



The Castle Genie

Summer 2011
Vol. 19 • No. 2

NEWSLETTER OF THE GENEALOGY CLUB
Passaic County Historical Society, Lambert Castle, Paterson, New Jersey

Religion in Riverside: Two Churches and Two Dutch Identities in One Neighborhood (1880-1920)

by Prof. Robert Schoone-Jongen, Department of History, Calvin College, Grand Rapids, MI

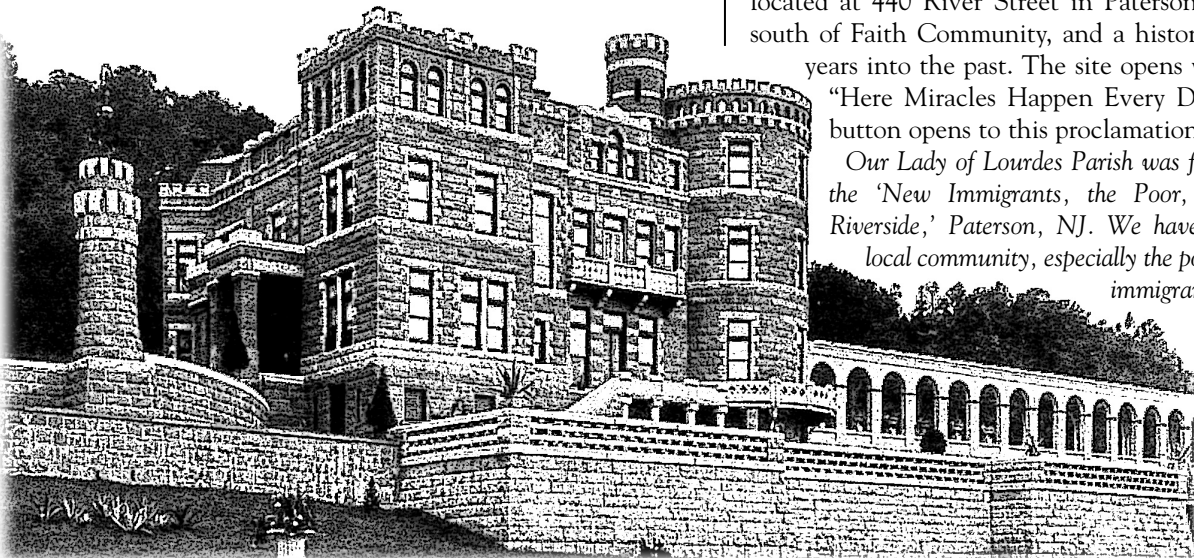
In the decades between the Civil War and World War One, Paterson, New Jersey was an industrial boomtown. Its factories produced more silk fabric than any other place in the world except China. Its businessmen were consequential characters on the state and national scene. It was on the technological cutting edge in chemicals and dyestuffs, railroad locomotives, and textile-producing machinery. The city's residential neighborhoods sprawled in new areas, pushing agriculture out of the city's northern and eastern reaches back across the Passaic River into Bergen County. Immigrants dominated the city at both the top and the bottom of society. Most of the prominent dyers and silk manufacturers had come from England, France, and Germany; most of the unskilled labor arrived in waves, first from the Netherlands, England, and Germany, and later from France, Switzerland, Italy, and Poland, and finally from Turkey, Syria, and Armenia.

This article is the tale of the two churches founded Paterson's Riverside section in 1882 and 1896, the immigrants who worshipped in them, and the impact being Catholic or Protestant had on Dutch ethnic identity. Our Lady of Lourdes still stands between River Street

and Butler Street and formed the core of one Dutch enclave; Fourth Christian Reformed Church, which stood at the intersection of 4th Avenue and East 19th Street until destroyed by a fire in 1975, was the magnet for the other. Their stories are a work in progress based on marriage patterns gleaned from federal census records, as well as congregational histories and accounts of the Paterson Silk Strike of 1913, and its impact on the pastors who served the two churches during that climactic event.

We can start with a search of two websites that seem to have little in common except the terms "church" and "New Jersey." The first is that of Faith Community Christian Reformed Church located at 530 Sicomac Avenue in suburban Wyckoff. Its building is partially obscured by a renovated dairy barn that once housed the Sicomac Dairy. Amid the links to the church calendar, the weekly bulletin, and contact information is a picture of the cornerstone with the date 1978 and a verse from John 14, "Jesus said: I am the Way, the Truth, and the Life." This picture is the only hint of the congregation's history.¹ The other website is maintained by Our Lady of Lourdes Roman Catholic Church located at 440 River Street in Paterson, just six miles to the south of Faith Community, and a historical leap of about 125 years into the past. The site opens with the proclamation, "Here Miracles Happen Every Day." The "Our Parish" button opens to this proclamation:

Our Lady of Lourdes Parish was founded in 1882 to serve the 'New Immigrants, the Poor, and all the people of Riverside,' Paterson, NJ. We have consistently served the local community, especially the poor and the newly arrived immigrants and continue to do so today! While most of our parishioners move on to better lives in better parishes, they become the financial



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Club News

The Passaic County Historical Society Genealogy Club holds meetings 10:00 a.m. at Lambert Castle Museum on the second Saturday of the month from September through May (unless otherwise specified).

Meeting dates for the 2011 year are as follows:

Saturday, September 10, 2011

Paterson's Early Churches – presented by Annita Zalenski. A power point presentation based on the material gathered by Annita Zalenski and Bob Hazekamp for the book, "Paterson's Ecclesiastical History 1792-1942."

Saturday, October 1, 2011

Passaic County History Fair, presented by the Passaic County Historical Society at Lambet Castle (More information to be announced.)

Saturday, October 8, 2011

Writing Your Family History - presented by Tony Lauriano. How to write an interesting family history for future generations including social history, family stories, photos, etc.

For more information about any of these events, please contact the PCHS office at 973-247-0085 extension 200.

Passaic County Historical Society Genealogy Club

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All Members are invited and encouraged to submit material for publication in *The Castle Genie*. We will try to publish at least a portion of everything we receive. Information is published as submitted and has not been verified. Material will be printed as space permits. When information is extracted from another publication, please give proper credit.

Send material to: Passaic County Historical Society Genealogy Club
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Meeting Highlights

“Letters Home”

Actor and Civil War re-enactor Mark Simmons gave a unique one-man presentation at the Genealogy Club’s May 14th meeting. His program captured the essence of the life and times of a Union soldier during the American Civil War. Mark was attired in authentic uniform and equipped with authentic gear. His dramatic first-person characterization made "Letters Home" a memorable and poignant experience for all ages.



Mark brings over 22 years of experience as a Civil War re-enactor, marching, camping and living the not-so-glamorous life of the common soldier. He has portrayed and carried out the duties of every rank in the Civil War period, from Private, through Sgt. Major to 2nd Lt. As a boy, Mark grew up near battlefields such as Shiloh, Tenn. and Vicksburg, Ms, which fueled his love for this period of history. In addition, Mark brings 30 years experience as a seasoned actor, performing over 50 different productions onstage, both professionally and non-professionally.



Dorothy Decker,
Chair of the
Hospitality
Committee recently
announced her plans to step down. Dorothy has done an outstanding job quickly and quietly for ten years. With her well-known efficiency, she has arranged for coffee and ~ at all our meetings, organized the Christmas Brunch and mailed get-well and condolence cards on behalf of the Club.
Thank you Dorothy for all that you have done for the club during these past ten years. We hope you enjoy your “retirement” from the Hospitality Committee.

Religion In Riverside *cont. from page 1*

*and spiritual backbone of these parishes and thus support the local, diocesan, and universal church. We are please[d] to LAUNCH [sic] the second generation of Catholics even though we continue to live with the poor.*²

These two churches, today located in two very different places, arose from a common ethnic root, one that once loomed very large in Paterson's industrial past.

During the 1850s Peter Botbyl arrived from the Netherlands and began farming on the slopes of the Passaic River in what became the city's East Side. He raised produce that he peddled in Paterson's streets and markets for more than fifty years. Faith Community in Wyckoff gathers each Sunday because Botbyl and about ten other Dutch immigrants decided to build a church in Paterson's northern reaches in 1896. At the other edge of Riverside, other Dutch immigrants began to settle into new, inexpensive houses constructed to the east of the Erie Railroad during the 1870s. They did not need a homegrown leader to start a church since these people were the concern of Catholic clerics who believed immigrants required churches that ministered in the vernaculars. If the residents of Riverside spoke Dutch, that should be the language in their church.

Between 1860 and 1910, the Paterson's population jumped from about 19,000 to more than 125,000 residents. The Dutch constituted more 11% of that number in 1910. Their influence was magnified by being concentrated in a few narrowly defined enclaves mostly located to the north of the central business district. In 1900 they constituted 40% of the 11,000 inhabitants in the North Ward and 15% of the 23,000 residents of the Third Ward where Peter Botbyl and the Catholic clergy decided to build churches. Within the census districts where these church's stood, the Dutch constituted as much as 60%, or more, of the population.³

Between 1880 and 1920, Catholicism in Paterson meant Dean William A. McNulty. An Irish immigrant who had fled the Irish potato famine in 1849, he arrived in New York, studied for the priesthood, and was assigned to Paterson's St. John's Church in 1863. A prodigious fundraiser and missionary, McNulty founded numerous parishes, as well as seminaries, orphanages, convents, and St. Joseph's Hospital during his fifty-nine years in the city.

In 1882 McNulty concluded Riverside needed a parish for the neighborhood's growing Dutch, German, and Belgian population. Previously they had attended the St. Boniface parish, more than a mile to the south. The Dean selected several lots on a wedge-shaped block bounded by River and Butler Streets to the east and west, Lyon and Sparrow streets to the north and south for the new Our Lady of Lourdes parish. The parish's first building was a used church hauled to the site from the Eastside and dedicated by St. Boniface's resident priest, an immigrant from Luxembourg, on September 3, 1882. Bishop Winand Wigger of Newark, a German immigrant, consecrated Lourdes during a visit on May 14, 1883. A later description of the parish's founding remarked, "So diverse was the ethnic composition in the 'Dutch Hill' section of Paterson that the homily on the dedication day was preached in English in the morning, German in the afternoon, and Dutch in the evening."⁴ That fall the Our Lady of Lourdes School opened its doors, with a fee schedule of 50¢ per month for a first child, two children for 75¢, and three or more for \$1.00. In 1890 a convent to house the Dominican Sisters who

were assigned to teach in the school was erected next door.

Bishop Wigger took an active interest in Lourdes. He was convinced that the Catholic Church had no choice but to provide ethnic pastors in ethnic parishes if it hoped to retain the loyalty of the immigrants who were swarming into places like Paterson. It was Wigger who ordered that high mass homilies be delivered in German and Dutch, with English being relegated to weekday services. He assigned the Redemptorist Fathers conduct catechetical instruction at Lourdes and teach the classes in rotation among English, German, and Dutch. He also commanded, under pain of excommunication, that all Catholics send their children to parochial schools. By 1910 the parish's membership had swelled from the original 800 to 3,996.

For the fifteen years between 1885 and 1900 Fr. Alphonse M. Schaeken served as the parish's first resident priest. He had been educated for the priesthood at Louvain, Belgium. A native of the Netherlands, he spoke Dutch and ably served his diverse congregation. With the congregation growing ever larger, McNulty and Bishop Wigger pressed Schaeken to raise funds to build a more elaborate church building. But the economic hardships of the 1890s rendered his efforts so futile that he sought assignment to a new parish. In 1900 he received his wish and moved to Jersey City, where he spent the remainder of his days as a priest. His successor at Lourdes would be the American born Father Anthony Stein.

Meanwhile the Dutch Protestants of Riverside trekked to churches located in the blocks to the north of Paterson's downtown district and across the Passaic River in the First Ward.⁵ During 1893, the leaders of First Christian Reformed Church decided to hold local Sunday school classes for the families of members living in Riverside. Construction of the Weidmann and National Silk Dyeing facilities and a trolley car line on River Street spurred the neighborhood's growth. Other Dutch Protestant families were living in Saddle River Township, in the area that became the Borough of Fair Lawn in 1924. Peter Botbyl's farmland disappeared beneath the residential growth as Riverside developed into a distinctly blue collar neighborhood.

On May 20, 1896, Botbyl chaired a meeting and then led a delegation to ask permission to organize a Christian Reformed congregation in Riverside. They did not receive a warm welcome at First Christian Reformed Church since their plea rested solely on the inconvenience Riverside's residents experienced in walking to church.⁶ Its minister, Rev. Peter Van Vlaanderen, believed the entire city should be supervised by one consistory, rather than allowing the flocks to separate into independent bodies. But Botbyl and his friends persisted by appealing to the denomination's regional body (Classis Hudson) for support. When that group agreed to a new congregation for Riverside, Botbyl's group promptly held an organizational meeting on October 1, 1896. Thirteen families appeared and became the charter members of Fourth Christian Reformed Church. The first consistory included a cake baker, carpenter, butcher, and storekeeper. Three of them lived in Riverside, while the butcher lived across the river in Bergen County.

Fourth Church held its first services in the local Methodist chapel on October 4, 1896. The congregation's drive to build a church confronted the same obstacles that drove Fr. Schaeken away from Our Lady of Lourdes. The "Cleveland depression"

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gripping the nation produced soup kitchens and low wages in Paterson. The first choice for a building site slipped away when the property owner received a larger offer from someone who wished to build a saloon. With only \$100 in capital, Fourth Church financed its first home via a carpenter's lien two Dutch contractors placed on the building in lieu of deferred payments. Pew rents were its first revenue source. But the first of these funds went toward purchasing used benches from a church in Midland



Our Lady of Lourdes RC Church, River St.

Park. During 1898, the congregation attracted its first full time minister, Rev. Peter Kosten, from Alto, Wisconsin. A subsequent congregational history described him as "...not a man of great talents, and his education was limited, but he was a sincere servant of God, who worked with zeal and consecration." Within five years he concluded that life in rural Michigan would be preferable to life in Paterson.

During the next ten years the congregation kept renovating their modest building, installed a pipe organ (the organist was paid by being given a free pew), and added a bell tower. The opening of a Christian day school in the church basement in 1899 helped attract more members. In 1901 the school moved to a separate building on 3rd Avenue, a site that would house the Riverside Christian School until it closed in 1960.

When Fourth Church observed its tenth anniversary, its membership stood at more the 500. The building was too small; yet

another minister had come and gone in about four years time; and the congregation's financial condition reflected the members' meager incomes from work in the dye houses and silk mills. In 1910, one minister responded to a call by informing the consistory that he would not serve a congregation that was financially troubled and supporting a struggling school. When Rev. Jan Robberts arrived in 1911, he and his family were carried from the railroad to the parsonage in two coaches borrowed from the Vermeulen Funeral Home. When he left after only a six-month stay, Robberts agreed to repay his moving expenses. However, during his brief tenure the congregation voted to build another church, more than twice the size of the original building, borrowing more than half the cost of construction from a bank that numbered among its officers one of Peter Botbyl's sons, and hiring five Dutch contractors (Hoitsma, Schotanus, Vermeulen, DeRonde, and Bruinsma) to do most of the work. In 1920 the congregation's membership peaked at more than 700.

Both Our Lady of Lourdes and Fourth Christian Reformed Church profoundly influenced their members' lives. Marriage patterns clearly illustrated this. According to information coaxed from the federal census those who associated with Fourth Church married the children of other Dutch immigrants almost exclusively.⁷ In the Protestant context to be Dutch meant attending the Christian Reformed church and marrying someone of the same religious and ethnic heritage. For instance, the Kuikens formed one of the largest extended Dutch Protestant families in Riverside. The 1910 census included nine Kuiken households in the Riverside neighborhood (three Richards, plus, Lyman, Henry, Jacob, Arthur, Aaron, and Martin).

Three more families lived across the Passaic River in Bergen County. The family had migrated to Paterson from Friesland, the Netherlands during the 1890s and produced a large contingent of sons. In 1910 they were working in the dye house workers, while a few earned their living as a storekeeper, a produce farmer and peddler, a butcher, and a file cutter. The heads of eleven of the twelve Kuiken households (spanning three generations) were married to other Hollanders. The odd one was married to



Fourth Christian Reformed Church, 4th Ave and 16th Street.

the American-born daughter of an Irish immigrant and lived apart from all the others in the Borough of Glen Rock. Ten years later there were twenty-two Kuiken households in the same general area. By then they had added "contractor" to their occupations, but their marriage pattern remained unchanged.⁸ Only two the households included a spouse not of Dutch background. Ten years later the Kuiken clan expected to thirty-six households, all but six of them headed by couples of exclusively Dutch heritage.

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By contrast, those who affiliated with Our Lady of Lourdes very quickly began marrying non-Dutch spouses. The difference came with them from the Netherlands where Roman Catholics were a religious minority. In 1900, within walking distance of the church on Butler Street, there were nineteen households in which one spouse had born in the Netherlands and the other in Belgium. Among the four De Long households living within the shadow of Lourdes, only one housed both a husband and wife born in the Netherlands. The others three included wives born in Switzerland, Ireland, and southern Germany. Ten years later the De Long families in the neighborhood were married to spouses of Polish, German, Irish, and French background. For another example, Samuel Bomeline and his wife Mary came to the United States in 1880. Until emigrating, he had resided in the Netherlands, despite being born in Belgium. Mary had been born and raised in the Netherlands. They and their two sons moved into Riverside near Our Lady of Lourdes. One son, August, married a Hollander, the other, Henry, married someone of English background.

Something different was at work among those who attended Lourdes. As a marginalized religious minority, Dutch Catholics left the Netherlands with a much lower sense of being included in Dutch society. The Dutch-Belgian border was invented in 1830, not that long before the immigrant generation began to appear. The family and religious ties that pre-dated the border were not erased. Father Schaeken's Belgian educational background illustrated the border's religious porosity. Those religious affinities with their Belgian relatives endured in the United States.

Upon arriving in a parish such as Our Lady of Lourdes, Dutch Catholics could hear homilies and say confessions in familiar words, and have their children learn the catechism in that same language. The Catholic church's leaders made sure this was the case. But the purpose was not to maintain the immigrants' Dutchness, but to maintain their Catholicism against the tide of American Protestantism. Catholicism transcended ethnic identities, at least in the eyes of the church leaders such as Bishop Wigger and Dean McNulty. And so the children of immigrants could comfortably marry Catholics of whatever ethnic background. Thus, the marriage component that helped maintain a fierce sense of Dutchness among the Fourth Church members helped diminish that identity among the parishioners at Lourdes. Meanwhile within a few decades, four sons of the Dutch immigrants who belonged to the parish joined the ranks of the priesthood. One of them, William Van Zale, served as an assistant at Lourdes before serving other parishes in the Paterson area that served the children of immigrants from throughout Europe.

The differences between the two Dutch enclaves extended to the workshop, as well. When Paterson's silk industry shut down in February 1913, no one in Riverside could ignore the consequences as pay envelopes ceased coming and violence continued increasing throughout the spring and summer. The Weidmann dye house the Turn Halle on River Street became focal points of the strike, and sites of daily battles between pickets and scabs. There were Dutch immigrants in both camps. The Erie Railroad tracks were sabotaged where they passed through the Weidmann factory, the Veenstra & De Haan coal yard was vandalized, and then a stray bullet killed an Italian immigrant as he stood near

his house. The IWW seized control of his funeral and led the cortege to the Catholic cemetery in Totowa.

In the surviving records, the Christian Reformed ministers left no hints that the workers had legitimate grievances against the mill owners. Rev. Roelof Bolt was serving as Fourth Church's pastor. He had been in Riverside for just over a year when the strike began. Though educated in the United States he found publicly speaking in English extremely difficult. Dutch remained his first language despite having been in the country for twenty years.⁹ So when the great strike began, he could not effectively speak to the issues, except in Dutch. He, along with the other Christian Reformed ministers of the city, spoke out against the strike in language that at times bordered on the apocalyptic. They denounced the ferociously anti-religious rhetoric of the Industrial Workers of the World leaders who led the strike. To Rev. Bolt, the strike was evil, and possibly a sign of the Second Coming.

Father Anthony Stein was still serving at Our Lady of Lourdes during the strike. His seminary training coincided with a significant shift in Catholic Church attitudes toward modernity, a shift embodied in Pope Leo XIII's encyclical *De Rerum Novarum*. Stein believed social justice embraced both private property and workers' rights. He sought to champion the downtrodden to keep them loyal to the Catholic Church and away from the clutches of the Marxists and anarchists who led groups like the IWW. When the strike turned into a protracted siege between the workers and the mill owners, Father Stein spearheaded a movement among the city's clergy to form a committee to arbitrate an end the strike. He made it clear that while he objected to the IWW's revolutionary rhetoric, the violence it inspired, and the anti-religious sentiments the strikes' leaders openly expressed, he also believed that the mill owners' greed had created the environment that precipitated the walkout. He believed his parishioners had good reason to resent the wages and the hours the owners demanded of them.

Stein's attempt to arbitrate the strike failed; he satisfied neither side. But he had publicly espoused the legitimate grievances of his parishioners in their dark hour. When the federal Commission on Industrial Relations arrived in Paterson to investigate the strike during 1914, Stein appeared as a witness and reaffirmed his twin beliefs in justice for both the workers and the property rights of the mill owners. Apparently his refusal to unilaterally side with the owners cost him his position at Lourdes. In 1915, Dean McNulty reassigned Stein to serve as rector of St. Joseph's church in the city, at least in part due to the antipathy certain mill owners continued to express toward his work in the Riverside neighborhood.

Both Our Lady of Lourdes and Fourth Christian Reformed Church were founded to serve the spiritual yearnings of Dutch immigrants. With time, those immigrants did what immigrants so often do in the American story, they moved elsewhere in pursuit of the American dream. With time, America became home, a less alien place, no longer an environment to be defended against, but an atmosphere to be inhaled. The insular character of the churches instilled a confidence the next generation could take with them to the suburbs that were built by people like the Kuiken brothers. The houses they built in Fair Lawn became homes to both Protestants and Catholics who had first lived in Riverside.

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When the time to move arrived, the Dutch Catholics left Our Lady of Lourdes behind for the next group of immigrants. The parish continues to fulfill the mission to newcomers Bishop Wigger, Dean McNulty, and Fathers Schaecken and Stein conducted among the Dutch, Belgians, and Germans more than a century ago. The Dutch Protestants took their (now English speaking) church with them to suburbs during the 1970s. Faith Community Christian Reformed Church contains a relic of its first incarnation, the pipe organ that survived the catastrophic fire that destroyed the church of their grandfather's on 4th Ave in 1975. The membership roll includes many of the surnames that have been on it since 1896. Those families who built two separate churches for two different groups from the same country followed two separate tracks out of Riverside. But they reached the same goal. Because they belonged to two safe havens in Riverside, they left the neighborhood equipped to make their mark in society on their own terms and on their own time table.

¹ <http://www.faithcommunitycrc.com> <June 22, 2011>.

The cornerstone makes no mention of the congregation's historical identity reaching back to the 1890s.

² <http://miracleoflourdes.org/ourparish.asp> <June 22, 2011>.

³ In the interest of historical accuracy it should be noted that the Dutch were also a significant presence in the People's Park neighborhood and the Totowa section of the city. By 1910 Paterson housed four Christian Reformed and six Reformed

congregations that ministered to the Dutch immigrants. The Dutch dominated the Borough of Prospect Park (which still includes a wooden shoe on the municipal seal). They were also very a significant presence in Hawthorne, Fair Lawn, Clifton, Passaic, Little Falls, Lodi, Garfield, Wallington, and Midland Park.

⁴ Raymond J. Kupke, *Living Stones: A History of The Catholic Church in The Diocese of Paterson*. Clifton: Diocese of Paterson, 1987, p. 139. Fr. Nicholas Hens was serving at St. Boniface at the time. He was inspired to name the parish in honor of the Virgin during a pilgrimage to Lourdes earlier that year. http://www.patersondiocese.org/moreinfo.cfm?Web_ID=114<June 22, 2011>.

⁵ In 1900 the Dutch speaking churches in the area were located on Godwin St. (Sixth Reformed), Auburn St. (Union Reformed), North 1st St. (Second Christian Reformed), and at the corners of Water St. & Temple St. (Second Holland Reformed), N. 1st Street & Clinton St. (First Holland Reformed), and River St. & Governor St. (First Christian Reformed). The English speaking Third Christian Reformed Church was located also on North 1st Street until 1914.

⁶ First Christian Reformed Church's council was deeply ambivalent about the Sunday operations of the River Street trolley. On the one hand it made the church more accessible to members in the northern part of the city. On the other hand, it made noise as it passed the church during services and required the motormen and conductors to work on the Sabbath.

⁷ It must be emphasized that the nature of the Census records means tracing the marriage habits of sons only, since daughters ceased using their maiden names upon marriage.

⁸ Three of the Kuikens were active as carpenters in Bergen County and operated a lumberyard in Fair Lawn. The Kuiken Brothers Company is still a part of the area's business scene.

⁹ Bolt had arrived in the United States during 1892 and lived in Dutch immigrant communities in Michigan and Kansas. The Christian Reformed congregations held to Dutch as its common official language until the First World War forced a change. Congregations such as Fourth Christian Reformed Church would continue holding Dutch services until the 1930s, or later.

CELEBRATED HER 107TH BIRTHDAY

(Morning Call, July 6, 1908)

Mrs. Mary Thompson, Colored, Was Born in 1801 and Has Lived in Paterson For 25 Years – Friends of Her Youth All Dead – Great-Great-Grandchild Present at Reception on Fourth of July Birthday.

The oldest person in Paterson today is doubtless Mrs. Mary Thompson, colored, who lives with her granddaughter, Mrs. Bertha Slauter, at No. 236 Godwin street. She was born at Wyckoff on July 4, 1801, and was consequently 107 years old on Saturday.

Her granddaughter held a birthday anniversary reception in her honor on Friday evening last, and a number of her friends of later years were present. Mrs. Thompson, in spite of her more than a century of life, is well preserved, possessing all of her faculties. She can see well and hear, is very active and talks fluently. She frequently walks from Eighteenth street to the A. M. E. Zion church on Godwin street, where she is a member, and often goes on Main street to buy things and to call on her old acquaintances. In her youth Mrs. Thompson lived with the family of Albert Vorhees of Wyckoff, long since passed away. She came to Paterson more than twenty-five years ago.

All the friends of Mrs. Thompson's youth have passed away. Some of the relatives of these pioneers are here and perhaps will remember her.

There were four generations of her descendants present at the gathering last Friday evening, the youngest, the great-great-grandchild, is the son of Mr. and Mrs. Charles Woodridge, the barber, of Godwin street. Rev. J. J. Adams, pastor of the A. M. E. Zion church, was present and made an address congratulating Mrs. Thompson upon her 107th birthday anniversary. Others present were Mr. and Mrs. Charles Berry, Mr. and Mrs. Henry Thompson, Mr. and Mrs. Henry Jackson, Mrs. Van Rensalier, Mrs. William McHenry, Mrs. May Williams of Newark; Mrs. Jennie Maury of Chicago, Mrs. Mary Wright, Mrs. Ida Huggs, Mrs. Charles Woolidge, Mrs. Sarah Jackson, Mrs. Katherine Bradford, Mrs. Gertrude Curvey, Mrs. Annie Robinson, Miss Lydia Sisco, John Kline, Robert Worden, Henry Carter, Edward Conover, George Sisco and others.

Following a First Name Trail and Stumbling Onto a Bit of Good Luck

By Vicki Spencer O'Halloran

While researching my fiancé's family, I discovered that his grandfather's brother had a somewhat unusual first name – Leander. When I asked my fiancé about his great uncle Leander, he responded with, "Uncle Who?!" Other family members had the same reaction. I was beginning to think I had the name wrong until someone finally announced, "That must be Uncle Lanny!"

Who was Uncle Lanny? Uncle Lanny a.k.a. Leander Woods was the oldest son of John and Mary Woods. Not very helpful there. I wondered exactly how many John and/or Mary Woods' there were? Probably thousands. Perhaps even hundreds of thousands. How was I going to get anywhere with this family?

Let's take a look at the 1900 Census. Leander is six years old. His sister Ellen A., age 4, and John J., age 2, are listed along with their parents, John, age 30, and his wife, Mary, age 25. The family is living in District 156 of Paterson's Ward 8 on Paxton Street. A bit further down the page, there is a Leander Richardson, age 27, listed with his wife, Maria, daughter Ella and son George. The next listing is for a George Richardson age 56; his wife Ellen M., age 47; sons William age 28, married; Leander B., age 26, married; George, age 20, single; and daughters Mary E., age 24, married; and Sarah, age 22, single. A bit further up this page is Leander Parliman, age 70, widower, with his son Edward. Are we starting to see a pattern here with the first names?

15	215 57 48	Woods John	Head	W M Jan 1870	30	27	0	0
16		Mary	Wife	W F Jan 1875	25	27	3	3
17		Leander	Son	W M Aug 1893	6	3	0	0
18		Ellen A	Daughter	W F June 1896	4	3	0	0
19		John J	Son	W M Oct 1897	2	3	0	0

Although the name Leander stands out because it is uncommon, other names are also repeated. There are two Marys, two Georges and two Ellens. The similarity between the names Ellen and Ella cannot be ignored. Leander Woods was named after either his uncle, Leander Richardson or his grandfather, Leander Parliman. Examination of other records shows that Leander Woods'

middle initial was "P". Other family members also were given a middle initial of "P". Sometimes the full surname, Parliman was given outright. Based on all the information, I have concluded that Leander's middle name was Parliman.

The second thing that stands out about these census listings is that the parents, George and Ellen M. Richardson included all of their married children in their household. Although there are slight variations between ages and years of birth, Leander, Mary E. and Sarah Richardson (Redfern) all appear twice on this page – once with their parents and once with their spouses. William appears on a nearby page.

28	714	Richardson, George	Head	W M Oct 1843	56	27	30	0	0
29		Ellen M	Wife	W F June 1852	47	27	30	6	5
30		William	Son	W M Oct 1877	24	27	5	0	0
31		Leander B	Son	W M July 1873	26	27	4	0	0
32		Mary E	Daughter	W F Jan 1875	24	27	7	0	0
33		Sarah A	Daughter	W F Dec 1872	22	27	8	0	0
34		George E	Son	W M Jan 1850	20	3	0	0	0

I was also able to conclude that Leander's mother, Mary Woods, was born a Richardson. She was the daughter of George and Ellen (Parliman) Richardson. Ellen (Parliman) Richardson was the daughter of Leander Parliman. I had hit on three surnames all on the same page and was able to connect them by using the family member's first names. It was a starting point. Later examination of more concrete records confirmed my conclusions.

What a find! Although the Richardson family here can only be traced back one more generation at this time and the Woods family is equally elusive, the Parliman family has been heavily researched and can be followed back to where they intermarried with the Dutch and French Huguenot settlers of the Hudson Valley in New York. I've since discovered that my fiancé, who we thought was a simple mix of Irish, Scottish and German, comes from a long line of early settlers of the United States, several of whom are buried in the cemetery at the Old Kingston Reformed Church in Kingston, New York.

Out of the Mailbag

The Braen-Berdan Tintypes: I'm documenting some tintypes that were in the collection of my great-grandparents, Raymond Berdan b1880 and Nellie (Nelsie) Braen (Breen) b1880. I've identified Raymond and Nellie in a number of the photos and would love to be able to fill in some of the blanks. Possible candidates could be siblings, cousins, and friends — most likely residents of Northern New Jersey in Totowa / Paterson area. Possible surnames of relations (if they are relations) are: Berdan; Bennett; Braen; Breen; Coleman; Dale; Hyde; Kelly; Mnu; Ryerson;

Stanton; Van Blarcom; Van Hoven; Van Riper / Van Ripen; Westhoven. Nellie was the middle(ish) child of Samuel Braen (owner of Braen quarry in Paterson / Haledon, NJ) and Mary Mnu. Raymond was the youngest son of William Demarest Berdan and Eliza Jane Van Riper.

Thanks, Michelle Novak

Please see the website for more information:
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GENEALOGY CLUB VISITS HISTORIC LONG ISLANDS, NY SITES

by Maria Carp

On Saturday, June 11, 44 intrepid members of the Passaic County Historical Society Genealogy Club defied an unpredictable and uncooperative Mother Nature to venture forth to Long Island, NY for their annual trip.

Led by the capable and meticulous PCHS trip organizers, Dorothy and George Decker, the attending members were treated to an exceptionally well planned outing to Old Westbury Gardens and the Coe Hall Mansion, with lunch at the historic Milleridge Inn.

OLD WESTBURY GARDENS

The first stop was Old Westbury Gardens, which is listed on the National Register of Historic Places. This magnificent estate was once the home of John S. Phipps, a partner in the Carnegie Steel Company, his wife, Margarita Grace Phipps, a member of the Grace shipping line family, and their four children. The house and gardens, built in 1906, were planned by the English designer, George Abraham Crawley.



The House – The mansion is designed in the style of a Charles II manor house, and is furnished with English antiques and works of art. Antique furniture can be found in several styles in all the rooms in the house. Furniture by two of the “big three” furniture makers of the 18th century, Thomas Chippendale and George Hepplewhite, are found throughout the home, with Chippendale being the predominant style. On the second floor is the Chippendale Guest Bedroom, decorated in the Chinese Chippendale style. Other styles represented include Georgian, Queen Anne, and William and Mary.

The art work is also impressive. The collection would rival that found in a small museum. Works by English masters Sir Joshua Reynolds, Thomas Gainsborough, John Constable, Henry Raeburn (Scottish), John Downman and others are tastefully displayed. The foremost American

portrait painter, John Singer Sargent, is also represented. His portrait of Mrs. Henry Phipps and her grandson is proudly displayed in the Dining Room.

The Rooms – Upon entering the mansion, the Front Hall creates an impressive beginning to the tour. An enormous fireplace, marble floor, painted ceiling, works of art and antique furniture from the Georgian Period greet the visitor.

From the Front Hall, a doorway leads into the Red Ballroom. One of the first things one notices is the enormity of the room itself. The walls are covered in red damask, hence the name “Red Ballroom.” The parquet



floors, fireplace with marble mantelpiece, rock crystal chandeliers, and tall case-ment windows and French doors looking out onto a terrace with a view of the gardens all add to the majesty of the room. Also in the room is a painting by Sir Joshua Reynolds of Henry the

3rd Duke of Buccleuch, the Honorable Campbell Scott, and the Right Honorable Lady Frances Scott.

The Ballroom is flanked by the White Drawing Room and Mr. Phipps’ Study. Both rooms contain Chippendale furniture. The White Drawing Room was used for afternoon tea. Mr. Phipps study is a blend of Chippendale and Queen Anne styles. It was originally used as the family dining room.

The Dining Room is a treasure of antiques and art. A mixture of styles, Georgian, Hepplewhite, and Queen Anne highlight the elegant oak paneled Dining Room. A large fireplace with an elaborately carved mantelpiece dominates the room. The art work in the Dining Room is equally impressive. Along with the portrait of Mrs. Phipps and her grandson by John Singer Sargent, is a portrait of William IV (when he was the Duke of Clarence) by Thomas Gainsborough. A portrait of Richard Boyle, the Earl of Shannon, by Sir Joshua Reynolds, two paintings by the Scottish artist Henry Raeburn, and a portrait of the Viscountess Skerrin by Stephen Slaughter complete the display.

Passing into the West Porch, one first notices the floor to ceiling windows and large couches. In warm weather, the windows were lowered into the basement, creating an open space. The porch has the same marble floor as the Front Hall. There are also floor to ceiling columns which support the great oak ceiling. The porch was used for afternoon tea.

The Gardens – Visitors can easily spend the entire day exploring the gardens. The breathtaking display of nature in the 200+ acres of gardens must be seen to be appreciated.

Exiting the mansion from the West Porch is a huge beech tree. Taking the stairs down to the West Pond leads to the Lilac Walk and the Walled Garden. On the path and through the garden are many varieties of carefully tended flowers and trees. A pool of water lilies and a pergola contribute to a magnificent vista. A rose garden containing



many varieties of roses is found outside the Walled Garden. The children were not forgotten in the planning of the garden. On the grounds is a thatched cottage, which replicates an English cottage. It was intended as a playhouse for the daughter of the family. The boys received their individual play areas as well. Just past the cottage are three log cabins, one for each of the boys.

LUNCH AT MILLERIDGE INN

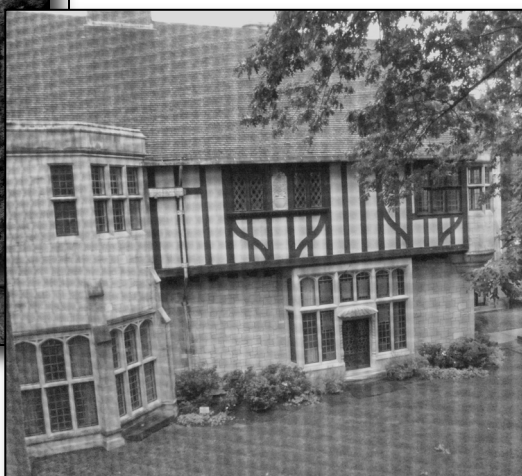
Upon completing the tour of Old Westbury, the next stop was the historic Milleridge Inn, established in 1672, located in Jericho, NY. Lunch was more than a mere sand-

wich. The efficient staff at the Inn met the group at the door and promptly issued color coded tickets for various menu selections. After being seated, all happily munched on popovers and home made cinnamon bread loaves while awaiting the sumptuous meal. An excellent salad was followed by a choice of four carefully prepared entrees. The meal was topped off with a very generous slice of apple strudel. Time was allowed for a leisurely stroll of the Historic Colonial Village and the shops, which included a bakery where the cinnamon loaves and strudel were available for purchase.

PLANTING FIELDS ARBORETUM AND COE HALL

Our final stop was the Planting Fields Arboretum State Park and Coe Mansion. Unfortunately, the heavy rain prevented a visit to the extensive gardens and Arboretum at the Planting Fields. However, there was ample time to explore the unique mansion.

The owner/builder of Coe Hall, William Robert Coe, was born in England and made his fortune in marine insurance. He built Coe Hall between 1918 and 1921 on the foundation of the original house that was destroyed by fire. The architects Walker and Gillette designed the house in the Tudor Revival Style, and faced it with Indiana limestone. The interior of the house took two years to complete. The stone carvings, wood work and iron work were completed on site by the Boston firm of Irving, Casson, and Davenport. Stained glass windows and decorative murals by American artists Robert H. Chanler and Everett Shinn completed the renovation. The home was furnished in Old English style antiques. The home was sold to NY State for \$1 in 1949, but it wasn't until 1955 that Coe Hall



was used as a State University, at which time the building was modified to accommodate the needs of the university. By 1971, the property was returned to NY State, and became a museum. Family members returned much of the original furniture.

The first impression upon entering the home is that one is walking into a castle. Walking through the building, the stone staircases, wood carvings, high ceilings, stained glass windows and Romanesque arches contribute to this feeling.

The rooms on the first floor include the Den, which was probably used as an informal living room. Books and manuscripts are found here. The furnishings are original to the Coe family. Other rooms include the Dining Room, designed in the Elizabethan style, the Reception Room,

where callers were received, the Gallery, which resembles an early Renaissance Great Hall, and the Drawing Room, currently unfurnished.

Also on the first floor is an exhibit of Buffalo Bill Cody's Wild West from April 1 - September 30. Mr. Coe, who was a great admirer of Buffalo Bill, met him in Wyoming in 1908.



Ascending to the second floor via the stone stairs, one notices the layout of the floor. It was designed to mimic a medieval village with a walkway. The bedrooms are found off of the walkway. Lining the long walkway is a bannister. At opposite ends of the bannister are sculptures of a rooster and an owl carved out of wood. The rooster represents the beginning of the day, the owl the evening.



Even though the weather did not cooperate, all enjoyed an amazing visit to three historic sites.

Thank you Dorothy and George for planning and organizing this trip. You hit another home run!

ATLAS OF HISTORICAL COUNTY BOUNDARIES

NOW AVAILABLE ONLINE AT:

<http://publications.newberry.org/ahcbp/>

Here's the link to the New Jersey County Maps:

http://publications.newberry.org/ahcbp/statepages/New_Jersey.html

and the Summary of NJ County-by-County Changes:

http://publications.newberry.org/ahcbp/documents/NJ_Individual_County_Chronologies.htm#Individual_County_Chronologies

The Newberry Library is pleased to announce the completion and release of its Digital Atlas of Historical County Boundaries, a dataset that covers every day-to-day change in the size, shape, location, name, organization, and attachment of each U.S. county and state from the creation of the first county in 1634 through 2000.

Nearly every aspect of American life can be described, analyzed, and illuminated through data gathered and organized by county or available in county records, and knowing how and when boundaries changed is often the key to finding and understanding great quantities of historical data. For example, a farm may have been in one family for many generations, but over the decades changes in county lines may have effectively moved that farm from one county to another. When looking for old family records, how does the modern genealogist know which county seat will hold great-grandmother's marriage certificate? How does an attorney know which county seat recorded the deed to great-great-grandfather's farm?

In addition, population figures are commonly aggregated at the county level, but comparing statistics from one enumeration to the next may not accurately reveal actual change. Was a change in the figures from census to census due to population

movement or to a change in the boundaries of the reporting counties, or to a combination of both?

With the Newberry's Atlas of Historical County Boundaries, genealogists, geographers, historians, political scientists, attorneys, demographers, and many more now can find accurate county data that will greatly assist them in their research.

The data are organized by state and are available online in four versions:

- Viewable, interactive maps (electronic analogues to printed maps) on which the historical lines have been plotted against a background of the modern county network
- Downloadable shapefiles for use in geographic information systems (GIS)
- Downloadable KMZ files for use with Google Earth
- Downloadable and printable PDF files (each full-page frame shows a map of a different version of each county, with the historical boundaries displayed against a background of the modern county network)

Supplementing the polygons and maps for each state are chronologies, commentary on historical problems, long and short metadata documents, and a bibliography.