THE STORY OF MIDDLETOWN

A Scene in Old Middletown
House, now occupied by the Kinkead's, built 1684.

THE STORY
of
MIDDLETOWN

The Oldest Settlement
in New Jersey

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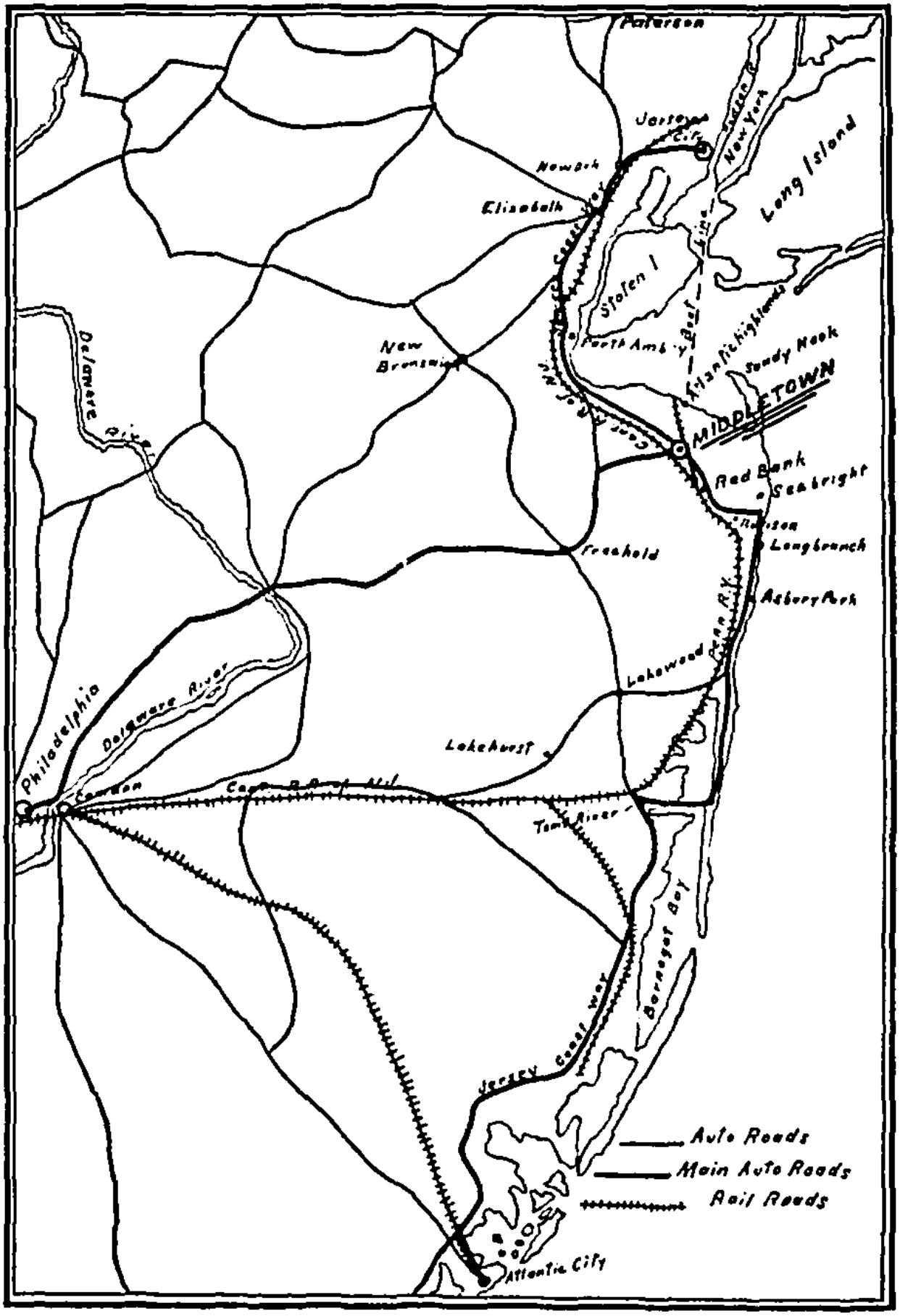
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FOREWORD

THE WRITER of this Story of Middletown does not claim originality. He acknowledges indebtedness to the histories of Franklin Ellis, John W. Barber, Edwin Salter, Frank R. Stockton, George C. Beekman, Thomas Henry Leonard, as well as to the many documents loaned him by his friends. He is particularly grateful for the counsel and assistance of Daniel T. Hendrickson. He does not claim over diligent research, but he covered as much ground as was possible in the press of time for publication and the limitations of expense imposed upon him.

He acknowledges with thanks the exhaustive efforts of Mrs. Oliver Holton, and Miss Louise Hartshorne in preparing the copy for the printers.

He looks forward to the time when ancient Middletown can have a more worthy historian.

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MIDDLETOWN

MIDDLETOWN. The oldest settlement in New Jersey. Settled from 1613 to 1665 by the best blood of the old world. The home of the strange Lenni-Lenapé Indians,—thought by the pioneers to be the lost tribe of Israel.

Middletown. The home of the free. Settled by hardy Hollanders and Englishmen. Men who had fought for liberty in the old world. Men who demanded freedom for the soul. Men who hewed a land of freedom out of the wild forests of old Monmouth.

Middletown. Famous for its pirate lore. Where one of Captain Kidd's men was tried and rescued by his fellow pirates. Where the pirates kidnapped the Governor and all the court officers. Where the pitched battle between Blackbeard and the country folk was staged. Where fortunes were made.

Middletown. The scene of many Revolutionary raids. The hot bed of Tories. The homes of heroes.

Middletown. The old county seat of Monmouth. The commercial center. The home of the first English school in the Province. The gathering place of intellectuals.

Middletown. The scene of the famous Peace Meeting during the Civil War. The training place for officers.

Middletown. The home of the oldest Baptist Church in the state. The home of historic Christ

Episcopal Church. "The wickedest people in the world." The best people in the world.

Middletown. The home of brave Penelope Stout. The home of ancestors of Abraham Lincoln and Daniel Boone. The village of old homes. Old homes visited by William Penn, George Fox, and George Washington.

Middletown. Beauty's heart of the Jersey coast. The place described by Hendrick Hudson as "A very good land to fall in with, and a pleasant land to see."

Middletown. One of the last of the old, unspoiled villages in suburban New York.

This is the Middletown I will try to tell you of in the following pages.

Just as a key to the old names:—

Chapel Hill was called High Point.
Navesink was called Riceville.
New Monmouth was called Chanceville.
Holmdel was Baptist Town.
Matawan was Middletown Point.
Lincroft was Leedsville.
Everett was Morrisville.
Keansburg was Waackack.

Chapter II

THE INDIANS DISCOVER MIDDLETOWN

THE Lenni-Lenapé Indians who inhabited Middletown before the coming of the white settlers, were one of the strangest and most interesting tribes of all of the early American Indians. Known in the Indian tongue as Lenni-Lenapés, the English named them the "Delawares."

These early owners of Middletown claimed that they were the most ancient of all aboriginal nations, and that their ancestors ages before, had lived in a far-off country to the west, beyond the mighty rivers and mountains where salt water constantly flowed. There a belief existed that towards the rising sun there was a red man's paradise, the land of the deer, salmon, and beaver. Hence, according to their tradition, they journeyed eastward, and after having been scourged by famine and travelling a long and weary journey, they at last reached a beautiful country where the ocean tides ebbed and flowed like the waters from the shores from which they commenced their pilgrimage.

So they considered the territory which now surrounds Middletown, the Indian Paradise. This was their promised land, so they rested here. They had found their home. Game and fish were plentiful. They fell in love with Middletown, as have over a score of generations since.

The Indians called their settlement at what is now Middletown, "Chaquasitt."

These aboriginal settlers of Middletown were dis-

tinguished by their gentleness, their innate spirituality, their reverence for nature, and for their misfortunes in war.

They were split up in small tribes among which were the Weckuaesgeeks, Raritans, Tankitekee, Mantas (Frogs), Pomptons, Assunpinks (Stony Creek), Rankokas, Chichequas, Capitanesses, Andastaka, Neshamine, Shackamaxon, Naraticongs, Cahitanasses, Gacheos, Munseys, Maguos, Keckemeches, and Nevesinks. These various tribes of Lenni-Lenapés were all classified under three subdivisions, namely the Turtle or Unamis, the Turkey or Unalachtago, and the Wolf or Minsi.

The country adjacent to Middletown consisted mainly of swamps and forests. Roaming through these forests were the naked red men, bearing the tribal names listed above. Being an unwarlike people they were subject to that branch of the six nations known as the Mohawks.

Every year the conquerors came down to the forks of the Delaware and followed the Indian path to what is now South Amboy, where the Lenapés had a pottery. Thence they went along the creek to Mount Pleasant; from there over the hills to Crawford's Corner, and so on down past the present Tatum estate to the Indian village now known as Middletown, near the mouth of the now deep road. From Middletown the Indian paths led to Seseapockameek, Parsey, Arewenoi, Waackaack, and Nevesink. (The Indian name Nevesink meant "highland between two waters.")

These Mohawk conquerors brought flint arrowheads, tomahawks, and spear heads, besides copper tobacco pipes. In exchange they received, besides their

tribute wampum, enough more to pay for their merchandise.

Many a weary back load of shells did the patient squaws lug up from the shore to mint out the blue spot where the muscles of the fish fasten on, in order to obtain this Indian currency which was called peague. When the white settlers came, this peague money was figured at the rate of six for a cent.

Years before the dark forests had witnessed many a bloody conflict. Many scalpless corpses had cumbered the ground and the smoke had gone up from many a torture stake before the Lenapés were subjugated by the Mohawks.

The old verse runs:

The Lenapés, lords once of valley and hill,
Made women bend low at the conqueror's will;
By the far Mississippi the Illini shrank,
When the trail of the tortoise was seen on the bank.

As a race the Lenapés have gone from Middletown now, more than two hundred years. A feeble remnant are said to still exist in the far western reservations. We have no reminders of them here except a few stone implements of the chase or war, and fragments of domestic pottery.

The liquid vowels of their language, which was Algonquin, still linger, corrupted with Saxon consonants in such names as Navesink and Portaupeck.

Now-a-days thousands of Pennsylvanians, New Yorkers, Ohioans and middle-westerners save their dollars carefully for fifty weeks in the year to come to the Jersey coast for a two-week annual respite. Hordes of people flock to the beaches and boardwalks every summer. Few of them have the wisdom of the Indian. In the pre-Christopher Columbus days the

Indian tribes which lived "back country" and in the Alleghanies, made periodic visits to Middletown each summer season. Instead of tinsel and tomfoolery of the boardwalk, these wise men camped on the hills in Middletown. Instead of squandering their savings at the sea-shore, these aborigines enjoyed all the advantages of the sea air in Middletown and made their frequent visit to the beaches surrounding it, not to spend but to obtain the sea shells, which were used for wampum, or Indian money, through all the Indian tribes, even those living west of the Mississippi. They would also gather their oysters, sea fish and fowl, and then return to the cooling breezes of wooded Middletown for their revigorating rest.

The manners, habits, customs and beliefs of the Indians who dwelt the year round in the environs of Middletown, differed little from their brother red men, scattered throughout North America, except that their exertions were given more to hunting than to fighting. Their means of sustenance was largely game. This was supplemented by maize or Indian corn, and beans, grown in patches beside their wigwams, by the Indian women. The Indian women were the beasts of burden. In the removal to other locations it was the women who carried the full equipment of the home. They were the cooks, the tillers of the soil, and they waited on their lords and masters with great solicitude. The marriage relation was sustained by only a slight thread which was easily broken, as divorces were frequent. Their affection for their male offspring was paramount,—the father taking the most interest in his sons, whom he taught the arts of war and chase so that they could succeed him in proper Lenapé fashion. Little attention did he pay to the female offspring.

That these Indians had some form of a religious belief is acknowledged by all archeologists, who assert that they believed in a future life and even in disembodied spirits, though they had no conception of a Divine Father or a future life different in its character or incidents from that which they were passing through. They believed in good and bad spirits, but it remained for the white men to demonstrate hell for them. Still the Indians recognized a higher power than man-power that fashioned the earth and peopled it. One curious circumstance was that the figure of the cross was deemed sacred, and entered largely into some of their ceremonies.

Smith's History of New Jersey contains the following description of the New Jersey Indians:—

It was customary with the Indians of Jersey, when they buried their dead, to put family utensils, bows and arrows, and sometimes money (wampum) into the grave with them, as tokens of their affection. When a person of note died far from the place of his own residence, they would carry his bones to be buried there; they washed and perfumed the dead, painted the face, and followed singly; left the dead in a sitting posture, and covered the grave pyramidically. They were very curious in preserving and repairing the graves of their dead, and pensively visited them; did not love to be asked their judgment twice about the same thing. They generally delighted in mirth: were very studious in observing the virtue of roots and herbs, by which they usually cured themselves of many bodily distempers, both by outward and inward application; they besides frequently used sweating, and the cold bath.

The manner was first to inclose the patient in a narrow cabin, in the midst of which was a red-hot stone; this frequently wet with water, occasioned a warm vapor; the patient, sufficiently wet with this and his own sweat, was hurried to the next creek or river, and plunged in to it: this was repeated as often as necessary, and sometimes great cures performed. But this rude method at other times killed, notwithstanding the hardy natures of the patients; especially in the small-pox and other European disorders.

They had an aversion to beards and would not suffer them to grow, but plucked the hair out by the roots. The hair of their heads was black, and generally shone with bear's fat, particularly that of the women, who tied it behind in a large knot; sometimes in a bag. They called persons and places by the names of things remarkable, or birds, beasts, and fish; as PEA-HALA, a duck; CAUHAWUK, a

goose; QUINK-QUINK, a tit; PULLUPPA, a buck; SHINGAS, wild cat; and they observed it as a rule, when the rattle-snake gave notice by his rattle before they approached, not to hurt him; but if he rattled after they had passed, they immediately returned and killed him. They were very loving to one another; if several of them came to a Christian's house, and the master of it gave one of them victuals and none to the rest, he would divide it into equal shares among his companions; if the Christian visited them, they would give them the first cut of any thing they killed. Their chief employment was hunting, fishing, and fowling; making canoes, bowls, and other wooden and earthern ware: in all which they were, considering the means, ingenious: in their earthen bowls they boiled their water.

Their women's business chiefly consisted in planting Indian corn, parching or roasting it, pounding it to meal in mortars, or breaking it between stones, making bread, and dressing victuals; in which they were sometimes observed to be very neat and cleanly, and sometimes otherwise; they also made mats, ropes, hats, and baskets, (some very curious,) of wild hemp and roots, or splits of trees. Their young women were originally very modest and shamefaced, and at marriageable ages distinguished themselves with a kind of worked mats, or red or blue bays, interspersed with small rows of white and black wampum, or half rows of each in one, fastened to it, and then put round the head, down to near the middle of the forehead. Both young and old women would be highly offended at indecent expressions, unless corrupted with drink. The Indians would not allow of mentioning the name of a friend after death. They sometimes streaked their faces with black, when in mourning; but when their affairs went well they painted red. They were great observers of the weather by the moon; delighted in fine clothes; were punctual in their bargains, and observed this so much in others, that it was very difficult for a person who had once failed herein, to get any dealings with them afterward. In their councils they seldom or never interrupted or contradicted one another, till two of them had made an end of their discourse; for if ever so many were in company, only two must speak to each other, and the rest be silent till their turn. Their language was high, lofty, and sententious. Their way of counting was by tens, that is to say, two ten, three tens, four tens, etc.; when the number got out of their reach, they pointed to the stars, or the hair of their heads. They lived chiefly on maize, or water, called hominy; they also made an agreeable cake of their pounded corn; and raised beans and peas; but the woods and rivers afforded them the chief of their provisions. They pointed their arrows with a sharpened flinty stone, and of a larger sort, with withs for handles, cut their wood; both of these sharpened stones are often found in the fields. Their times of eating were commonly morning and evening; their seats and tables the ground. They were naturally reserved, apt to resent, to conceal their resentments, and retain them long; they were liberal and generous, kind and affable to the English. They were observed to be uneasy and impatient in sickness for a present remedy, to which they commonly drank a decoction of roots in spring

water, forebearing flesh, which if they then ate at all, it was of the female. They took remarkable care of one another in sickness, while hopes of life remained; but when that was gone, some of them were apt to neglect the patient. Their government was monarchical and successive, and mostly on the mother's side, to prevent a spurious issue. That is, the children of him now king will not succeed, but his brother by the mother, or children of his sister, whose sons (and after them the male children of her daughters) were to reign; for no women inherited.

They commonly washed their children in cold water as soon as born, but to make their limbs straight, tied them to a board, and hung it to their backs when they travelled. They usually walked at nine months old. Their young men married at sixteen or seventeen years of age, if by that time they had given sufficient proof of their manhood, by a large return of skins. The girls married about thirteen or fourteen, but stayed with their mothers to hoe the ground, bear burden, etc., for some years after marriage. The women, in travelling generally carried the luggage. The marriage ceremony was sometimes thus:—the relations and friends being present, the bridegroom delivered a bone to the bride, she an ear of Indian corn to him, meaning that he was to provide meat, she bread. It was not unusual, notwithstanding, to change their mates upon disagreement; the children went with the party that loved them best, the expense being of no moment either; in case of difference on this head, the man was allowed the first choice if the children were divided, or there was but one.

They did justice upon one another for crimes among themselves, in a way of their own; even murder might be atoned for by feasts, and presents of wampum; the price of a woman killed was double, and the reason, because she bred children, which men could not do. If sober, they rarely quarrelled among themselves. They lived to sixty, seventy, eighty, and more, before rum was introduced, but rarely since. Some tribes were commendably careful of their aged and decrepit, endeavoring to make the remains of life as comfortable as they could: it was pretty generally so except in desperate decays; then indeed, as in other cases of the like kind, they were sometimes apt to neglect them. Strict observers of property, yet, to the last degree, thoughtless and inactive in acquiring or keeping it. None could excel them in liberality of the little they had, for nothing was thought too good for a friend; a knife, gun, or any such thing given to one, frequently passed through many hands. Their houses or wigwams were sometimes together in towns, but mostly movable, and occasionally fixed near a spring or other water, according to the convenience for hunting, fishing, basket-making, or other business of that sort, and built with poles laid on forked sticks in the ground, with bark, flags, or bushes on the top and sides, with an opening to the south, their fire in the middle; at night they slept on the ground, with their feet towards it; their clothing was a coarse blanket or skin thrown over the shoulder, which covered to the knee, and a piece of the same tied round their legs, with part of a deer-skin sewed

round their feet for shoes. As they had learned to live upon little, they seldom expected or wanted to lay up much. They were also moderate in asking a price for any thing they had for sale. When a company travelled together, they generally followed each other in silence, scarcely ever two were seen by the side of one another; in roads the man went before with his bow and arrow, the woman after, not uncommonly with a child at her back, and other burdens besides; but when these were too heavy, the man assisted. To know their walks again, in unfrequented woods, they heaped stones or marked trees.

In person they were upright, and straight in their limbs, beyond the usual proportion in most nations their bodies were strong, but of strength rather fitted to endure hardships than to sustain much bodily labor, very seldom crooked or deformed; their features regular; their countenances sometimes fierce, in common rather resembling a Jew than Christian; the color of their skin a tawny reddish brown; the whole fashion of their lives of a piece, hardy, poor, and squalid.

As far as New Jersey was concerned, the lives of these Indians were passed in pleasant intercourse, varied now and then by trifling feuds, but lacking the terrible traditions of bloody wars and treacherous forays, which elsewhere were an elementary part of Indian history prior to the advent of the white man.

On September 3, 1609, the Lenni-Lenapés, who were living in Middletown in blissful ignorance of the name, were occupying themselves as usual in hunting through wooded hills bordering the bay and oystering on the shore. Suddenly some of them who were roaming in the neighborhood of Navesink highlands saw an astounding object resembling a large bird, sail up the bay.

It was Hendrick Hudson's "Half Moon."

It anchored about two cables length from the shore. On the high quarter deck stood a short-haired man with a broad forehead and handsomely curved, expressive eyebrows, beneath which large dark melancholy eyes set off his face with its peaked beard. Hendrick's were the first white man's eyes to view this magnificent land. Thousands of ships have entered

Sandy Hook in the past three hundred and twenty years, but never a one which caused so much wonderment as this "Half Moon" of Hendrick Hudson's.

As the September sun sank behind the western hills, this sea-bird swung idly at her moorings. Hostile Lenapé eyes peered out from the gigantic oaks and chestnuts that crowned the Highlands.

Two days later Captain Hudson sent five of his men,—white men, such as the red men had never seen before—ashore to explore this new found land. Later they returned to their captain with glowing accounts of the giant forest trees, the strange wild flowers, the abundance of blue plums and other fruits;—but with astonished fear of the red skinned people they had encountered—for they returned minus one of their number—an Englishman named John Colman, who was slain "with an arrow shot in his throat",—the first sacrifice to the making of a great state.

The peaceful Lenapés were also frightened by this strange invasion, which appeared from apparently nowhere—but just sailed in from the sky at the edge of the booming waters. In their fear they killed one of these strange white creatures and almost immediately the great bird sailed away again, afraid of the frightened ones. Captain Hudson was never again to see the Jersey coast line. Van Der Donck's description of New Netherlands says, "When some of them first saw the ship approaching, they wondered if it was a spook or an apparition, and whether it came from heaven or hell. They imagined those on board were devils, when they first saw the officers dressed in bright scarlet and gold lace."

The people of his race soon reappeared however to renew their acquaintance with the strange red

Lenapés. For the next fifty years, the Dutch claimed all this region by virtue of Hendrick Hudson's discovery. They held possession of it until Peter Stuyvesant's surrender of New Amsterdam to the British king in 1664, when the Jersey section also came under the English rule.

*An earlier visit of the white men to the Sandy Hook shore is recorded in a letter of John de Verazzano to Francis I, King of France, dated July 8, 1524. Verazzano was an Italian sailing under the French flag. He was searching for a north-west passage to India and as he was cruising along the Atlantic Coast he found "a very pleasant situation among some steep hills, through which a very large river, deep at its mouth, forces its way to the sea, from the sea to the estuary of the river any ship heavily laden might pass with the help of the tide, which rises eight feet. But as we were riding at good berth we would not venture up in our vessel without a knowledge of its mouth; therefore we took a boat, and entering the river we found the country on its banks well peopled, the inhabitants not differing much from the others, being dressed out with feathers of birds of various colors." Some historians claim that the foregoing is the first record we have of white men visiting the vicinity of old Monmouth. In any event both the Italian and the Dutchman agreed on the particular attractiveness of this section of the new world.

CHAPTER III

THE FIRST WHITE SETTLERS

THE first white settlers viewed the customs, the worship and the physiognomies of the Lenni-Lenapés of Middletown and decided they were the lost tribe of Israel.

In a quaint and now very rare volume, entitled "An Historical Description of the Province of West New Jersey in America, Never made Publik till now. —By Gabriel Thomas, London, 1698," is found the following in reference to the aborigines of Middletown:

> The first Inhabitants of this Country were the Indians, being supposed to be Part of the Ten dispersed Tribes of Israel; for indeed they are very like the Jews in their Persons, and something in their Practices and Worship; for they observe the *New Moons* with great devotion and Reverence; and their First Fruits they offer, with their Corn and Hunting Game they get in the Whole Year, to a false Deity, or Sham God, whom they must please, else (as they fancy) many misfortunes will befall them and great Injuries will be done them. When they bury their Dead, they put into the ground with them some House Utensils and some Money (as tokens of their Love and Affection) with other Things, expecting they shall have Occasion for them in the Other World.

Within a few years of the fleeting visit of the "Half Moon," William Reape sailed down Sandy Hook on the ocean side, entered the inlet opposite the Highlands, and met the Sachem Popomora. For rum, powder, and blankets he bought the Indians' birthright to a territory now covering several counties, named by the Sachem, Nevisink, Navarumsunk (now called Rumson), and Pootipeck (now Portaupeck).

The price may seem a wee bit low to some of the newcomers to Jersey, who pay hundreds of dollars a front foot, but if one looks at it from the Indian point of view, it was quite adequate. The Lenapés thought of it as tribute money from a conquered people—the same as they paid to the warlike Mohawks. To the Lenapés it was a confession of the white man's subjection,—and besides it was considered as simply a first installment. They meant to make them keep on paying.

At first the white men dreaded the Lenapé tomahawks, but later, after they had demoralized the red men with fire water and decimated the tribe with smallpox, they looked upon the remnant with loathing and contempt.

Middletown and its environs were at this time a dense forest with bottomless bogs and vast swamps. The streams were four times their present volume by reason of the forests. Fallen trees and leaves had accumulated and decayed for ages, until the surface was a bed of humus, retaining the rains that fell, as a sponge. The dense shade prevented evaporation and the accumulated water constantly percolated to the streams.

These streams were dammed by fallen trees, or beavers made ponds and wide marshes. Now when the rain comes it rushes off as fast as it falls.

But the bogs were not the worst those first white settlers found. In the swamps black bears made their homes and disputed possession with colonies of serpents, some venomous and others of the blue racer variety, attaining a length of fifteen feet. In the branches of the sweet gums that towered above, wildcats yelled and fought, and all through the night

wolves howled. An immense bog lined the south of Middletown and another was on the west.

Quaker preachers who traveled the Indian paths from Middletown centuries ago, speak of crossing streams in canoes, with their horses swimming beside them, and John Richardson recommends horses with long tails, so that if a canoe were capsized a traveler unable to swim might save his life by grasping his horse's tail.

An account of early Middletown written years ago reads:—

This physical condition of the land and the hostile natives would have been fatal to the infant settlement if they had been fresh from England; but happily for them they were graduates from New England and Rhode Island. Some knew the Indian language and had all the experience pioneers needed. They built their log fort on the knoll where now stands the Episcopal church at Middletown village; and when the hostile natives gathered on the hills now owned by Capt. Bowne and Joseph Hendrickson, *(owned today by Isaac Morris and Robert Adamson)*, a delegation from the fort would meet them in a field now owned by Henry Taylor *(owned today by Geret Conover)* and called the Powwow field to this day. After Perropo, Emosos and Wawapa and their following had got what they were after, generally rum, they would disappear for a while and Messrs. Bowne, Stout, Tilton, Salter and company would go on cutting trees, burning stumps, making zigzag fences, building and ploughing.

We will now take a look at that previous condition of those who went to the making of Middletown, Monmouth, Ocean and Middlesex counties, or the emigration and emigrants of 1665 to 1700. In England and Scotland persecutions begat persecutions as the religious sects rose and fell. Oppressive kings caused rebellious subjects and rebellious subjects had to be punished, so some fled here. The feeling of those who came for conscience sake is summed up by Winthrop of Massachusetts: "That the Lord had winnowed the chaff of a whole nation that the wheat could be gathered in Plymouth." How is that for self-righteousness? Those same people whipped men and women for being Quakers and burned women to death as witches because they were old, poor and wretched.

Among the Anabaptists, Independents, Quakers and other sectarians who settled, one stands out in relief,—Col. Lewis Morris. He took up his residence on some three thousand acres, where one of the sources of the Shrewsbury, after gliding among the laurel swamps and pine woods, takes its first leap and puts on the appearance of a large stream. He named it Tintern Manor, now called Tinton Falls.

Col. Morris commanded a troop of horses under Cromwell and was among those no doubt who saw the bloody fight at Naseby and helped to withstand Rupert's fiery charges at Worcester. At all events when Great Cromwell died and Charles the Second returned, and Col. Morris saw Cromwell's and Ireton's bones dragged forth and Gen. Harrison's bowels cut out, he, like many more Roundheads, emigrated, bringing his two-edged sword, his religious convictions and pleasant recollections of his boyhood's home in green Monmouthshire, and so this part of New Jersey received its name from Cromwell's old trooper. Others came from Scotland, where their gloomy religious feeling grew among the hills, and took on a shape that bid defiance to King James's iron boot, his burning fagots at the Haymarket, and his tying of women and children to stakes on the sea sands below low water mark to perish at the return of the tide. The stubborn Scott, when Claverhouse's soldiers seized him, bid his weeping wife and terrified children farewell, and taking his precious Bible in his hands, stepped out of his humble cottage in front of the leveled guns, simply saying: "God's will be done."

From such scenes came our ancestors. Little cared they for wild red men or wild beasts; they could but kill the body. At home they thought the soul was to be killed. For the Bible to those men meant much; their interpretation to them meant more; and here in the wilderness they had their freedom of conscience. They studied the sacred volume, and though we may smile at some of their interpretations and deductions, it was very real to them. It was about this time that John Bunyan wrote his "Pilgrim's Progress" and it is by reading of his agony and terror when he thought he was damned, and the bright visions he saw—visions as bright and glorious as the transfiguration on the mount—that we get a glimpse of the minds of that period, and how religious feeling asserted itself in those who came here with their blunderbusses and Bibles. In fact, they had scarcely any other reading but the Bible and a news letter from England once in a great while; for the first newspaper printed in the colonies was not issued until forty years after the settlement of Middletown, and the three pages were each 7 x 11 inches. A descendant of one of the settlers said her ancestor took the Bible down from its shelf and put it back in his lifetime so often that at his death the wooded edge was worn away half an inch. We see why those English left the hop fields of Kent and grassy plains of Shropshire or Perth.

But there were others beside these who went to the making of a great state—the Hollanders. When Charles the Second and James and Louis of France were beheading, slitting noses, cutting off ears and banishing their subjects for political and religious opinions, Holland called herself a republic, with free speech, free press, and religious tolerance—a home for the oppressed of all nations. After Bowne, Stout & Co. had got things running they sent word for settlers. The Hendricksons, Kovenhovens, *(now Conovers)* Schancks, Van Maters, Smocks and others came with their big chests, their liberal political views, superior education and bags of guilders. They not only had a clear idea of liberty but were good judges of

land, and leaving to the English the rolling hills of Middletown and romantic heights of Navesink they bought the white oak and hickory bottom land of Holmdel and Marlboro, spurning the thin soil of the hills. They had not come here to escape fire and sword, but were out for what there was in it: and their descendants are there yet.

And right here we would add that the ideas of those Dutchmen on personal liberty were an important factor in the war of eighty years after. The English loved their form of government; they resented and rebelled against the way the monarch would act, but they desired the form that made England dominant over the world as a nation. They saw her commerce next to Holland then first; they had seen her growing constantly, adding province after province, colony to colony, her cities growing richer, her throne with its clustering nobles and lords, temporal and spiritual, more and more glorious; they looked with pride to the Plantagenets, Tudors, a long line; they had seen neighboring nations rise and decay, but England was always a greater England. So in all their quarrels they stood but for their rights as subjects of the Crown.

The Hollanders had a different opinion of kingcraft that they developed later on. The years from 1666 to 1700 were to our ancestors lean years, unremitting toil for man, woman and child. The promise was there but they ate the bread of sorrow. Their home was a log hut with one or two glass windows, with 7 x 9 panes, four to a window. The chinks in the logs were stopped with mud. The chimney was so wide it let the rain in when it rained and drew the hot air out of the interior faster than the huge log fire would heat it, and by a diabolical twist filled the room with a blinding smoke instead; so they had a couplet:

A smoky chimney and scolding wife
Are two of the greatest ills of life.

It was not until one hundred years after that Benjamin Franklin published his essay on chimneys and the return current.

We find that one of these village homes and a barn, together with sixteen acres of land, part in orchard, sold in 1684 for 66 pounds, 5 shillings, and threepence. As far as money went, they hardly knew what it was at this date. The reason the trading of lots was going on at Mountainy field and Poplar field was because the Indians had been growing their pumpkins, tobacco and corn, so the land was easily broken. It was nearly 1700 before much was done in laying out roads. The settlers had followed the Indian paths, but Shrewsbury,

Where the gentle Quaker came
And left his hat, his drab and name.

was quite a settlement. Col. Lewis Morris's iron works at Tinton Falls was another, so a road was laid and came out in the present deep road by John Ruckman's place, he living then where the Misses Osborn now reside, *(now residence of Lester Wilson)*. These poor people had no lawyer, doctor or clergyman. They made their own everything or went without, and we suspect there was a great

deal of going without. Their customs and manners were primitive, as belonged to the age. For instance, we find the cost of a funeral say, one pound for rum and four shillings for a coffin. They had the true English courage for things seen, yet they were dreadfully afraid of witches; and knowing nothing of the digestive organs and their diseases, after a hearty supper of pork, of which they had great store, they would wake with "that tired feeling" and complain that they had been ridden by witches. In short, their life was hinged on signs, omens, superstitions, and dreads. Their bodies were wonderfully robust—their minds weak as a child's in certain directions, simply because they had no education.

Labor had to be had. Free labor was two shillings and sixpence a day. They could not afford much of that so the cry went up and England sent her criminals, and that convict labor was sold to the planter. Walking our streets at that time were men with the letter F branded in the palm of the hand for "felon." Still more labor was needed, so political offenders were begged from King Charles by his pretty maids of honor, and they cut cask staves in our woods and yet the cry went up for more. Then men and boys were kidnapped by designing relatives or greedy ship captains and brought here and sold for from four to 28 pounds. The shrewd colonists had an act passed, providing that if one of these ran away before his time expired he could be taken before the court and be made to serve four additional years, and many of these poor white slaves complained that they, at the last year of service were treated far worse than the black slave, so as to induce them to run away. Ship load after ship load of these apprentices were landed at Philadelphia and New York from ships packed with them when they cleared London; but the passage saw corpse after corpse thrown overboard and when the capes of the Delaware or Sandy Hook were reached, sometimes one-half of the human cargo had gone to feed the sharks of the Atlantic.

We spoke of black slaves. In the punishment the colonists meted out to those unfortunate creatures we can see the advancement they had made over friends who remained in England, for at that time the colonists were under English law, so ordered by Col. Nickels, and there was a death penalty for over two hundred crimes. Added to that penalty were different ingenious modes of inflicting death, viz: whipping to death at the cart tail, breaking on the wheel, beheading and quartering, disemboweling, before the head was struck off, and burning at the stake. Yet we find no case in the sentences of the Middletown courts but that of a negro, whose body was to be burned after death by hanging, and to show the simplicity of the times the court met as early as six o'clock A. M.

We spoke of branded men walking the streets; others were there with slit noses and their ears cropped. This was the penalty for political or religious offences.

The forests gradually receded. Roads for cars and wagons were laid over them. The settlement spread out and salt marsh ceased to be so much sought after as upland meadows were cleared and drained.

As yet the settlers were very poor. In the log-house spoken of a few pewter plates and wooden trenchers were all the table furniture. Two iron pots, one large kettle, a brass kettle and one frying pan made up the cooking implements. Tea and coffee were out of the question as yet. As for clothing, the best suit was a "hand-me-down" generally, but that made no difference. Such a thing as a fit was unknown. Tailors and dressmakers for years after had no knowledge of any system of accurate measurements, so cloth cloaks filled the want. Wide knee-breeches of leather or cloth, a waistcoat coming past the hips, and a high crowned broad-brimmed hat, something in the "wild west" style, and we have the costume of the early settlers. To show how long expressions will outlive meaning, to this day many well educated people speak of "under linen." In those days it meant the only underwear except woolen. At that time calico had just began to be brought from Calcutta, India, to England, hence the name; and only a few rich people wore the cotton fabric, it was so costly. Up to the time Whitney invented the cotton gin South Carolina cotton sold for forty cents a pound. It was Whitney's genius that brought the manufactured cotton to popular prices. The women had to spin the thread and the homespun article was about as delicate as our grain bag material. Plain, everyday underwear for women was of linsey woolsey or tow. The quality of dress for best wear was taffeta, Holland linen, brocaded silk or lutestring. The men, for their best, had a red, white or crimson coat, and blue or yellow breeches, with silver buckles at the knee and paste on the shoes.

Some of the women drank gin, some took snuff, and many did both. The sons and husbands liked horse racing, cock fighting, dog fighting, diceing, and card and cudgel playing. Everybody drank more or less, generally more. When young Mr. Ruckman called on Miss Wark he came on a horse. He had no carriage, and if he had the roads and swamps were not passable for wheels. His hair had been cut by his mother and his shirt made by his sister. Miss Wark's dress set as though it had been cut out with an ax, and perhaps she had pits from the smallpox on her face as deep as dimples. It was fortunate if Mr. Ruckman's hands were not covered with the seven years' itch, for medical science at that time was no science. It was guess work. Old women ran confinement cases, and the foreboding of many a young wife was cruelly realized. The science of medicine is like other experimental and progressive ones, and the stringent laws against dissection prevented even willing pupils from learning. As late as 1685 in London the best physician gave Charles the Second salts extracted from a human skull as a remedy for some sort of apoplexy or paralysis. The smallpox at that date was something fearful. Inoculation was used to some extent; vaccination was not yet discovered; but the doctors were worse than the disease. The patient was put in a bed, smothered with blankets, a hot fire kept going, and not a drop of water allowed him. Just imagine the suffering that ensued! It was not until years after that it was found out that cool regime succeeded best. Fever and ague was prevalent

in the colony, as it always is in new clearings. The remedy was this: Fry angle worms to a crisp; then make a powder; half a spoonful three times a day. For cancer drink warm ale: for cramp the following charm:

"Cramp be thou painless;
As our lady was sinless
When she bore Jesus."

It was not until a hundred years later that Massachusetts passed an act giving the bodies of criminals for dissection. We now look at the medical skill of those days as absurd. Two hundred years from now many of our medical beliefs will look equally nonsensical. That people lived longer in the Good Old Times might be true in exceptional cases, but the average duration of life now is very much longer, there can be no doubt; the tables of mortality prove it. In those days the weak, sick and infirm had not one chance in a dozen. If their constitution could witnstand the disease or injury if let alone, the doctor assisted the Angel of Death, so between the two the patient succumbed. There was bleeding, huge doses of calomel, and the practice of charging for the medicine and not the visit. With our present knowledge poor, puny sicklings are carried along for years, and this may tend to the deterioration of our physical standard as compared with two centuries ago; but this has nothing to do with the question. No one to this day can read the account of doctors in Gil Blas or Roderic Random without tears of laughter.

But our colonists had to reap and mow, to thrash and glean. A sickle did the reaping, for grain cradles were not invented until a hundred years later. Horses or oxen feet trod out the corn and the winds of heaven winnowed it. Their life was one round of heart-breaking, coarse, heavy labor, with nearly the same food the year through. Pork cured with salt from the Atlantic ocean, at six shillings a bushel; beef, mutton, game, wheat, rye and corn or buckwheat flour, cabbage, pumpkins, beans, later on potatoes,—plenty of everything but little variety. Hogs ran wild and fleas were of course in every house. The Jersey mosquito had discovered the Hudson long before Sir Hendrick, and they made themselves felt so much that in a circular sent to attract emigration they are mentioned as the only drawback to the paradise of East Jersey, and the first comers writing home complain bitterly of a "flying flea."

Mention has been made of a road connecting Col. Lewis Morris's bridge with Middletown. As there was a road from Tintern Manor to Shrewsbury, it connected the three places. A few years before (1672) William Penn, the Quaker, came over to Waackaack and stopped with Richard Hartshorne, who then resided there, and going on to Shrewsbury by the way of Tintern Manor, mentions the exceedingly bad condition of the bridle path where it crossed Swimming river as "Purgatory." Everyone is acquainted with Benjamin West's painting of William Penn's treaty with the Indians of Pennsylvania. It has been wood-cutted in school books and United States histories for years. There is no doubt Penn received his knowledge how to deal with the Indians from Richard Hartshorne

and the other colonists of Middletown, except that Penn gave the natives about half as much for the state of Pennsylvania as the colonists paid for their part of East Jersey.

By 1700 Middletown was a highly prosperous village. Saw mills, grist mills, tanneries, a store, blacksmith shop, and other conveniences were running. Sloops plied to and from New York from Shrewsbury landing and Waackack. About this time may be said to commence the prosperous era that culminated in stagnation. The first comfortable, showy house built is yet standing on the Coudert place at Middletown (*now the Greenwood estate. The house is occupied by the Messlers*), was built by Richard Hartshorne before mentioned. It is a low-eaved, long roofed affair, built in a most durable manner. This was followed by another of the same type on now Mrs. J. D. Taylor's place. *(Miss Mary Holmes Taylor's. The house is occupied by the Kincaids.)* One on the Luyster place came next, built by an ancestor of that family. The Conover farmhouse next, all alike except in some details. The log houses and shacks were turned into stables and out houses, and rotted away long ago. Of those first settlers tradition names the location of some graves. Some are lost. Ruckman was buried by a pleasant spring near his home in "Mountainy Field," but as Dr. Stillwell says in his "Old Grave Yards," "they were buried on their lands and new owners drove the plough over the spot and obliterated all vestige."

The constant growth of New York made a market, and leather, cheese, beef, pork, meal and flour were being constantly shipped there and cash or goods brought back. The cash about that time was something so bad it could not well have been worse. The money was the money of all nations, Dutch guilders, Spanish pieces of eight, English coins, clipped until they were half or less in weight, New England coinage, sewan wampum (Indian money), Peague (black or white), and the Bermuda shilling. The shilling was quite a study: New England shilling was 72 grains and was worth 18¼ cents; Maryland shilling, 66 grains, 16 cents; Bermuda shilling 12¼ cents, and all these had a different value in each colony. Then Queen Anne made proclamation values.

About this time cities like New York, Philadelphia and Charleston began to profit from their dealings with the pirates. The foundation of many a fortune in those cities was laid by dealing with these rovers of the sea. While tradition points to Sandy Hook, the Long Island coast and the whole Atlantic Seaboard as where pirates treasure was buried, many a weary night's labor would have been saved to the thousands of money diggers if they had stopped to reflect that the ill-gotten treasure they coveted was spent at the resorts of vice in New York, Philadelphia and Charleston. Among the crews of some of these freebooters were men from Middletown, and as their vessels lay at New York they came home and were seized by the peace officers. Word was sent to the pirate commander and his vessels dropped down the bay, landed an armed crew who marched to the village and carried their comrades off in triumph. Another time Edward Teach (Black Beard) landed a crew and sent them

up as far as Holmdel to seize cattle and hogs to provision his vessels. After they had secured their booty and were marching back, the irate farmers gathered on their rear and harassed them so that their rear guard made a stand in Middletown and had quite a battle, but succeeded in getting away with their plunder.

About this date in laying out roads the records show that apple, pear and cherry trees were mentioned in the courses, also such and such a one's land, instead "to oak, chestnut or pine tree." This was the beginning of those orchards that a century later furnished Redstreaks, Hankinsons and Pearmains for the large amount of apple brandy and cider manufactured. To show the duration of life of pear trees, those now standing in the Hartshorne burial plot are mentioned in 1684.

Chapter IV.

THE BEGINNINGS OF MIDDLETOWN

THE principal reasons for the founding of ancient Middletown and the subsequent villages along the Jersey Shore, can be summed up in the following extracts:—

"THIS IS A VERY GOOD LAND TO FALL IN WITH AND A PLEASANT LAND TO SEE".

—Sir Henry Hudson In His "Half Moon" Log Book, Dated September 2nd, 1609.

"FREE LIBERTY OF CONSCIENCE WITHOUT ANY MOLESTATION OR DISTURBANCE WHAT SO EVER IN THE WAY OF WORSHIP".

—From the Monmouth Patent of 1665.

Before we touch upon the Monmouth Patent, which really marked the beginning of Middletown as an important village in early Colonial history, let us set down some of the historical facts regarding Middletown, prior to the year 1665.

Some of the early histories state that the Dutch traders established homes in Middletown as early as 1613. The first absolute date that we have is 1626.

There are two accounts of the coming of Richard Stout and his family, together with five other families, to settle in Middletown. One history gives this a 1648 date, and the other 1655.

Smith's History of New Jersey stated that there were some fifty families residing in Middletown, about the year 1650.

To a woman must go the credit of bringing most of the first permanent white settlers to Middletown.

It happened this way:

New Amsterdam, which was afterwards called New York, was at this time in the possession of the Dutch.

A ship from Holland, bringing passengers to New Amsterdam, was wrecked off Sandy Hook. Among the passengers who safely reached the shore was Penelope Van Princis. Her husband who was so sick that he was unable to flee over-land to New Amsterdam, with the other passengers, remained in the Navesink woods in the faithful care of his wife, Penelope. She paid no heed to the pleas of her fellow passengers, that it was too dangerous for a woman to stay behind and face the peril of falling in the hands of hostile Indians.

Their fears were not unfounded, for soon a band of red men came upon her, and her invalid husband. First they slew the helpless man and then proceeded to kill her. They left her so mangled from tomahawk wounds that they considered her dead. But Penelope was not killed. When she regained consciousness she crawled into a hollow tree, and there she stayed for several days, depending for food chiefly upon the fungous excrescences and gum which grew on the outside of it, for poor Penelope was not able to go in search of berries and other food.

One morning while she was dragging her wounded body along the ground, searching for a pool of water, two tall Indians came upon her, much astonished at finding a white woman and marveling at her endurance

and courage through unspeakable hardships. One of them tossed Penelope over his shoulder, and carried her to their camp, near Middletown, where she was given food and drink, and her wounds dressed in Indian fashion.

Later her fellow passengers, now safely in New Amsterdam, sent back for her, and located her in Middletown, comfortable in her own wigwam with plenty to eat and drink, and good Indian clothes to wear.

A year or two later, at the age of twenty-two, Penelope met in New Amsterdam an Englishman named Richard Stout, and married him there. She induced him to sail across the bay and settle at Middletown, near those who had saved her life. Many of Richard Stout's friends thereupon visited the happy couple, and took up their residence in friendly Middletown.

Later on, according to the famous story of Penelope Stout, one of her old Indian friends came to her new home and warned her of a fearful Indian uprising. Mrs. Stout, now with two children, beseeched her friend to quiet the uprising, and assure the hostile Indians of the white men's good intentions. This he could not do, but he showed her how to escape to New Amsterdam, with her children. Farmer Stout remained in Middletown, called the inhabitants to arms and then treated with the approaching Red Men so successfully that, according to Frank R. Stockton, in his "Stories of New Jersey," a general conference was held, in which the whites agreed to buy the lands on which they had built their town, and an alliance was made for mutual protection, and assistance. This compact was faithfully observed as long as there were

any Indians in the neighborhood, and Middletown grew and flourished.

And among those who flourished the most were the Stout family, many of the descendants of which still live in this old village. Penelope Stout, according to the old histories, lived to the age of 110 years, having borne to Richard Stout, seven sons and three daughters, and before her death saw her offspring multiplied to 502 in about eighty-eight years.

Benedict's "History of the Baptists" gives this graphic description of Penelope Stout's famous experience:—

The family of the Stouts are so remarkable for their number, origin, and character, in both church and state, that their history deserves to be conspicuously recorded; and no place can be so proper as that of Hopewell, where the bulk of the family resides. We have already seen that Jonathan Stout and family were the seed of the Hopewell church, and the beginning of Hopewell settlement: and that of the 15 which constituted the church, nine were Stouts. The church was constituted at the house of a Stout, and the meetings were held chiefly at the dwellings of the Stouts for 41 years, viz. from the beginning of the settlement to the building of the meeting-house, before described. Mr. Hart was of opinion (in 1790) "that from first to last, half the members have been and were of that name: for, in looking over the church book, (saith he) I found that near 200 of the name have been added; besides about as many more of the blood of the Stouts, who had lost the name by marriages. The present (1790) two deacons and four elders, are Stouts; the late Zebulon and David Stout were two of its main pillars; the last lived to see his offspring multiplied into 117 souls." The origin of this Baptist family is no less remarkable; for they all sprang from one woman, and she as good as dead; her history is in the mouths of most of her posterity, and is told as follows: "She was born at Amsterdam, about the year 1602; her father's name was Vanprincis; she and her first husband, (whose name is not known) sailed for New York, (then New Amsterdam,) about the year 1620; the vessel was stranded at Sandy Hook: the crew got ashore, and marched towards the said New York; but Penelope's (for that was her name) husband being hurt in the wreck, could not march with them; therefore, he and the wife tarried in the woods; they had not been long in the place, before the Indians killed them both, (as they thought) and stripped them to the skin; however, Penelope came to, though her skull was fractured, and her left shoulder so hacked, that she could never use that arm like the other; she was also cut across the abdomen, so that her bowels appeared;

these she kept in with her hand; she continued in this situation for seven days, taking shelter in a hollow tree, and eating the excrescence of it; the seventh day she saw a deer passing by with arrows sticking in it, and soon after two Indians appeared, whom she was glad to see, in hope they would put her out of her misery; accordingly, one made towards her to knock her on the head; but the other, who was an elderly man, prevented him; and, throwing his matchcoat about her, carried her to his wigwam, and cured her of her wounds and bruises. It was in New York, that one Richard Stout married her: he was a native of England, and a good family; she was now in her 22nd year, and he in his 40th. She bore him seven sons and three daughters, viz: Jonathan, (founder of Hopewell,) John, Richard, James, Peter, David, Benjamin, Mary, Sarah, and Alice; the daughters married into the families of the Bounds, Pikes, Throckmortons, and Skeltons, and so lost the name of Stout; the sons married into the families of Bullen, Crawford, Ashton, Truex, etc., and had many children. The mother lived to the age of 110, and saw her offspring multiplied into 502, in about 88 years.

Captain John Bowne, the ancestor of President Abraham Lincoln, was another early leader in Middletown. He came to Middletown in December, 1663, from Gravesend, Long Island, having previously been driven out of Massachusetts as an accursed Baptist.

Here, where religious liberty prevailed, he became one of the founders of Middletown's Baptist Church, the oldest church of that denomination in the State of New Jersey. He built the fine old Manor House which was later known as "Crawford Hall" (burned down about 1890) and lived there until his death, January 3, 1684, and was buried in the old Presbyterian Burying Ground at Middletown. The grave is marked with the oldest stone in the yard.

The first Indian purchase was by a deed dated January 25, 1664, the original of which, is in Albany, N. Y. (Liber 3, Page 1.) This deed was from Popomora, Indian chief, to James Hubbard, John Bowne, John Tilton, Jr., Richard Stout, William Goulding and Samuel Spicer. The deed was agreed to by Mischacoing, a brother of Popomora, and witnessed by Indians

named Rickhoran, Checockran, Chrye, Serand, and Mingwash. The considerations given were as follows: "118 fathom seawamps (wampum), of which 68 fathom was to be white seawamp, and 50 fathom black, 5 coats, 1 gun, 1 clout capp, 1 shirt, 12 pounds of tobacco, 1 anker wine; all of which were acknowledged as received, and 82 fathoms additional of seawamp to be paid twelve months hence."

The interpreters were John Tilton, Sr., James Bowne, John Horabin, Randall Huet, and John Wilson. The fact of these men being interpreters shows that they previously had had considerable intercourse with the Indians. Two similar purchases followed, the deeds of which are also recorded in Albany.

It will be noticed that the Indians wanted coats, but were not interested in breeches, preferring to go barelegged. An ancient Indian record reads: "The Indian's legs like white man's face no want covering."

On August 27, 1664, Peter Stuyvesant surrendered New Amsterdam to the English, whereupon Col. Richard Nicolls, as Governor for the Duke of York, commanded all planters resident in the Colonies, to take out ducal land-patents.

Captain Bowne, Richard Stout and their friends immediately applied for such a charter to cover their Indian purchases and received the famous "Monmouth Patent," signed by Col. Nicolls, on April 8th, 1665, a quotation from which is given at the opening of this chapter. The twelve men named under the "Monmouth Patent" were John Bowne, Richard Stout, James Hubbard, John Tilton, Jr., William Goulding, Samuel Spicer, Walter Clarke, William Reape, Nathaniel Silvester, Obadiah Holmes, and Nicholas Davis. At least seven of these men had suf-

fered banishment, imprisonment, or stripes for some peculiar religion's sake at the hands of the elder Colonies.

One of the conditions of the "Monmouth Patent" was "that the said Patentees and their associates, their heirs or assigns, shall within the space of three years, beginning from the day of the date hereof, manure and plant the aforesaid land and premises and settle there one hundred families at the least."

The early settlers had many friends in Rhode Island, New Hampshire and Massachusetts, whom they induced to move to Middletown and the stipulation was complied with.

A noted writer, Mr. I. F. Watrous, points out that Middletown "was settled by the best blood of New England." In fact, not only the best blood of New England went to make up Middletown, but also the best blood of the Old World. Both Holland and England contributed settlers of distinction to early Middletown.

As early as 1665, a children's school was established in Middletown. John Smith, a friend of Roger Williams, whom he accompanied into exile, was the teacher. This school is said to be the first of English origin in the province.

The Duke of York soon leased the whole state to Baron John Berkeley of Straton and Sir George Carteret for a sum equaling thirty-two dollars a year. At this time the state was given the name *Nova Caesaria,* or New Jersey, because of Carteret's connection with the Isle of Jersey.

CHAPTER V.

SOME EARLY MIDDLETOWN RECORDS

THE ancient "Town Book of Middletown," still in existence, gives us the records from 1667 to 1695. The first entry is dated December 30, 1667, and shows that the town was laid out in thirty-six "lots." The record follows:—

December: 30, 1667 The lotts of Middleton all layd out being numbered thirty-six: beginning at the west end upon the south side with number one and ending at the west end north side with number one and ending at the west end north side with number thirty-six * * * * The south side

*ax*John Rucman: Num. 1	Beniamen Deuell 21
Edward Tartte 2	Job Throckmorton 22
John Wilson 3	James Ashton 23
Walter Wall 4	*cx*John Throckmorton 24
John Smith 5	William Goulding 25
Richard Stoutt 6	William Reape 26
Richard Gibbins 7	Edward Smith 27
Thomas Cox 8	John Bowne 28
*bx*Jonathan Hulmes 9	Beniamen Burden 29
George Mount 10	Samuel Spicer 30
William Chesman 11	William Lawrence 31
Anthony Page 12	Daniell Estall 32
Samuel Holeman 13	Robert Jones 33
William Laiton 14	Thomas Whitlock 34
William Compton 15	Richard Sadler 35
James Grover 16	James Grover 36
Steven Arnold 17	Ded Mc
Samuell Spicer 18	Bot
John Stoutt 19	(Torn off)
Obadiah Hulmes 20	

ax—This lot now Beekman place.
bx—The Jonathan Hulmes that the village of Holmdel is named after.
cx—His grave is there now, owned by Chas. Morford.

Dec: 31 1667 It is ordered and Agreed unto that James Grover shall take a survay of the land that is to bee laid outt and to lay it out in to lotts: and likewise Richard Stoutt and James Ashton are chosen to asist him in doing of the same.

The lotts that are in the Poplar feild, mountany feild, (*now Osborn Hill and on to Ezra Osborn and to Robert Adamson home*) are numbered as followith beginning at the west end upon the south side * *

Richard Sadler 1
William Reape 2
John Rucman 3
Thomas Whitlock 4
John Stoutt 5
Obadiah Hulmes 6
Jonathan Hulmes 7
James Ashton 8
John Bowne 9
Benianmen Deuell 10
Edward Smith 11
Richard Stoutt 12
Samuell Holeman 13
William Compton 14
James Grover, senior.....15
Sanuell Spicer 16
Richard Gibbins 17
John Throckmorton 18
George Mount 19
John Wilson 20
Thomas Cocks 21
William Chesman 22
Beniamen Burden 23
Samuel Spicer 24
James Grover junior.....25
Steven Arnold 26
William Golding 27
William Lawrence 28
Daniel Estall 29

These lotts have a private cartway: runs thereon from the west end to the east end: wch way is two rods: broad: running east: north east nearest: the lotts turning from the said way south and east: and one the north side: north by west: other two lotts lie at the southeast corner of the poplar feild: and other 5 lotts: are by choncsis supus Run.*

William Laiton 30
Anthony Page 31
Walter Wall 32
John Smith 33
Edward Tartt 34
Robert Jones 35
Job Throckmorton 36

*Now called Poricy Brook at Nutswamp.

January 6th 1667 At a court holden in the towne of Middleton consisting of Richard Gibbins: Constable: William Lawrence, Jonathan Hulmes: overseers *it is ordered* That all fences shall bee made sufficient by the 15th of April next upon the penalty of 6 pence a rod that shall bee found defective: it is likewise to bee understood that all fences shall be foure ffoot and 3 inches high at the least

* * *It is likewise ordered* That noe person whatsoever shall fell timber uppon any mans land that is laid out yet every man that hath ffalen any timber that is in any mans lott hath liberty to take it away in three months *ordered* That if any one shall ffel timber uppon the common and shall let it laye three months it shall bee lawfull ffor any one to make use of it: provided it bee neither Hewed nor cloven

* * *Concerning wolves* It is ordered that if any one shall kill a wolfe hee shall have twenty schillings for his paines all soe if any Indian shall kill a wolfe and bring the head to the constable: The Indian soe doing shall have for his reward Twenty gilders provided it can be dicerned that it killd within ten miles of the towne: this order is disannulled concerning the paiment of 20 gilders to Indias *Overseers for the ffences* John Wilson and Thomas Cocks are chosen overseers of the fence for this yeare

Testis James Grover, Towne clerke

*April: 21 1668 It is mutually agreed by the maior partt of the inhabitants this day assembled to gether in a legall towne meeting: that the ffull and whole agitation about a mill building bee wholly reffered to Richard Gibbins: Richard Stoutt: William Lawrence and Jonathan Hulmes wholly to agitate with Robert Jones: concerning giving and taking land as all, soe in disposing the townes former grant to the said Jones as first 3 hundred gilders (A gilder at 38 cents) in Seawan: (Wampum made from sea shells by the Indians, the Blue was 5 for a cent, the white 7 for a cent) and the drawing of the whole mass of timber pertaining to his house and mill: 3rd and the use of a towne share of land keeping his mill in repaier for the townes use: 4th and ten acres of upland adioyning to the mill 5th: and Helpe to raise the worke when it is framed: 6th and the twelfe bushell tolle: all wch is granted to the above said Jones in consideration of his building a mill and keeping her repayre for the townes use at the place commoly called and knowne by the natives of the countrey Choncis sepus * *

Testis Edward Tartt deputed clerke for that present

The Town Book tells of the erection of the first grist mill at the foot of the hill, just where the stone road leading to Red Bank branches off from King's Highway. The stream which is still known as Townbrook was of much greater volume then than now, and Indians in their canoes came up to this point. While nothing remains of the old mill, the home of James Grover, who was in possession of the mill in December, 1669, is still standing. When James Grover took over the mill it was on his own property,—on Mahoras Brook, standing on south side of Kings Highway, just beyond where the road turns to go to Keansburg. Mahoras Brook runs between the Tatum and Luyster places.

This same Middletown Town Book recalls the original meaning of the word "earmark." Beginning in 1668 the "Town Book" lists the marks placed on the ears of their cattle by the old settlers, ancestors of the brands of the present day. The first mark so registered was that of Hendrick Smock, and is described as follows:—"Crop off ye Near Ear and two Slits

Right Downe ye Same." Another entry reads: "Andrew Johnson gave in his Ear mark. Thus a crop off the Right Ear and a Hole in the Same and two Slits in the Near Ear in the Forme of a Flouer de Luce."

Richard Hartshorne, another prominent settler in early Middletown, came into the possession of 160 acres of land all bounded on the South by Kings Highway. Six rods of ground were set aside for a burying ground, which is now one of the land marks of Middletown.

Mr. Hartshorne was one of the leading Quakers in America, and came to Middletown in 1667. In 1672 George Fox; the founder of the Quakers, came to Middletown and stayed in Mr. Hartshorne's house. This house is still standing, built in 1670, and is now occupied by Warren Messler. It belongs to the Morris Greenwood estate. William Penn also visited this house. The descendants of Richard Hartshorne are still landholders in Middletown.

George Fox in his "Journal of George Fox," now published in Everyman's Library, writes under the date 1672 as follows:—

At length we came to Middletown, an English plantation in East Jersey, and there were some Friends, but we could not stay to have a meeting there at that time, being earnestly pressed in our spirits to get to the half-year's meeting of Friends at Oyster Bay in Long Island, which was very near at hand. We went down with a Friend, Richard Hartshorn (brother to Hugh Hartshorn, the upholsterer, in Houndsditch, London), who received us gladly at his house, where we refreshed ourselves (for we were weary), and then he carried us and our horses in his own boat over a great water, which occupied most part of the day getting over, and set us upon Long Island.

Then later in the same year George Fox's Journal records the following incident:—

Being clear of Jamaica, we hired a sloop; and the wind serving, set out for the New Country, now called Jersey. Passing down the Bay by Coney Island, Natton Island, now Governor's Island, and Staten Island, we came to Richard Hartshorn's at Middletown Har-

bour, about break of day, the twenty-seventh of the Sixth month. Next day we rode about thirty miles in the country through the woods and over very bad bogs; one worse than all the rest, the descent into which was so steep that we were fain to slither down with our horses, and then let them lie and breathe themselves. This place the people of the country called Purgatory. We got at length to Shrewsbury in East Jersey, and on the First-day had a precious meeting there, to which Friends and other people came from far; and the blessed presence of the Lord was with us.

While we were at Porback, near Shrewsbury, an accident befell, which for the time, was a great exercise to us. John Jay, a Friend, a pretty, rich planter of Barbados, who came with us from Rhode Island, and intended to accompany us through the woods to Maryland, being to try a horse, got upon his back; and the horse fell a-running, and cast him down upon his head, and brake his neck, as the people said. They that were near him took him up as dead, carried him a good way, and laid him on a tree. I got to him as soon as I could; and feeling him, saw that he was dead. As I stood by him, pitying him and his large family, I took him by the hair of his head, and his head turned any way, his neck was so limber. Whereupon I threw away my stick and gloves and took his head in both my hands, and setting my knees against the tree I raised his head, and perceived there was nothing out or broken that way. Then I put one hand under his chin, and the other behind his head, and raised his head two or three times with all my strength, and brought it in. I soon perceived his neck began to grow stiff again, and then he began to rattle in the throat, and quickly after to breathe. The people were amazed: but I bid them have a good heart and carry him into the house. They did so, and set him by the fire. I bid them get him some warm thing to drink, and put him to bed. After he had been in the house a while he began to speak; but he did not know where he had been. The next day we passed away (and he with us) about sixteen miles to a meeting at Middletown, through woods and bogs and over a river, where we swam our horses, and got over ourselves on a tree. Many miles did he travel with us after this. To this meeting came most of the people of the town. A glorious meeting we had, and the truth was over all; blessed be the great Lord God for ever!

After the meeting we went to Middletown Harbour, about five miles, in order to take our long journey next morning through the woods towards Maryland, having hired Indians for our Guides.

A most interesting letter follows, written by Richard Hartshorne, from Middletown, on October 12, 1675, and published in London in 1676 in a volume entitled, "A further account of New Jersie in an abstract of letters lately written from there by several inhabitants there resident." In this ancient letter the re-

THE OLD RICHARD HARTSHORNE HOUSE. BUILT ABOUT 1670.

sources of the country and the habits of the early Middletown farmers, are vividly described:—

DEAR FRIEND:—My love is to Thee, and thy wife, desiring your welfare, both inward and outward; and that we may be found steadfast in that truth which is saving, for the welfare of our immortal souls. And, dear friend, the desire of my soul is, that we may know true Love; and I should be glad to see thee and thy wife. I have partly a remembrance of thy wife. And I have thought of thee many times with tears in my eyes. The Lord has done wondrous works for me; unto Him I return thanks and praises, who is God over all Blessed forever. Now Friend, I shall give thee some information concerning New Jersie, but time will not permit me to write at length. Thee desireth to know how I live. Through the goodness of the Lord I live very well, keeping between 30 and 40 head of cows, and 7 or 8 horses or mares to Ride upon. There are seven towns settled in this Province, viz.: Shrewsbury, and Middleton, upon the Sea-Side, and along the River side, and up the creek there is Piscattaway and Woodbridge, Elizabethtown, New Coake, and Bergan. Most of these Towns have about 100 Families; and the least 40. The country is very healthful. In Middleton, where I live, in 6 years and upwards there have died but one woman about 80 years old, and one man about 60, a Boy about five years old, and one little infant or 2. There are in this Town, in twenty-five Families about 95 children, most of them under 12 years of age, and all lusty children. The produce of the Province, is chiefly, Wheat, Barly, Oates, Beans, Beef, Pork, Pease, Tobacco, Indian corn. Butter, Cheese, Hemp and flax, French beans, Strawberries, Carrots, Parsnips, Cabbidge, Turnips, Radishes, Onions, Cucumbers, Water-melons, Mushmelons, Squashes; also our soile is very fertile for Apples, Pears, Plums, Quinces, Currans red and white, Gooseberries, Cherries, and Peaches in abundance, having all sorts of green trash in the summer time. The Country is greatly supplied with Creeks and Rivers which afford stores of Fish, Pearch, Roach, Baste, Sheepshead, Oysters, Clams, Crabs, Sturgeon, Eels, and many other sorts of Fish that I do not name. You may Buy as much Fish of an Indian for half a pound of powder as will serve 6 or 8 men. Deer are also very plenty in this Province. We can Buy a fat Buck of the Indians much bigger than the English Deer for a pound and a half of Powder or Lead or any other trade equivalent; and a peck of Strawberries, the Indians will gather, and bring home to us for the value of 6 pence.

Our beef and Pork is verry fat and good. The naturale Grass of the country is much like that which grows in the Woods in England, which is food enough for our Cattle; but by the water side we have fresh meadows, Salt Marshes. We make English Bread and Beer; besides we have several other sorts of Drink. In traveling in the country, and coming to any House, they generally ask you to eat and drink, and take Tobacco, and their several sorts of drink they will offer you as confidently as if it were Sack. Here are abundance of Chestnuts, Walnuts, Mulberries, and Grapes, red and white, our

Horses and Mares run in the Woods, and we give them no meal Winter or Summer, unless we work them; but our cows must be looked after.

Our Timber stands for fences about the land we manure; we plough our Land with Oxen for the most part. Husbandman here and in old England is all one, making most of our utencils for Husbandry ourselves, and a man that has three or four sons or servants that can work along with him will down with Timber, and get corn quickly. The best coming to this country, is at the Spring or Fall. We make our soap and Candles, and all such things ourselves. In the Winter we make good fires and eat good meat; and our women and children are healthy; sugar is cheap, venisan, Geese, turkeys, pidgeons, Fowls and Fish plenty: and one great happiness we enjoy, which is we are very quiet. I could give thee more information concerning this country but time will not give leave. In short, this is a rare place for any poor man, or others; and I am satisfied that people can live better here than they can in Old England, and eat more good meat. The vessel is going away, I have no time to copy this over; therefore take the sense of it. My Love salutes thee. Farewell.

RICHARD HARTSHORNE

Richard Hartshorne also owned the whole of Sandy Hook, which he used for a fishing station and a grazing ground for his cattle. In later years this strategic point was taken over by the United States government and forts and light houses erected. One of the oldest light houses in this country, was erected on Sandy Hook in 1764, and still stands to this day. Since 1685, when it was first surveyed, Sandy Hook has quadrupled in size.

The suns and rains were kind to the early settlers of Middletown. The forest and the sea were as larders before them, and the earth yielded her increase easily, so he that would work for his bread took riches from his labors, and he who would not work still might eat his fill. Prosperity attended the small beginnings. Each settler turned farmer, and the broad plantations of the thrifty spread over the land.

But according to Governor Lewis Morris, all was not well in the village. Writing to the Bishop of London, in 1700, Governor Morris said:—

Middletown was settled from New York and New England. It is a large township. There is no such thing as a church or religion among them. They are, perhaps, the most ignorant and wicked people in the world. Their meetings on Sunday are at the public house, when they get their fill of rum and go to fighting and running of races.

Like many in modern days however, Governor Morris must have changed his ideas as he grew older —for we have the following instance of his wild oat sowing set down in the old Middletown records.

June, the 25th, 1689. An information was given in * * * against Lewis Morris * * * and Edom, the Indian * * * for running of Races and playing at Nyne pinns on the Sabbath day.

At any rate, immediately after the Governor Morris letter to the Bishop of London, Christ Episcopal Church was founded in Middletown, by the first missionary to be sent to the Colonies by the Society for the Propagation of the Gospel in Foreign Parts. Of course it was then a mission of the Church of England. Its full and important history will be related in another chapter.

It is a fact, however, that Governor Morris knew his early Middletown. Some of the inhabitants can still remember their grandfathers' tales of horse racing on King's Highway, on the Sabbath Day. The custom, they say, was for some one to put up a bushel of doughnuts or a gallon of applejack and immediately a race would be staged for the prize. The first cup to be won by this highway racing is now in the possession of Geret Conover of Middletown, bearing the date of 1699. On the Conover estate many of the prize racing ponies were raised.

The difficulties that the early Middletown settlers had in the Indian temperance question, appear in a pamphlet printed by one Thomas Budd, in 1685.

In describing a general convention of the English

and Indians, to discuss the question of Intoxicants, Thomas Budd writes:—

One of the Kings, by the consent and appointment of the rest, stood up and made this following speech: The strong Liquors was first sold us by the Dutch, and they were blind, they had no Eyes, they did not see that it was for our hurt . . . although we knew it to be hurtful to us; but if people will sell it to us, we are so in love with it, that we cannot forbear it: when we drink it, it makes us mad; we do not know what we do; we then abuse one another; we throw each other into the Fire; seven Score of our People have been killed, by reason of the drinking of it, since the time it was first sold to us: Those People that sell it, they are blind, they have noe Eyes, but now there is a People come to live amongst us that have Eyes, they see it to be for our Hurt: They are willing to deny themselves of the Profit of it for our good . . . We are glad such a people are come amongst us. We must put it down by mutual consent.

In the County of Monmouth, whose Indian record may fairly be taken as an epitome of that of the whole state, it cannot be denied that policy spoke as loudly as humanity in the defence of the aborigines. Beyond doubt the Indians of the region, even in remotest colonial times, were very few in number. Nevertheless their alliances and connections made them a power to be reckoned with, and the following record in the old 'Towne Book of Middletown' shows how early and how well Monmouth men understood that phase of their situation:

September 9th, 1670—The constable and overseers wth the assistance of the towne Deputies (taking into consideration the dangerous practize of selling liquor to the Indians . . . alsoe: the eminent danger which dayly hangs over our heads: the weaknes of the Towne to withstand the rage and fury of the numerable Indians: wch inhabites about us: for the present safety and preservation of his maiesties subjects, the inhabitants of Middletown), did . . . conclude upon this following order:

Whereas wee have found: as well by woefull experience as alsoe by several complaints of many inhabitants of this towne of the mischiefes and dangers occasioned by some: trading of strong liquor to the Indians: by which: many of them: having bin drunken and distempered with the said liquor have oftentimes offered violence and fury to severall of the peacable inhabitants: who have been endangered of their lives: for the future prevention of all such . . . no person whatsoever shall directly or indirectly either sell or trade any sort of

wine: strong liquor: or strong beare, to any Indian within the limits of the towneshipp: upon penalty of the forfeiture of ten pound for every such default. . . . It is likewise ordered that all Indians that at any time shall be found drunke in the towne or neere about shall bee sett in the stockes till they shall be sober.

By rapid degrees the possessions of the Indians passed into the hands of the white men, until by the Treaty of Crosswicks, in 1758, their last remaining acres were deeded over to the whites. For some forty years the remaining Indians lived in a reservation within the state. Thence they moved to the Stockbridge territory in New York, and thence again to Wisconsin.

Deeds of the property which the Sachems and chiefs of the Lenni Lenapés gave to the early settlers are still on file in the county clerk's office in Freehold. There were no blotters in those days, and the ink was dried by sprinkling sand upon it. Upon many of these ancient deeds the sparkling grains of sand may still be seen.

The only trouble the early settlers experienced with the Indians, was during King Philip's War in 1670, when the red warriors assembled on the hills south of the village where the residence of Robert Adamson now stands.

Anticipating trouble, the settlers had built a blockhouse on the present site of Christ Episcopal Church. Six armed men were kept constantly on watch.

Richard Hartshorne, the sturdy old Quaker, however, prevented any trouble by going alone to the Indian encampment and making peace. During one of the Indian scares two twin sisters were born in the block house, the first significantly named Hope Burrows and the second Deliverance Burrows. Hope Burrows is buried in the Presbyterian Cemetery at Middletown.

An amusing story is told in the old histories of an English settler named Slocum, who made a deal with an Indian whereby he (Slocum) was to have for a certain infinitesimal sum, all the land he stretched a bull's hide over. After the deal was consummated Slocum cut up a bull's hide into thousands of pieces, each a fraction of an inch square, and scattered them over several acres. The Indian naturally became incensed but offered to wrestle it out and may the best man win. Slocum succeeded in throwing the big chief, and so by medieval ethics was judged to be in the right.

After the Indian scare, the blockhouse was used as a jail.

Evidently slaves were brought to Middletown very early in its history, for as early as 1691, four negroes, Jeremy, Tom, Mingo, and Caesar, were tried for murder in the county court house, which was located just back of the jail (on what is now Church Lane) and executed in front of the present site of the Episcopal Church.

Their cruel and horrible sentence read: "That their right hands should be cut off and burned to ashes, in a fire before their eyes, after which they were to be hanged by the neck until they were dead, Dead, DEAD," after which their bodies were to be burned to ashes. Tradition states that the hanging took place in the wide road in front of the jail.

Near the site of the present Baptist Church was a whipping post where criminals were whipped for stealing. The last sentence for whipping on record calls for forty lashes on the back, administered by the constable.

In a rare work of Oldmixon, published in 1708, an ancient writer has this to say of Middletown:

"Monmouth County; where we first meet with Middletown a pretty good Town consisting of 100 Families and 30,000 Acres of Ground on what they call here *Out* Plantations. 'Tis about 10 or 12 miles over Land, to the Northward of Shrewsbury and 26 miles to the Southward of Piscattaway. Not far off, the Shoar winds itself about like Hook and being sandy gives Name to all the Bay."

Oldmixon goes on to record:—

"A gentleman asking one of the Proprietaries *'If there were no Lawyers in the Jerseys?'* was answered *'No'*. And then *'If there were no Physicians.?* The Proprietor replied *'No'*. *'Nor Parsons'?* adds the gentleman. *'No,'* says the Proprietor. Upon which the other cry'd *'What a happy place must this be and how worthy the name of Paradice!'* We do not perhaps differ more from this gentleman, than we agree with him."

Chapter VI.

PIRATE DAYS IN MIDDLETOWN

THERE is sufficient historical data to make positive the fact that many of Captain Kidd's pirate crew did spend considerable time in Middletown and its environs.

That Captain Kidd himself placed a hidden cross in Christ Episcopal Church, is purely legendary, but there is actual evidence to prove the activities of pirates in Middletown, and that several of Kidd's crew as well as other famous pirates made their permanent homes here.

In 1699, we know that pirates made their shore headquarters at Brays Landing, near Middletown. (Now called Ideal Beach.)

According to old historical accounts several of Captain Kidd's men married Middletown women, and after the execution of their leader in 1701, made their homes here. Don Seitz, famous pirate authority, has assured the writer that these statements are correct.

Piracy in those days was not considered a disreputable profession. Pirate chiefs and their ships were given important commissions by the governments during Colonial wars. The pirates were quite as respectable as the warriors of the day.

Captain Kidd was held in especially high esteem because he had a British Commission to "exterminate pirates" and because he had as his partners, the Governor of New York and the King of England.

From captured Spanish ships the pirates were said to have brought quantities of silks, Spanish laces and other luxuries to their friends in Middletown village. The Middletown merchants in turn marketed them through the Colonies, at a handsome profit, and waxed rich and powerful.

Of course the nooks and crannies in the bay near Middletown, offered ideal places for the pirates to run in their plunder, just as they have in later years given aid to the bootleggers and rum-runners, in bringing in illicit liquors.

William Leeds, an early resident of Middletown was reputed to be one of Captain Kidd's chief cohorts. A memorial monument to this wealthy planter now stands beside Christ Episcopal Church, which was founded and supported mainly by his generous gifts.

Upon his death, he left 438 acres of his land "to the venerable and honourable Society for the Propagation of the Gospel in Foreign Parts, and to their successors for ever—for the use and habitation of a Minister or Clergyman of the Church of England, as it is now by law established, that shall be a Missionary of the said society to preach the gospel to the inhabitants of Middletown and Shrewsbury." William Leeds' neighbors, who looked on at the reading of the will, drew the conclusion, whether from evidence or uncharity, we do not know, that this generous gift was nothing more or less than conscience-money, an expiation for the piratical wild oats sown by one of the famous Captain Kidd crew.

Christ Church still derives an income from this endowment of William Leeds, and the writer is paid his clerical salary from the proceeds of this strange gift of long ago.

All that is positively known about William Leeds, is that very early in Colonial days he purchased from the proprietors a large tract of land, near the Shrewsbury River, where Leedsville (Lincroft) now stands. Later, on March 29, 1680, he purchased the Indians rights from the Chiefs Cherewas-Melileth, Cherles, Puropa, Lendreck, Iraseef, Mestoa, Poruras, Leoples, Secoes, and Metopeek. On these lands he built himself a house, which according to the report of the day "took the shine off any other house" in the neighborhood.

On January 3, 1703, according to the records of George Keith, the missionary, "William Leeds, and his sister Mary, late converts from Quakerism," were baptised into the Church of England. Upon his death in 1735, William Leeds left 438 acres to the Middletown Church, as has been related above.

All of which is a very pious and law-abiding record for a supposed buccaneer. But the following record from the minutes of the Middletown Court Sessions, in 1701, evidences the fact that peaceful Middletown was not without its pirate excitements. It also shows that tolerance of steady-going Middletowners to the red-handed pirates was not unknown.

Session at Middletown, March, 1701, being present Col. Andrew Hamilton, Governour; Lewis Morris, Samuel Leonard, of the Governour's Council; Jedidiah Allen, Samuel Dennis, Justices. The Court being opened, one Moses Butterworth, who was accused of piracy (& had confessed yt he did sail with Capt. William Kidd in his last voyage when he came from ye East Indies & went into Boston with him), & was bound to make his appearance at this Court, yt he might be Examined & disposed of according to his Maj'ties orders, the sd. Butterworth was called & made appearance & when ye Court was Examining him, one Samll. Willet, Inholder, said yt ye Governour & Justices had no authority to Hold Court and yt he would break it up, & accordingly went down stairs to a Company of men then in arms & sent up a Drummer, one Thomas Johnson, into ye Court, who beat upon his Drum & severall of ye Company came up wth their arms &

clubs, wch together with ye Drum beating Continually, made such a noise (nothwithstanding open proclamation made to be silent & keep ye King's peace) yt ye Court Could not Examine ye Prisoner at the Barr, & when there was, as ye Court Judged, betwixed 30 & 40 men Come up into ye Court, some with their arms & some with Clubs, two persons, viz,—Benjamin Borden & Richard Borden,—attempted to Rescue ye prisoner at ye Barr, & did take hold on him by ye arms & about ye midle & forc't him from ye Barr, ye Constable & under Sheriff by ye Command of ye Court, apprehended ye sd. Borden, upon wch severall of ye persons in ye Court assaulted ye Constable & under Sheriff (the Drum still beating & ye people thronging up Stairs wth their arms), & Rescued ye two Bordens, upon wch ye Justices & King's Attorney-Generall of the province, after Commanding ye King's peace to be kept, & no head being given thereto, drew their swords and Endeavored to Retake ye prisoner & apprehend some of ye persons Concerned in ye Rescous, but was resisted & assaulted themselves, & ye Examination of ye prisoner torn in pieces & in ye scufle both Richard Borden & Benj. Borden were wounded, but ye Endeavors of ye Court were not Effectuall in retaking ye prisoner, for he was Rescued & Caried off & made his Escape, and ye people . . . to ye number of about one hundred persons, did traytorously sieze ye Governour & ye Justices, the King's Attorney-Generall & ye under Sheriff & ye Clerke of ye Court, & keept them close prisoners, under a guard from Tuesday, ye 25th March, til ye Saturday following, being ye 29th of ye same month, & then Released them.

The fact that this took place on March 25th, Middletown's regular "Training Day," accounts for the presence of so many armed men in such a usually quiet spot.

The governor and his officers were imprisoned while the lives of the wounded rioters were in hazard, for in case of the death of these, the mob meant to take summary vengeance on their adversaries.

A letter from John Johnstone, a Scotchman, who a few years before, had been presiding judge of the Monmouth Courts, gives further evidence along this same line. He wrote to Governor Andrew Hamilton on March 26, 1701.

To the Council of New Jersey:

Honorable Gentlemen.—Yesterday Governor Hamilton, with four of the justices of this county, met in Middletown, for holding the Court Sessions, as appointed by the acts of assembly of this province, when they had opened court, and begun the trial of one, who confessed him-

self, one of Kidd's men, several of the people of Middletown, who for that purpose, had appointed a training of the militia, and being in arms, came into the house where the court was sitting and forcibly rescued the prisoner. The governor and justices commanded the sheriff and constables to keep the peace, and in the scuffle two of the foremost of the fellows were slightly wounded. There being seventy or eighty men, and the governor and justices, without force, they were by this multitude made prisoners, and are by them, kept under strict guards. This is not a thing which happened by accident, but by design. For some considerable time past there, some of the ringleaders kept, as I am informed, a pirate in their houses, and threatened any that would offer to seize him. Gentlemen, I thought it my duty to inform you of this, and to beg your assistance to help the settling of our peace or to take the government upon you until his majesty's pleasure be known.

I am, your honors, most humble servant,

JOHN JOHNSTONE

Many Spanish "Pieces of Eight," have been dug up on the Middletown farms, and several unsuccessful expeditions have searched all these parts for Captain Kidd's treasure. In a meadow on Sandy Hook stands a lone pine tree. Kidd is supposed to have buried treasure under this tree and the holes dug by treasure-seekers are still to be seen. The meadow is still called "Kidd's Meadow" and the tree, "Kidd's Tree."

Edwin Salter's "History of Monmouth County" gives the following account of the discovery of gold supposedly by Captain Kidd:—

In days gone by, the singular character and eccentric acts of the noted Indian Will formed the theme of many a fireside story among our ancestors, many of which are still remembered by older citizens. Some of the traditionary incidents given below differ in some particulars, but we give them as related to us many years ago by old residents. Indian Will was evidently quite a traveler, and well known from Barnegat almost to the Highlands. At Forked River, it is said he often visited Samuel Chamberlain on the neck of land between the north and middle branches, and was generally followed by a pack of lean, hungry dogs which he kept to defend himself from his Indian enemies. The following tradition was published in 1842, by Howe, in Historical Collections of New Jersey:

About the year 1670, the Indians sold out the section of country near Eatontown to Lewis Morris for a barrel of cider, and emigrated to Crosswicks and Cranbury. One of them, called Indian Will, remained, and dwelt in a wigwam between Tinton Falls and Swimming

River. His tribe were in consequence exasperated, and at various times sent messengers to kill him in single combat; but, being a brave, athletic man, he always came off conqueror. One day while partaking of a breakfast of suppawn and milk with a silver spoon at Mr. Eaton's, he casually remarked that he knew where there were plenty of such. They promised that if he would bring them, they would give him a red coat and cocked hat. In a short time he was arrayed in that dress, and it is said that the Eatons suddenly became wealthy. About 80 years since, in pulling down an old mansion in Shrewsbury, in which a maiden member of this family in her lifetime had resided, a quantity of COB dollars, supposed by the superstitious to have been Kidd's money, was found concealed in the cellar wall. This coin was generally of a square or oblong shape, the corners of which wore out the pockets.

A somewhat similar, or perhaps a variation of the same tradition, we have frequently heard from old residents of Ocean county, as follows:

Indian Will often visited the family of Derrick Longstreet at Manasquan, and one time showed them some silver money which excited their surprise. They wished to know where he got it and wanted Will to let them have it. Will refused to part with it, but told them he had found it in a trunk along the beach, and there was plenty of yellow money beside; but as the yellow money was not as pretty as the white, he did not want it, and Longstreet might have it. So Longstreet went with him, and found the money in a trunk, covered over with a tarpaulin and buried in the sand. Will kept the white money, Longstreet the yellow (gold), and this satisfactory division made the Longstreets wealthy.

It is probable that Will found money along the beach; but whether it had been buried by pirates, or was from some shipwrecked vessel, is another question. However, the connection of Kidd's name with the money would indicate that Will lived long after the year named in the first quoted tradition (1670). Kidd did not sail on his piratical cruises until 1696, and, from the traditionary information the writer had been enabled to obtain, Will must have lived many years subsequent. The late John Tilton, a prominent, much respected citizen of Barnegat, in early years lived at Squan, and he was quite confident that aged citizens who related to him stories of Will, knew him personally. They described him as stout, broad-shouldered, with prominent Indian features, and rings in his ears, and a good-sized one in his nose.

The story of Black Beard's pitched battle with the farmers on the highway in Middletown is told in the latter part of the long quotation included in Chapter III of this volume.

Chapter VII

MIDDLETOWN IN THE REVOLUTION

MIDDLETOWN men played prominent parts in the King Philip's War, Queen Anne's War, the Wars with the French and Indians, in fact, in all of the early Colonial Wars. Middletown also had its part in the Revolutionary War.

Middletown men participated in Monmouth's own Tea Party. During April, 1776, an English vessel anchored in Sandy Hook Bay waiting a pilot to take her to the city. It was suspected that the vessel had tea aboard, so during the night, a small boat containing several Middletowners, put out from the mainland, boarded the ship, and threw the tea overboard, forcing the Captain to put to sea under penalty of death.

Upon receipt of the alarming news of the shedding of blood on Lexington Green, Middletown was put on a military basis, the inhabitants forming themselves into companies.

Many Middletowners, however, were not in sympathy with the rebellion, and continued their allegiance to the King. Both Shrewsbury and Middletown were known as "hotbeds of Tories." Some even took up arms against the rebels, in behalf of the King.

At Sandy Hook was "Refugee's Town," where the Tories received protection from the Continental army. Here they were strongly guarded by British cannon and many raids were made upon the Middletown and

Shrewsbury districts, plundering, burning, and carrying off prisoners.

In estimating the value of Jersey's final devotion, it must be remembered that, because of her exposed position relative to the English in New York, and because of the protracted presence of the American army within or upon her borders, making her the scene or the avenue of ceaseless hostilities, she suffered peculiar hardships throughout the war. No other Northern state, in fact, underwent so bitter or so prolonged an ordeal. And in the distribution of her burden the heaviest share fell to the county of Monmouth.

Only one general engagement, it is true, occurred within Monmouth confines; yet several militia fights of considerable magnitude took place there, and the endless guerilla warfare to which the county was subjected more seriously tested her endurance than the shock of battles could have done. Staten Island, facing her on the north, and Sandy Hook, hemming her in on the east, swarmed with armed Tories who were exiled Monmouthmen who knew every secret of their former homes, and who used such knowledge to satisfy a bloodthirsty rancor that grew in intensity with the passing of the prospects of ultimate success. The Pine Robbers, lurking in the pathless swamps and sands of the southern district, and sneaking out singly or in gangs to commit the vilest of cut-throat outrages, added another constant element of danger. And upon all this was superimposed the daily expectation, often realized, of raids by the British regulars. The country's long coastline, broken by inlets and rivers, and opened by many navigable streams since lost with the loss of forests, offered every facility to flying attacks, and the task of the local militia, therefore, demanded

great spirit and alacrity, with sleepless vigilance.

It should be considered, moreover, that these men fought under risks much greater than those incurred from a fair and honest enemy. Their antagonists, as a general rule, were of the stripe that gives no quarter, knows no respect for prisoners of war, and finds its congenial resource in secret assassination. To take up arms against such odds requires indeed the courage of conviction, and every Monmouth citizen who put his name on the militia-roll, or who identified himself with the cause of freedom, did so in the full knowledge that from that moment his life was in constant danger. The case of Joseph Murray, militiaman, offers an illustration.

While on duty with his company at Navesink Highlands to prevent the conveying of goods and produce to the British ships at the Hook, Murray asked for a few hours' leave in which to ride to his Middletown home to plant a field of corn for his family's support. Reaching the farm, he throws off his coat, leans his musket against a tree, hitches his horse to the plough, and starts down the field. The first furrow done, he swings around to the next, unconscious of three figures that steal out from the tall grass at his back. The struggle, being a matter of bullets and bayonets against empty hands, is soon over, and at its end Murray's home is left defenceless to the mercies of beings who did no violence to their traditions in coming three to one to the slaughter of an unarmed man. Many years later his house was sold by the Murray family to Charles Coudert, a New York lawyer, whose father was an officer under the first Napoleon. It then became the property of Morris Greenwood and is now owned by Mr. Dangler.

An account in George C. Beekman's "Early Dutch Settlers of Monmouth" gives a fine picture of the continual warfare in Middletown during the Revolution, warfare which was much more harrowing than if the village had been the scene of a large battle.

The residence of Capt. Smock near Hop Brook was the rallying place for the Middletown patriots to meet. A circle of about four miles drawn round, with Capt. Smock's dwelling as the center, would take in the greater part of the most active and zealous of the patriots in old Middletown township. This region was well called the "Hornet's Nest," for their stings meant death to the Tories. The four pounder was placed here, and used as a signal gun. On any ordinary day or night, the boom of this cannon could be heard for miles around. The Schancks, Hendricksons, VanDorns, Smocks, Hyers, Holmeses, and Covenhovens (*Conovers*), through Pleasant Valley could hear it. The Hulsarts (*Hulses*), VanKirks, Wyckoffs, DuBoises, VanCleafs, Covenhovens, and Schanks who lived in the vicinity of Old Brick Church could hear the report.

So the boom went westward among the Strykers, Van Sicklens (*Sickles*), Wyckoffs, Voorheeses, Van Derveers and Conovers, living through what is now Marlboro township. It went roaring southward to the Scobeyville and Colt's Neck Neighborhoods, among the Van Brunts, Van Derveers, Lefferts, Bennetts, Van Sutphens, Polhemuses, Conovers and Van Schoicks. The report of this four pounder was a notice to all that the enemy was making a raid somewhere in Middletown township. Every man among the associated patriots seized his rifle or musket, swung his powder horn and bullet pouch over his shoulders and often barefooted and in his shirt sleeves would spring on his horse, and ride as fast as the horse could run, over to Capt. Smock's house. Therefore, even in the middle of the night, if a scout brought word to Capt. Smock that the enemy was landing from their boats at Matawan creek, Navesink, Shoal Harbor Creek (now Port Monmouth), or on the Middletown side of the Shrewsbury river, the cannon was fired. In a few minutes, from all around, armed men would come, riding in on horseback, and at once a troop was formed to meet the coming raiders, sometimes by ambush, and sometimes by a wild tornado charge on horseback. This explains the swiftness with which the many raids of the enemy were met and repulsed, although the newspapers of that time do not report one fourth of the fights, skirmishes, and raids through this part of Monmouth. The rich farms with their cattle, horses, sheep, hogs, and well stocked cellars, smokehouses, and barns, constantly attracted the Refugees from Sandy Hook, foraging parties from Staten Island, the crews from the British transports and men of war in the Lower Bay, who craved fresh provisions like chickens, milk, butter, etc., after their long voyage across the ocean, living on salt provisions. The spiking of this four pounder by Tye and his gang was a serious matter, and so was the kidnapping

of Capt. Barnes Smock with Gilbert Van Mater, who doubtless helped him load and discharge this cannon.

The people of this vicinity were well called "Hornets," and Col. Tye knew enough not to bring them about his ears, for he got safely back to Sandy Hook with his two prisoners, and four horses. Only two or three years previous the people of this vicinity were slow moving, good natured, kind hearted farmers, as many of their descendants, who still live on these lands, are today. They had no military training, and knew nothing of war or camp life, but were men of peaceable lives and kindly deeds.

After three years of war had passed these quiet and hospitable farmers had become a stern faced, haggard band of desperate men. In that time many of them had fathers, brothers, or sons, who had starved to death in the British prisons of New York. Others who had been exchanged, came home emaciated skeletons, and told horrible and ghastly tales of Cunningham's brutality, of slow, lingering death, with insults and cruelties superadded to embitter the dying hour. When they heard these things, they thought it was easier to die fighting, than to suffer death by inches amidst such horrors.

James Steen, writing in the same volume, says:

No county in the State of New Jersey suffered more during the Revolution than did Monmouth, and in no country did the citizens respond more nobly. The proximity to the shore and readiness of access by boat from New York rendered it peculiarly the prey of the British. There was super-added to that, a lawless element even more irresponsible and regarding less the rules of warfare, than the guerillas in our late Civil War. Tories and refugees, well acquainted with the county and knowing the inhabitants, preyed upon the aged and infirm who had property that they could take or destroy, and committed all sorts of excesses and outrages, shooting children and old men and hanging women, burning houses and barns, and destroying animals and other property that they could not conveniently carry off.

Salter's History of Monmouth County contains the following account of raids on Middletown and vicinity:

April 26th, 1779. An expedition consisting of seven or eight hundred men under Col. Hyde went to Middletown, Red Bank, Tinton Falls, Shrewsbury and other places, robbing and burning as they went. They took Justice Covenhoven and others prisoners. Captain Burrows and Colonel Holmes assembled our militia and killed three and wounded fifteen of the enemy. The enemy, however, succeeded in carrying off horses, cattle and other plunder.

In the above extract the name of Justice "Covenhoven" is mentioned. The names of different members of the Covenhoven family are frequently met with in ancient papers and records among those who favored the patriot cause. Since that time the name has gradu-

ally changed from Covenhoven to Conover. The present Conover home, called "Homestead Farm" is built upon the foundation of the old house which was burned down by the British. A Continental officer drove his horse in the door of one side of the house and out the other side. The British, believing he was still in the house, burned it. The present barns date back to Pre-Revolutionary days.

In May, two or three weeks after the above affair, some two or three hundred Tories landed at Middletown, on what was then termed a "picarooning" expedition. The term "picaroon" originally meaning a plunderer or pirate, seems to have been used in that day to convey about the same idea that "raider" did in the Civil War.

June 9th, 1779. A party of about fifty Refugees landed in Monmouth and marched to Tinton Falls undiscovered, where they surprised and carried off Colonel Hendrickson, Colonel Wyckoff, Captain Chadwick and Captain McKnight, with several privates of the militia, and drove off sheep and horned cattle. About thirty of our militia hastily collected, made some resistance but were repulsed with the loss of two men killed and ten wounded, the enemy's loss unknown.

April 1st, 1780. About this time, the Tories made another raid to Tinton Falls, and took off seven prisoners. Another party took Mr. Bowne prisoner at Middletown, who three days before had been exchanged, and had just get home.

About the last of April, the Refugees attacked the house of John Holmes, Upper Freehold, and robbed him of a large amount of continental money, a silver watch, gold ring, silver buckles, pistols, clothing, etc.

June 1st, 1780. The noted Colonel Tye (a mulatto formerly a slave in Monmouth County) with his motley company of about twenty blacks and whites, carried off prisoners Capt. Barney Smock, and Gilbert Van Mater, spiked an iron cannon and took four horses. Their rendezvous was at Sandy Hook.

Captain Jacob Conover of Middletown was sent to Sandy Hook prior to the British occupation of New York, and smashed the lamps of the light house to prevent the expected British fleet having the benefit of the same. He was afterwards taken prisoner at Mid-

dletown Point, brought on board one of the enemy's vessels, and threatened to be hung at the yard arm as a rebel, the noose even being prepared for his neck. He was subsequently confined among the prisoners in the sugar house in New York.

On June 29, 1778, the British troops under Generals Clinton and Cornwallis, passed down King's Highway in Middletown.

King's Highway had been laid out as a road in 1719 by the Monmouth patentees. It was established for military and post purposes and intended to connect Barnegat, New Jersey, with Montauk Point on Long Island, by way of the Amboys and Staten Island. The road was to be one hundred feet in width, the entire distance. With the greed attendant on real estate developments the road has been narrowed in many districts to about thirty feet, but maintains its full width in Middletown. Save for the strips in Middletown and Flatbush, Long Island, the road is no longer known as the King's Highway.

Upon June 29th, of 1778, the day following the battle of Monmouth, the British army retreated through Middletown and marched in parade down the King's Highway. Lord Cornwallis and his troops came pouring into the village through the Deep Cut, while Sir Henry Clinton led his men into Middletown through Colt's Neck, and Nut Swamp. They met on the corner of what is now King's Highway and Church Lane, where the Episcopal Church stood and still stands today.

As it was the hour of noon when the army reached Middletown, Sir Henry Clinton and Lord Cornwallis had their camp tables spread under a large cedar tree on the highway. This tree still stands about one hun-

KINGS HIGHWAY, WITH THE OLD DR. TAYLOR HOUSE ON THE LEFT.

dred feet from the residence of Charles H. Morford.

The remnants of their armies rested in the large fields on either side of the highway. The heat was excessive, but about three o'clock, the army which had already marched over twenty miles, was again set in motion and proceeded to the Highlands by way of Chapel Hill and Navesink, where it was embarked for New York City, which was still in the possession of the British.

Many wounded were left behind and for several months the Baptist and Episcopal Church buildings were used as hospitals for the wounded. A notation on one of the Rev. Abel Morgan's sermons reads, "At Middletown, in mine own barn, because the enemy had took out all the seats in the meeting house in town."

It was late August before the old town was clear of the enemy. A report still exists that thirty British soldiers were buried in a field near Middletown on what was formerly the Warren S. Conklin farm.

Hundreds of the German hirelings of the British army deserted when Middletown was reached and fled through the Nut Swamp Road into Pennsylvania, where they are believed to have settled, and where their descendants are now known as "Pennsylvania Dutch."

A year before, in 1777, a Hessian troop under Lieutenant Moody made a raid upon Middletown and burned down the Middletown Presbyterian Church building which had been built about the year 1700. The Rev. Dr. Charles McKnight, the pastor, and a number of other American sympathizers were taken as prisoners and confined for some time in a British prison-ship. Dr. McKnight was soon released, but his suffering during his prison term caused his death and he was buried

in Trinity Church yard in New York city. Although the Middletown Presbyterian Church was rebuilt after the war, the congregation broke up about the year 1790 and their house was converted to another use. The cemetery which adjoined the old Presbyterian Church (next to the home of Ward Thomas), is now grown over with bushes and briers of all descriptions, but a large number of the headstones are still standing. Among those who are buried in this old cemetery are some of the Monmouth patentees,—representatives of the Stout, Holmes, West, Tilton, and Burrowes families.

Among the prisoners taken captive by Lieutenant Moody, was Colonel Daniel Hendrickson, the father of Captain Hendrickson, who finally drove the marauders out of Middletown. Colonel Hendrickson was kept prisoner for some time and then released. Upon his release, according to the records, he proceeded to the home of his son, Major Cornelius Hendrickson, in "an emaciated condition." He recuperated and assumed his command for participation in the Battle of Monmouth. "Just how badly he was emaciated," writes one of his descendants, "is hard to determine, for he weighed when normal 340 pounds, and the bed which was specially constructed for him to sleep upon, was still in the attic of Hendrickson Manor House a few years ago."

On Sunday, June 28, 1778, the day of the Battle of Monmouth, the ardent patriot, the Rev. Abel Morgan, was preaching in the Middletown Baptist Church on the text "Trust in Him at all Times." It is said that the roar of the cannon on the battlefield could be distinctly heard during the services.

The Episcopal clergyman at the opening of the Rev-

olution was the Rev. Samuel Cooke. He had come to Middletown in 1751 as a missionary of the Society for the Propagation of the Gospel in Foreign Parts. Of course the Episcopal Church was then the Church of England. When the revolution came this congregation was divided, some siding with the Colonists and some with the King. As a minister of the Church of England, Mr. Cooke felt it his duty to continue his allegiance to the Crown, and he joined the British in New York. His property in New Jersey was confiscated. He then settled at Frederickstown, New Brunswick, as rector of the church there, and was afterwards a commissary to the Bishop of Nova Scotia. He was drowned in crossing St. John's river in a canoe and many of the Episcopal Church records are said to have perished with him.

Other Middletown inhabitants who continued their allegiance to the King were Thomas Cornwell, who was commissioned a Captain in the Loyalist army, and George Taylor, who was given a Colonel's commission, in the British army.

George Washington, together with some of his men, visited Middletown on a reconnoitering tour while his army was stationed near Freehold. He ate his lunch under a buttonwood tree in John Stilwell's yard (on the road from Nutswamp to Red Bank, near the Thomas Field house. The farm is now owned by Mr. Edward Brasch.) This ancient tree was blown down some years ago. The cherry-wood table from which Washington ate is in the possession of Mrs. William M. Thompson of Middletown.

Mrs. Thompson writes as follows of the old Captain Shepherd house:

Two miles south of Middletown on the turnpike leading to Red Bank is situated the farm known to the people of this vicinity as "The Shepherd Place." Here lived and died Captain Moses Shepherd. He married Rebecca Stillwell and when "Independence" was declared he went to the front supported by the patriotism of his wife who bravely took upon herself the care of the house and children.

He was lieutenant in Captain David Anderson's company of state troops. He was promoted to a captaincy for gallantry on the field of action.

Among the families of Old Monmouth, hospitality was unbounded, and Captain Shepherd's was no exception. Here were entertained both friends and foes although the latter were unbidden guests. Sometime during Captain Shepherd's time of service with the army, a band of British soldiers, late at night, demanded entrance to his home "in the name of the King." They made a search of the premises in quest of Captain Shepherd and after assuring themselves of his absence they ordered his wife to prepare them supper and proceeded to wile away the waiting moments by destroying everything of value the house contained. Having shattered a mirror by the thrust of his bayonet one "Red Coat" declared with an oath that if the "bawling brats" did not cease their cries he would thrust his bayonet through them also. Hushing the frightened children as best she could and recognizing how futile remonstrance would prove, the terrified woman hastened to give the marauders the food demanded. After partaking of their meal they went away without further molestation.

One cannot adequately imagine what a night of terror this must have been to that woman alone with three young children isolated from kindred or neighbors. This happening was related to me by my grandmother, who heard her grandmother (Captain Shepherd's wife) relate many times the incident in all its details. The house stands today in all its original simplicity, a typical farmhouse of the period prior to the Revolution.

Since this was written the farm has passed into the possession of Thomas McGuire.

Chapter VIII

BETWEEN WARS

BETWEEN the Revolutionary and Civil Wars, Middletown grew and prospered. The commercial history of the village will be treated in another chapter. Let us here consider some of the phases of Middletown life between the two wars.

Just after the revolution, and over one hundred years after the settlement of the village, only five Middletown men paid taxes, and these taxes amounted to about twenty dollars each. Eleven places paid for a license, which permitted them to sell liquors and to entertain travelers. The prices they were to charge travelers were fixed by law. For example, a day's horse feed of salt hay was eighteen cents.

A receipt for duty paid on a wagon, reads as follows:

THIS IS TO CERTIFY, THAT Daniel Hendrickson—of Middletown—in the County of Monmouth hath paid the Duty of two Dollars upon a four Wheel Carriage called a Waggon—to be drawn by Horfes for the Conveyance of More than one Perfon; for the Year to end on the 30th Day of September, 1802

M Crigleft
Collector of the Revenue,
Fifth Division of New-
Jerfey.

Just a few advertisements taken from one issue of *The New Jersey Standard—An Independent Family Journal,* of December 1, 1852, printed in Middletown-Point and Keyport may sketch for us, a picture of the life of that day.

ESTRAY.

CAME upon the premises of the subscriber, four weeks since, FIVE SHEEP, the owner can have them by proving property and paying all expenses.

JOHN D. SCHENCK.

Nov. 31, 1852.

FRICTION MATCHES.

WARRANTED Superior to those of any other manufacture.

CAUTION !

As there are parties in the market vending Matches similar in appearance to those of our manufacture, at an exorbitant price, which they state are superior to all others, and as this has a tendency to injure the greatly increasing demand for our make, we take this method of Cautioning purchasers to be particular to see that the name of

HALL, RUCKEL & CO.,

Wholesale Druggists, No. 220 Greenwich Street, is on each Box, as theirs are the ONLY GENUINE WATER PROOF Friction Matches sold at $1.25 per Gross. All others are spurious.

JNO. H. RUCKEL.
RICHD. VAN BUSKIRK } Formerly with
WM. H. HALL } Bush & Hillyer.

New York, November 10th, 1852.

NOTICE is hereby given, that application will be made to the next Session of the Legislature, for an Act to incorporate a Company, with a capital of Two Millions of Dollars, for the construction of a Rail Road from the Raritan Bay to a point on the Delaware Bay, through the Counties of Monmouth, Ocean, Burlington, Atlantic, Cumberland, and Cape May.

November 10, 1852. 6w.

N. York Markets

☞Carefully condensed for the Standard, from latest New York daily papers. It must be observed that these are prices of large lots, and will vary in smaller.

Flour, Wheat Ordinary,	$5.00 *a* 5.62
do do Choice,	5.62 *a* 6.13
Flour, Rye,	4.50 *a* 4.75
Meal, Corn,	3.50 *a* 4.00
Wheat,	1.11 *a* 1.25
Rye,	95 *a* 1.00
Barley,	73 *a* 76c
Oats,	53 *a* 56c
Corn,	71 *a* 83c
Pork, Mess.	19.00 *a* 21.00
Dressed Hogs,	7½ *a* 8c
Butter,	19c *a* 26c
Cheese,	8½ *a* 9¾
Lard,	13 *a* 15c
Hay (bale)	1.25 *a* 1.37
Wool	26c *a* 60

DOMESTIC PRODUCE

[LATEST ACTUAL SALES, BY BOATMEN].

Potatoes, old,	None.
do new, per barrel	1.13 *a* 2.00
Sweet Potatoes,	0.75 *a* 1.00
Eggs,	8
Calves,	4½ *a* 5½c
Lambs,	1.63 *a* 1.75
Sheep,	0.00 *a* 2.75
Corn meal,	0.00 *a* 1.50
Apples, per bbl.	50c *a* 1.50
Onions,	1.50

CATTLE MARKET, Nov. 29.

For Beeves at the Washington Drove Yard, corner of 4th av. and 34th st., and at Chamberlain's Hudson River Bull's Head, foot of Robinson-st. For Cows, Calves, Sheep and Lambs, at Chamberlain's Drove Yard.

Offered, beeves,	2,500
Sales, per lb.,	5½c *a* 8c
Left unsold,	200
Closed,	dull

At Chamberlain's, Hudson River Bull's Head.

Offered, beeves,	750
Sales, per lb.,	6 *a* 8¼c
Offered, cows and Calves,	30

Sales,	$22 *a* $45
Offered, sheep and lambs,	6,500
Sales, sheep,	2.00 *a* 4.00
" Lambs,	1.85 *a* 3.50

Boots and Shoes,

AT MIDDLETOWN POINT.

J LEWIS & Co., adjoining E. H. Dayton's store, offer to the public one of the very best assortments of Boots and Shoes, of all descriptions, ever kept in the County, which they are prepared to sell on very favorable terms, for Cash or Country produce. Men's Fine Boots from $2.50 to 5.00, Coarse Boots from $1.25 to 2.50, Ladies' Buskins, Boots, Gaiters, Slippers, &c, from $0.38 to 1.75, Childrens' Shoes from $0.13 upwards. Articles will be found right, and prices reasonable. An experience of 12 Years in the business, makes us confident of our ability to please, and past favors, for which we are grateful, assure us that the public will not forget us.

May 20th, 1852.

1 CENT REWARD!

BUT NO CHARGES PAID.

RAN away from the Subscriber, George C. Hough, an indented apprentice to the Tinplate business. All persons are forbid harboring or trusting said Boy, under the penalty of the law. JONAS CLARK.

Keyport, July 15th, 1852.

RED BANK

STEAMBOAT STOCK FOR SALE

THE undersigned wishes to sell One Share ($500) in the Red Bank Steamboat Company. The said Stock has paid in 18 months, 2 dividends amounting to $138 or 28 per cent. nearly. The undersigned wishes to sell his share simply in consequence of the said Company running their boat on the Lord's Day. If sold before the 1st Nov. the par value will be taken. Enquire at the Shrewsbury Post Office.

E. H. VANUXEM, P. M.

Shrewsbury, Sept. 29, 1852.

As told in an earlier chapter, the first English school in the Province of New Jersey, was located in Middletown in 1665, under the leadership of John Smith.

Later on, about the Revolutionary Period, a school house, opposite the present library, was used. Dr. Taylor's Sheep House, which was located on the present site of William M. Thompson's house, was used as a school house until the early nineteenth century. Robert L. Austin, a classical scholar of note and a man of great dignity and character was one of the latest teachers.

In 1836 the Franklin Academy was built in Middletown and Mr. Austin served as its first principal. The young ladies were under the charge of Miss Emily Hurlburt, who was described in the prospectus as "a young lady who has been educated in one of the most distinguished Academies in Massachusetts, and is eminently qualified to teach all the useful and ornamental branches of Female Education." The Franklin Academy building is now the Middletown library.

The old school was built by a stock company and tuition fees were charged until the year 1851, when the building was turned over to the township, and used as a public school, for fifty-five years. It was then sold to Henry C. Taylor and is now rented by the Public Library. A modern school building was erected in 1906.

Middletown set aside one day a year as "General Training Day," and upon that day preparations were made for all kinds of provisions and drink for the hungry. Everyone came to the village center on "General Training Day," and all disputes of the year were settled then and there by the tongue or the fist. All quarrels were saved up and settled for good and all on

THE OLD FRANKLIN ACADEMY. NOW THE LIBRARY.

this rowdy and joyous day. It was a great holiday for the whole countryside. The light horse brigade, soldiers on horse back (the "hard heads," so called because of the hard hats they wore), paraded down the highway with all of the citizens of roundabouts falling in line with sticks or hoe-handles for guns. Everyone that was of age was forced to drill.

One young man broke a bull to ride on this festive occasion, and paraded proudly down the highway perched upon his back.

In the year 1844 an interesting experiment, backed by Ralph Waldo Emerson, Charles A. Dana, Nathaniel Hawthorne, Horace Greeley, Lucy Stone, W. H. Channing and other prominent Americans, was started just outside of Middletown, about a mile south of Lincroft or old Leedsville.

These men and women, together with about two hundred other of that day's *intelligentsia,* founded a co-operative community known as the North American Phalanx.

Following the theory of the celebrated Charles Fourier, that God sees in the human race only one family, these intellectual leaders moved to the Middletown section and purchased the old Van Mater slave farm of nearly seven hundred acres, where they could all live together and work out their co-operative ideas.

The numerous families all lived together in the one large house. They divided the household and farm labors into three divisions:—the agricultural, manufacturing, and domestic. The heads of these departments held a meeting every night and planned the work for the succeeding day. The work as planned was then posted on the bulletin board. Fourier's idea was that the highest wages should be paid for the work

which was the least desirable. Ten and fifteen cents an hour was considered a fair compensation.

All articles were purchased in common and given to the members at cost price. All manners of modern equipment were installed.

The dining room is described as being particularly attractive. A gallery containing a grand piano was at one end of the hall. Here Dodworth's Band and other famous musical organizations played for the members. Plays were often given to a most distinguished audience. It was not uncommon for the most profound thinkers of the times to lecture upon abstruse topics.

The women adopted the practical working costume of knee length breeches, covered by a short skirt resembling a Highlander's kilt. The community became very prosperous, the mill alone making as much as twenty-four thousand dollars profit in a year.

Only a few men, however, had had any practical experience in farming. An incident is related in which two of the cattle, while in the woods, got their horns locked. The men who discovered them were so ignorant of farm ways that they sent to the house for saws with which to saw off the horns.

While the purpose of the Phalanx was to dignify labor, it was by no means intended that mental effort should be neglected. Teachers were provided for the old as well as the young. A dancing class was also organized, and participated in by all of the family.

A fire in 1855 caused some thirty thousand dollars loss and with the failure of the insurance company at the same time, the Phalanx was closed and the project abandoned. The Bucklin family, descendants of members of Phalanx Community, still live there.

Chapter IX

MIDDLETOWN IN THE CIVIL WAR

MIDDLETOWN sent more commissioned officers to the colors in the Civil War than any other community of its size in the country. On the other hand it was the scene of one of the largest "Peace Meetings," allegedly traitorous to the Union, in the Northern States.

Among those who enlisted from Middletown and who took an active part in the Civil War were: Charlie Lufburrow, John L. Applegate, Joseph S. Swan, Robert H. Lewis, Elias Atwater, Matthew Brown, Thomas Card, Richard Carhart, Thomas Carhart, Joseph A. Chatteir, Harrison Irwin, Edward Johnson, Robert Johnson, John Kipp, Edwin P. Layton, George W. Marks, David Matthews, Charles A. Parker, Lewis M. Parker, Irwin C. Schureman, George B. Davis, Hendrick H. Smith, William M. Smith, Frederick Snyder, Peter G. Stoneman, John V. Swan, James G. Taylor, Horatio Tilton, Edgar P. Welch, Peter Valliero, Edward Bowne, Edward T. Burdge, Joseph Marks, John E. Tunis, Benjamin F. Udell, Jacob Wagner, John C. Mount, John Reemey, Joseph Eldridge, Albert Havens, Webster Swan, Uriah Swan, John Erickson, Thomas Morris, Morton Layton, Patrick Garvey, Charlie M. Woodward, William Boeckel, William P. Smith, George W. Lewis.

Middletown soldiers learned the rudiments of war at the old Truex Blacksmith shop, which now belongs to Wesley B. Olsen and stands on King's Highway, across Conover Lane, from the Post Office.

William S. Truex established a wheelwright business in this building during the early forties. He had been a cadet at West Point and was made a captain in the regular army during the Mexican war, and accompanied General Winfield Scott into Mexico City.

After his return to Middletown he conducted a military company and drills were held either in the wheelwright shop or on the King's Highway. Strict disciplinarian and skilled tactician, he trained many men who became prominent in the Civil War.

Captain Truex himself was commissioned colonel of the Fourteenth Regiment, New Jersey Volunteers and was later made a brigadier general. His niece, Miss Elizabeth Casler, still lives in Middletown, opposite the old wheelwright shop.

The Middletown boys, who had been trained by Captain Truex were known as the "Governor's Light Guards." One of their number, Charles Haight, was also made a brigadier general during the Civil War. His younger brother, John T. Haight, was a captain. Colonel W. Remsen Taylor of the Twenty-ninth, received his training as a member of the Guards. His brother, Dr. Edward F. Taylor, was made brigade surgeon, with the rank of Colonel, also.

Other Middletown "Light Guards" who distinguished themselves during the war were Charles B. Parsons, who placed the famous "Swamp Angel" in Charleston Harbor. George L. Crane, who was a famous army engineer under General George B. McClellan; Major Joseph T. Field; Lieutenant-Colonel

George Arrowsmith, who was killed at Gettysburg. Major Thomas V. Arrowsmith, Captain Thomas B. Roberts; Major William H. Foster, Captain William W. Conover, Lieutenant Harvey Gillingham Conover, Captain Charles Lufburrow, John Henry Heyer, Thomas S. Robinson, Robert R. Mount, of the Twenty-ninth, Captain George A. Bowne, who went through from first Bull Run to Appomattox, and participated in more than one hundred engagements; Captain James A. Stoothoff, who was badly wounded at Gettysburg; Lieutenants William M. Foster, and James A. Magee.

Colonel John Hendrickson served with the Ninth Regiment of New York and was almost fatally wounded at Gettysburg, but recovered and rejoined his regiment with the army of the Potomac, and went through to the end. After Fredericksburg his right leg was amputated below the knee, but undeterred, upon recovery he took the field again and was brevetted a brigadier general.

While so many Middletowners were serving the Northern Army on the field, the famous "Peace Meeting" was staged in the old village on August 29th, 1862. There were many Northerners who sincerely wished peace above all else. "Let the Southern States secede, if they wish," they argued. "Let us have no more of this disastrous Civil War."

So, all of those interested in peace from New York City and the eastern section, were assembled at a meeting in Middletown Village. Many of the instigators of this peace meeting, which was looked upon as traitorous by the war-stirred patriots—had been slave holders prior to the abolition of slavery in New Jersey, in the early forties. This meeting was called for the

purpose of "adopting measures having for their object the peace and prosperity of our distracted country" and "all who were opposed to the present State and National Administrations" were invited to attend. The real purpose was to express the sentiments of a large number of people who thought the conduct of the Civil War a failure and who thought the states wherein secession existed should be allowed to secede in peace.

On the day appointed, five thousand armed men assembled in Middletown and thronged the streets of the village, intent upon breaking up the peace meeting. Feeling ran so high that bloodshed seemed inevitable.

Thomas Dunn English, author of "Sweet Alice Ben Bolt," had come to Middletown as one of the main speakers for peace. He was forced to flee for his life. He entered the old hotel which stood across from the Episcopal Church, and was secreted in the pot closet, by the grandfather of Thomas Field. Mr. Thomas Shepherd Field was a Republican and a supporter of the war, but he wished no harm to come to Mr. English. He turned the rioters away from the hotel on a pretext and got Mr. English out the back way, up the lane and over the hill to the bay, where he was put on a boat returning to New York.

Dodworth's Band from New York had come down to play for the peace meeting, but upon arrival were afraid of their lives, and hid in the house of Charles H. Morford, where they played all afternoon on muted instruments behind closed blinds.

The call for this peace meeting was signed by a hundred and sixty-eight prominent citizens of all parts of Monmouth County. Among the signers was Joseph C. Arrowsmith of Matawan. As he rode home to Matawan on horseback, Mrs. Thomas B. Stout, a strong

Republican, and Unionist, stood at her gate on the main street and made this remark, "Joseph, how did you make out," and his reply as recorded was, "Whipped, by God, Aunt Amelia!"

Chapter X

PROSPEROUS MIDDLETOWN

About the year 1850 Middletown village consisted of about forty houses, four stores, two carriage factories, three blacksmith shops, two shoe stores, one harness factory, one tanyard, and a hotel. Every business was prosperous. Middletown was the shopping center for those residing within a radius of ten miles.

It was during this period of prosperity that many of the present substantial farm houses were built at the sacrifice of tearing down some of the handsome old colonial houses.

Middletown received but one mail a day by stage from Keyport. In the winter it would sometimes be three or four days between mails. A stage line was supposed to run daily from Keyport through Middletown to Long Branch. It is said that the driver of this stage had to harness his team in the morning by going up in the haymow with a pitchfork to adjust the harness.

News travelled very slowly. Miss Ella Hendrickson brought the news of Lincoln's assassination to Middletown on her return from a visit in Long Island.

One of Middletown's big industries at this time was furnishing marl, or fertilizer, to the surrounding farmers. Fifteen or twenty-five wagons could be seen loading marl at one time from the Middletown marl pits. It sold for fifteen cents per foot,—a foot making a load, as the purchaser had the privilege of digging down as deep as he wished.

Crops were very good. Potato bugs were unknown, but army worms wrought havoc with the grass fields. The farmers were forced to dig trenches to stop their approach.

During this period buggies and wagons would be parked in strings a mile long on Sunday mornings while their owners attended one of the three village churches. Some of the hitching posts and wagon sheds are still standing, but never used.

John I. Taylor operated a tannery, where hides were converted into leather, at the extreme west end of the village. About thirty men were employed. This tannery supplied the harness shops and shoe shops with leather.

The west end of Middletown, (the section near the deep-cut, across the concrete railroad bridge) was, and still is, called "The Fourth Ward," after the toughest section of New York City at the time. Several stores were located in this section, a general store kept by Samuel I. Taylor, a harness shop owned by Squire Osborn, and a shoe shop. The marl pits were owned by George Bowne (now by Geret Conover), the Rev. Jacob T. Beekman (now by Edwin Beekman), and the Hon. Warren Bennett (now by Fred Tatum). The elections were held in the center of the village, where the Episcopal Church stands. In the general elections the voting was done by ballot as at present, but the spring election was held in the street by a division of the voters upon each side, east and west, of a line across the street. This method provided great excitement, bitter feeling, and many family feuds.

The post office for all this locality from Leedsville to Bay Shore was located in the store of William

Murray, opposite the Wedgewood Tea Room, and was later moved to the store of Samuel I. Taylor.

Elijah Stout conducted a shoe making shop and caused great excitement when he introduced the first factory made shoes ever seen in Middletown.

A hat factory, located over the Conover Hill, was operated by Richard Stout, who was called "Dirty Dick," to distinguish him from another Richard Stout.

A large business was done at that time in Middletown in the making of carriages and farm wagons. There was scarcely any modern machinery used on the farms until 1850, when the mower and revolving hay rake were introduced.

A cooper shop was located where the Baptist parsonage now stands, and was owned by Charles Tilton. He made small kegs and fancy barrels. A paint store was kept by a Mr. Williams.

The general store, tailor shop, and post office of Samuel I. Taylor was the club-room of the town and frequented by most of the community for an interchange of information and a free discussion of every possible question, whether political, social, moral or religious.

An illustration of their thrift and confidence in one another is found in the story of one Middletowner who sent his son to his neighbor with a verbal message asking for a loan of three thousand dollars. The farmer to whom the appeal was made proceeded to count out the three thousand dollars in gold from his place of deposit (probably the parlor bureau drawer), and delivered it to the young man, who took it to his father. Two weeks later the same boy returned the three thousand in gold with the thanks of the borrower, and the

incident excited little or no comment as being at all out of the ordinary.

The outlet for the products of the Middletown farms was by way of sailing vessels from Port Monmouth, until the steamboat "Eagle" began taking freight from the mouth of Compton's Creek and later from the wharf of the New Jersey Southern Railway, which was built in 1859 and ran through Middletown near Chapel Hill to the bay, where one took the boat to New York.

The New York and Long Branch Railroad (on whose tracks the Pennsylvania, and Central Railroad of New Jersey trains now run) was built in 1875. This brought Middletown in close touch with the outside world. There was a land boom, many houses were built and a telegraph station installed. Before this all telegrams were carried from the Highlands.

Many farmers objected to the railroad at first, because it frightened their horses pastured in the nearby fields.

Middletown received its library books before the Revolutionary War from Josiah Holmes of Shrewsbury. Five hundred books were purchased by Mr. Holmes in New York City.

One of the many reasons given to urge the establishment of a library, was "that it is highly desirable to acquire a stock of knowledge, sufficient to prevent our being made tools to a corrupt sheriff or a knavish lawyer."

No light reading was in vogue then except "Tom Jones," "Joseph Andrews" and "Gil Blas." The rest were sets of Voltaire, Shakespeare, Pliny, Addison, Gibbon, together with the "Sermons of Bishop Atterbury" and "Thomas A' Kempis."

The library terms were described as follows:—

"Fore Inhabitants of Shrewsbury, Middletown, etc.

Folios, Keep 1 month.....1s per week
Quartos, Keep 3 weeks.....9d per week
Octavos, Keep 2 weeks.....6d per week
12mo, Keep 1 week.....3d per week

There to be 1 shilling per week to any person not a subscriber."

Chapter XI

THE TEMPERANCE QUESTION IN MIDDLETOWN

THE temperance question has always been a lively one in Middletown village.

In 1668 the General Assembly directed that the town provide an "Ordinary" to furnish entertainment and food and drink to all strangers.

In March 1693 Robert Hamilton was licensed to sell strong drink, and kept an Inn at Middletown.

In 1729 a hotel was built. It became one of the most famous hostelries in the east and its hospitality was known far and wide. It stood opposite the present hotel until three years ago, when it was torn down and the old rafters and beams used to erect a similar building on Long Island. The last host who was widely known for his hospitality was Richard Lufburrow.

Though Middletown was (and still is) known for its free and convivial hospitality, it has also had its problem of disciplining those who have abused their privileges. First there was the difficulty with the drunken Indians. How these Indians were put in the stocks for their sins has been related in Chapter V.

The stocks and whipping post were along the highway, about where the foundation of the old town inn still stands.

One rather ludicrous temperance drive in Middletown received nation wide attention and resulted in the

migration of the whole population to Freehold to attend court.

It seems that John D. Steenken, the venerable sexton of the Episcopal Church, discovered one Sunday morning that there was not enough wine for the communion service. So he ran up to the Dutch Reformed Church, called Richard Lufburrow out from his pew, and explained to him his predicament. The obliging "Dick" Lufburrow immediately went to his hotel cellars and provided a bottle of wine so that his Christian brethren might proceed with the Lord's Supper. Whereupon, at the instigation of Women's Christian Temperance Union, he was arrested for selling strong drink on the Sabbath Day. When Mr. Lufburrow's case came up in Freehold, the whole town attended court. Mr. Steenken gave his testimony and the case was laughed out of court. But eventually the temperance people offered double rent for the old Inn and forced Mr. Lufburrow out of business.

The members of the W. C. T. U. prayed publicly for the Rev. Charles D. Buck, D. D., pastor of the Reformed Church, because he refused to sign a petition, denouncing Mr. Lufburrow. The old Temperance Hall which stood at the foot of Conover Avenue near the station, was moved to the highway and is now the Baptist Chapel.

Chapter XII

THE OLDEST BAPTIST CHURCH IN NEW JERSEY

BECAUSE of the famous Indian tales, and Revolutionary stories, Middletown has always been historically interesting. But the few actual remaining examples of its ancient activities are its churches—lasting proof and evidence of the forward march of our Christian ancestors.

It was during a period of contention between Romanism and Protestantism in Europe that the first Baptist Church of New Jersey was founded, in Middletown in 1688.

The population which the church had to draw on was then so scattered that the Middletown Baptist Church had at its beginning two centers—Middletown and Holmdel, Sunday services alternating between the two churches. They were called respectively, "Upper House" and "Lower House."

In 1836, fifty-two members left Middletown to form an independent Baptist Church, at Holmdel. As a result of such emigration from the original church, to Matawan, Keyport, Port Monmouth, Atlantic Highlands, Shrewsbury, Red Bank, Eatontown, etc., the present venerable church in Middletown has always been known as the "Mother Church."

Of the thirty-six members who first purchased land from the Indians, to establish Middletown, Richard Stout, Jonathan Bowne, John Buchman, Walter Hall,

Jonathan Holmes, William Cheesman, William Compton, John Bowne, James Grover, John Stout, Obadiah Holmes, John Wilson, John Cox, George Mount, William Layton, John Ashton, James Grover, Jr., and Thomas Whitlock were all Baptists.

The fact that so many Baptists were among the first settlers, creates a difference of opinion concerning the date of the original church. Morgan Edwards in his "Materials Toward a History of the Baptists, in New Jersey," written in 1792, recognizes the complete formation of the church to be 1688, but claims that there must have been an incomplete formation in 1668.

The Middletown Baptist Church was the child of the first Baptist Church in America, the one in Rhode Island. The pioneers from Rhode Island, named above, settled in Middletown and organized the church there. It was the beginning of the great Baptist movement which spread to the south and southwest.

You will notice that this old church numbered among its founders such men as Captain Bowne, the pioneer; Richard Stout, known to fame as the husband of Penelope Van Princis; and Obadiah Holmes, — he whose battles with the potentates of Boston form so picturesque a page in colonial history.

Morgan Edwards states that "The first who preached at Middletown was Mr. John Bown, of whom we can learn no more than he was not ordained, and that it was he who gave the lot on which the first meeting house was built."

It will be noticed that the name of James Ashton appears among the constituent members. He was one of the original settlers of the village of Middletown and had No. 23 of the "Home Lotts," and lot No. 8

THE MIDDLETOWN BAPTIST CHURCH.

of Poplar Fields in the first division, December 30, 1667.

James Ashton was probably ordained in 1688, at the time the church was recognized. The Rev. Thomas Killingworth assisted in the services at that time. It is probable that Ashton died before the meeting of the council hereafter mentioned, as his name does not appear in the list of signers or non-signers on that occasion.

Morgan Edwards says,—

"But in the year 1711 a variance arose in the church, insomuch that one party excommunicated the other and imposed silence on two gifted brothers that preached to them,—viz., John Bray and John Okison. Wearied with their situation, they agreed to refer matters to a council congregated from neighboring churches. The council met May 12, 1712. It consisted of Rev. Messrs. Timothy Brooks, of Cohansey; Abel Morgan, (the Abel Morgan here mentioned as a member of the council held in 1712 was not the person of the same name who afterwards became pastor of this church, the latter having been born in 1713.) and Joseph Wood, of Pennepeck; and Elisha Thomas, of Welsh Tract; with six elders,—viz., Nicholas Johnson, James James, Griffith Mills, Edward Church, William Bettridge and John Manners. Their advice was: To bury the proceedings in oblivion and erase the records of them;' accordingly four leaves are torn out of the church-book. 'To continue the silence imposed on John Bray and John Okison the preceding year.' One would think by this that these two brethren were the cause of the disturbance. 'To sign a covenant relative to their future conduct;' accordingly forty-two did sign and twenty-six refused; nevertheless most of the non-signers came in afterwards; but the first forty-two were declared to be the church that should be owned by sister churches. 'That Messrs. Abel Morgan, Sen., and John Burrows should supply the pulpit till the next yearly meeting, and the members should keep their places and not wander to other societies,' for at this time there was a Presbyterian congregation at Middletown and mixed communion was in vogue."

The successor of the Rev. James Ashton was the Rev. John Burrows, of whom Edwards writes:

He was born at Taunton, in Somerset, and there ordained; arrived in Philadelphia in the month of November, 1711, and from thence came to Middletown in 1713, where he died in a good old age. He left but one child behind him, and she married into the Russel family. Mr. Burrows is said to have been a happy compound of gravity and facetiousness: the one made the people stand in awe of him, while the other produced familiarity. As he was travelling one day

a young man passed by him in full speed: and, in passing, Mr. Burrows said "If you consider whither you are going, you would slacken your pace." He went on; but presently turned back to enquire into the meaning of that passing salute. Mr. Burrows reasoned with him on the folly and danger of horse-racing (to which the youth was hastening): he gave attention to the reproof. This encouraged Mr. Burrows to proceed to more serious matters. The issue was a sound conversion. Here was a bow drawn at a venture; and a sinner shot flying!

Mr. Burrows' successor was the Rev. Abel Morgan, A.M. He was born in Welshtract, Apr. 18, 1713: had his learning at an academy kept by Rev. Thomas Evans, in Pencader: ordained at Welshtract church in the year 1734: became pastor of Middletown in 1738: died there Nov. 24, 1785. He was never married: the reason (it is supposed) was that none of his attention and attendance might be taken off of his mother, who lived with him, and whom he honoured to an uncommon degree. Mr. Morgan was a man of sound learning and solid judgment. He has given specimens of both in his public dispute and publications on the subject of baptism: at Kingswood, the Rev. Samuel Harker challenged him on the subject. The other dispute was at Cape May in 1743. The occasion was as follows: about 1712 there was at the Cape a remarkable stir of the religious kind: this stir was owing partly to the preaching of Baptist ministers and partly to the labours of Presbyterian ministers of the *new light* order; but some of the one party's converts joining the other party caused a howling among the losing shepherds, who issued a public challenge: Mr. Morgan accepted the challenge: his antagonist was Rev. (afterwards Dr.) Samuel Finley, the contest ended as usual, viz. in double triumph: but two things happened to mar the glory of the day: one was a remark that a stander by was heard to make: he was a deist and therefore a disinterested person: "The little man (said he) is thrown down, and his antagonist will not let him rise for another tussle." Another damper was that an elder and deacon, etc., were convinced that the cause of the one party was naught by the labours used to support it.

In the old church-book is the following record, made at the time of Mr. Morgan's death:

The Rever'd Mr. Abel Morgan was born in the State of Delaware, April the 18th, 1713. He departed this life November the 24th, 1785, near 6 o'clock in the afternoon, in the township of Middletown, county of Monmouth, State of New Jersey.

After five months' sore and tedious afflictions of several bodily disorders, this eminent servant of God and faithful minister of the Gospel of our Lord and Saviour Jesus Christ gave up the Ghost. The last enemy that shall be destroyed is death. "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). "Say ye to the Righteous, that it shall be well with him: for they shall eat the fruit of their doings." (Isa. 3:10).

This great man died in the 73rd year of his age. His age in particular was 72 years, seven months and six days. In his public minis-

try he was faithful, great and engaged in the service of his Lord and Master; in his private life a kind friend to the poor, fatherless, agreeable in his life and conversation. Upon the whole we may say this in truth of him,—he was an example of examples.

Through the wise guidance of Mr. Morgan, Middletown was one of the first five churches to join the Baptist Association, organized on this continent, in 1707, which at the time totalled ninety members.

After serving the Middletown church faithfully for nearly a half a century, Abel Morgan died at the age of seventy-two. As there was no burial ground in connection with the Baptist church, his body was buried in the Presbyterian burial ground. This grave yard is on the south side of King's Highway, near the residence of Ward Thomas. A few days before the Baptist Church celebrated its two hundredth anniversary, the remains of Abel Morgan were taken up and removed to the present location, in the Baptist cemetery next to the church. This ceremony was solemnly witnessed by William Mount, the undertaker, George Marks, Charles Morford and a few others.

Mr. Morgan willed all his property to the church. He left a valuable library which included books printed in the sixteenth and seventeenth centuries. The oldest in the collections is "Ciceronis De Philosophia," which edition was printed in 1574.

There was much interest and enthusiasm centered around the Middletown Baptist Church, when on October 30th, 1888, it celebrated its Bi-Centennial. The church decorations symbolized its past history. On the pulpit there were two century plants, and on either side of the columns the letters 1888, and 1688, made with autumn leaves and evergreens. Noted speakers carried on the program by summarizing the progress of this individual church, its leaders, and

other Baptist organizations, interspersed with music and prayer. The most impressive feature of the celebration was the unveiling of the monument in memory of Abel Morgan, which was erected through the voluntary offerings from two hundred Baptist Churches in New Jersey, and bears the following inscription:

In memory of Abel Morgan
Pastor of the Baptist Church of Middletown
Who departed this life
Nov. 24, 1785
In the 73rd year of his age
His Life was Blameless—
His Ministry Powerful—
He was a Burning and Shining Light—
His Memory Dear to the Saints.

The old house of the Rev. Abel Morgan is now the parsonage of St. Mary's Catholic Church of New Monmouth. Over 5,000 of Abel Morgan's sermons written in long hand have been preserved. Some of them are in the parsonage at Middletown and others in the library of Peddie Institute in Hightstown, N. J.

It was not until 1745 that there was any great religious enthusiasm in Jersey. It was Whitfield who worked them up to a frenzy. Like the divines of those times, he dealt in hell-fire red hot, and a descendant of one who heard him, said that as he described hell, you could almost feel the flame and hear the cries of the tormented. So exhausted would the preacher become, that he would have to be supported from the church.

The Rev. Abel Morgan was succeeded by his nephew, the Rev. Samuel Morgan, who served the church for six years. During this time he baptized sixty-five.

In 1792, the Rev. Benjamin Bennett took charge. In 1815 he was elected to the House of Representatives, and consequently his connection with the church was dissolved. During his pastorate he baptized fifty.

He was followed by the Rev. M. King, who served until 1818. Then Rev. Thomas Roberts preached until 1837, when the Rev. D. B. Stout became pastor and served faithfully until his death in 1871. In 1876 the Rev. E. J. Foote accepted a call to the pastorate and served until 1883, when he was succeeded by the Rev. F. A. Douglas, who had charge until 1886. He was followed in succession by the Rev. D. Everett Jones, the Rev. W. H. J. Parker, the Rev. Horace Goodchild, the Rev. Frank Shermer, and the present pastor, the Rev. Luke Bleakney.

The church, according to Morgan Edwards, first met in a private house belonging to John Stout, one of the first settlers: "but it does not seem as if they held worship there longer than while a public place was in building; for when the first house was taken down, in 1734, the timber was rotten, and therefore old; and there were but sixty-seven years between the beginning of the settlement and the taking down of that house. The lot on which it was situated was a part of the present lot. On April 27, 1734, Robert Hartshorne deeded to the church, as a gift, nineteen hundred and ninety-eight square feet of land adjoining, and on this lot, in that year, the congregation erected a house of worship thirty-two by forty-two, which was used until 1832, when the present house of worship was built." The Hartshorne family have therefore been given an hereditary right to preach in the Middletown Baptist Church.

The following, which is quoted from Morgan Edward's history of Baptists, gives a good idea of land values, and financial conditions in the early history of Middletown Church:

The above mentioned lot which (with dwelling houfe on it) is valued at 12 pounds a year. (2) Half a plantation, the gift of Hannah Chefterman; her will is dated May 10, 1769; this plantation was fold for 712 pounds: but the 356 pounds which belonged to the church was reduced to a pittance by that facrilegious thing, CONGREFS MONEY. (3) A plantation of about a hundred acres on Shrewfbury river, the gift of James Grover, efc.; but not to come into the hands of the church till after the death of the present occupier. (4) Four hundred pounds, the gift of Jonathan Holmes: his will is dated Jan. 4, 1737: but this is reduced to a trifle by the bond of the late rev. Abel Morgan (value 150 Pounds, dol. at 8/8): it is dated Apr. 4, 1746.—Were it not for evil times the revenue of this church would be confiderable.

In referring to the above meeting houses, Morgan Edwards, states that:

The three are finifhed as ufual, but want ftoves to make them comfortable in winter. The families, which ufually make up the congregation, are about 120; whereof 134 perfons are baptified and in the communion, here adminiftered fix times a year—the minifter is Rev. Samuel Morgan—his falary 75 pounds.

The building now standing, which was erected in 1832, has proved to be substantially well built. It cost $5,500, and was said at the time to be "the best house in the country."

Several years later, five acres of land were purchased, and a parsonage built, at the cost of $2000. After the pastor had lived there for fifteen years, it was sold, and the money invested.

In 1857 the original church structure was remodelled, and enlarged. To the front addition was raised a tall, graceful spire.

The membership at the time of the church's formation was sixty-six, and the territory included what is

now Monmouth, Ocean, Mercer, and part of Middlesex counties. The attendance grew slowly and steadily, until in 1888, there was a total of 223 members.

During the Revolutionary War, the Baptist Church was used as a barracks and a hospital, the pastor preached in Shepherd's barn near Headden's Corner.

Chapter XIII

CHRIST CHURCH, MIDDLETOWN

THE letter from Governor Lewis Morris to the Bishop of London in 1701, which described Middletown people as "perhaps the most ignorant and wicked in the world," caused considerable consternation in English church circles.

The Archbishop of Canterbury, the Bishop of London and other church dignitaries assembled at Lambeth Palace. The matter was discussed. The Society for the Propagation of the Gospel in Foreign Parts was founded, and the first missionary, the Rev. George Keith, was dispatched forthwith to Middletown, where Christ Church was founded. This parish was, of course, a part of the Church of England until after the Revolution when the Church of England became the Protestant Episcopal Church of the United States of America.

Christ Church, Middletown, is either the oldest or second oldest parish in the State of New Jersey.

The Rev. Alexander Innes, a priest of the Church of England, came to Middletown in 1680, and according to the old records, he held services in the house of John Stout, while a public building was being erected.

If, therefore, the origin of the parish is dated back to these early services which are believed to have continued until the official recording of the church on June 17th, 1702, then the parish in Middletown is the oldest in the state.

St. Peter's Church, Perth Amboy, was definitely founded in 1685, and is usually regarded as the oldest parish. Christ Church, Shrewsbury and St. Mary's Church, Burlington, were both founded later in the fall of 1702. The founding date of St. Peter's, Freehold, is 1736. The Episcopal Churches at Navesink, Red Bank, and Long Branch are the results of migrations from the old Mother Church.

As related in an earlier chapter, a block house for protection against the Indians was situated on the present site of Christ Church, in the very earliest days. Later (in 1684) this block house was used as a jail and for court sessions, Middletown, at this time, being the county seat. During the Revolutionary War the church building was used as a hospital.

The Rev. Thomas Thompson, who came here as a missionary in 1745, says of the church buildings in Monmouth,—

As to the church buildings, I have found them all much out of condition, especially at Middletown, which was begun to be built but the year before I came there, and had nothing done on the inside, not even a floor laid. So that we had no place for the present to assemble in Divine worship, only an old house which had formerly been a meeting house.

In the year 1746 the church at Middletown, which had stood useless, being, as I have before mentioned, only a shell of a building, had now a floor laid and was otherwise made fit to have divine worship performed in it. The congregation of this church was but small, and as the service could not be oftener than once a month, it was morally impossible to increase the number much, especially as there was a weekly meeting of Anabaptists in that town, so that it was the most I could propose to prevent those that were of the church from being drawn away by dissenters.

The old building was used until 1835, when the present building was erected around the old frame. The present building was consecrated on June 19, 1836, by Bishop G. W. Doane. Bishop Doane in his fifty-third Annual Convention address in 1836, spoke of Christ Church, Middletown, as follows:

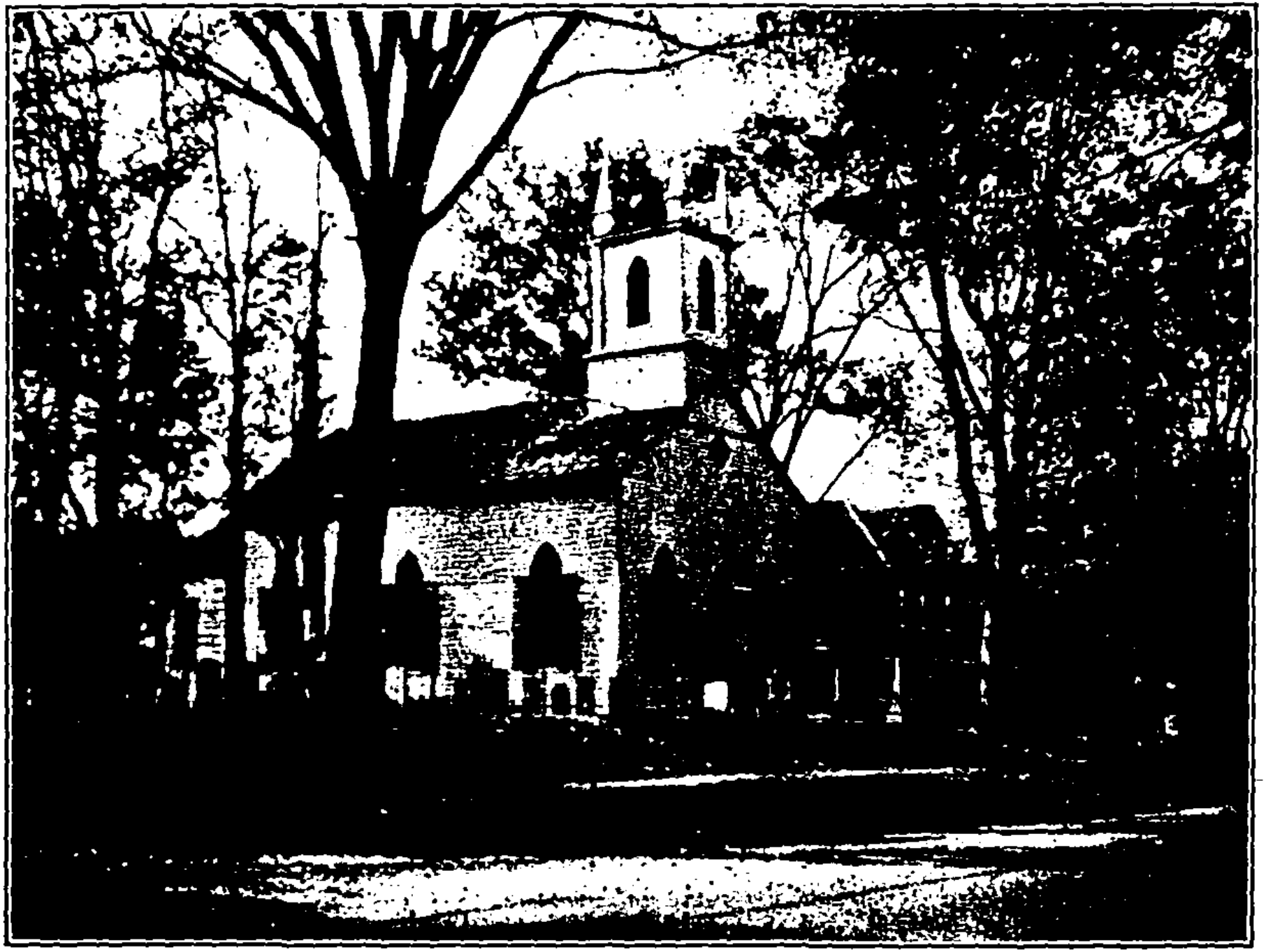
"The new Church stands on the site of one erected ninety years ago, which had nearly gone to decay. Its erection illustrates the duty of persevering, however discouraging the circumstances in preaching of the word and ministration of the Sacraments. It seemed a few years ago as if the congregation must soon vanish with the Church. Now both are renewed and with God's blessing will long, we trust, attest His goodness and proclaim His glory. In another respect the instance is instructive. A Church for three hundred persons is completely furnished, substantial and with taste and neatness for little more than twelve hundred dollars. Why should any congregation remain without a church?"

The Rev. Alexander Innes was a native of Scotland, and as is supposed, a Non-Jurist who fled to this country for safety. He came to Middletown and preached to people of all denominations, and won back to the Church of England many who had strayed away from her fold. He continued his ministrations in Middletown until his death in 1713. He willed to Christ Church two acres of land and five pounds. The church and rectory now stand on this land.

The official recording of Christ Church parish, on June 17, 1702, as previously mentioned, was on the occasion of the first visit of the Rev. George Keith, the first missionary of the Society for the Propagation of the Gospel in Foreign Parts to be sent out from England.

George Keith, was also a Scotchman—a native of Aberdeen. In his early life he was a Presbyterian. He left that faith to join the Society of Friends. He rose to a high place in the council of Quakers before he once again changed his faith to that of the Church of England.

In 1683 he was teaching school in Theobalds. Shortly after this, his skill as a surveyor brought him the appointment of Surveyor-General of East New Jersey. While serving in this capacity, he ran the province line between East and West New Jersey. He



CHRIST EPISCOPAL CHURCH AND RECTORY.

moved to Philadelphia and became the leading Quaker of that place, but soon came into conflict with the Friends and adopted the faith of the Established Church of England in 1694.

Governor Morris strongly recommended George Keith to the Bishop of London at the same time he sent his memorial on the religious conditions of the people in Middletown. So Mr. Keith returned to New Jersey under new auspices to awaken in the people "a sense of duties of religion."

On June 17, 1702, he visited Middletown, in the company of the Rev. John Talbot, another missionary, and preached a sermon on "Infant Baptism." His visit simply put on record the church work in Middletown which was begun long before, by the Rev. Alexander Innes and carried on by him after George Keith's departure.

George Keith was one of the first of the Colonists to protest against the slave traffic and this may have been the cause of his celebrated quarrel with William Penn, who was at that time a large slave holder. He was a man of great intellect and an eloquent and attractive speaker. His writings consist of more than fifty bulky volumes. One of the well known hymns by George Keith is found in the hymn books of almost every denomination. In the new Episcopal Church Hymnal it is number 212.

It follows:

How Firm a Foundation 16
Ye Saints of the Lord
Is laid for your faith
In His excellent word,
What more can He say
Than to you He hath said
To you who for refuge
To Jesus have fled.

Fear not, I am with thee,
O be not dismayed
For I am thy God,
I will still give thee aid;
I'll strengthen thee, help thee
And cause thee to stand,
Upheld by My gracious
Omnipotent hand.

When through the deep waters
I call thee to go
The rivers of sorrow
Shall not overflow:
For I will be with thee,
Thy troubles to bless
And sanctify to thee
Thy deepest distress.

When through fiery trials
Thy pathway shall lie
My grace all sufficient
Shall be thy supply
The flame shall not hurt thee,
I only design
Thy dross to consume
And thy gold to refine.

E'en down to old age
All my people shall prove
My sovereign, eternal,
Unchangeable love,
And then when gray hairs
Shall their temples adorn
Like lambs they shall still
In my bosom be borne.

The soul that on Jesus
Hath leaned for repose
I will not—I will not
Desert to his foes;
That soul—though all hell
Should endeavor to shake,
I'll never,—no never,—
No, never forsake.

Keith succeeded in converting William Leeds, the wealthy planter mentioned in Chapter V, to the faith of the Church of England. As has been related, Mr. Leeds, upon his death in 1735 left four hundred and

thirty-eight acres of farm land, near Swimming River, to Middletown, and Christ Church, Shrewsbury. A memorial monument to William Leeds stands in the church yard at Middletown. Christ Church, Shrewsbury, was founded by George Keith a few weeks after his visit to the church in Middletown. The history of the Middletown and Shrewsbury parishes is almost identical up until the year 1854, as they were usually served by the same clergyman and considered as sister parishes.

In 1855 the farm land, left to the two churches by Mr. Leeds, was divided and the Middletown Church received as its portion one hundred and eighty-seven acres.

The Middletown portion of the farm was sold in 1888 to David D. Withers, a noted horseman for $67.50 per acre. It is now owned by Col. Lewis S. Thompson. The money was invested in dwelling houses. These houses were recently sold and the proceeds invested in bonds and mortgages. A release from the Bishop of London had to be obtained in order to sell this property.

Alexander Innes and George Keith shared the ministrations of the churches in Middletown and Shrewsbury during the early days. From the death of Mr. Innes in 1713 to 1733, the records are lost, so we do not know who served the churches during that time.

In January, 1733, the Rev. John Forbes, a missionary from England took charge. He was followed by the Rev. John Miln in 1738. During Mr. Miln's charge, the parishes were granted a charter by King George II. This document, bears the signature of Governor Burnet of New Jersey, and is dated June 3rd, 1738. Mentioned as petitioners are William

Leeds, Henry Leonard, John Throckmorton, Samuel Osborn, Thomas Morford, James Hutchins, Jeremiah Stillwell, John Redford, Jacob Dennis, Patrick Hill, Benjamin Cooper, Pontius Sill, Samuel Pintard, Anthony Pintard, and Josiah Holmes. They were appointed the first vestrymen.

The next rector was the Rev. Thomas Thompson, who took up the work in 1745. He was a very learned man, leaving a fellowship at Cambridge to become a missionary to America. After six years in Middletown and Shrewsbury, he sought new fields of labor and went to Sierra Leone on the west coast of Africa. He was the first foreign missionary to go from America to the foreign field.

The Rev. Samuel Cook succeeded Mr. Thompson in 1751. How he fled as a Tory and was later drowned in the St. John's River with some of the church records, is told in the Chapter on "Middletown During the Revolutionary War."

The chronological list of rectors from that day to this follows:—

1788-1799—The Rev. Henry Waddell
1799-1806—The Rev. Andrew Fowler
1808-1824—The Rev. John Croes
1824-1830—The Rev. Eli Wheeler
1830-1855—The Rev. Harry Finch
1855-1858—The Rev. Charles Woodward
1858-1859—The Rev. Eli Wheeler
1860-1871—The Rev. William N. Dunnell
1871-1874—The Rev. Peter M. Jacques
1874-1877—The Rev. C. M. Parkman
1877-1882—The Rev. Samuel Edson

In 1882 the parish was served by the Rev. Joseph T. Jowett.

Mr. Jowett was succeeded in 1891 by the Rev. Joseph P. Taylor, D. D. Dr. Taylor made a forward step in the history of Christ Church by holding morning services. For years the services had been held in the afternoon by clergymen dividing their time with Red Bank, Shrewsbury, or Navesink. The new chancel and the rectory were built with Dr. Taylor's advice and assistance. During summer vacations he supplied the church with students from the Seminary. Among these were the Rev. Arthur M. Sherman and the Rev. T. P. Maslin, now missionaries in China, and the Rev. T. A. Conover, rector of St. Bernard's, Bernardsville, and the Rev. Clarence M. Dunham, rector of All Saints, Orange.

The Rev. R. E. Pendleton of Brooklyn was the next rector coming in 1897 and he was followed in 1902 by the Rev. Augustus W. Cornell, who gave seven years of devoted service to Christ Church.

The Rev. J. G. Fawcett of Newcastle-on-Tyne, became rector at Middletown in 1909 and served until his death September 19, 1920. Mr. S. Janney Hutton, a student at the General Theological Seminary then held Sunday services. The Rev. Ernest W. Mandeville, the present rector and the author of this volume, has been in charge since 1923.

In the eighteenth century lotteries were frequently used by churches for raising needed funds. In the vestry minutes of Christ Church in 1758, is found the following resolution:

It is ordered that a lottery be held to raise the sum of $600 for the benefit of the two churches at Shrewsbury and Middletown.

The lotteries were advertised by posters. One of the posters is still in existence, and reads in part,

Scheme of second or last class of lottery to consist of 1,200 tickets at four dollars each, 281 of which are to be fortunate.

The advertisement then goes on to tell the value of the winning tickets, and continues saying:

Fifteen per cent to be deducted from the prices. The drawing to commence on the 12th day of October next, or sooner, if full, under the inspection and care of the former managers, viz:—John Taylor, Esq., and John Cooper of Middletown, and Jacob Dennis, Joseph Eaton, and Josiah Holmes of Shrewsbury, who are under oath for the faithful discharge of their trust. Those prizes not demanded within four months after drawing are to be deemed as generously given to the use of the church, and will accordingly be so applied.

CHAPTER XIV

THE DUTCH REFORMED CHURCH

THE Reformed Church of Middletown was organized on July 4th, 1836, from members chiefly of the Reformed Church of Holmdel.

On the fiftieth anniversary of the church in 1886, the Rev. Dr. Charles D. Buck gave an historical sketch of the church and said in part:

"Ordinarily a church is organized first, and an edifice secured afterwards. Now the process was reversed in regard to the Reformed Church of Middletown, perhaps with the idea than an edifice would secure the organization. At all events the first entry upon the Records is 'Pursuant to notice, those friendly to the erection of a Reformed Dutch Church in the village of Middletown, assembled at the public house of William Wilson in said village, on Thursday, the 25th of February, 1836.' Mr. Jacob Ten Broeck Beekman was chosen chairman, and Mr. William H. Hendrickson, secretary. It was resolved to make an effort to erect a 'house of worship' forty by forty-seven feet, with a portico projecting ten feet more, with a cupola 'suitable for a bell' and that the top of the pews be capped with mahogany.

"Committees were then appointed: Daniel D. Hendrickson, James Grover and M. Conover, to select and purchase a location. Mr. Beekman, John Golden and Robert P. Morris to make the contract for the building; Mr. Beekman, D. D. Hendrickson and Charles I.

Hendrickson to oversee the work; Mr. Beekman, John Bennett and W. H. Hendrickson to solicit subscriptions; and Garret Van Doren to be treasurer.

"The contract cost of the church was $2500. The corner stone was laid in June with an address by the Rev. Abram Messler of Somerville. The church was dedicated December 9, 1836, the Rev. Mr. Beekman preaching 'to a large, attentive and interested audience.' Fifty-four pews were sold a few days after.

"Classis convened in Middletown May 17, 1836, at 3 o'clock, Mr. Beekman presented a petition signed by forty-four persons, praying for an organization. These papers were referred to a committee of two ministers and three elders. The committee reported in favor of granting the application. The Rev. Mr. Beekman and the Rev. Mr. Otterson, then of Holmdel, were appointed a committee to organize the first Monday in July, 1836. For nearly three years after, the pulpit was gratuitously supplied by the Rev. Mr. Beekman, who also liberally contributed to the building of the church."

The first settled pastor was the Rev. John B. Crawford. He was called in September, 1839, but did not commence until November 16, and was not ordained and installed until the third Sabbath of January, 1840. The number of communicants at his coming he recorded as from fifty to sixty. A debt of $1000 was then remaining, but whatever measures for its liquidation had been taken were cut short by his early death, October 3rd, 1840, at the age of twenty-six. But his influence lasted many years after his departure.

The second pastor of the Church was the Rev. Alexander C. Millspaugh, who was ordained and installed Dec. 15, 1841. At the time of his coming, Mr.

THE DUTCH REFORMED CHURCH.

Millspaugh said the number of persons in communion was fifty-eight. During the first five years of his ministry $1400 were paid to liquidate debts, of which it seemed at times there never would be an end. But in 1847 all debts were paid, the church painted and repaired and the bell procured. Mr. Millspaugh left in 1865.

Third Pastor. The Rev. George Seibert. He came June 1, was ordained and installed Aug. 12, 1866. His first reported membership was sixty-six. His ministry at the Middletown Church closed March 10, 1873.

Fourth Pastor. The Rev. Luther H. Van Doren. The membership of his first report was sixty-one. He was called June, 1873. It was during his ministry that the present parsonage was erected. Mr. Van Doren was sixty-two years of age at his coming. He had been the zealous and efficient pastor of the Old Tennant Church for sixteen years. It was his privilege at one time, at Tennant, to receive three hundred into the communion of the church. He died October 1876.

Fifth Pastor. The Rev. Charles D. Buck was called May 1st, 1877, and was installed May 22nd, 1877. He found sixty-four members at his coming. In 1880 the church was again remodeled exteriorly and decorated interiorly, refurnished and roofed with tin over shingles, at a cost of about $1300. Dr. Buck died in 1893.

Sixth Pastor. The Rev. P. K. Hageman—January, 1894 to 1903. The old straight-backed pews were discarded and new circular oak pews put in their place during his ministry. The audience room was also lengthened by throwing the former vestibule into the church proper. The front of the gallery was taken down and a new oak railing put up. Also other in-

terior improvements were made. The great improvement, however, was perhaps the opalescent leaded glass windows in place of the old ones. Some of the windows were gifts of friends in memory of loved ones; and some were given by the congregation in grateful remembrance of former pastors.

Seventh Pastor. The Rev. Willard Dayton Brown —1903 to 1906. During his ministry the church received a number into membership. A young people's society of Christian Endeavor flourished during his ministry.

Eighth Pastor. The Rev. J. C. Forbes—1906 to 1910. During Mr. Forbes' ministry there were accessions, and necessary improvements were made on the parsonage. The sheds were also built.

Ninth Pastor. The Rev. Charles William Roeder — 1911 to 1914. Accessions have been made to the membership. Gas was installed in both church and parsonage. An individual communion set was presented. Also exterior of church repainted.

Tenth Pastor. The Rev. M. T. Conklin—1915 to 1920.

Eleventh Pastor. The Rev. John Thomson—1921 to May, 1927.

The Rev. Emmett Baker Groseclose is the twelfth and present pastor of the Middletown Reformed Church.

Chapter XV

FORMER MIDDLETOWN CHURCHES

A Presbyterian Church was founded in Middletown in 1706.

The congregation was first under the care of the Rev. John Boyd, of the Scots Church (now Tennant), He was succeeded in 1710 by the Rev. Joseph Morgan, who preached here until 1728.

The church building was at this time old and dilapidated,—a building which had formerly been abandoned and left to decay. The structure was repaired under the pastorate of the Rev. Samuel Dennis, who took charge in 1738. He was succeeded by the Rev. Samuel Blair, who served Shrewsbury also, until September 5, 1739. From that time they were without a pastor until May, 1761, when the Rev. Elihu Spencer, D.D., became pastor and remained until May, 1764. In March, 1767, the Rev. Charles McKnight became pastor.

The stories of the burning of the church during the Revolutionary War by the Hessians and the capture of Dr. McKnight have already been related in Chapter Seven.

After this the Presbyterian congregation became dispersed and the history of the ancient church in Middletown ended.

A Methodist Church was situated at Harmony, a mile and a half northwest of Middletown Village. The church was organized in 1829 from meetings held at

the home of Mrs. Joseph Collins, which is now used as a garage on the Penterman's place. The church building was erected in 1840 and afternoon services were held until, having outlived its usefulness, the building was torn down in 1915. The land still belongs to the Methodist Conference.

Chapter XVI

THE SETTLEMENT OF "RED HILL"

CLINTON P. HEATH, the flagman at the Middletown railroad crossing, came to Middletown from Newbern, North Carolina, in 1885 to work for Edwin Beekman.

Every year or so Mr. Heath would make a trip to his native state and bring other colored men and women to Middletown. In this way he furnished laborers for many of the Middletown farms.

Soon the colored people bought property and built their own houses and founded the section of Middletown now known as "Red Hill." In 1903 they built their own general store.

Clinton P. Heath soon started prayer meetings in his home on "Red Hill." In 1890, his brother, the Rev. Calvin Heath, a licensed minister, was brought to Middletown and a revival held in the Warren Conklin woods, which have since been used for a Ku Klux Klan center.

A colored Methodist Church was founded in 1890, with the Rev. Calvin Heath in charge. Later the church was taken into the A.M.E.Z. Conference by Bishop J. W. Wood, with the Rev. J. White as Presiding Elder. As the church increased in membership and progressed financially a new church building was erected in 1910. At present there are about forty members.

The Colored Baptist Church on "Red Hill" was organized in 1899, and had about thirty-five members. It started from a mission held in Pete Petaway's house in New Monmouth.

Both Clinton Heath and Calvin Heath were born slaves. Clinton Heath was the first colored man employed by the N. Y. and Long Branch Railroad.

Chapter XVII

SLAVERY IN MIDDLETOWN

THERE were Indian and white slaves in New Jersey, as well as negro slaves.

Indians were regularly bought and sold. It is supposed that when one tribe of Indians made war upon another, that the conquerors found it a profitable thing to sell their prisoners to the whites. When the House of Representatives for the Province met at Burlington in 1704, an act was brought before that body for the regulating "of Indian and negro slaves."

White people called "Redemptioners," were also brought to the colony. These were poor people, although often of good education, who desired to emigrate to America, but who could not afford to pay their passage. They were brought over free, but made to sign a contract which gave the captain of the vessel the right to sell them in America for enough money to pay their passage. The captains usually demanded large sums, which meant very long terms of slavehood. They were subject to the same rules as those which governed other slaves. There were a few of these "redemptioners," left in New Jersey even after the Revolution.

Something of a mental shock follows the first glance at terms like these used by one white man of another:

I, Richard Hartshorne, Yeoman, sometime in ye Yeare one thousand Six hundred Ninety & Nine did Sell unto Capt. Jno. Bowne, Merchant in Midletown in East Jersey, a sertaine man Servant Called Whan Deara.

And for these two little mortals a sympathy perhaps entirely misplaced is sure to arise. Anno Domini 1703, John Hanse brought into the Shrewsbury court two children called Hannah Markmehenny and William Carmile, "and desierd yt ye sd children should be bound to him. . . . Ye court ordered yt ye boy Should Serve ye sd Hanse thirteen years and ye gerle Should Sarve Six yeares. . . . The Court ordered that John Hanse be obbliged to larne ye said Children to read and write, to teach them the Lords Prayer ye Creed, & ye ten Commandments In the English tongue, and Give Them each of them two good sutes of apparell, linen and woolen, at ye End of ye sd term."

The patience of the bound, however, sometimes gave way under the strain laid upon it. In March, 1690,

> Thomas Warne of Middletown Did Complain to the Court against his servants Thomas Hankinson & Peter Hankinson that the said Servants: Had absented themselves severall times from his service: which was greatly to ye Cost & damage of the saide Warne: the said Servants pretending they were stood by their time: therefore, the said Warne Did humbly desire the Court to be Judges of their age also what time they should serve. The Court Caused Thomas Hankinson to be Cald before them; after some Consulting togeather the Court Judged the sd Thomas Hankinson to be eighteen Yeares of age; and that he should serve his said Master Three Yeares from the Date thereof . . . And for the Costs and Charges his said Master has been at in Looking after him when he was running away and for the loss of his time, the court Judged and ordered That ye said Thomas Hankinson shall serve . . . Six months over . . . and if the Said Servant Trangress So again, he is ordered . . . Condign Punishment at ye Whipping Post."

After so calamitous an end to his bold dash for freedom, it is a real pleasure to find "ye said Thomas" figuring as an independent citizen in the minutes of later years—and as one, moreover, with a "Mr." before his name and with everything handsome about him.

A negro slave market was established at Perth Amboy and many slave ships discharged their human cago there.

In 1820 an act was passed by the Legislature for the emancipation of the slaves. However, they were not all set free at once. A system of gradual emancipation was adopted by which the young people obtained their freedom when they came of age, while the masters were obliged to take care of the old negroes as long as they lived. In 1840 there were still six hundred and seventy-four slaves in New Jersey and there are records of several slaves still remaining in 1860, but these must have been very advanced in years.

Chapter XVIII

FAMOUS MEN AND LANDMARKS

ABRAHAM LINCOLN was a descendant of one of the Middletown pioneers.

Samuel Lincoln, the founder of the family, came to Massachusetts from Norwich, England. He had a son Mordecai, who in turn had a son Mordecai, born on April 24, 1686, Mordecai Lincoln 2nd moved to Middletown and married a daughter of Captain John Bowne, one of the original settlers. About 1720 the Lincolns moved to Amity, Pennsylvania. They then moved to Rockingham, and on to Kentucky in 1780. Mordecai's son John had a son named Abraham who was the grandfather of Abraham Lincoln, President of the United States.

Other famous Americans, who came directly or indirectly from pioneer Middletown stock, were Daniel Boone, the empire builder; Vice President Thomas A. Hendricks, William H. Crawford, Secretary of the Treasury; Horatio Seymour and James M. Cox, both candidates for the Presidency of the United States; Champ Clark; and those famous Confederate Generals, James Longstreet, John B. Gordon, and Samuel Cooper.

The first Cornelius Vanderbilt is also supposed to have come to Middletown from Holland before taking up his homes in New Brunswick and Staten Island. He later founded the Vanderbilt fortunes. His remains are said to be in the Middletown Reformed

Churchyard. His sister married Major Cornelius Hendrickson and thus became the ancestor of some of the Middletown Hendricksons.

There are many places of historic interest which still remain in Middletown.

The Baptist Church, the oldest of that denomination in the state. Its full history is given in Chapter XII.

Christ Episcopal Church, one of the very oldest of that denomination, standing on the former site of the early settlers' blockhouse and court room. Its full history is given in Chapter XIII.

Probably the oldest house standing in the village is the homestead of Richard Hartshorne, said to have been built in 1670. It now belongs to Morris Greenwood, and is occupied by Warren Messler. William Penn and George Fox both visited Richard Hartshorne in this house.

The present Library building was the Franklin Academy, the famous school house used for that purpose until the new and modern Middletown school was built about 1906.

The old farm house of Miss Mary Holmes Taylor (now occupied by the Kincaids) standing near the concrete railroad bridge, is said to have been built in 1684.

The house now owned by Edward P. Dangler was the old Murray homestead, described in Chapter VII. It has been remodeled, moved back from the road, and a new wing added.

The Hendrickson Manor House, one of the oldest residences in Monmouth County, is situated about a mile outside of Middletown village on the Holland road beyond the Tatum estate. It was built in 1721 and is a fine example of the architecture of the period. Wide open doors on both sides of the house, allowed

the massive logs for the fireplace to be drawn right through the house by a team of oxen.

The Luyster House, opposite the Frederick Tatum estate, dates from 1727.

The old tree under which Lord Cornwallis and Sir Henry Clinton ate, after their retreat from the Battle of Monmouth, still stands on the north side of King's Highway, about one hundred yards from the Morford home.

There are several very old burying grounds in Middletown village, some of the grave stones dating back to 1680—many of them marking the graves of the earliest settlers. These burying grounds are described in detail in the appendix of this volume, where full lists of those buried are given.

Chapel Hill, near Middletown, was known for one hundred and fifty years as High Point, and then received its present name from the Baptist chapel founded there. This chapel still stands but the building has been moved back from the road and is used as a garage.

Chapter XIX

MIDDLETOWN TODAY

THE descendants of many of the early Middletown families — the Hartshornes, the Bownes, the Stouts, the Conovers, the Hendricksons, the Luysters, the Beekmans, the Van Brunts, the Taylors, the Schencks, the Van Maters, the Lufburrows, the Fields, the Shepherds, the Wilsons, and many others still reside in Middletown. For three hundred years "the best blood of the old world" has found Middletown to be the best place to live in the new world.

The quaint charm of Middletown village cannot be duplicated. It has grown old gracefully. Its streets are arched with shade trees. The fine old houses still sit far back from the walks, and are filled with lovely old furniture.

But with all this, it has excellent commuting service to New York City on both the Pennsylvania Railroad and the Central Railroad of New Jersey, as well as the fast Sandy Hook boats during the summer months. Where else can one go, within an hour of the metropolis, and find an historic and charming old country village with its little crossroads "General Store and Post Office"?

One of the best shopping centers in suburban New York—Red Bank, is reached by a ten minute drive.

Still water bathing at Port Monmouth Beach is only a mile and a half distant, while the finest surf bathing

on the eastern coast is only a matter of some twenty minutes drive to Sea Bright.

Middletown dwellers have all the advantages of New Jersey's greatest asset—the magnificent beaches, —without the heat and the crowds. Situated just far enough back in the hills, Middletown gets all the pleasant breezes, while it retains all the advantages of the sea shore for its inhabitants.

Asbury Park and the seashore resorts are only a short ride,—and the healthful Jersey pine sections,—Lakewood, and Lakehurst,—lie just beyond.

Tennis courts and golf courses are plentiful and easily available. Horseback riding, hunting, and fishing are enjoyed by almost everyone. In the winter months the temperature is much milder than that of New England and New York.

We can still repeat after Hendrick Hudson, the sentence entered in his log book of September 2, 1609, "A very good land to fall in with, and a pleasant land to see."

To bring you back to the spirit of the old days in Middletown, I will close with a quotation from a very rare document, called "Brief Account of the Province of East-New Jersey, in America, printed in 1683." It was written for the information of those in England who wished to bring their families here.

"This Province or Collony lyes betwist 39 and 41 Degrees of Latitude, being about 12 Degrees more to the *south,* than the *City of London.* It is in the same Climate withe the Kingdom of *Naples,* and *Monpelier* in *France.* The Summer is hotter, and longer than in *England,* and the Winter colder and shorter, the days about an hour longer in Winter and as much shorter in Summer. Is bounded *south-east* with the Maine Sea, *east* by that vast Navigable Stream, called *Hudsons* River, which divides this from the Province of *New York, west* by a Line of Division, which separates this Province from *West-Jarsey,* and *north* upon the *Main Land,* and Extends it self in length upon the Sea Coast and alongst *Hudsons* River, one hundred *English* mylls and upward.

The Scituation of this Countrey is just, as it were, in the Center of the *English* Plantations in *America*, betwixt the South parts of *Carolina*, which is over hot; and the North parts of *Pemaquitte*, next New *Scotland*, which are coldest; so that its Conveniency of Scituation, temperature of the Aire, and fertilitie of the soyl is such, that there is no less than seven towns considerable already, (viz): *Shrewsbury, Midletown, Berghen, New-Ark, Elizabeth-Town, Woobridge*, and *Piscataway*, which are well inhabited, by a sober, industrious People, who have necessary Provisions for themselves, and families, and for the comfortable entertainment of Travellers, and Strangers.

And the Quittrents, or Fewes (as they are here called) of these Towns and other Plantations, already in the Countrey, yeelds to the 24 Proprietors above 500 *Lib.* starling, yearly Revenue, and the Air of this Collony, is experimentally found generally to agree well with *English* Constitutions, and Consequently with Ours.

For Navigation, it hath these advantages, not only to be scituate along the Navigable parts of *Hudsons* River, but lyes also fiftie Mills along the Maine Sea, and near the Midst of this Province is that notted Bay for Ships within *Sandy-Hook*, very well known, not to be inferriour to any Harbour in *America*, where Ships not only harbour in greatest storms, but there Ryde safe with all Winds, and Sail in and out themce as well in *winter* as *summer*. For Fishery, the Seabanks are very well Stored with variety of Fishes, not only such as are profitable for Exportation but such as are fit for Food there; There are *Whales, Coad-Fish Col* and *Hake-Fish*, and *large Mackeril*, and also, many other sorts of Small Flate fish: The Bay, also, and *Hudsons River*, are plentifully stored with *Sturgeon*, and other *Scalfish, Eills*, and *Shel Fish*, as *Oysters*, in abundance.

This Countrey is also plentifully supplied with Lively-springs, *Rivolets, Inland-Rivers*, and *Creeks*, in which also there is varietie of Fresh-fish, and water Fowl.

There are little hills from *Raritan-River*, which is about the middle of this Province, that go to the verie *north-west-bounds* of it, in which are abundance of good Mill-Stons to be had, and there is many, both *Corne* and Saw-milnes set, and setting up already, also, on the other Side of these Mountains, there is brave fresh *Rivolets*, fit for setting of *in-land-towns*, and a great deal of meadow-ground upon the banks thereof, So that there is abundance of Hay to be had for Fodering of Catle in the Winter time, and these Meadows shows the Countrey is not altogether covered with timber.

Climb the hills of Middletown and you can view the fields cleared by axes of our pioneer ancestors. It has truly been described as "A land as fair as ever Salvator Rosa's pencil peopled with outlaws or Claude's brush covered with the effulgent rays of a setting sun."

APPENDIX

THE PRESBYTERIAN BURYING GROUND

(From Records of Dr. J. E. Stillwell)

ON the south side of the highway running through Middletown can be seen standing close to the road an enclosed graveyard. In Summer it is somewhat obscured by the dense growth of shrubs and weeds, but in Winter, when the leaves have fallen, it cannot fail to attract attention. It lies between the house of Mr. Ward Thomas and the store of Mr. W. B. Waters. It was here about the year 1706, that the Presbyterian church was erected, and where in turn the Rev. Messrs. John Boyd, Joseph Morgan, Samuel Dennis, Elihu Spencer and Charles McKnight held forth and preached the gospel. During the Revolutionary period both pastor and flock were dispersed, and the church fell into decay. At what time its final demolition occurred it is hard to say, but it was many years ago. The tombstones in this cemetery are in a singularly fine state of preservation, owing partly to the exposed condition of the stones and protection thereby from dampness, and partly to the fine quality of the stone itself. Of the exceptions to this that exist, the most conspicuous is that of the tombstone of John Bowne, Esq., which is badly effaced near the ground level. A few others are beginning to yield to time, having cracked and fallen to the earth, but in the main the condition of the plot and the stones is better than will be found in yards of more recent origin. The old-

est stone in the yard is that of Capt. John Bowne, erected in 1715-16. It is not unlikely that some were interred here prior to that date, of whom there is now no visible record. Penelope Stout, it has been asserted, lies here, but the tradition locates her grave also at Crawford's Corners, and the ancient Lippet ground, from its great age, may be her last resting place.

Mary, wife of Thomas S. Clark, died April 27, 1842, aged 26 years, 2 months, 5 days.

David, son of Thomas S. and Mary Clark, died September 9, 1848, aged 10 years, 2 months, 4 days.

Abel Morgan, pastor of the Baptist church at Middletown, who died Nov. 24, 1785, in the 73rd year of his age. His remains were transferred to the Baptist Burying Ground in 1888.

Edward Burrowes, died Aug. 31, 1785, aged 64 years, 8 months, 10 days.

Deborah Shepherd, wife of Edward Burrowes, died April 21, 1782, aged 62 years, 11 months, 23 days.

Eden Burrowes, died June 20, 1731, aged 44 years.

Hope, wife of John Burrowes, died Oct. 27, 1792, in the 71st year of her age. (Stone broken and fallen to the ground.)

John Burrowes, died September, 1785, in the 67th year of his age.

Catherine, daughter of John and Hope Burrowes, died January, 1777, in the 19th year of her age.

Anna, daughter of John and Hope Burrowes, died April 20, 1766, in the 2nd year of her age.

William, son of John and Hope Burrowes, died Jan. 30, 1764, aged 2 years, 2 months, 18 days.

Catharine Norrys (Norris?) wife of George Crookshank, died April 21, 1776, aged 39 years, 7 months.

Sarah, wife of Samuel Hopping, died May 12, 1800, in the 44th year of her age.

Samuel Hopping, died Feb. 13, 1824, in the 81st year of his age.

Isaac, son of Mr. Avery and Mrs. Jemima Winslow, who died Aug. 19, 1790, in ye 19th year of his age, of Berkley, in New England.

Charles Marsh, died Feb. 14, 1765, aged 46 years.

Dr. John Schyer, died Aug. 1, 1794, aged 40 years, 6 months, 2 days.

Capt. Abraham Watson, died July 22, 1756, aged 67 years, 8 months, 6 days.

Hannah, daughter of Jonathan and Leah Stout, died Sept. 18, 1757, aged 24 years, 9 months, 3 days.

Richard Stout, died March 6, 1807, aged 79 years.

Anna, wife of Richard Stout, died Dec. 18, 1806, aged 71 years.

Jonathan Stout, died April 1775, aged 72 years, 1 month, 1 day.

Caty, wife of Harry Leonard, died Aug. 24, 1783, aged 24 years, 3 months, 5 days.

Mary Stillwell, died Aug. 27, 1810, aged 75 years, 3 months.

Mary, wife of Dr. Richard Stillwell, and daughter of Obadiah and Elizabeth Bowne, died Feb. 22, 1743, aged 30 years, 9 months.

Dr. Richard Stillwell, died Feb. 27, 1773, aged about 63 years.

Obadiah Bowne, died April 19, 1726, aged 59 years, 10 months.

Ann, daughter of John and Ann Bowne, died Sept. 16, 1738, aged 5 years, 10 months, 22 days.

John, son of Richard Stout, Esq., died Aug. 16, 1782, aged 81 years, 7 months.

Peggy, daughter of Joseph and Jane Stout, died Aug. 27, 1787, aged three months, 5 days. (On same stone as the preceding one.)

Capt. John Bowne, died March 13, 1715-16, aged 52 years.

John Bowne, Esq., died, aged 74 years, 5 months, 7 days. (The inscription on this stone is so badly destroyed as to be indecipherable; John Bowne may have died 1769, 1774, or at other dates according to the efforts of different copyists.)

Ann, widow of John Bowne, Esq., died, aged 91 years, and 23 days. (No date of death given.)

James Bowne, died March 14, 1750, aged 49 years, 3 months, 14 days.

James, son of Obadiah Bowne, died June 16, 1807, aged 36 years, 2 months, 4 days.

Obadiah Bowne died March 17, 1774, aged 35 years, 10 months.

HENDRICKSON BURYING GROUND

This ground adjoins the Presbyterian, from which it is separated by a rail fence. It was set aside by the Hendricksons in recent years, and contains but one small branch of the extensive family.

Eleanor, daughter of John L. and Adeline Hendrickson, died Oct. 22, 1837, aged 14 years, 13 days.

Anna, daughter John Lloyd and Adeline E. Hendrickson, died Aug. 14, 1843, aged 17 years, 10 months, 19 days.

John Lloyd Hendrickson, died Sept. 25, 1845, aged 44 years, 6 months, 22 days.

George Crawford Hendrickson, son of John and Adline, died Oct. 12, 1875, aged 46 years, 6 months, 4 days.

Peter, son of Charles and Ann Dubois, died Dec. 10, 1820, aged 23 years, 11 months, 17 days.

Daniel H. D., son of Charles and Ann Dubois, died Nov. 11, 1813, aged 27 years, 10 months, 20 days.

Charles Dubois, Esq., died Sept. 8, 1804, aged 47 years, 6 months, 13 days.

Anna, wife of Charles Dubois, Esq., died June 26, 1798, aged 37 years, 4 months, 12 days.

Eliza Ann, daughter of John and Mary Hendrickson, died March 8, 1801, aged 2 years, 10 days.

Cyrenious, son of John and Mary Hendrickson, died Oct. 8, 1804, aged 1 year, 2 months, 23 days.

John Hendrickson, died January 1807, aged 33 years, 7 months, 8 days.

Mary Lloyd, wife of John Hendrickson, died July 11, 1865, aged 92 years, 8 months, 24 days.

Daniel Hendrickson, died Nov. 17, 1869, aged 74 years, 4 months, 14 days.

Eleanor, wife of Daniel Hendrickson, died Feb. 12, 1828, aged 92 years, 6 months, 8 days.

THE BAPTIST CHURCH BURYING GROUND

The stones are all modern ones, and the yard which encircles the church is nearly full.

Joseph M. Smith, died July 13, 1864, aged 69 years, 5 months, 10 days.

Deborah, wife of Joseph M. Smith, died May 4, 1840, aged 52 years, 3 months, 21 days.

Daniel Smith, died Feb. 1, 1850, aged 81 years, 7 months, 26 days.

Anne M., wife of Daniel Smith, died Jan. 6, 1860, aged 81 years, 8 months, 27 days.

Jackson Smith, died April 8, 1850, aged 34 years, 1 month, 3 days.

Daniel Smith, Jr., April 28, 1836, aged 35 years, 10 months, 26 days.

Mary French, died Oct. 3, 1851, aged 46 years, 5 months, 7 days.

Mary, wife of Leonard Goodrich, and daughter of J. and E. Rowland, died Nov. 28, 1839, aged 23 years, 8 months, 9 days.

Peter W. Schenck, died July 14, 1854, aged 66 years, 6 months, 24 days.

Henry, son of Peter W. and Sarah Ann Schenck, died Jan. 28, 1856, aged 23 years, 8 months, 1 day.

John B. Schenck, son of do, died Feb. 6, 1851, aged 20 years, 9 months, 5 days.

William P. Schenck, son of do., died Feb. 18, 1847, aged 25 years, 3 months, 15 days.

Adeline Schenck, daughter of do., died Feb. 17, 1842, aged 15 years, 6 months, 3 days.

Elisha, born Aug. 7, 1838, died June 5, 1839. James, born Sept 17, 1839, died Nov. 25, 1839, children of E. L. Goodrich.

Joseph Frost, died March 14, 1873, aged 75 years, 6 months, 27 days.

Sisera Ann Frost, wife of Joseph and daughter of William and Anna Murray, died March 18, 1831, aged 25 years, 8 months, 9 days.

Anna, wife of William Murray, died Aug. 17, 1822, aged 51 years, 10 months, 8 days.

William Murray, died Jan. 25, 1834, aged 62 years, 5 months, 9 days.

James Patterson, May 2, 1867, aged 73 years, 1 month, 7 days.

Deborah, wife of James Patterson, died March 30th, 1829, aged 30 years, 7 months, 12 days.

Leah, daughter of Jehu and Hannah Patterson, died Jan. 11, 1832, aged 32 years, 11 months, 9 days.

Elizabeth, daughter of do., died April 13, 1822, aged 33 years, 2 months, 16 days.

Hannah, wife of Jehu Patterson, died Oct. 8, 1846, aged 82 years, 1 month, 16 days.

Jehu Patterson, died July 22, 1851, aged 85 years, 7 months, 8 days.

Jehu Patterson, grandson of Jehu and son of James and Deborah, died Sept. 5, 1820, aged 1 year, 9 months, 5 days.

Jacob Tenbrook Stout, son of Richard W. and Mary, died Jan. 5, 1835(?), aged 2 years, 1 month, 12 days.

Mary, wife of Richard W. Stout, died Sept. 21, 1837, aged 33 years, 4 months, 23 days.

Andrew Jackson Patterson, died Feb. 4, 1848, aged 11 years, 7 months, 23 days.

Margaret H., daughter of James and Lydia Patterson, died October 10, 1854, aged 8 years, 10 months, 22 days.

Ella, daughter of James and Rebecca Cooper, died Feb. 26, 1857, aged 5 years, 22 days.

Rachel, daughter of Jehu and Hannah Patterson, died Jan. 14, 1878, aged 88 years, 3 months, 4 days.

Catharine G. Patterson, daughter of do., died Feb. 22, 1877, aged 85 years, 3 months.

Charles G., son of James and Lydia Patterson, died Feb. 9, 1864, aged 22 years, 10 months, 27 days.

Sacred to the memory of Joseph Murray, died June 8, 1780, while in the service of his country. Reinterred here Oct. 16, 1855, by William W. Murray.

Sarah Shepherd, died Jan. 14, 1835, aged 97 years, 4 months, 3 days.

George C. Murray, born Jan. 3, 1827, died Nov. 27, 1884.

Mary Crawford, wife of William Murray, died June 1, 1865, aged 74 years, 6 months, 1 day.

Lydia T., wife of James Patterson, died Jan. 1, 1874, aged 63 years, 1 month, 23 days.

Robert A., son of James and Lydia Patterson, died May 16, 1861, aged 18 years, 8 months, 3 days.

William M. Frost, son of Joseph and Sicera Ann, died Dec. 4, 1856, aged 36 years, 4 days.

John A. Wagner, died June 29, 1839, aged 37 years, 2 months.

John Casler, born July 3, 1802, died Oct. 1, 1877.

Prudence, wife of Andrew Brown, died Dec. 23, 1857, aged 48 years, 11 months, 2 days.

Harriet, wife of Joseph Conover, died July 3, 1861, aged 67 years.

Rev. David B. Stout, born Jan. 12, 1810, died May 17, 1875, pastor of Middletown Baptist church 38 years.

Jane Merrill, his wife, born Dec. 22, 1806, died Sept. 3, 1877.

William B. Stout, born Aug. 2, 1847, died Sept. 4, 1877.

Mary Bishop, wife of Levi Stout, born March 16, 1788, died April 18, 1869. (The preceding on one large marble shaft.)

Mary Elizabeth, daughter of Thomas and Mary Roberts, died Feb. 6, 1842, aged 1 year, 8 months.

William, son of do., died Nov. 19, 1834, aged 11 months, 10 days.

Rebecca, wife of Joseph Conover, died Oct. 12, 1849, aged 49 years, 7 months, 12 days.

Daniel G. Conover, died Feb. 18, 1845, aged 48 years, 9 months, 26 days.

Sarah Ann, wife of Daniel G. Conover, died Jan. 13, 1836, aged 35 years, 9 months, 29 days.

James Hopping, died April 8, 1857, aged 55 years, 6 months, 27 days.

Patience Hopping, born March 21, 1783, died Jan. 16, 1884, aged 100 years, 9 months and 25 days.

Sarah, wife of James Frost, died March 2, 1865, aged 55 years, 10 months, 14 days.

John S., son of James and Sarah F. Frost, died June 2, 1868, aged 37 years, 3 months, 23 days.

Lydia, daughter of do., died March 23, 1857, aged 1 year, 3 months, 2 days.

James H., son of do., died Sept. 16, 1828, aged 9 months, 18 days.

Benjamin Frost, son of Benjamin and Sarah Frost, born Nov. 10, 1830, died Dec. 23, 1874.

Caroline, daughter of do., died May 7, 1858, aged 19 years, 8 months, 3 days.

John H. Frost, son of do., died March 24, 1852, aged 23 years, 7 months, 9 days.

Benjamin Frost, died July 16, 1854, aged 56 years, 11 months, 1 day.

Ann, daughter of Benjamin and Sarah Frost, died Jan. 24, 1842, aged 15 years, 3 months, 13 days.

Rachel, daughter of do., died Oct. 11, 1837, aged 3 years, 14 days.

Lydia, daughter of do., died Feb. 4, 1835, aged 2 years, 5 months, 12 days.

Rev. Thomas Roberts died Sept. 24, 1865, aged 82 years, 3 months, 14 days.

Eleanor J., wife of Rev. Thomas Roberts, died Feb. 9, 1859, aged 66 years, 7 days.

Elizabeth, wife of Richard A. Leonard, and daughter of Thomas and Elizabeth Roberts, born Feb. 4, 1809, died Feb. 8, 1848, aged 39 years, 4 days.

Roberts, son of Richard and Elizabeth Leonard, died Sept. 15, 1843, aged 4 months, 12 days.

Elizabeth, daughter of do., died March 1, 1835, aged 8 months, 4 days.

Eleanor, daughter of do., died Sept. 3, 1847, aged 7 months, 19 days.

Henry Morford died Aug. 4, 1881, aged 59 years.

John I. Walling, died April 9, 1848, aged 68 years, 4 months, 21 days.

Phebe, wife of John I. Walling, died Feb. 27, 1853, aged 67 years, 3 months, 10 days.

Thomas Edmund, son of John I. and Phebe Walling, died Aug. 20, 1848, aged 30 years, 10 months, 10 days.

Elizabeth R., daughter of do., died Sept. 29, 1851, aged 43 years, 3 months, 25 days.

John S. Applegate, died May 14, 1863, aged 63 years, 2 months, 14 days.

Eliza C., wife of John S. Applegate, born Oct. 16, 1803, died May 20, 1878.

William Henry, son of John and Lydia L. Shepherd, died Nov. 19, 1843, aged 7 years, 10 months, 22 days.

Daniel G. Conover, son of John and Lydia L. Shepherd, died April 4, 1848, aged 4 years, 6 months, 23 days.

John Shepherd, died Nov. 19, 1872, aged 68 years, 10 months, 15 days.

Peter Stout, died May 25, 1835, aged 68 years.

Catharine Stout, died May 20, 1847, aged 70 years, 4 months, 14 days.

Lyman Phelps Bunnell, born at Colebrook, Conn., Feb. 18, 1820, died at Middletown, N. J., Sept. 1, 1841.

Richard W. Wyke, native of Leominster Co., of Herefordshire, England, died May 5, 1848, aged 62 years, 1 month, 23 days.

Mary Jane Walling, wife of Benjamin B., died May 30, 1836, aged 27 years, 9 months, 7 days.

Job Compton, died March 22, 1842, aged 79 years, 8 months, 27 days.

Catharine, wife of Job Compton, died Jan. 2, 1845, aged 76 years, 1 month, 25 days.

Joseph Compton, died Jan. 24, 1865, aged 68 years, 9 months, 11 days.

Julia A., wife of William Willett, died Dec. 30, 1877, aged 74 years, 7 months, 30 days.

Forman Hendrickson, born July 14, 1851, died March 8, 1881.

Susie Hendrickson, born June 9, 1853, died Aug. 26, 1876.

Althea Hendrickson, born Oct. 5, 1839, died Dec. 11, 1857.

Althea, wife of John Truex, died May 14, 1858, aged 73 years, 4 months, 26 days.

J. Clark Wygant died Oct. 30, 1853, aged 35 years, 2 days.

Edgar, son of Clark and Elizabeth Wygant, died Aug. 18, 1848, aged 1 year, 4 months, 13 days.

Forman, son of Forman and Ellen Hendrickson, died June 17, 1844, aged 5 months, 3 days.

Sarah F., wife of Charles Morris, died Jan. 17, 1857, aged 46 years, 7 months, 1 day.

George, son of Charles and Sarah Morris, died July 30, 1850, aged 11 years, 10 months, 23 days.

Charles Morris, died April 17, 1845, aged 33 years, 6 months, 22 days.

Charles Conover, died Dec. 30, 1843, aged 50 years, 15 days.

Charles, son of Charles and Mary Conover, died March 25, 1848, aged 17 years, 5 months, 23 days.

Sarah Ann, wife of Levi Stout, died Dec. 9, 1864, aged 38 years, 8 months, 27 days.

Levi Stout, died Dec. 30, 1872, aged 39 years, 6 months, 22 days.

William G. Wyckoff, died July 7, 1870, aged 73 years, 7 months, 3 days.

Mary H., daughter of William G. and Lydia Wyckoff, died Dec. 26, 1849, aged 8 years, 5 months, 3 days.

Samuel, son of do., di d June 28, 1840, aged 3 months, 29 days.

Martha Stillwell, daughter of John and Elizabeth, died March 7, 1853, aged 74 years, 5 months, 3 days.

Mary Elizabeth S., daughter of Charles and Mary Conover, died Aug. 26, 1837, aged 2 years, 4 months, 5 days.

Richard Lufburrow, died Feb. 24, 1853, aged 52 years, 2 months, 17 days.

Ann, wife of Richard Lufburrow, died Sept. 24, 1851, aged 54 years, 22 days.

Thomas, son of Richard and Ann Lufburrow, died Aug. 8, 1841, aged 6 years, 10 months, 8 days.

Ann M. Cook, wife of Daniel Bray, born June 20, 1804, died Jan. 4, 1880.

Joseph, son of Derrick and Ann Rebecca Campbell, died March 11, 1851, aged 5 months.

Ann Rebecca, wife of Derrick Campbell, died Dec. 26, 1850, aged 20 years, 23 days.

Charles H. Lane, died Nov. 24, 1850, aged 25 years, 6 months, 25 days.

David S. Bray, died Feb. 24, 1841, aged 45 years, 5 months, 5 days.

Eliza, wife of David S. Bray, died April 1, 1841, aged 38 years, 27 days.

Julia Ann Chasey, wife of David Vanschoick, born March 27, 1796, died Sept. 8, 1877.

George Chasey, son of John and Elizabeth, died Oct. 14, 1839, aged 42 years, 1 month, 4 days.

Elizabeth, wife of John Chasey, died July 27, 1854, aged 78 years, 3 months, 2 days.

John Chasey, died March 5, 1846, aged 74 years, 7 months, 5 days.

Aaron H., son of Christopher and Triphena Willett, died Sept. 29, 1865, aged 17 years, 23 days.

Triphena Hubbell, wife of Christopher Willett, died April 15, 1881, aged 74 years, 11 months, 21 days.

Christopher Willett, died June 27, 1868, aged 64 years, 10 months, 14 days.

Mary, wife of William Cook, died Feb. 16, 1845, aged 64 years.

William Roop, died March 19, 1868, aged 72 years, 19 days.

Ruleph Conover, died June 12, 1873, aged 85 years, 5 months, 28 days.

William, son of Mathias and Rebecca Conover, died Oct. 8, 1840, aged 54 years, 5 months, 11 days.

Mathias Conover, died Sept. 28, 1842, aged 80 years, 2 months, 5 days.

Rebecca, wife of Mathias Conover, died Jan. 13, 1839, aged 75 years, 2 months.

Cornelius L. Conover, born March 10, 1801, died Aug. 9, 1877.

Rachel, wife of Cornelius L. Conover, died Dec. 20, 1861, aged 53 years, 6 months, 27 days.

Charlotte Cooper, wife of George Heiser, died May 6, 1852, aged 37 years, 7 months, 8 days.

Joseph Bray, died Sept. 4, 1844, aged 42 years, 11 months, 6 days.

Samuel, son of Samuel and Elizabeth Cooper, died Sept. 10, 1828, aged 11 years, 27 days.

Elizabeth Cooper, daughter of do., died Sept. 5, 1820, aged 5 years, 11 months, 18 days.

Samuel Cooper, died June 26, 1833, aged 56 years, 4 months, 19 days.

Elizabeth, wife of Samuel Cooper, died Aug. 26, 1828, aged 46 years, 2 months.

Huldah Taylor, daughter of John and Mary, died March 17, 1857, aged 71 years, 3 months, 26 days.

Susan, daughter of Joseph and Mary Taylor, died June 22, 1840, aged 27 years, 9 months, 28 days.

Martha Dorset, relict of Joseph Taylor, died April 25, 1850, aged 74 years, 6 months, 9 days.

Joseph Taylor, died Oct. 16, 1836, aged 65 years, 4 months.

Mary Taylor, daughter of John and Mary, died Oct. 7, 1849, aged 66 years, 1 month, 4 days.

Edward Taylor, died April 12, 1845, aged 66 years, 2 months, 27 days.

Mary Grover Holmes, his wife, died in N. Y., Feb. 5, 1814, aged 25 years, and lies interred in the cemetery of the Society of Friends, in Houston Street.

Mary, wife of John Taylor, died Feb. 26, 1819, aged 76 years.

John Taylor, died Jan. 29, 1818, aged 77 years, 9 months, 24 days.

Samuel Taylor, died Feb. 13, 1843, aged 69 years, 10 months, 22 days.

Elizabeth, wife of John Stillwell, died Sept. 22, 1826, aged 81 years, 7 months, 21 days.

John Stillwell, died Sept. 26, 1813, aged 75 years, 9 months.

William Stillwell, died Feb. 25, 1825, aged 59 years, 11 months, 3 days.

Eleanor Seabrook, wife of William Applegate, born Nov. 13, 1803, died Feb. 20, 1877.

William Applegate, born Feb. 11, 1798, died Nov. 2, 1883.

Ann Patterson, wife of William Applegate, born July 22, 1801, died July 9, 1834.

Mary, daughter of William and Ann Applegate, died Jan. 17, 1843, aged 12 years, 5 days.

William L., son of Joseph S. and Ann Applegate, died May 10, 1848, aged 21 years, 3 months, 7 days.

Elizabeth, daughter of Thomas and Alice Leonard, died Sept. 18, 1882, aged 89 years, 3 months, 13 days.

Elizabeth, wife of William Leonard, died April 12, 1836, aged 44 years, 4 days.

Elizabeth, wife of William Leonard, born Nov. 9, 1791, died March 27, 1880.

William Leonard, born Aug. 20, 1787, died July 19, 1873.

Charlotte, daughter of Ezra and Hannah Osborn, died Feb. 27, 1835, aged 16 years, 3 months, 17 days.

David, son of Rev. D. B. and J. Stout, died Sept. 16, 1845, aged 5 years, 10 months.

11 baby tombstones uncopied.

The tombstones in this yard are, with few exceptions, of recent origin, and in an excellent state of preservation.

Cordelia, daughter of Maj. Thomas and Emma C. Arrowsmith, died March 7, 1849, aged 20 years, 2 months, 23 days.

Stephen V., son of Thomas and Emma C. Arrowsmith, died June 22, 1842, aged 10 years, 3 months, 10 days.

Thomas Arro Smith, who died Jan. 19th, 1800, in the 48th year of his age.

"If grace and worth & usefulness
Could mortals screen from death's arrest,
Smith had never lain in dust
Though characters inferior must."

Gertrude, wife of Peter Flinn, and former relict of Thomas Arrowsmith, died March 24, 1846, aged 77 years, 8 months, 17 days.

Sarah, relict of Joseph Arrowsmith, died July 8, 1842, aged 47 years, 3 months, 11 days.

Joseph Arrowsmith, died Feb. 8, 1816, aged 23 years, 4 months, 17 days.

William, son of Isaac and Ann Van Dorn, died March 1, 1817, aged 21 years, 8 months, 4 days.

Mary Van Dorn, daughter of Isaac and Ann, died March 13, 1805, aged 17 years, 3 months, 22 days.

Jacob, son of Isaac and Ann Van Dorn, died May 30, 1808, aged 22 years, 8 months, 4 days.

Anna, relict of Isaac Van Dorn, died June 11, 1843, aged 89 years, 21 days.

Isaac Van Dorn, died May 7, 1831, aged 79 years, 1 month, 12 days.

Williampe, wife of Garret Van Dorn, born Jan. 21, 1793, died Jan. 31, 1874.

Garret, son of Isaac and Ann Van Dorn, born May 31, 1789, died Aug. 6, 1856.

Jacob M. Hetfield, died Aug. 3, 1856, aged 72 years, 6 months, 5 days.

William H. Woodhull, son of Jacob M. and Sarah Hetfield, died June 24, 1832, aged 10 months, 10 days.

Helen, daughter of Jacob M. and Sarah Hetfield,. died Feb. 20, 1825, aged 6 years, 7 months, 19 days.

R. C. Tilton, Com. G, 14th N. J. Inf. (sic.)

Mary, wife of Jacob Conover, died Sept. 15, 1849, aged 75 years, 5 months.

Mary Louise, daughter of Samuel and Hannah Tilton, died July 6, 1839, aged 7 months, 13 days.

Mary, daughter of Samuel and Hannah Tilton, died March 4, 1811, aged 9 months, 1 day.

Joseph Gordon, died Oct. 9, 1809, aged 34 years.

Joseph A., died Oct. 4, 1862, aged 2 years, 1 month, 16 days. David died Dec. 7, 1856, aged 3 months, 13 days. Children of David and Lavinia Taylor.

George W., son of David and Lavinia Taylor, died June 24, 1852, aged 4 years, 4 months, 2 days.

Martha, wife of David Taylor, dec'd, died June 3, 1831, aged 85 years, 1 month, 7 days.

David Taylor died May 6, 1806, aged 59 years, 2 months.

David Taylor, died July 14, 1863, aged 44 years, 1 month, 18 days.

Ann, wife of John A. Taylor, died Oct. 6, 1827, aged 38 years, 5 months, 25 days, and infant daughter, died Oct. 7, 1827.

John A. Taylor, died March 25, 1852, in 75 year of his age.

Ann W., wife of Hendrick H. Longstreet, died Feb. 26, 1848, aged 21 years, 11 months, 13 days.

John H. Taylor, son of George and Emma F., died Aug. 13, 1826, aged 2 years, 7 months, 21 days.

John L. Taylor, son of Edward and Sarah, died Dec. 13, 1808, aged 2 years, 2 months, 1 day.

Eleanor, daughter of Edward and Sarah Taylor, died Aug. 13, 1813, aged 4 years, 9 months, 9 days.

Sarah, wife of Edward Taylor, died July 21, 1852, aged 72 years, 9 months, 18 days.

Edward Taylor died Dec. 15, 1854, aged 90 years, 7 months, 28 days.

Harriet, daughter of John and Rebecca Van Sickle, died Feb. 11, 1838, aged 6 years, 8 months.

Rebecca, wife of John Van Sickle, died March 13, 1842, aged 38 years, 2 months, 6 days.

Jonathan Tilton, died Dec. 7, 1846, aged 75 years, 2 months, 20 days.

Mary, wife of Jonathan Tilton, died Jan. 17, 1838, aged 63 years, 11 months, 24 days.

Mary, daughter of Jonathan and Mary Tilton, died Nov. 7, 1846, aged 39 years, and 6 days.

James Romain died July 12, 1867, aged 57 years, 3 months, 6 days.

Caroline, daughter of Jonathan and Mary Headden, died Nov. 29, 1841, aged 12 years, 2 months, 18 days.

Mary, wife of Jonathan Headen (sic.) born Aug. 5, 1791, died April 28, 1847, aged 56 years, 7 months, 13 days.

Jonathan Headden died April 15, 1862, aged 82 years, 2 months, 15 days.

James Frost, Esq., died March 23, 1821, aged 52 years, 2 months, 22 days.

Lydia Frost, widow of James Frost, Esq., died Nov. 23, 1863, aged 90 years, 9 months, 28 days.

Eliza Ann, daughter of James and Lydia Frost, died Aug. 8, 1823, aged 15 years, 2 months, 9 days.

Caroline, daughter of James and Lydia Frost, died Dec. 4, 1825, aged 15 years, 6 months, 5 days.

Rachel Frost, daughter of James and Lydia, died Dec. 12, 1827, aged 32 years, 11 months, 1 day.

Sarah, wife of John C. Schanck, died March 18, 1853, aged 46 years, 2 months, 10 days.

Samuel T., son of Charles G. and Catharine Allen, died Feb. 5, 1829, aged 4 years, 1 month, 26 days.

Catharine, daughter of Charles G. and Catharine Allen, died April 3, 1828, aged 4 months, 7 days.

Catharine, wife of Charles Gordon, Esq., died Feb. 2, 1838, aged 94 years, 6 months, 21 days.

Charles Gordon, died Aug. 9, 1820, aged 80 years, 7 days.

Mary, wife of James P. Allen, of New York, and daughter of Charles and Catharine Gordon, of this place, died Oct. 12, 1803, aged 27 years, 1 month, 14 days.

Peter Stout, died June 28, 1828, aged 84 years.

Mary, wife of Abraham Stout, died June 9, 1844, aged 82 years, 7 months, 24 days.

Abraham Stout, died Sept. 12, 1830, aged 79 years, 11 months, 12 days.

Abraham, son of Abraham and Mary Stout, died May 6, 1832, aged 28 years, 10 months, 2 days.

Mary, daughter of Robert and Maria Allen, died March 5, 1841, aged 17 years, 10 months, 6 days.

Catharine, daughter of Robert and Maria Allen, died Oct. 8, 1839, aged 12 years, 25 days.

Rebecca, daughter of John and Lydia Wilson, died Feb. 3, 1826, aged 34 years, 8 months, 23 days.

Lydia, wife of John Wilson, died July 23, 1817, aged 51 years, 3 months, 19 days.

John Wilson, died March 14, 1827, aged 80 years, 2 months, 13 days.

John Robbins, died July 20, 1828, in 70 year of his age.

Jonathan S. Robbins, died July 25, 1834, aged 53 years, 5 months.

John Lee, died Nov. 20, 1826, aged 52 years.

Alice Lee, died April 29, 1840, aged 57 years.

Eleanor Lee, died Sept. 10, 1860, aged 50 years, 10 months, 1 day.

James Lee, died Aug. 4, 1839, aged 18 years, 6 months. ,

John Coffman, born Nov. 28, 1798, died Aug. 27, 1849, aged 50 years, 9 months.

Joseph H. Gordon, son of Joseph and Ruth, died Dec. 17, 1811, aged 26 years, 22 days.

Joseph Gordon, died Feb. 21, 1841, aged 68 years, 2 months, 11 days.

Ruth, wife of Joseph Gordon, died June 8, 1825, in 42 year of her age.

John W., son of John A. and Ann Tailor, died Oct. 16, 1825, aged 4 months, 13 days.

Juliaann, dau. of Rice and Rebecca Hadsell, died Dec. 24, 1831, aged 6 years, 8 months, 24 days.

Rice, son of Rice and Rebecca Hadsell, died Dec. 26, 1831, aged 3 years, 2 months, 26 days.

Ezekiel, son of Rice and Rebecca Hadsell, died Jan. 4, 1832, aged 5 years, 10 months, 23 days.

Rebecca H. Hadsell, died July 30, 1834, aged 4 months.

Rebecca Hadsell, wife of Rice, died Sept. 19, 1834, aged 43 years.

Rebecca, dau. of Henry and Sarah Stoutingburgh, died Sept. 2, 1820, aged 5 years, 7 months, 13 days.

Humphrey Willett died July 18, 1828, aged 63 years, 10 months, 18 days. (Fallen and badly obliterated.)

Margaret, wife of Humphrey Willett, died April 13, 1817, aged 47 years, 10 months, 13 days. (Badly scaling.)

Deborah Pintard, wife of Samuel Dorn, died May 4, 1862, aged 54 years, 11 months, 10 days.

Samuel Dorn, died Sept. 4, 1866, aged 61 years, 1 month, 14 days.

Hannah C., dau. of Samuel and Deborah Dorn, died Aug. 15, 1873, aged 26 years, 10 months, 10 days.

Mary E., dau. of Stephen and Adaline Field, died Sept. 18, 1854, aged 16 years, 15 days.

Emeline, dau. of do., died Sept. 6, 1854, aged 3 years, 5 months, 5 days.

Catharine, dau. of do., died Oct. 10, aged 9 years, 4 months, 1 day.

Margaret C., dau. of do., died Nov. 23, 1854, aged 11 years, 3 months, 27 days.

Samuel, son of Samuel and Deborah Dorn, died Feb. 4, 1851, aged 9 months, 6 days.

James Appleby, died Jan. 16, 1843, aged 74 years, 2 months.

Sarah, wife of James Appleby, died Sept. 29, 1847, aged 79 years, 11 months, 9 days.

Daniel I. Hendrickson, died Dec. 24, 1845, aged 48 years, 11 months.

James McPeak, died July 13, 1866, aged 76 years.

William Lewis, died Jan. 4, 1877, aged 57 years, 7 months, 25 days.

Harriet Ann, daughter of Daniel and Margaret Hendrickson, died Nov. 19, 1844, aged 4 years, 11 months, 13 days.

Harrison Wikoff, son of do., died — 31, 1837, aged 1 year, 23 days.

William Leeds, erected by the vestry of Christ Church, to the memory of William Leeds, in grateful appreciation of his benefaction. (On a medium sized monument.)

THE GOLDEN BURYING GROUND

This graveyard is situated back in a field not far from Ezra A. Osborne's, on a farm originally belonging to the Golden family. In it are interred Conovers, Goldens, Bennets and others. It is of considerable age and contains many pre-revolutionary stones. The two following were copied from this lot:

Catharine Tise, wife of John, died Nov. 24, 1785, aged 37 years, 2 months, 13 days.

Sarah, wife of John Tice, died Oct. 28, 1771, aged 58 years.

Also contains the stones of Conovers, Goldens, Bennets and others.

THE ANCIENT LIPPIT OR TAYLOR BURYING GROUND

This plot is situated on the farm of Charles Morford, on the north side of the highway in the village of

Middletown, about five rods back from the road. The ground was first appropriated to this purpose by John Throckmorton the 2nd, who in his will, written in 1690, makes reservation of it as "one quarter of an acre in Middletown, where my father lies buried." This property passed to his daughter Sarah, who married Moses Lippit, and from their son, John Lippit, it was conveyed in the year 1754, to Edward Taylor, always, however, "reserving and excepting a small piece of ground being enclosed in the burying yard, being in length about eighty-four feet and in breadth about thirty feet." From and after this date it became also known as the Taylor burying ground, which name it now bears to the exclusion of the other. In it are interred John Throckmorton the 1st, and his sons John and Job. Sarah, daughter of John Throckmorton, (2nd), and her husband, Moses Lippit, as also several of her children. Alice, daughter of John Throckmorton (2nd) and her husband, Thomas Stillwell, and their son, John Stillwell, and his wife, Mercy Burrows. How many others may lie here it is impossible to state. The graves of many of these enumerated have been unmarked, and time has altogether effaced the mounds, so that the earth surface is now level and no trace exists of where they were laid. Tradition also assigns this as the last resting place of Penelope Stout, as before has been stated. Some of the old stones have fallen and others are fast losing their epitaphs through reason of their age and natural wear, but all are still decipherable.

William, son of John and Sarah Powell, died Nov., 1821, in 18 year of his age. (Stone fallen.)

John Powell. (Near the above; is about the size of a foot stone; probably headstone is destroyed.)

Mary, wife of George Conover, died July 26, 1852, aged 84 years, 4 months, 16 days.

George Conover, died Dec. 26, 1826, aged 59 years, 9 days.
John Powell, died June 8, 1728, aged about 40 years.
Daniel Conover, died Dec. 26, 1808, aged 71 years, 11 months, 5 days.
William Conover, died Aug. 17, 1807, aged 44 years, 4 months, 10 days.
William, son of William and Elizabeth Conover, died March 24, 1816, aged 18 years, 4 months, 20 days.
Elizabeth, daughter of William and Elizabeth Conover, died Oct. 19, 1821, aged 25 years, 8 months, 7 days.
Job Throckmorton, died Aug. 20, 1709, aged 58 years, 10 months, 21 days. (Stone fallen and broken.)
Pheby, wife of John Taylor, Esq., died July 10, 1791, aged about 83 years.
Anna, wife of John Lufburrow, died Sept. 13, 1848, aged 83 years, 3 months, 29 days.
John Lufburrow, died March 24, 1828, aged 72 years, 6 months, 14 days.
Sarah, wife of Ezekiel Cooper, died March 12, 1818, in 72 year of her age.
Ezekial Cooper, died Dec. 28, 1782, in 39 year of his age.
Elizabeth, dau. of Ezekiel and Sarah Cooper, died May 11, 1783, aged 8 months.
William, son of John and Pheby Taylor, died March 13, 1745, aged 1 year, 6 days. A daughter born and dec'd the 30th of Sept., A.D., 1745.
Phebe, dau. of John and Pheby Taylor, died Aug. 14, 1742, aged 4 years. (Balance of inscription below the ground level.)
Margaret, wife of Elnathan Field, died Feb. 22, 1831, aged 27 years, 11 months, 10 days. Sidney, died Feb. 24, 1831, 15 days old.
Ann, wife of Charles Conover, died Jan. 21, 1822, aged 29 years, 1 month, 6 days.
Deborah, wife of George Taylor, died Jan. 15, 1814, aged 82.
Col. George Taylor, died March 4, 1799, aged 65 years, 1 month, 6 days.
Paul Micheau, died July 17, 1849, aged 63 years, 5 months, 25 days.
Mary, dau. of Paul and Mary Micheau, died June 28, 1835, aged 19 years, 5 months, 28 days.
Fenwick Lyell, died Dec. 20, 1822, aged 55 years.
Asher, son of John and Mary Taylor, died March 13, 1797, aged 22 years, 1 month, 10 days.
John Lyell, died Oct. 24, 1811, aged 42 years.
Eliza, dau. of Benjamin and Mary Micheau, died June 15, 1792, aged 4 years, 7 months, 6 days.
Benjamin Micheau, died May 25, 1835, aged 74 years, 4 months, 27 days.
Mary, wife of Benjamin Micheau, died May 17, 1822, aged 63 years, 11 months, 14 days.
Eliza Jane, dau. of George and Mina Cooper, died Aug. 23, 1826, in 3 year of her age.
Ellenor Lyell, daughter of George and Maria Cooper, died July 18, 1818, aged 1 year, 2 months, 19 days.

Eleanor, wife of Capt. Fenwick Lyell, and dau. of Edward and Mary Taylor, died Dec. 30, 1794, aged 57 years, 4 days.

Edward Taylor, Esq., died Jan. 18, 1783, aged 71 years, 5 months.

Mary, wife of Edward Taylor, Esq., died Dec. 30, 1772, aged 61 years, 6 months, 20 days.

HARTSHORNE BURYING GROUND

The yard is conspicuously situated on the North side of the highway in Middletown village. There are few old stones in the lot, but doubtless there are some early settlers or their immediate descendants buried there, other than the Hartshornes, such privilege being extended to them by circumstances readily imagined. When Richard Hartshorne the first, moved from Portland Point to the village of Middletown he built the old house which still stands on the north side of the street and which today is probably the oldest building extant in this country. Here he died in 1722, and in his will made mention of a "family burial plot of a half acre on the street, in the orchard east of the house where I now live." Here he was buried, though the knowledge of the exact site is lost.

Margaret, wife of John Casler, died July 1, 1829, aged 54 years, 8 months.

John Casler, died March 2, 1862, aged 92 years.

Nimrod Woodward, died Aug. 24, 1829, aged 64 years, 2 months, 4 days.

Mary Eleanor, daughter of George and Maria Field, died March 20, 183—, aged 6 years, 11 months, 19 days.

William, son of George and Maria Field, died Feb. 12, 1839, aged 4 months, 23 days.

Elnathan Field, died Jan. 1, 1831, aged about 64 years.

Mary Field, died Oct. 13, 1839, aged 75 years, 7 months.

Helena Field, died March 24, 1847, aged 85 years, 2 months.

Maria Field, wife of George, died Oct. 11, 1845, aged 29 years, 6 months, 19 days.

William Hartshorne Ustick, son of William and Sarah Ustick of N. Y. City, died at Portland, Aug. 30, 1789, aged 13 months, 6 days.

Elizabeth, dau. of Robert and Sarah Hartshorne, died Dec. 19, 1745, aged 1 year, and ——

Mary G., relict of Timothy Murphy, Esq., died May 2, 1834, aged 80 years, 27 days.

Timothy Murphy, Esq., died May 8, 1812, in 63d year of his age.

Susanna Pelletreau Hartshorne, daughter of Richard and Susanna, died Sept. 20, 1813, aged 17 years, 11 months.

Elizabeth, dau. of Benjamin and Mary Minturn, of N. Y., died Oct. 11, 1823, in 25th year of her age.

Eliza Hartshorne, daughter of Richard and Susanna, died May 23, 1848, aged 53 years, 9 months, 23 days.

Richard Hartshorne, died Oct. 3, 1831, aged 78 years, 9 months.

Susanna, wife of Richard Hartshorne, and daughter of William Ustick, died May 23, 1833, aged 72 years, 11 months, 5 days.

William Murphy, died Sept. 23, 1847, in 68 year of his age.

Phebe, wife of William Murphy, died Sept. 21, 1853, in 73 year of her age.

William Henry, son of William and Phebe Murphy, died March 15, 1842, aged 23 years, 1 month, 20 days.

Mary Hartshorne, died Dec. 16, 1828.

James Henry Hartshorne, died Feb. 27, 1831.

Children of —— and Ann Hartshorne.

William Hartshorne, died Feb. 29, 1747, aged 69 years.

(A stone adjoining this has fallen face down; it is said to be that of Elizabeth, wife of William Hartshorne.)

Anne Ustick, dau. of William and Susanna of N. Y., died Sept. 1, 1830, aged 58 years, 5 months.

Jane Hartshorne, relict of William, died Dec. 9, 1855, aged 86 years.

William Hartshorne, died Feb. 5 (3?), 1836, aged 68 years (?), 9 months.

Susanna Ustick Hartshorne, dau. of William and Jane, died Feb. 16, 1828, aged 31 years, 10 months, 2 days.

Louise Wikoff Hartshorne, dau. of Charles I. Hendrickson and wife of Edward M. Hartshorne, born Philadelphia, Sept. 14, 1839, died in Middletown, Jan. 12, 1876, in 37th year of her age.

Thomas Willett, died Aug. 28, 1764, in 57th year of his age.

John Willett, Jr., died Dec. 10, 1841, aged 39 years, 9 months, 16 days.

John Willett, died Nov. 8, 1829, aged 66 years, 4 months, 26 days.

Mary, wife of John Willett, Sr., died July 4 ,1840, aged 77 years, 11 months, 5 days.

Catharine Jenkins, wife of Richard T. Hartshorne, died July 23, 1882, aged 68 years.

Robert Henry, son of Robert Hall Hartshorne, and Ann Eliza Jenkins, died July 19, 1853, aged 14 years.

Thomas, son of John Biles Hartshorne and Hannah T. Borden, died Oct., 1840, aged 9 years.

Ann Eliza, wife of Robert H. Hartshorne, and daughter of Thomas and Sarah Jenkins, died Sept. 16, 1855, aged 44 years.

Robert Hall, son of Thomas Hartshorne, Jr., and Sarah Biles, died Jan. 26, 1859, aged 53 years.

Margaret, dau. of Thomas Hartshorne, Jr., and Sarah Biles, died Jan. 2, 1858, aged 56 years.

Sarah, daughter of John and Ruth Biles and relict of Thomas Hartshorne, Jr., died May 7, 1843, aged 77 years.

Thomas, son of Thomas Hartshorne, Sr., and Mary Smith, grandson of William Hartshorne and Helena Willett, died Feb. 18, 1810, aged 54 years.

Margaret, dau. of Thomas Hartshorne, Sr., and Mary Smith, died Jan. 18, 1812, aged 58 years.

Elizabeth, dau. of Thomas Hartshorne, Jr., and Sarah Biles, died Feb. 18, 1819, aged 32 years.

Thomas, son of Thomas Hartshorne, Jr., and Sarah Biles, died Oct. 19, 1809, aged 21 years.

William Biles, son of Thomas Hartshorne, Jr., and Sarah Biles, died Feb. 18, 1821, aged 30 years.

Susanna, daughter of Robert and Mary Ann Hartshorne, died Nov. 3, 1834.

William, son of Robert and Mary Ann M. Hartshorne, died Sept. 26, 1834.

Anne A. M. Valentine, born Jan. 6, 1772, died March 5, 1847.

Sarah, dau. of Richard and Susanna Hartshorne, died Oct. 27, 1854, aged 58 years, 8 months, 3 days.

Mary Ann, dau. of Richard and Susanna Hartshorne, died June 26, 1856, aged 56 years.

Julia Norton Hartshorne, wife of B. M. Hartshorne, born Buffalo, Nov. 19, 1838, died San Francisco, Feb. 3, 1869, aged 30 years.

Mary Ann, wife of Robert Hartshorne and dau. of Benjamin Minturn, died Aug. 20, 1860, aged 58 years.

Robert, son of Richard and Susanna Hartshorne, born March 14, 1798, died July 18, 1872, aged 74 years, 4 months.

William Hartshorne, M.D., son of Robert and Mary Ann M. Hartshorne, born Jan. 26, 1835, died March 25, 1871.

Robert Hartshorne, son of Robert and Mary Ann M., born March 2, 1833, died March 17, 1870.

Richard Hartshorne, son of Robert and Mary Ann M., died Jan., 1867, aged 43 years.

Charles Hartshorne, son of Edward M. and Louise W., born Oct. 20, 1867, died Sept. 7, 1868.

Robert, son of Edward M. and Louise W. Hartshorne, born Nov. 4, 1864, died Oct. 28, 1865.

(Two babies' tombstones are uncopied; perhaps one of these is the following:

Elizabeth, dau. of Thomas and Rachel Robinson, died August, 1755, (1750-1756) aged 3 years, 7 months, 19 days; furnished by E. M. Hartshorne.)