Holstein, Gunnar Rambo, Peter Rambo, Peter Yocum and John Matson. They took up several hundred acres each, which lay from the present borough of Bridgeport down to the Lower Merion line, and back nearly two miles from the river. This tract, for fertility, is almost unequalled in Pennsylvania, and is still chiefly in the hands of their descendants, and comprises nearly one-fourth of the present area of the township. On this tract the names of Swedes' Ford, Swedes' Church, Swedesburg, Swedeland and Matson's Ford sufficiently indicate the presence of these settlers. Near the close of this subject some additional information will be given respecting those Swedish families.

The following possesses interest, being a list of settlers residing in Upper Merion in 1734, thirty-two in number, and with the amount of land returned as belonging to each: Mats Holstein, 252 acres; Hugh Hughs, 200; Morris Edwards, 150; Owen Thomas, 100; Griffith Phillips, 50; John Moor, 150; Owen Jones, 100; Thomas Jenkins, 100; John David, 100; Alexander Henderson, 100; Mounce Rambo, 100; John Rambo, 100; Gabriel Rambo, 150; Elias Rambo, 150; Peter Yocum, 50; Andrew Supplee, 50; Hugh Williams, 100; Benjamin Davis, 100; John Sturgis, 100; Isaac Rees, 100; Richard Bevan, 200; David James, 100; William Rees, 150; Edward Roberts, 100; Mathew Roberts, 100; William George, 150; Thomas Rees, 100; Harry Griffith, 100; Hannah

Jones, 100; Griffith Rees, 50; David Lewis, 100; and Jones Rees, 40 acres. Of this list, it will be observed that nearly two-thirds are Welsh. In the assessment of 1780, out of one hundred and thirty-eight names, but very little over one-fourth are found to be of the aforesaid origin. This denotes a considerable diminution in the Welsh element during a period of forty-six years. Within the past fifty years the Irish population has increased through the encouragement given them as laborers in the lime, marble and iron industries. Descendants and land-holders of the name of Holstein, Hughes, Moore, David, Henderson, Rambo, Supplee, Jones, Roberts, Griffith, Phillips, Thomas and Davis are found scattered over the township, many of whom still occupy their ancestral tracts.

A road was laid out from Whiteland, in Chester County, in 1723, to the Swedes' Ford, now the borough of Bridgeport, by way of the present King of Prussia, thus showing that the travel at an early period must have been considerable in this direction. The Gulf road, as it is called, leading from Valley Forge through the King of Prussia and the Gulf Mills towards the city, is denoted on Lewis Evans' map of the Middle Colonies, published in 1749, thus clearly indicating that this, too, was an early highway. Along this road may be seen the Penn mile-stones, as they are called, having on one side the distance to the city and on the other the Penn coat-of-arms. The uppermost one now standing is three miles below Valley Forge, known from its figures as the eighteenth milestone. Were the proper researches made, we entertain no doubt but that this road would be found to possess an interesting history, which, it is hoped, some diligent antiquary will take in hand.

The Swedes in Upper Merion.— The credit is due to the Swedes of having made the first permanent settlement in Pennsylvania. In the fall of 1637 two vessels arrived from Gottenburg, called the "Key of Calmar" and the "Bird Grip." A purchase was made by those colonists from the Indians the following year of the lands on the west side of the bay and river from Cape Henlopen to Santhicon, or the falls of the Delaware, which they called New Sweden. Tradition has it that the ancestors of the Rambos, Holsteins, Yocums and Matsons came in these vessels. After more arrivals, in February, 1643, Governor Printz, selected for settlement the low alluvial island in the Delaware, called Tinicum or Tinnekonk, situated below, but near the mouth of the Schuylkill. Here a settlement was made and a fort and a church built. Peter Lindstrom, the royal Swedish engineer, in 1654, made a map of New Sweden, on which the Schuylkill is denoted as far up as to contain a small part of the territory now comprised in Montgomery County. But no evidence, strange to say, exists of any early settlement or explorations up or along this river by the Swedes, even thirteen years after the arrival of Penn.

In 1696, John and Gunnar Rambo had secured by purchase a tract of land in the present Upper Merion, which had also been previously granted to Lasse Cock and company in 1684. Subsequent to any settlement it was ascertained that William Penn had granted the aforesaid tract, containing in all seven thousand eight hundred acres, October 24, 1701, to his daughter, Letitia, as the manor of Mount Joy. Upon investigation Penn's attorneys restored two hundred and fifty acres to John Rambo, March 6, 1709. A tract was surveyed to Gunnar Rambo, April 11, 1702, containing six hundred and fourteen acres, which is stated to have been bounded on the north by Peter Cock's and the south by Widow Yocum's land. It appears that afterwards a different survey was ordered, because "being within the bounds of Letitia Penn's Manor." How these matters were afterwards adjusted we have not definitely ascertained, but it is certain that what is known as the Swedes' Tract was located on the west side of the Schuylkill, between the present borough of Bridgeport and the Lower Merion line, and extending from the same a mile or more westwards, and came in possession of Mats Holstein, Gunnar Rambo, Peter Rambo, Peter Yocum and probably John Matson in 1712, and upon which they soon after settled and made the first improvements. It was a judicious selection, and their descendants to this day still retain a considerable portion of the same. According to tradition, these settlers commenced clearing away the trees and underbrush along the river early in the spring of this year and erected rude log dwellings, into which they moved with their families in June. Further additions were made by purchase from Robert Llewellyn, Evan Hughes and perhaps other Welsh settlers in this vicinity, who had preceded them nearly a quarter of a century. The Swedes called this section Ammasland, probably after some district or place in Sweden.



Of our early Swedish families, perhaps none are now so numerous as that of Rambo. The first ancestor, Peter Rambo, appears to have been a conspicuous man in the early settlement. In 1657 he was appointed one of the magistrates of the colony; he was also a commissary, which office he resigned in 1661. In May, 1668, was made one of the counselors of Robert Carr, Deputy-Governor; appointed a justice of the peace, with five others, October 3, 1676, for the jurisdiction of the Delaware River. He was a native of Gottenburg and had a sister living there in 1692, and the following year is mentioned, with Andrew Bonde, as perhaps the only survivor of those that came over in the first expedition, which would show that he must then have been pretty well advanced in years. He had four sons then living; these were Peter, Gunnar, Andrew and John. Peter Rambo, Jr., was present at the landing of Penn at Upland (now Chester) November 8, 1682. He is mentioned as having in 1693 six persons in his family. Charmed with the beauty and fertility of the Schuylkill Valley, he removed with his family from the vicinity of Upland, and settled on his tract in Upper Merion, with the others, in 1712, on which he spent the remainder of his days. Gunnar Rambo, in 1685, represented Philadelphia County in the Assembly; is mentioned in the list of 1693 as having also six in family. He arrived with his brother and settled on a large tract just below the present Bridgeport. A lot of land was purchased from his estate in 1758, upon which a schoolhouse had been erected and subsequently the church.

Mons or Mounce Rambo was the son of Gunnar Rambo, and was born in 1693, and accompanied his father to Upper Merion, where he spent the remainder of his days. He was a famous hunter, and his exploits still live in the traditions of the neighborhood. He used to say that when he first came here there were numbers of friendly Indians about and among them. He stated that he had shot deer in the vicinity as late as the year 1770. Once he shot a panther which he discovered attempting to attack his dog. Another time he wounded a large deer, and, stepping across it to cut its throat with a knife, the deer made off with him at full speed; however, he clung to its back, and in this position succeeded in killing the animal. In the graveyard of the Swedes' Church may be seen a large stone which has inscribed on it, "In Memory of Mons Rambo, who departed this life October 23d, 1782, aged 89 years." In the list of settlers of Upper Merion, in 1734, we find the names of Mounce, Gabriel, John and Elias Rambo, and for the same year Peter Rambo, holding two hundred acres in Providence township. On the ancient tombstones we find the names of Diana Rambo, who died January 30, 1744—45, aged thirty-six years; Peter Rambo, June 18, 1767, aged forty-two years; and Mathias Rambo, October 10, 1782, aged sixty-six years. In the assessor's list of Upper Merion for 1780 we find Ezekiel Rambo rated for 45 acres; Sarah Rambo, 40; John Rambo, 90; George Rambo, 200; Tobias Rambo, 57; Mounce Rambo, 100; and Abraham Rambo; as single men, Gunnar Rambo, James Rambo and Benjamin Rambo. Gunnar Rambo was assessed in Limerick township, in 1776, for one hundred and seventy acres, and Moses Rambo, a single man, probably a son. In the list of voters in Upper Merion in 1858, six Rambos are registered and the same number in Upper Providence.

Nils Matson was a native of Sweden, and very probably the ancestor of John Matson, mentioned in the list of 1693. The latter is represented at that date as having eleven persons in his family. One of the same name, who was probably a son, is represented as having moved into Upper Merion on a large tract of land adjoining Lower Merion. As the country became settled a ford was established here, and thus received the name of Matson's Ford. During the Revolution the American army crossed several times at this place. It was then owned by Peter Matson, and on his death the land was divided among his sons, leaving each a farm. In the assessment of 1780, Peter Matson had here one hundred and seventy-nine acres, a portion being then farmed by his son, Isaac Matson. Jacob Matson at this date resided in Lower Merion, and was probably a brother of the latter. The land here has for some time passed out of the family. In the Upper Merion voters' list for 1858 one of the name is mentioned.

William Penn, it appears, was delighted with the kind reception he received from the gentle-hearted Swedes. After his departure from this country he sent a letter from London, dated the 16th of First Month, 1684—85, to Thomas Lloyd, president of the Council, in which he says, "Salute me to the Swedes, Captain Cock, old Peter Cock and Rambo and their Sons, the Swansons, Andrew Binkson, P. Yoakum, and the rest of them. Their ambassador here dined with me the other day." Again, in his "Present State of America," printed in London in 1687, at page 106, says, "I must need commend the Swedes' respect to authority and kind behavior to the

English; they do not degenerate from the old friendship between both kingdoms. As they are people proper and strong of body, so they have fine children, and almost every house full, rare to find one of them without three or four boys and as many girls; some, six, seven, eight sons. And I must do them that right: I see few young men more sober and industrious."

In connection with this subject are a few matters deserving mention. The Swedish language, it appears, was still spoken by their descendants here as late as the Revolution. Mathias Holstein, who died in 1768, spoke it in his family. Andrew Rambo, aged seventy years, informed the writer at Swedesburg, in 1858, that when a young man he attended worship at Gloria Dei Church, at Wicaco, and heard the Rev. Dr. Cohn preach there in Swedish, but was unable to understand it. He also stated that his grandfather, Tobias Rambo, spoke the language. It is supposed that no preaching in Swedish was ever done in time Swedes' or Christ Church here, but that Dr. Cohn, would now and then, from habit, use a Swedish word in his sermon, which he would endeavor afterwards to explain. From the earliest period the Swedes and their descendants have shown a predilection to reside along the valleys of the Delaware and Schuylkill, and where they still hold most fertile tracts. As a people they have been honest and industrious, and remarkable for pursuing the even tenor of their way to prosperity, rarely venturing in any undertaking that partook of mere speculation. In consequence they have been rarely affected by those disastrous convulsions that now and then occur to wreck the more venturesome.

Christ Church.— The early Swedes were undoubtedly a moral and religious people, and under the most adverse circumstances never lost sight of their faith. On Tinicum Island, in 1646, they erected the first house of worship in Pennsylvania. At Wicaco, now in the lower part of Philadelphia, they converted a blockhouse to this purpose in 1677, which was torn down in 1700, and a commodious brick church, called Gloria Dei, built in its place. A patent was granted to Rev. Andrew Rudman and other Swedes, October 2, 1701, for ten thousand acres situated on the east bank of the Schuylkill, about four miles above the present borough of Pottstown. On this tract a settlement was made, very probably the following year, which was called Morlatton, but now known as Douglasville. They had worship here in private houses until 1735, when a church, denominated St. Gabriel's, was commenced and finished in 1737. The graveyard, however, was used as a place of interment, according to the tombstones, at least as early as 1719.

About 1730 the Rev. Samuel Hesselius, the pastor of Morlatton, on his return from Wicaco, made a visit to the Swedes of Upper Merion, and at the house of Gunnar Rambo held services, at which there was a good attendance from the surrounding neighborhood. On this occasion he advised the erection of a schoolhouse, that their children might enjoy the advantages of a better education than they had heretofore received in their home instruction, as well as for holding therein religious services. His suggestions were so well received that arrangements were soon afterwards made to carry out the project. A committee was appointed to secure the site and erect the building. An acre of ground was obtained from Gunnar Rambo, which was inclosed with a post and rail fence; which no doubt led to the origin of the burial-ground. The school-house was completed in 1735, if not earlier, but no regular teacher was employed for some time. Religious worship was now held here several times a year and at private houses, generally conducted by lay members. The Rev. Olif Parlin, a missionary stationed at Wicaco, it is known preached here at least on one occasion, in 1756. Before this marriages and baptisms had been performed at Gloria Dei, with which this congregation was united, as well as the one at Kingsessing. With a view of building a church, the school-house lot was purchased, for eleven pounds sterling, from the estate of Gunnar Rambo, deceased. The deed therefor was dated May 7, 1758, and was executed by Ezekiel Rambo and wife to Mounce Rambo, Andrew Holstein, Peter Rambo and George Rambo, who had been chosen trustees on behalf of the Swedish Lutheran congregation. It conveys the lot to them "in trust for the use of the said Lutheran congregation their heirs and successors forever, and that for the use of a burying-ground, a church, a school-house and other buildings hereafter to be erected thereon, as the said congregation and their successors forever shall or will think meet or proper, and for no other use, intent or purpose whatsoever. Arrangements were now made for the erection of the church, and were so actively entered into that it was completed and dedicated as Christ Church June 24, 1760.

Excerpt from John F. Watson's Annals of Philadelphia and Pennsylvania

Published 1857

Written 1830-1850

Regarding a treaty with the Indian 'Kings'...

It may possibly be urged that the Treaty made on 23d of 4mo, 1683, when William Penn was still here, between William Penn and Kings Tamanen and Metamequan, for their lands, from "near Neshemanah Creek, and thence to Pemapecka" may have been treated for under the Treaty Tree. This certainly appears to have been the earliest land treaty on record; but as Philadelphia was then already located as a city, it could not have been necessary for that object. There is still another view of this subject to be considered --- which is, that **Capt. Sven**, then resident near Swedes' Church, south end of the City, was then proprietor of part, if not all of Philadelphia land, under a grant of gift from his own sovereign Queen Christiana --- and it is already matter of history that he yielded his land to Penn, in consideration of other lands bestowed upon him up the Schuylkill.



**First Swedes' Church and house of Sven Svenson**

Courtesy of the Historical Society of Pennsylvania

(The nearby Swanson Street in South Philadelphia is named for this ancestor. JH)

## Rambo's Rock

From the Swedish Colonial society Newsletter, Summer 2000

Our new Swedish Colonial Society Governor, Herbert R. Rambo, describes himself as "an interested student" of colonial history in the Delaware River region and specifically the "Ancient Sweeds."

He is descended from the youngest son of Peter Gunnarson Rambo and Brita Mattsdotter.

The New Jersey branch of his family begins with \*\*John Rambo and Birgitta Cock, daughter of Peter Larsson Cock and Margaret Lom. His Swedish ancestors are numerous and, as a result, he is related to many of the New Sweden families, including Skute, Helm, Springer, Keen, Homan and Mattson. "I can still remember my grandmother describing our Mattson relatives as the holy branch of the family," he said, referring to Mattson girls who married Swedish pastors, including Rev. Andreas Rudman, Rev. Andreas Sandel and Rev. Peter Tranberg.

"I was introduced to the Colonial Swede heritage at an early age, perhaps at seven or eight years. I recall when a section of Aramingo Avenue in Philadelphia collapsed, swallowing a bus and revealing a long forgotten stream named Gunnar's Run. The TV news reported that it had been named for Gunnar Rambo, an early colonist," he said.

"The stories that I heard from my father and grandmother at times seemed farfetched. Among other things, I was told that Peter Gunnarson Rambo had greeted William Penn on his arrival; that Peter had also signed treaties with the Indians; and that the Rambo's had their own Rock. I tended to dismiss such notions as being overly enthusiastic.

Time and study would show that there was no exaggeration. I came across a list of the persons selected by their Swedish peers to greet the new Proprietor when he arrived at Upland, now Chester, Pennsylvania. On this list were the names of Peter Rambo and Peter Cock.

"Later while studying at the Historical Society of Pennsylvania, I was dumbfounded when I came across a copy of Penn's treaty with the Indians for the purchase of land west of the original city. As witness to Penn's signature, there was the mark of Peter Rambo," he remembered. "But Rambo Rock eluded me for years. I really thought my father mistakenly was referring to the Rocks at Fort Christina. It was only a few years ago that our Society Historian, Dr. Peter Stebbins Craig, who seems to know just about everything about everybody, asked me if the Rambo Rock was still in existence. It turns out that Peter and Brita Rambo's plantation at Passyunk on the Schuylkill River was known for its Rambo Rock because of the large boulder at the water's edge. Now the site of an oil refinery, the rock is long gone and has been replaced with a wharf for oil barges," he recalled.

\*\*It was a close-knit community, and intermarriage was common...John and Brigitta were the younger siblings of our ancestors Gunner Rambo and Anna Cock, parents of Mounce Rambo.

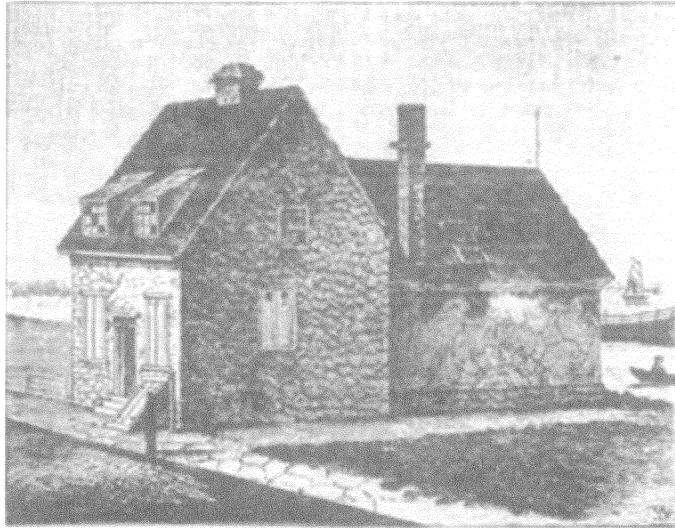


1924: THE SITE OF RAMBO'S ROCK, AS IT LOOKS TODAY. HERE LAFAYETTE WAS WELCOMED.



"THE STATE IN SCHUYLKILL" AT RAMBO'S ROCK. PAINTED BY EASTWICK, 1825.





MEETING-PLACE OF THE FIRST ASSEMBLY AT UPLAND.



SWEDISH BLOCK-HOUSE.  
[Used for Public Worship in 1677.]





### **Darby Methodist Meeting Cemetery (Old Mt. Zion Cemetery)**

*Ralph Waldo Emerson, in his essay, "History", wrote: "All history is subjective, therefore, there is no history, only biography". The biographies of the people buried in Darby Methodist Meeting Cemetery tell the story of our community.*

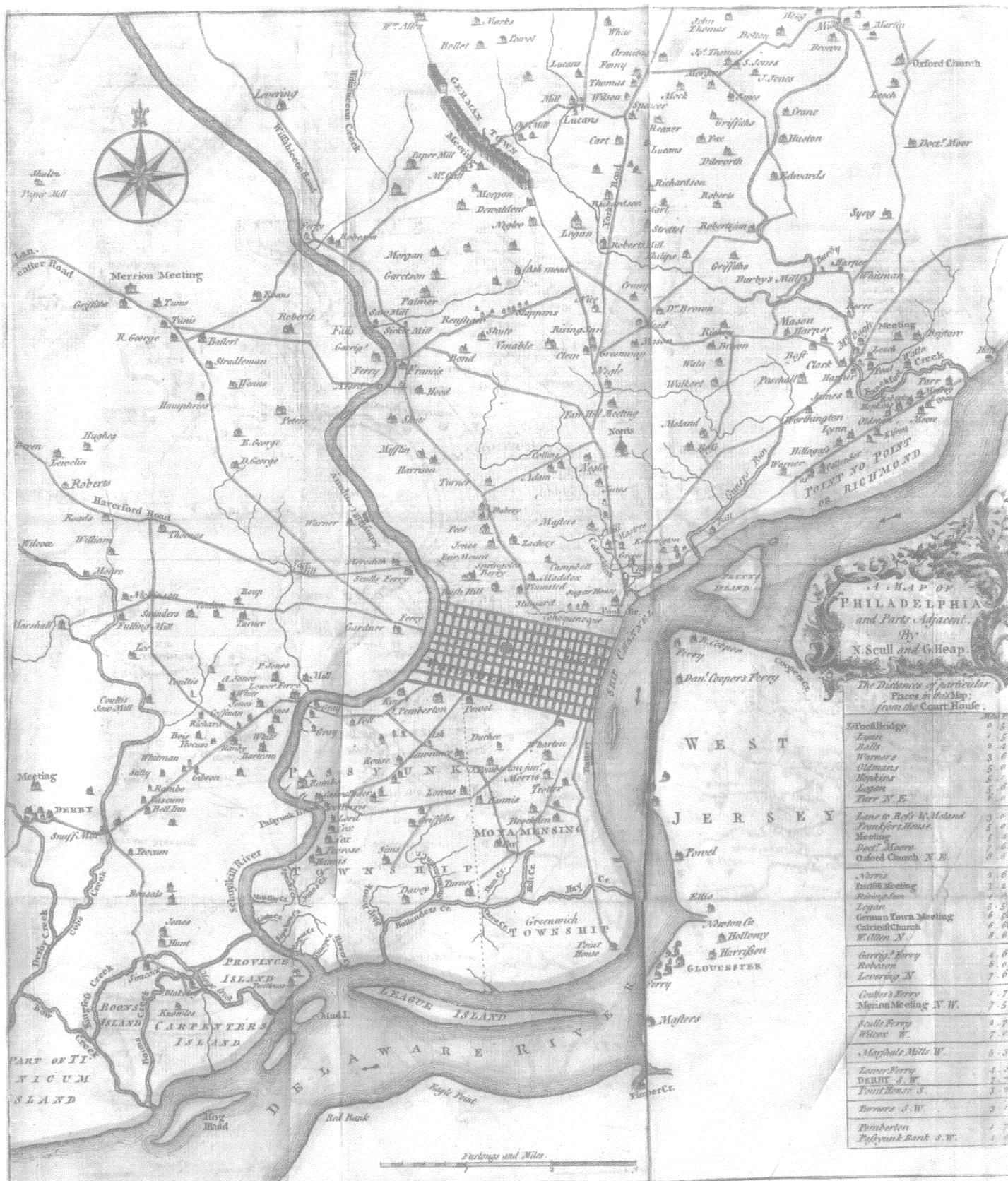
This cemetery dates to 1807-8. It was abandoned for more than 50 years and a group of concerned residents had the title cleared and are working to restore it. A lot of damage has been done to the gravestones. With the help of Delaware County Community Service, over 200 trees have been cut down and debris cleared. Documentation of the people buried there is progressing. The Friends of Darby Methodist Meeting Cemetery, a not for profit corporation, have discovered at least 30 Civil War Veteran's graves and we believe we will have documentation on a Revolutionary soldier soon.



Some of the **Swedish Boon family are buried there**. Their family came to Darby about 1637 and members of the family belonged to the Mt. Zion Methodist Meeting. Some of our earliest settlers, officials, clergy and descendants of the people who organized the Darby Mt. Zion Methodist Meeting in 1808 are also buried there.

One of the first subscription schools was on this site. Students came from as far away as Media and boarded with local residents in bad weather. A Temperance Society was formed in this school building on June 6, 1818. It was later called The Home Protective Society. George Whitefield, the celebrated Preacher, spoke to hundreds of Darby area residents in a near by orchard in 1739. Soldiers camped on the church property for two weeks during the War of 1812 while enroute to Philadelphia. The biographies of the people buried there tell the story of the early beginnings of Delaware County.

Records of veterans are acquired whenever possible. The Friends hope to write a paper on the old church and the cemetery. New Friends of the cemetery are welcomed. We look forward to it being declared a historic site. The Friends Of Darby Methodist Meeting Cemetery are members of Darby Borough Historical and Preservation Society.

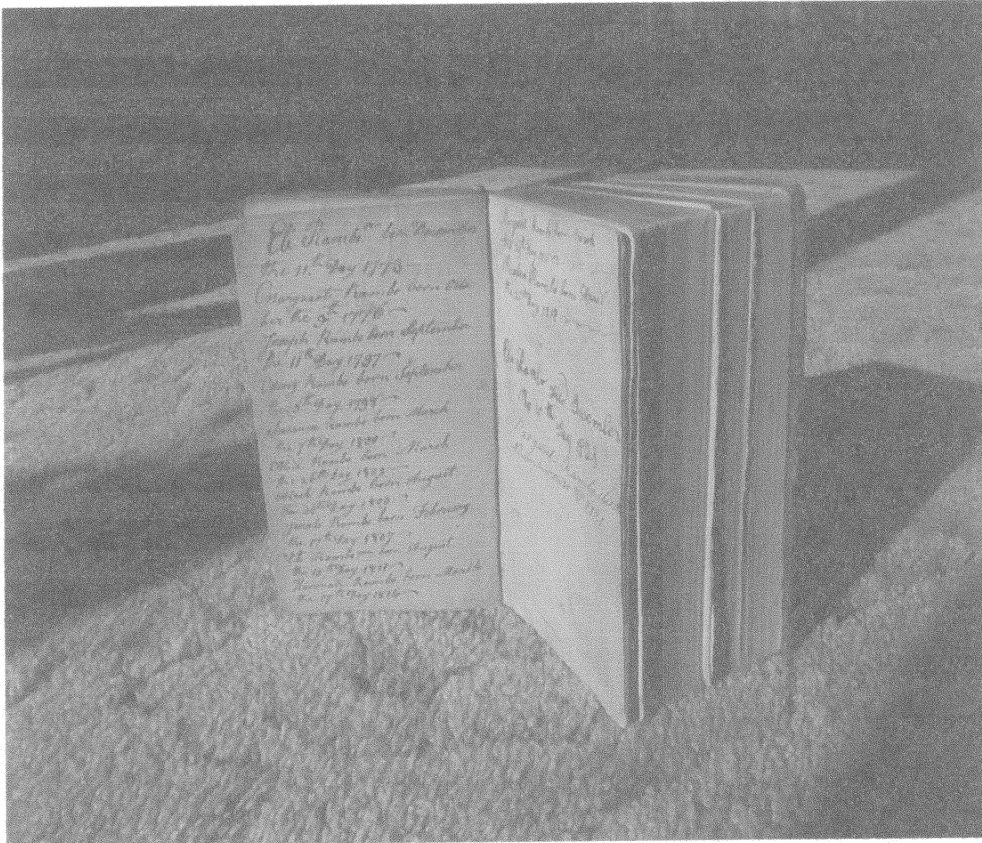


**1749 Map of Philadelphia and Parts Adjacent by N. Scull & G. Heap**

Note Boon's Island lower left near present-day Philadelphia Int'l Airport

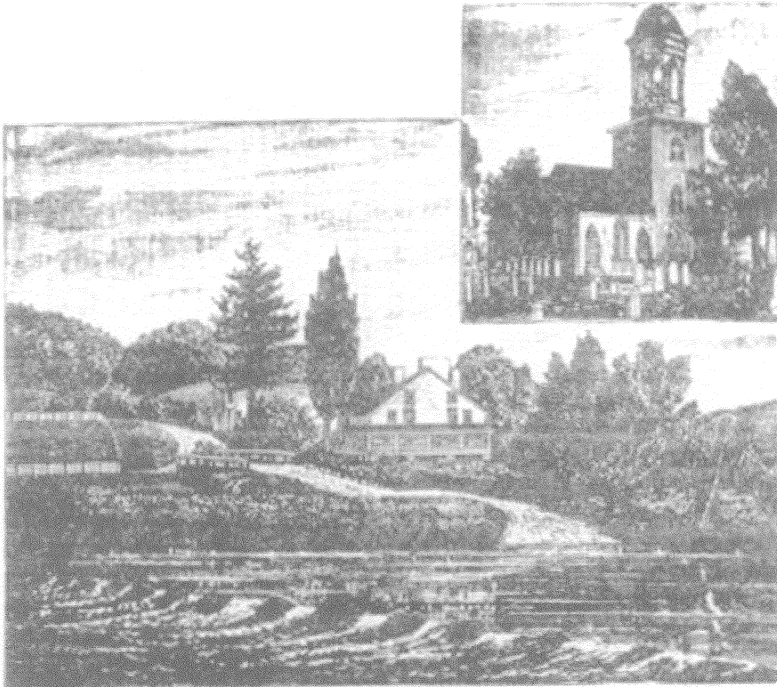
Rambo Homestead a little north, just east of Cobbs Creek

Peter Rambo's home directly east of it above a bend in the Schuylkill River



Page from a Rambo Family Bible

Source: Beverly Nelson Rambo



SWEDES FORD IN 1828.  
View of Church at Swedes Ford.

Swedes' Ford must have borne this name sometime before 1723, for in November of this year application was made to the Governor and Council to have a road laid out from Whiteland, in Chester County, to this ford which in the spring of the following year was confirmed and ordered to "be with all convenient speed opened cleared and made good." A portion of the old Swedes' Ford tavern was supposed by the late Matthias Holstein to have been built before 1730. How early a public-house was kept here is not known, but certainly before 1760. It is a tradition that before the Revolution the inn had on its sign a representation of a ferry. A road was opened in 1730 from Wells ferry now New Hope, on the river Delaware through the present Doylestown to this place and in an advertisement in the "Pennsylvania Gazette" of 1780 is called "the great road to the Swedes' Ford." That this was an early noted and important crossing place is also confirmed by other authorities. Lewis Evans on his maps of 1749 and 1755 mentions it, also Nicholas and William Scull in 1759 and 1770, Thomas Pownal in 1776, and Reading Howell in 1792.

## *Paoli Massacre Story as told in 'Diamond Rock' by Captain Clifton Lisle*

During the 1940's the Great Valley House was owned by Ralph C. Miller, and Rheba F. Miller. They called it "Rellim", Miller spelled backwards.

Rheba F. Miller, had recorded from an old book, Diamond Rock, which includes a family living on the Swedesford Road homestead during the Paoli Massacre in September 1777. This story by Captain Clifton Lisle has been out of print for many years. Since Rheba F. Miller, had typed the story on onion skin paper, the original copy is very fragile and the typing is blurred. Nancy M. Daily, Rheba's grand daughter, recopied the story "Rellim" -Where the R. C. Millers Live - as written and added an end note.

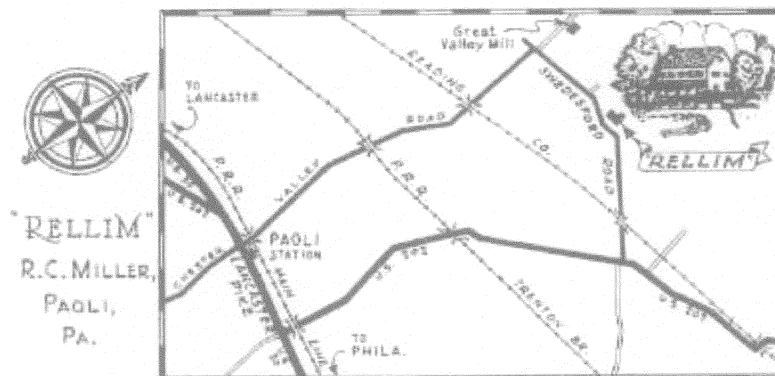
The Pennsylvania Department of Education categorizes the book as being Historic Fiction.

DIAMOND ROCK, A TALE OF THE PAOLI MASSACRE.  
LISLE, CLIFTON. Harcourt, Brace & Co., 1920.

### *Where the R. C. Millers Lived Swedesford Road, Paoli, Pennsylvania "RELLIM" as written in 1945*

#### "RELLIM"

WHERE THE R. C. MILLERS LIVE  
SWEDSFORD ROAD, PAOLI, PENNSYLVANIA



Paoli, Pennsylvania - the site of the Paoli massacre - one of the battles in the Revolutionary War where Mad Anthony Wayne was defeated by the British on September 20, 1777 after which the American forces went to Valley Forge - is located on the main line of the Pennsylvania Railroad, 20 miles west of Philadelphia.



Its' main street is the Lancaster Pike - the Lincoln Highway running east and west, and two miles to the west and running parallel with it is Swedesford Road where the British were encamped in September, 1777 at Howelltown, (now Howellville) one-half mile east of the Rambo homestead-now the Miller house "Rellim" - which played its part in the Revolution.

The date of the original building of the old part of the Rambo house is unknown.

William Penn received his grant of land from the King of England in 1680 to liquidate a debt of £10,000 pounds which the King owed Penn's father. The land upon which the Rambo house stands was deeded by William Penn to William Mordant, November 24, 1681. A map in the County Seat of Chester County, which was drawn in 1710, shows a house located where the rear room of the present house now stands. Whether this was a log house or part of the present stone house is not known.

The house is of stone - walls eighteen inches thick, and from the fact that all four walls of the back room, now the den, are eighteen inches thick, it shows that this room with the bedroom over it, reached by a ladder, was a complete structure in itself and the first part of the present house. What was the front door - now leading to a hall - is a double door with a sheet of copper plate between the two doors for protection from the Indians, it is claimed. The room contains a "walk-in" fireplace, nine feet wide and five feet high. Walk in and there is seven feet head room in the fireplace. This room was the kitchen and living room combined. In front of the large fireplace where all cooking was done, built into the side wall in a "cantilever" style, is a large flat stone four inches thick, four feet long and thirty inches wide, about thirty inches above the floor, cut out about two inches deep, extending out from the wall which was the sink. A hole through the wall with a wooden stopper let the water out. It is now used as a table in the den. There are only four of these old stone sinks in the old houses in this part of Pennsylvania. Another convenience is a ten by ten room alongside the fireplace opening into the old kitchen built back into the hill which was used as a wood room.



**"Rellim"**  
Home of the E. C. Millers  
Swedesford Road, Pott, Pennsylvania  
Winter - 1945





Images of Gloria Dei (Old Swede's) Church  
916 S. Swanson (Svensson) Street  
Philadelphia

A ships model of the Kalmar Nyckel is  
suspended from the ceiling



## Swedish Naming Practices in Earlier Times

In the most ancient times every individual had only one name, their given name. Later, in order to differentiate between people with the same given name, a short description of the person or his origin was added to the given name. For example Olof the Red Beard, John the Wild, Carl the Red Nose, Anders from Lida or Lida-Anders.

There are many examples of names like this in the Bible, John the Baptist, John the Evangelist etc.

Most cultures also started to use the father's name to separate two individuals to avoid confusion about who a person with a certain given name really was. A second name was added that derived from that of the person's a father or paternal ancestor, usually by the addition of a suffix or prefix meaning "son". This name is what we now call a **patronymic name**.

In the patronymic naming system the "son" affix is usually attached to the father's given name, however it is also possible to attach it to the father's occupation (e.g., Clerkson). Sometimes a patronymic name is simply the father's given name (Thomas, Edward) or its genitive form (Edwards).

In some cultures the patronymic naming practice varies according to the sex of the child: In the Scandinavian countries, sons receive a patronymic ending of -son (e.g., Andersson) and daughters a form ending in -dotter (e.g., Andersdotter). A similar situation holds true in Russia.

In Europe **family names** came into use in the later Middle Ages (beginning roughly in the 11th century); the process was completed by the end of the 16th century. The use of family names seems to have originated in aristocratic families and in big cities

### Patronymic names

From early times Sweden has used **patronymic surnames**. As mentioned above, the fathers' first name was used as a part of his children's surname.

For an example, if a man called **Anders** Johansson had a son named Karl and a daughter named Karin the childrens' full names would be: **Karl Andersson** and **Karin Andersdotter**. Son = son and dotter = daughter.

Karl was a son of Anders - **Anders's son** and Karin was a daughter of Anders - **Anders's dotter**.

That's why there is a double "ss" in Swedish "-son" names, Anders's son, or in Swedish; Anders son = Andersson. And, to take the patronymic naming to the next generation, if **Karl** Andersson had a son called Peter, then his full name would be **Peter Karlsson**.

The most important identity of a person (in a system with a patronymic naming practice) was his first name; I am Karl (son of Anders). The surname does not indicate a relationship other than among brothers or sisters.

Patronymic surnames were in constant use in rural Sweden and among day laborers in urban centers until the 1860's. At that time it became popular among these groups to adopt a family surname carried from one generation to the next. A lot of families then adopted a name connected to their home village or a name connected to nature. However, the majority just "froze" their patronymic surname as their family name. Since Anders was a popular first name we have a lot of Andersson families in Sweden.

The use of patronymic names in the USA, when the country was still under British rule, was abolished by a proclamation in 1687. However, it is difficult to order a change in a naming practice and it took several generations before it was actually abolished among the people.

The list is copied from "Campanius's description of New Sweden," printed in 1702 at Stockholm. Many of the names have, since that day, undergone great changes in their orthography, and in some cases so great, as to destroy the resemblance. The following short list will give some idea of the transformation to which they have been subjected.

| <b>Original name</b> | <b>Changed to:</b>  |
|----------------------|---------------------|
| Bonde                | Boon                |
| Olle                 | William             |
| Bengtsson            | Bankson             |
| Cock                 | Cox                 |
| Konigh               | King                |
| Kyn                  | Keen                |
| Gostafsson           | Justison and Justis |
| Hoppman              | Hoffman             |
| Holsten              | Holstein            |
| Halling              | Hewlings            |
| Kalsberg             | Colesberry          |
| Wihler               | Wheeler             |
| Joccom               | Yocum               |
| Van der Weer         | Vandever            |
| Tossawa              | Tossa and Tussey    |
| Stille               | Stilly              |
| Dahlbo               | Dolbow              |
| Seneca               | Sinnex and Sinex    |
| Johansson            | Johnson             |
| Thomasson            | Thomson             |
| Paulson              | Poulson             |
| Jonasson             | Jones               |
| Meyer                | Myers               |
| Von Cullen           | Culin               |
| Van Nemans           | Vanneman            |

Source: A History of the Original Settlements on The Delaware, Benjamin Ferris, Wilson & Herald, 107 Market Street, Wilmington, 1846, pages 304-308.

## Excerpts from **Islands in the Delaware and Schuylkill Rivers Within the Boundaries of Philadelphia**

### **From the Public Ledger Almanac for 1882**

Transcribed by Annie Cheng  
PWD Public Education Intern 2003-04  
from a copy in the collection of Adam Levine.

**Aharommuny**, situate on the Delaware River, below the mouth of the Schuylkill, on the east of Minquas Island. It was conveyed at an early period to Peter Cock.

**Boon's**. See Newesingh

**Hog**, called by the Indians **Quistconck**, and by Lindstrom **Keyser Eyland** or Ile des Empereurs, lying at the upper end of **Tinicum Island**, opposite Andrew Boone's Creek, and east of the mouth of Bow Creek. It was bought by Ernest Cock of the Indian proprietor in 1680.

**Newesingh, or Navisink**--so called by the Indians and Minquas, **Boon's** by the Dutch and Swedes, **Province** by the English before the Revolution, and **State** by the Americans after that time--a piece of cripple meadow and marshland surrounded by water, bounded by the Schuylkill River, Booke or Bow Creek, Minquas Creek and Church Creek. It was granted in 1669 by the Dutch governor, Peter Stuyvesant of New York to Peter Cock confirmed to him in 1681 by Governor Lovelace of New York, and reconfirmed by Penn after his arrival. The western abutment of Penrose Ferry Bridge is on this island. It was the place upon which the first pest house, or hospital for the treatment of pestilential diseases, was erected by the province of Pennsylvania, from which it received the name Province Island. After the State government was formed it was called State Island, for the same reason.

### **Changes in the Names of Streams In and About Philadelphia: 1879**

#### **From the Public Ledger Almanac for 1879**

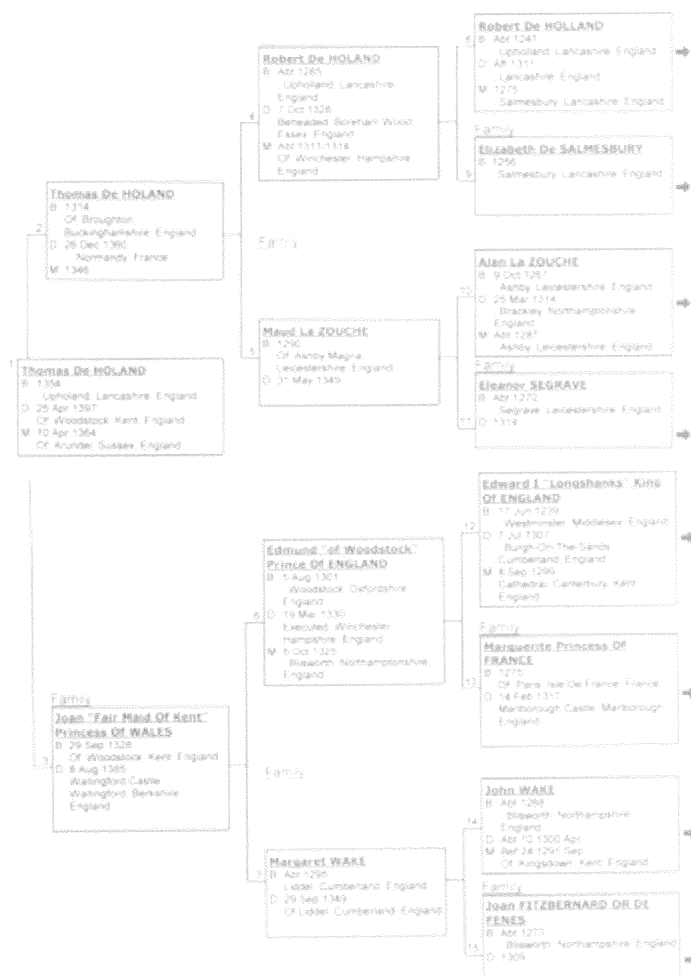
**Boon creek or Church creek** runs west by south from the junction of Kingsess and Minquas creek. It received its name from Andreas Boon, one of the original Swedish settlers. It was also one of the routes to the church at Tinicum; hence its name of Church creek.

**Gunner's run**. One branch, called **Three-mile Run**, rose near Woodpecker Lane and Broad Street, and flowed east by south, crossing above Fairhill, meeting near Germantown Road, having a branch through Harrowgate Garden, and a branch with two forks, one of which runs above the other below the Norris estate. Pursuing its way south-westwardly until near the Delaware, it makes a sudden bend south-east, and enters the river between the Dyottville glassworks and the Kensington water-works. This stream was called Tumanaramaming in a patent to Thomas Fairman in 1702, Tumananarmings on Reed's map, and Gunner's run by Scull & Heap. It received its name from Gunner Rambo, a Swede, who lived near it.

**Moyamensing Kyl**, which was the southern boundary of Swanson's ground, is frequently spoken of in old deeds and patents, but not marked on old maps. It is believed to have been a stream, which entered the Delaware probably between Reed and Dickinson Streets. The word Mayemensin means "a place of meeting or coming together." It is said to have been given to the ground in the lower part of the city in consequence of a meeting of Indians being held there in 1661, to propitiate the English for the murder of an Englishman.

## Ahnentafel Charts

AHNENTAFEL IS  
GERMAN for  
ancestor (ahnen)  
table (tafel).



**"A typical pedigree chart provides a clean graphical representation of one's family tree, but it also occupies quite a bit of space to present the same amount of information as an ahnentafel."**

Preparing an ahnentafel chart is a very efficient way of organizing your pedigree chart in order to make it quickly understandable by others.

On a standard pedigree chart, each person is assigned a number. These numbers are worth remembering since, if you follow the traditional numbering system, just by looking at a number you can know the relationship of any person on the chart to yourself. You are always 1, your father 2, your mother 3, paternal grandfather 4, paternal grandmother 5, maternal grandfather 6, maternal grandmother 7, patrilineal great grandfather 8, and so on in consecutive fashion.

Using this system, one quickly notices some patterns. First, each new generation has double the number of ancestors of the previous generation. Thus you have four grandparents, eight great-grandparents, 16 great-great-grandparents and so on. By the 10th generation, you will have completed research on more than 1,000 ancestors; many will be unknown and others will be duplicates because of cousin intermarriage (it is estimated that before 1800 about 40 percent of marriages were



between first, second or third cousins). Every father on your chart will have an even number and every mother will have an odd number that is her husband's plus one.

Traditional pedigree charts usually print four generations to a page so that 16 generations usually take around four pages to display. The beauty of an ahnentafel is that these same 16 generations would fit on one page, depending on the type size chosen, and the same numbering system used in a standard pedigree chart again allows you to quickly discern your kinship with anyone on the ahnentafel.

### **Your Ahnentafel**

The ahnentafel takes the numbering system described above and uses it to create a continuous list of ancestors instead of a chart. The format would be as follows:

1. your name
2. your father
3. your mother
4. your father's father
5. your father's mother
6. your mother's father
7. your mother's mother
8. your father's father's father
9. your father's father's mother
10. your father's mother's father
11. your father's mother's mother
12. your mother's father's father
13. your mother's father's mother
14. your mother's mother's father
15. your mother's mother's mother
- 16-31. your great-great-grandparents
- 32-63. your great-great-great grandparents

An ahnentafel is particularly useful when you are corresponding with another genealogist in your family because indicating unknown ancestors with a blank space or line will allow them to see immediately where your genealogical research ends and, from the names and dates given, where you might have common ancestry.

## Ahnentafel of Thomas de Holand

### 1<sup>st</sup> Generation

1. Thomas de Holand b 1354 Lancashire, England

### 2<sup>nd</sup> Generation

2. Thomas de Holand b 1314 Buckinghamshire, England
3. Joan of Kent b 1328 Kent, England

### 3<sup>rd</sup> Generation

4. Robert de Holand b 1285 Lancashire, England
5. Maud La Zouch b 1290 Leicestershire, England
6. Edmund of Woodstock b 1301 Oxfordshire, England
7. Margaret Wake b 1295 Cumberland, England

### 4<sup>th</sup> Generation

8. Robert de Holand b 1241 Lancashire, England
9. Elizabeth De Salmesbury b 1256 Lancashire, England
10. Alan La Zouche b 1267 Leicestershire, England
11. Eleanor Segrave b Abt 1270 Leicestershire, England
12. Edward Longshanks b 1239 Middlesex, England
13. Marguerite of France b 1275 Isle de France, France
14. John Wake b 1268 Northamptonshire, England
15. Joan Fitzbernard or De Fenés b Abt 1273 Northamptonshire, England

***"Ahnentafels are a simple, non-graphical way of presenting one's family tree. Used well, they allow genealogists to perform some fancy mathematical tricks."***

The beauty of an ahnentafel will no doubt appeal to many genealogists wanting a quick, simple view of their ancestry. Increasingly, software programs are offering hourglass charts, bow-tie charts and other picturesque and creative arrangements more notable for their novelty than for any intrinsic value. Set against these, the simple format of an ahnentafel and its superior way of organizing information in a numerically ascending lineal format that allows you to immediately identify your relationship to anyone on the chart is difficult to beat. Most software programs identify each person entered with a number or can be configured to do so.

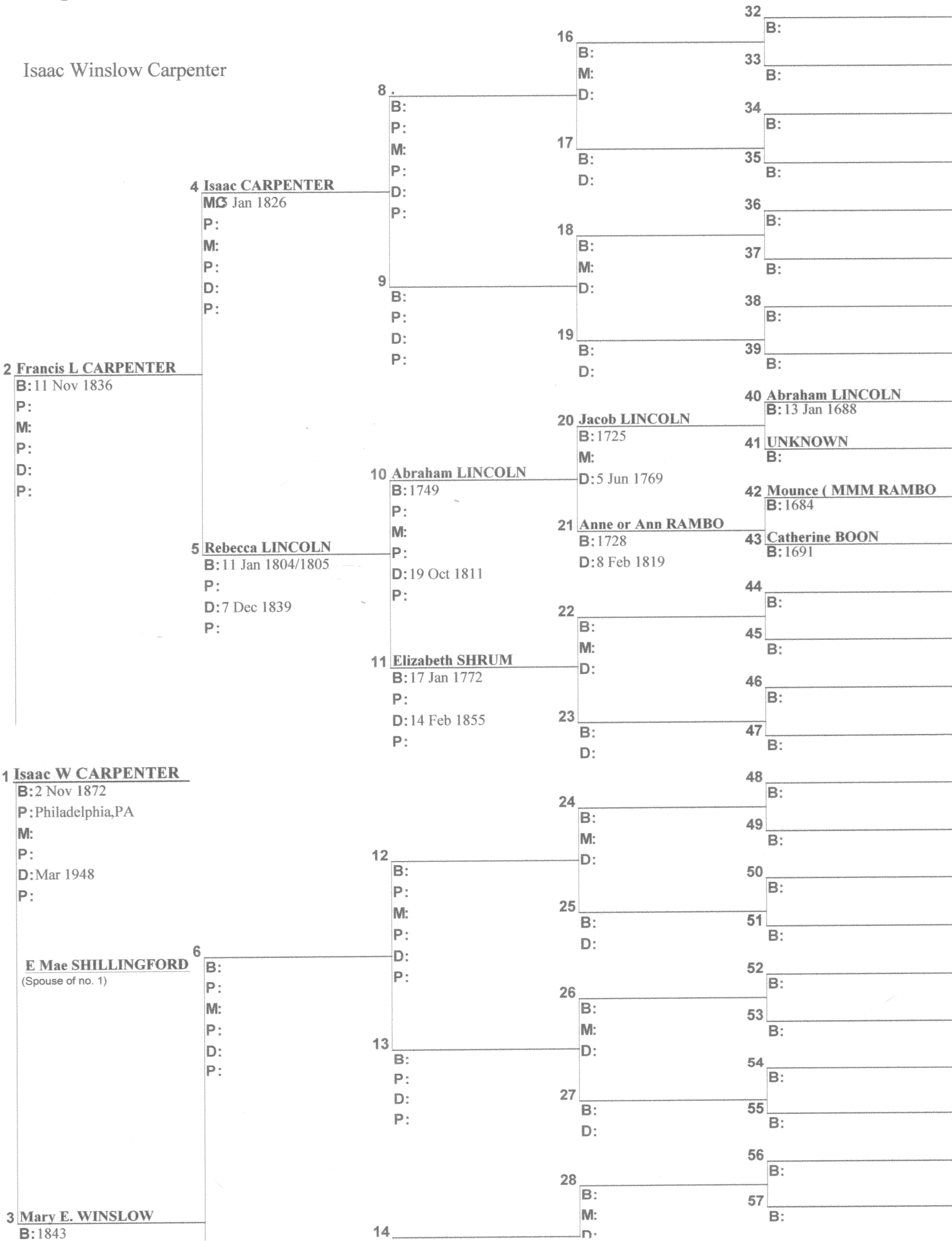
Knowing the numbers allows the researcher to use math to properly identify any individual in relation to themselves simply by knowing that even numbers are males and odd numbers are females, except for the first person who is always 1 whether male or female. Individual 33 is the wife of 32, or to put it in English your great-great-great grandparents, or to put it in ahnentafel language your father's father's father's father and your father's father's father's father's mother. Half 32 and get 16 who is your great-great grandfather. Add one and get 17 who is your great-great-grandmother; half 16 to 8 and you have your great-grandfather, and add one to get 9 who is your great-grandmother.

It may help to have a doubling chart on hand when you get into the 15th and higher generations. A common shorthand trick is to refer to one's 15th-great-grandfather as "G15", but this could be misleading since you have over 16,000 grandfathers in the 15th generation, so let's simply refer to him by his unique ahnentafel number of 32768. It would require a thick binder to present this many fifteenth generation ancestors in conventional pedigree charts.

While you may add other information to your ancestral ahnentafel listings other than number and name, in the interest of maintaining simplicity any added data should not take a listing beyond one line of data. It may take a while to get used to this numeric way of organizing ancestors, but it is a remarkably efficient system.

Pedigree Chart

Isaac Winslow Carpenter



# Ahnentafel Chart for Isaac Winslow CARPENTER

## First Generation

1. **Isaac Winslow CARPENTER** was born 2 Nov 1872 in Philadelphia, PA. He died Mar 1948.

ISAAC WINSLOW CARPENTER AND EMMA MAE SHILLINGFORD had the following children

- Mary Carpenter
- Elizabeth Carpenter
- John J. Carpenter
- Irene Carpenter
- Sarah A. Carpenter
- Francis. J. Carpenter
- Rita Carpenter
- Gerald Carpenter
- Emma Pauline Carpenter
- Louis Carpenter
- Claire Carpenter

Isaac married **Emma Mae SHILLINGFORD**, daughter of John SHILLINGFORD and Elizabeth MCFADDEN "Eliza". Emma was born 13 May 1880. She died Aug 1959.

## Second Generation

2. **Francis Lincoln CARPENTER** was born 11 Nov 1836. He was buried in St. James Churchyard, Old Kingsessing 6838 Woodland Ave. Philadelphia, PA. Francis married Mary E. WINSLOW.

Frank was a member of Colonel H.T. Collis' Zouaves during the Civil War. The Zouaves were the One Hundred and Fourteenth Infantry Regiment consisting of 1100 officers and men mustered out of Philadelphia on August 17, 1861. Read of their exploits at [114thpa.tripod.com](http://114thpa.tripod.com).

Frank was 24 years of age when he joined.

Children OF FRANCIS LINCOLN CARPENTER AND MARY E. WINSLOW

Lincoln Ross Carpenter b: 14 OCT 1866

Samuel Smyth Carpenter b: 6 SEP 1869 in Hestonville, Philadelphia, PA

ISAAC WINSLOW CARPENTER b: 12 NOV 1872

3. **Mary E. WINSLOW** was born 1843. She died 4 May 1882.

## Third Generation

4. **Isaac CARPENTER** agreed on marriage contract 5 Jan 1826. He married Rebecca LINCOLN.

Isaac was a widower possibly married in Coventry, CT to Catherine Miller. He moved to Philadelphia and had four sons by this his first

wife as shown by a deed conveying a three-story brick house on Spruce Street, Philadelphia to James Mitchell Carpenter in 1839.

Isaac and Rebecca Lincoln Carpenter had the following children.

John Lincoln Carpenter, m. moved to Ohio

Sarah Ann Carpenter

Edmund Carpenter

Joseph Carpenter married and was killed at Pittsburgh Landing, 1862

FRANK LINCOLN CARPENTER married MARY E. WINSLOW

**5. Rebecca LINCOLN was born 11 Jan 1804/1805. She died 7 Dec 1839.**

15217. REBECCA LINCOLN was born 11 Jan 1804 and married ISAAC CARPENTER, a widower, on 5 Jan 1826 as reported in Poulson's American Daily Advertiser of the 7th Jan. Rebecca Lincoln Carpenter died 7 Dec 1839, just a month from her 35th birthday

## Fourth Generation

**8. ..**

**10. Abraham LINCOLN was born 1748/1750. He died 19 Oct 1811. Abraham married Elizabeth SHRUM.**

Abraham was the Second Cousin Twice Removed of the United States President Abraham Lincoln.

Our generation of Carpenter cousins are Fourth Cousins Three Times Removed of the President.

From Beverly Nelson Rambo's "The Rambo Family Tree"

ABRAHAM LINCOLN was born between 1748 and 1750. He died before Jun 1811 when his children were baptized at Gloria Dei Church. (106)

Abraham's widow was named ELIZABETH SHRUM, Both were buried at Gloria Del Church in Kingsessing. They had the following children:

John Lincoln, b. 18 Aug 1790, d. Dec 1824, m. Martha Biddle Fimple

Catherine Lincoln, b. 5 Sep 1792, d. Mar 1876, m. Henry Paschall

(see notes at Elizabeth Shrum)

Ann Lincoln, b. 19 Apr 1795, m. Abraham Johnson Paschall

Isaac Lincoln, b. 26 May 1797, m. 1) M. Smith, 2) E. Robertson

Mary Lincoln, b. 18 Jan 1799, d. 2 May 1872 unmarried

Abraham Lincoln b. 5 Sep 1802, d. 19 Sep 1892, m. Ruth Prater

REBECCA LINCOLN, b. 11 Jan 1804, d. 7 Dec 1839, m. Isaac Carpenter

Sarah Nitzel Lincoln, b. 26 Jan 1810, m. Nathan Jones Lukens (a descendant of Jan (Johan) Lukens b. Prussia 1655, one of the founders of Germantown, and patriarch of the Lukens Steel dynasty)

**11. Elizabeth SHRUM was born 17 Jan 1772. She died 14 Feb 1855.**

From 'The Rambo Family Tree' by Beverly Nelson Rambo...

Elizabeth Shrum was a pious woman who was raised as a German Lutheran, and was a member of Gloria Dei Church. Her father went to war during the revolution and never returned.

We know very little about her family. (An Elizabeth Schram was baptized 6/17/1773 at St. Michaels and Zion church. This may be our Elizabeth. I'm still working on it. JH)

Elizabeth Shrum Lincoln appears as head of household in the 1850 Federal Census, Kingsessing, Philadelphia.

Her age is 77 years, and occupation farmer. The value of her real estate is \$2500.

Her daughter Mary is 50 years old, and the value of her real estate as \$300

Her daughter Rebecca Lincoln Carpenter's orphaned children reside with her.

John Lincoln Carpenter 23 years old is a farmer

Francis Lincoln Carpenter 13 years

Sarah Ann Carpenter 19 years

In addition are two unknown children

Catherine Rodman 8 years

Mary Harris 12 years

Note: Rebecca and Isaac Carpenter's other son Joseph is found in the same census in the Joseph Paschall household. Joseph's mother was Rebecca's sister Catherine, and she resides with the family at the age of 56 years.. (His father, Henry and grandfather John were prominent Philadelphia physcians, from whom Pascall Avenue derives its name) Of further interest... Joseph Paschall's wife is Eliza LINCOLN Paschall. She's the daughter of Moses Lincoln, younger brother of our Abraham, so she is Rebecca's first cousin.

## Fifth Generation

20. **Jacob LINCOLN** was born 1725. He died 5 Jun 1769 in Kingsessing, Phila. Co. PA. Jacob married Anne or Ann RAMBO.

From Beverly Nelson Rambo's "The Rambo Family Tree"

JACOB LINCOLN was born in 1725 and married ANNA RAMBO, who was also born in 1725. He was a son of Abraham and Rebecca Lincoln by a license dated Jun 1747.(119),(102),, vol. 2: p. 239 or 203', 151') The Lincoln family can be traced in England to Robert Lincoln whose will was probated in 1543. He was a small landowner, but reasonably well off, and considered a gentleman and yeoman. One of his descendants, Samuel Lincoln, immigrated to Hingham, Massachusetts in 1637, and his grandsons, Abraham (father of Jacob) and Mordecai Lincoln, settled briefly in New Jersey before entering the iron foundry business in Chester Co., PA in the early 1700s. President Abraham Lincoln was descended from Abraham Lincoln's brother, Mordecai, so the President was a cousin to the descendants of Jacob and Ann (Rambo) Lincoln. Jacob was a scythemaker, the scythe being an essential tool for every farmer in those days, used in clearing land, cutting hay, and harvesting crops. The church records of Gloria Dei list the family as "LINKHORN" and the minister noted in 1811, when baptizing Abraham Linkhorn's children, that he was a brother of Jacob Linkhorn, and their mother was a daughter of deceased Mauns Rambo. The mother was still living a few miles west of Darby. Jacob died intestate in Kingessing on 5 Jun 1769 aged 44, and Ann died there 8 Feb 1819 aged 91. They are buried at Gloria Dei.(212),, p. 116 with



inscription) Jacob and Ann (Rambo) Lincoln had these children: (212),, pp. 116-118)

□

ABRAHAM LINCOLN, b. ca 1749, d. by Jun 1811, m. ELIZABETH SHRUM  
Catarina Lincoln, b. 16 Jun 1751, d. 13 Feb 1757 aged 5  
Anna Lincoln, b. 8 Aug 1753, d. by 1832, m. Mr. Bowman  
John Lincoln, b. 1 Feb 1756, d. 27 Dec 1756 aged 11m  
Rebecca Lincoln, b. 11 Dec 1757, d. 1834, m. Ebenezer Bravard  
Moses Lincoln, b. ca 1759, d. 22 Feb 1835, m. Barbara Kinch  
Mary Lincoln, b. 17 Aug 1763, m. Benjamin Evans  
Jacob Lincoln, b. 1 Apr 1766, d. before 1834, m. Mary Taylor

**21. Anne or Ann RAMBO was born 1728. She died 8 Feb 1819.**

ANNE RAMBO is the daughter of MOUNCE RAMBO AND CATHERINE BOON who are descendents of the earliest settlers of New Sweden, PETER GUNNARSSON RAMBO and ANDERS SVENSSON BONDE.

Anne marries into the LINCOLN family. This is where our Swedes meet the English...

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| „                                  | 8  | 2    |
| CARPENTER, Francis Lincoln(b.1836) | 2  | 1    |
| CARPENTER, Isaac(c.1826)           | 4  | 1    |
| CARPENTER, Isaac Winslow(b.1872)   | 1  | 1    |
| LINCOLN, Abraham(b.1748)           | 10 | 2    |
| LINCOLN, Jacob(b.1725)             | 20 | 3    |
| LINCOLN, Rebecca(b.1804)           | 5  | 2    |
| RAMBO, Anne or Ann(b.1728)         | 21 | 4    |
| SHRUM, Elizabeth(b.1772)           | 11 | 2    |
| WINSLOW, Mary E.(b.1843)           | 3  | 1    |

| Name | ID | Page |
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|------|----|------|

# Pedigree Chart

Chart no. 1

Catherine Boon

## 4 Anders Svensson BONDE

B: 1620  
P: Gothenburg, Sweden  
M:  
P:  
D: 1695/1696  
P:

## 2 Sven (Swan) Andersson BOON

B: 1661  
P: Boon's Island, Kingsessing, Phila. Co. PA  
M:  
P:  
D: Bef Nov 1729  
P: Darby, Phila. Co. PA

## 5 Anna UNKNOWN

B:  
P:  
B: 11 Jan 1713  
P: Gloria Dei Church

## 1 Catherine BOON

B: 1691  
P: Calcon Hook, Phila. Co. PA  
M:  
P:  
D: Bef 2 May 1761  
P: Kingsessing, Phila. Co. PA

Mounce ( Mons, Mans, Moses) RAMBO  
(Spouse of no. 1)

## 3 Brigitta SWANSON

B: Abt 1669  
P: Darby Township, Chester Co., PA  
D: 1753  
P: Boon's Island, Kingsessing, Phila. Co. PA

## 6 Sven SVENSON

B: 1632  
P: Sweden  
M:  
P:  
D:  
P:

## 7 Larsdotter CATHARINA (CARIN)

B: 1638  
P: Stockholm, Sweden  
D: Abt 1720  
P:

8

B:  
P:  
M:  
P:  
D:  
P:

9

B:  
P:  
D:  
P:

10

B:  
P:  
M:  
P:  
D:  
P:

11

B:  
P:  
D:  
P:

## 12 Sven GUNNARSSON

B: Abt 1610  
P: Sweden  
M:  
P:  
D: Abt 1678  
P: Wicaco, later Phila., PA

## 13 UNKNOWN

B:  
P:  
D:  
P:

## 14 Lasse The Finn SVENSSON

B:  
P:  
M:  
P:  
D:  
P:

## 15 UNKNOWN

B:  
P:  
D:  
P:

# Ahnentafel Chart for Catherine BOON

## First Generation

1. **Catherine BOON** was born 1691 in Calcon Hook, Phila. Co. PA. She died before 2 May 1761 in Kingsessing, Phila. Co. PA and was buried in Wicaco Church, later Phila., PA.

Catherine had inherited three acres of land on an island (Relkenhood Island possibly aka Boon's Island) from her father, when he died in Darby, PA in Nov. 1729.

Source:

Pennsylvania Wills 1682-1834 (Phila. Co. PA)

Exec.: Son Swan and Thomas Thomas

Witnesses: Peter Yocum, John Trapnall

Signed: Katherine Rambo (her mark)

The will of Katharine Rambo was dated 23 Mar 1761, proved 2 May 1761, and recorded in Philadelphia Will Book M: pages 100-101, #60. It is transcribed as follows:(794),, #21725)

"In the Name of God Amen, This 23d Day of March 1761 I Katharine Rambo of Kingsess in the County of Philadelphia in Pennsylvania being of sound mind & memory, do Ordain & make this my last Will & Testament in manner & form following, 1st That my Remains may be decently buried by my Husband in Christian burial at Wiccaco, at my own Expence by my son Swan Rambo; And as touching my Little affairs of the things of this Life I give & bequeath in manner following: Whereas my Father Swan Boon at Calcoon hook left me by his last will Five acres of \_\_\_ in sd Hook, and my Husband Mounts Rambo at Kingsess the sum of Twenty Pounds as his last bequesth some time since this being my all I bequeath in manner thus; That my Daughter Mary Rambo shall have the four acres of marsh afd to hold to her, her heirs & Assigns for ever. she paying my Daughter Ann the sum of five pounds Pennsylv Money. And the afd Twenty Pounds left to me by my Dear Husband Mounts Rambo I will it to be Equally Divided between my son Swan, my Daughter Mary & my two Grand Children Katharine & Margaret Campbell and I appoint Swan Rambo my son, & Thomas Thomas Executors of this my last Will & Testament. Katharine Rambo (her mark) Sealed & Delivered as her last Will & Testamt in the presence of Peter Jocom, John Trapnall Philada 2d May 1761 Then personally appeared Peter Yocum & John Trapnall the witnesses to the foregoing Will and on oath did Declare they saw & heard Catherine Rambo the Testatrix therein named sign seal publish & declare the same will for & as her last Will & Testament and that at the doing thereof she was of sound mind memory & understanding to the best of their Knowledge. Coram Wm Plumsted Regr Genl Be it remembred that on the 2d day of May 1761 The last Will & Testamt of Catherine Rambo deced in due form of Law was Proved & prabate & Lres Testamentary were Granted to Swen Rambo & Thomas Thomas Execurs in the sd Will named being duly sworn well & Truly to Adminisr the Decedt's Estate & bring an Invenry thereof into the Regr Genl's Office at Philada at or before the 2d day of June next & Render a true accot when Required Given under the Seal of the sd office William Plumsted

Regr Genl"

( Discrepancies: "Katherine(twice). proved 2 May 1762."(731),, p. 21 citing Genealogical Society of Pennsylvania. Abstracts of Philadelphia Wills))

Catherine married **Mounce ( Mons, Mans, Moses) RAMBO**, son of Gunnar Jr. RAMBO and Anna or Anneka COCK. Mounce was born 1684 in Shackamoxan, Philadelphia County, PA and agreed on marriage contract 1715 in By Rev. Sandel . He died 3 May 1760 in Upper Merion Twp., Montgomery Co. PA, PA.

## Second Generation

2. **Sven (Swan) Andersson BOON** was born 1661 in Boon's Island, Kingsessing, Phila. Co. PA and agreed on marriage property rights 1688. He died before Nov 1729 in Darby, Phila. Co. PA. Sven married Brigitta SWANSON.

By 1693 Sven Boon was the wealthiest man in Phila. County, west of the Schuylkill. The Sven Boon family lived at Calcon Hook in 1697/98.

Marriage Brigitta Svensson

Children

Gertrude Bonde b: 1689

Catharine Bonde b: 1691

? Bonde b: ABT 1693

Anders Bonde b: 1695

Margaret Bonde b: 1699

Will Source: Chester Co. Wills A:306 PA Wills 1682-1834.

To daughter Catherine Rambo a piece of land lying upon Relkenhood Island containing 3 acres. To son Andrew remainder of lands and all moveables, also executor.

Witnesses: Neels Boon, Andrew Boon, Benj. Pearson.

3. **Brigitta SWANSON** was born about 1669 in Darby Township, Chester Co., PA. She died 1753 in Boon's Island, Kingsessing, Phila. Co. PA.

## Third Generation

4. **Anders Svensson BONDE** was born 1620 in Gothenburg, Sweden. He died May 1696 in Boon's Island, Kingsessing, Phila. Co. PA and was buried in Wicaco/Old Swede's Church/Gloria Dei. Anders married Anna UNKNOWN.

Anders Svensson Bonde AKA Andrew Swanson Boone He was our 7th GGrandfather.

Source: "The Rambo Family Tree" by Beverly Nelson Rambo Bonde (pronounced Boon-de in Swedish) means farmer and was adopted as a surname by Anders Svensson in the New Sweden colony. He was promised 5 guilders per month and sailed to New Sweden with PETER GUNNARSSON RAMBO on the Kalmar Nyckel, arriving at Ft. Christina in April 1640. It was noted that he was one of two Swedes who had ben in the country fifty-four years when William Penn made his inventory of



the Swedes in 1693.

He settled at Tinicum, and was employed to 'make hay for the cattle', and to sail Governor Printz's 'little yacht'.

Three years later, Anders Bonde was promoted to the position of gunner at Ft. New Gothenburg on Tinicum Island at ten guilders per month. He served in this capacity for ten years until he returned to Sweden with Governor Printz in September 1653 on a Dutch ship, arriving in Amsterdam in March, 1654. On returning to Sweden it took many months for him to collect his substantial back pay. He left again for New Sweden on the Mercurius in late 1655.

He established his residence in Kingsessing. By 1660, he had married Anna (parents unknown) who had been born in Nya Kopparberget, Orebrolan, in Sweden.

Marriage Anna b: ABT 1634 in Nya Kopparberget, Ljusnarsberg parish, Orebro, Sweden

Married: BEF 1660

Children

Sven Andersson Bonde b: 1661

CATHERINE BONDE b: ABT 1662

Peter Bonde b: 1664

Hans Bonde b: 1669

Nils Bonde b: 1675

Olof Bonde b: 1677

Margaret Bonde b: 1679

Brigitta Bonde b: 1681

Anders Bonde b: 1683

Ambora Bonde b: 1685

A successful farmer, he added additional lands to his holdings. At an early date, he acquired from the Indians an island in the Delaware east of Tinicum Island which came to be known as Boon's Island. (Now a part of Philadelphia International Airport.) This became his permanent home. He shared the island with Otto Ernest Cock, a Holsteiner, who had married Anna Bonde's sister. Other acquired lands included 'Boon's Forrest', 200 acres in Calcon Hook (Lower Darby) The will of ANDREW SWANSON BOON dated April 18, 1694, and proved Jan. 1, 1696 provided for his wife and ten children.

5. **Anna UNKNOWN** was born about 1634 in Nya Kopparberger, Ljusnarberg Parish, Orebro, Sweden. She was buried 11 Jan 1713 in Gloria Dei Church.

Anna Boon dictated her will on Jan. 8, 1713. Rev. Sandel reported her age to be 79, probably a substantial exaggeration. The husbands of her three surviving daughters were named administrators of her estate.

6. **Sven SVENSON** was born 1632 in Sweden and agreed on marriage contract 1658. He died 1696 in Wicaco, Philadelphia. Sven married Catharina (Carin) LARSDOTTER.

Sven Svensson (Swan Swanson), our 7thGGrandfather born in Sweden by 1636, married about 1658 Catharina (Carin) Larsdotter, the daughter of Lasse Svensson the Finn. Sven was a justice on the Upland Court, 1681-1682 and served in the Pennsylvania Assembly in 1683. He died at Wicaco in 1696. His widow, born near Stockholm in 1638, was buried at Gloria Dei on 19 August 1720. Their known children...

> Lasse Swanson, born about 1660, died unmarried between 1687 and

1692.

> BRIGITTA SWANSON, our 6th GGrandmother born c. 1669, died at Boon's Island, Kingessing, after 1753. Married Swan Boon c. 1688; 4 children.

> Margaret Swanson, born c. 1671, died 1699 at Passyunk. Married John Larsson Cock in 1694; 2 children.

> Barbara Swanson, born 1674, died at Calcon Hook, Lower Darby, after 1743. Married Hans Boon 1699; 5 children.

> Catharina Swanson, born 1682, died at Wicaco 1711. Married Peter Bankson 1698; 2 children.

7. **Catharina (Carin) LARSDOTTER "Carin"** was born 1638 in Stockholm, Sweden and agreed on marriage contract 1658. She died about 1720 and was buried in Gloria Dei Church Wicaco, Philadelphia, PA.

There is some evidence that Catharine Street in Wicaco (now South Philadelphia) was named for this ancestor, our 7th GG. Wicaco, an Indian name said to imply 'pleasant place' was at the foot of Christian Street, commemorating the name of Queen Christina of Sweden. On Queen Street near Swanson Street, and on Swanson Street below Queen, old Swedish houses existed as late as 1925, the cellars once underground being now the first stories. A few still can be found in the area today.

## Fourth Generation

12. **Sven GUNNARSSON** was born about 1610 in Sweden. He died 1678/1680 in Wicaco, later Phila., PA. Sven married UNKNOWN.

Sven Gunnarson and his Swanson Family

Our 8th Great Grandfather

By Dr. Peter Stebbins Craig, Fellow, American Society of Genealogists, Fellow, Genealogical Society of Pennsylvania. Historian Swedish Colonial Society

In August 1639, the Swedish government, needing settlers for its New Sweden colony, sent word to the governors of Elfsborg, Dalsland and Värmland to capture deserted soldiers and others who had committed some slight misdemeanor and to send them to America.

Among the "convicts" rounded up in this effort was Sven Gunnarsson. When the Kalmar Nyckel left Göteborg in September 1639, he was aboard with his pregnant wife and two small children.

Initially, in New Sweden, Sven was stationed at the Fort Christina plantation, where he was found in 1644 working on the New Sweden tobacco farm. In October 1645 he was finally granted freedom from his servitude and joined other freemen residing at Kingessing (now West Philadelphia). Here he was known as Sven the Miller, as he operated the first gristmill built in New Sweden on present Cobbs Creek.

Sven Gunnarsson was one of the 22 freemen signing a petition of grievances which they submitted to Governor Printz in the summer of 1653. Printz called it a "mutiny" and returned to Sweden.

Sven the Miller fared better under Governor Rising, 1654-1655. He even volunteered to help defend Fort Christina against the Dutch invasion. A pitched battle was averted when Rising decided to surrender the colony.

Conditions proved to be even better under Dutch rule. Stuyvesant allowed the Swedes living north of the Christina River to organize their own government. That government, known as the Upland Court, treated Sven Gunnarsson well. In 1664, Sven Gunnarsson moved with his family across the Schuylkill to Wicaco, a former Indian settlement, where Sven's 1125-acre plantation embraced what would become the future City of Philadelphia. Here, on his land, the first log church at Wicaco (now Gloria Dei Church) was built by 1677. Sven Gunnarsson died about 1678 and probably was one of the first to be buried at the Wicaco church.

In the spring of 1683, Sven's three sons agreed to provide the northern part of Wicaco for William Penn's planned new city, to be called Philadelphia. They were left with 230 acres apiece. Records prove that Sven also had two daughters.

Married ABT 1630 in Sweden

Children

SVEN SVENSSON b: 1632 in Sweden m. CATHARINA LARSDOTTER

Gertrude Svensdotter b: 1636 in New Sweden

Ollie Svensson b: 1640 born at sea on the "Kalmar Nyckel"

Helene Svensdotter b: ABT 1652 in New Sweden, Chester County, Pennsylvania

Anders Swanson b: 1644 in New Sweden, Pennsylvania

### 13. UNKNOWN.

### 14. Lasse The Finn SVENSSON "Lasse The Finn" married Carin UNKNOWN.

From: The Swedish Colonial News, Vol.1, Number 18 (Fall 1998) Dr. Peter Stebbins Craig, Fellow, American Genealogical Society of Pennsylvania, Historian, Swedish Colonial Society.

"Being a freeman in New Sweden was like being a peasant under the tyrannical rule of Governor Johan Printz. These freemen were required to work without pay at Printz's Printzhof Plantation whenever the Governor demanded, were prohibited from trading with the Indians and forced to buy all necessities at the company store. These freemen fell heavily into debt. Lasse the Finn and his wife Carin had their plantation seized by Printz (who renamed it Printztorp). Both Lasse the Finn and his wife were forced to live without shelter in the woods. Both perished, leaving several impoverished children."

### 15. Carin UNKNOWN.

## Fifth Generation

### 24. Gunnar UNKNOWN was born about 1584 in Sweden.

### 30. UNKNOWN married UNKNOWN.

31. UNKNOWN.

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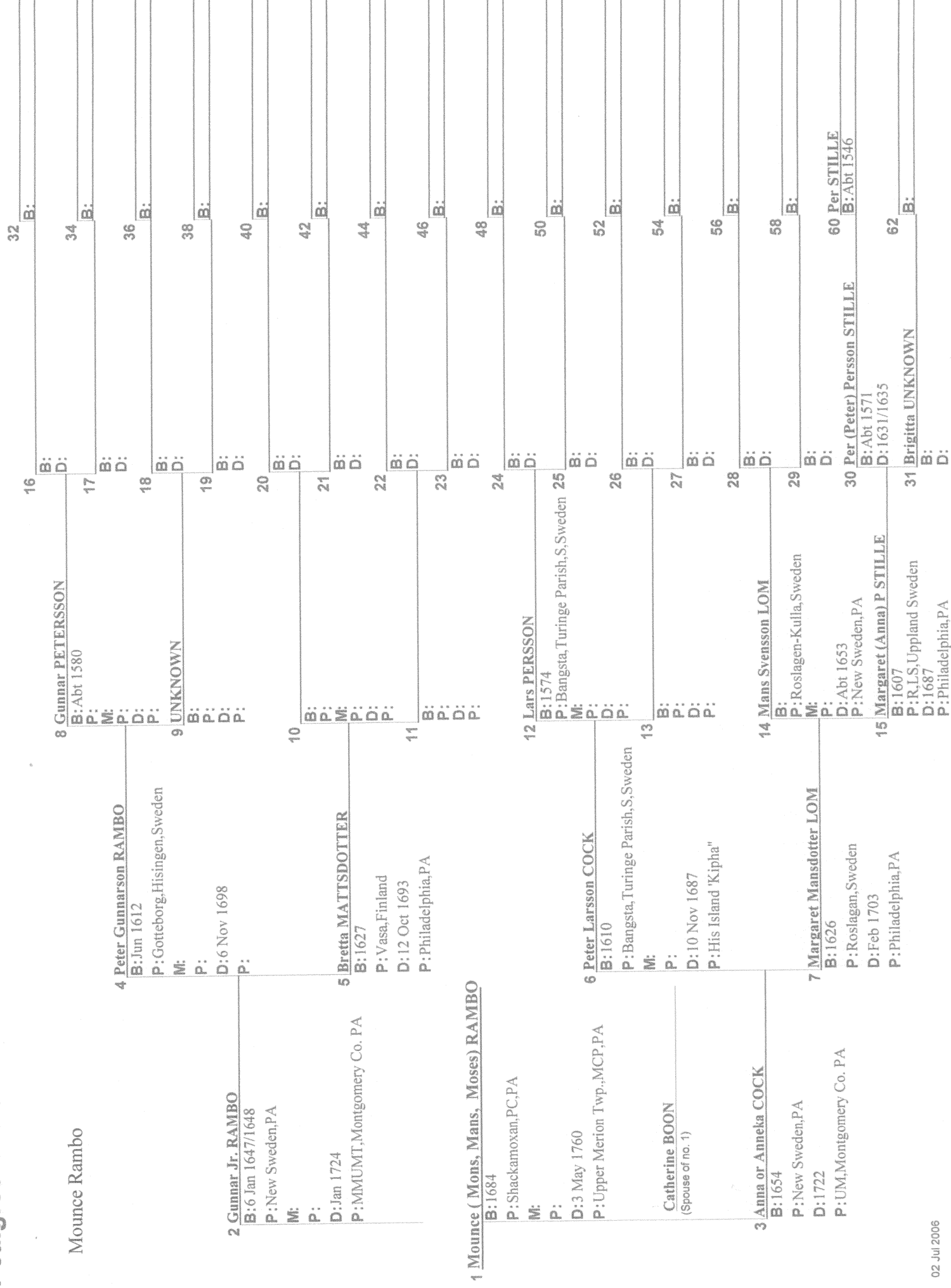
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# Pedigree Chart

Mounce Rambo



# Ahnentafel Chart for Mounce ( Mons, Mans, Moses) RAMBO

## First Generation

1. **Mounce ( Mons, Mans, Moses) RAMBO** was born 1684 in Shackamoxan, Philadelphia County, PA and agreed on marriage contract 1715 in By Rev. Sandel. He died 3 May 1760 in Upper Merion Twp., Montgomery Co. PA, PA.

From Beverly Nelson Rambo's 'The Rambo Family Tree'.

MONS RAMBO was born about 1684 ( Details: , aged 13 in Gloria Dei census of 1697,) and was married to CATHARINA BOON by Rev. Sandel in 1715. She was born in 1691, the daughter of Sven Boon and his wife Brigitta Swanson.(25) Catharina's grandfathers were Anders Svensson Bonde and Sven Svensson.(576),, p. 32) Anders Svensson Bonde (Boon) was born in Sweden about 1620, and settled at Tinicum, New Sweden, in June 1644. He was employed to "make hay for the cattle" and to sail Governor Printz's "little yacht." By 1693, Sven Boon was the wealthiest man in Philadelphia County, west of the Schuylkill.(17) The Sven Boon family lived at Calcon Hook in 1697/8. Catharina inherited three acres of land on an island from her father after he died in Darby, Pennsylvania in Nov 1729. (Chester Co. Wills A:306) Mons Rambo "acquired land in Plymouth Township across the Schuylkill from the Swedes' Tract in 1729 and by 1734 had moved to Kingsessing (Phila. Deed, G 1, p. 60; and Mtgy. Co. Deed, 7, p. 431)", Philadelphia Co.(584),, p. 50) He died in 1760 and his will was proved on 3 May 1760. The will named his wife and children: Ann Lincoln, Mary, Swen; and his grandchildren: Abraham Lincoln, Catherine Campbell, Margaret Campbell. His wife Catharine and son Swen Rambo were named executors. Catharina died the following year and her will was proved 2 May 1761. They had these known children:

Britta Rambo, b. ca 1718, d. 2 Jul 1758, m. William Campbell

ANNA RAMBO, b. 1725, d. 8 Feb 1819, m. Jacob Lincoln

Swen Rambo, d. 1770 in Kingsessing, unmarried(574),, 15 May 1999, p. 2)

Maria Rambo, apparently never married; died after 1761

The will of Mounce Rambo was dated 5 Apr 1760, proved 3 May 1760, and recorded in Philadelphia Will Book L: pages 436-438, #279. It is transcribed as follows:(794),, #21725)

"In the Name of God Amen I Mounce Rambo of Kingess in ye County of Philadelphia in ye province of Pennsylvania Yeoman, being weak & Infirm in Body but of sound & well disposing mind & memory praise be humbly given to Almighty God for ye same and for all other his mercies & favours towards one but in Consideration of my Mortality and of the uncertain State of this frail & Transitory Life and that sooner or later all flesh must yield unto death, do think fitt while Strength is afforded to make my last Will & Testamt which I do in form & manner following, that is to say, first and Principally I recommend my soul into ye Hands of God that Gave it, and my Body I commit to ye Earth to

be Buried in a Christain like & decent manner at ye discretion of my  
 Executrix & Executor hereinafter named, And as Touching such Temporal  
 Estate as it hath Pleased the Lord to favour me with, I give & dispose  
 of the same as followeth vizt Imprimis it is my Will & mind that all  
 my Just Debts & Funeral Expences be in the first place duly paid &  
 Discharged, ITEM I grant & allow to my dearly Loving Wife ye  
 priviledge to dwell & reside in my Parlour with Liberty of Cellar  
 Roome & Water at ye Spring with apples out of my Orchard Sufficient  
 for her own use also firewood Cut & brought to the Doore Sufficient  
 for her own private Burning in ye Parlour afsd all which priviledges I  
 will that she Enjoy during ye Term of her Natural Life, ITEM I give to  
 my Daughter Ann the Wife of Jacob Linncon the sum of Twenty Pounds of  
 Lawful Money of Pennsylvia, ITEM I give to my Grandson Abraham Lincon  
 ye sum of Twenty Pounds Money afsd to be paid to him when he attains  
 to ye age of Twenty one years, but in Case he should Die in his  
 minority unmarried & without Issue, then I give the same Twenty to be  
 divided Equally to & amongst the other Children of my Daughter Ann  
 Lincon that shall be Born at ye Time of my decease, ITEM I give to my  
 Daughter Mary the sum of Forty pounds of lawfull money afsd , I also  
 give her one mare two cows & six Sheep, one pair of new Chest of  
 Drawers, one Feather Bed & furniture, Two Pewter Dishes & six pewter  
 plates; ITEM I geve to my Grand Child Catherine Campbell the sum of  
 fifteen pounds of Lawful money afsd also one Cow, & three sheep, one  
 desk in my parlour one feather Bed & furniture Two pewter dishes & six  
 pewter plates, ITEM I give to my Grand Child Margaret Campbel the sum  
 of fifteen pounts of lawfull money afsd aldo one Cow & three sheep,  
 one Feather bed & furniture Two Pewter Dishes & six pewter plates; and  
 my will further is that my daughter Mary & two Grand Children  
 Cathering & Margaret Campbel afsd have ye priviledge of dwelling in my  
 House during the Time they Remain unmarried; ITEM I give to my Dear  
 Wife the sum of Twenty Pounds of lawfull Money aforesd also the Bed &  
 Beding whereon I now lyeth all my other Goods & furniture Usually in  
 my Parlour Excepting the Desk before given to my Garand Daughter  
 Catherine Campbel, an my Will further is that my sd dear wife have a  
 sufficient maintenance & Support both of Food & Raiment out of my  
 Estate during her Natural Life. ITEM I give & Devise unto my son Swan  
 all my Messuage Plantation & Tract of Land whereon I now dwell  
 Containing about Seventy Acres with my Lot of Drain'd Marsh of four  
 acres Situate in ye Township of Kingseess afsd with their appurtenances  
 and all other my Estate Real & Personal whasoever & wheresoever the  
 same may be, not before given or mentioned to be Given in this my Will,  
 To hold to him my son Swan his heirs & Assigns for Ever, Subhject  
 nevertheless to all ye Priviledges given to my Wife & Daughter Mary  
 and two Grand Children Cathering & Margaret Campbel as aforesd, and  
 lastly I nominate Constitute & appoint my dear Wife Executrix & my son  
 Swan to be Excutor of this my Last Will & Testament hereby making Void  
 all former or otherWills by me at any time heretofore made & Ratifying  
 & Confirming this & only this to be my Last Will & Testamt In  
 Testimony whereof I Mounce Rambo the Testator have hereunto set my  
 hand & seal ye Fifth Day of April in ye Year of our Lord One Thousand  
 seven hundred & sixty Mounce Rambo (his mark) Signed Sealed Published  
 Declared by ye sd Testator to be his last Will & Testamt in the  
 presence of us Peter Yocon, Jno Campbell, Jsa Pearson Philada 3d May

1760 Then personally appeared Peter Yocom & John Campbell two of the Witnesses to ye foregoing Will & on Oath did Declare th\_\_ say & heard Mounce Rambo the Testator therein Named Sign Seal publish & declare the same will for & as his last Will & Testamt and that at the doing thereof he was of sound mind memory & understanding to the best of their Knowledge Coram Wm Plumsted Regr Genl Be it remembered that on the 3d day of May 1760 The last will & Testament of Mounce Rambo deced in due form of Law was proved & prabate & Letters Testamentry were granted to ye Widow and Swan Rambo the Executors in the sd Will appointed being duly Sworn well & truly to Administer the Decedt's Estate & bring an Invenry thereof into the Regr Genl's Office at Philada at or before the 3d Day of June next & render a true Accot when Required Given under the Seal of the sd office Wm Plumsted Regr Genl"

( Discrepancies: "wife Katherine, daughter Ann Sincon, grandchild Morgan Campbell, witnesses Peter Yocum, Mo. Campbell, Isa. Pearson." (731),, p. 21 citing Genealogical Society of Pennsylvania. Abstracts of Philadelphia Wills))

Mounce married **Catherine BOON**, daughter of Sven (Swan) Andersson BOON and Brigitta SWANSON. Catherine was born 1691 in Calcon Hook, Phila. Co. PA. She died before 2 May 1761 in Kingsessing, Phila. Co. PA and was buried in Wicaco Church, later Phila., PA.

## Second Generation

2. **Gunnar Jr. RAMBO** was born 6 Jan 1647/1648 in New Sweden, PA and agreed on marriage contract 1670 in New Sweden, PA. He died Jan 1724 in Matzong (Matsunk) Upper Merion Twp., Montgomery Co. PA and was buried in Old Swedes Church, Philadelphia, PA. Gunnar married Anna or Anneka COCK.

From Beverly Nelson Rambo's "The Rambo Family Tree"

GUNNAR RAMBO, Peter's eldest son, (our 6th GG) was born 6 Jan 1648-49 and married ANNA COCK in 1670. Anna was born about 1652, a daughter of Peter Larsson and Margaret (Lom) Cock and a sister of Maria and Brigitta Cock who married Gunnar's younger brothers Anders and John. Gunnar Rambo was a large land owner and occupied a prominent place in the affairs of the province. He was a member of the first grand jury under William Penn, a peacemaker for Philadelphia County in 1684 and a member of the Pennsylvania Provincial Assembly in 1685.(575),, vol. 1 (1991\): p. 623) Gunnar Rambo died in Upper Merion Township in January 1724 at the age of 75. His wife predeceased him.(576),, p. 28)

Gunnar and his family belonged to Gloria Dei church at Wicaco and in 1684, he and his brother Peter, Jr. made a voluntary contribution of 30 guilders for the support of Rev. Jacob Fabritius.(32),, p. 342) The 1697-98 roll of the Swedes on the Delaware prepared by Andreas Rudman, pastor of the Gloria Del Church, listed eight of the nine children in the family, and their ages.(25) Gunnar and Anna had the following children:(576),, p. 28)

John Rambo, Jr., b. ca 1673, will proved 1746, m. 1st Anna Laicon  
Peter Rambo, b. 1678, d. Jul 1753, m. (?)

Gunnar Rambo, b. 1680, d. 1717-1724, unmarried  
 Anders Rambo, b. 1682, d. 3 Jul 1755 unmarried.  
 MONS RAMBO, b. 1684, d. Apr 1760, m. CATHERINE BOON.  
 Brigitta Rambo, b. 15 Nov 1685, m. Matthias Holstein.  
 Gabriel Rambo, b. 1687, d. ca Nov 1734, m. Christian  
 Matthias Rambo, b. 1690, d. before 1724  
 Elias Rambo, b. 1693, will proved 1 Oct 1750, m. Maria Van Culen

In 1677, Gunnar Rambo and his brothers-in-law Andries Benckson, Laurens Cock, Erik Cock, Jan Cock, and Peter Cock, Jr. were among the 23 Swedes who presented a petition to the court at Upland "to settle together in a town at the west side of the river, just below the falls." (29), (19),, p. 166) This failed however, and Gunnar lived on his land at Shackamaxon for 20 years until he sold it in 1697 and moved to Matsunk on the Schuylkill River in Upper Merion township. (576),, p. 28) He was willed 300 acres of land on Homan's Creek, Gloucester County, New Jersey by his father in 1698, but Gunnar and his brother John sold 257 acres of that land to John Bowles in July 1698.

Gunnar Rambo's land at Shackamaxon came from an original patent to Peter Cock for land there, later divided among his children (including Gunnar Rambo & his wife). Gunnar Rambo of Shackmaxon, husbandman, sold parts of this land on 6 June 1697 to George Lillington, late of Barbados for L(pounds) 200. These parts were described as 54 acres, 103 acres and 26 acres (total 183 acres) plus 8 acres, Gunnar's interest in 8 acres formerly given to Jacob Young, deceased (former sexton of the log church at Wicaco). (Phila. Exemplification Book 7:279-282). On 11 June 1698 Gunnar Rambo sold to Thomas Fairman all his interest in a great island opposite Shackamaxon assigned to him by certain named Indians. (Phila. Exemplification Book 7:330) And on 17 July 1699, Gunnar Rambo, now residing above the falls of the Schuylkill [Matsunk] sold 100 acres at Shackamaxon (part conveyance from his father-in-law Peter Cock) to John Bowyer, shipwright. (Pa.Arch.2d, 19:476)

From Lasse Cock's 1000 acres in Upper Merion (Matsunk), 500 acres was granted to Gunnar Rambo and 250 acres to his son John Rambo. When Gunnar's land was surveyed, his land was found to be 614 acres; he gave up the extra 114 acres. Gunnar was residing on that land by 1698, although he did not get legal title to it until 1707. In 1710 he sold 100 of those acres to Hugh Williams. (Phila. deeds, I-11:103). In 1721, he granted his son Gabriel Rambo 150 acres. (Phila. deeds, H-2:101) and his will gave the other 250 acres to his son Elias Rambo." (574),, letter of 20 Apr 1999, p. 4) This land in Matsunk bordered on the Schuylkill River lying adjacent to Peter Cock's land and to the north of the Widow Yocum's land. It was near what is now Bridgeport, Pennsylvania. (The 500 acres, 614 acres, and 1000 acres are mentioned in Pa Archives 3rd 3:4-5,7.)

They chose excellent land. While southeastern Pennsylvania in general was very good for agriculture, the Swedes' tract lay on probably the finest of the region. A rolling terrain, it had a deep, well-drained loamy soil, free of loose stones and enriched by limestone deposits. It lay athwart a limestone belt about a mile wide extending east to west until it widened into the soon-to-be fabulously productive



Lancaster Plain. Several streams arose in or ran through the area, such as Matsunk Creek and Frog Run, although none of them was strong enough to propel a mill. Amply wooded, with oaks, hickories, and poplars predominating, by with open grasslands as well, the area abounded with wildlife -- deer, turkeys, bears, wolves, foxes, squirrels, and an occasional panther. The woods supplied material for rafts and canoes and for log cabins. The limestone which ranged from hard marble to soft stone, not only fertilized the soil but also provided stone for chimneys and ovens and for building more substantial structures. The Schuylkill River, which enhanced the soil and supplied shad and catfish for the table, was not deep enough for large vessels except during the spring flooding, but rafts and canoes could be used for carrying the settlers and goods to and from the City. Because of Penn's prior treaty arrangements the few Indians in the area were friendly."(584),, p. 46)

The will of Gunnar Rambo was entered for probate in Philadelphia on 20 Mar 1723-24 and recorded in Will Book D: pages 388-389, #306 1/2. It reads as follows:(794),, #21722)

"In the Name of God Amen, I Gunner Rambo of Matson in the County of Philada finding myself weak of body but of perfect and sound memory Blessed be God for it, do make this my last will and testament, revoking all former wills ever heretofore made by me or for me this fourth day of January one thousand seven hundred and twenty three/four. Imprimis I give and bequeath my soul into the hands of Almighty God my Creator and my body to be buried in a christian and a decent manner as my Executor hereafter named shall think fitt. ITEM I Give unto my Eldest Son John Rambo, the sum of five shillings, which, with what I have heretofore Given him, shall be in full of all demands and his share or portion of this my Estate. THEN I give unto my son Peter Rambo, the Bed and Bolster, that I now lye on, with what he has had before shall be in full of all demands, for his share or portion of this my Estate. THEN I give unto my son Mounce Rambo the sum of five shillings which with, what he had before shall be in full of all demands for his share or portion of this my Estate. THEN I give unto my son Gabriel Rambo, the sum of five shillings which with what I gave him before shall be in full demands of his share or portion of this my Estate. THEN I give unto my Granddaughter Katherin Holston the sum of five shillings which is likewise in full of all demands from this my Estate. THEN I give unto my son Andrew Rambo the sum of forty pounds current lawfull money of the province of pensilvania to him his heirs or assigns to be paid in Manner and form following (vizt) Ellias Rambo to pay upon the 26th day of March, yearly after my decease the sum of five pounds p annum, of Current Lawfull money of ye province of pensilvania for eight years until the whole sum of forty pounds be paid, and in the mean time that he shall give Andrew security for the payment of the several sums yearly which is likewise in full of all further Demands from the sd Andrew to this my Estate. THEN I give unto my son Ellias Rambo this my plantation containing two hundred and fifty acres of land with all my Improvements and all the rest of my Estate both Real and personal as if every particular were named and I likewise appoint my son Ellias my sole Executor this my last will and Testament witness my hand and seal the day and date first above

written. Gunnar Rambo (his mark) Sealed and Delivered in the presence of us, Edward Farmer, Joseph Gray, Peter Yokom (his mark), Lovell Jarpsen

Philadelphia March 20th 1723 then personally appear'd Edward Farmer and Peter Yokom two of the witnesses to the within written will and upon their oaths did declare they saw and heard Gunnar Rambo the testator within named sign seal publish and declare the same to be his last will and testament and that at the doing thereof he was of sound mind memory and understanding to the best their knowledge Coram Pet Evans reg Genll Be it remembered that on the 20th day of March, 1723 the last will and testament of Gunnar Rambo deced was proved in due form of Law and probate and letters testamentary were granted unto Ellias Rambo sole executor therein named being first sworn well and truly to administer the sd decedst estate and bring an inventory thereof into the Register General's Office at Philadelphia at or before the day of next and also to render an account when thereunto Lawfully required given under the seal of the sd office Pet Evans reg Genll"

3. **Anna or Anneka COCK** was born 1654 in New Sweden, PA and agreed on marriage contract 1713 in PA. She died 1722 in Upper Merion, Montgomery Co. PA.

### Third Generation

4. **Peter Gunnarson RAMBO** was born Jun 1612 in Gotteborg, Hisingen, Sweden and agreed on marriage contract 7 Apr 1647. He died 6 Nov 1698 and was buried in Swede's Log Church, Wicaco, Philadelphia, PA. Peter married Bretta MATTS DOTTER.

From Beverly Nelson Rambo's "The Rambo Famly Tree" □

PETER GUNNARSON RAMBO was the founder of the Rambo family in America, and as far as can be determined from existing records was the only one of that name who came to the New World. He was born about 1 Jun 1612 in Hisingen, near Gothenburg, Sweden, son of Gunnar Petersson. ( (576), , pp. 26-27) Peter Gunnarson Rambo was buried in the churchyard at Wicaco on 29 Jan 1698, one of the last survivors of the original Swedish settlers. When the new church was built [Gloria Dei], the decision was made not to move the grave of the venerable Peter Gunnarson Rambo who had served his church so many years, but to build over it. Peter Gunnarson Rambo was single when he journeyed to America, but married BRITA MATTS DOTTER from Vasa, Sweden on 7 April 1647. Britta probably was born about 1630 and died 12 October 1693. ( (576), , p. 27) Peter and his wife had the following children: (576), , pp. 26-28) ( See also <http://www.colonialswedes.org/Forefathers/Rambo.html>

GUNNAR RAMBO, b. 6 Jan 1648/49, d. Jan 1724, m. ANNEKA COCK  
Gertrude Rambo, b. 19 Oct 1650, m. Anders Bengtsson  
Peter Rambo, b. 17 Jun 1653, d. 12 Dec 1729, m. Magdalena Skute  
Catherine "Rambo, b. 1655, m. Peter Mattsson (alias Dalbo)  
Anders Rambo, b. 1658, d. 1698, m. Maria Cock  
John Rambo, b. 1661, buried 17 Oct 1741, m. Brigitta Cock

a daughter who married Anders Nilsson Friend(574),, 25 Mar 1997  
citing Alfred Cook Meyers papers LDS film # 0567028)  
a daughter who died at the age of 8 years

His Letter to his Sister undoubtedly written 31 May 1693.

In 1692, the postmaster in Gothenburg wrote a letter to America containing the inquiry of a woman who wanted to know if her brother Peter Gunnarson Rambo was still alive in America.(13),, p. 183) In May of 1693, Peter Gunnarson Rambo received a letter from his sister in Sweden. Days later he wrote a reply which has been preserved in the Riksarkivet (Royal Archives) in Stockholm, along with letters written at the same time by his fellow colonists: Charles Springer and Lars Cock. Late in 1986, Dr. Richard Hulan received copies of these letters, and translated them. Peter Craig has given me permission to include the Rambo letter in this family history.(576),, pp. 161-162.)

The letter confirms that he married Britta Mattsdotter in New Sweden, that she was alive in 1693, and that they had been married for 46 years. Sweden was his Fatherland; his wife Britta was from Vasa, in Sweden; and they had four sons and four daughters, including one who died at age eight. His third daughter was married and alive when he wrote in May 1693, but neither she nor Britta were mentioned in his new will written on 3 Aug 1694. Peter had 37 grandchildren by Jun 1693. Peter Gunnarson Rambo was about 81 years old when he wrote this letter to his sister:

"Highly honored Dear Sister: Greetings! by the power of God, your letter, dear Sister, came into my hands here the 23rd of May, dated Gothenburg, the 16th of November 1692; from which letter I understand your temporal condition; that you are still alive, God be praised which makes me, my wife, and children glad at heart, that I might once again be permitted to hear of your condition and the Fatherland, before it pleases God to call me from this world.

Inasmuch as I have also understood from your letter that you now, and for some years past, have lost your eyesight and hearing (which comes as a great blow for me to hear); and you write to me that I should support you with assistance in your poverty, which I should with all my heart to do, but there is now such discord, war, and naval warfare that there would be great doubt whether you should receive it or not. I have already sent you money several times, but I understand from your letter that you have received none of it. Therefore I beg you, Dear Sister, to have patience until I can hear from you again, and safer conditions may be found for my letters and what I send you.

Now what concerns my trade and conduct, and what my life has been here in this land: after eight years I entered the state of Holy Matrimony with Britta Mattzdotter, who (God be praised) is still living; she also came from Sweden, from Wassa, whom I have lived with in harmony and love for 46 years, and have had with her 4 daughters and 4 sons, but the one daughter when she was 8 years old fell asleep in the Lord. And so I have still 4 living sons and 3 living daughters; all are well provided for and live in plenty with their husbands, wives, and children, so that now from my lineage there are living 37 souls of my children's children.

And I have served faithfully, both the Swedish regime, the Holland Dutch, and now the English: I also sat on the court for 29 years, both in the Swedes and the Hollanders' time; for the Swedes have a rule that no case should be decided at court unless the Swedes had their voice in it; but I am old and can no longer endure that toil. Our nations also live faithfully with one another both in harmony and affection. Our land is a very splendid fruitful land, so that we have no lack of anything on which the sustenance of our bodies and lives depends, for the nearby islands are fed by us with the land's goods, with seed, flour, and beer. We have cause also to thank God that we live in harmony, affection, and faithfulness with the Indians, while the surrounding lands and neighbors have had great duress from the Indians; and I may truthfully say, that God has wonderfully preserved and shielded us and has shown a peculiar grace toward us in this heathenish land.

Nothing more occurs to me to write this time, but my dear wife and children send greetings to you and all good friends who may or can be found living, hoping for and awaiting your reply by the first ship that can come. Commending you to the protection and care of God Almighty,

Always remaining your most obedient brother until death,

s/□Petter Gunnarson Rambo"

His Burial Record

"Four pages of death records from the church at Wicaco were found by Peter Craig, whom I regard as the world's foremost historian of the earliest colonists settlers on the Delaware. They were in the Amandus Johnson papers (box 69, folio 6) at the Balch Institute in Philadelphia, and had been copied prior to 1800 by Rev. Nicholas Collin from the now long-lost Gloria Dei (Old Swedes) churchbook of 1697-1750. Under the list of "Fode i Sverige" (born in Sweden) was an entry in Swedish: "Peter Rambo of Hisingen, 85 years and almost 8 months [old] buried 29 Jan 1698, married 7 April 1647 - 12 Oct 1693, had 4 sons and 3 daughters ..... Brita Matsdotter."

"From the entry, we have concluded that Peter Rambo was from Hisingen, an island formed by the Gota River, and now part of the city of Gothenburg, in Bohus & Gothenburg province, Sweden. It would seem that Peter was born about Jun 1612, and his wife, Brita died 12 Oct 1693. ...

"We already knew that Peter's sister lived in the Gothenburg, Hisingen area in 1693 when she asked the postmaster of Gothenburg to inquire in his letter to America about her brother Peter Rambo. At that time, Hisingen was divided into an eastern and a western hundred: the western part of Hisingen was ruled by Norway until 1658, while the south-eastern hundred had always been part of Vastergotland in Sweden. (Historisk-Geograf-iskt och Statistiskt Lexikon ofver Sverige, Vol. III, pp. 341-43, Stockholm, 1962).

"There is a hill in Hisingen called Ramberget - Raven's Mountain - with a panoramic view of the city and harbor of Gothenburg. The presence of the hill called Ramberget lends more credence to the

statement by PGR's grandson Jacob Bengtsson (see Benson, Peter Kalm's Travels, p. 730) that his grandfather was first called Peter Gunnarson Ramberg and was from Vastergotland, but later changed his name to Rambo." (573),, with corrections) Beverly Rambo believed the name Rambo is Swedish in its origin and meaning. Dr. Bengt Wennberg, professor of languages at Drexel University, conferred with Swedish Rambos, and concluded that the literal meaning of Rambo was "home of the raven". (9) In Swedish, the word or suffix "bo" means home or dwelling. Thus, "rambo" might refer to the raven's nest or to a person's home located on the hillside, or side of the mountain.

Peter Gunnarson Rambo came to America in 1640.

As a mature man of twenty eight years of age, Peter Gunnarson Rambo signed on with the New Sweden Company to go to America as a colonist. In September of 1639, he sailed on the "Kalmar Nyckel" but twice the ship sprang leaks and had to turn back for repairs. Storms during December further delayed their departure, but they finally embarked on their journey across the Atlantic on 7 Feb 1640. (1),, p. 89 [1914 ed.])

The journey was far from pleasant for the Swedish colonists. The Dutch master of the ship spent his time smoking and drinking with the Company factor. They showed their dislike of the Swedes by scolding and cursing them. Both men were contemptuous of the Lutheran religion, and extremely disrespectful toward Rev. Torkillus who was being sent to a post in New Sweden. However, the ship safely reached port in New Sweden on 17 Apr 1640.

Peter Rambo's own recollection was that the ship reached New Sweden on 10 Mar 1640. (6),, p. 38) The date of his arrival is confirmed by a roll list of 1648 that showed he arrived on the Kalmar Nyckel in 1640. (1) Additional evidence is obtained from the 1693 church census that listed the persons who were born in Sweden. Opposite the names of "Pet. Rambo" and "And. Bone" were words stating they had been in America for 54 years. (15)

#### Peter Gunnarson Rambo the Early Years

Upon arriving in New Sweden, Peter Rambo lived at Christina, near the fort, and was employed as a farm hand at ten guilders per month. In 1643 and 1644 he sent part of his wages home to his father in Gothenburg, Gunnar Petersson (Gumma Peersson, Gunmundt Persson). (576),, pp. 26-27) The roll list of the colony by Governor Johan Printz dated 1644, named "Perr Gunnarson Rambo" as cultivating tobacco for the Swedish West Indies Company on the plantation at Christina. (16),, p. 111), (17)

On 1 Nov 1644, Peter Rambo became a freeman and settled on a plantation near Cobbs Creek in Kingsessing, which is located in present day West Philadelphia. (576),, p. 27) Heavy rains in 1652 damaged many of the crops, but evidently Peter Rambo had some surplus grain, as he was charged by Gov. Printz for illegally selling grain to the Dutch. A short time later, Peter was one of twenty-two freemen in the Kingsessing area who signed a bill of complaint against Gov. Printz on 27 Jul 1653. (14),, p. 463) They complained that their lives

and property were not safe from dangers, that Printz imposed his will over that of the jury, prohibited settlers from trading with Christians or the savages, forbade the colonists from grinding their own grain at the mill, and withheld the use of rivers, woods and land needed for their sustenance.

Governor Peter Ridder and his successor, Johan Printz, complained that many settlers were inept and unskilled, but a few capable men like Peter Gunnarson Rambo rose to positions of leadership in the newly established colony. Capt. Sven Skute; Peter Cock; Peter Rambo; and Olof Stille served on councils and committees, and figured prominently in colonial affairs. Several of their children and grandchildren intermarried, further binding these families together. Peter Rambo's son Peter married the daughter of Sven Skute, and his sons Gunnar, Anders and John married daughters of Peter Cock who arrived in New Sweden in 1641.(6),, p. 38)

On 30 August 1655, Peter Rambo volunteered to proceed south by canoe to help defend New Sweden against the Dutch invasion.(14),, p. 602) It is not known that he did go south, for on 7 Sep 1655 he was a member of the group of Swedes who met with Governor Peter Stuyvesant. On the 16th of September, he was present at a Council meeting where they agreed not to accept Stuyvesant's offer to return New Sweden to Governor Rising. The colony then passed from Swedish to Dutch rule, and in 1656, Governor Stuyvesant granted them a measure of self rule. These officers were elected 8 May 1656: Sven Skute as Captain; Anders Dalbo as lieutenant; Jacob Svensson as ensign; Gregorius van Dyck as sheriff; and Olof Stille, Matts Hansson, Peter Rambo, and Peter Cock were selected as magistrates.(14),, p. 664) They performed their duties proficiently, and gained the confidence of the Dutch authorities. The Dutch hired the Swedes in Kingsessing to chop wood for export from the estate of Elmerhuysen Cleyn, and on 3 Dec 1657, a Dutch officer made payment to Pieter Rambo of "1 1/2 jugs brandy; also; 1/2 barrel of beer, for f20; and food" worth 38 guilders for the workmen. On 17 Jun 1658 payment of 134 guilders was made for "23 ells of duffel [and] 1/2 anker of brandy."(18),, pp. 256, 259)

By 1669, Peter Gunnarson Rambo moved to Passyunk on the east side of the Schuylkill River, opposite Aronameck. The patent for this 300 acres of land was dated 1 Oct 1669.(19),, p. 29) It is here that he spent the rest of his days, living with his son Andrew after the death of his wife Britta.

His wife: Brita Mattsdotter

"There were two men named Matts Hansson in New Sweden; both were single men when they arrived. Brita could not be the daughter of either of them. No other candidate named Matts appears. Thus, she either arrived in the family of a stepfather or came as a maidservant. I think the latter is most likely. It is quite possible, I believe, that Brita Mattsdotter was the unnamed servant girl who came to New Sweden in 1641 with Lieutenant Mons Nilsson Kling and his wife and child. Kling was commander of the Swedish fort on the Schuylkill at the time when Peter Rambo and Brita Mattsdotter were married. Kling returned to Sweden with his family in 1648. Kling has been described

as a "Swedish Finn," meaning that he was an ethnic Swede who resided in Finland when he came to America. Brita came from Vasa in Finland and was also probably an ethnic Swede." (574),, 26 Jan 1999)

#### His Court Experiences

Peter Gunnarson Rambo served on the Council of New Sweden during Governor Rising's rule in 1655.

Most legal and governmental affairs of the settlement were handled by the magistrates of the court. Only one court existed in what is now Pennsylvania until the arrival of William Penn. Peter Gunnarson Rambo served on the court under Swedish, Dutch and English rule for 29 years. (576),, p. 27) He was elected a magistrate of the court in 1656, and served almost continuously until 1680 when he stepped down. The court first met at Tinicum Island, but later moved to Upland. It heard all civil and criminal cases, and also functioned as a legislative body to levy taxes, to order roads to be built and maintained, to name county officials, etc.

In 1660 and again in March of 1661, Peter Rambo petitioned Gov. Stuyvesant to be discharged as a magistrate claiming he "has to take care of a very large family and therefore cannot well, unless to his great disadvantage, spare the time to attend to the aforesaid office." His resignation was accepted, but he was again appointed justice on the Delaware River by Gov. Lovelace in 1664.

Historical records show that some court sessions were held at Peter Rambo's house in 1675, ( (19),, p. 83), (80),, p. 17) that he was repaid for entertaining the governor (20),, p. 67) ( , (19),, p. 118) and other high ranking officials in 1676, and heard criminal cases of murder in 1670 and 1672 ( (19),, pp. 17, 74, 43) and rape. ( Records of the Upland Court 1676-1681 are online at website: <http://www.westjerseyhistory.org/docs/upland/index.shtml>)

He signed a proposition in 1671 regarding the defense of the Delaware River against Maryland's threatened invasion. On 12 Mar 1677/78, Peter Rambo and his son-in-law Peter Mattson Dalbo petitioned the court to grant them 200 acres each on the east side of the Schuylkill. ( (20),, p. 87) Peter also petitioned the court on 13 Nov 1677 for 250 acres between the land of Wicaco and that of Jurian Hertswelder. ( (20),, p. 67) He lost a court case 13 Mar 1678/79 in a dispute with the Svenson brothers over a tract of land in Wicaco when they provided evidence of an earlier patent for the land. ( (20),, p. 134) Another land dispute involved ownership of 12 acres of marshland used by Hans Mansson and Peter Jocum, and claimed by Peter Rambo. The jury found Peter Rambo had legally obtained a patent for the marshland, and the plaintiffs had not. ( (20),, pp. 181-182) (20),, pp. 67, 87, 134, 181-182)

His wife, Britta Rambo, was a witness in a defamation suit bought in the Upland court on 12 Sep 1682. The suit was brought by Harmon Enoch against her son-in-law Peter Mattson alias Dalbo.

In 1684, Peter Rambo gave testimony about Dutch settlements along the Delaware River established before 1632 to refute Lord Baltimore's claim to the territory for the state of Maryland. (6),, pp. 35-45) At



this time, 25 May 1684, he claimed to be 72 years of age, confirming his birthdate of 1612. In one deposition of "Certain Ancient Sweeds Living on the West side of Delaware," Peter Rambo, Peter Cock and Hance Monson gave testimony regarding the establishment of New Sweden, and the purchase of land: "In the year 1639/40. 10th March one of the abovesaid shipps returned with Peter Holland (Peter Holland Ridder) deputy Governo(u)r for the Sweeds, Peter Rambo, Andrees Bown (Andreas Boon) & severall other Sweeds, who bought Land from an Indian king Named Kekesikkun from the abovenamed distance of a Cannon bullet shott as farr as over against Mekaquatshoe eight miles above Burlington."

In the same document, they told of being sent by Gov. Printz in 1651 to Colonel Lloyd, the deputy of Lord Baltimore, in Severn [now Annapolis], Maryland. They were treated kindly during a stay of nine days, and were given a letter assuring Gov. Printz there was no claim on the Swedish settlements and lands. Peter Rambo was a man of about forty years when he made this trip.

Interpreter to the Indians

During his years of trading with the Indians, Peter Rambo learned enough of the language to serve as Interpreter. Of interest is a colonial document, describing a conference between the governor, magistrates of Newcastle, and Indian sachems of New Jersey:

"At Newcastle, May 13th 1675

Upon an Appearance of the Indynans before the Vo; & the New Magistrates in the afternoone. They were those who came in the morne, with Mr. S. Edsall, Isr. Helme, and Lanse Cock. The names of the Chiefs were Renowewan of Sawkin on the Eastern side, Ipan Kickan of Rancokeskill, Kitmarius of Soupnapka, Manickty of Rancokestill heretofore all of N. Jersy side. The Govenor declares his desire to continue in friendship with them & his readiness to protect them, & thanks them for their coming down.

They by Israel Helme the Interpreter expresse thie rediness to continue in good friendship, & return their thanks to the Gov. They are told that it is not, that the governor wants their help -- if the other Indynans will bee bad, he can deale well enough with them, but now is wishing to be kind to those that will live quietly and well. They believe so they say.

They are told they must not kick the beasts or swine belonging to the Christians & the Christians shall not doe them any injury, but justice shall be done as they might see today in the case of Jam Sandylands.

The first sachem rises up & walks up & down taking notice of his old Acquaintance P. Rambo & Peter Cock, Lansa Cock with C. Cantwell then taking a band of sewant, he measured it from his neck to the length downward & said his heart should bee so long & so great to the Gov. & the Christians & should never forget the Gov. so presents the belt of wampum, throwing it at the Gov. feet. The next rises up & professing much friendship & thanks to the Gov. for his kind expressions presents another belt of wampum.

The Gov. (Andros) tells them the two belts shall be kept as bands of

friendship between them. The belts of sewant were written upon to be kept in token of a continuance of Peace. The first belt was 15, t'other 12 wampum high.

The Gov. presents them with 4 Coates and 4 lappeloathes. They return thanks and fall a kintacooying with expressions of thanks, singing kenon, kenon."

#### Peter Gunnarson Rambo As Remembered by His Grandson

In 1749, Peter Gunnarson Rambo's grandson was interviewed by Peter Kalm, a young Swedish traveler, and gave this account of the early days in the colony. (12),, pp. 712-713) (Note that the date of PGR's arrival in New Sweden was in error in this account.)

"30 Jan 1749. Mr. Peter Rambo, who lived down in Raccoon, N.J., related to me on the 30th of January, 1749, the following concerning the first coming of the Swedes, which he had heard from his father who had died six years ago and had at the time of his demise been very old [John Rambo]. His grandfather's name was Peter Rambo [also]; he had been born in Stockholm, had with others been hired to come here, and had gotten his freedom after three years to return to Sweden if he had so desired. Several of these so hired had returned to their homeland, but he had remained. But those who had been sent here because of some misdeed had not been allowed to return.

The first Peter Rambo landed here when the original settlers had been here for four years (1642). He was then unmarried, and when he had been here a short while he married and had several sons of whom this Peter Rambo's father was the youngest. He was born in 1661 and was 12 years younger than his oldest brother.

The original Peter Rambo, when he emigrated, had brought apple seeds and several other tree and garden seeds with him in a box. He had also taken some rye and barley along. Later when the Englishmen came, he had often told them that his hands had been the very first to sow seed in the settlement, thereby announcing that the first Swedes had not brought these seeds with them, and that consequently no European seed had been sown here before he upon his arrival had made a beginning.

His grandfather had prospered, so that Governor Penn had often lodged at his house; and when the English first came here it had been rather difficult for some of them, so that Rambo not only helped them as much as he could, but for ten years gave to everyone that came to him free food and lodging. The old man was very kind, but liked to drink a bit at times."

#### The Rambo Apple

The Rambo apple was extensively grown in Delaware, Pennsylvania, and New Jersey. It was also spread to other localities as the early settlers spread south and westward. The apple is advertised by a Georgian nursery as follows:

"The Rambo has pale greenish yellow mottled skin with red strips. The flesh is firm, fine, tender and whitish. It is a subacid apple that begins ripening in early July here in Georgia. It is one of the very

best for jelly, pies and dried fruit. It dates back to the late 1500." (21)

#### His Land Holdings

Over the years, Peter Gunnarson Rambo acquired a considerable amount of land which he willed to his sons. "Upon moving to Passyunk, Peter Rambo sold his holdings in Kingsessing. His first English patent, issued by Gov. Francis Lovelace on 1 Oct 1669, was for 300 acres at Passyunk on the east side of the Schuylkill. (New York Patents, 3:154). On the same date, Francis Lovelace issued him a patent for 12 acres of marsh on the west side of the Schuylkill, adjoining Hans Monsson. (New York Patents, 3:148). [This was the subject of a later lawsuit with Hans Monsson and Peter Yocum.] The Upland Court granted him 250 acres in Wicaco on 13 Nov 1677 (UCR, 79), but this was later voided when, after litigation, it was decided that this was covered by the Swanson brothers' patent. (UCR, 134). On 12 Mar 1678/9, the Upland Court granted Peter Rambo and his son-in-law Peter [Mattsson alias] Dalbo 200 acres apiece on the east side of the Schuylkill, above their existing plantations. (UCR, 87). When actually surveyed and laid out, this was 233 acres. Peter Rambo sold his half (116 1/2 acres) to William Salway on 1 Sep 1688 for (pounds)L 90. (Phila. deeds, Book E-2). On 28 Aug 1685, Peter Rambo purchased from Lasse Cock 15 acres of marsh adjoining his home plantation. (Phila. deeds, E-1:129-130). In West Jersey, Peter Rambo on 1-2 Nov. 1682 acquired 1/8 share (about 625 acres) in Gloucester County (NJA, 21:399), 257 acres of which was sold by his sons Gunnar and John Rambo on 20 July 1698. (NJA, 21:671) Peter Rambo never lived on this Gloucester County land." (574),, 20 Apr 1999, p. 3) The 300-acre plantation where he lived was on the east side of the Schuylkill at Passyunk. Until modern times his plantation was the site of a large landmark known as "Rambo's Rock." In 1684, census taker John Cock estimated that "Peter Rambo has 600 acres of land whereof he has improved 16 acres." (0),, Soderlund, Jean R. William Penn and the Founding of Pennsylvania, p. 215) ( Details: This was Peter Rambo, Sr. and an estimate by the census taker (John Cock) of his total land holdings, followed by the names of Andrew Rambo, aged 25 years and John Rambo, aged 22 years. (574),, 20 Apr 1999, p. 5)) ( Research needed: Peter Craig recommends the Sonderlund transcription. An earlier reference records "Returns of Inhabitants and Lands Owned and Improved in Portions of Philadelphia County in 1684. ... Peter Rambow hath 6 hondred Ackers of land whearof hee hath Improved 16 Ackers. Andrew Rambow Aged 25 yeare. John Rambow Aged 22 yeare. Petter Dallbow Aged 36 yeare hee hath 6 hondred Ackers of land & hath Improved 12 ackers." (35),, pp. 106-107))

The Rambo family was well-known by William Penn who referred to them in his correspondence in 1684 and later. When Delaware County was bought from the Indians by Penn in 1684, the sale was witnessed by Peter Rambo. (761),, p. 104 citing Pa. Arch. 1st Vol. 1, p. 65) Penn wrote from London to Thomas Lloyd on 16 Jan 1685, "Salute me to the Swedes, Captain Cock, old Peter Cock and Rambo and their sons, the Swansons, Andrew Binkson, P. Yoakum, and the rest of them." (23)

#### His Religion and Church

The family was Lutheran, and Peter Gunnarson Rambo was one of the founders of one of the first Swedish churches in America, located at Wicaco, a short distance south of Penn's Landing in Philadelphia. While records of that time period are scant, his actions as a Justice support his role as founder of the church. "The first church that Rambo would have attended was the log church on Tinicum Island, which was consecrated 4 Sep 1646 by Rev. Johan Campanius. (Thomas Campanius Holm, Description of the Province of New Sweden, 79-80, (1834)). The second church was the log church, built as a blockhouse, which was opened at Wicaco on 9 Jun 1677. (Rudman's account, Gloria Dei records). The cornerstone of Gloria Dei was laid in 1698, after Rambo's death. The church was completed in 1700." (574),, 20 Apr 1999, pp. 3-4) There is no evidence to support the statement Peter was a "longtime vestryman" of the church at Wicaco, that Beverly made in the first edition. She had likely confused Peter with his son Peter, who was a warden of the church from 1684 until Sandel arrived in 1702. It is also not possible to know exactly where his gravesite is located. There is no evidence to support the rumor that his grave is under the altar. (59),, I NEED a reference) Over the altar was suspended the figure of the trumpet-bearing angel, Gabriel, which was commonly found in Swedish churches.

#### His Will

Peter Rambo's will was signed 3 Aug 1694, probated 6 November 1698, and recorded in Will Book A: pages 423-425, #183. His son Andrew was designated executor, but he had died by this time, so Peter Rambo, Jr. was named executor. The will reads as follows:

"In the name of God Amen, I Peter Rambo Senior of the Countie of Philadelphia in the Province of Pennsilvania in parts of America, being in good health of bodie & in perfect sound mind & memorie, praise be therfore given unto Almighty God, do make & ordain this my Last will & testament in manner & form following; that is to say, first & principally I commend my Soul into the hands of Almighty God hoping through the meritts, death & passion of my Savior Jesus Christ to have full & free pardon & forgiveness of all my Sins and inherit eternal life, And my bodie I committ into the earth to be therein decentlie buried att ye burying place of Wicacoe, att the discretion of my exers [executors] herein after mentioned; and as touching the disposition of all \_\_\_ temporal estate as it hath pleased God in his Mercie to bestow upon mee I give and Dispose thereof as followeth ... FIRST I will that all debts & funeral charges be first paid and discharged ... SECONDLY I give & dispose unto my son Gunner Rambo three hundred acres of land in West-New-Jersey on Homons Creek ... THIRDLY I give and bequeath unto my Son John Rambo the tract of land which hee now liveth upon in West-New-Jersey aforesaid Lying on Little Mantua Creek ... FOURTHLY I give unto my Son Andreas Rambo that tract of land whereon I now live Containing three hundred fiftie three acres of fast land, marsh, and frirse . As also twelve acres of Meadow ground Lying opposite to the Township of Passayunk on the west \_\_\_ the \_\_\_ as also together with fifteen acres of meadow in the \_\_\_ of Passyunk, With all and singular rights priviledges & Appertenances thereunto the said Marsh and frivgs belonging & sipstaining to his

Heirs and Assigns forever after my decease, FURTHER I give unto my sd Son Andreas all my right title and interest in Costers Saw Mill, and FURTHER all my moveables, Lands, goods and Chattells, besides what is particularlie above disposed of, & I equallie give & Dispose thereof unto my Sons Gunner, Peter, Andreas & John Rambo & to Yertrud Bankson wife of Andreas Bankson & Catherin Dalbo wife of Peter Dalbo, all which Said Six persons' Hoefore b. justlie equal & order not anie one to have any greater part or share in value than the other of the sd Lands, goods & chattels as aforesd mentioned, AND unto this my Last Will and Testam[] I ordain and Appoint my Son Andreas Rambo my full, \_\_\_ & sole exers to this my Last will and testam[], Revoking annualling and making void absolutie by these presents all will & Wills or testaments whatsoever heretofore by me made either in words or writing and this & none other is to be taken for my Last Will and Testament. In Witness whereof I Peter Rambo have Set my hand and Seal the 3rd Day of August 1694." Locus Sigilli Signed Sealed

Witnessed by

|                      |       |
|----------------------|-------|
| Robert Langshore□□□  | his   |
| Peter Dalbo□□□Peter  | Rambo |
| Matthias Holstein□□□ | mark  |
| Lasse Cock           |       |

( Discrepancy: His children are listed as "Gunna, John, Andres, Peter R., and Gertue (w/o Peter Dalbo)." (731),, p. 20 citing Genealogical Society of Pennsylvania. Abstracts of Philadelphia Wills)

A Historian's Opinion

Peter Craig is the most knowledgeable and dedicated historian of the early Swedes on the Delaware. On page 26 of his book, The 1693 Census of the Swedes on the Delaware, he refers to "the revered Peter Rambo." Here is his explanation for that choice of wording, 'The adjective "revered," of course, is my opinion. It is based on several factors:

1. PGR in 1693 was the only surviving member of the original Upland Court.
2. His name was placed first in the census.
3. It appears that he was the one primarily responsible for opening up the area above the Schuylkill River for white settlement in 1664, Prior to that time, it had been the center of settlement for the various Lenape tribes.
4. He had been the one visited by William Penn on his arrival and had cooperated in giving affidavits of the early history of the Swedes on the Delaware, which Penn deemed vital in his contest with Maryland over ownership of the "three lower counties" (present Delaware).
5. Pastor Rudman gave much more attention to his career in his burial entry than for others who died during his pastorate at Gloria Dei.' (574),, email of 31 Jan 2002)

( Details: Notice that every one of Peter Gunnarson Rambo's children named one son Peter and one daughter Brigitta. John (6) was next most popular male name, followed by Anders (5), Jacob (3), Gabriel (2), Elias (2), Matthias (2), with one each Gunnar, Mans, Joseph, Daniel, Sven, and Bengt. ... Catharina (3), Maria (3), Elizabeth (2), Margaret (2), Martha (2), and one Deborah.)

##### 5. **Bretta MATTSBOTTER** was born 1627 in Vasa, Finland and agreed on marriage contract 7 Apr

1647. She died 12 Oct 1693 in Philadelphia, PA.

6. **Peter Larsson COCK** was born 1610 in Bangsta, Turinge Parish, Stockholm, Sweden and agreed on marriage contract 1643 in New Sweden, PA. He died 10 Nov 1687 in His Island 'Kipha'. Peter married Margaret Mansdotter LOM.

From Beverly Nelson Rambo's 'The Rambo Family Tree'.

Peter Larsson Cock, our 7th GG was given his surname Kock, "cook" in Swedish, because he served in this capacity in 1641 when he was sent to New Sweden from Stockholm on the ship 'Charitas'. The name Kock evolved into Cock, and among his descendants finally became Cox. Before departing for New Sweden, he had been an imprisoned soldier at Smedjegarden in Stockholm. The reason for his imprisonment is not known. Also on board the 'Charitas' was the family of Mans Svensson Lom from Roslagen, including Mans' daughter Margaret, then about 15 years old. Early in 1643, she married Peter Cock in what probably was the first marriage performed in New Sweden.

In New Sweden Peter Cock soon became a freeman and played a prominent role in the colony. In July 1651 he was an interpreter for Governor Printz in negotiations with the Indians confirming the Swedish claims to the lands on which the Dutch had built their Fort Casimir (New Castle, DE) Under Governor Rising, he served on the New Sweden Court. After the surrender of New Sweden in 1655, Cock continued to serve as a justice for the up-river Swedes in present Pennsylvania until succeeded by his eldest son, Captain Lasse Cock, in 1680. He owned an extensive plantation which he called 'Kipha', located on 'Peter Cock's Island'-actually 2 islands in the Schuylkill that would later be known as Fisher's Island and Carpenter's Island. (Now the site of the Philadelphia International Airport)

Peter Cock and his wife had 13 children. Twelve of whom grew to adulthood.

This is the Probate of the Will of Peter Cock of Kipha, Philadelphia Co.

Estate to wife Margaret. Legacy to son Gabriell wherein is mentioned an island known by the name of the Skuyillkill (sic) Island. There are nine more children mentioned whose names are not given.

Executors: Sons Lawrence and Erick.

Witnesses: Lasse Cock, Erick Cock, Mounce Cock, John Cock, Peter Cock, Gabriell Cock, son-in-law Gunner Rambo, Robert Longshore.

#### THE COCK FAMILY

A number of members of the Rambo and Cock families intermarried. Later the name Cock was changed to Cox and Cook. PETER LARSSON COCK was born at Bongsta, Turinge parish, Stockholm lan, in 1610, a son of Lars Petersson ( (576),, p. 28) and was sent to New Sweden in the third expedition in 1641 for punishment, but also received pay of 2 daler copper money for necessary food and clothing. By 1648, he was a free man, and settled on an island at the mouth of the Schuylkill River. He served as a judge on the court until succeeded by his eldest son Lars in 1680, ( (576),, p. 29) and held several offices in the government of the colony. His wife was Margaret Lom who was born in 1626(575),, vol. 1 (1991\): p. 288) and buried 13 Feb 1703 at the age of 77. ( (576),, p. 29) He died at his island 10 Nov 1687. (

(576),, p. 29)

The order of birth of his children is not exactly clear. (576),, pp. 28-31)

Lars Petersson Cock, b. 21 Mar 1646, m. Martha Ashman  
Eric Petersson Cock, b. ca 1650, d. 1701, m. Elisabeth Philipsson  
ANNA COCK, b. ca 1652, d. before 1724, m. GUNNAR RAMBO  
Mons Petersson Cock, b. ca 1654, d. after 1720, m. Gunilla Nilsson.  
John Petersson Cock, b. 1656, m. Brigitta Friend  
Peter Petersson Cock, b. 1658, m. Helena Helm.  
Magdalena Cock, b. c 1659, d. after 1723, m. Anders Petersson

Longacre.

Maria Cock, b. ca 1661, d. after 1717, m. 1st Anders Rambo  
Gabriel Petersson Cock, b. 1663, m. Maria Friend  
Brigitta Cock, b. ca 1665, buried 21 Aug 1726, m. John Rambo  
Margaret Cock, b. 1667, d. Oct 1701, m. 1st Robert Longshore  
Catherine Cock, b. 1669, m. Bengt Andersson Bengtsson  
unknown daughter, perhaps wife of Matthias Holstein

There is much of interest about this family in Peter Stebbins Craig's 1693 Census of the Swedes on the Delaware and in Prof. Gibbon's article "Matsunk or Swedes' Land." (584)

Letter from Lars Persson Cock to his paternal uncle Mouns Larsson

Translated by Dr. Richard H. Hulan from the manuscript collection, Svenska ecklesiastika handlingar 1686-1694, R 1100, #186, Riksarkivet, Stockholm, Sweden.

"Highly honored, dear paternal uncle Mouns Larsson:

Greetings in God Almighty! Now letting you know, dear uncle, with this my letter, my circumstances and those of my family, and of former acquaintances out in this land, hoping that with God's help I may, at the first opportunity, receive a gladdening and good reply.

In the first place, what pertains to my late father: He came out here to the country of New Sweden, sent by his Royal Majesty to settle the land with the others, his countrymen; which he also did honorably for the high authorities. My late father was selected as a president [justice] in New Sweden which he did with the greatest loyalty; and during the Holland Dutch regime he was also a president on the court; and in the English regime's time likewise. My late father was always in advice and counsel with them. My late father, after he had been in this country one year and a half, gave himself into the state of holy matrimony and had with his dear wife thirteen children whereof now, God be praised, six sons and six daughters are living, all well provided for with wives and husbands, so that of all my late father's lineage in the first degree, that is children and grandchildren, there are living seventy-one souls; and in the year 1687, the 10th of November, my dear father fell asleep, in the name of the Lord, at a good age, leaving after him my dear mother. I, my dear father's eldest son, Lars Parsson, am likewise healthy. My wife and children are in good circumstances also. I have had, together with my dear wife, eleven children, of whom six sons and two daughters are now living. And we are, God be praised, living in plenty. I am also seated in my late father's place and succeed him, and am also a member



If my uncle Mouns Larsson is dead, or the other brothers of my father, then I hope that their children or grandchildren may be alive, that I may receive a gladdening answer to this my letter. They lived at Bongsta hamlet in Sodermanland. My father's father's name was Lars Persson. He lived at the same hamlet. Now, hoping that if any of my father's brothers should be alive, that those who know his family and former acquaintances might cause this to be placed in their hands, and that I might receive a gladdening reply by the first ship, praying that you direct your letter to Gothenburg to His Royal Majesty's Postmaster, Johan, Thelin, and he shall certainly have it delivered. And we live at Passayongh on the Delaware River in Pennsylvania. Commending you together with our whole family to the almighty, and under his gracious protection,

Lars Persson Cock

Dated and written at Pennsylvania on Delaware River, the 31st of May 1693." (576),, pp. 162-163)

- Margaret, our 7th GG lived at 'Peter Cock's Island' (later Province Island) Philadelphia. They had 13 children.  
She was buried at Gloria Dei by Pastor Andreas Sandel.

Mans Svensson Lom                      Our 8th Great Grandfather  
Although the surname of Lom died out by 1685, it is probable that Måns  
Svensson Lom had more descendants than any other settler of New

Sweden. He had nine children, fifty or more grandchildren and at least 250 great-grandchildren. When Andreas Rudman took his census of the Wicaco congregation in 1697, thirty percent (165) of them were Lom's descendants.

Nothing is yet known about Lom's personal history prior to 1641. As he came to America with the Stille brothers (Olof and Axel) it is probable that he was also from Roslagen. That was the reported birthplace of his eldest daughter. The name of his wife is not found in any surviving record. Based on Swedish naming patterns, her name was probably Anna Petersdotter and it seems likely that she was the sister of Olof and Axel Stille, sons of Peter Stille of Roslagen. Måns Svensson (the son of Sven) used the surname of Lom, pronounced "Loom" in Swedish and sometimes spelled that way. It means "loon" or "diver" and is typical of the kind of name assigned to a Swedish seaman.

Lom's name first appeared in New Sweden records on the passenger list of the Charitas, 3 May 1641, on the eve of that ship's departure from Stockholm on the first leg of its voyage to America. Listed right above the family of Olof Stille and the bachelor Axel Stifle was "Måns Svensson Lom, a tailor and formerly a lieutenant, who intends to begin agriculture in New Sweden. He has received 5 Riksdaler but otherwise no salary; he goes with his wife, two almost grown-up daughters and a little son."

In New Sweden, he became one of the first settlers of present Delaware County, where he settled with the Stille brothers on a tract called "Techoherassi" by the Indians. This was at present Eddystone, located on the Delaware River between Olof Stille's Creek (now Ridley Creek) and Crum Creek.

On 6 October 1646, during the war of words between Governor Johan Printz and the Dutch, Olof Stille and Måns Svensson Lom delivered one of the Governor's ultimatums to Andries Hudde, the Dutch commander at Fort Nassau. The account book of Hendrick Huygen, New Sweden's commissary, dated 1 March 1648, showed that Måns Svensson owed the New Sweden Company 274.17 guilders for his purchases from the company store.

Måns Svensson Lom probably died in 1653. On 27 July 1653, his two sons-in-law Peter Larsson Cock (our 7th GG, married to Margaret Lom) and John Wheeler and Olof and Axel Stille were among the 22 freemen submitting a petition of grievances to Governor Printz. Lom's name was conspicuous in its absence. On 9 June 1654, after the arrival of Governor Johan Rising "Måns Lom's widow" was listed among the "old freemen" pledging allegiance to the new governor.

Arriving on the Eagle with Governor Rising, was Lars Andersson Collinus, a "münster" (minister's) scribe, who soon married Måns Lom's widow. In 1664, Olof Stille's family and the Lom family (with its new father-in-law) moved to Moyamensing on the Delaware River in present South Philadelphia. "Lasse" Andersson later became a justice on the Upland Court. After the creation of Pennsylvania, Lasse Andersson was "naturalized" by William Penn and joined other "antient Sweeds" in signing a deposition (for use against Lord Baltimore) establishing that the Swedes were the first permanent settlers in Delaware, which Baltimore claimed belonged to Maryland. The will of Lars Andersson Collinus, dated 17 July 1689, left his Moyamensing

plantation to Michael Nilsson Laican and Andrew Wheeler, who were, respectively, a son-in-law and grandson of Måns Lom. It is unknown when Lom's wife died. She was the mother of nine children.  
Children

Helena LOM b: 1650

MARGARET MANS DOTTER LOM b: Abt 1625 in Roslagen, Lamma, Sweden m.

PETER LARSSON COCK

Catherine lom b: in Near Stockholm, Sweden

Peter Monsson Lom

Sven Monsson Lom

Beata Lom b: Abt 1646 in New Sweden, PA

Christina Lom b: 1646 in Sweden

Maria Lom

Anna Lom

15. **Margaret (Anna) Petersdotter STILLE** was born 1607 in Roslagen-Kulla, Lanna Stockton, Uppland Sweden. She died 1687 in Philadelphia, PA.

## Fifth Generation

30. **Per (Peter) Persson STILLE** was born about 1571 in Roslagen-Kulla, Lanna Stockton, Uppland Sweden. He died 1631/1635 in Humloe. Uppland, Sweden. Per married Brigitta UNKNOWN.

Marriage 1 Brigitta UNKNOWN

Children

MARGARET (ANNA) PETERSDOTTER STILLE b: 1607 in Roslagen, Lanna Stocken, Uppland, Sweden, married MONS SVENSSON LOM

Olof Persson Stille b: ABT 1610 in Roslagen, Lanna Socken, Uppland, Sweden

Axel Stille b: in Roslagen, Sweden

Johan Stille b: in Roslagen, Kalm, Sweden

Kerstin Stille b: in Roslagen, Kalm, Sweden

31. **Brigitta UNKNOWN.**

## Sixth Generation

60. **Per STILLE** was born about 1546 in Soloe, Uppland, Sweden.

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