

History of
St. Peter's Church
— in —
Perth Amboy, New Jersey
1685 - 1956

By William Carroll McGinnis, B.S., M.A., Ph.D.

This Being An Extension of A Brief
History of St. Peter's Church
in Perth Amboy, 1685-1945
By the Same Author.



We gratefully acknowledge the generosity and Christian devotion of Mr. Vernon T. Brown, in making possible the publication of this book by his financial support. It is his wish that any profits from the sale of this book be applied to the work of the parish.

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Author of the History of Perth Amboy Y. M. C. A.,
William Dunlop, The Kearns of Perth Amboy, and
other works, including more than two hundred
magazine articles.

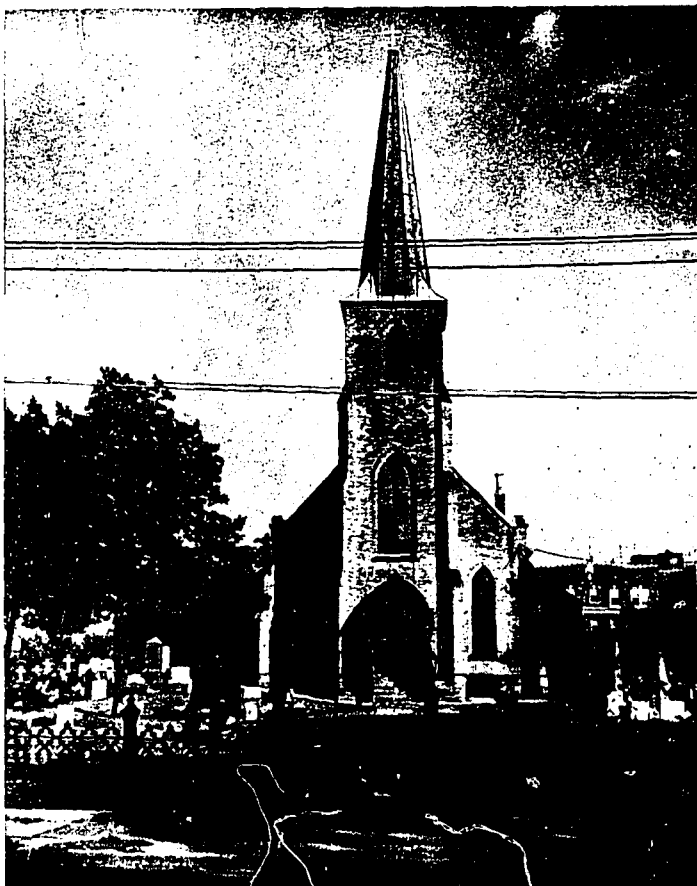
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"Remove not the ancient landmark, which thy fathers have set"

Proverbs 22:28

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St. Peter's Episcopal Church

PERTH AMBOY, N. J.

First Service — 1685

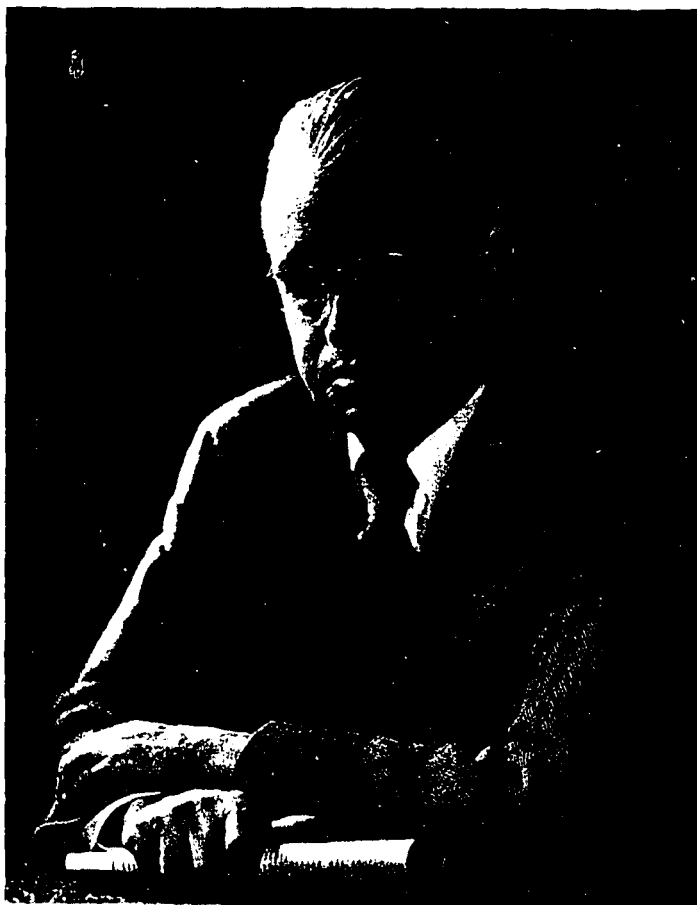
Established — 1698

Chartered -- 1718

Dedication

I dedicate this history of St. Peter's Church to my wife, Marion Boynton McGinnis, who possesses in a high degree, and uses for the benefit of many people, a rare combination of the talents of Martha's hands and Mary's mind.

W. C. McGINNIS
Perth Amboy, N. J.
April 19, 1956



Dr. William Carroll McGinnis

Sincerely,
W. C. McGinnis

Introduction

I have asked Dr. William C. McGinnis to write this history of St. Peter's Church. In making this request I was mindful of the great demands made upon his time as an educator, researcher in history, and an outstanding leader in church and civic affairs. To have an outstanding work accomplished one must seek out an outstanding and qualified person. I knew Dr. McGinnis to be that person. As former Superintendent of Perth Amboy Public Schools, a vestryman of the parish, an historian, and a keen observer of life in a community, he approached this task in the same spirit of humbleness and sincerity that has characterized his entire life. This book is not just a history. It is the spirit of a great man conscious of the true purpose of the Church and children of God everywhere. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbor as thyself."

To Dr. William C. McGinnis and his wife, Marion Boynton McGinnis, we extend our sincere gratitude.

GEORGE H. BOYD, Rector
March 12, 1956.



Reverend George H. Boyd

Acknowledgments

The following is copied from Page 1, A Brief History of St. Peter's Church in Perth Amboy, New Jersey.

1685 - 1945

By William C. McGinnis, B.S., A.M., Ph.D.

I take this opportunity to acknowledge valuable assistance received in the preparation of this brief history, assistance given by the Reverend George H. Boyd, Rector of St. Peter's Church, Mrs. John A. Kilduff (Wanda Sienkiewicz Kilduff), Miss Sara B. Goldstein and my wife, Marion Boynton McGinnis.

W. C. McGINNIS
Perth Amboy, N. J.
September, 1945.

Now credit is due several others for assistance in the preparation of this work: The Rt. Reverend Alfred L. Banyard, Mrs. Jean Unger, Dr. Theodore Symanski, Joseph W. Sheldon, Miss Josephine Clark, Vernon Brown, Miss Carol Daisey, James Stewart, Miss Edith Hawrylko, Miss Anna Cladek, Miss Dorothea Ramsay; and more especially to my wife who endured the silences of long hours of writing, and was ever ready to listen to the reading and rereading of parts of the work; was patient and helpful in making constructive criticism; and was quick to note any part that seemed to have something of merit.

W. C. McGINNIS
Perth Amboy, N. J.
March 22, 1956.

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This book is a very rare and valuable book. It is owned by the Rt. Rev. Alfred L. Banyard, Bishop of the Diocese of New Jersey. It was first printed by Isaac Collins, Trenton, 1787. The 1890 edition reprints Journals of the Proceedings of various conventions held at St. Peter's Church, October 1799, Printed 1799; at New Brunswick 1800, Printed 1800; and several others. The Committee for the 1890 edition was James Parker of St. Peter's Church and Francis Many. His residence is not given.

Historical Magazine of the Protestant Episcopal Church.

Middlesex County Democrat, 1884 (Presentation of A Medal to Thomas Peterson).

The Beginning of St. Peter's Protestant Episcopal Church

St. Peter's in Amboy, this year, will mark two hundred seventy-one years of religious service which began in the little old converted stone court house in 1685. In the early years of her existence many of her devoted laymen sons were the illustrious sons of the colony. They sat in the humble seats of St. Peter's Church and worshipped God. In secular and Governmental affairs they sat in the seats of the mighty. Among them were: Governors, members of the Governor's Council, members of the Assembly, Surveyor Generals, treasurers of the Colony, judges of the courts, including chief justices, and mayors and other officers of Perth Amboy. Others of her sons there were who worshipped God in the church and served Him in their daily lives, and who were not illustrious sons of the colony and did not sit in the seats of the mighty. The names of these and of many like them through the twenty-seven decades of St. Peter's, will not be found in the chronicles of the church, nor of the city, but they are known of God and they live forever in His eternal light. Some of them lie in unmarked graves in the churchyard and have no recorded place in the history of the church or in the history of the colony or the city.

Confucius, the great Chinese philosopher, wrote, "The life of every man is contained within the present, for the past is done with, and the future is uncertain." The philosopher's statement is only a half truth, for the past is never done with. It is the foundation on which both the present and the future are built. The early history of St. Peter's is the foundation of the 1956 St. Peter's. It is a glorious history, but the past in the life of a nation or a church is not as important as the present, or the future, because the future is built on the present. It is the present that counts most in building the future. There is an old Vermont saying which the people of St. Peter's can profit by: "An institution's pride in its glorious past is not enough to make it important now. It may be like a hill of potatoes, the best part of it is underground."

There is no importance in the glory of yesteryears of St. Peter's except as it serves to give inspiration and strength to the church now and for the future in its work for God and for the people. But an understanding of what St. Peter's has done in service to God and man in the twenty-seven decades of its existence does serve as an inspiration to the men and women and youth of the church to continue in unselfish work for the Glory of God and service to the cause of Godly righteousness.

The Book of Common Prayer

The Book of Common Prayer is one of the best examples of beautiful literature to be found anywhere in the English language. It is a combination of the poetic prose of the New Testament and the Old Testament. It is for the religious education and soul saving use of the communicants of the Church individually and collectively, and is their guide in their service to God and man.

As ratified at Philadelphia, October 17, 1789, The Book of Common Prayer deals with the "Administration of the Sacraments and Other Rites and Ceremonies of the Church According To The Use Of The Protestant Episcopal Church In The United States of America."

The Book of Common Prayer prints the following and lists it in the Table of Contents:

The Ratification of The Book of Common Prayer

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this seventeenth day of October, in the year of Our Lord One Thousand Seven Hundred and Eighty-Nine.

"This convention having, in their present services, set forth A Book of Common Prayer, And Administration of the Sacraments, and Other Rites and Ceremonies of the Church, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of Our Lord one thousand seven hundred and ninety."

In the Beginning

In the Ecumenical Council held at Nicea in 325 A.D. the creed of the Church was adopted. It has been revised several times since. We recite in unison: "And I believe one Catholic and Apostolic Church."

This part of the creed seems to some members of the Church to be in direct conflict with the words, "The Protestant Episcopal Church in the United States of America."

The failure of some people of the Church to understand the fact that the words "one Catholic and Apostolic Church" and the words "The Protestant Episcopal Church" are not mutually exclusive as

applied to the Church, has led to unfortunate misunderstandings that are detrimental to the only reason for the existence of any church, and that is service to God and mankind.

It would serve no good purpose if I should devote time and space to a write-up of the history of the separation of the Anglican Church from the Roman Catholic Church. However, any student of church history knows that the separation of the Church of England from the Roman Catholic Church was part of the protesting (Protestant) movement in England against what was considered the "wanton and wicked extortion" of the pope in his increased financial demands upon the church in England. As early as 1353 the Statute Praemunire outlawed any person who appealed to the pope in matters that Parliament, under English law, said belonged to the King's Court. It was not until 1534, a hundred and eighty-one years after the Statute of Praemunire, that the English Church, under King Henry VIII, and partly to further his own personal plans, but acting as a part of the Catholic Church, declared that the pope had no authority over the Church in England. That the continuity of the Episcopate Succession was preserved in the English Church and later in the Protestant Episcopal Church is a matter of clearly written history, both ecclesiastical and secular. The English bishops at the time of the separation from Rome continued as bishops. Archbishop Parker was consecrated by four valid bishops, and the Episcopate Succession was continued through him. The Nicean creed came down to us in an unbroken line through the Anglican Church from the Roman Catholic Church and the Apostles.

It is a part of the history of the Episcopal Church that the name of "The Protestant Episcopal Church In The United States of America" was adopted by the Bishops, the Clergy and the Laity of the churches in all the states in convention in the year 1789. No amount of scholarship in theology can overcome that fact.

The Episcopal Church is Protestant for two reasons. It grew out of the protestant movement against the Roman Catholic Church, and it was named The Protestant Episcopal Church when it was organized as a Church separate from the Church of England. The Nicean Creed and the name of the Church are not inconsistent one with the other. To attempt to make them so tends to make more difficult the work of the Church for God and man, and tends to stir up argumentative bitterness within individual parishes.

William Temple, the late Archbishop of Canterbury, said, "To worship is to quicken the conscience by the holiness of God, to feed

the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

John Wesley said, "Do all the good you can, by all the means you can, in all the places you can, to all the people you can, as long as ever you can."

A creed is His staff and His rod, But these things are God.

Why This History?

A coal barge or a long line of filled up coal cars has always had a fascination for me. But to carry coal to Newcastle is said to be a profitless thing, and without sense. In attempting to write a brief history of St. Peter's Church, the first thing I thought about was Newcastle coal. The history of St. Peter's Church has already been written. It has been so well and so comprehensively written that another "History of St. Peter's Church" may add but little. And yet there is a good reason for my writing it. The good reason is the Reverend George H. Boyd, Rector of St. Peter's. He asked me to write a brief history of St. Peter's in connection with the observance of the 260th anniversary of St. Peter's parish in 1945. I think the word "brief" was stressed a bit. I have found source material among the histories and historical writings of William A. Whitehead, the Reverend John N. Norton, the Reverend James Chapman, the Reverend W. Northey Jones, the Reverend Dr. Walter Herbert Stowe, Mr. Harold Pickersgill, Miss Dorothea Ramsay, and in the church records, Proprietary minutes, minutes of the vestry of St. Peter's and the Living Church Manual — 1945.

Mr. William Adeo Whitehead was born in Newark on February 19, 1810. He died in Perth Amboy on August 8, 1884 and is buried in St. Peter's churchyard just outside the east wall of the chancel. He was an eminent historian, his principal work being "Contribution to The Early History of Perth Amboy," published by D. Appleton & Company, New York, 1856.

The Reverend John N. Norton was rector of Ascension Church, Frankfort, Kentucky. He was an author of parish histories and biographies. He wrote the "Life of Bishop Croes" published by General Protestant Episcopal Sunday School Union, New York, 1858.

Now, ten years after the "Brief History" was written, I am writing a revision of that history. In addition to the histories and the source material mentioned above the writer has found information in Clayton's History of Union and Middlesex Counties published by Lippincott and Company, Philadelphia, 1886, and in other works listed in the bibliography.

St. Peter's in Perth Amboy for twenty-seven decades has had an important part in the secular and spiritual life of the community. There is some confusion over the date of the establishment of St. Peter's. All members of the parish are familiar with the "St. Peter's Church, established 1698" which appears in connection with church notices. But at the present time, 1955, St. Peter's is observing its 270th anniversary. That would seem to point to the year 1685 as the year in which St. Peter's was established. The seeming discrepancy is accounted for as follows:

According to Whitehead's "Contributions to The Early History of Perth Amboy" . . . the foundation in Amboy of the congregation of Protestant Episcopalians" was in 1685. This was the year in which the first service was held.

In 1695 the East Jersey Proprietors applied to Bishop Compton of London for a minister of the established church. As a result of this action Bishop Compton sent the Reverend Edward Portlock to Perth Amboy in 1698. Meanwhile a house had been acquired in Perth Amboy. "at the charge of the general proprietaries" to be given as a church for the use of the town. This house was located near the ferry over the Raritan at the foot of High Street, according to Whitehead. On an early map the site is designated "Church lot." Whitehead says (p. 209), "It is presumed that the stone bearing the date 1685 inserted in the rear wall of the church recently taken down was from this building." This stone is in the church wall of the present church building. It was in the 1685 building that the Reverend Edward Portlock commenced the performance of his religious services.¹ St. Peter's Church, the oldest parish in New Jersey, held its first service in 1685. It was organized in 1698 and chartered by King George I in 1718. The 1685 building was the first St. Peter's Church. The "church recently taken down" (Whitehead) was the second church building, and was on Rector Street on the site of the present church. More about these matters will be found in later pages.

1.1. Proprietary Minutes.

The English Church came to America with the establishment of the colonies. The first established mission was at Jamestown in 1607 with the Rev. Robert Hunt as the first minister. The spread of the Church in the Colonies was a slow but steady movement conducted by the missionary clergy who were sent out and supported by the Society for the Propagation of the Gospel.

The colonies were British and the Anglican Church was the established Church of England with the reigning monarch the head of the Church. But the Anglican Church was comparatively late in sending missionaries to America. When the Rev. Edward Portlock came to Perth Amboy in 1698 and was followed by the Rev. George Keith and the Rev. John Talbot, missionaries to the colonies in 1701, they came to a land in which other denominations had already planted religious sects. To some extent there was cooperation among those sects, but they were united in opposition to the Church of England. Many of the early colonists had come from England to gain religious freedom. Other reasons for the opposition to the Anglicans were: the liturgical form of worship, and strange as it may seem, the prominence given to the cross. Other reasons were the resemblance of the Anglican Church to the Roman Catholic Church, and the idea that the Anglican Church was the church of the nobility and gentry.

In the early part of the eighteenth century there came the great revival movement known as the "Great Awakening." Outwardly the Anglicans took no part in that evangelical movement although the Rev. George Whitefield, the greatest religious orator of the time, was an Anglican, having been ordained to the priesthood in that church. He became a follower of Wesley and was one of the leaders in the establishing of the Methodist Church in America.

The Church of England in America was affected by the "Great Awakening," which was the greatest religious revival in the history of Christianity. After it had passed, the Anglican Church in America began an era of progress. It began to build churches, to establish free schools which included secular as well as religious institutions. Admitted to those schools were all the young people of the communities including slaves, apprentices, negroes and the poor. These schools were the foundation on which was built our present system of common schools including non-segregation. It was not until after the Revolution that segregated schools became the rule rather than the exception in most of New Jersey.

It was not until after the Colonies had won independence that America had its first Bishop. American independence resulted in the

separation of the Church in America from the English Church. The Rev. Samuel Seabury of Connecticut, the first American Bishop, was consecrated by the Bishop of Aberdeen, Scotland in 1784. The English law did not permit him to be consecrated by an English bishop. That law was later changed and the Rev. William White and the Rev. Samuel Provost were consecrated bishops of Pennsylvania and of New York, respectively, by English Bishops, 1787.

The first General Convention of the Episcopal Church was held in 1789 and adopted the Constitution, setting forth the fundamental law to govern the Protestant Episcopal Church. The Convention also accepted the Prayer Book as revised for the Episcopal Church. The General Convention of 1801 met in St. Michael's Church in Trenton and adopted the thirty-nine Articles of the Church.

More About the Beginning of St. Peter's Church

A considerable number of towns in East Jersey were settled exclusively by immigrants who came not from Europe but from New England. Among these towns each one formed but one congregation or parish, and so had comparatively little difficulty in providing for religious services. The inhabitants were a unit in the matter of the denomination of the minister they wanted. The minister's salary, following the New England custom, was included in the annual expenses of the town and was raised by a general rate assessed upon all the inhabitants of the town. Newark, Elizabeth and Woodbridge were among the towns supporting their churches in this way.

The population of Perth Amboy was more heterogeneous. Many of the inhabitants were Quakers and Anabaptists. Many belonged to the Scotch Kirk and there were a few Congregationalists. The predominant religion was that of the Church of England, and that was the first organized religion, parish and church in Perth Amboy. The Society for the Propagation of the Gospel in Foreign Parts was organized in 1701. St. Peter's rectors were supported to a large extent by the Society until the Revolutionary War. The Society, the S.P.G. it was called, was founded by Dr. Thomas Bray who had been Commissary to Maryland.

July 30, 1718, a charter was granted to the congregation by Governor Robert Hunter, acting in behalf of his sovereign, George I, in which William Eler and John Barclay were appointed wardens; and

Thomas Gordon, John Rudyard, Robert King, and John Stevens, vestrymen. This was the same year in which Perth Amboy received its charter.

St. Peter's charter provides that for the premises and benefits conveyed in the charter the Minister, Church Wardens and Vestrymen and their successors shall pay "yearly hereafter . . . upon the feast day of St. Peter, the Apostle, one Pepper Corn if the same be legally demanded." The first and probably the only pepper corn payment was made when the charter was presented by Governor Robert Hunter, and received by the Rector, the Reverend Edward Vaughan. This scene is depicted in one of the stained glass windows in the church.

William Eier was also the first mayor of Perth Amboy. Thomas Gordon was Speaker of the Assembly, Attorney General, member of the New Jersey Council, Registrar of the Proprietors, Judge of Probate, and for nine years was Receiver-General and Treasurer of the Province.

John Barclay held the following offices: Surveyor-General, Receiver-General, Register of the Court of Chancery, Commissioner of the Court of Small Causes, Clerk of the County Court of Common Right, of the Supreme Court and Court of Sessions. In 1704 he represented Perth Amboy in the Assembly.

John Stevens represented Perth Amboy in the Assembly and was a member of the New Jersey Council.

Governor Hunter was governor of both New Jersey and New York, 1710-1719. He had a home in Perth Amboy south of St. Peter's Church. Governor William Burnett, 1720-1727, bought the Hunter house and lived in it. He was a warden of St. Peter's. Governor William Cosby, 1732-1736, was vestryman and Governor John Hamilton, 1736-1738, was a vestryman and warden.

The list of names prominent in the early life of St. Peter's and the life of the colony is much too long to be included in full in this short history.

The land on which St. Peter's Church stands and other parcels of land were given to the church by Thomas Gordon, George Willocks, John Barclay and John Harrison.

In 1825 the congregation erected a tablet in the church bearing this inscription:

THIS TABLET
is designed to express the gratitude of the
Congregation of St. Peter's Church in this city
to the benefactors of the said church,
whose names follow:
GEORGE WILLOCKS
who died in 1729;
MARGARET WILLOCKS
who died in 1722;
THOMAS GORDON
who died April 28, 1722
and
JOHN HARRISON

They loved the habitation of God's house and
the place where his honour dwelleth.

Erected A.D. 1825.

The fact that the name of John Barclay was omitted from the tablet in honor of "the benefactors of said church" is strange and unexplainable. John Barclay was one of the greatest benefactors of St. Peter's Church. He gave land to the church and gave money. He gave fully as much as was given by George and Margaret Willocks and Thomas Gordon, and he gave considerably more than was given by John Harrison. In a letter to the S.P.G., October 12, 1721 Edward Vaughan, Rector, mentioned John Barclay as a benefactor of the Church. The Historical Sketch of St. Peter's, "Journals of the Conventions of the Protestant Episcopal Church of N. J.," (New York, 1816) p. 78, says, "Thomas Gordon, John Barclay and George Willocks were great benefactors of the Church."

After receiving the charter, the congregation began the erection of a church to replace the first church. This church was built where the present St. Peter's now stands. For many years the site had been known as the Long Ferry property. Begun in 1719 it was dedicated in 1722.

In April, 1764 the vestry authorized a committee "to carry on the outside walls of the church as far as the end of the steeple and enclose it, and to build a plain spire on the top of the steeple and do any other

matter the vestry shall think necessary towards completing the same." The cost of these additions was defrayed by means of a lottery which was drawn in 1764. Whitehead (p. 226) says, "It was not then considered contrary to good morals to encourage lotteries, and schemes for every kind of object were yearly set on foot."

Lotteries were used in most of the colonies to raise funds for various purposes. Lotteries began about 1720. They are known to have been used in Philadelphia in 1720. Between 1720 and 1730 lotteries had so increased in New Jersey that in 1730 an act was passed prohibiting both lotteries and raffling, their prevalence having "given opportunity to ill-minded persons to cheat and defraud divers of the honest inhabitants" of the province. This act was particularly aimed at lotteries for the disposal of "goods, wares and merchandise." There appeared to be no great objection to lotteries for money. As a consequence by the later 1740's there was hardly a town in New Jersey that wasn't using lotteries to raise money for one or more objects.

Some of the lotteries recorded by Whitehead (pp. 322-324) are as follows:

"Elizabethtown Lottery, for building a parsonage — 1,050 pounds to be raised, 1,500 tickets at 14 shillings; 304 prizes only, the highest being 60 pounds."

"One in New Brunswick to relieve Peter Cochran from imprisonment for debt; and another at the same place for completing the church and building a parsonage — 337 pounds, 10 shillings to be raised, the highest prize being 100 pounds."

"One at Amwell for finishing the Presbyterian meeting house — the sum required 630 pounds."

"One to raise 1,500 pounds for the benefit of the Church in New Brunswick."

"In 1760 there was a Parsippany lottery for purchasing ground and building a parsonage, and another at Bound Brook for finishing the Presbyterian church — the sum to be raised, \$750."

The first rectory was the George Willocks house, given to the church in 1722. The original bronze knocker with the words, "The Parsonage St. Peter's Church" is on the door of the present Rectory. This building had been the home of Mr. and Mrs. George Willocks, members of St. Peter's. The second rectory was built in 1815 at 222 Rector Street. In 1914 in the rectorate of the Reverend W. Northey Jones

the second rectory was sold and was moved directly back from its old location to a new location on Water Street. It still retained its original street number, 222, which is the correct Water Street number. A new rectory was built, the present one, in 1914 and was first occupied by the Reverend W. Northey Jones and his family.

Someone once wrote that the history of an institution is the lengthening shadow of a man. The history of St. Peter's Church is the lengthening light of the good deeds of these men of a by-gone day. They were faithful servants of the Lord, and what they did was founded on faith, a dual faith, their religious faith and faith that the Congregation of St. Peter's Church in the generations ahead would use their gifts for the glory of God and the welfare of man.

They had faith that St. Peter's Church from generation through generation would be one of the many humble things used in the accomplishment of God's eternal purpose. And who shall say that that faith has not been justified and fulfilled in the many years that have come and gone in which St. Peter's has been a part of the life of Perth Amboy. Here is an exemplification of the truth that "Faith is the substance of things hoped for, the evidence of things not seen." That is the faith possessed by these men of St. Peter's in the first days and of men and women like them in all the years since those first days.

Within the walls of St. Peter's Church, in a long succession, many infants have been baptized and later confirmed. Here many members of the parish have pledged their marriage vows, taken part in the worship of God and in the fellowship of goodly people. And many of them lie in the churchyard which surrounds their beloved church. It is fitting that this is so. The present day worshippers cannot but be affected by thoughts of mortality and immortality as they pass through the field of graves into the church. Whitehead (p. 220) quotes a writer (William C. Prime) who says, "With old Sir Thomas Browne I love to see a church in a graveyard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high."

In 1956 St. Peter's Episcopal Church celebrates the 271st anniversary of its first service. Twenty-seven decades ~~have been~~ ~~have~~ have gone down the corridor of time since that first service in 1685. The parish was established in 1698, and chartered by King George I in 1718, the same year in which the already old town of Perth Amboy received its city charter from the King.

In 1695 the Proprietors of the Province of East Jersey applied to Bishop Compton of London for a minister of the established Church of England. As a result of this action Bishop Compton sent the Reverend Edward Portlock to Perth Amboy in 1698.

The official establishing of the parish was by act of the Council of Proprietors of East Jersey "10 Dec. 1698" as recorded in the minutes of the Council meeting on that date. The minutes read, "Agreed and ordered that one of ye old houses on ye point and ye lot on which it stands be given and allowed by ye prop'rs to be a church, etc., for ye use of ye Town of Perth Amboy, etc."

The old house was the house which, according to the records of the Proprietors, had been "fit up for a court house" in 1695. There can be no doubt but that that was the house which became the first St. Peter's Church. The Rev. John Brook, Rector 1704-1707 wrote, "Upon my arrival (in the Colony) instead of the Church which I expected I met only with private houses except at Amboy where there is an old Court House that serves for one." The old Court House which became the first St. Peter's Church was located near the ferry over the Raritan at the foot of High Street, according to Whitehead. On an early map the site is designated "Church lot." Lewis Morris in 1700 wrote, "Perth Amboy, The Capital City, was settled from Europe, and we have made shift to patch up the old ruinous Court House and make a Church of it." He became Chief Justice of the colony and was the first governor, 1738-1746, after New Jersey became separated from New York.

There is no record of how long after 1698 the Reverend Edward Portlock served St. Peter's congregation. The Church records show that the Rev. John Brook was rector 1704-1707. The Church records do not disclose any rector between the rectorship of the Rev. John Brook and of the Reverend Edward Vaughan, which began in 1709.

But the Reverend Thorogood Moore followed the Reverend John Brook as missionary preacher; not rector, but acting rector in 1705. Mr. Moore was a truly zealous, sincere, and brave man of God. He was more outspoken in what he considered his duties than most clergymen dared to be in those days. He had firm convictions about what he considered his responsibilities for serving the people of his parish. He incurred the displeasure of some of the communicants and, especially of the notorious Edward Lord Cornbury, Royal Governor of the Province. Lord Cornbury was the first Governor after the British Crown had taken over the government of East and West Jersey from

the Proprietors. As the representative of the Crown, Lord Cornbury was the head of the Church in the Colony. He was a tyrant in government and a rascal in private life. The Governor had Mr. Moore arrested and taken to New York by the sheriff. Mr. Moore escaped, got to Boston with the aid of friends, and went back to England on the same ship on which the Reverend Mr. Brook was a passenger. Mr. Brook and Mr. Moore never reached England. They were lost at sea when the ship went down and no part of it was ever found.

Governor Jeremiah Basse (Deputy) 1692-1699, was Governor when the Reverend Mr. Portlock arrived at Amboy, and the Governor issued a proclamation prohibiting "all inhabitants and sojourners within the province from cursing, swearing, immoderate drinking, Sabbath breaking, and all sorts of lewdness and prophane behavior in word or action." Penalties were provided. It is apparent that the above proclamation applied to the men; for a second proclamation proclaimed that: "All women of whatever age, rank, profession or degree, whether virgins, maids or widows, who shall after this act impose upon, seduce and betray into matrimony any of his Majesty's subjects by virtue of scents, cosmetics, washes, paints, artificial teeth, false hair or high heeled shoes, shall incur the penalty of the law in force against witchcraft and misdemeanors."

It can be said on good authority that these proclamations do not have the force of law in New Jersey at the present time.

The Rev. Dr. W. Northey Jones in "The History of St. Peter's Church," says that in 1711 "the worship of God was performed in a small decayed house." It is undoubtedly safe to assume that this was the old Court House, already mentioned. In 1802 the old Church, formerly the Court House, was repaired and to some extent refitted. The erection of a new church was considered at that time. But it was seventeen years before the work of building a new church was begun. The charter, 1718, served as an inspiration to the congregation, and in 1719 the erection of the new church was begun. It was dedicated in 1722. This church was the second St. Peter's Church and was erected on Rector Street on the site of the present church. It took the place of the old Court House which had been converted into the first church situated on the Long Ferry property and given to the parish by the Proprietors. Part of the Long Ferry property was sold to the city by the vestry in 1916 for a park.

The Church building dedicated in 1722 lasted for approximately 130 years, until replaced by the present Church in 1852. There was

considerable opposition among the members of the parish to the plan to tear it down. The old church had been badly damaged in the Revolution by both the American and the British armies.

Those who built the old Colonial landmark seemed to have possessed prophetic knowledge of its end. When the ancient edifice was being taken down the following inscription was found over the portal: "O God! The Heathen have come into Thine inheritance. Thy holy temple have they defiled and made Jerusalem a heap of stones."

The inscription is from the seventy-ninth psalm, first verse, but it is not an exact quotation. The last part of Psalm 79:1 reads "They have laid Jerusalem on heaps."

But even though we admire the attitude taken by the builders who placed the inscription, we must respect the good judgment of those men of the parish who tore the building down. They deserve credit for building in its place a fine structure of Gothic architecture.

Note has been taken of the missionary charge of the Reverend Thorogood Moore at St. Peter's, 1700-1705. Services at St. Peter's were intermittent after the Reverend Edward Portlock left, probably in 1700, because in that year he was Rector of Christ Church, Philadelphia. Among the clergymen who preached and conducted services at Perth Amboy in the years when there was no assigned rector were: The Reverend George Keith who was born in Aberdeen, Scotland, in 1638. He came to Perth Amboy in 1682 and was Surveyor General of East Jersey, 1685-1688. He ran the division line between the provinces of East and West Jersey in 1687. It was accepted by the governors of both provinces but was later discarded by the Proprietors. The East Jersey Proprietors had another line run in 1643 by John Lawrence. It is known as the Lawrence Line. The Keith line is still the southwest boundary line of Ocean County.

The Reverend George Keith was born into a Presbyterian family but while a young man he joined the Quakers and became the leader of the Orthodox party of that sect. In 1689 he became head of the Friends School in Philadelphia, and was the greatest Quaker preacher in America, noted for his zeal, his debating ability, and a tendency to stir up controversy. Because of the persecution of the Quakers by the Puritans in New England he went to Boston and posted handbills throughout the town. The handbills began:

"A solemn call and warning from the Lord to the People of New England to repent. The burden of the word of the Lord that came unto me."

He sent a letter to the leading Puritan ministers including Cotton Mather, Samuel Willard, James Allen and Joshua Moody. Keith's quarrels with the Quakers led to his being excommunicated. Whereupon he went to England and was ordained as a priest of the Anglican Church. He and the Reverend John Talbot were sent to America as missionaries by the Society for the Propagation of the Gospel. Keith's Journal of Travels, published by Joseph Dowling, London, 1706, contains the following notations:

"Sunday, October 3, 1702, I preached at Amboy."

His Journal records that he preached at Amboy several times in 1703-1704 and that Mr. Talbot preached here at least once in 1704.

The Reverend George Keith and the Reverend John Talbot were the first S.P.G. missionaries in America. Mr. Talbot became the first Rector of St. Mary's, Burlington.

The Reverend John Brook was Rector of St. Peter's, 1704-1707, but he arrived at Perth Amboy July 15, 1705. In his first report to the S.P.G. August 20, 1705, he wrote: "Upon my arrival here (here probably means East Jersey), instead of churches which I expected, I met only with Private Rooms except at Amboy where there is an old little court house that serves for me. . . ." Mr. Brook's rectorate ended when he fled to Boston with The Reverend Thorogood Moore, Rector of St. Mary's, Burlington, in 1707 to escape the wrath of Lord Cornbury, the notorious governor, of New Jersey and New York. Mr. Moore served as rector of St. Peter's for about three months in 1705 while Mr. Brook was absent.

The Reverend Edward Vaughan was Rector of St. Peter's, 1709-1711 and 1714-1722. His S.P.G. salary was only 50 pounds a year. Mr. Vaughan was in charge of the parishes at Woodbridge, Elizabeth and Rahway from 1711 to 1714. Then he was asked to take over St. Peter's again because the Reverend Thomas Halliday (1711-1713) had been "fired." Mr. Vaughan was Rector of St. John's Church, Elizabeth, for several years.

In a letter to the Venerable Society he spoke of "great expenses, specially in crossing ferries." But Mr. Vaughan's financial difficulties were dispersed. Mrs. Mary Emmott, a wealthy widow, married him. In 1722 and again in 1744 his wealth enabled him to go to England on visits to his relations.

Mr. Vaughan came from a Welsh Anglican Church family. His father was a rector and his brother, Robert, was too. His rectorate at St. Peter's was a comparatively brief part of his New Jersey pastorate

of thirty-eight years, the longest in the history of the colonial Church in New Jersey. He was a good preacher as well as a good man. He was friendly, good natured and witty. While Rector of St. John's at Elizabethtown, he and Jonathan Dickinson, pastor of the Presbyterian Church, and later President of the College of New Jersey (Princeton), were good friends.

It was during the rectorship of the Reverend Mr. Vaughan that the second church, replacing the old court house, was built. (Burr p. 194-95).

St. Peter's in the Revolution

For half a century before the Revolution, Perth Amboy had been one of the most important towns in America. It was the capital of the Province of East Jersey and later the capital of the Province of New Jersey. Here was the seat of government of the colony. Government House was here. Just before the Revolution the Governor was William Franklin, son of Benjamin. The Governor and Lady Franklin lived here and attended St. Peter's. In 1765 Lady Franklin, wife of Governor William Franklin, presented a surplice to the church, for which thanks were returned by a delegation of the vestry appointed for that purpose. (Vestry minutes)

At that time the Reverend John Preston was rector, and he was the chaplain of the 26th Regiment of England's soldiers quartered in Perth Amboy. The rector, like the Governor, was a Tory and staunchly loyal to the English cause. The congregation of St. Peter's was divided on the questions and problems involved in the war between the colonies and the mother country. The Reverend John Preston was rector until 1777.

Both Perth Amboy and St. Peter's Church, while not in the field of battle, were in the path of war leading to and from battle. The church was occupied in turn by the American Army and the British Army. In a letter written by Mr. Preston, January 2, 1777, to the Secretary of the Society for the Propagation of the Gospel, he referred to Perth Amboy as having been made a garrison town by "the Rebels" and wrote, "... they crowded 6,000 or 7,000 men into this little town and filled the houses with soldiers, and took the church and made a Barrack of it." The church was badly damaged. If it had not been of substantial construction it would have been destroyed. Whitehead (p. 230) quotes the Reverend James Chapman as writing as follows concerning St. Peter's Church in the Revolutionary War period: "The

sacred edifice was soon laid open to the injuries of the weather; the works in the inside were torn to pieces; the floor, cleared of the pews, was occupied as a stable for horses, and the graves and monuments were exposed to injury by the destruction of the fences; — Against the headstones fires were lighted by the soldiers to prepare their food, and the tombstones they occupied as tables for the meals which they thus prepared."

The bitterness arising from the Revolution divided churches and families. In a speech to the Council and Assembly, February 25, 1777, Governor Livingston said, "They (the British) have plundered friends and foes alike. They have warred upon decrepit age; warred upon defenseless youth; . . . and in their rage of impiety and barbarism profaned edifices dedicated to Almighty God!"

We must not think, however, that the Americans were not also guilty of shameful deeds. Colonel Christopher Billop, a member of a Perth Amboy family on Smith Street, lived on a large estate on Staten Island, across from Perth Amboy. The Billop house is well known to Perth Amboy people as the Conference House, situated across the Kill Von Kull opposite Perth Amboy, and the site of the famous meeting between Benjamin Franklin, John Adams, Edward Rutledge and Lord Howe. Christopher Billop was a colonel in the British Army. He was taken prisoner in his own house by a small detachment of continental troops, commanded by Captain Nathaniel Fitz-Randolph (or Randall) of Woodbridge, on June 23, 1779. There is no known record of where Colonel Billop was first confined, but in the following November he was sent to the Burlington jail. The sergeant of the guard escorting him carried the following mittimus:

"To the Keeper of the Common Jail for the County of
Burlington — Greeting:

"You are hereby commanded to receive into your custody the body of Col. Christopher Billop, prisoner of war, herewith delivered to you, and having put irons on his hands and feet, you are to chain him down to the floor in a close room in the said jail; and there so detain him, giving him bread and water only for his food, until you receive further orders from me, or the Commissary of Prisoners for the State of New Jersey for the time being. Given under my hand at Elizabethtown this 6th day of November, 1779. (Elisha Boudinot, Com. Pris. New Jersey.)"

Colonel Christopher Billop's real name was Christopher Farmar. He took the name Billop, which was the maiden name of his wife. He was a brother of Thomas Farmar, a supporter of the cause of the colonists. Thomas died in 1822. A tablet to his memory is on the north wall of St. Peter's Church and reads as follows:

This Tablet
is Gratefully Inscribed
to the memory
of
Thomas Farmar, Esqr.
who
Departed this life
August 27th, 1822
and whose remains are
deposited a few feet
from the North West corner
of this Church

The Church Silver

St. Peter's has the most valuable collection of Queen Anne silver, given by her in 1706. There are five pieces altogether of this period. Perhaps the older pieces were added later from the Queen Anne bounty. A description of these five pieces follows:

"One chalice — height 7½ in. Paten Cover 5 in. diameter. Four marks. 1. Britannia. 2. Lion's head crowned. 3. Old English capital G and small i, Gi (maker's mark). 4. London date letter for 1705-1708. Courtland inscription on each, *Annae Reginae*, made by Wm. Gibson, Corey Lane, London, who first registered his mark April, 1697.

"One Paten 4¾ in. diameter, four marks. 1. Britannia. 2. Lion's head. 3. Pa in shaped shield (maker's mark). 4. London date letter F, from 1721-1722.

"Credence Paten 8¼ in. diameter. Only marks B.R. in a circle twice repeated, a similar Paten in possession of Trinity, N. Y., evidently of Queen Anne period.

"Flagon 11 in. high, only mark S.S. in a square. A baptismal basin with the same mark as Saint George's Hempstead, L. I., is inscribed 1735." And there is the oldest chalice and paten in America, dated 1612. (*St. Peter's Church*, in *Journals of Conventions*.)

*Rev. Dr. W. Northey Jones --- *The History of St. Peter's Church*, p. 32

There is also the valuable Rowson chalice and paten. These were given to the church through the will of Miss Mary E. Rowson. Miss Rowson was a school teacher and at one time operated a private school for girls in Perth Amboy. She left money in 1935 for a memorial for her parents and her brother to be purchased under the direction of the rector. In 1935 the Reverend George H. Boyd purchased the chalice and paten executed in gold, silver and precious stones. They bear the names of William B. Rowson and Elizabeth B. Rowson, the parents; William S. Rowson, the brother; and Mary E. Rowson, the donor.

The Charter From King George I, July 30, 1718

The charter of St. Peter's is much too long to include in full in this history. It would fill some twelve pages. Only a few parts will be copied here. The charter was granted through Robert Hunter, Governor of New Jersey and New York.

"George, by Grace of God King of Great Britain, France and Ireland, defender of the faith, &c. To all persons to whom these presents shall come, Greeting:

"Whereas our loving subjects, Thos. Gordon, George Willocks, William Eier, John Barclay, Jas. Alexander, John Stevens and all freeholders and principal inhabitants of the town of Perth Amboy in our province of Nova Caesarea or New Jersey in the Communion of the Church of England as by law established by their humble petition presented unto our trusty and well beloved Robert Hunter, Esq., Captain General and in chief of our said province of New Jersey and New York and Vice-Admiral (sic) of the same &c., on behalf of themselves and all other the inhabitants of Perth Amboy aforesaid in the Communion of the said Church of England have set forth that by the bounty of the honorable and Venerable Society for the Propagation of the Gospel in Foreign Parts, they have had the benefits of their Missionaries which has in a great measure supplied the want of a Minister in the said Town, who could not otherways have been supported by reason of the small numbers of those Inhabitants who are of ability to contribute to the necessary maintenance of a person qualified, neither are capable without the assistance of charitable persons to erect a decent Church in the same for God's worship and being uncertain

how long the said Society will continue their beneficence on withdrawing of which, the place will become destitute of God's Public Service for want Whereof profaneness will increase and piety decay, Therefore prays for our Royal Grant, by Letters Patent under the Great Seal of our said Province of New Jersey, to erect the Inhabitants of Perth Amboy aforesaid that are of the Communion of the Church of England into a body Corporate and Politic, to have a Perpetual Succession . . . by the name of "The Minister, Church Wardens and Vestry of St. Peter's Church in Perth Amboy" . . . Know ye that We of our Especial great certain knowledge and mere notion, Have given, granted, constituted, appointed, ratified and confirmed, and by these Presents for Us and our successors; Do give, grant, constitute, appoint, ratify and confirm unto the said Thomas Gordon, George Willocks, William Eier, John Barclay, James Alexander, John Stevens for and on behalf of themselves and the rest of the Inhabitants of the said town of Perth Amboy, in the Communion of the said Church of England, as by law established and their successors forever that they the said Thomas Gordon, George Willocks, William Eier, John Barclay, James Alexander, John Stevens, (and the rest of the inhabitants) as aforesaid, now are and from henceforth shall be one body corporate and Politic in name, deed, and in fact at all times hereafter to be known and distinguished in all bargains, sales, deeds, writing, monuments and otherways howsoever . . . by the name of "The Minister, Church Wardens and Vestry of St. Peter's Church in Perth Amboy," . . .

"And we do give and grant unto the vestry of the said St. Peter's Church in Perth Amboy aforesaid, power and authority to nominate, choose and appoint such persons and person as to them shall be thought meet and convenient to be clerk, sexton, and Bell Ringer of the said Church and we do further by these presents nominate, constitute and appoint William Eier and John Barclay, Church Wardens, Thomas Gordon, John Rudyard, Robert King, and John Stevens, Vestrymen of the said Church of Saint Peter's in Perth Amboy, to do, perform and execute their respective offices from the date of these presents until the time appointed for the next annual election, To have and to hold all and singular, the Liberties, privileges, franchises, immunities and all other the premises herein or hereby given or granted, or herein or hereby To be intended, meant or mentioned to be given or granted unto them the said Thomas Gordon, George Willocks, William Eier, John Barclay, James Alexander and John Stevens and to their heirs, to and for the sole and only proper use, benefit and behoof of the Minister, Church Wardens and Vestrymen of St. Peter's Church in

Perth Amboy and their successors forever — Yielding, rendering and paying therefor, yearly and every year forever hereafter unto our heirs and successors at the said town of Perth Amboy unto our Receiver General of our Said Province of New Jersey for the time being upon the feast day of St. Peter The Apostle, one Pepper Corn if the same be legally demanded.

"In testimony whereof, we have caused these our letters to be made patent, the Great Seal of our said Province of New Jersey to be hereunto affixed, and these presents to be entered in the Books of Register or Records in our Secretary's Office for the said Province of New Jersey. Witness our trusty and well-beloved Robert Hunter, Esq. our Captain-General and Governor-in-chief of our said Province of New Jersey, New York and tracts of land depending thereon in America, Vice-Admiral of the same &c., at Perth Amboy the fourth day of August, in the fifth year of our reign, in the year of our Lord Christ, One Thousand, seven hundred and eighteen."

"May it please your Excellency
In Obedience to your Excellency's commands, I
his Majesty's Attorney General of said Province of New Jersey, have perused the above Letters, Patents and find nothing therein contained prejudicial to his Majesty's Interest. Witness my hand and Seal this 30th day of July in the 4th year of his Majesty's Reign Anno Dom. 1718.

L.S.

THOMAS GORDON,
J. BARCLAY, Dep't. Secy.

The Episcopate

The Anglican clergy of the Eastern part of America frequently met at St. Peter's Church in Perth Amboy and took steps to secure the Episcopate of America. The first meeting was held in September, 1764. In the first thirty years of its corporate life in New Jersey the Episcopal Church held nine diocesan conventions at St. Peter's.

The first diocesan convention after New Jersey became a diocese in 1785 was held here. In 1786 a convention held in St. Peter's adopted a memorial and presented it to the general convention which resulted in the rejection of a proposed book of common prayer and obtained the consecration of Bishop White and Bishop Provoost and later secured the book of Common Prayer.

On October 2, 1771 the third meeting of "The Corporation for the Relief of Widows and Children of Clergymen in the Communion of the Church of England in America" held its third annual meeting in St. Peter's. The sermon was delivered by the Reverend Thomas Bradbury Chandler, Rector of St. John's Church in Elizabethtown. The first meeting of the society had been held in Philadelphia and the second one in New York. Both Governor William Franklin of New Jersey and Governor William Tryon of New York were members of the society.

New Jersey became a diocese in 1785, a hundred years after the first Episcopal service in New Jersey was held in Perth Amboy, and as Whitehead says (p. 29) "was the foundation in Amboy of the congregation of Protestant Episcopalians."

New Jersey was a diocese for thirty years before it had its first bishop. John Croes (pronounced Crooes), 1762-1832, began his Episcopate in 1815. Bishop Croes was of Polish ancestry and was a convert to the Church.* The name was originally spelled "Kruitiz." He was born in Elizabethtown, New Jersey on June 1, 1762. He was the son of Jacob Croes, a native of Poland. He was a soldier in the Continental Army: He was consecrated on November 19, 1815, the consecrators being Bishops William White (Pennsylvania 1st); John Henry Hobart (New York, coadj., 3d Bp.) and James Kemp (Maryland, suffr., 2d Bp.). Bishop Croes laid the foundation upon which the second New Jersey Bishop, George Washington Doane, built the strong and enduring superstructure of the Episcopal Church in this State. Dr. Walter Herbert Stowe, President of the Church Historical Society, refers to Bishop Doane as the greatest of New Jersey Bishops.¹

In 1778 when John Croes was only sixteen years of age he was called out to do military duty in the cause of Independence. He belonged to the regiment commanded by Colonel Philip Van Cortlandt. During the month of June, 1778 the company of which he was orderly sergeant was on duty in Newark. About this time the legislature of New Jersey passed an act to raise three companies by enlistment to guard the river and the sound from Newark to Amboy. He was a member of one of these companies under Captain Robert Neil. He was later appointed a recruiting sergeant and was stationed in Newark in January, 1780. In 1781 young Croes was appointed sergeant major under Lieutenant Colonel Ely.

The New Jersey Convention for 1794 met at St. Peter's Church in Perth Amboy. The opening sermon was preached by the Reverend

*The Episcopal Church, Walter Herbert Stowe, p. 13.

¹ The Episcopal Church, A Miniature History, The Church Historical Society Phil.

Mr. Croes. At the Convention of 1795 held in Christ Church, Shrewsbury, the Reverend Mr. Croes again preached the opening sermon. The convention of 1796 appointed the Reverend Mr. Croes Treasurer of the diocese. He was one of the delegates to the General Convention of 1797. The Convention of 1799 met in Trinity Church, Newark, and again the Reverend Mr. Croes preached the opening sermon.

Mr. Croes began his church career as a lay reader in Trinity Church, Newark. He was a lay reader at Trinity Church when at a meeting of the parish of the Swedish Church in Swedesboro on Easter Monday, April 13, 1789, the following note was made: "The members present, though not a board, express their desire that Mr. John Croes, a candidate for holy orders, shall be requested to read prayers and a sermon in the church when the rector shall not attend; and that the contributions which shall then be made be presented to him for his services as aforesaid." Mr. Croes went to Swedesboro and officiated as a lay reader until the time of his ordination.

The church at Swedesboro was not originally an Episcopal Church but was incorporated under "The Swedish Lutheran Church." The name was changed to "Trinity Church." The vestry of Trinity Church, the Swedish Church at Swedesboro, on January 24, 1790, called Mr. Croes to serve as rector. Mr. Croes was ordained Deacon by Bishop White of Pennsylvania in St. Peter's Church, Philadelphia, on the 28th of February, 1790. He accepted the call to Trinity Church, Swedesboro, which had become an Episcopal Church. He was advanced to the Priesthood on the 4th of March, 1792. He stayed in Trinity Church at Swedesboro for twelve years (1789-1801). In August, 1800 Mr. Croes received a call from Christ Church, New Brunswick, which he refused. After receiving a second call from Christ Church he became rector of that Church in 1801.

Not only was the first convention after New Jersey became a diocese (1785) held in St. Peter's in 1786, but the first annual diocesan convention at which New Jersey had a Bishop of its own met in St. Peter's, Perth Amboy, August 28 and 29, 1816. Bishop John Croes, elected in 1815, delivered his first annual address as Bishop of the convention.

In June, 1815 Dr. Croes was chosen by the Convention of Connecticut to fill the office of Bishop of that diocese. The immediate result of this was that the New Jersey diocese decided to elect a Bishop of its own. The New Jersey Convention met in St. Michael's Church, Trenton, in August, 1815. The Reverend Dr. John Croes was

elected the first Bishop of New Jersey. The consecration of Dr. Croes took place in St. Peter's Church, Philadelphia, on Sunday, November 19, 1815. Concerning Dr. Croes' election as Bishop, the Reverend James Chapman, Rector of St. Peter's Church, Perth Amboy, at that time, wrote, "The testimonial in his favor as Bishop-elect was signed by all the members of the Convention, in which twenty churches were represented, and all the clergy entitled to vote for a Bishop, except one were present. Dr. Croes being almost unanimously recommended to the office of Bishop in his native State — to which many circumstances strongly attached him, and which he could not have left without much regret — declined the flattering invitation which he had received from another diocese, assuring the clergy and laity of that diocese of his high regard and sincere gratitude for the kind opinion which they had entertained of him, and of his qualifications for the Episcopal office."

It will be noted that John Croes, the Revolutionary soldier boy, before being elected Bishop had become the Reverend Doctor Croes. His early education had been, to a large extent, obtained without the benefit of formal schooling. He did much reading. He became a teacher in Newark at the close of the Revolutionary War. He taught as assistant to the Reverend Dr. Alexander McWhorter, who was a noted teacher, and who was pastor of the First Presbyterian Church in Newark for forty-eight years, 1759-1807.

The Reverend Mr. Croes had close connection with, and several correspondents at Nassau Hall, the college at Princeton (now Princeton University). In September, 1797, the trustees of Nassau Hall conferred on him the degree of A.M. In 1811 Columbia College (now Columbia University) conferred on him the degree of Doctor of Divinity.

Bishop Croes died July 30, 1832, aged seventy years. The funeral services were held in Christ Church, New Brunswick. There was no funeral discourse. The prayers and the lesson were read by the Rev. John M. Ward, rector of St. Peter's Church, Spotswood, and the service at the grave near the chancel was pronounced by the Reverend James Chapman, rector of St. Peter's Church, Perth Amboy.

Bishop Croes was a great man. He was a hardworking boy. His father was a saddler. His mother ran a small bakery and baked her own wares. As a small boy John was delivery boy and seller for his mother. He studied hard; taught school and continued to study so that he became a lay reader after serving his country in the Revolution.

*Sketch of the Life of Bishop Croes, by the Reverend James Chapman, New York Churchman, September 15, 1832.

He was a member of the faculty of Queen's College (Rutgers) after becoming rector of Christ Church, New Brunswick. "Previous to 1801 Queen's College had to all intents and purposes been dead for eleven years. Mr. Croes was the man who revived it from this low estate, and gave it a name to live."¹

In 1785 Mr. Croes married Martha Crane, daughter of Elihu and Anna Mix Crane of Newark. Mr. and Mrs. Croes' family consisted of eight children, five boys and three girls. Two of the sons became clergymen of the Church. John the eldest, born September 22, 1787, was educated at Nassau Hall and for a time taught in the Grammar School of Queen's College (Rutgers).

Bishop Croes' prominent traits of character were industry, perseverance, and uprightness. He wrote well and was a good preacher.

A tablet in Christ Church, New Brunswick, bears this inscription:

Beneath the Chancel

Are deposited the remains of the

RIGHT REVEREND JOHN CROES, D. D.

First Bishop of the Protestant Episcopal Church in this Diocese

Born in New Jersey, he held the office,

And performed the duties of a Christian Minister,

In his native State, for more than forty-two years

the last thirty of which were devoted to the service of this Parish.

On the 30th of July, 1832, he closed a useful life,

and calmly slept in the Lord,

in the 71st year of his age, and the 17th of his Episcopate.

Beginning with the first duly appointed rector, the Reverend Edward Portlock in 1698, there have been twenty-five rectors of St. Peter's Church. Their names and the years of their rectorates will be found at the end of this history. There were church services by visiting and temporary clergymen from 1685. Of the twenty-five rectors who have served St. Peter's Church since 1698 nine, including the present rector, the Reverend Dr. George H. Boyd, served ten years or more. The longer rectorates to date were those of the Reverend William Skinner, 36 years (1722-1758); the Reverend James Chapman, 33 years (1809-1842); the Reverend James Leach Lancaster, 21 years (1893-1914); the Reverend Dr. W. Northey Jones, 20 years (1914-1934); and the Reverend George H. Boyd, 21 years (1935 to date). In the 258 years—more than two and a half centuries — since the Reverend Edward Portlock began his rectorate in 1698, only two rectors have served St. Peter's longer than Dr. Boyd has.

"A just statement of Bishop Croes' labors in Queen's College, now Rutgers College, was published in the New Brunswick *Fredonian*, in 1854, signed R.B.C."

¹ Life of Bishop Croes — John N. Norton — p. 123.

Schools

For a long time after the founding of St. Peter's parish St. Peter's Church was connected with schools in Perth Amboy. The Reverend Robert McKean, Rector, 1763-1767, was the first school master in the city. He was St. Peter's school master in Perth Amboy six years, 1761-1767. He was the first to teach in a school house. He was an exceptionally able and learned man in three professions. He was a doctor of medicine and practiced his profession in Perth Amboy and other parts of Middlesex County, driving as far as New Brunswick. In 1766, while Rector of St. Peter's he was one of the founders of the New Jersey Medical Society and was its first president.

The existence of a school in connection with the parish appears in the minutes of the vestry in July, 1765. The Reverend Dr. McKean informed the vestry that a school house was immediately necessary because the barracks in which the school was then located could no longer be had without payment of rent. The vestry then built a school house at the northwest corner of Gordon and Rector Streets, where now stands the residence of Mr. and Mrs. Nathan Margaretten and family.

When the Reverend John Hamilton Rowland, Rector 1784-1787, resigned in 1787, Mr. Joseph Grove John Bend who was the village School master in Perth Amboy was appointed lay reader of St. Peter's. Mr. Bend remained in Perth Amboy only a few months. He was a candidate for holy orders and in 1791 became rector of St. Paul's Church, Baltimore. In subsequent years he was prominent in the Maryland diocese.

Mr. Bend's successor as teacher in Perth Amboy was George Hartwell Spieren, a young Irishman. Mr. Spieren came to Perth Amboy from Ireland arriving in New York in November, 1788. He was a graduate of Dublin University. He had been called by the vestry of St. Peter's Church to be rector as soon as he could obtain Holy Orders.

Mr. Spieren's place in the history of St. Peter's is unique. He was ordained to the diaconate in St. Peter's by Bishop Provoost of New York on July 8, 1789. Bishop Provoost, Bishop White of Pennsylvania and Bishop Madison of Virginia had just been consecrated at Lambeth Palace, London. The ordination of Mr. Spieren in St. Peter's was the first ordination in New Jersey. One week after his ordination to the diaconate Mr. Spieren was ordained to the priesthood by Bishop Provoost in St. Paul's Chapel, New York. He was rector of St. Peter's, 1788-1790. This ordination, the first in New Jersey, is the subject

of one of the stained glass windows placed in the church during the rectorate of Dr. W. Northey Jones. The Reverend James Chapman, Rector 1809-1842, was a teacher of Perth Amboy boys.

The three great professions of divinity, medicine, and education are closely associated. In early times the man who was a teacher was usually a priest and a physician. The Latin word "doctor" means teacher. In the period in which Dr. McKean lived it was not unusual that he should be priest, physician and teacher.

In the first decade of its existence six members of the New Jersey Medical Society were clergymen. In addition to Dr. McKean they were: Dr. Isaac Brown, Rector of Trinity Church, Newark; Dr. Samuel Brown, his son; Dr. Nathaniel Manning, Metuchen; Dr. Jonathan Odell, Rector of St. Mary's Church, Burlington; and Dr. Samuel Kennedy, of Basking Ridge.

Dr. Robert McKean was born in Pennsylvania of Scotch-Irish parents. At eleven years of age he began the study of both theology and medicine. He went to England for higher education and there was ordained to the priesthood of the Anglican Church. The Society for the Propagation of the Gospel appointed him missionary Rector of Christ Church, New Brunswick, and he was rector of that church six years, 1757-1763. He was appointed school master by St. Peter's vestry in 1761 and Rector in 1763. In 1764 he was assigned to Trinity Church, Woodbridge, for additional pastoral care.

Dr. McKean had an important part in obtaining a bishop for the American church. It was during his rectorship at St. Peter's that, in September 1764, a group of fourteen clergymen met at St. Peter's Church and sent a request to the Bishop of London to establish an episcopate in America. Dr. Samuel Seabury, clergyman and physician, Rector of Christ Church in New Brunswick, was one of the fourteen at the meeting. In 1783 Dr. Seabury, then in Connecticut, was elected the first Bishop of the Episcopal Church in America.

In New Brunswick Dr. McKean had been rector and physician. In Perth Amboy he was rector, physician and school master. Dr. McKean was a man of high standing in the three professions in which he served God and humanity. He was held in great esteem not only in New Brunswick and Perth Amboy, but also throughout New Jersey. He was appointed to welcome Thomas Boone on his arrival in Perth Amboy as Royal Governor in 1760 and again in 1761 to welcome Royal Governor Joseph Hardy.

Improvements at St. Peter's in the rectorship of Dr. McKean included the enlargement of the church, the addition of a spire and grading the Churchyard.

Dr. McKean died on October 17, 1767 at the age of thirty-five years. He was buried in the churchyard near the chancel.

In 1923 the New Jersey Medical Society erected on the inside north wall of the church a tablet inscribed as follows:

IN MEMORY OF
THE REV. ROBERT MCKEAN, A.M., M.D.
FOUNDER AND FIRST PRESIDENT
OF
THE MEDICAL SOCIETY OF NEW JERSEY
ORGANIZED IN THE CITY OF NEW BRUNSWICK
JULY 23, 1766
THIS TABLET IS ERECTED
BY THE SOCIETY
1923.

The fourteen clergymen who met in convention at St. Peter's Church, September 20, 1764, and petitioned Richard Lord Bishop of London for the establishment of the American Episcopate were:

William Smith, President of the Convention, Provost of the College at Philadelphia; Richard Carlton, Missionary for Staten Island; Isaac Brown, Rector of Trinity Church, Newark; Colin Campbell, Rector of St. Mary's Burlington; Samuel Auchmuty, Rector of Trinity Church in the City of New York; Hugh Neil, Missionary of Oxford; Samuel Cook, Missionary for the County of Monmouth; Samuel Seabury, Rector of Grace Church, Jamaica, Long Island; Thomas B. Chandler, Missionary at Elizabethtown; Robert McKean, St. Peter's Church, Perth Amboy; John Milner, Missionary at West Chester; Andrew Morton, Missionary at Amwell; Angus Treadwell, Missionary at Trenton and Maiden Head; Leo Cutting, Rector of Christ Church, New Brunswick.

The letter to the Bishop of London with the fourteen signatures is printed in "Early English Colonies in America" p. 77, published by Young Churchman Co., Milwaukee, 1908.

Although some writers have said that the Rev. Robert McKean was the first school master in Perth Amboy, it is more correct to state that he was the first master of an established school, but not the first school teacher. The S.P.G. Abstract of Proceedings records a letter from William Halliday, Rector 1711-1713, to the Secretary of the S.P.G.

December 9, 1712 which states that the Vestry of St. Peter's engaged a teacher from the Church school in New York. There is no record of where in Perth Amboy this school teacher taught.

The Rev. William Skinner, Rector 1722-1758, had been a teacher of Greek and Latin in a boys' school in Philadelphia. In a letter to the Secretary of the S.P.G. both Mr. Vaughan and Mr. Skinner informed the Secretary of the gift of land from Gordon, Barclay and Willocks, and Willock's gift of two acres to St. Peter's for the support of a school master. (Burr, *The Anglican Church in New Jersey*, p. 276). Mr. Skinner was a Scot, a member of The Clan of MacGregor. His oldest son was Cortlandt Skinner, famous lawyer.

Clayton's History of Union and Middlesex Counties (1882) page 629, refers to the July, 1765 vestry minutes and to the school house built at the request of the Rev. Dr. McKean. Clayton continues: "A school was commenced by Mr. McNaughton . . . a letter from the late William Dunlap, who says, 'I was sent to learn my letters while yet in petticoats to Mrs. Randell. . . . From this nursery school I was transferred to Master MacNaughton's school, a black-looking Irishman.' "

William Dunlap was born in 1766. Mr. McNaughton was teaching in St. Peter's school 1768-1770. The records show that the school was then discontinued but no reason is given for that. Clayton says, ". . . the master (McNaughton) . . . appears to have been . . . for some time after, teaching in the school house in Rector Street." This was, of course, the St. Peter's School house at the north-west corner of Rector Street and Gully (Gordon) Street, and is where William Dunlap went to school.

St. Peter's is indebted to Mr. Willocks, Mr. Barclay and Mr. Gordon for the ground on which the present edifice stands and for other lands. Willocks, at the death-bed request of his wife, shortly after conveyed to the church the Willocks home, and at his death bequeathed to the church the Long Ferry with adjoining lots. That gift is one of the sources of the minister's endowment fund. The Willocks house and ground were valued at 400 pounds sterling. The house was used as a rectory by several rectors until 1815.

The church lot given by Willocks, Barclay and Gordon was for a church, a rectory, a school and a teacher's dwelling. A part of the lot at the southwest part of the graveyard was specifically reserved for a school. That reservation still stands and that piece of ground is vacant to this day.

St. Peter's Church Day School, founded in 1948 by Mrs. George H. Boyd, occupies the present Parish House.

Some of the Rectors

One of the longest and most important rectorates was that of the Reverend James Chapman, 1809-1842. Mr. Chapman was instrumental in getting the second rectory built (1815-1816). Mr. Chapman was a great scholar. His annual salary was only \$400. To supplement it he taught the boys of some of the prominent families in Perth Amboy. His granddaughter, Ruth R. Benton, has given to the Perth Amboy High School in trust the sum of \$1,500, the income of which is used to provide the Reverend James Chapman Prize annually for the member of the senior class having the highest standing in foreign languages, both ancient and modern. The first annual Chapman prize was awarded at the High School graduation in June, 1934. Thus is the Reverend James Chapman's interest in Education in Perth Amboy perpetuated.

The Reverend James Chapman was the oldest son of James Chapman, a native of Peterboro, England, who came to Elizabethtown. The Reverend James Chapman's father was an ardent and active patriot during the Revolution and was a prisoner of war in the famous Sugar House in Liberty Street, New York. His mother was Mary Ogden, a descendent of an early settler of colonial New Jersey.

The first confirmation in St. Peter's was held on October 12, 1812. It was conducted by the Rt. Rev. John Henry Hobart, Bishop of New York, and arranged by the Rev. Mr. Chapman.

Mr. Chapman designed and presented to the church the corporate seal which is still in use, a Noah's Ark dove carrying the olive branch encircled by the name of the corporation. In 1815 under the direction of Mr. Chapman, plans and subscriptions were presented to the vestry for a rectory. In the Vestry minutes, the words "new parsonage house" were used. The Rectory was completed in 1816. That rectory stood for nearly a century, 1816-1914, on the site of the present rectory at 222 Rector Street which in 1816 was still named Cross Street. In 1914 the rectory was sold and moved one block directly east by its new owner, Mrs. Ira Tice. The old door plate with the number 222 is still on the door at 222 Water Street. The 1816 Rectory took the place of the first Rectory, the George Willocks House on Water Street, which Mrs. Willocks, on her death bed, induced her husband to give to the church. The gift included two acres of land.

In May, 1830, John Rutherford gave to the church a parcel of land north of the church yard property and extending from Rector Street

to Water Street, and the parish bought a narrow strip of land adjoining the Rutherford parcel and extending to Gully Street (now Gordon Street) between Rector and Water Streets. This fixed the boundaries of the churchyard as they exist today.

On the southwall of the church is a memorial tablet inscribed as follows:

SACRED TO THE MEMORY OF
REV. JAMES CHAPMAN, A.M.
for Thirty-three years
Rector of this Church

Born at Elizabethtown, May 15, 1785.
Ordained in St. Paul's Church, N. Y. in 1807.
Officiated, first in Trinity Parish, New York,
In this Church from 1809-1842 and
Afterwards at Trinity Church, Woodbridge

A Sound Theologian, Faithful Pastor,
Patriotic Citizen, Consistent Christian.
He closed his useful and exemplary life
in this City, on April 6, 1857;
in the 72d. year of his age
and 50th. year of his ministry

His remains lie in the adjacent family vault.

Mark the perfect man, and behold the upright,
For the end of that man is peace.

The twenty-five men who have served God as rectors of St. Peter's Church from 1698 when the Reverend Edward Portlock became the first regular rector have included several outstanding men. They were men who held prominent places in the Diocese of New Jersey, men who would have made their marks in any profession of their choice if they had not heard and heeded the call of God to serve Him as leaders and doers of the Word as His ministers on earth.

Some of these men have already been mentioned in this brief history. The necessary limits of a brief history prevent the recounting and recording that their service and accomplishments so richly deserve.

In this history the limitation required by "brief" will not allow even a short portrayal of the history of St. Peter's under the rectorates of all the rectors. It is possible that some of the most important rectorates and events connected with them will be omitted.

The Reverend Jasper David Jones, Rector 1804-1809, was one of the most eminent men of the Church in New Jersey. At a diocesan convention in St. Peter's on December 19, 1804 the Reverend Mr. Jones was elected President pro tempore and presided. In 1805 Mr. Jones was elected a member of the Standing Committee.

The Rev. Dr. Alexander Jones, II was Rector 1855-1871. His rectorate followed that of the Rev. Horace L. Edgar Pratt. It was during the rectorate of Dr. Pratt (1849-1854) that the old church of brick and stone, completed in 1722, was demolished and the present St. Peter's Church building, 1852, was built. There is a colored drawing of this old church in the Parish House. It was placed there by the Rev. Dr. W. Northey Jones, Rector 1914-1934. It has previously been noted that the razing of the old church met with much opposition among the people of the parish, and that the demolition of the edifice seemed to have been anticipated by the builders because in tearing down the old church, workmen found this inscription over the portal:

**"O God, The Heathen Have Come Into Thy Inheritance
Thy Holy Temple Have They Defilled And Made Jerusalem A Heap of Stones."**

Dr. Jones' rectorate was marked by several important things. His salary was \$900 a year. In the middle of the 19th century, that was of greater worth than four times that amount would be in 1955. The cost of the present church edifice was only \$7,055.97 and was paid in full in Dr. Jones' time, which is evidence of the fact that Dr. Jones was a good businessman. At the service of consecration on October 26, 1863, Bishop Odenheimer of the diocese officiated. In 1856 a new Sunday School building was erected on the northwest corner of Rector and Gordon Streets at a cost of \$888.24. In 1861 the women of St. Peter's had paid the total cost of the building. This is another instance of the fact that through the more than two and a half centuries of St. Peter's existence, the women have carried the burden of making the church a going concern. The Civil War and the five years before, as every student of American history knows, was a time of financial stress. But in 1858 the iron fence which now completely surrounds the church yard was installed at a cost of \$400. In 1864 a hot air furnace was installed to replace the stoves in the church. The bell which in

1956 calls the people to church was installed in 1858. It is nearly 100 years old. That bell on April 18, 1865 by resolution of the vestry was tolled on the day of the funeral of President Lincoln. The church was draped in mourning for thirty days.

Dr. Jones was one of the greatest men who served as rector of St. Peter's. He died February 15, 1874. He and his wife, Anne Hude Kearny Jones, decendent of the eminent Kearny family, are buried just behind the chancel wall of his beloved St. Peter's.

The Rev. Albert Rhett Walker was Rector 1871-1877. His rectorate was marked by two improvements in the church. The old kerosene lamps were removed and three very large chandeliers were placed over the center aisle. This at that period of time was a great improvement in church lighting. The pews were still rented. But the first consideration of the question of free pews was taken by the church. The Vestry adopted a resolution to the effect that no pews would be reserved at Evening Prayer after the saying of the absolution.

The Rev. James Orlando Drumm, Rector of St. Peter's 1877-1878, had the shortest rectorate in the history of the parish. He was the only rector who resigned at the request of the vestry. The only reason for the action of the vestry was that its members disagreed with the rector about matters of ritual and the type of services conducted by Mr. Drumm. That the rector had considerable backing from the people of the parish was made evident in the fact that several of them and the Rector organized a mission which is now Holy Cross Episcopal Church in Perth Amboy. In his History of St. Peter's, the Rev. W. Northey Jones (p. 105) notes that Mr. Drumm became the priest in charge of the mission and that "The Holy Cross Church then came into existence, partly as a protest against the old fashioned evangelical type of churchmanship." Mr. Drumm later was rector of parishes at Woodstock, Vermont, West Islip, Long Island, and Fanda, New York. He was an assistant at St. Lukes, New York City.

The Rev. Edward P. Miller was Rector 1879-1892. He was one of the many learned men who have served as Rector of St. Peter's. He was a graduate of the University of Pennsylvania with B.A. and A.M. degrees. He was a graduate of the Episcopal Theological Seminary at Cambridge, Mass. He was rector at Homesdale, Pa. (1875-1879). He went from St. Peter's to St. Ann's, Brooklyn. The eagle lectern still in use was given as a memorial shortly after he came here.

The vestry abolished pew rents and made all sittings free (vestry minutes, April 12, 1881). It is of interest to note the three pew occupa-

tion systems in the history of St. Peter's — family or individual ownership by purchase, rentals, and free sittings. The pews were retained but all the pew doors were removed. By order of the Vestry, the clerk, Charles K. Seaman (Sr.) sold them.

In September, 1883, the Vestry sold some of the church land to the Lehigh Valley R.R. for \$9,250, that sum being added to the endowment fund. On October 5, 1884 the Churchyard Fund was started.

From early colonial days until about the beginning of the present century the Perth Amboy Parker family was prominent as a leader in the affairs of St. Peter's and in the civic, professional, business and governmental life of the city, county, colony and state.

"The Parish Year Book, 1887" contains the following list of members of the Parker Family who were communicants at that time:

Senior Warden	Cortlandt L. Parker
The Choir	Miss C. H. Parker
	Miss Emily Parker
	Miss M. E. Parker
	James Parker
	Cortlandt L. Parker
The Sunday School	Cleveland A. Forbes Parker
	Miss M. E. Parker
	Miss C. H. Parker
Industrial School	Miss Anna F. Parker
Teachers	Miss Emily Parker
Mothers-Meeting	Mrs. C. L. Parker
	Mrs. James Parker
The Chancel Guild	Miss Emily Parker
	Miss M. E. Parker, President
	Miss C. H. Parker
	Miss Anna E. Parker

Two Rectors, 1893 to 1934

Rev. Dr. Lancaster and Rev. Dr. Jones

The Reverend James Leach Lancaster, Rector 1893-1914, was a Virginian. He was pastor of the Presbyterian Church in Holly Springs, Mississippi, when he decided to receive orders in the Episcopal Church. He became Rector of Trinity Church, Mobile, Alabama, and then Chaplain of the University of the South. He was an eminent clergyman and was prominent in the life of Perth Amboy. He was

president of the Perth Amboy Savings Institution. He was a member of the Board of Health and was a leader in the Red Cross in New Jersey. During Mr. Lancaster's rectorate the chancel was repaired and extended. Because of ill health Mr. Lancaster retired and on January 13, 1914 the vestry in recognition of his long years of faithful service to the people of the parish elected him rector emeritus with an annuity of \$600 for life.

Mr. Lancaster guided the policy of the vestry in major alterations in the church edifice. The chancel was enlarged and the organ taken from the gallery at the west end and placed where the present organ is located in the organ chamber which was built at that time, and the choir stalls were added.

The Parish House was built in 1909. The cost was \$12,000, a very low cost compared with building costs in 1956. To help pay for the Parish House the old Sunday School House at the corner of Rector and Gordon Street was sold for \$6,000. The balance was raised by the women of the parish. Part of it was cash on hand and the rest they raised by hard work and consecrated Christian service to St. Peter's Church and to the Lord.

The pulpit that was in use before the restoration following the Morgan explosion and was removed at that time bore the words in Latin:

"In The Name Of The Father And The Son
And The Holy Ghost"

Mr. Lancaster would not say these words of invocation in connection with his services. The Junior Warden, James Parker, with the approval of the vestry had these words carved there so that the people could read them even if the rector would not say them.

The Reverend W. Northey Jones, the twenty-fourth rector, and the third Jones to be rector of the parish, was rector twenty years, 1914-1934. The first major accomplishment of Dr. Jones' rectorate was the erection of the present rectory. During his term of service extensive repairs were made to the church and to the parish house.

The explosion of the Morgan Munitions Plant at Morgan about two and a half miles distant directly across Raritan Bay from Perth Amboy occurred on October 4 and 5, 1918. Between ninety-five and a hundred people were killed by the first explosion. It is not my purpose to write on the Morgan explosion except to state briefly some of the effects it has had on St. Peter's parish. Every window on the south side of the

church was shattered. Three of them were expensive memorials. The chancel window, representing the ascension, and which was a memorial to the Reverend James Chapman, was broken. The ceiling fell and the plaster on the walls of the church was cracked.

Major repairs were made under the leadership of Dr. Jones. The old false ceiling was removed. An extra height of fifteen feet in the nave was thus gained. The old roof trees were brought into view. Then the roof was half timbered in chestnut. The old west gallery was taken down. The beautiful new chantry was built adjoining the old sacristy. The chantry was built as a memorial to the Reverend James Chapman, Rector 1809-1842. The baptistry was at this time added. It was given by Mr. and Mrs. W. Parker Runyon in memory of their son, Cooper Hancock Runyon. The beautiful carved oak pulpit with canopy was given by the children of the late Cortland Parker of Newark.

Another improvement was the rood beam with the carved crucifix and figures of St. Mary and St. John. This was given by Mr. George J. Haney and his sister, Mrs. Frank Palmer, in memory of their parents, Mr. and Mrs. James P. Haney.

The Latin inscription on the rood beam reads: "Lamb of God who Taketh Away the Sins of the World; Have Mercy Upon Us."

The series of six stained glass windows, a part of the church restoration in the rectorate of Dr. Jones, added much to the glory of the church. A detailed description of them is found near the end of this history.

One of the results of the Morgan explosion disaster was that the parish was compelled to make and carry out a plan of restoration of the church. The work was well done through the hard work and drive of the rector, Dr. Jones, and under the direction of Mr. Percy Fowler, a good architect whose services the vestry secured.

The explosion was a contributing cause of the removal of many of the old Perth Amboy families from the town. As a result of the increased population due to the war real estate values were inflated and rents were very high. The movement of well to do families out of the town had already begun but the explosion accelerated it. In the twelve months period following the explosion the parish lost eighty communicants who moved away. This movement was by no means confined to members of St. Peter's Church. Today many industrialists, business men and professional men of Perth Amboy live out of town.

The Reverend W. Northey Jones was born in Portland, Maine, May 27, 1866. He was a graduate of Trinity College and of the General Theological Seminary. He later studied at Oxford University, England. When Rector of St. Paul's Church, Evansville, Indiana, he married Miss Carrie Louise Clark. He held rectorates at Grace Church, Manchester, N. H., and Christ Church, Williamsport, Pa., before coming to Perth Amboy. Dr. Jones received many honors in the Dioceses in which he served. He was delegate to the Provincial Synod, Deputy to four General Conventions, and delegate to the Pan-Anglican Conference in London. In 1922 he went to Portland, Oregon as a delegate to the General Convention. St. Peter's gave \$550 to help pay his and Mrs. Jones' expenses. Dr. Jones was a vigorous and forceful man, a man of exceptional scholarship.

Among Dr. Jones' noted accomplishments is his "The History of St. Peter's Church," published in 1924. It is a book of 519 pages. A hundred and eighty-four pages are devoted to the history of the church, 326 to geneology of families buried in St. Peter's Churchyard, and 9 to an index of the surnames in the geneology.

The women of St. Peter's, in addition to the usual financial contributions to the support of the church from their organizations, raised \$3,500 in payment for the Rectory and repairs to the church edifice.

Dr. Jones retired in 1934, and the vestry made him Rector Emeritus and voted him a life pension.

After retiring from the rectorate of St. Peter's, Dr. Jones and Mrs. Jones made their home in Newtown, Connecticut, where he did supply preaching. He spent several winters in the South as interim rector. He died July 20, 1955 and is survived by his devoted wife, two sons and two daughters.

Mrs. Jones is a fine woman. She was respected and loved by the communicants of St. Peter's. By her Christian qualities she smoothed the road of her husband. "Blessed Thou Art Among Women" could well be written for Mrs. Jones. Her sister, Miss Josie Clark, resides in Perth Amboy.

Four children were born to Dr. and Mrs. Jones. Their names and the names of their children are: Allen Northey Jones (children, Sally L. Jones and Stephen Northey Jones); Sarah, Mrs. Wayland DuBois (children, Sarah DuBois and Rachel DuBois); Theodore Winslow Jones, M.D. (children, Elizabeth and Richard Jones); Eleanor, Mrs. David Kemp.

The Reverend George H. Boyd, Rector 1935

The Reverend George H. Boyd is the twenty-fifth Rector of St. Peter's Church. He was born in Philadelphia, Pa., November 16, 1907; son of David G. Boyd and Margaret Smith (Shaw) Boyd; attended following schools: Frankford High School, Philadelphia, Pa.; Virginia Episcopal School, Lynchburg, Va.; Nashotah College and Theological Seminary, Nashotah, Wisconsin; University of Pennsylvania, Philadelphia, Pa.; Graduate School of Applied Religion, Cincinnati, Ohio; Philadelphia Divinity School. Ordained Deacon, 1933—Priest, 1934 by Bishop Taitt (Pennsylvania); Married Esther R. Murdock, June 29, 1935; two children—Beatrice Esther, Born July 9, 1937 and George Murdock, born October 7, 1945; Served as Assistant, Church of St. Mathias, Philadelphia, Pa.; Assistant, County Center Missions in charge of St. Philip's Chapel, New Hope, Pa., and Trinity Chapel, Solebury, Pa.

Activities, past and present, include: Dean of Northern Convocation; President Middlesex County Tuberculosis and Health League, Civilian Chaplain U.S.C.G. Base; Chaplain, Perth Amboy Fire Department; Chaplain, N. J. State Exempt Firemen's Association; Board of Governors, Perth Amboy General Hospital; Board of Governors, Perth Amboy Visiting Nurse Association; President, Raritan Bay Minister's Association; Rector, St. Peter's Church Day School; Commissioner, Perth Amboy Housing Authority; Chairman, Urban Redevelopment and Slum Clearance; Director, Perth Amboy Hospital Service Corp.; Editor, "News Sermon for the Week"; Foreman, Middlesex County Grand Jury; member, Perth Amboy Safety Council; member Committee to Employ the Physically Handicapped; Odd Fellows; Masons; Elks; Boy Scouts.

Dr. Boyd is a learned student of the Bible. He, in the services, brings out the great beauty in the Book of Common Prayer and in the poetic-prose of the Old Testament.

Dr. Boyd was a participant in athletics in high school and college — football, baseball and track. He played semi-professional baseball and coached football at Central Evening High School, Philadelphia.

The following several paragraphs are copied from "A Brief History of St. Peter's Church" by William C. McGinnis, published in 1945:

"The Reverend George H. Boyd became rector of St. Peter's Church in 1935. At the present time the list of communicants has three times as many names as when Mr. Boyd began his service in God to the

people of this community. There have been three hundred baptisms, one hundred eighty-four confirmations and one hundred seventy-three weddings, exclusive of those in the missions.

"The endowment funds have been improved by the disposal of some property and the reinvestment of funds. The endowment funds are in excellent condition. The mortgage on the rectory (\$10,000) which was owed in full when Mr. Boyd came will be paid off and will be burned at the anniversary service, October 25, 1945.

"The 1938 a missionary program was instituted when St. John's Mission, Fords, became a Chapel of St. Peter's parish. In 1941 the supervision of the Chapel of Our Saviour, Cheesequake, was taken over. In 1942 St. John's Chapel, Sewaren, and Trinity Church, Woodbridge, came under the supervision of St. Peter's. As a result of the good work done in these mission churches, Trinity Church, Woodbridge, called one of St. Peter's Vicars, the Reverend William H. Schmaus, to be rector of that church. In 1945 St. John's Chapel, Fords, and St. John's Church, Sewaren, were released under the supervision of the Archdeacon. The oversight of the Chapel of Our Saviour, Cheesequake, is still held by St. Peter's.

"The Christian Service program of the parish includes the use of nine hospital beds and four wheel chairs which are loaned to the sick. There is a parish visiting nurse. The parish ambulance was given to St. John's Chapel, Fords, so that the St. John's First Aid Squad might be formed.

"Repairs have included a new wall around the churchyard and redecoration of the interior of the church, the rectory and the parish house. A new steeple was built in 1936.

"The parish house is a center of community activities—Boy Scout meetings, ten-age canteen, basketball, hobby shows, art exhibits, etc. These are in addition to the regular use of the parish house for vestry meetings, meetings of the men's club and the several women's organizations, the choirs, the Sunday School and St. Peter's Church Day School.

"During the rectorate of the Reverend George H. Boyd, memorial gifts have been presented in the names of the people listed here:

Elizabeth Stiles Parker Campbell	Albert Rhodes
Anna Wedeen Booz	William S. Duncan
John Sheppard	Walter G. Quackenbush
George Horley	Annie G. Quackenbush
Mary Williams	Henry Toft
Richard Hibbitt	Fritz Abegg
The Zehrer Family	Charles Edward Springer
John Jorgen Jorgensen	William B. Rowson
Alan Ramsey Hawley	Elizabeth B. Rowson
James S. Boyd	William S. Rowson
David S. Boyd	Mary E. Rowson
Esther Sutherland Kant	Cleveland Forbes Benton
David G. Boyd	William Henry Pope Benton
Helen Gertrude North	Elizabeth Forbes Benton
Sarah Gifford Chapman Neilson	Louisa Forbes Benton
N. Bayard Neilson	Susanna Foster Forbes Benton
Louise Chapman Neilson	Jennie Regan
Wilson Sofield	A. Franklin Sofield Family
A. Franklin Sofield	Mary Seaton Loud

"Thank Offering gifts have been made by the following:

Charles K. Seaman, Sr.
 Mr. and Mrs. Richard Preston
 Mrs. Charles K. Seaman, Jr.
 Mr. and Mrs. Knute Hansen

"The energetic and dynamic rector of St. Peter's occupies an important place in the life of Perth Amboy. Some of his activities outside his church work are: Chaplain of the fire department and police department; civilian chaplain of the Coast Guard Armory; member of the Board of Governors of the Perth Amboy General Hospital; president of the Middlesex County Tuberculosis and Health League; member of the U.S.O. Board, Civilian Defense and British War Relief.

"He has also served on the Diocesan Boards of Social Service and Missions and as Trustee of the Cathedral Foundation. In 1943 Mr. Boyd was elected Dean of the Northern (N. J.) Convocation.

"The rotating system has been adopted whereby the wardens and vestry now serve stipulated terms.

"One fifth of the current income (non-endowment) is now devoted to missions.

"Through the work of the S.W.A.M.S. every man and woman from St. Peter's serving the armed forces has received mail, stationery, church papers and Christmas gifts. Every member of the parish discharged from the armed services receives an inscribed Bible from the Church.

"The following priests have been assistants in the rectorate of Mr. Boyd:

Rev. William G. Berndt	1936-1938
Rev. J. Raymond Kittenger	1938-1939
Rev. William Hannigan	1940
Rev. William H. Schmaus	1940-1944
Rev. Herbert R. Denton	1943-1945

"In the ten years of the Reverend George H. Boyd's rectorate to date his work for the church as already shown has been fruitful. He has the support of a united parish. He has the cooperation of a vestry which considers its chief function to be to uphold the hands of the rector and to be his assistants in the parish. This does not mean that communicants, wardens and vestrymen all see eye to eye with the rector in all of his plans, activities and procedures. They don't; and the rector would be the last person to want them to. A strong rector will surely have some disagreements with a strong vestry, but church welfare depends upon both a strong rector and a strong vestry, both recognizing the fact that their service is not for self but for God and for their fellow men.

"Among any group of clergymen in any city the Reverend George H. Boyd would be considered a powerful and eloquent preacher and a good Bible scholar. He would prefer to be called a Bible student. In the pulpit and out of it he is humble and confident, meek and forceful, gentle and dynamic, kind, and at times, uncompromising. He has a stern Scotch look for a thing he doesn't like and an Irish-like love for happy things. Our rector is not exactly a high Churchman although he says "neither" with a long "i". He allows his assistant, the Reverend Herbert R. Denton, to say it with a long "e".

"The written history of any church is usually a chronicle of the activities of the men. That is true of St. Peter's Church. In all I have read in the historic source material concerning St. Peter's Church there is very little mention of the women of the church. There was Mrs. Willocks, wife of George Willocks. He carried out her death bed request that the Willocks House be given to St. Peter's. Then there was Lady Franklin referred to in a preceding page, and whose gift

of embroidered linens and hangings for the pulpit and altar, made by her own hands, is recorded in the vestry minutes. There were the women of the Forbes, Benton and Chapman families.

"The unwritten history of St. Peter's Church would show, as in the case of almost any church, that the women of the parish have done a large part of the work of the parish. The Altar Guild, the Girls Friendly Society, the Choir Mothers, the Art Guild, the S.W.A.M.S., the Women's Guild, the Girls' Choirs and the Women's Auxiliary are organizations with continuous programs of Christian service in the parish. It would not be possible to name here individually all the devoted women workers of the church even in the past five decades, and that is true also of the men. Here are some members of St. Peter's who are outstanding in either the type or the length of their service or in both: Mr. U. S. Garrison, former vestryman and warden, and for many years Sunday School Superintendent; Mrs. U. S. Garrison, Sunday School teacher and choir mother; Mr. C. M. Peterson, former vestryman and treasurer; Mrs. C. M. Peterson; Mr. D. P. Olmsted, for many years a vestryman; Miss Florence Garretson, Miss Gertrude Martin and Mrs. Stephen Compton, long time members of the choir; Miss Georgianna Smith of the Altar Guild; Miss Margaret Wight and Miss Dorothea Ramsay of the Woman's Auxiliary and the Art Guild; the two Seamans, Charles K. Sr. and Charles K. Jr.; Mr. J. Logan Clevenger; Mr. Robert J. McNitt of the Boy Scout Committee; Mr. William Horley, Clerk of the vestry and vestryman; Mr. John Shoe, former vestryman; Mrs. Shoe; Mr. Anton Hanson, for many years a faithful worker in the Sunday School; Mrs. Louis Booz; Miss Agnes Loud; Mrs. J. Clark Ayres; Mr. and Mrs. Harold Stoney; Mrs. Thomas Norman; Lt. Walter Norman, vestryman, now in the Army; Mr. William H. Watson, Clerk of the vestry;* Mr. George Durrue; Mr. William R. Bunten, Sr., former vestryman; Mr. Harry Springer; Mr. Vernon Brown; Mr. Edward P. Loud; Mr. Louis T. Golding and Mr. Thomas S. Trueman."

St. Peter's in 1956

In the decade since the above quoted paragraphs were written, St. Peter's Church under the leadership of Dr. Boyd, has continued to serve God, the congregation, and the community. Strictly speaking, St. Peter's Parish is in Perth Amboy; but the area in which live the people who regularly attend St. Peter's, is much larger than that of the ancient capital of the colony. Some of them are the sons and daughters of those who moved away. Some are younger people who grew

*Ordained Perpetual Deacon July 2, 1955 by Bishop Roberts and now serving as Assistant in the parish.

up in St. Peter's and have established homes outside of Perth Amboy. They come to church not only from nearby municipalities of Middlesex County, but also from Monmouth and Union counties. These devoted children of "Old St. Peter's at Amboy" come here to divine service because of their desire and need to worship God. St. Peter's is still their house of worship because of loyalty to the church and to its Rector.

Visitors from far off states come to see St. Peter's, the mother church of the ancient colony. Her sons and daughters, and their sons and daughters, return to kneel and worship at her altar. And if they cannot come their thoughts and prayers are pilgrims that pass within her ivy covered walls.

"St. Peter's Church at Amboy," is one that history has marked with honor since days of old and built the memory of great men and women who sleep within her ancient graveyard.

In the pages of this booklet dealing with the rectorate of Dr. Boyd, there is a list of names of some of the men and women who were outstanding in 1945, in either the type or the length of their services or in both. I have depended upon the Rector and some of the church leaders for most of the names to include in a similar or additional list for inclusion here.

In any Protestant Episcopal Church by far the greatest part of the recorded history is found in the vestry minutes books. For that reason the history of the Women's activities, including the contributions to the welfare of the church by the women's organizations, is mostly unwritten history. Someday, maybe in the distant future, women will serve on the vestry of St. Peter's. As a former vestryman, it is my considered judgment that the eligibility of women on the vestry would be a good thing for the church. The women of St. Peter's in 1956 possess ability equal to that of the men who direct the administration of the church.

The following list of names of men and women who have served St. Peter's in the years since the 1945 list was written will probably not include every name that should be there. Undoubtedly the names of some who taught in the Sunday School are not there and there are probably other names that might be there.

Assistants to the Rector

The Rev. F. Newton Howden, 1945-48
St. John's Chapel, Fords and
St. John's Chapel, Sewaren
The Rev. Waldo Peterson, 1950-51
The Rev. David E. Seabolt, 1953-54
The Rev. William H. Watson
(Deacon) 1955-
Mr. Robert Gatto, Director of
Religious Education 1955-1956

Student Organists

Miss Lois Ludwigsen
Miss Carol Daisey
Miss Beatrice Boyd
Staff Members

Joseph W. Sheldon,
A.G.O., choirmaster-
organist
Edith Hawrylko, Sec.
James Stewart, Sexton
James Fleming
Lay Reader
Gerald Morse

Mr. George Belko; Mr. Howard Clark, Mr. Lewis Ludwigsen, Mr. Alfred Cromwell, Mr. George Dover, treasurers; Mr. C. Stewart North, Mr. Walter Norman, Mr. William Jaeger, trustees of the Living Memorial Foundation; Mr. and Mrs. Stephen Compton; Mr. Lionel Cole; Mrs. Vaughn Daisey, Mrs. Joseph Sheldon, choir mothers; Mrs. David Boyd, Mrs. William Lyon, acolyte mothers; Miss Carol Daisey, Director Girls Choir; Mrs. George De la Vega, donor of the Percy McBride Memorials; Mr. Lee Gamble, Mr. Harry Springer, Sr., Mr. Stephen Rinyak, Mr. Edward Ryan, Sr., Wardens; Mr. and Mrs. Frank Gutwein; Mr. James Hamilton; Mrs. Stephen Mehok; Miss Edith Hawrylko, Parish Secretary; Mrs. Roy Dey, Mrs. Marie Oram, Miss Hazel Johnson, former Parish Secretaries; Mrs. George H. Boyd, Founder and principal of St. Peter's Church Day School; Mrs. Nicholas Post, Mrs. George Hawley, Mr. Joseph W. Sheldon, A.G.O. choirmaster-organist; Mr. Chester Kingsbury of Columbia Broadcasting Co., Mr. Robert Williams of Newburgh Free Academy, Mr. James Hallan, former organists; Mr. Knud Hansen, Mr. George Hawley, Dr. Charles Jacobsen, Mr. Ronald Kleckner, Mr. Joseph Mosher, former Vestrymen; Mrs. Nelse Heiselberg, Mr. and Mrs. Harold Hansen, Mr. Austin Gumbs, Miss Millicent Hodge, Mr. and Mrs. Ward Weiss, Mrs. George Howe, choir; Mrs. Roy Jacobsen, teacher in St. Peter's Church Day School; Mr. Sydney Dell, Mr. Ernest Jones, Mr. Theodore Martin, Mr. Frank Oslislo, photographers; Rev. James Gussweiler, Rev. Allen Bolinger, Mr. Robert Gatto, Rev. Ellsworth Chandlee, seminary students assigned to the Parish; Mrs. Grace Lockwood, Youth Advisor; Mr. Howard Richardson, Mr. Kershaw Harms; Mr. J. Howard Bryan; Sister Thelma Jones, Sister Gretchen; Deaconess Miriam Allen; Capt. George Clarke; Mrs. Edith McHose; William Rey; Michael Roman, former Sexton; Mrs. Rosetta Dove, Mrs. Maggie Stephens, Missionary workers; John M. Shoe; Dr. Theodore Symanski;

Mrs. Joseph Waterhouse; Miss Lois Zetkulis, Mrs. Robert Peterson, Mr. William Lyon, Miss Anita Slee, Miss Carol Daisey, Miss Bernice Hawrylko, Miss Jean Christensen, Miss Barbara Bartonek, Miss Mary Swenson, Miss Joyce Bauer, Mrs. Gerald Morse, Mr. Angelo Trumbatore, Miss Benice Benard, Miss Marcenia Cole, Miss Mary Helen Plesher, (secretary), Miss Diane Perry, Miss Barbara Perry, Mrs. Charles Perry, Mrs. Roy Mundy, Mrs. Robert Toft, Mrs. William Barabyn.

Senior Choir Members *St. Peter's Church, 1950-1956*

Joseph W. Sheldon, A.G.O., Choirmaster-Organist

Boys

Franklin Applegate — Jr. Page	George Plesher — Sr. Page
William Applegate — Jr. Page	William Pemberton — Sr. Page
William Beyers — Jr. Page	Graduate (U. S. Navy)
Ronald Beyers	William Sofield — Jr. Page
George M. Boyd — Jr. Page	Joseph Swenson
Robert Buntin	James Tyrrell
James Gamble	Albert Swentko
Richard Gougeon	Thomas Sheppard
James Hazell	William Parker
Gary Howe	William Woods
Joseph Jones	Paul Yunek
Sr. Page Graduate (Acolyte)	William Durnya
Charles Jacobsen	Thomas Yaniak
John Koropolous	Roger Chestnut
John Kozak — Jr. Page	Kenneth Kijowski
William Lyons — Sr. Page	Wesley Osborne
Philip Lyons	George Carty
Thomas Lyons	Edwin Gordon
August Oppel	Gary Mucha
	William Buntin

Women

Beatrice Boyd	Millicent Hodge	Dianna Perry
Dorothy Brooks	Frances Howe	Mary Helen Plesher
Elizabeth Compton	Geraldine Johnson	Audrey Rogers
Carol Daisey	Carol Lasteen	Anna Roman
Linda Grove	Lois Ludwigson	Thelma Rey
Joyce Gamble	Gladys Peterson	Carol Ruskay
Evelyn Gumbs	Barbara Perry	Sonya Taylor
Clementine Hazell		Irene Weiss

Men

George Belko
(Sr. Page Graduate)
Cedric Hodge
Austin Gumbs
Franklin Gumbs

Kenneth Parraway
Cedric Richardson
David Rey
Ward Weiss
Duane Biro
(Sr. Page Graduate)

St. Cecelia Choir Members

(Miss Carol Daisey, Directress)

Bonnie Banks
Carol Boyd
Donna Dean*
Marianne Miller*
Karen Miller
Carol Pemberton
Delia Jones*
Katherine Jones
Barbara Hansen
Mary Jayne Barnes
Noreen Stephenson
Mary Louise Perry
Denise Fennessy

Charlestte Springer
Eileen Hansen*
June Glaus
Judith McClain
Susan McClain
Dorothea Nesley
Beverly Plesher
Jeanette Yunek
Dolores Yunek
Eileen Bunten
Ann Trumbatore
Rae Trumbatore

*Choir Counselor

Other Senior Page Graduates

Frank L. Seiboth
Edward Tooker
Vernon Roessler

Charles E. Springer
Harry Coyle
Ralph Stewart
Harold Hansen

On May 20, 1950 a munitions explosion at South Amboy, about a mile distant across Raritan Bay, did considerable damage to buildings in Perth Amboy. At St. Peter's Church several of the beautiful stained glass windows were cracked and a few broken. They were repaired by a master craftsman and show no effects of the explosion.

The steeple was badly damaged and had to be rebuilt. There was damage to the Parish House in front of the Church and to the Rectory. The vestry had extensive repairs made under the direction of the rector, Dr. George H. Boyd.

The following four paragraphs were written by the Rev. Dr. George H. Boyd, Rector:

There are many challenges and opportunities facing us as St. Peter's Parish moves along into the years ahead continuing its great record of service to God and to the people of this and surrounding communities.

1. The Churchyard is one of the few remaining historic spots in this area. Here rest those who have been associated with the life of the parish, the city and the nation since 1685. We plan to repair the old cast-iron fence; re-cut and re-set all historic headstones, and landscape the entire churchyard. This will cost in the neighborhood of \$20,000.

2. In order to preserve the physical structure of the church building, it will be necessary to underpin the foundation, build a basement, and replace the present wood floor in the church. The cost of this, including rewiring and a new heating unit will be approximately \$60,000.

3. The present Parish House is now inadequate. It is being used daily and its facilities are taxed to the limit. Its rooms and auditorium are in constant use by the Sunday School, Day School, our three choirs, parish groups, community organizations, and recreation. The church office which is not only responsible for daily planning and records, but also for the keeping of a vast amount of historic information, is now confined to one room. One day soon we must either add to the present structure or build a new parish house. With construction costs as they are, we can only estimate the cost at \$200,000.

Gifts of Land and Property

In 1700, nearly a century after the landing of the Pilgrims, St. Peter's Church was one of only four Anglican Churches in America. The others were King's Chapel in Boston, Trinity in New York, and Christ Church, Philadelphia. St. Peter's is the only church in New Jersey that was organized (1698) before the organization of the Society For the Propagation of the Gospel (1701). For three-fourths of a century before the Revolution the Anglican churches in America were supported in large part by the S.P.G., often referred to as the Venerable Society.

New Jersey benefited greatly from the bounty of the S.P.G. From the beginning of the propagation of the Gospel in America by the Society in 1702 until the Revolution 23,000 pounds sterling was expended here for salaries of missionaries and rectors. St. Peter's was a mission church, but was in much better financial condition than the other churches because of the gifts by Mr. and Mrs. George Willocks, John Barclay, Thomas Gordon, and John Harrison. Their donations of property and money were made before 1730.¹

The Episcopal Church in the colonies was poor at the close of the Revolution, and, as stated by the Rev. Abraham Beach (St. Peter's Rector 1784-1786), the prospects in New Jersey were "exceedingly gloomy." Mr. Beach had been Rector of Christ Church, New Brunswick, before 1784. On July 7, 1776 he had closed the church in New Brunswick because he refused to omit the prayers for the King. The Church remained closed, except for a short time in 1777 when the British occupied the town, until he opened it for Christmas services in 1880. He had to accept revision in the prayers.

Sources of information in the above paragraphs are: Richard P. McCormick, *Experiment in Independence*, Rutgers University Press (1950) p. 49; Rev. Walter H. Stowe "The Reverend Abraham Beach, D.D.," *Historical Magazine of the Protestant Episcopal Church*, III (1934) p.p. 88-91; Stowe, *Additional Letters of the Reverend Abraham Beach, 1772-1791*; *Historical Magazine*, V (1936) p. 133.

Reference has already been made to the statements of the Reverend John Preston and Governor William Livingston concerning the ravages of War on St. Peter's Church and graveyard. At the end of the Revolution St. Peter's Church was practically a ruin. The East

¹ Nelson R. Burr, *The Anglican Church in N. J.*, The Church Historical Society, Philadelphia, 1954.

Jersey Proprietors made a grant of one hundred acres of land to the Perth Amboy congregation, as shown in record of Petitions of the Church Wardens and Vestrymen of St. Peter's Church in Perth Amboy, East Jersey Proprietors, April 16, 1785, (minutes of Proprietors); McCormick, *Experiment in Independence*, p. 50.

Note has previously been made of the fact that the land on which St. Peter's Church now stands and other parcels of land were given to the church by Thomas Gordon, George Willocks, John Barclay and John Harrison. This land was given shortly after the church was organized in 1698.

In the *Historical Atlas of Middlesex County, N. J.* by Evarts and Stewart, 1876, a Map of Perth Amboy shows St. Peter's Church property of that date as follows: 1. The present church lot on which the church and cemetery are located; 2. A block of seven lots between Rector Street and High Street, bounded by Gordon Street on the north and the extension of the south boundary of the cemetery line on the south to High Street. 3. Lot 16 at the northwest corner of Rector and Gordon Streets. 4. Lots 1, 2, 4, 5 extending from Rector Street to Water Street and bounded on the south by Gordon Street (The present rectory is located on lot 2 of that property). 5. A tract of land on State Street extending West from State Street opposite the T formed by State Street and Buckingham Avenue. This piece of property was approximately 570 feet wide on State Street by 1,400 feet long, west from State Street.

At various times the church has sold land. At other times church endowment funds were invested in mortgages, a venture that resulted in heavy financial losses. At present St. Peter's owns no land except the lots that include the church and cemetery, the Parish House with the land surrounding it, Staff House at 175 Rector Street, and the Rectory and lot at 222 Rector Street and the Glebe leased to Dorsey Coal Co., which is part of the large lot on State Street mentioned in above paragraph. The Parish House and the Staff House are on parts of the block of seven lots shown on the Atlas Map mentioned above.

The land given to St. Peter's amounted to approximately 126 acres. Included in the total were the gifts from George Willocks, John Barclay, Thomas Gordon and John Harrison in the period ending in 1729; the land given by John Rutherford in 1830, which was a narrow strip of land along Gully Street (Gordon Street); and the grant of a hundred acres made by the East Jersey proprietors in 1785. The reader may make his own estimate or guess on the value of those 126 acres in 1956.

It was during the rectorate of the Reverend John Hamilton Rowland, 1784-1787, that the restoration of the church was accomplished. Mr. Rowland was born May 26, 1746 in the Parish of Tintern Abbey, Monmouth, Wales. Gouverneur Morris had come from the same town and parish. He named Monmouth County after his home town in Wales and named his residence there Tintern. Mr. Rowland was educated at Oxford and was priested in Hereford Cathedral December 19, 1773. After coming to America he was rector of St. Bride's in Norfolk, Va. From 1777 to the end of the Revolution he was with the British Army in Philadelphia and New York. Under the direction and financial support of the Society for the Propagation of the Gospel he had charge of Christ Church, New Brunswick during the time he was rector of St. Peter's

Under his leadership the vestry voted to restore the church beginning with the windows and floor which had been completely destroyed in the war. The minutes of the vestry for April 16, 1785 record the petition to the Board of Proprietors for the grant of 100 acres of land. The land was sold almost immediately. A hundred and fifty pounds sterling was given by members of the parish. The restoration of the church was completed in October, 1785 and approximately thirty pews were sold.

The second sitting of the first convention of the Episcopal Church in New Jersey was held in St. Peter's, May 16-19. The first sitting had been held in Christ Church, New Brunswick.

Mr. Rowland's pro-British feelings apparently persisted because he resigned from St. Peter's in 1787, and he and his close friend the Rev. Dr. Charles English, Rector of Trinity Church, New York City, went to Shelbourne, Nova Scotia. More than 5,000 Loyalist (Tory) refugees were living in that town. Most of them were from New York and New Jersey. Mr. Rowland became rector of that parish and Dr. English was elected the first Bishop of Nova Scotia.

The Stained Glass Windows

The windows placed in the church after the 1913 Morgan explosion are unique among church windows because they have both Biblical and colonial history subjects. There are six windows, made by Kempe and Company of London. The windows are beautifully colored. They are in three sections. The upper panel of each window depicts some scene in the life of Peter the Apostle, the Patron Saint of the Church. The lower panel in each window shows some incident in the history

of the church in colonial days. The ventilator part of each window at the bottom, depicts a seal or coat of arms that is related to the scenes above it.

The First Window

Acts, 3:1-7

This window is on the south wall by the pulpit. It is in memory of Mary Scott Newport. The upper panel shows Christ healing the palsied beggar at the Gate Beautiful of the Temple in Jerusalem. In the lower panel Queen Anne is depicted sitting on her throne and giving communion silver to America through Henry Compton, Lord Bishop of London. The set of the Queen Anne silver given to St. Peter's Church is still owned by the Church after 250 years, 1706-1956. On the ventilator at the bottom of the window is seen the seal of the Society for the Propagation of the Gospel in Foreign Parts, a missionary society commonly called the S.P.G.

The Second Window

Acts, 10:1-44

This window is in memory of James Marsh Chapman, 1863-1918. The upper panel portrays Peter asleep and the Roman soldiers and two servants who have come to take Peter to Cornelius, a Roman Soldier at Caesarea.

The lower panel depicts a convention in St. Peter's Church which asked the church authorities in London for a bishop. The man standing is the Rector of St. Peter's, the Rev. Robert McKean, who was also a teacher and physician. The ventilator, the lowest part of the window, has the seal of the Bishop of London.

The Third Window

St. John 13:5-16

This window is in memory of John Ford Arnold, 1811-1874, Vestryman 1837-1856, and his wife, Rebecca.

The upper panel portrays the twelve Apostles in the upper chamber. The last supper table can be seen in the background. Judas is there holding the bag containing the 30 pieces of silver. Christ, seen in the foreground, offers to wash Peter's feet.

In the lower panel is seen Robert Hunter, Governor of New Jersey and New York, giving to St. Peter's Church its charter, granted by

King George I on July 30, 1718, the same year in which Perth Amboy was granted its charter. The Rev. Edward Vaughan, who had been appointed Rector of both St. Peter's and of St. John's of Elizabethtown by the S.P.G. is shown receiving the charter from Governor Hunter. A Vestryman holds a cushion on which there is a peppercorn. The charter stipulates that one peppercorn shall be paid for the charter annually thereafter.

The first part of the charter reads, "George, by the Grace of God King of Great Britain, France and Ireland, Defender of the Faith, etc. to all persons to whom these presents shall come: Whereas our loving subjects Thomas Gordon, George Willocks, William Eier, John Barclay, James Alexander, John Stevens and all freeholders and principal inhabitants of the Town of Perth Amboy in our province of Nova Caesarea or New Jersey in the Communion of the Church of England as by law established." etc. etc. etc.

St. Peter's Charter was granted July 30, 1718 and Perth Amboy's City Charter was granted August 24, 1718. The men of St. Peter's who are named in the church charter were prominent in the town as well as in the church. All of the following men to whom the Church Charter was granted, Thomas Gordon, George Willocks, William Eier, John Barclay, John Stevens, were named also in the City Charter.

William Eier was the first Mayor of Perth Amboy and one of the two first wardens of St. Peter's. John Barclay was warden of the church and the first Town Clerk. Thomas Gordon was Vestryman and Secretary of the Colony. John Rudyard was a vestryman and a charter alderman. John Stevens was a Vestryman and City Treasurer. James Alexander, later a Vestryman, was the City Recorder.

The ventilator panel carries the Royal Arms of King George I, which was the seal placed on St. Peter's Charter.

Governor Hunter was a Scot. He was Governor of Virginia 1707-1709, and Governor of New Jersey and New York 1710-1719. He was the first of the Royal Governors (after the province was taken over from the Proprietors by the Crown) to live in New Jersey. His house was just South of the Church property.

Among the reasons set forth in the charter for incorporating Perth Amboy is the following: ". . . the town of Perth Amboy is not only in our Province of New Jersey and has a harbour for shipping preferable to those in the adjoining province, but that it is also the only port appointed for the collecting of our customs in the Eastern Division of our said Province of New Jersey. . . ."

The charter prescribed a City seal which is still the Perth Amboy Seal. It was provided that " . . . on the dexter a hunting horn, and over it 'Arte Non Impetu'; on the sinister a ship riding at anchor in the harbor, under it 'Portus Optimus'." The Latin words "Arte Non Impetu" mean "By Skill Not By Force." "Portus Optimus" means "The Greatest Port." The hunting horn and "Arte Non Impetu" are reproductions of the arms of Governor Robert Hunter's family.

The streets of Perth Amboy still go down to the beautiful waters of the Arthur Kill and Raritan Bay. Great ships ride at anchor in the harbor. But alas! Portimus Optimus is not here.

The Fourth Window

The upper panel refers to Acts 5:12-13. It is a memorial to Corporal Edward Booz, Private George Dell and Private Oscar Schroeder who made the supreme sacrifice in World War I.

"And by the hands of the Apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets and laid them on beds and couches that at least the shadow of St. Peter passing by might over shadow some of them."

The lower panel portrays the Rector, the Rev. John Preston, who was chaplain of the 26th Regiment of British soldiers, giving Holy Communion to officers and soldiers in the Church on the Sunday before Christmas, 1776. Beneath the Rector's surplice there appears a part of his uniform as Chaplain. The incident in St. Peter's history and the history of New Jersey is referred to in William Dunlap's "History of the Arts of Design."

At the time of this incident the British Army headquarters was in Perth Amboy under General William Howe. General Howe occupied the Proprietary House, now the Westminster. A week later the British were defeated by Washington's Army at Princeton and Trenton and withdrew from New Jersey, departing from Perth Amboy on board the transports of Admiral Lord Howe, older brother of General Howe.

The Fifth Window

St. Mark 1:16-20

This window is in memory of James Lewis, 1764-1824, and his wife, Elizabeth.

In the top panel Christ meets the fishermen as they are mending their nets. He speaks to St. Peter and they follow him into the ministry.

In the lower panel is depicted the first ordination held in New Jersey. In the picture is shown Bishop Provost of New York who came to Perth Amboy to ordain to the diaconate a young Irishman, George Hartwell Spieren, a graduate of Dublin University, who was teaching in the school maintained by St. Peter's. The ordination took place on July 9, 1789. A week later he was advanced to the priesthood by Bishop Provost in St. Paul's chapel, New York. The Rev. George Spieren was Rector of St. Peter's 1788-1790.

The ventilator at the bottom has the arms of Bishop Provost.

The Sixth Window

St. John 18:10

This window is a memorial to Rozina Raynor and her grandson, Harry Barter, 1866-1907.

The upper panel portrays the incident when St. Peter cuts off the ear of Malchus, a servant of the high priest. The central figure is Christ. Peter with sword in hand and Malchus are in the foreground. Jesus shows that the sword is not an instrument of peace.

In the lower panel is shown an historical incident which took place in August, 1776 after the defeat of Washington's Army at the battle of Long Island. The Congress appointed a committee of three of its members to confer with Admiral Lord Howe at his suggestion that peace might be arranged. General John Sullivan of Washington's Army, who was a prisoner of War on board Admiral Howe's flagship, The Eagle, had been sent by Lord Howe as a messenger to the Congress. The Committee consisted of Benjamin Franklin, John Adams and Edward Rutledge.

The panel shows the three commissioners entering the barge of Lord Howe at Perth Amboy to cross over to the Billop House on Staten Island. There is shown a British officer whom Lord Howe had sent as a hostage to guarantee the safe return of Franklin, Adams and Rutledge. They refused to have him as hostage and he went back in the boat.

On the ventilator part of the window is the seal of St. Peter's Church surrounded by the American and British flags. In the center of the seal is shown the dove of peace carrying an olive branch. The seal was designed by the Rev. James Chapman, Rector, 1809-1842.

Besides the historical windows there are eight other memorial windows in St. Peter's Church. All of them have the beautiful, vivid colors

that are produced only by the best craftsmen makers of stained glass windows. Three of the windows are in the Baptistry. The Baptistry and the three windows were given by Walter Parker Runyon as a memorial to his wife, Katherine Hancock Runyon, and his son, Cooper Hancock Runyon. The windows portray the three risings from the dead: "Maid Arise," Luke 8:54; "I say Unto Thee Arise," Luke 7:14; and "Lazarus Come Forth," St. John 11:43.

There are five other memorial windows in the nave, all of them in beautiful stained glass colors. Two are on the south wall and three on the north wall. Number one is on the Eastern part of the South wall. It is in memory of Elizabeth Parker Campbell, 1852-1886. This beautiful product of ecclesiastic art portrays the Virgin Mary. In the upper part of the window are the words, "Blessed Art Thou Among Women," Saint Luke, 1:28; and in the lower part "Behold the Hand Maid of the Lord," Saint Luke 1:38.

The second window, about at the middle of the South wall, is a memorial to William H. P. Benton, Louise Forbes Benton, his wife, and their son, William H. Benton.

The third window, on the North wall opposite the Benton window is in memory of Isaac Golding, 1835-1909, and Marguerite Baquet Golding, his wife, 1838-1914.

The fourth window is a memorial to the Rev. William Skinner, Rector, 1724-1758, and John Parker, Warden, 1785-1796.

The fifth window is a memorial to James Marsh Chapman, his wife, Louisa Johnson Chapman, and his brother, Joseph Elias Chapman.

James Marsh Chapman and Joseph Elias Chapman were sons of The Rev. James Chapman, Rector of St. Peter's. He was born in Perth Amboy December 15, 1822. Joseph E. was a merchant. James M. was an eminent lawyer. As soon as he was admitted to the bar he became a partner of Walter Rutherford who was President of the East Jersey Board of Proprietors and one of the greatest members of the New Jersey Bar. James Marsh Chapman practiced law in New York City. He lived and died in the old Chapman home at the corner of Rector and Gordon Streets until his death. He was Mayor of Perth Amboy 1869-1870.

The Memorial Tablets

These memorial tablets on the inside walls of St. Peter's have already been mentioned: The George and Margaret Willocks, Thomas Gordon, and John Harrison tablet erected 1825; the Thomas Farmar tablet erected about 1823; the Rev. Robert McKean tablet erected 1923; the Rev. James Chapman tablet.

Other tablets are:

Benefactors of St. Peter's Church

First Service 1685, Established 1698

Chartered By King George I, July 30, 1718

King George I of England — Charter and Glebe Land

Early Proprietors — Province of East Jersey

(Ministers Endowment Fund) Glebe Land

Thomas Gordon (Parish Fund) Glebe Land

George Willocks (Ministers Endowment Fund) Glebe Land

* * * * *

In Memory Of

ALAN RAMSAY HAWLEY

1869 — 1938

He Loved This Church in Which he

Received the Sacrament of Holy

Baptism

* * * * *

To The Glory of God

And in Loving Memory of

JOHN JORGEN JORGENSON

1885 — 1938

The Amplification of the

Chimes is the Gift of his

Wife.

The Carillonic Bells

Are in Memory of

A. Clayton Clark
Roger Jones
Mary C. Matthews
Frances Matthews Clark
Harold N. Clark
Alice M. Pender
And Other Loved Ones

Given by
Dorothy Clark Jones
Dedicated May 8, 1955

* * * * *

The Rectors Of
St. Peter's Church
Bronze Tablet

(Here follows the list of the rectors, which
is given elsewhere in this history)

* * * * *

A Tablet On Outside Front Wall Reads:

St. Peter's Is The Oldest Parish in This State.
Founded in 1698 when the Bishop of London sent
The Rev. Edward Portlock to be its Minister.
Chartered in 1718 by King George I
Used as a Barracks for British Troops in 1776.
Here the Colonial Governors Attended Service.
Here the First Ordination to the Ministry
Within This State Was Held in 1788.
Here the First Diocesan Convention
Second Sitting was Held in 1786.
Here Nine Diocesan Conventions were
Held from 1786 to 1816.

Presented By The Perth Amboy History Club 1928

* * * * *

The best designed tablet is the one erected by the Society of
Colonial Wars. It is by Tiffany & Co. Near the lower left hand corner
is the "Seal of the Province of East Jersey In America. Righteousness

Exacteth A Nation Its God Given Increase," and at the lower right hand corner the "Seal of the Society of Colonial Wars in America, 1607 — Fortier Patria — 1775."

This tablet reads:

In memory of Sir George Scott
Laird of Pitlockie. Lady Margaret,
His Wife, Eupham, his daughter, Later
Wife of Dr. John Johnstone, and of
Some Two Hundred of Their Followers
Who in 1685 Because of Religious Persecution
Sailed from Leith, in Scotland, on the "Henry and
Francis" for Perth Amboy, the colonial capital of
East Jersey, of whom some seventy, including
Sir George Scott and Lady Margaret,
Perished on the Voyage.

This Tablet is Erected by the Society of Colonial Wars in the
State of New Jersey MCMXXIX.

Whitehead gives an account of the ill fated Laird of Pitlockie (page 24, Early History of Perth Amboy). In 1662 Sr. John Scot of Scotstarbet in Edinburgshire was one of many in Scotland who suffered for conscience sake. He refused to submit to the authority of Cromwell and was fined six thousand pounds. George Scot, the Laird of Pitlockie, was his son. On June 25, 1674 a decree was issued forbidding preaching by "outed ministers" and the holding of meetings by them or for them. Anyone who did so or who attended such meetings was guilty of a crime. Even children were subject to imprisonment if their fines were unpaid. George Scot was fined several times for disregarding the decree, and was sent to prison twice for attending forbidden meetings. He was fined because his wife, Margaret (Lady Pitlockie), had attended a meeting. The decree provided that the minister and convocator of such a meeting "shall be punished with death and confiscation of goods." In February, 1680, the Laird was fined seven hundred pounds and imprisoned for the third time "for absence from the king's host." He was released April 1, 1684, on his agreement to leave Scotland. He wrote "The Model of the Government of East Jersey in America," which he began while in prison. He was of the nobility and was a very wealthy man. Much of his wealth was taken from him because of his non-conformity and his political support of the common people.

Although Scot never saw East Jersey, most of the reliable information about the colony at that time, the settlers and the circumstances

that attended their coming here from Scotland, is found in his work, "The Model of the Government of East Jersey in America." The New Jersey Historical Society has one copy of the original work, and it was reprinted in the first volume of the "Collections of the New Jersey Historical Society."

On February 11, 1685 the Council gave Scot warrant authorization to transport "to the plantations" a hundred or more political prisoners confined at "Glasgow, Edinburgh and Stirling." Scot gave security to land them in East Jersey. By August 25th one hundred and five who had refused to take the oath of allegiance to the King were included in the company. In May he chartered the Henry and Francis of Newcastle, "a Ship of three hundred and fifty Tun and twenty great Guns, Richard Hutton, Master," and on September 10th the vessel sailed out of the harbor of Leith with approximately two hundred people on board.

Fever broke out and many died, including the Laird of Pitlockie and his wife, Lady Margaret, and her sister, Lady Aithernie. Dr. John Johnstone was in command of the direction of the voyage on the death of Scot. Scot's daughter, Euphanie, survived and later married Dr. Johnstone.

In December, 1685 the Henry and Francis anchored in the harbor of Amboy after a disastrous voyage of fifteen weeks, a voyage in which there were sickness, suffering, death, and bravery, which were never surpassed in any voyage across the Atlantic.

The vessel was freighted with a gallant band of Scots, men and women who had endured much. Some of them remained in Amboy. A considerable number settled in Woodbridge, but by far the greatest number went to New England.

On July 28, 1685 the Proprietors in England had granted five hundred acres of land in Jersey to John Scot. The Proprietors granted the petition of the Laird's daughter for the land and her husband was put in possession of the tract in Monmouth County, it not being proper that a woman should own so much property.

Dr. Johnstone set up the practice of medicine in New York City soon after his arrival in this country, but he soon made his home in Amboy in a mansion that stood on the banks of the Raritan. Dr. John Johnstone was the first physician to practice medicine in Perth Amboy and probably the first in Middlesex County. It is evident that he established his home at Amboy soon after his arrival here

because he was a member of the King's Council in East Jersey from 1686 to 1688. He was a member of the Council again for more than twenty years, 1704-1726. His career of political service was remarkable in that he served with distinction in both the Province of East Jersey and the Province of New York, and held important offices in both provinces at the same time. He was Mayor of New York City, 1714-1713 and member of the Governor's Council, Province of New York, 1716-1722. The East Jersey Proprietors appointed him a member of the N.Y.-N.J. Boundary Commission, 1719-20. As a member of the Board of Proprietors he signed the paper ceding the Province to the Crown in 1702. His name is first in the list of men to whom Perth Amboy's charter was given in 1718. He was a member of the Provincial Assembly from Amboy 1709-1710 and 1720-1733, and Speaker of the Assembly for ten years. He was Vestryman of St. Peter's, 1722-1728 and 1730-1731. Johnstone Street in Perth Amboy was named in his honor.

Dr. Johnstone and his wife had thirteen children:

John II, 1691-1731, lived in Monmouth County. He was a member of the N. J. Assembly for a number of years.

Andrew, 1694-1762, was born at Amboy. He was a member of the Council and the Assembly of East Jersey, and Speaker of the Assembly, and Treasurer of the Province. He was a Vestryman of St. Peter's Church 1726-1729 and 1742-1762 and Warden 1730-1741.

Lewis, another son, 1704-1773, "was a physician of the highest reputation." He was a member of the Assembly, 1738-42 and 1749-51 and vestryman of St. Peter's 1739-41 and warden for twenty years, 1742-62. His home was located at what is now the lower end of Kearny Avenue.

There were many grandchildren.

John III, 1719-69, was a member of the Assembly 1750——. He was a colonel in the Provincial forces and was killed in 1759 at the battle of Niagara.

John Lewis, son of Dr. Lewis Johnstone, was born at Amboy but lived most of his life at Spotswood. He was a member of the Provincial Assembly, 1769-71. He was a Vestryman of St. Peter's, Amboy, 1786-87 and an incorporating Vestryman of St. Peter's Church, Spotswood, 1773.

The Johnstone family of Perth Amboy was one of the most prominent families in the colonial history of East Jersey.

Near the church doors is a seven-foot high, beautifully hand carved table-desk. The inscription is:

In Loving Memory of
Mary R. Williams, 1859-1938

On it are kept various pamphlets and the offering basins with the words:

In Memory of John P. Sheppard, 1918-1944

Over the front doors on the inside of the church is a small bronze tablet with the following:

In Loving Memory of
Anna Marie Garis
1853-1918

A committee, consisting of the Rev. Dr. George H. Boyd, Mr. Charles K. Seaman, Jr., and Dr. William C. McGinnis, has arranged to have a William Dunlap tablet placed on the north wall of the church. It will read.

WILLIAM DUNLAP
1766 - 1839
Perth Amboy's Most Illustrious Citizen.

Father of the American Drama

Playwright, Theater Manager, Producer of Plays,
Author, Poet, Biographer, Naturalist, Historian.
He wrote 31 Original Plays Which Were Produced
At The Johns Street And Park Street Theaters
In New York — Several In Boston.
He Translated And Adapted Nine Plays
From The French And Nineteen From The German.

A Great Painter

His Paintings Hang In The New York Metropolitan
Museum Of Art, Cleveland Art Museum,
The Capitol, Washington, D. C.

Worcester Museum, Chicago Anderson Museum, Detroit Museum,
In The Galleries of Yale, Syracuse And Others.
A Life Long Member of St. Peter's Church
He Is Buried In St. Peter's Churchyard
With His Wife, His Parents And Two Children.
Placed 1957

In Memory Of
Thomas Peterson
First Negro Voter of The United States
Under The Fifteenth Amendment
At An Election Held In This City
March 31, 1870

His Body Rests In The
Southern Portion Of The Churchyard

Erected By The
Negro History Club Of Perth Amboy
March 10, 1940

In the 17th Chapter of Acts, verses 24 and 26, we read:

"God that made the world and all things therein . . . and hath made of one blood all nations of men . . ."

The fatherhood of God and the brotherhood of men are parts of the Christian religion. It is my hope that in writing this history of St. Peter's Church it will not seem to any reader that too much credit has been given to the church for things done, and not enough attention given to the knowledge that many times, as individuals and as a church, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

There are, however, many good things in the history of "The Church at Amboy." At the beginning of the Revolution approximately three hundred families lived in Perth Amboy. There was only one that did not own at least one slave. That was the family of Thomas Bartow, son of an Anglican minister in New York. Until after the Revolution most of the Amboy people were among the wealthier in the colony. The church edifice dedicated in 1722 and the present one built in 1842, had galleries for the slaves. St. Peter's served the spiritual needs of Negro slaves. Since the earliest years of the church Negroes have been members and for at least half a century there have been Negro Members of the choir. There has been no policy of segregation in St. Peter's for three-fourths of a century.

St. Peter's church schools even before the Revolution provided for the secular as well as the spiritual education of Negro children.

The fact that Thomas Peterson was the first Negro voter in the United States was not his only mark of distinction. He was a respected communicant of St. Peter's Church. He was known throughout Perth Amboy and his boyhood home, Metuchen, as an honorable and good citizen. When a claim for the distinction of being the first Negro voter was made by a voter in Princeton, Mr. Peterson refused to accept the honor until it was established beyond question. A committee of prominent citizens of Perth Amboy was found to make an investigation. The committee was: James Lawrence Kearny, Patrick Convery, William Paterson (former Mayor), John Feathergill (former Mayor) and I. J. Golding, City Treasurer. James Lawrence Kearny was the person who suggested to Mr. Peterson that he vote, and Patrick Convery had received and recorded his vote at the poll. The committee found that the Princeton claimant, an honorable and popular citizen, cast his vote on April 13, 1870, and he readily conceded that the distinction belonged to Thomas Peterson.

Mr. Peterson, for several years was an employee of the Board of Education, serving as custodian of School Number One on State Street.

In 1870, the year he received the right to vote, Thomas Peterson was chosen a member of a committee to revise the Perth Amboy City Charter. He was several times elected delegate to Republican conventions and several times served as a juror in the County Court.

A mass meeting to honor Mr. Peterson was held at City Hall May 30, 1884. The committee in charge was composed of James Lawrence Kearny, Patrick Convery, both of whom had been city officials; J. M. Boggs, former collector of the port; Alderman John Fothergill; Ex-Mayor U. B. Watson; and I. T. Golding, former City Treasurer. The committee was representative of the Democratic and Republican parties.

There was a program of speaking in tribute to Mr. Peterson. Mayor James M. Chapman presided. The Rev. Dr. David Stevenson, Pastor of the Presbyterian Church, delivered the invocation. The principal speaker was Ex-Mayor William Paterson, Judge of the Court of Errors and Appeals. James Lawrence Kearny in behalf of the people of Perth Amboy presented to Mr. Peterson a beautiful gold medal composed of a gold bar, with the words "Thomas Peterson, Perth Amboy" in two lines, and pendant from the bar a large gold medallion. On

the obverse side of the medallion is the profile of Abraham Lincoln and on the reverse these words:

Presented by Citizens of
Perth Amboy, N. J.
to
Thomas Peterson,
The First Colored Voter In
The United States Under
The Fifteenth Amendment,
At An Election Held In
That City, March 31st, 1870.

Messrs. Chapman, Kearny, Paterson, Boggs, Watson, Golding and Fothergill were Thomas Peterson's fellow churchmen.

When Mr. Peterson went to church or to any other gathering of people he wore his medal. After the death of Mr. Peterson the medal was owned by Judge Harold E. Pickersgill. Several years ago it was advertised for sale in New York City. Miss Anna Cladek, City Librarian, tried but failed to get Perth Amboy to buy it. It was finally sold to Xavier University in New Orleans and is in the University Museum. Xavier is a Negro Catholic institution. It is good to know that the medal will be preserved, and, since Perth Amboy did not have enough interest in history to keep it here, it is well that the medal is on safe display in a Negro museum.

Other Memorials

In addition to the memorials already listed there are the following gifts:

An Alms Basin — In memory of Alexander Forbes Parker - July 11, 1889.
Altar Rail — In memory of Catherine M. Kearny - 1863 and Charles McK. Smith, M.D. - 1874.
American Flag — Given by Mr. and Mrs. Charles K. Seaman, Jr.
American Flag — Given by the Evening Auxiliary.
Altar Cross — In memory of the Rev. James Chapman, M.A., 1785-1857.
2 Altar Candleholders — In memory of Jesse Colyer - 1915.
6 Altar Candleholders — Given by Edward Brinley - 1917.
Altar Book — In memory of Mary Josephine Odum - 1898-1954.
Altar Book — Given by Mr. and Mrs. Richard L. Preston - 1944.
Altar Book Stand — Given by the Infant Class - 1885.
2 Altar Flower Vases — I. Thorn Golding - 1887.
2 Altar Flower Vases — W. C. Peck - 1927.

2 Altar Flower Vases — In memory of Anton Hansen - 1877-1951.
 American Flag — Given by Mr. Charles K. Seaman, Jr.
 American Flag — Given by Evening Branch - Women's Auxiliary.
 Altar Linens — Given by Mrs. Charles K. Seaman, Jr.
 Annual Senior Page Award — In memory of Percy McBride, given by
 Mrs. George De La Vega.
 Acolyte Crosses — Given by Mr. and Mrs. George T. Dover, Mr. and
 Mrs. Harry Springer, Miss Katherine Kleckner.
 Altar Cross — Given by Mr. and Mrs. Frank E. Ruth.
 Baptismal Font — In memory of William A. Whitehead - 1884.
 Baptismal Pitcher — In memory of Georgeann Watson - 1872.
 Baptistry Rail — In memory of George Horley.
 Bishop's chair — In memory of Cleaveland Forbes Benton - 1847-1940.
 Book of Remembrance given by C. Stewart North.
 Bread Box — In memory of Sarah Gifford Chapman Neilson - 1860-1929,
 and N. Bayard Neilson - 1856-1937.
 Ellen Brown Award — Given by Vernon T. Brown.
 Birdbath and Boy Scout Tribute — In memory of Fritz Abegg, Ph.D. -
 1879-1941
 Choir Stalls — In memory of Louisa Forbes Benton - 1841-1933.
 Choir Stalls — In memory of Susanna Foster Forbes Benton - 1849-1924.
 Credence Table — In memory of Kate G. Leighton.
 2 Cruets — In memory of Aage and Annie Clausen.
 2 Cruets — In memory of William King — 1818-1915.
 Church Flag — In memory of Annie Quackenbush.
 Church Signboard — Given by Mr. Charles K. Seaman.
 Chandelier — In memory of Wilson Julius Johansen - 1893-1915.
 Chandelier — In memory of Arthur Howell Boughton III.
 Chandelier — In memory of Ruth Elizabeth Berryman - 1914-1919.
 Chandelier — In memory of Capt. Reid Merrill Wallace - 1876-1918.
 Chandelier — In memory of Hannah Louise Hornsby — 1862-1911.
 Chandelier — In memory of Two Little Sisters.
 Chandelier — In memory of James Samuel Quick - 1836-1908.
 Chandelier — In memory of Mary Bruce Quick - 1838-1870.
 Chandelier — In memory of Samuel Waterhouse - 1895-1916.
 Communion Set — In memory of Mary Seton Loud.
 Communion Set — In memory of John Hansen.
 Communion Set — In memory of Knud Hansen - 1889-1952.
 Communion Set — In memory of David S. Boyd, James S. Boyd, David
 G. Boyd.
 Ciborium — In memory of Louise Chapman Neilson - 1865-1935.
 Ciborium — In memory of Albert E. Rhoads.

Choir Boy Crosses — Given by Mr. and Mrs. Louis Booz II.
 Church Walk Lanterns — Given by Mr. and Mrs. Andrew Binder, Mr.
 and Mrs. Joseph Sheldon, Mrs. Knud Hansen, Mr. James Hamilton.
 Church Doors — In memory of Anna Marie Garis, 1853-1918.
 Chantry Door — In memory of William Johnson Trainer, 1865-1918.
 Chantry — In memory of The Chapman Family.
 Churchyard Fountain — In memory of Malcolm Campbell - 1854-1904;
 and Elizabeth Parker Campbell - 1852-1886.
 Cross — In memory of Howard E. Richardson, given by Mrs. Howard
 Richardson.
 Dossal Bar — Given by Vernon T. Brown.
 Eucharistic vestments — In memory of Marie Peterson.
 Eucharistic vestments — Given by the Altar Guild.
 Eucharistic Vestments — Given by Mehok - Hamilton families.
 Flowers Stands — Given by the Altar Guild.
 Hymn Board — In memory of Susannah S. King - 1915.
 Hymn Board — In memory of Henry Toft.
 Kindergarten Altar — Given by Mr. and Mrs. Vaughn Daisey.
 Litany Kneeler — In memory of Peggy Jean Belko - 1949.
 Litany Kneeler — In memory of Marguerite B. Golding - April 11, 1914.
 Litany Book — In memory of Harry John Edwards - 1862-1929 and N.
 Bayard Neilson, 1856-1920.
 Lectern Bible — In memory of Catherine Van Mater Croes Bloomfield.
 2 Offering Plates — In memory of Elizabeth Forbes Benton - 1903.
 2 Offering Plates — In memory of John P. Sheppard - 1918-1944.
 Oil Stock — In memory of Charles E. Springer - 1925-1944.
 Picture, "Madonna and Child" — In memory of Rose Waterhouse.
 Processional Cross — In memory of Peggy Jean Belko - 1949.
 Processional Torches — Given by the Young People's Fellowship.
 Sanctuary Torches — In memory of Jessie Booz Warren - 1886-1908.
 Sanctuary Torches — In memory of the Franklin Sofield Family.
 Sedilia — In memory of William Henry Pope Benton and Elizabeth
 Forbes Benton, his wife.
 Service Book — In memory of Margretta Colton Schenck - 1929.
 Service Book — In memory of Caroline Charlotte Newman - 1911.
 Stole Linens — Given by Mrs. John Totin.
 Sunday School Altar — In memory of Amy Pearson - 1898-1951.
 Sunday School Service Book — In memory of Elsa E. Brown.
 Wall Case for the Book of Remembrance — In memory of the Zehrer
 Family - 1944.

Correction:

Additional Memorials — page 73

Baptistry — Given by Mr. and Mrs. W. Parker Runyon as memorial to
 their son, Cooper Hancock Runyon.

Chantry — Memorial to Rev. James Chapman.

Carved Oak Pulpit — Given by the children of Cortlandt Parker of
 Newark.

The Living Memorial Foundation

"That Their Love May Live Forever"

The Living Memorial Foundation is made up of trust funds established for the perpetual memory of loved ones. These many individual funds at present range in amounts from one dollar to three thousand dollars.

All contributions and gifts received are invested and the income is used for Christian work under the supervision of trustees selected by the Vestry and approved by the congregation at its annual meeting.

The Living Memorial Foundation enables many things to be done which could not be accomplished under the regular budget of the parish.

Since the formation of the Living Memorial Foundation many things have been done for the community and for individuals. It has given an ambulance for the formation of a First Aid Squad. More than forty hospital beds and wheel chairs have been purchased and have been available free of charge for the sick in their homes. When this program became established, the trustees assisted in the formation of the Community Service Committee which now supervises this humanitarian service.

It has encouraged education among our young people by granting yearly college and seminary scholarships. It has made possible weeks of summer camp for children. It has cooperated in the building of a new wing at Perth Amboy General Hospital by assuming the cost of a room in the name of the Living Memorial Foundation of St. Peter's Church. It has made possible the Ulysses S. and Susie Garrison Memorial by which a commemorative gift is given to each person confirmed in St. Peter's Church. It has made funds available for the annual Charles K. Seaman Award.

How Gifts and Contributions Are Received

1. By using Spiritual Bouquet cards instead of sending flowers to funerals. We believe firmly that flowers are the expression of love and esteem and should be given often and with thoughtfulness while people are alive.

When a request is received by telephone or in writing, a Spiritual Bouquet card is sent in the name of the donor to the family of the one you have remembered; the name of the loved one and the donor is

entered in our Book of Remembrance, and an acknowledgement is sent to the donor.

2. By periodic gifts of families or friends in memory of a loved one.

3. By direct gift or the establishing of a memorial, as a bequest in wills, or as an insurance policy payable to the Living Memorial Foundation of St. Peter's Church. The Foundation gives the assurance that each gift will be translated into Christian action by the trustees. Contributions may be made in money or securities and are allowable deductions for income tax purposes.

Each individual memorial is commemorated by the placing of a bronze name plate on the Living Memorial Foundation plaque when the individual fund amounts to two hundred dollars or more.

The Foundation serves the giver as well as the parish and community. It tries to make it possible for each person, whatever his means and whatever his special interest in the parish or community, to use this way of putting faith into action.

A designated gift can be made by any person who wants to aid a specific project of any kind in the parish, or it can be made for the general purposes of the Foundation. An unrestricted gift is made without any stipulation as to use. The donor says, in effect, "Take this gift and use it when and where it will accomplish the most good in memory of a loved one."

Trustees

Acting under the authority of the Minister, Church Wardens and Vestry:

Rev. George H. Boyd	President
Mr. C. Stewart North	Chairman
Mr. William Jaeger	Treasurer
Mr. Walter A. Norman .	Secretary and Auditor

The following persons, in whose name memorials have been established, or Spiritual Bouquets given, are recorded to date in the Living Memorial Foundation:

Fritz Abegg	Joseph Brown
Garcia Agipito	The Browning Family
Thomine Anderson	*William R. Buntin
Bartel Anderson	The Campbell Family
Nicholas Andrusko	Walter A. Casey
Joseph Antosz	The Chapman Family
George Armstrong	Helen W. Clare
Mary C. Armstrong	Aage Clausen
Dora Agnes Armstrong	Annie Clausen
Cyril Arrindell	Eugene M. Clark
Esther Ferris Audsley	Frances Clark
John Clark Ayres	The Cole Family
Francis J. Bachman	Joseph Coult
*Gordon A. Baldwin	Charles Leon Cozzens
Barbara S. Baldwin	Winifred Crocker
William H. Barlow	The Cromwell Family
*George Barrett	Elizabeth Czeto
Margaret Baumlín	Gladys Davis
Mary Rowe Beatty	The Denisen Family
Martin Belko	The DeWorth Family
Peggy Jean Belko	James Kenneth Doukas
Cecelia Benedict	Elizabeth Dover
*Francis Hazell Bentley	Frances Duggan
*Estelle Berryman	William S. Duncan
The Benton Family	Lucinda Dunham
Marcel Bonalsky	William Durrúa
David G. Boyd	Anna Durrúa
James S. Boyd	*George E. Durrúa
David S. Boyd	Max Ebner
*Hattie S. Boynton	Christine Ebner
Annie Weeden Booz	*George C. Evans
Edward Weeden Booz	John Farquhar
Catherine Bonham	Joseph Farquhar
George Biro	Thomas Farquhar
Warren Biro	Richard Fennesey
Laura Brodhead	William Fisher
Ellen E. Brown	Essie Franke
Stephen Brown	Emil A. Frey, Jr.
Christine Brown	Robert Frey

John Fritzinger
 Charles Frost
 Mary Ellen Fullerton
 Rt. Rev. Wallace John
 Gardner, D.D.
 *Ulysses S. Garrison
 *Susie C. Garrison
 *Eliza P. Garretson
 George Garis
 Samuel Garis
 Ann Garis
 *Daniel Glaus, Sr.
 *Barbara Glaus
 Isaac Thorne Golding
 Lucy Robinson Greenley
 Kate Griffiths
 Frederick Griswald, Jr.
 Michael Gutwein
 George Hafely
 Bessie Hafely
 Anna Halbak
 Lena Halbrak
 *Charlotte Hall
 Cora Price Hall
 James Halbert
 *James Hamilton
 *Alexander Hamilton
 John Hanrattie
 Gertrude Hanrattie
 John Hanrattie
 Adeline Hansell
 *Anton Hansen
 Christian Hansen
 Jennie Hansen
 *Knud Hansen
 Marguerite Hansen
 Somina Hansen
 Andrew Hansen
 *George H. Hawley, Sr.
 *George H. Hawley, Jr.
 Allan Ramsay Hawley
 John Hazell

Anna Hennenberry
 Anna Henry
 *Richard Hibbitt
 George Hoffman
 *Henry Hofman
 The Horner Family
 Joseph E. Hornsby
 Nellie Hornsby
 William D. Hoy
 Bessie Jacobe
 Joseph Jacobe
 William Jaeger, III
 *Wilfred Henry Jefferys
 Peter Johnson
 Charles Johnson
 Emma Johnson
 Sophia A. Johnson
 Rev. W. Northey Jones, D.D.
 John J. Jorgenson
 Nicholas Kara
 Ralph Kasprak
 Donald Kennedy
 Michael Kearny
 Denise Keller
 *Louise Kleckner
 *Ronald Kleckner
 Mary Armstrong Klem
 Alice Payne Knoblock
 Joseph Kondas
 Minnie Koyen
 Albert Peter Krause
 Fredericka Kulschinsky
 Charles Kuthy
 Anna Marie Larsen
 *Victor Larsen
 *Harry Edwin Larson
 John Larson
 Sarah LaFarge
 Edwin Laubach
 George Lea
 Ida Lehman
 Helen Lehman

Jane Liddle
 The Lind Family
 George R. Loftus
 Edward P. Loud
 Christopher Joseph Lucey
 William Lucovitz
 Louis Ludwigsen
 Harry Lykes
 John Massie
 Catherine McArthur
 Percy McBride
 George MacDougall
 Margaret MacDougall
 *Helen Anna McDede
 Inga McKeown
 John McKeown
 Susan McKeown
 Mary E. McGregor
 *Dora Waring McNitt
 Josephine McLaughlin
 Charles Marion
 *Clara A. Marsh
 *Aimee B. Marsh
 *Elizabeth L. Marsh
 The Merrill Family
 Edward W. Merwin
 *Mary T. Marsh
 *Edward T. Mickley
 Thomas Mikolajczak
 *Robert W. Miller
 Paul Miller
 Emma Monroe
 Harry M. Moore
 Arminnia O. Moore
 Thomas Moriarty
 *Joseph Mosher
 George Murdock
 Michael Murowski
 Emily C. Nedham
 Thomas S. Nedham
 Sarah G. C. Neilson
 N. Bayard Neilson

The Newman Family
 May Nicolini
 Esther Nilsson
 *Thomas S. Norman
 Mary Odlum
 Edward Oliver
 Arthur Olsen
 Mary K. Olsen
 Margaret O'Boyle
 Rhoda Osborne
 Frank J. Palmer
 Mary L. Palmer
 Percy Palmer
 John Palmblad
 The Parson Family
 William S. Pearce
 *Christian P. Pedersen
 Irma Pemberton
 Sebia Pernicka
 *Marie Peterson
 Ann Peterson
 Anna J. Peterson
 Herman Peterson
 *Helen C. Plewa
 H. A. Plusch
 Raymond Poulsen
 Mary Jane Polhemus
 David Preacher
 Cecelia Prendergast
 Wilfred B. Purdy
 Mae E. Purdy
 Walter Quackenbush
 Annie Quackenbush
 Margaret Quelch
 Joseph B. Quick
 William Scott Ramsay
 William E. Ramsey, M.D.
 Mary Scott Ramsay
 *Emma Rasmussen
 *Peter Rasmussen
 John Ratajczak
 Mary Reamer

Jennie Regan
 *Theresa Vollmann Remak
 Andrew Renick
 *Albert E. Rhodes
 Thomas Rhodes
 Della Rhodes
 Howard E. Richardson
 James L. Riley
 James R. Riley
 George S. Rodgers
 Marilyn Rodney
 Alfred Rodney
 Jane Rodney
 Jackie Rogers
 Alice Rowe
 Jeanette Rogan
 Thomas Rogan
 Auguste Rossi
 Mary Jane Rothfuss
 Esther Rothwell
 George Rowley
 Jacqueline Rowley
 Samuel G. Rowley
 Alice Ryan
 Jennie Scott
 Frank Schantz
 Margaret Schantz
 William Schultz
 *Charles Keen Seaman
 *Mary F. Seaman
 *Frances M. Seaman
 Ernest Semoneit
 Mary E. Shaw
 Michael Shaftic
 Mary Shaftic
 John Sheppard
 William Sheppard
 John Sheppard
 Robert Sheppard
 Hilda Sheppard
 Ruth Shoe
 Jennie Shoe

John Simpson
 Russell Silagy
 Helen C. Singer
 Harry Slee
 John Vincent Smith, M.D.
 Eva Sofield
 *Bertha Sofield
 Albert Franklin Sofield
 Edward S. Sofield
 Donald Franklin Sofield
 *Charles E. Springer
 Joseph M. Stanford
 The Stripling Family
 Pauline Switzer
 Elsie M. Taylor
 Alfred Therkelsen
 Arlie Q. Therkelsen
 Victor Therkelsen
 Isabella Thornley
 Mabel J. Thoman
 Charles Thompson
 Virginia Thompson
 Michael Toborowsky
 Arthur J. Toft
 Zelphy Toft
 James Tooker
 *Thomas S. Trueman
 Theodore Tyrrell
 Mildred Van Horn
 Engelina M. Volk
 *Rose Vollmann
 Anna Wallace
 *Christine Waterhouse
 Ella Waterhouse
 Rose Waterhouse
 Frederick Warfel
 Constancia Ward
 Kathryn Ward
 Charles J. Warwick
 Frederick Warfel
 Mary Ann Warren
 Matilda G. Watson

Olga Wetterberg	Otto Will
*Margaret F. Wight	William C. Wilson
*James S. Wight	*The Worthington Family
*James S. Wight, II	*Stephen Yura
Oscar Wishman	*Antoinette Yura
Mary Rebecca Williams	*Michael Zabracok
	Raymond Comings

* Bronze name plate placed on the Living Memorial Foundation Plaque
in the Vestibule of the Church.



Organizations

1. Candlebearers: boys under seven years of age, taking part in church services.
2. Acolytes: boys who serve at the altar during the church services.
3. St. Cecelia Choir: Junior Girls who sing at all church services under the direction of Miss Carol Daisey and Joseph W. Sheldon, A.G.O.
4. Adult choir: mixed voices under the direction of Joseph W. Sheldon, A.G.O.
5. Boys' choir: Under the direction of Joseph W. Sheldon, A.G.O.
6. Choir Mothers: care of choir vestments.
7. St. Anne's Altar Guild: takes care of the altar, vestments, and arranging of flowers; provides all essential supplies for church services.
8. The Women's Guild: works for the material and spiritual welfare of the parish.
9. The Men's Brotherhood: provides and maintains material fabric of church buildings and does evangelical work in the parish.
10. The Sunday School Mothers Guild: works for the support and enlargement of the Sunday School program.
11. Junior Young People's Fellowship: interests children in the history, services and fellowship of the church.
12. Senior Young People's Fellowship: programs include religious, educational and recreational activities for our youth.
13. The Community Service Committee: a group of volunteer men who provide and maintain hospital beds, wheel chairs, crutches and other sick room supplies for home use, without charge.
14. The Living Memorial Foundation.
15. St. Peter's Church Day School: A Nursery School for children, organized in 1948; Principal, Esther M. Boyd.

The Wardens of St. Peter's Protestant Episcopal Church

The star (*) by a name indicates the name of a Perth Amboy street.

William Eier	1718	Edward Brinley	1843-51
*John Barclay	1718-22	*James Parker	1852-68
*Robert King	1719	*William King	1868-80
John Rudyard	1720	*Cortlandt Lewis Parker	
Gov. William Burnet	1721		1881-84, 1886
John Stevens	1722-25	*Florian W. Gordon	1881-85
*John Parker	1723-26	*James Marsh Chapman	1885
Robert Lettice Hooper	1726	*James Lawrence Kearny	
John Hamilton	1727-29, 1737-41		1886-1921
*Michael Kearny	1727-29	*Capt. James Parker	1882-92, 1914
*Andrew Johnstone	1730-41	*James S. Wight	1893-95
Fenwick Lyell	1730-36	Theodore Frelinghuysen Mercer	
*Dr. Lewis Johnstone	1742-62		1896-1902
*Capt. Samuel Nevill		*James P. Parker	1904
(Mayor 1758)	1742-62	*Charles Chauncey Hommann	
*Samuel Sargent	1763-71		1914-1926
John Smyth	1763-74	*John Hanson	1921-192—
Stephen Skinner	1772-74	Ulysses S. Garrison	1931-1943
Morris Thorpe	1782-84	Charles M. Peterson	1932-1942
*John Johnstone	1782-89	William C. Horley	1943-1944
John Halsted	1785-96, 1800-01	Harold J. Stoney	1945-46
John Rattoon, 1790-1801, 1809-10		Charles K. Seaman, Jr.	1947-48
*James Parker	1797	Edward H. Ryan	1949-50
*Ravaud Kearny	1798-99	Stewart C. North	1951-52
Andrew Bell	1809-42	Harry E. Springer	1953-54
Joseph Marsh	1811-41	Lee Gamble	1955-56
*Abner Woodruff	1841	Stephen Rinyak	1957—
*John Rattoone Watson	1842-80		

The Vestrymen of St. Peter's Church

The star (*) by a name indicates the name of a Perth Amboy street.

*Thomas Gordon	1718-22	John Barberrie	1753-62
John Rudyard	1718-19, 1721	John Johnstone	1753-74
*Robert King		Cortlandt Skinner	1763-71
	1718, 1720-35, 1744-45	Samuel Sargent	1757-62, 1772
*John Stevens		Stephen Skinner	1763-71
	1718, 1726-30, 1749-52	*James Parker	1763-74, 1785-99
William Nichols	1719-21	*Alexander Watson	1763-74
Alexander Farquerson	1719-20	Col. Jonathan Deare	1770-74
John Sharp	1720	*Ravaud Kearny, 1770-74, 1782-83,	
*John Johnstone	1722-28, 1730-31	1786, 1791-93, 1797, 1800-01	
George Leslie	1722-29	Elijah Dunham	1770-74
*Michael Kearny	1723-26, 1730-33	*Philip Kearny	1771
*Col. Andrew Johnstone		Chief Justice Frederick Smyth	
	1726-29, 1742-62		1774
Heron Putland	1726-28	John Rattoone	1782-89
*John Parker	1727-32	Thomas Lyell	1782-84
Fenwick Lyell	1727-29, 1737-41	John Halsted	1782-84, 1799
Capt. Andrew Hay	1729-39	Elias March	1782-86, 1795, 1798
Col. John Hamilton		Stephen Deare	1782-83
	1730-36, 1742-45	John Griggs	1784-85
*John Barclay	1730-32	Poole England	1784-85, 1788-90
Laurence Smyth	1734-45	Morris Thorp	1785
Gov. William Cosby	1734	Thomas Farmar	1785-88
Col. Robert Lettice Hooper		Samuel Farmar	1785-86
	1734-38	Matthias Halsted,	
John Webb	1735-40		1785-86, 1788-94, 1797
Gabriel Stelle	1737-38	*Richard Stevens	1786-88
*Dr. Lewis Johnstone		*John L. Johnstone	1786-87
	1739-41, 1763-73	Andrew Bell	1787, 1789, 1808
Adam Hay	1739	*Michael Kearny	1790
*Capt. Samuel Nevill	1741	*John L. Johnstone	1791-93, 1795-96
*Philip Kearny	1742-74	Joseph Taylor	1794-1801
John Deare	1742-62	Joseph Marsh	1794-97, 1810
Francis Brazier	1744-45	Robert Palmer	1798
John Dodsworth	1745	*James Parker	1799-1837, 1843
Gerard Sayers	1749	*James Hude Kearny	1809-11
John Smyth	1749-62	Abraham Webb	1809-36
George Leslie	1750-52	Philip Ten Eyck	1809

Vestrymen (Continued)

David Thorp	1810-29	*Eber H. Hall, Mayor	
B. H. Tomlinson	1811		1855, 1858-65, 1871, 1873-77
*Cleaveland A. Forbes		Peter Radcliffe Hawley	1858-68
	1812, 1816-17	George Slaughter	1860-63
Abraham Thomson	1812-19	William F. Clark	1863-67
George Buchanan	1813-21	*James M. Chapman, Mayor	
William Hamilton			1865-66, 1871
	1814-15, 1830-31	Isaac D. Ward	1866
*Robert Arnold	1816-17, 1822-29	*John Parker	1866-70
Jeremiah Martin	1818-30	William H. Lindsay	1867-75
Richard Griggs	1818-19	*Cortlandt Lewis Parker	1867-69
*Archer Gifford	1820-21	William H. P. Benton	
*Abner Woodruff	1822-25, 1828-37		1869-76, 1878
Francis William Brinley	1822-23	*James T. Watson	
William Whitehead, Historian			1870-71, 1876, 1878-80, 1885
	1824-34	*Joseph M. Stanford	1880-71
Thomas G. Marsh	1826-51	I. Thorn Golding, 1871-77, 1888-92	
Lewis Golding, City Treasurer		*Richard M. Cornell	1871-75
	1827-54	Joseph Marsh	1874-78
*Thomas Parker	1828-	*Florian W. Gordon	1877-80
Robert A. Thorp	1830-35	Edward H. Willford	
Samuel Angus	1830		1878-85, 1887-89
Benoni Mandeville	1834-37	*James Lawrence Kearny, 1879-85	
*Charles C. Lawrence	1836-37	*DeWitt Watrous	1879-82
Jedediah Paine	1837	*William King, Jr.	1881-86
James A. Nichols	1838-50	Aime B. Marsh	1881-84
*John Arnold	1838-55	*James M. Chapman, Mayor	
*John Rattoone Watson	1839-41		1883-84
Charles Hamilton	1842	*Charles K. Seaman, Mayor	
*Charles McKnight Smith, Mayor			1885, 1886-89, 1896-1902
	1843-55	N. Bayard Neilson	1886-87
*Lawrence Kearny	1851-56	Theodore F. Mercer, 1886, 1888-95	
John Lawrence Boggs		*Bloomfield J. Miller	1886
	1852-55, 1860	John D. Smyser	1886-87
*William King, Mayor		*James Parker	1887
	1852-57, 1868	I. T. Golding	1888
*Stephen Van Rensselaer Pater- son	1855	William S. Duncan	1888
Bertram Howell	1857	James S. Wight	1889-93
		*A. M. Johnstone	1890

Vestrymen (Continued)

*Charles Chauncey Hommann	Charles S. North
1890-91, 1904-13	1941-42, 1944-50, 1955-58
Walter C. Martin	Harold J. Stoney
1890-93	1942
Louis DuBois Watson	Edward J. Ryan, Sr.
1893	1942-46
William Hoy	Stephen Rinyak
1893-1908	1942-47, 1950-53
Joseph B. Quick, 1893-94, 1919-21	Howard Richardson (proxy for Norman)
Stuart R. Audsley	1952
1893-98	Gordon Baldwin
John Mulchahey	1943-46
1894, 1909-13	Joseph Mosher
John D. Watson	1943-45, 1946-49
1895-99	Perry Dean (proxy for Norman — 1944)
C. F. Booth	1946-52
1897-1906	Harry Springer, Sr.
John Lawrence Boss, Jr., 1900-18	1944-49, 1952
*James Marsh Chapman	Frank Gutwein
1903	1947-50, 1953-56
Jesse Colyer	Russell Fisher
1909-11, 1914-15	1947-50
A. Clayton Clark	Lee Gamble
1912	1948-53
Daniel P. Olmstead	Dr. Charles Calvin
1912	1948-51
William C. Peck	Edward Slivoski
1912	1949-52
*John Hanson	Michael Roman
1914-21	1949-52, 1956-59
Robert L. Whitehead	George Hawley
1916-18	1950-52
J. Logan Clevenger	Emil Frey
1918	1950-54
Charles E. Ullman	James Stewart
1918	1950-54
Ronald Kleckner, 1919-20, 1952-55	Andrew Binder
Thomas Andrew Peterson 1919-20	1952-55
Ulysses Simpson Garrison	George Dover
1921, 1931, 1942-50	1952-55
*Charles K. Seaman, Jr.	*Stewart North
1921, 1941, 1944-46	1952
Andrew Wight	Nicholas Post
1922	1952-55
John Pyster	James Hamilton
1922	1953-57
Henry Toft	Ward Weiss
1931	1953-57
Edward P. Loud	Martin Schenck
1931	1954-57
Charles M. Peterson	*Stephen Compton
1932	1954-57
Dr. William C. McGinnis	George Belko
1932	1955-53
Dr. Charles Jacobsen	Joseph Jones
1934	1956-59
William C. Horley	William Gillespie
1934	1956-59
James Tooker	Lionel Cole
1938	1956-59
Vernon T. Brown	Arthur Frantz
1938-1952	1956-59
Edward P. Loud	Joseph Heinz
1940	1956-59
Donald Q. Evans	William Jaeger
1940-42	1956-59
William R. Bunten	Michael Hayducko
1940-43	1955-58
Walter Norman	Lewis Ludwigsen
1941-47, 1951-52	1956-59
	Theodore Dziepak
	1955-58
	Angelo Trumbatore
	1956-59
	Austin Gumbs
	1956-59

Rectors of St. Peter's Church

Edward Portlock	1698
John Brook	1704-1707
Thorogood Moore	1705
Edward Vaughan	1709-1711
	1714-1722
William Halliday	1711-1713
William Skinner	1722-1758
Solomon Palmer	1762-1766
Robert McKean	1763-1767
John Preston	1769-1777
Abraham Beach	1782-1784
John Hamilton Rowland	1784-1787
George Hartwell Spieren	1788-1790
Henry Van Dyke	1791-1793
Richard Channing Moore	1793-1803
Jasper Davis Jones	1804-1809
James Chapman	1809-1842
James Hamble Leacock	1845-1848
Horace Edgar Pratt	1849-1854
Alexander Jones	1855-1871
Albert Rhett Walker	1871-1877
James Orlando Drum	1877-1878
Everard Patterson Miller	1879-1892
James Leach Lancaster	1893-1914
William Northey Jones	1914-1934
George Hogan Boyd	1935

This list does not include the names of two missionary priests who preached at St. Peter's: The Rev. George Kieth and the Rev. John Talbot, who conducted intermittent services, 1702-1704.

The Reverend Thorogood Moore was not an appointed Rector of St. Peter's, but he was an assigned rector and served for a few months during the absence of Mr. Brook in 1705. There is no record in the vestry minutes to show that the Reverend Solomon Palmer served as Rector here. But his name appears on a bronze tablet on the north wall of St. Peter's as Rector 1760-1762. In his *History of St. Peter's*, p.55, Dr. W. Northey Jones states: "... The Society (S.P.G.) in reply to the repeated request from the Parish appointed the Rev. Mr. Palmer. He was at his own request . . . removed to the settled mission at Amboy. In 1763 he became Rector of Trinity Church, New Haven. Mr. Palmer

in a letter dated April 13, 1762 thanks the society for granting him a settled mission." Dr. Jones writes that the Rev. Dr. Johnson in a letter dated April 25, 1762 to the Society asked that Mr. Palmer remain where he was (Litchfield, Conn.) "... but would not be suitable for Amboy which is a polite place and the seat of the Governor," and that the Rev. Mr. Palmer had been used to living in a country place.

Endowments

At the present time, January, 1956, the following established endowments are in operation:

Minister's Endowment Fund
 Parish Endowment Fund
 Churchyard Endowment Fund
 Aimee B. Marsh Fund
 Overton Fund (Altar Flowers)*
 Frelinghuysen Fund*
 Marie Peterson Fund*
 Ellen Brown Fund*
 The Living Memorial Foundation*
Endowment Funds, December 31, 1955
 St. Peter's Church, Perth Amboy

Minister's Endowment Fund

	Assets
(Alfred Cromwell, Treasurer)	
Mortgages	\$ 62,482.19
Bonds	9,073.00
Stocks	15,822.00
Leasehold (nominal)	1.00
	<hr/> \$ 87,378.19
Staff House	20,000.00
	<hr/>
Total Assets	\$107,378.19

Parish Fund

	Assets
(Howard E. Clark, Lewis Ludwigsen, Treasurers)	
Mortgages	\$ 6,334.32
Bonds	600.00
Aimee B. Marsh Fund	3,000.00
Stocks	11,848.00
	<hr/>
Total Corpus Investments	\$ 21,782.32

Churchyard Endowment

(George Dover, Treasurer)

Bonds	\$ 5,050.00
Stocks	8,651.00

Total Corpus Investments	\$13,701.00
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Total of Regular Endowments

Minister's Endowment Fund	\$107,378.19
Parish	21,782.32
Churchyard	13,701.00

\$142,861.51

*Not included in total of regular endowments.

List of Surviving New Jersey Colonial Parishes

In Order of Their Founding

1. St. Peter's, Perth Amboy	1698
2. St. Mary's, Burlington	1702
3. St. Peter's, Freehold	1702
4. Christ Church, Shrewsbury	1702
5. Christ Church, Middletown	1702
6. Trinity Church, Woodbridge	1702
7. St. Michael's, Trenton	1703
8. St. James', Piscataway	1704
9. St. John's, Elizabeth	1706
10. St. Andrew's, Amwell (now Lambertville)	1716
11. St. John's, Salem	1722
12. St. Thomas', Alexandria (formerly Kingwood)	1723
13. Trinity Church, Newark	1729
14. St. Andrew's, Mount Holly	1742
15. Christ Church, New Brunswick	1742
16. Christ Church, Belleville	1750
17. St. Peter's, Spotswood	1756
18. St. James', Delaware (formerly Knowlton)	1768
19. Christ Church, Newton	1769
20. St. Peter's, Clarksboro (formerly Berkeley)	1770

COLONIAL PARISHES NO LONGER EXISTING

Christ Church, Allentown	1730-1941
St. Bartholomew's, Boonton	1745-1816
St. Mary's, Colestown	1703-1893
St. Stephen's, Greenwich—in Cohansey	1729-183?

Several sources were examined to obtain the above list of colonial churches. There were some discrepancies in the historical information. The list here given is correct. It checks with the list on page 488, *The Anglican Church In New Jersey*, (Philadelphia 1954) by Dr. Nelson R. Burr, The Church Historical Society. It is interesting to note that following St. Peter's (Perth Amboy) 1698, five churches were founded in 1702, and that half of the twenty surviving colonial parishes were founded by 1716.

Bishops of the Diocese of New Jersey

John Croes	1815-1832
George Washington Doane	1832-1859
William Henry Odenheimer	1859-1874

In 1874 the Diocese was divided, the lower 14 counties being continued as the Diocese of New Jersey, and the upper 7 counties of the State becoming the Diocese of Newark. The Diocese of New Jersey and the Diocese of Newark continue as constituted in 1874. Only the Bishops of the Diocese of New Jersey are listed here.

John Scarborough	1875-1914
Paul Matthews	1915-1937
Wallace J. Gardner	1937-1954
Alfred Lothian Banyard	1955-
and	
Albion Williamson Knight, Coadjutor	1923-1935
Ralph Ernest Urban, Suffragan	1932-1935
Alfred Lothian Banyard, Suffragan	1945-1955

The Diocese of New Jersey has been greatly favored of God in the men who have been elected bishops. John Croes, the first bishop, was a great and good man who built the foundation on which Bishop Doane, one of the greatest leaders of the Church in America, built the enduring superstructure which today is the Protestant Episcopal Church. His work was extended by his successors, Bishop Odenheimer and Bishop Scarborough.

In more recent years, among the eminent leaders of the Church, there have been the Rt. Rev. Paul Matthews and the Rt. Rev. Wallace J. Gardner. These saintly men live in the memory of many of the present day communicants of St. Peter's. And there is the Rt. Rev. Alfred L. Banyard, who for ten years was Suffragan Bishop before becoming Bishop in 1955. During the decade of his service as Suffragan, Bishop Banyard endeared himself to the people of the diocese. As Bishop he is carrying on the work of the Diocese in accordance with the highest traditions of service to God and the people that were established by his predecessors. Under his leadership the effectiveness of the work is being increased in the Diocese and greater aid is being given to the missionary work of the Church in America and in foreign parts.

Men's Brotherhood

Mr. Michael Hayducko	Mr. Andrew Binder
Mr. Lee Gamble	Mr. William Rey
Mr. John Rogers	Mr. Harry Springer, Sr.
Mr. James Stewart	Mr. Michael Roman
Mr. Thomas Koropoules	Mr. Walter Flowers
Mr. David Rogers	Mr. Harry Durrua
Mr. William Gillespie	Mr. Lewis Ludwigsen
Mr. William Lyon	Mr. Lauritz Erekson
Mr. James Hamilton	Mr. Joseph Sheldon
Mr. Joseph Jones	Mr. Arthur Frantz
Mr. Lionel Cole	Mr. George Belko
Mr. David Boyd	Mr. Joseph Hines
Mr. Theodore Dziepak	Mr. Stewart North
Mr. Gerald Morse	Mr. Stephen Rinyak
Mr. Martin Hodge	Mr. George Dover

St. Anne's Altar Guild

Mrs. Margaret Ayres	Mrs. Claire Mehok
Mrs. Ella Abegg	Mrs. Mary Rinyak
Mrs. Sue Baldwin	Mrs. Mary Norman
Mrs. Esther Boyd	Mrs. Doris Sherman
Mrs. Margaret Boyd	Mrs. Dagmar Seaman
Mrs. Letha Dover	Mrs. Anna Slee
Mrs. Mabel Hansen	Miss Georgine Smith (Hon. Pres.)
Mrs. Anna Hansen	Mrs. Catherine Trumbatore
Mrs. Phyllis Hansen	Mrs. Nellie Stewart
Mrs. Helen Jacobsen	Mrs. Eugenia Springer
Mrs. Helen Ludwigsen	Mrs. Freida Nodine

Sunday School Mother's Guild

Mrs. Andrew Binder	Mrs. George Boyd
Mrs. David Boyd	Mrs. William Brabyn
Mrs. Vaughn Daisey	Mrs. Lauritz Erekson
Mrs. Walter Flowers	Mrs. Michael Hayducko
Mrs. Arthur Hansen	Mrs. Joseph Kijowski
Mrs. Joseph Jones	Mrs. William Lyon
Mrs. Thomas Koropoules	Mrs. William Pappas
Mrs. Walter Manuel	Mrs. William Sofield
Mrs. George Sable	Mrs. Robert Toft
Mrs. Thomas Sheppard	Mrs. Lee Gamble
Mrs. Joseph Swensen	Mrs. Rhoda Keller
Mrs. George Zehrer	Mrs. Robert Askew
Mrs. Lionel Cole	Mrs. Anthony Shaftic
Mrs. Howard Madison	Mrs. Lionel Cole

Senior Young People's Fellowship

Mrs. Joseph Lockwood, Advisor

Joyce Gamble	Diane Perry
Samuel Hazell	Robert Campel
Barbara Perry	Lois Ludwigsen
Clark Hawley	Eugene Hawley

Junior Young People's Fellowship

Mrs. Joseph Lockwood, Advisor

Mrs. Stephen Zambo, Assistant Advisor

William Applegate	Robert Bunten
George M. Boyd	William Bunten
Bonnie Banks	Emogene Erekson
James Gamble	John Koropoules
Susan McClain	Judith McClain
Dorothea Nesley	Wesley Osborne
Maureen Clarey	Anne Louise Duder
Jerry Clarey	

Women's Guild

Mrs. Anna Hansen
Mrs. Margaret Boyd
Miss Josephine Clark
Mrs. Belle Halbert
Miss Edith Hawrylko
Mrs. Bertha Koehler
Mrs. Fannie Olsen
Mrs. Helen Plesher
Mrs. Laura Smith

Mrs. Florence Durrua
Mrs. Henrietta Brown
Mrs. Almira Golden
Mrs. Catherine Hansen
Mrs. Nelse Heiselberg
Mrs. Marcenia Lounsbury
Mrs. Dora Platt
Mrs. Ernest Jones
Mrs. Edith McHose

Sunday School Officers and Teachers

Miss Mary Helen Plesher
(Secretary)
Mrs. Stephen Compton
Mrs. Walter Flowers
Miss Ruth Hansen
Miss Marcenia Cole
Mrs. Joseph Lockwood
Miss Anita Slee
Miss Bernice Bernard
Mrs. Robert Peterson
Miss Carol Daisey
Mr. Angelo Trumbatore

Mr. Gerald Morse
Mr. George Belko
Mr. Bailey Barnes
Miss Jean Christensen
Mrs. Howard Madison
Mrs. Joseph Kijowski
Miss Diana Perry
Mrs. Charles Perry
Miss Barbara Perry
Mrs. Robert Toft
Mrs. William Brabyn
Miss Lois Zetkulec

Mr. William Lyon

Acolytes

Harry Applegate
Allan Hansen
Robert Hansen
John Herman
Samuel Hazell
Clark Hawley
Eugene Hawley
Bernard Knudsen
Gary Knudsen
Wallace Kirkpatrick
William Lyon
Donald Jaeger
Duane Biro
James Currie

William Sorensen
Alan Slivoski
Robert Toft
Andrew Renick
Walter Kolator
Chester Kolator
Jack Woods
William Woods
Joseph Jones
Walter Manuel
Wayne Rodney
Dennis Zehrer
August Oppel
George Nelson

Acolytes

Leroy Halbert
Franklin Applegate

William Applegate
George Plesher
Charles Brooks

Christian Jorgenson III
Robert Koehler

Candlebearers

Paul Eriksen
Richard Dunham
Thomas Baldwin
John Glaus
Ralph Bauer
Alfred Peaney
Roger Chestnut
William Dziepak

Robert Johnson
Charles Jacobsen
Nicholas Binder
William Knudsen
David Boyd
Alex Richards
Bernard Ebner
Robert Madison

Michael Kijowski
Alex Konda
Michael Dillon
Glen Sable
Hans Toft
James Gougeon
Robert Gutwein
Gary Poulsen
Louis Gumbs

St. Peter's Church Day School

STAFF MEMBERS

Rev. George H. Boyd, Rector

Esther M. Boyd, Principal

Harriet Jacobsen
Edith Hawrylko

Marion Hawley
Mildred Boyd
James Stewart

James Fleming
Lee Gamble

Church School Members

Janet Baker
Kathy Banfield
Louise Clark
Donna Dunham
Allison Ferrie
Margaret Gumbs
Pamela Havrilla
Wayne Jacobsen
Gregory Leath
Barry Madison
Vicki-Jo Nixon
Wayne Parker
Judith Rogers
Yvonne Smith
Phyllis Sweeney
Joyce Zambo
Karen Brabyn
George Parker
Louis Gumbs
Valerie Hodges
Linda Davis

Cheri Lawlor
James Gougeon
Bernard Ebner
Robert Gutwein
Robert Madison
William Ostergaard
Robert Chestnut
Kenneth Kijowski
Linda Springer
Gilbert Davis
Gary Mucha
Joyce Gutwein
Diane Raymond
Ronald Beyer
Charles Jacobsen
Robert Peaney
Jessica Banfield
Nicholas Binder
Edwin Gordon
Noreen Stephenson
Bonnie Banks

Susan Havrilla
Karen Miller
Emma Eriksen
Maria Perry
James Baker
Marita Boden
Patricia Dillon
Cheryl Ebner
Thomas Gougeon
Monica Gumbs
Denise Hayducko
Frances Jones
Gail Lockwood
Chester Nesley
Pamela Ostergaard
Eric Peterson
Kevin Rogers
Judith Wallis
Sharon Wallis
Rebecca Roessler
Alexander Kanda

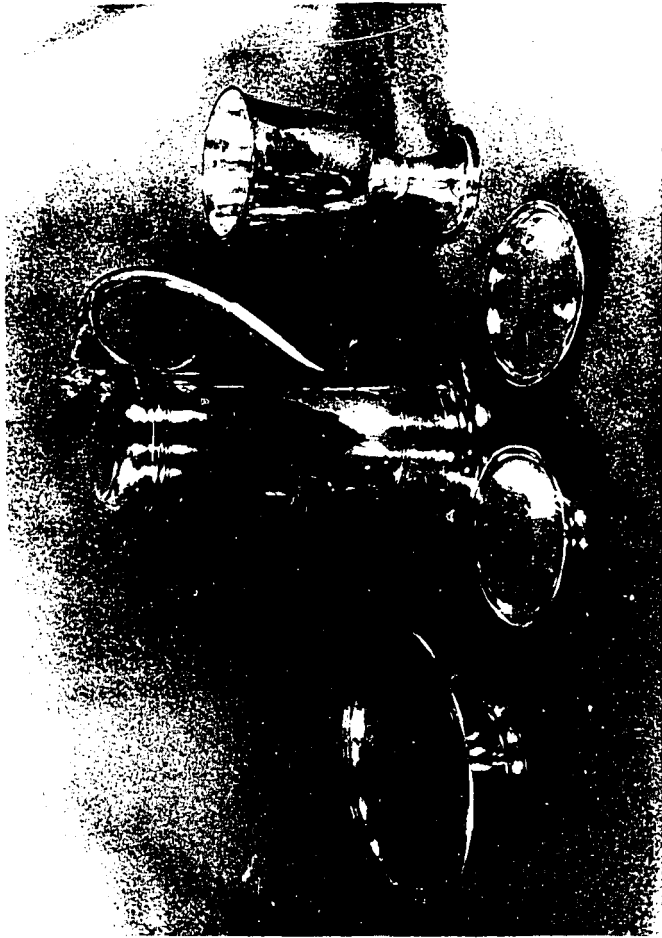
Church School Members

Susan Nesley	Shari-Lu Nixon	Lynn Beuder
Glenn Sable	Adeline Parker	Dorothea Nesley
Delores Yunek	Sally Sheldon	Charleste Springer
Jill Sarge	Kenneth Wallis	James Hazell
Martin Davis	Stephen Zambo	George Carty
David Boyd	Polly Ann Gutwein	James Gamble
Hans Toft	Harold Parker	Gregory Roman
John Glas	Judith Rogers	Joseph Jones
Carol Poulsen	Robert Raymond	Robert Bunten
Margaret Askew	Jacqueline Banfield	George Miller
William Durnya	Bonnie Davis	Robert Koehler
William Parker	June Demcoe	Nancy Hull
Catherine Sweeney	Thomas Baldwin	Patricia Currie
Joan Davis	Paul Eriksen	Catherine Ann
Gary Poulsen	Michael Dillon	Trumbatore
Susan Ostergaard	Alan Renek	Betty Jane Joines
Gwendolyn Rogers	Eileen Bunten	Carol Pemberton
William Bunten	Richard Dunham	Delia Jones
Thomas Lyon	Karen Peterson	Philip Lyon
Thomas Sheppard	Paul Yunek	Richard Gougeon
Mary Jayne Barnes	Robert Hansen	John Woods
Marilyn Cole	James Tyrrell	Vincent Renick
Barbara Hansen	Gladys Quinn	William Applegate
Raffaella Trumbatore	Thomas Yaniak	William Sorensen
Carol Boyd	William Dziepak	George Plesher
Katherine Jones	Wesley Osborne	Carol Davis
Carol Thorsen	William Woods	Marianne Miller
June Glas	Kathy Bernard	Gloria Yura
Jeanette Yunek	Denise Fennessey	Susan McClain
Josephine Banfield	Bruce Karch	Beverly Plesher
Scott Buckalew	Mildred Banfield	George M. Boyd
Denise Dudor	Ann Dudor	August Oppel
Gary Ebner	Judith McClain	Robert Johnson
Kathleen Gillespie	Billie Brabyn	Gary Howe
Myron Gumbs	Karyl Hayducko	Albert Swentko
George Currie	Diane Zuboy	Samuel Hazell
Michael Kijowski	Donna Dean	William Lyon
Glenn Lockwood	Nicholas Romanoff	Roger Jones
	Marilyn Smith	



CHALICE AND PATEN — 1612

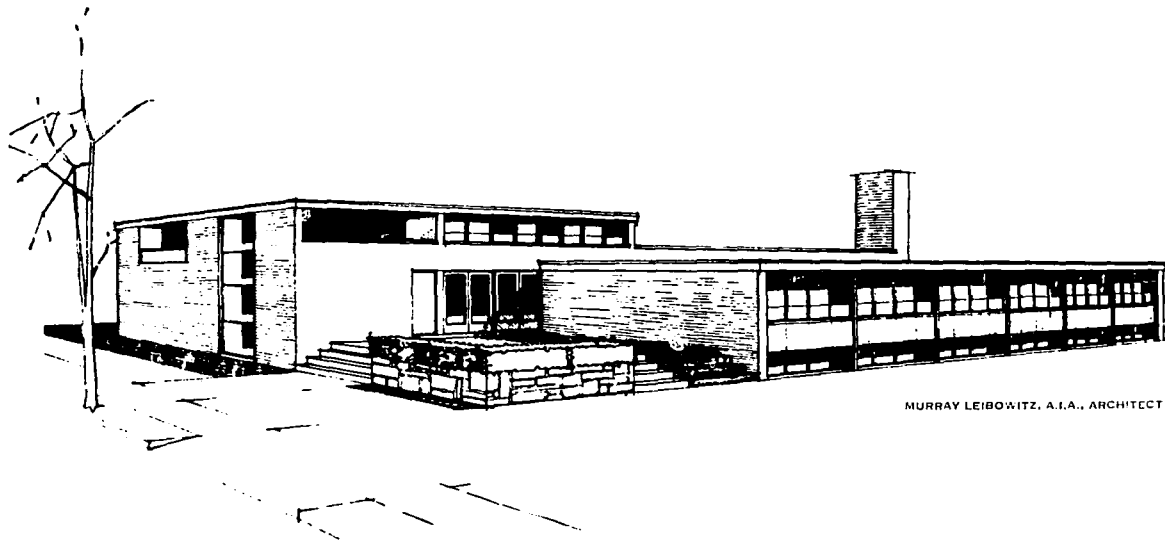
PICTURES OF CHURCH AND SILVER BY ERNEST JONES



QUEEN ANNE COMMUNION SILVER — 1706



First Chalice and Paten in America
Used for Holy Communion for the Sick



MURRAY LEIBOWITZ, A.I.A., ARCHITECT

PROPOSED PARISH HOUSE
With living quarters for staff members.

*History of
St. Peter's Church
Perth Amboy, N. J.*

1956

—McGinnis

