

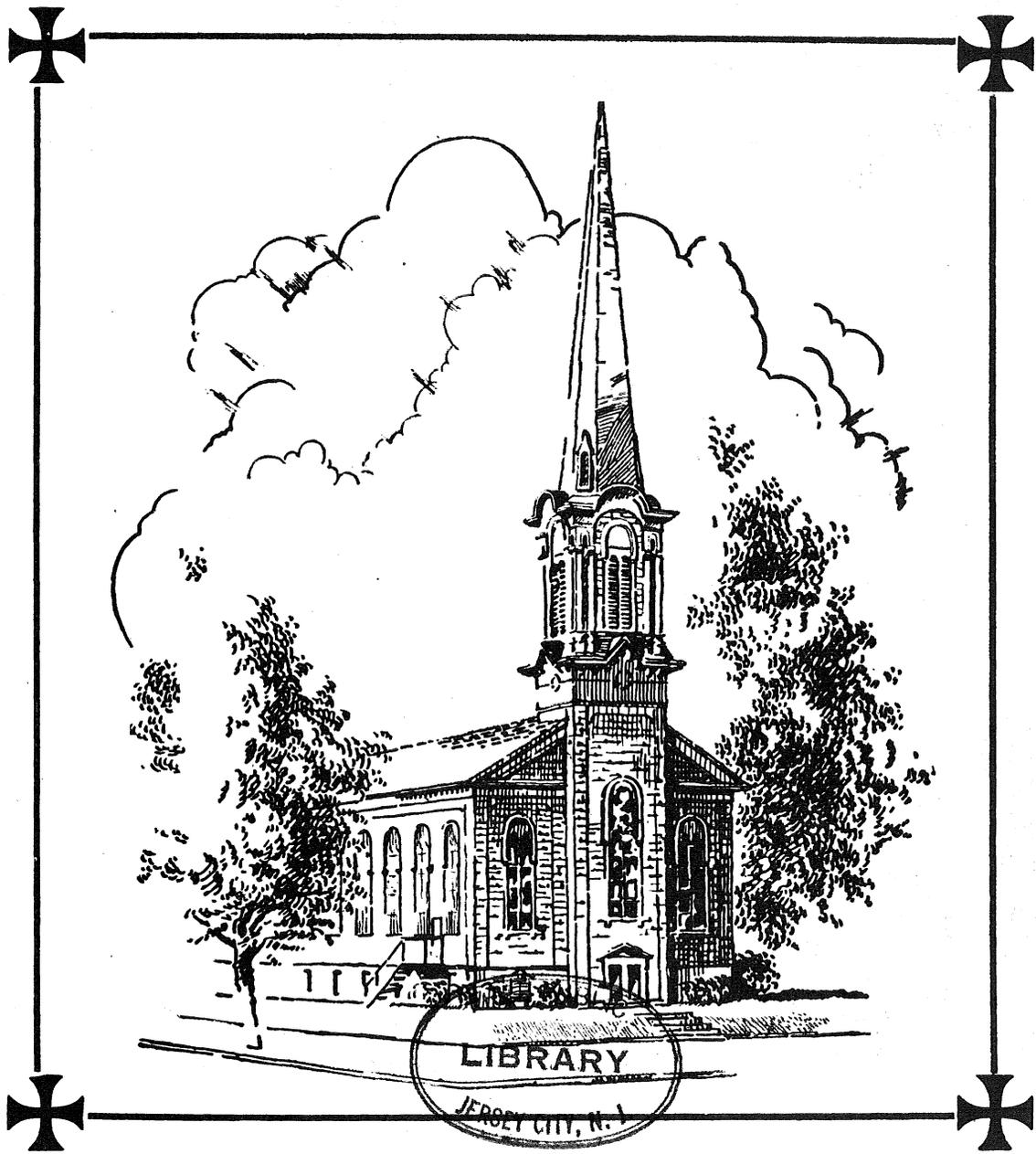
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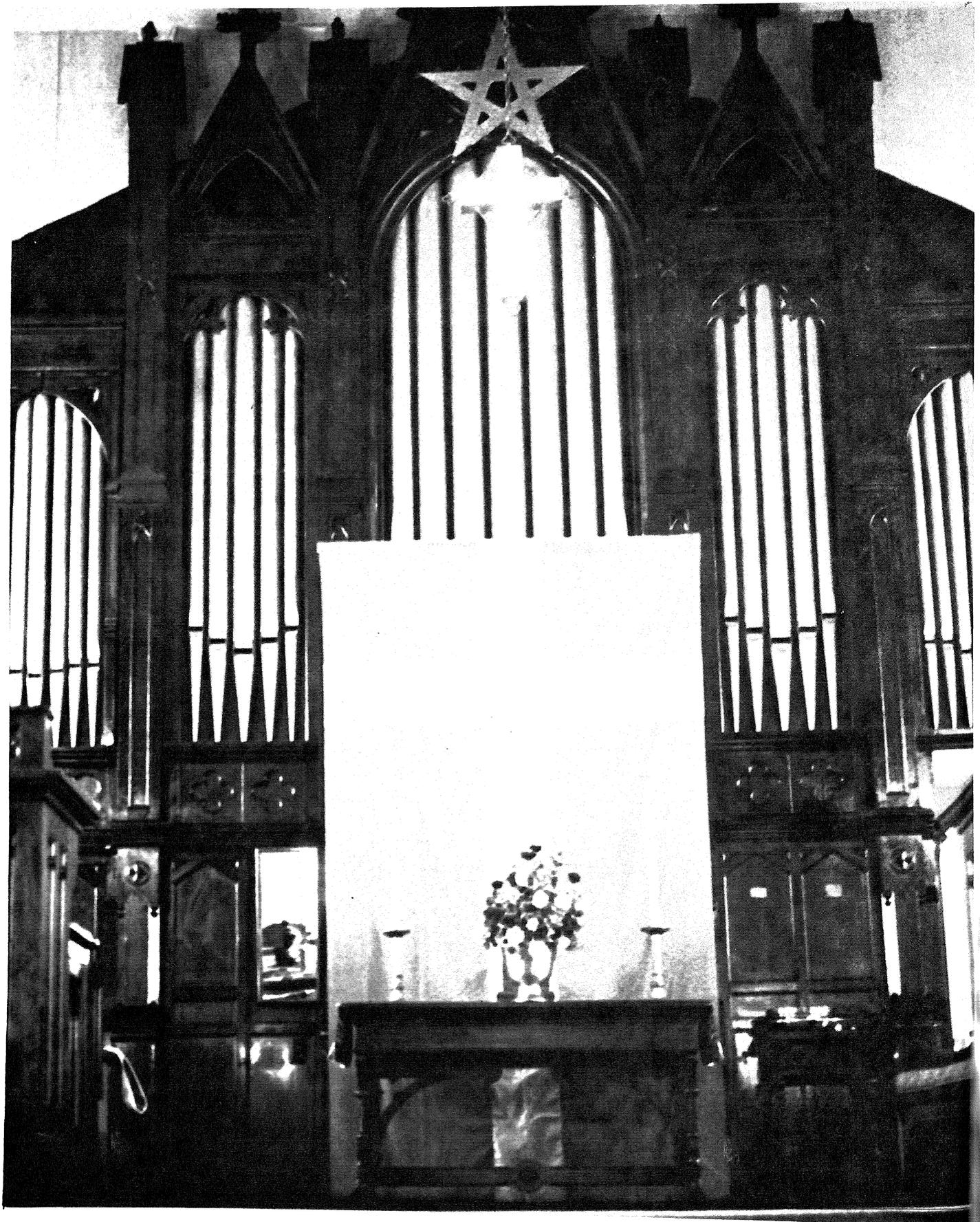
December 1. 1981.

See: P. 61.



The First Federated Church
Bayonne, N. J.

Avenue C and 33rd Street, Bayonne, N. J. 07002



THE OLD DUTCH REFORMED CHURCH, ITS CONGREGATION AND ITS COMMUNITY LIFE - BAYONNE, N.J.

By Joan Vreeland Studer

MINISTERS OF THE FIRST FEDERATED CHURCH OF BAYONNE

Ira C. Boice - 1829-1844

James Romeyn-1844-1850

Jacob C. Dutcher-1850-1854

Aaron L. Stillwell-1854-1864

Theodore Wyckoff Welles-1865-1873

Charles H. Stitt-1874-1881

William White Knox-1881-1893

Charles Harris Jones-1894-1899

William Henry Boocock-1899-1909

Gilbert Blake Dodd - 1971 to present

Theodore F. Bayles-1910-1915

R.H. Augustine-1916-1920

A.C. Van Raalte-1920-1925

George Becker-1925-1942

Harold Schadewald-1943-1951

Robert C. Holland-1952-1954

C. Lawrence Brown-1954-1962

James W. Crawford-1962-1965

Charles H. Nelson-1965-1970



This manuscript traces the old Dutch Reformed Church of Bayonne, New Jersey, its congregation and the town itself, from the early 1600's. The Vreeland family, one of the founders of Bayonne, is the link in documentation from 1638, when the "Arms of Norway" landed off the shores of Manhattan, to the present day.

Five families are verified, meeting first in a school house, located in the Bayonne/Jersey City area and then in the first log church. These families (the congregation) are followed through the establishment and growth of the church itself and the involvement and development of the city of Bayonne, New Jersey.

The congregation of the Dutch Reformed Church began in 1664 at a log school house that also served as a church. In 1773, the first stone church was built (Reformed Dutch Church). In 1828, the Church of Bergen Neck was erected. The congregation then left this building and built the present church in 1866. It was then called the First Reformed Church. It is now the First Federated Church of Bayonne, named when they combined 3 churches into one (the 1st & 3rd Reformed churches and the Presbyterian church).

It is the oldest building and church standing in Bayonne today. It is the second oldest church in the area. It has perhaps the oldest traceable congregation in New Jersey.

THE OLD DUTCH REFORMED CHURCH, ITS CONGREGATION AND COMMUNITY LIFE
BAYONNE, NEW JERSEY

by

Joan Vreeland Studer

The old Dutch church and its congregation had its beginnings in what is now Hudson County, between Jersey City and Bayonne, New Jersey. The long history began in the Dutch American settlement during the 17th century.

Bayonne* was first sighted by Henry Hudson in 1609. He explored the area, anchoring at Sandy and Constable Hooks. He passed through Kill van Kull** and continued to the river which is known today as the Hudson River.

Early in 1614, the States General of Holland passed an act giving to certain merchants of Amsterdam the exclusive right to trade and establish settlements within the limits of the country explored by Hudson. Not long after, a fleet of five small trading vessels arrived at Manhattan Island, New York, carrying men and supplies to build a fort.

There were a few small crude huts already built there by former Indian traders (possibly French) but now a fort for defense was erected and the settlement named New Amsterdam.¹

¹Royden Page Whitcomb, History of Bayonne, New Jersey (New York; Vanity Press, 1904) pg. 18-21.

*Bayonne, New Jersey is a peninsula located south of Jersey City, between New York and Newark bays with the Kill van Kull on the south. Staten Island lies just across the Kill, Elizabeth and Newark across Newark Bay and New York City and Brooklyn across New York Bay. (Append. 2&3) The area of Bayonne is very small, being only three miles long and the widest part of the peninsula is one mile.

**Kill van Kull or "Het Kill van Het Cull" meaning the creek of the bay

In June 1629, the States General granted a bill of "Freedom and Exemptions" to all such private persons as would plant any colonies in any part of New Netherland, except Manhattan Island. The members of the West India Company were also granted special privileges and whoever of its members would plant a colony of 50 persons should be a feudal lord or "Patroon" of a tract "sixteen miles in length fronting on a navigable river, and reaching eight miles back."²

On August 4, 1638, the "Arms of Norway" landed in Manhattan. This ship was carrying families that took advantage of the "Freedom and Exemptions" bill. Among the settlers was Hendrick Jansen Van Schalchivyck* and his wife, Fitje (Sophie) Hartman,** their first born son Class and two servants. Schalchivyck changed his name (as was the custom then of the settlers) to Jansen and soon afterwards took on the name of Michael Jansen van Vreelandt, the latter being the hamlet near Braechhuysen, Holland, where he was born. His sons went under the names of Jansen, then Michaelson, van Vreelandt and finally Vreeland.³

²Whitcomb, pg. 21

³Nicholas Garretson Vreeland, The Vreelands Their Book (New York; Vanity Press, 1906) pg. 73, Chapter 19.

*Michael Jansen Vreeland was born in 1610 (see appendix I) and came from Schrabbekerk, Island of South Veveland, Zeeland, Netherland. He was a merchant by trade and soon made his living as a trader in furs and dealer in cattle. Farming was part of his livelihood. He was one of the five advisors Stuyvesant had in New Amsterdam. (Vreeland, pg. 73)
 **Landing in this country, Sophie Vreeland, then 27 years old, had married at 16 and would have 7 other children, born in America. She was left a widow in 1663 at age 52, with six sons and two daughters. For over thirty years, she maintained her place at the head of the household and, without remarrying, died at 86 in 1697. She had the title of the land, left to her by her husband, confirmed to her by Lord Philip Carteret and it was disposed of her by will.

The Vreeland family was the main connection used to trace the history of both the area and the Dutch church. It is through this family and their friends that documentation of the congregation was found.

On December 4th and 5th, 1654, patents were issued for land in the southerly part of Jersey City and Bayonne. Grants for tracts of land were drawn up in the original names of the Dutchmen. The Vreelands were the only ones that could be verified. However, all nine men were considered the first white settlers of Bayonne and consequently the founders of Bayonne.

The stay of these settlers was short, for on September 15, 1655, an Indian attack killed many settlers and burned their homes. The families fled back to New Amsterdam.

In 1658 a treaty was drawn up and the Indians sold the Dutch settlers the property. Vreeland was among the Dutchmen and their families to settle along Bergen Neck in Bayonne. (map, appendix II)

Many colonists married into neighbor families.* They would travel into Manhattan to be married by a designated clerk or acting minister. Among these early settlers of Bayonne were the families of Vreeland, Van Biskirk, Van Riper, Garrabrant, Brinkerhoff, Sip, Van Winkle, Cadmus, Braecke*, Salter and Van Horn.⁴

⁴Whitcomb, Pg. 23 & 29.

*Colonists found marriage almost a necessity. It was then a cooperative partnership in which husband and wife shared in the overwhelming amount of work required to provide shelter, food and clothing. Dutch women often helped the men in the fields. However, it was considered a plus if the women were educated, as these women also mingled in all the business of buying and selling, in many cases taking entire charge of the family property. (Sinclair, pg. 123)

**It was common practice that the son's father met with the prospective daughter-in-law's family and promised house and land and inheritance before marriage was agreed upon. (Greven, pg. 76-77). Michael Vreeland must have had quite a few meetings with Dirck Classen Braecke, as Michael's three sons married Braecke's three daughters (Appendix 6) Having no sons, upon death, Braecke willed his daughters all his property. (Appendix 5)

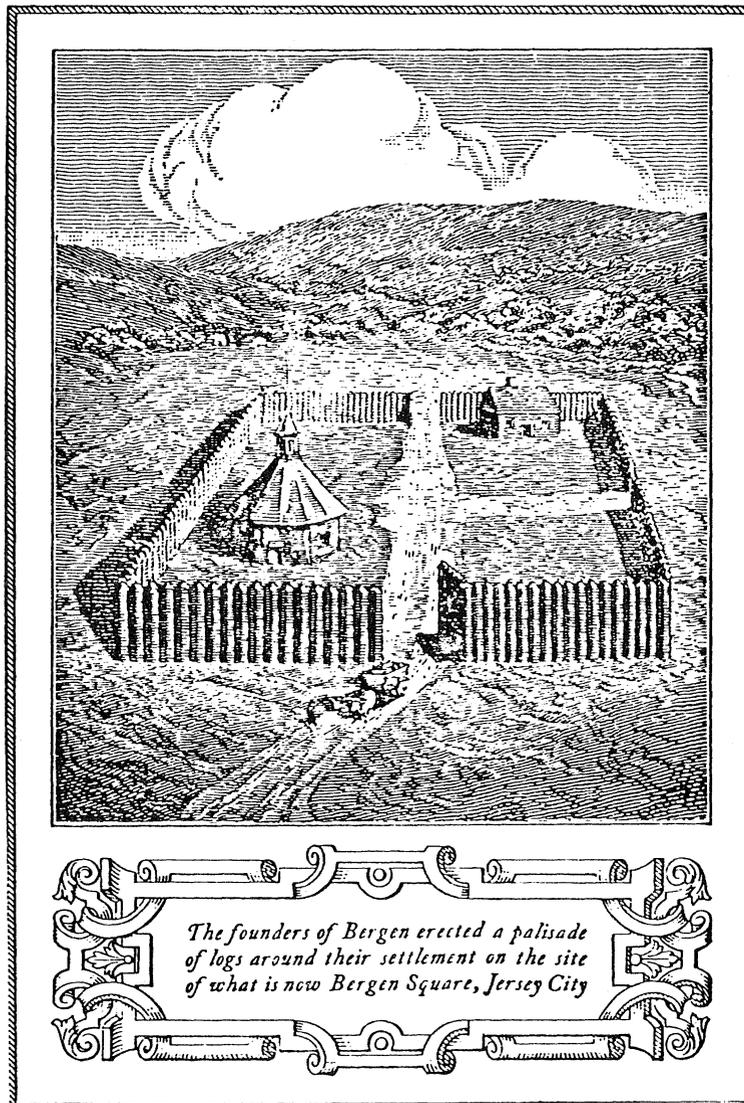
In the same time period that this area (later known as Bayonne) was being developed, the northern section, of what will be called Jersey City, was also being settled. All of this section was then named Bergen. It is difficult to separate Bayonne and Jersey City in the 1600's as there were no set towns as there are today. So when a high area was chosen, in what is now Jersey City, it became another village in the section. This was "Bergen Square."

This village was laid out in the form of a square. (Appendix IIB) The buildings first erected were probably built of logs or stones. The new settlement grew rapidly and by May, 1661, every lot was occupied.*

Almost as soon as Bergen was founded, provision was made for the religious and educational needs of the people of the area. When the first school house was erected is not known, but it was built about 1664. This was made of logs and also served as the first church. Engelbert Steenhuisen was the first schoolmaster, and was also the clerk, who, in the absence of a minister, conducted the religious services and performed most of the functions of a regular clergyman.⁵

⁵Jersey City Tercentary, pg. 17, 18, 19.

*The village soon became so important to the people in the area, that it was given a local government. On September 5, 1661, a court was installed consisting of magistrates. This was the first court and the first municipal government established within the limits of the present state of New Jersey. The inhabitants of the village chose their own magistrates. The first appointed were Harman Smeeman, Stienments and Michael Jansen Vreeland, the latter living further down in the area.



*The founders of Bergen erected a palisade
of logs around their settlement on the site
of what is now Bergen Square, Jersey City*

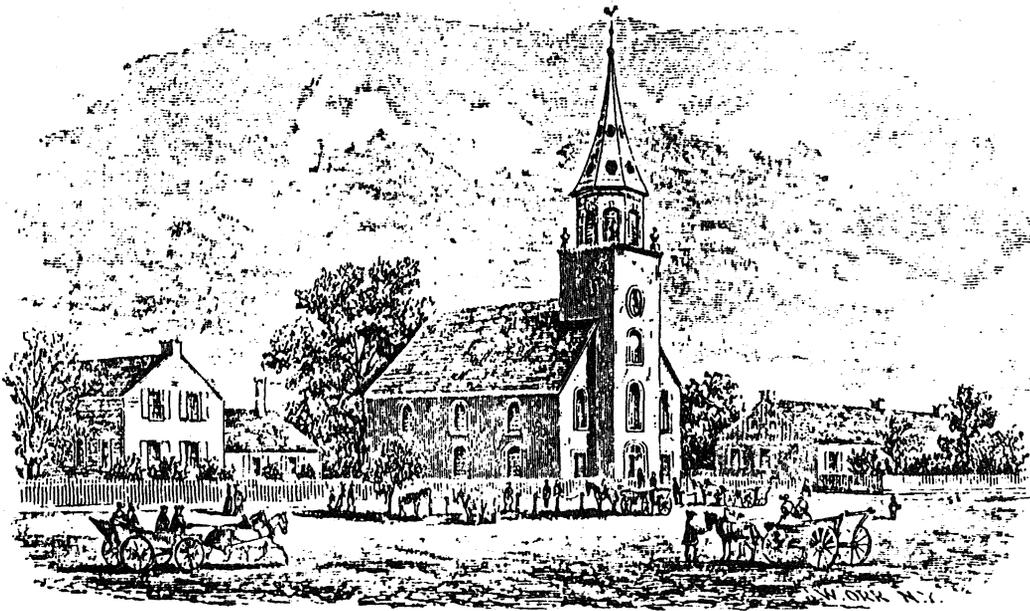
This building was known as the Bergen Reformed Church or Reformed Dutch Protestant Church of Bergen.

In 1680, the first church, known as the Bergen Reformed Church, was erected near the corner of Bergen Avenue and Vroom Street in Bergen Square. It was an octogonal stone building with the roof sloping to a point and surmounted by a weather-vane. The windows were placed high above the ground. In 1683, a bell was placed on the roof. When ringing the bell, the sexton stood in the center of the building. The pews were placed around the walls and were occupied by the men, the rest of the floor being used by the women who sat on chairs. The minister preached from a pulpit placed high above the congregation. In front, and just below the pulpit, was a small pew with a book rest. This was occupied by the Voorleezer who conducted the services when the minister was absent and led the singing at the regular services. The contributions were taken up in little black velvet bags attached to long poles which were passed by the deacons. At the bottom of each bag was a small bell to arouse the congregation at collection time. This custom was followed for many years. The sermons and the church records were in the Dutch language until the beginning of the 19th century.*

Until 1750 Bergen was without a regular local pastor, the services being either conducted by the Voorleezer or by ministers from New York or other places. In 1750, the congregation decided to engage a permanent pastor, and obtained one Petrus DeWint, who served for nearly two years. The first permanent minister was

⁶Jersey City Tercentury, pg. 20, 21.

*One of the earliest marriage records found in this area was that of a Lourens Van Biskirk and Fytje Cornelissen van Vreeland, dated September 18, 1709.



REFORMED DUTCH CHURCH, BERGEN, N. J.
Erected 1773. Taken down 1841.

Reformed Dutch Church, Bergen, New Jersey

Erected 1773. Taken down 1841.

William Jackson who was called in 1753, went to Holland to complete his studies and was installed in 1757.

In 1773, a new and larger building was erected. This church was constructed of stone and was 45 feet wide and 60 feet long. (It was in use until 1841).⁷

During the 18th century, the church and its officials (minister, deacons and elders) were a very powerful unit in family lives. The church was dependent on the family for daily supervision of Christian morality and behavior for it lacked any direct means of enforcing its rules and regulations.⁸ The officials of the church had to encourage the family to live "Christian" lives according to the church laws. The congregation was willing to advocate this way of life as the church was the only organized institution in the community.*

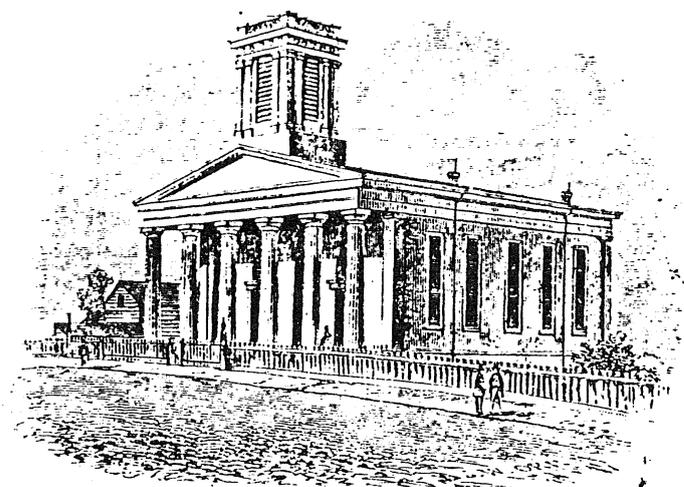
The Reformed Dutch Church in 1776 saw the Revolutionary War come to the area. Among the men who enlisted from the congregation were the Vreelands, Cadmuses and Van Biskirks.

The whole territory was overrun with notorious characters and was the scene of murders and robberies. Constable Hook was an

⁷Jersey City Tercentury, pg. 21.

⁸Tamera Hareven, Family & Kin in Urban Communities (New York; New Viewpoints, 1977). Note: This was noted as being standard procedure in all Dutch churches in area, although the Bergen Reformed Church was not mentioned by name.

*According to the work by Tamera Hareven, females were not allowed to hold any office in the church nor vote. This was also confirmed by the Dutch Reformed Church records. However, they were needed for volunteer work, to raise money and rear the children in their faith. In the 1700's Rev. Benjamin Colman praised women for showing "more of the life and power of religion" than men. He explained it as, "Women's natural tenderness of spirit and retiredness from the cares and snares of the world." Later ministers focused on the religious inclination "naturally" present in female temperament. This shift from the earlier, "Eve's Legacy" and the focus on women being the "first transgression" encouraged women's religious activities.



REFORMED DUTCH CHURCH, BERGEN, N. J.

Erected 1841.

Old Bergen Church of Jersey City (still standing).

Before it was erected in 1841, some of the congregation left and formed the church of Bergen Neck in Bayonne, in 1828.

important place at this time, and was also the center for numerous executions both lawful and unlawful. Spies were everywhere and neighbors couldn't trust each other as to where their alliances were - with the British or Americans.

Finally the war came to a close. In April, 1789, George Washington journeyed to New York on the occasion of his inauguration as the first President of the United States. His route led him through New Jersey to Elizabeth Point (Elizabeth), and then through the Kill van Kull and New York Bay to New York.

The local inhabitants and those in Bergen began to arrive on the Bergen Point shore early in the day, so as not to miss the opportunity of seeing their leader and cheer him on his way.⁹

The congregation of the Bergen Reformed Church continued to grow as the 1800's began.* The people of Bergen Neck (Bayonne area) were mostly Hollanders and were a sturdy, God-fearing race who habitually attended services on the Sabbath, even though it meant a trip to the Bergen Reformed Church in the area of Jersey City. In rain or shine, snow or mud, these people would travel the long distance.¹⁰

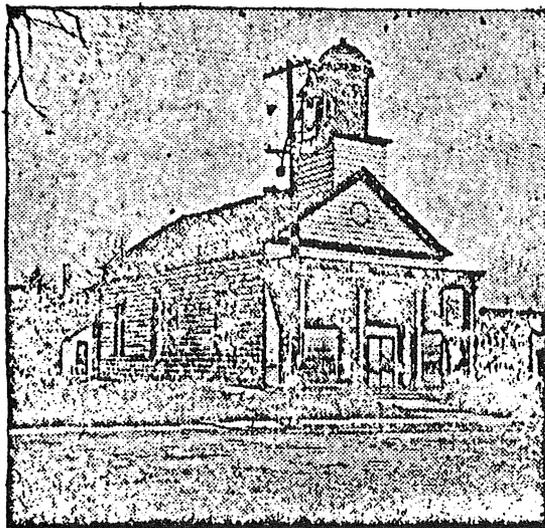
So it was a great joy to these people when Richard Cadmus donated land for a church to be built in the vicinity of Bergen Neck. The new church was built by the people themselves and established by the fall of 1828. It was located on what is now the east end of Broadway and named the Church of Bergen Neck.

⁹Whitcomb, pg. 48, 52.

¹⁰History of Jersey City, pg. 21.

¹¹Anniversary Directory, First Reformed Church of Bayonne, 1948.

*In 1841 this church was torn down to make way for the present church which still stands at Bergen and Highland Avenues in Jersey City. It is now called the Old Bergen Church. (Jersey City History, pg. 21).



The Church of Bergen Neck - 1829

(Bayonne area)

During the building of the church, a small group of men, merchants and farmers from the area, raised \$1,600 for the materials. Jasper Zabriskie, elder in the Reformed Dutch Church on Staten Island, but a resident of Bergen Point, generously bequeathed to the church one thousand dollars.*

The new building was built of wood with a belfry and had forty pews. Among the "Heads of Families" that transferred their membership to this new church were names that appeared as early settlers in Bayonne.** Not until the building was completed and paid for was application for organization of a church made to the Classis.***

On January 1829, Richard Cadmus and Jacob Cumberly were duly elected elders and Jacob Van Horne and Jacob Ackerman, deacons. The first invitation to become the pastor of the church was extended on March 18, 1829 to Robert P. Lee, who declined the call. The congregation renewed their efforts (on the 1st of July, 1829) and received a favorable reply to their call from the Rev. Ira C. Boice.¹²

¹²Annual of the Classis of Bergen and Church Records Book #1

*Mr. Zabriskie took a deep interest in this enterprise and in making his will, bequeathed money to the church, to be paid by his executors to the Consistory as soon as it should become duly constituted as the "Reformed Dutch Church at Bergen Neck." The money was to be invested, and the interest paid over in perpetuity to the pastor of the church, as part of his salary. Mr. Zabriskie died before the church was completed, never becoming a member of it, but his memory lived on long after he was gone. (Annual of the Classis of Bergen, pg. 329).

**Heads of families - William Vreeland, James C. Van Biskirk, David Van Biskirk, Jasper Cadmus Jr., Abraham Van Biskirk, Cornelius Vreeland, James G. Van Biskirk, Michael Zabriskie, William J. Vreeland, Letty Vreeland, Garrit G. Vreeland, John M. Vreeland, Henry Vreeland, Peter Vreeland, George Cadmus, Cornelius Van Horn, Barent Van Horn, Andre Van Horn, John Cadmus, Richard Cadmus Jr., John G. Vreeland, Paul Salter, Nicholas Van Biskirk, William C. Vreeland, Albert Zabriskie, Joseph Cumberly and Garrit J. Vreeland. (Directory, Anniversary, First Reformed Church of Bayonne, 1948)

***Classis of Bergen was the first movement for the multiplication of churches.

The congregation enjoyed the efficient and successful labors of Rev. Boice for a little more than fourteen years. The attendance was good and the attachment of the people to their pastor was constantly strengthening.

A committee was formed to oversee the finances and property of the church. It consisted of William Vreeland, James Van Biskirk and John Cadmus.* They purchased property for a parsonage and with funds, partly their own and in some degree from Bergen and New York, the church paid off the cost of the building and parsonage.

Other committees were formed to take on certain responsibilities of the church and its members. One such committee, consisting of the pastor, a clerk, the church's deacons and elders, was formed to oversee the congregation's conduct both in the church and in the community. As mentioned before, the church had much control over its members, even into their personal lives. It was this group that could hold trials if any of the congregation did something anyone considered "un-Christian." They also held the power to excommunicate a member from their church.**

Two actions from this period have come to light. One was that of a man from the congregation who was seen to have, "drink in him and behaved in an intoxicated manner", in front of one of the other members of the church. After much debate and many hearings,¹³

¹³ Book #1, Records of the Dutch Reformed Church of Bergen Neck, Minutes of Consistory.

*these three families also appear in the history of Bayonne, holding many official offices in the city, in education and later in politics. They were land owners and merchants and in that era were considered wealthy in Bayonne.

**In all of the records of the church, dating from 1838, only one woman was excommunicated. There was no mention as to when and why this had happened. However, at a later date, the congregation took her back into the "fold" upon old age and on her death bed. (Book #1, Church Records)

Brother C. confessed to his intoxicated state at the time specified and begged forgiveness of the congregation. He was told that it was beyond the forgiving of the earthly congregation. He then begged the forgiveness of God, stating that he was in a depressed mind having lost control and allowed the Devil to tempt him. He promised his strength in the future and his complete compliance with God so that this would never happen again. The committee voted and accepted his promise as truth. He was allowed back into the church.

The second action came when one of the female members of the congregation told the committee that one of the other women members had been "with child" before the church had given their blessing on her marriage. This woman (not her husband) had to appear before the committee to answer the charges. She admitted telling the other woman she had conceived her child (now 1 year old) before the wedding ceremony. However, after much debate, the woman admitted to the committee she had lied and the child was indeed conceived after the ceremony and not before - being a premature birth. The committee voted again and decided to forgive this woman the un-Christian lie, if she promised never again to use the "Devil's tongue."¹⁴

The church was, indeed, the center of the universe for many of the people. It was even thought of as un-Christian if one did not report on a friend if they had knowledge that this friend had in some way transgressed from Christian activity.

A count on November 2, 1837, found the number of families in the church at eighty. The total number in the congregation was four¹⁵

¹⁴Book #1, Records of the Dutch Reformed Church of Bergen Neck, Minutes of Consistory.

¹⁵Church Records, Book #2

hundred. During this year, the church was extended fifteen feet, by taking out the east end and building it back as far as the lot would permit. This was at a cost of \$1,100. Twenty-four new pews were built and were sold for \$1,300. For a few more years they needed and received aid from the Missionary Society and Board of Domestic Missions, but soon stopped applying for the continuance of aid.

At this time, farms were extensive and flourished in Bayonne. Trading with Manhattan was a common event. Within the next few years, the congregation grew to four hundred and fifty members. With the additional members, the consistory voted to give Rev. Boice an extra \$100 a year to keep a horse.¹⁶

In 1840, by legislative enactment, the southern part of Bergen, including Bergen Neck where the church stood, became the County of Hudson (named after Henry Hudson).

The inhabitants of Bergen Neck still had to go to, or send to, Jersey City for their mail and "surrounded" anyone that had been in New York and brought back the New York Evening Post.

The old-fashioned Dutch descendants, with their families, would participate in a day's "outing" with games and contests. They enjoyed life outside the church with picnics at Currie's Woods.

Some of the farm boys, upon growing up, would be sent out to learn a trade. It evidently was a hard matter in those days to keep an apprentice to his work. Apparently it was because of hard masters,¹⁷

¹⁶Church Records, Book #2

¹⁷Whitcomb, pg. 56.

or stubborn dispositions on the part of the boys.*

In April of 1843, the church formed a Temperance Society. Two hundred members joined the group.

January 22, 1844, Rev. Boice accepted a call from a Reformed Dutch Church in New York. Soon after his departure, the attention of the congregation was directed to the Rev. James Romeyn. He was installed as pastor, May 28, 1844. For six years, in feeble health, he went out among his people.

The congregation had grown into three areas, at Bayonne proper, where the church was located; in the village of Greenville on the north; and at the south, Bergen Point, where the parsonage was located.¹⁸

In 1849, cholera broke out and was not checked until numerous deaths had resulted from it, including many members of the church. James Van Buskirk, of the Hook, laid out new burial grounds on Constable Hook.¹⁹ (see map, appendix 111^a)

Rev. Romeyn's health declined so greatly that other arrangements were made to relieve the pastor of his duties. On the 15th of August 1850, Rev. Jacob C. Dutcher came to become pastor. He was installed October 8, 1850.²⁰

¹⁸Church Records, Book #2

¹⁹Whitcomb, pg. 57

²⁰Classis of Bergen

*The following ad appeared in the Newark Daily Advertiser, 1837. "One Cent Reward" "Ran away on the 21st from the employment of the Subscriber an Indented Apprentice to the Sash and Blind making Business, named Wm. Perry. Said boy is about 5 ft. 4 in. high, slim, is fond of Rum and too lazy to work. All persons are forbid to harbor or trust said boy, under penalty of the law." Merchant & Roff. (Whitcomb, pg. 57)

Rev. Dutcher continued his labors for about two years. He officiated in the church in the morning of each Sunday and in the afternoon at Greenville.

About this time, a number of French Huguenots began to settle in Bayonne and join the church. The population had so greatly increased at Bergen Point, that a committee was appointed, with the Consistory of the church at Bergen Neck, on the subject of new church accommodations for that population.

Albert Zabriskie, on February 23, 1853, deeded to the Consistory a suitable lot of land for a new church at the Point. Rev. Dutcher assumed the pastorate of this church.

Difficulties arose as to who owned what and a committee of the Classis was called in to settle the dispute. It was agreed upon that the church at Bergen Neck would be entirely free from all liability for any indebtedness for the erection of the new church at Bergen Point. The respective Consistories pledged to carry out the arrangement. Those who held their offices in the old Consistory, and favored the new church, resigned and made way for others who would remain with the old church.

To replace Rev. Dutcher who went to the new church at the Point, the congregation appointed Rev. Aaron Stillwell. He would serve the Consistory at Bergen Neck. During his pastorate, a new parsonage was built on the old Plank Road, (above 37th street, see map of 1861), on land given by James C. Van Buskirk. The cost of the house and ²¹

²¹Classis of Bergen

other improvements was \$3,500, of which \$1,400 was from individual subscriptions. Pastor Stillwell still had two areas in his service, Bergen Neck, where he lived, and Greenville.²²

Slaves started to disappear from the area and the Van Buskirk's, who originally owned over a dozen negroes, helped aid their escape from the south by turning their attic into a refuge stop on the Underground Railway where runaway slaves on their way to freedom could hide.²³

Rumors of war with the south, during this period, were freely discussed among the inhabitants. War was the topic everywhere when, in the spring of 1861, the Civil War finally broke out. Men and boys were encouraged to enlist. It became increasingly common to see mostly old men, children and women working on the farms or running the family business.

Bayonne, together with most of the north, didn't feel the impact the south felt during the duration of the Civil War. There were personal hardships at that time and some lives lost. The area itself showed no major signs of poverty or change because of the secession of the southern states.

During the war, the need for contact with other areas held a greater necessity than before. Although poorly constructed, many roads opened up, connecting Bayonne with the surrounding areas.²⁴

²²Classic of Bergen

²³Edwina Keenen, Bayonne Centennial Sketch Book

²⁴Whitcomb, pg. 64, 114

Close on the heels of these changes came a legislature act in 1860, authorizing the Central Railroad of New Jersey to build a bridge to Bergen Point and to extend its tracks to Jersey City. Originally the railroad terminated at Elizabeth. The extension was completed and opened for travel in 1864. An 8th street station was built and continued in use into the present century. This guaranteed access to the people in Bayonne with their neighboring population. The railroad was soon used for freight as well as passengers.²⁵

On June 25, 1864, Rev. Stillwell died while still serving as minister to the church. Rev. Theodore Wells came to Bayonne the next year. He was installed as pastor on June 22, 1865.²⁶

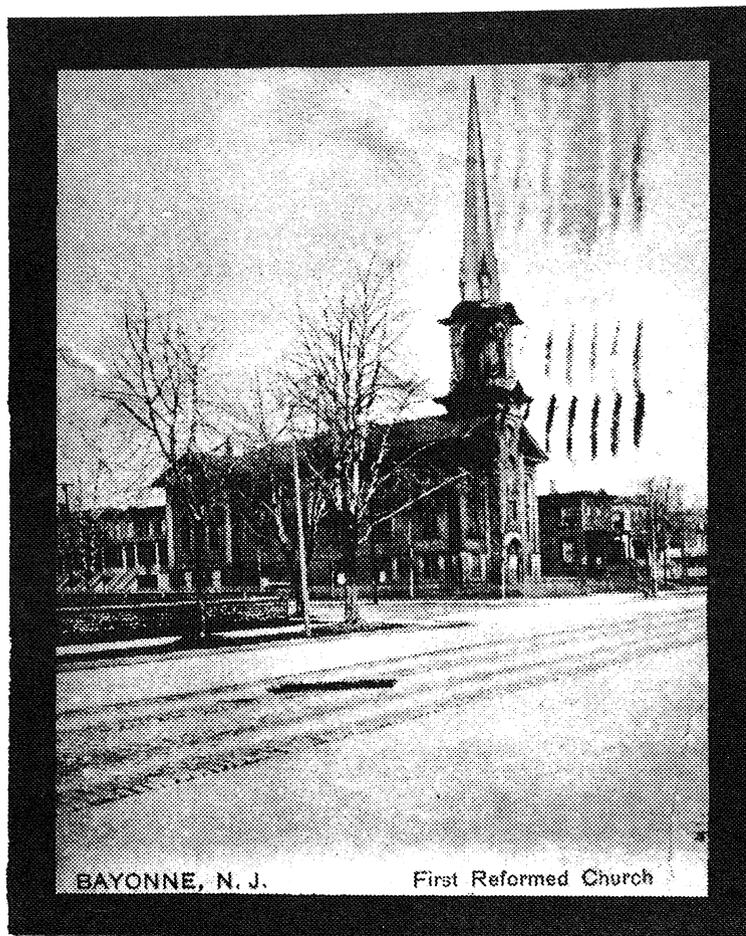
In the same year, 1865, the Civil War ended and many of the men from the Cadmus, Vreeland and Van Biskirk families came home from the south.

It didn't take long for Bergen Neck to be transformed into the euphonious and expressive Bayonne. Farms and forests had been slowly disappearing with the transportation and communication changes, and the area started to turn into an embryo city. The appeal of the beautiful shorefront lured many men of means to purchase the farm land and create impressive country estates. The rich who used to vacation in New York were now coming to the coastline of Bayonne.²⁷

²⁵Whitcomb, pg. 115

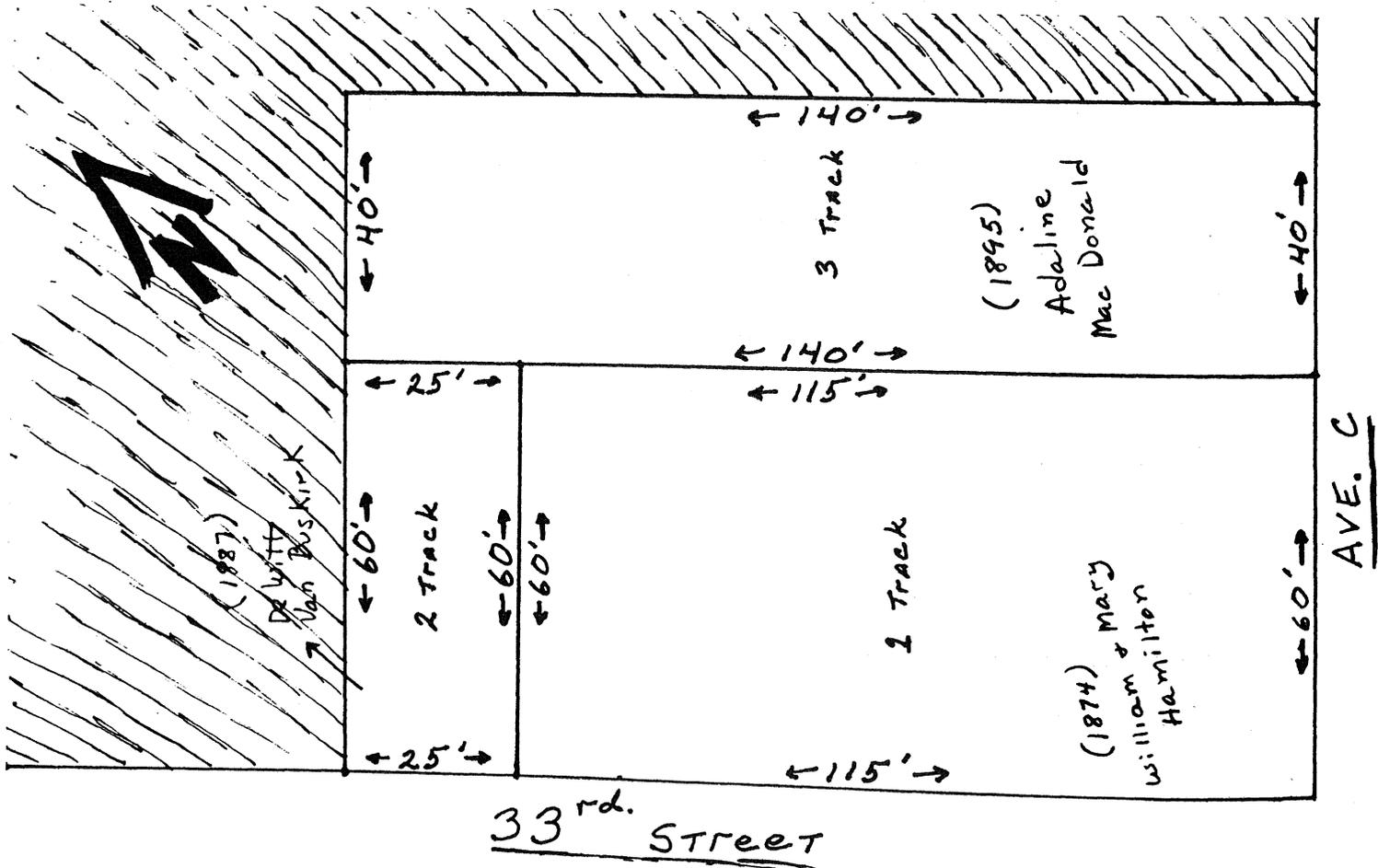
²⁶Church Records, Book #3, pg. 233

²⁷Whitcomb



BAYONNE, N. J.

First Reformed Church



Thus population grew. Streets and avenues were opened and graded in Bayonne. Sidewalks were flagged and curbed, crosswalks were laid, sewers constructed and gas pipes put through.²⁸

Once more the church's congregation overflowed it's space. In 1866, the oldest church now standing in Bayonne, started its history. It was then that the 1828 Reformed Church was replaced by a new building which was constructed at the corner of Avenue C and Bayonne Avenue (33rd street). It was built upon ground deeded to the Consistory by Erastus Randall. The estimated cost of the building was over \$16,000. Most of the actual work was done by the members themselves. When completed and furnished, the church was valued at \$23,000. The largest sums donated were by Hartman Vreeland, Richard Cadmus and James Van Buskirk, each giving \$1,500. The church was dedicated March 31, 1867 and renamed the First Reformed Church of Bayonne, (the name Bergen Neck no longer being used for a section of Bayonne).²⁹

On March 19, 1869, a new charter of the city was submitted to the people and was ratified by a vote of 225 to 34. Bayonne was now officially a city with 4,000 people.* However, the city was still far from a metropolis. The weekly sport was horse racing down one³⁰

²⁸Whitcomb, pg. 75

²⁹Church Records, Book #3 & "100 Years" article by John Collins.

³⁰Whitcomb, pg. 67, 68, 70

*CITY GOVERNMENT - first election. Mayor, Henry Meigs, Jr.; Recorder, William D. Myers; Councilmen, President, Jacob R. Schuyler; First ward, Rufus Story, William L. Beaumont; Second Ward, Jacob Schuyler, Charles Hough; Third Ward, John Combs, Joseph Elsworth. City Officers - City Clerk, Francis Smith; City Treasurer, Samuel T. Brown; Collector of Revenue, John H. Carragan; Street Commissioner, Hiram Van Buskirk; City Surveyor, Emmet Smith; City Attorney, William H. Hohnston; City Council, Leon Abbett; Overseer of Poor, Edward Perry. Board of Education -Pres. Fredrick G. Payn; Secretary, William D. Myers. First Ward, Frederick G. Payn, David C. Halsted, Charles Davis. Second Ward, John Van Buskirk, Jr Nathan Barlett, Cornelius H. Vreeland. Third Ward, William D. Myers, Joshua S. Jones, John W. Russell.

of the main roads in town. Chicken thieves were numerous according to the early records, and the local newspaper, Hudson County Times, ran articles on farming problems and milkmen's solutions.*

The first Bayonne newspaper was issued in 1869 and called the Bayonne Herald & Greenville Register. Three new public schools appeared in 1869, each in a different location, teaching a total of 1,000 children. November 1870 saw the first volunteer public Fire Company and the establishment of the Police Department. From the time the city was surveyed and laid out in 1869, public improvements progressed very rapidly.³¹

Members of the Reformed congregation took an active role in the progress of the new city. Rev. Theodore Wells resigned as minister of the church on September 4, 1873. After a vacancy of a few months, Rev. Charles Stitt was called to the church.

Under his guidance, a determined effort was made to wipe out the \$7,000 mortgage remaining on the church building and the \$2,000 in unpaid assessments.³²

Street gas lamps for public use were now seen in many areas. The populace was no longer primarily Dutch. Irish, German, Italian, Jewish and French people now lived in Bayonne. Catholic churches sprang up as did a Jewish Synagogue. However, the majority of the population was still Protestant.³³

³¹Whitcomb, pg. 74

³²Church Records, Book #3

³³Whitcomb, pg. 76

*Hudson County Times article states, "A milkman in Hudson County has adopted a new and somewhat novel method of giving his customers fresh milk. He drives his cow from door to door and allows each of his customers to milk the required amount they want and then water and chalk to their taste."



This picture was painted and presented to Mr. Abram J. Van Buskirk in 1879, from his Sunday School class (Bible Class) and members of the congregation at the time of his moving to Summerville, New Jersey. His widow Mary Jane Van Buskirk presented it back to the church in 1911.



NINTH GENERATION — The rededication of marriage vows of Laurie Lee and Mark Kuchenbrod took place Saturday at The First Federated Church in Bayonne. The bride is a ninth generation member of the Vreeland family, one of the community's founders in 1638, the year when the church congregation was founded. Congressman Frank J. Guarini, (D-14th) left extended his congratulations to the couple after the ceremony conducted by Rev. Gilbert Dodd, above. "As icing on the cake of history," Guarini remarked, "(is) this event of great importance to Laurie and Mark, whose marriage rededication will take place on the very spot in which many of her family's nine generations worshipped." He promised to monitor the Church's application for historic status closely.

In 1877, the Standard Oil Company erected an oil refinery at Constable Hook. This was the beginning of an enormous plant. It would employ thousands of people from Bayonne in the years to come, and, in time, Bayonne became known as an oil refining town.

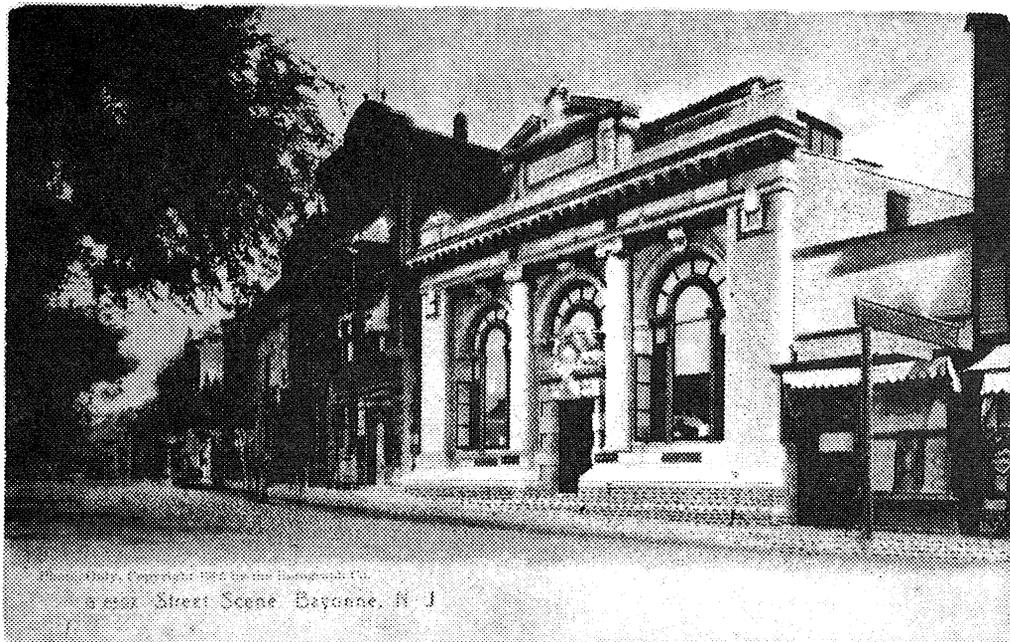
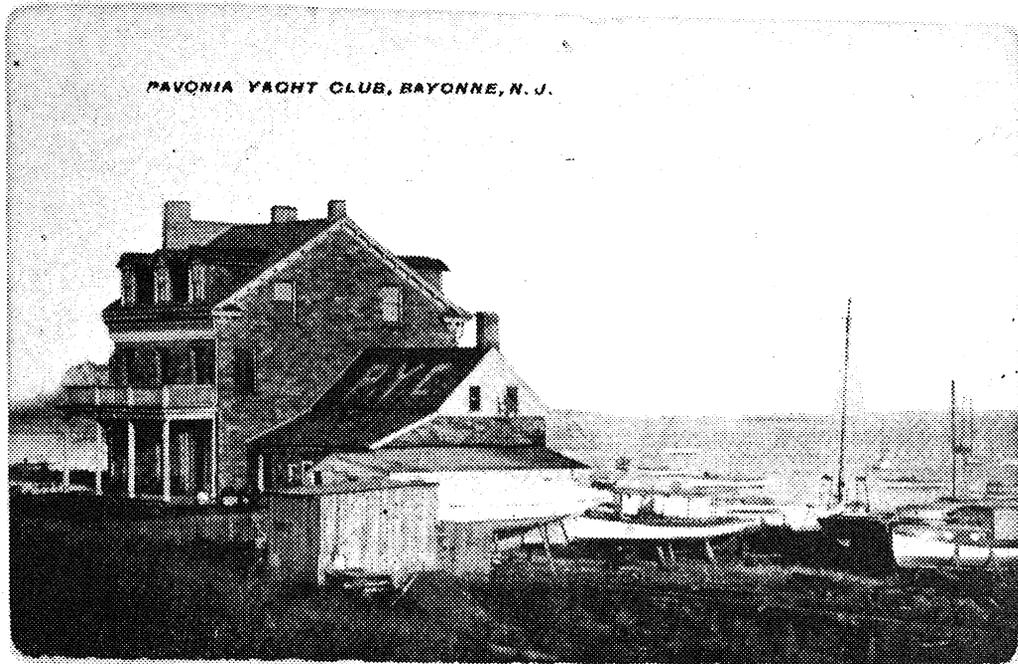
By 1880, the population of Bayonne had increased to 9,372. Small business and manufacturing plants drew many people to Bayonne. There were thirty-two marriages and one hundred and ninety births, plus one hundred and forty-five deaths recorded in 1880 in Bayonne. These were figures for the whole city.³⁴ (Names were not available for the breakdown in percentage for the First Reformed Church)

The same year, the women of the First Reformed Church organized and presented a large church fair. The whole community turned out for the spectacular. The congregation raised \$3,000 selling baked goods, home-made articles, etc. In 1881, Rev. Stitt was the second pastor to die while serving this congregation. He was replaced by Rev. William Knox in 1882.

Pastor Knox succeeded in eliminating the church's debt completely. During the next few years, the church building was enlarged and the whole interior was beautified at a cost of \$11,000. The church was doing well financially and the congregation numbered 305, probably many from the Standard Oil Company. Several organizations for church work were established.³⁵

³⁴Whitcomb, pg. 78

³⁵Church Records, Book #3



Copyright 1904 by the Boardwalk Co.
A Street Scene, Bayonne, N. J.

An ordinance was passed by the city in 1884 for the better observance of the Christian Sabbath. This Statute prohibited public parades, accompanied by music, within the limits of the city, except military organizations parading with appropriate sacred music on funeral occasions. This record was written into the minutes of the Consistory as well as in the newspapers. It is a fair assumption that many of the town officials, who were also members of the church, had a great deal to do with getting the ordinance passed.³⁶

This ordinance probably took some doing as it was reported that when it came to parades, people in Bayonne in the 1880's seemed to take a great pleasure in them, more than their modern descendants.*

Still being a semi-rural community, Bayonne took a good deal of interest in livestock too. Favorite prizes at club and church fairs were cows, which evidently were quite plentiful. In 1888, a committee of citizens called Mayor Newman to ask that cows be kept off the streets.

Betting became widespread. Bayonnites would wager money on pool matches, foot races, billiard matches, wrestling bouts, boxing matches, dog fights and cock fights, the later being in back yards and barns. The biggest gamblers of the time were the members of the Carteret Gun Club. They were New Yorkers, whose club was in Bergen Point. Sweepstakes were held repeatedly and pigeon-shooting matches were regular occurrences. \$1,000 was the first prize.³⁷

³⁶Church Records, Book #3 and #5

³⁷The New Jersey Historical Society Magazine, Oct. 1962

*As reported in the Herald account of the Cleveland-Thurman parade in 1888..."they turned out in grand array to do honor to their candidates and their principles..All along the line of march residents and places of business were decorated and all lit up. The Bayonne Herald building was illuminated for the occasion. About 100 paraffin candles were used in the illumination and their lights twinkled from the windows like so many stars in the sky. From basement to roof the building was all aglow in lights and lanterns of every color. People by the hundreds paused to gaze upon the scene...."

The first bank, the Mechanics Trust Company, was established in 1886, in Bayonne. Names of 67 streets were changed - from family names such as Van Buskirk Avenue to Twelfth Street and Cadmus Avenue to Forty-fourth Street. House numbering began and the price of a license to keep an inn, tavern, restaurant or beer saloon was increased. In 1888, the Bayonne Electric Company started to erect and maintain a system of poles and wires for electric lighting in the streets and public places in the city. Free mail delivery started and the Bayonne Hospital was incorporated. The population of the city at this time was estimated at 19,033.³⁸

Rev. Knox resigned in July, 1893. On May 3, 1894, Rev. Charles Jones was installed. Shortly after the pastor's coming, a revival of great power, under the leadership of V. Fay Mills, began in a series of united religious services, which resulted in crowds gathering in the churches engaged in the services. This period saw Protestantism reach new heights in membership. Overseas missions mushroomed as the call to spread the word flourished overseas.³⁹

The end of the 1800's saw taxes being collected, along with city garbage. The Bergen Neck Railway spur in the Constable Hook section was completed. It was used for conveying oil and other products from the Hook. The first high school was completed. A free Public Library and City Hall were built. A larger police force took charge.

The church ended the 1800's by purchasing a house for the pastor adjoining the church. The year following, it was renovated at a cost of a little over \$5,000. Rev. Jones' ministry ended in 1899 and Rev. William Boocock came in October, 1899.⁴⁰

³⁸Whitcomb, pg. 83, 85, 86, 88

³⁹Church Records, Book #5 & #6

⁴⁰Church Records, Book #6



MORRIS CANAL BAYONNE, N. J.



HUDSON COUNTY BOULEVARD, NORTH FROM WEST 35TH ST. BAYONNE, N. J.

At the turn of the century, the church started to experience different changes. For the first time in its history, a steady decline in membership was noticeable. Many denominations of the Protestant faith had sprung up in Bayonne and were pulling members away from the First Reformed Church. The city had 32,722 people living in its borders at the start of the 1900's and the faith was no longer predominantly Protestant. Polish and Italian Catholics were immigrating into Bayonne.

On the night of July 4, 1901, a number of oil tanks belonging to the Standard Oil Company at the Hook exploded. A terrible fire raged for five days, consuming millions of gallons of oil. Houses close by were threatened by the blaze, and the tenants, who were mostly poor, were compelled to camp out on the salt meadows. This fire was one of the largest in the United States at the time. The church members came forth with food, blankets and support.

The same year, the church held memorial services for President McKinley. Feelings of shock and horror over his assassination were high in the community.

On the heels of such tragic events, Bayonne was hit once again by small pox. Rev. Boocock encouraged his congregation to get vaccinated. Over seventy cases were reported in Bayonne, twelve died.

In 1903, the church was called to help in the community. A fire had destroyed a row of frame flats on Ave. C. and 18th street. Forty families, mostly Jewish, were homeless and destitute. Once again, the congregation took up contributions in the way of food, clothing and money.⁴¹

⁴¹Whitcomb, pg. 94, 95 and Church Records, Book #6

Rev. Boocock's term with the church was filled with crises, change, drama and questioning of faith. Natural disasters took the lives of many of the congregation. New people arrived. Changes in life style had to be made by the congregation, as they no longer were able to function as a lone church unit. The consistory and minister had to reach out into the community and "get involved." The Dutch rule was now becoming a thing of the past as many nationalities joined the church. With the outside influences, many questioned the church's dogma and even their own Christian faith.⁴²

Gradually the congregation turned itself outward. The first church newspaper was printed. Repairs to the kitchen and steeple were done. Two committees were formed. One was to oversee community groups which were now allowed to use space at the church for club meetings. (The first such gathering was the Boy's Club of Bayonne). The second committee undertook the planning for more interior work in the church. The results were mason work done on the foundation, rubber tiling put down in the vestibule and the contracting of Merritt Metal Ceiling Company for a new metal ceiling in the Lecture Room.

Rev. Boocock left in 1909, to be replaced by Rev. Theodore Bayles on May 10, 1910. He stayed for five years in which time Bayonne grew into what was then considered a vigorous city with a population of over 44,000 people.⁴³

⁴² Church Records, Book #6

⁴³ Church Records, Book #6 & #7

SHORE OF NEWARK BAY & CENTRAL R. R. TRESTLE, BAYONNE, N. J.

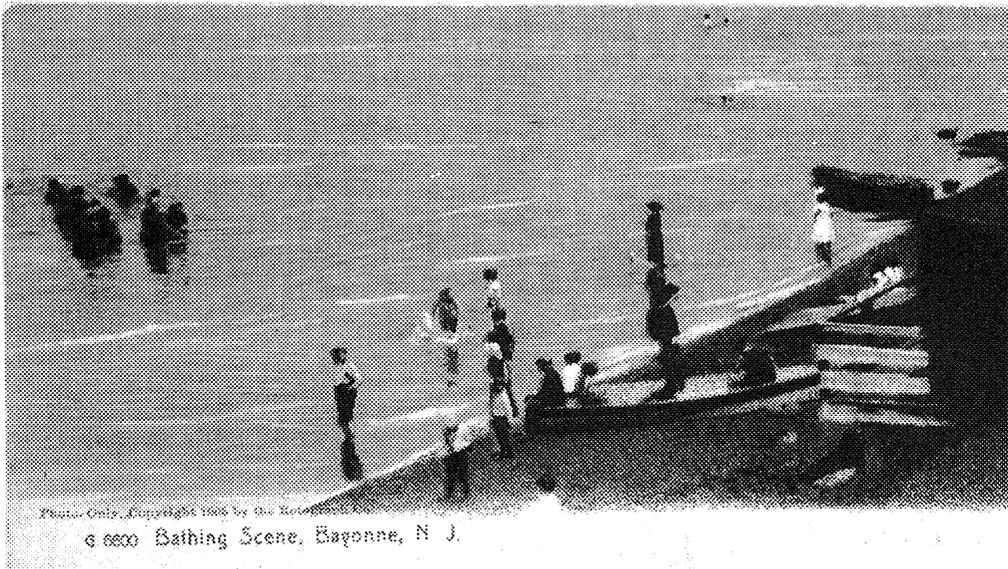


Photo. Only, Copyright 1908 by the Rotogravure Co., New York
6 0000 Bathing Scene, Bayonne, N. J.

Many influences were affecting the congregation of the First Reformed Church. No longer could they look to their pastor for all the answers and guidance. There were too many outside elements complicating their lives. The congregation was melting into a community whose people came from all walks of life, from all over the world. Member families were now socialized differently and each had their own ideas and knowledge coming from various sources. The church could only guide them on their religious beliefs and this decreased in importance, as life became more complex.

Bayonne had most of the facilities a young city needed. There were 235 manufacturing establishments and only a few small isolated farms. The men in Bayonne worked at industry now, the Babcock and Wilcox Tubular Company, employing 1,500 of them and the Standard Oil Company and the Tide Water Oil Company hiring 3,000. Large freighters and some sailing vessels were loaded daily at Constable Hook and Bergen Point. Trains ran frequently, transporting people over the area and into New York.

The city had many immigrants now, especially in the Centerville and Hook districts. In these locations, about 85% of the population came from Germany, Russia, Italy, Poland, Ireland, England, Sweden and Austria. They were industrious, hard-working people, and were the means of building up the thriving business section in those localities. Trolley service brought these people in and out of Jersey City and throughout the Bayonne area.⁴⁴

⁴⁴Whitcomb, pg. 106, 107



Rev. Bayles also saw improvement in modern innovations at the church. In 1912, an electric motor for pumping the organ was installed. This was of great relief to the husky boys in the congregation as it was always their job to manually pump the organ during Sunday services.

Just before leaving Bayonne, Rev. Bayles ministered to the men in his congregation that worked at the Standard Oil Company* during the great Standard Oil strike of 1915.**

A younger minister came to the church in 1916. Rev. R.H. Augustine would be remembered as their "absentee" pastor. One year after he was appointed, World War I began. Rev. Augustine was granted leave of absence to do welfare work at the army camps around the country. Two temporary ministers followed during the pastor's leave, Dr. Pfansteil and Dr. A.H. Kerr.

The congregation again took it upon itself to help out at "home" while many of the young men from the church went overseas. The women's organizations in the church were active in charity work and war-time activities.⁴⁵

⁴⁵Church Records, Book #7

*The Standard Oil Company was located on Constable Hook on property once owned by the Van Buskirk family. An industrial community developed with a maze of tanks, lights, pipes, towers & smoke trailing flames. (The old Colonial Cemetery is still located there - or what is left of it).
 **"At that time Bayonne was in a state of riot; seven strikers, a police lieutenant and a bystander were dead; Central Railroad trainmen told their passengers to lie down in the cars when the trains passed 22nd st. to avoid the dangerous stone barrage; the Governor of the State refused to call out the Guard against the workers for fear of imperilling his political future; the city authorities were afraid of offending the oil company by taking action against them; company guards were shooting to kill; the workers were out of hand; Federal mediators were getting nowhere with company officials; a mob of strikers descended on the Police Chief; the situation was perilous." (The N.J. Historical Society Magazine, Oct. 1962)
 It ended with Sheriff Kinkaid forcing both the strikers and the oil company to mediate. He did it by physical force.

At the close of World War I, the church passed a resolution to the effect that dancing, under proper supervision, could be permitted in the church parlors. It is reasonable to assume it was due to the changing times. Music had become a major source of enjoyment in the lives of the younger people and new dances were developed every month. Clubs and organizations in Bayonne held weekly community dances where all the young people gathered. The church, to keep the younger element in the congregation, had to go along with the times and hold "parties" that included dancing.

Another "old time" custom vanished that year - selling of pews. No longer could families own church pews. The congregation now had no assigned seats and there were no obvious wealthy few. The First Reformed Church was taking steps into the present times to keep and hold its membership.

Rev. Augustine left permanently to work with the underprivileged. A Rev. A.C. Van Kaalte took his place just as the nation voted in prohibition.

The church had always been against drinking. However, it had long since lost control of the personal lives of its congregation and many members felt the squeeze. There was bootlegging, and speakeasies were scattered all throughout the Bayonne area during this period. The canals and back dirt roads, which their ancestors used for transportation, came alive again as the Dutch, as well as the numerous other nationalities in the city, took their midnight rides.

Throughout this time, the church committees worked for community⁴⁶

⁴⁶ Church Records, Book #7

support through new memberships and improvement on the church building. A new kitchen went in, new heating and lighting, etc. The steeple and bell were repaired again and there was a revival of the church newspaper.

The city of Bayonne could now boast of almost every nationality, race and religion within its borders. The First Reformed Church, although one of the leaders of the Protestant churches, had to slowly change with the times. The people now had a choice - to go to church and support it both financially and spiritually or to ignore religion and direct their energies elsewhere. The church officials had to struggle with the older members who did not want to see change and the younger workers of the church who could quickly direct their free time to other organizations and groups or to another church with more social activities.

The man that would have the longest years associated with the ministry of the church came in 1925. Rev. George Becker proved his endurance and service with the First Reformed Church through the next seventeen years of strife, change and challenge.

The congregation grew to love and respect this man and his family. He understood the changing current times and developed them to be directed toward the young people of the church. He also held on to the "old" and balanced the ideas and values of all age groups. It was a precarious stand that was forever swaying back and forth.

Mrs. Becker was able and likeable and turned her hand at running the largest Sunday School the church had ever seen.* In previous⁴⁷

⁴⁷Church Records, Book #7 and #8

*This is the first time the records of the church mentions the wife of a minister, yet most of them were married. There is no mention of a first name as she was always called, Mrs. Becker.

First Reformed Church's Celebration of Hundredth Anniversary Opens Sunday

Head of Rutgers Among Centennial Speakers in Program That Will Last a Week—Published Historical Sketch to Trace Development

Bayonne's oldest church, the First Reformed Church, at Avenue C and Thirty-third street, will celebrate its hundredth anniversary, beginning Sunday and ending the following Sunday.

The program for the week will include sermons by the Rev. John Martin Thomas, D.D., LL.D., Litt.D., president of Rutgers University, and Rev. Malcolm J. MacLeod, D.D., pastor of St. Nicholas Collegiate Church of New York, and president of the General Synod of the Reformed Church in America.

In a day when a steamboat was still a novelty and a railroad train only a rumor, descendants of the original Dutch settlers of Old Bergen, members of the sect known as Dutch Reformed, organized their congregation and founded the first church in the peninsula. This took place on December 30, 1828.

Rev. Prof. Theodore F. Bayles, D.D., a former pastor of the First Reformed Church, will open the celebration Sunday morning at 11 o'clock with a sermon on "The Past One Hundred Years." At 4 o'clock that afternoon President Thomas of Rutgers, which is still the headquarters of Dutch Reformed learning in the country, having a seminary of that church attached to it, will deliver a sermon on "The Next One Hundred Years."

An unusually fine musical program has been prepared for both these services.

New Year's Day, Wednesday, Friday and the Sunday following have also been given places on the program. On Tuesday at 10 o'clock in the morning, Raymond A. Spahr, general secretary of the Central Y. M. C. A., will speak at an inter-denominational service at which Dr. George H. Sexsmith, president of the Central "Y," will preside. Kenneth D. Myers will read the Scripture lesson, and former Judge Horace Roberson will lead in prayer. Brenton Riha will render piano accompaniment to vocal selections by the Bayonne police quartet, a violin solo by William Hlad and a baritone solo by John K. Collings. Young men from

other churches in the city will serve as ushers.

On Wednesday evening, January 2, former members are expected to be present, including William Till, for twenty-five years the organist of the church. There will be a baritone solo by Archer M. Ramsdell of Montclair, formerly musical director of the church. Three former pastors will be present and will speak. Rev. William W. nox, D.D., pastor emeritus of the First Presbyterian Church of New Brunswick; Rev. R. Howard M. Augustine, pastor of the First Presbyterian Church, Richmond, Ind., and Rev. Albertus C. Van Raalte, pastor of the First Presbyterian Church of Niagara Falls. Following this service there will be a reception in charge of Dr. Ernst Thum, William Goodale and C. B. Etherington.

On Friday evening the Rev. MacLeod of St. Nicholas Collegiate Church, New York, and president of the General Synod, will deliver a sermon and the newly decorated church will be dedicated. Greetings will be brought by Rev. James Boyd Hunter, editor of "The Christian Intelligencer and Mission Field," the official church paper of the denomination; by Rev. William R. Hart, stated clerk of the South Classics of Bergen, and by Rev. John J. Van Strien, pastor of the Fifth Street Reformed Church, Bayonne. The Fifth Street congregation will be present in a body for this service.

On Sunday morning, January 6, the Rev. Prof. Hugh Black, D.D., Litt. D., author, lecturer, formerly pastor of the Free St. George's Church of Edinburgh, Scotland, will preach. At this service there will be three violin selections by Rudolph Fuchs of New York City, who recently won the Hovath award because of his musical ability, and who is to give a recital in the Town Hall, New York, on the evening of January 12. The

Public is cordially invited to all of the above services.

An "Historical Sketch of the First Reformed Church, Bayonne, N. J., on the Occasion of the One Hundredth Anniversary," has been edited by John L. Collins and published by the Collins-Doan Company of Jersey City, with which Samuel Collins, a member of the First Reformed Church, is connected. Parts of this sketch have been written by the pastor, Rev. George J. Becker, M. A.; Dr. Stanley R. Woodruff, chairman of the one hundredth anniversary committee; Raymond O. Hunter, choir director, Mrs. L. S. Cadugan, Miss Hulda Dittman, Mrs. H. W. Marx, Mrs. George J. Becker, Vivian M. Falken, Mrs. O. J. Ramsdell and by John L. Collins.

years the children attended regular church services with their parents or attended a Bible class. The Sunday Schools, in all churches, started to grow to more importance in the following years.

Much has been written about this period of time in the church. Rev. Becker started the policy of writing a yearly report, and it is from here that one can appreciate the changes and problems that the church had to face in the next fifteen years.

Three years after Rev. Becker took charge, the church partitioned off the balcony in the Sanctuary by placing a wall from the top of the balcony rail to the ceiling. A new floor was laid. Three large glass stained windows were placed in the new wall. A hardwood floor of red oak was laid over the entire auditorium and upper hall. Double strip borders of a dark color were laid down the aisles and around the outer wall at the baseboard. The pulpit was advanced somewhat, and the same type of floor laid there.

A Boy Scout troop was started at the church at the end of 1928. The congregation sponsored and hired a scout master and his assistant, as well as supplying room for the boys to meet. This practice has continued through the years (adding and then dropping the Girl Scouts) until the present.

The men of the church gave their time mostly as elders and deacons. The records indicate that many times a men's club was started, only to disband.* The women of the church, while still not being able to hold⁴⁸

⁴⁸ Church Records, Book #8

*The reasons for disbanding were not given. One can only surmise that the younger men of the congregation had limited time due to long hours in a job supporting their families. It was not "socially" accepted for a married woman to work at that time, especially if she had children, so the husband had no second income. The older men of the church were deacons and elders and sat on the committees.

FIRST REFORMED CHURCH TO GIVE FIRST OF SERIES OF LECTURE- CONCERTS TUESDAY NIGHT

Miss Barbara Abel, Prominent Editor of Y. W. C. A. Publication Will Be the Speaker; To Give Detailed Account Of Travel In Russia Last Summer

The first number of the lecture-concert course, which is being offered to the people of Bayonne by the Consistory of the First Reformed Church will be presented in that church next Tuesday evening at 8:15 o'clock. The committee in charge of the course consists of former Judge Peter Stillwell, chairman; Kenneth D. Myers, Dow G. Roof, John B. Lewis, Harry E. Bockoven, Mrs. George W. Hubbell, Mrs. Silas L. Morse, Jr., Mrs. A. D. Hargan, Mrs. Ernst Thum, Miss Norma Wilson, Miss Mildred Bockoven.

The Consistory of the church believes that in arranging for this course of three lectures and one musical number it is performing a real service for the entire city. This will be the only lecture course to be given in Bayonne this winter. It takes the place of the forum held in other years by the Central Y. M. C. A. Furthermore, there is considerable variety in the course and all artists are of unusually high talent.

Miss Barbara Abel, the first lecturer to appear in the course is a graduate of Northwestern University. She has done newspaper and publicity work in Chicago. Four years ago she came to New York as managing editor of "The Woman's Press," the official organ of the national Young Women's Christian Associations.

Last summer Miss Abel and Miss Fjeril Hess, the latter a writer of children's stories, spent four weeks in unchaperoned and independent travel through Russia. The trip included Leningrad, Moscow, Nisni-Novgorod, a five-day trip down the Volga, and then a trip through the Ukraine, and from Saratov to Kiev in third-class hard carriages. Food was to be had without much trouble during this trip, but articles of clothing were a serious problem. For example, silk stockings that would hardly stand asingle wearing cost 24 roubles (\$12) per pair. Miss Abel will speak of economic, religious and family life as she found them in Russia.

1/17/27

any office*, were in charge of the choir (unofficially), and most of the other church groups. The women's Aid Society donated a \$45,000 three-manual Moeller organ to the church and it was installed in 1928.

In the proceeding years, the church succeeded in competing against the many organizations and clubs in the Bayonne area by adding to the groups in the church. The following were active and came out of the First Reformed Church - the Women's Missionary Society, Women's Aid Society, Young Woman's Guild, Helpful Circle of Kings Daughters, Christian Endeavor (youth fellowship group) and a large Sunday School. The total church membership was now back up to 490 and still growing.

It is difficult to say if the membership grew at this time because of society's sudden swing back to religion or the minister's influence on his people and others in the community. The reason could be found in the fact that the great Depression was upon the United States at this time and the Bayonne families felt the great despair that was prevalent in the United States. Most people could not afford to go out for entertainment or social gatherings. Human nature brings individuals together in time of crisis. In any case, the attendance at the First Reformed Church increased as people found a common bond.

Children brought pennies to Sunday School to help the missionaries in China. The church was greatly involved with global Christianity and⁴⁹

⁴⁹Church Records, Book #8

*This has always been a church rule up until modern times. Ministers' addresses to women in the past had positive appeals to them to contribute to society with benevolent work, pious influence and child nurture. They encouraged women in the 16th and 17th century to work for the church. However, when they wanted official recognition and a "place" in the church, ministers' sermons more often sprang from negative tenets such as Gardiner Speing's in 1890, that, "there are spheres for which a female is not fitted, and from which the God of nature has proscribed her." Of course, even their calls for women's social participation had implied this kind of constraint, for ministers defined women primarily as members of families and then secondarily, as individuals in society. Ministers' promises of women's social power contained threats about their limitations. (Nancy Cott, The Bonds of Womanhood)

Church Survey Group Offers New Program

Protestants Ask Consolidation, Public School Religious Periods

Although Protestants constitute the smallest religious group in Bayonne, they occupy twenty of the houses of worship in the city and are served by twenty of the fifty-two clergymen, a report issued by a representative Protestant committee today shows.

The report, the result of a survey originated last spring, lists 41,315 Roman Catholics, 12,150 Jews and 6,628 Protestants as the church and synagogue membership here.

Of these the Catholics, with 69 per cent of the total church membership, occupy only 31 per cent of the churches. They are served by twenty-nine priests, making an average of 1,442 members to each priest and an average church membership of 3,600.

The Jews, who constitute about 20 per cent of the 60,593 persons in the city affiliated with a religious institution, have six synagogues and three rabbis. As a result the average synagogue membership is 2,025 and there is one rabbi to 4,050 members.

The Protestants, making up approximately 10 per cent of the church membership, support twenty churches, or 53 per cent of the churches, each served by one minister, at which the average membership is 331.

The estimated value of church buildings in Bayonne is \$102 per member, or a total of \$6,181,852. The church debt per member is estimated at \$6.73, or a total of \$408,290.

The committee, which made the

survey was called together by a group of men from the First Reformed Church, who last spring were appointed by the consistory of that church to inaugurate a survey of the Protestant churches of Bayonne, covering such information as present membership, cost per member, membership capacity and membership possibilities.

The committee organized with J. L. Collins of the First Reformed Church as chairman and A. L. Hahn of the First M. E. Church as secretary. Mr. Hahn collected the statistics. Other members of the committee were H. E. Bockoven, L. R. Shellenberger, Dr. W. A. Wesley and H. Darnell Brittin.

Other results of the survey and recommendations of the committee follow:

"1. We favor a weekly period for religious education of our children. This is to be a part of our school curricula, conducted either at the schools or church, and on time allotted by the Board of Education.

"2. It is our conviction that there are too many Protestant churches in Bayonne, but not too many ministers. Some plan should be worked out whereby ministers would co-operate and thus maintain fewer edifices as well as effect economies thereby.

"3. We recommend that each Protestant church consider adding an early Sunday morning worship service, especially during the good weather, so that families could attend service before going away for the day.

"4. We believe that inasmuch as the recent survey shows 28,000 unattached persons (probably 75 per cent of these are Protestant) there is an opportunity for Protestant expansion. Efforts could be organized by (a) each church, (b) groups of churches such as the Point, midtown and upper Bayonne, or (c) city wide."

supported Protestant missionaries in China in 1930. The congregation sent them clothing, money and bibles to help them in their work.

Problems in the United States and local areas were discussed at church. The congregation now realized it was a part of a larger force. Rev. Becker included world-wide happenings in his sermons, relating them to his consistory. A committee engaged Charles Stelyer, on January 12, 1931, to give a talk on "Cure for Social Unrest." He was paid \$25 from the church funds.

It was not recorded as to what "unrest" he was talking about, but shortly afterwards a Mr. Collins called the consistory's attention to a request by Doris Boden to equalize the pay of the ladies in the choir. It was decided to equalize the payment of the quartette singers at \$10 per Sunday.⁵⁰

In 1934, a church survey group, organized by a number of men from the First Reformed Church, made their findings public. "Although Protestants constitute the smallest religious group in Bayonne, they occupy twenty of the houses of worship in the city and are served by twenty of the fifty-two clergymen," the report stated. It listed, in Bayonne, "41,315 Roman Catholics, 12,150 Jews and 6,628 Protestants with church and synagogue membership. Of these the Catholics, with 69% of the total church membership, occupy only 31% of the churches. They are served by 29 priests, making an average of 1,442 members to each priest and an average church membership of 3,600. The Jews, who constitute about 20% of the 60,593 persons in the city affiliated with a religious institution, have six synagogues and ⁵¹

⁵⁰Church Records, Book #8 and #9

⁵¹Dr. Robinson's collection of newspaper clippings

3 rabbis. As a result the average synagogue membership is 2,025 and there is one rabbi to 4,050 members. The Protestants, making up approximately 10 percent of the church membership, support 20 churches, or 53 percent of the churches, each served by one minister, at which the average membership is 331."

Other results of the survey and recommendations of the committee were, "We favor a weekly period for religious education of our children. This is to be a part of our school curricula, conducted either at the schools or churches and on time allotted by the Board of Education. We recommend that each Protestant church consider adding an early Sunday morning worship service, especially during the good weather, so that families could attend service before going away for the day. We believe that inasmuch as the recent survey shows 28,000 unattached persons (probably 75% of these are Protestant) there is an opportunity for Protestant expansion. Efforts could be organized by (a) each church, (b) groups of churches such as the Point, midtown and upper Bayonne, or (c) city wide."⁵²

It would be difficult to say why almost 21,000 protestant people (if this was a correct number) in Bayonne did not attend church. Speculation could include such things as, dissatisfaction with the church policies, not wanting to be involved with any established church, non-belief in God, Sundays being the only day when the family may travel to relatives or the excuse that they are good Christians and don't have to go to church. (In the Catholic religion, it was considered a sin not to attend Mass on Sundays) In any case, the First Reformed Church rallied forth, trying to attract that missing percent.

⁵²Dr. Robinson's collection of newspaper clippings.

Looks Back 111 Years

First Reformed Was Organized in Earliest Years of Bayonne, When Attendance Meant Some Real Hardship

10/14/39

The oldest congregation in the city is the First Reformed Church at Avenue C and Thirty-third street, organized December 30, 1828, in the horse and buggy days when Bayonne was known as "Bergen Neck."

Worshipped On Island

Founded by God-fearing Dutch settlers who tilled the land and fished in the adjacent waters, the congregation first came into being as the Reformed Dutch Church of Bergen Neck.

Until its organization, worshippers attended services at the old Bergen Reformed Church in Jersey City, which was the pioneer of the denomination if not the oldest church organization in the state, or at a church in Port Richmond, Staten Island.

Lacking other means, they walked, rode horseback or traveled by horse and wagon. The roads being of dirt in those days—dusty when dry and deep with mud when wet—attendance during some parts of the year was irregular.

Wayward Disciplined

Records have it that the situation went beyond mere absence in some cases, resulting in the necessity for "disciplining some persons for so far forgetting the Sabbath as to indulge in levity and boisterous conduct."

As a result of these difficulties, therefore, a meeting was held December 9, 1828 at the home of Mrs. Penelope Post Wauters, ancestor of the late William M. Wauters, which a few weeks later brought about the organization of the Reformed Dutch Church of Bergen Neck.

The first church building was erected at a cost of \$1,600 on the site of the present telephone building, Broadway at Twenty-ninth street, and was dedicated January 10, 1829. Later, when Broadway (then Avenue D) was widened, the structure was moved across the thoroughfare to the corner of Twenty-ninth street, the present location of the Republican Club. Now it is a portion of the Eleonora Evangelical Lutheran Church, West Twenty-ninth street, near the Boulevard.

Noted Early Names

Prominent members of the early congregation were Richard Cadmus Sr., Richard Cadmus Jr., John Cadmus, Michael Cadmus, James C. Van Buskirk, John Van Buskirk, Jacob Van Horn, John Vreeland and Jasper Zabriskie.

The original church contained 40 pews. During the first six years of its existence the luxury of a stove was unknown, except for the regulation foot stoves for women.

The cornerstone for a new church at the corner of Avenue C and Thirty-third street, present home of the congregation, was laid September 3, 1866, when the main thoroughfare was known as Bay-

of doctor of divinity from Syracuse University. He also is a graduate of Union Theological Seminary in New York City.

At one time Dr. Becker was president of the Presbyterian Ministers' Association of New York City. At present, he is active in the University Club of Hudson County, of which he is first vice president.

Church organizations and their chief officers are as follows: Sunday school, James Wilson, superintendent; H. Darnell Brittin, assistant superintendent; beginners' department, Mrs. Martin J. Cushman; primary department Miss Norma Wilson, junior department, Miss Florence Hoffman.

Cradle roll department, Mrs. Littleton H. Perkins; home department, Miss Emma Borst; Christian Endeavor Society, Miss Dorothy Rode; Boy Scouts, W. Howard Shellenberger, scoutmaster; Girl Scouts, Miss McDermott, scoutmaster; Young Men's Club, John Bonnell; Woman's Aid Society, Mrs. Thomas A. Tretheway; Woman's Missionary Society, Mrs. George J. Becker; Young Women's Guild, Miss Norman Wilson.

Officers of Church

Miss Vivian Falken is superintendent of missions. Organist and choir director is J. Lester Robertson. Following are the officers of the church consistory; Rev. Becker, president; James D. Boyd, Percy F. Haring, John H. Wiese, John L. Collins, Mr. Brittin and Thomas A. Tretheway, elders; William C. Farr, Rollin A. Camp, William A. Miller, Albert A. Williams, Mr. Wilson and Walter E. Turnbull, deacons.

"Steps Unto Heaven" is the sermon subject of Dr. Becker for the 11 o'clock morning service tomorrow. The musical program has been announced as follows:

Organ prelude, Hymns Celeste—Friml; junior anthem, Bells Over Jordan—Hamblen; senior anthem, He, Watching Over Israel—Mendelssohn, from "The Elijah"; offertory bass solo, Is It Enough—Mendelssohn, from "The Elijah"; by Percy F. Haring; organ postlude; Alleluia—Dubois.

Sunday school convenes at 9:45 a. m. and the Christian Endeavor Society, at 7:15 p. m., the latter under the leadership of William Rita.

To publicize the church and possibly attract new members, numerous articles appeared in the Bayonne Times recalling old times, and telling the public of the church's history (see clipping).

Rev. Becker continued to tell how the church was a vital force in the community. He had this to say in his yearly report, dated April 10, 1940:

"The First Reformed Church is never interested alone in itself or its own welfare. Its members are to be found working in many worthwhile organizations and enterprises of the city. It is no exaggeration to say that, if those of our people who are working for the YWCA or YMCA, the Red Cross and the Salvation Army, the Day Nursery, and the Boy and Girl Scouts, were to cease their support of these and other such organizations, their help would be very greatly and very sadly missed."

"Our church is also to the fore in inter-racial and interdenominational efforts.* It helps in a decided and definite way to maintain musical affairs of the better type. It often joins itself with other church choirs in oratorios and cantatas, either in its own or in Temple Emmanuel in a city-wide community program to be offered about the middle of May. It is also planning a joint debate in the near future between its own and the Christian Endeavor Society of Christ Presbyterian Church."

The United States was involved in World War II for over a year when Rev. George Backer gave his 17th and last annual report. It⁵³

⁵³ Church Records, Book #9

*Rev. Becker and the congregation were concerned with these efforts. However, the congregation was all white.

lacked the warmth of the previous reports and briefly stated the facts, such as:

"We had our 75th Anniversary celebration of the laying of the cornerstone of the church on October 22nd."

"The church is doing its part in war work. A first aid class meets every Monday evening. Many young men have been drafted from our membership."⁵⁴

What was not recorded or written anywhere in the church records was that half of the congregation was urging Rev. Becker to resign.* The reasons given were, the pastor was not handling the finances of the church correctly by going over the heads of the committees to purchase undisclosed items. Also, they felt money was squandered in areas they felt were not necessary (however, the facts are unclear). Lastly, many objected to the power the pastor had over the entire congregation.

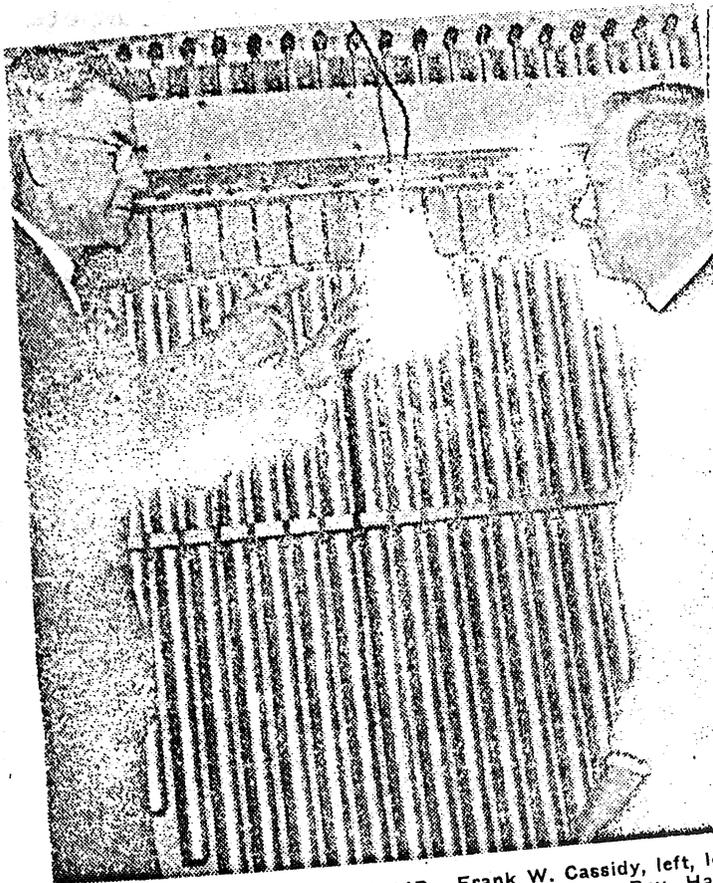
A petition was drawn up and many members of the church signed it. One evening the whole congregation was called down to the church to vote on whether the pastor should stay or go. At this time, Rev. Becker was asked to leave the room.

Again, the outcome of this vote was unclear. It has to be assumed Rev. Becker felt he could do no more good at the First Reformed Church with a split congregation.

July 1, 1943, Rev. Becker left and Rev. Harold Schadewald from Pine Bush, New York took over his position.

⁵⁴Church Records, Book #9

*This information was told to me by numerous "older" members of the congregation and also family members who had gone to the church to vote.



MUSIC IN THE BAYONNE AIR.—Frank W. Cassidy, left, local radio and sound technician, is shown explaining to Rev. Harold F. Schadewald, pastor of the First Reformed Church, at Avenue C and W. 33rd St., the workings of the church's newly-installed reproduction and amplification system for transmitting organ and choir music through the Bayonne air. Cassidy's left hand is grasping the "mike" which picks up the music and sends it out from the church's bell tower through four large trumpets. The "mike" has been installed, under Cassidy's supervision, in the church's upper organ loft. The initial broadcast of sacred music will be made during tomorrow's services, Rev. Schadewald said.—(Times Photo by Manger.)

1st Reformed to Broadcast Organ, Choir Music Sunday

Rev. Schadewald Reveals Permanent Reproduction Installation Is Gift Of Mr. and Mrs. Samuel Cooper

Bayonne's oldest house of worship, the First Reformed Church, Avenue C and 33rd St., will broadcast organ music and choir singing during tomorrow's services, Rev. Harold F. Schadewald, pastor, announced yesterday from the organ, at 763 Avenue C. The broadcast, which is expected to carry for a radius of one mile, will be made possible through a new reproduction and amplification system hooked up in series with the church's organ console and four trumpets in the bell tower. The gift of Mr. and Mrs. Samuel Cooper, parishioners of the First Reformed for many years.

Rev. Schadewald disclosed yesterday that Mr. and Mrs. Cooper had been "impressed by the favorability of comment of people of all ages when the First Reformed Church was the first to broadcast religious services at Christmas and New Year's time on a temporary basis and thereupon "decided to equip the church with this permanent installation." The pastor stated that broadcasts "on a temporary basis" had taken place "five years ago, before my time," he explained that he had been in present charge on July 1, 1943, from Pine Bush, N. Y.

Alluding to the broadcasts of five and eight years ago, Rev. Schadewald revealed the fact that

the late Dr. Stanley R. Woodruff had "donated the chimes on these occasions."

The organ in the church is a "Moeller, three-manual" installation, the pastor stated, adding that Miss Helen M. Wakefield, the church's organist, would be at the console during Sunday's broadcast.

Organ Cost \$14,000

The organ was installed in 1928 at a cost of \$14,000, "on the occasion of the church's 100th anniversary," the pastor said. Briefly reviewing the history of his present spiritual labors, Mr. Schadewald stated that "the First Dutch Reformed Church was organized as the Reformed Dutch Church of Bergen Neck, December 30, 1828, on the site of the present New Jersey Bell Telephone building on Broadway,

"Later, the original building was moved to the site of the now Republican Club at Broadway and 29th St. This was forced because of the widening of Broadway," he continued.

"Our church records show that the First Reformed Church was brought to its present site in 1866, on a lot at the Corner of Avenue C and Bayonne Ave., which is 33rd St. today. The present edifice was dedicated on March 31, 1867."

Mr. Schadewald declared that the new amplification system "does not interfere, in any way, with the bell in the church's tower." An inscription on bell disclosed that it was cast in 1866.

The organ in the First Reformed and that in St. Henry's Roman Catholic Church "are the largest in Bayonne," Mr. Schadewald declared. Both these churches now have the very same reproduction and amplification systems. Frank W. Cassidy, of the Cassidy Sound Service, at 749 Boulevard, a radio and sound technician, supervised both installations.

The First Reformed Church started to transmit organ music and choir singing through a reproduction and amplification system hooked up in series with the church's organ console and four large trumpets in the bell tower. This was a gift of Mr. and Mrs. Samuel Cooper, parishioners of the church.

This transmission was previously hooked up and used only for holidays. Now the music was more frequent. The church organ is a Moeller, three-manual installation.

In an annual report for 1945, Rev. Schadewald commented:

"Our church confronts a problem in a changing community. For the number of Protestants in Bayonne, we are over-churched! Sixty-six percent of the city's total population is made up of Roman Catholics, more than fifteen percent is Jewish and about nine percent is Protestant. The remaining population is made up of other groups."

"That means about 6,000 Protestants and perhaps only half of these are of the white race. We have 16 white Protestant churches."

"Merger must come if we are to survive....."

The world war had ended but the church's war on survival continued.

In 1948, the First Reformed Church of Bayonne celebrated its 120th year. The celebrations began with an anniversary dinner and ended with the annual congregational meeting.⁵⁵

⁵⁵ Church Records, Book #9

First Bayonne Church Marks 120th Milestone

Hardy Dutch Settlers Constructed First Edifice with Timbers Hewn from Native Lumber

One hundred and twenty years of spiritual and social service to the community will be marked by special events in the First Reformed Church, 763 Avenue C, beginning with an anniversary dinner on March 2, and culminating with the annual congregational meeting on April 7.

Spiritual Social Bond

During that period hundreds of people who now, or in the past, called Bayonne home, will remember events which influenced their entire lives through active membership in a group which welded a spiritual and neighborhood bond that will never be broken.

No person living today was part of the group of early settlers who, with tireless energy and devout spirit, hewed the timbers and hoisted them into place to build the First Dutch Reformed Church which was officially opened on December 30, 1828. But there are persons living who remember how community undertakings of this scope were vitalized in strange ways those early days—John L. Collins, Mrs. William Waiters, Mrs. Charles A. Harrison, H. Darnell Brittin, Mrs. A. S. Lawson, Roland Camp, Samuel Cooper, Silas L. Morse — all pillars of the First Reformed Church and informed on its early history.

Job for Everyone

The craftsmen predominated. Stone masons built the foundations from native stone after the less skilled craftsmen had cleared the land and dug the trenches for the foundation.

These were followed by the carpenters who had already pre-

Fourteen Pastors Occupied Pulpit At First Reformed

Fourteen regularly appointed pastors and many temporary ones occupied the pulpit of the First Reformed Church in its 120 years of existence. Their names and dates of installation follow:

- Rev. Ira Condit Boice.....1829
- Rev. James Romeyn.....1844
- Rev. Jacob C. Dutcher.....1850
- Rev. Aaron B. Stillwell.....1852
- Rev. Theodore Wells.....1865
- Rev. Charles H. Stitt.....1874
- Rev. William W. Knox.....1882
- Rev. Charles H. Jones.....1894
- Rev. W. H. Boocock.....1899
- Rev. Theodore F. Bayles.....1910
- Rev. R. H. M. Augustine...1917
- Rev. Albertus C. Van Raalte 1919
- Rev. George J. Becker.....1925
- Rev. Harold F. Schadewald 1943

history—the Cadmuses, the Zabriskies, the Van Horns, the Van Buskirks, the Vreelands, the Waiters.

Church Finds Pastor

Though the prosperity of the little congregation was an uncertain thing to make even the first candidate for the pastorate decline, because he "couldn't see where the people were to come from," the pulpit was filled the



Rev. Harold F. Schadewald

Parsonage Needed
The original church at Bergen Neck then called a Rev. Aaron B. Stillwell to the pastorate, whose first concern was a parsonage to replace the one occupied by his predecessor at the Point. It was erected on the old Plank Road above 37th Street. Rev. Stillwell's pastorate continued for nine years and he literally "died in the harness," according to church historians.

"We have now entered upon an era of change," says Mr. Collins in his history, "Bergen Neck has been transformed into the euphonious and expressive Bayonne. Farms and forest have been obliterated by the change and, by presto, turned into an embryonic city. The old bus and slow "dummy" have yielded to the lightning speed of the Central cars that are always on time."

Rev. Theodore Wells succeeded Rev. Stillwell in June, 1865. During his tenure a movement for

served for four years. Previously he was pastor of three churches, the parent church of which is in Kerhonkson, N. Y.

Rev. Schadewald was born in Union City and received his early education in West New York. He attended Mount Herman, Mass. Prep School, and received his bachelor of arts degree from Bloomfield College, Bloomfield, N. Y., and his bachelor of divinity at New Brunswick Seminary.

He is married to the former Miss Elsie Wolf of New Brunswick, and they have two children, Carry Arthur, 8, and Nancy Jean, 5.

Rev. Schadewald, who played basketball, football, lacrosse and baseball in his college years, continues to find outlets for his energy, in addition to church work, by serving civic organizations in various capacities.

He is a member of the Board of Directors of both the Kiwanis and Community Chest, assistant

First Rejoiceur To Observe 120th Year

The 120th anniversary committee of the First Reformed Church, the oldest in Bayonne, will meet in the church parlors Monday evening, December 15, at 8 o'clock to plan for the anniversary celebration to be held next year.

H. Darnell Brittin is chairman of the committee, which includes two representatives from each church society. The church was erected in 1828.

Fellowship to Meet

Missionary Sunday will be observed in the church school at 8:45 a. m. and Miss Ruby Maclean's class of intermediate girls will lead the devotional period. Members of the Fifth Street Reformed Church Youth Society will be guests at the regular meeting of the Methodist Youth Fellowship at 7:30 p. m. and George Owen will hold a Christmas Party at the home of Mrs. George Smith, 128 W. 31st St. at 8 o'clock. Mrs. Ethel Killinder will preside.

The Junior choir will rehearse on Friday at 7 p. m. and the Senior choir at 8 o'clock. The annual Christmas Party of the Hudson County Youth Fellowships will be held at 7:30 p. m. at the Simpson.

By the beginning of the 1950's, with the completion of the new Sunday School room, it became obvious that the number of children attending was far too few. Attendance dropped off and the search was renewed to draw new members into the church.

Meetings between three churches (First & Third Reformed and the Christ Presbyterian Churches)* had been held numerous times, when Rev. Harold Schadewald resigned October 31, 1951.⁵⁶ He had activated the talks and nurtured the developments so that one month after he left the newspapers in the area printed articles stating, "Three Protestant Churches to Vote on Forming Single Federated Parish. Members of each of the three churches will vote on the proposed constitution after the regular divine service. To become effective, all three groups must ratify the move."

Rev. Robert C. Holland, minister of Christ Presbyterian Church said, "the combining of the three memberships would solve a lot of membership problems for the three churches and be a financial benefit to all concerned. Members would retain their identity with their individual churches, but would become part of the parent congregation. If and when the union is ratified, the worshipers would attend services in different churches on a rotation basis. This plan is currently in use now on an experimental basis."⁵⁷

On December 10th, before the vote on the merger, the membership of the Third Reformed Church was transferred to the First Reformed⁵⁸

⁵⁶ Church Records, Book #11

⁵⁷ Dr. Robinson's collection of newspaper clippings

⁵⁸ Church Records, documents

*The Third Reformed Church was located on 25th Street near Broadway. Christ Presbyterian, organized in 1898, had a church building at 42nd Street and Ave. C., which now (1980) serves as an orthodox synagogue.

Three Protestant Churches to Vote On Forming Single Federated Parish

Members of three Bayonne Protestant churches will vote December 30 on whether or not to combine the three churches into one and form the First Federated Union Church of Bayonne.

Announcement of the vote was made last night during a 'get acquainted family night' for members of the First and Third Reformed Churches and the Christ Presbyterian Church, held at the Third Reformed, 33rd Street and Avenue C.

Members of each of the three churches will vote on the proposed constitution after the regular divine service. To become effective, all three groups must ratify the move.

The Rev. Robert C. Holland, minister of Christ Presbyterian, said the combining of the three memberships would be the first movement of this nature in the entire East.

"While common in inland rural areas, such action has never been taken on the coast," he declared.

"The merger has a real and obvious value. Members would retain their identity with their individual churches, but would become part of the parent congregation."

Mr. Holland stated that there are no secular differences among the three congregations.

If and when the union is ratified, the worshipers would attend services in different churches on a rotation basis. This plan is currently in use now on an experimental basis. Last month divine worship was at the Christ Presbyterian Church, and this month is at the Third Reformed Church.

When the poll is taken on December 30th, three different results are possible. The groups, all voting separately, can approve or reject the union, or send the proposal back to committee for

further study. Should the latter course be adopted, the parishioners would continue to worship under the rotation plan.

Chairman of last night's social was H. Darnell Brittin, an ardent advocate of merger. Brittin recently visited 22 of the 28 Protestant churches in Bayonne, and compiled a detailed report on his findings. This survey was mimeographed and distributed by the Bayonne Council of Protestant Churches.

Said Brittin of his visitations: "I did not classify myself as a spy going into the land of Canaan. I just wanted to see and learn."

Ladies of the three congregations prepared and served refreshments. Seating arrangements were made to encourage the evening's theme of getting acquainted, with the guests separated at tables according to their birth dates rather than by congregations.

Youth Fellowship To Plan Carol Sing

The Federated Youth Fellowship of First Reformed and Christ Presbyterian Church will meet today at 7:30 p. m. in the Pine Room of First Church to plan for a candlelight carol sing, to be held on Sunday night in Christ Church. Fred Stetson is president, and will moderate the service. A special Christmas motion picture will be shown.

The fellowship meeting tonight will include a film, and a discussion on "Youth Relations and Marriage Preparation" led by Robert E. Smith, A. B., M. A., a professional psychologist of Columbia University.

Smith is a graduate of Houghton College, and has studied at Roberts Wesleyan College, and Teacher's College of Columbia University. He served in the medical corps in the recent World War, seeing service in the Pacific theater.

He has been director of religious education in the First Presbyterian Church, New York City. At present he is employed by the West Side YMCA in New York.

Smith will introduce the subject of discussion and will return for four weeks in January to study the problems it presents with the Federated Youth Fellowship.

Mr. and Mrs. Robert Cleveland and Mrs. Robert Cleveland are adult advisors to

First Federated to Receive New Members to Receive

New members will be received into the church at the 11 a. m. service tomorrow at the First Federated Church. Newly-elected officers of the United Protestant Youth Fellowship will also be installed.

Members to be admitted by letters of transfer include Mrs. Clarence Steiner, Mr. and Mrs. Norman Ross, Mr. and Mrs. William Schafer and Mrs. Hugh MacMaster. To be admitted on reaffirmation of faith are Mr. and Mrs. Christopher Rossing and Hugh MacMaster.

Sermon Topic Listed

Fellowship officers to be installed include: Charles E. Autenreith Jr., president; James Chatfield, vice-president; Virginia Vreeland, secretary; Lois Chatfield, assistant secretary; George Jenkins, treasurer, and Patricia Seck, chaplain.

The Rev. Robert C. Holland will preach a Christmas meditation entitled "The Christmas Rush" at the service.

At the Breakfast Bible Class to be held at 9:45 a. m. the pastor will speak on "Why the Bible Contradicts Itself." The Church School will also meet at 9:45 a. m. under the direction of Walter W. Hyers and Charles Autenreith Jr.

Helen Marjorie Wakefield, minister of music, has announced the following program for the service: prelude, "Canzonetta" from the "Raymond Overture," Thomas; introit, "Gloria in Excelsis Deo," a traditional French Christmas carol; anthem, "Lord, We Pray, in Mercy Lead Us," Sibelius; offertory, "The Holy City," Gaul, a baritone solo by John V. Bonell;

Monday—8 p. m. Choir Guild, 33rd Street.

Tuesday—7 p. m., girl Scouts, 33rd Street; 7:30 p. m., United Protestant Youth Fellowship, Trinity Church. The New Constitution of the U. P. Y. F. will be read and adopted at this meeting.

Wednesday—3:45 p. m., Youth Choir rehearsal, 33rd Street; 8 p. m., Adult Choir rehearsal, 33rd Street; 8 p. m., Couples' Club Christmas party, 33rd Street.

Thursday—7 p. m., Boy Scouts, Troop 6, 42nd Street; 8 p. m., The Church Council and Nominating Committee, 33rd Street. Annual nominations for the Board of Elders and the Diaconate for four-year terms beginning January 22, will be made at this meeting.

Friday—4 p. m., Brownies, 33rd Street; 7 p. m., Boy Scouts, Troop 8, 33rd Street; 7 p. m., Troop 8 Committee, Board of Review, 33rd Street; 7:30 p. m., Sea Scouts, 42nd Street.

The carillon schedule will be Wednesday—10 minutes at noon; Saturday, 10 minutes at noon and Sunday, 15 minutes at 9:30, 10

Church by the Classis of South Bergen, the church-governing body in that area. Combined services were held the next day at the First Reformed Church, with the Rev. Robert Holland as preacher.

On January 1, 1952, with the approval of the merger, Bayonne became the 4th city in New Jersey to have a Federated Church group. Rev. Holland assumed the position of minister over the three merged churches. In the beginning, services were held on a rotation basis at the different churches. Soon, the expenses of the other churches were too much for the Federation to survive. Both the Christ Presbyterian and the Third Reformed Churches were put up for sale.⁵⁹

The congregation's young people's group grew under Rev. Holland. He held many meetings and retreats and organized groups for the church's youth as well as opening it up to the town's teenagers. One of the sessions that was attended by more than 100 was a film and discussion on "Youth Relations and Marriage Preparation", lead by Robert Smith, a professional psycnologist from Columbia University. This was done when sex education was not yet heard of in the community. There was no controversy at the time and Rev. Holland went on to work with youths in all areas of Christian service.

Mrs. Donna Holland helped out in all of the women's groups. Soon membership had grown to over 700 and once again the church thrived.* It had "come out" into the life stream of Bayonne, yet kept its place in the small percentage of Protestants.^{60**}

⁵⁹Church Records. Book #11

⁶⁰Personal experiences & clippings from Dr. Robinson's collection

*This was to be the last time, in the history of the church, that the number of members reached this height.

** Rev. Holland wrote recently of one of the facts about the church he remembered being told to him when he served as minister. "I remember the elders being so proud about the fact that in earlier years of navigation, the church spire had been a landmark on coastal charts for sailing ships. I have fond memories of our years at the First Federated Church."

1-28-64

Bayonne Pastor Reports Southern Trip Success

Rev. James W. Crawford, pastor of the First Federated Church, Monday returned from a highly successful mission in Mississippi to increase Negro registration for voting.

Because of his efforts and the efforts of more than 50 clergymen from all over the United States, Negroes in the small Mississippi town of Hattiesburg, have found new hope in bringing their battle for racial equality to a successful conclusion.

Only three weeks ago, their situation looked hopeless. Intimidated, fearful of reprisals and faced with discriminatory voting procedures, the 13,000 Negroes in the town of 34,000 were unable to register for the Nov. 5 general election.

Effect Changes

Many of these things have already changed.

Led by Mr. Crawford, chairman of the Commission on Religion and Race, five other clergymen from the Presbytery of the Palisades, which com-

ATLANTA (UPI)—Militant young Negroes staged a chanting march around a segregated restaurant Monday night that almost erupted into violence. Police arrested 116 persons during the third consecutive day of racial demonstrations.

White and Negro patrolmen twice had to push back screaming Negroes while other officers loaded demonstrators into paddy wagons.

The demonstrators had thrown themselves into the street and linked arms in a human chain. Negro and white spectators crowded into the alley-like street, one block from a restaurant, the object of the protest march, despite the efforts of police to keep the crowds moving.

prises Hudson, Bergen and Passaic counties, joined with clergymen from across the nation to alleviate the lot of the Hattiesburg Negro.

Demonstrations began last Wednesday in front of the Forrest County courthouse in Hattiesburg in protest against voting procedures. It marked, Mr. Crawford recalled, the first time in the history of Mississippi that a demonstration lasted longer than 15 minutes; it lasted more than three days and is probably still going on at this time, Mr. Crawford said, adding that many of the clergymen were still in Hattiesburg.

The mission of the clergy also scored some other precedent-shattering achievements:

The clergy had rallied to the support of the Student Non-violent Coordinating Committee (SNCC), a group seeking integration, by joining them in the demonstrations. On the first day, one Negro was arrested on a charge of blocking the sidewalk and brought before court the following day.

In defiance of orders by the judge to "segregate" the courtroom, 12 clergymen, including Mr. Crawford, mingled with the Negro spectators. They were cited for contempt of court, but then the judge had

a change of heart and dropped the citation. The only comment he made then, Mr. Crawford said, was: "You people are breaking 100 years or more of tradition in Mississippi."

But the greatest accomplishment of the clergy mission came with an increased registration on the part of the Negro voters. By the time the clergy arrived, 12 Negroes out of a Negro population of 13,000 had been able to register; by the time Mr. Crawford left, this number had increased to 120.



REV. JAMES W. CRAWFORD.

Mr. Crawford illustrated on one example how voting procedures discriminated against the Negro. Every voter, white or colored, he said, has to fill out an application form. One of the questions is about any one of the 300 sections of the state constitution. The difference is, Mr. Crawford said, that a Negro voter does not know which section he will be quizzed on while a white man does.

While in Hattiesburg, the Commission on Religion and Race talked with several politicians, including the mayor. Except for one politician, who hailed the arrival of the commission as "one of the great days in the history of Hattiesburg," most people felt that they did not have a racial problem—white people, that is.

"But this attitude is typical not only for Hattiesburg," Mr. Crawford said. "Most white people anywhere in the United States do not think that they have a (racial) problem. Still something has to be done to alleviate it. Unless the Church helps secure rights for the Negro, nobody probably will."

The pastor also started scheduled ringing of the church bells. A schedule for playing of the tower carillon had to be put out as local residents asked to have their favorite hymns played. The bells could be heard from 38th street south to 25th street and from Newark Bay across to Avenue E. During the Jewish holidays, residents in the nearby Jewish Home for the Aged sent their thanks for the traditional Jewish hymns played over the tower loudspeakers.

Rev. C. Lawrence Brown came in 1954 to replace Rev. Holland. He signed the official indenture, made the first day of December 1955, between the First Federated Church of Bayonne, Presbyterian and Reformed. All property (sale of two churches, etc.) and all of the assets, including securities and money then possessed and owned by the respective churches, were now owned jointly as the First Federated Church of Bayonne.

February 8, 1956, an indenture was signed between the ministers, elders and deacons concerning the property.

The sixties saw the churches getting more involved with the community, state and nation problems. This was the era of unrest in the land and a surge forward for human rights.

Rev. James Crawford, then pastor of the First Federated Church for two years, went to Mississippi to increase the Black voter registration in 1964. He was also Chairman of the Commission on Religion and Race. He felt the church should help secure rights for the Blacks.

Unfortunately, all people didn't feel that way. Many people felt it was not the right of the church to interfere in such matters.⁶¹

⁶¹Church Records, Book #12 & newspaper articles and documents

100th Anniversary of First Reformed Church To Be Celebrated by Members at Services Sund

BAY CHURCHES - PROT.

12-1-26 D.T.
One hundred years ago the cornerstone of the First Reformed Church of Bayonne was laid on a lot at the corner of Avenue C and Bayonne Avenue (now 33rd Street).

Church records show that the building subsequently erected on the site cost \$15,000. The records also show that three early Bayonne settlers — Hartman Vreeland, Richard Cadmus and James C. Van Buskirk—contributed \$1,500 each for the construction of the church.

Today the church stands on its original location as a memorial to its early members, though it now has a different

name. In 1952 the First Reformed Church joined with the Christ Presbyterian and Third Reformed Churches to form the present First Federated Church.

The congregation will celebrate the centennial of its church building Sunday with special morning and afternoon service.

Rev. Charles H. Nelson, pastor, will present a brief historical sketch of the building at the morning service, and at 4 o'clock in the afternoon the choir, under the direction of Mrs. Jean K. Watson, will sing the Christmas Cantata, "The Star of Bethlehem" by F. F. Harker.

The First Reformed Church was founded in 1828 as the Reformed Dutch Church of Bergen Neck. That was at a time when—according to Mr. Nelson—Bergen Neck (now Bayonne) was fertile farm land and forest, and fish were abundant in New York Bay.

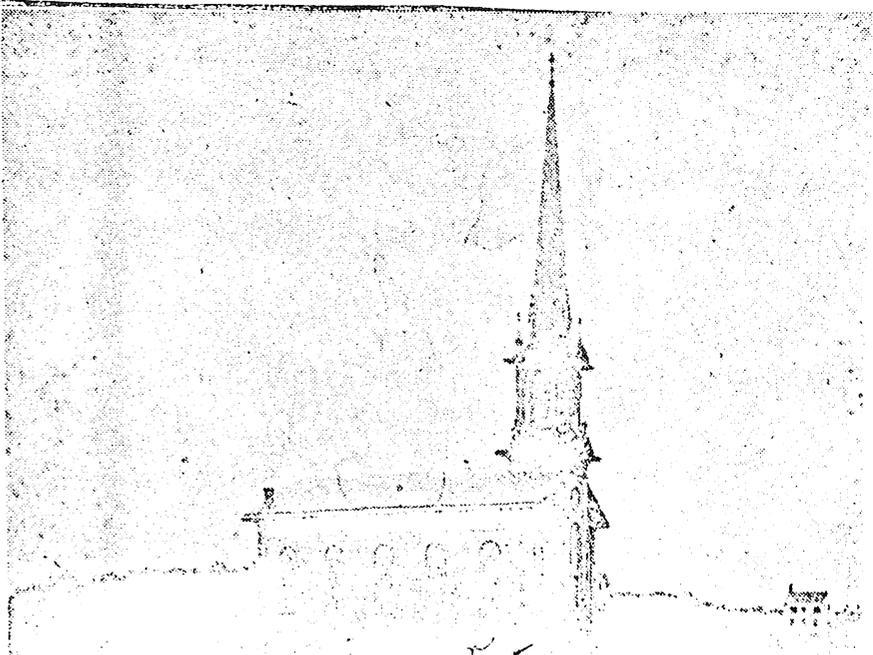
The first church building was located on Broadway on the site of the present New

Jersey Telephone Co. The church later moved into a building on the corner of Broadway and 29th Street where the Bayonne Republican Club is now located.

In 1866 plans were made for the construction of the present church building.

Rev. Theodore W. Wells was the pastor at the time the church was built, having been called unanimously on June 22, 1865.

Mr. Nelson is the 19th pastor since the beginning of the Reformed Dutch Church and the fourth pastor since federation.



BAY CHURCHES - PROT.
Founded in 1828
10-24-68 J.J.
First Federated Church First in Bayonne
10-24-68 J.J.

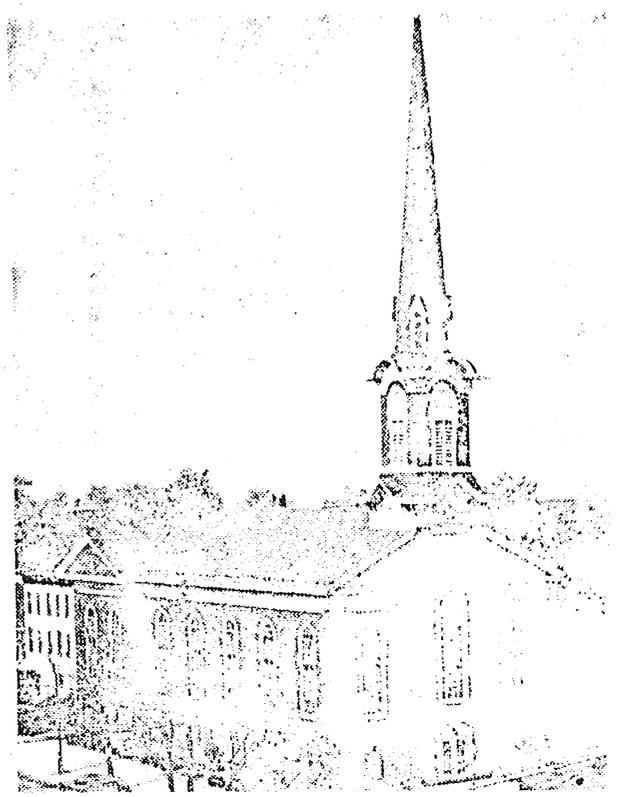
A Bayonne landmark, the First Federated Church, has the distinction of being the first church formed in the city, almost 140 years ago.

The Reformed Protestant Dutch Church of Bergen Neck was founded on property donated by Richard Cadmus at 29th Street, east of Broadway, then called the Middle or Plank Road. One of the earliest Bayonne residents, Mrs. Penelope Post Wauters, was a founder of the church and present at its dedication on Dec. 9, 1828.

AT THAT time the building was a simple one-story frame house, with a small bell tower. The church was later moved near the Boulevard and 29th Street where it was part of the edifice of the Eleanora Swedish Church.

The present high-steepled church was built in 1867 at Avenue C and 33rd Street and the church was renamed the First Reformed Church.

IN 1952, the congregation of Christ Presbyterian Church



For two years, the pastor involved the congregation in all facets of human rights. Many of the older members left the church or just quietly sat back to let this young man carry on in issues they either didn't approve of or fully understand. Rev. Crawford stayed until 1965.

Rev. Charles H. Nelson started his five year association with the church a few months after the departure of Rev. Crawford. A year after his appointment, the church (building) celebrated its 100th Anniversary. It was held quietly with a special, extra afternoon service. Newspapers in the area took note by running small articles. One was entitled, "Back Into History". Two years later, in 1968, the papers ran articles on the church celebrating its 140th birthday (congregation).

The church continued its "low profile" and quietly tended to the congregational needs. The membership was under 300 and all did not attend Sunday Services regularly.⁶²

Rev. Nelson left in 1970 and Rev. Gilbert Balke Dodd came in 1971. The seventies brought in changes other than a new pastor for the First Federated Church. Changes that were here to stay. There was no turning back and a whole new modern way of life envolved. Freedoms and liberations were included in all walks of life. For some people the change was exciting and wonderful, while others longed for the "less pressured" life of long ago.

⁶²Church Records, Book #12

For ten years, Rev. Dodd has been ministering to his congregation. Many of the younger members that were present during Rev. Holland, Brown, Crawford and Nelson's time have grown, married and moved out of Bayonne. A large percent of the older people joined the migration to the suburbs.

The city of Bayonne has changed throughout the years. However, it is still considered a bustling city and very much viable, urban community.

The Standard Oil Company moved, leaving empty barren land that was soon replaced by diversified industries. Apartment houses and Senior Citizens' buildings replaced old homesteads. Recently, a new stadium and other recreational facilities were built at the 27th Street Veterans Memorial Park area. A new 20 acre park was completed along the Kill Van Kull that runs from First Street and Kennedy Boulevard to the Allgood Warehouse on Lexington Avenue. This park and recreational facility was constructed at a cost of 3 million, all of the money provided by the state and federal government.

The Van Biskirks and Cadmuses are gone from the area. The Zabriskies, Van Horns, Salters and Cubberly are scattered throughout New Jersey and across the United States. They are now verbal history of Bayonne.

An effort has been made to preserve the old Van Biskirks cemetery. Each year the Veterans groups of Bayonne pay tribute to the few historical monuments which can be seen, and to the memory of the people interned therein. However, time has taken its toll so that the earth shows wide gaps in what was nice graves, with the tombstones imbedded in the soil.

Rev. Dodd has tried desperately to enlarge the membership and push the congregation into working on projects that would bring in money. Membership and finance fluctuate.

The struggle for survival is constant. The average age of the people in the congregation is well over sixty years. What younger members there are, come only on Sunday to the church, a few teach the sparse Sunday School.

The books read 115 for the total membership in the congregation. Many in this count are not active and less than half come out for Sunday Services.

The people who are left really do care. They are sincere, but have accepted the fact - the church is dying and will someday disappear as did so many other Protestant churches in Bayonne.

Rev. Dodd will not accept this as an ultimate fate. He serves part time as Chaplain for the Bayonne Fire Department to supplement his yearly \$8,000 salary. He and a small committee carefully scrutinize the budget, trying to stretch and do without, so that it will balance. They plan six months ahead - a year is too much to chance.

An active campaign is in progress to try to reach the younger families in Bayonne. Membership must increase.

"The future does not look too bright, no matter what I try to tell myself," Rev. Dodd said.

"Deep down inside I know it's a matter of time when this church will have to close its doors forever."

Out of love for his church and the many years of history it has recorded, Rev. Dodd has started a positive undertaking. He has been instrumental in preserving the First Federated Church and its history. Application was made to the Department of Environmental Protection, State of New Jersey, for the First Federated Church of Bayonne to be declared an Historical site.

October, 1981 word was received from Trenton that the church's application was passed and is now declared an official site. It will be listed in the New Jersey and National Registers of Historical Places as the oldest church / building in Bayonne, New Jersey.

Pastor Dodd now feels secure in the future of the church. If, in the years to come the congregation of this church ceases to exist, at least the building, its records and its history, will be preserved for generations to come.

- 30 -



APPENDIXES

- Appendix I Genealogy report of Vreeland family. Information from The Vreelands Their Book by Nicholas Garretson Vreeland and research from Joan Vreeland Studer
- Appendix II Map of very early Bayonne, New Jersey, around the middle 1700's. Map from Otey Jones
- Appendix III Comparison maps of Bayonne, 1861 & 1961. Otey Jones
- Appendix IV Colony maps
- Appendix V Distribution of Common Lands in Bayonne. Information from Field Book, Book 60, page 279. Additional information, Book 107, page 365. Jersey City Court House, Jersey City, N.J.
- Appendix VI Land willed to families of Claasen, Braecke and Vreeland. Information from Land Titles, Hudson County, N.J. Winfield, 1872. Pub. N.Y., Wynkoop and Hollenbeck Printers, pg. 56-63.
- Appendix VII Census of Bergen County in 1737. Information from Gordon's Gazette and History of New Jersey. Vital Statistics of Bayonne in the years 1655 through 1875.

The following genealogy report on the Vreeland family was compiled from data in Nicholas Garretson Vreeland's book, The Vreelands Their Book, family records, research in libraries, court houses, church records, cemetery records, etc.

Fairview Cemetery, Staten Island, N.Y.
Bayview Cemetery, Jersey City, N.J.
First Federated Church, Bayonne, N.J.
First Methodist Church, Bayonne, N.J.
Bayonne Public Library
Jersey City Court House
Historical Society of America and New Jersey

Individuals

Helen Patey Vreeland, Bayonne, N.J.
Edith Vreeland Buccini, Far Hills, N.J.
Ruth Vreeland Smith, Brunswick, Georgia
Robert Vreeland, Clifton, N.J.
Otey Jones, St. Louis, MO.
Gloria Vreeland Psiaki, Wyckoff, N.J.
Elizabeth & Cornelius Vreeland, Edgewater, N.J.
Anne & Wesley Vreeland, Leonia, N.J.
Rev. Dodd, Bayonne, N.J.
William Warnicke, Bayonne, N.J.

History of church and/or additional information and help, thanks to:

J. Owen Grundy, Jersey City, N.J.
Mary O'Conner, Bayonne Public Library
Sig Wojtowicz, Jersey City Library
Theodore Conrad, Jersey City, N.J.

Genealogy report of the Vreeland family

(Direct line of Joan Vreeland Studer)

- (A) Michael Jansen Vreeland, born 1610, died 1663
 Married (1631) Fitje (Sophie) Hartman, born 1611, died 1697
 Had 8 children:
 Class, married Annetke M. Gerabrants, April 14, 1651
 Elias, married Grietje Jacobs Van Winkle, Aug. 30, 1665
- (B) Enoch, baptized Oct. 26, 1649, married Dircksje Mayers, June 20, 1670
 Hartman, baptized Oct. 15, 1651, married Metje Braecke, 1672
 Johannis, baptized Oct. 1, 1656, married Claesje Braecke, May, 14, 1663
- (C) Cornelius, married, 1st, Fitje Braecke, May 11, 1691, 2nd, Lysbet
 Van Winkle, April 17, 1692
 Jennetje, married Dirck Teunissen Van Vechten
 Pryntje, married Andries Classen, March 25, 1689
- (B) Enoch and Dircksje had twelve children:
 Elsje, baptized Nov. 12, 1671, married Edward Earie
 Catharina, May 15, 1673, married Aert Albertse
 Michael, Jan. 27, 1675
 Johannis, born April 7, 1677, married Maria Berger
 Abraham, baptized June 22, 1678, married Margritje Van Winkle
 Pitje, Feb. 28, 1680, married Peregrine Sanford
 Isaac, Jan. 14, 1683, married Tryntje Van Winkle
 Had son Simon, June 5, 1709 & Annetze, May 18, 1712
 Enoch, Aug. 4, 1687, married Marie St. Leger (widow of Van Horn)
 Benjamin, March 6, 1705
 Elias
 Jacob, Oct. 18, 1708
- (+) Joris, Sept. 25, 1710, married 1st, Annetje Van Winkle, 2nd,
 Anetje Van Wagenen who died June 21, 1795
- (+) Joris and Annetje had eleven children:
 Aagtje, Sept. 18, 1733, married Helmig Van Houten
 Enoch, Sept. 22, 1737
 Garret, May 17, 1739
 Enoch, Feb. 18, 1741, married Cornelia Kip
 Jacob, married Jenneke Cadmus
 Jonannis, Sept. 21, 1749, married Helena Garrabrant, had son, Joris
 Garret, Nov. 1, 1751, married Jannetje Cadmus
 Effie, married Jacob Van Wagenen
 Lena, married Garret Van Ripen
 Jenneke, Dec. 1, 1758, married, 1st Henry Newkirk, 2nd Joseph Van
 Winkle
- (*) Annatje, married Michael Vreeland (E)

(H) Garret and Rebecca Jane had five children:

Garret H.

Clara A.

Thomas G., born Jan. 14, 1862, died 1923. Married, 1st, Anna Cadmus, April 28, 1883, at the First Reformed Church in Bayonne. Anna was born in 1864 and died in 1910. She had three children:

Jeannie, born March 29, 1884

Mary Frances, born March 15, 1886

Lillian, born Nov. 26, 1889, died 1943. Married William Perrine
(1888-1951)

Thomas married 2nd, May Berdan

- (I) Charles S., born February 23, 1864, died Aug. 21, 1955. Married Irene Lime, from Carbondale, Penn. on March 2, 1885. Irene was born Jan. 5, 1857, died Nov. 8, 1940.
Madeline, born June 8, 1866, died 1915

(I) Charles and Irene had seven children:

Charles, born Nov. 29, 1885, died March 21, 1975. Married Oct. 8, 1919, to Rose Geiger. They had two children, Ruth and Donald.

Ruth married Charles L. Smith, moved to Georgia and had 2 boys,
Donald Robert, born May 30, 1953 and Burton Charles, born July 29, 1956

Donald married Reba Dunsmuir and had three children, Patricia Ellen, born May 6, 1954, Susan Elaine, born April 1956 and Jeffrey Charles, born Oct. 1959.

John Everett, born Nov. 8, 1892, died Oct. 2, 1961 (never married)

Ada C., born Aug. 1894, died April 20, 1963 (never married)

Irene, born Sept. 11, 1897, died March 17, 1973. Married John Inright on April 12, 1922. Adopted 2 children, Peggy & Norman. Lived in Morrestown, N.J.

Sadie, born Nov. 29, 1889, died March 26, 1971. Married George Hubbell on Aug. 24, 1919. Lived in Barberton, Ohio (no children)

- (J) Melvin Franklin, born June 29, 1901, died Jan. 4, 1971. Married Helen Patey, Feb. 23, 1921.

Milton, born 1887 (died as small child)

(J) Melvin and Helen had three children:

Gertrude Marie, born Sept. 14, 1923, married Kenneth Van Liew Conover.

They had two sons and live in Belle Mead, N.J.

Kenneth Van Liew Jr., born April 29, 1952

Douglas Vreeland Conover, born May 22, 1955

9, 1929, married Lois Laffler.

3 Charles Conrad Studer on Aug. 16, 1953.
in Oakland, N.J.

5, 1955

7, married Mark Kuchenbrod, Ju 12, 1978

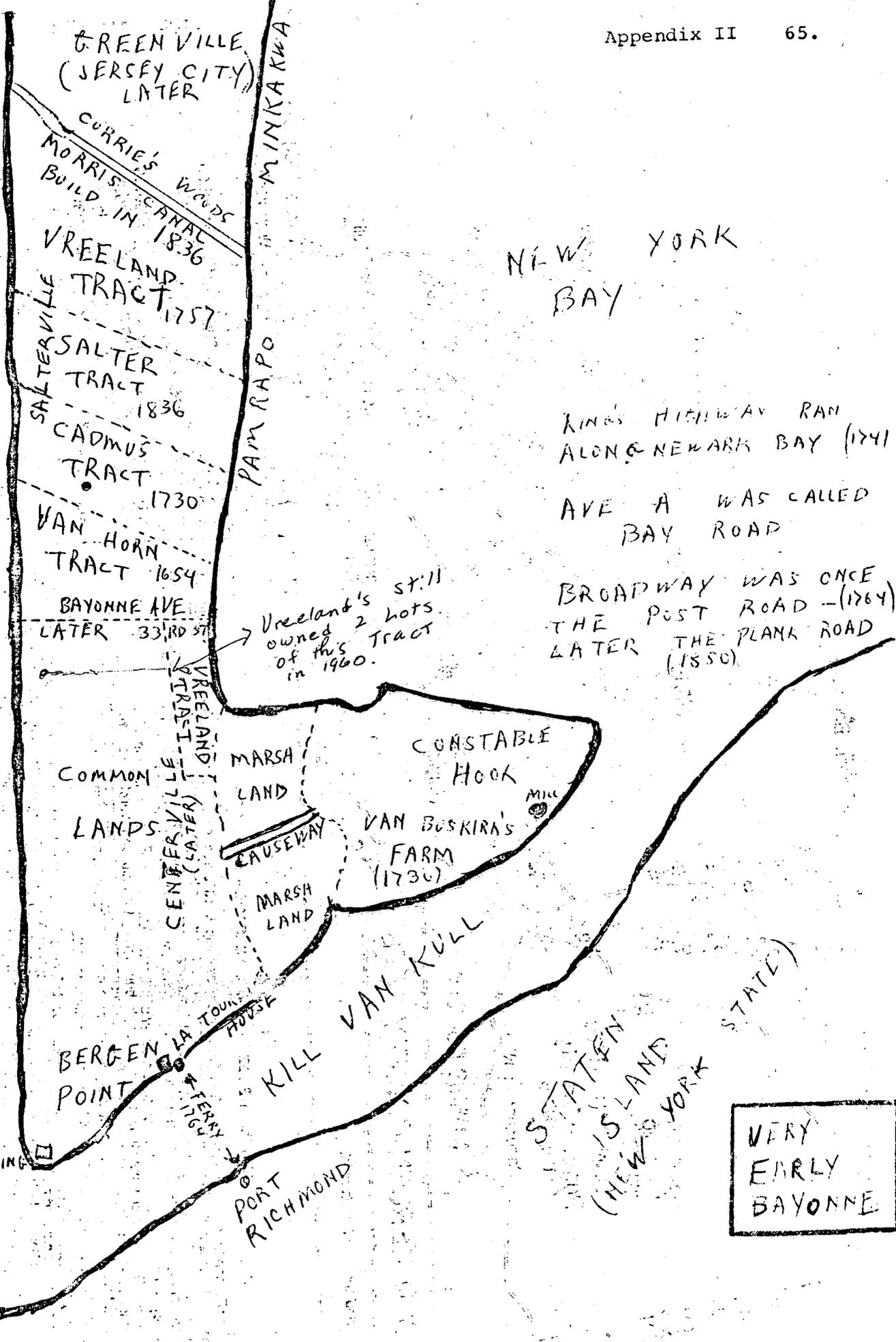
He is the last Vreeland in
1981. They live in Clifton,

- (C) Cornelius and Fitje (Sophie) had eight children:
 Aagtje, April 18, 1682, married Roelof H. Van Houten
 Fitje, July 22, 1683, married Laurence Van Buskirk
 Michael, Aug. 2, 1685
 Michael, Feb. 23, 1687
 Jannstje, Nov. 28, 1688, married Daniel Van Winkle
 Neeltje, July 23, 1690
- (D) Michael, Sept. 18, 1694, married Jenneke Van Houten
 Metje, Oct. 3, 1698
- (D) Michael and Jenneke had ten children:
 Metje, Dec. 28, 1720, married Abram Van Tuyl
 Jannetje, married Joris Cadmus
 Cornelius, Jan, 1726, married Catrintje Cadmus
 Helmagh, Feb. 20, 1728, married 1st, Neeltje Van Wagenen, 2nd,
 Jannetje Sip
- Aagtje, Feb. 14, 1732
 Abraham, Aug. 16, 1734
 Dirck, (moved to English neighborhood)
 Jacob, March 11, 1737, (moved to Fort Lee, N.J.)
- (E) Michael, June 24, 1739, married Annatje Vreeland(*)
 Johannis, March 2, 1742, married Keetje Hoagland
- (E) Michael and Annatje had four children:
 (F) George, Jan. 31, 1762, married Jane Brinkerhoff
 Annatje, July 19, 1764, married Jasper Zabriskie
 Jenneke, 1775, married Dirck Van Riper
 John, May 1, 1780, married Aegie Cadmus
- (F) George and Jane had eleven children:
 Michael, Oct. 31, 1781, married Aeltje Outwater
 Hartman, March 15, 1784, married Eliza Gautier
 Annetje, March 30, 1786, married Thomas McDonald
 Cornelius, Feb. 25, 1789, died 1813
 John G., Jan. 3, 1792, married Catherine Van Houten, died 1832
 Claesje, Dec. 26, 1794, married George Van Riper
 Jacob, Oct. 11, 1797, died 1797
- (G) Henry, Oct. 11, 1797, died 1854, married Lucinda Jerolamon (1800-1879)
 Jacob, July 5, 1800, died 1800
 Garret, June 26, 1803, married Mary Smith, died 1852
 Jacob, March 9, 1809, died 1811
- (G) Henry and Lucinda had nine children:
 Jane, Oct. 17, 1821, married John Salter
 Elizabeth, Nov. 28, 1824; married Cornelius La Tourette
 Cornelius, Dec. 24, 1827, married Catherine Ann Decker (no children)
 John, May 12, 1830, died 1915, married 1st, Jane McDonald, 2nd,
 Johanna (1867-1917)
 George, Aug. 17, 1832, married Eleanor Corson, had son, Irwin, Dec.
 22, 1880
 Mary Ann, Sept. 6, 1834, died 1861
- (H) Garret, Oct. 21, 1836, married 1st, Isabella Darling on March 2, 1858
 2nd, Rebecca Jane McFarlane, died July
 14, 1898
 Hartman, Jan. 27, 1839, died 1842
 Sarah Catherine, May 2, 1821, died 1869, married on March 2, 1841,
 Addis Ryno

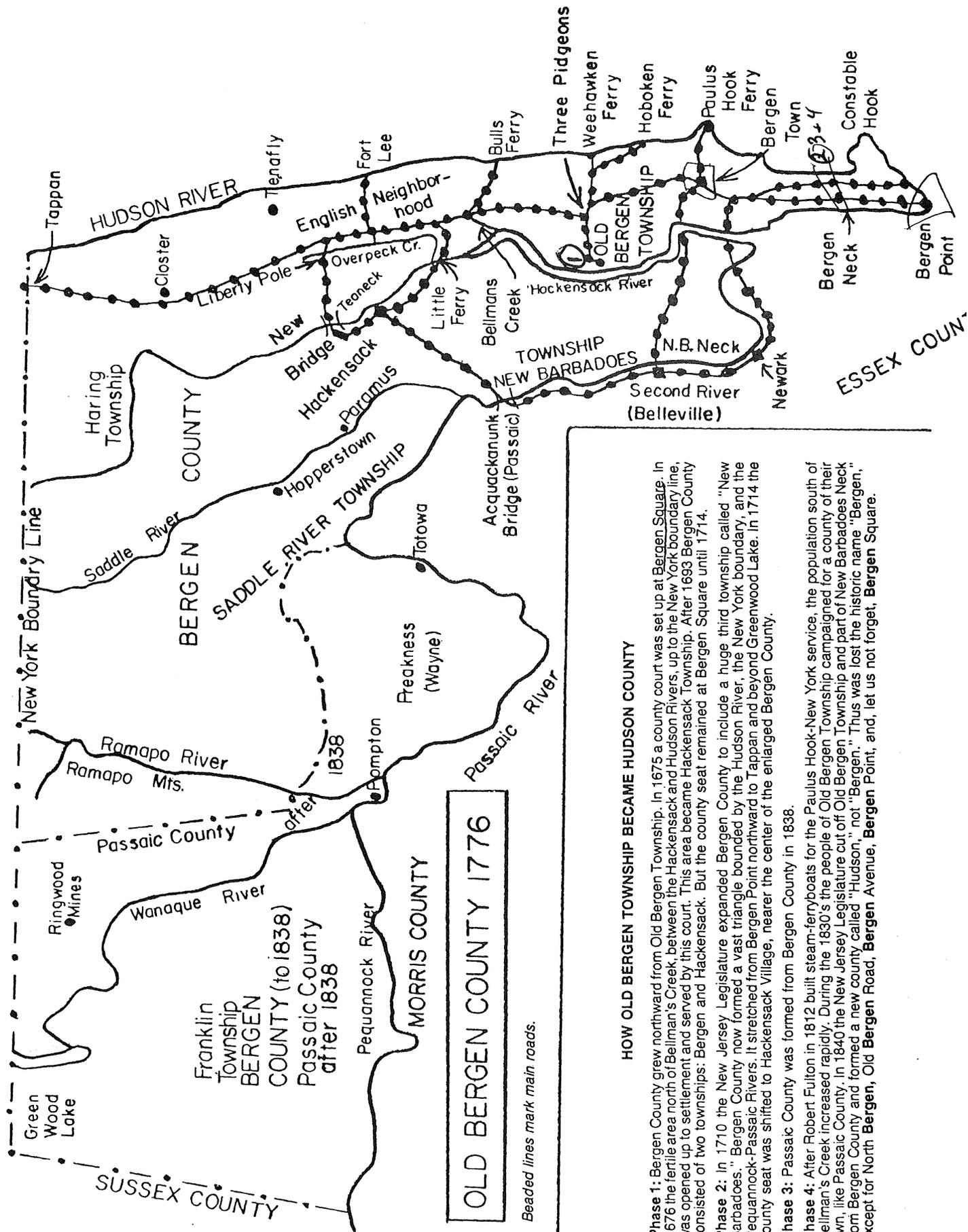
LATER MANY BIG ESTATES BORDERED BOTH BAYS IN 19TH CENTURY

NEWARK BAY ("BACK BAY")

NEW YORK BAY



VERY EARLY BAYONNE



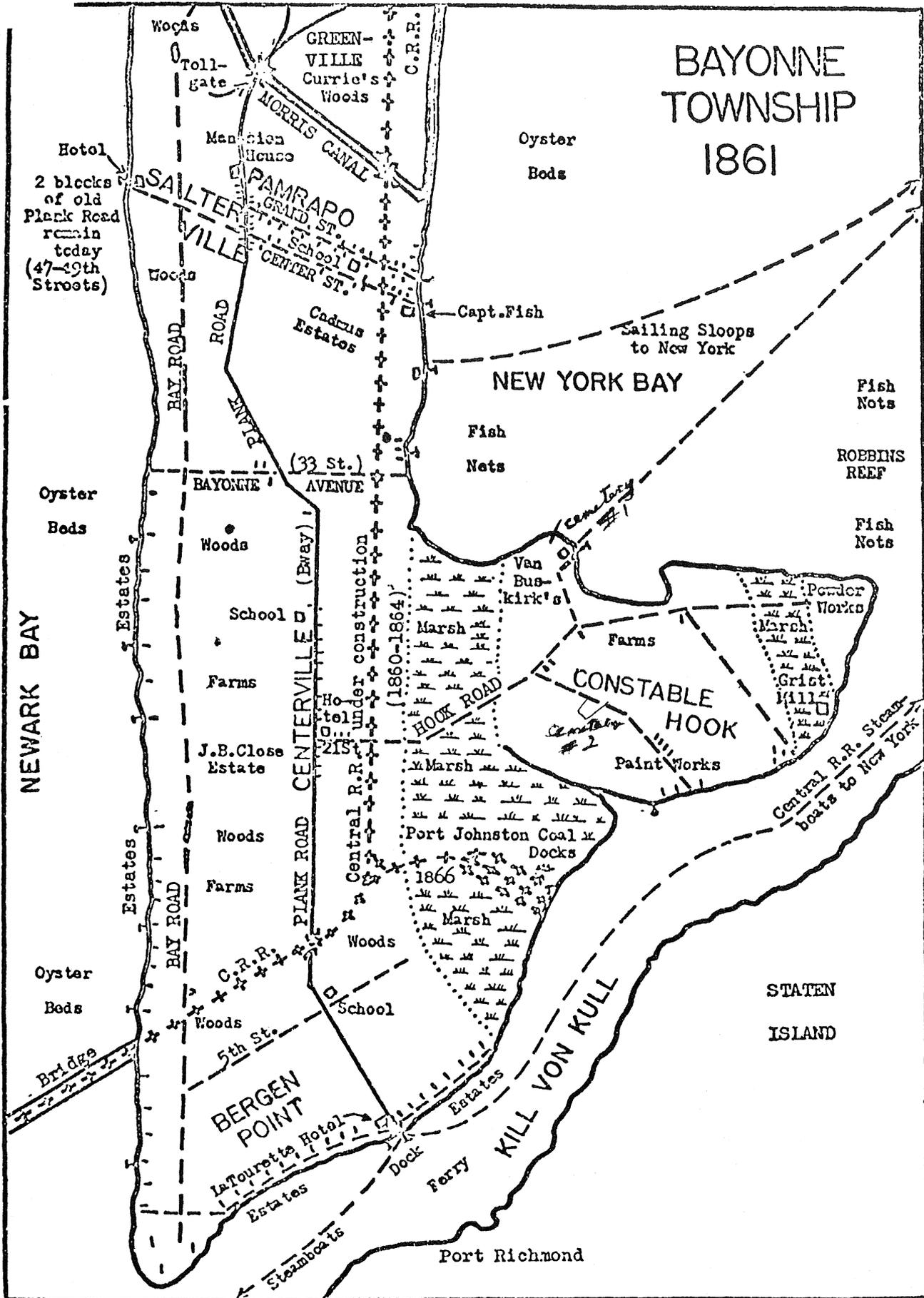
HOW OLD BERGEN TOWNSHIP BECAME HUDSON COUNTY

Phase 1: Bergen County grew northward from Old Bergen Township. In 1675 a county court was set up at Bergen Square. In 1676 the fertile area north of Bellman's Creek, between the Hackensack and Hudson Rivers, up to the New York boundary line, was opened up to settlement and served by this court. This area became Hackensack Township. After 1693 Bergen County consisted of two townships: Bergen and Hackensack. But the county seat remained at Bergen Square until 1714.

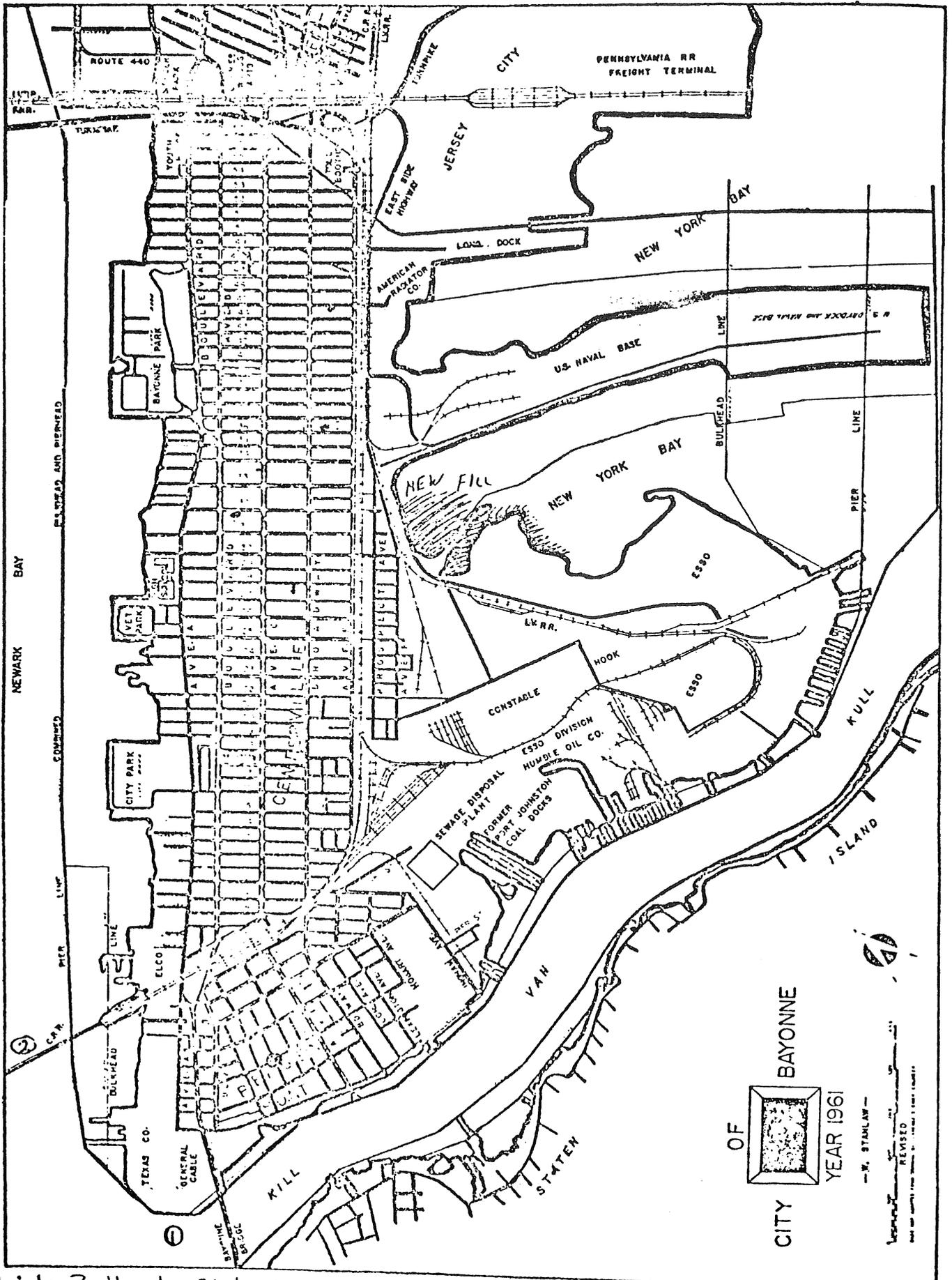
Phase 2: In 1710 the New Jersey Legislature expanded Bergen County to include a huge third township called "New Barbadoes." Bergen County now formed a vast triangle bounded by the Hudson River, the New York boundary, and the Pequannock-Passaic Rivers. It stretched from Bergen Point northward to Tappan and beyond Greenwood Lake. In 1714 the county seat was shifted to Hackensack Village, nearer the center of the enlarged Bergen County.

Phase 3: Passaic County was formed from Bergen County in 1838.

Phase 4: After Robert Fulton in 1812 built steam-ferryboats for the Paulus Hook-New York service, the population south of Bellman's Creek increased rapidly. During the 1830's the people of Old Bergen Township campaigned for a county of their own, like Passaic County. In 1840 the New Jersey Legislature cut off Old Bergen Township and part of New Barbadoes Neck from Bergen County and formed a new county called "Hudson," not "Bergen." Thus was lost the historic name "Bergen," except for North Bergen, Old Bergen Road, Bergen Avenue, Bergen Point, and, let us not forget, Bergen Square.



BAYONNE - 1961



CITY OF BAYONNE

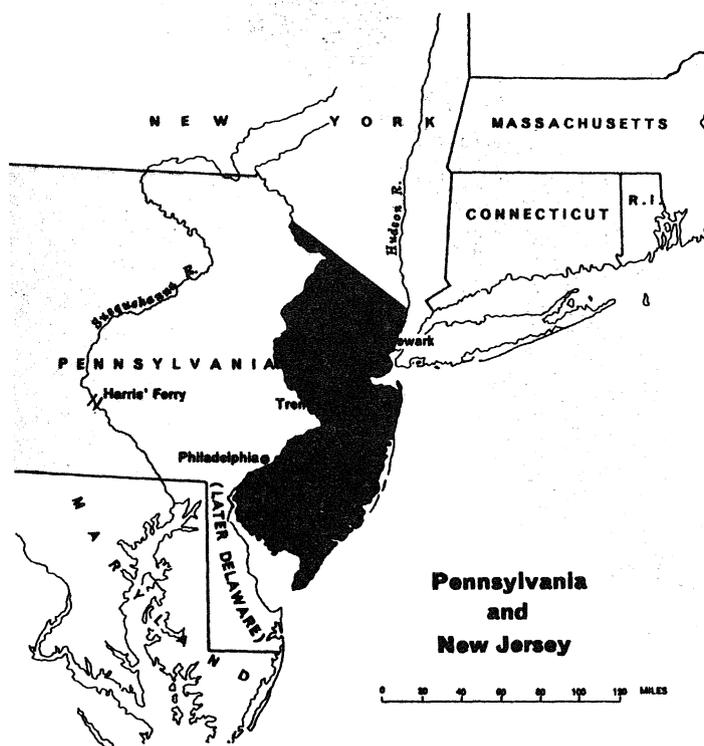
YEAR 1961

— W. STANLAW —

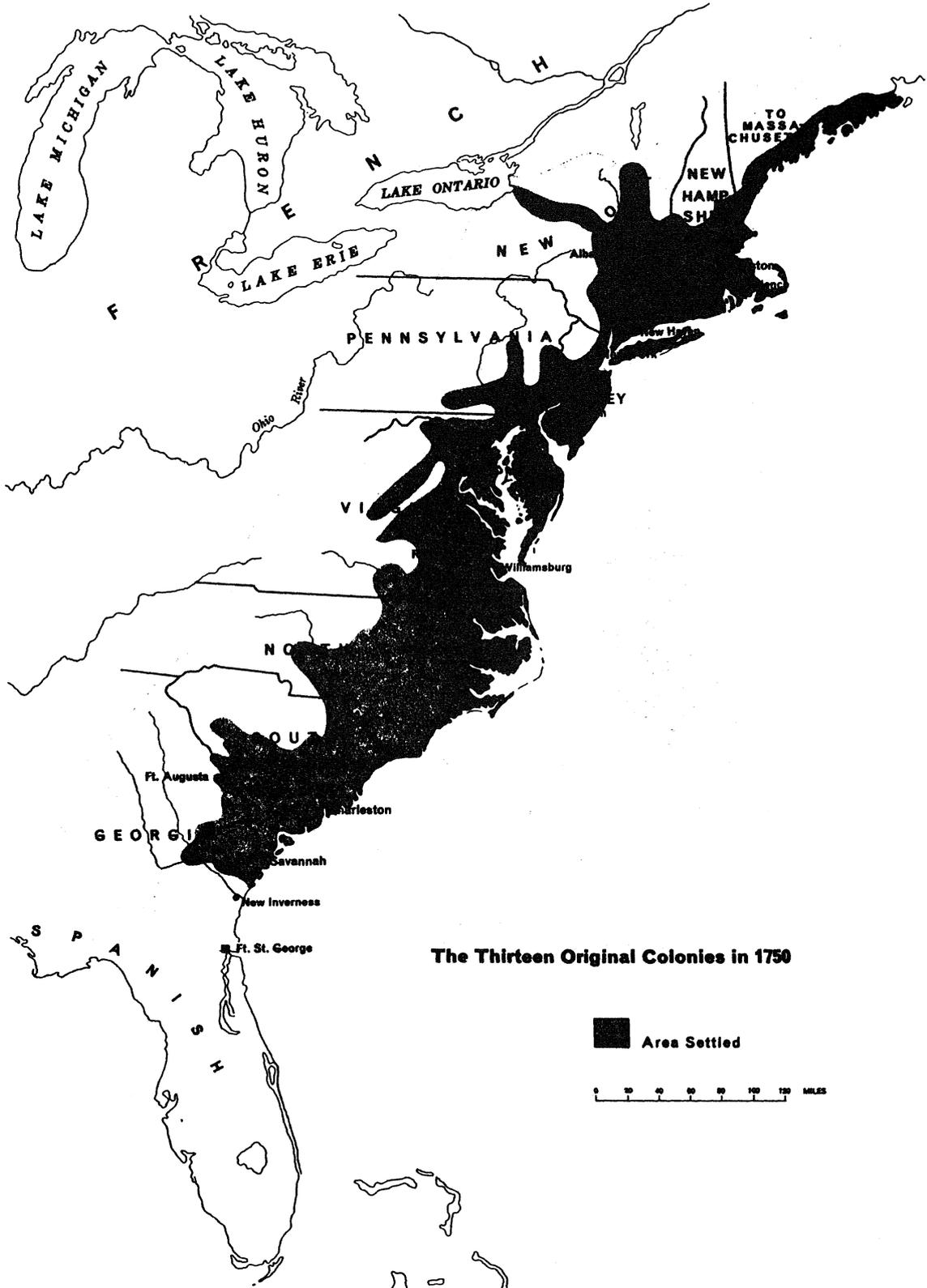
REVISED

DATE AND COUNTY FROM WHICH THE INFORMATION WAS OBTAINED

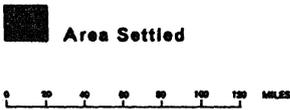
- ① vehicle Bridge to Staten Island
- ② Train bridge to Elizabeth



New Jersey was divided into East and West Jersey when Pennsylvania was established. It remained so until 1702.



The Thirteen Original Colonies in 1750



An Index to the Subdivisions of the Common Lands of the Township of Bergen.

NAMES of the PATENTEES.	The Numbers whereby the Lots of Common Land which have been allotted To the respective Patents Upon the General Partitions are distinguished.	The Numbers whereby The Subdivided Portions of the Common Lands are distinguished.	The Page in the Field Book where the Survey or Field Work of each Subdivided Portion of Common Land is recorded.	The Names of the Persons to whom the respective Allotments of the Common Lands are adjudg'd.
1 Maryn Adrianse	201			William Bayard Esqr.
2 Nicholas Varlet	233, 203, 219			William Bayard Esqr.
3 Ide Corneliese Van Vost	211, 237			Cornelius Van Vost
4 Claas Jansen Vanpurmerant	240			Hendricus Kuyper Esqr.
5 Abraham Isaacsen Plank	238			Cornelius Van Vost
6 Jacob Stoffelsen	247			Michael & George De Mott
7 Petrus Stuyvesant	217			Petrus Stuyvesant
8 Claas Pietersen Cors	{ 208	306	129	Myndert Garrabrants
		307	130	Cornelius Garrabrants
		407	130	Myndert Garrabrants
9 Nicholas Jansen Baker	{ 263	408	131	Cornelius Garrabrants
		206, 259		Cornelius Jorsen Blinkerhoof
10 Feytic Hartman's 1st	{ 205	301	132	Michael Corneliese Vreelandt
		302	133	Michael Hartman Vreelandt
		303	133	Johannis Vreelandt
		304	133	John Van Horne
11 Feytic Hartman's 2d	{ 260	397	133	Michael Hartman Vreelandt
		396	135	Michael Corneliese Vreelandt
		394	136	George Vreelandt Esqr.
		395	136	Johannis Vreelandt
		393	136	John Van Horne
		392	137	Joseph Waldron
		390	137	James Collard
		391	138	Not declared
		308	139	Michael Hartman Vreelandt
		309	139	Johannis Vreelandt
		398	140	Michael Hartman Vreelandt
12 Derick Classen's 1st	{ 213	399	140	Johannis Vreelandt
		204		Michael Corneliese Vreelandt
13 Derick Classen's 2d	204			George Vreelandt Esqr.
14 Derick Sycan's 1st	212, 258, 265			Thomas Brown
15 Lawrence Andriese	{ 266	413	142	Lawrence Brown
		414	142	Feytje Seegaerd
		415	143	Cornelius Jorsen Blinkerhoof
		416	143	George Vreelandt Esqr.
		417	144	Jacob Van Wagenen
16 Lubert Gilbertse	278, 267			Jacob Van Wagenen
17 Severin Lawrence	279, 268			Widow Spier &c
18 Hendrick Jansen Spier	280, 269			Michael Cor: Vreelandt
19 Derick Sycan's 2d	{ 271	422	146	Antje Fielding
		423	147	Michael Cor: Vreelandt
20 Thomas Davison	272	425	148	Antje Fielding
21 Thomas Davison	275	424	148	George Cadmus
22 Peter Jansen Slaat	274			George Cadmus
* 23 Hendrick Jansen Van Schalckwyck	273			John Van Horne
24 Catharine Stoffelsen	276			Jacob Van Horne

INDEX TO FIELD BOOK.

INDEX TO FIELD BOOK.

* mind - of Jansen Vreelandt's original name in 1600
 is took on names:
 Vreelandt
 Jansen
 Michaelson

DIRECK CLAASSEN.

Chains to a Stake (standing in the Line of the Lot of Jacob mark'd on the Map No. 56) being the West Corner of a Lot in olas Jansen Baker's Patent, mark'd on the Map No. 12; And from Stake runs South thirty five Degrees West Sixteen Chains and fifty s to a Stake, Then South forty nine Degrees and twenty Minutes forty two Chains and eighty four Links to the Brook or Creek first ioned, Then up the same as it runs to the Place of Beginning.

The first Patent of Phillip Carteret to Dick Claasen, dated the twelfth Day of May, One thousand Six hundred and sixty Eight, for a Tract of Upland and Meadow called Kewan.

Our Survey whereof shews and we adjudge it to be a Tract (which on the Map is mark'd No. 16.)*

arret Vreeland sold O to Post, March 21, 1823. Post sold G, L, O, to Dr. Val e Mott, July 19, 1826. Walliron sold H to Mott, Aug. 7, 1927, and I, K, Feb. 30. Mott sold G, H, I, K, L, O to Sarah Munns, Feb. 6, 1835, who sold G, H, O to Robert L. Smith, Oct. 15, 1855. Munns sold I to Mott, Jan. 1, 1850, and to Jeremiah Jackson, Jan. 12, 1850. John Colliard sold M, N, to Jacob G. Out- r, April 1, 1810, who sold to Peter Van Horne, May 15, 1824, who sold to Rob- L. Smith, April 20, 1836. Garret Vreeland sold P to Smith, Aug. 10, 1836. h sold G, H, K, L, N, O, P, Q to Jacob Brinkerhoff, May 1, 1843, who sold I, L, M, O, P, and half of K, to Jeremiah Jackson, June 10, 1844. This patentee after the death of Teunisen received a lease from Kieft of Hoboken, out 1646. He shortly after abandoned it. Col. Hist. of N. Y., i. 329. He was at one licence of orders. N. Y. Col. MSS., viii. 851. He was one of the commissioners to ify "Gemoenepe" in 1663. New Neth. Reg. 159.

The first grant of this tract was from Gov. Kieft to Erbert Woutersen, a soldier he services of the company, and the old occupant of Jan de Lacher's Houck, May 1647. Land Papers (Albany) G. G. 16. It was then known by the Indian e Apocalyck, and "extended from Direck the payer's Kil to Gemoenappan, or Evertz Kil." It is probable that Claassen purchased it from Woutersen, in Car- t's Patent it is called Kewan, and its boundaries begin at the mouth of Sycan's ek, which was the probable intention in Kieft's Patent. It included all the upland meadow S. of Communipaw Creek and E. of Sycan's Creek, 141 acres. The part was known as Raekpokus (now Raecoccus) and the S. part as Kewan (now an Point).

Claassen's full name was Direck Claassen Braeck. He had three daughters, viz: ritz, who married Hartman Michielse Vreeland, Claesje, who married Johannis hielise Vreeland, and Metje, who married Cornelis Michielse Vreeland. Direck an died seized March 26, 1693. His daughters inherited his property, and h their consent the same was divided among their husbands, Sept. 1, 1696, as ows:

Hartman received the part beginning in the "meadow in the byte by a poynt nmanly called fish point at a small creek as it is staked out up to the upland of island where it is divided by a fence, and running over said Island into a certain ad a little way from said Island, and from thence something S. to the E. edge of great Kewan, and from thence W. to the river side, then E. and N. along said er side to the Beginning." Hartman's widow for £450, July 13, 1723, sold to youngest son Michael Hartmanse Vreeland, the same tract, including the "Horne

DIRECK CLAASSEN.

Beginning at the Mouth of Sycan's Creek, lying Northwest of Ke- wan Point (which Creek is the Northerly and Northerly Bounds of the Piece of Meadow in the Patent of Dick Sycan, mark'd on the Map No. 18); and then up along the said Creek the several courses thereof as it runs to the Southermost Point of Hendrick Tunisess Meadow, mark'd on the Map No. 73; Then Easterly along a Ditch and small Creek (which is the Southerly Bounds of Eytie Hartman's Patent, mark'd on the Map No. 14), to the Mouth thereof on Hudson's River or York Bay; Then Southwesterly round said Kewan Point; Then North- westerly to the Mouth of the first mentioned Creek, the Place of Begin- ning.

The Second Patent of Phillip Carteret to Dick Claasen, dated the twelfth Day of May, One thousand Six hundred and sixty Eight, for a Tract of Land called Stony Point.

Our Survey whereof shews and we adjudge it to be a Tract (which on the Map is mark'd No. 17.)*

Lott, Farme and Fazme House, wherein she now lives called Raekpokus." Michael by will dated March 19, 1763, proved Feb. 4, 1768, gave the same "on the south side of Raepokus Island" to his son Nicholas. Nicholas by will dated July 23, 1801, proved May 21, 1803, gave to his son Stephen the whole of his land lying upon the Island Right-Coakruuse. Stephen died Aug. 31, 1865. His interest in this tract he had previously given to his sons, Nicholas S. and Stephen L. The balance of his lands he conveyed to Mundet Van Horne June 23, 1858, in trust to be divided in accordance with his will previously executed. He executed another will Oct. 8, 1860. Controversies arose among his heirs after his death, and compromise was effected March 27, 1866.

Johannis received by the following description: The N. side is divided from the S. side in manner abovesaid until it come to the water side or river, thence W. and N. W. and sometimes N. along said river side and great (Sycan's) Creek to a small creek emptying into the great creek over against the brook or fall emptying into the great creek by Enoch Michielse's Stony Point.

* This Patent calls for 59 acres 4 perches. It extended from Sycan's Creek, 100 rods W. to a Great Swamp (Ocean Ave.) In the division of Direck Claassen's lands, as mentioned in the note to the preceding Patent, this tract was allotted to Cornelius Michielse Vreeland by the description: "The wood or bush land is divided from the other two parts; on the S. W. by Enoch Michielse, W. and N. by the Commons, with the upland and meadow = 25 morgens, to which is added a piece of meadow beginning at a small creek over against the brook of Enoch Michielse's Stony Point, and along said creek, runs to the Edge of the Island, and along said Island until it comes to the bounds of Fijtje Hartman's at the dam or double ditch, and so along her lands as far as it reaches." This is lot 73. Vide Note to Hartman's First Patent, p. 11, and Note to Teunisse's Patent, p. 54. The "Stony Point" here referred to, is the bluff on which Garret R. Vreeland now lives, where the Central R. R. crosses the Morris Canal. The tract was inherited by Cornelius's son Michael, who owned it in 1764. From him it went to his younger son Johanna. He by deed, Dec. 18, 1795, gave to his son Michael the west half of his farm = 40 acres, and on April 25, 1820, gave to him the whole of it, with all his land at Raekpokus and the salt meadow belonging to the farm, and his wood lots at Slonga (204, 301). By his will dated Nov. 20, 1817, proved Sept. 27, 1823, he gave to his son Michael all his lands in the township, Michael, by will dated Oct. 30, 1824, proved March 18, 1828, gave the S. third of his

Enoch Michielse
Vreeland
another brother

Beginning at a Stake (which Stake stands at the Edge of the Upland bearing North fifty-three Degrees East two Chains and eighty-four Links from the East Corner of a large Rock before Michael Vreeland's Door). The Chimney of the Island Hospital bears from said Stake South forty Seven Degrees and fifteen Minutes East; And from the said Stake running South twenty Eight Degrees West twenty five Chains and ninety five Links, to the Mouth of a small Creek putting into a Creek called Sycan's Creek, Thence North twenty seven Degrees and thirty Minutes West twenty four Chains and seventeen Links up into the Woods to a Stake, Thence North twenty * Eight Degrees East, thirty nine Chains and twenty Links to a Stake then South twenty seven Degrees and thirty Minutes East twenty two Chains and thirty two Links to the Edge of the Meadow and Upland, Thence along Meadow Edge to the first mentioned Stake the Place of Beginning.

The first Patent of Philip Carteret to Dirck Sycan dated the twelfth Day of May, One thousand Six hundred and sixty Eight for a Tract of Upland and Meadow lying at Mingackqua.

Our Survey whereof shews, and we adjudge it to be a Tract (which on the Map is mark'd No. 18).*

farm to his son John M. The other two-thirds he gave to his sons Myndert, and Michael, who had not formally partitioned before selling to Edmund C. Bramhall in 1852. This joint tract is now known as Clarendon, and bounded generally N. by Forest St., E. by the Morris Canal, S. by Myrtle Ave., W. by Ocean Ave. The share of John M. lay between Myrtle Ave. on the N. and "the brook of Enoch Michielse's Stony Point," or Richard Vreeland's line on the S. He sold the S. half of his share to Capt. George W. Howe, and it is yet held by his heirs. He gave to his son Michael J. 12½ acres, bounded N. by Myrtle Ave., who sold to Samuel Bostwick in March, 1859.

* Seikan or Sycan was a soldier in the service of the company, and for insolence was sentenced to be shot, Feb. 21, 1647. He afterwards was pardoned and became a farmer, and lived in N. Y. in 1664; was admitted to the rights of a small burgher, April 26, 1657.

This lot consisted of two tracts; 1st, beginning at a creek coming out of the woods (this was Straatmaker's creek a little N. of the line of Chestnut Ave. in Green-ville), extending 100 Dutch rods up into the woods (to Ocean Ave.), and 300 rods along the river = 50 morgens; 2d, a lot adjoining on the W. N. W. and N. E. to the creek still coming from the swamp and emptying into the Morris Canal by Enoch Michielse's Stony Point = 15 1-6 morgens. Dirck Straatmaker was the owner of this tract previous to 1643. He probably had his house on the bluff by the Central R. R. bridge, from which point he could see the field of the Communipaw massacre, where he was slain in February of that year. After his death the land probably reverted to the Dutch West India Company. It was given by Gov. Stuyvesant to Dirck Sycan, June 16, 1654. He sold it to Enoch Michielse Vreeland, Feb. 13, 1679, for 4,900 guilders. There must have been some claim, however, set up by the heirs of Dirck Straatmaker, for on March 18, 1698, Vreeland obtained from Jan Dircken Straatmaker, the son of Dirck, a quit-claim of all his interest in the tract, for £20. The tract was known by the Indian name *Nyjackick* or *Neyonick*, to which sometimes was added '*alias Pembrepegli*.'

Vreeland, by will dated April 12, 1715, proved April 9, 1720, gave the tract to his

Beginning at the Mouth of a small Creek (putting into a Creek called Sycan's Creek, which small Creek is the Southeasterly Corner of Dirck Claasen's Patent mark'd on the Map No. 17); Thence North twenty seven Degrees and thirty Minutes West twenty four Chains and seventeen Links to a Stake (being the Westerly Corner of said Dirck Claasen's Patent mark'd on the Map No. 17), Thence South forty two Degrees West sixty Chains and forty Links to a Gum Sapling mark'd with a Blaze and three Notches on four sides and V on East side (which Sapling stands in the Line of Lawrence Andriess's Patent mark'd on the Map No. 19) And from said Sapling runs South twenty seven Degrees and thirty Minutes East twenty nine Chains and forty eight Links to the Mouth of Straatmaker's Creek on Hudsons River or York Bay; Then along the said Bay or River Northeasterly to the Mouth of Sycan's Creek (the Mouth of which Creek is the place of beginning of Dirck Claasens Patent mark'd on the Map No. 16) then up the said Creek the several Courses thereof to the Mouth of the first mentioned Creek the Place of Beginning.

The Patent of William Keift to Claas Carstensen Norman dated the twenty-fifth Day of March, One thousand six hundred and forty Seven, and confirm'd (with an addition of Land) by Patent from Phillip Carteret to Lawrence Andriessen dated the twenty Sixth Day of March, One thousand six hundred & Sixty Seven for a Parcell of Land lying at Mingackqua.

Our Survey whereof shews and we adjudge it to be a Tract (which on the Map is mark'd No. 19).*

sons Jacob and George. His widow, Angie, gave to Jacob and George a deed for the same, bounded S. W. by Andrew Van Buskirk and up to near "Ston Pint," while to her sons Elias and Benjamin she gave 320 acres on the Karitan River, June 12, 1781. George's will, dated May 4, 1793, proved Aug. 14, 1793, he gave to his son John the S. W. half of the tract = 149 acres 3. roods 33 perches, which John afterwards by will gave to his nephew, Col. Jacob, son of Garret, by whom it was in part sold to the New York Bay Cemetery Company. He also conveyed the old homestead E. of the Canal to Benjamin H. Broomhead, April 16, 1349. After several transfers the same came to Geo. W. Howe, by four deeds, in Oct. and Nov., 1854. Howe conveyed the S. corner to Clement D. Hancock, Dec. 1, 1860 and July 7, 1863; he to Joseph W. Hancock, Jan. 11, 1866; he to Elizabeth G., wife of John N. Harriman, Aug. 25, 1868. Garret received the N. E. half of the tract = 165 acres 2 roods 33 perches. By will Garret gave to his son Jacob that part which lies S. of Woodlawn Ave.; the balance he gave to his sons George and Richard.

Jacob sold to Matthew Armstrong, April 1, 1836, 16 acres S. of Woodlawn Ave., and 6 acres to Abraham Becker, Nov. 12, 1839, lying S. of Armstrong, part of which Becker sold to Henry D. Van Nostrand. George took the N. E. part which he sold to his brother Richard, July 22, 1833, who still owns what he took under his father's will and what he bought from his brother George, extending from Woodlawn Ave. to the N. E. bounds of the Patent; except a small lot E. of the plank road, sold to Geo. W. Robeson, now owned by the heirs of Matthew Armstrong.

*The Patent calls for 170 Acres. The first owner was Barent Jansen. This fact is recited in the Norman's Patent *Land Papers (Albany) G. G. 197*. Claas Carstensen the Norman (sometimes called Van Sant) after Jansen's death, received a

beginning at a Stake on the Northwest side of Hudson's River or York Bay (from which Stake the most Easterly Corner of Jacob Van Wagener's House bears South Seventy Six Degrees and forty Minutes West Seven Chains and eighty Eight Links) And from the said Stake runs North twenty seven Degrees and thirty Minutes West Eighty two

grant for it, May 25, 1647. He was a soldier in the service of the company. It is not known if he purchased from Jansen, or if Jansen abandoned it. It then contained 50 morgens. The Norman sold it to Jan Vinge Jan. 19, 1655. Vinge sold it to the "Virtuous Anneje Dirksen, widow of Pieter Cock," who owned it in 1662. *Register of Van Der Veer, N. Y. 34.* It is probable that she sold it to Lawrens Andersen, who added to it 18 morgens as mentioned in his patent. It was probably added to by previous owners, so that with the 18 morgens, it now contained 170 acres. It was the first tract going S. which extended from bay to bay on which it lay "elbow ways." This peculiar position was caused by the course of Straatmakers Creek to which the lines of the several Patents from this point S. were made to conform. Streets have been laid to suit property lines, property lines were laid to suit Straatmakers Creek, hence the absence of right angles—all of which it may be well for "Map Commissions" to bear in mind.

By Andriessen's will dated Aug. 29, 1679, his sons Pieter and Thomas received this tract. In what manner Thomas' interest became vested in Pieter I do not know, but Pieter became the sole owner, and by will dated Jan. 20, 1735, proved Sept. 8, 1738, left it to his sons Lawrence and Andries. I find a deed from Andries Van Buskirk to Michael Andriessen of Communipaw, dated March 12, 1718, for a small lot adjoining Gerrit G. Van Wagenen, described as bounded at the middle by the division fence. By the same description Andriessen sold it to Cornelius Brinkerhoff by two deeds, March 1, 1729, and June 30, 1740. Whatever passed by these deeds lay within this patent and Brinkerhoff yet owned it in 1764, page 143. When or how the title thereto passed out of Brinkerhoff I have not discovered. Andries released to his brother Lawrence his interest in the farm, Oct. 14, 1723.

The date of this deed seems to indicate that the two brothers owned the farm prior to their father's will, probably by gift. The father lived at Constable's Hook. This deed was proved before Robert Lettis Hooper, Chief Justice of New Jersey, April 7, 1731.

Lawrence died, seized Dec. 13, 1752, leaving him surviving five children, viz: Cornelius, Meije, wife of Johannes La Grange, Jannetje, wife of Jacob Van Horne, Fijte, wife of John Roll, and Anna, wife of Thomas Brown. By his will dated Nov. 7, 1750, codicil May 27, 1752, proved April 22, 1753. Cornelius received all his father's real estate. He died, seized Feb. 4, 1754, intestate and without issue. His four heirs inherited the tract in question in common. But Mrs. Brown being then dead her interest had passed to her only child Lawrence.

Thomas Brown bought the interest of Meije, March 13, 1757, from her two children, John and Fijte. Jacob Van Horne et ux. sold an undivided quarter to George Vreeland, April 1, 1758. This quarter was afterwards located next to his own land and lay between the "middle of the mouth of Straatmaker's Creek" and the present Chestnut Ave. A deed for this purpose was given to Vreeland by Thomas Brown et ux., and John Roll et ux., June 5, 1758. It was said to contain 85 acres and extended from N. Y. Bay, 95 chains to Swampy Creek. This quarter east of the new Bergen road, went to John Vreeland under his father's will. *Vide Note to Sycara's Patent p. 13,* and from John to his nephew Col. Jacob, and from him in part to the New York Bay Cemetery Company. Garret received all W. of the new Bergen road by the pur-

Chains and fifty Links, to New Ark. Bay. Then * up along said New Ark Bay until it comes to the Mouth of a small Creek (that parts this Land from Meadow patented to Barnet Christian which is mark'd on the Map No. 122) Then up said Creek North forty Seven Degrees and fifty Minutes East four Chains and fifty four Links, Then South eighty nine Degrees

tion of Feb. 5, 1796, *Vide Note to Lot 212 p. 86.* By Garret's will this was left to his sons George and Richard, who held in common until they sold to Samuel C. Nelson. John Roll et ux. took the quarter adjoining S. W. the quarter sold to George Vreeland. He died ~~Nov. 2~~, 1761, and his widow married Andries Segard, a mariner. By will dated July 14, 1784, proved April 7, 1801, Fijte Segard gave this property to her grand daughter, Mary, wife of Thomas Cubberly, for life and after the testatrix's death to Cubberly's children, viz.: Jacob, Elizabeth, wife of Paul Salter, Gitty, wife of Jacob Ackerman, Ann, wife of Joseph Van Winkle, and Maria; who sold to George Vreeland, July 22, 1833, that part of Fijte Segard's quarter lying E. of the old Bergen road, and also five acres of meadow at Droyer's Point. This quarter lay between Chestnut Ave. and Linden Ave.

Thomas Brown et ux. had one child, viz: Lawrence, who was born May 18, 1751 and died July 4, 1767, intestate and unmarried. His father then purchased the interest of his son's three aunts, who had inherited his quarter. This gave him one half of the Patent. He married for his second wife, Mary, daughter of Samuel Ten Eyck, Jan. 23, 1756. By this marriage was one child, Mary, born Oct. 17, 1756, married Andrew Gautier, Oct. 6, 1772. Capt. Brown died seized Oct. 30, 1782. By will dated Sept. 21, 1782, he gave all of his property to his two grandsons, Thomas and Daniel Gautier; to Thomas his N. Y. property and to Daniel his N. J. property. Daniel was born Feb. 7, 1776 and died Jan. 7, 1791, intestate and without issue. His property was inherited by his brother Thomas, who married Elizabeth, daughter of John Leary, April 28, 1796, and died, Oct. 17, 1802, leaving his widow and children, Thomas B., Helen D. and Samuel T.

To carry the out will of Mary, the widow of Thomas Brown, (who died Dec. 8, 1818) the widow Elizabeth, Thomas B. and Helen D. released to Samuel T. that part of the patent lying S. of Linden Ave (owned by Capt. Brown) and 30 acres of meadow held in Common with the Cubberlys and the Vreelands, May 17, 1823. Samuel mortgage to Thomas B. Gautier, May 8, 1824. This mortgage was foreclosed and the property sold by John Blaurelt, Sheriff, to his mother, Elizabeth Gautier, Feb. 27, 1829. She conveyed as follows: to John Syms, 22 84-100 acres Jan. 2, 1837, bounded N. by Chestnut Ave. E. by the Plank road, S. by Linden Ave. and W. by old Bergen road. That part of this tract which lies between Danforth and Linden Avenues, Syms conveyed to Matthew Armstrong, June 25, 1838, (Armstrong died seized and his executors sold in lots at public auction in 1868) Syms sold a small part of his purchase lying N. of Danforth Ave. March 7, 1850 to Henry Rosencamp (now owned by Thomas Musgrove) and a small lot to Gilbert C. Smith. The residue Syms conveyed to Nicholas D. Danforth, Oct 6, 1855. Danforth mortgaged; the mortgages were foreclosed, the property sold and (the most of it) purchased by the mortgagee, Jane Brinkerhoff. It is now owned in parcels by Julia A. wife of J. Otto Seymour, John Kennell, Matthew Armstrong, Thomas Cary, Emma wife of Frederick M. Lockwood, Jacob J. Detwiller and Mr. Danforth (father of said N. D.)

Vreeland conveyed to Peter Julius Lignot, John Jacobs, Cortlandt Smith and another all lying between the Plank road, Ocean Ave. Linden Ave. and the S. bounds of the patent. All between Ocean Ave. and the old Bergen road, is now owned in small

East three chains & eighty five Links, Then South thirty two Degrees East five chains and thirty six Links. Then North eighty three Degrees and thirty Minutes East nine Chains and ninety Seven Links to a stake standing in the said Creek (where it is called a Swampy Creek) And from the said Stake South twenty Seven Degrees and thirty Minutes East ninety three Chains and ninety four Links to the Mouth of Straatmakers Creek on said Hudson's River or York Bay; Then Southwesterly along said Bay or River to the Place of Beginning.

The Patent of Petrus Stuyvesant to Lubert Gilbertse dated the fifth Day of December One thousand six hundred and fifty four, for a piece of Land lying at Mingackqua.

Our Survey whereof shews and we adjudge it to be a Tract (which on the Map is mark'd No. 20.)*

plots. To the Central R. R. Company of New Jersey, Vreeland conveyed all lying between the Bergen Point plank road and the E. line of the Fairport and Chelsea Aves. and Edwin J. Brown's line, except a small strip owned by the heirs of Henry Vreeland. The R. R. Company mapped out this tract. They sold, July 15, 1866, to Harriet M. Winfield, eight lots on the S. E. Corner of Danforth Ave. and the plank road, and to Charles H. Winfield, June 10, 1867, eight lots on the N. E. corner of Linden Ave. and the plank road. The remainder of the land (except the right of way for the R. R. and a depot plot) they sold to the Hudson County Land Improvement Company, June 10, 1867. What lies E. of the Railroad is yet owned by the Vreeland family except a small plot given by George Vreeland to his son-in-law—Smith and by him sold to Cornelius Vreeland.

What lay West of the old road belonging to Mrs. Gautier was mapped by Adolph Loss in 1822 and sold in parcels as per Loss' Map; to William Auderson 15 acres Oct. 22 1831, and 13 acres Aug. 16, 1832; to Thomas and John Jackson six acres Oct. 22, 1831; and to John E. Post 15 acres, Oct. 22, 1831. This last tract is now in possession of John Wauters and Dennis McCarron, (Lessee). A ten acre tract lying next N. of Post, Mrs. Gautier conveyed to Ephraim Morris, who conveyed to Andrew Van Horne, Feb. 6, 1834. He died seized, leaving Jacob G., David L., John A. and Dorcas, wife of James Kells. His executors, Henry R. Welsh and David L. Van Horne conveyed to these heirs, Dec. 31, 1859, who, on the same day, conveyed to Nelson B. Pearsall about 8 acres. Pearsall mapped, Aug. 5, 1864, and on Sept. 20, 1864, conveyed to George W. Dilloway six lots. David L. Van Horne owns the N. E. corner of the tract.

Piye Segersd's lands W. of the old Bergen road were sold by her heirs, viz: Jacob Cubberly, et al. in parcels, viz: to Jacob Ackerman 6 65-100 July 3, 1833; (Ackerman to Peter Rowe, March 4, 1841; Rowe to Samuel Wescott, May 9, 1850, Wescott to Gustavus A. Lillendahl); to Walter Woods a little over six acres July 3, 1833; (Woods to Peter Rowe, Aug. 23, 1851, and Rowe to Agnes, wife of John Morrell, Sept. 4 1868); to Stephen Vreeland 11 91-100 acres, July 3, 1833, (now in part owned by his son Nicholas S. Vide Note to Claesen's 1st Patent p. 12

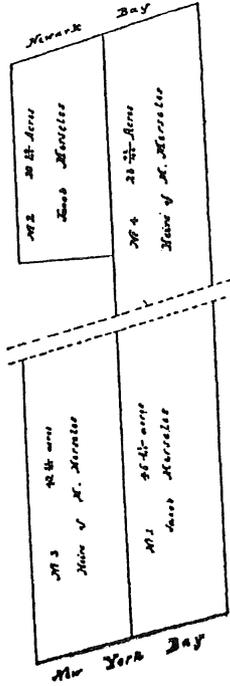
In addition to the above tract the Patent included a strip of land lying on the W. side 12 rods wide=5 Morgens; also a lot of Meadow "between Constable's Hook and Pembroke" adjoining Barent Christian's land=12 Morgens.

* There is an error in the name of the patentee as here given. It should be Lubert Gysbertsen. The explanation may, however, be found in the fact that Gilbert is the English of Dutch Gysbert. By this name he received the Patent for this tract, bounded N. by Jan Vingé and S. by Jan Corneliseu Buys. It was 90x333½ rods =

beginning at a Stake on the Northwest Side of Hudson's River or York Bay, (from which Stake the most easterly corner of Jacob Van Wageningen's House bears South Seventy Six Degrees and forty Minutes 60 morgens. There is a patent, *Land Poppers (Albany) H. H. 34, Dec. 5, 1854, to Jan Vingé*, which answers the description, in size, given in Carteret's patent. This seems to be the only tract of such a shape. I have not seen any Dutch grant to Gilbertse. The same tract, at least 40 acres of it, seems to have been included in another Patent. Vide Note to Jacob's Patent, p. 46. Van Wageningen received part of the commons allotted to Jacob's Patent. p. 196.

Gysbertsen died seized and intestate, leaving one son and two daughters. The son dying without issue, the land passed to the two daughters, Anna and Gysbertje, who, by two deeds, dated Sept. 17, 1729, and April 24, 1730, sold the same to Charles Dorland, son of Gysbertje. Dorland sold the same for £50 to Jacob Van Wageningen, Dec. 14, 1730. He built and occupied the Point Breeze House, now owned by John H. Midner.

Several of the heirs of Jacob Van Wageningen quit-claimed their interest in the testator's property, to Jacob Merselis; Henry Austin and Isabella, ux, March 16, 1816; Henry Heyzer and Elizabeth, ux, July 20, 1816, and Mary Merselis, Oct. 27, 1818. Van Wageningen died seized Jan. 27, 1783, and his surviving executor, Jacob Van Wageningen, vide Note to Spier's Patent, p. 15, sold it to Jacob Merselis and Merselis J. Morselis, June 22, 1824. It was then described as lying between the two bays, Samuel Gautier on the N. E. and Robert Thomson on the S. W. These grantees sold the right of way to the Morris Canal, Feb. 2, 1835. Merselis J. Merselis died March 21, 1837. By his will dated March 20, 1837, he gave his realty to his four children, viz: Jacob M., Susan, wife of Thomas Anderson, Catherine, wife of Garret Vreeland, and Mary, wife of Stephen B. Vreeland, equally. These devisees then owned an undivided half with their grandfather Jacob. The property was partitioned by decree, dated June 18, 1838, as per annexed sketch. Jacob conveyed to his grandson, Jacob M. lots 1 and 2, June 21, 1838, on the grantee executing an agreement to quit claim to his sisters all his interest in Lots 3 and 4. This he afterwards did, the deed to Mrs.



Anderson being dated, March 27, 1841, That part of lot No. 1, which lies S. E. of the Plank road, he sold to Edwin J. Brown, who sold a plot in the S. corner to John H. Midner. That part of the lot which lies between the Plank road and the old Bergen road he mapped, (map filed June 29, 1866) and sold in lots to several people among whom are Michael Smith, Robert Drake, James Fleming, Matthew Armstrong and John Cadmus. His sisters partitioned lots 3 and 4, report confirmed, Dec. Term, 1841; Lot 3 in annexed sketch was divided into two parts, the N.=19 acres fell to Mary, the S.=22 88-100 acres fell to Catherine; Lot 4 fell to Susan, except 22-100 of an acre in the S. E. corner, which fell to Catherine. Catherine sold the E. end of her lot to Noah D. and Thomas Taylor in 1868.

County in 1737

	Slaves and other Negroes
Males, above 16	256
Females, above 16	203
Males, under 16	187
Females, under 16	160
Total slaves	806
Males, above 16	939
Females, above 16	822
Males, under 16	820
Females, under 16	708
Total whites	3,289

(from Gordon's Gazette and History of New Jersey) pg. 122, Whitcomb

Vital Statistics of Bayonne

Year	Population
1655	20
1685	115
1750	250
1830	600
1865	1,700
1870	3,834
1875	5,836

Whitcomb, pg. 123

Reference Dept.
Jersey City Public
Library.

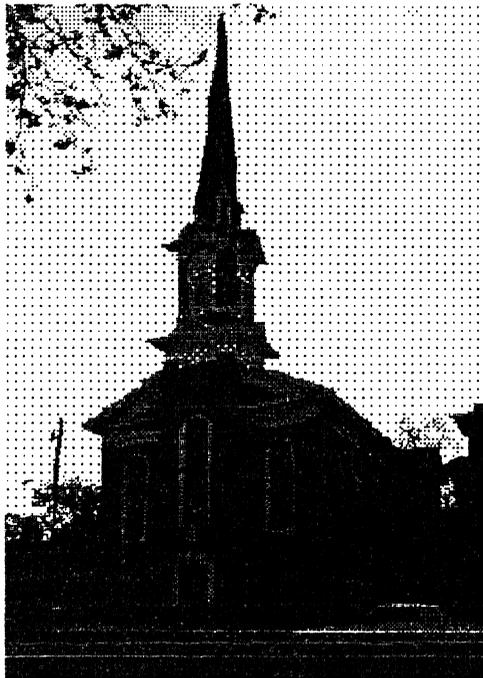
Please staple these
3 pages inside
the booklet.

Thank you.

Joan Vreeland
Studer

ATT:
Kenneth French

The Vreeland Family



*The old Dutch Reformed Church
Now, the First Federated Church
located at 33rd Street & Ave. C,
Bayonne, New Jersey.*

I've been researching this family (my Dad's) for many years. I started with the First Dutch Reformed Church, in Bayonne, New Jersey. There, with the help of the Rev. Dodd, I traced the church and its congregation back to the 1600's. We managed to get the church declared a historical site and I had my daughter, Laurie Lee Kuchenbrod, "rededicate" her vows to her husband, Mark, on the same day, 207 years earlier that Lourens VAN BUSKIRK married Fytje Cornelissen Van Vreeland. Laurie, as her sister and brothers, are the 9th generation descendant of the Founder of Bayonne, New Jersey and of the First Dutch Reformed Church of Bayonne, New Jersey (now the First Federated Church). I wrote a small book about this history and the genealogy of the Vreeland family. It is in the reference department of the Bayonne and Jersey City libraries. "The Old Dutch Reformed Church, It's Congregation & It's Community Life" by Joan Vreeland Studer.

ADDENDUM AND CORRECTIONS ON THE VREELAND FAMILY:

Since being sent a copy of Louis Beech Vreeland's papers, dated 1956 and the proof therein of the errors in the 1909 Nicholas Garretson Vreeland's published history of the Vreeland family, "Vreeland's Their Book", I amend my findings. My book, "The Old Dutch Reformed Church, Its Congregation and Its Community Life - Bayonne, NJ", has some errors also, which reference I used in NGV's book. I will send what I know to the Bayonne and Jersey City libraries to be included with my history of Bayonne and the Vreeland family. I do not feel it changes a great deal in my account but in accuracy, it should be included. Anyone who disagrees with this account is free to write me for my sources. I will not go over the errors that LBV related to in NGV's book but only those that I perpetuated.

Michiel Jansen (note new spelling of first name) had NO son named Claas (Nicholas) and no connection has ever been shown between Michiel Jansen Vreeland and the town of that name in Utrecht Province, The Netherlands. Michiel Jansen (Vreeland) went by a few names. It was before surnames were important in America. It was not until the 3rd or 4th generation that Vreeland became paramount with the family and afterwards all Vreelands kept this name.

On the island of South Beveland, in the province of Zeeland, lies a small village, 's Heer Abtskerke, colloquially called Scrabbekercke. In 1640 we first hear of our ancestor and he is called Michiel Janez van (from) Scrabbekercke. Thus it's highly probable that Michiel lived (or was even born) at Scrabbekercke.

The other name for Michiel, other than Jansen or Janez, was in the New Amsterdam Church records where he is referred to as Michiel Jansen van den Berg, referring to the hill farm at Rensselaerswyck, where he had first settled and which he left in 1646 when he went to New Amsterdam.

There has been a story in all Vreeland families that Michiel came from a place called Vreeland. There is no proof that OUR Michiel came from there but it does make sense, so we can only agree that he must have at least lived there during his early life.

Early in the month of May, 1638, the ship Het Wapen van Noorwegan (Arms of Norway) sailed from Texel. Michiel signed on as a farmer. He arrived about August 4, 1638, with his wife Fitje (or Fitie) Hartmans (not Hartman as recorded earlier). It is noted that on many of the birth records of the children, Fitje is listed as Fytje Wessels Vreeland. They had 7 children born in America.

Michiel brought two farm laborers with him and they joined a small group in the Rensselaerswyck Colony. Not a great deal is known about this colony except that Michiel was head farmer for the Patroon from 1640 to 1646. He was then known as Michiel Jansen. In 1647 he was referred to (baptism record) as Michiel Janszen Van den Berg. However, in the same year, Director General Stuyvesant and his Council selected nine men to give their advice and to assist in promoting the welfare of the colony and Michiel was one of the farmers chosen. He was listed as Michiel Jansen Vreeland.

It was recorded that he started raising horses in 1648. There was also a nasty bit, which a true romantic would fail to report, about Michiel's sale of contraband munitions to the Indians and a fine for selling beaver skins without paying duty. Actually he made his fortune in the trapping trade.

He moved to NJ in 1654 and on Sept. 15, 1655, the Indians raided. Of all the settlers' families, Vreeland's was the only one to escape entirely unharmed, with his wife and six children. He lost his house and all his possessions.

Michiel went back to Manhattan and opened an inn tap room on the north side of Pearl street, just south of Broad street on Oct 23, 1656. He prospered and bought other land in New Amsterdam.

All the settlers who had been forced to leave their homes in Pavonia (Bayonne-Jersey City) because of the Indian War wanted to return. Michiel soon wearied of living in Manhattan. In late January 1658, he too returned to his farm land and started raising cattle on a large scale. Soon he was quite wealthy.

Michiel Jansen (Vreeland) was named as one of the first magistrates of the first court of justice erected within the limits of the present State of New Jersey, and of the earliest organized municipal governments within that state.

Michiel died in 1663 before the month of June and so before New Netherlands was taken by the English. Fytje Hartmans, widow, continued to manage the considerable land holdings that Michiel left to her. She sold and traded and was said to have been an excellent 'business woman' for those times. She died in 1697 and left all her lands to her seven children.

Genealogy Report of the Vreeland Family

- (A) Michiel Jansen VREELAND, born 1610, died 1663
Married (1631) Fitje (Fitie or Fytje) HARTMANS, born 1611, died
Oct. 17, 1697.
They had 7 children:
Elias, married Grietje Jacobs VAN WINKLE, Aug. 30, 1665
Enoch, baptized Oct. 26, 1649, married Dircksje MAYERS, June
20, 1670
Hartman, baptized Oct 15, 1651, married Maritje BRAECKE, 1672
Johannes, baptised Oct. 1, 1659, married Claesje BRAECKE, May
14, 1662
(B) Cornelis, married, Metje BRAECKE, May 11, 1691
Jennetje, married Dirck Teunissen VAN VECHTEN
Pryntje, married Andries CLASSSEN, March 25, 1689
-

- (B) Cornelis and Metje had eight children:
Aagtje, born April 18, 1682, married Roelof H. VAN HOUTEN
Fitje, born July 22, 1683, married Laurence VAN BUSKIRK
Michael, born Aug. 2, 1685 - died young
Michael, born Feb. 23, 1687 - died young

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BAYONNE

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Community News

volume 4 number 6

437-2460

april 22, 1981

Oldest church in Bayonne in line for historic status

On Saturday, April 25, an event will take place which has both personal and historic importance. Personal important to Laurie and Mark Kuchenbrod, whose marriage will be "rededicated". Historic importance to the congregation of The First Federated Church of Bayonne. Laurie's ancestors on her mother's side have been members of the church since the early 17th century. She is the 9th generation granddaughter of Michael (Hendrick) Jansen Vreeland, passenger on the "Arms of Norway," and one of the founders of Bayonne. The ceremony will take place in the First Federated Church, the oldest church with the longest continual congregation in Bayonne.

Rev. Gilbert Blake Dodd, pastor of the church for the past 10 years, is excited about preserving his church's history and its status as a historic building. "We have applied to the Department of Environmental Protection for historic status," he says. Joan Vreeland-Studer, a parishioner, herself a descendant of one of the founding families of Bayonne, has delved deeply into the available records and compiled a history of the congregation that dates back to 1638, when the ship "Arms of Norway" landed on the shores of Manhattan. "In 1654," writes Ms. Vreeland-Studer, "nine passengers from this ship moved to New Amsterdam (Bayonne and Jersey City) and were issued patents for land." She explains that grants were given to

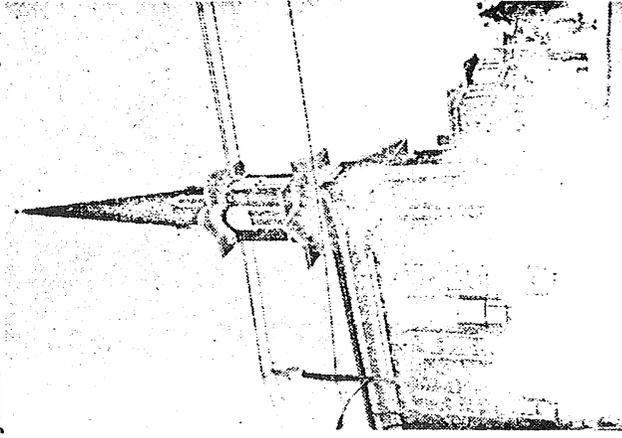
Jacob Wallingen, Jan Cornelissen Buys, Jan Lubbertsen, Jan Cornelissen Schoemaker, Gerrit Pieter-son, Lubbert Gysbertsen, Jan Cornelissen Crynnen, Gysbert Lubbertsen, and Hendrick Jansen Van Vreeland. "They were the first white settlers," she concludes, "and consequently, the founders of Bayonne." The settlers first met in the schoolhouse for religious services, then built the Reformed Dutch Protestant Church in 1680 near the corner of Bergen Avenue and Vroom Street in Jersey City. In 1773 The Reformed Dutch Church was built, succeeded in 1841 by the present church which stands at Bergen and Highland Avenues. It is now called "The Old Bergen Church." But travel was hard in the 1800's, continues

Ms. Vreeland-Studer. The members who lived near Bergen Neck (in Bayonne) needed a closer place of worship. "During the summer and fall of 1828," she writes, "a neat but small church was built to accommodate about 250 people. The structure was of wood with a belfry. The first minister was Rev. Ira Boice. This third church was called the Reformed Dutch Church of Bergen Neck and was located on Broadway and 29th Street in Bayonne."

"By now the farms and forests had been slowly disappearing in Bayonne and the area started to look like a small city. After the Revolutionary War, new people began to settle in Bayonne and Jersey City. A larger church was needed once again."

The new Church was built at the corner of Avenue C and Bayonne Avenue (33rd Street). It was dedicated March

31, 1867 and renamed, in 1874, the First Reformed Church of Bayonne. (Continued on Page 23)



HISTORIC LANDMARK—Rev. Gilbert Dodd, pastor of the First Federated Church of Bayonne, Avenue C and 33rd Street, has petitioned the State to declare the church a historic site. According to research done by Joan Vreeland Studer, the church is "the oldest building with the longest continual congregation" in Bayonne. She has traced the history of its congregation back to 1638. The present church was built in 1867, then dismantled and moved across the street 150 years later. W. in Avenue was idoned.

HISTORIC SITE RECOGNITION DAY FIRST FEDERATED CHURCH

(REFORMED AND PRESBYTERIAN)

AVENUE C AND THIRTY-THIRD STREET
BAYONNE, NEW JERSEY

SUNDAY, NOVEMBER 1st, 1981 - 4:00 P.M.



*"I like to see a man proud of the place
in which he lives,
I like to see a man live so well that
his place will be proud of him."*

A. Lincoln

REVEREND GILBERT BLAKE DODD
Pastor

FREDERICK RANSOM
Organist and Choir Director

HISTORIC SITE RECOGNITION DAY
SUNDAY, NOVEMBER 1st, 1981 - 4:00 P.M.
A SERVICE OF THANKSGIVING TO GOD

- The Prelude - Voluntary in F John Bennett
- *The Processional - "God of Our Fathers" Hymn No. 515
- *The Invocation The Pastor
- *The Gloria Patri The Congregation
- Special Music - "Jesus Loves The Little Children" Church School
- The Prayer of Thanksgiving-The Very Rev. Michael A. Saltarelli
Dean of the Bayonne Catholic Churches
- The Reading of the Scripture - Psalm 122 The Pastor
- The Offering
- Special Music-Solo-"Bless This House".....George Eidam, Tenor
- The Church and the Community
- Brief Addresses
- The Honorable Dennis P. Collins, Mayor of the City of Bayonne
- Mrs. Joan Vreeland - Studer Church Historian
- Rev. Gilbert B. Dodd Pastor
- The Recognition of Visiting Dignitaries
- The Reading of the Historic Site Designation Letter
- *The Recessional "God Bless Our Native Land" Hymn No. 514
- The Postlude - Festival Postlude Irving D. Bartley

*Indicates to stand



We want to thank the participants in this Service of Thanksgiving, the church committees and those who attended the service. We invite everyone present to join with us in the Pine Room in the basement of the church for a light repast which will immediately follow this service.

THE PARTICIPANTS IN THE SERVICE

HONORABLE DENNIS P. COLLINS

Mayor of the City of Bayonne

THE VERY REVEREND MICHAEL A. SALTERELLI

Pastor, Our Lady of Assumption R. C. Church of Bayonne
Dean, Bayonne Catholic Churches

MRS. JOAN VREELAND - STUDER

Professional Writer, Church Historian & Genealogy Researcher

MR. GEORGE EIDAM

Member of First Federated Choir

MR. FREDERICK RANSOM

Organist and Choir Director, First Federated Church

CHURCH SCHOOL CHORUS

Members of First Federated Church School

REV. GILBERT B. DODD

Pastor, First Federated Church



We want to thank the following who have helped to make this day possible:

Mayor Dennis P. Collins for his support, his help and his continuing interest in our struggle to be a designated Historic Site.

United States Representative Frank Guarini for the letter and telegram he sent to the Historic Site Commission in our behalf and his continuing support.

Assemblyman Joseph Doria for the letter he sent to the Historic Site Commission and for his continuing support.

Dr. Walter Robinson, posthumously, for the information and encouragement he gave to Joan Vreeland - Studer and the pastor in this project.

Mr. Owen Grundy, historian of Jersey City for his invaluable help generously given to Joan Vreeland - Studer in her research.

Mr. Theodore Conrad architectural historian of Jersey City, for his assistance in our project.

Mrs. Joan Vreeland - Studer for her persistence, her courage, her scholarship, her research expertise and her love and fidelity to the First Federated Church.

The librarians at the Bayonne Public Library, the Jersey City Public Library and the Hudson County Hall of Records.

HISTORIC SITE RECOGNITION DAY COMMITTEES

Honorary Chairman	DENNIS P. COLLINS Mayor of Bayonne
Program	REV. GILBERT B. DODD, Pastor MRS. JOAN VREELAND-STUDER, Church Historian
Building Preparation	WILLIAM T. BOYD PAUL MIRALDI JOHN DODERO RAYMOND W. HYERS
Repast	MRS. ALEXANDER WASHINKO MRS. GRACE L. HARRISON MRS. JOHN DODERO
Decorations	MR. and MRS. ARNOLD R. SNYDER
Special Music	GEORGE W. EIDAM FREDERICK RANSOM
Historic Display	MRS. CAROL FOTI



SUCCESSION OF PASTORS SERVING OUR CHURCH

1828-1844	Rev. Ira C. Boice
1844-1850	Rev. James Romeyn
1850-1854	Rev. Jacob Dutcher
1854-1864	Rev. Aaron L. Stillwell
1865-1873	Rev. Theodore W. Wells
1881-1893	Rev. William W. Knox
1894-1899	Rev. Charles H. Jones
1899-1909	Rev. William H. Boocock
1910-1915	Rev. Theodore F. Bayles
1915-1916	Rev. A. H. Phanstiehl (S.S.)
1917-1919	Rev. Howard M. Augustine
1920-1925	Rev. Albertus C. Van Raalte
1925-1943	Rev. George J. Becker
1943-1951	Rev. Harold Schadewald
1952-1954	Rev. Robert C. Holland
1954-1962	Rev. C. Lawrence Brown
1962-1965	Rev. James Crawford
1965-1970	Rev. Charles H. Nelson
1971-	Rev. Gilbert B. Dodd

Program paid for by the New Frontier Democrats, Inc.
Mayor Dennis P. Collins, Standard Bearer

Oldest church

of a "founder of Bayonne."

(Continued from Page One)

was taken down in sections and moved across the street to its present site.

In 1952, members of this group and two other Bayonne protestant churches voted on combining the three churches into one and forming the first Federated Church of Bayonne.

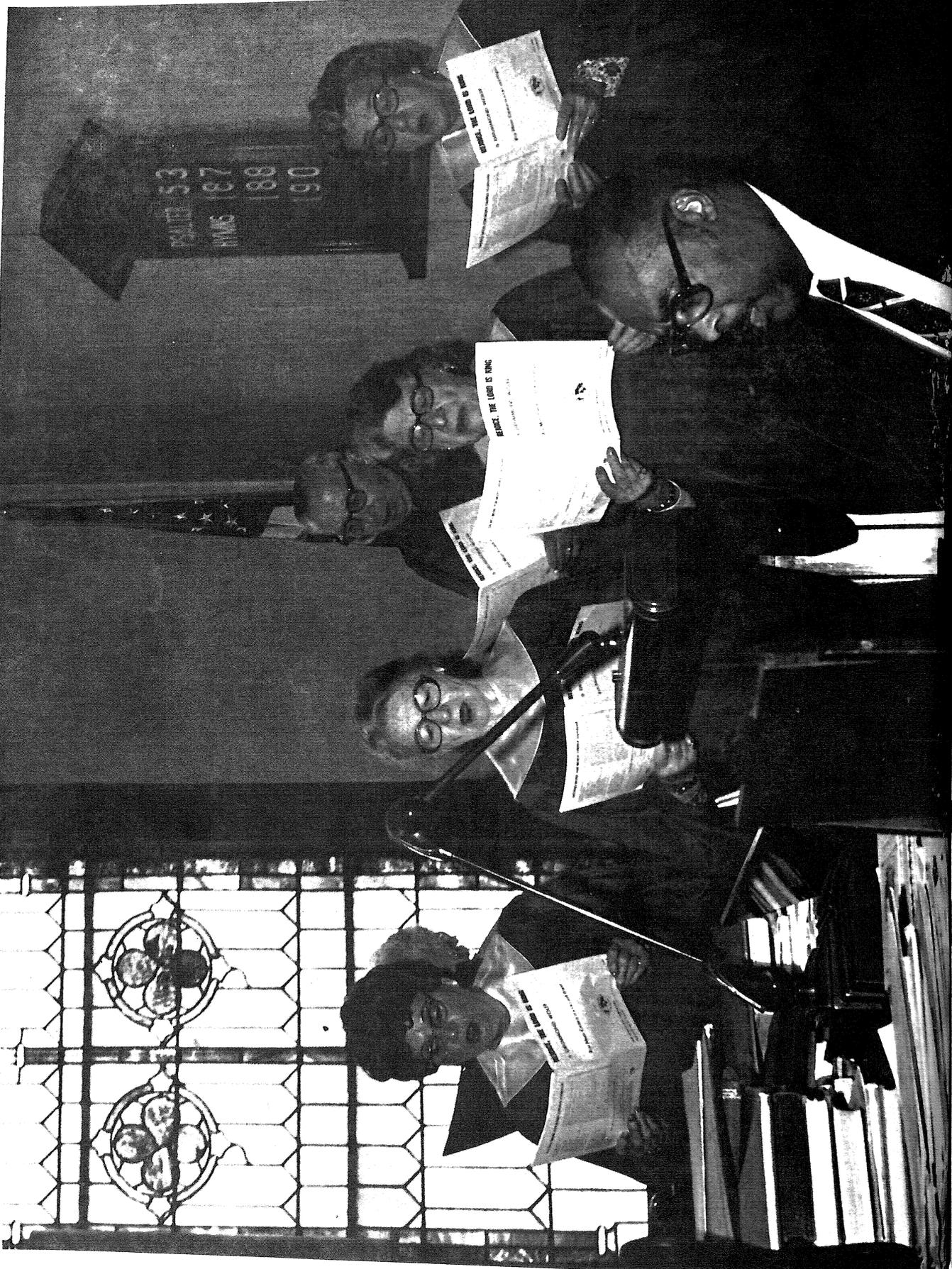
The list of ministers of the First Federated Church of Bayonne spans the years 1829 to the present: Ira C. Boice, James Romeyn, Jacob C. Dutcher, Aaron L. Stillwell, Theodore Whcoff Welles, Charles H. Stitt, William White Knox, Charles Harris Jones, William Henry Boocock, Theodore F. Bayles, R.H. Augustine, A.C. Van Raalte, George Becker, Harold Schadewald, Robert C. Holland, C. Lawrence Brown, James W. Crawford, Charles H. Nelson and the present pastor, Gilbert Blake Dodd.

Dodd, who has an extensive knowledge of church history in general and the history of his parish in particular, has traced the subsequent careers of many of the ministers

of the First Federated Church of Bayonne. Many went on to posts of distinction in religious and political circles.

Rev. Dodd's congregation is 105 strong. Fifty of these members have been recruited in the 10 years Dodd has ministered to the church. "Bayonne was founded by Dutch Protestants," Dodd explains, "but in the years since then the successive ethnic migrations have changed the religious make-up of the city. Now it is 80% Catholic, 11% Jewish and 9% Protestant".

Rev. Dodd's congregation may be small, but it is close-knit, proud of its church and its history. One of the earliest marriage records of the Reformed Dutch Church found in this area was that of a Lourens Van Buskirk and Fytje Cornelissen Van Vreeland, dated September 18, 1709. Two hundred and seventy two years later, First Federated's congregation will witness the rededication of the marriage of a 9th generation descendant



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