THE TERCENTENNIAL LECTURES

New Brunswick, New Jersey

Edited by
Ruth Marcus Patt

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INTRODUCTION

I hope the spirit of New Brunswick's 1980 Tercentennial celebration never dies. I cannot imagine that any other year in our City's 300 year history could have been filled with as high a degree of community pride, participation, expectation or pleasant memories as our Tercentennial year with its more than 130 events that spanned the entire calendar.

The Tercentennial was a tribute to the dynamism of the City, the spirit of volunteerism among our people and the competence of the leadership that quickly emerged to assure that the Tercentennial was a "celebration of people." Everyone had an opportunity to participate and virtually everyone did.

Under the leadership of our General Chairman, Ruth M. Patt, and a 40-member executive committee that represented all facets of our City's leadership, the celebration began with a New Year's Eve party and ended a year later with a Recognition and Awards ceremony that proved to us all that the year simply went by too quickly.

The Lunch and Lecture Series was one of the truly memorable innovations of the celebration year. Standing-room-only crowds filled our churches as competent speakers shared the fruits of their personal experiences and research regarding those elements of our history that combined to make New Brunswick great. Other events covered the full range of the arts, sports, parades, heritage and historic displays and forums. There was literally something for everyone.

The celebration served as the catalyst for the emergence of New Brunswick as the cultural center of New Jersey. With the cooperation of New Brunswick Development Corporation, New Brunswick Tomorrow and Johnson & Johnson, our City became the permanent home of our own Orchestra, Opera Theater, Ballet Company and several other performing arts group. The Raritan River Festival, a highly successful celebraton of one of our greatest natural assets, was an immediate success and has been continued on an annual basis. Our Summer Concert Series was expanded and the spirit of volunteerism emerged as never before in our City.

It has been estimated that over 300,000 people participated, in one way or the other, in one or more of the events that made the year so significant.

By a happy coincidence, the celebration occurred during a time of exciting revitalization throughout the City. The marriage of the public and private sectors which resulted in an infusion of massive private investment dollars gave particular meaning to the Tercentennial slogan, "Rich in History - Great in Promise - A City Ever 'New'".

As Mayor, I hoped for a celebration that others would look upon with envy and that all our citizens would look upon with pride. This dream became an immediate reality to the extent that our Tercentennial became a model for similar historic celebrations elsewhere.

If the history of New Brunswick is properly recorded, our 1980 Tercentennial celebration will be remembered as a unique moment in our City's history. The leaders who made it possible have earned our eternal gratitude and the people who participated will remember the year as the

celebration of New Brunswick's re-emergence as a premier city in our state and nation.

As Mayor, I hope the spirit of our Tercentennial year never dies and that the pride New Brunswick displayed in itself and in its people lives on for generation after generation.

John A. Lynch
Mayor

PROLOGUE

New Brunswick's Tercentennial officially began with a toast at the stroke of midnight, January 1, 1980. Several hundred friends of the city assembled to hail the start of a year-long celebration of the city's three hundred year history.

At the *Recognition and Reflections Evening* which concluded the Tercentennial celebrations on January 8, 1981, hundreds of New Brunswick friends watched bits and pieces of the entire year pass in review.

Between the hope expressed in the opening toast and the reflective remarks made at the close of the year, New Brunswick celebrated her 300th birthday almost daily. Some 130 separate events took place. Before the year was over it was estimated that every age group, every interest group, every religious group, and every ethnic group had participated.

The excitement that was engendered all year seemed an indication that the Tercentennial would be one of the vehicles which would help the city cross the threshhold into a bright new tomorrow. All who helped create this excitement felt a responsibility in shaping this future and were humbly aware that what we chose to do would impact on the coming generations.

New Brunswick Tomorrow and the *New Brunswick Development Corporation,* the city's twin facilitating agencies designed to create and execute the revitalization process had already done a monumental job within the city. The Tercentennial celebration would be an opportunity to build a community spirit that could indeed aid the revitalization process.

It had all begun seven months before the start of the anniversary year. A telephone call from the President of *New Brunswick Tomorrow* - John Heldrich - invited me to consider the possibility of directing the City's celebrations, and to meet with Mayor John A. Lynch for further evaluation of the proposition. The meeting was set up, the general goals were agreed upon, and the decision was made.

Although research revealed that the city's 250th anniversary, chaired by Dr. William Demarest, had taken place in four days, it became obvious almost from the beginning that our 300th celebration would be much more extensive. Little by little the calendar became filled with press conferences, planning meetings, speeches, special events, official duties. It became a full-time occupation for the chairman. It was to be an exhausting, but exhilarating year - full of challenges and packed with rewards.

Within a few weeks the Mayor appointed a group of forty citizens to serve as the Tercentennial Committee. In the beginning this group of forty was mostly unknown to each other, but it was not long before individual interests and strengths came to the fore, and a cohesive working group developed. Before the end of the year, each committee member had assumed responsibility for at least one specific task. In the event that a particular chairman could not be found within the group, we were fortunate in recruiting just the right talent from the outside. Several public meetings provided an opportunity for input from the community, both as to ideas and as to volunteers. Throughout the year the committee was always open to further input from the community at large. All ideas were considered; many

were adopted.

At the first organizational meeting, held on May 29, 1979 certain criteria were adopted which were to guide us as we planned the Tercentennial projects: These were:

1. Each project must highlight an aspect of the City of New Brunswick, its past, present, and/or its future; or provide some benefit to the City and its citizens.
2. Each activity must be feasible in terms of costs, man/woman power, and physical setup.
3. Each project must be a positive, supportive program for New Brunswick.
4. Each project must appeal to the 'public' at which it is aimed.
5. The overall program must have aspects within it which will interest every segment of our society.
6. The programs must try to involve as many citizens as possible in the capacity either as workers or participants.
7. The committees must try to involve as many volunteers who either reside in New Brunswick, work in New Brunswick, or are committed to the good and welfare of New Brunswick.

Officers for the Tercentennial Committee were appointed by Mayor Lynch to include Barbara Hamilton and Alfredo DeBonis as vice chairman, Paul Abdalla as treasurer, and Mary Nelson as secretary. The Public Relations firm, Creative Ink, consisting of Van Dyke Pollitt and Joan Geer, was hired to guide our activities and assist in our plans. We met as a committee as often as deemed necessary - in the beginning several times a month, and later every four or six weeks. Project committee meetings were held as required, and the General Chairman or one of the Public Relations team attended every one, so that no one worked in a vacuum. Being an Ad Hoc committee we left ourselves unstructured and unhampered by too many parliamentary rules. We were, however, subject to the sunshine laws, and the general meetings were open and attended by the press.

The City Council headed by Rocco Catanese, with George Hendricks, Joseph Vinze, Edwin Carman, and Thomas Boylan could always be counted on for support and participation.

One of the reasons for the triumph of the Tercentennial Year was the successful fundraising campaign run by the Finance Committee. The $300,000 campaign headed by John Varley, was completed within two months. It was underwritten by business and industry associated with New Brunswick, the service clubs, a number of local organizations, a number of professionals, and several grants from federal, state and local groups. This success permitted us to offer our programs totally free or at minimum cost. We did not wish to preclude anyone from celebrating our Tercentennial. Not enough can be said to adequately thank those who subscribed to our fundraising campaign, for they were an enormous factor in making the celebration possible.

Throughout the year our aim was enlightenment, enjoyment and participation. It was our hope that before the year ended, every citizen would find a way to say HAPPY BIRTHDAY, NEW BRUNSWICK!

Ruth Marcus Patt
General Chairman
March 1982

PREFACE

One of the primary goals of the Tercentennial was a celebration of New Brunswick history. Its purpose was to document, research, inform, and inspire. Its vehicles were to be lectures, exhibits, fact sheets, musicals, and multi-media programs. The superb quality of the historical contributions can be attributed to the gracious support we received from the academic circles of Rutgers University; to the countless number of volunteer hours of research we received from history buffs, both local and otherwise; to the patient librarians and archivists from the local library, the University libraries, and the Theological Seminary library; and to the excellent cooperation from the Home News and the Radio Station WCTC and other area media. The New Jersey State Historical Commission, the New Jersey State Museum, and the Middlesex County Cultural and Heritage Commission were also excellent resources for both information and program implementation.

It became abundantly clear as plans for the Tercentennial celebrations began that New Brunswick was in need of a new, updated history. The last attempts at a comprehensive recording of the city's history had been made by John P. Wall in 1931 and before that by William H. Benedict in 1925.

Although it was not possible to attempt a full scale new history in the short time available to the Tercentennial Committee, it was felt that publishing the texts of the proposed historical lectures to be sponsored by the Committee would be a useful contribution to the city's historical resources.

The lectures were delivered in three series; two during the Tercentennial Year, and one the following year. They became one of the most successful projects of the Tercentennial. They are herein reproduced under the title of *The Tercentennial Lectures,* some slightly edited with the permission of the lecturer. Regrettably two lectures were not available for inclusion.
lectures were not available for inclusion.

Each lecturer generously researched and delivered the lecture without honorarium. We citizens of New Brunswick, young or old, or yet unborn, are indebted to them for the service they rendered. With this publication, they help us to leave an important legacy to our city.

Ruth Marcus Patt
Editor

New Brunswick, NJ May 1982

ACKNOWLEDGEMENTS

While New Brunswick's primary debt is owed to our lecturers for the time and effort they put into their research and delivery, our Tercentennial Lecture Series would not have achieved their success without the organization and dedication of a large number of individuals and institutions.

The first lecture series was arranged by an interdenominational group of clergy, headed by Rev. Joseph Bodnar, a member of the Tercentennial Committee. He was assisted by Canon Frank N. Carthy, Rabbi Bennett Miller, Rev. Henry Hildebrand, Rev. James Esther, Rev. Carol Goldstein, and Father Francis Crupi. The lectures took place in some of our most historic churches and synagogues, and the spiritual leaders and congregational members of those churches and synagogues were unstinting in their hospitality. Dr. Richard McCormick, Professor of History at Rutgers University and a member of the Tercentennial committee, was particularly helpful in his suggestions and support of the program.

The second lecture series was organized by the General Chairman of the 300th Anniversary Committee, Ruth M. Patt, with the assistance of several members of the Tercentennial Committee including Barbara Hamilton, Blanquita Valenti, Mary Nelson, Olga Mackaronis, Yolan Varga, and Hon. Chester Paulus. Special mention must be made of several additional citizens who headed the ethnic committees which helped carry out the arrangements for specific lectures. These were Edwin Gutierrez, J. Alfred Cook, Sarah Friedman, Alice Archibald, and Angelina Coffaro.

The third lecture series was again organized by Ruth M. Patt, with the assistance of Frances E. Riche, Dr. Elizabeth Boyd, Elisabeth B. Maugham, Dr. Penelope E. Lattimer, Audrey Reed, and Birdie Grevenberg. In this series a number of persons were particularly helpful in setting up the individual lectures. Thanks are extended to Jack Buckley, Assistant to the Mayor; Angie Chibbaro, Toni Manley, and Eileen Bradshaw of the Mayor's office; Beverly Sokolowsky, Bruce Topolovsky, JoAnne Allwine, Eugene Horan and Alma Cap at Middlesex General Hospital; Dolores Carlucci and Audrey Reed from the Chamber of Commerce; Charles Gray from the Neyerere School; James Seamon from the Recreation Department; John Hoagland who graciously substituted for Anthony Marano to moderate the Sports program; Ron Paulsen and Marie Speak for arrangements at the Senior Resource Center; Louise Miller and Corrine Scott of the D.A.R. Jersey Blue Chapter; Acting Headmaster Edward Lingenheld of Rutgers Preparatory School and his faculty and students who brought an historical exhibit to the Education Lecture; Dr. Joseph Kler and Marjorie Kler of the East Jersey Olde Towne; and Deputy Chief William Conway and Lt. Thomas Curran of the Police Department.

Finally, to the many persons of the host institutions and churches who extended their gracious hospitality in making us feel welcome, we also express our gratitude. These names are noted on the lecture programs herein reproduced.

A particular note of thanks is extended to Mayor John A. Lynch whose constant support of the program and almost perfect attendance record were understandably important factors in giving prestige to this program.

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NEW BRUNSWICK NB 300 YEARS 1680-1980

NEW BRUNSWICK TERCENTENNIAL

LUNCH AND LECTURE SERIES

Thursday February 14	"New Brunswick as an 18th Century Port" Speaker: Dr. Peter Wackor, Department of Geography, Rutgers College Location: First Presbyterian Church, Rev. Szaboks S. Nagy
Thursday February 21	"New Brunswick in the Colonial Era" Speaker: Dr. S. Douglas Greenberg Lecturer in History, Princeton University Location: Anshe Emeth Temple, Rabbi Bennett Miller
Thursday February 28	"Waterways, the Raritan River and the Canal" Speaker: Dr. Michael Rockland American Studies Department Chairman, Douglass College Location: Methodist Church, Rev. Harlan Baxter
Thursday March 6	"The Press in Early New Brunswick" Speaker: Dr. Richard F. Hixson Department of Journalism and Urban Communications, Livingston College Location: Christ Church, Rev. Canon Frank V.H. Carthy
Thursday March 13	"Folklore" - A Slide Lecture Speaker: Dr. Angus Gillespie American Studies Department, Douglass College Location: First Baptist Church, Dr. John Hayward
Thursday March 20	"New Brunswick Women: Some of the Pioneers" Speaker: Frances E. Riche Retired Asst. Dean, Douglass College Location: Mt. Zion Church, Rev. Henry Hilderbrand
Thursday March 27	"New Brunswick As the County Seat" Speaker: Dr. Harris I. Effross Rutgers College, Bureau of Govt. Research Location: Emanual Lutheran Church, Revs. Carol and Robert Goldstein

Additional lectures were held at the First Reformed Church hosted by Pastor J. David Muyskens and at St. Peter's Church hosted by Msgr. William Capik. The texts of these lectures were not available.

NEW BRUNSWICK AS AN EIGHTEENTH CENTURY PORT

Dr. Peter O. Wacker

Although the exact details concerning New Brunswick's origins as an urban place appear to be obscured, there can be no question that its function as a port was viewed by early residents to be of great importance. In this regard, I offer as evidence the first seal of the city which appeared in 1730 and which depicted a sheaf of wheat and scales weighing flour on the obverse and a boat on the river with a town in the background on the reverse. Although a revised seal appeared in 1739, a sloop remained in a prominent position.

Before detailing what little is known of New Brunswick's actual port functions, it would be appropriate to place New Brunswick in its proper historical and geographical context. We must first of all define what a port is. Simply put, a port is a place where ships load and unload. A port differs from a harbor in that a harbor offers a physical site attractive to vessels. It can be entered easily and offers protection from storms and the like. Harbors develop into ports when they have access to a productive hinterland. The hinterland is the trade area accessible economically to the port. Thus, magnificent natural harbors on the coast of Norway and elsewhere have not developed into ports because access to the interior is difficult and/or the interior is not particularly productive. On the other hand, in Guanabara Bay, a marvelous anchorage, but with difficult access to the interior, Rio de Janeiro grew rapidly with the discovery of gold to the interior in Minas Gerais. Amsterdam, and later Rotterdam, developed not due to favored sites, which in fact were only made useful through great human effort, but to their relationship to the immensely productive hinterland of the Rhine Valley. Before moving on, another point to be made is that as in the case of the Rhine Valley trade, ports may vie with each other for the trade of a productive hinterland. Amsterdam, Rotterdam, Antwerp, and even Bruges and Ghent have at various times competed with each other for the trade of the area. Thus, we have to view New Brunswick's development as a port within a wide historical and geographic context. Of especial concern will be the relationship of New Brunswick to New York and to Perth Amboy.

Albion, in his classic book *The Rise of New York Port,* makes the point that there are numerous possible sites for major ports along the eastern seaboard. Manhattan Island was a good defensive position where Dutch ships could anchor safely. The key to location was the hinterland, the Hudson Valley, which provided furs, not agricultural staples. New York's early start and the insistence by New York authorities that vessels bound for New Jersey clear customs in New York first, successfully hindered port development in eastern New Jersey. New Jersey's early New England towns such as Elizabeth Town did have some trade but in the early years it nearly all went to New York first. We will examine this in greater detail later. The earliest years of the East Jersey relationships with New York have been well developed in a recent dissertation by John Latschar.

In West Jersey, proprietary interests planned Greenwich and Salem as ports and Burlington as the chief port and capital. Greenwich and Salem

were established in 1675; Burlington in 1678. All of these places rapidly lost their trade to Philadelphia after the establishment of that city in 1682. As a matter of fact, several merchants, foreseeing what was in store, left the West Jersey ports promptly with the establishment of Philadelphia and settled in that city. Undoubtedly they saw the broad, fertile, easily accessible hinterland of Philadelphia as supporting a major port. On the other hand, the fertile Inner Coastal Plain of New Jersey was correctly perceived as being very narrow and even the lumber resources of the Pine Barrens moved down eastward-flowing rivers away from the established West Jersey ports. Roger Trindell has aptly described the decline of the West Jersey ports as a case of "hinterland piracy" with Philadelphia cast as the buccaneer.

Let us move back to East Jersey. The place perceived early on to have a marvelous harbor was Amboy Point, which the Proprietors excepted from all grants of land made. After Berkeley and Carteret, the East Jersey Proprietors finally erected their capital and intended major port, Perth Amboy, there in 1683. Perth Amboy's role as port is well explained by the work of James Levitt in his dissertation "New Jersey Shipping, 1722-1764: A Statistical Study."

With the establishment of Perth Amboy, the East Jersey Proprieters pushed to have the new port recognized as being independent of New York. As a consequence, the Mayor, Aldermen and principal officers of the City of New York wrote a letter to the Lords of the Committee for Trade and Foreign Plantations in England in 1685. They protested that since Delaware and the two Jerseys had been separated from the government of New York "that City hath extremely suffered by the Loss of at least one third pt of its Trade & hath ever since much decayed in the number of Inhabitants Rents & Buildings."

Two years later, Governor Dongan's report also stressed the potential danger seen in the development of East Jersey:

> And as for East Jersey it being situate on the other side of Hudson's River & between us and where the river disembogues itself into the sea; paying noe Custom & having likewise the advantage of having better land & most of the Settlers there out of this Governmt Wee are like to bee deserted by a great many of our Merchants whoe intend to settle there if not annexed to this Government.

He also claimed that two or three ships docked in East Jersey (Perth Amboy?) in 1686 and that colony, along with West Jersey, could not have absorbed such a large amount of goods, so that smuggling into New York to avoid customs was probably involved. Other claims by Dongan included the statement the Indian trade would be deflected to New Jersey, and that smuggling of goods from Sandy Hook to New York occurred relatively often. Dongan suggested that since the East Jersey Proprietors bore the entire cost of government out of their quit rents, it would pay them to allow East Jersey to be annexed to New York. A most revealing statement concerned newly founded Perth Amboy. "And indeed to make Amboy a port will be no less inconvenient for the reasons aforementioned neighbouring colonys being not come to that perfection but that one Port may

sufficiently serve us all."

In the same year King James finally declared that ships could go directly to Perth Amboy if the same duty was collected as would be the case at New York. New York subsequently claimed that lower duties were being collected at Perth Amboy and again that the goods imported were then being smuggled into New York. Also, New York was charged with the responsibility of protecting the area and duties ought to be paid in New York for that purpose. A most revealing argument was that if London had had competition it would never have developed as it had, and this maxim could be applied to New York as well. Thus, knowledgeable contemporaries, as in the case of the West Jersey settlements, perceived the geographical and economic relationships very well indeed.

In 1698 a vessel belonging to Governor Basse of East Jersey was seized by order of the Governor of New York and was later sold. Basse brought suit in London and won the case in 1700. Perth Amboy was to become a free port and New York Bay was no longer to include the East Jersey waterways. Nevertheless, New York still benefited from the fact that from 1702, when New Jersey became a Royal Colony, until 1738, she shared her Royal Governor with New York. These governors generally were much more involved with the larger colony because that was where they took residence.

Another factor affecting the trade of Perth Amboy was the passage of restrictive laws concerning exports by the East Jersey Proprietors. These laws prohibited the exportation of certain goods (hides and tanned leather), restricted the destination of other goods (forest products), and placed fluctuating duties on wheat. The latter, especially, seems to have affected trade at Perth Amboy.

A further problem was the lack of central executive power during the proprietary period. Also, the legislators generally represented rural agrarian interests instead of the mercantile community. This circumstance carried over into the Royal period, after 1702. A pamphlet published in 1718 by an anonymous author, probably a merchant, advocated that the Assembly favor New Jersey ports by laying a duty on all produce carried to neighboring colonies and on foreign produce introduced through such neighbors (New York and Pennsylvania). This, obviously would benefit New Jersey merchants and ports but not her wealthy landowners, so the Assembly did not act.

Repeated entreaties from New Jersey for her own governor before 1738 came in large part from the merchants, who cited advantages in trade and navigation which would come as a result of independence from New York. Unfortunately, by the time such independence was achieved, in 1738, New York and Philadelphia had achieved a commanding lead and dominated the required middleman functions of major port cities. Still another disadvantage for New Jersey was that her first independent Royal Governor, Lewis Morris, was not sympathetic to commercial interests.

Without question, the most successful of New Jersey's official colonial ports was Perth Amboy. As it was the place where customs inspections were made, records reveal some of the salient aspects of its trade. Unfortunately, we do not know the exact relationship between New Brunswick and Perth Amboy in the earliest years. It is likely that the products reflected in Perth

Amboy's outbound trade were typical of the Raritan Valley at the time.

The high point of Perth Amboy's sea-borne trade appears to have been in the 1720's. In 1726, sixty-eight vessels entered and cleared that port. Comparable figures for Philadelphia at the same time would be between ninety-six and one-hundred and forty vessels per year. Burlington's trade was much smaller, only involving, for example, ten to seventeen vessels per year in the decade of 1730's. After the 1740's, especially, the trade of Perth Amboy fell off. In this regard it is significant that the rise of New Brunswick as a port appears to be especially from the 1730's on.

In 1763, eighteen vessels entered and nineteen cleared the port of Perth Amboy. After the Revolution, traffic was even less. From June 1784 to February 1788, there were only fifty-three arrivals and fifty departures.

In addition to the decline in the number of vessels, there was a decline in their size. In 1726, thirty percent of the vessels visiting Perth Amboy could engage in transoceanic voyages. By 1745, ocean-going vessels (these relatively small) constituted only eight percent of the traffic and ninety-two percent were sloops and schooners, used in the coastal and West Indies trade.

As the number and size of the vessels utilizing the port of Perth Amboy declined, the percentage of such vessels registered there rose to over fifty percent. Few large vessels were involved. The trade mostly conducted in sloops and schooners was coastal and to the West Indies.

In earlier days, when ships were often involved, they generally unloaded their foreign cargoes at New York, took on ballast and moved on to Perth Amboy to take on New Jersey foodstuffs and timber products for transport to Madeira (Madeira Islands), Tenerife (Canary Islands), Liverpool, London, or Lisbon. Most went to the Madeira or Canary Islands. As volume declined, the trade emanated directly from Perth Amboy in New Jersey-owned vessels (two to four per year) which returned largely with wines.

About one-fifth of Perth Amboy's trade in the 1720's was with the West Indies and the Caribbean. Most ships arrived from Antigua, Barbados, and Jamaica and departures were almost always for these islands. Imports were mostly rum, sugar, molasses and a few slaves. Exports were largely lumber, grain, flour, bread, and often butter.

By 1740 about eighty percent of the trade from Perth Amboy to the Caribbean was in Jersey-owned vessels. In the 1750's, no Jersey-owned vessels were so involved perhaps because of the restrictions of war. In the early sixties, a few were again engaged in the trade. This trade continued after the Revolution.

Throughout the period for which records are available, trade between Perth Amboy and the New England area remained greatest in both volume and the number of vessels involved. In earliest years, about half of Perth Amboy's trade was conducted with Rhode Island and Boston, especially the former. Imports included European and New England-manufactured goods. Rum and molasses, almost one-third of the imports from the region, came in larger volume from New England than directly from the Caribbean. Perth Amboy sent New England the standard New Jersey foodstuff exports — flour, grains, beef and pork. This trade, much diminished in volume, lasted well after the Revolutionary War. The percentage of such trade carried in Jersey-owned bottoms rose, although the volume fell (only two or three

vessels involved in a shuttle trade). Not much trade was carried on between Perth Amboy and New York or other ports in the Middle Colonies. Generally, vessels from such ports merely stopped at Perth Amoby to take on cargo bound elsewhere. Such trade steadily diminished.

Even less trade initially took place between Perth Amboy and the southern colonies. At first such trade consisted of vessels merely stopping enroute. Over the years a more direct pattern developed, especially to North Carolina. Imports included rice, peas, a few slaves, and goods to be trans-shipped. Exports were mostly non-New Jersey products being trans-shipped (including rum, molasses and wine) and New Jersey staples such as pork products, cheese, and Jersey cider. Most of this trade came to be dominated by Jersey merchants and ships.

Although the merchant community of Perth Amboy more and more came to dominate its trade, which was conveyed in Jersey bottoms, the actual volume of that trade declined. By 1750 Perth Amboy had become "a small local port with a shuttle trade of limited coastal scope."

Increasingly after 1730, the grain trade of the Raritan Valley began to be handled by New Brunswick and its near neighbor a mile or so upstream and on the north bank of the river, Raritan Landing. The latter became a depot where large storehouses were established to hold grain and flour for sloops which arrived at high tide, took on half a cargo, then dropped down to New Brunswick to complete loading. Raritan Landing was always a relatively minor place, complimentary to New Brunswick in the shuttle trade to New York, and suffered greatly from the destruction visited upon it during the Revolutionary War.

New Brunswick and Raritan Landing were favored by their relative location at the head of deepwater navigation on the Raritan. At New Brunswick, the Raritan was generally between ten and fifteen feet in depth, allowing vessels as large as brigs (two masted ocean-going ships sometimes exceeding forty tons) to use the docks.

From the standpoint of depth of hinterland of early-settled, intensively used, productive soils, there is no question of the advantage of New Brunswick's location. The farmer's surplus grain and flour travelled especially by wagon. The productive area south of the Raritan was much larger than that to the north. For farmers south of the Raritan to use Perth Amboy instead of New Brunswick as a port, they would either have to pay for ferriage across the Raritan and carry their crops fifteen or so miles further by land beyond New Brunswick to Perth Amboy, or break bulk somewhere on the Raritan and ship their produce to Perth Amboy by water. It was much cheaper, less time consuming, and less risky to sell the crop to merchants in New Brunswick for transfer to New York. In similar fashion, farmers located in the shallower productive hinterland north of the Raritan could use Raritan Landing rather than Perth Amboy. This was especially true before bridges were constructed at Bound Brook and at New Brunswick. Another factor narrowing Perth Amboy's hinterland (but not helping either New Brunswick or Raritan Landing) was the fact that the relatively densely-settled New England towns (Newark, Elizabeth Town, Piscataway) used their own small landings to transfer produce to New York.

The rise of New Brunswick as a feeder for the port of New York began

before 1730, as a statement by James Alexander in that year attests:

> In 1715 there were but four or five houses between Innian's Ferry and the Delaware River but now the country is settled very thick; as they go chiefly on the raising of wheat and making of flour and New Brunswick is the nearest landing it necessarily makes the storehouse for all products they send to market; which has drawn a considerable number of people to settle there.

As we have seen by 1730, New Brunswick had become enough of an urban place in function, if not in population, to gain a royal charter as a city.

For New Brunswick, at least, newspaper accounts and advertisements provide some description of the commercial buildings and facilities of the port. In January of 1731 was advertised "at the City of New Brunswick...good House and Lot of Land, together with a good Ware-house, Store-house, Crane, and several other Conveniences..." Two years later, in February, a great flood occurred on the Raritan, doing much damage to the town. The following account, illustrating the town's function as a ferry and break-in-bulk point, was reported in Philadelphia:

> We hear from Brunswick upon Raritan River, that at the breaking up of the Ice a vast deal of Damage was done at the Ferry there, the Fresh occasioning such an Inundation that whole Barns and Warehouses were born down and carried away, and much Wheat, Flower, Beef and Pork lost.

An account from New York indicated the capacity of at least one of the store houses:

> At New Brunswick it broke several Store-houses & Wharffs, and quite destroyed Mr. Hude's Store-house, with near 3000 Bushels of Wheat in it, & other Damage.

In 1749 Jacob Ouke offered several lots and structures for sale in New Brunswick. Among the structures was a bolting house (for sifting flour) two stories high, twenty-eight feet long and twenty wide. This had "a substantial Wharf before it extending to Low water Mark..." Another lot extended from Burnet Street, where it was thirty-six feet wide, 220 feet to a 100 foot wide front on the Raritan at low water. Among the structures on the lot were "a large Store-house two stories high, which is 50 foot long, and 22 foot wide, covered with cedar shingles from bottom to top, and has a large spacious wharf before it, near the Breadth of the Lot..." Still another lot, away from the river, contained a "Bake-House and Baker's Oven..."

There are also some data on the nature of New Brunswick's trade. In June of 1754 a boat sailing from New Brunswick capsized in a squall. The

cargo was between "a thousand and twelve hundred pounds worth of linen, manufactured in the Jersies, and bringing hither [New York] for Sale." A few years earlier, Peter Kalm visited New Brunswick and noted that "great quantities of bread, several other necessities, a great quanitity of linseed, boards, timber, wooden vessels and all sorts of carpenter's work were shipped to New York every day."

After 1760, James Neilson, a well-known New Brunswick merchant, traded directly with the West Indies and Madeira. He sent Madeira wheat, flour, maize, pork, butter, beeswax, boards, staves, rye flour, dry codfish (the latter probably originating in New England). Neilson lost a great deal in a major fire which devastated part of New Brunswick in April of 1768.

> Above 2000 Bushels of Wheat, many Barrels of Flour, a large parcel of Gammons [hams], with near 1000 Bushels of Corn, were burnt in his Stores.

Although there could be no question that the shuttle trade to New York dominated, New Brunswick vessels sailed to Bermuda, the Bahamas, Jamaica, Hispaniola, the Carolinas, Georgia, Rhode Island and Massachusetts in the 1780's. Such trade continued in the 1790's and beyond. In the 1790's Anthony Walton White, traded with New York and New England. Mostly agricultural products were involved but in 1798 and 1799 at least thirty four and eighty five tons of iron ore were shipped respectively to New Bedford and Wareham, Massachusetts. This ore could have come from deposits in the Highlands, or possibly on small vessels from deposits of bog ore (limonite) in the Outer Coastal Plain.

New Brunswick's role as a port continued into the nineteenth century but undoubtedly most of the physical remains of docks, warehouses and the like vanished with the construction of the Delaware and Raritan Canal. Some additional information on the trading relationships involved will hopefully be forthcoming from the painstaking analysis of artifacts acquired through the Peace Street and Landing Lane digs. In any case, despite her consequent, great number of functions, let us always remember that New Brunswick first rose as a port. The rise of that port may be seen as a minor case of hinterland piracy in which New Brunswick replaced Perth Amboy as a shipping point to the growing entrepot on Manhattan Island.

Dr. Peter O. Wacker is professor of Geography in the Department of Geography, School of Urban and Regional Policy, Rutgers University. He is New Jersey's main practitioner of a discipline known as Cultural Geography, which includes elements of history, geography, and anthropology. He has authored a number of books and articles in scholarly journals on facets of geography in New Jersey.

NEW BRUNSWICK IN THE COLONIAL ERA

Dr. S. Douglass Greenberg

The founding of New Brunswick in 1679 - 1680 was but one small part of an enormous process of historical transformation that had begun with Columbus's landing in the Americas in 1492. It was a process through which the great maritime nations of Europe — Spain, France, the Netherlands, and England — discovered, conquered, and eventually settled the continents of North and South America; in so doing, they changed the history of the entire world. The founding of New Brunswick actually came relatively late in this process. By the time Europeans began to settle the banks of the Raritan, the Spanish had been in control of Mexico for more than 150 years, the English colonies of Virginia and Massachusetts were thriving outposts of European society and had virtually decimated the Indian tribes of the coastal woodlands, and the small Dutch city of New Amsterdam (founded in 1624) had already been overwhelmed by an English fleet and had its name changed to New York. In fact, by 1680 all the major European colonies in America had been founded — with the sole exceptions of Pennsylvania — established in 1682 — and Georgia — which was not founded until 1732. The founding of New Brunswick thus came near the end of the great age of European colonization in the Americas. Moreover, as I've said, the establishment of this city was only one very small part of this process of conquest and colonization and it would be difficult to argue that it was an especially significant part. The story of New Brunswick's early years lacks the drama of the struggle for survival at Jamestown or the idealism of the Puritans in Massachusetts, but in a curious sense New Brunswick's early history was *more* emblematic of what the discovery and conquest of North America were really all about than the history of either of those two more renowned settlements. And that really is what I want to talk to you about today — the ways in which New Brunswick's early history epitomizes the growth of colonial America, for very early in its history this city exhibited many of the characteristics that would ultimately be associated with the nation of which it would become a part.

What about New Brunswick? The first thing to say is that the entire Raritan Valley had been explored by the Dutch in the 1630's, but they were few in number and did not bother to establish permanent settlements. Still, people had been living in this fertile valley for centuries. The Raritan Indians — a branch of the large and powerful Delaware tribe — lived along the banks of the river which now bears their name. A major Indian trading route crossed the river near where New Brunswick now stands and it connected the Atlantic Ocean to the Delaware River. In any case, we don't really know when the first whites came to settle in the New Brunswick area permanently. By the mid-1670's, there were certainly white settlers on the other side of the river in what is now Highland Park and Piscataway. The first actual purchase of land from Indians on this side of the river didn't occur until 1678 and the first home was probably built in 1679. But the town that eventually became New Brunswick was really little more than a way station for weary travelers. In fact, it didn't even have a real name — except perhaps the Raritan Ford. After 1696, it seems to have been called Inian's Ferry after a

man named John Inian who established a ferry boat crossing at about the spot where the present bridge to Highland Park is.

Actually, the establishment of the ferry crossing marked the beginning of the town's growth. And from its beginning, the town's most outstanding characteristic was the diversity of its population. By the late 1720's, a very heterogeneous group of people lived here. There were not only Englishmen, but also a group of Dutch settlers who came from Albany, New York, and gave Albany Street its name. In addition, there were a number Scots, Scots-Irish, Germans, and French Huguenots. New Brunswick also had a significant black population by this time (perhaps 10% of the total), but almost all of its black residents were slaves, held as property by whites who bought and sold them like so many tables and chairs. In addition, there were churches of several denominations and New Brunswick was a center of religious activity for both the Dutch Reform and Presbyterian Churches whose leading ministers — Theodorus Frelinghuysen and Gilbert Tennent — both hailed from the area.

In addition to a burgeoning population (it had reached perhaps 750 people by the mid-1730's), New Brunswick's trade and commerce underwent significant growth. New Jersey was one of the most important grain producing regions in colonial North America and by the 1730's there were six grist mills in New Brunswick.

Farmers from all over central Jersey brought their grain to New Brunswick where it was milled, sold, and then shipped out on ocean-going vessels to be traded for Boston rum, Virginia tobacco, South Carolina rice, West Indian sugar, English cloth, and yes, also for African slaves. The economy of the town boomed. Located on a wide and navigable river and surrounded by fertile farm land, it was ideally suited for prosperity. And that prosperity was so great that in 1730, the city fathers were able to acquire a legal charter incorporating their city and giving it the official name of New Brunswick. By the middle of the eighteenth century, therefore, New Brunswick was a small but thriving town with a religiously and ethnically heterogeneous population that possessed the legal authority to regulate its own affairs.

In what sort of world did these people live? What sorts of issues were paramount in their thinking? It is difficult to answer these questions in much detail, but we do have some clues in the earliest laws and ordinances of the city. For example, the very first law passed by the common council of the city was an ordinance to control and regulate the behavior of black slaves. White colonists throughout the colonies were terrified of the possibility of slave revolts because they knew that the oppression in which they engaged would eventually be resisted. The slaveowners of New Brunswick were no exception in this regard and their very first legal action was designed to keep their slaves under control. Among the other actions taken by the council were a law to regulate the marketing of produce and a law to ensure that all grain would be weighed honestly and fairly. The council also expressed concern about preventing fires and provided for regular safety inspections of local chimneys. In addition, the council charged the constables of the city with examining all strangers who entered the town in order to be sure that they could support themselves and not require public support in order to survive.

But if the council was harsh with strangers, it was generous in its treatment of the poorer residents of the town. It levied a yearly tax for the express purpose of supporting the poor and it doled out relief to those who lacked food, shelter, or clothing. Prosperous as the city was, it did have poor people and it did not hesitate to come to their aid in time of need. In short, New Brunswick's early laws tell us something about the most essential concerns of its citizens: race relations, the maintenance of social order, a good business environment, public safety, and poverty all had a place in their thinking.

What else can we say about the nature of life in the town? What would it have looked like to a sailor coming up the river from the ocean? Our imaginary sailor would have found a rather pretty little town with a small cluster of houses, shops, and wharves along the banks of the river. When John Adams passed through New Brunswick in 1774 on his way to the First Continental Congress, he wrote that it was a very beautiful place and many visitors had the same reaction. In any case, if our imaginary visitor had stayed a while, he would have found that the town changed from month to month because it was tied to the seasonal cycles of agriculture. In autumn, before the first snows and after the harvest, there was a bustle of activity as farmers came to town to sell their crops, mill their grain, and lay in supplies for the winter. Our sailor friend might have found a sloop carrying sugar from the West Indies docked at the wharf, with slaves and indentured servants loading and unloading cargo. Perhaps the Middlesex County Court of Sessions would be meeting and he would chance to see a man placed in the stocks for imbibing too much ale at a local tavern. If he stayed in New Brunswick through the winter, our imaginary sailor would have found most activity come virtually to a halt in anticipation of spring when ships would once again begin to arrive and farmers would begin to prepare for the spring planting. Whenever he arrived, our sailor would find a small town of remarkable diversity in which he could attend the religious services of several denominations and hear the accents of many European languages as well as those of the local Indians and a variety of West African languages as well. In all these things, he would find the quintessential 18th century American town.

And that, I suppose, is the point I really want to emphasize. Colonial New Brunswick was not in any way extraordinary — but its very ordinariness gives it its significance. The desire of 18th century residents of New Brunswick to achieve commercial success as individuals and as a community, their reliance upon agriculture, their ethnic and religious pluralism, their capacity to live in harmony despite their differences, their devotion to self-government, and their tragically deep involvement in racial oppression — all these things prefigured characteristics that would ultimately be those of the United States. What was striking about New Brunswick was how American it was. More than the great colonial cities of Boston, New York, Philadelphia, and Charleston and more than the great tobacco and rice plantations of the Chesapeake and the Carolinas, New Brunswick exemplified patterns of social development that were typical of 18th century America.

In conclusion, it may also be worth noting that the city's typically American character has continued in its subsequent history. It industrialized

as the nation did in the 19th and 20th centuries, and since World War II, it has been further altered by the suburbanization of American middle-class life. Today it is undergoing a revival. Let us hope that New Brunswick will once again be typically American and set a pattern of renewal and development for other small cities. There is reason to think that it will, for although much about New Brunswick has changed since the middle of the 18th century, some things have remained the same. The people of New Brunswick in 1980, like its first settlers, are a remarkably diverse lot from many religious and ethnic backgrounds and they share, as did their colonial forebears, a commitment to the city's continued growth and development. These traits served the city well in the 17th and 18th centuries and there is every reason to think that they will continue to do so in the 20th.

Dr. S. Douglas Greenberg grew up in Highland Park and received his undergraduate education at Rutgers University. He is currently a lecturer in History at Princeton University, and is an authority on early American history.

WATERWAYS: THE RARITAN AND THE CANAL

Dr. Michael Aaron Rockland

I have a friend who lives in Highland Park and crosses the Raritan River every day on his way to work at Rutgers. Recently, at a party, I said to him, "It must be nice to see the river at different times of day, in different seasons, the colors, the tides,..."

"What river?" he interrupted.

I thought he was kidding. After all, I had stood beside him just a few days before at a football game and listened to him fervently sing "On the Banks of The Old Raritan." And I had once heard him mention in a lecture how Alexander Hamilton, from the hill where Old Queens now stands, covered George Washington's retreat across the Raritan.

But he wasn't kidding. As with many of us the only New Brunswick he knows is a collection of buildings and streets. Its physical features—its hills and rivers, its geographies and weather, its flora and fauna, its geology—he ignores. The hill he motors up every day into town after crossing the Raritan is for him just a steep street, not a bluff bordering a river valley as well.

Actually, my friend crosses two bodies of water on his way into town, the other being the 1832 Delaware and Raritan Canal which, beginning at South Bound Brook, parallels the Raritan on its South side for eight miles. It has come from Trenton, bringing the waters of the Delaware to the Raritan—hence the canal's name. Near the Rutgers boathouse the remains of the last lock on the canal mark the spot where the D&R enters the Raritan.

That the canal enters the Raritan at New Brunswick instead of upriver is not accidental. A canal's mission is to reach a natural body of water deep enough to float its cargo, and while the Raritan is shallow, twice each day ocean tides sweep up the river as far as New Brunswick. These tides once made the city a major port. Barges reaching New Brunswick in the 8 foot deep canal awaited the river's outgoing tide and then resumed their task of moving Pennsylvania's coal across New Jersey's waist to New York's furnaces.

You can still observe the ocean tides in New Brunswick. When the tide is out, the banks of the river in Johnson Park are exposed and there are muddy flats on which you can walk and exposed sandbars out in the river. When the tide is in, it brings with it ocean creatures such as the crabs kids trap below the Route 1 bridge.

The arrival of the tides is dramatic evidence that we are not landlocked here in New Brunswick. One could take a small boat out the Raritan to Perth Amboy, from there head up the Arthur Kill between New Jersey and Staten Island, then through the Kill Van Kull, and finally, into New York Harbor and up to Manhattan. Or, if preferred, one could head out the Raritan into the Atlantic and keep going all the way to Europe.

One could also head deep into Central New Jersey by water from New Brunswick, up ever narrowing branches of the Raritan or via the canal. You can visit lovely towns along the canal—Millstone, Griggstown, Princeton—stepping from the wilderness into civilization and back again. Even if you never make any of these water trips, it's nice to know you could.

The canal bank also provides some of the finest walking and biking

anywhere. Separating the canal from the various rivers in whose valleys it was dug—among which are the Raritan, the Millstone, and the Delaware—is a narrow strip of land along which mules once trod towing the barges. You can walk or bike from New Brunswick to Trenton along this towpath. There are great things to see along the way—canal toll houses, former mule stables, and inns which once served the boatmen and still serve beer and pizza. On the banks of the canal are such unique institutions as Zarapheth, the Pillar of Fire evangelical community, and the onion-domed, brightly colored national headquarters of the Ukrainian Orthodox Church.

One nice thing about walking or biking the mule towpath is that you always know where you are. Every mile there are stone milemarkers by the side of the path. Some lean precipitously, and others are so badly overgrown they are hard to detect, but most are easy enough to spot even after a hundred and fifty years. Each milemarker has two numbers carved in the stone. One tells the distance to Trenton the other the distance to New Brunswick, something the boatmen needed to know. No matter how tired you get walking or biking, there is no anxiety about how far you have yet to go.

The towpath is today a fifty mile linear park along which one passes through some of the most heavily industrialized stretches of America without seeing anything but turtles, ducks, and waterlillies. The canal neatly stands astride man's work and nature's. On the one hand it is strewn with the wrecks of old locks and their machinery, which makes it a kind of living museum of early American engineering. On the other hand, it looks like any small river, especially where collapsing banks have made it less regular. Since 1932, when the canal's commercial use was abandoned, trees have grown up on the bank between the mule path and the canal proper, a striking reminder of how quickly nature takes over man's works.

The river and canal give New Brunswick great scenic advantages; nature literally laps at its doorstep. At the same time, the city's waterways make it a cosmopolitan place as well as one with extra potential as a humane environment. New Brunswick was built around the river and canal. I am glad to see that New Brunswick Tomorrow's plans call for reinvigorating the area of the city down by the water, focusing attention on it once again.

The poem below says it better than I can in prose:

The River

From across the river it looks like Europe.
Church spires sticking up everywhere.
Trains emerging from its heart over
Roman bridges.
Old fashioned,
waterside, provincial capital.

In the streets on the other side,
rude shocks await.
But still, that favorable situation:
The city, captive
of the hills and river.

No fake lake like Princeton town's,
this is a serious river, in touch with oceans.
One sailed away from here,
and still could.

Tidal to this ancient port,
rendezvousing yet with the silted canal,
up and down it goes under the bridges,
filling like a bathtub twice daily,
revealing sandbars and more
as it empties, moondriven, to the sea.

Sea life ascends the river.
Put your fingers in; taste the salt.
While we walk the streets oblivious,
just upstream of the Turnpike,
father and son
jiggle chicken necks on strings and draw
bewildered blue crabs into the air.

New Brunswick,
ever rich with water,
whatever its tomorrows.*

Dr. Michael Aaron Rockland is Professor of American Studies and Chairman of the department at Rutgers University. He is a Contributing Editor at New Jersey Monthly *magazine and author of four books, the latest of which is* Home on Wheels *(Rutgers University Press, 1980). Segments of his film,* Three Days on Big City Waters, *made for public television in 1974, illustrated his lecture.*

*This poem appeared as part of a larger work called "The River, The Gargoyle, And The Lady," which served as the Introduction to the 1981 New Brunswick calendar published by Gramercy Books.

THE PRESS IN EARLY NEW BRUNSWICK

Richard F. Hixon

First, two dispatches from Europe:

Dated June 24, Warsaw (from pages of *Intelligencer,* November 25, 1783): "...we have accounts that on the 14th instant a body of Russians moved into the Ukraine. Whether these troops will march to Oczokow, or proceed towards the Moldaw, time will shew." (Moldau River in Czech.)

* * *

Under "from the Frontiers of Poland," July 20: "The Russian army under the command of General Count Romanzow whose headquarters are at present at Kiow, moves on daily towards the Turkish frontiers. One division, which consists of 10 regiments of infantry, and eight of cavalry, commanded by Prince Potemkin, is to march toward Bessarabia."

* * *

By the time the *New-Jersey Gazette,* begun by Issac Collins in December 1777 in Burlington, had ceased publication in 1786 two other newspapers had been started in the state. In May 1786 Shepard Kollock had resumed publication of his *New-Jersey Journal* in Elizabethtown. This paper had been started in 1779 in Chatham and ended in 1783, when Kollock first moved to New Brunswick and then to Elizabethtown to publish another paper, the *Political Intelligencer, and New-Jersey Advertiser.* Still published today, the *Journal* is New Jersey's oldest newspaper and the fourth oldest in the country. On October 5, 1786, about a month before Collins ended the *Gazette,* the state's third regular newspaper was founded by Shelly Arnett, Kollock's brother-in-law and former associate in New Brunswick. It was called the *New-Brunswick Gazette, and Weekly Monitor,* and today, the nation's fifth oldest continuously published paper, it is known as the *Daily Home News.*

Now a word from merchants:

Henry Lupp, gold and silver-smith of New Brunswick, "makes and sells the following articles, in the modern and ancient mode:" silver tankards, coffee and tea pots, sugar pots and urns, soup and punch ladles, sauce boats and ladles, table, dessert and teaspoons, shoe and knee buckles and thimbles and sleeve buttons. And several items of jewelry -- gold lockets, gold buttons, gold broaches, gold rings, and garnet earrings, etc.

* * *

John Thompson, who has moved his "store of Goods" from next door to Doctor Scott's to a place "very near the Market," where he sells steel-plate saws, hinges and augers of various sizes -- brass knobs, locks and latches

-- hearth and sweeping brushes, nails, tacks, and brads, coffee mills -- also may find some dry goods and "paints by the keg or smaller quantities."

* * *

With the end of the war, Kollock who published the *New-Jersey Journal* in Chatham between 1779 and 1783, the second paper founded in New Jersey, found Chatham too small a town for his newspaper and printing business. He opened an office in New Brunswick where the first number of his new paper, *The Political Intelligencer and New Jersey Advertiser* was issued on October 14, 1783. It bore the colophon of Kollock and Shelly Arnett, his brother-in-law who had been an apprentice to Kollock in Chatham. Their press was located in the old barracks, built in 1758 to house British troops, but only five issues were published from this location. The *Intelligencer* was really the continuation of the *Journal* under a different name.

Apparently the partnership was a financial failure, for in a notice in the issue of May 24, 1784, the firm had disbanded and the partnership dissolved as of July 6. A month later the office moved to Queen's College (now Rutgers) with the issue of August 10, but Kollock could not make it pay and on April 5, 1785, he moved his press and other equipment to Elizabethtown. The *Intelligencer,* of April 20, 1785, was issued from Elizabethtown and with the issue of May 10, 1786, the name was changed to the *New-Jersey Journal and Political Intelligencer.* On June 13, 1792, the name had been changed to its original form, *New-Jersey Journal.*

After Kollock's move to Elizabethtown, Arnett founded the *New-Brunswick Gazette and Weekly Monitor,* first issued on October 5, 1786. By July 3 of 1787 the printer changed the title to the *Brunswick Gazette and Weekly Monitor,* and later (between April 28 and June 16, 1789) further shortened the name to *Brunswick Gazette.*

Between June 16, 1789, and March 23, 1790, the publisher became Abraham Blauvelt, who had graduated from Queen's College in 1789. He took over ownership on November 10, 1789. He discontinued the *Gazette* with Number 318 on October 30, 1792, but immediately succeeded it with the *Guardian; or New-Brunswick Advertiser,* which appeared the very next week on Wednesday, November 7, bearing the imprint of Arnett and Blauvelt.

During 1786 New Brunswick had two other resident printers, Frederick C. Quequelle and James Prange, located in a shop "near the Market." The printers had published for a few months in 1786 a magazine, *New-Jersey Magazine, and Monthly Advertiser,* only the second state magazine since James Parker's *New American Magazine* of Woodbridge, discontinued 26 years earlier.

The Arnett-Blauvelt partnership was dissolved on November 5, 1793, at which time Blauvelt became sole publisher of the *Advertiser* to at least October 7, 1813. Ken Jennings speculates that a fight occurred between the printers, for Arnett's *New-Jersey Federalist* appeared immediately after the partnership dissolved. Arnett sold the *Federalist* to George F. Hopkins on March 5, 1795, right after Vol. II, No. 70. Hopkins dropped Arnett's name

from the colophon, then called the paper the *New-Jersey Federalist,* reflective of the political climate and the printer's ideology, changed to *Genius of Liberty* with the June 11, 1795 number.

Between October 12 and November 9, 1795, Hopkins again changed the name, this time to the *Genius of Liberty, and New-Jersey Advertiser.* Its last known issue was February 22, 1796, when Hopkins joined Noah Webster in New York to help manage the *American Minerva.* In later years, Hopkins returned to New Jersey to run a paper mill.

The full name of the Quequelle and Prange magazine (December 1786 -February 1787): *The New-Jersey Magazine, and Monthly Advertiser, Containing a Choice of Curious and Entertaining Pieces in Prose & Verses, with a Collection of the Most Recent Occurrences Received from Europe, the West-Indies & North America, & Several Advertisements.* New York Historical Society has complete file. Other numbers spread around, in Library of Congress, New Jersey Historical Society, New York Public Library, New Brunswick Public Library and at Rutgers. The magazine was not printed in a uniform size of type, and some pages set single column widths and others double column.

Printers found it unprofitable and stopped it at the third number, issues December, January, and February. Quequelle moved to Trenton, without a publication since Isaac Collins closed the *New Jersey Gazette* in 1786, where he and George M. Wilson began the *Trenton Mercury and Weekly Advertiser* in May 1787, and Prange moved to Philadelphia to publish the *Evening Chronicle.*

Meanwhile, in the first number of Arnett's *Gazette,* (October 5, 1786) the printer announced that "A part of the paper will always be devoted to the use of such gentlemen as will please to favour him with their lucubrations, either in prose or verse." The same issue included a column of poetry and general essay on the first page. But two months later, in December Quequelle and Prange proclaimed in even more flowery language: "We propose to carry on this Work, with a view to inform, improve & please our Readers; and as we have made it our business to transplant from several Parts into this our garden, such flowers as for their beauty or sweetness may delight, and such herbs & fruits only as for their useful and salutary virtues may benefit mankind; so we have established it as a maxim...that no noxious poison, no useless bramble to perplex, shall ever knowingly be admitted."

They asked to be favored "by the Learned & Ingenious with any scheme for the public good, any essay or poem for the amusement, any discourse or dissertation for the improvement of Mankind," and closed with a proposal to publish advertisements also, which would be inserted "gratis for Subscribers only."

Quequelle and Prange were not especially good editors, neither did they write for the magazine themselves and, thus, the flowers and herbs in their garden were picked almost entirely from other plots during the three wintry months the magazine sustained life. They printed excerpts from two popular travel and adventure books, William Ellis' *An Authentic Narrative of a Voyage to the Pacific Ocean,* and John Filson's *The Discovery, Settlement, and Present State of Kentucke.* "The selections from the former were accounts of the dishonorable practices which led to the murder of Captain

James Cook and of the conditions of life among the Indian tribes on the western shores of Hudson's Bay, and the excerpts from the second book were relations of explorations in Kentucky by James M'Bride, John Finely, and Daniel Boone, with expostulations on the geographical virtues of this land, an Eden awaiting those who felt the lure of new removes."

Sentimental essays and melancholoy love stories graced the magazine's pages, including, typically, "An Interesting Adventure between a Young Gentleman and a Young Lady," her letter exhorting him to avoid spirituous liquors and the company of lewd women. Of medical interest were two articles on smallpox -- one supporting inoculation and the other endorsing "adhersion" -- and an essay on the nursing and management of children. Also a selection on religion from the life of George Whitefield, principal Methodist teacher, and a literary essay on Fielding's *Amelia,* saying that "A novel, like an epic poem, should at least have the appearance of truth."

Next these announcements:

Peter Vredenburgh, clerk of the Board of Queen's College, announced today, "Pursuant to appointment, the Trustees of Queen's College in New-Jersey, will hold a meeting at the college-house in New Brunswick on Thursday the 20th of November next, at ten o'clock in the forenoon."

* * *

In the current issue of the *Political Intelligencer* subscribers may find a long, ten stanza elegy on the death of Mason Gibbons, of the senior class at Queen's College, who departed this life in May, 1783.

* * *

There is also a proclamation from George Washington, general and commander in chief of the forces of the USA, given at Rocky Hill on November 4, 1783, discharging all troops from active duty.

* * *

Instruction in the French language will soon be offered to inhabitants of New Brunswick -- ladies in the morning, young gentlemen in the afternoons, and gentlemen (or men of business) from six to nine at night. Stay tuned for further information.

* * *

Between 1783 and 1800, there were 31 imprints, including newspapers, issued from New Brunswick presses.

Isaac Arnett Kollock, Shepard's sixth of 10 children, started another paper in New Brunswick, the *Republican Herald,* begun on January 17, 1810. It didn't last the year.

Fredonian was started April 10, 1811, by David and James Fitz

Randolph and it continued for more than a century. Partnership ended May 2, 1816, and David became sole publisher. In 1811 New Brunswick had two papers, the other being Blauvelt's *Guardian.*

On June 1, 1815, Lewis Deare and William Myer established the *Times and New-Brunswick General Advertiser,* and before the end of the year had bought out the *Guardian* and merged the two under the name *Times and New-Brunswick Advertiser.* This partnership, too, was dissolved on September 11, 1817, with Myer remaining as publisher. He carried on until 1835, when the paper passed to Lewis R. Stelle and John Macready. In 1846 Albert Speer became publisher and ran the *Times* until 1869.

More commercial messages:

Thomas L. Vickers just opened his store in the shop formerly occupied by Col. John Nielson, opposite the Market-House, where customers may find an assortment of broad clothes, velvets, baize, linens, poplins, as well as silk and taffeta -- also pen knives, snuff boxes, writing paper and ink powder, sealing wax, molasses, sugar, coffee, etc. -- all "at the most reasonable prices for cash or produce."

* * *

"New and second-hand watches, the most fashionable chains, keys and seals, also a small assortment of gold and silver ware, to be sold by *John Lupp,* in Burnett St., two doors from the Ferry-House, where watches and clocks may be repaired as usual."

* * *

It goes without saying that the press has always been an integral part of American society, but its influence over political affairs has never been more potent than during the decade or so following the Revolutionary War. "The newspapers were to blame," writes Donald H. Stewart. "Jefferson and his lieutenants credited the press with his victory, while Federalist chiefs and journals alike berated opposition newspapers for sweeping that party from office."

While it is recognized that American independence was as much a product of the press as of the sword, during the brief so-called Federalist period the press became so powerful as literally to replace one popular administration with another. Born of the struggle for independence, the American press came of age in the struggle for national identity. Around the turn of the century some observers, particularly European, believed American journalism to be scurrilous and profligate, but it surely was a powerful instrument for change in spite of its ethical standards. The "Era of the Partisan Press" touched New Jersey profoundly.

True to form, New Jersey lagged behind other states in organizing resistance to the Federalists, mainly because of the political and economic attachment to New York and Philadelphia and also because of its essentially rural population. The first real challenge to entrenched Jersey Federalism

materialized in the presidential election of 1796, coincidental with the founding of the Republican *Centinel of Freedom* in Newark.

Anti-Federalist sentiment was especially strong in populous Essex County, where merchants and farmers alike tended to favor state sovereignty, a loose system of confederation, soft money, and easier credit. Newark, the central city, was the obvious place to establish a paper that would be opposed to a government centralizd in the nation's capital and, Republicans believed, dominated by wealthy and aristocratic leadership. Besides, the other newspaper in town, *Wood's Newark Gazette,* was avowedly Federalist and had the advantage of being in operation since 1791. The Pennington brothers, William Aaron, and Samuel, who were among the more outspoken Republicans in the state, teamed up with the printer Daniel Dodge to publish what quickly became the state's leading Republican sheet.

During President Washington's second term clearer political divisions began to appear throughout the country. Evidence of this growing dissension was the growth in the Republican Society movement, which began in New Jersey in Essex County, the location of Newark and Elizabeth Town, both prosperous villages with at least 150 homes each.

* * *

In the October 21, 1783 edition of Kollock and Arnett's *Political Intelligencer,* appeared this essay by Ambo Dexter, entitled "On Matrimonial Happiness:"

"No happiness on earth can be so great, no friendship so tender as the state of matrimonial affords, where two congenial souls are united; the mental and personal love can never be separated; the man all truth, the woman all tenderness; he possessed of chearful solidity, she of rational gaiety; acknowledging his superior judgment, she complies with all his reasonable desires, whilst he, charmed with such repeated influences of superior love, endeavours to suit his requests to her inclination: His home is his heaven on earth, and she his good genius, ever ready to receive him with open arms, and a heart dilated with joy."

* * *

The energetic editor of a nearby Republican newspaper, Shepard Kollock, praised these Democratic societies as organizations designed to preserve the principles of the American revolution through "an enlightened populace" assisting the officers of government. He noted that Republicans fought for equal rights and equal privileges for all men -- based on information for the adult and education for the youth.

Kollock's *New-Jersey Journal* had been resumed in Elizabeth Town in 1786 and was going strong as a Republican organ in the outlying towns in Essex County. Though Kollock was a staunch Jeffersonian and his paper the oldest anti-Federalist journal in the state, the printer himself stood outside the inner circle that controlled the state's Republican party. William Pennington, by comparison, headed the county Democratic Society and his brother Aaron eventually became secretary of the organization. The

historian Carl E. Prince maintains that newspapers were important adjuncts of the party and, I would add, party support, usually in the form of patronage, was equally important to the well-being of the newspapers. As another writer notes: "With editor, orator and citizen supporting the organization, its sentiments were in time to be of service in effecting a departure from the philosophy of political aristocracy."

Except for a period of time when he served in the Continental Army, Kollock had followed the printer's trade since the days of his apprenticeship with his uncle, William Goddard, in Philadelphia. After the war he established his own shop in Chatham. Kollock then moved on to New Brunswick to publish another paper before resuming publication of the *Journal* in 1785 in Elizabeth Town. Here for 33 years, he presumably exerted a significant influence on the political views of his readers. Though it is impossible to document accurate circulation figures for the 18th-century press, one estimate is that Kollock's *Journal* reached 1,000 copies weekly in the 1780's and reached subscribers in Essex, Morris, Sussex, Somerset, and Middlesex counties.

* * *

New Brunswick, December 2, 1783. "Saturday night about eleven o'clock, a shock of an earthquake was felt in this city. It lasted near a minute, and the noise was like a carriage passing over a wooden bridge. The inhabitants were greatly alarmed, most of them being asleep at the time, the shock awoke them."

This is an example of the minimum amount of information in the early press on local events, the assumption being people knew of such events before the paper came out. Events from a distance received much more attention in the press. Another example of people's priorities appeared in the December 9, 1793, edition of a local paper:

"Strayed from Brunswick commons about the beginning of July last, a bay mare, two years old past, with one white hind foot; also two black colts, a year past, the one a horse colt, the other a mare. The horse colt has three white feet, and a white star in his forehead. A reward of Four Dollars with reasonable charges, will be given to any person who will deliver said colts and bay mare to either of us the subscribers." Ephraim Loree, William Van Deursen, John Ryder Jr.

* * *

Middlesex County, in the center of the state and one of New Jersey's most durable Federalist strongholds, remained a hard nut to crack. "Party leaders...long felt that the absence of a Jeffersonian newspaper in Middlesex was a primary cause of the repeated defeats the Republican interests suffered there," according to historian Carl E. Prince. Having failed in 1809 and 1810 to establish a weekly in the county, the Republicans finally succeeded in 1811 with the New Brunswick *Fredonian,* run by Lewis Fitz Randolph and his sons, James and David.

Results were immediate, as Prince's careful study shows: growing

strength in the county Republican organization and an increase in the Republican party vote. The *Fredonian* editors, too, enjoyed lucrative party patronage to help them stay in business and remain a permanent auxiliary to the party machine. In a statement that is ironic for what it says about freedom of the press, the Newark *Centinal of Freedom* summed up the optimism felt at the *Fredonian's* birth: "If the Republicans of that county generously patronize the *Fredonian*...we have no hesitation in believing that such will be the diffusion of truth and correct sentiments among the people in that county, as in every county of the state, where Republican papers are generally circulated!"

* * *

The following is an example of an obituary: "On Thursday last died in this place, Mr. Perry Van Emburgh, an aged and respectable inhabitant of this city; and on Saturday his remains were interred in the burying ground of the Low Dutch Church, attended by a number of friends and acquaintance, who sincerely lament his loss."

* * *

Finally, a sample of humor in Colonial journalism: An Irish sailor got leave of his captain to stay on shore for a day, but after not returning for four days, the captain asked the reason for overstaying his leave. "Please your honor, I got into a wood, and could not get out."

"Get into a wood! Damn your lying blood, there's not a wood within twenty miles."

"Oh, it is very true, I got my legs into a wood, and, by Jasus, I did all I could to get them out again."

He had gotten drunk, and was put into the stocks!

* * *

A journalism professor at Livingston College, Rutgers University, Richard F. Hixson is the author of numerous articles on press history and the book, Isaac Collins: A Quaker Printer in 18th Century America. *His affiliations include the Association for Education in Journalism, the International Association for Mass Communication Research, the New Jersey Historical Commission, the Hunterdon County Cultural and Heritage Commission, and the Clinton Music Hall Preservation Society. Hixson's current research interests include the press in New Jersey in the 19th century.*

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"RAIN, RAIN, GO AWAY, COME BACK ANOTHER DAY":

A BRIEF HISTORY OF THE NEW JERSEY FOLK FESTIVAL

Dr. Angus Gillespie and Kamala Truscott

Many folk cultures spawn celebrations, or festivals, which become an intrinsic part of the lives of the members of that culture. Other folk festivals, including the New Jersey Folk Festival, are not home-grown, but have been created by members of the elite or popular culture to present and preserve elements of folk culture. Some of these festivals present both revival and traditional performers. However, many of them limit or eliminate the revival performers in favor of authentic folk performers reared in the tradition in which they perform and trained in their art by family or friends. The New Jersey Folk Festival, which began as an urban folk-song revival festival, has moved to focus on traditional New Jersey folk arts and folk ways.

In describing American culture, folklorists like to say there are three layers of that culture—academic, popular, and folk. The top layer, academic culture, is formal, highly organized, and controlled by a small, elite group. It is transmitted through institutions of learning such as libraries and schools and is supported by these institutions and the government. Academic culture includes such things as written history, poems, symphonies, and operas.

The middle layer of the cultural hierarchy is popular culture. Popular culture is disseminated and controlled by such industries as publishing, film, radio, TV, and records, as well as by individuals. Transmitted through these media, popular culture is supported by sales generated by the media. It includes items like popular magazines, soap operas, advertising art, and comics.

The bottom layer of culture is folk culture. Folk culture is informal, non-commercial, and usually transmitted orally in face-to-face situations. Shaped by memories and creative abilities, it continually changes to meet the needs of human beings in particular encounters. Folk culture is of the group, but the touch of the individual is on each item. For example, traditional folk song is filtered through the unique voice of an individual singer when it is sung.

Since the chief identifying characteristic of folklore is that it is orally transmitted, it includes a wide variety of cultural experiences. Folklore is ballads handed down in families. It is stories grandmother learned from her grandmother and riddles which puzzled our parents. It is remedies for warts and rules for planting by the phases of the moon. Folklore also includes all the parts of the indigenous celebrations which evolve from the lives of a particular folk.

However, celebrations other than the grass-roots type have been created by "experts" to present elements of one or more folk cultures. To understand the origins of the New Jersey Folk Festival, we should take a brief look at the history of the folk festival movement in the United States. This movement began in the South. One of the first uses of the term "folk festival" was in 1892 to describe performances of traveling musicians in Virginia. By the early 1900s, "folk festival" had been used in other areas of the country to

describe performances of immigrants.[1]

Major national folk festivals have developed recently. In 1927, Bascom Lamar Lunsford, a small town lawyer interested in the old-time music in the area, began the Mountain Dance and Folk Festival in Asheville, North Carolina, to celebrate the Southern Mountaineers. This festival, an annual event, is a celebration of Southern Appalachian music and dance. The original audience for the festival was composed of people who knew the performers because they were friends and neighbors. This festival was a presentation of folk music and dance for a folk audience, although it was not an indigenous festival which grew out of the texture of particular folk ways. The festival retains the same format, but the audience now consists mainly of tourists.[2]

Several years after Lunsford began his festival, the brilliant and eccentric Sarah Gertrude Knott, a woman of considerable energy and vision, chartered the National Folk Festival in St. Louis. She held the first National Folk Festival there in 1934. This festival differed significantly from the festival originated by Mr. Lunsford. For one thing, it was multicultural, rather than monocultural. Among the performers at Knott's festival were:

> American Indians, French singers and musicians, cowboy singers, Mexican-American musicians, Sacred-Harp singers, singers of sea-chanties, lumberjacks, costumed dancers of different ethnic origins, and an Afro-American choir.[3]

She included this type of "survival" and "revival" performers in her subsequent festivals. The original audience for the National Folk Festival also differed from that of Lunsford's festival in that the former were unfamiliar with the material presented. This festival continues each summer at Wolf Trap Farm Park, Vienna, Va. It is now sponsored by the National Park Service and administered by the National Council for the Traditional Arts.

Like the National Folk Festival, the Pennsylvania Folk Festival was first held in the 30s. In 1932, George Korson, a journalist and collector of folk lore in Allentown, Pa., put on a small festival featuring anthracite coal miners. This very successful festival came to the attention of the President of Bucknell University who invited Korson to come to Lewisburg as Director of the Pennsylvania Folk Festival. Like the National Folk Festival, Korson's festival performers included ethnic dancers, occupational groups, and American Indians. Although Korson held festivals at Bucknell in 1936 and 1937, the Pennsylvania Folk Festival could not overcome the combined effects of the Depression and World War II gas rationing.

The Kutztown Folk Festival was developed more recently than the Pennsylvania Folk Festival and is still an annual event. In 1957, under the leadership of Don Yoder, a group of professors from Franklin and Marshall College started the Kutztown festival. It is held the week before and after the Fourth of July every year. This monocultural festival features the lore of the Pennsylvania Dutch. Although the more secular Pennsylvania Germans support the festival, the Amish and Mennonites, who are depicted, do not.

The festival is particularly strong in crafts such as bread-baking, chair-caning, and blacksmithing. It also includes dramatic pageants showing the religious strife which led to immigration, and dramatic skits featuring famous trials, hangings, and weddings.

The Festival of American Folk Life has loomed over all other festivals since its inception in 1967. Run by the Smithsonian Institution and the National Park Service, it is presented on the National Mall in Washington, D.C., for a week in early October. Fieldworkers for the festival travel nation-and world-wide to identify participants. This fresh field work ensures the high quality authenticity of the festival. Innovative techniques for presenting traditional folk performers have been developed. Although "a few urban folksong revival performers have been presented,"[4] the emphasis is on traditional folk performers, not only in music, but also in the areas of occupational skills, foodways, crafts, and narratives.

While the New Jersey Folk Festival has neither the government support, nor the resources of the Smithsonian behind it, it is a very successful college festival. Now in its eighth year of operation, the festival is largely self-financed through the sale of food, beverages, and souvenirs. About 5000 people come to Douglass College every April for the festival. It is run by a student committee of about a dozen officers who supervise various aspects of the festival—food, music, crafts, operations, and publicity. The festival has won wide-spread acceptance both in the New Brunswick community and through the state.

The New Jersey Folk Festival began in 1975 as an urban folk song revival festival at a time when there was a national resurgence of interest in folksong. This renewal of interest was satisfied by the mass media. Songs could be learned from records, radio, and television. Singers such as Pete Seeger, Bob Dylan, and Joan Baez, had hit a responsive chord in a public weary of the war in Vietnam and eager to return to basic American values. Many a college student picked up a guitar and struck a pose as a folksinger. Because of its roots in the college community, the New Jersey Folk Festival has always included many of these revival folk performers as well as other non-folk craftspeople. However, more recently the festival has featured artists "who grew up in the tradition in which they perform or create and learned their art in family or community as part of daily life."[5] For example, in past years, the roster of performers has included musicians such as Merce Ridgway, Jr., and also the Pineconers.

Merce Ridgway, born in Bayville and raised in Forked River and Lanoda Harbor, is a musician and songwriter. He was brought up in a home of traditional Pines music where his father sang and played music with charcoal pit workers. Merce has composed many songs about his experiences as a Piney, and his music is well known in the Pines. The Pineconers, who got their start at "The Homeplace," a hunting lodge in Wareton, are a central part of the Pinelands Cultural Society, organized to continue weekly concerts in the Pines, and to preserve the unique Pine Barrens culture and music. The Pineconers continue the tradition of the old hunting lodge by playing old-time music and fiddle tunes, as well as songs written by members of the Pines community.

In addition to traditional musicians, the New Jersey Folk Festival also

features traditional craftspeople. Gary Giberson, a South Jersey folk artist like Ridgeway and the Pineconers, demonstrated his craft at the 1981 festival. A duck decoy carver, Giberson lives in the house where he was born. It has remained in his family since 1680. The generations who have sustained themselves on the 3,200 acre property fronting on the Mullica River have provided Mr. Giberson with a rich family tradition.

The tradition of the art of decoy carving which Giberson is heir to grew naturally out of the life of the area also. In the 1800s, market gunners supplied inns and taverns with wild meats from the wetlands and forests of southern New Jersey. Hunting increased and birds became more wary. Sophisticated decoys were in demand. Gary's great uncle, Ezra Giberson, a professional hunter, made his own "stool ducks." Gary developed his own carving skills using white cedar scraps from the sawmill operated by his father and grandfather. He sold his first decoys, "the best that money could buy at the time," to a State Police captain for $36 per dozen. By the time he reached high school, Gary was an experienced decoy carver. He still carves, using the traditional tools he learned to use as a boy.

Like Gary Giberson, Cyrus Hyde learned the traditions of his craft through word of mouth from family and friends. Hyde, an herbalist from Port Murray, was also featured at the 1981 New Jersey Folk Festival. While growing up in Totowa borough, Hyde observed the use of plant materials for home remedies and to meet other household needs. At the Well Sweep Herb Farm, Hyde and his family now carry the traditions of herbalism into the twentieth century.

In the past several years, the festival has expanded beyond South Jersey and the Pinelands to take a closer look at culture here in New Brunswick. This feature, "Old Ways in New Brunswick," is a cooperative and comparative presentation. Mounted as a joint effort involving the New Jersey Folk Festival and the Hungarian, Byelorussian, and Vietnamese communities, food, dancers, and other activities from these groups have been presented.

Whether from New Brunswick or from the Pinelands, traditional folk artists and folkways of New Jersey are identified, evaluated, and presented through the New Jersey Folk Festival. The festival highlights the diversity of New Jersey folk cultures for the people of the state. In addition, invitation to this state-wide festival gives a measure of state-wide honor to outstanding folk artists and the cultures they represent. Sammy Hunt, a past participant of the festival, proudly displays a framed Certificate of Appreciation from the New Jersey Folk Festival on the walls of his Pine Barrens cabin. This validates his artistry in the eyes of his neighbors and friends.

By honoring practicing folk artists like Sammy Hunt, the New Jersey Folk Festival helps to present and preserve elements of folk culture in New Jersey. The festival did not evolve naturally, as some festivals do, out of the lives of members of a single cultural group of the state. Created as a revival festival, it now focuses on traditional New Jersey folk arts and folk ways. These may be as recent as those of the newly arrived Vietnamese or as old as those of the early settlers of the Pinelands. Both are New Jersey folk, part of the New Jersey Folk Festival.

Professor Angus K. Gillespie is the founder and director of the NJFF. A folklorist and member of the Rutgers University American Studies Dept., he has been active both as a scholar and a fieldworker in folklore. He has done field work in northeastern Pennsylvania, northern Vermont, southern New Jersey, and central Texas. The NJFF reflects his interest in applied folklore. In the summer months he has served on the site staff of the National Folk Festival at Wolf Trap Farm Park, Vienna, Virginia.

Kamala Truscott, an American Studies major at Rutgers University, was Assistant General Coordinator for the 1981 NJFF and General Coordinator for the 1982 NJFF. She has worked in the Rutgers University Library system for a number of years and is currently a technical services supervisor there. A founder of the New Brunswick based Kilmer House Poetry Center, Ms. Truscott also serves as Secretary-Treasurer of that group.

FOOTNOTES

1. *Presenting Folk Culture: a handbook on folk festival organization and management.* Washington, D.C., National Council for the Traditional Arts, 1978, p. A5.

2. Ibid., p. A5.

3. Ibid., p. A6.

4. Ibid., p. A9.

5. Ibid., from the Preface "A Note On This Book."

NEW BRUNSWICK WOMEN: SOME OF THE PIONEERS

Frances E. Riche

Some of the pioneer women of New Brunswick—and "pioneer" in the sense of first or early in time or achievement—that's all the clock permits. There are so many New Brunswick pioneer women of accomplishment and interest that I am choosing to concentrate on a few representing each century. Their contributions to this city, sometimes made flamboyantly but often quietly, have affected largely its history and welfare.

Let's start by hailing four Marys, the wives of early settlers: George Drake and his wife Mary, known to be here by 1667; Captain Henry Greenland, a doctor, and his wife Mary, by 1675; Cornelius Longfield and his wife Mary, who was Greenland's daughter, by 1678; and John Inian and his wife Mary, by 1681. We know that the Drakes and Greenlands lived on what is now the Highland Park side of the Raritan River, while the Longfields and Inians lived opposite, that each family owned many acres purchased from the Indians, and that all the wives except Mary Inian bore children. About her we are told that it was she *and* her husband who received an exclusive grant-for-life in 1697 for the first ferry across the Raritan, Inian having established the ferry earlier, and that upon her husband's death Mary was his sole heir.[1] Therefore, she must have become responsible for the ferry's operation. Beyond these few facts, little is known of the pioneer women settlers. But we can imagine how rugged their life was: helping to clear and farm land, homemaking and bearing children in crude dwellings, having only a few neighbors two or three miles away, and just surviving.

What of the women among the Lenni-Lenape, the aborigines who occupied our part of New Jersey? I found no account of an individual Indian woman in the New Brunswick area. We do know that these women led a miserable existence, one "of toil, planting and gathering crops, and carrying burdens"[2] as servants of their husbands. In keeping with that, among the Lenni-Lenape "women often had a peculiar part to play in national and social affairs. If ever the services of a peacemaker were desired, that position was always given to a woman."[3] It was contrary to male Indian dignity to desire peace of his own accord, but he, wanting to stop fighting, spoke to his wife, she spoke to the wife of the other brave, and when the women had concluded peace, the men smoked the peace-pipe. Further, we know that "our" Indians generally were peaceful to the settlers, traded with them, but, unable to learn the white man's skills or combat his diseases, began emigrating from Jersey or retired to the first Indian reservation established in the United States—at Indian Mills in Burlington County—selling it in 1801 to New Jersey in order to join the Mohicans in New York and then together later buy land in Michigan. Finally, in 1832, upon the request of the Indians, the State Legislature appropriated $2,000 to "extinguish all the right, title, and interest which the Lenni-Lenape held or might have held against the colony or State."[4]

But back to the early settlers. By the 1700's with opening roads and increased river activity, New Brunswick enjoyed an influx of Hollanders

from Albany, New York, who settled on and renamed our main thoroughfare for that town.[5] The first charter was granted to this city in 1730; the first churches were organized; a stagecoach was running regularly twice a week between New Brunswick and Trenton; and the first tavern was opened in 1735 on Albany Street by Ann Balding, wife of a sea captain. Among others, the mayor and other town officials used to meet at Ann Balding's and passed the town's first paving ordinance there that year.[6] *She* knew what New Brunswick needed at that point in its history!

Women at that time were legally subordinate to father or husband. Education for women as we know it was virtually non-existent except for the wealthy who were tutored at home; otherwise, the rudiments were learned from parents or in church schools.[7] Marriage generally was simply an economic necessity, and therefore remarriage following a spouse's death was the rule. A woman seldom enjoyed economic independence, and many, along with men, knew redemption (selling themselves as servants to persons who would pay ship fare to America), indentured servitude (binding themselves under contract to learn an art or trade), or apprenticeship (a form of indentured service and usually for the young for seven years or until maturity), the females learning weaving, spinning and the household arts. Of course, women were expected to bear several children, to care for the sick, and to be God-fearing.[8]

There was one 18th Century woman who was not only devout but also wealthy, married twice, mother to eleven, and a force in educational, political and social circles. She was Dinah van Bergh Frelinghuysen Hardenbergh.[9] A rich young heiress born in Amsterdam, Holland, in 1726, she believed Divine Providence had brought her rapid recovery from a near-fatal illness, directed her marriage to John Frelinghuysen in 1750 because foul weather returned his ship to Amsterdam after she had refused to marry him (he had gone to Holland for theological study), and saved the ship on which they sailed through terrible seas for three months, heading for these shores and John's churches in Raritan. John died four years later, and Dinah planned to return to Amsterdam with her two children, but she was offered marriage by Jacob R. Hardenbergh, 10 years her junior, who had been a theology student of her first husband and had boarded in the Frelinghuysen home. She twice refused him, but twice Divine Providence intervened in the form of bad weather that kept her from sailing. So she married him in 1756, when she was 30 and he 20. The Hardenberghs lived for two years in New York State until he completed his studies but then returned to "the Dutch Church Parsonage in Raritan which had been built for the Frelinghuysens." Dinah now had twin daughters as well as the two Frelinghuysen children, and she later had seven more children. She was "of medium stature, in complexion rather dark, with dark hair and eyes, very neat and plain in her dress, and attractive in manner."

"With Dinah's support Jacob and his associates were instrumental in securing a charter for Queen's College [now Rutgers University] in 1766 and 1770." Jacob became its president. Dinah also encouraged her husband's interest in New Jersey affairs and the Revolutionary cause. His pro-American sermons earned him a British price on his head. The Hardenberghs slept with a musket nearby. Jacob, still Queens College president and pastor

of the Old First Dutch Reformed Church, died in 1790, and "for the next 17 years, Dinah held forth as elder stateswoman in her church," writing and speaking on behalf of both church and college. Outliving most of her children, she died in 1807. The memorial plaque to be seen in her church describes her as "elect lady, gifted in mind and spirit, of rare piety and zeal for the faith, counselor of ministers, teacher of youth, serving well her day and generation."

The year Jacob Hardenbergh died, 1790, was the one that brought a shrewd business woman, Mary Ellis, to New Brunswick from Charleston, South Carolina, where her sister had married New Brunswicker Colonel Anthony Walton White.[10] He had been attached to the Marquis de Lafayette's forces in the South during the Revolution and was the third Anthony White, his father having built the mansion we know as city-owned "Buccleuch," called the "White House" then, and sold by the father shortly before the Revolution. The Colonel, his wife, and sister-in-law came to New Brunswick after the war in order for him to claim Cold Spring Farm of 300 acres, left to him by his father, this farm lying partly within present southern limits of the city but extending well beyond towards "Lawrence's Brook."

Because the Colonel was financially embarrassed following the war, Mary Ellis had purchased with her own funds a house on Livingston Avenue, where the YMCA now stands, and here the three lived, the Colonel making Mary's home so much his that it, too, became known as the White house. Recognizing Mary's good business head, he transferred title to his Cold Spring Farm to her, hoping she could salvage it. In glowing terms she advertised half of it for sale in 1798 but found no buyer; later the farm was taken and sold by the sheriff.

Having income from rents on Charleston property and using the Colonel to act on her behalf, Mary Ellis in 1799 bought Pine Tree Hill and nine adjoining acres, now the present site of College Hall and the central campus of Douglass College. She intended to build on the land and give it to her sister, but a boundary dispute arose, and, unable to get what she wanted, refused to build there, later willing the property to her niece.

Then the city decided to extend Schureman Street up from Queen (now Neilson) Street through the front one-acre garden of her Livingston Avenue home. Mary Ellis was irate. She put the following advertisement in the October 28, 1805 issue of the local newspaper, *The Guardian:*

TO BE LET

> A lot of land adjoining the College Lot [Queens College at that time was located at the intersection of Livingston Avenue and the then south end of George St.[11]] and the street lately opened, which I shall call Oppression Street leading into Schureman Street. The said street was run through my garden lot, in a diagonal form, so as to leave the above lot in a triangle; for the injury done me no compensation has been made. Any persons desirous to lease the said lot may know the terms by applying to the subscriber opposite said Oppression Street.
>
> Mary Ellis

Mary continued to live on Livingston Avenue until 1813, when, the Colonel having died, she sold that property and bought another for herself, her sister, and her niece immediately adjoining the farm she had tried to sell in 1798. Mary Ellis died in 1828, with tales of her having had a Revolutionary War officer as a lover only a rumor but with the town's recognition of her forcefulness a certainty.

At about the same time there was another enterprising woman in New Brunswick, Mrs. Cornelius Vanderbilt, who in 1822 was running the Bellona Hotel for her skipper husband. Sophia Johnson Vanderbilt was "completely in charge" of the hotel, located at the foot of Burnet Street (about where Commercial Avenue runs into Memorial Parkway today) and named for the steamboat that Captain Vanderbilt ran for wealthy New York lawyer Thomas Gibbons between New Brunswick and New York City, the steamboat connecting with stage lines to Trenton from here.[12] Sophia managed the hotel so well that it profited greatly, and, according to one source,[13] when her husband one day wanted to buy his own steamboat but lacked the necessary dollars, "she surprised him with a considerable sum which she had, unknown to him, saved by economy in her management of the hotel." He bought his steamboat and went on to become Commodore of steamboats, General of railways, and a millionaire—thanks to his wife who certainly made the most of a business opportunity New Brunswick provided.

Now, I've skipped lightly over the years of the Revolution when New Jersey was crossed and re-crossed by both sides, with New Brunswick frequently in the middle. As the men fought, the women were left to cope with shortages of food, clothing and firewood; inflation and currency devaluation; epidemics; quartering of soldiers; and terrorism of various sorts.[14] Consequently, some of the women emerged from the War of Independence with the knowledge that they could think and act on their own.

After the Revolution, we find private schools for girls headed by women. We know that in New Brunswick Miss Sophia Hay's Young Ladies' School was in existence by 1798-99.[15] Miss Hanah Hoyt's Female Academy operated from 1837 to 1871.[16] In 1851 a free and public city school system was established, with the Bayard Street School the first built and with Miss Anna Molleson the first public school teacher to be paid by the city—$125 for six months.[17] In 1855 there was opened on French Street a new, free, public one-room school for 60 Negro children, that school later being moved first to "a mission building" on Hamilton Street, then to "Mrs. Ryno's, 94 Church Street," and, in 1871, to a new two-room building on Hale Street, near French, which in 1900 accommodated 158 children but was closed by State law the following year.[18]

Perhaps this is the point at which to go back and make some historical observations about the Negroes. The first were brought to New Jersey by the Dutch, and then by the English settlers. As to the number of slaves—and there were Indian as well as Negro slaves—figures are not accurate until the census of 1790. According to it, in Middlesex County slaves numbered one-twelfth of the population.[19] Certainly slaveholding existed in New Brunswick. For example, Jacob R. Hardenbergh, the very one I described earlier as the college president and pastor who was Dinah van Bergh's second

husband and whose married years in New Brunswick ran from 1758 to 1790, at one time advertised in local newspapers the sale of a Negro female "for no other reason than being dissatisfied with the place of her master's residence."[20] Dr. Joseph Clark, the minister of the First Presbyterian Church owned three slaves sold following his death in 1813,[21] and James Neilson, the second, inherited several slaves from his father, Colonel John Neilson, upon the latter's death in 1833.[22] Census figures for 1810 show that New Brunswick's population at that time included 2,826 free whites, 53 free Negroes, and 164 slaves among the 469 families inhabiting 375 dwellings.[23]

In that year of 1810 New Jersey Negroes began establishing their own churches, and in New Brunswick the Mount Zion African Methodist Episcopal Church, where we are gathered today, was the first to be founded in 1827.[24] There are only fragmentary records of the early years of this church, but "it is almost certain that both free men and slaves have worshipped here...It is also known that 'Aunt Jane' Hoagland and her husband, Joseph Hoagland, were prominent organizers of the church and that they gave land to the church." To this land, that purchased in 1829 was added and the first church was built.[25]

The number of free Negroes had been increasing. Acts of 1786 prohibited further importation of slaves and made manumission easier, and an Act of 1804 freed any child born of a slave after that date at 21 if female and at 25 if male.[26] On January 1, 1863 came President Lincoln's Emancipation Proclamation freeing the slaves within the Confederate lines, followed by the close of the Civil War in 1865 that freed all and soon thereafter by the ratification of the 13th Amendment insuring against any possibility of a return to slavery.[27]

For women in the 1800's, however, no matter what their color, it wasn't a case of being free to undertake all things. The opportunities scarcely extended beyond farm or factory drudgery, homemaking, or teaching except for volunteering good works. In New Brunswick, Mary Putnam Woodbury Neilson, wife of the third and last James Neilson, is an outstanding example of such volunteering. I wish time permitted going into detail on this beautiful dark-haired and dark-eyed woman who presided over the George Street mansion we know as Wood Lawn and whom her husband described as "the ablest person I ever knew, man or woman."[28] Perhaps the wording of the plaque on the wall of the entrance lobby of the New Brunswick Public Library will suffice here to summarize her contributions to this city:

IN MEMORIUAM
MARY PUTNAM WOODBURY NEILSON
1846 - 1914

> Born in Salem, Massachusetts, the daughter of Isaac B. Woodbury and Mary A. Putnam, wife of James Neilson. By her inspiration the first free circulating library in the State of New Jersey was opened in 1833. This later became the free public library and both institutions were originally under her guidance. Due to her efforts the New Brunswick Charity Organization was started and through her foresight, which was a generation in advance of her time, kindergarten and manual training classes were instituted. Through these activities she gave to thousands a knowledge of clean, thrifty living and her kindly and unselfish efforts for the welfare and happiness of the residents of this city evoked the love and admiration of all who knew her.

I will add only that the Charity Organization had a Boys' Club and a Penny Savings Fund as subdivisions; that Mrs. Neilson served also on the Board of Managers of the Dorcas Society, its object being to help destitute women and children of the town; that "of her charities in private, many a grateful one could tell;" that she was very fond of music, being a pupil and friend of Leopold Damrosch; that while she had no children of her own, "if she had any chief joy it may well have sprung from her desire to make children happy;"[29] and that I and others who were privileged to know the last James Neilson believe that she inspired his interest and generosity in the founding and early welfare of the New Jersey College for Women, now Douglass College.

Regarding Douglass and its founding, there's no doubt that the New Jersey State Federation of Women's Clubs spearheaded the drive in the early 1900's for the establishment of that college, the first non-sectarian college for women in the State. And there's no doubt that the women of New Brunswick played an eminent role. In 1914 "the local committee, under the able leadership of Mrs. Drury Cooper, Miss Emma Ives and Mrs. A.L. Smith, became most enthusiastic, securing pledges totaling a considerable sum, provided the college when established be in New Brunswick."[30] Mrs. Walter Marvin was also among those in the forefront of the founding effort. The State Federation played godmother, James Neilson played godfather, fortuitous circumstances prevailed, and in 1918 the Rutgers Trustees obliged not only by adopting a resolution creating New Jersey College for Women but also by asking Mabel Smith Douglass to serve as the first Dean of the College.[31] She had headed the Federation's College Committee since 1912, her untiring and extensive efforts had led to the founding, and she it was who made the college viable in its initial years.

Mabel Smith Douglass was a Barnard graduate; she came to New Brunswick from Jersey City; her deceased husband had been in the butter-and-egg business, literally, in New York City; she was the mother of two; she was tallish and good-looking with lovely strawberry blonde hair (as one of her "girls" I used to wonder whether she wore a wig because never was a hair out of place); she was determined and shrewd yet so feminine that she could wrap money-voting State legislators around her little finger; and she was just the right person to head a new college, making everyone toe the line to the end that the college quickly leaped ahead physically and academically. She gave 21 years until close to the end of her life in 1933 to founding and maintaining through its early years a quality college for women in this city, a college recognized to be such both within and outside the State. Small wonder that in 1955 the college was renamed for her. And I'm sure you know that another pioneer is the present Dean of Douglass: Jewel Plummer Cobb is the first black to head any college of Rutgers University.

Now, I might stop here. But I've said nothing about women in the arts,

non-education professions, or politics, and I feel the need also to honor the magnitude of contemporary volunteer service. So I'll venture to name some role-models.

In the arts, and I choose writers to illustrate, hoping artists, musicians and others, living and dead, will forgive me:

Jane Bayard Kirkpatrick, 1722 - 1851, wife of New Brunswick attorney and New Jersey Supreme Court justice and chief justice Andrew Kirkpatrick. She is revealed to us through her diary[32] and through her book, *The Light of Other Days,* published after her death.[33]

Anne Kilburn Kilmer, mother of poet Joyce Kilmer, who by the time of her death in 1932 was recognized as "a gifted speaker, an entertaining writer, and a talented musician."[34] And her daughter-in-law, Aline Murray Kilmer, wife of Joyce, who was a poet in her own right and had three volumes of verse published in 1910, 1921, and 1925. Her poems were described as strongly lyrical and those about children as having "a peculiar charm born of a rare understanding of the child nature."[35]

And more currently, Dorothy Gilman, New Brunswick-born-and-raised daughter of a Baptist minister, who is painter as well as author. After she wrote a number of successful novels for young people, she turned to adult fiction and made the character of Mrs. Emily Pollifax widely known as "an endearing dabbler" in international espionage. Now Dorothy Gilman has gone on to other suspense stories and non-fiction as well.[36]

In the non-education professions, I choose doctors, trusting the lawyers, business executives and others will understand:

As I pointed out earlier, women long have cared for the sick and wounded, nursing through all the wars and in between. From 1861 to 1865 New Brunswick women worked in the Soldiers Aid Society, whose object was to relieve the suffering among New Jersey soldiers in the Civil War.[37] During the World Wars New Brunswick women served not only at home and abroad but also filled the jobs left vacant by men gone into military service.[38] How many of you know that there's a women's war memorial in New Brunswick at the intersection of French Street and Jersey Avenue? It reads: "To those who silently served in the World War—the women of Middlesex County."

I give you two examples of pioneer New Brunswick doctors: Dr. Pauline Long, believed to be the first in our city, a homeopathic physician, who practiced from 1921 until her retirement in 1956, having been on the staff of both New Brunswick hospitals, served the YWCA as its medical examiner, and been President of the New Jersey Board of the American Medical Women's Association;[39] and Dr. Dorothy Marvin, a specialist in obstetrics and gynocology for 45 years from 1933 until retirement in 1978. Associated with Middlesex General Hospital, Dr. Marvin started and directed this area's first maternal health care clinic, and she also taught obstetrics for many years in the Nurses Training School of the hospital. Last year, shortly after her retirement, a special lecture series in obstetrics named for Dr. Marvin was established at the Rutgers Medical School of the College of Medicine and Dentistry of New Jersey.[40]

As for politics, it's impossible to cover the field, so I'll take a short, and I hope safe, leap by naming:

Sophie Wolfe of the Republican Party, "in 1923 the only Jewish woman to run for public office in New Brunswick, albeit unsuccessfully, who made a bid for City Commissioner."[41]

Marion Hammond Rieman, who also ran unsuccessfully for City Commissioner on the Republican ticket—in 1947, 1951 and 1957.[42] She did not permit these defeats to dampen her ardor for volunteer work, as we shall see shortly.

Patricia Queenan Sheehan, Democrat, successful at the polls and New Brunswick's first, and to date only, woman mayor, serving from 1967 to 1974 when she resigned in order to go on to State office.[43]

In contemporary volunteer community service—and again it's impossible to cover this large segment where so many women have given so much in so many areas, I go out on a limb and choose to name, in alphabetical order:

Alice Jennings Archibald, whose numerous contributions at city and area levels, such as to LINKS for the benefit of youth, to RSVP for senior citizens, to disabled veterans and to the retarded, extend into her retirement years. One of her fingers of interest touches history, the current evidence including her service as Secretary on the Board of Trustees of recently-established Friends of Ivy Hall.[44]

Margaret Kosa Bertalan, whom I might have mentioned earlier under Politics because she had experience with it in 1974 when she was appointed to the City Commission to fill a vacancy. But she earlier had been named to the local Assistance Board, she served on the Planning Board and recently as a Board member of New Brunswick Tomorrow—all while being wife to the pastor of the Magyar Reformed Church with all the church work that status involves.[45]

Lillian Twyman Carman, member of the Tercentennial Executive Committee, who counts among her achievements membership on the Board of Trustees of Middlesex General Hospital as well as past service as Vice Chairman of the Board of Trustees of Middlesex County College and as Parent-Teacher Association leader locally and beyond.[46]

Annie L. Fletcher, currently the oldest member of Mt. Zion A.M.E. Church, whose "outstanding community service" to the church, to the YWCA's Nutrition Project for the Elderly and to sick and needy neighbors earned her the distinction of being named the first "Citizen of the Week" by the New Brunswick Tercentennial Committee.[47]

Claire W. Nagle, New Brunswick attorney-at-law, the first—and to date the only—woman to serve as Chairman of the Board of Governors of Rutgers University, this distinction following a variety of civic activities including membership on the Board of Trustees of Middlesex General Hospital.[48]

Ruth Marcus Patt, another whose community efforts have been numerous, in her case both Jewish and secular, capped this year by her mammoth responsibility as General Chairman of New Brunswick's Tercentennial Committee.[49]

Marion Hammond Rieman, for so much at county and State as well as city levels in service as president or Board member of social institutions. Perhaps her contributions, including that of her former Seaman Street

home, to the YWCA's Hammond House program for troubled teenage girls best illustrate her concern and work for her community.[50]

Blanquita Bird Valenti, member of the Tercentennial Executive Committee, whose championship of bilingual education and other accomplishments at city and State levels on behalf of the Hispanic community have been in addition to responsibilities as church and hospital worker, member of the Board of Education, and current member of the Board of Trustees of Middlesex County College.[51]

As I said at the start, there are many New Brunswick women, past and present, who deserve a place on a roster of pioneers. The ones I have named have been *my* choices based on fascinating reading and research as well as some personal knowledge and inquiry. *You* might well select some others. But let's hail them all as achievers and inspirers, giving them our deep admiration and large thanks for the marks they have left upon our 300-year-old history.

Frances E. Riche, a graduate of Douglass College, served her alma mater in a number of professional capacities. Her last position, prior to her retirement, was that of Assistant Dean of the College. She continues to work in Alumnae activities, and has served as President of the New Brunswick Branch of the English Speaking Union.

NOTES

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NEW BRUNSWICK AS THE COUNTY SEAT

Dr. Harris I. Effross

A proper understanding of how New Brunswick was chosen to be the county seat of Middlesex and how this city was represented on the county's governing body requires an examination of New Brunswick's dual municipal government and its peculiar location with regard to county boundaries.

Not until 1793 was New Brunswick selected to be the county seat. That was almost twelve decades after the Legislature erected the original four counties of East Jersey in 1675. They were neither named nor were their limits defined at that time:

> IT IS THEREFORE ENACTED by this Assembly, that there be two of the aforesaid Courts kept in the Year in each respective County, viz. *Bergen,* and the adjacent Plantations about them, to be a County and to have two Courts in a Year...*Elizabeth-Town* and *Newark* to make a County and have two Courts in a Year... *Woodbridge* and *Piscataqua,* to be a County and to have two Courts...The two Towns of *Nevysink* [Middletown and Shrewsbury] to make a County...

Vague generalities! The counties were not even named!

The first *county* court was held in Piscataway on June 19, 1683. A single case was tried at this session.

The second court was held at Woodbridge on September 18 of the same year.

Thereafter, it was held alternately at Piscataway and Woodbridge until 1688, when it was held for the first time in Perth Amboy. From 1688 until 1699 it was held alternately at Piscataway, Woodbridge, and Perth Amboy.

The records from 1699 until 1708 were apparently lost, but in 1708 a "Court of Sessions for the County of Middlesex and Somerset" was held at Perth Amboy, where the court served that area for many years.

In 1682/3 (or we should say 1683, because the year began on March 25 in those days), the General Assembly divided the Province of East Jersey "for the better governing and settling Courts in the same" into four counties: Bergen, Essex, Monmouth, and Middlesex. Our county still included only two towns and its boundary was

> to begin from the parting Line between *Essex* County and *Woodbridge* line, containing *Woodbridge* and *Piscataway,* and all the Plantations on both sides of the Rariton [*sic*] River as far as *Chesquake Harbour* Eastward, extending SouthWest to the Division Line of the Province [of East with West Jersey, near Princeton] and North-West to the utmost Bounds of the Province.

Only after another decade had elapsed (1693) were these counties

divided into townships. Middlesex was divided into the incorporated town of Woodbridge, Piscataway township, and Perth Amboy township, then known as Perth. North Brunswick, South Amboy, and South Brunswick were created afterward. In 1750 Windsor township (now divided into East Windsor and West Windsor townships in Mercer County) was erected. This is very important, because these townships were not incorporated; they were not definite; for example, they didn't have the right to sue and be sued. Woodbridge was an incorporated town, but the others were not yet incorporated.

Of great significance to this city's history was the creation of Somerset County in 1688, with its southern boundary about four miles northwest of the present New Brunswick. When the other counties were divided into townships in 1693, Somerset County being too sparsely populated, was to be a township, as well. In 1694 an act provided

> that the County of Somerset shall be subject and liable unto the Officers and Jurisdictions of the County of Middlesex, until there be a sufficient number of Inhabitants, to constitute Officers and Jurisdictions within said County; any thing heretofore made and enacted to the contrary in any wise notwithstanding.

By a 1709/10 statute Somerset County was extended to Lawrence's Brook, thereby encompassing New Brunswick territory. On March 15, 1713/14 the dividing line between Somerset and Middlesex was again altered so that it began "where the Road crosseth the River Rariton [*sic*] at Inian's Ferry and run from thence along the said old Road..." That means that the boundary was to run along the present Albany and French streets. New Brunswick was in two counties!

Until 1714 Somerset remained under the jurisdiction of Middlesex. In that year a statute was enacted providing for a courthouse in Somerset.

But what of New Brunswick's government? The date of the formation of the Township of New Brunswick is not certain, notes one authority. But on July 4, 1721 commissions were issued to officers of a militia company to be raised "within the following bounds." These boundaries are the first mention to be found of New Brunswick Township or Town (although neither type of municipal designation appeared) and were "approximately those given to the city of New Brunswick in its charter of 1730..."

Another authority, Dr. Austin Scott, President of Rutgers from 1891 through 1905, had observed in 1887:

> ...when [New Brunswick] received its first city charter [1730] ten years had not elapsed, since in a commission issued to a militia captain the first bounds of the territory, which later included the city, were marked out, thus constituting as the first definite territory set apart with a public design, a kind of primitive hundred formed with the military purpose of defense, and only six years had elapsed since New Brunswick had been made a town.

In 1913 Dr. Scott could write that he

> had come upon no copy of a formal grant to New Brunswick prior to December 30, 1730, the date of the Royal City Charter, but the community seems to have been considered a separate political entity in the years just previous to that date as is evident in the list of noteworty events in its history.

And Scott added that between 1726 and 1730 there is a record of no fewer than nine wills that speak of New Brunswick, New Brunswick Township, Brunswick, and Brunswick Township. "All of which," his readers were advised, "shows that whether the community had or had not received a grant of incorporation, in public opinion it was a township."

In 1730 Middlesex County was the only county in America containing two cities. Perth Amboy in 1718 and New Brunswick in 1730 both received royal charters. But in each case, said Dr. Scott, "the town government showed great tenacity of life and existed co-ordinately with the municipal organization, even when the city came to supplant it."

What does this mean? When I speak of a town government as opposed to a city government, I mean a town meeting where people can vote; the kind that you see in the old movies where people are divided into separate groups for voting or where they vote by a show of hands.

After 1730

> there were two New Brunswicks - one that was outlined in the charter and of imposing dimensions; another recognized in administering city affairs, which was the 'line of houses.' These 91 Freeholders [in 1747 when Mayor James Hude took office] referred to the latter, as certainly New Brunswick in its city limits must have contained many more.

By "freeholders" I don't mean members of the board of chosen freeholders. I mean property-owners. Freeholders were property-owners.

During the early period the town government, that is, the people acting directly in town meeting, appears to have confined its jurisdiction in most cases to the original town property and to the voting of taxes. Dr. Scott observed that in this co-existence of town and city there was "something that suggests the two branches of the legislative body, where, by the organic law, bills for the raising of revenue must originate in the branch nearer to the people."

According to the 1730 city charter, the mayor, recorder, and sheriff were appointed by the Governor. The Common Council included six aldermen and six assistants elected annually by the people.

New Brunswick's second charter (1763) established wards: the North comprising the real city of New Brunswick; and the South Ward comprising a great stretch of territory west and southwest of the North Ward.

This charter provided:

> ...And We DO Further for us our heirs and successors give grant Ordain and Direct that each of the said Wards or precincts of our said City of New Brunswick Shall have and Enjoy all the powers and priviledges whatsoever which any of the Townships or precincts within our said Province of New Jersey now Enjoy or hereafter May Enjoy by the laws of our said province that now are in force or hereafter may be in force. Among other things they shall have power and priviledge to maintain and provide for their own poor Seperately and Within themselves & to raise and collect Seperately and Within themselves the Several Taxes for Such and other purposes which by Laws of the province of New Jersey they are or may be impowered to raise and Collect...

So you have two wards, each one functioning separately.

The Governor was to appoint the mayor, recorder, and sheriff. The Common Council would select the coroner, the chamberlain or treasurer, and the marshal. They Mayor and the common clerk were to be from the North Ward. Of the six aldermen, four were to be from the North Ward; two from the South. Of the six common councilmen, four from the North; two from the South. Of the four constables, two from the North; two from the South. Each ward was to have its own assessor, collector, and overseer of the poor. Each ward was to elect two freeholders to the county board of justices and freeholders.

Following the Revolution, New Brunswick was granted a charter by the state government on September 1, 1784, under which the city was reduced to two miles square. The text spelled out the role of the town meeting in voting municipal funds:

> ...the Freeholders and Inhabitants of the said City of New Brunswick shall, by a Plurality of Voices at their annual Meeting for electing officers of said City, vote such Sums of Money as they may think necessary to be raised for the ensuing Year, for the Exigencies of the said City...

In January 1793 New Brunswick was vitally interested in the proposed building of a bridge over the Raritan River and in the location of a new county court house. Recent state legislation had sanctioned both enterprises. Perth Amboy, a rival for the court house, argued that it already had a substantial court house; that the city was a free port of entry; that it would transport free, by ferry from Perth Amboy to South Amboy, all court officials, witnesses, and those involved in litigation. New Brunswick maintained that it was the largest town; that it was on the line of the stage coach; that it was the center of a prosperous agricultural county, and that the city's business exceeded by far that done at Perth Amboy. And, it offered to contribute three hundred pounds to the building of the new court house in

New Brunswick.

On January 24 an official notice was published that the election would be held on March 11 in the court room in New Brunswick for the purpose of building a county courthouse and jail. Two days later New Brunswick's Common Council resolved to call a meeting of the city's freeholders and inhabitants to consider the propriety of raising money by tax in order to become proprietors of a bridge over the Raritan. The clerk was ordered to advertise a town meeting for February 2 for such a purpose.

Because there are no official minutes of the February 2 town meeting, it is impossible to know whether the bridge was discussed. But it is certain that the town meeting voted that three hundred pounds be given to the board of freeholders and justices of Middlesex County to help pay for erecting a county courthouse and jail in New Brunswick.

The question arose:

> While ostensibly a call for the purpose of considering the bridge question, was it not a ruse to get the people together in town meeting then and there to spring the 'County Seat question upon them, and if possible, secure an appropriation of a sum of money which, while nominally a present to the Board of Freeholders, was really a bribe?

Following the town meeting's approval of the expenditure, the Common Council on March 3 directed its President to issue an order assessing the sum of three hundred pounds upon the inhabitants and freeholders of New Brunswick.

At the March 11 election, New Brunswick won. There were 2540 ballots cast, but only about 1900 of these had been counted after nine days. New Brunswick had 980; Perth Amboy, 900. In a New Jersey Supreme Court opinion, New Brunswick's majority was listed as 122.

This election was questioned on the ground that the inspectors had taken no notice of the objections raised to certain voters; that a negro had been permitted to vote on his own declaration that he had been set free in another state; that the ballot box had been tampered with, and that New Brunswick had offered a bribe of one thousand pounds to have the buildings erected there. Although the New Jersey Supreme Court declared the election illegal and void, the Governor and Council upheld the election, 8 to 3, possibly on the ground that the Supreme Court had no jurisdiction.

At the Common Council's March 26 meeting, a committee was appointed to offer the freeholder board the three hundred pounds if the board would grant New Brunswick the use of the proposed court house and jail for the transaction of city business.

At the Common Council's next meeting, the committee reported that the freeholder board had formally accepted the city's offer. On April 10 the city advertised for proposals to build the courthouse.

On April 29 an ordinance was passed in the Common Council to the effect that the city's inhabitants had voted on February 2 in town meeting and the justices and freeholders had agreed to the three hundred pound deal,

and that the money be assessed on and collected from the inhabitants of the city.

Samuel Clarkson, a resident of New Brunswick and of Somerset County, refused to pay his share of the assessment. Then, Bergen, a city marshal, seized Clarkson's goods and sold enough of them to cover the amount of his assessment that was due the city. Clarkson brought suit against Bergen, for trespass and won the case. It was brought to the New Jersey Supreme Court upon writ of certiorari at the November term, 1796. Council for Bergen, the marshal, argued:

> ...Under the act of incorporation, all the powers relating to the voting of taxes, belong to the freeholders and inhabitants of the city, and the common council acts merely in a ministerial manner in convoking the meeting. If then, this body by specifying in the notice which they issue, any particular purposes that they may think proper to the state, as subjects of deliberation, can restrict the meeting to the consideration of these particular objects, a controlling and unlimited power will be deposited in their hands, which they may employ to the most pernicious purposes...

"But, at the farthest," the marshal's counsel maintained, "the act of the town-meeting on the 2nd of February, was erroneous, and not void."

Counsel for Clarkson replied that the by-law or act assessing the tax was illegal, because it was repugnant to the law of the land. He argued that

> ...So far as the effect of this by-law is to compel the inhabitants of the county of Somerset to contribute to erect and support the public buildings of another county, it is loading them with an extra-ordinary burthen, and is manifestly illegal.

Chief Justice Kinney delivered the opinion of the State Supreme Court. The judgment of the lower court was affirmed and Clarkson's right to the possession of his property and the illegality of the corporation ordinance and the tax was asserted.

The courthouse which was eventually built served the county from 1796 until 1841, when another courthouse was erected.

In 1798 all the townships in the State of New Jersey were incorporated. This law was important for two reasons: first, it established a township committee as part of the general structure of the town meeting government; and second, it was the authority under which town meetings operated for most of the nineteenth century.

In those days only townships, not cities, elected members of the board of chosen freeholders. New Brunswick was not represented on the board, because New Brunswick was part of North Brunswick, which elected two freeholders. Nevertheless, there were two separate governments; one of the city of New Brunswick and one of the township of North Brunswick. They existed simultaneously.

I have a few other facts that I think will interest you. This one is from President William H.S. Demarest's *A History of Rutgers College, 1766-1924:*

> In fact, while possible sale of the college building [Old Queens] was being considered, a proposal was also considered, in 1822, to exchange it for the Middlesex County courthouse of that time, which was situated at the corner of Neilson and Bayard Streets, also known as the City Hall, erected in 1784 when the barracks were burned.

Another bit of information:

> In 1850 a triangle of land at the eastern point of the county, between the Mile Run brook on the west; Albany and Somerset Streets, in the city of New Brunswick, on the south; and the Raritan River on the east; was set off from Franklin to the city of New Brunswick. Except for this change, the literary and theological institutions in New Brunswick would belong to this township [Franklin].

What happened to the county seat and its government? In 1860 there was an act to incorporate the township of New Brunswick from territory in North Brunswick township. An 1861 act noted that the 1860 statute had left the township "somewhat less territory than the corporation limits of the said City of New Brunswick." Because the cost of the separate boards of officers for the city and township were "necessary and very expensive tending greatly to increase taxes," it was deemed expedient to incorporate the city and township into one city government.

A few words here about how New Brunswick was represented. I mentioned that in the board of chosen freeholders there were originally two freeholders for every township. This was a very simple thing in the beginning, but after a while it became more complicated with the city's growth. Some municipalities became more equal than others.

When the city and township were united in 1861, New Brunswick was allotted three freeholders. Its larger representation was to continue throughout the nineteenth century. In 1871 New Brunswick was assigned one member for each of its six wards. When Middlesex County's freeholder board reached its largest membership (30) in 1876, one fifth of the members were elected in the county seat. Even a larger proportion of the board was elected by New Brunswick after passage of an 1879 statute providing that each township in counties with a population of 25,000 to 80,000 was to elect only one freeholder, with every city or ward to have the same number as before. Consequently, there were six freeholders from New Brunswick, two from Perth Amboy, and 11 from as many townships.

But with the beginning of the twentieth century, New Brunswick lost some of its strength on a board that reached 25 freeholders. The City of Perth

Amboy was also allowed a freeholder for each of its six wards in 1901. In 1904 the county's voters approved a change to a small board of freeholders (5 members) elected at large. That number was increased to seven in 1918 and has remained at that number.

If only because it has been the county seat of one of the State's first-established counties, New Brunswick can claim a special role in history!

Dr. Harris I. Effross, research professor of the Bureau of Government Research at Rutgers University, is also author of County Governing Bodies in New Jersey: Reorganization and Reform of the Board of Chosen Freeholders, 1798-1974. *He has written numerous articles and book reviews on state, county, and local government history. He is a member of the Middlesex County Cultural and Heritage Commission and a former Chaiman of that Commission.*

NEW BRUNSWICK NB 300 YEARS 1680-1980

NEW BRUNSWICK TERCENTENNIAL

HERITAGE LECTURE SERIES

GERMAN COMMUNITY Tuesday September 9	Coordinator: Hon. Chester Paulus Location: St. John the Baptist School Building Father Joseph Martin Kurtz, Host Clergyman Lecturer: Elisabeth B. Maugham, President, Retired Teachers of Middlesex Cty.
HISPANIC COMMUNITY Tuesday September 16	Coordinator: Edwin Gutierrez Location: Our Lady of Mt. Carmel Father E. Sanchez, Host Clergyman Lecturer: Edwin Gutierrez, Community Leader
IRISH COMMUNITY Tuesday September 23	Coordinator: J. Alfred Cook Location: Sacred Heart School Building Rev. Louis A. Leyh, Host Clergyman Lecturer: Margaret M. Byrne President, St. Peter's Parish Council
GREEK COMMUNITY Tuesday September 30	Coordinator: Olga Mackaronis Location: St. George Greek Orthodox Church Father Anthony Pappas, Host Clergyman Lecturer: Dr. Peter Charanis, Professor Emeritis, Rutgers University, Department of History
JEWISH COMMUNITY Tuesday October 7	Coordinator: Sarah Friedman Location: Ahavas Achim Synagogue Rabbi Pesach Raymon, Host Clergyman Lecturer: Ruth M. Patt, Tercentennial Chairman Author of book on local Jewish history
BLACK COMMUNITY Tuesday October 14	Coordinator: Alice Archibald Location: Sharon Baptist Church Rev. W. Marcus Williams, Host Clergyman Lecturer: Vivian Stewart, Public School Teacher
HUNGARIAN COMMUNITY Tuesday October 21	Coordinator: Yolan Varga Location: St. Joseph's Byzantine Church Father Frank Eles, Host Clergyman Lecturer: Dr. August J. Molnar President, American Hungarian Foundation
ITALIAN COMMUNITY Tuesday October 28	Coordinator: Angelina Coffaro Location: St. Mary of Mt. Virgin School Building Father Francis Crupi, Host Clergyman Lecturer: Dr. Remigio U. Pane, Professor, Rutgers Univ.

THE GERMAN COMMUNITY

Elisabeth Baier Maugham

The movement of the Germans from the Rhine region into New Brunswick is thought to have begun towards the close of the Thirty Years' War in the mid 17th century. In 1640 Germans could be found living in the Delaware Colony among the Swedish people who had been settled there by the king, Gustavus Adolphus of Sweden. Later in 1708, another group came from the Palatinate region which was the Rhine area, with a group of Dutch settlers. These Germans had left their homes and gone to Holland where eventually some of them had become Dutch citizens and adopted Dutch ways of living. That some of these people eventually came to New Brunswick with the Dutch can be documented. We learn that they settled among the Dutch and English who were here, although they tended to keep together in small groups.

The First Reformed Church, built in 1717 in New Brunswick, has records of early baptisms of the following German children:

March 7, 1731 - Johannes, the son of Johannes and Eva Gideman
June 26, 1734 - a child of Abraham and Christine Hyer
February 8, 1736 - Fredrick, son of Fredrick and Margretta Outgeldt
March 20, 1738 - a son Johannis, to the same Outgeldts
June 22, 1740 - Jurge (George) and Cattrena Wisen, daughter Maria Eva
July 28, 1741 - a child of Abraham and Stintje Hyer.
October 11, 1741 - Sarah, daughter of Jurge (George) and Catrena Wysel

Many later baptisms are listed, but these earlier examples point out that Germans were in New Brunswick before the 1800s. We also know that Philip French of New Brunswick married a German girl, Susannah Brockholst, aound the year 1710.

There are records between the years of 1715 and 1725 of the presence of Lutheran missionaries 'in the Raritan.' It is assumed this took in the area from Inian's Ferry to Millstone, including Middlebush. There are other historical references that Lutheran services took place at Inian's Ferry. Middlebush and at Navesink in Middletown. It is likely that some of the New Brunswick Germans attended the Lutheran services at the time, as the Dutch attended the Reformed Church and the English the Episcopalian Church.

The German speaking peoples of the world were known for their instinctive drive to wander, hence their word 'wanderlust.' It was no accident then that the Germans were one of the first and largest groups of immigrants in the New World. For example, some Germans who came around the year 1714 to New Brunswick, stayed for a while and seemed to have disappeared for a time, only to be found later living in the Somerset hills around Peapack. A German immigrant named Folkerson left traces of a stay in New York, then came to New Brunswick, and was later found living among the Dutch farmers of that neighborhood. His son Foker moved on and in 1743 was listed as a Tenant on the Peapack Patent in Northern Somerset County. Another German named Balthaser Buckle did the same thing. He came to Six Mile Run from New York. His house was used as a meeting place for Lutheran services beginning in 1719. He was later located living in the Potterstown-Oldwick area. This indicated that many Germans

first came to the head of navigation of the Raritan, as did the Dutch, then gradually followed its course and the valleys of its two branches. So some of the Germans deserted the lower regions while the Dutch just expanded from the bases they continued to hold. Perhaps this wandering of the German immigrants indicated their 'wanderlust,' or perhaps it was their search for ideal farmland as they had been farmers in their villages or on estates at home. Not all of them roved, however, for we know that some established roots here, finding living conditions to their liking.

The old Dutch Trail was at first an Indian path leading from what we know as New York City to Philadelphia in 1680. Gradually a road was carved out and it became known as the King's Highway. Immigrants from Germany landing in New York used this road to go to Philadelphia which had become the mecca of all people from the Rhine. However when they saw the good land that was available, many abandoned their plans to go to Pennsylvania and settled among the Dutch and English in New Brunswick. The Raritan was a drawing card too.

Writers have stated that wherever German farmers lived there was a sense of industry, order and thrift. They were intent on their own business. They were mindful of their religious duties. They were seemingly uninterested in politics. When referring to these early Germans in the colonies, it was said that they had simple and primitive manners and frugal and industrious habits, which together with their contented spirits and honest dealings made them valued inhabitants of the province. A Professor Kalm, travelling from Philadelphia to New York in 1748, described this area as well cultivated and well peopled, apparently referring in part to the German element. He saw large fields of grain and abundant orchards. He especially noticed the large barns which he thought at first were churches. The barns were stocked with animals, grains and hay mows. The Professor attributed this farm architecture to the Germans and Dutch who were occupying most of the country.

In 1730, New Brunswick's boundaries extended on the one side to the Amboy line, while on the other almost to Princeton. One can conclude from this that the farms the Professor saw on his way from Trenton were within the New Brunswick boundaries. The little town itself at that time consisted of two streets, Albany and Water.

Many of the early German people had been poor peasants harshly treated by the landowners for whom they worked and on whose estates they lived in such dire circumstances. They had little chance to better themselves. It is no wonder when they had the chance, they wandered to places where there was greater opportunity for a better life. Like immigrants from other countries, we find the poverty stricken new arrivals to our shores working hard and industriously to overcome poverty. As time passed, they would acquire property and culture. They lived among the Dutch and the English, dropped their native tongue, Anglicised their names and even married into Dutch and English families. By the time of the Revolution immigrants from all countries had been rapidly absorbed into what was being known mistakenly as native American. It is not always easy to distinguish German from non-German blood lines. The simplification of German, Dutch, Scandinavian and even English names led to this confusion. For example:

The Messler family - While several considered themselves Dutch, someone tracing records found a progenitor had been born in Worms, Germany. The family had not been far wrong about the Dutch background as the man born in Worms and his son and grandson in turn had each married German girls.

The Apgar family - This name was originally Egbert, which seems German, but records show the first member of the family came here from Lombard, Italy. Were they Italian, or did they go from Germany to Italy, before coming to America? Since the Egberts lived among the Germans here, and because generation after generation married German girls, the assumption of the German origin began. This may have been an example of a name which referred to a family's place of residence and to the fact that it had attained status as 'native American.'

The Van Buskirk family - Although originally from Holstein, Germany the family was considered Dutch. Members of the family went to live in Holland and apparently became citizens, because the Dutch authorities added van to Buschkirk to show their origin. Some of the family attempted to use the *von* instead of the *van* before the name, but that failed. Thus the form of the name over the years became Van Buskirk, which it is today.

According to the late John H. Leupp, Charles Lupp visited the old cemetery where his ancestors were buried - this around the year 1840 - and found the name spelled with an 'umlaut' over the letter 'u'. Charles thought it was an 'e', and since he did not want the old spelling to be lost, added an 'e' to the name, writing it as Leupp. Actually it should be written Luepp, but Charles did not know that. Other members of the family agreed with Charles, hence the present spelling, Leupp.

Jan Jansen Van Ditmarsen emigrated from Ditmarsen in the Dutchy Holstein, Germany. He obtained a patent on March 24, 1657 for land in Manhatten. He married a Dutch girl, Altje Douwe. Their son Douwe Jansen Van Ditmarsen married Catherine Lott, September 22, 1687. Her name would indicate that she might have been either English or Dutch. Their son Douwe Ditmars was now using Ditmars as the family name. He married Leita Suydam in 1750. Their daughter Alche married Nicholas Williamson in October 1784. These were local families.

Previous to 1830 New Brunswick was a small busy seaport where shipbuilding was a thriving industry. James Bishop was a ship owner whose vessels plied between New York and South America, trading in raw rubber. Some of these ships came to New Brunswick where Horace Dey and others had a rubber factory. In 1838 Christopher Meyer came from Hanover, Germany to New Brunswick where he worked for Mr. Dey. Mr. Meyer was

responsible for the invention of most of the machinery and processes used for the manufacture of rubber goods. He engaged in a number of partnerships to make rubberized cloth. By 1853 he and a Mr. Ford had formed the Novelty Rubber Company. In need of workers the rubber factories spread the word to Germany to encourage emigration. When the political strain and stress became more than the Germans could bear, many came to the United States and to New Brunswick where they were assured of employment. The largest influx of Germans was in the 1850s.

Among the other factories that provided job opportunities to the German families was the carriage factory, which had opened around 1810. Another was James Nielson's cotton mill which had opened in 1860 and was the first organized industry to employ both sexes. Still another was the New Brunswick Hosiery factory which since 1866 was busily engaged in the manufacture of hosiery and underwear. The shoe factories were among the most prominent of our local industries. These proved a boon for the leather worker of Germany and an enticement for him to migrate to our city with his family.

A walk through the New Brunswick shopping district in 1850 would reveal many of the stores owned by German people. The grocer, butcher, dealers in dry goods and notions, clothing and hats, tailors and seamstresses, confectioners and florists - all were German merchants. The names remained on the storefronts for years, for in many cases the sons of the original owners followed their fathers in conducting the family business.

The professions were also represented by the Germans. Prominent lawyers, dentists, doctors, minister, teachers and engineers were found in the city's early registers. In many cases we find their descendents are practicing today. Many of the German people became involved with local government as the years passed. Examples from local records include bank directors, tax assessors, aldermen, borough council members, board of education personnel, postmasters, and building and loan members. One of the early German citizens, Lorenz Volkert, served as mayor. Again today, their sons and even daughters are members of the professions and in public service. Today's lecture coordinator, former mayor Chester Paulus, is a descendent from John Paulus who arrived here in 1869. State Assemblyman James W. Bornheimer, is a great grandson of the John Bornheimer who arrived here in 1845 and who helped with the founding of St. John the Baptist church, which hosts this lecture. Other prominent persons who admirably served their city, county, state, and country come to mind too - World War I General William Weigel, Governor George Silzer, Mayor George Viehmann, the City Commissioners George F. Baier and George F. Baier Jr., and the Gebhardts and Judge Klemmer Kalteissen - the list is long, too long to name them all in the time alloted me.

A number of German Jewish families also settled in New Brunswick between 1800 and 1860. More detailed reference to this group can be found in the chapter on the Jewish community.

Around the year 1850, many of the Germans thought that it was time to have one of their own churches where the older people could listen to services held in their mother tongue. A group met to form such a congregation. After exploring what denomination this church should embrace, Reformed was

chosen, because many had been attending the Dutch Church, and some had been members of that faith in Germany.

To benefit these Germans, the Third Reformed Church was established in 1851 and the Reverend Franz Schneevius was chosen as the first pastor. Services were held in a small wooden building erected in 1857 on Guilden Street. When the St. John's German Reformed Church was organized in 1861, the two groups merged, bringing their total membership to sixty. The congregation worshipped in a frame building on the southwest corner of George and Albany Streets, with the Reverend A. Hocking their first pastor. The structure on this southwest corner had been the home of the Second Reformed Church before they built the edifice on the opposite corner of the street. The southwest corner building is now a theater. Because of the growth of the congregation, the German Reformed Church group built a larger church that would seat 500 persons on the corner of Livingston Avenue and Suydam Street. The name of the congregation was changed to the Livingston Avenue Reformed Church. Recent changes in the congregation due to the population growth and to the influx of other personalities have resulted in another name change of this group to the Livingston Avenue United Church of Christ.

The first record of a German Catholic child to be baptised was that of Catherine Hart, daughter of John and Catherine Hart on July 4, 1847 in either the old SS Peter and Paul Church on Bayard Street, or in the basement of the unfinished St. Peter's Church on Somerset Street. When this church was finished in 1865, a colony of about 30 German Catholics decided to build its own church. In 1865, the First Bishop of Newark sent the Reverend Father George J. Misdziol to organize a German parish here. He was ordained June 22, 1865 and became the first Priest. The new church was dedicated November 15, 1867 and was named St. John the Baptist. The church met with great success during the years. In 1874 plans for building a school were made and by 1875 it was completed. The enrollment continued to grow so rapidly that a new school had to be built in 1911. The Reverend Father Joseph M. Kurtz and his followers celebrated their one hundredth anniversary on November 15, 1967 completing a century of great achievement and dedication.

In 1878, a group of German Lutheran believers who had been attending services in the German Reformed Church felt they would prefer to affiliate with a Lutheran Church where they would feel more comfortable. Thus we find a gathering of Lutherans at the home of Mr. Peter Stadlinger in what is now Deans, meeting to discuss the possibility of such a move. The result of consultation with Lutheran Church officials in New York was the organization of the German Evangelisch Emanuels Lutheran Church on July 14, 1878 with 42 charter members, known today as the Emanuel Lutheran Church. On September 20, 1878, the Reverend John Adam DeWald was called to be their pastor and he served until his death March 17, 1927, almost fifty years later. The group met for a while at the Stadlinger home, next renting what used to be the Methodist Church Shiloh, on Liberty Street until their home on the corner of New and Kirkpatrick Streets was completed in 1879. This church too celebrated its one hundredth anniversary in 1978. It has enjoyed much success and devotion. The present ministers are

a capable and charming husband and wife team, the Reverends Robert and Carol Goldstein. This is a first for the ministry in New Brunswick.

Germany has been described as a land of fairy tales. A better nickname could be a 'land of song'. German music has made its mark all over the world; Germans love to sing, to play musical instruments, and are excellent composers. The German immigrant soon looked for a singing society, or a 'Liederkrantz'. The well known Liederkrantz cheese is supposed to be named after these societies!

The Eintracht Singing Society was organized in New Brunswick about 1866. Professor Franz Maxmillian Schneeweiss was the conductor, with about 50 members. They owned their own building on Richmond Street, known as the Singer Eintract hall. This group was in existence until 1880 when it merged with the Aurora Singing Society.

Six New Brunswick Germans formed the Aurora Society on July 31, 1873 when they gathered at Heck's Boarding House on Hiram Street. Otto Geitner was the director. Fritz Wittig, one of the organizers was first Tenor; Charles Tamm, second tenor; Frederick Schussler first bass, and Emil Geitner second bass. Around 1925 a ladies group, the Frauen Verein was added to the music society.

The Auroras are known for their interesting rendition of all types of musical compositions including German Lieder. Their concerts were given to please their audiences and many were benefits to raise money for the local hospitals and to benefit local and national emergencies such as flood relief or epidemics. These singers also demonstrated their good citizenry by their willing participation in local affairs, and their readiness to help when needed. They will participate in the coming Tercentennial anniversary parade. The president of this still active organization is Edmund Wieprecht, while Rose Marie Riesinger heads the Frauen Verein.

The Liederkrantz Singing Society was also a sick benefit society. It was organized in 1909 and remained until 1926 when the name was changed to the Kranken Vereins, which means Sick Society. One could compare a Kranken Verein with an insurance organization which provides benefits to members when they are ill. The Liederkrantz Society was discontinued several years ago.

The Turn Vereins were a type of gymnasium, begun in the early 1800s by Frederick Jahn who claimed that health is more important than money. In 1848 after the German Revolution, when many Germans arrived in New Brunswick, they brought with them the idea of these gymnasiums. The local Turn Verein was organized on March 17, 1867 in a hall at Bell's Hotel on the corner of Albany and Water Streets. As the membership grew or waned, the headquarters moved to places that would best accommodate the group. The last quarters were on George Street, between Washington and Wall Streets. Turn Verein is now inactive, the last president to serve being Fred Sherlie.

The German influence upon American customs and social attitudes has been marked. The list of values, customs, mores, social behavior and political ideals brought to America by Germans is considerable. One of the most popular of the German customs, known throughout the world is the trimming of an evergreen tree to celebrate Christmas. The beautifully trimmed tree at first was decorated with homemade objects fashioned by the

members of the family and shiny apples to give it a bright glow. What began as a German family celebration has become world wide, and the need for Christmas tree trimmings has created an industry which gives a livelihood to many people. The holiday also calls for the Advent wreath, the gingerbread house, and all the special foods - especially the well known cookies, the springerle, the Lebkuchen, or honey cookies. The cookies must be baked early so they will have time to 'ripen' or mellow.

The German's keen interest in worship of education gave us the Kindergarten, a concept established by Friedrich Froebel who lived from 1782 to 1832. Although another concept of the college came from England, the modern university came from Germany.

The Germans had a respect for law and government. They were industrious and displayed a love for work. They were excellent farmers and possessed valuable skills. They were thrifty and persevering. The German immigrant also had favorable physical characteristics. He allowed his children, once they had mastered the English language to mingle freely with his neighbors. But he did not permit his children to forget their heritage.

The great German writer Goethe penned these words: "That which thy fathers have bequested on thee, earn it anew if thou wouldst possess it." In other words, "In order to retain the treasures which your ancestors have given you, you must master them."

Elisabeth Baier Maugham is a retired educator, and has held leading offices in a number of educational associations, local, county and state-wide. She is also active in several community activities: The Women's Association of the Presbyterian Church, the Red Cross Blood Bank program and Douglass Associate Alumnae. She is the granddaughter of one of the early Lutheran German ministers, Rev. John A. DeWald, who served the New Brunswick area.

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THE HISPANIC COMMUNITY

Remarks of Father Eladio Sanchez and lecturer Edwin Gutierrez summarized from notes taken that day.

Today, in 1980, the city's largest Hispanic church, Our Lady of Mt. Carmel on Morris Street counts about 1,000 families in its congregation, representing 21 different nationalities. There are also a number of Hispanic non-Catholic churches which have been recent additions to the New Brunswick community, but they were not included in the historical survey of the Hispanic community made during the Tercentennial year. Estimates have been given that throughout New Brunswick and its vicinity there are between 8,000 and 10,000 Hispanic residents.

The first of this wave of Hispanics is believed to be the family of Otilio Colon, which came here from Puerto Rico in 1948. A year later Ricardo Lugo came with his family. Among the early arrivals some became successful merchants. Grocery stores, barber shops, furniture stores, repair shops all testify to the industriousness of this group.

Some Hispanics became involved in civic affairs, either starting out in ethnic organizations or entering local politics. They became involved in social action programs concerned with fair housing practices, the extension of unemployment benefits to those who have returned to Puerto Rico, the development of bilingual education, and the organization of a force of Hispanic Police Reserves. Many individuals came to hold important civic positions. In 1964 Otilio Colon became a member of the Executive Board of Middlesex County Economic Opportunities Corporation. The same year Epifanio Colon became the city's first Hispanic fireman and Guillermo Colon became the first local Hispanic policeman. Two years later Ana Celia Gonzalez became the first Hispanic to be employed by City Hall, becoming a case worker in the Welfare Department. The next year Ana Diaz became secretary to the Commissioner of Public Safety. By 1969 Alberto Jiminez, a social worker was the first Hispanic to be employed by the Board of Education, and a year later Ramon Vega and Viviana Love were the first bilingual teachers in the school system. In 1971 Edwin Gutierrez was appointed the city's housing inspector, and three years later became a Housing Commissioner. Also in 1971 Mayor Patricia Sheehan appointed Blanquita Bird Valenti to the Board of Education, making her the first Hispanic in the city, as well as the State, to hold such a position. Harry Ayala has served as a director for New Brunswick Tomorrow.

The Hispanic population developed a number of service organizations to enhance their cultural and recreational lives. As early as 1958 a softball team had been organized; 20 years later a Puerto Rican Action Athletic Club was formed. There was a Social Family Club which held picnics and dances, a Hispanic co-op, Project Happiness which collected and repaired toys for New Brunswick's needy children, a Hispanic Community Library, a Day Care Center, and a Hispanic Resource Center. Puerto Rican Action Board (PRAB) and Spanish-American Civic Association (SACA) were both active in administering to the needs of the Hispanic community.

Administering to the spiritual needs of this Hispanic community was of tantamount importance. In 1958 the local Hispanics petitioned Our Lady of

Fatima Church in Perth Amboy to send Hispanic priests to New Brunswick to give them mass. By 1959 the first Spanish masses were being held in the basement of St. Peter's Church. That same year the local Hispanics formed their own Holy Name Society. The next year the Society of the Sacred Heart of Jesus was the first Hispanic Catholic women's organization to form. By 1962 Rev. Jaime Octavio, A Columbian Catholic priest was assigned to St. Mary's of Mt. Virgin Parish, to minister to the city's Hispanic population. A year later the Diocese of Trenton acquired a building on George Street, which became a Mission of St. Peter's Parish. The church was named St. John of the Cross and Father Octavio became the curate.

In 1964 Rev. Alberto Espada Matta—a county bilingual caseworker—became the first bilingual minister at the Suydam Street Reformed Church. The Catholic Hispanics had by 1977 been incorporated as a parish known as Our Lady of Mt. Carmel and late in the year the first mass was celebrated at their new location on Morris Street, site of a former synagogue. The Reverend Father Eladio Sanchez had two years before taken the place of Rev. Paul Hernandez as pastor.

Unlike other Catholic groups, most Hispanic children do not attend parochial schools, primarily because of the prohibitive costs of private school education. The first Puerto Ricans to graduate from New Brunswick High School were David Perez and Pedro Irizarry, back in 1959. Many have followed in their footsteps, continued with college education, and returned to New Brunswick for their careers.

It has been said that "a tremendous number of Hispanic homeowners have set their roots down in New Brunswick, and have made a commitment to the city."

(A complete copy of the Tercentennial Project entitled "A Brief History of the Hispanic Community in New Brunswick: 1948-1980" prepared by Otilio Colon, translated by Tony Colon and edited by Blanquita Valenti can be found in all County Public Libraries.)

Edwin Gutierrez, who reviewed this history for the Tercentennial Lecture, has been a leader in the Hispanic community since he came to New Brunswick from New York in 1969. He served as coordinator for the Tercentennial Hispanic Committee. Father Eladio Sanchez came to New Brunswick from his native Spain to serve the parish, Our Lady of Mt. Carmel.

Editor's notes:

There were several other waves of Hispanic peoples who made their homes in New Brunswick during the city's 300 year history. Their arrival preceded the entrance of what is today's Hispanic community.

The first two waves are referred to in the Tercentennial Lecture on the Jewish community, and details can be found in that Chapter. The first of those waves involved a small, but interesting group of Jews which came here as early as 1698 from the Carribbean Islands, but which had originated two centuries before from the Iberian peninsula. Those early Jewish settlers were primarily merchants and traders. Traces of their settlement here can be documented for about 100 years.

The second wave did not occur until the early 20th century. Again it was a group of Jews who had Sephardic or Spanish origins, although after centuries of wandering they had actually immigrated from Greece, Turkey, and the Balkan countries. The earliest arrivals from this group came in 1910, although the majority of them arrived in the 1920s. Many of them found work in Johnson & Johnson, a few became grocers and merchants.

About the same time as this last wave, another distinct group from within the Catholic community arrived. Most of these were brought to the community by Johnson & Johnson to work in its Spanish Department. Many worked in the export office which needed bilingual personnel.

Eduardo Paredes arrived from Mexico in 1918 to become associated with this Spanish Department, gradually reaching the top echelons of this department. He had left revolution-torn Mexico and settled in the area. His sister Avelina DeLaSerna and her husband Julio lived on Hiram Street in the early days of the 1920s. Eduardo Paredes was a contemporary of Robert Johnson, who sent him to Cuba in 1928 to establish a J&J office and plant there. Later he was sent to Mexico City to establish J&J International. He served as President of J&J International from 1934 until his death in 1945. Other Hispanics who held high positions in the J&J Spanish Department had come to New Brunswick from Venezuela, Spain, and others from Mexico. They had been recruited by J&J. Some of them belonged to St. Peter's Parish.

Additional members of this Hispanic community included Juan D. Sanchez who came from Spain. He graduated New Brunswick High School in 1926 and went to work for National City Bank in Peru. He later returned to reside in New Brunswick once again, married to a local girl. In 1945 local records mention that he was President of the Junior Chamber of Commerce and was an original board member of the Urban League.

Armondo Morales lived on Louis Street in the early 1920s and later moved to Mexico.

Rafael Ordorica grew up in the area and attended N.B.H.S. and married Hilda Whitman, daughter of a Rutgers professor. He worked as a journalist for some time with Associated Press, and later went to Argentina.

The year 1948 saw the beginning of the most recent wave of Hispanic arrivals in New Brunswick. It is this group which sponsored the Tercentennial Lecture. *(R.M.P.)*

THE IRISH COMMUNITY

Margaret M. Byrne

Irish immigrants first came to New Brunswick in the early eighteenth century. Philip French's lease book shows the following Irish surnames: Higgins, Murphy, Cochrane, Cox, Riley, and Neilson. The famous Rev. Gilbert Tennent came to New Brunswick in 1726. More will be said later of this immigrant from County Armagh.

In 1767, Michael Duffy was postmaster in New Brunswick, as was Col. Peter Keenon at a later time. Col. Keenon was a captain in the New Brunswick Light Infantry, the jailkeeper at one point, and also an innkeeper. His tavern, built in 1801, still stands on Neilson Street in the Hiram Market Historic District. It is the attractive brick building at the foot of Bayard Street. Next to it stands the Bank of New Brunswick building, built in 1805 and called at the time the Hardenbergh Bank. One of its first cashiers was John Dennis Phelan, another Irish immigrant, who later became a State Supreme Court Judge.

Not all of the Irish who came to New Brunswick in the eighteenth century were landed. Francis Costigan, whose name appears on the deed from Philip French to Christ Church in 1742, offered a reward of 40 shillings in 1743 for the return of "an Irish servant lad, Daniel Brien, 18 years old." Daniel Brien and others like him came to this country as indentured servants.

Under the indenture system, the Irish man or woman agreed to work for a specified number of years (usually four to seven) in return for passage to America. The "Master" agreed to feed and shelter the servant in return for his or her services. At the end of the period of servitude, the servant usually received "freedom dues." These were likely to be farming tools, clothing, or money — something that would help to put the freed servant on the road to independence. Many of these immigrants, however, continued to work for others once they had served out their indentures.

On the whole, however, the Irish who arrived early in New Brunswick were landed and educated. They assimilated rapidly into the population. This rapid assimilation does not mean that these early immigrants from Ireland left no imprint on New Brunswick and New Jersey. Some were wealthy and educated enough to have had a strong impact on their new society. The Scotch-Irish Presbyterians, in particular, provided leadership in the Great Awakening, a series of religious revivals culminating in the 1740s. For example, William Tennent and his sons, the aforementioned Gilbert and William and John, laid the groundwork for what would become Princeton University. Their reaction to what they considered to be an unresponsive religion led to new ways of thinking that were easily translated a generation later into a challenge to English rule.

The Scotch-Irish among the leaders in New Jersey's Revolutionary movement included two men for whom streets have been named in New Brunswick. William Paterson, a native of County Antrim, came to America in 1747. Paterson served as a delegate to the Constitutional Convention, a United States Senator, the second Governor of New Jersey, and an Associate Justice of the federal Supreme Court. He had his law office New Brunswick. Another Revolutionary leader was John Neilson, whose father had come from Belfast to New Brunswick around 1745. Neilson was an officer in the Continental Army and a member of the Continental Congress. The Neilson family lived for many generations in New Brunswick and contributed greatly to its growth. The Neilson family home, Wood Lawn, is still enjoyed by all.

Although there were Irish in New Brunswick early in its history, the largest emigration of people from Ireland did not occur until after the Long Famine of 1846 through 1849. During that time famine and disease caused the deaths of hundreds of thousands and forced other hundreds of thousands to flee the land amidst an ample supply of food to which they were denied access — food that was exported from Ireland to England.

The following is an excerpt from a letter written at the time of the famine by an Irish Roman Catholic priest named John Sullivan.

> "Our people have been able to keep body and soul together because the potato crop was always good. Then, a blight killed the potatoes. For a while, people were able to live on what they had saved. Now, their money is all gone. Men look for work, but there are no jobs. Famine and disease have spread across the countryside."
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> "Not long ago, I saw a poor fellow whose mother had died. He was burning with rage to think that she had died of starvation while he was willing to work but could find no job."
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> "Another time, I accompanied a steamship captain who had been asked by the government to report on conditions in the Irish countryside. His name was Captain Williams, and he was a gentleman and a Christian. He didn't believe the stories of famine until I took him to visit the people themselves. At one house, four or five unfortunate people just recovered from fever huddled over a small pot of seaweed boiling on the fire. One of them had crawled to the shore to gather the seaweed for their dinner."
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> "The death rate is so high that in some places more than a third of the people have been carried away by starvation and disease. Every morning, there are corpses on the streets."
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> "All day long I see frightful things. They haunt my dreams at night. I sometimes pray that God may call me to my reward rather than leave me here to see such misery."

The jobs that Father Sullivan mentions in his letter were unavailable to the Irish because the Irish were not permitted to travel away from their homes in order to find work. This restriction was one part of the infamous Penal Laws imposed on the Irish by the English invaders.

The situation that existed after the Battle of Boyne not only explains how these laws came to be enforced in all of Ireland but also underscores the great difference between English promises and English reality.

In the fall of 1691 General Ginkel, who was William of Orange's leader in Ireland, signed a series of proposals which became the foundation of the peace treaty:

1. An Act of Indemnity for all past crimes and offenses.
2. All Catholics were to be restored to their estates, of which they

previously had been deprived because of their support for James.

3. Catholics were to be allowed freedom of worship and permitted to have a priest in every parish and town in Ireland.

4. Catholics were to be given employment in any capacity and all civil and military professions were to be open to them.

5. The Irish Army was to be kept as part of the British Army for all those who wished to transfer.

6. Catholics were to be allowed to live as and how they wished in all towns and cities; they could exercise all trades and have equal privileges with their Protestant neighbors.

7. An Act of Parliament was to be passed ratifying all these decisions.

The negotiations for the treaty took place between September 26 and October 3, 1691. On February 24, 1692, these articles, with minor alterations, were ratified by William and Mary of England. No attempt was made to adhere to them. Instead, a penal code, which had already been set up after the settlement of Northern Ireland in 1641, was exercised with renewed ferocity. Some of the essentials of these Penal Laws were as follows:

1. No Catholic could represent his people in Irish Parliament.

2. All Catholics were excluded from the army, the navy, and from all the important professions.

3. No Catholics could possess firearms; if they were found guilty of doing so, they were either whipped, pilloried, or had their property confiscated.

4. No Catholic could own a horse worth more than five pounds; any Protestant offering him that sum could compel him to part with the animal.

5. All education was barred to Catholics.

6. The purchase of land by Irish Catholics was forbidden. A Protestant, aware that a Catholic owned land, could become the owner of it by notifying the authorities.

7. By becoming a Protestant, the eldest son of a Catholic could seize his father's estate.

8. A wife, renouncing the Catholic faith, could automatically defy her husband and be freed from any responsibility towards him.

9. There was no redress for the seduction of a Catholic woman by a Protestant.

The Long Famine was made far worse by the Penal Laws, so that many Irish had only two choices — to starve or to emigrate. Ireland's population had grown to eight million by 1840, but by 1900 the population had declined to four and one-half million.

From about 1830 through 1860, New Brunswick witnessed a period of great commercial growth. Many of New Brunswick's manufacturing operations were established, making certain specialties for which New Brunswick became noted. The list of these industrial firms is long. A few examples are these: the McCrellis carriage factory, begun in 1851; Johnson Letson's hardware business, started in 1835; wallpaper factories started in 1836 by Martin Howell and Hardenbergh and Janeway in 1843. Waldron's machine shop was founded in 1848. Elijah Kelly's National Iron Works opened the year before, and Munn's machine shop was opened in 1858. The New Jersey Rubber Shoe Company began in 1839, the Letson rubber business in 1842, and the New Brunswick Rubber Company in 1850. These and many other businesses were flourishing by the time the immigrants who sought escape from the Long Famine arrived in New Brunswick to find employment.

These men and women tended to be young and unmarried. Many were from the Roman Catholic South and West of Ireland. They possessed little education because of the English Penal Laws, so unskilled and semi-skilled jobs were a boon to them.

Just as the lives of these new Americans were impacted on by the commercial life of New Brunswick, so too the Irish impacted on the life of the city.

The sustaining influence on these Irish was the Roman Catholic Church. In 1831 the first church was built on Bayard Street. Just two years before, the Census of 1829 recorded only 4,993 people in all of New Brunswick, including 184 slaves, and the Roman Catholic population was very small. Even in 1843 the pastor, Father McGuire, reported to his Bishop that Roman Catholics in New Brunswick numbered only 250.

By the early 1850s, however, the mainly Irish Catholic population of New Brunswick had so grown that is was necessary to build a new church, the present Saint Peter's on Somerset Street.

Through this community, what we would today call social services burgeoned to eventually include a hospital, an orphanage, and a cemetary, as well as schools. In fact, four years before the first city school provided free public education, the church opened a grammar school to satisfy the hunger for education felt by those Irish parents who had been denied an education by the English Penal Laws.

Housing starts mushroomed during the mid-nineteenth century, and public buildings such as the Middlesex County Courthouse, built in 1841, sprung up, as did private commercial structures. But in addition to industry-related jobs, the Irish came to New Brunswick during this period because of the immense construction projects under way.

By 1836 the New Jersey Railroad Company had laid track to the edge of the Raritan River. The Bridge Company's wooden bridge, built in 1795, was at the time the only span across the river, and as the New Jersey Railroad's new bridge called for a footbridge as well as railroad tracks, a legal battle ensued between the rival companies. The railroad won in the same year, so that construction could begin.

In 1830 the Delaware and Raritan Canal had begun, the second (and successful) Canal Act being passed by the Legislature in February of that year. The building of the canal provided jobs for scores of Irish, including those who are buried along its banks, the victims of a cholera epidemic.

The middle of the nineteenth century was not only a time of construction in New Brunswick; it was also a time of destruction. The Great Tornado of 1835 wreaked havoc in the city. Over 200 buildings were destroyed or damaged, three people were killed, and over 50 people were injured. Reports of the time mention a Mr. Conover as being injured as well as James O'Brien of Neilson Street. A fund-raising campaign was begun to relieve the suffering in the city, and the contributors included C. W. Terhune and Robert Butler.

This Robert Butler was very influential in the Irish community. In fact, when land was to be purchased to build the first Roman Catholic church in 1830, Robert Butler was entrusted with carrying out the sale, since the bigotry of the period did not permit the pastor to do so.

It is not surprising to find a Butler in the forefront of activity. A great many of the Butler clan emigrated to America in the eighteenth century in one of the great flights of the so-called Wild Geese, the Irish military. By the nineteenth century the Butlers were very numerous in this country. Lafayette is reputed to have said, when commenting on the Butlers' activities in the American War of Independence, that "whenever he wanted anything well done, he got a Butler to do it." Certainly the Butlers who settled in New Brunswick proved Lafayette's sentiments correct.

Those Irish men and women who came to New Brunswick without education or skills had to work long and hard hours — twelve hours a day, six days a week. The immigrants who entered this country because of the potato famine came with little more than the clothes on their backs. However, because of their hard work, their hope for a better life, and their devotion to their new homeland, they survived and eventually prospered.

Although times improved for the Irish in New Brunswick, there were upheavals. The American Civil War disjointed society in general and affected the immigrants particularly, as they were not entrenched in society. A small example involves a social organization for young men called the Catholic Club. When the war broke out, a majority of the members went to join the Union Army, and it was not until 1870 that the club was reorganized.

New threats sprung up, specifically against the Irish. The large increase of Irish Catholics in the cities of America was deeply resented by those in power and led to the creation of the Know-Nothing Party. So bitter became the attacks upon the Irish Catholics that the editor of the *Irish-American,* Patrick Lynch, wrote in 1854 in the *New York Times:*

> "Fellow countrymen...You have at present opposed to you a bitter and powerful secret society called the Know-Nothings; opposed to you, to us Irish particularly, on the grounds that we are impudent; that we are ignorant, turbulent, and brutal; that we are led by the nose and entirely controlled by our clergy; that we are willing subjects of a foreign prince, the Pope; that we are only lip-republicans; that we are not worthy of the franchise; that by the largeness of our vote and the clannishness of our habits and dispositions we rule or aspire to rule in America; that we heap taxes on industrious and sober and thrifty citizens; and that for these and other reasons we should be deposed from our citizenship, and in fact rooted out of this American nation as a body be every fair and foul means."

By this time the Irish in New Brunswick had become an important part of the economic weave of the city and were spared most of the violence of the times. However, this undercurrent of bigotry in American urban society had its effects so that later in the century the Children's Industrial Home, for example, was not open to Irish-Catholic orphans — nor in fact to any orphan who was not white and Protestant.

The Irish in New Brunswick, as in other cities in the nineteenth century, had their own defenses. Employment by the city in a variety of capacities, for example, became a way "in" to the mainstream of society, especially after the disasterous effects of the Panic of 1873, when industry was hurt by the economy and the disruption of strikes, especially the railroad strikes of the mid-1870s.

In 1877, through a Commission on Streets and Sewars, the city added a million dollars to its bonded debt. It also added to the city payroll many unskilled jobs and often hired Irishmen to fill them. The boarding houses of the time were filled with Irishmen and others, many of whom had been contracted to work on this huge undertaking.

As the nineteenth century waned, more industry came to New Brunswick, such as the Johnson & Johnson company in 1886. (The first treasurer of Johnson & Johnson was a man of Irish descent, Charles McCormack.) New Brunswick, the Hub City for transportation, continued to create construction projects, such as the laying of the trolley tracks in 1885, the building of the new Albany Street bridge in 1893, and the elevation of the railroad tracks in 1902.

By the twentieth century, the Irish immigrants had virtually been assimilated into New Brunswick society. Through the Penal Laws, the English had denied most of the people of Ireland the right to speak Irish, so that the men and women who settled in New Brunswick, for the most part, did not speak their own language. Just as Black-Americans had been robbed of their native languages by oppressors, so, too, were the Irish-Americans. They did not have available to them the powerful unifying tool of comon native language that was available to other ethnic groups important to the fabric of New Brunswick, such as those from Germany, Italy, Hungary, Poland, Greece, and most recently from Spanish-speaking countries.

The Irish families lived in all wards of New Brunswick and participated in all aspects of life in the city: commercial, religious, social, political, and educational. Although they had lost their language, they did not lose their interest in and concern for Ireland. However, many immigrants in the nineteenth century did not keep alive stories of their native land, preferring to erase from the ethnic memory their harsh experiences, believing that some things are best forgotten.

We can then say that two distinct and different waves of immigrants came to New Brunswick from Ireland. The larger wave came after the Long Famine of 1846-1849. These people were predominantly Catholics from the west and south of Ireland. A hundred years before, a smaller group came from the north of Ireland. These immigrants were predominantly Presbyterians. Unlike the immigrants who came after the Long Famine, these earlier immigrants were educated and possessed some wealth. Why then did they leave Ireland?

Robert Lyle, who emigrated from Belfast and landed in New York in the spring of 1742, had composed an Irish song as a farewell poem to his clan and home before setting sail. The poem began and ended thusly:

All you my friends and neighbors near,
Which in Ireland doth remain,
It fills my heart with grief and care
To think I must leave you behind.

For I must sail on the ocean wide
To some plantation lately found,
For in this land I cannot bide —
Oppression doth so much abound.

Margaret M. Byrne comes from a third generation New Brunswick family of Irish extraction. Her late father was a police officer and her mother was a physical education teacher in the public schools. She taught schools in both New Brunswick and North Brunswick, and currently holds a management position for a major textbook publisher in New York. She serves as President of the St. Peter's Parish Council.

THE GREEK COMMUNITY

Dr. Peter Charanis

The Greek community of New Brunswick is of comparatively recent vintage. No one knows when and under what circumstances the first Greeks arrived. Most probably a few came around 1900 and they came not to stay, but to return to the old country after earning a few dollars. However, very few did go back and by 1916 their number increased to such an extent that they began to think of organizing themselves into a community with a church of their own. Nicholas D. Chilakos took the initiative. The Greek community in New Brunswick was officially incorporated on July 19, 1917. It had as yet no church building of its own and held its services at the Eagles' Hall on the corner of Neilson and Church Streets with a different priest officiating every Sunday. After a short interruption, services were resumed, this time at the Christ Episcopal Church. In the meantime, the community drew plans for a church of its own, began to solicit funds for this purpose, and by June of 1919, the new building was already in occupancy. The church, located in Highland Park on River Road, was dedicated to St. George and its first priest was Father Vasilios Daskalakis.

The organization of the church was, of course, a community endeavor in which the leading role was played by certain personalities. These included: Nicholas Chilakos, John and Nicholas Stroumtsos, John Skourlas, Nicholas Zouzoulas, Nicholas Costas, Aristides Plaganis, Nicholas Lagakos, Gregory Mackaronis. They had all come from Greece, in some cases from regions still part of the Ottoman Empire, and virtually every one of them became naturalized. Some of them had served in the Balkan Wars and in World War I. Although most of the early newcomers are now dead, a few, as for instance, Aristides Plaganis, are still alive.

The Greek community of New Brunswick had barely started to function when it was threatened with disintegration by the then bitter factionalism in Greece. The church of the New Brunswick community was affected. In 1921 it split into two groups and the splinter group organized itself into a new congregation. The two congregations functioned separately, one in the church itself, the other elsewhere in a hall, until 1928 when they were reunited. The united congregation increased to such a point that, in time, its church was no longer able to house it and the construction of a new building was decided upon, one easily accessible and with ample parking space. The foundation stone of this building was laid on December 3, 1961, and the building itself was complete by December 23, 1962, a date which marks the beginning of the official use of the new church. Some years later, on May 25, 1969, it was officially consecrated. The priest during this period of crucial development was, and still is, the Reverend Father Anthony N. Pappas. The new church, unlike the one which it replaced, is located on River Road beyond the limits of New Brunswick and Highland Park, in Piscataway.

The church is, of course, a religious institution and presumably does not relate to any of the Greek lay organizations, of which there are several. Of these organizations the most important is the AHEPA, ie., the American Hellenic Educational Progressive Association. Originally organized in Atlanta, Georgia in July, 1922, it developed numerous chapters. The one

which was organized in New Brunswick, September 3, 1925, Monroe Chapter Number 75, was one of the earliest. It holds its monthly meeting in the Assembly hall of the church. Several auxiliaries of the AHEPA, notably the Daughters of Penelope, organized in June 1950; the Maids of Athens, organized on April 8, 1939; and the Sons of Pericles, reactivated in 1952, help AHEPA to perform its functions. Besides the AHEPA there are at least two other charitable organizations which need to be mentioned: (1) the Philoptochos (Friends of the Poor) of Greek Ladies in America, Chapter of St. Barbara, organized in 1930 and (2) the Cretan Fraternity, "White Mountain," organized in 1928. Both these organizations hold their meetings in the Assembly Hall of the church.

Most of the Greeks who first came to America were of peasant origins, generally uneducated and often illiterate, but they were intelligent and industrious. They worked wherever they could, most of them in factories. They came to New Brunswick attracted by its rubber plants, its leather factories and especially Johnson and Johnson. It was not long before some went into business or established themselves in independent trades: dry cleaning and tailoring, the cleaning of hats, the shining of shoes, the making of candy and the distribution of newspapers. One trade in particular attracted them and that was working in lunchrooms and many eventually came to own one. Indeed this trend became so general that it gave rise to the saying, "When Greek meets Greek, they open up a restaurant."

These Greeks were also lovers of education and as soon as they were able, they tried to obtain it for their children. This was a slow process. By 1927 only two had graduated from New Brunswick High School, and both went to college, the one to Rutgers and the other to Smith. This, however, was an exceptional accomplishment which for several years had no sequel. Then about 1938 the situation began to change. More and more Greeks went to college and to various professional schools. Among its citizens of Greek origin, New Brunswick today can claim teachers, doctors, lawyers, a judge, a musician and a scholar of international distinction. The Greeks of New Brunswick have indeed moved very far!

Dr. Peter Charanis arrived in New Brunswick from Greece in 1920. He went to the public schools of this city and then to Rutgers University, graduating in 1931. He attended the University of Wisconsin where he received his PhD in 1935. Dr. Charanis taught in the University of Brussels from 1936 to 1938, and has since been associated with Rutgers University, retiring as distinguished Voorhees Professor of History in 1976. He continues in research and in writing. His publications include: Church and State in the Later Roman Empire, *first published in 1939.* Studies on the Demography of the Byzantine Empire, *published in 1972.* Social, Economic and Political Life of the Byzantine Empire, *published in 1972. Numerous other studies and book reviews have been published as well.*

THE JEWISH COMMUNITY

Ruth Marcus Patt

One of the great rabbis in Jewish history - Hillel - was asked to describe all of the principles of Judaism while he stood on one foot. Hillel replied: "Do not do unto your neighbor what you would not have him do unto you; this is the whole law, the rest is commentary." I doubt if Hillel could have described the Jewish people of New Brunswick just as succinctly.

We Jews fall into many categories. We originate from virtually every corner of the earth, each of us taking on the customs, appearances, and historical qualities of our ancestral forebears. In a sense we did not even warrant a lecture in the Tercentennial series, because our numbers can be found in every ethnic group represented in the city. A visit to Israel today would make this very evident, for Jews have been gathered in from literally every country in the world, and among them you will find light skins and dark skins, blondes and brunettes, orientals and occidentals, - in fact you would soon learn that there is no longer any particular look that distinguishes a Jew.

We also represent here in New Brunswick all approaches to Judaism - be it orthodox, conservative, reform, or the many gradations in between. I will not get into the religious aspects of our community for this I leave to the Rabbis. Suffice it for me to say now that no matter how we differ in the degree to which we celebrate our religious customs and traditions, we are all Jews bound together by our mutual history, our one God, and the Jewish law to which we adhere in differing degrees. We also include in our numbers many who call themselves secular Jews, atheists, agnostics, and others. Some of these Jews would possibly prefer not be included in a religious sect, but over the centuries the many crusades, pogroms, inquisitions, and holocausts have made it evident that they are Jews, no matter with what label they identify.

There is one further major dissimilarity among our people which needs clarification before we go on and that is the difference between the ashkenazim and the sephardim, because both groups have been represented in New Brunswick throughout our history. Briefly let me say that the ashkenazic Jews are those whose ancestors came primarily from Middle and Eastern Europe; the sephardic Jews came from the Mediterranean countries and North Africa. Both of these groups have distinctive rituals and customs which can be observed in their homes and their synagogues.

Now, although I could hardly have stood on one foot all this time, I hope I have given you a framework for the story I am about to unfold to introduce you to New Brunswick's Jewish community.

We were always small in numbers, ranging from 1% of the city's population in the late 1800s to about 11% in the 1940 census, and now again considerably less. Our occupations have run the literal gamut of butcher, baker, candlestick maker; but we developed a disproportionate number of professionals, teachers, scientists. These were the areas we could traditionally enter throughout the centuries; having been barred during many historic periods from owning land and joining the craft guilds. For the People of the Book, the act of studying was considered an honorable job, a commendable

occupation. It was also a good way for the Jews to pull themselves up out of the ghettoes, and to become Americanized.

Despite our small numbers, members of the Jewish community of New Brunswick have played important roles in the growth of the city, and made a noticeable impact on history. Names such as Nobel Prize winner Selman Waksman; Dean of the School of Agriculture Jacob Lipman; City Commissioner Samuel Hoffman; Freeholder Theodore Cohen; Night School Principal Harry Feller; State Highway Commissioner Abraham Jelin; bridge engineer Morris Goodkind; early feminist and Republican committeewoman Sophie Wolfe - all of these and many others have played significant roles in our community; and most of them have had integral roles in the religious community as well.

New Brunswick is celebrating her 300th birthday, but there are few who know that there has been a Jewish presence in this city - albeit a small one, perhaps as early as 1698, but definitely since 1750. The story is a fascinating one, unknown even to most of the Jewish population. Our earliest Jewish settlers were not the usual struggling immigrants. They were wealthy, influential traders from the Carribbean, particularly from the Island of Barbadoes. The first to cross our path was Aaron Louzada, a trader in spices and rum, who had left his mercantile establishment in New York and settled in Bound Brook in the year 1698 where he built a magnificant house, which was to be dubbed The Jew House. Although the nomenclature would offend us now, it was a common identification in that era, and provides us with proof of a Jewish presence which we might otherwise never have. Aaron Louzada was a Sephardic Jew. Bits and pieces of history permit us an educated guess as to his background. He must originally have come from an important Jewish family in Spain which had had a Dukedom conferred upon it by the royal family. No Jewish family in the 15th century - even the favored Louzadas, was important enough to escape the Inquisition and final banishment from the Iberian peninsula in 1492 unless they converted to Christianity, and so the Louzadas must have left. Members of the family can be traced to England and Holland, after the Spanish Inquisition. Some undoubtedly left for the Dutch colony at Recife, Brazil to pursue their trades, for this was the site of a large Jewish settlement. When the Portuguese conquered Recife, leaving the safety of the Jews in jeopardy again, they quickly fled from Brazil. Many found their way to the Dutch and English Islands in the Carribbean, for there they once again had an opportunity to live openly as Jews. Those who settled in Barbadoes in the 1600s enjoyed a good degree of religious freedom, and were even permitted to build their own synagogue, a right denied the first Jewish settlers in New Amsterdam when they arrived in 1654.

Documents of the day tell us that Louzada became a large landowner in the New Brunswick area, and I regret to report a slave owner as well. We also know his son was literate in Hebrew, and that he had an affiliation with the only Hebrew congregation serving the entire New York-New Jersey area - a congregation called Shearith Israel in New York City.

I dwell on this family only because Louzada and his relatives and associates remained in this area for at least 100 years, some documents referring to Bound Brook as their home, some New Brunswick, and some

Piscataway. Since the boundaries of these areas were always in contention, it is not certain just where they lived, but surely they were all in the general vicinity of our community, and some of them left fascinating footnotes to our history.

Daniel Nunez, whom we have reason to believe was married to a granddaughter of Louzada, sat as a Justice of the Peace in the Middlesex County Quarter Sessions Court in Piscataway, where he was also the town clerk. He was apparently one of the earliest Jews to hold public office in America. Another interesting story with a Louzada connection took place in 1760 in Spotswood, where it is recorded that Myers Levy, a Dutch Jew, celebrated the circumcision of his son with the assistance of Abraham Abrahams, another husband to a Louzada granddaughter. This Abrahams, thought to be the first professional circumcisor, or *mohel,* in the U.S. travelled around the colonies performing these ritual circumcisions, and his diary carefully describes his travels. The third story I'd like to share with you concerns the Louzada's granddaughter Catherine, who had inherited The Jew House I mentioned earlier, and in 1777 being a Tory symphathizer, invited Lord Cornwallis and his staff to use the house as British Army Headquarters. She later married one of the officers of Cornwallis' staff and abandoned this house, as well as her Judaism, and disappeared.

By the start of the 19th century, we no longer find a trace of a Jewish Louzada. All had either intermarried, converted to Christianity or perhaps moved out of the area. Remaining Jewish was not an easy task for a group so small in numbers, incidentally. Marriageable partners were difficult to find, and a traditional Jewish life almost impossible to observe. There were few synagogues, and a minimum of rabbis and teachers.

By 1780 there were only 3000 Jews in all of America, although this figure was to double in another 40 years. New Jersey had by this time granted her Jewish settlers full equality, and this fact encouraged Jewish immigration into the State. New Brunswick began to receive a slow trickle, starting in the year 1800. These families were Ashkenazim and had originally left Germany suffering from anti-semitism, and a deteriorating economy following the defeat of Napoleon.

The most interesting family to exemplify this migration was that of Bernard Judah, who arrived here with his wife and year old son out of New York in 1800. The Judahs, important philanthropists, had originally come out of Canada, but prior to that we trace them to England and Germany. Bernard, has been variously identified as a doctor, a pharmacist, a dealer in oil and window glass, and a leading business man.

He and his wife had 8 more children, all born in New Brunswick. The first son, Samuel, was the first Jewish student to attend Queens College, (now Rutgers) graduating in 1816. He studied law and then moved to Indiana, where he became distinguished in the profession, was elected a member of the State Legislature, became the Speaker of the House, and a U.S. District Attorney.

By 1852 we know there were at least 20-25 Jewish families living in New Brunswick, most of them of German or Bohemian extraction. They settled near the waterfront and many became enterprising successful businessmen and merchants. There is indication that at least some of them made an effort

to observe the traditional Jewish laws, for an ad in an 1855 newspaper noted that J. Levy's Cheap Lace and Fancy Store was closed from sundown Friday to sundown Saturday. We surmise that families met at homes for religious services, or they took a steamboat to New York to celebrate the holidays or special religious events - perhaps a wedding or a *bar mitzvah.* Parents would have had to provide the religious teachings to their children and maintain a traditional Jewish home as best they could.

The first attempt to structure the Jewish community was documented in the courts in 1855 when the Hebrew Benevolent Society of New Brunswick was founded, primarily to purchase a cemetary plot to provide traditional burial service in hallowed ground. These Benevolent Societies, which were common throughout the country were also known to provide money, food and employment to destitute immigrants. This concept of assuming the responsibility for their brethren has always been central to the Judaic creed, and many examples of the implementation of this creed highlight our history.

By the late 1850s the Jews of New Brunswick felt the need to organize a formal congregation as Jews in Newark, Paterson, Elizabeth, and Trenton had but recently done. This group of primarily German immigrants selected six men to apply for a charter in the Court of Common Pleas in Middlesex County and in 1859 the Anshe Emeth Congregation got its official start. Today descendants of only three of the earliest German group remain in New Brunswick - representing the Aaron Wolfson family, the Samuel Lederer family, and the Louis Cohen family. The original Anshe Emeth families met regularly in the rear of a dry goods store on Peace Street. Occasionally itinerent rabbis would come through the town, or would be invited to officiate on a special occasion. For the most part, knowledgeable members acted as leaders in the service. It was not until 1899 that the first full time rabbi was elected to serve the congregation. Requiring a *Torah,* the holy scroll, which was very scarce in America because it had to be handwritten by a specially trained scribe - the members appealed to a number of European synagogues for a gift *Torah,* and it wasn't long before the oldest European congregation in Prague responded. The congregation changed its head-quarters several times., until in 1897 it constructed a synagogue on Albany Street - site of the new J&J headquarters, on the spot recently occupied by the International Theater. In 1930, having outgrown the building which by now was drafty and leaking, the congregation built its present building on Livingston Avenue. It was then, after a succession of many spiritual leaders, that Rabbi Nathaniel Keller came to this congregation to serve for 31 years until his death.

But now we must back step a bit, and return to New Brunswick in the 1880s. That was the start of what would be an enormous influx of East European Jews - indeed that was the time when large numbers of all ethnic groups arrived - an influx that was to continue unabated until 1924, when the Congress established a quota system for immigration. Jews streamed in from Russia, Poland, Austria, Hungary, Greece and literally every country of Europe - poor, but ambitious, with a high degree of literacy and an expert level of artisanship. In Europe they had suffered from economic woes and much anti-semitism culminating in a series of devastating pogroms. Those who could escape to America did, and as soon as they earned enough money, they would send for their families. They gravitated to the cities, where they could count on the assistance of Jewish families who had arrived earlier, either for a room, a meal, or a job. Many of these new immigrants found a welcome in New Brunswick. For the most part they too clustered in the downtown area. Some made their living as peddlars, some opened up a variety of stores in the area, some found work in the small factories, some even managed to open small factories themselves. It was quite possible to live a Jewish life here by now, for a number of kosher establishments opened, a ritual bathhouse was nearby, and we shall see that a number of new congregations and organizations began to develop to serve the rising Jewish population.

Anshe Emeth was developing into a far too liberal group for these new immigrants who had come out of a more orthodox background and we learn that by 1889 a letter went out from a group which had been meeting for more traditional prayers in a shop on Burnet Street. This letter solicited support for a new congregation, Ahavas Achim, the one whose building was recently destroyed by fire. By 1900, the group had purchased its building from the Salvation Army, and the first of many remodeling processes was begun to provide the basic needs of a synagogue. In 1908 a second orthodox congregation known as Poile Zedek developed around the corner which was to further accomodate the growing and diverse Jewish population. By 1918 the Hungarian Jews desired a congregation of their own to maintain the customs and traditions of their old country. Hungarian was the official language of the meetings and records for Ohav Emeth, but within a generation, in order to maintain the interest of the Americanized young people, this ethnic emphasis was dropped.

By 1926 the last of the local congregations formed within the Sephardic community. A large group had come in around 1910 from Greece, Turkey, and the Balkan countries, many of them finding employment in J&J. They socialized together in a Brotherhood at first, until the decision was made to organize a congregation. The congregation, Etz Ahaim, retained the unusual and colorful Sephardic customs in their services, and used the language of Ladino - a Judaic Spanish dialect. Both the Hungarian and the Sephardic congregations have recently relocated in Highland Park due to both urban renewal and a desire to be within closer range to their memberships.

In addition to serving the spiritual needs of the people, the congregations provided the religious education for the children; and tended to some of the social needs of the members as well. This was the old meaning of the word synagogue: it was to serve as a place for prayer, for study, and for fellowship.

From the early 1900s individuals within the Jewish community began to concern themselves more and more in a structured way on the basic social services required by some members of the community. These services had been more or less haphazard previous to this, with charity available through the several congregations, but with no planning or parameters established. The women in the community led the way in creating these organizations, and in seeing that they functioned in a business-like way. The Hebrew Ladies Aid Society, begun in 1905 by Leah Feller was primarily involved in "providing board and lodging to those poor strangers who found themselves

stranded in New Brunswick and in need." In those days when immigrants travelled in the worst of conditions in search of relatives or friends from the old country, or in search of a new job, or a roof for their heads, the Sheltering Home the women ran was always full. The Society was often pressed for funds for the upkeep of this home. Record books from 1926 indicate for instance that for the three previous years they had fed and lodged 3,024 travelers - a remarkable bit of charity. Lodgers ranged from people who took sick while travelling through town, to Rutgers scholarship students who could not afford dormitories, and to rabbis travelling through the area in need of kosher facilities. The sheltering home served the community until 1960, when the last of its buildings was razed to make way for neighborhood rehabilitation.

In 1910 a second charitable organization developed known as the Hebrew Ladies Benevolent, organized under the leadership of Mary Feller, to help the needy and the aged. One of their programs, which began with a single request, developed into the Benevolent's primary project - a system of free loans. Individuals could borrow as much as $200 and repay it with no interest, and no fixed schedule. Rarely was a loan not eventually repaid in full.

A third social service group again was inspired by a woman, although many men have functioned within it over the years. A childless widow, Amelia Marks, who had lived frugally all her life left over $80,000 in a will "to be used to benefit the Jewish poor in New Brunswick and to provide dowries for poor brides." A group of leading citizens was named to administer this charity, and it continues to this day.

Many national organizations developed chapters in New Brunswick, each having its own distinctive purpose, and each serving different segments of the community. The earliest ones included B'nai Brith, Council of Jewish Women, Hadassah, and many many others followed. Some did general community work, some worked with orphans, some with college students, some with the care of the aged, some with soldiers, and later with veterans, some tried to combat anti-semitism, some to help Jews throughout the world, some to help in the rebuilding of Israel, some to do Auxiliary work within the congregations.

One that needs a paragraph by itself is the YM-YWHA which started in 1911 in a store front on Albany Street, and since that day has become one of the strong unifying forces within the Jewish community, bringing under its roof opportunities for the entire Jewish community regardless of which religious orientation the individual had, to come together for recreational activities, social events, and educational opportunities. One of its earliest points of concentration was with the Jewish youth, and over the years it has developed programs to cater to both their secular interests and to their Jewish interests. Camping programs were developed, as well as nursery school. But while the founders may have concentrated on programs for the youth, and the current programs continue to give heavy focus to them; the modern Y also extends its spectrum of interest to all age groups, including a heavy concentration on activities for the Senior Citizens both in recreation and education, and in a very successful Kosher Lunch project which caters to hundreds daily.

But the Y, because of its own goals and purposes, was unable to remain an umbrella organization to unify all Jewish organizational planning, to conduct the fundraising campaigns for the United Jewish Appeal, to publish a newspaper of Jewish news, and to provide social and communal services to the entire Jewish community, and so in 1948 the Jewish Federation was structured to assume these goals. The Federation is made up of two representatives of every constituent organization, and has duly elected officers and directors, and a staff to carry out these goals. A major accomplishment, together with the Federations of three other contiguous areas was to establish in 1975 a long needed Home for the Jewish Aged, to provide that option for the growing numbers of elderly who needed the daily care of a Home, which could provide for their Jewish needs as well as their health requirements.

While every one of the Jewish congregations in the city has had a religious school, and there was a United Hebrew School to provide afternoon instruction for the unaffiliated, there developed a need among the orthodox Jewish community to have a Jewish day school, which would combine a thorough Jewish education with a well rounded secular education. In 1944 the Moriah Yeshiva Academy was established in New Brunswick, and when the property was acquired by the city, the Yeshiva built a new home in Edison only recently changing its name to honor its distinguished founder, Rabbi Pesach Raymon. The academy synthesizes the best of both Hebrew and secular studies in an effort to inculcate youngsters with pride in their bicultural heritage. With just a few students back in 1944, there are today over 350 ranging from grades K - 8, served by a faculty of 29.

The Jewish student at Rutgers has a much easier time maintaining a Jewish life during his four years in the city, than did the first Jewish student back in 1816. Even when Selman Waksman was a student he wrote in his autobiography of his attempt in 1913 to establish a chapter of the Menorah Society devoted to the study of Jewish culture and Jewish problems. He told of not being able to secure the cooperation of the university until a professor of Hebrew at the Theological Seminary agreed to serve as the group's advisor. In the early 1920s a number of clubs and Jewish fraternities were established. Several of the local congregations welcomed the Jewish students into their midst. Some held regular programs for the students. Rabbi Keller led a study group on Hebrew literature at Douglass, and was appointed head of the Hillel Council at Rutgers in 1940. The present Hillel Foundation was organized on campus in 1943 with the express purpose of giving the Jewish students the opportunity to live a Jewish life on campus. Starting in a downtown office building, it is today a formidable institution on campus serving over 2000 students.

The Jewish community has seen service in the armed forces in every war. There are records of several Louzada men serving in the American Revolution. The Mexican border skirmish in the 1840s had one New Brunswick Jew among its fighters; the Civil War accounted for at least five enlisted men - one even in the Confederate Army much to the chagrin of his family; the Spanish American War had at least one; World War I had close to 100 and its dead included one of our young men; and World War II had an unknown number of Jewish servicemen and women from New Brunswick,

but we know of at least 20 who died in service. Numbers were not researched for the Korean War or the Vietnam war, although we know of participants in both.

To try to fit Jews into any proscribed descriptions would be fruitless. We are both Democrats and Republicans; liberals and conservatives; white collar and blue collar; feminists and chauvinists; community involved or loners. But there are some things we do concern ourselves collectively as Jews today. As different as each of us is, as determined as each of us is to emphasize one cause above another; there are a few patterns that most of us follow.

Most of us are determined to be free to follow whatever religious tenets we may wish to adopt for ourselves. We are anxious that Judaism survive, as it has for 3000 years. In order to assure that, we place great emphasis on Jewish education, promulgation of Jewish values, strengthening of Jewish traditions. We are concerned with the growing intermarriage rates. We are concerned with the threatening forces to family life, which is so central to our tradition. We are concerned for our brethren, our fellow Jews wherever they might be, whether they be in Russia, Iran, or Latin America, and when one Jewish life is threatened anywhere, we make an effort to give aid and assistance. We are concerned that the world may forget the holocaust where 6 million of our people perished, and whole communities disappeared; because in the forgetting, it is all too possible that it can happen again.

We are concerned that we ourselves may forget; that our children who never knew these horrors must know that the unspeakable did indeed occur, and must not be repeated. We are determined that Israel must remain strong and viable, with her doors ever open for Jews whose lives are threatened, as well as for Jews who choose to return to Zion, their spiritual home, to help in the rebuilding of the land.

We are concerned wherever anti-semitism rears its ugly head; where graves are desecrated, synagogues burglarized, where doors are closed to Jews - or indeed to any ethnic group, then we must see to it that our freedoms are safeguarded.

We are taught that we must do justly, act with mercy, and walk humbly with God. This teaching is so basic to our learning process, that whether we put it into words or not, it is one of the moving forces which underlies our actions, a philosophy handed down to us from one generation to another. Each of us feels a connection to our past; a responsibility to our future. Though we small in numbers, perhaps that philosophy is what has helped us survive, and will continue to do so in the future.

New Brunswick Jews have left deep imprints in the city's history. We hope our presence here will continue to be a positive force for good in the history which is yet to be written.

Ruth Marcus Patt, the city of New Brunswick's Tercentennial Chairman, has held major positions within the Jewish community and the civic community, following in the footsteps of her parents and grandparents. She researched and wrote The Jewish Scene in New Jersey's Raritan Valley: 1698-1948 *which was published by the Jewish Historical Society of Raritan Valley in 1978.*

THE BLACK COMMUNITY

Vivian Neal Stewart

It seems unlikely that a significant black community could have developed in a State which was the last to give up slavery among the original thirteen. Yet, from the early beginnings of New Brunswick WE blacks were here.

The pride and promise of black people is so vast that one lecture could not cover it. The focus of this lecture, therefore, will be on our many worthwhile achievements documented in local records. Hopefully researchers will uncover more of our history in future years.

Blacks have been known to be in New Brunswick since its earliest days 300 years ago, but seldom has it been recorded. When John Inian and a group of "companions" settled on the original Raritan Lots, WE were among the companions. Inian operated a ferry and he used blacks for the heavy manual labor.

The earliest census records 53 free blacks and 164 slaves. Negro slaves in a 1790 census data were one twelfth of the Middlesex County population. What happened to them?

The free blacks had homes or owned farmland and the slaves worked either for them and in the various households in the area. Some mid-19th century facts include the following:

1843 - A free black man, Thomas Marsh, was proprieter of a Temperance Restaurant at 148 Neilson Street.

1860 - Stephen Lewis Brown operated a Stage Coach Line from New Brunswick to Princeton.

1870 - 130 "colored" voters were registered.

1880 - Mr. and Mrs. Barton had a picnic grove and refreshment stand located in the neighborhood of Paterson and Church Streets.

As in the case in much of black history, however, most stories were not documented, but tended to be handed down by word of mouth.

Among the early white churches in New Brunswick, blacks were counted as parishioners, although they were usually seated in the balcony or last row pews.

Christ Church, the oldest church in the area, had a number of black families which attended. In 1880 Frank and Effie Hoagland were members; all fifteen of their children were baptized there and two of their children are buried in the churchyard. This is one of the families which has had five generations represented in the membership. Descendents still live in New Brunswick and belong to this church.

The Methodist Church founded in early 1800 also had blacks attending. By 1827 Mt. Zion A.M.E. was founded on land donated by free blacks. Jane and Joseph Hoagland were among the founders of this church. The church still stands at 25 Division Street, serving the black community.

Baptists, who were here since 1766 and built a church in 1813, had blacks attending their churches until the Ebenezer Baptist Church was built in 1873 by a small group of "colored" people, mostly from Mecklenburg County, Virginia. The group first met in the Moody family home on Handy Street, a structure which is still standing. Members of that family continue to

reside there and are active members in the congregation. The church is located today on the corner of Lee Avenue and Comstock Street.

"Chippy's Chapel" - a Pentacostal Church - held services prior to the 1890s in what was Starkey's Bottle Works on Comstock Street.

The present Bethel Church of God in Christ, at 141 Comstock Street, founded in 1921, was the first of its denomination.

The Bergen family remembers that their grandfather attended the Presbyterian Church, but had to sit in the balcony.

Sacred Heart R.C. Church has had members of the Adrian Johnson family since 1918.

St. Albans' Episcopal Church was organized in 1927 by a group of blacks, mainly of West Indian descent, in the old Reckitts Blue Building on Georges Road. The Benjamin Johnson and Belnavis families were among its early members.

Burials have been in just about every cemetery in town, as well as in a few private burial plots of an individual's employer. Some current local families have relatives buried in the Baptist cemetery located on upper Joyce Kilmer Avenue - the Moodys, Jennings, McCargos, Browns, to name a few. Other burials are in Elmwood and Van Liew Cemeteries at the end of Commercial Avenue.

Most, but not all, New Brunswick factories and businesses employed blacks, although for many years it was generally in menial capacities. The talents, craftmanship and expertise of blacks were utilized in bringing success to white-owned establishments, although the technical titles these jobs deserved such as interior decorator, roofer, bricklayer, foreman, dressmaker were often not specified.

Johnson and Johnson in the early days did not generally employ blacks. It did have one black man, Pelton Swann, as a wagon driver for a team of horses that delivered good to customers. Herbert A. Carman was an auto mechanic, chauffeur, and man-Friday with the firm of McCormick before its incorporation with Johnson and Johnson. The firm's first janitor, a Mr. Silver, was well-known in the black community where he lived, but he was a Portuguese. This condition lasted until World War II. Then Elisha Brown and Morris Wilson, both black college graduates, were among the first blacks hired in any notable capacity.

Blacks were involved in a variety of food services. Walter and Etta Jackson in the early 1900s had the only catering service in the city, which was the forerunner of the well known Bruns Catering Service and others in the city. Just about every fraternity house had blacks as housekeepers and cooks, who were well-known and respected by their own community and many Rutgers graduates. In the early days of Rutgers Preparatory School, the cooks and other domestic help hired by the school were also respected members of the black community. At Rutgers Commons it was well known that if one got to know the serving staff, it might mean a more generous helping at meal time! This was also true of N.J.C. or Douglass College. Names such as Mr. Tucker, Ralph and Beulah Jackson, Warren Brown are associated with these schools.

The black people who settled here and those who came to the area in the late 1890s and early 1900s were hard working and community minded. They did domestic work but supplemented their incomes with various enterprises such as laundries, bakeries, small restaurants, rooming houses, livery services, garages, carpentry and other building jobs. Well known building contractors of many of the 2nd Ward homes circa 1920 were Charles Hewitt, Thomas Matthews and Edward Easterling. Joseph Welch was the first black plumber. A group of black men, experienced workers, helped establish the Nixon Nitration plant. The names of Simmons, Neal, Willis, Lincoln, Webster, Marbury, Birt, Ransome, Kelton and Johnson were on the roster. A number within the community established their own businesses. A broom factory was founded by black men, Messrs. Pearson and Snowdon. There was also a Reynolds garage; Keys, Privett and Spruill's Markets; and Hill's Barber Shop. There was the Elks Barber Shop with William Harris and Dorsey Miller - the latter still cutting hair. Restaurants were run by the Whittakers, James Bryant, Mrs. Sam Davis, and Mr. Purcell. Mrs. Cephers had her own laundry; the Pearsons had a rooming house; the Browns a Taxi Service; the Fitzgeralds a bakery, and many more.

Since it was almost impossible to become members of the union, blacks despite the fact that they were skilled craftsmen were known as "jack-leg" workers until the trade unions became more liberal and permitted them to join. Exceptions were Billie Jennings who was able to join the carpenter's union, Walter Schenck the painter's union, John H. Robertson the carpenter's and joiner's union, Joseph Welch the plumber's union, and Messrs. Augustono and Archibald.

Blacks had many lodges and fraternal organizations. The Elks Home on Baldwin Street, built in the 1920s, is still utilized by the community today. The Masonic Temple on Hale Street, although a long established order, just built its own building.

Blacks have made many contributions towards the uplifting of the New Brunswick name and community. The most famous black to bring fame to New Brunswick was Paul Robeson, who was to excell in scholastic achievement, athletic prowess and cultural genius. His record while at Rutgers earned him a Phi Beta Kappa award in 1919 and an unequaled place in University history. Others who achieved notable recognition included:

1891 - James P. Johnson, gifted ragtime pianist and composer, who wrote "Charleston" and "Running Wild".

1910 - Frank H. Jones, Sr. graduate of Lincoln University, was appointed to the Board of Elections.

1914 - Cornelius Ivy was the first black letter carrier in town; George Hill, the second.

1919 - The contingent of 80 black soldiers of New Brunswick serving in World War I marched in the Welcome Home Parade.

1920 - The Citizen's Civic Welfare League, a black civil rights group was founded. Prominent leaders in politics for many years included Moses Thompson, Arthur Pittman, Silas Tillman, Joseph Welch, Margaret Bland and Cumi Manderville.

1920 - Among the early Civil Service workers were Marguerite Easterling, Anna Jennings Williams, and V. Edgar Allen.

1925 - In the mid twenties Dr. E. Gaylord Howell arrived to practice medicine. He had been preceded by Dr. Otis Carrington who had

opened a practice in 1918, but moved shortly thereafter to Pennsylvania.

With the advent of World War II, blacks became more visible publicly. Some examples from this period include:

1940 - Attorney Nelson H. Nichols began a law practice in the city.

1943 - J. Herbert Carman became New Brunswick's first black policeman; Morice Haskins followed. Others joining the police ranks soon afterwards and still performing with excellent records are John Brokaw, Holland Kelton, "Duke" James and Robert Thomas.

1943 - Dr. Herman Marrow set up a dental practice on George Street.

1945 - 46 - New Brunswick Urban League was founded. Llewellyn E. Shivery served as the first Executive Director. Alice Jennings Archibald, the first local black to receive a Master's degree from Rutgers, in 1938, was Executive Assistant for many years.

1949 - Haywood Oakley was the first known black fireman in the city.

1950 - James R. Latney became the first black in the Sheriff's office.

1961 - William Jackson became the first Real Estate broker. Williams Harris, Mary Haskins and Russel Van Liew, Sr. were well known Notary Publics serving the black community.

1967 - Aldrage B. Cooper, Jr. became the first black elected official winning a seat on the City Commission. He later became the first black Mayor in February 1974. City Attorney Gilbert Nelson served as Acting Mayor for several months in 1978.

As early as 1855 records indicate a concern by the black community for the education of its children. A special school on French Street was opened at that time. By 1866 there is evidence of another school at 94 Church Street taught by Mrs. Ryno. Soon after this it was unlawful in the State of New Jersey to maintain segregated schools, and these schools were closed.

By 1895 the first black, George DeMunn, was graduated from the local high school. By 1900 Frank H. Jones, Sr. had attended Lincoln University.

A private school on Hale Street known as the Rice Industrial School was established in 1914 for children in need of a home. The institution had a good reputation in the community. Many Sunday walks and outings were taken by the school to the Titus Homestead located on the site of the present New Brunswick High School Stadium.

It was not until recent years, however, when blacks were recognized with major appointments in the school system. In 1952 Ellen Hart (Wales) became the first black teacher in the New Brunswick public school system. In 1967 Henry B. Daniels became the first to be appointed principal serving in the Lord Stirling school. In 1972 Charles Durant became the first black to be appointed Superintendent of the New Brunswick public school system. In 1977 Urban League President Roy Epps was elected President of the Board of Education. In 1978 Jewell Plummer Cobb was named Dean of Douglass College, presiding over the largest women's institution of higher learning in the country.

It is believed that Brown Street - recently vacated for the building of Middlesex Hospital extension, was named for a black family which had a farm and rooming house there. Descendents of this family still reside here. The streets in Robeson Village, a city public housing project, are names after deceased World War II veterans: Sample, Bergen, and Gatling.

Blacks lived all over New Brunswick in the early days, although major concentration was in the 6th and 2nd Wards. Paul Robeson, while at Rutgers, stayed with the Cummings-Peterson family on Morrell Street.

Many of the early families, such as the Van Derveers, Whittakers, and Dairs either died out or moved elsewhere. Concentration in the 2nd Ward came after World War II following urban renewal in the downtown area. Many joined the move to the suburbs of Franklin, North Brunswick and Piscataway. Many resided in Lincoln Gardens, Brunswick Heights and upper Livingston Avenue near Highway 27, but all considered themselves part of New Brunswick's original black community.

The black community of New Brunswick is very proud of its history of achievement. For the Tercentennial celebration a listing of three hundred facts was coordinated and published in a booklet, *"The Black Community in New Brunswick"*. The Ad Hoc Committee which researched and planned this project was composed of eighteen black people in the community, with Alice J. Archibald serving as coordinator.

In 1980 it is probably natural to wonder how blacks are doing in New Brunswick. There is room for improvement, we must admit. But we can point with pride to many achievements.

Although there was a time when we had six black medical doctors practicing in town, today there is only one who is semi-retired.

We have two practicing dentists.

We had no lawyers until 1940, and now have five.

We have one undertaker with a funeral home in town, and access to four others in close by communities of Perth Amboy, Trenton, Somerset, and Princeton.

We have numerous black teachers and administrators.

We have seven barber shops.

We have about ten beauty shops.

We have five catering services.

We have black fraternities, sororities, lodges and other national service organizations.

We have numerous black businesses in various fields.

We have nine black bars and lounges.

We have five restaurants.

We have two nursery schools.

We have one music teacher.

We have many black churches.

We have black carpenters, plumbers, photographers, radio and media people, and others in almost every facet of business that is needed for daily existence.

We are not satisfied with every condition and capacity under which some of us are functioning, but still in this year of New Brunswick's Tercentennial we remain more than ever Colored and Concerned; Black and Proud; and looking toward the future Alive and Active!

Vivian Neal Stewart was born in New Brunswick, where her family has resided for more than fifty years. A graduate of Miner Teacher's College in Washington, D.C., she completed graduate work at Rutgers University and Jersey City State College, and is presently a teacher in the Franklin Township school system. She serves on the New Brunswick Planning Board, and is an active member of Ebenezer Baptist Church. She and her husband, Charles J. Stewart, have two children - Vernon and Stephanie.

THE HUNGARIAN COMMUNITY

August J. Molnar

George Washington's campaign against the British in New Jersey during 1778 included a remarkable Hungarian cavalry officer. Colonel Commandant Kovats and the corp fought several engagements in New Jersey against the British. The following year Colonel Kovats fell mortally wounded during a fierce battle in Charleston, South Carolina.

As Kovats had pledged, *"Fidelissimus ad mortem"* ("Most faithful unto death"), in a letter to Benjamin Franklin, he served the cause of liberty faithfully and gave his life for it. He was one of the first in a long line of men and women of Hungarian origin who came one by one to the New World in the seventeenth and eighteenth centuries and by the thousands later. These Hungarians gave not only their lives but also their talent and labor in building the United States of America.

From among Hungarian-Americans who numbered some one million, an enthusiastic group in 1932 initiated the Colonel Commandant Michael de Kovats Society of America. During its first year the society planted several memorial trees, one of them in Perth Amboy, New Jersey. Later, the society placed several commemorative bronze plaques honoring Kovats. One was presented to the city of Trenton in 1938. To honor the name and ideals of this early American patriot of Hungarian birth, a Michael de Kovats Club was organized in New Brunswick during the 1930's by Hungarian-born business and professional persons. Presently, Kovat's memory is honored uniquely in Charleston, by the Citadel, the Military College of South Carolina. Its drill field is named for Kovats.

The Hungarians, or Magyar people, speak a language that linguistically belongs to the Uralic family. The Slavic and Germanic neighbors of the Magyars in Europe speak languages counted among the Indo-European family. In Europe the closest linguistic relatives of the Hungarians, or Magyars, are the Finns, Estonians, and Lapps in northern Europe. All these people speak languages that belong to the Finno-Ugric group in the Uralic language family. Hungarian is spoken by 16 million persons and present-day Hungary has a population of 10 million.

According to the 1970 United States census and other data, it is estimated that there are over one million persons of Hungarian ethnic background, including the third generation, in the United States. New Jersey is calculated to have 145,607 residents of Hungarian ethnic origin. This includes the foreign-born and the American-born, as well as the third generation of mixed parentage. The 1970 census for New Jersey lists the Hungarian foreign-stock total as 70,424. Of this figure, 20,235 were foreign-born and 50,189, native-born of foreign or mixed parentage.

Individual pioneers and immigrants arrived in America from Hungary up through 1849. Then a larger political emigration followed for two decades. After the defeat of the Hungarians in their War of Independence in 1848-49 by the Austrian-Hapsburg forces, with Czarist-Russian intervention, hundreds of Hungarian exiles, soldiers, military officers, political leaders, clergy, and other professionals found their way to the United States, the republic whose short history had inspired them.

In 1851-52, during his visit to America, Louis Kossuth, an exiled former governor of Hungary and leader of the Hungarian War of Independence, delivered speeches in polished English to audiences in Newark, Jersey City, Trenton, and Burlington, New Jersey. He was the second foreign dignitary in American history to speak before the Joint Houses of Congress. Kossuth's visit to Trenton is commemorated with a plaque in the portico of the City Hall. Kossuth's impact upon young America was astounding. His visit took him from New York across the country. He gave nearly three hundred public addresses.

Streets in various New Jersey cities and towns, among them Trenton, Newark, Jersey City, Piscataway, and Somerset, have been named for Kossuth, following his visit. In New Brunswick, on October 13, 1979, Harvey Street Park was renamed and dedicated as Kossuth Park.

Emigration on a large scale from Hungary to the United States began in 1880. Statistical profiles provide some background for the economic emigration. People emigrated from Hungary to the United States without the intention of settling down permanently. They regarded their stay abroad as being temporary. Through their emigration they sought to improve their own and their family's economic base at home. This intention gave them added energy and willingness to accept lower living standards in their new surroundings, which often were much below domestic American standards. They tolerated these conditions to save enough money for the realization of their dream of an independent existence upon returning home to Hungary.

The great majority of economic emigrants who arrived in the United States and in New Jersey from Hungary during this period were agricultural laborers, farm hands, and peasants with tiny plots of land. Between 1899 and 1913, 68 per cent of the Hungarian emigrants came from an agrarian background. In the United States almost 90 per cent of them were employed in industry, nearly half of them in the coal mines and steel mills of Ohio and Pennsylvania. Hungarian emigration came to be known as a peasant emigration; however, the non-agrarian Hungarian immigrants, including craftsmen, played a primary role in starting and organizing the emigration from Hungary. The Hungarian immigrant arriving in America came from among the younger generation at the top potential of its work capacity. The pull of America before 1900 was sweetened by tempting offers of American agents, who recruited cheap European labor. Such agents in the 1870's first recruited miners from northern Hungary.

In this strange land of America, with its unfamiliar language, the immigrants consistently sought out their own kind for the friendship and the assurances offered by community life. Among the first Hungarian institutions founded were fraternal organizations and other mutual aid societies. These provided the immigrant with financial benefits, or insurance, at time of sickness and death. A first among the Hungarians in New Jersey was the establishment of the First Hungarian Sick Benefit Society in Newark in 1882.

Two Hungarian fraternal societies which are national in scope were founded in New Jersey. The first, the Hungarian Reformed Federation of America, was established in Trenton in 1896, and today maintains national offices in Washington, D.C. The second, the St. George Catholic Union, was

organized by Bysantine Rite Catholic immigrants in Perth Amboy in 1914. In 1955 the Verhovay Fraternal Insurance Association and the Rakoczi Aid Association, both national organizations, merged to form the William Penn Association, the largest Hungarian-founded fraternal benefit society. A group of Hungarian Roman Catholics in Perth Amboy organized in 1915 Our Lady of Hungary Sick and Death Benefit Society. It also has branches in Carteret and New Brunswick.

In New Jersey, Hungarian immigrants founded societies, many churches and synagogues, newspapers, social centers, athletic and political clubs, scientific and educational groups, choruses and singing societies, self-culture and theater groups. They settled primarily in the following cities and towns: Trenton, South River, Manville, Perth Amboy, Woodbridge, Fords, Carteret, Passaic, Garfield, Irvington, Elizabeth, Linden, Clark, Rahway, Union, Jersey City, Wharton, Alpha, and of course New Brunswick.

Population shifts, migration to the suburbs, as well as other factors in urban and ethnic life, resulted in a decline in organizational membership and brought an end to organized Hungarian life in these communities: Paulsboro, Flemington, Bound Brook, Keasbey, Phillipsburg, Caldwell, Newark, and Franklin.

The patterns of community life and structure that developed in New Brunswick are found in other Hungarian communities throughout the state. Thus by looking at New Brunswick, one also views the configuration of the past and present of other Hungarian settlements.

New Brunswick has been referred to as the "most Hungarian city in the United States," because proportionally it once had more Hungarians than any other American city. In 1915, for example, out of New Brunswick's total population of 30,019 there were 5,572 Hungarians.

In 1970 the population of New Brunswick was 41,885. Of this total, Hungarian foreign-born is reported as 2,588, and Hungarian foreign stock is 2,081 for a total of 4,669. This figure does not include the third generation of American-born persons having one or both parents of Hungarian stock. Increasing this figure with the third generation produces a total of 6,470. In 1915 Hungarians constituted 18.6 per cent of the total New Brunswick population and in 1970 this percentage is estimated at 15.4. In 1970, as in 1915, the figures show that the Hungarian group represented the largest single ethnic stock among the foreign-born of New Brunswick.

The 1880 census records one Hungarian-born resident in New Brunswick. The Ruck family was the first family to arrive in the same decade and their descendants still live in the area. They were followed by the Gordon family, Kálmán Fritz, Joseph Szászi, Lorinc Szöllösi, Steven Horváth, Jacob Yager, and by families headed by Ambrose Szür, Joseph Nagy, Joseph Burkos, Thomas Radics, Sr., F. Stefancsik, Steven Weiss, Gabor Legány, and Gy. Mihály Reta.

With the arrival of these newcomers the stream of Hungarian migration began its flow. These early settlers came from the Hungarian provinces of Zemplén and Veszprém and later from Vas, Szabolcs, Györ, Szatmar, and Borsod. Steel mill and foundry workers came from Borsod and its industrial centers. Many of the immigrants from Vas and Veszprém had been skilled workers, especially the women who had worked in cigar factories. In 1904-05

Wendish people from Hungary's Zala Province began to arrive in New Brunswick.

The Johnson & Johnson company played an important significant role in attracting the Hungarian immigrants from their villages and towns in Hungary to New Brunswick. Hungarian employees often remained in the service of "J&J" for a lifetime. It is generally accepted that, at one time, nearly two-thirds of the Johnson employees were Hungarians.

The skilled, semi-skilled, and unskilled Hungarian men and women did not find work in their former occupations. Many had to take work in brick plants and clay pits. Not knowing the language of the new country was a serious handicap. Of necessity they turned to one another for the warmth of human friendship in a strange society and surroundings. They made their homes near one another in one section of the city. The boarding house was home and a strong community for the unattached man.

In New Brunswick these Hungarian immigrants organized six churches and one synagogue which still flourish today. They formed some twenty-two societies and organizations. All served real and vital cultural, social, and religious needs in a new and strange land.

Recognizing early that their common needs would necessarily have to be met through community effort, the Hungarian immigrants first organized a "burial and sick benefit society." This was the *Szent Imre Herczeg Egylet* --"Saint James Society" -- founded in 1899. Still other societies were formed and then churches were established. The First Magyar Reformed Church (Bayard Stret Presbyterian Church) was founded in 1903 and St. Ladislaus Roman Catholic Church, in 1904, followed in 1913 by the First Magyar (Ascension) Lutheran Church, and then in 1915 by the St. Joseph Greek Catholic Church. In the same year the cornerstone was laid for the Magyar Reformed Church on Somerset Street. The First Magyar (High Street) Baptist Church was founded in 1918 as was the Jewish Congregation *(Ohav Emeth),* which voted that Hungarian be the official language of its meetings and records.

The earliest Hungarian settlers in New Brunswick made their homes along Neilson Street. Around 1900 these newcomers were living on French, Somerset, and Hamilton Streets and building new houses on the connecting streets.

Following the organization of a social circle in 1893, the Hungarians also quickly established an amateur theater troupe. The theater and its actors provided regular Hungarian entertainment and with skill and dedication offered the audience a measure of cultural fulfillment. The oldest known photograph of performers of the play *Rinaldo* dates from March 28, 1912. There were even earlier performances than this one by the group. Amateur theater through its various companies also provided the unique opportunity for children of Hungarian families to learn and perfect the Hungarian language and to act and sing in the company in New Brunswick and on tour in New Jersey and other states as far west as Illinois and Missouri, as well as in Canada.

Hungarians in New Brunswick formed a variety of other organizations to meet their recreational needs. Among them was the Hungarian American Athletic Club, founded in 1913 to organize baseball and soccer teams and to

encourage other athletic activities.

They enjoyed American publications in their native tongue at an early date. In 1909 a Hungarian print shop was in operation in New Brunswick. The editor and printer Adelbert Kikelsky published the first Hungarian newspaper *Magyar Hirnök,* which appeared on an irregular basis at first. Through *Magyar Hirnök* and other papers, *Heti Szemle, Magyar Ujság,* and *Magyar Hirlap,* the language and life of the community was fostered and its news communicated. *Magyar Hirnök* is still published today, with Laszlo I. Diencs as a contributing editor. At one time in New Jersey, some eighteen Hungarian-language newspapers were printed locally in various towns.

When World War I came to an end and travel was possible again, hundreds upon hundreds of Hungarian immigrants from New Brunswick and elsewhere left the United States to return to Hungary. There they hoped to build that house and buy the land they had dreamed about for such a long time. For the majority these dreams were not realized. There were a number of reasons: Hungary was a defeated nation in 1918 and the Treaty of Trianon divided two-thirds of her territory among successor and neighboring states; thus building materials, lumber, and many natural resources were lost by Hungary; land was not generally for sale and an economic depression gripped Hungary in the twenties. Facing such a state of affairs in the land of their birth and having enjoyed the opportunities of the new land, many thousands returned to America. Some had made this trip two or three times. The tug of the spirit of America upon the whole being of the Hungarian brought him back to the United States.

In New Brunswick Hungarian businessmen already in the pre-1914 years had opened travel agencies to take care of this extensive travel. As more and more immigrants returned, Hungarian construction firms built up entire streets of houses in the Fifth Ward. Preceding this building boom, as just one example, there had been only three houses on High Street. The second area of New Brunswick settled in part by Hungarian immigrants was the Sixth Ward. Then the settlement moved out into Franklin Township, where the first residences of the day on Brookside Avenue and Ambrose Street were built by Hungarian immigrants.

To this day comments of praise and admiration commend the Hungarian residents of New Brunswick for the cleanliness, order, and neatness with which they maintain their houses and property. Flowers and gardens ornament the land around their homes.

The Hungarian newcomers were served by Hungarian-speaking merchants in New Brunswick. The first Hungarian grocery store was owned by the Ruck family and located on the corner of Neilson and Somerset Streets. Charles Huszár had a tavern at the same intersection. In time other business establishments were opened along French Street by Hungarian families. The first Hungarian butcher shop also was located on French Street.

After World War I in 1923-24, the first regular citizenship classes were initiated for Hungarians in New Brunswick. At the time, there were barely one hundred naturalized American citizens of Hungarian birth in New Brunswick. With a concern for securing their American citizenship, the immigrants began to take a serious interest in the political life of the city of

New Brunswick. In the 1930's one-fifth of the city's population was of Hungarian stock. The peak of the returning immigration was reached in 1922. From 1921 until 1932 the non-partisan Hungarian Citizen's Club *(Pőlgari Kör)* functioned in New Brunswick. Then in 1932 the Hungarian Men's Democratic Club was formed. Two years later the Hungarian Women's Democratic Club was organized.

In this post-1918 period, Hungarians returning from their homeland, along with those who had remained in America, now gave serious thought to the long-range economic requirements of their settlement in New Brunswick. In 1922 a committee of ten considered and, with the help of others, decided to establish a banking institution for Hungarian immigrants. During World War I and following it, Hungarians had not been able to secure loans from banks, because they were considered nationals of an enemy state, Austria-Hungary. Thus the Magyar Building and Loan Association, now named the Magyar Savings and Loan Association, was chartered with 110 members and nearly $3,000 in deposits. Subsequently, it was able to provide the credit and loans needed by persons of Hungarian background. With deposits of over 75 million dollars today, it has grown to be the largest such Association in Middlesex County and has had one of the most stable records in New Jersey since its formation.

The first person of Hungarian background to be named to the New Brunswick Police Force was John Ivan in 1932. Other Hungarian-Americans served and are serving in various city departments. In 1939 Thomas Radics was the first person of Hungarian origin to sit on the City Commission. Since then the City Commission and now Council have had Hungarian members. Only in 1976 was a Hungarian, John A. Smith, elected to the office of Middlesex County Freeholders, although other counties and legislative districts much earlier had elected officials of Hungarian background. Joseph J. Takacs became city magistrate, a city attorney, and a district judge. Peter Biro was the first Hungarian to be a member of the Middlesex County Election Board.

In 1930 the Hungarian community and its various organizations and churches proudly played a role in the celebrations and parade commemorating the 250th anniversary of the city of New Brunswick. Some 800 persons marched in the Hungarian division of the parade.

In spite of the Depression in the 1930's the youth of Hungarian immigrant families promoted and encouraged higher educational opportunities through the Hungarian Educational Association by offering college scholarships to outstanding high school graduates. Formed in 1936, this active group also sought to study and to appreciate its Hungarian cultural background.

During World War II the sons and daughters of Hungarian immigrant families served with distinction at far-flung battlefields in defense of the United States and its Allies. In New Brunswick the Hungarian Defense Council was organized to keep in touch with servicemen by letter and to aid the war effort through volunteer services. Among its various tasks the Council raised funds and donated two military ambulances for use overseas.

The demands and exigencies placed upon the Hungarian ethnic population by World War II and the adjustments of the years following the

war posed cultural, economic, organizational, and social problems of a serious magnitude. With the opening up of suburban living, the urban Hungarian neighborhood found that the lines of contact between families and institutions were stretched and extended. The number of those who lived within walking distance of their institutions decreased steadily. Thus organizations served not only a neighborhood community but also an ever widening area and, in some cases, a regional community.

In 1945 and subsequent years Hungarian relatives in a war-torn and devastated Hungary turned to their kin in the United States for material and financial relief. Some 153 families of Hungarian Displaced Persons arrived in New Brunswick after World War II.

In the months following October 1956, when Hungary fought to free itself from Soviet and Communist domination, New Brunswick, through Camp Kilmer and the Hungarian Escapee Program, became totally involved in helping kin and stranger alike from Hungary. Literally hundreds of volunteers from New Brunswick and throughout the state served in the Camp Kilmer operation of resettling thirty thousand Hungarian escapees who arrived during 1956-57. Of this total, about one thousand settled in New Brunswick.

The impact of the 1956 Hungarian Revolt had a profound effect upon the United States and the world as a whole. Some 105 years after Kossuth's visit to America, the Hungarian people once again sought to gain their freedom. Over 200,000 Hungarian refugees left their land. Students, young professionals, skilled technicians, and industrial workers went west.

On the fifth anniversary of the Hungarian events of October 23, 1956, a stone monument was unveiled at Camp Kilmer. Its bronze plaque conveys the gratitude of Hungarian refugees who were given shelter there and were helped in starting a new life in the United States. During the twentieth anniversary year in 1976, the people of St. Ladislaus Church in New Brunswick, as a part of their rebuilding program, erected a statue of Jőzsef Cardinal Mindszenty of Hungary. The prelate's bronze likeness stands as a tribute to his life. He had been a recognized symbol of resistance to the denial of freedom in Hungary, where he had been imprisoned from 1949 to 1956. Thereafter, he had spent fifteen years in the asylum of the American Legation in Budapest. The statue on Mindszenty Square also commemorates the Cardinal's visit in 1973 to New Brunswick, when he dedicated the newly rebuilt St. Ladislaus Church.

Since 1956 a renaissance of interest in things Hungarian and in the Hungarian heritage has been particularly evident in New Brunswick and throughout the state of New Jersey. The level and total of individual participation is not equal to that prevalent in the 1920's and 1930's; however, the trend, which once indicated declining participation, has leveled out or turned upward in most cases.

Since 1959 the American Hungarian Foundation has maintained its national offices and its library of over twenty-five thousand volumes in New Brunswick. Founded in 1954, the foundation operates a Hungarian Research Center and publishes the *Hungarian Studies Newsletter*. Through research fellowships, scholarships, and grants to colleges and universities, the foundation has supported Hungarian studies throughout the United States.

With the purchase of the "Needle Factory" in New Brunswick, the Foundation is preparing to invest one million dollars in building Hungarian Heritage & Research Center for its museum, library and archival collections.

Prior to World War II, the Hungarian language was taught regularly as a part of Protestant and Catholic church programs during summer schools and Saturday schools, and daily or weekly in parochial schools. Once again (since 1971) the language is available as an elective subject in St. Ladislaus School in New Brunswick. Since 1960 the Hungarian Alumni Association has sponsored a Saturday morning school program of extensive instruction in the Hungarian language and other subjects at the kindergarten, elementary, high school, and adult levels. These classes meet on the Rutgers University campus in New Brunswick. A second Hungarian Saturday school program has operated since 1970 under the aegis of several Hungarian churches and the Hungarian Scout Association in New Brunswick.

Since the mid-1950's the Hungarian Scout Association, through its program for boys and girls in New Brunswick, provides extensive exposure to Hungarian culture and language. The study of Hungarian folk art and dance has provided the New Brunswick Hungarian scout troops the impetus to organize a Hungarian Folk Ensemble of considerable reputation.

One of the new cultural organizations that developed during the process of arranging the first Hungarian Festival in 1974 at the Garden State Arts Center was the Kodály Chorus of some seventy voices. The chorus meets for rehearsals in New Brunswick.

Interest in preserving and revitalizing the neighborhoods in New Brunswick has taken on institutional framework with the organization of the Hungarian Civic Association in 1975. The association includes the local Hungarian churches, organizations, and fraternal groups, as well as representation from non-Hungarian community groups. Federal and state grants and other funds have been awarded to the association.

Hungarian families continue to have a major stake in New Brunswick and in other New Jersey towns and cities where they settled. Their labor helped build local communities. Hungarian pioneers and their families gave New Brunswick some thirty physicians and surgeons, as well as other professionals, dentists, lawyers, clergy, teachers, businessmen, and civic leaders who number in the hundreds. The property and businesses of persons of Hungarian origin in New Brunswick represents tens of millions of dollars.

A few of the internationally and nationally famous New Jerseyans of Hungarian background include the following: Theodore Puskás, who collaborated with Thomas Edison; Nobel laureate and physicist, Dr. Eugene P. Wigner of Princeton; Dr. John von Neumann, the mathematician of the computer age, for whom a building is named at Princeton University; Joe Medwick of baseball fame, who grew up in Carteret; Ernie Kovacs, film and television comedian, born in Trenton; Charles Tolnay, the Michelangelo scholar; and the twin brothers who were architects, Aladar and Victor Olgyay.

Hungarian-Americans of renown and the more anonymous New Jerseyans of this ethnic group have enhanced the quality of life in the Garden State. The drama of their history, the inspiration of their tragic political struggles, the example of their determination and hard work, the color and joy evident in their culture--all have flavored the life of New Jersey and made the state a better place in which to live.

Professor August J. Molnar has been the executive officer and president of the American Hungarian Foundation since 1965. Born in this country, he has established Hungarian studies programs at several Universities, been a staff member of the Columbia University research project on Hungary, and has published numerous articles and books on Hungarian culture and history. He is currently associated with Rutgers University as a project consultant and lecturer.

THE ITALIAN COMMUNITY

Prof. Remigio U. Pane

It is very appropriate to conclude the Heritage Lecture Series of the New Brunswick Tercentennial with the Italians, since their presence in America extends over its entire history of nearly five hundred years.

First let me remind you that Italy was, until 1861, only a geographic expression used to indicate the peninsula in southern Europe which consisted of many small kingdoms, principalities, states, republics and free cities. Venice, Genoa, Florence had been independent republics for centuries, while other sections of Italy had been under French, Spanish, or Austrian domination for centuries also, and Italy became an independent nation only in 1861.

It is for this reason that the great Italian navigators who discovered and explored America did so under the flags of Spain, Portugal, England, and France, creating for these countries empires which became known as New Spain, New France, New England.

The Genoese navigator Christopher Columbus, in the service of Spain, discovered America in 1492 and made three additional voyages discovering several Caribbean Islands and touching also the northern coast of South America.

The Florentine banker and navigator Americo Vespucci made several voyages for Spain and Portgual exploring in 1501 the entire Atlantic Coast of South America from Venezuela to the Strait of Magellan. He became convinced that the newly discovered lands were not part of Asia, but a "New World" and wrote this opinion to his friends in Florence. The letter was translated in various European languages and reached the German professor Martin Waldseemuller who was editing a new atlas for his students and included the newly discovered lands identifying them with the name of AMERICA in honor of Americo Vespucci whose letter had given him the information. In later maps the name was applied also to the northern part.

In 1497 John Cabot (Giovanni Caboto) a Venetian navigator working in Bristol, England, got permission from King Henry VII to go on a voyage of exploration, at his own expenses. Sailing on a single 50 ton boat with his three sons, Cabot explored the coast of North America up to Labrador, planting the English Flag on the American soil and thus establishing for England her claim to North America.

Upon his return to England, the appreciative king bestowed on John Cabot a pension of twenty pounds and authorized a second expedition with five ships in 1498. John Cabot never returned from this second voyage, only one of the five ships made it back to England. John's son Sebastian Cabot in the service of the King of Spain discovered Hudson Bay in 1512.

France did not wish to remain behind her European neighbours and King Francis I commissioned the Florentine navigator Giovanni da Verrazzano to make a discovery voyage on a 100 ton boat named *Dauphine*. Verrazzano explored the East Coast of North America from North Carolina to Maine, thus giving France a claim on North America.

Verrazzano had sailed from Europe on January 17, 1524 and on March 27 he named the new continent *Francesca,* after the King of France. On April 17, 1524 he discovered New York Bay, 85 years before the arrival of Henry Hudson in 1609. Verrazzano is also the first European to have explored the New Jersey coast from the Hudson River to Cape May. The Verrazzano Bridge, opened in 1964 commemorates the great navigator who first sailed the New York-New Jersey waters and was eaten by Indian cannibals in a subsequent voyage in 1528 near Panama in Central America.

Catholic missionaries accompanied or followed explorers to the New World and among these were many Italians in the service of Spain and France.

The Franciscan Fra Marco da Nizza was sent north from Mexico in 1539 to investigate the existence of *El Dorado* or golden cities mentioned by the Indians. On foot, Fra Marco explored the territory which covers present day New Mexico and Arizona. His report served to launch the famous Coronado Expedition of 1540-1542 in the Southern United States.

The Jesuit Francesco Giuseppe Bressani, in the service of France in the 1640s ministered to the Hurons and Algonquins in Canada and was the first European to see and describe in his writings Niagara Falls.

As early as 1622 the Virginia Company sent 16 Venetian glassmakers to Jamestown to set up a glass works "for the making of beads for trade with the natives".

In 1657 the Dutch induced 300 Waldensians from Northern Italy to come to the Colonies and settle in Delaware, near the present New Castle.

When Colonel Oglethorpe landed in Savannah in 1733 to found the Colony of Georgia, he had brought with him the Italian Piedmontese Paolo Amatis in order to establish in the new colony the silk industry. Other Italian silk workers followed and the industry prospered to such a degree that the Great Seal of the State of Georgia has a mulberry leaf, a silk worm, and a cocoon. Three Italian families dominated the industry during the Eighteenth Century. The Amatis had the mulberry plantations, the Ottolenghi established a public filature, and the Camusi did the weaving of the silk.

In revolutionary days the fourth generation Italian American William Paca of Maryland was a signer of the Declaration of Independence. He had served in the First and Second Continental Congress and had participated in the Constitutional Convention. Later he served as Governor of Maryland from 1782 to 1786 and in 1789 President Washington appointed him Judge of the United States District Court in Maryland. It is interesting to note that the motto of the State Seal of Maryland, which was adapted from the shield of Lord Baltimore, is in Italian: *Fatti maschi parole femine* (Actions male talk female).

A number of Italians fought in the American Revolution. A lieutenant James Bracco was killed in action at White Plains, N.Y. on October 28, 1776, exactly 204 years ago today! Colonel William Tagliaferro of Virginia died February 1, 1778; Richard Tagliaferro was killed at the Battle of Guilford Hall, N.C. on March 5, 1781.

Lieutenant Cosmo Medici of the North Carolina Cavalry fought with bravery at the Battle of Princeton on January 22, 1777 under General Robert Howe, and later at Brandywine and Germanton with such a valor that he was promoted to the rank of Major.

The Piedmontese Colonel Francesco Vigo, a veteran of the Spanish

Army in New Orleans, who had become a successful fur trader in Missouri, in 1778 and 1779 gave valuable help, including a ten thousand dollars loan, to Colonel George Roger Clark in defeating the British and capturing Fort Vincennes and in winning the Northwest Territory for the United States. After the Revolution the Government forgot its debt to Colonel Vigo and it was not until 1876 that the United States Supreme Court ordered the Government to pay Vigo's heirs the sum of $32,654.85. The State of Indiana named a County after Vigo.

The most publicized Italian American Patriot is Phillip Mazzei, born in Tuscany in 1730 and graduated as a medical doctor. He was attracted to Virginia in 1773 to establish an experimental farm for vines and olives on land adjacent to Thomas Jefferson's Monticello. Mazzei became a naturalized citizen of Virginia in 1774 and become one of the State's most ardent and effective patriots. Those of you who are interested in U.S. stamps may have read his story in the *New York Times* on Sunday, October 19, 1980 in connection with the 40 cents airmail stamp being issued by the U.S. Postal Service commemorating the 250th anniversary of Mazzei's birth. Let me quote briefly from the *Times* "Philip Mazzei, whose words 'All men are by nature equally free and independent,' were later ringingly echoed by Patrick Henry and Thomas Jefferson, is a 'forgotten patriot' who is finally receiving recognition two centuries later". The late President John F. Kennedy in his book *A Nation of Immigrants* states "The great doctrine 'All men are created equal' incorporated in the Declaration of Independence by Thomas Jefferson, was paraphrased from the writing of Philip Mazzei, an Italian-born patriot and pamphleteer, who was a close friend of Jefferson".

In 1803 President Thomas Jefferson imported 14 Sicilian musicians to Washington who became the nucleus of the United States Marine Band, and ever since that time most of its players and conductors have been Italian American musicians.

Jefferson also brought over a number of Italian artists to decorate the U.S. Capitol. The most famous of these was Costantino Brumidi, who spent 28 years frescoing the rotunda and walls of the Capitol and became known as the Michelangelo of the United States. President Carter declared September 18, 1980 as Costantino Brumidi Day in commemoration of the 100th anniversary of his death in 1880.

The great Italian librettist of Mozart's operas *Don Giovanni, The Marriage of Figaro,* and *Cosi fan tutte,* Lorenzo Da Ponte, in 1805 had a grocery store in Elizabeth, New Jersey, before moving to New York.

Another Italian American had moved from New York to New Jersey a century earlier. He was William Alburtus, son of the Venetian sailor Cesare Alberti who had jumped ship in Manhattan in 1635, had married a Dutch woman in 1642 and established a prosperous family in Brooklyn. William in 1701 bought 500 acres of land in Lawrence Township and settled there. Records show that in 1714 he served in the Hunderton County Grand Jury and from 1722 to 1726 he served as a constable. Thus he was in all probability the first Italian American to fill a public office in New Jersey and perhaps in America.

This is a good point to remind you that the Island of Jersey on the English Channel, after which New Jersey was named, got its name when

Caesar landed there over two thousand years ago — *CAESAREA* (Land of Caesar). In 1664 the Duke of York granted to his friends Lord Berkeley and Sir George Carteret the colony of *NOVA CAESAREA* and this Latin name is still used in the Seal of the State as well as in the Seal of Rutgers which reads *Collegu Rutgersensis in Nova Caesarea.*

The first Italian to settle in New Jersey after the Revolution was Giovanni Battista Sartori who was born in Rome in 1765. He had come to Philadelphia in 1793 where he had married a Miss Musgrave in 1794 and had returned to Italy. In 1797 through the help of Robert Morris, Sartori was appointed United States Consul in Italy. In 1800 his wife died and he returned to America as the Consul General of the Papal States in the U.S. He settled in Trenton and in 1804 he married Henriette de Woofouin and built a home on Federal Street which he called Rosy Hill.

In 1814 with the help of a Captain Hargous, Sartori built the first Catholic Church in New Jersey, at the corner of Market and Lamberton Streets, naming it St. John the Baptist. It was later renamed Church of the Sacred Heart and it was the only catholic church in Trenton for 34 years. In 1817 Sartori built the first calico factory in Trenton and also the first macaroni factory in the U.S.

The Sartoris had 14 children, 11 of whom grew to maturity. One of them, Louis, became a Commodore in the United States Navy.

Another valuable contribution to the Catholic Church in America was made by the Neapolitan theologian and philosopher Monsignior Gennaro de Concilio who came to Jersey City in 1860 and there he established the Italian Church of the Holy Rosary. On commission by the Plenary Council of Bishops in Baltimore in 1883 he wrote the *Baltimore Catechism* which was used in Catholic Schools in America for over fifty years.

The struggle for the Unification of Italy in the middle of the Nineteenth Century forced many Italian patriots into exile and a number of them came to the United States. General Giuseppe Garibaldi, who contributed so significantly to unification of Italy, spent a year in the United States living in Staten Island.

One of the most interesting of the Italian exiles of the period was the former officer of the Italian Army Luigi Palma di Cesnola, who came to New York in 1858 and earned a living teaching Italian and French. When the Civil War broke out he volunteered in the Union Cavalry and with the rank of Colonel he fought so bravely that he won the Congressional Medal of Honor. After the War President Lincoln appointed him U.S. Consul to Cyprus. There he became an archaeologist and excavated buried cities and recovered over 35000 objects. He sold them at a reduced price to the Metropolitan Museum of Art in New York with the proviso that he be appointed its Executive Secretary, (Director) when it moved to its present location. He served in that capacity from 1879 to his death in 1904. During his twenty five year tenure he made the Metropolitan one of the best museums in the world.

Another exiled Italian was the Milanese industrialist Louis Tinelli, who came to America in 1833 and established mulberry groves in Weehawken, New Jersey where he also built a silk spinning industry. For his achievements in the silk industry he won in 1840 the gold medal from the Institute of

American Industry. When the Civil War broke out he helped to organize an Italian Regiment for the Union Army, the Garibaldi Guard, and as its Colonel led it in the Battle of Bull Run, at Harper's Ferry and at Gettysburg. His two sons were also Union officers.

Another of these Italian patriots who came to the United States to escape the Austrian Police was the Milanese physician, Ciro Verdi, who practiced medicine right here in New Brunswick from 1874 to about 1882, the first three years at 55 Albany Street and later in his own house at the corner of George and Oliver Streets. He also had served in the Civil War with the rank of Second Lieutenant and Assistant Surgeon. His younger brother, Tullio Verdi, became a well known Washington surgeon and was the personal physician of Secretary of State Seward.

The conclusion of the Civil War brought a period of reconstruction and industrialization in the entire United States which created a great need for labor. The mass immigration from Italy started slowly in the Seventies and accelerated in the Eighties and Nineties and during the first decade of the Twentieth Century 1.6 million Italians entered the United States. It is estimated that by 1970 Italian immigrants had reached the number of 5.1 millions.

Most of these immigrants came from the southern provinces of Italy and Sicily. The great majority were unskilled laborers, predominantly males, whose original purpose was to earn enough money to return to Italy and purchase a small piece of land to eke out a living in their native villages. However, about two thirds of these early immigrants decided to remain here and were joined by their families. As an example of the pattern of the early immigrants I cite my own father who made three trips to America for a total of twenty years, before retiring in Italy in 1927. As a result of his success here, I was inspired to come to America by myself in 1929. I spent the first six years in Trenton, and in the fall of 1935 I entered Rutgers as a freshman and moved to New Brunswick.

New Jersey, favorably located to the Port of New York where most Italians landed, and in need of farm laborers and tenants, attracted many of the immigrants. In 1874 Charles K. Landis, a large landowner of Vineland and a great promoter of settlement in South Jersey, in collaboration with the editor of *l'Eco d'Italia* an Italian newspaper published in New York, established a colony of Italian farm workers in Vineland selling them land for $20 to $25 an acre. By 1908 over 950 families owned land in Vineland.

An even larger colony of Italian farmers developed in Hammonton, ten miles north of Vineland where over 1000 Italians had settled by 1905. With wages earned by working in farms, railroads, brickyards and carpet factories, these immigrants purchased tracts of pine barrens or farms of old residents. By working hard and long hours they succeeded in establishing themselves and prospering on land where Americans could not survive. From these two colonies of Hammonton and Vineland came a number of successful farmers, businessmen and professionals. An outstanding example is the late Eugene Mori, one of the developers of Cherry Hill and owner of the Garden State Race Track. In his late years this millionaire would recall that when he was a small boy in Vineland his mother used to send him to buy macaroni at the store and would instruct him to buy the "broken up"

spaghetti because they cost one cent per pound while the regular kind cost three cents.

From the 1880's to the First World War the Italians from Philadelphia, Camden, and even New York played an important role in the agriculture of south Jersey as migrant workers in harvesting the vegetable and fruit crops during the summer months. Entire families would migrate from the "Little Italies" leaving the crowded tenements for the "country" where often they were housed in unsanitary shacks not much better, and in most cases worse than their city tenements. However, being out in the sun 10 or 12 hours a day picking berries had advantages. Farmers did not observe the Child Labor laws and entire families worked in the fields, even children as young as four or five years old, and since they were paid by the number of baskets of fruit gathered the weekly earnings of the family were higher than those in the cities where only the parents could work.

The majority of Italian immigrants, however, did not pursue farm or agricultural work, but preferred to live and work in towns or cities where they engaged in gang labor on the railroads, sewer building, excavation, and other digging jobs, and eventually also in the building trades and in factories.

A number of immigrants were skilled artisans. Around the turn of the century the Paterson silk mills were manned largely by Italian weavers and dyers, the hat manufacturing companies of Orange attracted hatters from northern Italy. The Perth Amboy Terra Cotta Company recruited craftsmen from Tuscany.

The immigration from southern Italy and Sicily included many artisans and tradesmen such as barbers, bakers, shoemakers, tailors, bricklayers, masons, and stonecutters.

An examination of the New Brunswick City Directories from 1865 to 1904 revealed the presence of the early Italian settlers in the city before the crowd came. However, you must remember that the information both in the Directories and in the United States Census is not accurate for that period, even as it is inaccurate in the 1980 Census. Many of the immigrants were illiterate and could not write or spell their names, some were reticent to be known, others were afraid to be listed in some official list, and almost all of them were distrustful of governmental authorities because of their long experience in Italy where they had been under foreign domination for centuries and subjected to governmental abuses.

The 1866 New Brunswick Directory lists a Charles Conradi as a hair dresser on Peace Street as well as the laborer Henry Cordo and the machinist Justus Pasco. It also lists a Francis Petri living on Easton Avenue near Prosper Street without identification of his activities. However, the same Francis Petri in the 1874 Directory is listed as a tailor on the corner of Throop Avenue and Townsend Street. In 1872 we find Aaron Vanatta, blacksmith living at 99 Albany Street. In 1874 in addition to the already mentioned tailor Francis Petri, the list includes John Gerno, a carpenter living on Jersey Avenue, the already mentioned Dr. Ciro Verdi, who practiced medicine first at Albany Street and later on George Street.

Italian names caused problems both for the U.S. census takers and the local directory makers. Let me cite one example to illustrate the difficulty a researcher encounters in trying to find information in the Census sheets or

the City Directory. The U.S. Census for 1880 lists the New Brunswick couple Benedetto and Albina Zenio, fruit dealers at 5 Hiram Street. The city directory for the same year has the two following entries: *Benidetto, Zonino* under the letter "B" and *Zonino Bendetto* under the letter "Z" as if they were two different persons. In reality it is the same fruit dealer of 5 Hiram Street whose true name was Benedetto Zonino. But the errors are further compounded in later directories. In 1897 the last name appears as *Zuneno* and in 1904 as *Zunino* and the first name has become *Benjamin.*

The 1897 New Brunswick Directory lists 13 Italians: Three fruit dealers, Abraham Cereghino, 410 George St., Albina Zonino, 17 Hiram, and Frank Zuneno, 6 Hiram; two laborers: Joseph Delessandro of 192 Remsen, and Joseph Palfi of 25 French; two clerks: Louis Cereghino of 27 French and Rachel Arbona of 313 Townsend; two junk dealers: Anthony Catalano of 175 Remsen and Jennaro Mellora of Sanford & Lee Ave.; Michael de Phillippi of 111 Comstock was a ragman; Antonio Biricchia was a shoemaker at Nelson and Hiram; Angelo Soriano was a tailor at 132 Nelson; and Rose Cereghino worked at Johnson and Johnson. It is interesting to note that these pioneer Italians in New Brunswick were involved in many work activities and lived in several sections of town.

The 1901 Directory lists 38 Italian names: 33 male and only 5 female, it would seem that the women were undercounted, because some previously listed are missing from this year's list. Of the five 3 were widows, one owned a boarding house at 254 Burnet Street and one worked in a cigar factory. The males were occupied as follows: 9 fruit dealers, 6 laborers, 5 junk dealers, 4 shoemakers, 2 farmers on Livingston Avenue, 1 carpenter, 1 shoe polisher, 1 barber, 1 clerk, 1 beer bottler, and 1 worked at Johnson & Johnson. The first Italian living in Highland Park is listed but without his occupation. He was F.A. del Valle living on Third Avenue.

I repeat that this information may not be accurate and much more research needs to be done to ascertain the actual figure of Italians in New Brunswick at the beginning of this century. However, even though the immigrants were undercounted, those listed indicate the wide participation of these early pioneers in the commercial, industrial and service industry and life of the city.

The first Italian baker in the city, Antonino Coffaro of 32 Easton Avenue, appears in the 1904 Directory. But his grandson, Charles Coffaro who continued the family bakery business until recently on Joyce Kilmer Avenue, reports that his grandfather came to New Brunswick in the 1890's to bake bread for the Italians who were working on the railroad tracks. One of Mr. Coffaro's early customers and friends was August Marrazzo, a New Jersey road builder who had come from Naples with his wife in 1875 and had settled in New Brunswick around the end of the century. The Marrazzos had a large family and there are many descendants living in Middlesex County and other parts of the state. Their first son, Joseph Marrazzo, now 83, lives in East Brunswick. In 1916 he was circulation manager of the New Brunswick *Home News.*

Certainly there must have been quite a few Italians in New Brunswick by 1904 when the Bishop of Trenton authorized the establishment of the Italian parish of St. Mary of Mount Virgin.

In 1938 the New Brunswick *Sunday Times* ran a series of articles dealing with "foreign and national groups in New Brunswick", and the article on the Italians carried the headline: ITALIANS MAKE UP ONE TENTH OF NEW BRUNSWICK POPULATION, citing 1930 U.S. census figures of 3300 residents born in Italy or having Italian parents. But this did not take into account third generation Italian Americans, that is those whose parents also were born here and consequently the number of Italian Americans in New Brunswick must have been closer to 20% or between 6000 and 7000 of the nearly 35 thousand total inhabitants of New Brunswick in 1930.

At the time St. Mary's Church had 700 families and a large number of Italians living on the other side of town attended St. Peter's Church. Before 1930 the Italian community in Highland Park was growing too as evidenced by the founding of the mission church of St. Theresa by the late Monsignor Mugnano, then pastor of St. Mary of Mount Virgin. The entry in St. Mary's record for May 9, 1928 reads "Six lots were purchased in Lindenau (now Highland Park) upon which a small building costing $1000 was constructed for the approximately 90 families, especially the youth, in that area, who do not frequent any church because of the distance from church and the lack of means of transportation." And another entry for 1934 reads "The mission Church of Saint Theresa in Lindenau added an extension. All materials and work was furnished by the people themselves at no expense to the parish." We should not imply that all Italians in Highland Park attended St. Theresa, for a good many of them attended and still attend St. Paul.

The U.S. census figures are still misleading today because they count only people born abroad or those born here of parents born abroad. Thus in New Jersey there are around 625,000 Italians under these categories, but counting third and fourth generation Italian Americans the total is close to one and three quarters or even two million, or nearly 25% of all inhabitants in the state.

Although Italian Americans participated fully in their parish's activities and made the church the center of their social life, they found time to organize many fraternal, social and even political groups. Here are some of the more active organizations that flourished mostly in the Twenties and the Thirties: Three early political organizations were the Italian Political Club organized in 1922 and changed to the Italian Democratic Club in 1931. The Italian-American Women's Republican Club, and the Italian American Fusion League. For a number of years two social clubs were very active: The New Brunswick Italian Club and the Middlesex County Italian Club, founded in 1934.

One of the earliest of all organizations is the Congregazione di Maria S.S. di Montecarmelo, founded in February 1924. Known as the Monte-Carmelo Society, for a number of years its members presented a Passion Play in Italian. There is a poster announcing the 1960 performance at the Roosevelt Junior High School. The mutual aid society San Pier Niceto was founded in 1939 by a group of Italian Americans coming or descended from immigrants from San Pier Niceto in the Province of Messina, Sicily.

The best known of the Italian American organizations that benefitted the entire city of New Brunswick was St. Mary's Boys Band, organized in 1931 and directed during its long life by Maestro Menelio Palumbo. St.

Mary's Band played not only at all church festivals, but on local and national holidays and during the summers gave free concerts in the parks of New Brunswick.

In 1945 St. Sebastian Post of Catholic War Veterans was established at St. Mary's and it is still an active organization today.

The latest and most flourishing organization associated with the church is the Golden Age Club, organized in 1975 with a few members and grown to over 250 members by 1980.

Of course St. Mary's itself has been growing over the years both physically and spiritually. Starting with a modest convent building in 1924, today the physical plant extends over the whole block. The Church itself has been redecorated this year and the parish has some 1500 families.

The Italians of New Brunswick, like their fellow immigrants in other parts of the state, have pursued the various occupations open to them in accordance with their previous training and background. Those with trades or skills were more fortunate and were able to make faster progress both financially and socially. The unskilled ones worked as laborers, ditch diggers and hod carriers. There was a heavy concentration in the building industry and with hard work and perseverance Italians moved from laborers to masons, bricklayers, carpenters, and metal workers. Many became builders or building contractors. Even today the building industry in this area has many Italian Americans among its leaders. Many sidewalks in New Brunswick were laid by Italian contractors. The sidewalk on College Avenue from Somerset to George Street was laid by F. Macaro in the early Sixties. This week repairs to it are being made by Benanti of North Brunswick. The *Home News* of Sunday, September 21 had a feature article on the renovation of a stable in Mount St. Mary's Academy of North Plainfield changing it into a chapel, with the work done by South Brunswick contractor Robert Scarano.

Many immigrants, both men and women, became factory workers. As early as 1897 Rose Cereghino was working for Johnson and Johnson; many more Italians joined the pharmaceutical firm labor force over the years.

The other pharmaceutical company of New Brunswick, Squibb, has employed many Italian Americans, Frank Pavia chosen with his wife Jennie, as "Citizens of the Week" (*Home News,* September 21) worked for Squibb forty years. His wife Jennie worked for 35 years for the ACME Underwear Company. Another couple featured in the *Home News* on September 22 illustrate also the work pattern of Italians in New Brunswick. Mr. Samuel Pagano owned and operated the Sanford Shoe Service for 28 years while his wife, Josephine Mariano Pagano, was employed by Bond Clothes for 43 years. Bond Clothes, which closed its large plant on Remsen Avenue, one block from St. Mary's, in 1974 was the heaviest employer of Italian Americans, both men and women. Over the years up to 95% of their work force consisted of Italians. It opened in 1922 as the New Brunswick Coat Company, later it became APLO Clothing, and finally Bond Stores Inc. Frank Georgianna, Sr., who recently died at the age of 101, had been employed as a maintenance worker for the State of New Jersey. I have chosen these five persons because they have been in the news recently and also because their work record ranging from 28 years to 43 in one job represents well the experience and work ethic of Italian immigrants.

Some of the original New Brunswick residents and their children have moved to surrounding communities, and today there are large groups of Italian Americans in many communities of Middlesex County.

Highland Park has had a strong Italian group from the middle 1920's as evidenced by the building of St. Theresa Church in 1928 and the establishment of the American Independent Club in 1929, which was incorporated in 1933. Since 1941 they have had their own building at 1152 Raritan Avenue and they still have 150 members. The club is strictly social and was organized on the model of the mutual aid societies popular at the time of their founding. They still have death benefits for families of deceased members.

Edison has a large percent of Italian Americans among its residents, as well as Perth Amboy. The Italian Tripoli Club at 409 Johnstone Street in Perth Amboy has been operating for over a half century.

Milltown, South Brunswick, and South River have Italian colonies with their own organizations and activities.

About 50% of North Brunswick's residents today are Italian Americans. Many of them attend St. Mary's Church in New Brunswick, but they have many local autonomous organizations. The Italian American Social Club of North Brunswick, with its own building on Cozzens Lane, was founded in 1958 and is a vital organization. It holds an annual banquet at which they honor as "Man of the Year" an outstanding Italian American of the greater New Brunswick area. I was honored in 1963 and the honoree in 1980 is Assemblyman Thomas Paterniti of Edison. Their list of honorees is a veritable who's who among Italian Americans.

The five million Italians who came to the United States, and their descendants, have given their muscles, their hearts, and their sons to their adopted country. They have created a cultural interchange in art and music, in science and industry, in sports, in cuisine and customs that has made all of Italy a little bit American, and given all Americans some share in their great heritage.

At the time of the first World War Guglielmo Marconi, the inventor of radio, built the Marconi Radio Station on Easton Avenue, here in New Brunswick. The 13 steel towers 400 feet high were taken down only a few years ago when the Shoprite Plaza was built. When the United States entered the War in 1917, the radio station was taken over by the Government and it became the New Brunswick Naval Radio Station, and was used for direct communications with the allies in Europe and with Germany in arranging the armistice. After the War, the Marconi Company became RCA.

Nearly 600,000 Italian Americans volunteered or were drafted in the Second World War and many of them fought, and some died, in Italy, as well as in other theaters of the war. Twelve Italian Americans won the Congressional Medal of Honor. One of these was Marine Sargent John Basilone of Raritan, killed in action at Iwo Jima in 1945. The New Jersey Turnpike bridge over the Raritan is named for him.

The children and grandchildren of the poor Italian immigrants have become part of the American system and achieved remarkable success in commerce, industry, the arts, and the professions. A scanning of the New Brunswick telephone directory revealed 35 physicians, 31 lawyers, and 23

dentists listed for the greater New Brunswick area.

Currently Italian Americans are presidents of five of the largest corporations in our area. Michael Bongiovanni is president of Squibb, Alexander Giacco of Hercules, S. Giordano of Fedders, Patrick Deo of Grand Union, and Rocco Marano of New Jersey Bell Telephone.

Dr. Rose Channing is President of Middlesex County College, and Sister Marie de Pazzi is Administrator of St. Peter's Medical Center.

Italian Americans are well represented in government at the city, county and state levels. Rocco Catanese is currently Council President of New Brunswick.

Before closing mention should be made of the Italian activities of Rutgers in New Brunswick. An Italian Club was organized at the University in 1932 which held lectures on Italian topics and opened them to the public. In 1938 we presented two Italian plays right here in St. Mary's Hall, which the Pastor put at our disposal free of charge and encouraged our activities. The school year 1938-39 I taught Italian at the New Brunswick Evening School, and had 60 young people and adults in class. In 1944 one thousand Italian Prisoners of War came to the Raritan Arsenal and I organized a program to teach the prisoners English so they could follow instructions. Many of the prisoners had relatives in this area and Sundays thousands of visitors flocked to the Arsenal.

From 1942 to 1971 The Rutgers Italian Club conducted from eight to ten trips a year to the Metropolitan Opera in New York. Many townspeople participated in the trips and in addition attended the local lectures and films sponsored on campus and free to the public.

In 1953-54 I conducted 14 television programs on Channel 13 on Italian culture and from 1954 to 1958 I led groups of students and townspeople on summer tours of Italy.

In conclusion I will say that the Italian program at Rutgers has been an important force in keeping Italian culture alive for Italians and in introducing Americans to its riches, thus contributing to a better understanding of our multiethnic cultural values.

Last year the Central Jersey Chapter of the American Italian Historical Association was organized in order to promote a greater understanding of the Italian American Experience in New Jersey. The New Brunswick Italian community can well be proud of its contributions.

Professor Remigio U. Pane was born in Italy, but arrived in this country in 1929. He was educated at Rutgers, graduating in 1938. He has taught Romantic languages at the University, and has served as Assistant Dean. He has also taught many adult education courses, both locally and on television. He helped to organize the Central Jersey Chapter of the American Italian Historical Association. He resides in Highland Park.

THE POLISH COMMUNITY

Alexander Kulminski

The first Polish settler to come to New Brunswick back in 1888 was Jan Cislo, whose family came to be known as the Sysko family. The second Polish settler was Jan Rajsow and the third was Antoni Kruszewski. The migration continued with a Mr. Wysocki, Peter Sulecki, Joseph Jucheniski, Joseph Kuronski, John Sieczka and Alexander Luszczynski.

During the years 1880 and 1906 the Polish people attended mass at the German church of St. John. Occasionally the Polish priests came to celebrate mass at this church. In the year 1906 Reverend Pastor O'Grady willed the lower church of St. Peter to the Polish people, where the celebration of mass took place until the year 1925. During the period of 1906 and 1915, Reverend Father A. Strenski, Rev. Father J. Pawloski and Rev. Father P. Wieczorek officiated at mass.

The late Reverend Father Calewski originally started St. Joseph's Parish by purchasing the land where the present church stands on Maple Street. He was Pastor until the year 1924, at which time he was relocated to another parish and Reverend Father Jan Scheja became Pastor. The ground blessing took place on the seventh day in September in 1924 and the building of the church followed. The celebration of the first mass took place on Easter Sunday during the year 1925.

Next, the Parish acquired another building, now known as the rectory. In 1942, Reverend Father Scheja retired due to poor health and Reverend Father Alexander Zdanewicz became the Pastor of the Church. With the help of the parishioners and sodalities, such as The Holy Name Society, Society of Jesus, Ladies Society of the Blessed Mother, St. Joseph's Society, Society of St. Jacob and the Society of the United Poles of America, and under the direction of a young and able Pastor, the Parish paid off its heavy debts and during the year 1954, received the Bishop's permission to build the church. During November of 1955, the celebration of the blessing of St. Joseph took place. In 1965 Reverend Father Alexander Zdanewicz was relocated to another Polish Parish in Perth Amboy and Reverend Father Francis Kapica was named as the Pastor of St. Joseph's church, where he remains to the present time.

Alexander Kulminski is a member of New Brunswick's Polish-American community. He submitted this history to be incorporated into the general ethnic history of New Brunswick during its Tercentennial Year.

NEW BRUNSWICK TERCENTENNIAL
1981 LECTURE SERIES

Thursday September 17	DEVELOPMENT OF CITY GOVERNMENT Lecturer: Patricia Q. Sheehan, former Mayor Introducer: George Hendricks, Council President Host organization: Lecture Committee Place: Council Chambers, City Hall Dessert/Coffee Reception: Mayor John Lynch's office Tours of City Hall to follow.
Thursday September 24	MEDICINE AND MEDICAL CARE Lecturer: Dr. Norman Reitman, cardiologist Introducer: Andrew Grimes, President, Middlesex General Hospital Host organization: Middlesex Hospital Auxiliary Place: Auditorium, Middlesex General Hospital Tours of Hospital and Medical School Building by Auxilians
Thursday October 1	THE SMOKESTACKS OF NEW BRUNSWICK INDUSTRIES Lecturer: Louis Parent, President, Chamber of Commerce Introducer: John P. Bradway, District Manager, N.J. Bell Host organization: Chamber of Commerce Place: Mason Gross School of the Arts, George Street
Wednesday October 7	NEW BRUNSWICK IN THE WORLD OF SPORTS Moderator: Anthony Marano, Manager, Radio Station WCTC Panelists: Jimmy Fleming, retired sports writer, Home News; Lawrence Pitt, Rutgers sports historian and WCTC sports announcer and Aldrage B. Cooper, Jr., former Mayor and New Brunswick High School athlete. Host organization: New Brunswick Recreation Department Place: Neighborhood House, 184 Commercial Avenue
Thursday October 15	HIGH NOTES IN THE MUSIC WORLD Lecturer: Julia Feller Feist, former Public School Music faculty Introducer: Clinton C. Crocker, Director, University Arts Services Host organization: Daughters of American Revolution Place: Senior Resource Center, Wycoff Street Tours of Buccleuch Mansion and new Rose Garden to follow.
Thursday October 29	LAW AND LAW ENFORCEMENT Lecturer: James Gassaro, Police Director Introducer: Stanley Marcinczyk, Business Administrator Host organization: Police Department Place: Municipal Court, Police Station, Memorial Parkway Tours of Police Headquarters to follow.
Thursday November 5	ON THE RIGHT TRACK: HISTORY OF TRANSPORTATION Lecturer: Fred C. Hermann, President, Van Brunt & Sons Introducer: Milton S. Patt, President, Colonial Tank Transport Host organization: East Jersey Olde Towne, Inc. Place: Indian Queen Tavern, Johnson Park Exhibition of historic photos, memorabilia.
Thursday November 12	STAMPING OUT A HISTORY: THE POSTAL SERVICE OF NEW BRUNSWICK Lecturer: Eugene E. Fricks, Editor, Philatelist Introducer: John D. Gamache, Regional Postmaster Host organization: New Brunswick Post Office, Jack Butler Place: Council Chambers, City Hall Tours of new Regional Post Office complex in Edison to follow.

THE DEVELOPMENT OF CITY GOVERNMENT

Patricia Q. Sheehan

Justice Earl Warren once spoke at the Rutgers University Law School Dedication and he made a comment then that in some ways sums up the development of city government, not only in New Brunswick, but anywhere. "Free government," he said, "is the most difficult to achieve and the most difficult to maintain. It is never so much the form of government as it is the spirit of the people. Every generation must breathe new life into it."

If there has been anything obvious in my mayoral experience, it is the fact that the more things change, the more they are the same. Spurred on by my promise to participate in the Tercentennial Lecture Series and having the required resources identified for me in the library, I was able to do the necessary research to document the development of the structure of the government in this city. What soon became evident was that although the dimensions of the problems change, as well as the price tags, the issues, the concerns, the needs of the people still require an orderly process in the search for solutions as they have right from our very beginning. To develop this governmental structure, the city has had a number of charters over the centuries.

The first was a Royal Charter granted by King George II, back in 1730. Thomas Farmer was the first mayor to serve, and his salary was a sheaf of wheat annually. Although the sum sounds minimal, it may well have gone further than today's mayoral salary! It is interesting to note that the first ordinances called for fines for the council president and his colleagues for being absent from a meeting. It is also noteworthy that taxes were voted upon at town meetings and despite the need to fund a particular project, the taxes were voted down as often as they were voted through, so things have not changed radically since.

By 1784 we were in receipt of our third charter, this one under the State government with the Declaration of Independence already a fact. That first year the officials were appointed by the governor and the legislature. The term president was used then, instead of mayor. Parenthetically in my tenure in office, I recall a discussion about having a visit from one of the communities in New Brunswick, Canada. In the correspondence between our two cities it became apparent the form of address given to the Canadian mayor was "your worship". I thought that had a very nice ring to it. Certainly it was better than a lot of other things I was being called at that time! I tried to convince my children that this was an appropriate form of address, but needless to say they did not agree!

Back again to the late 18th century, New Brunswick one year issued its own paper money. If only the current city council could enjoy having that opportunity now, it might perhaps solve some of the problems that face us today. In those days of the late 1700s women were allowed to vote, although we lost that right for a time and had to regain it later. New Brunswick distinguished itself in that regard. The year 1796 was also the first time that a school committee was established and you can see as you go through these various forms of government, whether the titles change or not that the issues really remain the same. It seems that in those early years we were either

building, buying, tearing down or replacing a courthouse, a courthouse site, a jail and a jailhouse site. For a long time that seemed to be the major issue concerning us in New Brunswick. In 1793 we were building a bridge across the Raritan and again a new courthouse - this time a county courthouse. The overriding issue at the time was a debate concerning rivalry between New Brunswick and Perth Amboy as to which would have the designation of the county seat. In the final vote New Brunswick won, but only after a contested election. There were a number of disputes and charges of tampering with ballots, which took several days to settle. Ultimately the election returns needed a court decision. New Brunswick won the decision and has been able to maintain that designation since, although as recently as the late 1960s there was once again thought of moving the county seat out of New Brunswick. Fortunately for the county, but particularly for New Brunswick, the decision was again to have New Brunswick remain as the seat of the county government. The location of New Brunswick has always been among its greatest assets, which was why it made an excellent county seat.

In 1801 we had our fourth charter. That was also the time General Lafayette visited the city. A great welcoming reception was given him, lending distinction to our community, much like modern times when we entertain distinguished visitors.

Another major occurence in 1801 was the paving of Water Street - the first to be done in the city. It is interesting that today in 1980 we are again worrying about street paving.

By the 1830s other events occupied the city. The first train trestle to cross the Raritan was completed. Up until then the train stopped on one side of the river and the people had to be ferried across at the high cost of 6½ cents per person.

Council ordinances are the vehicles by which city government is run. These ordinances effect the infinitely diversified detail of common business and the ordinary security and comforts of domestic life. Basically that is what local government was all about in the early days, and certainly what it is all about today. It was in the 1830s that for the first time rotation in office had any kind of public support. Prior to that records indicate that a city official was often followed in office by a relative. Some of the leading families in the community seemed to remain in leadership positions year after year. Apparently this practice was called into question one time, when a marshall had served in public office for nine years it was deemed time for a change. Some six candidates sought the position and it was the common council which had to review the candidates in order to appoint a replacement. Again reminiscent of modern times the common council could not agree on one of the six candidates, so the marshall in office continued to serve.

In the 1840s history reports that we again had a new courthouse. At that time our form of government called for a mayor, aldermen, six members appointed to the common council and six members elected to the common council. By the year 1860 we had a form of government where voting became an endurance contest. In one spring election the citizens of New Brunswick were asked to elect a mayor, a recorder, six aldermen, six members of the common council, an assessor, a collector, Justices of the Peace, freeholders, school superintendents, judges of election, town clerks, surveyor, constables,

Commissioner of Appeal and overseer of the poor. It does not take much imagination to realize that the voter had a difficult time completing a ballot with some hundred offices to fill. It did not take many years before the commission form of government, as a means of bringing the election process into order, was established.

There were a sum total of seven charters for the city, the later ones coming in 1845, 1849, and 1853. Watching the water main we are replacing today on George Street makes us recall references in our history to the day in 1868 when this main was first laid. With all the inconveniences this project is bringing us today, we have to be grateful that it lasted 112 years!

In 1915 the commission form of government was inaugurated, and I thought I would focus in on that year because in many ways that is the parallel to the year that I know best, since the 1970-71 period during my term of office, when the commission form of government was abandoned in favor of the current mayor-council form. In 1915, again wishing to break away from the unwieldy ballot, we implemented the Walsh Act which provided a form of government that was reduced to a more workable size. Citizens had to vote for only five people and the administration of the government in both the legislative and the executive branch rested in these five elected persons serving on the commission. Edward Farrington was the first to serve as mayor in this new style government.

As the first mayor, Farrington had to handle the transition period. He faced many of the same questions we later had to face as the form of government changed to Mayor-Council. One thing fortunately we did not have to face, but which was the ongoing problem in the year 1915 was that every office holder in just about every position within the government ceased to hold office with this new election in April 1915. Two of them, the city clerk and the city attorney, made off with their records! Thus, we find throughout the minutes of 1915 many demands and resolutions to get back the records from the prior officeholders who had somehow carried them away. It was also a time, of course, before this City Hall was constructed and the various offices had to rent space spread over George, Albany, and Paterson Streets. Government in that era had to contend with a fire department that was half motor driven and half horse and wagon driven. Despite all the problems we had with fuel, equipment and salary at least we did not have to worry about horseshoeing, stabling and manure and all the things that went with a department that was still literally in the horse and wagon stage. Farrington's commissioners met every Monday, Wednesday and Friday at 4 o'clock and some of the major issues they faced throughout that first year were water mains, sewerage, sewer lines, sewerage from Milltown, transportation, extending the trolley line, indeed some of the very questions that we faced in the 1970-71 period and in many ways are facing today in the 1980s. They had important issues to resolve at times and other times some not-so-important issues.

One day they spent several hours at a special meeting debating whether or not baseball on Sunday should be permitted. Another day they reported on a very interesting census. They announced that the number of outhouses within the city had been reduced to 1,840! It was a different time, albeit, but a time where they were attempting, as Justice Warren had said, to serve the

needs of the people.

I know that Mayor John Lynch will share with me the chagrin and the same response that Mayor Farrington had after calling a special meeting of the property owners to discuss repaving and grading of city streets, and being discouraged by the fact that so few of the property owners attended the meeting. This lack of citizen interest was to be in evidence all too often. Nevertheless, some important accomplishments were reported. They did in that year 1915 lay some 300 feet of water main, but they did not resolve the question of Sunday baseball. They did have an interesting discussion at the meeting when one of the commissioners suggested the firing of a park policeman because his salary of $960.00 could be put to better use. The city attorney ruled that a single commissioner could not fire someone who had been appointed by all five commissioners, and unless all five agreed to fire this person it could not be done. For the remainder of the year his salary was voted upon regularly with the one who had attempted to fire him voting "nay" on each and every occasion, except for two meetings where there were only two commissioners attending and his "yes" vote was needed for action. So the salary was paid and this personality clash was forgotten, but the question of individual commissioner exercise of power continued to be an issue.

The commissioners that year also passed a resolution that a single commissioner could spend up to $100 for items within his particular department without having to go to the full commission. Three meetings later that sum was raised to $250. Another day they decided to inventory the properties in the city of New Brunswick which apparently had not been done before. I am particularly proud of one of the accomplishments of this Farrington Commission. In October of that year the State planned a special election for New Jersey men to vote to enfranchise women and we were to be the first eastern State to vote. Well, the city commissioners of New Brunswick, N.J. passed a resolution to be put on record heartily endorsing women suffrage as being a just and expedient measure. I am not so sure they planned on one day having a woman as mayor, but nonetheless they managed to get one.

Over the years the issues with regard to the university and the city were sometimes uneasy, sometimes one of confrontation, and sometimes one of cooperation. The city and the university have a common thread because we share a common history. It was with great delight that I noted that in 1915 it was reported that the water main by Neilson Field was in fact put in place at the expense of the Rutgers University Athletic Association. Even then, speaking only from my own experience, anytime we could get the University to pay or share in the cost of paying, we considered it an important indication of shared responsibilities.

Many exciting things happened in those years. We were the State High School football champions and remembering the way we later followed both New Brunswick High and St. Peters High through basketball championships I know what a good and important thing that is to the spirit of the community.

By 1929 some other major events were celebrated in our community. That was when the award-winning bridge over the Raritan River was built,

designed by our own Morris Goodkind. It became an important element in New Jersey's highway system. In 1930 we adopted the official colors - blue, white and gold as part of the 200th anniversary of the charter and the 250th anniversary of the settlement. This is the same event we celebrate today, fifty years later.

We have had a very long and proud history and the changing structure of city government has very much been a part of it. Some days our concerns are with outhouses, other days with farmer's markets, laying of water mains, construction of bridges over the Raritan. This is the kind of infrastructure that concerns the city. Infrastructure is one of those words we seem to have invented, but what it really means is the framework on which the heart and the blood and spirit of a community and its elected leaders try to do for it and with it. I had some very difficult times serving as mayor, first in the commission form and then as mayor-council, but I also had some interesting and exciting times.

Being the first woman in this office certainly caused no end of confusion and uncertainty. Letters would arrive addressed "Dear Patrick" or "Dear Sir". Invitations would suggest a black tie for a formal event. Some were not quite sure how I should be treated or what I was doing in this office to begin with. Fortunately by now much of that has changed. Young women of today engage in activities and interests that certainly many of us never considered.

Serving as New Brunswick's mayor was a fantastic experience, particularly because New Brunswick is really a very special place. Those New Brunswick attributes that were important back in 1730 are almost more important in 1980. History reveals that while the details change, many of the issues remain the same. Today we are concerned with jobs, security, the quality of housing, education - and we set things in motion to deal with these problems. Records from 1943 reveal that the city received some 1.8 million dollars in taxes from the central business district, by 1976 the same area brought in only $300,000 in taxes. Now with the redevelopment of the district in 1980, new changes must come. The form of government that deals with this is not as important as the involvement of the citizens at large working with the elected officials. The city government cannot do the job alone.

During my term of office we had the good fortune of a very cooperative business community in lending us their expertise in helping to solve some of our problems. It taught many of us that city government functions best when it has the business community, the university, and the citizens themselves all helping.

Working in the government was a most enjoyable experience for me, and delving into its history made me realize that we never really solve completely all of our problems. Each new administration must tackle them once again. This has not been the whole history of our government - that would take a book in itself - but I hope you have enjoyed the segments of it I have selected to share with you.

Patricia Q. Sheehan served as Mayor of New Brunswick for two terms from 1967 - 1974. She resigned to accept an appointment to Governor Byrne's

cabinet as Commissioner of the Department of Community Affairs. In 1978 she was appointed Executive Director of the Hackensack Meadowlands Development Commission, a post she held until 1980 when she returned to Johnson & Johnson as manager of Federal Relations. Mrs. Sheehan is the widow of Daniel M. Sheehan, Esq. who was serving as a City Commissioner in New Brunswick when he died in 1961. They have three children.

MEDICINE AND MEDICAL CARE IN NEW BRUNSWICK

Dr. Norman Reitman

It is a pleasure for me to share with you some of the fascinating history of medicine that has taken place here in New Brunswick. First of all, I would like to thank Ruth Patt not only for her contributions to the Tercentennial and these lecture series, but for asking me to do this particular task. At first I looked upon it as a chore, but I soon found it to be exciting and hope that you will find it as interesting. Very helpful to me were the archives in the Rutgers University Library. The archives concerning New Brunswick and its environment go back into the colonial period and they make interesting reading. In addition, Dr. David Collins, Professor of History at Rutgers, provided helpful contributions.

Before getting into the earlier days of medicine in New Brunswick, it might be wise to share with you a few statistics about medicine in the colonial era in this country. At the time of the thirteen colonies, the total number of practioners of medicine was 3500. Four hundred had formal training and only two hundred earned a medical degree, so most of the medical care in the 1700s was given by doctors who had never earned a medical degree. University of Pennsylvania, the first medical school in the United States, graduated its first class in 1768. There were ten graduates, one of whom came from New Jersey. In New Jersey, at the end of the 18th century there were three hundred practioners of whom only forty one had earned medical degrees. There were actually three types of practioners in the colonies at that time. Of the medical doctors who had earned degrees, most had earned them in Europe, Great Britain or Scotland especially, and a few had graduated from the University of Pennsylvania. There were students who were apprenticed to these doctors who spent a varying period of time with them and then went out in their own practice, having learned medicine the pragmatic way from these professionals. Then there were the practioners who for the most part were self appointed, who lived in various outlying settlements and communities throughout the colonies and really practiced a sort of herbal or folk medicine such as we have seen elsewhere. Incidentally, this was not necessarily bad. When you have seen folk medicine in Africa and in China it sometimes has as good results as some of our modern techniques.

The first record of a physician practicing in this area is that of Dr. Henry Greenland who practiced here from 1670 to 1706. His office was on the east side of the Raritan, in what we now call Highland Park. Not uncommon in those days, in addition to his profession, he had a second business running a local tavern. He was obviously a man of many talents.

The first course of instruction that was recorded was that of a Dr. Thomas Wood who gave a course in Osteology and Mylogy in 1752. The catalyst for the development of medicine in this area goes back to a very important historic period, the French and Indian Wars of 1756 to 1763. New Jersey was a staging area for the British expeditionary force that came to fight the French and Indians. The barracks were at Newark, New Brunswick

and Morristown. Not only were the British troops based here, but their medical units, consisting of the medical officers and the corpsmen, stayed with the troops. They kept the soldiers who were ill or injured in the barracks and for the first time doctors in this area saw the modern medicine of that day as practiced by the medical corps and medical officers of the British expeditionary force. I think that in one respect the local physician of that day had contact with modern medicine that undoubtedly doctors in other areas of the country did not have.

On April 14, 1766 a most important historic event occurred here in New Brunswick at the corner of Albany and Water Streets. There was a tavern called Duff's Tavern, which many may remember as Andy's Tavern which stood on the same site and it was here that the New Jersey Medical Society was formed. It was the first medical society in the United States or in the colonies at that time, and one might say organized medicine as we know it today started right here in New Brunswick. The New Jersey Medical Society's founding principles were mutual improvement, professional advancement and the promotion of the public good.

Another important event associated with this area was licensing of physicians. Back in those days anybody who wanted to be a doctor could attain that status. There was no attempt at licensing then. Dr. John Cochran was the guiding light in seeking out licensing of physicians and in 1772 an act "to regulate the practice of the physic and surgery within the colony of New Jersey" was passed by the colonial legislature and for the first time physicians then were licensed. Physicians were examined by the Medical Society and then licensed by the Supreme Court of the colony, because that was the only board in the colony that could give out licenses of any sort; we have an unusual situation. Instead of a medical licensing board, the colonists used their Supreme Court; later on the State did the licensing. In any event, the beginning of licensing of physicians occurred right here in New Brunswick.

The most outstanding New Brunswick physician in those days was this same Dr. John Cochran. He was a surgeon, a friend and confidant of General Washington and General Lafayette, and he served as the second president of the New Jersey Medical Society. During the Revolutionary War he eventually became the Director-General of hospitals of the Continental Army. There were many hospitals in New Jersey during the American Revolution. New Jersey was often referred to as the cockpit of the American Revolution for many of the battles were fought in or around the state. As usual with doctors, jealousy and rivalries occurred and different doctors were appointed Director-General of the hospitals. Unsatisfied with each in turn General Washington finally asked his friend, John Cochran, to take over the job, which he did, serving in that capacity until the end of the war. Dr. Cochran was also the first physician to initiate smallpox vaccinations in the colony. In 1774 he vaccinated four hundred people with no deaths. Although I would think this man was the outstanding New Brunswick physician who practiced in revolutionary times, he was not alone.

Dr. Moses Scott was the third president of the New Jersey Medical Society, also a confidant and friend of Lafayette, and served as a surgeon in charge of the hospital in Piscataway. So we have a record of a military hospital in Piscataway during the time of the American Revolution.

Another medical personality was Dr. John Van Cleeve, a graduate of Princeton and trustee of the college. He tried to develop a medical school at Princeton but unfortunately died shortly after the project was initiated and his project died with him. Princeton never did develop a medical school.

Another was Dr. Charles Smith, who was the first student to get an MD degree from Queens College in 1798. Dr. Smith was to become a trustee of Queens College - the name by which Rutgers University was known in colonial times.

Researching the 19th century we find some very interesting individuals in the medical field. I think the most flamboyant was Dr. Augustus Taylor who practiced here in the 1830s and 1840s. He was a full time practicing physician; he also was Mayor of New Brunswick and he was a certified sea captain who took many trips around the horn in a sailing ship as part of his way of life. In his diary of March 3, 1838 he talked of "establishing a dispensary for the purpose of prescribing and furnishing medicines gratuitously to the poor" and he quoted the famous English physician Suydenham, who said that "the poor were his best patients because God was their paymaster."

About 1850 a Dr. Hollingshead, another New Brunswick physician was concerned with the fate of the insane and he started to have a separate hospital or asylum that was under the responsibility of either the municipal government or the state government - the record is not clear. Nevertheless it is apparent that the first insane asylum in the state was started under the instigation of a New Brunswick physician and in a sense was a forerunner of today's State Department of Institutions and Agencies.

Dr. David English of this city was the first editor of The Journal of the Medical Society of New Jersey and later President of the Medical Society.

Coming to more recent times, Dr. Henry Rutgers Baldwin, in 1885, founded the Wells Memorial Hospital which was later to become Middlesex General Hospital. Dr. Francis Donohue, with Msgr. O'Grady in 1907 founded what today is St. Peter's Hospital & Medical Center.

Another major contributor to the medical field was Dr. Frederick Kilmer, the scientific director of Johnson and Johnson since 1886, who was a member of the staff at both hospital institutions, and who incidentally was the father of Joyce Kilmer, the poet.

The development of the hospitals in this area is also interesting. Records show that in April 1872 the city council considered a New Brunswick hospital board, but apparently it never materialized. In the same year the Franciscan Sisters from Loretta, Pennsylvania came to New Brunswick and established St. Peter's General Hospital. Even though we think about Middlesex as the first and oldest hospital, there really is a record that a St. Peter's Hospital was started in 1872 at the site of the present St. Peter's Medical Center. It was closed for economic reasons after two years. However the building was run as an orphan asylum and home for the aged for several years after that. In 1884 a New Brunswick City Hospital was started. This building was at the corner of Lawrence Street and Commercial Avenue, an outlying area of New Brunswick at the time, and was really built as a contagious disease facility where patients could be kept when they had infectious diseases. But the following year when Wells Memorial Hospital

was started on Somerset Street, the New Brunswick City Hospital went out of business and became part of the Wells Memorial Hospital. The original Wells building stood about 15 yards from the entrance of the present Robert Wood Johnson Tower of Middlesex Hospital, and for years was known as the Wells Building. It served as part of the hospital facilities as recently as 1968.

In 1907 St. Peter's General Hospital was founded and interestingly enough was established directly across from Middlesex at Somerset and Hardenberg Streets. The Postmaster of New Brunswick had a home there and Msgr. O'Grady who was apparently an unusual individual, who along with Dr. Donohue referred to previously, and a group of interested physicians and citizens formed this little hospital. Minutes of the trustees of this hospital exist as early as 1907. Those records indicate the charge was $1.50 a day. Records also refer to the first city ambulance in an anecdote told about two of the Sisters of Charity associated with the hospital. It seems they were coming down the street and found someone lying injured on the ground. The Sisters brought their horse drawn wagon alongside the injured woman and took her to the nearby facility, making her the first patient in the new St. Peter's Hospital.

To update the history of our hospitals, in 1917 Wells Memorial Hospital became Middlesex General Hospital and in 1919 the Brown Street addition was built giving Middlesex about one hundred and ten beds. In 1929 St. Peter's General Hospital moved to its present location on Easton Avenue opposite Buccleuch Park, building a modern facility of about two hundred and twenty beds. This was the total number of hospital beds this community had until the middle 50s when the first joint hospital drive took place. The need to expand both hospitals during difficult times prompted the local leaders to make a wise decision to have a combined drive for both St. Peter's Hospital and Middlesex Hospital. As a result of this drive Middlesex Hospital built its 1958 building which at the time was considered the last word, but soon became inadequate and outmoded. St. Peter's built its B and D wings. In 1969 a second combined hospital drive was conducted which gave the Tower Building to Middlesex, housing laboratory space and many more beds. St. Peter's Hospital with these funds built a new operating room suite and another wing for patient care and facilities for their well known Department of Radiology. In my opinion the credit for both these drives, certainly the second drive, belongs to two people. One, Paige L'Hommedieu, a great friend and benefactor of Middlesex Hospital and the other Ed Issacs, the President of the Trustees at St. Peter's Hospital. These men worked very closely to develop a drive which was successful.

Incidentally, to complete the record we have evidence of a corporation in New Brunswick called The New Brunswick Affiliated Hospital which existed from 1965 to 1980. In the early 60s both hospitals ran medical residency programs. Both hospitals received letters from the Committee of Creditation at the American Medical Association that our programs were unacceptable because of insufficient numbers of beds and not enough specialists. It was a question of going out of business or combining. A group of physicians, Dr. Gabriel Pickar, Dr. Jasper Van Avery, Dr. Paul Jennings, and myself undertook to establish a program to operate the combined

medical residency. The joint program gave us enough beds and enough strength for approval. To facilitate this we had to incorporate under the name New Brunswick Affiliated Hospital. For some time people thought that, indeed, the two hospitals in New Brunswick were going to combine into one unit, but this never did come to pass. In any event, the medical residency program existed until 1980 with the advent of Rutgers Medical School and its affiliation with Middlesex. St. Peter's went on to its own program which is an approved program and of course the Medical School at Middlesex has its own approved program.

In 1976 Middlesex Hospital had become a primary teaching hospital of the Rutgers Medical School of the College of Medicine and Dentistry of New Jersey and today one can see the extensive expansion program pointing to a first rate university hospital which promises to bring health and important research to the city and state.

In talking about the development of hospitals in New Brunswick one cannot say anything without speaking of the role Johnson and Johnson has played and continues to play, both the corporation and the foundation. Records at St. Peter's Hospital going back to 1913 revealed an expression of thanks to Johnson and Johnson for supplying all the bandages and dressings free of charge. For years the company supplied both hospitals similarly. It was the leading force to enlarge these hospitals and have them equipped properly. Johnson and Johnson was magnanimous in promoting education and health care in this area.

I mentioned earlier the Queens College & Medical School, and now the Rutgers Medical School in New Brunswick, but if you go back into the history books you will find some very interesting statistics. You will find in 1792 Dr. Romaigne of New York City petitioned Queens College to organize a medical faculty in New York City. He was a renegade character and did not like what was going on at the College of Physicians and Surgeons in his area. Queens College did have indeed a medical department between 1792 and 1798 and graduated several physicians, one of whom was Charles Smith mentioned earlier. The school closed in 1798 but in 1812 the aforementioned Dr. Romaigne again complained about not being able to run a medical school in New York, so he once again opened the same branch of Queens College Medical Department and graduated twenty one physicians between 1812 and 1816. In 1825 Queens College became Rutgers College. In 1826 another group of faculty members at the College of Physicians and Surgeons petitioned Rutgers to establish a medical college in New York City, and once again it flourished from 1826 to 1827 with the granting of twenty seven degrees. The regents of the state of New York however forbid the issuing of any degrees from a college or university that was not licensed in New York, so the Rutgers Medical School was closed. From 1827 to 1954 there was no medical education in this area or throughout New Jersey. In 1954 the legislature held a bond issue to start a medical school at Rutgers, later to become a state university. Unfortunately this was defeated but the movement to develop a medical educational program continued. In 1958 the Kellogg Foundation gave Rutgers with seven other universities in the country one million dollars each to start a two year medical school. In 1961 the first faculty was engaged to start developing the school. The first class was

admitted to the Rutgers Medical School of Rutgers University in 1966. In 1970 we have another historic date when the legislature of the State of New Jersey in their ultimate wisdom felt that the best way to teach medicine was to take the medical school away from the university and make a separate entity of the medical college consisting of two branches, one in Newark, New Jersey Medical School and the one here in Piscataway, Rutgers Medical School. This has grown from a very small group of students, sixteen in the first class to about one hundred and eight in each class. Four hundred students are getting their graduate degrees here in this area at the present time. Middlesex Hospital has now become a full fledged university type hospital with strong research and educational programs, as well as the community service which has been provided over many years.

I would like to share some personal thoughts about a few of the outstanding physicians I have known in my forty three years on New Street and later Livingston Avenue. During that time I met and knew and respected a great many of our physicians.

The first I would mention is Dr. Frederick Lane Brown, the epitome of the family doctor. He was kind, gentle, and well-versed. He was an internist but he practiced a great deal and actually had the biggest obstetrical practice in New Brunswick in those days. He was Chief of Medicine in Middlesex Hospital for many years and he was a beloved physician who died shortly after the war.

Dr. Lawrence Runyon, who was Chief of Staff and Chief of Surgery at Middlesex Hospital was also a great person who believed in fraternity. In those days back in the early 1900s until 1920, when we had one hospital on one side of the street and another facing it, it frequently happened that the doctors walked on opposite sides of the street. One doctor would be walking down Albany Street and meeting another doctor from the other hospital, he would cross the street to avoid tipping his hat or saying hello. Dr. Runyon was the kind of fellow who considered this nonsense so he invited both staffs to a get together and the only place he could find to meet was the old alumni house on Rutgers College campus next to Kirkpatrick Chapel. That was the beginning of the Rutgers Medical Club which flourished for about twenty five years. It was a great place especially for the young physicians, for it was social and educational as well. The meetings were once a month, and after being treated to a great collation, someone from New York or Philadelphia presented a scientific paper. Dr. Runyon was exceptional for having brought this about, and so I would like to relate a special story concerning him. He was a patient of mine and had had a heart attack when he was about 85 years old. He refused to come to the hospital, so I had to treat him at his home on Somerset Street. On Christmas Eve I made a visit to his home and he invited me to have a drink with him. Being busy I promised instead to have a drink with him on New Years. On the afternoon of New Year's Eve I left the hospital at 1:00 and went down to see Dr. Runyon. He was lying in bed, looking sort of pale and sweaty. He asked his wife to make me a drink. She went to the kitchen and while I talked to him he seemed to expire in front of my eyes. He just stopped breathing, had consulsions, no blood pressure, no pulse, no respiration. We had just begun to take lessons in coronary pulmonary resuscitation, but I have never yet resuscitated a patient. I got on

his chest and shouted to Mrs. Runyon to call an ambulance. I began to give full chest massage and after about three minutes his eyes began to flutter and he began to take a couple of spontaneous breaths. As he regained consciousness he shocked me by saying "Get the hell off my chest!"

Another was Dr. Florentine Hoffman, a big, husky type of a fellow who spoke very harshly about everybody and if you let him get away with it he walked all over you, but if you talked up to him he was your friend for life. He was an Orthopedist in practice and he ran the Elks Crippled Kiddies Clinic for many years.

Dr. Harry Haywood, Director of Surgery for many years at St. Peter's Hospital, another crusty fellow but underneath he had a heart of gold. He was a poor boy who wanted to study medicine and someone was kind enough or thought enough of him to finance him through medical school and he never forgot it. There are many physicians in this area who went to medical school with the anonymous help of Harry Haywood.

Dr. Francis Mann Clark was the surgeon of the 20s, 30s, 40s, and 50s. He practiced almost fifty years here and just died a year ago. He was a master surgeon, a man with great talent and great skill and everybody in this area who wanted surgery went to Dr. Clark. He was one of the great men of our past generation. His son is Director of Surgery at St. Peter's Hospital now.

Dr. John Rowland was another Internist who was very kind to the young doctors. He took all new doctors on the staff and helped them get started and we all owe a debt of gratitude to this doctor, who recently passed away.

Charles Hendee Smith had a distinguished career in New York City as Professor of Pediatrics at the New York University College of Medicine and Director of Children's Services at Bellevue for many, many years. During the war, in 1942, he ran out of time and had to retire at 65, but he was not finished working. He came to New Brunswick where one of his former residents had gone into service, and he became a Pediatrician here and served this community well for many years. He was a grand old man, with a wonderful rapport for sick children. I must relate a personal anecdote about him. He was a very formal teacher and when I was a student under him in 1935 we had to present a case to him. He would walk into the ward with a retinue, all the assistants, associates and interns and his residents, and we were senior medical students and afraid of our lives whenever we talked to the Professor. He would sit down at the head of the bed, he always said you could hear better when you are sitting down, and speak to the little patient. He would pat the child on the head and turn around to you standing at the foot of the bed, hands shaking and he would say, "Yes, doctor, you can now proceed", and you would go ahead and give the history. The years went by, the war was over, I returned to New Brunswick after the service and reestablished my practice and one day Hendee Smith called me on the phone to see his wife. I went to his house on River Road, went to the bedroom and he said, "Dr. Reitman, will you have a seat please." He made me sit at the head of the bed, while he stood at the foot of the bed and gave me the history. It was like old times in reverse.

Finally, we must not leave out of this history the Smith family—Arthur Leland Smith, Marshall Smith and Marshall Smith, Jr. three generations of

physicians that have served this community for many, many years. Young Marshall left here about ten years ago to practice in Maine.

In the early years it must be pointed out that while many physicians were good doctors, they were not trained doctors, although they had learned on the job. They would go away for a week here, a month there and come back and say they were specialists, but they really were not. In the 1930s medical education changed. We had training programs if you wished to qualify as a specialist in surgery or medicine or gynecology. After so many years of training, the specialist had to take an examination and be certified by the board. No hospitals today will permit doctors to practice without board certification. Just before World War II and immediately after, a new generation of trained physicians arrived in New Brunswick to set up or return to their active practices.

The first one is Dr. Norman Rosenberg, who was a pioneer in vascular surgery, not only here but throughout the country. He started to do vascular surgery when very few did and has grown with specialty. Today he is one of the country's outstanding vascular surgeons. He was Chief of Surgery for many years and Chief of Staff for many years, and is still active in the hospital activities. Dr. Philip Kunderman was a first trained Thoracic Surgeon and I recall his first lung case that he performed here. No one had ever taken a lung out in New Brunswick and Dr. Kunderman went to work and performed the operation successfully.

Dr. Louis Krafchick was the first trained pediatrician in practice before World War II. Dr. Krafchick is known for having successfully treated the first case of tuberculosis meningitis in the United States with streptomycin discovered by the late Dr. Selman Waksman.

Dr. Sylvan Moolton, Pathologist at both local hospital institutions and now at Roosevelt Hospital was a catalyst for medical education in the post-war years. He dragged this medical community, literally, screaming and yelling, into conferences. Before the war Middlesex Hospital had one staff meeting a month, St. Peter's had one staff meeting a month, that was the entire medical education for the community. When Dr. Moolton started his program he had departmental meetings every week, sometimes twice a week, and the whole concept of going to conferences and learning throughout this time was due largely to his efforts.

Dr. Joseph Borrus, Psychiatrist, was the first to write on the use of tranquilizers in this country and again a landmark of achievement here in New Brunswick.

The first coronary care unit in New Jersey was started in Middlesex Hospital in 1961. So you see we have come a long way, we have done a lot of interesting things. I would say in some ways that New Brunswick will always remain a place where organized medicine got started. I think the history, instead of being dull and boring, is an interesting one. I'm sure that in the future the history will be even more exciting with the development of our new medical center here in New Brunswick. It promises to be one of the best in the United States.

Dr. Norman Reitman is a cardiologist who has practiced medicine in New Brunswick since the early 1940s. He is a Clinical Professor of Medicine at C.M.D.N.J. at Rutgers Medical School, Director of Medicine and Chief of Cardiology at Roosevelt Hospital, and Senior Attending at Middlesex General Hospital and St. Peter's Medical Center. He is the former Chief of Staff at Middlesex General Hospital. He served as Chairman of the Rutgers Board of Governors from 1975-81 and continues as a member of the Board.

THE SMOKESTACKS OF NEW BRUNSWICK: ITS INDUSTRIES

Louis N. Parent

It is difficult to compress into the time available the varied and surprising number of "firsts" which make up the history of industry in New Brunswick.

We must ask first what made New Brunswick so unique that caused it to develop into the industrial center that it did. It was not just happenstance that prompted the Rutgers college students to glorify the river on which the college stood with their song *On the Banks of the Old Raritan,* for this river was a crucial factor in the growth of the town. It formed the innermost point of navigable water by which ships of the Revolutionary era could come inland to obtain the agricultural supplies the young country required. It was also a point from which the central portion of the State and parts of Pennsylvania could receive those goods which Europe and the North and South could supply. The river and the natural landing area became the basis for the exchange. The early commerce these circumstances produced was to make New Brunswick a significant industrial hub as our young country came of age.

From a book published in 1874 entitled *New Brunswick and Its Industries,* by a Rutgers University historian which describes early New Brunswick, we are introduced to a town in the late 17th century - right after it received its first charter (1686) - as a rural town and one which is about to spring to life. One of its first settlers, John Inian, established a ferry for whom this area was later known. The historian describes the area as "the hamlet which was called Prigmore's Swamp....the swamp extending from present Albany to Bayard Streets". He told of Inian acquiring a privilege in 1697, upon payment of a fee per annum, to run a permanent ferry which came to be called Inian's Ferry, prompting the inhabitants to change the name of the town from Prigmore's Swamp to Inian's Ferry. There were times when it was also simply known as "The River".

The name was eventually changed to New Brunswick. This is believed to have occurred shortly after 1714 when the House of Brunswick represented by George I ascended to the British throne, although it must be noted that the earliest official notice did not come until 1724, after which the name New Brunswick remained.

The main streets of the town in the early 1700s were Burnet (then called Broad), Water, Albany, and Church Streets; and all were clustered at the riverside. With the approach of the Revolution John Adams, who kept what was known as "A Penny Picture Diary", made an entry on August 26, 1774 writing that he left New York at nine o'clock in the morning with his party, crossing Paulus Hook Ferry to New Jersey. "We then crossed the Hackensack Ferry, and following that the Newark Ferry, after which we dined in Elizabethtown. After dinner, we rode twenty miles crossing the Brunswick Ferry, then called Inian's Ferry, and we put up at Farmer's in the city of Brunswick." The next day "we went to view the city of Brunswick. There are many churches - an English church, a Dutch church, a Presbyterian church. There is some little trade, small craft can come into town...We saw a few small sloops....The river is very beautiful....Some of the streets are paved...And there are three or four handsome houses....Only about 150 families are in the entire town." This was New Brunswick in 1774.

Focusing in on the town one hundred years later - 1874 - we learn that New Brunswick held many advantages to encourage its industrial development. There was plenty of land, and it was cheap. There was an abundance of water supplied by the City Works taken from the river. "The best quality of water in the country" it was said. "It contains but one and one third grains of impurity out of a total of 58,342 grains in a gallon of water." It was said that no boiler using this water would develop scale, and in fact all the scale would be cleaned out. The water would save coal and iron and time.

The readily available water gives us a clue as to what our first industry was. With the iron mines and copper mines nearby, and coal from Pennsylvania brought in by wagon or by barge into the Raritan Bay and up the navigable river, our foundries developed and flourished. We enjoyed the best possible market communications with the canal and river connection from New York and from the South; with the trunk railway from the East to the West and South; with four miles of local road to be completed within a year and other connecting railroads projected for the near future; and finally new highway systems facilitating transportation between the Delaware and the Hudson.

Liberal railroad management and local property valuations kept very low with consequent low taxes, were a help to Building and Loan Associations in providing low interest loans to home owners and operatives of businesses. The market and agriculture region, assured of a 25% lower cost, compared favorably with other towns between here and New York. We had an abundance and variety of fresh fruits and vegetables. We were privileged with educational, religious, and social advantages. We enjoyed beautiful suburbs. We had an excellent fire department. There was a sense of orderliness in the town. This was New Brunswick in the year 1874.

To find the seed of the industrialization of New Brunswick, however, we must return to the 18th century. Prior to the Revolution we learn that New Brunswick was the site of the first mercantile convention. It was during the time that the British had levied a restriction against the export of goods from the New Jersey - Pennsylvania area. Although coal could be transported back and forth, as well as agricultural products, to protect British trade no finished products, finished goods or manufactured goods could be exported. Thus did the mercantile convention protest this restriction by the British crown (in effect from 1720-1740).

The coming of ships, schooners, and barges into the agricultural area and protected navigable water of the Raritan launched a ship building and ship repair program along the banks of the river. As an agricultural center New Brunswick also saw the opening of grist mills in the area.

As early as 1817 vehicular means of transportation began to develop as an industry in New Brunswick, with the opening of the first showroom and factory for Van Nuis carriages. These carriages were the finest in the world, and in such demand by wealthy families that Van Nuis eventually opened another showroom in Savannah, Georgia to display his products. Since

many of the wealthy landowners in that time lived in the south, this Savannah showroom was to serve the entire region until some fifty years later when the Civil War destroyed both the Savannah showroom and the economy. For many years, however, New Brunswick citizen Van Nuis was to provide the ultimate product for the carriage trade.

In 1819 there is evidence that the town fathers established "The New Brunswick Association for Encouraging Domestic Manufacture", a forerunner undoubtedly to our present Chamber of Commerce.

The real beginning of manufacturing in New Brunswick came with the rubber business. Horace Day, in 1839, opened a shop on Dennis Street and began manufacturing the first rubber shoes in this country. He took rubber, dissolved it in turpentine, and spread it over cloth, thus making a cloth backed rubber sheet out of which he could cut shoes and many other products. This process brought him headlong into a famous lawsuit with Charles Goodyear which dragged in the court for forty years. Goodyear, at that time, had the patents on vulcanization which had been transferred from Great Britain. Day's argument ensued that this transfer was not legal, but Goodyear, with the legal assistance of Daniel Webster argued that he was the first to attempt to get his patents on vulcanization transferred to the United States. The courts upheld Goodyear at first, but undaunted Day continued to violate the patents because he knew they were not legitimate, even though it took a long time to prove his point.

Christopher Meyer who was the first German immigrant to settle in New Brunswick, created the machinery for Horace Day. A falling out between employer and employee came about when Meyer invented the first steam boiler for rubber processing, a machine which improved on the vulcanization process in that it took some of the smell out of the rubber products. Within five years Meyer had established his own rubber business in Milltown, which was later to become the Ford Rubber Company, then the Meyer Rubber Company, and finally the L.L. Hyatt Rubber Company. This enterprising inventor and manufacturer was finally involved in the 1870 change to the New Jersey Rubber Company which was to merge with still another 1839-founded company called New Brunswick Rubber Company. Eventually all of these small rubber factories on Little Burnett Street, Water Street, Washington Street and Peace Street were to merge as The United States Rubber Company which remained in business until 1920. Another one of Meyer's enterprises was the Novelty Rubber Company, which focused on hard rubber and rubber buttons, until it finally faded out. New Brunswick became one of the two rubber capitals of the country, along with the city of Akron.

One of the stories recorded concerning the rubber industries of the area was that the residents near the factories complained so vociferously over the offensive odors emanating from the factories that both Meyer and Day had to take their manufacturing to Milltown and elsewhere. The story seems to indicate that the "Association for Encouraging Domestic Manufacture" was one of the first to cope with the environmental impacts of industry.

The smokestacks which were to spring up beside the river, along with the foundries whose source of energy was the coal shipped in by barge, were not viewed by the town as undesirable. To the increasing numbers of immigrants these spires of black smoke meant work, food and shelter for their families.

The transportation activity up and down the river brought prosperity and hope and life to an enormous variety of New Brunswick residents. Even Commodore Cornelius Vanderbilt got his start here with the steamboat he ran from the New Brunswick city dock to Perth Amboy and then on to New York.

One of New Brunswick's attributes that encouraged and strengthened its industrial development in the mid 1800s was the presence of a variety of machinery builders who in fact could produce all of the equipment needed for a manufacturing plant - from steam boilers to presses, gear trains, engines, and even high building cranes. For example, some of the largest gears for rubber manufacture in the world were made in New Brunswick at about that time. Until the period of World War II, one of the buildings on Water Street had a twelve foot gear which leaned against its wall, and another one had an eight foot anchor leaning against its wall, both of which were later melted down to serve the military effort.

Another influence in the city's industrial growth was the genius of Elijah Kelly and his son William, along with Christopher Meyer who has already been mentioned vis-a-vis the rubber industry. These three men were not only the industrial geniuses in New Brunswick, but in fact the mainspring and ingenuity from which most of the industries of the entire northeast actually blossomed. They were to have a profound impact in attracting new industries to the town because of the services made available by the National Iron Works they established in 1847, later known as the Eagle Foundry. The foundry, for instance, provided the equipment for the Janeway Wallpaper Factory, and made the machinery designed by William Waldron for the Janeway plant. Waldron later opened his own machine works in 1848 on Dennis Street. Janeway Wallpaper had a factory on Water Street which stood 5 stories high. It was making wallpaper with as many as six and eight imprints with several colors, a product which was considered good and serviceable. By 1868 Janeway had formed an association with J. J. Goodrich, and by 1874 it was known to have 150 people on its payroll. Another wall hanging firm, Janeway and Carpender, opened its doors on Schuyler and Paterson Streets in the 1850s, but a fire during a railroad collision on the Pennsylvania caused the flames to run down into the sewer igniting the Janeway and Carpender structure. As with quite a few of New Brunswick's early industries, fires were a constant danger for most of the structures of the 1800s were made of timber. Despite such disasters, however, industrial New Brunswick continued to grow and expand.

The year 1863 marked the move from Connecticut of what would be one of the principal industries of the city - the Norfolk and New Brunswick Hosiery Company which would employ as many as 450 - 500 workers.

Still another early industry was Loyal T. Ives Needle Company, established in 1870. This company not only supplied needles to the hosiery industry, but also supplied the first specialty needles to make sutures for the company today known as Ethicon.

Most of the early manufacturing sites were along the banks of the canal, providing the young companies with a means for effective distribution. The

establishment of the railroad bridge to East New Brunswick (what is now known as Highland Park) also facilitated transportation for the industrial products.

Johnson and Johnson started out in a small factory, formerly a wallpaper plant, located near the depot in 1886. In 1891 it had taken over the old Novelty Button factory, and by 1896 had erected a building of its own on George Street.

In the same time period a company was established in town which would grow into the largest plant in the world devoted to the manufacture of musical strings. Located near the railroad, the National Musical String Company was a four story factory, and was the first, and until 1910, the only harmonica manufacturer in America - the rest were all located in Germany.

In the first decade of the 1900s Interwoven Stocking Company was the major producer of seamless hosiery in the world and had offices on Paterson Street. Notable also was the establishment of New Brunswick Cigar Company which started in 1898 on the corner of Water and Washington Streets, and by 1902 put up what was then an immense factory on Somerset Street to employ 1,200 people. An employee training program was first implemented in this plant. Unskilled new employees were paid a good weekly salary and placed on piece work as soon as they were able to earn more than the amount of the salary. The training cost the company "considerable sums" in unsaleable cigars, but it recognized that teaching in this manner produced superior operatives.

By 1901 the official population of New Brunswick was 20,000. The tax rate was $2.50 and although this is a relatively meaningless figure because of limited evaluation, it was moderate compared to surrounding communities. The city boasted a Board of Trade which actively sought new industry, listing no less than thirty five manufacturing businesses at the turn of the century. These included Hirschhorn, Mack & Company, Edison Electric Light Company, Consolidated Fruit Jar Company (employing 400), National Water Tube Boiler Company, Middlesex Shoe Company, U.S. Rubber (employing 600 people) and New Brunswick Rubber (employing 125 people). By 1909 these industries were joined by E.R. Squibb & Sons, United Cigar Manufacturing Co. (employing 1700 people), India Rubber Company, and the Neverslip Manufacturing Company (making horseshoes and calks). The New Brunswick Board of Trade advertised the advantages of locations on a navigable river which led to the ocean, superior transportation facilities and a population of 26,000 including approximately 3,000 immigrants. It assured potential manufacturers that "any kind of an industry employing men will be welcomed, as the industries employing women already here have absorbed nearly all the labor of that kind."

The year 1912 saw an increase of city services. Banks, newspapers, and a greater number of factories - a total of fifty two now included the names of such companies as Brunswick Refrigeration, Simplex Auto, Reckitt's (laundry bluing), Parsons (ammonia), a snuff plant, and even a modest lager beer company called New Brunswick Brewing Company.

New Brunswick was indeed brewing - her rubber companies, wallpaper industries, knitting industries, box companies, foundaries, cigar plants, metal and glass works, auto and horseshoe industries flourished and grew

until by 1915 there were fifty seven industries. In 1925 the city boasted one of the first female owned industries - the Alexander Ungar Cigar Box Company which employed over one hundred workers and erected a structure which stood near the river until a few years ago.

Over fifty years ago New Brunswick boasted a "made in New Brunswick" label on products made by J & J, International Motor Corp., Armstrong Cork Company, Brunswick-Kroeschell Company, Janeway and Carpender, American Incubator Company, Gulbenkian Seamless Rug Company, Powers Accounting Machine Corp., Perodo Asbestos Company, National Musical String Co., E.R. Squibb & Co., Consolidated Fruit Jar Co., General Cigar Co., Rhodia Chemical Co., Reckitt's Bluing Ltd., New Brunswick Iron Works, Ives Needle Co., John Waldron Co., Webb Wire Works, E.J. Potter Co., M. Berkowitz & Co., Michelin Tire Co., Louis Lefkowitz Leather, Zonite Products, Bond Clothes, Du Pont, Mack, Industrial Tape, and Carter. Many other large and small manufacturing companies continued to come and go during the 30s, 40s, and 50s.

New Brunswick's immigrants had begun with the Dutch, the English, and the Scots, later adding the Irish, the Hungarians, the Italians, the Poles, the Russians, the Greeks, the Afro Americans and the Hispanics. The town became a true melting pot, which caused and supported the industries we used to know and know today. Each new wave of citizens has been a factor in the city's industrial growth. It is this industrial growth that has been largely responsible for giving the city an important place in history.

What will be in the future, we can only surmise. Although river and rail traffic has diminished, we are at the crossroads of many major highways. We are in an invaluable position to attract commerce and industry. As the city goes through its rebirth, the desirability of this area for manufacturing, industry, and commerce will continue to grow and New Brunswick will surely become again a major hub. We know from the records of the city in 1975 and in 1981 that commerce and industry establishments are paying 40% of the taxes. The most recent period indicated a third of the 40% was paid by industry and 2/3 was paid by commerce. If that percentage were to grow, as it is hoped, due to the continuing growth in New Brunswick, there would be many advantages to the population of New Brunswick. Today's new industries no longer operate with smokestacks. One day soon the town will be pollution free, both in the water and in the air. It will be a lot safer place to work than in the 1700s or 1800s, in fact the 1900s. I am convinced that New Brunswick's own industrial revolution has brought a great deal of credibility to this area, to this town, and I am further convinced it will continue.

Louis N. Parent is Vice President of Purchasing and a member of the Board of Directors of Johnson & Johnson Products, Inc. He has a degree in Chemical Engineering. He has served in a number of capacities in the New Brunswick Chamber of Commerce, including chairing its Jobs Task Force, and is currently in his first term as President. Several years ago he served as President of the Borough Council in his hometown of Mountainside, N.J.

NEW BRUNSWICK IN THE WORLD OF SPORTS

The sports lecture took on a different format - that of an informal panel discussion. The lack of a specific text, plus a defective tape of the proceedings, prevents the inclusion of this Tercentennial event in its entirety. For the record, however, it shall be described briefly.

Taking on the role of moderator was John Hoagland, a well known city athlete in his St. Peter's high school days, formerly a city commissioner, and currently legal counsel for the Board of County Freeholders. Hoagland recalled the traditional and spirited rivalry that has always existed between the local public and parochial high schools in all sports events, and named coaches "Chet" Redshaw and "Bud" Murphy as the two foremost figures in New Brunswick sports.

Jimmie Fleming, a retired sports writer for The Home News was the first panelist to speak. He emphasized the part the industrial leagues and the semi-professional leagues played in the city's sports program, as well as the role of the city's recreation department in developing participation in the various sports.

The next panelist was Aldrage Cooper, basketball player on a championship New Brunswick High School team, who later became New Brunswick's first black mayor, and who is now associated with Johnson & Johnson as Director of Public Affairs. He credited Chet Redshaw, the physical education director at the high school, as one of the greatest influences on young local athletes. Under Redshaw's tutelage, black athletes "Tops" Brown and "Bus" Bergen rose to starting positions on the high school teams with Bergen elected to captain his team, a fact which was to influence many others, including Cooper, to aspire to these goals.

Finally Lawrence Pitt, Rutgers University sports historian and one of the WCTC sports announcers for college events brought out the highlights of university sports. Undoubtedly the most important sports highlight was the fact that the country's first football game was played on a field near Rutgers in 1869 against a team from Princeton, with the home team victorious. Rutgers proudly claims all-American athletes Paul Robeson and Homer Hazel as outstanding among all collegiate athletes.

Innumerable athletes, coaches, and sports directors were named by the panel as having played important roles in our city's history. Teams were fielded in just about every sport over the years.

A survey among sports-involved persons in the area during the Tercentennial named the following events in New Brunswick sports history as particularly memorable:

1869 - First football game in country between Rutgers and Princeton.
1920s and 30s - Semi-pros and factory baseball leagues were active, including such groups as HAAC, Landings, Lyceum, Vons, Birds, and Brunswicks.
1926 - N.B.H.S. State champions in Ice Hockey.
1926 - N.B.H.S. football team became the State champions.
1933 - N.B.H.S. basketball team went to quarter finals in National tournament.
1930s and 40s - Turn Verein and HAAC teams dominated soccer.

1938 - Rutgers defeated Princeton in dedication of Rutgers stadium.
1944 - N.B.H.S. basketball team became State champions.
1944 - N.B.H.S. won State track meet.
1958 - Kotton Klub was City and County champions in softball.
1960 - Rutgers football team had an undefeated season.
1969 - St. Peter's High School had championship basketball season.
1970 - St. Peter's High School County champions in baseball.
1975-76 - Rutgers had undefeated basketball season.
1978-80 - N.B.H.S. girls basketball team won County tournaments and Bicentennial Athletic Conferences.

Details of this survey can be found in the Tercentennial archives. Finally it was pointed out that the gymnasium of the Neighborhood House, where this lecture was held, was appropriately the training ground where many young athletes of New Brunswick practiced their skills, and developed their interests. This, together with the wide-spread park facilities, the YMCA, the YMHA, the HAAC, all helped to provide the proper milieu for an active sports program over the years.

Ruth M. Patt, *Editor*

HIGH NOTES IN THE MUSIC WORLD

Julia Feller Feist

This is actually a walk, andante con moto, that is, moving along not too slowly, with motion, at a pleasant place, through the pages of New Brunswick's musical history. I have had some good guides as I explored, both past and present. I wish to thank the staffs of the N.J. Special Collections and the Rutgers Archives of the Alexander Library, and the reference librarians of the New Brunswick Free Public Library for their help. I also wish to acknowledge several noteworthy sources of information: John Wall's *Chronicles of New Brunswick,* Dr. Charles H. Kaufman's doctoral dissertation, which deals with *Music in New Jersey, 1650 to 1860,* and the late Gertrude Lauber, who studied and wrote on the history of music in New Brunswick.

The geographic location of the state of New Jersey, between two large cities, New York and Philadelphia, affected its musical development. Over the years, artists, teachers, actors and preachers, arriving at or on the other great port, travelled through New Jersey on their way north or south, carrying and spreading artistic and cultural "seed," in a manner of speaking, wherever they went. Both the state and our city were enriched as a result.

The earliest "high note" in the growth of music in New Brunswick appears to have been sounded in the churches, where music played a vital role in the worship service. The First Reformed Church, founded in 1717, brought to the city schoolmaster Jacobus Schureman, who served as chorister and voorlezer, in which latter capacity he read one verse at a time of a psalm and then led the congregation in singing the same verse. This modified "lining out," as it was called, was of course a way of overcoming a lack of books, of teaching new tunes, and of refreshing flagging memories. The Presbyterian Church, very early in its history, engaged "clerks" to lead the congregational singing. The first organ in New Brunswick was in the Episcopal Church. One listener wrote that it was a "small, weak, but sweet-toned instrument." The sound of the chanted mass was brought to the city by St. Peter's Church. The Methodist Church and Mount Zion African Methodist Episcopal Church had no instruments of any kind in their first buildings, but much singing often punctuated by ejaculations showing deep emotion. Many years later, another "churchly" "high note" was sounded, when Dr. Chester D. Hartranft assumed the pastorate of the Second Reformed Church in 1866. In addition to discharging the varied responsibilities of a minister, such as preaching and counselling, etcetera, Dr. Hartranft also organized a large choir and a choral society for young people. He served as leader of the choral society, conducted an orchestra, and was a prime mover in founding a Conservatory of Music, about which I shall tell you later.

Schools and teachers are the source of a variety of "high notes." A number of private elementary and secondary schools, dating from the late seventeen hundreds, included music in their courses of study. Miss Hays' School, for example, a young ladies' high school, in 1798-99 offered, among other subjects, "French, music and dancing;" and had as its music teacher Dr. George Knowil Jackson, a much-admired musician, whose student concerts were favorably reviewed not only in the New Brunswick newspaper, but in those of Newark and Elizabeth-town. One reviewer praised parents for bringing their children to these concerts, for exposing them to the civilizing and refining influence of the music.

Cyrus B. Phillips, who taught in New Brunswick in the early 19th century wrote a textbook of music theory and fundamentals entitled, *The Musical Self-Instructor,* which according to Charles Kaufman was an excellent, well-thought out volume.

The publishing firm of Terhune and Letson, in 1835 published, in our city, *The New Brunswick Collection of Sacred Music,* a collection of hymns, which ran through eight editions and appears to have been widely used throughout the entire state and even beyond. The collection was the result of collaboration between Cornelius Van Deventer, who began to teach sacred music in New Brunswick in 1785 and is thought to have been the first *native-born* New Jerseyan to do so; John W. Nevius, who was a carpenter and auctioneer as well as musician; and John Frazee, a sculptor and carver, who taught psalmody at night and conducted a singing school. The first edition of the *New Brunswick Collection* was the *first evidence of music printing* in the state of New Jersey.

Singing schools abounded. Sometimes they were conducted within the various churches, for the purpose of training both children and adults in more skilfull use of the voice in order to improve the quality of congregational singing. Sometimes they were under non-religious auspices. I can't resist reading to you an excerpt from the Manuscripts of Charles D. Deshler (1819-1909) whose long life spanned most of the nineteenth century, on the subject of singing schools.

> "The old-fashioned Singing School..., was literally 'an institution in the olden times. Every winter there were several in the town, generally conducted by some peripatetic teacher from New York or Yankee-land, but sometimes by one or other of our own musical prodigies. It is due to the truth, however, to record that these schools were patronized rather for the fun and the companionship of the sexes which characterized them than from any very ardent desire to master the intricacies of 'fa sol, la, fa sol la, mi fa,' or 'do re me, do re me, so do.' Undoubtedly there was a good deal of singing; but there was also an infinite deal more of sparking, courting, flirting, and other by-play. There can be no question I think, that if the statistics could be procured they would reveal that more engagements per life were contracted in these singing schools than by any other agency, or perhaps by all other agencies combined."

The first public school was opened in New Brunswick in 1851. In October of 1855 two items relative to music appeared in the Board minutes, one of which, at least, may strike us as a decidedly negative note, rather than a joyful, triumphant sound. Several children were suspended from school for failure to get singing books, in accordance with the rules of the Board. Alas! But on a more cheerful note, a petition was submitted asking for a

discontinuance of singing and clapping of hands in the school," and it was denied! Systematic public school music instruction began in the academic year 1889-1890, and has been continuous ever since. The many school musical events on all grade levels, the musical participation of the schools in city celebrations and festivals, over the years, are too numerous and varied to list here. New Brunswick students of yesterday are among the music professionals of today, so our city has a stake in the musical future.

For three years, from 1872 to 1875, thanks primarily to the efforts of the same Dr. Hartranft whose work I described earlier, this city was home to a Music Conservatory which included in its curriculum, "vocal music, theory and violin, organ, piano, brass instruments, flute, the French, German and Italian language and accoustics." Heading the staff was the distinguished conductor, Dr. Leopold Damrosch, a graduate of the Leipzig Conservatory and a friend of Mr. and Mrs. James Neilson. Some two hundred students were enrolled. The founding of the Conservatory elicited approving comments from a number of sources throughout the state. A Newark newspaper held out the hope that the New Brunswick Conservatory would help to provide the type of thorough musical instruction heretofore known only in the great European conservatories, saying further, "It is very safe to say that no Musical College in the country has any better advantage than that at New Brunswick, and we are glad for the honor of our State that so much progress had been made in this direction." The life-span of the Conservatory was, unfortunately, extremely short, but some of the students who attended became life-long advocates of the cause of good music.

A noteworthy collaboration between town and gown sounds the first high note, for me, in the history of Rutgers University. The *N. Y. Gazette and Weekly Mercury* reported that at the first commencement, in 1774, "a number of ladies and gentlemen of this town between exercises entertained audiences with excellent vocal music and the whole was conducted in a manner that gave satisfaction to a very numerous and respectable assembly."

A chapel choir was formed in 1847, and the Rutgers Glee Club in 1880. It was not until 1916 that the post of Musical Director was created at the University, with Howard Decker McKinney of the class of 1913 appointed to the post. Dr. McKinney introduced the first music courses offered at Rutgers in 1919, and also inaugurated and for many years managed the Rutgers Concert Series. He had two chief aims: to enhance the University's musical reputation, and to broaden the cultural horizon of his students, for, to quote Dr. McKinney himself, "...probably in no other way would the students be able to see and hear the greatest artists in the world during their college careers."

Commenting on the concerts, the New Brunswick *Home News* said, "There is no other one contribution to the intellectual life of the city which has been of more value and provided more delight than these concerts." Present director of the Concert Series is Clinton Crocker, who faces awesome problems and challenges. We wish him continuing success. The Rutgers Glee Club, under the direction of F. Austin Walter, continues to delight not only local audiences, but audiences throughout the state and abroad.

Still another high note was sounded at the University when, after a

number of years of rewarding musical collaboration, the Rutgers Glee Club and the Voorhees Chapel Choir of NJC, now Douglass, were united to form the Rutgers University Choir. This talented group, directed by Prof. Walter for many years, and now led by Frederick Ford, has presented, since 1949, a large number of major choral works, appearing with the Rochester Philharmonic, the Philadelphia Orchestra, the Baltimore Symphony, the Symphony of the Air, the New York Philharmonic, and the London Symphony, led by such distinguished conductors as Erich Leinsdorf, Eugene Ormandy, Leonard Bernstein, Leopold Stokowski, and Istvan Kertesz, with a host of first-rank singers assuming the solo parts.

Mention of the Voorhees Chapel Choir reminds us that music and the Music Department were important to the life at Douglass, then NJC, from its earliest days. The New Jersey Federation of Women's Club's gift to the college of a beautiful music building in 1928, and the erection of Voorhees Chapel, with its great organ further enhanced the position of music, not only in New Brunswick but also throughout the state.

Today, at Livingston College, new high notes are being sounded in the Music Department chaired by Larry Ridley. To quote the Livingston Catalogue, "The innovative accents are in the areas of jazz, ethnomusicology, electronic music, composition, and performance related to theatre and contemporary media."

The enjoyment of music at concert performances has a long history, both in New Jersey and in our city. Until the second quarter of the nineteenth century, according to Charles Kaufman, programs consisted mainly of religious music, but around 1830 secular works appeared in programs and were accepted. There was more vocal music than instrumental.

> "...in addition to traditional balladry, works by Auber, Bellini, Donizetti, Gretry, Handel, Herold, Meyerbeer, Mozart and Von Weber were most frequently sung. Giuseppe Verdi and G.J. Webbe (1803-1887) American teacher, compiler and composer received numerous performances during the 1850's..."

The files of the N.J. Collection contain a fascinating array of concert announcements and programs, some by students of local teachers and by the teachers as well; some by celebrities from New York or from abroad; still others participated in, and sponsored by the members of a number of music societies which flourished in the city throughout the nineteenth century and into the twentieth. One such society was the German Gesang Verein, which was born out of the deep love of group singing, and perhaps the homesickness, of a large number of German immigrants who came to this area beginning in 1848. The Gesang Verein was a male chorus, which concertised regularly in New Brunswick, and was later joined by a ladies group known as the Aurora Singing Society. The group, although now small in number, still gives two concerts each year. It has always sung music of high quality and has practiced with great devotion. Miss Lauber pays special tribute to Otto Geitner, the first leader of the Gesang Verein, who was also in charge of the St. Peter's Church Choir. A member of the Gesang Verein told Miss Lauber:

"He (Otto Geitner) was a real factor in New Brunswick musical development. That may seem paradoxical, because he was not a prominent musician; outside of this group few people knew him. It is doubtful if he ever spoke a word in favor of a general musical education or even thought of such a thing. But his fifteen years with this chorus helped to prepare the popular mind for introducing music into the schools."

In 1874 and 1875, New Brunswick heard concerts by students from Hampton Institute and by the Fisk Jubilee Singers. These incredibly brave, dedicated, musically gifted people had undertaken the most rigorous concert tours, to help raise money for building and expanding facilities at their respective schools. An early black artist to appear in New Brunswick was Elizabeth Taylor Greenfield, a singer known as "The Black Swan," who had studied in London with Sir George Smart, the teacher of Jennie Lind.

It is impossible, within the scope of this brief talk, to go into great detail about concerts, over the years. I have been reluctant, too, to name too many names, for fear of wounding someone by the omission of someone dear or significant to one or another of my listeners. If we give ear to a variety of high notes sounded in New Brunswick's later history, we hear such names as James P. Johnson, a talented ragtime pianist and composer who was born in New Brunswick in 1891 and who influenced "Fats' Waller's style; Paul Robeson, the brilliantly gifted scholar, athlete, singer and actor, member of the class of 1919 at Rutgers who sang a never-to-be forgotten concert opening the then new gym on College Avenue in 1932, after old Ballantine burned. We hear names like Fred "Pop" Hart, who with his four musician sons contributed richly to the musical life of our city; also the Atkinson and the Krauss Families, with George P. Krauss presently serving as coordinator of music in the city schools. We hear of Lovelace Watkins, born in New Brunswick, who has sung in New York and in cities in Europe and Africa; of Ernest Scott whose talents include directing a church choir, teaching music in the public schools, participating in an instrumental trio which bears his name and directing music for the popular Plays in the Park, to name only some of his musical endeavours. We hear of Samuel Carmell and Gil Morgenstern, concert violinists.

A firm that manufactured piano cases once made its home in New Brunswick as did the New Brunswick Musical String Company, the latter having been here about seventy-five years. And did you know that the Dutch Government gave to the Theological Seminary the beautiful 25 bell Van Bergen carillon, which had been used at the New York World's Fair in 1936? It was installed in Herzog Hall in 1940, and was removed in 1966, when Herzog was razed to make way for new buildings. It now hangs in Zwemer Hall above the Seminary Chapel. It is presently electrified and played from the organ console in the chapel.

If you will imagine the different ethnic groups which have come to New Brunswick throughout the years as strings on a marvelous harp, you can easily imagine what richly-varied music it might produce. In addition to the Dutch and English and African strings already mentioned, we have strong Greek, Hungarian, and eastern European strings; not forgetting Hispanic,

French, Italian, Scandinavian, and near the far eastern strings. What an opportunity we have! We can make such music as will rival the fabled music of the spheres—right here on earth—in old New Brunwick!

Julia Feller Feist was a member of the Music Department in the New Brunswick school system for over 25 years, retiring a year ago. She is a Phi Beta Kappa graduate of Douglass College, and earned her Master's degree in Musicology from Columbia University. She is a certified Orff teacher, having been trained at the Royal Conservatory of Music, University of Toronto, Canada. She has taught piano lessons privately and directed a local choral group.

AN OVERVIEW OF THE EDUCATION PROCESS

Dr. Mariagnes M. Lattimer and Dr. Penelope E. Lattimer

At the meeting of the General Assembly for East New Jersey, held in Perth Amboy in 1693, an Act was passed allowing towns to appoint a committee of three to hire a schoolmaster, assess the inhabitants for support, and a warrant of distress to be issued against those refusing to pay, and their holdings sold at public vendue.

Rutgers Prep, or what was in the Colonial period fondly known as the "Grammar School," was established in 1766. Rutgers Prep has occupied buildings in various localities. The earliest known location was on the corner of Hamilton Street and Easton Avenue. After that the school was accommodated along with the college in Queen's Building. In 1833 the Rev. Cornelius D. Westbrook moved the school to the large and commodious house at George and Paterson Streets. During Rev. Westbrook's regime, the name of the school was twice changed to "Academy of Rutgers College," and to "Collegiate School." In 1893, when Tudor Thompson was Headmaster, the trustees of the college purchased the private dwelling on College Avenue, adjoining the school house, which came to be called the "Annex," and which was used for the primary grades of the school.

During the same year of 1893, eight men joined together and invested $1,120.00 to build St. Peter's School which was erected on the corner of Somerset and Division Streets.

Flashing back for a moment, I would like to describe one of the best known private schools. In 1798, on Burnet Street, the most noted of the private schools to open after the Revolution was the "Fashionable New Brunswick School" of Miss Sophia Hay.

The New Brunswick *Guardian and Advertiser,* of October 29, 1799, describes Miss Hay's Academy as "a young ladies' high school," and specifies "French, music, dancing, etc." as the curriculum taught. Its day pupils were the daughters of the oldest and best families in the city, and its pupil boarders were, in like manner, representatives of the first families of the State, from Newark, Elizabethtown, Trenton, and elsewhere. So extended was its celebrity that pupils came to it from New York, Philadelphia, and even from New Hampshire. Indeed, from New Hampshire came a student named Grace Fletcher, who subsequently became the wife of Daniel Webster.

Miss Hay had a method all her own when it came to instructing the girls on how they were to become models. It was to keep them sitting an hour everyday with their feet in the stocks, to make them turn out their toes properly. And some who were inclined to stoop were strapped up to a door, and forced to study their lessons in that position, holding their books high in the air. Others again, had metal collars fastened around their necks, which pierced the skin when the wearers leaned too far over.

THE ORIGIN OF NEW BRUNSWICK PUBLIC SCHOOLS

Public schools emerged in New Brunswick in a most interesting manner. In 1803, William Hall bequeathed $4,000.00 in his last will and testament to his son Ebenezer. Ebenezer declined the trust fund, but used the money to establish a Board of Trustees composed of two persons from each of the churches in the city with the mission of educating the poor children. Before 1812, New Brunswick did nothing about educating its poor; however, in this year, the words "public schools" were used for the first time. In June 1814, the Lancasterian School was opened with 35 free and 6 pay students. Generally, it was the receipts of tavern licenses that financed the public schools. "Free Education" was not much thought of in the early days and was considered a public charity to be given only to the poor and then only in a limited amount.

In 1849 the quality of public education and concern for abolishing (what was considered to be) poor and inefficient district schools became a prime topic of discussion about the township. Charles D. Deshler, a local druggist, was the leader of the campaign to bring a review of the schools in the New Brunswick School District (No. 1). The goal of Mr. Deshler and his committee was to visit all of the schools while classes were in session, and to conduct an evaluation focusing on the following points: the qualifications of the teachers, the nature and quality of the education dispensed in them, the classes of the people being serviced in the schools, and an assessment of the proportion of the number of pupils attending the schools versus the whole number of children eligible for attendance (students between the ages of 5 and 18).

The results of Mr. Deshler's committee's investigations are recorded as a unanimous verdict stating that, as a rule, the district schools were a humbug and a delusion; that, with a few honorable exceptions, the teachers were wretchedly incompetent, the students enrolled were of the most elementary character, and the textbooks were miserably poor, that any grading or classification of the pupils was impossible under the system, and, consequently, the teacher was utterly unable to give the requisite attention to all the pupils; the students in attendance were drawn almost exclusively from the poorest and least educated portion of the city's population; that the schools failed absolutely to reach the better classes; and *finally that the district schools ought to be abolished and a free public system be established.*

Mr. Deshler's committee then went on to study the results which had been accomplished by public schools in other states: the necessity for free, public, and universal education in a republic; and the constant menace of ignorance to public security and the general welfare.

How did "the committee" convince enough citizens to pay for public education? They reached out to their country friends with this tactic: They said to them — "We find that you want an unusually large amount of funds for roads this year. Now, we give you fair notice, that if you don't vote the amount we want for schools, we shall work and vote against the amount you want for roads. But, if you vote what we want for schools, we'll do our best to help you carry the amount you want for roads." They knew that the city voters generally looked with small favor on any increase of their taxes for the benefit of country roads; and, after a count of noses and a perception of the fact that the committee was young, active, made up of both political parties, and in dead earnest, the country folk saw very clearly that the threat would be carried out and they would get a very small appropriation. They gracefully yielded to the arguments, and as a consequence they got their road

money and the committee got its school money.

Shortly after this point in time, the following public notice appeared in the newspaper: "A meeting of the taxable inhabitants of School District No. 1, of the township of North Brunswick, will be held in City Hall, on Tuesday evening, June 3, 1851, at eight o'clock, at which time the trustees will ask authority to purchase a lot and erect thereon a public building for a public school for said direction."

This meeting was largely attended; and as the people had now been thoroughly aroused and heartily interested, there was no going backward, and the desired authority was granted by an overwhelming majority. After a careful study of various plans and an inspection of a number of school houses in other cities, a school lot was bought by the trustees in what was then the most central spot in town (the site of the old County Jail). The Bayard Street school house was begun, a competent principal and an efficient corps of teachers were hired, and the public was at length notified that on the fifteenth of January, 1853, the school would be formally opened for the reception of pupils. Thus, less than two years after the first election of trustees under the new departure, the public school idea had taken form.

The history of public schools in the city of New Brunswick is divided into (at least) three periods. The first from April 22, 1851 to May 14, 1855 when the schools were under the control of three trustees; the second from May 14, 1855 to January 1, 1911, when elective Boards of Education consisting of twelve members, two from each ward, were the controlling body; and the third period from January 1, 1911 to the present under Boards of Education appointed by the Mayor and consisting of seven members. The law at present limits membership to seven in cities with a population of 45,000 or more.

It may be surprising to know that the first money paid by the city, to a public school teacher, was to a woman. On September 10, 1851, the Board of Education appointed Anna Molleson a teacher at a salary of $125.00 for six months.

The following is an extract from the first report of the Board of Education and is dated May 1, 1856, and was published in full in *The Fredonian* for May 7, 1856.

The Board of Education of the New Brunswick Public School in obedience to the law under which they are constituted a Board respectfully present their first annual Report, and following order of the subject of report prescribed in said law begin with the

FINANCES

We have received from the town Superintendent	
State Fund	1,261.00
Township Tax	8,033.00
	9,294.00
We have expended for unpaid bills of former years	853.00
One years' interest on Mortgage	210.00
Interest on old temporary loan	264.00
Payment on account of same	303.00
Interest on loan from State Bank	43.00
Fuel and light	262.00
Repairs and alterations	408.00
Printing and stationary	229.00
Cleaning house	48.00
Sundries	61.00
Insurance	41.00
Teachers' Salaries	5,836.00
Teachers for Night School	201.00
Janitor	349.00
Gas fixtures and fittings	107.00
Taking the Census	25.00
	$ 9,250.00
Leaving a balance in the hands of the Treasurer of	44.00

*There are now twenty teachers employed, including a principal.

The question of additional school accommodations again came foward in 1868, with the suggestion of a separate High School building. This caused one of the most bitter controversies that ever took place in New Brunswick. The chief argument used was that the city should not pay for the higher education of its children; that those wanting to send their children above the grammar grades should bear the expense. This argument was only a subterfuge as the real point of the opposition was to keep Livingston Avenue a strictly residential street. The letters filling up the papers of 1870-75 throw a light upon the attitude of some of the most noted citizens and landowners on the avenue at that date. They even went so far as to threaten to leave the city if the school was built. The school was built, and Livingston Avenue became the school centre of the city, while the names of the chief objectors are not to be found in the present day city directories.

March 6, 1875, contracts for the erection of this building according to plans prepared by Stephen H. DeHart were made at an aggregate cost of $47,712. The site cost $15,000. Ground was broken early in the Spring of the year. Livingston School was in use for school purposes early in the Spring of 1876. Formal dedicatory exercises were held on May 4th of that year.

September first, of that year, the Board finding that the Bayard School building could not accommodate all who desired to attend the public school, obtained and opened the session rooms of the Presbyterian Church for the reception of pupils. April 29, 1854, the Board accepted a resolution requiring the teachers to meet every Tuesday evening at the Bayard Street school for normal instruction. On July 21st the Board resolved to purchase a lot on the "Old Trenton Road" (now French Street), for $500.00, for a colored school,

and on September 15th, they made a contract for the erection of a building for $1,050.00.

On January 22, 1855, the first public school for colored children was opened, and on the evening of the same day the first night school was established for those who were unable to attend the day school.

On April 3, 1867, a resolution was passed in accordance with the recent State Law, that singing as a religious service, ceremony or form shall be discontinued in the schools under the charge of the Board of Education. This rule was not to interfere with, or prohibit, singing as an exercise or study. Later the resolution was rescinded.

From the opening of the Bayard Street School until 1867 various changes were made in the subjects taught in the school. In 1867 a fully outlined course of study for four years of primary work and four years of grammar school work was established, with a somewhat changed High School Course. Previous to 1857, Greek and French were both taught in the school.

The title of City Superintendent of Schools appears for the first time in the annual report of May 1867, when Professor Pierce is listed as Principal and City Superintendent.

In December 1867, the teachers petitioned to have their salaries paid on a monthly basis, but this request was not granted. Two years later, however, on January 21, 1869, the Board voted to pay the teachers monthly.

In 1868, for the first time, diplomas were furnished those finishing the High School course. On the 1st of July that year, the closing exercises of the first graduating class were held. The graduates numbered six or seven. In 1863 the French Street School, which had been used for colored children, was opened to the overflow of white children from the Bayard Street School, and the colored children were instructed in a Mission Sunday School House situated on Hamilton Street, in the rear of Rutgers University.

In 1872 the Board erected a brick building on Hale Street for the accommodation of colored children, and in 1873 a building on Guilden Street was erected for the primary classes of the Sixth Ward. In 1882 separate schools for colored children were terminated by law.

In 1861 the Board purchased a lot on the corner of Carman and Neilson Streets for $750.00, and on August 27, 1862 the Building Committee reported that contracts had been awarded for a new school on that site at an aggregate cost of $3,126.00. The twelve room Washington School built on a lot owned by the Board at French and Louis Streets; was completed during the school year of 1899 - 1900.

Systematic instruction in music was begun in the year 1889-90. In 1889 the kindergarten was made a part of the public school system of the city. A motion is recorded in the minutes of the Board of August, 1888, that a fire drill be practiced in the schools. In addition, it was recorded that medical inspection was inaugurated February 4, 1908. Manual training was introduced in September, 1909, with one class in wood-work.

For the first time beginning September, 1908, two of the principals of elementary buildings were relieved of teaching duty and made supervising principals.

Free textbooks were furnished by the Board in the school year 1895.

Systematic truancy work was started in 1904-05. Departmental teaching was inaugurated in the eighth grade in 1905.

New Brunswick Public Schools have enjoyed a history of multi-ethnicity. Superintendent of Schools Frederick J. Sickles at a meeting held shortly after the opening of the school year in September, 1930, stated that fifty-five percent of the children attending the Junior and Senior High Schools were of foreign influence. A study of the enrollment of the two schools revealed 2,179 pupils and of this number it was learned that 966 students speaking only English were enrolled while 1,213 pupils showing foreign influence were enrolled in the Junior and Senior High School.

Of the latter group, a summary further showed that students of Jewish descent led the enrollment, Hungarian second, Italian third and German fourth.

NEW BRUNSWICK PUBLIC SCHOOLS GROWTH AND THEIR COST

YEAR	DESCRIPTION	COST
1851	Bought old jail, $1,800 and two additional lots, $550.	$2,350.00
	Contracts, P.M. Wyckoff, Jeptha Cheeseman, J.B Inslee	7,110.00
	Cupola $350; architect John Hall, $100; furnaces $468.56	918.56
	Furniture, $1,660; fence, $263.50; blinds and lightning-rod, $317.00	2,240.50
1854	Lot of Phoebe Harriot for outlet to Liberty Street	1,000.00
		$13,619.00
1853	Rented Presbyterian Session House for $40.00 per annum, for children of five to seven and called the Juvenile School; suspended 1855	
	Bought lot on "Old Trenton Road" of Clark Jetson, at four dollars per foot	500.00
	Built one-room French Street School for colored children, equipped with forty desks from the Juvenile School, which had been held in rented building; Wright, architect, fee $3.00; John Inslee, builder, $1,050	1,053.00
		$1,553.00
	Opened Monday, January 22, 1885, and Night School opened at Bayard Street	

1856	Census, 2,520 children 5 - 18.	
1858	Nineteen teachers. Rented room in basement of Methodist Church in Liberty Street for one year for $50. One Janitor all buildings, $350.	
1857	Census, 2,755. Public school children 1,022; private, 509; at work, 618, out, 595.	
1860	Rented building in rear of Bayard Street; of John Lyle, at $45 annually, instead of Methodist Church. Census, 2,897.	
1861	Bought lot of James Bishop on Carmen Street	750.00
1862	Built eight-room school, McRae architect, fee 1%	33.00
	E.B. Wright carpenter, $1,532; John Cheeseman mason, $1,468	3,000.00
	John Johnson, painter, $162; John T. Jenkins, slater $236.75	398.73
	Tinner, $94.10; blinds, extras, $250.24; fence, $275.	619.34
	Furnace, $200; furniture $431,38; paving $371.24	1,002.62
		$5,803.69
	Twenty-five teachers. 1,892 attending school; all outside district and around. Census 3,051. Using now Bayard and Colored schools, Robert Lyle's and Methodist Church. Some children obliged and willing to stand.	
1863	Carmen School opened April 1, 1863, with appropriate ceremonies and opened for school April 6. Bayard 18 rooms; Carmen, 8 rooms; French, 1; wooden rear Bayard, 2; M.E. Church, 3; total 32 rooms. The last five classes to be accommodated in the Carmen. One Principal, 4 Vice-principals, 8 senior teachers, 9 primary teachers, 3 at Carmen; total 25.	
	Suit for share of school money brought in July in Supreme Court by St. Peter's Church.	
	French Street School changed in September to two rooms for white children; colored children moved to Mission building on Hamilton Street. Rented at $25.00 a year.	
1866	Moved again to Miss Ryno's 94 Church Street. Rent $50.00 per annum.	
1867	Cost of property for past 50 years	$20,975.75
1868	Janitress of Carmen Street paid $10 per month	

	Mrs. Masterson. Two room house at rear of Bayard again leased for five year @ $50.00 per annum; also 94 Church Street, of Mrs. Ryno, 3 years @ $100.00 per annum.	
1871	French Street School enlarged to three rooms.	3,843.20
	Modern building on Hale, near French, two rooms for colored children, lot 100 feet square, bought of J.T. Jenkins in 1871	1,000.00
	Building, $6,873.52; grading and fence, $249; drain, $125	7,247.52
	This building had 158 children in 1900, but was closed in 1901.	
1872	Written contract with janitor at $800; he to pay his own assistants. 4,373 children in the city and 1,280 seats in the schools. Lot 200 x 210 bought on Livingston Avenue at $15,000, of Messrs. Boundy and Felter.	
1873	Bought lot on Guilden Street of Campbell. Rented 5 rooms in September in Hoyt Building, @ $400 per annum	2,433.05
	Janitor, $1,200 for all schools.	
	Borrowed $30,000 of State for new High School Architect, Stephen H. DeHart. Act of Legislature authorizing $50,000.00 bonds for school.	
	Carpenter, E.B. Goltro	21,350.00
	Mason, Bassonet	22,612.00
	Heating, McKeag	3,750.00
	Plumbing	447.00
	Gas fitting	100.00
	Stucco	1,550.00
	Furniture	825.00
	Painting and grading	275.00
	Architect 2½%	
1874	Built five-room brick building at Guilden Street; Voorhees & Brower, masons, $6,990; Stephen DeHart, carpenter, $4,474; slater, $623.08; stone, $1,500; painting, $228; drainage, $697.11; heating, $600	15,112.19
1875	Built High School. Brick Stucco; three stories; thirteen rooms as first built, six on first floor, four and Assembly on second, Auditorium on third and two rooms. Auditorium on third not used for fifteen years; then, in 1890, altered, the Assembly changed to Hall and two classrooms, and the auditorium changed to Assembly and recreation and coat rooms.	

	The payments made in 1875-6 and 1876-7 were		55,728.05
	Cost of school property forty years ago		$121,339.76
1882	Separated school for colored children; terminated by law.		
1884	Rented the French St. School to Fourth Reformed Church @ $3.00 per week.		
1885	Added room at Carmen; same put to use. Two vacant at Hale, but Bayard needing enlargement. Opened in 1885.		
1888	In 1888 four lots were bought on the Park for		900.00
	Four room brick building was built costing		6,927.96
	This school seems to have been built in 1896.		$ 7,827.96
1893	Bayard new front of six rooms and board room, removing old four-room front		9,373.96
1895	Bayard and Carmen remodeled, adding coat rooms.		
	Bayard on basis of twelve rooms		6,480.00
	Carmen, on basis of eight rooms		4,320.00
			$ 10,800.00
1898	Bought lot on French		4,700.00
	Contract for building		27,820.00
	Paid over and above contract		7,752.26
			$ 40,272.26
1906	Park School on Hale Street enlarged to eight rooms at a cost of $13,582.00		
1907	Cost of School property 17 years ago		81,896.11
			$203,195.94
1910	Carmen School replaced by Lord Stirling, same site	$43,183.93	
1911	Guilden Street School replaced by Lincoln on new site	$53,820.86	
1912	Three manual training rooms in basement of High	1,500.00	
1916	High School, Livingston Ave. and Comstock Street	206,808.14	
	Cost of buildings to 1916		305,312.93
			508,508.87

1914 In 1914 with eight part-time classes, the Board moved for a new High School. As the City owned half of the black, Livingston and Lee Avenues, Delevan and Comstock Streets, the Board bought the other half of the block for $25,000.00 so acquiring the whole block, 200 by 500 feet. The Board of Estimate allowed $175,00 for a new High School which the Board divided $150,000 for building and $25,000 for furniture, equipment, grading walks, etc. Alexander Merchant won the position of architect in a competitive trail of unusual requirements, namely, that, unless a bidder was secured at the price of $150,000 the Board was at liberty to select another architect.

	Building, $121,974.21; plumbing and heating, $27,334.83	149,309.04
	Architect, $7,485.95; Inspector, $139.00; furnishing, $19,720.34; land; grading; walks; $29,480.64; advertising, $673.17	57,499.10
		206,808.14
	Bonds, interest and appropriation	206,107.25
	Amount in excess charged to budget	700.89
		206,808.14

The part-time classes had increased to thirty-six, or eighteen rooms on part-time. This, the new building, did away with.

1916	Above High School opened February, 1916, and in December, 1917, there were so many part-time classes that more school room was essential.	
1918	Addition to Nathan Hale; four classrooms, two manual training and drill hall.	
	Addition to Lincoln; four classrooms, and drill hall.	
	Addition to Washington; four classrooms, and drill hall. These three additions cost:	138,000.00
1919	A further addition to Nathan Hale; five classes, two manual training and two offices.	
	To Washington, six classrooms. The two cost:	103,660.20
1920	Roosevelt School was built.	
1921	To Lord Stirling, fifteen rooms and drill hall, costing.	221,608.95

Plans for rebuilding the old Livingston, originally developed in 1917, called for three stories and basement with about seventeen rooms to a floor, providing twenty-six classrooms, with some thirty-two rooms to be used for manual training, domestic science,

	arts, etc. in an agreement in view of the part-time persistence, with the county vocational school in the city, at a cost of;	
1922	Total cost of buildings to date.....	505,478.12
		1,477,262.14
	While these costs may not be absolutely exact, in the five years 1918 to 1922 inclusive, there was alloted for building repairs, land purchase, equipment repairs, etc.	
	From which deduct the buildings.	1,058,621.98
		968,753.27
	Leaves for other items.....	$ 89,868.71
	The eighty-five classrooms in buildings costing $505,508.87 including rooms used for other purposes, average nearly six thousand per classroom, while the forty-six classrooms, including those for other purposes, costing $968,753.37 average over twenty thousand per room, thus showing the greatly increased cost.	
1925	Livingston School is built.	
	Bayard School has an addition.	
1927	Lincoln School has an addition.	
1955	McKinley School, Woodrow Wilson School are built.	
	New Brunswick Junior High School has another addition built.	
1964	New Brunswick High School is built opposite Memorial Stadium.	
1972	Gibbons Alternative High School opens in September. This school functioned as an annex to New Brunswick High School. It was the first cooperative education venture that linked Rutgers and New Brunswick Public Schools for the purpose of providing a different model of Urban education within the State of New Jersey. The Gibbons School was located on Douglass College Campus; and this was the first time that Rutgers University leased space to a public school system and allowed a public school to function on University grounds. Many prominent professors of the University faculty including President Edward Bloustein, Dean Milton Schwebel, Dean James Wheeler, Dr. Samuel Proctor, and Dr. William Phillips, taught classes to the students and were consultants to the principal of the school. Students (who qualified) were registered in college level classes in their junior and senior years, and all students possessed a University library card and used the facilities of the campus liberally in completing their studies.	

NEW BRUNSWICK PRIVATE & PAROCHIAL SCHOOL GROWTH

1719	Jacobus Schureman taught a small class.
1761	Ed Cooper headed the Low Dutch Academy.
1766	Establishment of Rutgers Preparatory School.
1798-99	Miss Sophie Hay's "Fashionable New Brunswick School."
1814	Lancastrian "Free and Pay" School.
1837	"Female Academy" of Miss Hannah Hoyt.
1837	Parochial schools opened in New Brunswick (and have had a continual growth).
1847	Mr. Kaime's School.
1856	Miss Croe's School.
1857	Mr. Dodd's "New Brunswick Classical Institute".
1871	Miss Hoyt's School closed and the building was sold to St. Peter's Church for a parochial school.
1875	St. John the Baptist opened an Elementary School. In 1911, it moved to a new building, accommodating Grades 1-8. The school closed in the 1970s.
1885	St. Agnes Academy opened -- Incorporated in 1910 to become St. Peter's High.
1885	Miss Bucknall's School established.
late 1800's	Sacred Heart Parochial School opened.
1914	St. Ladislaus School opened.
1920's	Anable School, a small private school for girls. In 1930 it had 53 pupils.
1922	St. Mary's School opened.
1944	Hebrew Day School opened with 12 children in K-1. Later known as Moriah Academy, it moved to Edison in 1968 having enlarged program from K-8.
1974	Nyerere Institute opened (Founded by Charles Gray).

HIGHER EDUCATION IN NEW BRUNSWICK

Higher education in New Brunswick is derived directly from English and Dutch heritages. Early in the 18th century, one Theodorus J. Frelinghuysen, a Dutch minister was the driving force behind the recognition of the need for a college. It was the Dutch colonists of New York and New Jersey who displayed a particular zeal for education and religion.[1]

Queens College, later to be named Rutgers University, came into being on November 10, 1766. It was at that time that King George III gave the

to the Governor of the Province of New Jersey to grant a charter for the college. The name, Queens College was to honor the royal consort, Charlotte.

The intent of the College was the "education of youth in the learned languages, liberal and useful arts and sciences and especially in Divinity."[2]

A leisurely tour of the campus will attest to the mark left by that desire for education for the young men of that time and of the importance of the study of religion. According to the literature, the date of the beginning of classes was perhaps in 1772, with Jacob R. Hardenbergh serving as president.[3]

In 1784, the Rev. John H. Livingston, a minister from New York City, was appointed as Professor of Theology and thereby, the first of the American Theological Seminaries was started.[4]

Although the professors from the seminary also taught at Queens College the governing bodies of the two institutions remained separate.

Students of the seminary attended classes in both the seminary and the college but actually received their degrees from the latter. As for the early faculty - Drs. Livingston, Milledoer, Campbell and Demarest - their mark of permanence can still be seen on the names of many of the buildings on campus today. Many were loaned to the college for a period to serve in the capacity of president.[5]

The purpose here is not to provide a chronology of the college but rather to provide those interested with a sense of how the University relates to the history of New Brunswick. And so, it is sufficient at this point to state that Rutgers College was the eighth such institution in the American colonies, making New Brunswick one of the early academic centers.

The university's future then and now, should be viewed in the light of the prosperity of the state of New Jersey and the City of New Brunswick.

In the early 1800's, the College found itself falling on hard times. It was in this period that efforts were expended to revive the failing institution. This venture brought together the Trustees of the College and the Dutch Synod which was the Governing body of the Church. This involvement on behalf of the College was not without its strains and in the process the name was changed.[6]

With the privilege of having the College named for him in 1825, came the expectation that Colonel Henry Rutgers would be a significant benefactor. It was not to be. However, Colonel Rutgers did arrange with the Synod to have the sum of $5,000 deposited, with instructions that the annual interest be paid to the College.[7]

As the College continued its growth it was not without several periods of difficult times.

In the beginning the students who found their way to New Brunswick were from predominately Dutch backgrounds. Many had studied with local ministers or in the local private academies and were usually about fourteen years old. The practice of staying with the local residents started in this period and it was not until the early 20th century that the first dormitory was built.[8]

Dr. Richard McCormick's work makes note of the fact that the composition of the student body was to change from a somewhat homogeneous group to the heterogeneous body more reflective of the population of the State. This change occurred as the country was beginning to experience the Great Depression.

As the student body shifted from mainly Protestant students, the rosters began to include the children of ethnic and minority groups. In the black community, for instance, the qualities of academic excellence which were expected at the University were exhibited by at least two young men in the persons of Paul Robeson and John Howard Morrow. Both were made members of Phi Beta Kappa and went on to lead eminently successful careers.

1917 and 1924 are important because the Land-Grant College was designated by the State as the State University of New Jersey and the name was adopted by the trustees for the entire institution.[9]

As previously noted, the institution closely identified with the City of New Brunswick and for more than a century grew as the city did.

It is important to note the significant contributions of the New Jersey College for Women, established in 1918, and known today as Douglass College in honor of its first dean Dr. Mabel Douglass.

It is virtually impossible to cite the contributions of each president or of every trend. However it should be noted that the administrations of William H. Demarest and Robert C. Clothier were notable for their leadership efforts at crucial points in the transition from a religiously dominated school to a publicly supported state institution.

One trend that was clearly evident on college campuses across the nation did not pass Rutgers in its wake. Following each of the major wars, veterans returned to campus to study in increasing numbers. Upon the passage of the G.I. Bill, Rutgers also received a significant number of older students in both the regular classes at Rutgers and increasingly at University College. In noticeable numbers, black males were represented at the University for the first time.

Rutgers University, more recently, bears the significant mark of the hand of Dr. Mason W. Gross, President 1959-1969. He had vision, integrity and strength, as he moved the University toward the creation of yet another college within the University.

Livingston College, born in a social climate of rapid changes within the nation and the State, focused its efforts on the development of a non-traditional model of higher education. It was this College which has led the way to academic excellence for minorities, women and members of the working class families.

As in the past, the University today is once again making significant changes. As New Brunswick Tomorrow attempts the revitalization of the City, Dr. Edward Bloustein and his administrative team is currently leading the University through its period of total re-organization. With the emphasis on excellence and quality, Rutgers again responds to change. As in any social policy, the goals of its changes derive from the goals of the larger society for itself and also from the vein that society holds of itself.

Penelope E. Lattimer is the Assistant Superintendent of Schools in the New Brunswick school system, in charge of curriculum and instruction. She has a doctorate in Educational Administration. She has received many honors, and serves on a number of educational and cultural boards. She is in Who's Who among American Women, and represents New Jersey in the Outstanding Young Women of America.

Mariagnes Lattimer - Penelope's mother - not only has her doctorate in United States Social History, but just recently earned her Master of Social Work degree. She served for 10 years as Assistant Dean at the Graduate School of Education at Rutgers, and now is in the Department of Community Development at Livingston College. She too has been the recipient of many honors, has served on a number of higher education commissions, and written for professional journals.

FOOTNOTES

1. Wall, *Chronicles of New Brunswick,* p. 44
2. Ibid., p. 44
3. Ibid., p. 48
4. *The City of New Brunswick,* "The Daily News," p. 53 - 54
5. Ibid., p. 57
6. McCormick, *Rutgers: A Bicentennial History,* p. 41
7. Ibid., p. 41
8. Ibid., p. 41
9. Ibid., p. 49

THE VOCATIONAL SCHOOL SYSTEM

The vocational and technical high schools in Middlesex County had their origin in 1913 in the passage by the New Jersey State Legislature of Public Law, Chapter 294, which provided for the establishment of county vocational schools.

Early in the year 1914, at the instigation of the Middlesex County Superintendent of Schools, H. Brewster Willis, and the Middlesex County School Boards Association, the State Board of Education and the Middlesex County Board of Chosen Freeholders approved a plan for the establishment of vocational schools in Middlesex County.

On October 26, 1914, Judge Peter F. Daly, Judge of the Court of Common Pleas, issued an order establishing a Board of Education for Vocational Schools in the County of Middlesex and appointed five members including the Middlesex County Superintendent of Schools. With this act our school system became the first county vocational school system in the United States.

The Board of Education held its first meeting on November 2, 1914 and proceeded to organize and to operate an evening school program for two months during the winter in 1915. Instruction was given, in temporary quarters in New Brunswick, Perth Amboy, and Jamesburg, in mechanical drawing, carpentry, printing, cooking, dressmaking and agriculture.

On September 20, 1915 the first full-time all-day vocational school known as Middlesex County Vocational School No. 1 was opened in a rented building on Guilden Street in New Brunswick. Candidates for admission were required to be at least fourteen years of age and were expected to have completed at least the fifth grade. Fifty-one boys were enrolled in woodworking, mechanical drawing and the related subjects.

On October 20, 1919 the boys' vocational departments at the Guilden Street school were moved to the present building on Easton Avenue.

The old building on Guilden Street was used for home economics courses for girls; being the first all-day program for girls in our county schools. The Guilden Street school was closed in 1925 due to lack of enrollment. In the meantime other vocational schools were built in South River, Perth Amboy, Woodbridge, Piscataway, and East Brunswick.

On April 1, 1949 three of the county schools, including New Brunswick, took on the status of Vocational and Technical High Schools. This marked the beginning of a new era in terms of curriculum, status, and service to the youth of the community. In 1972 Special Needs Programs were instituted for classified handicapped students, which included employment orientation shops for 40 students. By 1975 a Cooperative Industrial Education Program was adopted whereby students could work in their requested trade, at the same time continuing their school education.

From its humble beginnings in 1914, the vocational schools and their services to the people and industries of Middlesex County have grown into a fine system.

This information provided at a special Vocational School luncheon tendered the leaders of the community of New Brunswick to honor its Tercentennial Year. It was prepared by Dr. J. Henry Zanzalari, Superintendent.

LAW AND LAW ENFORCEMENT

James V. Gassaro

Those of you who have come here today to hear about the history of the New Brunswick Police Department will find this dissertation not unlike the history of the City itself. To study the history and growth of the Police Department from its inception to this date, is to study the history and growth of New Brunswick over the same period. The Department is truly a microcosm of the City. This phenomenon can be interpreted to mean that the Police Department has adpated itself over the years to meet the growth and needs of the City that it serves.

From a ten man Department formed by the Common Council of the Board of Aldermen on March 29, 1869, to the present day Department of one-hundred and thirty-five men, plus an additional forty civilians, we can see how the Police Department has grown in size and services, offered to meet the demands of a growing and changing New Brunswick.

Prior to 1869, policing was done by a Marshall, who was both constable and Police Officer; the first Marshall being John Daily. He was assisted by a night watch until 1833, when a day watch was also instituted. These "Police Officers" on the day and night tours were not exactly Police Officers as we know them today, but rather "watch men" whose job it was to keep an eye out for trouble and raise the "hue and cry" for assistance when needed. It was the civic duty of all male citizens to respond to this hue and cry, and failure to do so was considered a misdemeanor.

In 1869, the city fathers saw a need for a Police Department, without civil court responsibilities, to serve the city. They authorized a Chief of Police and nine Police Officers to form the New Brunswick Police Department. This need was brought about by the industrialization of post Civil War New Brunswick and the changes in population that ensued. From a relatively homogenous town of Dutch German farmers and merchants, the City found itself with a labor class made up of many ethnic backgrounds. Clearly the Marshall system, which had sufficed since 1730, had outlived itself.

The first Chief of Police, Peter R. Stryker, was paid $800.00 a year. He had nine Officers under his command, each of whom were paid $600.00 a year. The Chief had the responsibility for developing walking posts based on a need for service, and then assigning men to fill them. Today this duty is routinely done by our Safe Streets' Sergeants, who are paid considerably more than the City's first Police Chief. The Police Department was established and guided by a 50-page pamphlet called *New Brunswick Police Department: Rules for Government of the Police Department.*

This pamphlet, approximately 5 inches square, can be read in less than twenty minutes and contains all the rules and regulations of the Department. The manual of procedures included everything from how to wear the uniform, how to get a warrant, and all the laws to be enforced by the Department. The entire pamphlet, which was all encompassing in 1869, contained fewer words than the glossary for the proposed new Department regulations, which I am currently in the process of formulating.

The 1869 rules addressed themselves to the times and charged the

officers with enforcing the laws governing the most pressing of those problems. What are now called the "Major Index Crimes", or most serious crimes, were quickly disposed of in a short section which stated that officers must arrest felons. The serious problems of that era were given far more space in the Rule Book. Those major problems were vagrancy and public drunkenness, pollution, (garbage disposal) and violations of the Sabbath. There was a separate section on Indecency and it covered one of New Brunswick's longest running problems - skinny dipping in the canal. Perhaps someday with a little luck, we will once again be called upon to prevent skinny dipping in the canal, for that would mean we have solved the polluted condition of the water.

As time went on the Department grew, as did the City's population, and significant changes were made to meet the times. One of the first major changes had to do with the identification process. Prior to the late 1920's, a system of identifying people by measuring bones and distance between features, called the Bertilian system, was used. Lieutenant John O'Connell, the son of the City's ninth Chief of Police, realized that this system was complicated and expensive and he became the first Identification clerk in Middlesex County to use the Henry system of identifying people by the comparison of fingerprints. This was a radical change at the time and we note that the Department still utilizes the Henry system to this day.

Another major change in policing the City was the advent of the motor patrol. People who have read William Kuntzler's book *The Minister and the Choir Singer,* the story of the famous Halls Mills murder case, are often amused to read that City Officer, James Curran, responded to the report of dead bodies being found on DeRussy's Lane by way of trolley car. In fact, Officer Curran had to take two trolleys to reach the scene of the crime and then walk approximately one mile from the end of the line to what is now Rodney Avenue in Somerset. While we may be amused, or even surprised, that it took an Officer such exotic means and such a long time to reach the scene of a major crime, this did not cause any concern in 1922. The first Patrol was introduced as a necessary evil in 1939 only because criminals were utilizing automobiles to commit crimes.

Very few police officers welcomed this sytem of motorized patrol because it removed the cop from the beat and away from the people he grew to know and serve. Crime was only a minor consideration in those days. Police officers were more service oriented and identified very closely with their walking beats. But despite much resistance, motor patrol was split - one man in one car on each side of the railroad tracks. The Rutgers side of the tracks was called the north side and the Douglass College side the south side. These designations arrived at back in 1939, still apply today although the use of the radio car has evolved into two-man cars, with at least two to three cars on each side of town depending on the time of day. And that doesn't include the supervisors, traffic officers, detectives, Juvenile Aid Bureau, etc., who are also out on motorized patrol. From two men in two cars in 1939, to the configuration and manpower we have today is a significant change, but not quite as radical as the attitudes Police have about mobile patrol. Today's younger officer is as attached to the radio car as his predecessors were to their beats. Today's city cop is more crime oriented and less service oriented. He

likes the excitement that the hit and run style of policemanship generates. Quick deployment of men to a crime scene is of paramount importance today because the citizens demand it. Officer Curran may have been forgiven back in 1922 for his belated arrival at a murder scene, but he would be severely criticized if he took that long to respond to a family spat, burglary in progress, or even a disabled vehicle call in 1981. Many Police Administrators consider the beat cops obsolete since they can't cover much territory or carry equipment or transport prisoners. The beat cop is expensive and not as efficient in the crime area as a motorized officer, but there is still a demand by the public for the personal services that only a beat officer can provide. Today virtually all of the city's patrol force is motorized due to traffic and crime conditions, and the diversified demands for service, but a State grant obtained by the City in 1972 providing for twenty walking men covering ten walking posts, keeps the "beat cop" concept alive. This grant called the Safe and Clean Neighborhood Program is provided through the New Jersey State Department of Community Affairs, and has proved to be a very viable means of preserving that greatly needed interaction between the police and the community they serve.

In 1950, the Police Department under Chief Frank Masterson formed the first Juvenile Aid Bureau in New Jersey. Its purpose was to investigate incidents where juveniles (youngsters under 18) were either the victims or suspects of a crime. This Bureau also functioned as a screening process for juvenile complaints. Many juvenile problems were handled in the Juvenile Aid Bureau Office with a stern warning or lecture. Many others were referred to the Middlesex County Juvenile Courts. Since Police Headquarters, then located behind City Hall, was far too small to include private quarters for the Juvenile Aid Bureau, the Bureau was located in the Fair Building on the corner of Bayard Street and Joyce Kilmer Avenue. The Juvenile Aid Bureau today, is located in the rear of Police Headquarters and is as isolated as we can make it so as to insure privacy and security for the juveniles that we handle.

The Juvenile Aid Bureau still operates under the same guidelines and procedures as when it was established, and has served as a model for virtually every other Juvenile Bureau in New Jersey.

One of the most significant contributions of the Juvenile Aid Bureau was the institution of the Safety Patrol program in September 1954. This program utilized older school children to assist the school crossing guards at busy intersections near the schools, and has resulted in one of this Department's proudest achievements - not one child has ever been struck by a car in an intersection manned by a crossing guard and safety patrol boy or girl since the program was started. Twenty-seven years of safety!! This program too has been a model for other police departments.

Shortly after the department moved from behind City Hall to its present location on Memorial Parkway in 1959, a new problem arose which changed the nature of the Police profession drastically - narcotics abuse. While drug abuse had been present in the area for years, it wasn't until the early 60's that heroin and pill abuse became epidemic. The rise in drug addiction corresponded to the rise in crime in order to pay for the illegal drugs. The New Brunswick Police Department, then under the leadership of Chief

Ralph C. Petrone, who was my predecessor, was the first Department in Middlesex County to organize a narcotics squad to deal directly with the drug trafficking.

From 1964 till the present, this Department has had a standing narcotics squad, which is one of the reasons that we feel that we are on top of this enormous problem. We lead the county in arrests and convictions every year in this sensitive area. One of the high points in our narcotics' enforcement program was Operation Gobblin, an undercover effort conducted by then Lieutenant George Seamon, now Captain of Detectives, in conjunction with the New Jersey State Police. This operation was conducted in 1966 when 72 people were arrested for selling heroin to an undercover Police Officer. Since then many undercover and wire tap operations have been conducted, but it is the day to day enforcement of the drug laws by hard working and dedicated Narcotics Officers that has spared New Brunswick from becoming overpowered by this problem, like many other similar cities in New Jersey.

Another area that the Department takes pride in is its role during the 1967 racial disturbance. The Kerner Commission cited this Department for its conduct and sensitivity during that trying period. Not one charge was levied against a New Brunswick Officer for excessive force or improper use of authority.

It was in early 1967 that a significant change in the Department's patrol procedures was made. Prior to this time, all walking officers in the patrol division - (this was before the Safe Streets' program) went to their posts without any means of direct communications with Police Headquarters. The City was still being manned by two one-man patrol cars - one on each side -(just as in 1939). These two cars, and whatever superior Officers and Detectives were on the road, were the only officers in radio contact with headquarters. The "beat cop" who made up the majority of men in the streets could only be reached in one of several ways. First, - each officer had a call box in his district which was connected directly to Police Headquarters and he had to call in at a prearranged time each hour to report and get his messages and assignments. The second method was by Klaxon. Each district had one or more Klaxon horns located within its boundaries which were sounded from Headquarters. An Officer hearing the horn would be required to call headquarters immediately by phone. The third method of course, was to send a radio car looking for the beat cop. Obviously this system would not work today, but until 1967 - it seemed to be adequate.

With the crime boom caused by the narcotics problem and the increase in demands for police services in other areas such as traffic, escorts and special events -concerts, games, visits by VIP.'s, etc. - communications and quick deployment became more important. As a result, the Department has not only provided walkie-talkie communications for every man in the street, including traffic and meter maids, but fitted the radio cars with portable radios that can be taken out of the console and carried as a walkie-talkie.

A system of streamlining radio transmissions to insure a smooth and rapid flow of information was also designed. This was necessary because of the increased number of people transmitting on the air, and also because of the enormous number of calls received where an Officer was dispatched. This system is a combination of military, police, and local-codes and is intended

to shorten messages so that the airways are open as much as possible for emergencies, and to make it more difficult for our radio messages to be understood by people with police receivers.

Since this coding system was instituted in 1976, the calls for service have increased from 32,000 police runs in 1976, to close to 45,000 runs in 1980. Despite the dramatic increase in 5 years, this system has held up and can handle even more traffic if necessary.

It is obvious that New Brunswick, in addition to having one of the first Police Departments in the area - has often found itself first in progressive new ideas and in performance. This administration, under the leadership of Mayor John A. Lynch, plans to continue to keep the New Brunswick Police Department in its customary position of leadership in the county. We have instituted a number of progressive programs to upgrade the Department and to increase our effectiveness. One of these programs is the "Live For Life" program, which has been provided to our Department by the public spirited company of Johnson and Johnson. The program provides each of our Police Officers with health screens and access to the Johnson and Johnson "Bubble", which features the most modern exercise equipment available. Each man after being screened is then put on a personal exercise program. This screening also serves to warn the men of potential problem areas - blood pressure, overweight, smoking, etc.

Other new programs being utilized are the Police Athletic League, the Crime Prevention lock installation program, the Neighborhood watches, and our Internal Affairs Unit. These programs are being given considerable support in the hope that some of them can give us a return on our investment, such as our School Safety Patrol Program and Communications Coding System. We will always be willing to experiment for a better and more efficient Police Department. Despite all the changes and problems with which our Police Department has been confronted, we have been able to not only keep pace, but also to predict and stay ahead. The New Brunswick Police Department is committed to remain in front of our profession helping to guarantee a better and safer New Brunswick.

James V. Gassaro is a native of New Brunswick and a product of its local schools. He graduated Rutgers University and Seton Hall Law School. He entered the police force in December of 1965 as a patrolman, and gradually rose in ranks, including a 6 year stint as Administrative Assistant, until his appointment to the top position as Police Director in 1980.

HISTORY OF TRANSPORTATION

Fred C. Hermann

Beginning the research on early New Brunswick transportation history prompted me to ask "What is history?"

Carl Sandburg claimed "History is a bucket of ashes."

Henry Ford said "History is bunk."

I liked the definition by Hendrik William Van Loon: "The history of the world is the record of man in quest of his daily bread and water."

The steamboat man on the Mississippi River had the early advantage of Mark Twain writing about him. Hollywood made him even more glamorous and famous. Yet it is a fact that New Brunswick was an earlier port than New Orleans, and more active. At one time it was confidentially predicted that the Raritan would make New Brunswick the leading port in the country.

The largest wagon firm in 1822 was the Union Transport Line. That year it was estimated that 10,000 tons of cargo were carried between New York and Philadelphia thru New Jersey. Of necessity this moved thru New Brunswick or one of the other ports on the Raritan. South Amboy, Keyport, Sayreville, Red Bank, and Shrewsbury were competitors for this business, but New Brunswick seemed to dominate. The Amboy-Burlington route competed with the Philadelphia to New York route via Trenton and New Brunswick. In 1837 the Middletown Steamship Line operated stage lines which reached inland from Keyport and it is believed the Matawan Stage Line was one of these. William Van Brunt acquired the Matawan Stage Line in 1887. In 1920 Van Brunt was hauling loads of tile from the Old Bridge Tile Company to the steamship "Robert Johnson" in New Brunswick for shipment to New York City.

Wooden plank roads were popular and the property owners were supposed to keep up their portion of the road and share in the profits from the tolls. Unfortunately many users became "shun-pikers" and avoided payments. The Matawan Stage Line, while not as well known as Union Transport Line, and not even mentioned in Benedict's many accounts of stage lines, did serve some river ports of the Raritan. The Matawan Stage Line used the old Keyport-Matawan plank road.

As a matter of fact the ghost wagons of the old Matawan Stage Lines are still observed along the Raritan and South River seeking passengers and freight.

In 1841, 119,972 tons of anthracite coal reached Raritan Bay via the canal in addition to 30,000 tons of burnt lime and other products.

The Reading Railroad was also developing a history of its own as an adjunct of the Schuykill Navigation Company, a great coal producing line for the Delaware and Hudson Canal Company. This huge system met head on with the new Pennsylvania system which had newly acquired the Camden & Amboy railroad. The Pennsylvania system decreed that coal from the Schuykill mines would not be permitted to go thru the Delaware and Raritan Canal and as a consequence, large amounts of coal began moving thru Bound Brook.

New Brunswick continued however, as a port city for the Delaware and Raritan Canal. The mule drawn boats had almost disappeared at the turn of

the century at New Brunswick.

Freighting companies moved more cargo thru New Brunswick than the heavy Conestoga wagons moved in the entire westward migration. The traditional wagons in New Brunswick had a maximum capacity of 5 tons. The extent of the wagon trade between Philadelphia and New Brunswick prompted the organization of the New Brunswick Navigation Company. The firm never had the political clout to get the two states, Pennsylvania and New Jersey, to act until February 4, 1830, when an act providing for canal construction was passed. By coincidence, the Camden and Amboy Railroad received its charter the same day.

Between the advent of the railroad and the Delaware and Raritan Canal, which was an immediate success upon its opening in 1834, the once thriving wagon business began to wither. The canal thrived. During my research I met Ren Carton a former Matawan, N.J. councilman, who told me his grandfather shipped rafts of logs from Port Deposit, Maryland thru the Chesapeake and Delaware Canal up to Bordentown, N.J. where they were reduced in size. They then moved thru New Brunswick to South River, were towed over a part of Raritan Bay to Keyport, then up the Matawan Creek with the tide, to his mill at 90 Main St., Matawan. The early schooners reached Lake Lefferts in Matawan before dams and accumulations of silt made it impossible for water craft. In 1964 Ren Carton read an original poem for the Matawan Tercentenary costume ball entitled: "An Early New Jersey Canal Boat Mule Skinner":

I take a chew, than I crack my whip
And my tired old mules start another trip!
They pull the boat and I walk behind
Until we reach the Delaware line.

We put up there, then head back east
With a load of flour and bakers yeast,
For Brunswick Town, and Matawan too.
And then I'm ready for a drink and a chew!

Back and forth we go, most every week
With choice canal freight which is hard to beat!
We haul coal to the east to warm their homes
And rum to the west to warm their bones.

Who cares if the railroad whistles and blows?
I'll still haul freight, even when it snows!
The train may be faster, (a trip in a day),
But my mules can make it on one bale of hay!

One New Jersey author confidently asserted, "The true history of the United States is the history of transportation in which the names of railroad presidents are more significant than the presidents of the United States." While I would not agree with this, it is true that government elected early to attempt to regulate transportation and the political manipulation behind the

scenes by prominent transportation tycoons helped to foster this illusion.

Prior to our revolution, a British governor of New Jersey named Hamilton, gave an individual named Dellaman exclusive stage and wagon rights to move freight across New Jersey. This was abrogated in 1710.

In 1744, a William Willson of New Brunswick advertised his stage running twice a week between New York and Philadelphia. In 1772, the Philadelphia stage coach advertised two days transit time from the Indian Queen Tavern. The four horse stage accommodated 8 passengers.

During the early 1800's, New Brunswick was the leading grain market in New Jersey. The White Hall Tavern was headquarters for grain traders who congregated there to read the New York newspapers. They agreed amongst themselves as to the price they would pay for grain.

From *Historic Roadside in New Jersey* we find a reference to the Bell Tavern in 1729, first known as the Indian Queen, then The Bell, and later modernized and operated as the Parkway Hotel.

Just as grain traders set the prices for grain, attempts have been made to set rates and fares. Railroads early on had rate committees to set joint thru rates and fares and in 1942, the Reed Bullwinkle Bill legalized conference rate making. How did the cooperative making of grain rates escape the notice of the Justice Department? In 1887 the Interstate Commerce Act to regulate railroad fares was passed, followed by several decades of additional regulation within the fields of transportation. In more recent times this trend has been reversed, and has been replaced by a movement towards complete deregulation.

An early New Brunswick Presbyterian Church member, according to Elizabeth Boyd, was John Neilson, who grew up in the Neilson Shipping Business. His fleet of 70 ton sloops brought in wine from Portugal and rum from Jamaica. Neilson's Field on the Rutgers campus in 1930, was the setting for the 250th year celebrating the birthday of New Brunswick.

A famous court case decided by the Supreme Court, known as Gibbons versus Ogden, asserted the right of Congress to regulate interstate commerce. Both states of New York and New Jersey had decided to issue charters to boat lines for the right to haul goods over the Raritan Bay. The commerce clause in our federal Constitution gives Congress the right, and both states had to desist in attempts to regulate boat traffic.

Prior to the huge movement of coal via the Delaware and Raritan Canal, the schooner Elizabeth brought the first load of coal into New Brunswick, and unloaded at a dock near Rolfe Lumber Company. Old Sim Martin was the driver who delivered the first coal in New Brunswick. According to Ruth Patt's *The Jewish Scene,* a Mr. Rosenbaum was the importer.

In 1766, Azariah Dunham, a citizen of New Brunswick drew a map of the divison lines between the counties of Middlesex and Somerset for the justices and freeholders of Middlesex County. The boundary lines closely follow the old Lincoln Highway which winds from New Brunswick through Franklin Park to Princeton. On the morning of April 24, 1775, an express rider brought to New Brunswick the important news of the battles of Lexington and Concord. Azariah Dunham was a member of the committee which received the information. The Committee sent an express rider to

Princeton with the news via this important transportation artery.

The history of transportation is replete with stories of competition and exploitation. The Delaware and Raritan Canal was dug by Irish laborers who worked cheaply. They suffered early death because of fever and other epidemics. The abuses of ruthless business tycoons against labor was thought to be corrected with the passage of liberal labor laws. More recently, however, the abuses against labor have been reversed with scandals within the unions themselves. The disappearance of the president of the International Teamsters Union, Jimmy Hoffa, is a bench mark attesting to the turbulence in the movement of freight cargo.

Going back to the earlier days of transportation, I'd like to quote the following epic poem offered by the Rev. John Pierpont when it was clear the day of the stage coach was over:

We hear no more of the clanging hoof,
And the stage coach rattling by,
And the Steam King rules the traveled world,
And the old pikes left to die.
The grass creeps o'er the flinty path,
And the stealthy daisies steal
Where once the stage horse, day by day,
Lifted his iron heel.

And the old Pike Road is left alone,
And the stagers seek the plow;
We have circled the earth with an iron rail,
And the Steam King rules us now.

The New Brunswick City Railway in 1886, was granted a franchise which by 1895 became the Brunswick Traction Company. Its electric trolleys replaced the horse trolleys. The company was to become the Public Service Corporation of New Jersey, then later Transport of New Jersey. The rail lines that the Trenton Fast Trolley Line cut through Milltown and East Brunswick and the farms of Middlesex and Mercer Counties later became the property of Public Service Electric and Gas Company on which to run their electric lines. Remains of the roadbed can still be found crossing Farrington Lake today.

In more recent days Public Service was not the only line to suffer financial difficulties. The once proud Pennsylvania Railroad, which in the late 1800's was confidently expected to last for the next thousand years, went belly-up when it merged with the New York Central.

The Delaware & Raritan Canal incidentally used several hundred head of horses and mules supplied by James Buckalew of Jamesburg. I suspect James Buckalew was one of the founders of Perrine and Buckalew Lumber Company of Jamesburg. Mr. Buckalew supplied the coach to transport President Abraham Lincoln from the Trenton railway station to the State House where President Lincoln addressed the State Legislature in 1861. Up to a few years ago, the Lincoln Coach was still active in local parades.

The New Jersey Turnpike still connects New York and Philadelphia

crowded with an endless stream of trucks, trailers, and tankers. It is speculative to guess the amount of tonnage moving thru this artery in 1981.

The changes that face New Brunswick are not new when the history of New Brunswick Transportation is noted.

The one constant is change.

I remember an old freight hustler telling me when I started my career in transportation, "Remember, young man, the freight will move."

The history of New Brunswick transportation is the record of man in quest of his daily bread and water.

Fred C. Hermann has always been closely associated with the trucking business. In 1963 he purchased one of the oldest trucking companies in the area - Van Brunt & Son in Old Bridge - which was originally the Matawan Stage Line, a drayage and passenger line from 1837-1897. This launched him into a new avocation - historical research in the field of transportation, and the restoration of old stage wagons.

STAMPING OUT HISTORY: THE POSTAL SERVICE OF NEW BRUNSWICK

E.E. Fricks

The "posts" have played a key role in the economic and social development of modern man. As commerce spread over Europe in the 1400s, a more regular means of facilitating written communication than the services of an occasional friend, monk, or traveling merchant, became necessary. This was especially true for the growth of the Italian city states; much of what we know about the wealth and economy of that period derives from the preserved letters of those merchant princes.

Official communication systems have existed for several thousand years; however, they were limited to carrying only royal or imperial despatches. Private citizens for the most part, had to depend on travelers to carry their communications. Needless to say, such means were erratic and slow.

The posts, much as we know them, began in England with the appointment by Henry VIII of Sir Brian Tuke as Master of the Horse. He was charged with developing a royal messenger service between London and the Scottish border. Post stations at regular intervals were established for changing horses. After a time, the messengers were permitted to carry private messages, for which they exacted a fee. Since the post station usually incorporated an inn or a tavern, the messages were often left with the innkeeper, who also served as the local master of the post. Roads and byposts to connect with the main road slowly developed and a system evolved for the transmission of written messages throughout England.

In the colonies, a similar evolution was experienced. The first post office, a coffee house in Boston, was established by Richard Fairbanks in 1639. Other colonies followed suit with their own local systems, but bad roads and a lack of commercial development hindered the growth of an intercolonial system.

For a variety of reasons — religious animosity, disputes with the proprietors in East Jersey, the survival of Cromwellian Puritanism — popular opposition to Catholic King James II seemed to run high in the colonies, and especially in Jersey. James tried to crush opposition and strike a blow at colonial self-administration by combining all the colonies north of the Delaware into a single entity, ruled from Boston by harsh Sir Edmund Andros.

James' deposition and replacement, in December 1688, by his daughter, Mary and her husband, William of Orange, removed this source of contention. The concept of unification, however, was not dead. William acted to establish the Bank of England and to subsidize the posts in Scotland. In 1702, by the Act of Union, England and Scotland were bound together politically under one Parliament.

William and Mary granted a 21 year patent to Thomas Neale, Master of the Royal Mint, on February 7, 1691, to administer the post office in America. Neale was granted the exclusive right to establish post offices and post routes, and to act either in person or by deputy. The rates of postages to

be used were those of the British post office, or as agreed upon by Neale and the several colonial legislatures. It remains for future historical research to determine the motivations behind the support for an American postal system.

The English Post-Office Act of 1660 had authorized the Crown to bestow the office of Postmaster-General for life or for a period of years not exceeding 21, and to establish Post-Offices "in England, Scotland and Ireland and other of His Majesty's Dominions." An Act of 1685 gave the post office revenue to the King, the same person who, as Duke of York, had received this revenue since 1663. An attempt had been made to establish an American Post Office for the special benefit of the Duke, an attempt apparently confined to New York. In 1684, Sir John Werden proposed to Governor Donegan that a post be established "along the coast from Carolina to Nova Scotia." This effort was unsuccessful due to a lack of sufficient correspondence to support a weekly mail.

Thomas Neale chose to act by deputy and commissioned Andrew Hamilton on April 4, 1692. Hamilton had been recommended by William Dockwra, for whom Hamilton acted as Proprietary agent in New Jersey. Hamilton followed the program envisioned by Neale for a service embracing the area from Piscataqua, New Hampshire to Philadelphia. He provided for a general post office or chief letter office in the principal town of each colony, with the postmaster to be his appointee. Postal rates were negotiated with the legislature of each colony.

The Neale-Hamilton patent was abrogated by the British post office in 1710. The effort had not been a profitable one and Hamilton's salary had not been paid to the time of his death in 1703. Up to this point, no postal arrangements had been formally made for New Brunswick — understandable since New Brunswick was not given its current name until 1724 nor incorporated until 1730.

The first mention of New Brunswick in a postal sense appeared in a notice in a Philadelphia newspaper in 1733 where the home of James Neilson was established as the point in Somerset County where letters might be received. There is evidence to suggest some postal activity or an office in 1748.

Johannes Moelich left a description of his periodic journey to Perth Amboy from Pluckemin, a distance of some 30 miles, to pick up his mail from Germany in 1752. In that same year there were said to be only three post offices in New Jersey: Amboy, Trenton, and Burlington. Letters were left at those places by the Philadelphia mail carrier, weekly in summer and once in two weeks during the winter. Why would Moelich travel that distance to Amboy if a post office existed closer?

An advertisement exists, on September 28, 1754, for uncalled-for letters left at the post office in New Brunswick. However, in the table of postage rates for 1754, there is no entry for a post office at New Brunswick, making the evidence conflicting.

In the diffuse, agriculturally centered and relatively isolated society surrounding New Brunswick, correspondence of any variety was apparently quite small during the 1730-1760 period. Postage rates represented substantial amounts of money and currency was scarce. New Jersey

frequently resorted to the printing of bills of credit to provide the means of exchange to pay mortgages and taxes. Stage wagons began to pass through New Brunswick as early as 1738, and the teamsters carried much of what was written correspondence existed at attractive rates (occasionally even gratis).

By 1763, New Brunswick had achieved sufficient stature to have a regularly operating post office. The following year, Brook Farmer, a tavern keeper, was appointed postmaster. During this period there were two predominant occupational types occupying postmasterships: innkeepers and printers. The innkeepers sought the appointment because of the trade it brought and the printers because of the favorable transmission of news and treatment for their newspapers. Farmer was the son of an Assembly member and a member of the Governor's Council. That he was not committed to the post office system is shown by a later letter of his carried by private messenger. Once he left office, Farmer was no longer entitled to the franking privilege, or sending mail postage free. In 1767, another innkeeper, Michael Duffey, was appointed postmaster.

A few letters showing evidence of having passed through the post office still exist from the 1760s. At least one letter survives from the French and Indian War and a number from New Brunswick to Rhode Island are known; these, however, appear to have traveled outside the post by private messenger.

We know almost nothing of the operation of the New Brunswick post office between the appointment of Duffey and the cessation of the royal postal system on December 15, 1775. William Goddard established an office of the Constitutional Post in mid-1775 at New Brunswick with John Dennis as postmaster. With the British occupation of New Brunswick in 1777, some correspondence to Britain was carried, apparently in official despatch pouches, through New York. The royal postal system was not re-established during the occupation.

When the British were driven from New Brunswick, teamsters again carried passengers and goods as far north as the Hudson River; there is no evidence that the postal system was again operating in New Brunswick although we may assume that the wagons carried communications.

Further research into the operation of the American postal system and New Brunswick's part during the Confederation period is still needed. We do know that Robert Hude was appointed postmaster on September 27, 1783 and his appointment continued after the ratification of the Constitution.

The next evidence of postal activities shows up in the papers of John Neilson and William Livingston in 1787. From his service in the Revolutionary Army, Neilson came to know most of the politically important persons in the new government and was to have a hand in recommending a number of New Brunswick residents for governmental positions, including postmaster. New Brunswick's second postmaster, John Voorhees, appointed in 1790, was apparently one such recommendation.

Although New Brunswick was becoming an important center for the shipment of the area's grain, comparatively few examples of correspondence survive. These artifacts are important for the light they shed upon the ways in which postal materials were handled. The first handstamp marking on letters was a straightline with the letters "N.B.", used during Jacob Tallman's tenure

as postmaster in 1794. Only about 10 examples are still with us. The next marking was a circular one, used in 1800 during William Ten Broeck's service; 3 examples survive.

About 1809, the Livingstons began steamboat service from New Brunswick to New York. There is no evidence, however, that the postal riders and stages were abandoned by the post office and that this new form of transportation was used to carry the mail.

Bernard Smith was appointed postmaster on April 28, 1810 and his office on the southside of Albany Street below George is the first one which we have definite record. He had been a supporter of Madison and his appointment followed as a result of spoils system politics. However, with the onset of the War of 1812, local politics came to be dominated by the peace party. Although Smith was secretary of the local Republican (Jeffersonian and, later, Democratic) Party, he involved the post office to only a minimal degree. The local party mouthpiece, the *New Brunswick Fredonian,* would twice a month advertise letters being held at the post office. When the so-called Restored postal rates of 1816 were announced, Smith used the *Fredonian* to explain them to the populace. He did support the paper with advertising for patent medicines and liniments. During 1818, Smith provided an indication of New Brunswick post office operations:

> "During the Summer the Office will be open everyday from seven in the morning until ten in the evening, except Sunday, when it weill be open from eight to nine o'clock in the morning."

In February 1818, David FitzRandolph, publisher of the *Fredonian,* became postmaster. Until the late 1810s the newspaper had been published from an office on Burnet Street. At that time, it was moved to the area of Church and Dennis Streets near newspaper co-publisher James Fitz-Randolph's grocery. The post office was located next to the paper.

The 1820s and 1830s saw the development of the Delaware and Raritan Canal and the Camden & Amboy Railroad. Both contributed significantly to New Brunswick's commercial growth but only the latter directly affected postal operations. Only one example of the use of the canal as a postal route has ever been reported.

As commerce grew in volume, so too grew the need for fresh news especially between New York and New Orleans. Merchants found that current market information permitted them to better control the flow of goods and cut costs. Such information allowed them to buy and sell with less need for long-term financing. They pressed for faster mail service and got it. Service was steadily improved after reforms in the postal system during the Jackson administration. An express mail was announced on October 22, 1836. A subsidy contract to carry the mail between New York and Philadelphia was given to the railroad in 1836. The railroad was certainly faster than the mailcoach, the contract for which had been given to Wm. H. Stelle in 1835; his brother was publisher of the pro-Jackson New Brunswick *Times.* The coach left New Brunswick daily for Trenton and consumed most of the day in the trip.

William Myer, Jackson's appointee as postmaster, maintained his office close to the *Times'* editorial office at 26 Church Street until his replacement by Samuel Cook in 1841. When Cook was replaced by President Tyler in

1843 in favor of John N. Simpson, Cook was appointed to the Whig committee for New Brunswick.

John Simpson had been a Federalist candidate for Assembly in 1815 and a member of the state committee in 1816 to study a canal route. A merchant, he owned a bookstore in New Brunswick in 1811, was an owner of the Team and Steamboat Company in 1814, and was cashier of the Bank of New Brunswick in 1821. During his tenure as postmaster, postage rates were reformed and, in 1847, the first general issue of postage stamps occurred. Although these were acclaimed a great convenience by the *Union,* a Democratic newspaper in Union Court at the rear of the post office, Simpson did not order a supply. He did insist upon prepayment of postage (even though this did not become mandatory nationally until 1853) and kept his office open from 6 a.m. until 9 p.m. for the convenience of the public. Simpson was concerned for the efficient operation of the mail coaches to outlying areas, although he was not above abusing his franking privilege for private business letters. Simpson continued to serve as postmaster even after James Polk's election to the presidency. After 1840, he served as a member of the county Democratic executive committee.

When Zachary Taylor was elected, Simpson was removed and Cook installed as postmaster. Cook did order a supply of the new postage stamps which were shipped to New Brunswick on July 26, 1849 and apparently lasted about 4 months. Unfortunately, only 5 examples of the 5 cent value used from New Brunswick survive; none of the 10 cent are known to have survived. It is my belief that all were mailed west to the California goldfields.

The development of the railroads brought about a flood of new express companies. The New Jersey Express Company set up shop in 1855 at 65 Neilson Street, primarily to carry money letters. Some of the other firms supplying similar services were Scribner's Package Express, Danberry's Daily Express, and Ayer's Express. Since the post office did not issue money orders, carry packages, or have a registered letter service, the monopoly on letter and newspaper carriage was not infringed. There is no evidence that private letter delivery services such as arose in New York and Philadelphia were ever established here. During this period, Henry Sanderson held forth as postmaster at 24 Albany Street; a near neighbor, the Morse Telegraph Company, occupied 39 Albany.

The War Between the States affected the post office in ways just as profound as for the social and economic fabric of the nation at large. The soldier in the field required frequent contact with home to maintain morale. Ways to send funds became necessary as many breadwinners were far away serving the colors. Federal control of the West required that rapid and secure communication be available. To handle the first problem, for example, the prestamped lettersheet was developed so that separate supplies of stamps and letter paper need not be maintained. When even this proved inadequate, the requirement to prepay postage was suspended for soldiers' letters and they traveled postage due.

Early in the war, envelopes bearing patriotic sentiments appeared on both sides. These remained popular until casualties mounted to horrendous proportions and paper supplies became tight. Despite the fact that 783 New Brunswick men served in the Union forces, only about 3 of these so-called patriotic envelopes used from New Brunswick have been noted in several years of searching.

Lincoln's inauguration brought John T. Jenkins' appointment as postmaster on March 11, 1861. A July 2, 1862 notice in the *Fredonian* showed his predecessor, Sanderson, serving in the army as a brigadier general. Jenkins had served in 1854 in the New Jersey militia, but by the outbreak of war, he was 40 years old and did not serve. An alderman and realtor, he was influential in mustering support for public schools in New Brunswick; his provision of property underwrote the first black school in the city (segregated schools were abolished in New Jersey in 1882). Reappointed for a second time as postmaster, in 1865, Jenkins concurrently served as mayor from 1865 to 1867.

On July 3, 1865, New Brunswick was designated a "money order post office." The 1866-67 city directory lists the post office at 38 Dennis Street, next door to the *Fredonian.* Although a post office history, published about 50 years ago, speaks of a move about this time to 202 Neilson Street, no corroborating evidence has been found.

With Grant's election, Joseph F. Fisher became postmaster and soon relocated the office to 240 Burnet Street. An 1873 photograph in the Rutgers New Jersey collection shows the post office on Commerce Square. An 1883-84 city directory lists Fisher Bros., coal and masons materials, also on Commerce Square. Fisher served as a director of the State Bank in 1873 (reorganized after the Panic) and of the New Brunswick Fire Insurance Co.

The 1870s saw post office hours shortened, 7 a.m. to 8 p.m. with Sunday service from 6 to 7:30 p.m. Several mail deliveries during the day were accomplished in conjunction with railroad deliveries. Postal cards were introduced in 1873 and provoked editorial comment about postal clerks reading the messages. Parcel post was established in 1879 in response to national pressure from farm groups.

Fisher served through Hayes' administration and was not replaced until 1881 by a Garfield appointee, Levi Jarrad, about whom we know exceedingly little. His tenure was brief, for on June 3, 1883, John F. Babcock, editor of the *Fredonian,* became postmaster.

Babcock saw that if New Brunswick were to grow, the center of commerce must shift from the narrow streets along the Raritan, where business was prone to water damage from recurrent floods. Although strongly opposed, he selected the Masonic Hall on the corner of George and Albany Streets for the new location. The post office provided the focal point for business downtown and the merchants feared, rightly as it turned out, the loss of business with the move. Postmaster Babcock did alleviate some of the impact of the move by providing 6 letter carriers to serve the city. A vocal Republican, Babcock's term ended with Cleveland's election to the presidency; Robert Carson succeeded him on February 25, 1885.

New Brunswick, and the nation, suffered from a 6 year depression after the Panic of 1873. The Masonic Hall, where the post office had been relocated, had been completed in the last flush of prosperity before the crash, but with large cost overruns. With the failure of the State Bank at New Brunswick, the Hall's mortgage notes were called, causing backers to lose heavily. In 1882, Congress lowered first class postage rates to 2 cents, in part

to stimulate business. The details surrounding this action and the resulting benefits have not been studied up to this time.

Carson served only for the duration of Cleveland's administration; when Benjamin Harrison was elected, William Price replaced him. With Cleveland's re-election, the only split term in U.S. history, Carson regained the postmastership.

After John Wanamaker became Postmaster General in 1889, he responded to pressure from the Farm Granges to sponsor what became a joint resolution of the Congress in 1890 to extend the free delivery system to farms and villages outside the main towns. After fitful starts and much experimentation, rural free delivery was firmly established in 1896. Expansion in service required a minimum route of 25 miles where good roads prevailed and the roads had to be macadamized. This rule stimulated the Good Roads Movement; it was further stipulated that no more than 100 families could be served by a route. On December 15, 1900, New Brunswick became the hub of first 5, then 6, RFD routes. Mail was handled by carriers with horse and wagon and they provided most of the fundamental services such as parcel delivery, sale of stamps, etc. The routes from New Brunswick averaged 22 miles and covered areas as far away as Milltown and what is now South Plainfield.

Free delivery of mail was instituted on January 1, 1888 in New Brunswick during the tenure of William Price. The letter carriers which had begun with Babcock were replaced by regular employees of the Post Office Department. Although a new post office building of imposing stone had been built at George and Albany Streets in 1903, growth in the city's size dictated that branch stations be set up. Station No. 1 was established in Highland Park on November 1, 1909. Even so, 6 carriers still operated from the main office, where 12 clerks worked. By 1917, at least 4 stations were located around the city. With the beginning of World War I, a branch at the Raritan Arsenal was established. The post office was shared between the Post Office Department, a detachment of U.S. naval intelligence, and a military radio broadcasting installation; this installation is supposed to have maintained the formal link between the United States and Germany after hostilities were initiated.

December 15, 1924 saw the establishment of the Air Mail Service as a branch of the Railway Mail Service. While operations were maintained from Hadley Field in South Plainfield, the mail was received and sorted at New Brunswick. As the eastern terminus of the transcontinental service, Hadley Field and the New Brunswick post office became busier and busier. By 1933, need for a larger facility was obvious. The government's choice of a site on Bayard and Kirkpatrick Streets provoked the same controversy as had Babcock's move 60 years earlier. Property owners felt values around George and Albany would be depressed and property owners on Bayard Street protested their displacement. One even went so far as to accost candidate Franklin Roosevelt at a political rally and to elicit a promise that the matter would be "looked into." Nevertheless, the new post office was begun in June 1936.

The area had grown to such an extent that the station at Highland Park was made a full branch of New Brunswick on July 1, 1923 (a status it still

enjoys) and was staffed by clerks and carriers from the central office.

World War II saw a massive growth in postal services with the location of Camp Kilmer across the river. A branch post office was constituted on June 3, 1942 to handle the postal affairs of the huge numbers of transiting troops. As the camp grew, so did the need for postal services expand until finally 2 substations were also located on the post. This branch was closed on March 31, 1950. However, this was not to last, for with the troop build up during the Korean War, the branch was re-opened on January 15, 1951 and a substation opened on June 23, 1952. With a minor change in status in 1956 as a result of the reception of Hungarian refugees, the Kilmer branch continued to operate until May 1, 1959.

The Nixon post office, which had been a separate office from October 3, 1918 was made a branch of New Brunswick on October 1, 1949 and remained in that status until becoming a branch of Edison on June 27, 1959.

The area to the north of the city was not the only one growing. North Brunswick was established as a branch on February 1, 1956 to service the industrial growth to the south.

The sectional center concept of post office development was formulated in the 1960s to provide better handling of the mail and improved administration of post office affairs. New Brunswick had served, since the turn of the century, as a hub post office for routing and distribution; by the 1960s, its administrative role was expanded. With the establishment of the Regional Postal Center in 1981, New Brunswick's role in facilitating written communications and commerce is even greater.

E.E. Fricks, a student of postal communications and history, received a bachelor of arts and science degrees from Rutgers University, has a master of science degree from Penn State and has done doctoral work at Rutgers. He is an engineer by profession. His presentation stems from a series of articles published in The Collectors Club Philatelist, *Vols. 59 and 60; 1980, 1981; New York - a magazine which he serves as Editor.*

EPILOGUE

Ruth M. Patt

This lyrical essay was written for a Tercentennial project which never came to fruition. It seems an appropriate epilogue to this book.

In the beginning there was only the river. A narrow stream which broke a path between the marshy swamps and the nearby hills; a stream whose quiet flow was only occasionally startled by the swish of winged creatures above, or the scurrying of land animals who made their homes along the mossy banks. The sounds of the forests were eerie, indeed, as they interrupted the natural silence of the place.

The water ran its course, spreading out like leafy fingers into tiny tributaries as it made its way from the mountain crevices to the great salt ocean to the east. The ebb and flow of its waters gave it purpose to life. As the river rounded the bend, just ahead of the great Bay to the east, there was a buildup of fallen rocks which made crossing possible at times. The water was always deep enough, however, for the aquatic creatures to continue on their journey downstream.

Soon the people with the redskins appeared on the idyllic scene. They had traveled many moons from the west in search of rich soil where they could plant their corn. Through the mountains they had traveled by foot or on horseback. When they came to the water they fashioned a craft from burned-out tree trunks which they maneuvered by paddle. Some of the tribe known as the Lenni Lenape settled on the spot called the Raritan. They liked the rocky rift where they could cross to the other side at low tide. They liked the protection of the neighboring mountains. They liked the proximity and availability of the nearby ocean shore where they could roam when the summer heat became unbearable. They soon began to like, too, the strange people with the white faces who were using their paths and their river to come through to trade pretty baubles for corn and grain and sometimes a piece of land. Why not trade? There was always another piece of land further down the river. And the baubles were so pretty.

The Raritan just continued to flow, hospitable and accommodating. Soon its marshes were cleared and a few buildings of brick and mortar and lumber were constructed along the banks. Some of these buildings were homes to the strange white men and women. Others were used as hostels for travelers. Others with their steeples reaching to the heavens above served the spiritual needs of the inhabitants. Still others were warehouses, or loading docks, to which some very beautiful sloops propelled by billowing, graceful sails made their way to load or unload their wares. Many of these boats had come from far off England or Holland; others had come from the exotic Caribbean Islands. Sometimes the passengers or members of the crew of these ships remained behind, attracted by the prospects of life in the river community.

The area began to lose its anonymity. No longer was it the rocky rift, no longer was it Prigmore's Swamp; no longer was it Inian's Ferry - suddenly it had an identity. The bustling hamlet on the Raritan, now under the protectorate of the King of England, George II, became the town of New

Brunswick, a name honoring the House of Brunswick from which the Royal family was descended. It was a noble name, and it was to have a history equal to its name.

A significant factor to this history was always the River, for it made the town unique and important.

As the years passed, the rich and moist soil along its banks permitted agriculture to thrive. Corn, wheat, potatoes, other grains and vegetables and fruits all took root. The docks at New Brunswick's river front, strategically placed between the major ports of New York and Philadelphia, became a key loading area for trade. This factor led to an early industrialization of the town. Little by little the town spread out, far from the river banks. Major roadways linked the north to the south, the east to the west. Bridges were built, railroads came through, a canal was constructed linking the Delaware with the Raritan. New Brunswick was on the main line and its growth seemed limitless. And underscoring this growth was always the River.

But the River was not always benevolent. Sometimes the rains came down so heavily, or the melting snows from the hilltops rushed so forcefully into the river that the banks could not contain the swirling waters and they overflowed. The barns would be washed away, the livestock drowned, the vegetation inundated. But the people just started over again, perhaps moving a bit further uphill, but refusing to leave this place.

In time the land highways began to take over from the water highways. The people could reach their inland destinations with greater ease. Travelers from a distance could reach the center of town by all manner of conveyances. So it was only natural that the town at the edge of the river would become a mercantile center too. The early peddlers found a ready market for their wares amongst the townspeople. Then not content to be perpetual wanderers, many invested their savings in establishing small shops along the waterfront. All manner of ethnic groups found their opportunity here, and the tapestry of the town was emblazoned with the cultures they brought with them.

The little town became a center for academia as well. A school started by the Dutch Reformed Church evolved into a giant university. Although it spread throughout the State, its heart always remained on the banks of the Raritan.

The city was not destined, however, to continue what had seemed an infinite growth. As with many of America's older communities, New Brunswick would change with the modern phenomenon of so called progress. The ubitquitous automobile permitted the people to live further and further away from the river. The town spread from one suburb into another. The crowded areas along the river became havens for the oppressed. Traffic through the town became congested. New trading centers on the outskirts arose. Little by little the city began to crumble. Heavy industrialization and slow moving traffic began the devastating process of pollution. Even the river began to lose its appeal. Swimming was impossible, boating was difficult, the bridges were not able to sustain the inordinate traffic, the highway approaches were hopelessly inadequate - the city by the Raritan seemed doomed.

And then there came a vision of a new city, a city revitalized, a city changed, a city which once again could be a viable community serving a

unique purpose and a distinguished people.

Now the skyline is beginning to change. Bulldozers are making way for large office complexes. Ribbons of new highways are beginning to ease the approaches to the city. Deserted buildings are being turned into attractive apartments. Old homes are being refurbished or restored. A cultural renaissance is in the making. A pride in a city is being reborn.

There are no conclusions yet to this story. We are only at the threshhold of tomorrow. Voices from our past are cautioning us not to lose our sense of history, and yet, at the same time, not be obsessed by it. Use the past as a guide, the voices say, and let it show the way to the future. Only then will this river community live once more. Generations to come will again be able to watch the ebb and flow of the waters, and know that the town called New Brunswick is still destined to serve a distinctive purpose. Fortunate are we who have this rare opportunity to determine what this purpose shall be. May the future show that we were worthy of the task.