

CHATHAM HISTORICAL SOCIETY
CHATHAM, NEW JERSEY

Churches - Catholic

CATHOLIC CHURCH

The history of St. Patrick's Church has been compiled by the following persons - Mrs. John T. Herud acted as co-ordinator of the project. She was ably assisted by Mrs. Eugene William Duane whose name, regrettably, does not appear in the printed list.

ST. PATRICK'S PARISH - Mrs. Wm. B. Spooner, Jr., and Mr. D. P. Buckelew.	6
CATHOLIC YOUTH ORGANIZATION - Miss Debbie Gillette.	25
CONFRATERNITY OF CHRISTIAN DOCTRINE - Mrs. Arnold F. Kaulakis.	30
CONVENT - Mrs. William Klesse.	35
HOLY NAME SOCIETY - Mr. Frank A. Ghiselli.	39
KNIGHTS OF COLUMBUS - Mr. Frederick H. Summa.	46
LEGION OF MARY - Mr. Edward Reitter.	54
MALLINKRODT AUXILIARY - Mrs. Vincent Dooley.	57
MOTHER'S GUILD - Mrs. James Joyce.	59
ROSARY SOCIETY - Mrs. Edward Milde.	64

Autobiography of Nancy Herud

I was born in Montclair, New Jersey in 1930 daughter of John M. Parrin of Montclair and Irene M. Higgins of Harrison, New Jersey.

I received my education at Immaculate Conception, Montclair and graduated in 1948. After High School I went to work for Kresge-Newark and attended New York University at night. I worked my way up at Kresge-Newark and in 1952 became a Sportswear Buyer.

I married John T. Herud son of Eric F. Herud and Helen Courtney of Chatham, formerly of Orange, in 1952. We lived our early married years in Orange and moved to Chatham in 1958 where we now reside, 7 Bartow Lane, formerly ^{er} Western Avenue.

We have four children, John Gifford, born 1953, Carol Marie, born 1954, Robin Ann, born 1959 and Gay Elizabeth, born 1962.

I am a member of St. Patricks Rosary Altar Society, St. Patricks Mothers Guild and The Villagers.

My contribution to The History of Chatham was very small but I enjoyed the wonderful people I meet while helping to gather information on St. Patricks Church and Her various organizations.

NAME

PARENTAGE

BIRTHPLACE

Education

Married

Children

Business



CHILDREN of

J. & N. HERUD

GIFFORD, 14

CAROL, 12

ROBIN, 8

GAY, 4

7 BARTOW LANE



NAME Rita M. Duane

PARENTAGE Daughter of John L. and Eva Symoens McGarry

BIRTHPLACE Dayton, Ohio

Education University of Dayton (Ohio) B. A. - English
Queens College, Flushing N. Y. - undergraduate
studies in Education. Additional study
Graduate School of Education

Married to Eugene William Duane, son of Daniel and Helen
Cotter Duane

Children John Raymond - 1959
Eileen Elizabeth - 1961

Business Employed for 8 years in personnel administration
Delco Products Div., General Motors Corp. and
Hearst Magazines.

Employed 2 years as Junior High School teacher
New York City Board of Education.

Certified State of New Jersey - Teacher of
English - Grades 7 - 12

Memberships Active member Confraternity of Christian
Doctrine. Have represented St. Patrick Parish
on diocesan, state and national levels in
matters of Christian Education.

Rita M. Duane p.2

Residence: 24 N. Summit Ave.
Ave.



John Duane



Eugene, Eileen, and Rita Duane



c o p y

St. Patrick Rectory - 85 Washington Ave. - Chatham, N. J.

Mrs. Spooner: Bishop Corrigan, whose name is on the incorporation paper, was later made Archbishop of New York.

Reverend Wigger was later made Bishop of Newark (third Bishop of Newark).

Estelle Fitzgerald,
Secretary

Reverend W. M. Wigger, Pastor as Aforesaid and Peter McGoey and John Doran, the lay members aforesaid, do further in pursuance of the provisions of said Act and for the purpose aforesaid hereby certify that the name by which we and our successors shall be known and distinguished as a body corporate is Saint Patrick's Catholic Church, Chatham, N. J.

Witness our hands this
the 15th day of January in the year of Our Lord, One Thousand Eight Hundred and Seventy-five.

Michael Augustine Corrigan, Bishop
G. H. Doane , V. G.
W. M. Wigger , Pastor
Peter McGoey
John Doran

Received, Filed and Recorded January 30, 1875.

Wm. McCarty, Clerk

c o p y

CERTIFICATE OF INCORPORATION OF SAINT PATRICK'S
CATHOLIC CHURCH, CHATHAM, N. J.

New Jersey (Morris County (Whereas in pursuance of an act approved February seventeenth, eighteen hundred and sixty-four, and entitled "An act supplementary to an act entitled 'An act to incorporate Trustees of Religious Societies' approved April seventeenth 1846, the Right Reverend Michael Augustine Corrigan, Roman Catholic Bishop of the Diocese of Newark, the Very Reverend George H. Doane, Vicar General of the Diocese, and the Reverend Winand M. Wigger, D.D., now being the Pastor of the Roman Catholic Church now known as "St. Patrick's Church, Chatham, in the township of Chatham in the said county have selected Peter McGoey and John Doran, Two lay members of said church according to the provisions of said Act and for the purpose of Incorporating said Church:

Now, therefore, we the said Michael Corrigan, Bishop as Aforesaid, Very Rev. G. H. Doane, Vicar General as Aforesaid, Reverend W. M. Wigger, Pastor as Aforesaid and Peter McGoey and John Doran, the lay members aforesaid, do further in pursuance of the provisions of said Act and for the purpose aforesaid hereby certify that the name by which we and our successors shall be known and distinguished as a body corporate is Saint Patrick's Catholic Church, Chatham, N. J.

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the 15th day of January in the year of Our Lord, One Thousand Eight Hundred and Seventy-five.

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Peter McGoey
John Doran

Received, Filed and Recorded January 30, 1875.

Wm. McCarty, Clerk

BLESSING OF ST. PATRICK NEW CONVENT
December 18, 1966

- 1 Corporation Papers
- 2 List of Priests
- 3 Present Church and Rectory was built under
Monsignor William A. Looney 1956
- 4 The new convent was planned and work was begun
under the pastorship of Monsignor William Looney
and the administratorship of Rev. Stephen J. Patch.

It was completed under the pastorship of
Rt. Rev. Msgr. John J. Shanley, in December, 1966.
The curates at St. Patrick Church at this time were
Rev. Vincent S. McCluskey and Rev. William M. McCarthy.
The principal of the school was Sister Francetta of the
Sisters of Christian Charity, Mendham, New Jersey.
In June, 1966, the larger area of Chatham Township was
separated from St. Patrick parish, Chatham Borough, and
was designated of the parish of Corpus Christi. The
area of Chatham Township closest to St. Patrick Church
was retained in the parish. Rev. Stephen J. Patch was
named first Pastor of Corpus Christi Church.

MARY-ROSE MC ILLVAIN DAVIS
(MRS. WILLIAM B. SPOONER, JR.)
81 Hillside Avenue

I jokingly told my husband, William Burnside Spooner, Jr., when we moved to Chatham, New Jersey, in August of 1930, that if he went any further north for business reasons, I would just stay put in Chatham. For I was born in Chattanooga, Tennessee, and brought up in the hills of Walnut Hills, a suburb of Cincinnati, Ohio. There we had soft, murmuring, early springs - where lovely wild flowers grew early in the woods - as a young girl I tramped with my two brothers. The elder of the two was never too busy to dig with his penknife the wild flowers, especially violets, to take home and put in my square of the garden my mother always let me have from early years. I even broke off small pieces of young rose-bush shoots from the plants in Eden Park and grew little plants from them in moist sand. I just experimented from talk I heard from some elder family or friend, I don't remember which.

I visited in Virginia where my grandfather, Joseph Hill Rogers was born, and in Kentucky where both my grandmothers and great grandmothers were born, and my father's father, Colonel Joseph Johnson Davis, Jr.. His father, Joseph Johnson Davis was born in Davis Corners, Massachusetts, of an English Welsh parentage, the only "Yankee" in my lineage. My father's father, Colonel Davis, a widower, born in Maysville, Kentucky, married Rebekah Poyntz Coons, a young widow. She was of French-English stock.

My mother was Mary Josephine Rogers, daughter of Joseph Hill Rogers, resident of Walnut Street, Cincinnati, Ohio, and son of Joseph Hill Rogers born in Virginia of John Rogers (of Irish and Scottish blood) and Elizabeth Hill of North Carolina (of English ancestry), daughter of Jane W. Hill and Joseph Rogers of Virginia. Her mother was Mary Rose McIlvain, daughter of John Brent McIlvain and Charlotte Montell Vimont of Kentucky and Virginia. John Brent McIlvain was the son of Mary Brent and John McIlvain. Mary Brent had come from England in 1638 with her sister Margaret Brent and brothers Giles and George Fulke Brent on the ship Charity, two tons in size. They landed at the port of old Saint Marie, November 22, 1638. This was the early capitol of

the colony of Maryland which comprised then the lands of Maryland, Virginia and what is now West Virginia. These four brothers and sisters were sent from England because of religious persecution. Their Catholic parents, Sir Richard Brent, Lord of Stoke and Admington, Gloucester, Gloucestershire, descendants of Ode de Brent, whose holdings were recorded in the Domesday Book and Lady Elizabeth Reed Brent of Illmington Parish, who had descended from Edward III, tracing her ancestry back to John of Gaunt, Duke of Lancaster, Chaucer's patron, and of Thomas of Woodstock, Duke of Gloucester. Sir Richard' Brent's ancestors emigrated to England from Normandy, France about 1066, where they were known as de Brent for many generations. Fulke was the only one who returned and married in England.

The Brent family had a noble history in colonial Maryland and Virginia. Giles Brent was lord of the manor of Kent Island in Chesapeake Bay, and a military genius. He married Mary K. Kittamaquaand, daughter of an Indian Chief who had entrusted his daughters to Margaret and Mary for reasons of safety and culture. They housed her and cared for her in their log cabin in St. Maries where, according to the English government's grant, they had received 2,000 acres for the four Brents who were required to bring 10 servants, personal or land-trained, with them to their wilderness homes.

I was brought up with great knowledge and pride of my early colonial ancestors. Mary Brent married my early Scottish ancestor, Hugh McIlvain, Mary was the first woman to demand and be seated in the Virginia House of Burgesses. She had moved to Virginia when ousted from Maryland by decree of Lord Cecilus Calvert, brother of the younger Lord Leonard Calvert of military fame. Margaret was engaged to be married to him when he suddenly died of a gunshot wound acquired in an Indian border skirmish. Margaret educated and brought up his two children, as well as the children of Margaret's sister Anne, who had died.

- 3 -

I could go on and on about my ancestors, those of Maryland, Virginia, Kentucky and Massachusetts. Bruce Rogers, the famous architect of Massachusetts, more recently an active and cultured citizen, but now, of course, passed on.

My mother's five brothers all went to Fordham University from Xavier College, Cincinnati, Ohio. The sixth brother, William Banks Rogers went from Xavier College, a Jesuit school, to their Seminary at Woodstock, Maryland, where he entered the Society of Jesus. Years later he was ordained a priest in Louvain, Belgium, to which University he had travelled for graduate studies in theology. One other of these brothers went to Yale for a law degree. He, Alfred Rogers, married Lady Talluh whom he met on a visit to England. Another brother, Charles Louis, received a graduate degree at Columbia University as a Mining Engineer. He removed to the far West to manage mines belonging to their father, who was my grandfather, and to which he fell heir. Another brother, Edward Purcell, named for a famous priestly friend of the family, returned to Cincinnati where he entered his father's business office to replace his brother John who had died at the age of 26 years.

I could go on indefinitely, for I have visited my families in Kentucky, seen the graves of my ancestors in Virginia, and been awed by an early oil painting of Margaret Brent in the tiny town hall at St. Mary's, where there is still a Brent farm! My roots are deep in the soil of my country.

We returned to Cincinnati, Ohio, the birthplace of my parents, and where both my grandmothers were living. I lived on Kemper Lane, opposite the family home of Governor Harmon of Ohio, and near my beloved Eden Park.

I swam in the deep and turbulent Ohio River, having been trained and taught by my Uncle Charles Rogers. I was educated at the Ursuline Convent and received a scholarship to the University of Pennsylvania from whose School of Education I received a degree of B.S. I had graduated with honors from Miss Sayward's School in Overbrook, Penna., not too far from my

home in West Philadelphia. I entered the University with Sophomore honors and two years later was elected to Mortar Board Honorary Society. I served as Sophomore and Senior Class President, Junior Vice President and that year I was President of the Newman Club, the Catholic Students' Organization. As President of that body, I worked closely with Father John Keogh, our witty and brilliant chaplain. I was also responsible that year for all lectures and authors appearances at the University under our Newman Club auspices, to which the entire University student body and faculty were invited. As President, I presided at all meetings and at public functions generally given in Hueston Hall.

As president in my Sophomore and Senior years I had great executive responsibilities. We even had two men in our graduating Class of Education.

But I didn't marry either. I married William Burnside Spooner, Jr., who had graduated from Pennsylvania School of Engineering as a Chemistry major - a student, also, of languages and drama. He was already graduated from the University before I matriculated.

We have two fine sons, William Burnside Spooner III and Dr. Alfred Brent Spooner.

William, the elder of the two, was graduated from Stevens Institute of Technology, Hoboken, New Jersey. He married Margaret M. de Aloque Ennis of Connecticut, and they have ten wonderful children -- Rose Ellen, William Burnside IV, Richard Brent, Margaret Mary de Aloque (known to the family as Pegeen!), Lawrence Peter, Thomas Gordon, Wendy Elizabeth, David Joseph, Mark Christopher and Nancy Susanne. My granddaughter Rose Ellen married Robert Scott Dowd of Long Island, New York, and they presented me with my first great granddaughter, Jessica Anne Marie, a tiny rosebud of a baby girl!

But I am dumbfounded at being a great grandmother and haven't quite recovered from the shock. My college mate and

- 5 -

chronological "twin", Evelyn Armiston, has just three little grandchildren from her son, Robert Anthony Wood and his wife Elizabeth. The children are ages 5, 9, 11. They tell me I always started everything early and my mother waited till 31 to be married. She jokingly told me she was having too good a time travelling, etc. She, Mary Josephine Rogers, a titian-haired beauty, went to a French School for six years, as did her sister Charlotte Vimont Rogers. Though the younger sister, Clara Elizabeth, stayed home and went to Madame Ferdan's School in Walnut Hills. So I come by my love of languages naturally. My mother and most of her family were bi-lingual - inherited from their French ancestors. My father had a magnificent, trained tenor voice that could easily fill the old "Met". He sang in French, German and Italian as well as English, and often sang German lullabies to me. At an early age I knew the Italian Street song in Italian and snatches from many of the Italian, French and German operas.

My mother was an accomplished pianist and we had her Steinway Concert Grand until recent years when she sold her Philadelphia house after my father's death and came to Chatham to live with us, returning to share time with my sister Rebekah Poyntz Davis Fischer in Philadelphia. Rebekah is also a graduate of the University of Pennsylvania, as is my brother Frank Ferry Davis, a civil engineer. My brother Rogers, named for my mother's father, Joseph Hill Rogers, was the only non-Pennsylvania graduate. He graduated from Xavier University in Cincinnati, where our uncles had graduated, and from Ohio Mechanic's Institute where he majored in architecture. He is the eldest of my parents' four children. Though I married before my elder brother and elder sister and younger brother, I've had the pride of enjoying the only great grandchild of the four of us!

Both of our sons served in World War II. My older son, William, emerged as a lieutenant junior grade Navy, and my younger son Brent, as a first lieutenant meteorologist in the Air Force. They both "retired" from the Reserves for civilian life - William

- 6 -

as a junior partner in his father's firm in New York, now as President of his own firm of Spooner & Company, New York Industrial and Management Consultants. Alfred Brent, after graduating at 19 cum laude with only 3 months in his Senior year at Seton Hall University, South Orange, and returning from the Pacific war area where he was for 2-1/2 years, went on to the University of Notre Dame for a Doctorate of Philosophy with a major in Chemistry in 1950. He has done research in organic chemistry and received several patents. He was a full Professor of Chemistry at Seton Hall University, where he was the youngest faculty representative on the University Council. He is a member of the Consulting Chemists and Chemical Engineering Association, with headquarters in New York, and has been on the Board of Directors. He is currently teaching in Newton High School, and has taken over a chemistry position there while a teacher is working on his doctorate. He lives in Paulinskill Lake, Stillwater Township in rolling hills with the famous East-West Wall built in early colonial days by the Indians under army officer supervision bounding his acreage. His land is on the Berkeley side of the Wall; the other side being the Carteret former holdings. He has an attractive five-room house on ten acres of wooded land with even a gorgeous woods and small lake where wild ducks rest in migrating. He is as yet unmarried, though he specializes in god-children, of which he currently has eleven, and even a namesake Brent.

I walk the hills of Sussex County with him as I did with my brothers in Ohio and Kentucky. I have walked recently over much of Blue Mountain and examined the glacier Lake Success with its spillway of glacier rock and downward cascading ravines where the spillover flows quietly and peacefully. I have seen the old houses on Blue Mountain whose owners must soon vacate reluctantly. Though land is still being sold for homes lovingly erected in gorgeous terrain. But the whole of this Blue Mountain, part of which is visible from the windows of my son Brent's cottage on its knoll in Paulinskill will be taken

- 7 -

over for a wild life preserve and wilderness preservation as part of the Federal Park System. I weep with the owners of the lands and shudder to think of the noise of radios and bus parties invading the peaceful quiet of this gorgeous untouched land - untouched by those who might not value it as do the present owners and the campers of the beautiful large Boy Scout Camp with its natural arched redwood entrance way beyond which, except for a few feet, no woman may pass!

-- But my son Brent and I walked on to a look-out and scanned the surrounding scenes, environs and even took pictures. We ate our sandwiches and drank our hot coffee from thermos cups while sitting in the car because we lingered too long and a chill had settled over the hills and near Blue Lake where we peacefully ate and watched wild bird come near for crumbs and fish flipping in the waters below and yet nearby, too.

There was not a human voice heard. The birds and chipmunks owned the world and the fish the waters. We couldn't help wondering what it would be like when open to all the public! For at Swartzwood Lake the owners are ever annoyed by the busloads who thoughtlessly roam over private lands and flower beds in summer months. How happy the homeowners for fall, winter and early spring when they are left alone with their families and homes and lands!

We came home through Wantage Township - a lovely, rolling open township whose family lands will shortly be flooded to form part of the 30 to 40 miles long lake reservoir - government owned and controlled. When the Army engineers will come in to flood the bank of the Delaware where we drive near Tock's Island and on the soon to disappear Old Mine Road of historic New Jersey. Some old typical barns and silos will be preserved although probably moved, to soon show citizens how the settlers of the "soon past" have lived. Though, as of today, these farms and buildings are an active part of inherited generations of north Jersey.

- 8 -

I wonder if we Americans do truly know just what we are doing. I only hope so, though so much is lost for so-called progress.

And ironically, trees are being planted publicly on Arbor Day, when trees hundreds of years old and their younger generation growth of fifty, seventy-five or so years are being randomly mowed down for building or roads of progress.

No laws prevent such priceless destruction of trees and wild flowers and for the age where much could be saved in properly supervised buildings of any kind.

Few laws conserve nature's waters or rivers spillovers. Is there a wonder we have severe water shortages and wild floods, when natural banks of rivers needed for high rise waters are built upon by highways or dams?

We have slaughtered so much game and bird life till much is extinct. Only now is the whooping crane hopeful of not following the fate of the dodo!

We pull down huge trees and then plant twigs which eventually will bloom and grow only, I suppose, to come down again.

Do I sound gloomy? Well, I was conceived in the Lookout Mountains of Tennessee and born in its foothills.

I was brought up in the hills of suburban Cincinnati, Kentucky and Virginia, and asked my husband to settle in Chatham when we were forced to move from the slightly elevated backbone of Long Island because in Chatham and in our present location

I lift my eyes to the hills
I lift my eyes to the mountains

- 9 -

I was asked to write a biography of myself. How can I stop when my life stretches over the centuries and is not yet done?

I wander, I read, I study, I think! And more and more my life is entwined with those ancestors of mine and my progeny's progeny - and man's thoughts and creations as well as natures.

So I must sign off and let you know I was christened Marie Rozanne McIlvain Davis after three generations of my forebears. But my wisely knowledgeable mother, Mary Josephine Rogers Davis called me by the name my loved maternal grandmother was called - just simple but beautiful to me because of long association with a loving, clever, charming lady who bore my mother at the age of 35 and who died gracefully and easily at the age of 95. Her daughter, my mother, lived happily, wittily and lovingly till the age of 98.

What has life in store for me? Much lesser life span, I feel, tho' eagerly I live and yet sadly I miss my life's partner who left me so long ago in 1956.

There is so much to live for and live with and help to plan and hope to correct or hope to alter if not always approving.

So I sign myself --- Maryrose McIlvain Davis Spooner, bereft of grandparents, parents and husband, but proud mother of two fine sons and proud grandmother of ten and one by in-law, making eleven; and one darling small great granddaughter, which is still a miracle to me.

"Maryrose"

May 9, 1966

Chatham, New Jersey -- My adopted state and the state I have lived longest in, from 1930 to the present 1966, (1966!)

- 10 -

P.S. -- Of course there is a postscript! I forgot in my rembles to say that my mother attended Miss Watt's School, Walnut Hills, Cincinnati, then at twelve years of age a boarding school in a beautiful arched cloister-like building. I loved to visit in Clifton, Ohio, run by the Madames of the Sacred Heart from Paris, France, where she had two years of advanced college work.

My father attended private schools in Kentucky and then studied music with an Italian professor of music who trained his beautiful tenor voice, and under whose direction he studied all angles for opera and the concert stage.

He and my mother met in Walnut Hills at a reception when she was engaged, but he later cut out his rival and married this charming young woman four years later!

But my father's mother and my mother's mother had been family friends in Kentucky and upon getting to be young ladies spent two years together at a French School in Swickley, Penna.

When my maternal grandmother married she went to live with her new husband in Cincinnati where they were quite busy with a family of growing children on lovely holdings in the high ground of Walnut Hills overlooking Covington, Kentucky.

Written hurriedly about 7-11 a.m.

May 6, 1966

It is now June 1967 -- I have another postscript and namesake - small Christine Rose Dowd, born December 28 - about 6 weeks early on her delivery, but now doing well in southern California where I am heading very soon!



MARY-ROSE MC ILVAIN DAVIS SPOONER
(Mrs. Wm. B., Jr.)



81 Hillside Avenue

HISTORY OF ST. PATRICK'S PARISH**CHATHAM, N.J.

The land on which stands St. Patrick's Church, School and Kindergarten (the little Brick Church), was purchased in May, 1871. The Roman Catholics in the Chatham area were attending Mass at St. Vincent's Church in Madison. The Chatham area was what is now the Township and the Borough, although it was all considered Chatham Township until the ^{Village} ~~Borough~~ was formed in 1892. (*Borough in 1892*)

The land purchase was to provide for a Mission Church and school. There were two lots, each 50 feet by 150 feet in the area now bounded by Oliver and Chatham Streets and Washington Avenue. At the time of the purchase, there were no roads traversing the farm of Mr. Paul Lum, from whom the land was obtained. Washington Avenue was put through a short time later.

The man responsible for the purchase of this land was the Rev. Dr. Wigger, who was the pastor of St. Vincent's Church in Madison, N.J. Soon after the land was purchased, the Rev. Dr. Wigger arranged for the construction of a wood frame building, 35 feet by 50 feet situated on the corner of what is now Washington Avenue and Chatham Street, where the present Church site is. This building was completed in 1872 at a cost of \$4,000.

Bishop Michael A. Corrigan, Bishop of the Diocese of Newark, incorporated St. Patrick's Church on January 15, 1875. The Rev. Dr. Wigger, being pastor of St. Vincent's Parish, was designated also pastor of St. Patrick's Church. St. Patrick's Church continued to be a mission church.

Because of the increase in the area's Catholic population, several administrative changes were made. St. Patrick's Church

was transferred to St. Teresa's Parish (Summit.) Available records do not indicate when this took place. It was during this time that Sisters of Charity were brought to St. Patrick's to take the place of lay teachers.

It was in this period that the immediate needs of St. Patrick's exceeded the capacity of the existing church and school. Plans were started to build a separate church. Three lots were purchased on the corner of Washington Avenue and Oliver Street, adjacent to the property on which the first buildings of St. Patrick's were situated.

Many of the parishoners of St. Patrick's worked in the Brickyard which was situated in the area now occupied by Chatham Junior High School (between Fairmount and Lum Avenues and Chatham Street and the Station Plaza.) When the plans for a new Church were final, the call for assistance was answered by some with the donation of bricks. In addition to thirteen hours a day back-breaking labor in the Brickyard, many parishoners donated time, labor, and bricks after work to build the new Church which would seat 160 parishoners.

The area's Catholic population continued to grow and the Bishop of Newark decided to make St. Patrick's a separate, independent parish. This was done and the Rev. Muhl was appointed the first pastor of St. Patrick's Parish on January 19, 1887.

So the new Church and the new Parish came into being in the same year. Rev. Muhl stayed as Pastor only until November, 1887, at which time he was replaced by Rev. Patrick A. McGahan.

A bell was donated to St. Patrick's Church by John Kenny and Owen Kearny. After being blessed by the Bishop, the bell was named St. John. It was installed by John O'Hara and John MacCormack.

In 1889, Rev. McGahan was replaced by Rev. J.C. Dunn.

Upon completion of the Brick Church, the old church-and-school building could be used exclusively as a school. The school was altered to make two classrooms. In time a room, 18x20 was added to the rear of the school.

In February, 1894, a fire occurred, which for an hour threatened to wipe away the work of twenty years. The regular Lenten devotions being ended, the sexton, Andrew Newman, in putting out the lights in the chandelier, then in the center of the church, allowed it to drop to the floor. In an instant six gallons of kerosene were in a blaze on the floor and among the pews. At the sound of "fire", everyone in the area, whether or not he was Catholic, responded to help save the little church.

It was during the rectorate of the same priest that the stained glass windows were put in, a new organ, the reconstruction of the sanctuary, side altars, the gas plant to light the church, school and hall and present rectory, telephone, electric bells, etc.

In August 1890, the Sisters of Charity who had been dismissed by a previous pastor, returned to St. Patrick's School and took up residence. The house, which has now been replaced by the new convent, was built by Rev. Dunn's father who, with his wife, wished to be near their son. Upon the death of the parents, the house was deeded to the Community of the Sisters of Charity. The house was later "purchased" from the Community by St. Patrick's for the sum of \$1.00.

Rev. W.T. McLaughlin succeeded Rev. Dunn in 1897. His stay at St. Patrick's was short and in 1899, he was replaced by Rev. J.C. McCormick. Rev. McCormick was replaced by Rev. S. Hedges in 1903 and he, in turn was replaced by Rt. Rev. W.A.

Keyes in 1904. It was, to a great extent, through Rev. Keyes' recommendation that Stirling was transferred to the Trenton Diocese, thereby obviating the need for the long trip to say Mass in Stirling.

After Rev. Keyes came Rev. P.M. Maher in 1911. Rev. R.A. Mahoney succeeded Rev. Maher in 1914 and to him goes the credit of installing a new organ and the placing of a confessional in the rear of the Church. According to existing written recollections of parishoners, confessions, prior to that time were heard at the Pastor's knee.

During Rev. Mahoney's administration it became apparent that a new school was needed and it was undertaken to put the finances of the Church in good order and save for the new school. It was not, however, until the pastorate of Rev. Donnelly, who succeeded Rev. Mahoney in 1929, that the new school became a reality.

Rev. Donnelly came to Chatham with definite orders to build a new school. The old school that had served the Chatham youths so well had outlived its usefulness and was an eyesore and a detriment to safety.

In 1930, construction of St. Patrick's School was started. Although the cornerstone is marked 1930, it was not until 1931, in June, coincident with Confirmation that year, the the corner-stone was officially laid.

Rev. Donnelly was replaced in 1936 by Rev. Peter T. Werne. It was in April, 1938 that St. Patrick's Parish was broken away from the Newark Diocese and became part of the Paterson Diocese.

In June, 1940, Rev. Werne was succeeded by Rev. George A. Crone. Rev. Crone was also Chaplain of the New Jersey National

Guard. As Chaplain, he was ordered to Fort Dix, N.J. for training with his unit. After completion of this training, he returned to St. Patrick's until September, 1940 at which time Rev. Crone rejoined his National Guard Unit which had been called to active duty.

Rev. William A. Looney was appointed administrator of St. Patrick's to replace Rev. Crone. He remained in this post until July, 1941 when he was appointed Pastor of St. Clare's Parish in Delawanna, N.J.

Rev. Joseph H. Dempsey was appointed pastor in July, 1941 and in February, 1950 Rev. Dempsey was appointed pastor of St. Clare's in Delawanna and Rev. Looney returned to St. Patrick's.

In October, 1952, a four classroom addition to the school, was started. It was completed for the beginning of school in September, 1953 and was blessed by Bishop McNulty of Paterson in December, 1953.

The need for a larger church was felt in the early 1930's and plans were made to enlarge the present church but the great depression had been felt too severely in Chatham to permit building since the school on Chatham Street had been finished in 1931.

In 1951, St. Patrick's obtained its first curate, Rev. J.F. Corr, who served in that capacity until 1958.

By the time St. Patrick's parish could see its way to enlarge its church, so many Catholics had moved into Chatham Borough and the Township, that an entirely new church was planned on the sight of the first frame school at the corner of Washington Avenue and Chatham Street. The new church was to seat 820 (Including balcony.) The cornerstone of this new church was laid in 1955 and it was consecrated in December, 1955.

The architect was Anthony J. De Pace, A.I.A. of New York City.

The little brick church on the corner of Washington Avenue and Oliver Street was made into a beautiful, modern kindergarten in 1956.

Rev. Corr was replaced as curate in 1958 by Rev. Leo Sweeney who, himself was replaced by Rev. Stephen Patch in 1959.

In 1962, four more classrooms were added to St. Patrick's School, by using the space which had previously been the auditorium.

In 1963, a second curate was added to St. Patrick's, Rev. William M. McCarthy.

In April, 1966, Msgr. William Looney died and the Rt. Rev. Msgr. John J. Shanley was appointed pastor in June, 1966. At the same time, Chatham Township was broken away from St. Patrick's parish and a separate parish, known as Corpus Christi, was formed. The Rev. Stephen Patch was appointed pastor of Corpus Christi.

At this writing, the clergy of St. Patrick's consists of Rt. Rev. Msgr. Shanley, Rev. McCarthy, Assistant and Rev. Vincent McCluskey, Assistant, who joined St. Patrick's in 1966.

Author's Note:

The above narrative was pieced together from available records, newspaper articles, the Vol. I of THE History of Morris County, New Jersey and the memories of parishoners. While some of these sources are at conflict, an attempt was made to provide the proper continuity, based on the list of Pastors of St. Patrick's which was compiled by Mrs. Mary Rose Spooner and verified by Rt. Rev. Msgr. Shanley with the Chancery Offices of the Dioceses of Newark and Paterson. It is hoped that the evolved pattern is correct.

D.P. Buckelew
April 2, 1967.

Donald Patton Buckelew

Youngest child (only son) of S. Leroy Buckelew and Grace D. Buckelew nee Patton. Both parents are deceased. My father was born in Jenkintown, Pa., and moved in his early years to Newark, N. J. My Mother was born in Newark. Both were educated in the Newark school system. In the mid 1920's they moved into Morris County and lived in several places before settling in Morristown.

I was born in All Souls Hospital in Morristown, N. J. on September 10, 1931.

My elementary education was completed entirely in the George Washington School on Morris St. in Morristown. I was graduated from Morristown High School in 1949. After one year at Rutgers University in New Brunswick, I transferred to and was graduated from Seton Hall University in June 1953 with a degree in English and Education. After three years in the Navy as a commissioned officer, I returned to Graduate School (part-time nights) at Seton Hall. I am currently a candidate for a Masters Degree at Ohio State University. Our marriage took place on November 14, 1953 in Scranton Pa., my wife's home and birthplace. She is the former Anna Mae Greetley, youngest child (and only daughter) of Joseph Greetly and Ella Greetley nee Carey. Both parents are deceased.

-2-

Three children - Mariella - Age 17 - who will graduate from Worthington (Ohio) High School in June 1972. She plans to attend college in the fall.

Mark - Age 15 - a sophomore at Worthington.

Anne - Age 8 - 2nd grade - Evening St. School

I am employed by Battelle Memorial institute as a technical/economic research professional staff member. My area of research is visual communications, film, magnetic (video) tape and cable communications. The principle ^{al} purpose of the research is to explore more effective and efficient means of transferring information from the mind of one person to another.

My wife is employed as insurance librarian by the Griffith Foundation for Insurance Education. The Griffith Foundation operates a library of some 1200 volumes on insurance as an adjunct of the commerce library - OhioState University.

As part of my professional activity I am a member of:

Institute of Electrical and Electronic Engineers (IEEE)

National Microfilm Association (NMA)

National Cable Television Ass'n (NCTA) and Ohio Cable^{TV}/Ass'n

Also an officer (V.P. Publications) and Director of

Communications Systems Management Association (CSMA)

My spare time is devoted to teaching Religion, Reading, Gardening, and Repairing Automobiles.



D. P. Buckelew

HISTORY OF ST. PATRICK'S CATHOLIC YOUTH ORGANIZATION

The Catholic Youth Organization of St. Patrick's Church began in 1952 under the direction of Father Corr and Father Looney. The first president of the C.Y.O. was Don Nicol. The organization began with about fifty members. Activities conducted then, that no longer take place today, were the publication of a newsletter, a football team, and trips to Bear Mountain.

In the past few years, the C.Y.O. has expanded greatly in membership and activity. Occasional dances were held and within the last year the HUDDLE, a dance held every other Friday night was established. Each year the C.Y.O. makes several trips including ski trips, shore trips, bowling trips, and roller-skating trips. The C.Y.O. has also gone to see such outstanding movies as "The Cardinal", "The Greatest Story Ever Told", and "The Gospel According to St. Matthew". St. Patrick's C.Y.O. occasionally combines for a mixer with the C.Y.O. of another church.

The C.Y.O. has become competitive with other C.Y.O.'s. Junior and intermediate basketball teams were set up four years ago. Junior and intermediate cheerleaders not only cheer for these teams, but also compete in cheering contests. Within the past three years, the cheerleaders have received several first and second place trophies and plaques. The C.Y.O. also participates in an oratorical contest in which an individual is selected to make a speech. Another activity in which the C.Y.O. has participated in the past three years is the C.Y.O. play competition. Under the direction of Phyllis Gillette, "Antic Spring" won first place in the Morris County Competition and second place in the Diocesan Competition in 1965, "First Dress Suit" won second place in the Morris County Competition in 1966, and "Bobbysox Brigade" won

-2-

first place in the Morris County Competition of 1967 and is still on its way. The C.Y.O. ends each year with a week-long communion crusade of daily masses and sermons directed to teenagers, and finally, a C.Y.O. Communion Breakfast.

HISTORY OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

ST. PATRICK'S PARISH, CHATHAM

The Confraternity of Christian Doctrine, an official organization of the Catholic Church, had its beginnings in Italy in the Sixteenth Century. The Council of Trent, 1545-63, formally recognized the need for Catechetical Instruction by and for laymen, at the parish level. Shortly thereafter, laymen, under the direction of their pastors, were encouraged to organize and carry out this mission.

The Confraternity has, since that time, been established in Dioceses over the whole world, under the direction of the Archconfraternity of Christian Doctrine in Rome. The Center, under a Cardinal Protector, is presently at Santa Maria del Pianto, established there by Pope Benedict XIV in the 18th Century.

It was in 1903 that the Confraternity was organized in the United States, in New York City. The work of the Confraternity now extends over the whole country, and, since 1935 the National Center of the CCD has its headquarters, as a bureau of the National Catholic Welfare Conference, in Washington, D. C.

The CCD embraces, in all, six branches of operation. They are: 1) Teachers; 2) Fishers; 3) Helpers; 4) Discussion Clubs; 5) Parent-Educators; and 6) Apostles to Non-Catholics. Their titles reveal their interdependence and cooperation. Each is organized as the need arises.

As the primary function of the CCD is instruction on the Catholic Faith, St. Patrick's Parish in Chatham, had no need because of its relatively small membership, for a formal organization. Until the late 1940's those requiring instruction received it privately, or in small groups, from the Pastor or an assistant. With the rapid growth of both Chatham Borough and Chatham Township, which the parish embraced, the number of parishioners of all ages increased proportionately. When it became apparent that the number of school-age children far exceeded the capacity of St. Patrick's School, and that many high school students were without instruction, the Pastor, the Right Reverend Monsignor Wm. A. Looney, authorized his assistant Rev. John Corr to organize the Confraternity of Christian Doctrine. In 1950, Fr. Corr conducted one class of High School students; in 1951, the pupils were divided into two groups, and in 1954 there were four classes. Lay teachers, students at the College of St. Elizabeth, served as instructors for these additional classes.

In the meantime, Sisters of Christian Charity, those who taught in St. Patrick's School, regularly conducted classes in Religion for all children attending public Grammar Schools, every Sunday morning, during the school year.

By June, 1958, when Rev. Father Leo Sweeney replaced Father Corr as Curate, it was evident that a fully organized Confraternity was needed in the parish. Father Sweeney recognized the need for a more comprehensive organization, and proceeded to set up separate and coordinating groups.

Calling upon responsible members of the congregation, he established a well-knit confraternity School of Religion, both Grammar and High School. There were branches of Teachers, Helpers and Fishers, and a Discussion Club. The latter eventually encompassed eight groups, with 110 adult members, conducted by laymen. These were enthusiastically received and well attended, so much so that one of these groups continued to function steadily for eight years.

Reverend Father Stephen Patch, who came to St. Patrick's Parish in 1959, started an adult education project, Inquiry Classes. Thus was offered an opportunity to all adults, Catholic and non-Catholic, to learn the basic facts, and to have their questions answered concerning the Catholic Faith.

In 1966 the Discussion Club was re-organized by Reverend Father William McCarthy under the newly appointed Pastor, The Right Reverend Monsignor John Shanley. The single group of about 30 members, will be split into two, and more groups will be formed, under the direction of Reverend Father Vincent McCluskey, who took over from Father McCarthy, as the priests of the parish are more available to act as moderators.

During Father Patch's administration, Religious education, with Fishers, Teachers and Helpers, was completely re-organized. With the help of Father McCarthy, the number of teachers rose to 19 permanent and 13 substitutes on call, assisted by 2 priests and 7 sisters. 280 students were registered in the High School, and 573 in the Grammar School. Fishers and Helpers, on call to assist with clerical help,

telephoning, transportation and the like, increased to 20. When the school reopened in the fall of 1966, it was fully organized and efficiently run by the staff of priests and lay volunteers.

M. Kaulakis

MARGUERITE A. KAULAKIS

BIRTHPLACE..... St. Louis, Mo.

PARENTS..... Marguerite Bain and
Charles Henry Adams

EDUCATION..... Convent of the Sacred
Heart, New Orleans, La.
Sacre Coeur, Rue Du
Grand Cerf, Brussels,
Belgium

MARRIED..... Arnold F. Kaulakis

CHILDREN..... Bernadette Marie
Robert Bain
Michael Adams
Marguerite Marie

SAINT PATRICK'S CONVENT

The groundbreaking for the new convent that was to replace the former Dunn home was held on January 9, 1966. A procession was held from the Church to the site at the corner of Washington Avenue and Oliver Street. The ceremony was held with Very Rev. Msgr. William A. Looney shoveling the first dirt and breaking the ground, after which everyone returned to the Church for Benediction. Honored guests included Mayor John P. Davidson of Chatham Borough, Mayor Walter S. Schultz of Chatham Township, Rev. Stephen Patch and Rev. William M. McCarthy.

The cost of the building was to be \$140,000, and would accommodate 12 Nuns, and a Superior's suite, 3 parlors, Sisters' living room, refectory and a Chapel. The Chapel was increased in size to provide for the latest liturgical requirements of Mass facing the Sisters. It is octagonal in shape with a centrally located altar for the Sisters' community type Mass. The stained glass windows symbolize the Blessed Trinity and the Holy Family.

The architect was Gerard Joseph Oakley of Bergenfield; the builder J.B. Prisco, Summit; Van Varick and Co., Clifton, heat and plumbing; and the Brennan Electric Co.

The building was completed in November with the Sisters moving in on Dec. 10, 1966.

The laying of the Cornerstone was on Dec. 18, 1966 with many honored guests attending: Rt. Rev. Msgr. Edward P. Looney, the brother of our deceased Pastor, Very Rev. Msgr. William A. Looney, who died April 14, 1966; Rt. Rev. Msgr. John J. Shanley, Pastor of St. Patrick's, Rev. Lawrence C. Callaghan, Pastor of St. Vincent's Madison; Rev. Stephen Patch, Pastor of Corpus Christi, Chatham Township; Rev. John J. Morrison, S.J., Rev. Timothy Cineen, S.J., Rev. Gerard Bell, S.J. of the Loyola Retreat House, Morristown. Mother M. Virginia, Provincial Superior of

Sisters of Christian Charity, Mendham, N.J.); Sister M. Francetta, Principal, St. Patrick's School; Mayor John P. Davidson and Councilmen of Chatham Borough, Chief of Police Richard G. Rudow; Rev. Vincent S. McCluskey, Rev. William M. McCarthy, Assistants at St. Patrick's; and many Parishioners of St. Patrick's. All attended services in the Church followed by a procession to the beautiful new convent. After the laying of the Cornerstone the building was blessed by Msgr. Shanley, and an Open House and Tour of their beautiful home was conducted by the Sisters. A reception was held in the Church Hall prepared by the Mothers' Guild and Rosary Society.

The first visit of our Bishop, Most Rev. Lawrence Bernard Casey, D.D. was on Ascension Thursday, May 4, 1967, when he offered Mass for the Sisters in their Chapel.



OCT • 67 •

St. Patrick's

Convent

Front View

Oliver St



St. Patrick's

Convent

Side View



OCT • 67 •



OCT • 67 •

HISTORY OF ST. PATRICKS HOLY NAME SOCIETY

The Holy Name Society is the parish men's organization. The purpose is to foster respect for the Holy Name of Jesus, promote frequent Communion and provide for Catholic spirituality and action. The parish Holy Name Society is welded to other similar parish societies to form a national and then international organization. Historically, the Society was formally established by Pope Gregory X when in 1274 he commissioned the newly formed Dominican Order to direct it.

At St. Patrick's, the parish Society was founded in about 1905 by Rev. William A. Keyes, pastor. From an early photograph (presented by ^{Charles A.} Carl A. Henrich), the men identified are Charles O'Hara, Frank Murphy, John Butler, Rev. William A. Keyes, Gustave Ryan, John Cullerton and John McCormack. Frank Murphy is shown holding a large American flag, John Cullerton is holding a large Holy Name banner while the other men, except Father Keyes, who is carrying a walking stick, are holding penants. It was possibly taken on the day of one of the annual Holy Name parades.

According to Lawrence McCormack, a former parishoner now residing in Westfield, N. J. and son of John, Gustave Ryan was the first president; these men were probably the first officers in the Society and the date of its establishment is placed in 1905. Another photograph dated 1915, also the courtesy of Carl A. Henrich, shows Patrick Reilly, a butcher in Weimar's Market; Edward Joyce, a local carpenter; Eugene O'Hara, a printer at the Chatham Press and local correspondent for the Newark News; Carl Henrich, Sr., local barbershop proprietor; Edward Hanton, a clerk in Kelley's grocery store and a noted baseball player who once turned down a bid from a National League Team. All are now deceased.

The latter photograph was presented to both the Chatham Press and Chatham Courier in 1965 for a news item along with a release announcing the Society's first meeting of that year. The papers carried stories on October 7, 1965. The Press referred to the men of the photograph as founding the parish Society fifty years before, while the Courier said that the men posed for the photograph prior to the annual Holy Name parade held in Morristown in October 1915. The Press was in error in its caption as discovered through later affirmation by Lawrence McCormack. The Courier was undoubtedly correct in its statement. It was questionable how Father Keyes came to appear in the group picture in 1915 when he was pastor of St. Patrick's from 1904 until November, 1911.

The 1915 photograph was undoubtedly taken the day of the Holy Name parade as each man is shown holding the regular parade pennant, and it furthermore is validated and identified with a larger group picture of all the members the day of the parade.

Since the turn of the century, until 1965, Holy Name members from all the parishes in Morris County have held an annual parade and rally on the second Sunday of October. In 1965, a departure from this tradition was made by Bishop James J. Navaugh with each parish asked to celebrate the nationwide observance of Holy Name Sunday with a local service. St. Patrick's responded in 1965 and 1966 with an evening mass and supper and induction of new members immediately following mass.

While it appears that for many years the annual parade was held in Newark, then Morristown, for the Morris County parishes, and later Passaic and Sussex Counties which make up the Paterson

diocese, there was a time when the parade was held in other towns also. In fact, parishoner Mrs. Anna Ryan, recalls a year during Father Keyes' time when the parade and rally were brought to Chatham. She has said that outdoor benediction followed at a temporary altar erected on the present grounds of the church where a large statue of the Sacred Heart appeared. She also added that the Holy Name meetings, as well as, in fact, the meetings for all of the other societies, were run in the old school hall, a clapboard building located where the rectory now stands. It had three classrooms and auditorium with stage and lasted from about 1902 until about 1931.

One of the recreational events sponsored by the Federation of Holy Name Societies of the Newark diocese at the time was to run a pocket billiard tournament. Mr. Eugene Sacco, a parishoner, recalls those happy days around 1910 and 1911 when St. Patrick's participated in these tournaments and the men travelled by train and trolley car to the meets.

There were periods of time when the Society was inactive, thrusting forward for a while and then slowing down or becoming dormant all together.

Only a partial list of past-presidents is given here. Before the twenties there were Gustave Ryan, John McCormack, Edward Hanton, ~~Carl~~ ^{Charles} Henrich, Sr., Patrick Callahan, Eugene O'Hara; in the twenties, Terrence McGhee, John Dawson, Frank J. Byrne, Lawrence P. McCormack, Francis D. McHugh; in the thirties and forties, Clement Hipkins, Joseph McNany; in the fifties, John J. McCormack (not related to the other McCormacks), Kenneth Carson; in the sixties, John Ring (1961), Edward Higgins (1962),

James Tunny (1963), George Schwartz (1964), Frank A. Ghiselli (1965) and Nick Marconi (1966).

In the years concurrent with and immediately following the second Vatican Council, the Holy Name Society has engaged in ecumenical work. There has been an attempt at renewal of its activities to include community participation. To name a few, it was in 1963 that it sponsored an Open House called "Operation Understanding" in memory of a devoted Holy Name member, the late Alloys Cronenberger, to which all of the Protestant church bodies of Chatham Borough and Chatham Township were invited. This was headed by Paul Burne. Then there followed, in 1965, an invitation again to the same church groups to participate at the laymen's level in a basic dialogue at St. Patrick's concerning the layman's role in church work. Also, that year, Dr. Bard Thompson, Protestant historian at Drew University, addressed Holy Name members and guests at a supper meeting.

In these later years up to the time of his appointment as pastor of the newly formed Corpus Christi parish in Chatham Township in 1966, Reverend Stephen J. Patch had been the spiritual director of the Society.

F. A. Ghiselli

April 9, 1967

ST. PATRICK'S JUNIOR HOLY NAME SOCIETY

The Junior Holy Name Society was an adjunct of the regular men's Society. Its purpose was to interest young boys starting at around nine and ten years of age and prepare them for later graduation into the men's society. Under the direction of Rev. William Keyes, its first president was Lawrence McCormack and he says the junior organization started in about 1915 and lasted until about 1924 or 1925. There is an existing photograph dated 1915 showing a group of thirty-nine boys and Father Keyes with a banner reading Junior Holy Name Society - Chatham. Each boy is holding a pennant. Undoubtedly, the boys participated in the same 1915 annual parade and rally as the men shown in relating photographs and described heretofore.

F. A. Ghiselli

April 9, 1967

CATHOLIC BOYS CLUB OF CHATHAM

The Catholic Boys Club of Chatham was for young men from sixteen to twenty-one and was primarily an athletic and social organization. Chatham was too small to support a Y.M.C.A. so the Catholic Boys Club filled the need of young men to participate together in sports activities. It was probably in 1922 that Carl A. Henrich, just a year or two out of High School, founded the club with the cooperation of Rev. R. A. Mahoney. It was in baseball that the club made its greatest contribution. Basketball held secondary interest during the indoor season.

Presidents of the club were Carl A. Henrich, Robert J. Bradshaw, Arthur A. Thomas and possibly others.

In 1925 or 1926, president Bradshaw, on the occasion of the fourth anniversary, presented Father Mahoney with a check for \$50.00 toward the new school fund of St. Patrick's. Father Mahoney, in thanking the Club, also expressed his deep appreciation to other ministers in town for their gratifying cooperation. Charter members included Carl A. Henrich, Martin Callahan, Arthur Thomas, Robert Bradshaw and John Conlon. On the fourth anniversary there were twenty-six active members in the Club.

The members were regular marchers in the annual Chatham Independence Day parade.

F. A. Ghiselli

April 9, 1967

ACKNOWLEDGEMENTS

Adolph A. Bohrman

Lawrence McCormack

Eugene Sacco

Mrs. Anna Ryan

John Spencer

John J. McCormack

Terrence McGhee

Clement Hipkins

T. Norman Bradshaw

Frank McHugh

Carl A. Henrich

Autobiography

April 27, 1963

Frank A. Ghiselli

Born: Chicago, Ill. Feb. 25, 1915

Parents: Frank Ghiselli and Palmira Zei Ghiselli, both
born in Chicago, Ill.

Education: B.S. Electrical Engineering, University of
Illinois, grammar and high schools in Chicago

Wife: Betty Cline Ghiselli

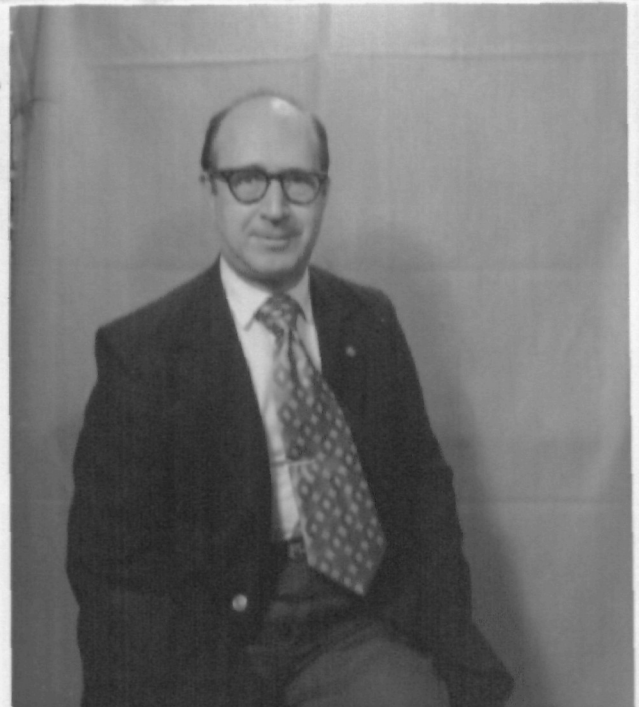
Wife's Parents: Frederick Landes and Lillian Landes
Children:

Mrs. Larry Rodewald (Palmira Anne) and Frank Anthony, Dana
Winifred, Julie Marie, John Joseph and Joseph Thomas

Memberships: Civil Service Employees Association, New York
State
Registered Professional Engineer, State of
Illinois
Fraternity Eta Kappa Nu, Electrical Engineering
Honorary
Third (secular) Order of Discalced Carmelites
Fair Housing Committee of the Chathams
Chatham Interfaith Committee
Holy Name Society, St. Patrick's Church,
Chatham, N.J.



4 Lafayette Place



F. A. Ghiselli

PARCELLS COUNCIL #2086
Knights of Columbus
Chatham, N. J.

46

April 27, 1963

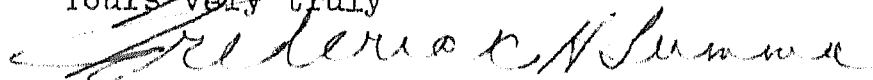
Chatham Historical Society
Chatham, N. J.

Gentlemen:

Enclosed is a letter which sets forth the accomplishments of Parcels Council, Knights of Columbus. This is submitted as our contribution to your request for material on the various organizations in Chatham Borough. Since our organization covers a much broader scope than Chatham it stands to reason that the attached material also includes commentary on our Council's National activities.

You have permission to use the enclosed information in any suitable manner. We regret that our letter is single spaced rather than double spaced, but your instructions were received too late.

Yours very truly



Frederick H. Summa
Chairman of Committee

Please address communications
related to the attached to
Frederick H. Summa
13 Duchamp Place
Chatham, N. J.

HISTORY OF PARCELLS COUNCIL #2086 Knights of Columbus

Introduction

Parcells Council, in the Borough of Chatham, named after Percy Parcells who was the first Catholic Chathamite killed in the first World War, received its charter from the Order of the Knights of Columbus on February 20, 1920. This culminated a long, hard organizational drive, spearheaded by the late Patrick J. Coffey. Parcells Council started with 45 charter members, who elected Patrick J. Coffey as its first Grand Knight, which is the presiding office of a Knights of Columbus Council.

Early History of Parcells Council

As was the case with many other organizations during the post-war years of the 1920's and the depression years of the 1930's, Parcell Council's existence was hanging by a thread after its early enthusiastic acceptance. Interest seemed to wane, membership was not growing, and more important money became tight. Only the zealous leadership exemplified by the sponsors of Parcells Council bonded the organization. There was an appalling lack of money in the treasury, and bills were actually paid out of the personal funds of its more devoted and dedicated members. The sacrifices made by the early leaders of Parcells Council enabled it to survive, and today it boasts of a membership of 180, with a reasonably substantial bank balance, and money available for the ultimate erection of its own building. This apparent prosperity may be attributed to its leadership profitting by the spirit of its early leaders who sought to perpetuate the organization. A worthy example is charter member Joseph A. McNany, who, because of circumstances, assumed the responsibilities of the presiding office on five different occasions in the past.

Of the original 45 charter members only six survive. These are: Edward A. Bradshaw, P. Lawrence McCormack, Carmine DeSantis, John J. Meuten, Joseph A. McNany, and John J. Spencer.

Parcells Council is a National Organization

It is not conceivable to isolate Parcells Council as an organization whose activities are confined solely to the Borough of Chatham, and its vicinity. As an affiliate of the Order of the Knights of Columbus, Parcells Council becomes involved in activities that are national in scope. In fact, it has even contributed to international activities. It is incumbent, therefore, to cite the contributions of Parcells Council on a much broader scale than merely to confine it to local influence. Because of its national affiliation it is also expedient to give a capsule description of the Order of the Knights of Columbus, which is accomplished in a subsequent paragraph.

Description of Knights of Columbus

A Catholic priest, Father Michael J. McGivney, curate of a Church in New Haven, Connecticut, and several of his parishioners were granted a charter by the General Assembly of Connecticut on March 28,

1882, authorizing them to form a fraternal insurance organization to be known as the Knights of Columbus. The Order was dedicated to the highest principles of charity, unity, fraternity, and patriotism. In addition, the insurance feature provided protection to member Catholic families in the event of death.

In the ensuing years, the Order expanded rapidly and many Councils have been established all over the world. The contributions made by the Knights of Columbus to society in the world are well known, some of which will be described subsequently.

Other Affiliations of Parcells Council

In addition to the National organization, there is a State Order of the Knights of Columbus to which Parcells Council contributes, and also, it is affiliated with about 14 other Councils in an organization known as New Jersey Chapter #1. The latter organization was formed to dispense help to needy and sick members of any of the participating Councils. Also, a scholarship fund has been established which provides for an annual four year course at St. Peter's College in Jersey City. This scholarship is available to eligible members and their sons, subject to qualification in a competitive examination, which is held each year.

A number of Chatham families have benefited from aid given by Parcells Council through New Jersey Chapter #1 in times of illness or stress. Also, a few of the youth of Chatham have qualified under the scholarship provision, and as a result, have attended St. Peter's College.

Membership Qualifications

Membership in any Knights of Columbus Council is restricted to Catholic gentlemen in good standing with the Roman Catholic Church, with the additional qualification of possessing good character and integrity. Needless to state, Parcells Council screens its applicants for membership very carefully in order to comply with the established membership qualifications of the Order. No class distinction is made so long as its potential members possess the necessary qualifications. As a result, Parcells Council numbers among its membership officials and executives of large and small companies, as well as chauffeurs, mechanics, governmental and municipal employees, clerks, and so forth. Because of the high standards established for admittance into its ranks, Parcells Council prides itself on the calibre of its membership, which ranks without parallel with the foremost citizens in the communities served by the Council.

Contributions to Society Made by the Knights of Columbus

Parcells Council as a member of the Order of the Knights of Columbus is assessed a pro-rata amount based on its membership which funds are used by the Order for the good of mankind. Because of the assessment, Parcells Council can be credited in part for the following contributions made by the National Order:

1. Lent approximately \$350,000,000 to Catholic Churches and

institutions

2. Established a scholarship at Catholic University at Washington for graduate fellowship

3. Established a trust fund of \$1,000,000 for children of members killed or disabled in service of this country

4. Provides education and homes for Catholic orphans; endows hospital beds; and maintains unemployment bureaus for members

5. Performed relief work during the Kansas flood, the Chelsea fire, the Ohio flood, the Halifax disaster, and other relief work of a similar nature

6. Sponsors educational programs emphasizing the basic principles of patriotism

7. Made a total expenditure of \$8,683,000 to defray the expense of 150 evening schools, 403 college scholarships, and a correspondence school in which there was an enrollment of about 126,000 world war veterans

Contributions by Parcells Council

In spite of the rough sledding experienced by Parcells Council in its infancy, its charter members can justly boast of many meritorious deeds. For example, its members were assessed specifically for the cost of presentation of a statute of Lafayette to France, and it contributed for a statute of Christopher Columbus to Spain. In the entertainment field it staged a successful minstrel show in Maplewood. From a charitable standpoint, during the summer of 1923, 10 needy boys were sent to the Knights of Columbus camp at Culver Lake, N. J. at the expense of Parcells Council.

In later years Parcells Council continued to follow the example set by its early leaders. In 1944, gifts were provided for the children of all service men of Chatham. In addition, Parcells Council has distributed locally food and money to needy people regardless of religion or creed, supplementing the charitable work performed by Parcells Council through New Jersey Chapter #1. A more recent activity is the purchase and sale of Christmas trees, the proceeds of which are donated to St. Patrick's Church.

Youth and Adult Programs

One of the principle objectives of Parcells Council is the sponsoring of youth movements. In this respect it assists in coaching a church basketball team representing St. Patrick's Church C.Y.O. While it does not sponsor any baseball teams, it does cooperate in such programs by stimulating interest among its members to participate individually with organizations who do operate Little League and similar activities for older boys. Parcells Council also organized a boy scout movement for St. Patrick's Church in 1950.

One of the more notable achievements of Parcells Council is the staging of an annual Christmas party at which children receive gifts, and at which soda and snacks are dispensed to the children of the vicinity of Chatham.

For adults, Parcells Council fielded a soft ball team in a Borough league some years ago. However, the league did not survive for the reason that interest among all participants waned. Parcells Council stands ready to contribute its support to any movement which would organize such league and to resurrect the enthusiasm that originally prevailed. In other competitive sports Parcells Council has been successful in sponsoring a bowling team which has performed satisfactorily in a town league having won a championship on several occasions.

Socially Parcells Council has earned an enviable reputation. For many years it has sponsored dances and dinner-dances which have been the high-light in the local social scene. Dances have been held at the Spring Brook Country Club, the now defunct Flagship nightclub, the Four Towers in Cedar Grove, the Racquet Club in Short Hills, the Forum Club in Madison, the Fish and Game Club, and at many other notable locations.

Fraternal and Spiritual Activities

Parcells Council, as a Catholic organization, has many programs designed to promote religious activity, and to contribute to the welfare of the Catholic Church. To this end it cooperates with St. Patrick's Church in active participation in Church affairs, organizes annual Communion Breakfasts, and assists in any programs which has the aim to raise funds for worthy projects.

From a fraternal standpoint, Parcells Council has established a national reputation ~~for~~ for the capabilities of its degree teams. Throughout the years, the efficiency of the degree teams has not deteriorated although older members of the teams were constantly being replaced with younger and newer members. Undoubtedly, the members of yesteryear have set an example which has challenged the talents of the newer members. In fact, the degree teams have entered many State competitive contests and in many instances won the highest honors. Parcells Council's degree teams have traveled in many parts of the State, initiating candidates in Somerville, Fort Lee, Lakewood, Manasquan, Bernardsville, Linden, Elizabeth, Morristown, Rahway, Roselle, and in many other towns. Actually one of Parcells Council's teams traveled to Virginia to indoctrinate a Council.

Many of the past presiding officers have occupied appointive offices in the State Council. It should be stated, however, that the late Patrick J. Coffey was the first of its members to become an officer of the State Council.

Conclusion

Parcells Council is dedicated to continue its work for country, and for Church, for the welfare of its members and the community, and whatever charitable work may be necessary for the benefit of mankind.

AUTOBIOGRAPHY OF FREDERICK H. SUMMA

I was born in Hoboken and received my primary education in Hoboken Schools. Subsequently earned an accounting degree from Pace and Pace (now Pace Institute) and then graduated from New York University. Graduate courses were also taken at Fairleigh Dickenson University. My original employment was with a New York Stock Exchange brokerage firm, but resigned in 1924 to take a position with Public Service Electric and Gas Company in Hoboken. Subsequent promotions placed me on the staff of the Vice-President and Comptroller in Newark where I am responsible for studying new accounting procedures and installing new systems relating to accounting.

I was married to the former Ann Segers of Hoboken in 1931 and moved to Chatham in 1941 where I had a house built on 13 Duchamp Place, my present residence. I have a son, Frederick Jr. and also a daughter, Joanne, born in 1942 and 1944 respectively.

Business-wise, I am a member of the Systems and Procedures Association, Northern New Jersey Chapter, and am on the Purchasing and Stores Committee of the Edison Electric Institute, an association of Electric Utilities Companies.

Fraternally and socially, I am a member of the Holy Name Society of St. Patrick's Church, Chatham and am a Past Grand Knight of Parcells Council, Knights of Columbus, Chatham. I also am a charter member of the Monsignor John J. Sheerin General Assembly, Fourth Degree, Knights of Columbus, in Morristown. As an officer of Parcells Council, I have traveled over the State instituting new Councils and participating in various phases of degree work.

As a hobby, in 1951 and 1952, I assisted in the organization of a Little League (Baseball) for boys age 8 - 12. I coached one of the teams (Bears) for four (4) years. As a president of the Chatham Baseball Club, the sponsoring organization for the Little League, I directed the raising of funds to outfit and equip four teams in the Little League and later to organize a regional league for boys age 13 - 15, and a senior league for boys 16 - 18.

Pressure of business and later an automobile accident caused me to curtail my activities so that now I confine myself to taking annual pilgrimages to Florida and basking in warmer climes.

STAND OF THE LADIES OF MARY
 AND BARBICK'S PARTISAN, CHATHAM



FREDERICK H. SUMMA



RESIDENCE OF MR. & MRS. SUMMA
 13 DUCHAMP PLACE

HISTORY OF THE LEGION OF MARY

ST. PATRICK'S PARISH, CHATHAM

The Legion of Mary is an active part of the lay apostolate of the Church. They assist the parish priests in social service and Catholic action. Along with caring for the needs of their fellow parishoners, they engage in evangelic and ecumenical activities.

The object of the Legion of Mary is the sanctification of its members by prayer and active cooperation, under ecclesiastical guidance, in the work of the Church.

The external aims of the Legion are:

- (1) making of its members holy through apostolic work
- (2) perfection of the community in which they live.

The praesidium meets weekly in a meeting combining business (reports of work done that week and plans for next weeks work), prayer and devotion. Everything discussed at the meetings is held in secret by its members.

Spiritual Director: Rev. Fr. Vincent McGinley

Types of Work: Distribution of the Cross

Spit-outs

Newcomers (all newcomers, Catholics and Protestants)

Census

Prayer work or Confraternity of

Christian Doctrine school

Prayer work to parish

- 2 -

Our Lady of Knock Praesidium (Member of the Paterson Curia)

Legion of Mary

St. Patrick Church

Chatham, N. J.

First meeting: December 2, 1963

Started by - Our Lady Help of Christians Praesidium
Madison, N. J.

& Rev. Fr. Wm. McCarthy of St. Patrick's

Presidents: Mrs. Axelina Porter

Dec. 1963 - Oct. 1964

Mrs. J. H. Lippincott

Oct. 1964 - Aug. 1965

Gregory K. Wilson

Aug. 1965 - March 1966

Tony Ghiselli

March 1966 - Aug. 1966

Ed Reitter

Aug. 1966 - Present

Spiritual Director: Rev. Fr. Vincent McCluskey

Types of Work: Visitation of - Sick

Shut-ins

Newcomers (all new-
comers, Catholic and
Protestant)

Census

Follow-up work on Confraternity of

Christian Doctrine school absentees

Follow-up work on census

Church pamphlet rack

Membership (at present):

7 active members

60 auxilliary members (praying members)

Other Officers (at present):

Vice President - Miss Olive Moffat

Secretary - Mrs. E. Fitzgerald

Treasurer - Mrs. Emile Blake

Mrs. Fitzgerald, works actively
toward the goal of \$10,000 is
used to purchase books and supplies for immaculate
North School and located in the District. The Catham
Chapter has located approximately \$1000 in 1967
has pledged a yearly gift of \$1000 for a specific library project.
Additional funds are raised that are conducted by this group
at the annual bazaar of the Chapter on Memorial Day, the Country
and the school and church.

Ed Reitter

Betty Doolley

The Chatham Chapter of the Mallinckrodt Auxiliary was formed in 1961 by the parents of aspirants from St. Patrick's parish studying at the Motherhouse of the Sisters of Christian Charity, Mendham, N.J.

This group, along with Mrs Edward Fitzgerald, works actively raise funds for the Auxiliary whose annual goal of \$10,000 is used to purchase library and school supplies for Immaculate High School and Assumption College for Sisters. The Chatham Chapter has donated approximately \$2000, and beginning in 1967 has pledged a yearly gift of \$500 for a specific library project. Additional funds raising activities are conducted by this group at the annual bazaar at Mallinckrodt on Memorial Day, the Country Auction in the Fall and a yearly raffle.

Betty Dooley

Ann Elizabeth Dooley

Father: Jonathan Rush - Mother: Ann Kennedy

Birthplace: Philadelphia, Pa.

Education: Graduated from Atlantic City, N. J. High School
and New Jersey College of Commerce

Married to Vincent A. Dooley, son of Charles E. and
Elizabeth L. Dooley (nee Kelly)

Children: Elizabeth, Gerald, Kevin, Colleen

Business: Housewife and secretary (CIBA-GEIGY)

Memberships: Member of St. Patrick Church, Rosary Society,
Mallinckrodt Auxiliary, Minisink Club



150 N. Hillside Avenue



Mrs. Vincent Dooley

HISTORY OF MOTHERS GUILD

ST. PATRICK'S CHURCH, CHATHAM

In September, 1940, a Parent-Teacher Association was formed under the direction of Fr. Crone. Its first President was Mrs. M. J. O'Connor; Vice-President, Mrs. Hugh Garland; Secretary-Treasurer, Mrs. E. Ryan.

From this association, the organization known as St. Patrick's Mothers' Guild was begun in 1944 under the direction of Fr. Dempsey.

The purpose of the guild is two-fold. First, to act as a liaison between the Sisters of Christian Charity and the mothers of the school children and to arrange benefits to help finance some of the material needs of the school.

When Mothers' Guild was started, there were only thirty members, but with the increased number of students, the membership is now over two hundred.

Members volunteer to act as Class Mothers. The Class Mothers arrange field trips, make phone calls pertaining to school activities and act as hostesses at Mothers' Guild meetings.

The school library was established with the help of Mothers' Guild members.

Mothers volunteer to supervise lunch periods and oversee the activities in the playground.

Children are taken by members to Dr. Benz, a local physician, for required physical examinations each year. Dr. Benz has been doing this since 1955 and all the members sincerely appreciate his generosity.

Bicycle tests, which are given yearly in conjunction with the local police, are arranged by the members.

A used uniform exchange is held in the fall and an exchange of boys First Communion suits is held prior to First Communion.

In the past, Bazaars, Cake Sales, Merchandise Clubs, Strawberry Festivals and Bridge Groups were some of the functions used to obtain funds for the school.

At present, the major money-making projects are the Christmas Card Sale, Bake Sale, White Elephant Sale and Spaghetti Supper. Proceeds from these affairs are used to buy books for the library, visual aids for the classrooms and playground equipment. Trading Stamps are collected which are used to obtain some of the other needs of the organization and school.

Every year, a donation is sent to the Girl Scouts for a partial campership.

A Spring Style Show and Luncheon is held annually. This is held jointly with the Rosary-Altar Society.

The Guild also has a Sunshine Fund which sends small gifts to sick school children and members.

There are three standing committees - Publicity, Program and Hospitality. The Publicity Chairman notifies the local newspaper and church and school bulletins of forthcoming events. The Program Chairman arranges the programs for the monthly meetings. The Hospitality Chairman welcomes new members and greets guests attending the meetings.

The present moderator is the Rt. Rev. Msgr. John J. Shanley.

St. Patrick's Mothers' Guild celebrated its twentieth anniversary in May, 1965.

D. Joyce

ST. PATRICK'S MOTHERS' GUILD OFFICERS

	<u>President</u>	<u>V. President</u>	<u>Secretary</u>	<u>Treasurer</u>
P.T.A.	Mrs. M. J. O'Connor - Mrs. H. Garland - Mrs. M. J. Ryan			
1944				
1944-53	Mrs. M. A. Klase - E. Kraus, M. Murphy, R. Lippincott, R. Weber, V. Siergiej, J. Oskins, R. Valgenti. These women served with Mrs. Klase during her years.			
1953-54	Mrs. H. Worman - Mrs. M. Tyrone - Mrs. E. Scales			
1954-55	I. Reitter	R. Malone	E. Scales	L. Kula
1955-56	V. Siergiej	E. Danneberg	V. Monaghan	R. McGrath
1956-57	R. Harter	E. Kelly	K. Hartelius	J. Goward
1957-58	M. Emfert	J. Albright	R. Tilley	K. Rittweger
1958-59	P. Duffy	J. Albright	F. Dyer	M. Carson
1959-60	L. Wetzel	R. Corcoran	N. Phelan	M. Bischoff
1960-61	C. Ring	W. Reilley	L. Olear	D. Tentile
1961-62	M. Padovano	J. McCall	M. Pinks	B. Morrison
1962-63	J. McCall	P. Manning	M. Allocco	R. Jayne
1963-64	B. Riley	J. Erbin	M. McDonough	A. Baklarz
1964-65	N. Herud	E. Danneberg	S. Lewis	P. Cotter
1965-66	M. Allocco	R. Tarleton	J. Cruse	S. Birofka
1966-67	J. Cruse	C. Marconi	D. Joyce	R. O'Brien
1967-68	M. Kane	B. Sacco	M. Heimrich	J. Grimm

ST. PATRICK'S MOTHERS GUILD
FINANCIAL SUMMARY 1966 - 1967

Sept. 1966 Balance - \$108.61

<u>INCOME</u>		<u>DISBURSEMENTS</u>	
Dues	\$ 85.00	Sisters Feast Days	80.00
Uniform Sale	76.85	Stationery & Postage	9.89
Cake Sale	181.45	Speakers	88.28
White Elephant	257.36	Girl Scouts	25.00
Style Show	115.17	Sisters of Christian Charity	50.00
Dark Horse	60.84	Florist	4.12
Msgr's. Donation for Kitchen Equipment	10.00	Kitchen Equipment	45.05
Spaghetti Supper	484.00	Spaghetti Supper Expenses	177.31
Gallery 9	10.00	Chatham Bake Shop	7.97
Christmas Card Sale	<u>2,223.84</u>	Christmas Gifts	125.67
Income - 1966 - 1967	3,504.51	Other Gifts	27.60
Balance from 1966	<u>108.61</u>	Graduation Gifts	21.39
	3,613.12	St. Patrick's School	2,223.85
Milk Money Profit	<u>152.46</u>	Photostats	<u>1.50</u>
	3,765.58	Total Expenses	\$2,887.63
Expenses 1966 - 1967	<u>2,887.63</u>	as of 6/30/67	
Balance on Hand (6/30/67)	\$ 877.95		

Respectfully submitted,

Rita K. O'Brien, Treasurer
(6/30/67)

HISTORY OF THE ROSARY SOCIETY

ST. PATRICK'S PARISH, CHATHAM

The present Rosary Society was formed in January, 1942 by the Pastor, Father Dempsey with Mrs. Nadine Seeley its first president. Prior to this, there had been a most active Women's Auxilary which sponsored many successful socials. These helped to make improvements and meet the needs of a rapidly growing parish. A frame school, which once stood where the church now stands, and our present school were only two of the projects which benefited from the Auxilary's work.

The purpose of the Rosary Society is primarily spiritual. It is a member of the Rosary Confraternity, one of the oldest confraternities of the Catholic Church and world wide. St. Patrick's society is also affiliated with the National Council of Catholic Women. Many of its members take an active part in the work of the Council in the Diocese of Paterson.

On the first Sunday of each month, the 8:00 a.m. mass is offered for living and deceased members of the society and its members receive corporate communion. Wednesday following, a monthly business and social meeting is held.

Under the Rosary Society sponsorship, there are special groups. Its Altar Guild members are permitted to attend to the needs of the sanctuary each week. Since 1947, the Cancer Dressing Group has been meeting on the second Tuesday of the month. At present, its sixteen members make as many as 8 dozen cancer pads a day. Another sewing group

meets monthly also and makes bandages and hospital gowns for the foreign missions. In 1966, an Adopt-A-Child bridge was held to raise funds for the support of a youngster in the needy countries. This party will be an annual affair of the society.

Many names familiar to Chathamites are among the original presidents and committee heads. In 1943, Mrs. Joseph Connell succeeded Mrs. Seeley as president to be followed by Mrs. Joseph Connell, Mrs. G. T. Baldwin, Mrs. E. H. Hatton, Mrs. James Murphy, to name a few. Monsignor William Looney followed Father Dempsey as moderator. The society's present moderator is Rt. Rev. Msgr. John Shanley. Credit for forming the sewing groups, which have worked so faithfully through the years, goes to Mrs. Alice Dougher and Mrs. Maryrose Spooner.

1943	Mrs. Joseph Seeley
1944	Mrs. A. C. Murphy
1945	Mrs. E. H. Hatton
1946	Mrs. G. T. Baldwin
1947	Mrs. J. H. Connell
1948	Mrs. J. H. Connell
1949	Mrs. J. H. Connell
1950	Mrs. J. H. Connell
1951	Mrs. J. H. Connell
1952	Mrs. J. H. Connell
1953	Mrs. J. H. Connell
1954	Mrs. J. H. Connell
1955	Mrs. J. H. Connell
1956	Mrs. J. H. Connell
1957	Mrs. J. H. Connell
1958	Mrs. J. H. Connell
1959	Mrs. J. H. Connell
1960	Mrs. J. H. Connell
1961	Mrs. J. H. Connell
1962	Mrs. J. H. Connell
1963	Mrs. J. H. Connell
1964	Mrs. J. H. Connell
1965	Mrs. J. H. Connell
1966	Mrs. J. H. Connell

E. Milde

PRESIDENTS OF ROSARY SOCIETY

1942	Mrs. Nadine Seeley
1943	Mrs. P. Joseph Connell
1944	Mrs. G. T. Baldwin
1945	" "
1946	Mrs. E. H. Hatton
1947	Mrs. James Fox
1948	Mrs. James Murphy
1949	" "
1950	" "
1951	Mrs. W. Marold
1952	Mrs. H. Gilson
1953	Mrs. Carl Kraus
1954	Mrs. Joseph Kelly
1955	Mrs. A. C. Rennie
1956	Mrs. L. A. Erickson
1957	Mrs. W. J. Leiden
1958	Mrs. A. C. Rennie
1959	Mrs. J. H. Lippincott
1960	Mrs. F. A. Onorato
1961	Mrs. M. J. Hartelius
1962	Mrs. W. J. McCabe
1963	Mrs. Axelina Porter
1964	Mrs. E. J. Morrison
1965	Mrs. W. A. Klesse
1966	Mrs. E. L. Milde



St. Patrick's Church



St. Patrick's School

Churches - Congregational

HISTORY OF STANLEY CONGREGATIONAL CHURCH

By Eva Pareiss Bates
(Mrs. Ralph Bates)

* * *

A pamphlet entitled "Historical Sketch of Stanley Congregational Church, Chatham, New Jersey" written by Eva Pareis Bates was published in 1956 as a memorial to Dr. Frederick H. Lum, Jr., and his wife Lynda Phillips Lum. Mrs. Bates submitted this booklet as the first part of her history of the church. It has not been deemed advisable to micro-film this document, but it can be found in the Historical Society files.

Supplement to Church History written in 1956 as a memorial to
Dr. and Mrs. Frederick Lum Jr. by Eva Pareis Bates.

With addendum covering May 1963 to May 1967

The pastorate of the Reverend Robert E. Marston was terminated March 16th 1960 when he accepted a call to Christ Congregational Church in Silver Spring, Maryland. During this ministry Donald Buckey, a student at Drew Theological Seminary, served as minister to youth. He resigned in June 1958 to study for his doctorate at Yale Divinity School.

His place was filled in September 1958 by Orin Whitaker, a student at Union Theological Seminary. Mr. Whitaker had worked as a commercial artist for eight years before deciding to study for the ministry. He was very talented in dramatics and encouraged the young people to write and produce an original show each year. The proceeds from these performances went toward defraying the expenses of their mid-winter study field trip. Mr. Whitaker was ordained to the ministry in June 1960 and accepted a call to become the pastor of First Congregational Church of Passaic in January, 1962.

Miss Roberta Keller began her duties as full time organist and choir-director in September 1957. Her studies at Julliard School of Music in New York, and with Dr. Charlotte Garden, had prepared her for leadership in the ministry of music. The music program included training and leading the five choirs totaling 125 members - and the presentation of oratorios and organ recitals.

The Reverend Robert Leslie Meier was called to the pastorate of the church on June 26, 1960 to begin his duties September first. His background was interesting and unusual. With a B.S. degree in metallurgy he had worked for three years for United Aircraft at Oak Ridge, Tennessee and in East Hartford before making the decision to enter the ministry. He received his Bachelor of Divinity degree from Hartford Theological Seminary and was ordained in Connecticut. After serving in The Lordship Church in Stratford for nearly five years he became associate minister in The First Church of Christ (Congregational) in West Hartford where he had been since 1958. He has proved to be a gifted preacher, building up church attendance for two identical services each Sunday to an all time high. His helpfulness as wise counselor and courageous community leader reflect the sincerity of his preaching.

One significant spiritual development in his ministry has been the formation of several small study groups, meeting in the homes, reminiscent of the beginnings of the early Christian Church. Stimulated by study and discussion Dr. and Mrs. Richard Riesz decided to go as missionaries to the American College in Madurai, India, and Mr. Frank Dorman, a teacher of Spanish at Pingry School in Elizabeth, New Jersey has decided to study for the ministry.

An Adult School of Christian Faith and Life is held twice a year - in the autumn and during Lent, conducted by trained leaders and offering courses in various aspects of Christianity.

Acting upon its faith in Jesus' teachings of brotherhood, the church took a significant spiritual step forward when in 1962 it admitted 3 Negro families to membership and active participation in church school teaching and the choirs. Mr. and Mrs. Freddie Brown, Miss Jeanette Brown, Mr. and Mrs. William Powers and Dr. Arganey Lucas joined our fellowship. We became the first integrated church in the history of Chatham.

In July 1962 the Reverend Robert A. Heavilin was called to become full time associate minister, with emphasis on youth activities and Christian education. With an A.B. degree in English from the University of Chicago, he had also earned

a teacher's certificate from Montclair State College, and had taught two years in the Verona High School. He then decided to enter the ministry and in June 1962 received his S.T.B. degree from Boston University School of Theology. During his Boston days he had served two churches as Youth Director.

With an ever expanding church program the need of adequate church school facilities had been keenly felt. A vigorous building campaign was launched in January 1962 and ground broken for the new building in the fall of the same year. The connecting structure will have an eighty seat chapel with an attractive glass front. The new two story educational building is designed for kindergarten and nurseries on the first floor and thirteen classrooms on the second floor. Architect's drawing attached.

An interesting and informative Stanley News Letter is mailed to each member of the congregation monthly. And to all students away at college. See samples included in folder. Tape recordings of the sermons are taken to homes of shut-ins -- and mimeographed copies of all sermons are always available at the church office. Open daily from nine to four, the office keeps in constant touch with the two ministers who are at all times available for counseling or sick calls.

The church has sent five of its members into the Christian ministry and Mission Field. And, as of May 1963 two others are in training.

The Reverend John Hatt, son of William and Beryl Hatt, was ordained to the Christian Ministry by The Essex Association of Ministers and Churches in 1936. As of this writing - May 1963 he is pastor of The Presbyterian Church in Kings Ferry, New York.

Joan Bates Forsberg, daughter of Ralph and Eva Bates, received her B.D. degree from Yale Divinity School June 1953 and was ordained in the Stanley Congregational Church January 31, 1954. Together with her husband, the Rev. Robert Forsberg, she assists in the work of The Wider City Parish of New Haven, Connecticut, a group ministry serving the needs of Negroes and Puerto Ricans in a problem area of the city.

Mrs. Paul Nilson, (Jean Boniface), daughter of Berkeley and Frances Boniface was commissioned in July 1955 to teach English in the Academy for Girls in Scutari, Turkey. Married to Mr. Paul Nilson of The American Bible Society she and her family witness through a Christian home in Istanbul to the redeeming power of the Gospel.

Dr. and Mrs. Richard Riesz were commissioned as missionaries to India in The Stanley Church May 20, 1962. Dr. Riesz, son of Robert and Alice Riesz, will set up a department of Physics in the American College, Madurai, India. Mrs. Riesz is the daughter of Mrs. Christine Gederberg. Dr. Riesz had been a research engineer with the Bell Laboratories in Murray Hill, New Jersey before deciding to witness for Christ through teaching in India.

Allan Ross, son of Richmond and Arline Ross, is a third year student at Duke University School of Theology.

Mr. Frank Dorman, graduate of Princeton University - and a teacher of Spanish at Pingry School in Elizabeth has decided to study for the Christian ministry and is enrolled at Drew Theological Seminary. So through its lay and professional leadership the Stanley Congregational Church strives to minister to the needs of its community and the world.

Its founder, Mr. George Shepherd Page, with his strong missionary purpose tried with love and great evangelical zeal to serve his community when he established the Sunday School on The Hill August 5, 1867. Its location has changed to Fairmount Avenue, and the buildings and congregation grown beyond anything he might have dreamed. But the emphasis on Christian witness remains the same. The new Educational Building rising on Fairmount Avenue (architect's sketch attached) will carry on in the tradition of the Founder.

* * * * *

May 1963 to May 1967

In June 1964 the Reverend Robert Meier most unexpectedly and to the deep sorrow of his congregation announced his acceptance of a call to The Maple Street Congregational Church of Danvers, Massachusetts, a large city church. Mr. Meier was one who believed fervently that the church must ever be vital and relevant to the needs of the day, and the city seemed to present a greater challenge at this time. So his vigorous, courageous and fruitful ministry in Chatham came to an untimely end. The stand taken early for integration had made Stanley a crusading church but, needless to say, in an all white community there had been criticism and dissent. But in the church there was genuine dedication, warm enthusiasm, and a Living Spirit. While a pastoral Selection Committee searched for a year to find a replacement the Senior deacon, Mr. Walter Halfman, assumed the responsibility for lay leadership and did an outstanding piece of work. The Staff was as follows:

The preaching -- and indeed we were fortunate, was done by Dr. George Vincent -- long time popular minister of The Congregational Church of Upper Montclair -- and considered the Dean of New Jersey Congregational ministers. His great wealth of experience, his Oxford training -- and his ease in preaching assured us full congregations. In addition he loved people and in the year came to recognize every person who waited in line to shake his hand.

The pastoral calling was assumed by Mr. Frank Dorman, second year student at Drew Theological Seminary. As Frank had been a member of the congregation he was familiar with the membership -- a great help. Faithful and understanding he met the needs of the days more than adequately.

Assistant pastor for Youth was the Reverend James Carse, a doctoral candidate at Drew Theological School. A graduate of The Yale Divinity School he had served as university pastor at the University of Carolina, and later at the University of Connecticut. A former football player at Northwestern -- he stood well over six feet and had a brilliant mind to match the look of physical fitness. Witty conversationalist, easy preacher, good friend to youth he was naturally extremely popular. His wife, Alice, added her beautiful voice to the choir, so together they served the church exceedingly well. At the end of 1966 when he resigned to become Professor of Religion at New York University he was sorely missed by all ages.

Our organist, Jon Bailey -- serving September 1964 to June 1966 -- was another quite unusual person. A graduate of Northwestern University -- and a brilliant organist he too enrolled at Drew and graduated as a minister in the Methodist Denomination. His main interest would always be music but he wanted the theological training also. On the few occasions when we heard him preach we were amazed by his versatility. He was popular with all ages and the choirs never more enthusiastically attended. With these three Drew students each doing such an outstanding job in his field we had an unbeatable combination.

The Church School was happy in its new and well equipped buildings. The able superintendent Mrs. Miriam Ross reported a membership of 417 children with fifty teachers. The Church School meets during both Church sessions. Along with the change to new classrooms came the change to the New United Church Curriculum, available for the first time this fall. There is a two year cycle. The Library in the new building is another great blessing - serving the congregation as well as the children. This is available at all times to any one interested. Mrs. Doris Nubel serves as librarian.

The Fair Housing Committee of the Chathams indirectly got its start in the Stanley Congregational Church. One of our deacons, Mr. William McCulloch, contacted several other members of the Community and discussed the idea in June, 1962. The first meeting was held in our church. Gradually the other churches responded to the opportunity and now the meetings are held in all the Chatham churches. But as of this writing, June 1967, ours is the only church which is integrated.

On September 1, 1965 the Reverend Wesley Arthur Mallery of Winchester, Mass. was called by the church to become its senior minister. Mr. Mallery was born and educated At Sherrill, New York. He received a bachelor of theology degree from Gordon College, Boston, and bachelor of divinity degree from Yale Divinity School. He was ordained in 1940. He served a church in Peace Dale, Rhode Island for three years and was nine years at Mansfield, Massachusetts. Then three years in Quincy, Mass. Mr. Mallery has been the associate minister of the First Congregational Church of Winchester, Massachusetts, the largest Congregational church in Massachusetts since 1955. He had been responsible for duties with the Senior Forum, a unique youth program for teenagers. Mr. Mallery also carried full responsibility for the pastoral work at the church in Winchester during a recent one year leave of absence of the senior pastor.

Mrs. Mallery is a graduate of Gordon college and went on to further study at Andover Newton Theological School. A specialist in Christian education she has served as librarian of the Winchester Public Library. The Mallerys have a son and daughter. John is doing graduate work at Yale in architecture. A daughter, Susannah is married to Rev. Robert O. Bradstreet, Brookside Congregational Church in Manchester, New Hampshire. She was graduated from the University of Rochester and is a registered nurse.

The assisting staff remained the same during the year 1965 to June 1966. Then the Reverend Frank Dorman accepted a call to North Congregational Church, North Amherst, Mass. Dr. James Carse became professor of Religion at New York University and Jon Bailey left for Germany to study for a year. A delightful reception and going away party was held for all three on a Sunday afternoon at the Parsonage - and a gift check for each and the good wishes of all the congregation.

During the year a quite unusual Folk Song Worship service was given by the young people - under the direction of Jon Bailey who also preached the sermon. The young people sang joyously - all the words committed to memory - and the guitars were worshipful. The folk songs "Blowin in the Wind" and "Eve of Destruction" were featured.

Another experiment in new forms of worship was held June 4, 1967 when a communion service prepared by The Commission of Worship of The United Church of Christ was used. Contemporary English expression was used throughout. In keeping with the contemporary nature of the language the music was chosen in the same idiom. Old familiar hymn tunes were given very meaningful words, significant for the thought of our day.

The monthly News Letter now has a more artistic format with Mr. Mallery as editor. A copy is attached. This is mailed to every member of the congregation as is our denominational magazine, "The United Church Herald."

Mr. Mallery, under the auspices of The Women's Guild has been the leader of a morning Bible study group - and also has an evening group discussing "What We Believe."

By the fall of 1966 the reconstruction work on the church offices had been completed. This had all been part of the Building plans when the new education building was constructed. A generous gift of \$2500. by the late Elmer R. Lum in memory of his wife, Florence B. Lum, made it possible for the offices to have completely new equipment, and furnishings. A small plaque records the gift as a memorial. Mr. Lum's family were among the original members of the church.

The Friendship Room became the project of The Women's Guild which raised money for new carpeting and furniture. The very active Arts Group purchased appropriate and very beautiful paintings for the Parish Hall assembly room. Altogether the church plant seemed to be in fine condition.

Our new organist became Mrs. Allen Cathcart (Kathy). She had been graduated from St. Olaf College in Northfield, Minnesota where she was a member of The St. Olaf Lutheran Choir under the direction of Olaf Christiansen. She received her M.M. in piano from Northwestern University. Mrs. Cathcart studied opera coaching under Boris Goldovsky at Oglebay Opera Institute. In 1965 she became musical director of The Hartford Theatre in Bel Air, Maryland for a summer season of contemporary operas. Before coming to Stanley she served two Lutheran churches in New York City. She is a member of the musical honor fraternity, Pi Kappa Lambda. She is married to Allen Cathcart who has appeared with numerous opera companies. His repertoire consists of forty major baritone roles. On Sunday, May 28, 1967 they gave a joint recital in our sanctuary.

Our new associate minister in the fall of 1967 was the Rev. Edward Zimmerli, a graduate of Union Theological Seminary. Previous to his graduation in June, 1966 he had been a geologist serving part time in Venezuela -- then in New York with an oil firm. He was ordained in our church in October, 1966 and became the leader for youth work. However in a few months he became convinced the ministry was not right for him and he resigned to return to the business world with a bank in New York City.

His work was taken over by the Reverend Paul Rahmeier, a doctoral candidate at Drew and a member with his family of our church. He had been chaplain at Oberlin College before coming to Drew and leaves us in June 1967 to become the chaplain at Dartmouth. The young people were happy with his leadership. For their Annual Spring Trip the Senior Pilgrim Fellowship travelled by bus to Lick Branch, Kentucky. Each stayed in a local home and was assigned one or two jobs to do -- painting, digging ditches, helping in the fields, helping care for the children and helping around the grounds in general. Families with anywhere from nine to sixteen children were a novel experience for our Chatham youth. They reported enthusiastically "that they were the friendliest people -- and all the children seemed to get along so well together." Apart from the work the secretary David Wood, reports that "there were hikes in the woods, hills, lectures, picnics, fishing trips and discussion groups." We all want to go back again." Eighteen young people and three counsellors made the trip.

As part of the Ecumenical movement - so active at the present writing throughout the country, The Community Interfaith Committee of the Chatham was organized April 20, 1967. - the delegates from our church being Mrs. William McCulloch with Walter Halfman as alternate and our pastor, Mr. Mallery.

Attached to these pages will be found a copy of THE STAR -- a brochure about the Work of The Wider City Parish to which our church has contributed generously for fifteen years -- because it is the work of Joan Bates Forsberg who grew up in the church, and the brochure put out by The Every Member Canvass Committee in 1966.

Note from Book Committee: Mrs. Bates included with her manuscript an architect's drawing of the Fairmount Avenue addition dated 1/3/62. She also included a folder concerning "Wider City Parish" located in New Haven, Connecticut, and administered by Robert and Joan Bates Forsberg. These articles will be found in the Historical Society files.

BIOGRAPHY.

Mrs. Ralph F. Bates of 18 Edgehill Avenue, Chatham, N.J.. has been an active member of The Stanley Congregational Church of Chatham since 1925.

Born in New York City as Eva May Pareis she graduated from Barnard College in 1916 and received a Masters Degree In English Literature in 1917. Served as Youth Worker and taught English to business women at the Lexington Avenue Y.W.C.A for a year. Then taught English at Northfield Seminary in Northfield, Mass. 1918 to 1920. Taught English in the Chatham High School from 1920 to 1925. Was a charter member of The Chatham Community Players. Married Ralph F. Bates, Superintendent of the Public Schools in July 1925.

Has been Church School teacher, Church School superintendent for twelve years, deaconess, Chairman of Worship for The Woman's Guild of the Stanley Congregational Church and Educational Chairman for The Women's Association of the Middle Atlantic Conference.

Has two daughters: Mrs. Herbert Lauterwasser, nee Barbara Bates- secretary of the Stanley Congregational Church. And Mrs. Robert Forsberg, nee Joan Bates- an ordained Congregational Minister serving in The Wider City Parish of New Haven Conn..



RESIDENCE OF MR. & MRS. RALPH F. BATES
18 EDGEHILL AVENUE



PICTURE OF
MR. RALPH BATES
MAY BE FOUND
IN FOLDER :
BIOGRAPHIES -
SCHOOL SUPERINTEN-
DENTS.

MRS. RALPH (EVA PAREIS) BATES

FAMILY THANK OFFERING BOXES

The Board of Deacons has endorsed the use of "Family Thank Offering Boxes" by our church members. The boxes and explanatory information are available in the church entryways, the Church Office, the Library, and at other vantage spots.

"The Family Thank Offering" is familiar to some families since Guild members have shared in it on occasion. The offering is described as "a gift of gratitude -- over and above all other giving -- a daily act throughout the year -- a family affair." The idea is that the Offering Box is placed at some convenient and prominent spot at home, and from time to time as occasion for special gratitude and thanksgiving arise, members of the family put special offerings in the box. "In the home the act of Family Thank Offering can become both a focus for family commitment and a bond of fellowship with the Church. It is a way in which all ages in the family group may experience the meaning of caring and sharing."

You are invited to take a box home, read and discuss the leaflet, "With Heart With Mind", and share as you wish in the Family Thank Offering during the coming year. It is planned to receive the offerings at the June 1968 service of Holy Communion.

This is a voluntary act. It is not meant to compete with or take the place of any regular support which we are now giving our church. It is one more instrument by which we may all learn to live gratefully and responsibly.

FIRESIDE BEACH PARTY

On Friday evening, June 9th, Fireside Fellowship will have a talent show and beach party in the parish hall, starting at 7:15 with a lobster dinner. If anyone has some beach decor they would be willing to lend for the evening such as fish nets, lobster pots, shells, beach umbrellas or even a "sail fish" would you call Ellen Shelly, 635-9158.

CHURCH DIRECTORY

Copies of the new church directory are available in the church office.

BAPTISMS SCHEDULED

The Sacrament of Baptism will be offered on June 18 at 9:30 if there are parents who wish to make arrangements with the Church Office.

SENIOR HIGH PILGRIM FELLOWSHIP SPRING TRIP

The Senior High PF recently returned from their annual spring trip, this year to Lick Branch, Kentucky, after having an enjoyable and meaningful experience. The trip was of a work camp nature, where each member of the group stayed in the home of one of the residents. Each family provided beds, food, and company for their guests.

Each person was assigned one or more jobs to do, generally at the home he or she was staying. A few worked at places other than "their" homes, such as one of the school-houses, or on a water project. Jobs consisted of the following type of things: painting, digging ditches, helping in the fields, helping care for the children, and helping around the house in general.

After the work was done for the day, we met at the schoolhouse and had discussions of the day's activities and listened to a speaker. Discussions usually centered around what each person liked best, or what experience was most unusual. Some seemed to like the farm life best, some liked the children best, some liked the mountain scenery best. All of us very much enjoyed the people we worked with.

Among our major activities, apart from our work, were hikes in the hills, lectures, picnics, fishing trips, wading in the creek, and our discussion meetings. We all want very much to go back.

David Wood

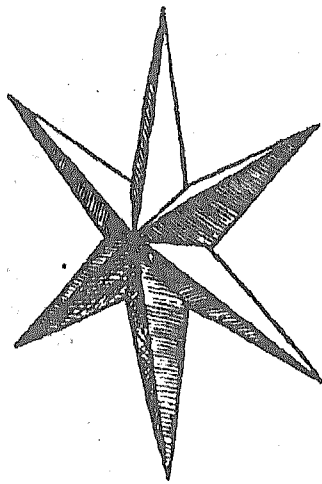
CHATHAM VACATION CHURCH SCHOOL

Chatham Vacation Church School will be July 10-21, 9:30-11:30 A.M. at the Ogden Memorial Presbyterian Church. Kindergarten through Grade 6 children. Fee \$2.00.

Enroll now. Registration forms are available in the church office. For further information, phone Betty Wakeley, 635-9777 or Frances Jarvis, 635-8230.

JUNIOR HIGH FELLOWSHIP NOTES

Our Junior High Fellowship has voted to be "Foster Parents" to a girl in the Philippines for the next year. It will cost us \$180. and we will be having special projects to help raise the money. Our new officers are Gary Bast, president; Ted Moran, vice-president, and Connie Rankin, secretary-treasurer.



STANLEY CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST
Chatham, New Jersey

THE STAR

VOLUME II

June 1967

Number 6

SPECIAL SERVICES PLANNED FOR JUNE 4

From the Minister's Desk:

Dear Friends:

A quotation I go back to time and again is this one:

"Every man is a missionary now and forever, for good or evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be."

It was "a preacher" who said it, Thomas Chalmers. But sometimes preachers do say something helpful.

It is a sobering thought that we are "blots" or "blessings" in practically everything we do. How about "peace priority"? Is our thinking and speaking dark -- full of hate, vengeful, careless -- or is it open, anguished, concerned? Blot or blessing? And what about the racial ghettos and their unrest, "that poverty program", strikes and their disruptions, and a dozen other pressing issues of our time? Many of us would like to think that we are "blanks", that there isn't anything that we can really do either by thinking or action, so how can we be "blots" or "blessings"?

It has to do with that "good or evil" that Chalmers mentions. If you had to wear an ID bracelet with some kind of mark as to which you wanted to be identified with, which would it be? Only you can answer that kind of question.

If our lives bear an identification, is it to Christ?

On June 4, we will celebrate our regular Communion Sunday with a service designed to point to the times in which we live. The United Church Commission on Worship has published two settings of the Lord's Day Service, the second of which utilizes only modern English, in an attempt to express the special meaning of the eucharistic service in contemporary language.

Special effort has been made to unite all the parts of the June 4 service. The hymn texts and the music have been chosen to emphasize both the contemporary and the communion aspects. Hymn authors are Herbert Beecher Hudnut, Philip E. Gregory, pastor emeritus of Neighborhood Congregational Church in Laguna Beach, California, and Robert A. Happel, pastor of St. Peter's United Church of Christ, Amherst, Ohio. The anthem is an apocryphal prayer of penitence set by Jean Berger of the University of Colorado. Mrs. Cathcart has composed the choral responses.

Each member of the congregation will be provided with a booklet with which to follow the service, which will include the texts of the hymns. It is hoped that this special kind of service will provide a revitalization to the faith of each worshipper.

WOMEN'S GUILD

The Women's Guild will have their last meeting of the season on June 7 at 1 o'clock at the church. A picnic lunch will be served -- hopefully out-of-doors. A fun program is being planned with mystery guests from the other churches taking part in a "To Tell the Truth" program. The panel of judges will be Joan Cowdery, Harriet Larson, Helen Townsend and Kinney Winkelman. Plan to be with us from one to three. If you are not called, reservations may be made with Helen Mallery at 635-0432.

COMMUNITY INTERFAITH COMMITTEE MAKES PLANS

The Community Interfaith Committee of the Athol has begun regular monthly meetings. The planning stages for early fall is a series of meetings on four Sunday evenings entering on the views which the various churches take upon such things as Baptism, Communion, Scripture and Tradition. There will be presentations by the pastors of the operating churches -- Protestant and Roman Catholic -- to be followed by group discussion under the leadership of lay people from the parishes. The meetings would, of course, be open to all interested persons.

The special committees of CIC are now studying their responsibilities and will be making proposals as to how the new organization can fulfill its role in our community.

As a reminder: our representatives to CIC are Mrs. William McCulloch with Walter Halfman, alternate, and Mr. Mallory. They would be happy to discuss the CIC with you.

OUR THANKS TO PAUL RAHMEIER

As the Senior High Pilgrim Fellowship comes to the end of another season, our thanks go to Paul Rahmeier who stepped into the vacant spot of PF advisor in the middle of the winter and has led our high school young people through a very interesting and helpful time during these recent months.

Paul and his wife, Lynne, and their little son, leave us this summer our prayers and best wishes go with them to their new home and work on the campus of Dartmouth College where Paul takes up a chaplaincy position.

CONGREGATORS ELECT NEW OFFICERS

The current year of the Congregators came to happy conclusion with a cook-out indoors (wasn't it been cold!) on May 26. Dot and Ann Thompson, retiring presidents, introduced the new officers. They are Jane and Rodimer, presidents; Peggy and Gil Rossman, vice-presidents; Alverne and Gene Skner, secretary-treasurer; and Helen and Jess Pratt, "bridge".

The Congregators thank all who helped make their Harmony Night a success. Proceeds will go into the Ministerial Student Scholarship Fund, established by the club.

FROM THE BOARD OF TRUSTEES:

The Trustees have received \$313 from the Woman's Guild, representing the proceeds of a benefit bridge. The funds are to be applied toward reduction of the mortgage.

Illness kept the contract painter from his appointed rounds for a time, but at last it can be reported that exterior woodwork at the parsonage has received its scheduled coat of fresh paint.

The Trustees have accepted with regret the resignation of Mrs. Lindsay Haman. A change in business assignment has required the Hamans to move to Easton, Pennsylvania.

FROM OUR LIBRARY

BOOKS OF INTEREST TO MEN: to be found on the Library Desk --

"The Cost of Discipleship" by Dietrich Bonhoeffer - Bonhoeffer urges men to be disciples of Jesus in these days, to apply Jesus' teachings literally in personal and civic life, no matter what the cost. In Bonhoeffer's case it meant daily martyrdom and finally death in prison.

"Life Together" by Dietrich Bonhoeffer - This makes the faith of the average church-goer seem a very pale shadow of what Christianity was meant to be. It deals with Christian community and the place of personal devotions in the life of a Christian.

"The Christian as a Businessman" by Harold L. Johnson - Bridges the gulf between theory as heard from the pulpit and the realities encountered in the world of business.

"On-The-Job-Ethics" - a pioneering analysis by men engaged in six major occupations.

"Social Responsibilities of the Business Man" by Howard R. Bowen - Written 14 years ago the ethical problems of economic life are as urgent today if not more so than in 1953.

"Christian Faith and My Job" by Alexander Miller (An Association Press Reflection Book)

WHAT'S HAPPENING IN JUNE?

Sunday, June 4, at 7:00 P.M. there will be a rally for all high school young people of the Chatham churches, Protestant and Roman Catholic. It will be held at Ogden Presbyterian Church. The program of youth questions has been worked out by representatives of all the churches working together. This will be the first ecumenical youth rally in which all of the churches are taking part.

Kathy Cathcart will be on vacation part of the month. Serving as organist on Sunday, June 11 and 18 will be Dick Douglas.

Among the baccalaureate services being held are those of the Chatham Borough and Township High Schools. These services are sponsored by the Clergy Association for all the graduating students, their parents and friends. Keep the date, June 18 in mind: Township service at 4:30, Borough Service at 7:00.

The Annual Meeting of the Central Atlantic Conference will be held at Hood College, June 7-9. Mr. Mallery will attend. Serving on the conference Lay Life and Work Committee as chairman is Mrs. Richard Haynes.

The annual dinner for the members of our choirs will be given by the Music Committee on Thursday, June 22, in the Parish Hall.

Children's Day comes June 18 and will be observed at the one service to be held that day at 9:30 A.M. Departments of the Church School will lead the worship service. Bibles will be presented to those who are completing the third grade.

Sunday, June 25, congregations across our land will observe the tenth anniversary of the establishing of the United Church of Christ. A special anniversary leaflet will be distributed at services that day.

* * *

SOUTHERN NEW JERSEY APPOINTMENTS

At the spring meeting of the Association Walter Halfman was elected treasurer, Herb Lauterwasser to the Stewardship Committee, and Jim Ross to the Church and Ministry Committee. Mr. Mallery continues on the Church and Ministry Committee.

CALENDAR FOR JUNE

Regular Weekly Appointments

- Sunday 9:30 Morning Worship
and Church School (Nsy. - 8th)
11:00
- Tuesday: 10:00 A.M. Staff Meeting
- Thursday: 8:00 P.M. Chancel Choir rehearsal
- June
- 2 8:30 P.M. Discussion Group at Nichols'
- 3 6:00 P.M. Study Group B at Woods'
- 4 noon-4 PF picnic
3:45 P.M. Recital given by Nancy Krumm
6:00 P.M. Junior High Fellowship picnic
7:00 P.M. Combined Youth Rally at Pres. Church
- 6 8:00 P.M. All Boards meet in the chapel
- 7 1:00 P.M. Woman's Guild Picnic
- 9 7:15 P.M. Fireside Fellowship supper
- 22 7:00 P.M. Choir Dinner

* * *

"ALONE WITH GOD"

When the way seems dark before me, give me
grace to walk trustingly;
When much is obscure to me, let me be all
the more faithful to the little that
I can clearly see;
When the distant scene is clouded, let me
rejoice that at least the next step
is plain;
When what Thou art is most hidden from my
eyes, let me still hold fast to what
Thou dost command;
When insight falter, let obedience stand
firm;
What I lack in faith let me repay in love.

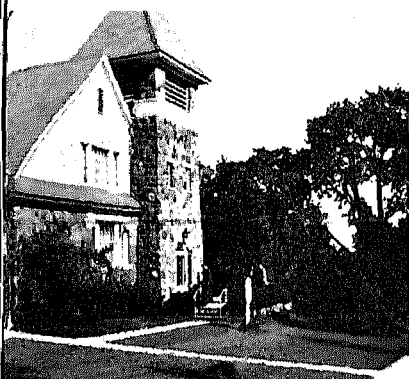
--John Baillie

* * *

HOW ABOUT ATTENDING A RETREAT?

The Lay Life and Work Retreat will be held at Hood College, Frederick, Maryland, Friday, Saturday and Sunday, July 14-16. "Ethics at the Cross roads" is the theme. Leaders will include "our own" Joan Forsberg and Paul Rahmeier. Cost is \$18.50. If you are interested, please confer with the Church Office.

YOU AND STANLEY CHURCH.



STANLEY CHURCH

By "YOU"

we mean YOU who:

- are members of Stanley Church;
- are closely affiliated with the Church, but not members;
- attend our services regularly or occasionally;
- have children in the Church School or in the Pilgrim Fellowship;
- look to our Church when in need of pastoral calling, counselling, or assistance;
- belong to our Guild, Fireside Fellowship, or Congregators;
- are members or associates, but who are now in college or the armed services;
- have been affiliated with us but now reside elsewhere and do not have other affiliations.

All of YOU have a very personal "stake" in Stanley Church, whether your interest be great or small. YOU have a concern that it continues to render service in this community. YOU have, or should have, a concern that it continues to extend its outreach in those areas of help to others where the churches can function as no other body can.

"STANLEY CHURCH"

So much for the "YOU". What of STANLEY CHURCH? Some of you know it well since you are in the middle of its activities helping to make the wheels go 'round. Some of you knew it well, but have not touch with its daily life. Others of you know there is a church with a warm welcome on the corner of Fairmount and Oliver, but know little more about it than that.

THIS BROCHURE will bring you up to date on the life of Stanley Church as seen through its financial programs for 1967.

THE TOTAL BUDGET INCREASE IS \$9,950. The total of the proposed budgets for 1967 is \$83,000, as opposed to the previously estimated expenses for 1966 of \$73,050; an increase of \$9,950. The increase in our proposed Work & Worship Budget (local church expenses) for 1967 over our estimated expenditures for 1966 is \$6,350. The proposed Benevolence Budget (what we give to others) for 1967 exceeds the 1966 budget by \$3,000.

SUMMARY OF THE WORK & WORSHIP BUDGET PROPOSED FOR 1967

Budget Item	Estimated 1966 Expenditures	Proposed 1967 Budget
Mortgage Reduction and Interest	\$ 4,500	\$ 9,500
Building Operation and Maintenance	15,100	16,000
Ministry	22,750	23,200
Program and Administration	9,100	9,400
Board of Christian Education	2,200	2,500
Total Work & Worship	<u>\$53,650</u>	<u>\$60,600</u>

FIXED MORTGAGE OBLIGATIONS MUST BE PAID OUT OF CURRENT INCOME. We have three buildings; the church and parish home; the parsonage; and our newest addition, the church school building. The church school building is one of our finest assets. It is safe, efficient, and well equipped, but because we did not raise enough money to fully pay for it, we currently have a \$78,250 mortgage outstanding. We must pay \$9,500 in 1967 to cover the interest and principal on the mortgage in accordance with our mortgage contract. In 1966 there was a reserve fund which was used on the mortgage when our drive for funds fell short of its goal. In 1967 the \$9,500 must all come out of current income; there is no reserve fund left to take it from.



BUILDINGS MUST BE OPERATED AND MAINTAINED.

One of the largest budget items is for building operation and maintenance, which includes insurance, repairs, utilities, fuel, and the salaries of the Sexton and his assistants. This item has been raised \$900 this year. This is an area where we must pay out what is needed. We must operate our buildings. We must keep them in repair. We cannot do without insurance.

CHURCH SCHOOL AND CHURCH



PARSONAGE

THE CHURCH STAFF

A NEW ASSOCIATE MINISTER COMPLETES OUR MINISTERIAL STAFF.

This is the first time in several years that we find ourselves in what might be called a "normal" situation. In addition to our Senior Minister, Rev. Wesley A. Mallery, we now have a full time Associate Minister, Rev. Edward J. Zimmerli, Jr. who was recently ordained in our Church. The budget for the "Ministry," which includes the pastor's salaries and expenses and the salary of our new Organist-Choir Director, Mrs. Kathy Cathcart, has risen only slightly to \$23,200.



REV. E. J. ZIMMERLI, JR.

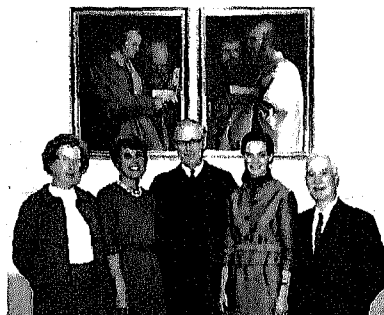
THE BOARD OF CHRISTIAN EDUCATION BUDGET IS MODEST.

Under recommended practice today church school collection goes into the regular church collection and the church assumes full responsibility for the church school budget. This is the procedure we now follow. The operating costs of our Church School -- which exceed the collection -- come out of general Work & Worship budget. The increase this year to \$2,500 is a modest one.

Despite its modest budget the Church School is performing a splendid service to the community. It has a modern building designed specifically for classroom use and each class has its own room, equipped for its own age group. The program is based on the so-called "new curriculum" of the United Church of Christ. Attached to the classroom building is a small attractive chapel which is used for Church School worship services.

THE PROGRAM AND ADMINISTRATION COSTS ARE SLIGHTLY HIGHER FOR 1967.

The \$9,400 allocated to this area covers, in addition to office salaries, items of daily living such as telephone, stationery, printing, postage, and music. It also includes a small amount for program development, which would provide such things as the fees of special outside speakers. As every business man and householder knows the cost of supplies not only increases as your activities increase, but they keep going up relentlessly year after year. Our budget must make allowances for these factors.



MRS. McILLWAIN, MRS. LAUTERWASSER, REV. W. A. MALLERY (Senior Minister), MRS. CATHCART, and MR. HARRIS (Sexton)

THE PILGRIM FELLOWSHIP IS SUPPORTED BY THE CHURCH.

As in the case of the Church School the Pilgrim Fellowship receives its financial support directly from the Church. The Associate Minister is responsible for its program.



NURSERY CLASS
MRS. ELLEN SHELLY
and MARY BETH BLAUVELT



COMBINED GRADES V-VI
MRS. MARGARET ROUSH



GRADE I
MRS. FRANCES JARVIS



PARK AVE. CHRISTIAN CHURCH
EAST ORANGE - NEWARK
BORDER

OUR BENEVOLENCE GIVING IS IN TWO PARTS.

The major part of our benevolence giving is done through our Denominational Missions organization and is officially designated as "Our Christian World Mission." The mission program we set up for ourselves and implement solely through our own efforts we designate as "Our Direct Mission Effort," sometimes appropriately calling it our "Second Mile" mission.

The Missions Council of our Church is responsible for keeping in touch with our missions projects and in keeping the congregation informed on missions.



MT. SILINDA HOSPITAL
RHODESIA, AFRICA
(MARY DEWAR)

SUMMARY OF THE BENEVOLENCE BUDGET PROPOSED FOR 1967

<u>Budget Item</u>	<u>1966 Budget</u>	<u>Proposed 1967 Budget</u>
<u>Our Christian World Mission</u>	\$15,000	\$17,000
<u>Our Direct Mission Effort</u>		
<u>Items that have not changed:</u> Wider City Parish (New Haven); Dick and Joyce Reisz (India); Gaziantep Hospital (Turkey); Theological Educational Assistance Fund; and Missions Education and Materials	3,250	3,250
<u>Items that have been increased:</u> Overlook Hospital Chaplaincy; Interdenominational Grants; Metropolitan Ministry; New Missions; and Special Projects	1,150	1,950
<u>New item:</u> Mary Dewar's Work	--	200
Total Benevolences	<u>\$19,400</u>	<u>\$22,400</u>

THE GOAL OF "OUR CHRISTIAN WORLD MISSION" IS UP FOR 1967. In 1965 the General Synod of the United Church of Christ set a goal of a million dollars as the increase in the "Basic Support for 'Our Christian World Mission'" for 1966, and a second goal of two million for 1967. Our Christian World Mission budget has been increased to include our share of this amount plus an additional bonus to give their big "Breakthrough" program an extra boost.

With this new money the National Stewardship Council is aiming at some exciting targets for 1967. These would include, to mention just three of them: an expanded medical ministry which includes a large measure of preventive medicine, public health, medical and nursing education; compassionate care for the million and a half

new refugees who have joined the ranks of the world's homeless in the last year; and an increased campus ministry overseas to a generation whose creative thinking will shape the world.

OUR DIRECT MISSION EFFORT HAS BEEN INCREASED BY \$1,000 FOR 1967.

A careful re-evaluation of the projects supported by us in 1966 has indicated to our Board of Deacons that they should all be continued and that our support in some areas should be strengthened. Small amounts have accordingly been added to the Overlook Chaplaincy Fund, to our interdenominational work in and around Chatham, to the support of the Park Avenue Christian Church on the East Orange-Newark border, to "new missions" (primarily new church starts), and to special projects. The work of Mary Dewar has been added as a regular item to the budget. These increases are small, totaling only \$1,000, but when applied to sensitive areas they can be important out of all proportion to their size.



AMERICAN COLLEGE CHAPEL
MADURAI, INDIA
(DICK AND JOYCE RIESZ)



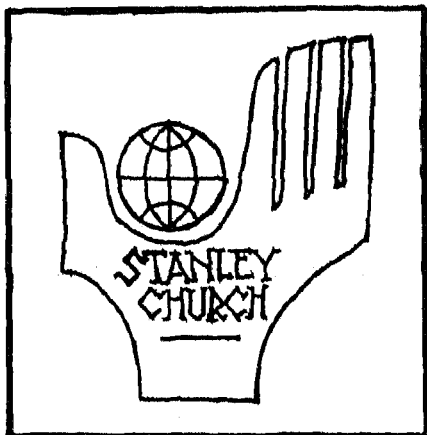
GAZIANTEP HOSPITAL
AINTAB, TURKEY
(FOUNDED BY AZARIAH SMITH (Yale) 1847)

FOUR CHURCH FAMILIES REPRESENTED IN MISSIONS WORK.

We can take great pride and satisfaction in the fact that we have families from our Church in various phases of the mission field. Dick and Joyce Reisz in India, Jean (Boniface) Nilson in Turkey, Mary Dewar who is

assigned to Africa, and Joan (Bates) Forsberg who in the Wider City Parish in New Haven. We know personal sacrifices they have made to undertake work of the church. Surely we cannot do less than best when they have given and are giving so much

DO WE DO ENOUGH FOR MISSIONS? Missions are a vital part of the Christian church. The recognized goal of United Church of Christ is one dollar for missions for each dollar spent on the local church. Many churches hit this goal.



As a Church we do not lack the desire to improve our outreach. We have striven hard to raise the ratio of budgeted benevolence to budgeted local Church expenditures. We succeeded some years ago pushing it up to approximately 27% -- but we have barely been able to hold it there. We may not be able to reach 100% -- the ideal -- we have a feeling that we could and should be closer to 50% than are.

With the tragic and ever-increasing needs of the world's people spread out before us so vividly by our church publications, by the daily press, by TV, how can we be complacent when a little given means life itself to others?

Is it not time to shake ourselves out of this 27% giving groove and get back on the upward track? Your contributions will tell if this is the time!

SO, BEFORE YOU SIGN THAT PLEDGE CARD WE URGE YOU TO:

- study that pamphlet "What Shall I Give to My Church;"
- bring any questions you have to the experts at the Parish House on Friday November 4th at 8 p.m.
- hear Mr. Mallery's message from the pulpit on November 6th;
- remember that we must pay that \$9,500 on the mortgage;
- recall that our share of the Denominational mission budget is appreciably higher for 1967;
- take into account that we have lost some of our most generous contributors as a result of job re-assignments and retirements to other areas, and that we must pick up the tab; and
- be mindful that we in Stanley Church have been blessed with material wealth and comforts of life beyond most other citizens of our country, and far beyond the bulk of the world's people leaving us with a debt to pay.

OUR GOAL IS A BREAK-THROUGH FOR 1967 !

BRING YOUR PLEDGE CARD TO CHURCH ON NOVEMBER 6TH !

MAIL YOUR SIGNED PLEDGE CARD IF YOU CAN'T BRING IT

Very cordially yours,

Henry E. Sharpe
Henry E. Sharpe, Chairman
Enlistment Committee

November 1, 1966

Churches - Episcopal

St. Paul's Episcopal Church
Chatham, New Jersey

A Brief History of the Church

1898 -- 1967

Prepared by - Mrs. Jared B. Moore
 Mr. Jared B. Moore
 Mrs. Ralph Greenidge
 Mr. Preston K. Mears
 Mr. Wallace C. Babcock

St. Paul's Episcopal Church
Chatham, New Jersey

Bibliography and Sources

The sections entitled "Early History - 1898 to 1917" and "Early History - 1917 to 1946" came from a "Brief History to date of St. Paul's Church" written in 1927 by the late Frank L. Moore together with material from "Recollections" of a number of members of the church prepared in 1949 by Mildred (Mrs. Jared) Moore.

Those who contributed to the "Recollections" were:

Mr. Fred W. Dusenberry	Mrs. George T. Edwards, Sr.
Mr. J. Parker Ekins	Mrs. William A. Hamblen
Mrs. George H. Hogeman	Mr. Theodore W. Hogeman
Mrs. Boyd Howarth	Mrs. George H. McKelvey
The Moore Family	Mr. Paul H. Richardson
Mrs. Herbert L. Rowe	Mr. & Mrs. Alvin G. Searles
Dr. & Mrs. Guy Emery Shipler	Miss Mary B. More

The section entitled "Recent History - 1946-1967" was prepared from minutes of vestry meetings, parish meetings, meeting agendas, budget figures and publicity materials accumulated by this editor and from "The Book of Remembrance" in the church. The latter contains the names of all those who contributed to and worked on the planning and the building of the new parish house. Despite records and sources, time dims things and the editor found in the materials at hand some inconsistencies which he has tried to reconcile. If error has occurred or the telling is incomplete Christian Charity is sought by this editor.

Because of the scope of their work and activity in St. Paul's a separate narrative has been prepared on the Women of St. Pauls.

St. Paul's Episcopal Church
Chatham, New Jersey

Early History - 1898 to 1917

In 1890 the Moore family of Chatham were members of Calvary Church in Summit. The Reverend Mr. Butterworth of Calvary sought to start an Episcopal church in Chatham but was opposed steadily as the Episcopalians were very few and there were already four churches in the small town of Chatham.

About 1898 the Reverend Mr. William H. C. Lylburn came to Chatham, hired the house at the corner of Edgehill and Lafayette Place and started a private school. On Sunday, February 26, 1899 he started four o'clock services in the Fish & Game Hall. Miss Theodora Munn led the singing and the attendance was reported at the following convention to average perhaps 35. The communicants on Easter Day were 23. Mr. Lylburn was sometimes called to Calvary Church to conduct services at four o'clock in the absence of Mr. Butterworth and then Frank L. Moore conducted the services.

In the winter following, the invitation of the Fairview Hotel to hold services in its ballroom was accepted. That became its home and the caretakers, who were Episcopalians, allowed the church members to hold parties and dances in the ballroom. At the first Christmas service held there the room was decorated with greens. Three members of St. Andrew's Brotherhood came up from St. Mark's Church, West Orange, each Sunday to increase the size of the congregation.

Then Mr. and Mrs. John Gould became interested and donated their handsome property and the use on Sunday afternoons of their

residence there for the "mission." This property is now the site of the Ogden Memorial Presbyterian Church. While worshipping at the Gould residence, the Reverend Mr. J. W. Van Ingen, Rector of St. Stephen's Church in Millburn became pastor of the mission. He came regularly for four o'clock services and on first Sundays for early Communion. For transportation from Millburn, Mr. Van Ingen came to Chatham on his bicycle in good weather; but when snow was on the ground he came by bobsled drawn by his horse. At the Moore residence a room was always ready for him so that he often came and spent the night in Chatham before the early morning Communion service on Sunday.

When using the Gould residence the mission had the use of the front and back parlors and the room across the hall. The furniture was removed and chairs brought in and arranged for services. The room across the hall was used for the Sunday School.

In 1902 the mission acquired the old wooden church that became its home. This chapel on Main Street was built in 1867. At the time it was owned by the Presbyterian church and it was traded to the Episcopalians in exchange for the Gould property. The Presbyterians maintained their evening services there while their new church was being built. When the Episcopalians moved in they brought an altar which had come from Dover and placed it on the platform. Episcopal worship was conducted at four o'clock and at early Communion.

About this time the name St. John's was proposed but it was feared lest the mission might be dubbed "St. John's Gould's" so the name St. Paul's was adopted.

In 1903 Bishop Lines made his first visitation and confirmed Miss Susie Bowen, Miss Olive A. Moore and her brother Jared B. Moore. About this time Mr. Mortimer Treat secured a gift of fourteen pews and gave the cushions for them. Madame Munn gave a reed organ, brought from Cooperstown, N. Y.

In 1904 Mr. Merritt Lum built the chancel. At Calvary Church, Summit, a new altar and reredos were being built and from the window behind it came, as a gift, the triangular window above St. Paul's altar and two windows on the east side. The wood flooring of the chancel also came from Calvary. Mrs. Mallett gave a memorial cross in memory of her first husband, the late Mr. Dean. About this time Colonel Peter Mallett was appointed Warden, Mr. Mortimer Treat Secretary and Mr. John P. Munn Treasurer. At the Convention of 1905 the Archdeacon reported 35 communicants, \$495 in contributions and the only debt being a note of \$615.

Upon Mr. Van Ingen's occasional absence, Ralph C. B. Moore, son of Frank L. Moore acted as lay reader. At the Diocesan Convention of 1907 Archdeacon Cameron reported "indebtedness reduced to \$112 and the mission relinquishing the stipend from the Diocese which had been allowed by the Board of Missions." On January 29, 1907 Bishop Lines appointed Frank L. Moore as Warden.

Bishop Lines consecrated the church on April 28, 1909.

The Diocesan Convention of 1910 reported 114 persons under pastoral care, 44 communicants, 8 teachers, 66 scholars in Sunday School, and receipts of \$891.99

February 25, 1914 the Reverend Norman T. Boggs was placed in charge and conducted Sunday morning worship service. Mr. Boggs

resigned March 1, 1915 and the mission was placed under the Reverend Philemon T. Sturgis of St. Peter's Church, Morristown with services conducted by his assistant the Reverend William C. Patterson. In July 1916 Mr. Patterson was placed in charge and moved with Mrs. Patterson into the Treat residence on Edgehill Avenue. In 1916 a Parish Hall was built. The roof covering and pine flooring were supplied by the church and the rest of the lumber came from a building torn down at Sunnywoods. The outlay was \$1,325 towards which a loan of \$700 was obtained. Mr. Patterson gave two candlesticks. He resigned in March 1917. For a time the mission was without a vicar.

The Bishop and the Reverend Mr. Mori of Grace Church, Madison, prepared the confirmation class. Mrs. Underhill gave a memorial window in memory of her late husband, taking the place of the triangular window over the altar.

In October 1917 the Reverend Guy Emery Shipler was appointed Vicar at St. Paul's.

Early History - 1917 to 1946

Mr. Ralph Jennings of Summit, who had married Miss Inez Tallmadge of Chatham, was travelling for a New York drug firm. When in Cincinnati one time he met Dr. Shipler. When he heard that the latter would like to have a small church in the East, he told him of St. Paul's. Dr. Shipler was coming east to join the editorial staff of "The Churchman" at the request of the Reverend Charles K. Gilbert, later Bishop of the Diocese of New York. There was correspondence between Mr. Jennings, Dr. Shipler and Mr. Fred Dusenberry

who lived next door to the church and was then Treasurer. Dr. Shipler came as far as Irvington by trolley and Mr. Dusenberry met him and brought him to Chatham. Later on Mr. Dusenberry said that on that first Sunday Dr. Shipler preached in St. Paul's the members saw that they could never be able to keep him because he was such a good preacher they could not pay him what he should receive. So a part time arrangement was made - he to conduct services only for burials, weddings and on Sundays, with no parochial duties. The rest of the Shipler family moved east, staying at the Dusenberry home for about a week until the house at 353 Main Street was bought by the Diocese and which was the vicarage until 1946.

In 1918 a pipe organ was brought from a New York apartment and installed on the east side of the chancel. In 1923 the stage area was built in the parish hall after removing horse and carriage stalls. It was used by the Chatham Community Players as well as the Church. About 1930 the whole inside of the church was renovated. Sliding doors were removed. An altar was brought from England.

At the time Dr. Shipler came, the "vestry committee" included among its members J. P. Munn, Ed Lloyd, George Hogeman and Frank L. Moore. A welcome party was tendered the Shiplers to celebrate their arrival. It was in the nature of an old country welcome -to-the-minister party. As described by Mrs. Boyd Howarth, there was "at the end of the well-decorated parish room a large table holding quantities of canned goods, a ham, and other provisions. All the church members wore old-fashioned costumes. I made

side-burns for Mr. Howarth, just the thing to go with his frock coat. He carried an old-fashioned, small, rounded satchel and he looked for all the world like an old country doctor."

Lay readers included Dr. Everett V. Jeter and Major Herbert M. Dawley. James, who worked for Mr. Dusenberry, was sexton for several years and later Charlie Simonson was sexton for many years.

In the fall of 1918 Dr. Shipler and the editors of nine other religious journals went to England as the guests of the British Ministry of Information.

The Shiplers started the community singing of Christmas Carols by the church choir going from house to house on Christmas Eve (1917) and the next year the choirs of the other churches did the same. The vicarage at 353 Main Street was the first house in town to have candles in each window on Christmas Eve. The first midnight Christmas Eve service was held that year, 1917. The ground was covered with thick snow. The congregation was so large at these midnight services that chairs had to be placed in the aisles. On that first night the vested choir entered the church at the door and passed down the center aisle with lighted candles singing the processional.

The three hour Good Friday service was started by Dr. Shipler at St. Paul's and the first early Easter dawn service in 1918. One year the choir carried a large white cross which Mrs. Shipler made of white cheesecloth decorated with daffodils supplied by Mrs. George Hogeman. In some years there were Evensong services at five o'clock during Lent and for many years Dr. Shipler held Lenten forums on Sunday evenings with outside speakers. He started

a weekly church bulletin which the families received before Sunday by mail but this was discontinued when the church finances ran very low.

Union services began during World War I when the government asked all churches to combine services to conserve coal.

Mr. Laurens^{H.} Seelye of the Stanley Congregational Church and Dr. Shipler agreed to hold services in each other's churches alternating monthly, they themselves alternating every Sunday as the preacher. Mr. Seelye wished to conform when preaching at St. Paul's so wore a borrowed cassock and cotta -- which did not fit too well as the St. Paul's men were not so tall and he was 6' 4".

In the next year the Presbyterian and Methodist churches entered into the arrangement also. The Congregational Church gave St. Paul's the United States flag and Mr. Dusenberry gave St. Paul's the United States flag to give to the Congregational Church. It was in the late 1920's that regular Union Services during the summer by the four Protestant Churches began, started by Dr. Shipler.

In 1929 the people held a party for Mr. Frank L. Moore, presenting him with a walnut cane with an amber top, inscribed as follows: "To Warden Frank L. Moore with the great esteem of St. Paul's Parish (sic) May 29, 1929." He sat on the stage while many skits were performed. He was 83 years of age and died in early 1938, closing a life of almost 92 years.

The Reverend Boyd Roberts Howarth was a member of the Sunday School and the Church and taught Sunday School. He is a graduate of Virginia Theological Seminary and was ordained at St. Paul's on June 23, 1935.

In spite of the ever lowering income from the onset of the depression through the following years, until the country's defense program was initiated late in the 1930's, and the continuing expenses so that St. Paul's went into the red, the mission kept going and made payments to the Diocese. During this time Dr. Shipler voluntarily reduced his salary \$300 a year. The vestry committee was reluctant but finally accepted the suggestion. The Bishop objected on the grounds that it was not good for the Church but he acquiesced. The work in the words of Mr. William Thompson, Mr. Norman Peters, Mr. Alvin Searles, and Mr. J. Parker Ekins, was tough and disheartening for the church labored under a continuous financial struggle. The church began to pick up about 1940 but continued as an aided mission for some years. In February 1946 Dr. Shipler resigned as Vicar, recognizing that the growing church in an expanding community needed the services of a full time minister.

The nearly thirty years of service by Dr. Shipler constituted an era in the history of St. Paul's when it could not afford a full time vicar or rector. During those years Dr. Shipler's time outside of Chatham was of course given to his editorship of "The Churchman," Older members of the church can never forget the cooperation and problems that accompanied his service and the generous attitude taken by him and culminating in his resignation when it became apparent that a full time minister was needed.

Recent History - 1946 to 1967

On February 3, 1946 Dr. and Mrs. Shipler gave a tea in honor of the Reverend Karl G. Kumm and his wife at their home which they

had bought from the Diocese. The Kumms moved into a new vicarage at 393 Main Street.

Mr. Kumm had been an Army Chaplain after many years of service as Rector in the Diocese of Newark and came to St. Paul's to pick up the work of the mission in a rapidly growing, post-war, community. The budget for 1947 totalled \$6,049.11 including salary of the Vicar at \$2,100 part of which was paid by the Diocese.

Regular Sunday services were increased and included 8:00 A.M. Holy Communion as well as the regular Sunday School service and the 11:00 A.M. service, the observance of Holy Days, more Lenten services and other services.

A program of rehabilitation of the church and parish house was undertaken. Considerable usable space was gained in the stage area by putting in a floor overhead. New windows were cut in; tie-rods to help hold the walls together were added, a kitchen installed and the whole was painted. At this time the late Lee D. Pettingill was Warden of the Mission appointed by the Bishop and Mr. Paul H. Richardson was Treasurer, also appointed by the Bishop. These men carried on in the tradition of their predecessors; Wardens Frank L. Moore, J. P. Munn, Jared Moore and George Hogeman; and Treasurers Fred Dusenberry, Bill Kirk, Alvin Searles and William Thompson.

During the ensuing years Chatham Borough and Chatham Township grew and with it St. Paul's and the other churches. During the period of building repair and rehabilitation, the Men's Club flourished for a time having been reactivated from its earlier life

prior to World War II. The men did the work with a minimum of cash expenditures for necessary materials.

The Women of St. Paul's had a vigorous and continuing life which is the subject of a separate chronicle of its own. The Young People's organization has steadily progressed, facing the ever growing competition of the demands for time for school and other activities.

As St. Paul's grew rapidly in the post-war years it became evident that it must move from being a mission receiving aid from the Diocese to becoming a self-sustaining mission and then on to full Parish status. The budget grew from \$6,049 to \$7,558 in 1949 and to over \$10,000 in 1951. In place of receiving aid from the Diocese the mission was meeting its quota and assessments in full.

During 1950 steps were taken to prepare for assuming full Parish status and the necessary discussions with Diocesan authorities undertaken and papers prepared. Upon affirmative vote of the congregation with close to 90% in favor, the decision was made. The Organization Meeting was held April 8, 1951 at which time the first Vestry was elected as well as two Wardens. The Wardens and Vestry in turn met and called Mr. Kumm as the first Rector of St. Paul's as a Parish Church. It was too late to be admitted to union with the Diocese at the Convention of 1951 but this was accomplished the following year. The first two wardens of the new Parish were Lee D. Pettingill and Preston K. Mears. The first Vestry consisted of Messrs Carl Ahrens, Al Dietz, Louis Kuhn, Paul H. Richardson (elected Treasurer by the Vestry) Harry Bieg, ^{T.}Curry Jones,

Charles Meier, Charles O. Roth Jr.,^{W.} Bradford Wiley and John Wyatt, together with Mrs. George Arthur Smith and Mrs. Gerald Jacobus.

At about this time negotiations were under way towards acquiring the old Mac Dougall property to the west of the church. A building fund had been started and there were some funds in it but not enough to buy that much property. At this point Mr. and Mrs. Vreeland Tompkins of Summit who were members of St. Paul's Church contributed the money needed to buy the property. They made this gift as a memorial to their daughter, Mrs. Gertrude Tompkins Silver, an aviatrix, who as an airplane ferry pilot for the United States in World War II took off from the West Coast for a Pacific destination and was lost. A plaque to her memory is in the (new) Parish Hall.

Once again the Men's Club was called into action to refurbish the house and grounds so as to make use of them by the Church. Title was obtained in August 1951 and the house was repaired for use by the Sunday School. Sagging floors were shored up, new wiring and fixtures installed, heating plant put into shape; painting, decorating and grounds work was done. This allowed for considerable relief from the population demands of the Sunday School -- but only of a temporary nature. A planning committee was formed to study the problem and to plan for the future. The church had a good heating plant obtained from Christ Church in Short Hills. It owned property at 393 Main Street where the Rectory was located and now had a good sized lot at the church site.

After considerable study it was decided to retain the church site for expansion and to dispose of the property at 393 Main Street. This property was sold to the people who later put up the Staff/Good

Deal Supermarket backing up to the Railroad. A Rectory was purchased at 100 Hillside Avenue.

A building fund drive was then undertaken after the Master Planning Committee proposal to build a new Parish Hall was adopted. The funds given and pledged were sufficient to allow for a building program to be started. The Parish adopted the Master Planning Committee's report at a meeting held January 19, 1953. The Building Fund pledges ran for a three year period. After a great deal of time spent in planning and re-planning, designing and re-designing, a construction contract was signed with Kopp Construction Company, who had built the Fish & Game Club House, to build the new Parish Hall from plans of Mr. William Mitchell, the architect engaged by the church for this purpose. Construction started in early August. On October 3, 1954 the corner stone was laid. The Right Reverend Benjamin M. Washburn, Bishop of the Diocese of Newark, gave the address. The Rector and the Wardens laid the cornerstone in place. The building was completed and the housewarming was held April 24, 1955.

In order to construct this building it was necessary to remove the old Mac Dougall house which had been a landmark in Chatham. Attempts were made to sell it, then to give it away, and finally it was offered to the Chatham Historical Society. After careful consideration the latter reported they were not able to do anything with it. Accordingly there was no alternative but to demolish the frame structure after all useful appurtenances had been removed. A second fund drive was put on and pledges made so as to pay off the mortgage that had been taken to supplement the funds from the first building fund drive.

By the annual Parish meeting on December 6, 1959 it was announced the building was free of debt. On February 14, 1960 the Parish Hall was dedicated by Bishop Shirley H. Nichols who performed the dedication in place of Bishop Mac Adie who was ill.

The new Parish Hall provided much needed space but as the town and the congregation continued to grow, the church was still used for Sunday School worship service and the old Parish House for classes as well as overflow space in the office building of Mr. R. Wayne Stickel. Accordingly within the next two years another planning committee was appointed to study the needs for a new church and more Sunday School space. In 1961 Mr. Kumm made known his wish to retire to a less strenuous parish life and work for it was clear that continued growth lay ahead and he felt a younger man should come to lead the parish. The Reverend Mortimer W. Glover was engaged to assist Mr. Kumm in the parish work and services and he continued temporarily as Priest-in-Charge from Mr. Kumm's resignation May 27, 1962 until the new Rector was called.

During the 16 years that Mr. Kumm was at St. Paul's the mission had become a parish, had outgrown three buildings and had increased its annual operating budget from \$6,000 to \$40,000. These figures are of course only an outward and visible presence and cannot begin to measure the inward and unseen spiritual growth of the people of the church.

On November 6, 1962 the Reverend Walter A. Bell Jr., was instituted as Rector of St. Paul's by the Right Reverend Leland H. Stark, Bishop, Diocese of Newark.

Ever since the church was organized as a Parish in 1951, there has been a rotating Vestry consisting of twelve members, of whom four are elected annually by the congregation. The Wardens serve for two year terms and are eligible to succeed themselves whereas vestrymen and vestrywomen cannot succeed themselves without a lapse of a year. Wardens who served St. Paul's in the period from 1951 to 1967 were the late Lee D. Pettingil, and Preston K. Mears, Paul D. Richardson, and W. Cortlyn Rhodes, each of whom resigned. The present Wardens are William D. Bulloch and Carl H. Ahrens. The present Treasurer is Ernest Cruikshank who succeeded Paul Richardson. In all, about 50 men and women served on the Vestry during this period of time. St. Paul's has always had women as members of the Vestry and prior to that as members of the Mission's "Vestry Committee". As soon as the Diocesan Convention approved the seating of women as Lay Delegates to the Convention, St. Paul's elected Mrs. George Arthur Smith as their first woman Lay Delegate. At the Convention Bishop Washburn gave special recognition to Mrs. Smith, saying how glad he was to see her, "come down from the balcony to the floor of the Convention."

The new Rector, the Reverend Walter A. Bell, Jr., who came to Chatham from his former Parish at Silver Spring, Maryland, took up residence with his wife and three children in a new Rectory at 94 Chatham Street. The old Rectory at 100 Hillside Avenue was sold. Mr. Glover resigned at the end of 1962 and for a time Mr. Bell carried on the work of the Parish without assistance. Later he had the help of the Reverend Mr. Ned Ball, a parishioner who had been ordained to the perpetual diaconate. Mr. Bell

later was assisted by Seminarians who came out to Chatham weekends to help with the Sunday School. Lay Readers also helped at services as they had ever since the start of the church in 1898.

In December 1962 Bishop Stark sent out a call for help in support of Cuban refugees and the Vestry voted to sponsor a family which was done. Members of the church donated money, clothing and furniture to help the family get settled and self-supporting.

In the meantime the Master Planning Committee under Duke Powell was continuing its work on consideration of church and Sunday School needs and interviewing architects to make tentative plans. The committee also recommended engaging a professional fund-raising organization to help in the financial campaign that would be run. These efforts culminated in the presentation of plans for an entirely new church structure together with modifications to the Parish Hall.

The proposed plans were thoroughly studied, discussed and debated at great length by the entire parish in a series of meetings both formal and informal. At a special parish meeting held March 15, 1964 a majority felt that the proposed modern church structure was not sufficiently in harmony with the Library building next door. So the committee went back to the drawing boards!

The fund raising drive under J. Powell Williams had been going on at the same time as the plans were being developed and, despite the differing views of various members of the Church about the overall design, the financial campaign was a success. The congregation was united in its effort to achieve a necessary expansion of its

facilities. The second set of plans developed by the committee, under the leadership of Roy H. Scott, was accepted at a special parish meeting held February 21, 1965. A year's time had elapsed but the parish came through the experience stronger than ever. The architects for the new church building were Solstad & Meyer.

In all this tumultuous period Mr. Bell had been carrying on with little assistance. The Vestry recognized the heavy load he was carrying and in November 1964 the Revrend Carington R. Cariss was appointed Curate. At its November 11, 1964 meeting the Vestry also signed the Endorsement of Candidacy for Holy Orders for Preston K. Mears, Jr., a young man then in college who had grown up in the parish. He later was graduated from the Episcopal Theological School and on December 17, 1966 was ordained to the Priesthood by Bishop Stark at St. Peter's Church, Morristown, where Mr. Mears was then serving as Curate.

After approval by the Vestry of the revised building plans, arrangements were made for construction loan financing and bids were obtained from contractors to build the new church. In the meantime services continued in the old building. Ground breaking ceremonies took place October 24, 1965. The Corner Stone laying took place April 24, 1966 with Bishop George E. Rath leading the service. The old church building was deconsecrated June 26, 1966 before it was demolished, the Reverend Karl G. Kumm preaching at this service by invitation. On December 3, 1966 the new church, which had been constructed by H. H. Kahman & Co., was dedicated by Bishop Leland Stark.

The cost of the new building including substantial alterations to the interior of the parish hall was \$379,500. Through contributions received from parishioners through Renewal Fund pledges, about 35% of the construction costs were paid as incurred. The remainder of \$250,000 was obtained in the form of a mortgage loan which was scheduled for amortization over a twenty year period from 1967 to 1987. The church membership had by now obligated itself to an annual operating budget of \$70,000 including interest on the mortgage. A second Renewal Fund campaign was started late in 1966 which yielded pledges of over \$100,000. The legal work and the actual arrangements with the banks for financing the two major building programs were all handled by Mr. R. Wayne Stickel.

The dollar figures of course are far from being a true measure of the work of the Church. This has been evidenced in a more meaningful way by the devotion of the hundreds of parishioners, young people and children for whom St. Paul's has been a center for worship and service. The work of the Women of St. Paul's has been made the subject of a separate report and gives some indication of the scope of lay activities. The men also have taken an active part in the work of the Church. Space does not permit listing all the names of all the people who devoted thousands of hours and devoted skills to St. Paul's.

In the close to 70 years that have elapsed since 1898 when the Reverend William H. C. Lylburn came to Chatham and began services, St. Paul's has grown and changed with the times. There has been a constant turnover in the population of Chatham as new families

move in and others move away and so also there has been a corresponding turnover in the congregation of St. Paul's. Yet at this time Jared Moore, who with his sister Olive and Susie Bowen, was confirmed on the first visitation of a Bishop to this Church in 1903, still comes regularly to church. As he takes his accustomed place he is likely to find that sharing the pew with him is a new young family who have just moved to Chatham.

* * * * *

Prepared by:

Mildred Downs Moore (Mrs. Jared B. Moore)

Jared B. Moore

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Preston K. Mears

Note from Book Committee: Mr. Moore's autobiographical data will be found in the "Florists" file.

St. Paul's Episcopal Church
Chatham, New Jersey

Biographical Data:

Preston K. Mears. Born July 16, 1908 at Brooklyn, New York.

Graduate Rutgers University, Class of 1931

Employed by Dun & Bradstreet, Inc., New York City

Administrator Public Relations & Advertising Department

Married Marion W. Robinson September 15, 1934

Children: David R. Mears, Assistant Professor, Rutgers University

Preston K. Mears Jr., Curate, St. Peter's Church, Morristown

Mary Ann Elizabeth Mears, Junior at Mt. Holyoke College

Came to Chatham October 1939



Preston K. Mears



3 Williams Road

Mildred Downs Moore

Parents - William Fletcher Downs and Mary Gardner

Born: Jersey City, N. J. July 27, 1888

Died~~X~~ Chatham, N. J. July 15, 1955

Education: Private School in Jersey City, Barnard College
A.B. Degree 1910

Married to Jared B. Moore - Parents Frank L. Moore and
Caroline F. Belcher

Children: Mildred Downs Moore - Married to Wallace Richard
Rust

Frances Belcher Moore - married to William David
Webb

Member of St. Pauls Episcopel Church

Women's Guild

American Legion Auxiliary

Barnard Alumnae Ass'n.

Worked in church organizations and on a Diocesan Committee
that was chaired by Mrs. Guy E. Shipler.



Mrs. Jared Moore

THE WOMEN OF ST. PAUL'S

Women's work at St. Paul's, started by a small devoted group, has grown and expanded with the growth of the church and the town. What is known of the early days was written in 1949 by Mrs. Jared Moore, culled from a few surviving records and from the memories of older members.

They remember weekly meetings of the first Woman's Auxiliary at the home of Mrs. James Coleman "way out on Passaic Avenue" (now no. 146) and later at her home where the Lawrence MacGregor house now stands (242 Fairmount Ave.).

The earliest Fair recalled was held on July 11-12, 1906. A cook book was compiled for it by Mrs. F.C. Tossberg and her sister, Mrs. J. Thomas Scott, and published by the latter's husband, first and longtime editor of the Chatham Press. The book was a collection of favorite recipes of the ladies of the church, entitled - SCRIPTURE CAKE WITH OTHER FAMOUS RECEIPTS.

RECEIPT FOR SCRIPTURE CAKE

"Behold there was a cake baken." I Kings XIX:6

1 Cup of Butter	Judges V:25
2 Cups of Sugar	Jeremiah VI:20
3½ Cups of Flour	I Kings IV:22
2 Cups of Raisins	I Samuel XXX:12
1 Cup of Almonds	Genesis XLIII:11
2 Cups of Figs	I Samuel XXX:12
1 Cup of Water	Genesis XXIV:20
6 Eggs	Isaiah X:11
A Little Salt	Leviticus II:13
I Large Spoon of Honey	Exodus XVI:31
Sweet Spices to Taste	I Kings X:2

I Corinthians V:6, "Know ye not that a little leaven leaveneth the whole lump?"

Follow Solomon's advice for making good boys - first clause of Proverbs XXIII:14 - and you will have a good cake.

There were 54 "receipts", and 37 advertisements from Chatham, Madison, Summit, Morristown, New York City, and Worcester, Mass. A few gave telephone numbers - one was "10-j", and another was "Long Distance Telephone 69-b". Some stores were on "East Park Street" (now South Passaic Ave.). N. Kelley & Son advertised "Gents Furnishings" as well as "Choice Groceries"; and Corby's Laundry of Summit "invited inspection of our new method of folding the turn down collar, guaranteed not to crack them".

Rummage Sales were lucrative, lasting two or three days. About 1910

- 2 -

Miss Anna Moore (of 105 Fairmount Ave.) carried home in her pocket for safekeeping overnight one day's "take" of over \$200. The first Cake Sale was held about 1913 at the home of Mrs. Fred Dusenberry, next door to the church (186 Main St.). Other food sales were held during Lent, always on Saturdays, and it was recalled that Mrs. Coleman "donated quantities of baked goods". The proceeds of these Lenten food sales became the Auxiliary's annual Easter offering. Other early ways of raising money were with card parties, luncheons and dinners, and by individuals taking orders for baked goods. The charge for Parish dinners in the 1920's was 50 cents, and for Lenten luncheons 25 cents. The "chief cooks" were Mrs. J. Thomas Scott, Mrs. John Tracy, Mrs. William Thompson and Mrs. George McKelvey. Mrs. Scott's daughter, Dolly, used to drive to Newark to buy the meat, vegetables and fruits needed. She remembered stringing a whole bushel of beans herself for one dinner. And it was remembered that often when luncheons were ready to be served in the (old) Parish House, James, the Dusenberry's house-man, would carry in napkin-covered trays of hot rolls baked by him in the kitchen next door.

Most Auxiliary meetings were devoted to sewing for missions and hospitals, and for several church-sponsored Homes; and for a number of years one meeting a month was held jointly with the Altar Guild to help with its sewing. Mission studies were always carried on during Lent, and Mrs. Frank L. Moore used to read letters from her son Jared, the only St. Paul's boy to serve in World War I. During some summers the ladies held Porch Readings - an old and pleasant Chatham custom.

Presidents of the Woman's Auxiliary included Mrs. J. Thomas Scott, Mrs. E.A. Hamblen, Sr., "Madam" Munn (Mrs. Charles S. Munn), Mrs. Fred Dusenberry, Mrs. John Tracy, Mrs. Edward Lloyd, Mrs. Austin Dudley, Sr., Mrs. William Edwards, Mrs. George McKelvey, Mrs. Guy Emery Shipler, and Miss Louella Adams. Though never president, Mrs. Boyd Howarth often presided at meetings. She served for a number of years as Custodian, for both St. Paul's and for the entire church District, of the Book of Remembrance and the United Thank Offering - the first a book kept at the Cathedral in Newark in which the names of faithful churchwomen are inscribed in memoriam, the second daily personal Thanksgiving offerings of women of the Episcopal Church amounting to over

- 3 -

\$1,000,000 a year and used for special mission work throughout the world.

Mrs. George Arthur Smith became the first woman elected to the Vestry of St. Paul's, indeed she may well have been the first "vestrywoman" in the Diocese of Newark, thus opening the door to a new way for women to serve their church.

Books, magazines and subscriptions contributed by St. Paul's women were distributed to needy people everywhere through the Church Periodical Club. For many years this work was done by Mrs. George MacDougall, and, after her death, by her sister Miss Harriet Hetchkin. (Mrs. MacDougall once showed pictures of herself and her sisters on the stage in their youth performing as the "Swiss Bell Ringers".)

In the spring of 1929 St. Hilda's Guild was formed by Mrs. Shipler for the younger women of the church. "St. Hilda" was "an English saint, a woman of character", and her name was chosen for the new organization by a committee of Mrs. Willard Johnson, Mrs. Irvin~~X~~ Garverick and Mrs. Frank Underhill. St. Hilda's strength was in the unity of its thirty six members and in their enthusiasm in working together to help the church financially. Their aim of raising \$100 a month was realized, and at the end of the first year \$1000 was presented to the church treasurer. One month's project was a packet of favorite recipe cards which sold for fifty cents, the recipes having been collected as entrance fees to a luncheon; another was the passing from member to member of a basket and an apron with a pocket. The basket arrived with a pie or other home-baked food in it; the receiver took the pie, put a money "payment" in the apron pocket, placed an article of her own baking in the basket, and passed it along to the next one.

The Guild lasted for eight years, toward the last changing the name to The Service League. Presidents included Mrs. Herbert B. Howe, Mrs. Alvin T. Searles, Mrs. Perley M. Clark, Mrs. Maud Starkey, and Mrs. T.R.D. Collins.

One special memory of the early 1930's was the "Old Curiosity Shop" which was a thirty-five cent tea and exhibit of antiques and treasures belonging to St. Paul's people and their friends. Its charm was due to the artistic imagination of Mrs. Scott Hallett. Another was a "Department Store" which lasted at least a week. Mr. "Bill" Kirk, through his contacts with New York wholesale houses, brought the articles to be sold - some donated and some

- 4 -

on consignment. The goods were stored in the cellar of Mrs. Alvin Searles (128 Washington Ave.) and each morning were brought to the (old) Parish House. There were raincoats and umbrellas, costume jewelry, men's shirts, ties, and other clothing.

A third was the "People's Exchange" under the leadership of Mrs. Hallett, Mrs. Garverick and Mrs. Edward Lloyd. The Exchange was carried on during the Depression years to help both Chatham women and St. Paul's Church. A store on Main Street was offered rent free and people brought things they had made, baked goods, antiques and other articles to be sold on consignment. Members of St. Paul's Auxiliary took regular turns "tending store", and 10% of the profit went into the Church treasury.

In 1937 the women of the church met at the Vicarage (353 Main St.) for luncheon with Dr. and Mrs. Shipler. At Dr. Shipler's suggestion the Women's Auxiliary and St. Hilda's Guild merged into one organization, to be called "The Women of St. Paul's". Mrs. Lee D. Pettingill was the first president, and she soon set up "circles" or "groups". For many years each group had a financial goal to meet, then came a change and the emphasis shifted to service and fellowship.

There now is an Evening Group for the convenience of young mothers and those who work during the day, and since 1954 there has been an active "Long Hill Group" for those living in that part of Chatham Township. Groups held their own meetings, and there is a monthly general meeting with luncheons and a speaker; and one evening a year husbands are invited to a meeting held jointly with the Evening and Long Hill Groups.

For some years there was an active Prayer Group under the guidance of Mrs. Walrath Sherman and Mrs. Sydney Arnold. This group developed and maintained a fine library for church readers.

Another group of loyal workers meets twice a month to make cancer dressings. This work was started in 1951 with Mrs. Ralph Greenidge as the first chairman, and has continued under the able leadership of Mrs. Louis Kuhn, Mrs. Norman Peters, and Mrs. Leighton Klotz. In 1961 these women received a plaque from the American Cancer Society for ten years of service. The first all-day meeting with women from the local Protestant and Catholic churches participating was held at St. Paul's. Mrs. Charles A. Miller, chairman of all cancer work, told of the

- 5 -

great need and of the number of dressings kept in Chatham for local use.

Today, most of the money needed for the service and missionary interests of St. Paul's women is raised by everyone working together on a Bazaar each Fall and on a Rummage Sale each Spring. There are occasional other projects, such as: Mrs. Paul Richardson's - THE BEST COOKING IN CHATHAM - again a book of favorite recipes (134) and local advertisements (103), Realtor Millicent M. Underwood's reading:

BASIC HOME RECIPE

1 measure desire
2 measures caution
1 liberal pinch sound legal advice.

Place all in slow, well-regulated Realtor office for a reasonable length of time. When finished, insure well with an "Insurer"; live in it with happiness and - when you sell it, use the Morris County Board of Realtors' Multiple Listing Service.

KITCHEN SAMPLER

God, bless this bread I daily knead
That those I love may on it feed.
Help me to do each day the work
My faltering hands would sometimes shirk
Bless my kitchen, that I may prepare
Each meal with love and infinite care.
Teach me to serve, to think less of me,
To care for all, in my love for Thee.

- Jean Rugg

This cook book is but one of the contributions - too many to count - that have been made by Nathalie Richardson. For over thirty years she has constantly given more of her talents, her labor, and her devotion to the work of St. Paul's than any one other person.

There is also the successful "Old Curiosity Shop" of today, a thrift shop "selling everything but clothes", started in 1954 by Mrs. Gerald King for the benefit of the Church Building Fund. It was held for some years in the kitchen of the old MacDougall house next door, and is now in the old Parish House. Nearly \$3000 has been turned over to the Building Fund to date.

Representatives from St. Paul's attend the annual Fall Conference for Episcopal women at Buck Hill Falls, and regular District and Diocesan meetings,

- 6 -

with a goodly number having served on the several executive boards. "Legislative Caravans" have traveled to Trenton when the State Senate and Assembly have been in session, and letters have been sent to both Trenton and Washington when the women felt it their Christian duty to condemn or support particular bills being debated. During World War II they worked for the Red Cross in numerous ways; one day a week they "manned" the Stamp Booth that stood on the sidewalk beside Patterson's store, where each week a great many War Saving Stamps and War Bonds were sold by Chatham churchwomen; an especially satisfying project was a united community drive to collect money in order to fill and send Christmas packages to all Chatham men and girls in the Armed Forces. One boy later said that he was the only one in his company to receive such a package, and that he was particularly "overjoyed" at the folder of snapshots of familiar "home landmarks" contained in it.

At one time there was a Mission Study Conference for all the Protestant churches, and there was the Interdenominational Council of Chatham, an advisory group for local church work. This later became part of the nation-wide Council of Church Women under whose auspices World Community Day, World Day of Prayer and May Fellowship Day exercises are held. Until 1956 Chatham churchwomen planned and conducted their own weekly Lenten services.

Among the many community services, St. Paul's women have done their share in giving parties and filling Christmas bags for Morris County Welfare House (now Morris View); in contributing to the early P.T.A. camp and milk funds; in collecting clothing for Greystone State Hospital, for Church World Service, and for Save the Children Federation; in sewing for the Morris County Children's Home; and in serving Cub Scout, Girl Scout, Red Cross, Father and Son, and other dinners; in 1950 they helped take the Religious Census in Chatham; and they have assisted through the years in the Daily Vacation Bible School. A most worthwhile community experience is the entertaining in church homes of foreign college students for a weekend each year.

Like everyone in church work everywhere the women of St. Paul's have tried to spread their interest and their help far and wide - to such places as the Youth Consultation Service in Newark, an Episcopal agency that serves all youth; "Pieces for Peace" in 1949, pieces of new material with thread, needles and trimmings distributed through Church World Service; the nation-wide project of

- 7 -

Episcopal women saving Buffalo nickels which buy college scholarships for American Indian girls; Cuttington College in Liberia where David Mears, a St. Paul's boy, is serving on the faculty; Haiti where Alfred Voegeli, another Chatham "boy" is the Episcopal Bishop; Marc Laurent, a young French boy, "adopted" through Save the Children; the Seaman's Church Institute in New York where our "Becky" Shipler did such fine work; "Nurses on Horseback" through the work of Dr. Mary Breckinridge and her "Frontier Nursing" in southern mountains. (She is a cousin of our Rose Hamblen.); Korea through Bill and Marilyn Gale of St. Paul's during their years there with Church World Service; setting up housekeeping in 1955 for two Hungarian refugee families, one at the Ernest Cruikshanks' (15 Red Rd.) and one at the Samuel Howarths' (167 Fairmount Ave.); and later helping a family from Cuba get settled in Chatham.

At the present time Mrs. Chester Calbiok is serving on the Board of the Diocese of Newark as Chairman of Christian Social Relations. Next year she will represent this Diocese as a delegate to the Triennial General Convention of the Episcopal Church in Seattle, Washington, the first from St. Paul's to be so honored.

Mrs. Jared Moore described well the growth of the Women of St. Paul's when she wrote:

In the first days gatherings were like family affairs and secretaries did not think it necessary to keep minutes so soon to be out of date. Then as the years passed, the secretaries' minutes gradually became more detailed, the order of business more regulated, and there was apparent a growing idea of responsibility and the need for personal contact beyond the church into the community, the nation and the world.

- Frances Greenidge, 1966.

Presidents of the Women of St. Paul's 1937-1966

Mrs. Lee D. Pettingill
Mrs. Eastman Smith
Mrs. Guy Emery Shipler
Mrs. Gerald V. King
Mrs. George Arthur Smith
Mrs. T.R.D. Collins
Mrs. Rodney M. Piersol
Mrs. Robert A. Goodfellow
Mrs. Paul H. Richardson
Mrs. Chester J. Calbick
Mrs. Harry J. Kelchner
Mrs. Robert L. Brandegge
Mrs. Sydney M. Arnold
Mrs. Edwin Ball
Mrs. Howard Regan

Parents: Charles Moulton Ford, who lived in Chatham 1931-1953.
Matilda Marvin Raymond, who lived in Chatham 1931-1961
Children: Malcolm Clarke Greenidge, who lived in Chatham 1929-51, 1962-1963 ¹¹⁹
Carrington Howard Greenidge, who lived in Chatham 1932-1962, 1963-1964

FRANCES HOWARD (FORD) GREENIDGE
(MRS. RALPH M. C. GREENIDGE)

I was born in Newton, Massachusetts, in 1905; moved to East Orange, New Jersey, in 1919; graduated from Montclair Normal School and for a short time taught kindergarten; married a Bell Laboratories Engineer in 1927, and two years later came to live in Chatham. We have two sons who grew up in the Boro, both married and now living in the Township. To date they have given us five grandchildren.

Although we lived in several Chatham houses, the one pictured always stands out as "home", for we spent the most (and perhaps the happiest) years there. It was at 100 Fairmount Avenue and was built in 1902 for Mr. Fred Boyle of the Prudential Life Insurance Co. A few years later he sold it to Mrs. Frederick H. Lum, who in turn sold to Mr. and Mrs. George Walker. In 1937, after Mrs. Walker's death, we bought it from her sister, Mrs. Sadie Smith, and in 1954 sold it to the Stanley Congregational Church next door. It was soon torn down and replaced with the present Sunday School building.

My activities during my thirty-three years in Chatham were many and varied. I taught Sunday School, collected for and later helped organize drives for Red Cross, United Campaign Fund, Polio, etc, served on the Republican County Committee, on the Vestry of St. Paul's Church, and on such Boards as the Woman's Club, the P.T.A., the United Campaign and the Chatham Historical Society. I also did volunteer work at Overlook and was a member of a Hospital Twig, and helped with numerous wartime activities and other town and church projects throughout the period.

Living in Chatham during those particular years (1929-1962) offered opportunities to participate in a great many new and interesting ventures (and most of the townspeople took part) for those were the years of Chatham's greatest growth.

(P.S. I no longer live in Chatham, but a great big piece of my heart will always be there. F.G.)



Mrs. Ralph Greenidge



100 Fairmount Avenue (about 1910)

Churches - Methodist

HISTORY

of

CHATHAM METHODISM

ACKNOWLEDGMENTS

The Committee wishes to express its appreciation to our minister, Dr. Wm. F. B. Rodda for his help in checking the information, to Mr. Frank Keller for his help in photography and for printing the captions, to Mr. Cameron Toole and Mr. James Smith for loaning their slides and to Dr. Frank Mead for editing the History.

Due to the lack of space it is impossible to mention by name all who helped in various ways, but the Committee hereby expresses its gratitude.

Christa J. Fry
Tyler W. Engelman
Beatrice B. Gafford
Gudrun A. Brown, Chairman.

FOREWORD

In rowing a boat one learns how to look backwards, so that he may secure direction for moving forward.

This record of the achievements of our spiritual forebears can serve such a purpose for us, and more. Indeed, it preserves for posterity an account of those labors of love performed by our predecessors. Their works rightfully should be remembered. Further, this history illustrates for us the value and importance of approaching our church problems in the posture of Christian faith. Truly, it can provide us with that inspiration which is so essential if we are to persevere patiently in Christ's spirit, and with a vision of our possible future which is solidly based on the achievements of the past.

Thus, we are indebted to our History Committee for this worthwhile enterprise. May its challenging message move us to a larger service in the church of Jesus Christ.

Wm J. B. Rodda

HISTORY OF CHATHAM METHODIST CHURCH.

To appreciate the beginning of Methodism in Chatham we should have, as background, a brief look at the early history of Chatham; unbelievable as it seems, we must go back to the year of 1786. Think of it! What a heritage we of the Chatham Methodist Church possess!

The early history of Chatham is most interesting. To understand it we must take into consideration its location on the main road running from Elizabeth Town and Newark to the interior of the northern part of New Jersey; here at the crossing of the Passaic River, it was a source of water for flour and grist mills, saw mills, and other activities depending on power for operation. Hence the name "Crossing", by which name Chatham was known until 1773, when it was changed to Chatham, in honor of William Pitt, Earl of Chatham, the famous British parliamentarian.

Chatham, or "Crossing", was really a trading post in these early days; the farmers from the west brought their grain and produce here and sold either to the mills or to buyers from Elizabeth Town and Newark. Journeys were long and tedious, since transportation was horse drawn and wagons were generally without springs. So "Crossing" at Passaic Bridge was a natural location for over-night stops and taverns of which there were a number, - several bearing well-known Chatham names. Most of the business was located on the east side of the river bridge, but later moved westward to Passaic Avenue.

During the winter of 1779-1780 when Washington's army was

encamped in Jockey Hollow and Morristown, General Washington visited in several houses in Chatham, one of which, the Tallmadge residence on Main Street - two doors west of Tallmadge Avenue is still standing at this writing.

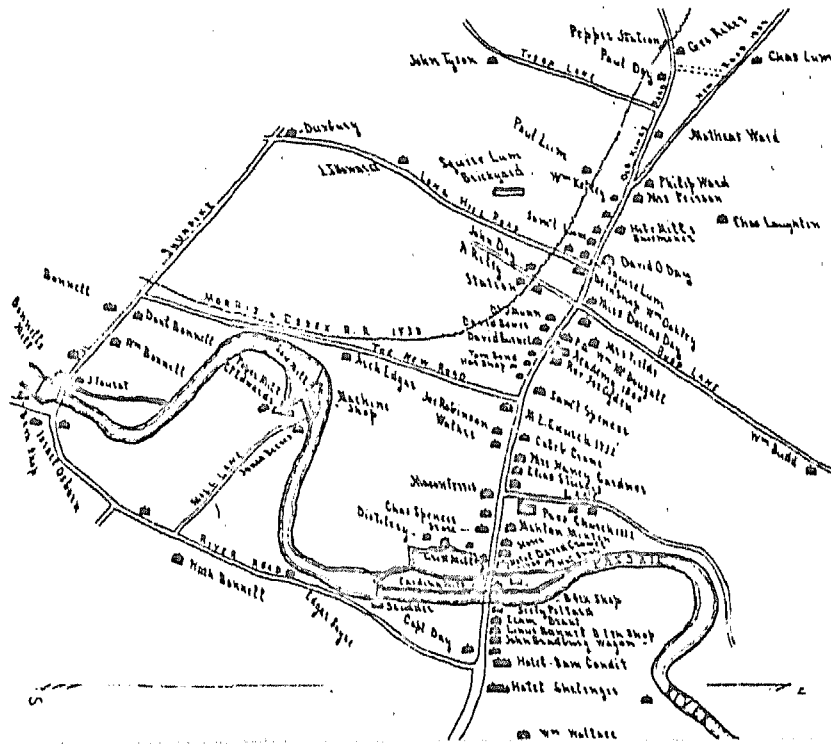
Also in 1779 a printing press was set up by Shephard Kollock near the "Liberty Pole" at the Chatham bridge, where he printed and published The New Jersey Journal until 1783, a weekly newspaper favoring the Continental cause. Many interesting advertisements offering for sale or barter the necessities - and luxuries - of life, and the sale or exchange of Negro slaves, may be found in its columns. Regarding Mr. Kollock's ability as a printer and publisher, the following paragraph by the secretary of the New Jersey Historical Society at Newark speaks eloquently:

"Among the early printers whose names adorn the annals of the New Jersey press, none stands with greater brilliance than that of Shephard Kollock. Not only did he achieve honors in the field of printing, publishing and journalism, but he enjoyed the unique distinction of being the pioneer printer in the three New Jersey towns, Chatham, New Brunswick, and Elizabeth Town."

Against this brief birds-eye-view of early Chatham let us turn to

METHODISM IN CHATHAM

As already noted, the year was 1786. From our modern viewpoint of Christian unity and close church cooperation we find it difficult to understand why the early Methodist itinerant preacher



Chatham in 1845. Maps drawn by James M. Littlejohn.

was received with such disfavor by other churches. True, Chatham was no worse than other places.

Nevertheless, we note with regret that when Reverend Ezekiel Cooper, the first Methodist itinerant preacher of whom we have record, set foot in Chatham and attempted to preach, he was questioned as to his authority to preach and was expected by many to be arrested. The prejudice against Methodism in the early days was deep-rooted. We rejoice that today this narrow bigotry is a thing of the past, and that we now enjoy a close fraternal fellowship among the Churches.

So in 1786, five years prior to the coming in 1791 of John Wesley, founder of Methodism, and a little more than a year after the historic Christmas Conference at Baltimore where American Methodism was organized, we have our first records of Methodism in Chatham.

When the Elizabeth Town circuit was organized in 1787, Chatham was part of this circuit. According to the records of 1787, there were 240 church members in the circuit, 11 of whom were members of the Chatham Society. The records also states that there were 11 preachers in New Jersey and a total of 34 members. In 1794 the Elizabeth Town circuit embraced Staten Island, Middlesex, Essex, Bergen, and Morris Counties. For years Elizabeth Town included Staten Island, Raritan, Turkey, (now New Providence), Chatham, Rockaway Valley, Belleville, and there were prominent assemblies on the circuit.

The "Society" form of organization for Methodism consisted of class meetings held in various homes and visited at regular

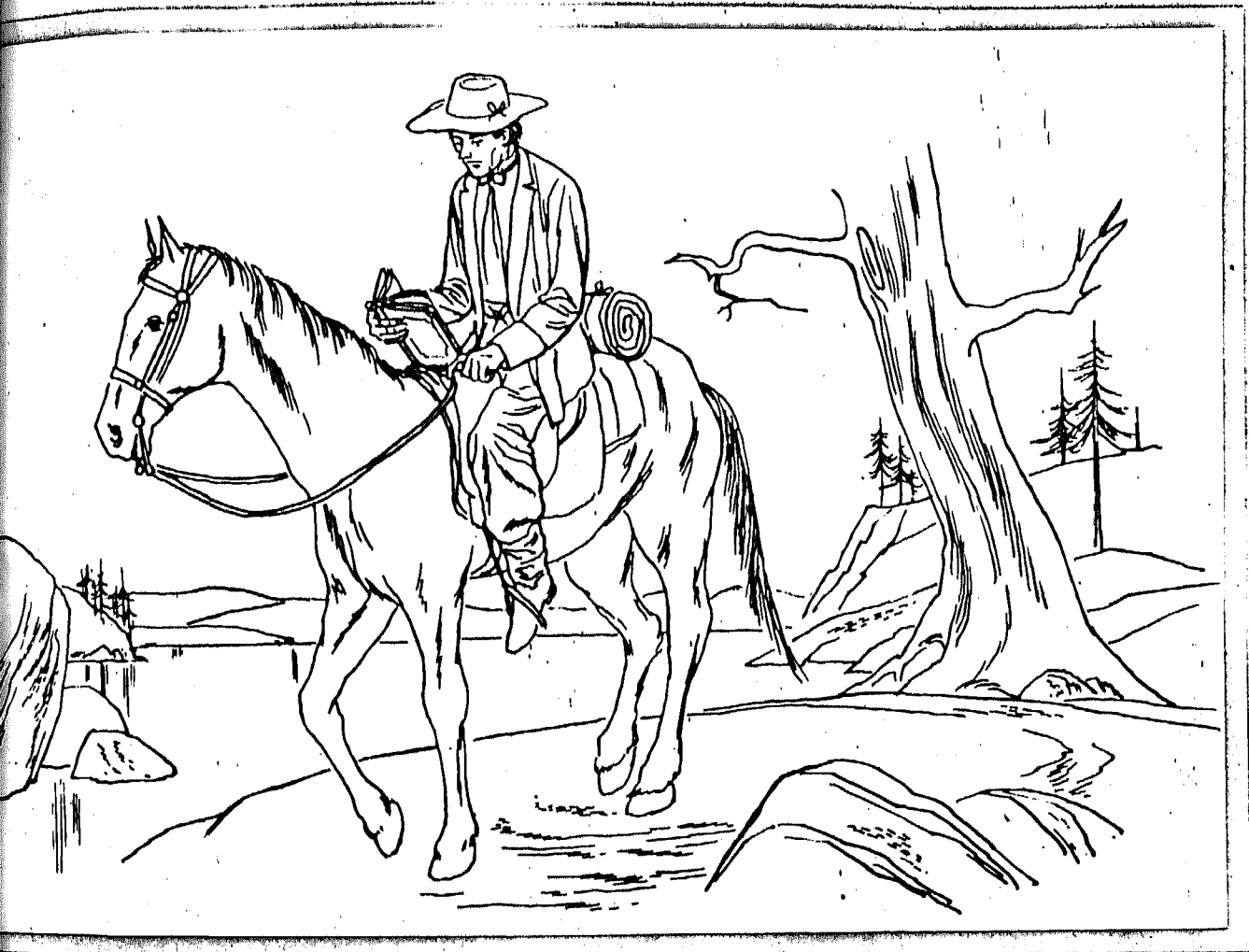
intervals by circuit preachers. Meanwhile regular church services were conducted by the circuit preachers of first, the Essex, then the Whippany, and finally the Madison circuits. In 1852, Chatham became a separate charge with William H. Dickerson as the first pastor. "It remained a separate appointment for 10 years when, in 1862, Livingston was attached. In 1866-1867 it became again a part of the Madison circuit, with James M. Tuttle as pastor. In 1868 it became a separate appointment again with H.J. Woods as pastor. It has remained a separate charge ever since, with the exception of one year, 1876, when Livingston was attached."¹

A word or two about these early Methodist class meetings and the members give an interesting insight into early Methodism. The class meetings were occasions of great spiritual power, and conversions were not infrequent. They were held in private homes or other available quarters, and conducted by class leaders, exhortors, and local preachers.

The quarterly meetings were frequently held in barns, or even out doors, and lasted two or three days. These were stirring occasions and resulted, usually, in several conversions.

Thomas Morrell and Robert Cloud appear to be the first preachers in Chatham from the Elizabeth Town circuit.

However, "the founder of Chatham Methodism as given in The Christian Advocate of January 15, 1857 was Isaac Searles."² While still young he moved to Chatham and is credited with establishing regular Methodist preaching and of forming a permanent Methodist



A Circuit Rider.

Church. For 20 years his home was the only home for itinerant preachers; among the gallant band who shared his hospitality was the beloved Bishop Francis Asbury. While living in Chatham Isaac Searles fitted out with a horse and all the necessary itinerant equipment two preachers, men who later became prominent members of the New Jersey and Philadelphia conferences.

For most of our information about the early Chatham Methodist Church we are indebted to Reverend John Hancock, generally known as Father Hancock. This information comes to us in Father Hancock's handwriting in an old church record bearing the date of February 23, 1849. The particulars of which he wrote were substantiated by papers in his possession. He was born in Springfield, New Jersey, in 1776, but spent the major part of his life in Madison and vicinity and was converted in a class meeting at Cheapside. (This was the section including part of Chatham and West Livingston.)

Since Father Hancock was intimately connected with early Chatham Methodism and played so important a role in the rise of Methodism, perhaps it might be enlightening to record a few highlights from his dedicated life. Records in his own handwriting tell of his early years during the Revolution, of his contributions to the family's needs at the age of 9, and of his life work as a farmer in Florham Park. We learn that after a full day's work on the farm, he carried on his free lance preaching and evangelism in the evenings, whenever and wherever opportunity presented itself.

About the age of 25, due to the frequent absence of the



The old home of "Father" John Hancock, pioneer Methodist preacher, which is still held by his descendants. The house, which stands at the intersection of Ridgedale and Greenwood Avenues, has been in the hands of the family since the Revolution, having come to John Hancock from his stepfather. First Methodist prayer meetings in this area were held in the front room of the house for many years and, in addition, the old preacher rode circuit to preaching stations as far away as Englewood. He served without pay and paid his own expenses, making a living by farming and broom manufacture.

minister of the Hanover Presbyterian Church to which he belonged, he sought religious guidance in a Methodist Society, probably held in the home of Brainard Dickinson. (Incidentally, this house is still standing at the end of Dickerson Lane in West Livingston.) He later joined the Methodist Society on December 13, 1801, and was licensed to preach in 1802 or 1803, though there is evidence that he preached both at private homes and school houses at least a year before that. However, after joining the Methodist Church in Chatham, he preached in Newark when there were but 5 members of the Methodist Episcopal Church in that city. The rapid rise of the Methodist Societies is surely traceable to dedicated, sturdy souls like John Hancock.

One of the most interesting things about Hancock's preaching was his flair for expressing his thoughts in verse. Perhaps the fact that he thought out his sermons and letters as he walked behind the plow, and therefore was unable to record them on paper, might account for this. Here are three of his sermons in verse:

1. On the sale or rental of pews:

"Respect to persons here should ne'er be shown
Each man should sit as though it were his own;
The rich and poor should meet, and pray and hear,
And no man dread, and nothing have to fear.
The man who works for fifty cents a day
Should have a seat, though he has naught to pay
And she that scarce had bread enough to eat,
In God's own house should always have a seat.
God's house and grace, without specific sum,
Should be enjoyed by all who choose to come.
Come then, and hear, without debate or strife,
The Word of God and seek eternal life."

2. On the use of playing cards, (new in this area at that time.)

"Time is a jewel, which God has kindly given
 That we may seek and find our way to heaven;
 But thoughtless men believe it is no crime
 To spend that jewel in some vain pastime.
 I saw one eve, as I passed through the street,
 A social circle around a table set:
 From all appearance, I believe they were
 Engaged at cards, and not in humble prayer.
 Then I reflected, as I passed along,
 How great the folly of this heedless throng;
 And millions more thus throw their time away,
 In sinful pleasures or in childish play,
 While God they neither serve, believe nor fear
 Till death arrests them in their wild career.
 In that dread hour, the guilty sinner's cry
 Is, "Sinful wretch, I'm not prepared to die."
 Sure, that's not harmless then, which leads to harm,
 And in death's hour produces dread alarm;
 Those recreations, too, which murder time,
 In God's own judgement, all amount to crime."

3. On Modern Orthodoxy:

"Lo, every sect and every man
 Claims orthodoxy for his plan,
 Thinks and maintains, with all his might,
 Others are wrong, and I am right,
 And thus, while earnestly engaged,
 A holy war is quickly waged;
 Each means to fight and fight till he
 Exterminates all heresy.
 Hail, mighty heroes in this war.
 Speed on your Juggernaut car,
 With party banners wide unfurled,
 Drive all Religion from the world."

In 1839, when he was sixty-three years of age, we have the following minutes concerning his work:

Traveled this year -----	2406
Days away from home -----	154
Meetings held, -----	161
Expenses -----	\$19.33
Received in cash -----	<u>\$14.05</u>
Expenses above receipts -----	\$ 5.28

In 1840 the following items appear:

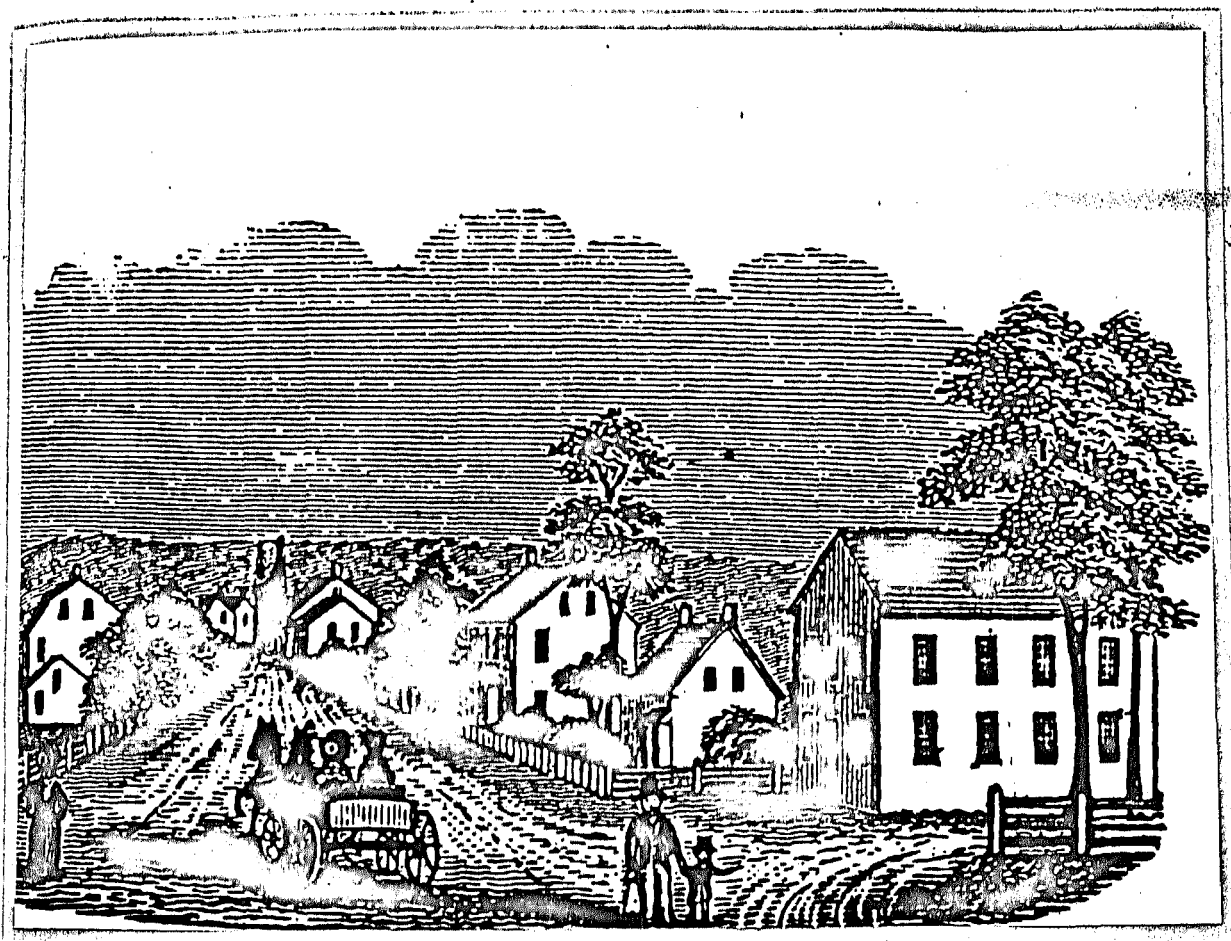
Traveled this year -----	1961
Days away from home -----	95
Meetings held -----	111
Expenses -----	\$43.91
Received in cash -----	\$ 3.40
Expenses above receipts -----	\$40.51

How do we stand in comparison with a record like that?

Referring to John Hancock's history of the Chatham Methodist Church we learn that at an early date - prior to 1800 - "a church was built in Chatham, where regular services were held by the circuit preachers for many years up to about 1830."³ One of the prominent members of the early Chatham Church was Brainard Dickinson, who was present at John Hancock's conversion. "This church was owned and occupied by the Methodists and was the central place for public and religious worship on the Sabbath."⁴

The first Methodist Church building stood North of Main Street and West of the Bridge over the Passaic River, near what is now University Avenue. "It was located at the corner of Cheapside Lane (different from Cheapside Road) and what is now Main Street. The exact location appears to have been where Shephard Kollock printed the New Jersey Journal in 1782,"⁵ to which reference has been made.

Quoting from Philhower's History of Chatham we read the following description of this first church. It was "a two-story building without bell or cupola, and had galleries on three sides



Chatham Methodist Church on Main Street. Circa 1800.

of the walls. These were used only when the congregations were unusually large, which happened inevitably on the occasion of a funeral. There was no stove in this church until the year 1820. Previous to this date each worshipper either brought a foot warmer with him or suffered with the cold. The only lights used were candles and those who attended church went on foot, horse-back or in a spring-less wagon. Beside the minister in his elevated pulpit there regularly stood at his right the chorister whose business it was to set the pitch with his tuning fork and lead the singing."⁶

W.C. Wallace, in his book Old Chatham describes the Church as follows: "The form of the old building was an oblong square, the length parallel with the street. There was one gallery on the front side running east and west and opposite on the north side was the pulpit. On each side of it were several pews and aisles leading from the front door. There was a singing choir located in the gallery, but no instrument." According to Mr. Herbert Strong in his Stories of Old Chatham, Mr. Wallace's book "gives the only description in captivity of the interior of this Union Church."⁷ Apparently the descriptions differ somewhat.

Until this church was built in Chatham, the Methodists here were related to the Church at Turkey (now New Providence.)

We continue the story of the first Methodist Church quoting from William Hampton's History of Chatham Methodism. "When about the year 1825, in consequence of a division of the Presbyterian Congregation at Bottle Hill (now Madison) that part belonging to the village of Chatham and vicinity formed a separate congregation.

It was then proposed and agreed to that the Old Methodist Church should be repaired which was done at a cost of \$800, and then to be used by the Methodists and Presbyterians jointly. The Presbyterian Society being much the larger and having a stated pastor, resulted in the Methodists having but a small share in the use of the house."⁸ This church was known as the Union Church of Chatham. However, the time came when dissensions arose between the two denominations, and the arrangement thus became no longer feasible or satisfactory. The Presbyterians withdrew and built a new church a little farther west on Main Street which they called the Village Church of Chatham.

In the meantime the old church was torn down, and the Methodists found themselves without a meeting place. They decided to buy a new site and erect a new church. The new location was on the South-east corner of Main Street and Summit Avenue. Title was taken on October 22, 1832.

OUR SUMMIT AVENUE CHURCH

A comparison of the relative purchasing power of the dollar is revealing, for this new lot which extended far enough along Summit Avenue to have room for a burying ground behind the church, cost only \$100. And incredible as it seems, the entire cost of the new Church was \$1,200. Dedication services were held on July 18, 1833.

The pillars of this Methodist Church, built in 1832-1833, were John Hancock, Joshua Ward, Brainard Dickinson, Matthias



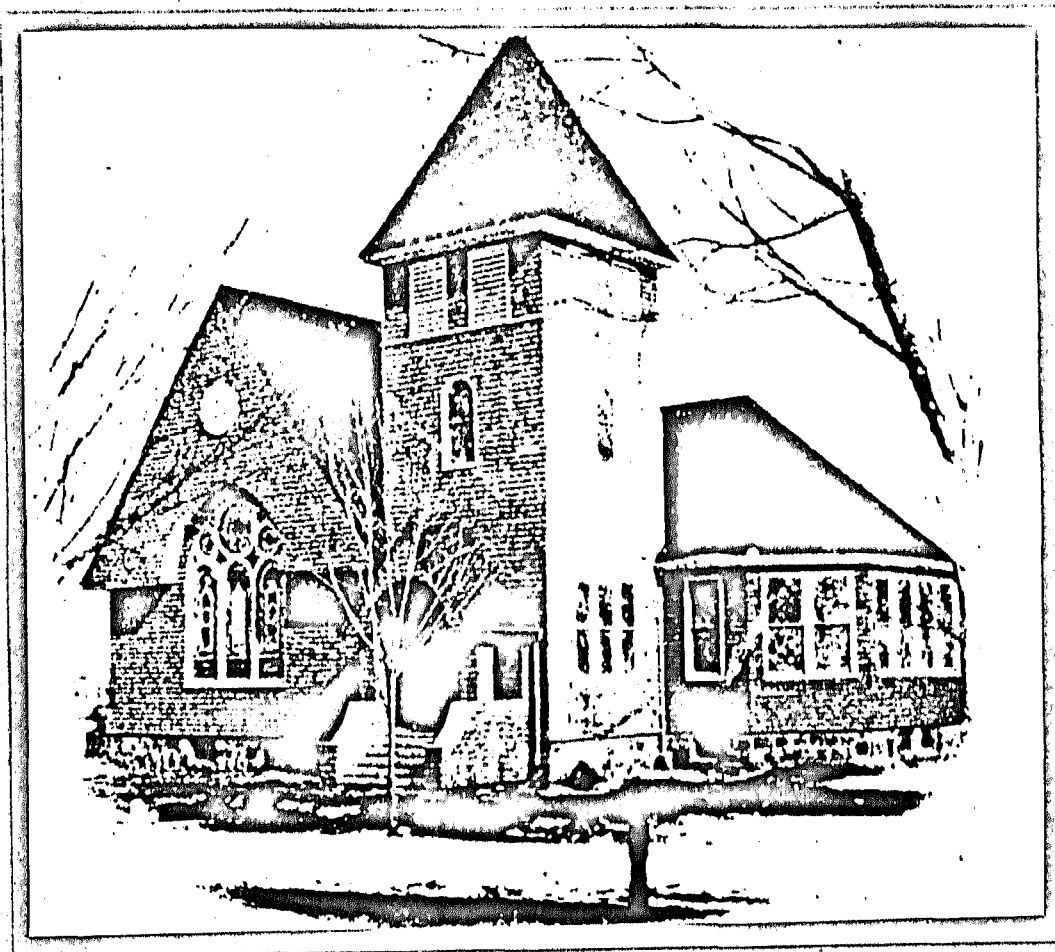
Chatham Methodist Church built in 1832.

Swain, J. Brookfield, S. Bonnell, Philemon Dickinson and Isaac Searles.

In 1852 an addition was necessary so six feet were added to the front and a gallery was added at a cost of \$600. Again in 1870 improvements and changes were made. The old-fashioned windows consisting of "one set of double sash windows above another like an ordinary factory"⁹ were removed. The ladies of our church who in the past have made lovely drapes for the church will admire the skill of Mrs. Nelson Kelley, who curtained these old-fashioned windows by "pasting large sheets of Manila paper together. Modern church windows with shutters opening inside,"¹⁰ replaced the old ones. One other change was made: the old-fashioned high pulpit was removed and a new low one took its place. The cost this time was \$1,058.

At the 50th anniversary celebration of the church in 1882 the matter of a parsonage for the minister and his family was discussed and decided upon. Accordingly, during the pastorate of Rev. S.D. Jones, a parsonage was built on part of the original lot and completed in 1884 at a cost of \$2,933. This building, as of today, is still standing, and is the old Van Salisbury house, the third house from the corner of Main Street and Summit Avenue.

During the pastorate of Rev. Nicholas Van Sant considerable money was raised for further improvement of the church. Money raising for further improvements and debt retirement continued to be a major problem during the pastorate of the following minister, Rev. Joshua Mead, 1888-1892; he is of particular interest to us for



Chatham Methodist Church, built in 1898 and dedicated in 1899.

both his son and grandson have been actively identified with our church. Frank Mead, his son, was for a period of half a century a hard working, faithful church member. His grandson Rev. Dr. Frank Mead, as we shall hear later, was the speaker at the evening service celebrating the 50th anniversary of a later church and again at the service celebrating the 125th anniversary of the 1832 church. Thus, we have three generations of devoted Meads in Chatham Methodism.

In 1896 the church erected in 1832-1833 was pronounced unsafe by a Morristown architect and again the congregation was without a church home. For two years services were held in what was then known as Kelley's Hall, above the grocery store of Nelson Kelley - now 244-246 Main Street.

In July of 1898 the quarterly conference voted to build a new church, and so came into being -

OUR CENTER STREET CHURCH

The pastor, Rev. John O. Sparnon, who came to Chatham in 1894, had been actively advocating a new church. He, together with Frank Kelley, J.H. Conklin and M.K. Hopping, formed the building committee. The lot on Center Street was purchased for \$1,000, which was paid in cash. The momentous day of laying the corner stone was November 5, 1898. This corner stone was the old corner stone taken from our 1832 church. Unfortunately, however, it proved to be solid, so no records were found. Since the corner

stone was in good condition it was decided to hollow it out, cut a box into it, letter it, and use it as the corner stone for the 1898 Center Street Church. Appropriate papers and records were placed in the corner stone, about which we will hear more, later in this history.

On Sunday, March 19, 1899, this lovely new sanctuary was dedicated. Three different services were held that day, and despite a very stormy day - in fact it was one of the worst storms of the year - large congregations were present, "displaying ardor no storm could dampen."¹¹

Thinking back to the unfavorable reception the first itinerant received from the Presbyterians and the serious dissension at the time of the Union Church, let it be noted here that many members of the local Presbyterian Church contributed liberally to the new building enterprise. In fact, the records tell of a Mr. William Wallace, who within three days after the old church had been pronounced unsafe, told the President of the Board of Trustees that he would give \$1,000 to the erection of a new Methodist Church. Truly, the bigotry and bitterness of days gone by had been replaced by a new spirit of Christian brotherhood.

In April 1899 the old church property was sold to Joseph H. Conklin for \$985; in the same year the Rev. Wm.J. Hampton was appointed to the pastorate. Under his guidance and inspiration enough money was raised so that when the Board of Trustees met on November 3, 1900 it was declared that all out-standing bills against the new church had been paid, and the church stood free

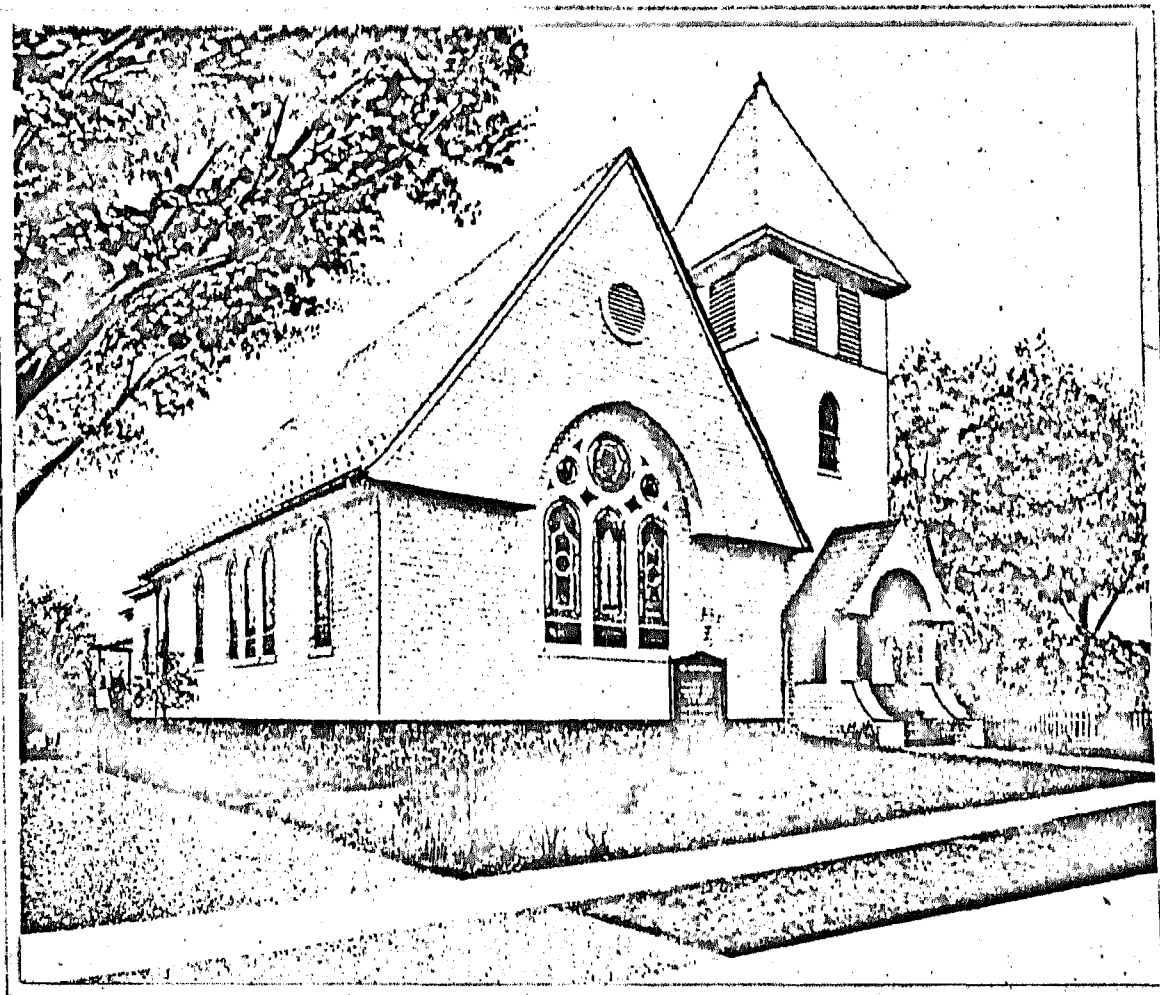
INFORMATION RECEIVED AFTER COMPLETION OF HISTORY

Number 9 on Summit Avenue, presently occupied by Mr. and Mrs. Willard Pollard has an interesting history.

When in 1899 Mr. Joseph Conklin bought the old 1832 Summit Avenue Church property he salvaged the material and built a house intending to live in it himself. However, he sold the house to his sister, who is Mrs. Pollard's mother-in-law. This house, built on the old cemetery spot is #9 Summit Avenue, and is about 63 years old.

Mrs. Pollard tells us that the stained glass window in the hall dates back to the original building; also that the original bookcase doors, while removed, have been saved.

Next to #9 is the old Parsonage, which dates back to 1884.



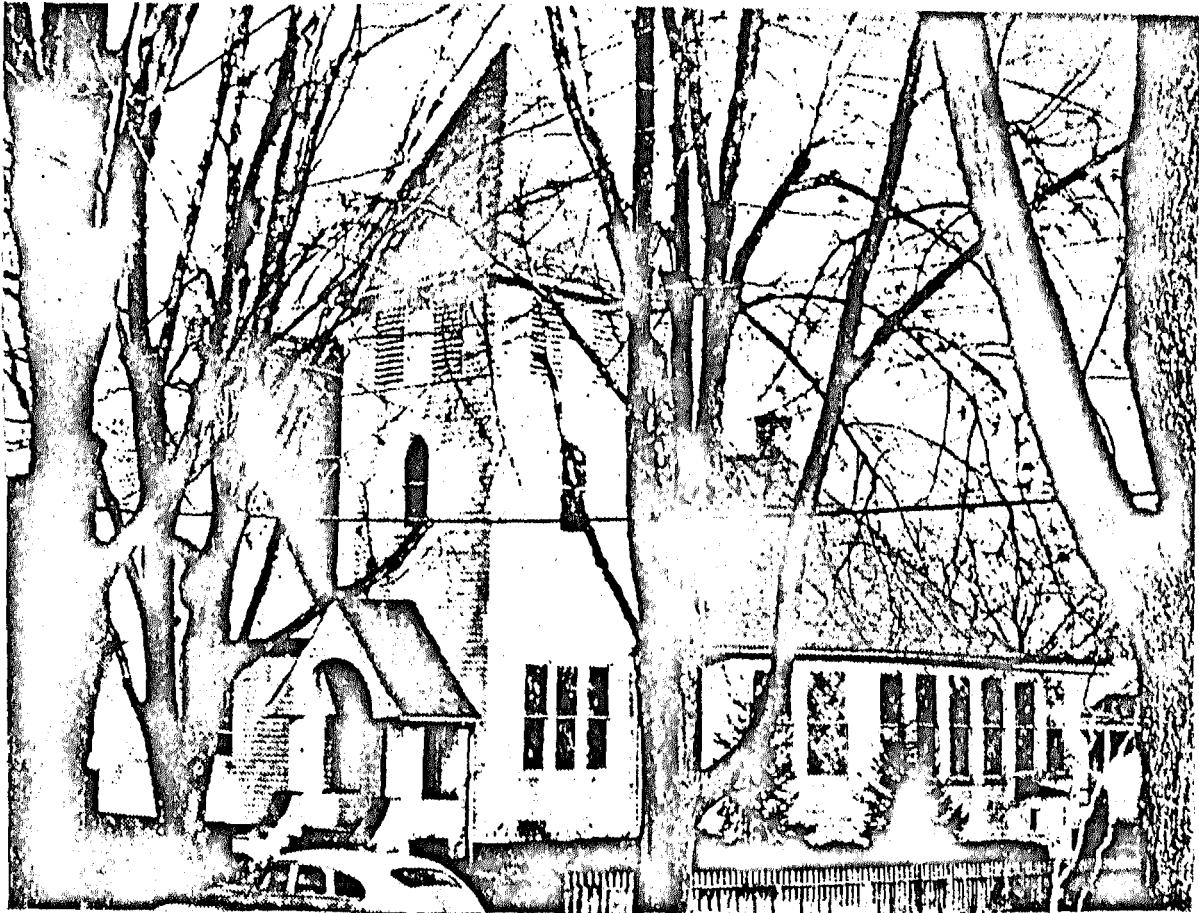
Our Center Street Church enhanced by a coat of white paint.

from debt. And, according to Rev. Hampton, "A general spirit of rejoicing prevailed."¹² During his two years' pastorate this minister wrote his History of Chatham Methodism - 1786-1900, to which numerous references have been made. We are most grateful for this excellent and interesting History.

Following the Hampton pastorate came the appointment of Rev. Dorr F. Diefendorf in 1901, who organized an Official Board consisting of the members of the Board of Trustees and the Board of Stewards. It was decided to erect a new parsonage on the north side of the new church. The lot cost \$450, and the bids for the parsonage totaled \$4,027, which was partly financed by the sale of the old parsonage on Summit Avenue for \$2,750. Early in 1903 Dorr Diefendorf and his bride moved into the new parsonage.

The Church at this time consisted of the Sanctuary and a large Sunday School room, separated by two big sliding doors which, when opened, increased the seating capacity of the church considerably. Behind these were two other smaller rooms. The kitchen was in the basement; when the women wanted to serve a supper, tables were set up in the Sunday School room, the food was prepared in the kitchen downstairs, and conveyed upstairs by means of a dumb waiter to one of the small rooms and served from there, a system which, while excellent in the early days, became cumbersome as the popularity of the Methodist dinners grew.

There were comparatively few changes in church property from this time until 1922. It was a period of financial depression and expenses, although very low as compared to present standards, were difficult to meet.



Center Street Church in 1939 after addition of "The Green Room"

Nevertheless, during the pastorate of Rev. Edward Betterton between 1923-1929 the men of the church with the financial backing of the newly-formed Entertainment Committee - now the Fellowship Society - built a new kitchen at the back of the church on the main floor of the building.

In 1932, during the pastorate of Rev. Curtis B. Geyer, a centennial celebration of the Methodist Church in Chatham, commemorating the building of the original church at Main Street and Summit Avenue, was held during the week of November 13th-20th. Special meetings and celebrations were held each evening during the week, closing with Thank Offering Sunday.

The year 1939 saw the national unification of the three branches of Methodism - the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant. From then on we were known as the Methodist Church.

The need of more space for divisions of grades and classes for effective church school work, as well as for social activities continued to be a pressing problem. Early in 1939, at a meeting of the Official Board, Mr. Fred Walters, Sr., suggested that "a room be added to the church which would extend the present end of the kitchen along the wall of the Beginners Room until even with the rest of the building's rear."¹³ This plan was approved and during Rev. Edward Callender's pastorate in the summer of 1939 the "Green Room" came into being, under the able leadership of Mr. Walters. Because the men of the church gave liberally both of materials and time, a beautiful room was built at comparatively

little expense.

In 1943 the church funds were augmented by the receipt of a legacy of \$6,000 bequeathed in the will of Miss Anna Wilcox. About half of this amount was used to cancel a mortgage made necessary in 1925, and which had been carried for many years. In June, 1943, the Official Board was informed that the mortgage had been paid off, and a "Mortgage Burning Ceremony" was held. Again "A spirit of rejoicing prevailed" as once again the church property was "free and clear."

And now we enter a new phase in the life of Suburban History. In our particular community it was something we could sense coming, but when or in what proportion was indefinite, and so no preparation of a positive nature had taken place. For the past thirty years, 1914-1944, very little growth in population and housing in Chatham and surrounding country had been recorded. The boom period of the late 1920's had been discounted by the depression of the early thirties, and Chatham was just beginning to recover when the second European war put a stop to all civilian building operations. The close of the war in 1945, and the readjustment following, made an enormous change in the population and the facilities to take care of the people in Chatham and surrounding country. The potential of the "A" Bomb, as demonstrated by its use at Hiroshima, caused many industrial concerns to move their plants, and many employees moved out to adjacent areas to live. Until this time, construction of new homes had been limited almost entirely to single houses, built by local builders, but now as the demand for additional housing

increased, professional builders came to Chatham and vicinity to operate on a larger scale and on a speculation basis.

Insofar as Methodism was affected, membership was increased over 100% in the ten years from 1944 to 1954, with corresponding increases in our Church School. Our facilities were inadequate and additional space was rented in the American Legion Hall in 1952 and in the Odd Fellows Hall in 1953. This arrangement was very unsatisfactory, as the idea of a unified Church School was entirely lost. The capacity of the church auditorium was also very often inadequate at the regular 11 o'clock service, so in 1950 the two-service system, with identical services at 9:30 and 11 o'clock, was adopted and proved very popular. These crowded conditions were also prevalent in other phases of public educational work in Chatham. In 1945 the Board of Education of Chatham requested our permission for temporary use of a large room in our church which was granted; this was considered an emergency - which incidentally, lasted for three years!

All indications pointed toward a continuation of the growth of suburban communities, and Chatham as well as adjoining territory was admirably located for this expansion.

It might be of general interest at this point to review the census figures of Chatham Borough, as recorded by the Federal Census:

<u>YEAR</u>	<u>POPULATION</u>	<u>YEAR</u>	<u>POPULATION</u>
1910	1,874	1940	4,888
1920	2,421	1950	7,321
1930	3,869	1960	9,604

Going back now to 1946, during the pastorate of Rev. D. Arthur Zook, plans were made to improve the appearance of the church sanctuary and remodel it to conform more closely to established sanctuary architecture, with emphasis placed on the altar. The contract for this extensive renovation was let for \$7,330.

By 1948 the renovation was completed including a beautiful new Wurlitzer Organ donated by Mr. and Mrs. Fred Walters, Sr. Inspirational, indeed, was our new sanctuary in its quiet beauty and dignity. It was surely a grateful congregation that gathered on October 10, 1948 to dedicate the organ and again on October 12th, 1948, to dedicate the sanctuary. At the latter service our presiding Bishop, G. Bromley Oxnam, delivered the address.

In 1949 came the 50th anniversary of our Center Street Church which had been dedicated on March 19th, 1899.

On November 20th, 1949, we held our special commemoration services. The morning service was a Thanksgiving service with Dr. Rodda preaching.

In the evening the sermon was given by the Rev. Dr. Frank S. Mead, to whom reference has already been made. A special feature at this service was the presentation of former pastors.

We were very happy in our lovely renovated church, but in 1950 coming events began to cast their shadow before them. Both the church and church school were growing very rapidly and it soon became obvious that more room was going to be needed. Accordingly, the Committee on Conservation and Advance requested that there be included in the budget for the year 1950-1951 "an amount equal to

a minimum of 10% and a maximum of 20% of the Current Expense Budget, the said sum to be used for a new building at this or at another location or for adding to this building. This fund was not to be used for alterations, repairs or maintenance of the present building."¹⁴

Then in September of 1951 it was reported to the Official Board that the present building was in an unsafe condition. It was suggested that we start looking forward to the purchasing of a plot of ground.

A report in 1952 on our Sunday School accomodations revealed the following:

1. 19 separate classes in the Church School
2. 11 of these receive their Christian education in rented halls; The Legion Hall on Passaic Avenue and the Odd Fellows Hall on Main Street.
3. 75 small children whose activities do not require such careful separation.
4. A converted storage room housing 2 classes.
5. Classes so closely packed the children sit back to back.
6. No unity of assembly.
7. The Church School attendance is twice what it was 8 years ago.

It is also interesting to note that since the present building had been erected, the Borough population has increased six fold.

In the meantime, committees were busy inspecting possible sites, several of which had been suggested. There were many who seemed to favor the lot on the corner of Coleman Avenue and Main Street. A committee was therefore appointed to make a survey of the good and bad points of all of the suggested lots in comparison with the Coleman Avenue lot. Among the findings was the fact of

the exceedingly poor parking facilities of the Coleman Avenue lot - a point of extreme importance which had been raised by opponents of the Coleman Avenue lot. The other favored lot was the Nursery property on Main Street, owned by Mr. Hanschitz.


In November of 1951 the Quarterly Conference moved to relocate and to begin raising funds.

On February 26th, 1952 it was reported that the Negotiating Committee had signed an agreement with Mr. Hanschitz allowing the Church to make test borings. The cost of the property was to be \$32,000.

On October 28th, 1952 the Official Board was informed a contract to buy the Nursery property had been signed.

The First Crusade for raising pledges for the Building Fund was launched in December 1952 with Mr. Charles Buesing as director. This Crusade was completed most successfully in the 30 allotted months with pledges amounting to \$100,000, overshooting the goal of \$89,000.

The Second Crusade was launched immediately upon completion of the first one. However, in this Crusade, and the following ones, we worked through the Board of Extension of the Methodist Church, with a minister as director.

The ^{first} unit was to consist of an Education building and an Assembly  Hall.

Title was taken to the Nursery property on January 2nd, 1955.

Again we note with interest that the church membership had

grown nearly 50% since the decision to build a new church was announced in the Fall of 1952.

Contracts were signed with contractors on May 26th, 1955. Then came a Red-Letter day on June 5th, 1955, when we broke ground for our new church.

Work moved satisfactorily and on schedule, so that our new building was ready for occupancy in late May of 1956.

On a beautiful day - Saturday, May 26th, the first part of our new church was open for public inspection. Mayor George Reznicek, several town officials, Douglas Angleman, president of Chatham Borough Board of Education, other ministers of Chatham and our Church leaders joined together with several hundred townspeople at 4:30 for the brief ceremony. Participating in the ceremony were Dr. Fred Holloway, President of Drew University and the Rev. Olin Shute, Methodist District Superintendent. Following the ribbon cutting by our Minister, Dr. Wm. F. B. Rodda, guests inspected the church, later enjoying refreshments served by the ladies of the church. So we moved in and in the language of Dr. Rodda "a new chapter in the book of Chatham Methodism was begun."

THE MAIN STREET CHURCH

The first service in our new Church Home on May 27th, 1956 was a service of consecration conducted by the Rev. Olin Y. Shute and Dr. Rodda, who preached an inspiring sermon: "The Sanctuary

Speaks." Mr. Cameron S. Toole, chairman of the Church Expansion Program and Mr. A. K. Bennett, president of the Board of Trustees, officiated at the Presentation of the Keys.

At the time of the sale of the Center Street property to the Borough of Chatham for \$15,000 net, the cornerstone was reserved. Reference has already been made to the cornerstone dating back to the Summit Avenue Church. The box which, as noted before, had been cut into the stone and filled with appropriate papers and documents pertaining to the 1896 church was now to be removed and examined. This event took place on Saturday, June 29th, 1957.

The contents were as follows:

- A two page History of the Church
- List of Members and Official History of the Stone and its Travels
- List of contributors
- Photos
- Six papers:
 - Chatham Press - Oct. 22nd, 1898
 - Christian Herald - Nov. 2nd, 1898
 - Christian Advocate - Nov. 3rd, 1898
 - New York Tribune - May 1898
 - Union Signal - Oct. 13th, 1898
 - New York Weekly Witness - Oct. 26th, 1898
- 29 coins
- 1 Campaign Button
- 1 Postage Stamp
- Card of the Pastor of Calvary Methodist Church in East Orange.

This is the list of records found in the cornerstone as reported by Norman Dennis, Chairman of the Records Committee.

Unfortunately, a good portion of this material had suffered considerable damage due to moisture.

We now approached a big event in our Church History: our 125th anniversary. On October 12th, 1832, the trustees of the

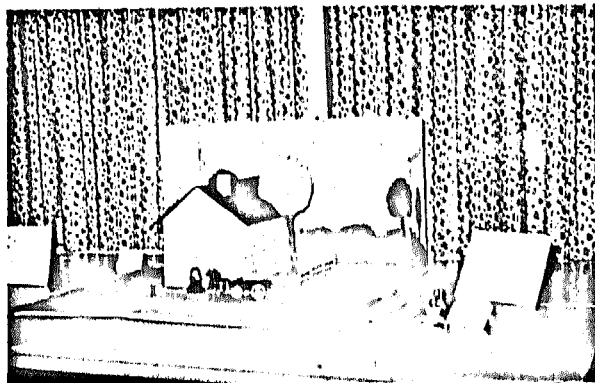
1832 church were elected. One hundred and twenty-five years later, October 6 thru October 13th, 1957, a week-long celebration marked this event, culminating weeks of preparation.

October 6th, 1957 we observed World-Wide Communion at the morning service with Dr. Rodda preaching. The evening service was one of the highlights of the celebration for it followed the order of service of the 1832 church. The ladies were seated on the left side of the church and the gentlemen on the right. Four young people, Dick Ort, Dick Wind, Tom Johnson and George Whitehead dressed in the costume of the 1830's took the offering, thus adding greatly to the historical atmosphere. The high point of the service was undoubtedly the sermon preached by Bishop Herbert Welch, Senior Bishop of the Methodist Church of America, who, at a vigorous 95 years of age, preached on the topic "The Church in Our Times."

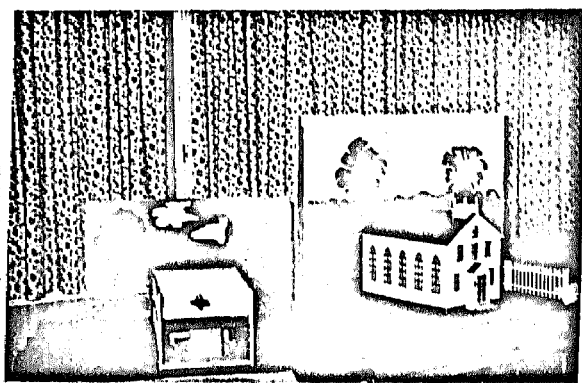
The Friday evening program consisted of a reception and a tour of the Historical Exhibit prepared by our Church School Students and Staff with help from the Chatham Library. The exhibit created a great deal of interest with its historical scenes depicting our Church History clear back to the early circuit rider. Also at this time the former pastors were greeted and a Historical Pageant presented.

Sunday morning, October 13th, climaxed the celebration of our 125th anniversary with an exceptionally outstanding service at which the Rev. Dr. Frank Mead preached a powerful sermon: "I Love Thy Kingdom, Lord."

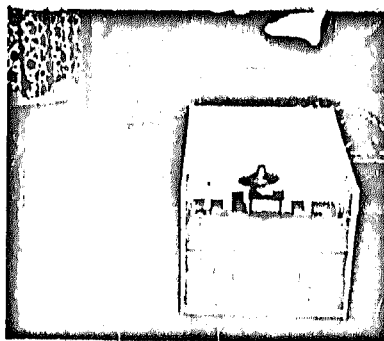
HISTORICAL EXHIBIT PREPARED BY CHURCH SCHOOL



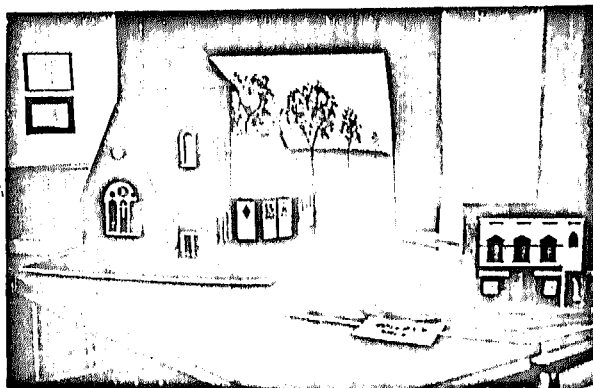
The 1800 Church.



Summit Avenue Church.



Interior of Summit Avenue Church.



Center Street Church
and Kelley's Hall.

In the afternoon we were happy to greet many of our friends from town who seemingly enjoyed our exhibit, pageant, and refreshments. And so, came to a close a week of remembrance and gratitude.

May 1958 saw the conclusion of the Second Crusade with pledges amounting to \$130,000. By March, 1959 enough money had been raised to pay off the mortgage.

Accordingly, on October 4th, 1959 a service of dedication was held at which time Bishop Frederick B. Newell, New York Area, and the Rev. Paul A. Callender, Western District Superintendent and Dr. Rodda led the congregation in the Dedication Service and the Mortgage Burning. A clear title to the property was then presented to Mr. A. K. Bennett, Chairman of the Board of Trustees.

The total cost of \$302,705.53 covered the cost of the site, Education Building, Fellowship Hall and equipment.

In May of 1958 the Third Crusade was launched and completed in May 1961, with a total of \$161,000 in pledges.

On January 28th, 1961 the Quarterly Conference approved the Fourth Crusade for \$200,000. At this meeting plans for the Sanctuary were shown, discussed, accepted and directed to be completed for bids. At this time it might be helpful and perhaps surprising, to note the increase in church membership from June 1948 when the Center Street Church was remodeled until May 1961:

June 1948 - 426 members
May 1961 - 1,225 members

Every organization in the Church, including the Church School, has labored hard and faithfully during these years. Perhaps special mention should go to the Woman's Society of Christian

Service, who by various means as Bazaars and Antique shows have earned thousands of dollars for the Building Fund. Here, too, let us mention the Easter Egg project by the Men's Club, a short story of which, written by Mr. George Ort, follows:-

THE EGGS AND WE

Noah Webster, who as far as can be determined had nothing to do with the Chatham Methodist Church, has identified an egg as "an oval or spheroidal reproductive body produced by birds and many reptiles, from which, after a period of incubation or development, the young hatches out."

It doubtless would come as some surprise to Mr. Webster to observe an annual three weeks period each Lenten season in which are produced many thousands of luscious chocolate-covered eggs from which, after a period of development, there will hatch out a beautiful church structure. The egg manufacturing process has become almost a tradition of the Men's Club. The idea and the know-how were borrowed; the labor and some other incidentals are contributed and the annual result is a highly profitable operation from which the Men's Club has been able to undertake and satisfy a substantial financial obligation to the building fund.

Many years ago, when the Men's Club pledge to the fund was imperative, but the women had a corner on fund raising ideas, a member suggested an undertaking he had observed once at the Kearny Methodist Church. Because our needs were great, we approached the project in a big way. Our purchasing agents for chocolate, sugar, butter, and coconut scoured the market for the best wholesale prices.

A member of the congregation, whose business was the manufacture of specialty tools, created the hand-operated molds which are still in use. Another emissary visited professional candy manufacturers and learned the intricate process of temperature control of chocolate so the eggs would retain their rich brown color. A few women were encouraged to help, but each succeeding year more women assisted in order to be near their husbands. Then the children began coming to be near their mothers.

Statistics are cold, like the chocolate must be for dipping, but it should be reported that almost as many eggs are made annually as crab grass has seeds -- to be more specific, over 2,200 dozen.* Their fame has spread, and as persons who have enjoyed them have moved further away, orders now arrive from across the oceans.

No matter whether the eggs are, as Mr. Webster indicated, oval or spheroidal -- and there are some of each -- the taste is the same and the reaction produced is uniformly expressed in Master Oliver Twist's famous plea, "more."

*The records show that 16,103 dozen eggs have been made since the project started, and a total of \$12,632.61 earned for the Building Fund. (The Committee.)

And so, in the early fall of 1961 we have brought our history up-to-date. Ground-breaking for the new sanctuary probably will not take place before 1962.

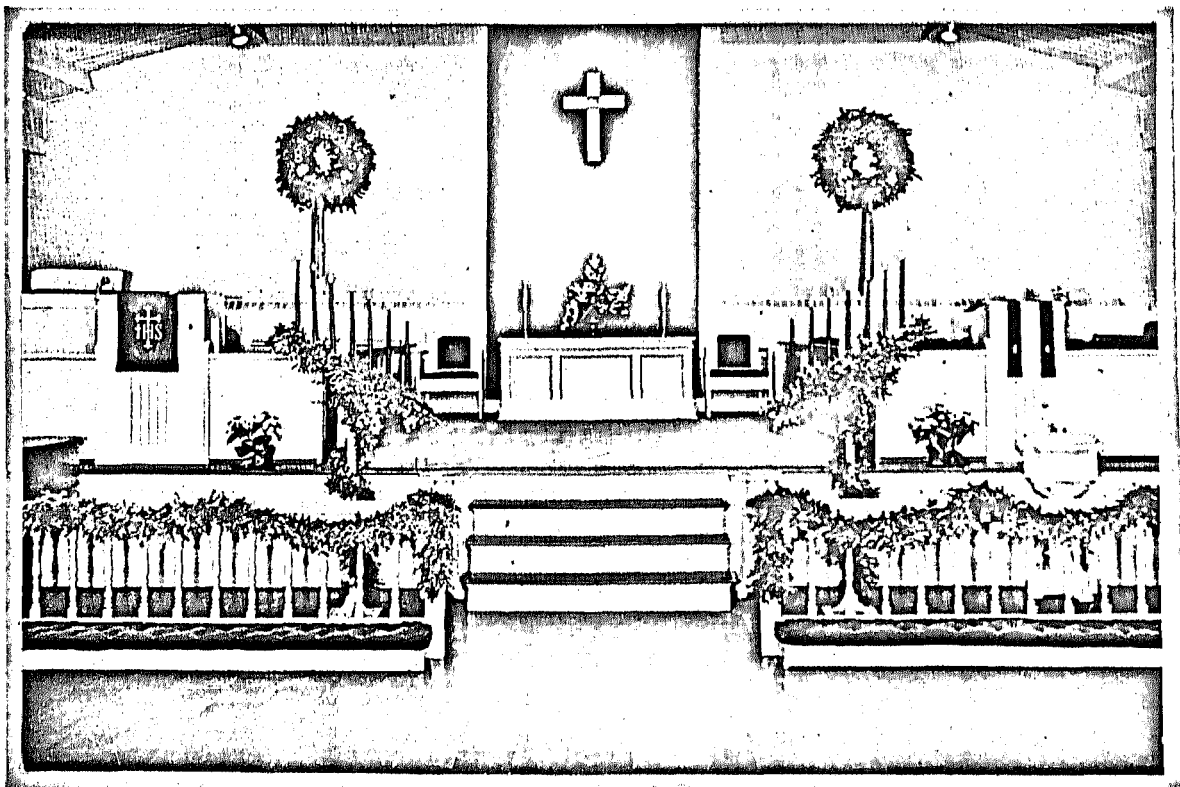
It would be impossible to mention by name all the individuals who have worked so untiringly for the building of our new Church;

but we cannot conclude our History without expressing our devotion and gratitude to our pastor, Dr. Wm. Rodda who has inspired and guided us since 1949.

Knowing that "Except the Lord build the house, they labour in vain that build it" - Psalm 127-I, let us pray earnestly that the last two lines of the poem we are using in conclusion may be true about our new Church.

"Beautiful is the large church,
With stately arch or steeple;
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of grace,
And a wooden church or a stone church
Can hold an altar place.
And whether it be a rich church,
Or a poor church anywhere,
Truly - it is a great church
If God is worshiped there."

Author unknown.



The Church at Christmas in 1961.

PENNY A DAY SOCIETY

The first Woman's Society of the Methodist Church was started May 23rd, 1882. It was called the "Penny A Day Society."

Both men and women could be members, but only women could be officers.

The dues were a penny a day except on the Sabbath, and were collected by members appointed for the purpose.

The object of the Society was to raise a Parsonage Fund to be used for furnishings, paying rent, interest, insurance, repairs, or for a sinking fund as the society desired.

There were 34 members and 10 were named as collectors. Dues were to be collected every week and turned over to the Treasurer at a monthly meeting.

At the first annual meeting, a complete report was made of money received, the amount being \$185.11. They had paid for rent of Parsonage - \$125.50, bedroom set - \$28.00, book for Secretary and Treasurer - \$.75, leaving a balance of \$28.86.

In 1893, the name was changed to the "Ladies Aid Society."

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

During the period when Rev. Dorr F. Diefendorf was Pastor of our Church, in 1904-1905, a Miss Glenk came to our Church to speak at a morning service. (Probably the first woman speaker to have a regular morning service.) Miss Glenk spoke of her work as a Missionary in Korea, and made a deep impression on our minds. She urged that we start a Woman's Foreign Missionary Society, which we did.

The dues for the Society were two cents a week and a prayer. One of the duties of the treasurer was to collect the dues, and even two cents a week was hard to get in those days.

We raised money to send to foreign missions and money for Conference work, by cake sales and luncheons. We attended Conference and District Meetings to find out about the work and frequently had speakers for our regular meetings.

THE WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society was organized in our Church in 1915 or 1916. They had many projects - sending money and supplies to the American Indians; the Brooklyn Methodist Hospital; Ellis Island; Good Will Industries and the Home for the Aged at Ocean Grove.

They attended Conference and District Meetings and also had speakers at the monthly meetings, to tell of the Home Missionary

Work.

In 1935, they combined with the Foreign Missionary Society and held joint meetings until the Woman's Society of Christian Service was formed in 1940.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The Woman's Society of Christian Service was started in our Church and throughout Methodist Churches in the United States, in 1940.

There were many objections at first, as the Ladies Aid and the Missionary Societies didn't want to give up their organizations. But, to their surprise, it soon became a great success.

There were 84 Charter Members and Mrs. Edward D. Callender, wife of our Minister, became the first President and did a splendid job of organizing with the help of officers and members of the former societies.

One innovation was the idea of having officers for two years only. The old custom of keeping a set of officers for twenty-five years or more was abolished. This made it easier to get officers and gave more people a chance to work.

Today, twenty-one years later, we have two hundred and sixty-four members with an annual budget of \$2,325.00 raised by individual pledges. We have earned and paid \$34,000 into the building fund and have pledged an additional amount of \$12,000 in the fourth building fund campaign.

We are divided into nine groups of from 20-25 women each which have meetings once a month in the homes. We also have a General Meeting, for all members, once a month at the Church. Our programs are planned to entertain, but always to keep us informed of the many phases of the work of the Woman's Society of Christian Service, our purpose being

- to unite all women of the church in Christian Living and Service;
- to help develop and support Christian work among women and children around the world;
- to develop the spiritual life;
- to study the needs of the world;
- to take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

LIST OF PASTORS OF CHATHAM M. E. CHURCH

ESSEX CIRCUIT

- 1832 - John Woolson and John Buckley.
- 1833 - James Ayres, Arthur Lub, and Washington Thomas.
- 1834 - Francis A. Morrell, Vincent Shepherd.

WHIPPANY CIRCUIT

- 1835 - Francis A. Morrell, Benjamin Day.
- 1836 - William A. Wilmer, Wesley C. Hudson.
- 1837 - Robert Lutton, John S. Beegle.

MADISON CIRCUIT

- 1838 - Curtis Talley.
- 1839-40 - Crook S. Van Cleve.
- 1841 - George S. Wharton.
- 1842-43 - Charles S. Downs, George Hughes.
- 1844 - Louis R. Dunn, Israel S. Corbit.
- 1845 - Nicholas Van Sant, Garner R. Snyder.
- 1846 - Nicholas Van Sant, Robert S. Harris.
- 1847 - John Scarlett, John W. Barrett.
- 1848 - John Scarlett.
- 1849-50 - Joseph M. Pierson.
- 1851 - James H. Dandy.

CHATHAM CIRCUIT

- 1852 - William H. Dickerson.
- 1853 - William C. Nelson.
- 1854 - Jacob B. Graw.
- 1855 - Philip Roden.
- 1856 - John F. Dodd.
- 1857 - Cornelius Clark, Jr.
- 1858 - Solomon Parsons.
- 1859 - Thomas E. Gordon.
- 1860-61 - Isaac Cross.

LIST OF PASTORS OF CHATHAM M. E. CHURCH

CHATHAM and LIVINGSTON

1862-63 - George W. D. White
1864-65 - Samuel M. Stiles

MADISON, GREEN VILLAGE, CHATHAM

1866-67 - James M. Tuttle

CHATHAM

1868 - H. J. Woods
1869 - John Brien
1870-72 - James E. Lake
1873 - S. F. Palmer
1874-75 - William H. Meesie
1876 - William R. Keifer
1877 - J. N. Dennison
1878-79 - A. C. Ellis
1880 - F. T. Ellison
1881 - Samuel Sargeant
1882-84 - Salmon D. Jones
1885-88 - Nicholas Van Sant
1888-92 - Joshua Mead
1892-94 - Gilbert H. Winans
1894-99 - John O. Sparnon

CHATHAM CENTER STREET CHURCH

1899-1900 - William J. Hampton
1901-04 - Dorr F. Diefendorf
1905-07 - Harry E. Curts
1908-09 - Morris D. Church
1910-13 - John H. Egbert
1914 - F. S. Simmons
1915-16 - A. G. Schatzman
1916 - Arthur F. Torrance (Supply)
1917-18 - A. L. Fretz
1919-21 - Blair S. Latshaw
1922-28 - Edward Betterton
1929-31 - Warren R. Neff
1932-33 - Curtis B. Geyer
1934-36 - W. P. Sheen
1937-43 - Edward D. Callender
1944-45 - William B. Kelley
1946-48 - D. A. Zook
1949- William F. B. Rodda

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FEBRUARY 25, 1962

At a Special Quarterly Conference and Congregational Meeting held on February 25, 1962, the revised plans of the Sanctuary were presented by Dr. Weisel and his committee. The revision became necessary due to the fact that the bids received on the original plans on November 20, 1962 were in excess of the estimated \$435,000 by \$165,000.

The changes made did not affect the Sanctuary itself, and after considerable discussion the revised plans were accepted by a vote of 101 in favor, 4 against.

And so it would appear that the expansion program will culminate in the occupancy of the new sanctuary probably in October, 1963 - a little more than 15 years after the program started in 1948 with the remodeling of the old Center Street Church.

Statistics are not always uninteresting. To wit:

In 1948 there were 426 members.

In May, 1956, when we moved into the Education Building there were 764.

When the 4th crusade opened in May 1961, there were 1,170.

When the last milestone, - the opening of the new sanctuary - is reached, it is estimated that there will be about 1,300.

GROUND-BREAKING-DAY

On a beautiful Sunday, the 17th of June 1962, another momentous occasion in our Expansion Program was observed: "Ground-Breaking-Day" for our new sanctuary.

Dr. Rodda's excellent sermon: "In This Faith We Build" emphasized that the church of God is not the building but the people. Therefore, in building a sanctuary we are building a home for God's people.

Following the service, the Official Board lined up in two rows on the site of the future sanctuary and the people filed between them to the beautiful outdoor altar, preceded by the entire church school.

Everyone took part in the impressive Ground-Breaking-Ceremony led by Dr. Rodda, even down to the youngest who came prepared with their own shovels.

Guest speakers were Mayor James Henderson, Mr. John Ramsey, president of the Board of Education, and the Reverend J. Mark Odenwelder, Western District Superintendent, Newark Conference.

A Brass Choir conducted by Professor B. George Williams, Chatham High School led the singing of the two beloved old hymns: The Church's One Foundation and Faith of Our Fathers.

And now a grateful congregation will watch with eager eyes as our Sanctuary grows and becomes a reality.

Christa J. Fry (Mrs. L. D.)

Born in Iowa

Toured as a concert piano accordionist.

Married Lloyd ^{Davis} Tanis Fry who is an electrical engineer - until retired - was associated with the Bell Telephone Laboratories, Inc. New York City.

"
Came to Chatham 1929 - moved to Madison, N. J. 1963.

Two children - Dorothy Ellen and Charles Emary.

Both children attended Chatham public schools from kindergarten through high school - then on to college. Now married and living away from Chatham.



4 Cedar Avenue, Madison

Gudrun Jensen Brown

I was born in Denmark, the youngest of four children, and came to America at the age of ten.

I began my education in the new country in the fourth grade and graduated from Montclair State College in the days when it was a Normal School. I continued my preparation for teaching by attending Rutgers Summer School and by taking extension courses given by Newark State College.

I became a naturalized citizen and in 1923 married Stephen R. Brown, who is the son of Mr. and Mrs. Owen Brown, former councilman and mayor of Chatham.

We have three children who attended Chatham schools from Kindergarten through High School. Following college they all married and have families of their own. Our daughter's children are the fifth generation of Chatham Methodist Browns.

I was a teacher in the Chatham School system for eighteen years. I am a member of the Chatham Methodist Church, the American Legion Auxiliary, National Retired Teachers Association, and the Chatham Historical Society.



HOME of MR & MRS
STEPHEN R. BROWN
48 INWOOD ROAD

MRS S. R. BROWN.



Tyler Weisel Engelman, born March 1904 in Philadelphia, Pennsylvania. Married in 1923 to Fred W. Engelman who was born in Wharton, New Jersey.

Our son, Fred L., was born in New York City and now resides in Irvington, New ^{York} Jersey. He married Joyce Marie Sothern from Ardsley-on-Hudson, New York and they have two sons, Bruce Fred, eight years old and Peter Craig, three years old. Our son is the author of the book titled "The Peace of Christmas Eve". Shortly after this book was published, he received a Gugenheim Fellowship and is now working on his second book.

Our daughter, Marilyn Tyler was born in Chatham, New Jersey and now lives in North Wales with her husband Ronald D. Lauchmen and three children, David Ronald age 11, James Fred, age 9 and Susan Grace who is four years old.

I have been an active member of the Chatham Methodist Church, do volunteer work for the Tuberculosis Society in Morristown. MR & MRS FRED W. ENGELMAN • HOME 58 GARDEN AVE



Beatrice B. Gafford

Born in Corning, New York. The youngest of three girls born to the Reverend and Mrs. Lewis A. Benjamin. Father is a retired minister.

Married to James E. Gafford for over twenty years before his death in 1959. Moved to 16 Sussex Ave Chatham in 1940. Still reside here. Adopted a baby girls, Sue Ann, in 1947. She is now a student at Syracuse University.

Was graduated from West Side High School in Newark, N.J. and later went to business school.

Worked for many years for the Mutual Benefit Life Insurance Company in Newark, N.J. At present a Secretary to a Doctor in Madison and part-time hostess at the William Pitt in Chatham.



16 Sussex Avenue
and
Beatrice B. Gafford



"Symbolism in the Sanctuary"

A sermon preached at the opening service in the new Methodist Church Sanctuary on September 29, 1963 by its minister, Dr. William F.B. Rodda

There is more symbolism in our daily life than any one of us recognizes. For example, in order to control the flow of traffic, we have what are called traffic lights. When the color is red, we stop usually; when it is yellow, we are cautious; and when it is green, we go. We never stop to think about it, but the color speaks to us and gives us direction. Or again, you take the matter of a handshake. Is there any better way to convey a greeting to a person or to express the feeling of friendship for a person than through a handshake? It is a symbol, it is a sign. Then there is the wedding ring. It is only a piece of metal, but it speaks to us unmistakably of that sharing of love and loyalty that makes a marriage infinitely meaningful. Finally, consider a flag, the American flag, if you will, and when you look at it on certain occasions, you have a feeling that must have possessed the patriots of the past, those who gave their blood for freedom. It is only a piece of cloth, to be sure, but it is a symbol of something that is great. I suggest to you this morning that symbolism plays a far larger role in our daily life than we perhaps realize.

Now this is all very relevant to our religion. Symbolism lends itself to the intangible nature of religion, assisting in the process whereby the religious intangibles can be expressed and experienced. Indeed, it is a major art in the realm of religion. There is a silent language expressed purely by symbols, and though you may think that this Sanctuary, in its beauty, is marked by simplicity, I dare suggest to you there is far more symbolism in this Sanctuary than you would at first realize.

Let us, in mind's eye, go outside the building now and let us look at the roof. We remember that the roof area over the chancel is higher than that over the nave, and that light comes streaming in from these high windows and plays upon the great symbols of the Christian faith. This very roof arrangement over the chancel area is a symbol. When you look at the building from outside, you realize that there is something in the chancel that is eternally significant and that comes from above, as it were.

Then coming closer to the building, we stand in the front of it and there we behold the four great doors -- and they are great doors. They speak to us in the language of symbolism of the four Evangelists, Matthew, Mark, Luke, and John, by whom and through whom we enter into a knowledge of the Christ. We then come into the narthex, commonly called the vestibule, and in the medieval church the vestibule or the narthex was the symbol of "the world", and it was in the narthex that the non-communicants and the penitent were allowed to stand at the time of worship. (In those days it wasn't a place for the latecomers.)

Then we leave the narthex and enter into the nave, which is the main body of the Sanctuary. The first thing, of course, that meets your eye are the pews. I wonder if it has ever occurred to you that a church is the only public building in existence that has pews, not chairs. The reason is significant. The Christian faith emphasizes fellowship and not the individual. Individualism is kept at a minimum while the body of Christian beliefs and concerns that characterize a Christian people unites them in a common hope and fellowship. Truly it is said, the church is a fellowship of the followers.

From the pews we sit and look at the windows. You notice the different colors. The red, for example, is the most dominant color. The red, according to the medieval church, stands as you might guess for sacrifice -- the sacrifice of Christ. This has led Christians to a holy zeal, so the red symbolizes sacrifice and zeal, ideally dominant Christian attitudes. You will also see purple. The purple, you might guess, stands for royalty and this color speaks to us of the kingliness of the Man of Nazareth. You will see blue, and blue represents Christian truthfulness and faithfulness and loyalty. How many of us have said "he is true blue". That is where that saying originated, for the symbolism of the color blue in the medieval church stood for those sterling qualities which we even today greatly admire. Then you will see amber. Amber indicates the presence of the fine gold of integrity and honor.

Then moving down the center aisle, which is a symbol of man's path in life, and as he walks through life, he lifts up his head and he beholds God. So this is the symbolism of the center aisle. He beholds the chancel, and the place that catches his eye is the altar. The altar has two meanings in the symbolic language; first, it is a place of sacrifice, and secondly, it says "God is present". When the workmen were completing the Sanctuary, the altar was temporarily removed. It's hard to imagine how empty the Sanctuary looked without the altar. So how subtly this object has spoken to us of God -- God's presence! It speaks to us of God and on the altar are two candlesticks and, of course, as you might surmise, they are symbolic of the light of Christ. Christ said, "I am the light of the world"; but you notice, there are two and they speak to us of the two natures that were expressed through the life of Christ -- one, His human life, and how wonderfully human it was, and the other that which we acknowledge as the divine in Him. "The Son of God" men said, human and divine.

We move from the altar to the lectern, on which is placed an open Bible. Here again is impressive symbolism. The Bible is open. This says to us that the Bible is for all men to read, persons of every color and of every nation, of every class, and of every clime, and that it has a message for all people. It is a universal book. On the Bible markers are two symbols; the Chi Rho monogram, which consists of the two first Greek letters in the name of Christ, and the Alpha and the Omega, which are the first and last letters of the Greek alphabet, and which, I am sure you know, indicate the beginning and the end: The God Eternal who was in the Beginning and will be to the end of time.

You see on the lectern itself the symbol of the Descending Dove, which, according to the ancient church, is the symbol of the Holy Spirit. It portrays the Spirit of the Living God, who comes to us when we sincerely hear the reading of His Word. It is then that God's spirit enlightens our minds, as we seek to understand what is being said. That is why the symbol of the Dove is on the lectern.

Moving from there we come to the pulpit, which is the place where the Word is interpreted. On its scarf are the letters "IHS", which are the first three Greek letters in the Greek spelling of the name "Jesus", (iota eta sigma). Below it, you recognize the triangle, which represents the Trinity. Three equal sides, yet one of unity - God the Father, the Son, and the Holy Spirit. Everything that is said from the pulpit must be said in the name of the Trinity. The trefoil too is a symbol of the Trinity. St. Patrick was explaining that emblem to some children one day and he said it is like a flower that has three equal petals, but it is one flower on one stem. So with the Trinity -- three persons, three expressions, but one Being.

Then, finally, we come to the Cross. It is a Latin Cross. There are many types of crosses but we chose a Latin Cross, because it is nearest the form of the cross on which Jesus died. Very plain it is, and it is central, and it is empty. We hold basic concepts in common with our Roman Catholic brethren, but often it is a matter of emphasis. The Romans emphasize a suffering, dying Christ, and so they have him pictured on the cross. The Protestant tradition has placed its emphasis on a triumphant, living Lord, who, though he suffered, was victorious.

Thus, symbolism speaks in this Sanctuary. May we hear its challenging message week after week in this Holy Place. St. Francis of Assissi, that great man of God of the Roman Church of the middle ages, was, as you remember, a man of great wealth for his father was a very successful merchant. He lived a life of dissipation until he became a follower of the Man of Nazareth, and he then became dissatisfied with the limitations of a life of constant pleasure-seeking and money-spending. He then determined to devote himself to the outcasts, the sick, and the poor. But even St. Francis, at times, became depressed. He became weary of doing good, and we read of how one day he went into the little chapel of St. Damien, which was his Sanctuary, and there he opened up his spirit, his mind, his heart, and permitted the Sanctuary to speak its word to him. He said, as he sat in the quietness of that place, that it were as though the tenderness and the love of Christ came very near to him, accompanied with that undercurrent of eternal hope and victory He always brings. This is the true ministry of a Sanctuary. And I believe this is the ministry of this Sanctuary. This is a holy place. I know now that it is, for this week one of our women visited our church. She sat here alone while our organ played. Because of her health, she is physically handicapped, but she painfully typed out this message to me and I want to leave it with you. She said, "God seems very near in that Sanctuary, and I feel better for having been there this morning." Please God, may it always be so.

"Symbolism in the Sanctuary"

Page 4

Let us pray: We praise thee our Father, for all the avenues of adventure in life -- the challenge of work, the society of friends and fun, the domestic life of the home. And now, oh God, we thank you for the life of worship. Grant that thy ministries may come to fruition in this holy place, and be made known to us. We ask in Jesus' name. Amen.

Note from Book Committee: With this manuscript the Church Committee included the newest picture of the church which was used in the book and a copy of the Historical Society NEWSLETTER, October 1957, entitled "The Middle Years of Chatham Methodism". This material will be found in the Historical Society files.

Churches - Presbyterian

A SHORT HISTORY OF THE PHYSICAL GROWTH
OF
THE VILLAGE CHURCH IN CHATHAM
(OGDEN MEMORIAL PRESBYTERIAN CHURCH)
1823 - 1972

by

John Crowell Richmond
appointed by the Session

A DECADE OF GROWTH

In compiling a history of a Christian church organization it is necessary that the historian keep in mind growth as the central objective of his writing. Indication of growth can be judged by the physical expansion of church facilities in order to meet the requirements of the community, and in the actions of the congregation in meeting the challenge of Christ's commands to the members of His church. Of these two indicators the latter is more important in fulfilling the mission of the church, but the physical facilities are necessary to establish a permanent base of operations and a focal point for nurturing the spiritual needs of the congregation. It would seem, then, that a logical recounting of the history of any particular church would establish the physical growth first as a basis for building the more intricate history of the spiritual growth.

Consideration of the physical growth of the Village Church in Chatham, known today as the Ogden Memorial Presbyterian Church, must perforce start with events prior to the establishment of this church. The settling of New Jersey did not start in force until the English defeated the Dutch Colony in New York and New Jersey in 1664. As the English colony expanded westward from New York into New Jersey, towns sprang up at Elizabethtown, Newark, and to the south at Burlington and in the area across the Delaware River from Philadelphia. In the

succeeding years settlers in search of more land continued the expansion westward and by the early 1700's had pushed into what is now Morris County, New Jersey. The settlements in the upper Passaic Valley were predominantly Scotch Presbyterian. These settlers brought with them a desire for Christian worship which resulted in the building of the first Presbyterian church in Morris County. In 1718 Whipany* became the center of Presbyterian fellowship in the county on the completion of its first church building. The congregation consisted of people from the areas which are now Morristown, Madison, Parcipany,* Hanover, and Chatham. From this beginning we have other Presbyterian churches being founded in the area: at Morristown in 1740; at Bottle Hill (Madison) a meeting house was established in 1748; and two new edifices replaced the original church in Whipany* in 1775 at Hanover Neck and Parcipany.*

The members of the meeting house at Bottle Hill erected a church building in 1765. The congregation of this Presbyterian church consisted largely of people from Chatham along with some from Madison. The church was officially named by "act of Legislature, Session of

*original spelling

1817-1818, the name of the First Presbyterian Congregation of Chatham was given to the Bottle Hill Church."

Since the official name of Chatham had been taken by the village on November 19th, 1773, the name of the church seems ambiguous and it is without doubt a reason there is not a First Presbyterian Church in Chatham. In addition to the church in Madison, a meeting house was erected in Chatham in 1808 by joint effort of the Methodist and Presbyterian people of the village. It was situated on the north side of Main Street, west of the bridge in the area of what is now University Place.

By 1821 history indicates that this meeting house was being attended to a greater extent than the church at Bottle Hill by the Presbyterians of Chatham. In fact, on March 15, 1821 a Board of Trustees was formed for the purpose of overseeing the physical maintenance of the meeting house of the Village of Chatham. The organization of a Board of Trustees, dominated by Presbyterians using the meeting house, appears to be the initial step in the cessation of the use of the building as a joint meeting house. From this time on there are

records of the meetings of the Trustees and of the meetings of the "inhabitants of Chatham interested in the affairs of this church" as the minutes of this non-denominational organization put it.

At a meeting of these inhabitants on July 5, 1823, it was resolved that a committee appointed should wait on the Presbytery in October 1823 to request the formation of a new church in Chatham. This is the first indication of a formally organized church starting in Chatham. From 1821, when the Board of Trustees had organized as non-denominational, until 1823 there had been only a formality of independent action. Regular meetings had been held and formal action had been taken through the Trustees to weatherboard and shingle the meeting house. It may well be that this need for maintenance of the building was the motivating force which brought the Board into being. In any event, that was the first project undertaken by the Trustees. This work was not completed for various reasons until the winter of 1822. In addition, at this time, the Trustees assumed the responsibility for the day-to-day care of the building.

Further evidence that the joint use of the meeting house was being disrupted in this period is the action of the Board of Trustees when on September 29, 1823 they

Resolved -- That the Deed for the land where the church stands and the certificate for the Act of Incorporation be sent to the Clerk of the County to be by him recorded.

Thus the ground work was laid for the formal organization of the Village Church in Chatham. The record of this event is in the Book of Religious Societies in the County Clerk's office at Morristown as follows:

This is to certify that we the subscribers were duly chosen Trustees of the Village Church in Chatham agreeable to the laws of this State, and, after having taken the oath required, have also taken upon ourselves the name of the 'Trustees of the Village Church in Chatham', dated September 29, 1823. Israel Lum, Jacob Bonnel, Paul Day, Israel Day, Jephthah B. Munn, William Spencer.

It followed on October 8, 1823, that the Presbytery of

New Jersey meeting in Chatham received from the committee appointed in July the request that a new Presbyterian church be formed in Chatham. This request was granted at the meeting upon due deliberation.

Although this officially establishes the present Ogden Memorial Presbyterian Church's beginning in Chatham, it does not firmly establish the church itself. For the first ten years of its formal life the Village Church in Chatham was continually struggling to maintain a full church life. The Reverend Asa Lyman was the first pulpit supply, serving until 1828. Although the records do not specifically state so, it would seem that Rev. Lyman terminated his relationship with the Village Church because it was unable to meet his salary of \$400 per year. In these early years of the church all monetary requirements were met by subscriptions as needed. A study of the Trustee Minutes indicates that usually the subscriptions fell short of the requirements causing delays in paying bills incurred. This was the case with Rev. Lyman on several occasions during his service. It seems that based on experience the Trustees found it

necessary to offer Rev. Lyman less salary in 1827, and when unable to increase it to the forementioned figure, accepted the Pastor's resignation in 1828. This is but one example of the financial struggle the church had in its formative years. Others may be found in the Trustee Minutes. Credit must be given to the Village Church however, for they did manage to meet the physical needs of their church, and at the same time contemplate the future need for more adequate church facilities. Regular maintenance was performed and plans were conceived to enlarge and enhance the appearance of the Church.

In 1828 the Rev. Joseph Meeker Ogden was engaged as stated Pastor as the church met its spiritual obligation to supply full time religious guidance to its members. At the same time physical growth was considered. The plans for physical growth came to fruition in 1831. At a meeting of the parishioners on April 6, 1831 it was "Resolved by this parish meeting that we will enlarge the church in the rear." A committee was appointed to raise funds by the familiar subscription method. Activity pertinent to this project ensued, but

no construction work was done on the meeting house. Then in September the original idea of enlarging their present building was shelved:

An extra Parish meeting was called . . . on Wednesday Evening the 7th of September 1831.

. . . .

B. P. Lum in behalf of a committee appointed at a Neighborhood meeting to inquire concerning the . . . of a certain lot called the Williamson lot proposed to be purchased to remove the Church previous to its repair & also the cost of removing said Church made report-

That the lot can be had for \$370.00 Dollars. That the probable cost of moving the building will not exceed \$40.00 Dollars-

Resolved that this Parish purchase the Williamson Lot and take measures to remove the church on the same-

Resolved that the Trustees and building Committee be directed to carry the foregoing resolve into effect unless they find so serious an opposition to it as to endanger the peace and harmony of this church and parish in which case they are authorized to desist further measures.

The records indicate that more deliberation than

action took place from then until January 10, 1832, although funds or promises of same were solicited by subscription. That these deliberations through the fall of 1831 were not barren is indicated by the following act, when on the 10th an Extra Parish Meeting was called to consider erecting a new church building rather than enlarging and repairing the old one, brought forth this resolution:

Resolved-1 That we take measures to build a New Church near the site of the old one by circulating subscription to raise the Money necessary for that purpose and which subscription shall be laid before a parish meeting hereafter to be called and subject entirely to the control of that meeting-

This was done accordingly, and at the adjourned meeting of the parish on January 24, 1832 a financial report was made showing subscriptions and other funds could be expected to raise \$3,358.00. It is to be noted that subscription was solicited outside the immediate area for this building fund. The report then stated that the Williamson lot before mentioned could be purchased for \$365.00 and estimated the building cost to be in the neighborhood of \$2,500.00 to \$2,745.00. Upon reception of this report it was "Resolved 1st that the Parish proceed to build a New Church." Further enabling actions were resolved at the meeting clearing connected details.

No further action is indicated by the records until on July 14, 1832 it was reported in the Trustee Minutes that C. D. Smith had purchased the Williamson lot and turned the Deed over to the Trustees for the purchase price of \$375.00. With the purchase of the Williamson lot, work commenced on the new church site; and since no records to the contrary have been noted, it is assumed that in accordance with a resolution of the adjourned parish meeting of January 24th, the parishioners themselves erected the foundation for the new church building. The actual structure was apparently under construction by September, judging from the following:

Chatham Sept. 5th 1832 Trustee Meeting.

Res'd That Israel Day, Wm. C. Wallace & C. D. Smith, the building committee of the New Church, be authorized to take down and remove out of the old church and on to the grounds in the rear of the new church all the Seats the Pulpit stairs and the materials and property on and about the old church which has been put in it and on it with funds raised by a subscription dated about the year 1823 and which said subscription authorised the Trustees to dispose of said property and also that the Trustees agree to and concur to the resolve posed at A Parrish Meeting held on the 24th of Jany.

Last authorising the building committee to apply the materials and property of the old church as they may deem advisable in the building of the new church.

Work went forward and the new building was in use by early 1833, just ten years after the founding of the Village Church in Chatham. The records of the Trustees do not indicate that any actions accompanying the physical growth of the church during this period were illegal or underhanded. Yet, the recounting of this history would not be complete without mentioning the fact that all was not serene in the religious life in Chatham at this time. As was previously shown, the joint effort of Methodist and Presbyterian caused the founding of an original meeting house in Chatham. What became of the Methodist part of the congregation? They were still meeting in the original building in 1823, which necessitated the use of the second floor of the Old Academy for Presbyterian church school purposes. Further, it is a matter of record that the joint use of the meeting house was not harmonious. This friction culminated in "what is known as the 'Battle of the Churches' in ancient Chatham." The Presbyterians, desiring to build a new church, and withdraw from the joint use of the meeting house, met strenuous opposition from the Methodists. This action so piqued the Presbyterians that they responded by hitching oxen to the corner of the

meeting house in the dark of night and pulling the building down in the year 1830. A poem definitely slanted to disparage the Presbyterians was printed and presented to public view regarding this alleged incident. It would appear that a titanic battle took place in the religious life of the community as the churches struggled for growth. The reports conflict, however, since it is also disclosed that "Father John Hancock of Springfield 'writes Feb. 23, 1849 That a church was built in Chatham at an early period prior to 1807'" in reviewing the Methodist movement in Chatham. This does not agree with the building of a joint meeting house in 1808 as being the first such building in Chatham, nor does it agree with the Trustee Minutes of the Village Church in Chatham which indicates the use of the meeting house in 1832 which was after it had supposedly been torn down.

See
Hancock's
poem in
Chatham
1849 "The
first church
built in
Chatham"

That all the facts are not in is the only clear part of the controversy which perhaps received more publicity than was warranted. To clarify the situation caused by the conflicting stories we have the following facts: First, the Methodists and Presbyterians shared a union meeting house which was nondenominational in name if not in fact. The Presbyterians were more numerous in the union. Second, the forming of a Board of Trustees in 1821 was a joint effort, but only two of the seven members were of Methodist persuasion. These two

were John Hancock and Mathias Swain. In 1823, when the Village Church in Chatham was formed by the Presbyterians and taken under care of the Presbytery of New Jersey, it appears that the Methodists were simply pushed aside by the preponderance of the Presbyterian members of the meeting house. Third, with the recording of a deed for the property and the Act of Incorporation with the County Clerk in 1823, it would seem that all legal claim by the Methodists ended for there is no record that any litigation took place to settle any claim, if there was such, that the Methodists could have made. In that there was a period of about one and one half years during which plans for doing something with the old church were in process, there was time for contesting the issue. It would seem, therefore, that while the assumption by the Presbyterians is ethically questionable, it does appear to be legitimate in view of civil law.

Fortunately both the Methodist and Presbyterian Churches survived the clash and proceeded to grow to fulfill the needs of their members. As for the Ogden Memorial Presbyterian Church, the period ending in 1833 can be viewed as phase one in its physical growth. And, despite the undertone of friction and dispute in the community, it can be viewed as a successful one which was of benefit to Chatham and more specifically to its own members.

A stamp of
Presbyterian
Church
dated June
8 Decades,
however, as
it is said
that Allen
& Wallace
put one or
two stained
glass windows
in Centre St.
Church, not

TRIALS AND TRIBULATIONS OF PHYSICAL SURVIVAL

The completion of a new church building in 1823 undoubtedly provided more comfortable and commodious accommodations for worship, but the Trustees probably found it a bit difficult to enjoy these comforts since it left them with the task of seeing that the indebtedness incurred in building the church be met despite a lack of funds. Some very artful financial arrangements were employed by the Trustees in order to accomplish this task, not the least of which was just not paying due bills for lack of funds. That such a financial situation came to pass needs explanation in order to present a true picture of the record.

As has been indicated, a subscription was circulated to raise funds for the new church building. The circulation was made by accepting cash and promissory notes issued over the signatures of a Trustee. Thus, if the subscription was insufficient or delinquent, the Trustees as individuals were responsible. That was the situation regarding the building fund which was carried over into the life of the church as it went forward with a program of Christian endeavor. While the building fund was plagued by the vagaries of subscription, a hoped for sounder means of meeting salary expenses was decided upon by the Trustees as follows:

~~Resolved-~~ That the Board appraise the seats

in the church to raise the Sallerys to be submitted to a subsequent Parrish Meeting to be held on Monday the 14th Inst.

The necessary appraisals and enabling acts were prepared by the Trustees and presented to the Parrish on the 14th of January, 1833 as follows:

Articles of Vendue for the Sale of the Seats
in the Chatham Village Church January 14th
1833

Article #1 -- The Seats to be Let up at
sum not less than appraised and struck off to
the highest bidder

#2 -- The purchaser to pay for
his seats in quarterly Payments

#3 -- The purchaser to use and
occupy the seats for one year from the 1st day
of April next and the purchaser to occupy the
Seats from this time.

The records indicate a total of 58 seats (pews) of which 56 were rented. The maximum price was \$13.75 and the minimum \$4.00, with a mean in the \$8 to \$10 range. Total pew rent was \$455.50.

It would seem that a sound fiscal policy was established. Such was not to be, however, for finances continued to be a thorny problem for the Trustees. Regarding this situation, it must be remembered that Chatham was a small country town depending largely upon

small stores and farming for its existence. In the early 1800's the Morris Turnpike had brought Chatham an increase in trade by providing a link between the Newark-Elizabeth Town area and the way west. By 1830, however, the turnpike as a prime means of freighting was on the decline and the Morris Turnpike was becoming less popular as a thoroughfare since maintenance was minimal and freight movement was being shifted to canals. The Morris and Essex Canal came into existence during the 1830's and captured most of the freight business from the Turnpike. Since the canal by-passed both Chatham and Morristown, it definitely had a deleterious effect upon the financial well being of Chatham. Additionally, it must be remembered that 1837 was the year when a severe depression bottomed in the United States. This was the physical and financial backdrop of the stage upon which the Village Church in Chatham acted as it endeavored to meet the needs of its members and the community during the 1830's and 1840's.

By September 1833, deficit financing was a well established fact as the Trustees faced a balance due to the builders of the church in the amount of \$1,218.68. To meet this situation the Trustees resolved that the President of the Board give his note as follows:

\$800.00 payable one year from date

200.00 at 60 days

218.68 at 6 months

The action proved satisfactory to the builder and the financial situation was eased momentarily. The Trustees, however, were still faced with the task of raising the necessary funds. To accomplish this they sold the old church lot. Only one person was interested in buying and then only for \$50.00 so the amount realized on the sale was small compared to the indebtedness. At this same meeting of the Trustees on Oct. 5, 1833 it was:

Resolved- That James Bower be authorized to collect all debts due on Subscription and that he may where he cannot get the Money take promissary notes or prosecute the same and be allowed a compensation for his services.

With these actions the Trustees hoped that they were on the road to solvency. Such may have been, but the road proved long and rough. The financial burden eased some, however, enabling the Trustees to juggle their way from bills due to bills due in such manner as to keep the Church intact and to move forward with its Christian endeavors.

By April 11, 1834 the debt had been reduced to \$735.53. This was accomplished by raising some subscription in Newark, Elizabeth Town, Rahway, Orange, Morris Town and other nearby towns. Even while this was going on, means of enhancing the church building were not forsaken. The Trustees authorized the exchanging the old bell for a new one weighing 550 to 600 pounds with

balance due in the transaction to be paid by subscription. The adding of subscription on top of subscription did not appear to bother the Trustees as it was done on many occasions.

These samplings of the debt problem faced by the Trustees was the story of the physical situation of the Church during all of the 1830's and 1840's. That the Church was able to retain a pastor during the time was a credit to the patience and understanding of the Rev. Joseph M. Ogden, for the records show that in 1836 the exact amount due him previous to April 1833 was reviewed and a settlement made. And, again in 1838 it was:

Resolved- That E. B. Sturges be authorized to settle with the Rev. J. M. Ogden all arrears due him up to the 1st April 1838 and give him his note as President of the Board of Trustees.

This continued indebtedness finally had repercussions upon those of the parish owing money, for in November 1837 a committee appointed to "collect delinquent monies of pew rents and subscription reported no success." The Trustees:

Resolved- That we leave the accounts of all persons who are in arrears for pew rents or on subscription for building the church with the magistrate for collection.

The action was evidently partially successful for by January 1838 the debt on the church building was reduced to \$200.00. By then, however, the builder, Lewis Carter, or more properly his estate, for he died before receiving a full accounting for his services, had lost patience and threatened to sue for the balance. The Board was extracted from this financial pit by Mrs. Cockrem who loaned them the \$200.00 needed for one year without interest.

In looking back on the records of the Trustees and evaluating their actions, it seems that some of the financial problems were of their own creation due to the excessive reliance upon subscription pledges and also upon the methods of handling finances. However, such criticism would not be fair when we consider the fact that despite almost constant problems the Trustees always managed to meet the physical needs of the Church. And, as this was done under the added burden of personal responsibility for church indebtedness rather than a corporate responsibility, it is all the more a credit to the Trustees. A series of accounts from the Minutes of the Board of Trustees indicate the Board had no bank account of its own, but rather that the President and Treasurer had their own accounts which were audited by the Board at the end of each year. This method worked, but not necessarily at full efficiency. And, it was — subject to extenuating circumstances which on occasion

led to problems. One such was caused by the removal of Trustee Calvin D. Smith to Newark in 1837. His accounts were not settled prior to his move and for several years this was a concern of the Trustees since Mr. Smith died before an accounting could be made. His records proved incomplete; so, when settlement was finally made with his estate, the Trustees were able to recover only a portion of what they judged due.

The day to day operations of the Trustees in the 1830's and 1840's were similar to those of today, but on a smaller scale and with fewer areas of concern. It was necessary to provide for the maintenance of the church buildings, to provide housing for the pastor, to purchase sundry expendable items of supply, and to pay salaries. The Trustees managed to carry out these tasks by one means or another. The first parsonage was provided by a lease arrangement from Sylvanus Bonnell to the Board of Trustees. Its provisions were very favorable to the Church as the yearly rental was only one dollar and the lease was for seven years. Further, if Mr. Bonnell wished to rescind the lease or sell the property he was to pay the Trustees \$100.00 per year for the unexpired term. Prior to this arrangement the pastor had been housed with some parishioner in somewhat temporary fashion. Whether the arrangement with Sylvanus Bonnell extended beyond the seven years

stated is not determined, but by 1846 concern about a parsonage was evidenced by the following:

Resolved- 1st, That the Trustees be authorized to purchase the property known as the Property of Sylvanus Bonnell (deceased) consisting of a house, barn and five acres of land for \$1000 dollars or that of Miss Lydia Crane or any other property they may think best.

2nd, That after the purchase of said lot a subscription be circulated to pay for the lot.

3rd, That Wm. Parsils, John L. Munn, Joseph H. Reeve and Paul Day be appointed to circulate said subscription.

This would possibly indicate that the Church was still using the Bonnell place for their parsonage. The resolve was not carried out, however, because at the Parish Meeting of March 20, 1848 it was superseded by a motion that a $\frac{1}{2}$ acre lot be purchased from Samuel Spencer for \$200.00 upon which a building committee of David Burnet, William R. McDougal and Harvey M. Lum were to see that a parsonage was erected.

It has already been seen that the Trustees were not always able to pay the pastor's salary when due; however, they always managed to pay a part of it at least.

Wm. Parsils
John L. Munn
Joseph H. Reeve
Paul Day
Train etc
2 houses
one at
the side

This part was a supply of wood to insure the comfort of the pastor during the winter months. The records show that some pew rents were payed with cords of wood to be applied to the pastor's salary. In addition, the Trustees had to pay a sexton \$25 a year in the 1840's with further recompense of six shillings per extra day service and three shillings per extra evening service. The rest of the duties involved repairing and maintaining fences, horse sheds, buildings, and the upkeep of the grounds. They were actually involved with filling in the yard to the rear of the church for over a year.

Fortunately all the efforts of the parishioners and the Trustees regarding the physical plant were not set back by fire or damage by acts of nature, for, with the precarious financial situation, it could have been, perhaps, a death knell for the young Church. This was apparently realized in 1845 as the Trustees were authorized to insure the church. It was not until 1847, however, that action was taken resulting from the following:

Resolved 9th- That the Trustees get this House Insured in some Mutual Insurance Co.

13th- That the Trustees circulate a subscription to insure the Church and repair the fence.

The records of the Trustees from the year 1855 to 1870 have not been found by the author and so only a cursory recounting of events concerning the physical

growth of the Church can be made. It is known that no major building was undertaken during the period. The histories that do exist concerning Chatham, and historically inclined writings, indicate the Church had a slow, steady growth which culminated in a building project in 1870. An addition giving about one third again as much space as the original edifice was made at the rear of the church building at a cost of approximately \$1800.00. Shortly after this a chapel was erected by the Village Church in Chatham on the site of the "Old Academy" which had been used by the Presbyterians for Sunday School purposes as early as the 1820's. The Academy building was removed to a new location rather than being razed. By locating the Chapel on this site the Church brought about some centralization of its physical plant since the parsonage was on an adjoining lot. The Chapel was a "commodious structure with stone basement and slate roof." It was a significant step forward in the life of the Church, but a costly one as the lot sold for \$5000.00 and the chapel cost \$5900.00. A brief reference to this is contained in the Trustee Minutes of July 22, 1875 when regarding Church indebtedness it was pointed out that "there still remained money owed which was borrowed about six years previous at the time the Church edifice was enlarged and some \$2000 mortgage on Chapel property."

1868 New
railroad
station and
community
moved away
from the
lot.

In adding a chapel to their facilities, the Village Church evidently met a need that was overdue. For, immediately following its completion, the chapel became the center of Church activity of all manner with the exception of the formal Sunday worship service. Weekly prayer meetings, Trustee meetings, Session meetings, Sunday School activities, etc. kept the building in near constant use. Noting this extensive use the Trustees deemed it advisable to erect five sheds for sheltering the horses of those attending meetings. In addition, an extension was added to the chapel as a study for the pastor. These improvements along with the erection of some fences were reported complete on April 12, 1876 and the expenditures regarding same approved despite their exceeding the original approved sums.

For those who appreciate the similarity of historical events over the years, the following will not be a surprise. Yes, again as in the 1830's the Church completed a vigorous and inspiring building program enhancing the church, but at the same time saddling it with debt. And, yes again, a bit of history shows us that depression was striking the country to make its presence keenly felt in 1877. Naturally, finances became a great concern to the Trustees; and ways and means were discussed at their meetings for improving the situation. No new ways for raising revenue were enacted,

however, "because of the distressing conditions of the times, it was found inexpedient to change means of raising funds." Not only financial problems plagued the Church in 1877. In addition, the pastor, Mr. Johnson, requested that his relationship with the Village Church in Chatham be dissolved. Approval of the dissolution not only burdened the Church with searching for a new pastor, it caused financial trouble since the Rev. Johnson had \$550.00 of back salary due. As might be expected, the Church did not have that sum, and before the separation could be effected the back salary had to be paid. As with many previous financial crises, this one was met by a member of the Church putting up the money as a loan. Mr. Guy Minton was that member this time as he had been on several other occasions during those depressed times.

Despite the hard times experienced by the congregation, they managed to see that their obligations were met. In fact, they really showed a fine Christian spirit and concern by letting the retired Rev. Ogden use the manse during this period. His appreciation of this kindness was expressed in a letter to the Parish which was read at the Annual Parish Meeting. Following is a portion thereof:

This has been the more important during years of financial pressure almost beyond anything which has been ever before experienced in our

country.

The Rev. Ogden went on to indicate in his letter that he felt the parsonage should be for the use of the active pastor and had therefore managed to erect a dwelling^{at the St. corner of Main} for himself, thus placing the manse at the disposal of the Church once again. Reality superseded good intentions at this meeting, however, as it was resolved that the annuity which had been voted Rev. Ogden in earlier years in the amount of \$500.00 per year be reduced in that the Church could not meet this sum.

With the Church still struggling financially in 1879, the Trustee Minutes indicate that what had to be done was, while at the same time every effort was made to save money. The parsonage was repaired only to the extent absolutely necessary for preservation and it was placed in rental while not occupied by the pastor. A small matter which caused some embarrassment and needless added expense is indicated by the following which points up the fact that mistakes do happen despite the best of intentions.

An improper material having been used in varnishing the Church pews whereby in a number of instances the garments of those occupying same had been injured. It was on motion of Mr. Lum resolved that Mr. Minton be empowered to take means necessary to rectify the difficulty.

1879 was the year when Rev. Anderson received the call to be stated pastor at a salary of \$900.00 per year. The manse continued in rental, however, since Mr. Anderson was a bachelor. This helped the financial situation some, and a new system of envelope contributions to supplement the pew rents also helped.

The new year, 1880, started well for the Church as bills for repairing the parsonage were paid. Again individual members paid for some of it to be reimbursed at a later date. The Trustees also arranged to have Rev. Anderson and his sister choose furniture for the manse to be paid for by the Church and title invested in the Trustees. The furniture cost \$200 and came at a time when the Trustees were faced with notes due at the bank. Solution, part payment made on notes and new ones secured. The financial report given at the Annual Parish Meeting of April 1, 1880 showed the operating receipts to be approximately \$2,500. At the same time expenditures continued greater and so deficit financing was the fashion. The deficit was nearly erased by special contributions from the congregation, but due to minimal maintenance for a period of time the Church facilities were sadly in need of refurbishing. Private funds had provided for the painting of the front of the Church. So the use of new funds was in effect already dedicated to maintenance. The Trustees would not even use it for

finishing the painting as they decided it could only be done if provided for by a subscription. It never materialized.

In September 1881 the Rev. Anderson departed and Rev. Beaumont was engaged to start as the pastor in January 1882 at a salary of \$1200 annually and use of the manse. An indication that finances were on the up-swing? Yes, the financial report made at the Annual Parish Meeting of April 5, 1882 showed an indebtedness of only \$34.07. The struggle to attain such a position may have been too much to take though, for at this same meeting the congregation felt obliged to ascertain the arrears due Rev. Ogden on an annuity they were providing for him, make settlement and repeal the previous resolution.

Special efforts on the part of the congregation met painting requirements to the church and a new 600 pound bell was installed by means of an anonymous gift to the pastor's wife Mrs. Beaumont. Liabilities of the Church stood at \$1642.54. A donation of \$500 was promised toward erasure of this debt provided the congregation could raise the balance due by donations and use of the assets of the Church. The congregation raised \$538.60 by subscription and the use of Church assets in mortgage funds covered the balance. Many of these special contributions were made by the Ladies

Improvement Society which concerned itself with special money raising endeavors for just such purposes.

With today's rather large exodus of families from Chatham for summer vacations, it may be difficult to imagine Chatham as a summer resort, but such was the case in the 1880's. The Village Church was well aware of the situation, however, since the influx of summer guests swelled the attendance at church services. While it is often the case that in the press of every day commitments, concern narrows to the satisfaction of ones own needs, this was not so with the Trustees in May 1884. They arranged to cushion and put in order sufficient vacant pews in the church to insure the comfort of the "sojourners and visitors." The Trustees didn't show this same concern for their own comfort as they labored diligently to see to the refurbishing of church property during the summer months of 1884. Driveways, fences, roofs and other sundry repairs occupied their time.

The following years proved rather routine in most things. The exception to this was a fire in the parsonage in 1886 which proved the value of carrying insurance as it covered the entire damage incurred to the facilities. Rev. Beaumont, however, had to rely solely on his own recuperative powers to recover from the severe burns he sustained on both hands as a result of his heroic fire fighting which minimized the effects of

the blaze. The Ladies Improvement Society continued to keep busy with projects for enhancing the church property. This at times caused some consternation to the Trustees for the projects were not always fully financed by the Society; leaving the Trustees to pay the balances due in such cases. So it was when the Society proposed to carpet the lower floor of the church and improve the pews. The Trustees showed recalcitrance and would not agree to the project until the Society promised to stand for the full cost of the endeavor. The Society did so pledge and the work was done.

By 1887 the Village Church in Chatham had managed to reach a reasonably sound financial status and had a church establishment which was in good repair and handsomely furnished. In order to insure this position the Trustees re-assessed pew rents to a higher level and issued a circular explaining their purpose in so doing. While this history may seem to paint the Trustees as concerned only for the physical of the Church and not the spiritual, such was not the case as a portion of the circular issued indicates:

The committee, however, desires it to be distinctly understood that accommodations will be provided for all as heretofore whether paying or non-paying members, feeling that accountability to God is not according to that which we have not, but according to that which we

have. Yet we believe that Christians are more blessed in doing the Lord's service in that which costs them some sacrifice, than in that which may be done easily and without effort.

Let all feel that this Church is open to whomsoever will hear, and that we shall all be glad to see even many more crowding into the earthly courts of the Lord.

Over the years from the 1830's to the 1890's the Village Church in Chatham gradually accepted responsibility for a larger working budget. The pastor's salary rose to \$1500 per year in 1892, Church funds exceeded \$5000 for the first time on receipt of a legacy from the estate of Phoebe Crane in the amount of \$2077.50. The sexton's salary went up to \$150 per year with responsibility enlarged to cover care of church grounds. The increased church funds permitted an improved kitchen and some new upper rooms at a cost of \$1130. All in all, the physical condition of the church was good to say the least. A new organ had been installed in the church through the efforts of the Ladies Improvement Society, membership was up to 174, the Sunday School operated with a staff of sixteen and an enrollment of 138 pupils with indications that more staff and more pupils were desired and needed. More pews had to be added in the Sanctuary. The Sunday School enlarged its responsibilities by assuming partial support of two union schools,

one at Oak Ridge, the other at Long Hill.

By the middle 1890's indications that the growth of the Church required closer supervision be given the operation of the physical plant appeared in the Trustee Minutes as it was resolved that hereafter no meetings would be permitted in the Chapel except those which were Church related or which had prior consent of the Board of Trustees. Also the Board felt the need for at least regular quarterly meetings where previously they had not bothered with regular meetings.

The period which we have called the Trials and Tribulations of Physical Survival came to an end in the 1890's. It is difficult to pin-point any one year for the termination of the period. Signs were evident in the 1880's as there were in the 1850's, but it was not until 1898 when perhaps the long sought stability came about. It was in that year that the financial structure of the Church was greatly advanced and fiscal maneuverability was assured by a most generous donation of five \$1000 bonds from Miss Wallace and Mrs. R. H. Allen. It was done by these daughters of William C. Wallace in his memory to perpetuate the outstanding efforts he had made on behalf of the Village Church in Chatham. Mr. Wallace's efforts had spanned the Trial and Tribulation period. The untiring expenditures of time, energy, and financial resources was likely the keystone in the arch of triumphant endeavor by the Village Church in Chatham.

FORWARD INTO THE TWENTIETH CENTURY

The step into the 1900's was taken from a base of strong and varied activities within the Church, as the following organizations would indicate: Session, Trustees, Deacons, Christian Endeavor, Junior Endeavor, Ladies Aid, and Church School. Also included were Ladies Missionary and Young Ladies Auxiliary Missionary. Such numerous endeavors provided an opportunity for many to be active in at least some phase of Church work, but it also meant that a substantial Church program had to be supervised financially. To better assure a good fiscal position of responsible giving for support of Church programs, the congregation accepted a recommended change for budget purposes of raising revenues by an envelope system of regular contributions.

On April 17, 1899 a joint meeting of the Session and Trustees received a plan which provided the stimulus for the sweep into the twentieth century in an active and exciting fashion. A letter from Mr. R. H. Allen on behalf of himself, Mrs. Allen, and Miss Wallace expressed a desire to contribute \$10,000 toward erection of a new church edifice providing the parish would raise a matching \$10,000 which would provide the amount estimated as necessary for a suitable church building. Certain stipulations were incorporated in the offer regarding the location of the new building and the life of the

church. They did not seem too rigorous or restrictive and thus the offer appealed to the Joint Boards. Therefore, on April 24, 1899 the will of the congregation regarding said matter was explored and found favorable, providing the monetary demands could be met. No definite action was taken at that time as meeting the stipulations of the offer had not been ascertained. By May a check regarding the stipulations had been made, and it was deemed they could be successfully met. Action was then taken to secure architects, plans and estimates of cost. Also, a call was issued for a general meeting of the congregation to review the offer.

A little over a month had expired since the offer had been made to the Joint Boards, when on May 25, 1899, at the general meeting of the congregation, the offer was accepted and approval given for taking the necessary action to provide for a new church edifice. Further, a representative at large from the congregation was authorized to serve on a building committee. At this time no definite site had been chosen and none was at the meeting, but feasibility of the chapel site was expressed. A special committee for the erection of a new church building was organized as follows:

Chairman - F. H. Lum

Secretary - Guy Minton

Ass't. Sec'y - A. H. Day

Members - S. H. Atteridge, E. C. Harris,

G. H. Kirkpatrick, E. H. Lum, Hudson

Muchmore, M. B. Lum, H. D. Ogden, C. S. ^{A?}

Van Orden, Mr. Gardiner - Pastor.

The first order of business after organizing for the Building Committee was to set up a Fund Raising Committee which was to start work immediately. It was not, however, until June 6, 1902, at a Parish Meeting convened for the purpose that a formal report of the Fund Raising Committee was made. The report indicated that \$4635.00 had been pledged, which, along with matching funds of the Allen-Wallace offer insured better than \$9,000 as of June 1902. The Parish felt this was sufficient to commence work on a new church building. Therefore, authorization was given to the Trustees and Session to proceed with the erection of a new church edifice as they deemed advisable. The site for the new building was to be on the chapel land. Further, the Trustees were authorized to dispose of the present church building and property at the best terms they could. An expression of the awareness of increased budgetary needs which the new building would present was made and the Trustees and Session were directed to explore means for increasing the revenues of the Church.

The decision to proceed with building a new church had been made, but the path ahead was not to be an easy one. The Church Erection Committee was aware of this and their concern for the Church in its entirety was

evident in their discussion of Church life problems as well as ones regarding the erection of a new building. This, of course, was an excellent approach for, if the Church life was not sufficiently vigorous, a new church building could not be supported. It was felt that a direct appeal had to be made to try and broaden the use of the envelope giving and also to increase the amounts already thus being received. Further, the Committee felt that the Session needed an increased number of representatives elected rather than so many holdover members. This decision was a result of so many people declining to serve when asked. It was finally decided to investigate the possibility of having a rotary system of Eldership, but to have all terms expire uniformly. This idea was to be presented to the congregation. Along with their concern for Church life in general, the Church Erection Committee tended to business regarding the new building. One interesting result of these efforts was an arrangement entered into by the Committee on behalf of the Village Church with Mrs. Lewis Sayre whereby she contributed \$500 to the Building Fund in return for which the Church obligated itself to pay five percent per annum on the sum for the duration of her life.

As is perhaps already apparent, 1902 was a busy year for the Village Church. The Church Erection Committee led this surge of activity as they moved rapidly in the task of making arrangements for building a new

church. In less than a month's time from the go ahead authorization of the congregation, preliminary sketches of the new building were obtained from the architects Cady, Berg and See. The sketches indicated that a larger plot of land than that next to the chapel was desirable.

E ?

Mr. G. H. Lum was directed to confer with Miss Nettie McDougal as to the availability and purchase price of her land lying to the west of the Chapel. Mr. Lum found the land not for sale. This, of course, gave pause to the planning and some further thought led to the belief that the \$9270 thus far pledged would not be sufficient to start building. W. W. Ogden reported to the Committee that while the congregation was heartily in favor of building, they could only raise adequate funds by paying over a period of years, from two to four. A bit of financial juggling was then considered whereby Mr. Allen was asked to consider advancing funds which would then be repaid by pledges as they were received. No action was taken as Mr. Allen requested time for consideration of the proposal.

While summer and early fall passed with no activity to speak of in Chatham, work on the building plans went ahead in New York City as Cady, Berg and See completed detailed plans and cost estimates. The plans with an estimated cost of \$26,000 were presented to the Committee on Nov. 19, 1902. A Building Committee was then appointed by the President of the Church Erection Committee

as follows:

R. H. Allen, C. K. Nichols, W. W. Ogden,
Israel Lum and G. H. Kirkpatrick.

Guy Minton was appointed to solicit funds and negotiate land purchase.

Some discussion with Mr. and Mrs. Allen and Miss Wallace had cleared the way toward a lessening of the restrictions stipulated as conditions to their donating \$10,000 toward a new church building. Thus, by December 1902 the conditions were that the church site be westerly of the Chapel and north of Main Street. Further, the site had to be large enough to consolidate all church buildings on one site.

It was felt that these conditions were lenient enough so that they could be met. Also, an additional \$1,000 was apparently to be available from the Allens in return for the deed to the old church and lot. Further encouraging news was mentioned in Mr. Allen's communication regarding stipulations in that it appeared that Mr. Joseph W. Ogden of Morristown, a son of the former pastor, was ready to contribute \$10,000 to the Building Fund.

Follow-up action by the Building Committee led to a readying of the facts and a presentation to the Parish on Feb. 13, 1903 of Mr. Allen's letter of stipulations and the information that the Gould land on the north side of Main Street, sufficiently large for the purpose,

was available for purchase. On motion it was approved as the wish of the Parish that the Gould land be the site for the new church building. No further action was taken then. However, a Parish Meeting was duly called to determine measures for going forward with the erection of the new building. The meeting was held on March 2, 1903 with authorization being given the Trustees and Session to proceed with the purchase of the Gould land and contract for the building of a new church edifice and any other necessary buildings. It was further resolved that the Trustees "be authorized to negotiate the sale of any and all real estate now owned by the Society by legal deeds of conveyance." Also, the Parish extended its hearty thanks to Joseph W. Ogden for his most generous contribution of \$10,000 to the fund. All the actions were taken with the unanimous approval of the thirty four members present at the meeting.

Guy Minton proceeded to the work of purchasing the Gould land and reported to the Church Erection Committee by letter on April 4, 1903 that details for said purchase had been completed on April 3, 1903 as follows:

1. Total purchase price \$12,000 paid by demand note from First National Bank of Morristown for \$10,000 and \$2,000 advanced by Mr. Guy Minton.

2. Mr. C. F. Wheeler was reported as willing to take conveyance of the part of the

purchase which lapses into his ground having about 68 foot frontage on Main St. for \$11,500.

Thus the Village Church was able to get a site for its new church. In addition, "Dr. Van Orden proposed to take conveyance of the Chapel and parsonage premises for \$5,000 on or before May 15 next and thereafter to lease same to the Society for interest on purchase price during such time as the necessities of the Church may require." This proposal was accepted.

Mr. Minton had stated the purchase arrangements very simply, but there was a story behind the buying of the land which is of interest. It is a story of working Christian relationship between the Episcopalian Parish and that of the Village Church. Mr. W. W. Ogden expressed it at the Annual Parish Meeting on April 8, 1903 as follows:

Resolved that we extend to our Episcopalian brethren our hearty appreciation of the generous spirit which they manifested in sacrificing their own interests to the welfare of our aged friend Joun Gould whereby this parish has been enabled to procure for the erection of its church the most convenient and desirable one in the Village.

While considerable time and effort were being expended toward the building project, it was not at the expense of everyday affairs. Routine work of the

Trustees involved the Board always and their work in connection with the building project was an additional load which they handled. The project involved additional expenses as well as negotiating loans was again a fashion of the Board. In Sept. 1903 they were forced to borrow in order to pay expenses incurred in clearing the new church site, moving the Gould house to a different spot on the land and repairing and renovating it for use as a parsonage. These items of expense had not been considered as part of the Building Fund, and, as it often is with unforeseen costs, became an obligation of the Trustees. That it was handled readily by the Board was an indication of experience gained from similar past situations and a forecast of future efforts of the Trustees as history shows that the unexpected is often their lot.

By the fall of 1903 plans for the new building were completed and costs established. The Church Erection Committee therefore issued a call for a Parish Meeting to determine the wish of the congregation. The plans met with approval by the Parish, but the cost estimate caused a delay as it was about \$5,000 in excess of the pledged amount. Joseph W. Ogden's gift of \$10,000 carried a stipulation that it would be made only toward a debt free building, so borrowing was not possible as a means to raise the balance needed in order to start building. Therefore the only action taken was to approve

the plans. A request was sent to Mr. J. W. Ogden to waive his stipulation, and there the program rested as the meeting concluded.

The program did indeed rest, for it was not until April 7, 1904 that a reply from Joseph Ogden was transmitted to the congregation by his brother Henry. The reply was worth waiting for, as Mr. Ogden indicated he was willing to waive the stipulation providing the Parish was unanimous in its desire to incur debt in order to proceed with the new church building. This report to the congregation was made at the Annual Meeting held in the Chapel through the courtesy of the Episcopal Church to whom the Chapel had previously been sold. Having received the report, action was deferred in order to let the congregation have time for consideration and to acquaint the balance of the parish not in attendance of the new stipulation. April 27, 1904 was chosen as the date to act on the Ogden proposal. The decision was unanimous to incur an additional \$5,000 debt and proceed with building the new church edifice. Thus the final decision had been made after about five years from the time a new building was first suggested. Such is often the case when large undertakings are entered into by a church. It gives members of the congregation a chance to express their thoughts, it permits changes in the original plans, and, thus it is hoped that the final results will be satisfactory to all.

Bids were received by the Trustees, and on July 2, 1904 the Board reviewed the returns. The lowest bid received in accordance with the plans of Cady, Berg and See was \$22,690, which did not include necessary furniture, seats, heating and lighting. It was evident to the Trustees that the \$25,000 Building Fund would be insufficient to complete the job. A discussion was held among the Trustees and the results were most gratifying. Once again R. H. Allen and Guy Minton came to the rescue, joined by W. W. Ogden. Mr. Allen offered to stand for \$1,000, Mr. Minton for \$500 and Mr. Ogden for \$250 of costs beyond the \$25,000. With this assurance, a motion was unanimously passed that the President of The Board of Trustees proceed to sign a contract for construction of the new church building according to the plans and specifications of the architects with Mr. A. M. Trowbridge, the low bidder. The new growth was now to be fact. The vigorous life of the Church had been evident for five years in bringing the expansion to fruition. In order to sustain the physical growth that vigor must be nourished and kept alive. This of course was the responsibility of the entire congregation under the leadership of the Pastor and the Session. The actual building of the edifice would be a sustaining factor. So, appropriate plans for the corner stone laying ceremony were formulated on Aug. 22, 1904 at a Joint Meeting of the Trustees and Session. The plans

called for Rev. Gardner to officiate and Mr. Allen to perform the stone laying. Mr. Joseph Ogden was invited to share the honor but he indicated he would be unable to attend. Other participants and guests invited were pastors and pulpit supply of the Village Church and ministers from other churches in Chatham and other communities in the vicinity.

The weather was all that could be desired, the occasion that which had so long been awaited by the Village Church, the date Sunday Aug. 28, 1904; it was time to lay the corner stone of the new church building. The ceremony opened with prayer by Rev. Livingston Taylor of Brooklyn followed by a reading from the Scriptures by Rev. C. E. Hesselgrave. Elders R. H. Allen and Guy Minton then placed the corner stone, which contained a copy of the Apostles Creed, Articles of Faith and Covenant, Record of Work 1893 to 1904, copy of "Old Chatham" by William C. Wallace, Historical Discourses by Rev. E. P. Gardner, and the Order of Service - morning worship. Additionally there were lists of Prayer Meeting Topics for 1904, Christian Endeavor Topics for 1904, Westminster's Shorter Catechism, The Assembly Herald - Sept. 1904, photographs of the old church and Rev. Gardner, many photos of Chatham, Chatham Press Aug. 27, 1904, Madison Eagle Aug. 26, 1904, Historical Sketches of Chatham, newspaper clippings, Roll of Persons over seventy years of age who attended meeting in

Chapel a few years previously, coins of recent date, and Program of Services. Dr. Gardner delivered the main address as Rev. J. B. Beaumont and Rev. T. F. White delivered short addresses.

The occasion was truly a grand one for the Village Church of Chatham and for the borough, as was indicated by the large turn out of representatives from all the local churches. It was on this occasion that the name "Ogden Memorial" was applied to the Church by R. H. Allen in his address on laying the corner stone. Also of historical interest was the inclusion of the corner stone from the 1832 building with the new corner stone. Note also was taken that Chatham was still the home for two who had witnessed the laying of the corner stone of the building erected in 1832. The survivors were Mrs. Purdy and Miss Juliette Ward. Memories of past activities were thus called to mind and further emphasized by the closing hymn written especially for the occasion. It was dedicated to the late William C. Wallace who had been a constant inspiration to the Church during his life time, which spanned the entire ministry of Rev. Ogden with whom he had attended college at Princeton prior to their close association in the Village Church.

During the effort to raise funds for a new building, Dr. Gardner had been tireless in his efforts on behalf of the Village Church. However, he also had time to consider his own position in regard to the church. He

reached a decision to request the dissolution of his pastoral relationship with the Village Church. Therefore, when the new building was assured, Rev. Gardner submitted his request to the Session and Trustees on Aug. 22, 1904. A Parish Meeting was called for Sept. 8, 1904 at which time the motion for dissolution of pastoral relations between the Village Church and Dr. Gardner was approved. Further action at the Meeting approved Dr. John Macnaughtan as acting supply with a salary of \$100 per month while a new pastor was sought. To implement the search for a new pastor, it was moved and approved that G. H. Kirkpatrick, Chairman of the meeting appoint a committee of six to present their recommendation to the Church. Many events were to pass before the committee made its recommendation.

So the Village Church moved into the year of 1905 with a new building, an acting pastor, and a newly created debt. By fall it was concluded that total church indebtedness stood at \$14,000. Of this total, Henry D. Ogden, Treasurer of the Building Committee, reported \$3,000 as unpaid pledges. Edward H. Lum, Church Treasurer, reported pew rents and plate collections approximately \$2,900 per year with fixed expenses about \$2,600 annually. With this as a background, a discussion by the Session, Trustees, and Building Committee took place to try and solve the problem of discharging liabilities payable. R. H. Allen offered to contribute \$2,500 toward

this purpose if the congregation would raise \$4,000. W. W. Ogden and Guy Minton were appointed a committee to solicit such funds. It was also decided to increase the monthly salary of Dr. Macnaughtan to \$125 as he was still serving as acting supply for the pulpit. Continuing with Church business, the meeting resolved to transfer the utility poles and wiring the Church maintained on Elmwood Avenue to the Borough, providing the town fathers would assume maintenance of same as far as the lights extended. Work continued during the winter on the finances of the Church with some success, but by Feb. 1906 sufficient funds had not been raised to alleviate the press of indebtedness.

The Parish Meeting of April 4, 1906 brought to light the following:

The Clerk then announced that the Legislature of 1905 (N.J.) had passed an Act applicable to Pres. churches and that the proceedings of this meeting must be conducted in conformity thereto; portions of the act were read. By provisions of that act the present Board of Trustees are retired from office.

On motion it was resolved that hereafter our Board of Trustees consist of nine members. It was further resolved that the Chairman of the meeting appoint a committee of two to submit nominations of Trustees. Chairman named Mr. Kirkpatrick and Mr. Snook as this

committee.

Thus the business affairs of Ogden Memorial as conducted by the Trustees were brought into accord with State Law. A new Board of Trustees was duly elected consisting of the following terms and members.

1 year term - R. H. Allen, Guy Minton, David
Falconer

2 year term - Henry D. Ogden, Chas. K. Nichols,
Henry B. Stopford

3 year term - Ed. H. Lum, Addison H. Day,
John C. Conover.

As a guide to the new Board "It was resolved that the Trustees if they deem it advisable so to do be empowered to fund our debt to an amount not to exceed \$10,000 and secure the same by mortgage on the Societies real estate with interest at 5% or at a better rate if obtainable, and if at any time during the coming fiscal year funds be needed to discharge regular charges the Trustees be authorized to negotiate temporary loans on note to be made in our corporate name." To round out the business of the Parish, it was decided to call a congregational meeting for April 9th to act upon the recommendation that Dr. Macnaughtan be called as stated pastor. Accordingly on April 9th the congregation met, but "A violent rain storm prevailed and in consequence the attendance was very small." However, in light of

the known wishes that the congregation was practically unanimous in its desire to call Dr. Macnaughtan to the pulpit, plus the fact that Presbytery would meet the next day, it was decided to vote on the nomination. The vote to extend the call was eleven for and none opposed. Presbytery approved the call on April 10, 1906 and Dr. Macnaughtan was installed on April 18th.

Signs that the church was still experiencing growth were indicated in 1906 by the hiring of Mr. Irving Lum as organist for regular Sabbath services and instrumental supply for weekly prayer meetings at a salary of \$150 for the year. Also, the choir space was enlarged. The Sunday School was cramped for space and Mr. Strong, Superintendant, received permission from the Trustees to erect stairs to the room over the school area and fix that room for additional school space. Mr. Strong proposed to do this with funds raised by Miss Wallace of \$100 and other funds to be raised independent of church finances. This growth, while very desirable, was an additional burden on the finances of the Church. So, the indebtedness was still a pressing problem to the Trustees as they moved into 1907. Heavy interest charges on the debt caused considerable trouble as it left insufficient funds for current expenses. Subscription paper had been circulated late in 1906 to the amount of \$2,500 and so it was decided to call for payment of same to alleviate the situation. Also, the President of the

Board of Trustees was authorized to negotiate a loan as needed to discharge the present obligations for the fiscal year.

It was at this time, shortly after the turn of the century, that Chatham could be said to have experienced somewhat of a change from a rural orientation to what may be called a more suburban oriented way of life. The town was growing and along with it the membership in the church and the Sunday School. The church facilities had been rather well met with the new building in 1905, but Sunday School needs were not really considered strongly enough and by now, 1907, just two years after moving into the new building, Mr. Herbert T. Strong, the Superintendant of the Sunday School, found himself in a special bind. He had permission to use the room over the Sunday School room as noted earlier and had stairs built to it, but in order to have it fit for the use of the children, dormers had to be built in. The records seem to indicate that the Church expected the Sunday School to finance their own operation, and so it was with the dormers. The Trustees authorized Mr. Strong to consult with the architects Cady, Berg and See for plans, submit them for approval to the Trustees, and then, if everything suited the Trustees, he could proceed. It turns out that Mr. Strong was able to proceed and the dormers were installed; but, as seems usual in church matters pertaining to any kind of building, it

was a trying experience before all bills were settled. In the mean time, though, the Sunday School had its much needed space.

Along with the new building and growth at this time, there came into more frequent use the name "Ogden Memorial Presbyterian Church." This was recognized by the Trustees and a formal change of name was invoked on Jan. 26, 1908. The timing of the change could be considered as coinciding with the end of a remarkable period of time in the Church, which was sparked by the Rev. Ogden, his close friend Wm. Wallace and R. H. Allen, a son-in-law of Wallace. These families, for it was not just the three men mentioned, but sons and daughters as well, had spanned almost a century of service to the Church which was paramount to the very life and existence of the Village Church in Chatham. How appropriate that the change of name came only a few days after Mr. Richard Hinckley Allen's death on Jan. 14, 1908, which is duly eulogized in the records of the Session and Trustees.

Change was taking place in the country during the early 1900's and so it was with the Church. Growth occurred, emphasis of services changed as the social conditions of the country underwent changes of values, life styles, etc. This is the period when horseless carriages started to change the means of transportation slowly, but surely. Horse sheds at church were not as

important any longer, temperance meetings were becoming the vogue, evangelic interest was flourishing, more frequent meetings for Church business became necessary and more get-togethers for social reasons were apparent. All signs of a growing community with easier transportation means. Financial problems didn't seem to mitigate, but there was certainly more money available. The problem seems to have been that expenses also were more numerous.

Dr. Macnaughtan reported to the Trustees a legacy from Miss Sara Wallace in the amount of \$5,000 along with gifts he had received in the amount of \$3,000 in April 1910. These sums were applied to the indebtedness, which greatly improved the financial position of the Church. It was at this same meeting that upon motion by Mr. Kirkpatrick it was resolved that the expenses of the Sunday School be borne by the Church. A move this writer feels was long overdue.

The follow-up to reducing indebtedness came on March 1, 1911 at the Parish Meeting when Dr. Macnaughtan presented the cancelled mortgage of \$10,000 on the church. A celebration of same took place that summer under the direction of Mr. Strong. Dr. Gardner and Mr. Beaumont, former pastors, were present at the celebration.

A blending of the new and old in the church as well as the community comes to light in the Trustee Minutes of March 4, 1912, Parish Meeting of March 6, 1912, and the Trustee Minutes of April 25, 1912. The March 4th

meeting involved problems of the billing for sewers as assessed by the Boro plus the expression of feeling on the part of the Board that some of the younger members of the congregation should be serving on the Boards of the Church. The sewers were new to Chatham and Mr. E. C. Ransom became a Trustee at the Parish Meeting to be an infusion of young blood, but the old didn't fade away quickly as the April meeting required the Building and Grounds Committee to take action in constructing five horse sheds to replace those destroyed by gale winds. This blending of old and new is perhaps a feature of Church life as well as most other kinds of life. It tends to lend stability to action. In line with the phasing out of horse transportation and the induction of automobiles in their place, it is interesting to note that it was in 1913 that Mr. Snook deeded the strip of land east of Elmwood Avenue to the Church. A real use of this strip doesn't seem to have come about until the 1950's when it became an out, for finding more parking space near the church for those automobiles which had their ancestry in the horseless carriages just entering the picture when the land was given to the Church.

Several attempts to deal with the corporate affairs of the Church from a budgetary stand were turned down during this period, but the reasons for not going to a budget system are not recorded. Perhaps if they had done so, a mix-up in expenditure which had funds raised

by the Sunday School for a piano being spent on other matters could have been avoided. It wasn't and so again we seem to have an indication that the Sunday School was more an appendage to the Church than an integral part. Times were changing though and signs start pointing to an acceptance of the Sunday School as a very important part of the Church. Its growth left the Church no other choice several years later. Still, in Nov. 1915 the Ladies Aid Society prevailed upon the Trustees to let them have a Sunday School room for expansion of kitchen facilities. Being perhaps facetious, one could wonder if a change in emphasis from a Church nourishing the soul to nourishing the body was occurring. Not really, as it was during this time that a decided emphasis on evangelicism, temperance, prayer meetings, joint efforts of the Churches of Chatham to coordinate town activities with church activities to avoid conflict, and at Ogden Memorial strong efforts to improve and expand the music program were taking place. Professional help was used by the choirs in the form of an organist, soloists and choir directors. This had been a gradual affair starting with recognition of individuals within the church, notably from the Lum family as indicated previously, to professionals from outside Chatham. After Mr. Irving Lum had received remuneration for his services, we find in 1912 a Mrs. DeHart of Maplewood received \$3 per Sunday for services to the choir and a

Miss Esther White of Summit was hired as director at \$25 per month in 1915.

In December 1916 the Church again benefitted from the love of the Ogdens as Henry D. Ogden reported to the Trustees that his brother Joseph W. Ogden had included his father's church - Ogden Memorial - in his will with a bequest of \$15,000 to be used for the construction of a tower addition to the church. It was to be a few years before the tower was actually added to the church since it was felt that building costs were too high at the time. A story that has oft been repeated in history, usually to the dismay of those deciding, as the costs usually seem to go up with time.

Whether or not a recognition of the active and efficient involvement of the ladies of the Church in the affairs of the Church in a statement by Mr. A. Day at the Parish Meeting of March 6, 1918, leading to the election of Mrs. Elizabeth P. ^{El}Kiesler (Mrs. Rufus^{JR.}) and Mrs. Phebe Edith Trowbridge (Mrs. Frank) as Trustees can be construed as a forerunner to Womens Liberation, so popular with some today, is questionable. But, it is worth noting that throughout the history of the Village Church in Chatham the ladies of the Church have always been active, involved and responsive to the total program of the Church.

Moving into 1919, we can see that church affairs

can readily be affected by society at large. Witness the following report by Wm. C. Maul, President of the Board of Trustees, to the Parish Meeting reconvened on March 12, 1919 after a storm condition adjournment of the scheduled meeting of March 5, 1919.

We have had a number of things to contend with during the last year which impaired our income and which caused the afore mentioned condition (arrears in envelope pledges and borrowing). The influenza epidemic cut out a number of services and greatly lessened attendance at others. This naturally meant a decrease in the regular plate collections which ordinarily amount to quite a round sum. Besides the demands made on the pocket-book were unusually frequent and urgent so that the offerings showed a decided falling off from previous years. So you see it was unavoidable to borrow money in order to clear our debts. In closing let me urge the Congregation to do their best toward supplying the necessary funds promptly and liberally so that the Board may not be hampered in financing the Church work. The members of the Boards are as faithful and conscientious in their transactions and the money they spend, as they do their own. And secondly, let me urge the members

of the Boards to be a little more religious if possible in attending the meetings. These two things will supply both the means and the way to do the great work of furthering the material and financial side of this church.

Perhaps in looking at past, present, and future records of this Church, one cannot help but feel that this can be a quote for all times, not just 1919.

It is to be noted as we push on toward 1926, which can be looked upon as a significant time in the life of Ogden Memorial that 1920 saw an over-subscription to the budget on completion of the canvas for the year. The Trustees changed their meeting night (remember back to when they had daytime meetings in the 1800's) from Thursday after prayer meeting to the first Monday night of the month. The reason was that meetings lasted late into the night. Revision of insurance on the property was undertaken with the church edifice listed at \$35,000, the manse at \$7,500, the organ at \$3,000, and the furniture at \$2,000. The Trustees had some variety to their labors with "Attention being called to the fact that a fine maple tree is being bored by ants, the committee on grounds was directed to procure a remedy." We see also the Session appointing Laurence Day as member to Music Committee of Trustees to bring about a closer working relationship between the program of the Church as expressed by the Session and the paying for

it as required by the Trustees.

Note should also be taken of the use of Church property to permit the Boro residents to enhance and carry on some of their various activities. The Womens' Club of Chatham was one that received this benefit for a nominal fee; Boy Scouts used it regularly starting in the early 1900's, not without some friction as at times it is noted that they didn't always adhere to agreed terms of usage as set forth by the Trustees. Later on, public school classes were to use church facilities.

Could it be that a method for attracting youth to the Church was found and abandoned in 1921 when it is recorded that a bill for advertising in the school paper was received by the Trustees? Nobody knew the how or why of it, but the bill was paid by the Treasurer. Maybe not for youth, but how about advertising for adults? Well, a month later it was resolved to advertise in the Chatham Press at a rate of not more than \$2.00 weekly for three months. More of things to come can be noted in a request by the pastor to use a "moving picture machine" in the church. Only in the year 1922 it was necessary to make sure it was used in compliance with insurance regulations and State Law.

And just to get back to a more or less normal position as the Church moved toward its 100th anniversary in 1923, it is noted that the manse had to be roofed at a cost of \$575 for which Mr. Minton forwarded the cash

and took an assignment for same. Further the church proper needed a complete new roof at the time, but only discussion took place as there just were not any funds to do that job. The writer's recollection of stories in the family has it that it was done a few years later by selling shingles or blocks of same as a means for paying the cost.

What of the 100th Anniversary of the Ogden Memorial Presbyterian Church? The story of this Church was recorded briefly in a book Centennial of The Ogden Memorial Presbyterian Church 1823-1923, edited by Edward H. Lum, by action of the Session at its meeting on Nov. 20, 1922. The action of the Session created a Committee on Centennial Celebration as follows:

Henry D. Ogden (son of Rev. Ogden), Mrs.
R. H. Allen (daughter of William C. Wallace),
Mrs. Henry T. Berry, Mrs. C. M. Ross, Mrs.
Benjamin C. Benedict, Mrs. Rufus Keisler, Jr.,
Mrs. F. Irvin Krauss, Guy Minton, Edward H.
Lum (related to founder), Arthur A. Richmond
(grandfather of the writer), David Falconer,
Addison Day (related to founder), Homer J.
Diefendorf, Jotham Condit (related to original member), Herbert T. Strong, and Raymond
Trowbridge.

It is from this history that we have a listing of original members, ministers who served the Church, and a concise compilation of highlights of 100 years with refer-

ence to many individuals who with love for their Church and God unstintingly gave of their services to help foster His Kingdom through the Village Church in Chatham. Listed as original members of this Church are names still familiar to Chathamites as most of these families still have descendants residing in town and active in the Church. From the Lum family we have Israel, Hamutal, and Temperance; the Day's were represented by Israel, Paul, Josiah Jr., Elizabeth, Harriet, Nancy, Dorcas, Mehetable, Joanna, Susanna, Jemima, Jennet, and Nancy Jr.; the Bonnell's were Jacob, Sarah, Margaret, Anna, and Vashti; from the Bower's were Ira, Comfort, and Hannah D.; and rounding out the group we have Philip Cockrem, Hannah Cockrem, Sally Crane, Abigail Crane, Polly Burnett, Mary Burnett, Nancy Meeker, Libbie Meeker, Mary Condit, Charlotte Smith, Deborah Kent, Electa Wingate, Hannah Johnson, Mary Redding and Charity Woodruff.

In following the growth of this Christian endeavor in Chatham we find in addition to those original members and their families such names as Genung, Minton, Parsils, Morehouse, Munn, Muchmore, McDougal, Trowbridge, Budd, Sturgis, Baldwin sprinkled through the pages of time in the early days of the Church. This, of course, can hardly be considered a complete listing and any omissions are regretted. In the earlier days of the Church,

with so few members, it was relatively easy to make such a listing, but as the Church grew in membership more and more work was accomplished by committees with a great many people taking part whose names just do not appear in the records. To those many let me take this time to give thanks and recognition if not in name, in realization that the Church would not be today if it were not for them.*

By 1923 the membership had grown from the original thirty-nine to three hundred thirty-nine with about 150 families being represented. Of these families it can be noted that many go far back in the history of Chatham, indicating that a great deal of the growth of the Church was from within, contrasting with today's "coming and going" of Church families caught in the sway of modern shifting of jobs and decentralization of family units.

While the actual 100 years of service to God and community arrived in 1923, the climax of it might be said to have occurred a few years later when in 1927 Ogden Memorial made a significant advance in their ministry to the youth of the Church by putting an addition on the church to the rear of the sanctuary, extending along Elmwood Avenue. This addition included a parish hall, Sunday School rooms, study for the pastor and office space in a two story structure with a partial base-

* See Addendum

ment. Professional fund raising was enlisted for this task in the form of Dr. Albert F. McGarrah of the Division of Building and Property Board of National Missions. What a magnificent edifice it was. It met the demands of the times, and in later years not only served the Church, but helped the community by being used for elementary school classes when local schools became overcrowded after World War II.

Moving on through the depression years of the 1930's (was history repeating itself?) and into the turmoil of the war and the post-war period of the 1940's, Ogden Memorial grew rapidly and found itself in the position of continually striving to keep up with a rapidly expanding membership. This was most evident in the Church School as the influx of young families to Chatham not only swelled the rolls of the Church, but that of the schools in town as well. The local schools used church facilities to help meet the demand; the churches used double sessions for both Church School and Church Services. The public schools finally went into a building program and so did the churches of Chatham.

Recognition of the importance of ministry to the youth of the Church had been a part of the philosophy of the Presbyterian Church since the time of Robert Raikes of Gloucester, England in 1780 and John Knox of Scotland. And so it had been with the Village Church in

Chatham. But, realization that it required full time administration and organization at Ogden Memorial did not become evident until 1947 when the Church included in its budget a salary for a Director of Christian Education. The search for a person to fill the job turned outward to South Orange in hiring Mary B. Richmond (Mrs. Arthur A. Richmond, Jr.), but in reality the Church had looked inward as she was born Mary E. Budd of Chatham and had been reared and nurtured in her Christian faith right in the Village Church in Chatham as had her husband, the late Arthur A. Richmond, Jr. It was during Mrs. Richmond's four years of service that plans for another expansion of Church School facilities were born, to reach fruition in 1958.

Miss Betty Jane Miller succeeded Mrs. Richmond in the fall of 1951 when the latter moved back to her church in South Orange as Director of Christian Education. These two women have to the present been the only professional staff of the church other than ministers and choir directors. Recognition of their years of service must be noted as valuable. During their years of work the youth population of the Church reached approximately 600 pupils a year at its peak and throughout this time the youth program has been recognized as outstanding. Two members have gone on from early training into service in the ministry of the Church, George Pike, Jr. and Ralph K. Willers, both being ordained at

Ogden Memorial in the 1950's. In addition, Christian ministry has been a part of the life of others of the Church School as they entered into youth work in teaching and YMCA related efforts.

Branching out from direct service to the youth by Sunday School efforts, the youth program under Miss Miller established a Week Day Nursery School for four year olds to serve not only Ogden Memorial children, but others interested in a Christian oriented pre-school program. And, at the other end of the age scale, a Senior Citizens Club is sponsored by the Church. Both of these came into being in the year 1960.

This was the time when the enrollment of Ogden Memorial reached its zenith. It probably is attributable to several sociological facts of the times. Religious popularity in the country at a high, birth rates up considerably, and Chatham reaching near capacity in home building to accomodate the influx of new families. This has been followed by a national decrease in church membership starting in the early 1960's. Youth has found a different orientation which at times is related to Jesus and at others a cult oriented interest, living styles have changed with the roll of the church being down graded in significance to present day values. As with most churches, Ogden Memorial has felt the effects of these changes. Enrollment has declined in both adult and youth alliance to the Church. Increased costs of

maintenance of Church programs has been felt being spread over fewer contributors. To say that times are difficult for the Church and for Ogden Memorial in particular as it closes in on its 150th anniversary could be true. But in face of this challenge, a perhaps more dedicated group of Christians are facing forward with thoughts of the past and ideas for the future which seem to be a part of the history of Christianity in that while setbacks may occur, the spark of life ignited by Christ is not snuffed out, but burns the more brightly as a beacon to guide on through the course of life. Such would seem to be the role in store for the venerable Village Church in Chatham.

The leadership of Ogden Memorial Presbyterian Church has been in the hands of ministers from the start with Rev. Asa Lyman being its Moderator and pulpit supply from 1823 to 1828. As first full time pastor, Rev. Joseph M. Ogden started the nurture of this Church, serving from 1828 to 1873 to be followed by Rev. Alfred V. C. Johnson from 1873 to 1877, Rev. William F. Anderson from 1879 to 1881, Rev. James B. Beaumont from 1882 to 1891, Rev. Edward P. Gr^anⁿer, D. D. from 1891 to 1904, Rev. John Macnaughtan, D. D. from 1904 to 1915, Rev. John Warner Moore from 1916 to 1917, Rev. Burleigh Cruikshank from 1918 to 1920, Rev. Robert A. Biggerstaff from 1921 to 1940, Rev. Clarence L. Lecrone from 1940 to date, with Rev. John L. Eakin from 1942 to 1945 (ad in-

terim for Rev. Locrone on duty as Chaplain, U. S. Army).

Others will follow these men just as they have been followers in the light of Christ in the ever on-going effort to bring mankind into the spiritual relationship to God which will bring His Kingdom here on earth. Such would seem to be the nature of things. So we may ask ourselves, am I to be a part of this gloriously challenging effort, will I look back in time and be able to say that I, too, have been a member of this band of followers, and look to the future knowing that my descendants have been nurtured in His Faith to carry on this work? For those that feel a stirring of comradeship for the past and a linkage to the future from reading this brief recounting of a small piece of history, I say, let us enter into the future of this Church united in Christ to continue Ogden Memorial's service to God and man in Chatham and in the ever increasing circles of involvement outside of this community.

Addendum:

Besides those mentioned above, the bronze plaque on the north wall of the sanctuary tells of another, reading as follows:

This Tablet is Dedicated to the Memory
of

Hannah Maria Bond

1857-1939

For sixty-seven years she was a member of this
church to which
she was wholeheartedly devoted and to which
she bequeathed the entire residue of
her estate

Ogden Memorial Presbyterian Church.

Sources:

Minutes of the Church Session

Minutes of the Church Trustees

Historical Discourse

preached in the Presbyterian Church, Chatham, N.J.

by the Rev. Dr. E. P. Gardner

Centennial Ogden Memorial Presbyterian Church 1823-1923

Edward H. Lum, Editor

History of Chatham

Charles A. Philhower

Historical Collections of New Jersey

Barber, John W. and Howe, Henry

A History of Morris County N. J.

Vol. I

Lewis Historical Publishing Company

Autobiographical Sketch of
John Crowell Richmond

It seems but a relatively short time ago when on April 8, 1922 I was born the second son of Arthur A. Richmond, Jr. and Mary B. Richmond (nee Mary Emiline Budd). At the time the family lived in East Orange, N.J. and consisted of the fore-mentioned plus Arthur A. Richmond, III, the elder son. Five years later the family became complete with the birth of Nancy B. Richmond. It was about two years after her birth that we moved to South Orange, N.J. which was my home until after my marriage to Jeanne K. Lockrow of Hamden, Conn. in 1946. It was in 1947 that we moved into our present house in Chatham.

Being raised in South Orange, I attended the Maplewood-So. Orange school system through sophomore year at Columbia High Scholl. Three years at Blair Academy, Blairstown, N.J. completed my secondary education in June 1940. That fall I entered Williams College, Williamstown, Mass. War clouds hovered over the world at the time, and it was just two short years later when I left college to be a member of the United States Marine Corps for the duration of World War II. My military career started at Paris Island, S.C. where I went through "Boot" camp. It was then off to the Pacific for combat. Remaining in the same outfit as it went from the artillery battalion of a reinforced regiment to the 2nd Bn., 15th Marines, 6th Marine Division, I went from private to Platoon Sargent and Operations Non-Commissioned Officer with combat at Eniwetok, Guam and Okinawa.

Following World War II I attended Bloomfield Tech to gain machine tool experience and then joined Richmond Brothers Co. in Newark, N.J. - a family business founded in 1860 at Thompsonville, Conn. Being a member of the owning family gave me the privilege of really starting at the bottom, but it also afforded me the opportunity of becoming President of the company in 1966.

During those twenty years from 1946 to 1966 not only were my fortunes at Richmond Brothers rising, but a family grew up in Chatham consisting now of Michael H., Linda B., Sally C., Janis K.,

and Cynthia C.. At the present Mike is a senior at Blair, Linda a senior at Chatham High School and the rest of the girls also attending the Chatham public schools.

Much of the family life in Chatham has been centered about the Ogden Memorial Presbyterian Church. Jeanne and I joined on our arrival in Chatham. I rather suspect that this was fore-ordained since some of my relatives, the Lums and the Budds have had membership in the church since its founding in 1823. The same might be said of my moving to Chatham since the Budds have been associated with what is now Chatham from the early 1700's. My own experience with the church has been most rewarding to me, and I trust of service to the church, as I have had the privilege of serving as an Elder and teaching in the church school.

My interests outside the church have been many, but restricted by two events which took precedence over all others. Namely being called back to military service in 1950 for the Korean conflict. This tour of duty involved a two year hitch as a Lieutenant in the U.S. Army serving as an instructor in the Artillery School, Fort Sill, Oklahoma. Then in 1960 I returned to scholastic endeavor by starting in at University College, Rutgers-The State Univ. in order to obtain a B.A. degree with a major in mathematics. The present time finds me in what I hope will be my last year at Rutgers. Attending night school has been extremely demanding on my time which necessitated dropping many activities of interest to me such as working with young boys in various sporting endeavors, umpiring baseball, teaching church school, serving on the Camp Committee of Management of the Orange YMCA, etc., but I trust the benefits of college will be worth the curtailment of activities. One tangible result of attending college is the reason for this sketch in that my present work toward writing a history of the Ogden Memorial Church was precipitated by my doing a brief history of the early church (its first twenty years) as a research paper for my New Jersey History course.

And this brings things up to date as I am presently involved in what I hope will be a history in depth of Ogden Memorial to be ready for its 150th Anniversary in 1973.



JOHN C. RICHMOND
1957



CHILDREN OF
MR. & MRS. JOHN
C. RICHMOND -
1959

MICHAEL
LINDA SALLY
JANIS

SHORT HISTORY OF THE OGDEN MEMORIAL
PRESBYTERIAN CHURCH OF CHATHAM

When Robert Treat brought a group of settlers from Connecticut to New Jersey in 1666 and founded Newark, there was among the colonists a minister named Abraham Pierson. Under his leadership, a church was started which today, after all these years, still ministers for the good in the heart of the city now so large and changed from that early village on the banks of the Passaic River. At first only those who were members of the church could vote and have a voice in the affairs of Newark, but we are more concerned with the spiritual influence of this church in those early years.

Hardy souls soon pressed westward carrying their Presbyterian faith with them and as soon as possible setting up meeting places for the worship of God. So, by the middle of the eighteenth century we find there were churches at Hanover 1718; Orange 1719; Califon 1733; Morristown 1734; New Providence 1737; Mendham 1738; Madison 1747; Chester 1751; Parsippany 1755; Succasunna 1756 and Rockaway 1758. Today it is true these places are not so far away, but even in this writer's early childhood it was a real journey by horse and carriage over good macadam roads to reach them. How much more difficult on foot or horseback, or oxcart, for those hardy early pioneers who opened up roads in a wild country.

But these first churches, daughters of Old First Church of Newark, in turn established their own "daughter" churches. Early in the 1800's we have Wharton 1805; Long

-2-

Valley 1830; South Orange and Orange 1831; Boonton 1832; Dover 1835 and pre-dating them in 1823, The Village Church in Chatham. This is the name by which the Ogden Memorial Church was first known. So, it might be called a "grand-daughter" of the Old First on Broad Street, Newark.

Sturdy settlers travelled far for church services until a section would have enough population to feel the need for easier attendance and to desire having their own place of worship. So, the Village Church in Chatham, Morris County, New Jersey came into being in 1823.

There was a reason for this odd name. An explanation is found in a book (Centennial Ogden Memorial Church 1823-1923) published in 1923 upon the church's centennial. On page 17 we read: "The Village Church in Chatham. What an odd name someone will say; but there's a reason. Chatham in the early part of the last century was a rather large place. The township had in it: Bottle Hill, Hickory Tree, Genungtown, Bonneltown, Chatham Village, Union Hill and other settlements. The Village Church in Chatham was organized in 1823, but before that the inhabitants attended church at Bottle Hill. There the church was established in 1747, as the Church of South Hanover, this region being in territory known as Hanover at that time. The parent church was at Whippany in Hanover Bounds, established in 1718, and this was the first church west of Newark and Elizabethtown. Morris Township was set off from Hanover in 1798, and Chatham Township was formed from parts of Morris and Hanover Township in 1806. By act of Legislature, Session of 1817-1818, the name The First Presbyterian Congregation of Chatham was given to the Bottle Hill

-3-

Church. So in 1823 when the Village Church in Chatham was organized the name was taken to distinguish it from the First Presbyterian Church of Chatham situated at Bottle Hill, now Madison." Thus this particular church came into being.

People speak of going to the church and think of a special building in which they meet for worship and other activities but a true church is a group of people. So, when the church was started at a meeting of Presbytery of New Jersey, October 8, 1823, it was at the behest of a group of people who signed a petition. There were thirty-nine persons residing in the Village of Chatham but holding membership in the church at Bottle Hill, now Madison. They "respectfully asked Presbytery to organize them into a separate church." The Reverend John McDowell of Elizabethtown was appointed to moderate the meeting and carry through in a constitutional manner the organization.

Their first place of meeting was what might be called a Union Chapel, a local center for religious life of the community, having no denominational lines and where itinerant missionaries and ministers of different denominations held preaching services. There the fledgling church worshipped for ten years. Among the names of the original members are names long familiar in Chatham: Lum, Bonnell, Day, Condit, Meeker, Bower, to name a few. Today their descendants still reside here.

-4-

It is interesting to note that of the thirty-nine persons signing, seven were men and thirty-two were women. And of the seven men on the list, six of them have Biblical names and of the thirty-two women, seventeen. "This pre-eminence of Scriptural nomenclature clearly indicates the Puritan origin of the life of this church, and is sufficiently indicative of the sturdy quality of the elements out of which the new organization was formed. Of that blood could be predicted steady courage and independence, imperial conscience and a more-than average intelligence." Thus spoke a later minister, the Reverend John Macnaughtan D.D. at the time of the Centennial.

The pulpit was supplied for five years by the Reverend Asa Lyman. On June 23, 1828, the Reverend Joseph M. Ogden was installed as first pastor of the church, having been received at a spring meeting of Presbytery. He had graduated from Princeton College in 1823 with an A.B. degree. Three years later in 1826 he received a degree of A.M. from the same institution and a D.B. degree from Princeton Theological Seminary. In 1860 Princeton University awarded him a D.D. degree. It is fitting to record his educational record for this young man of 24 years spent the rest of his life in service of this church, laying firm foundations for the future growth of the church. Even after his retirement in 1873, for the remainder of his life he gave of his wisdom and insight to the young men who followed him. Thus it was that when the present edifice was dedicated June 18, 1905, it was called the Ogden Memorial Presbyterian Church in honor of this man.

-5-

From the very beginning, at the first Session Meeting, the Moderator instructed that minutes of the meetings of the Church Boards be kept and recorded in a systematic way, according to the rules and regulations of the Presbyterian Law. These old minutes in faded ink and Nineteenth Century penmanship make interesting reading and give small and intimate details of the early church.

At first the pastor was both Moderator and Clerk of Session and for years the minutes are in Dr. Ogden's hand writing. Elders served for their lifetime, having been carefully and prayerfully considered before election. Many of them served on the Boards of Deacons and Trustees also and much of their time was expended on the work of the church. Reasons had to be given and "sustained" for any absences from meetings. One minute notes, on November 13, 1834, on account of infirmities of health, Israel Lum (the first name on the list of petitioners starting the church) and Stephen Baldwin were no longer called upon for excuses for being absent from Session Meetings. These meetings were held in the daytime, half past twelve, three o'clock or five and continued to be so held until 1876.

The Session gave much prayerful consideration to the spiritual welfare of its members. Those presenting themselves for membership were carefully examined "as to their experimental and doctrinal knowledge of religion." Unless the Session felt satisfied as to their preparation for church membership they were asked to study and present themselves at a later meeting for approval.

-6-

It is interesting to note in these present days of racial discrimination and unrest that January 17, 1824 among those successfully seeking membership on certificate from another church was "Esther, a colored woman from the First Presbyterian Church in Chatham" (now Madison). However on February 7, 1825, "Phillis, a colored woman belonging to Israel Day, presented herself before Session and after being examined as to her "experimental and doctrinal knowledge of the Gospel" was because of her deficiency denied admission, but told to seek further instruction and if she gave satisfaction would be accepted at a future communion without again having to appear before the Session. On April 30, 1825 Phillis was admitted by public profession to the communion of the church. In December, 1831, Melinda Miller "woman of color" was also admitted.

A person was denied admission because she expressed doubt as to the propriety and necessity of infant baptism. She later, on further consideration, was induced to change her mind and was accepted as a member.

When it came to the attention of the Session that a member had erred and was guilty of sin, the member was called before the Session or a committee was appointed "to visit and converse" with the member and report back. If a spirit of penitence and contrition^{on} was found and in time there were manifestations of true repentance, the member was continued in regular standing in the church and welcomed back to the communion table. A man was admonished for swearing and taking the Lord's name in vain.

-7-

At times the Session canvassed the congregation to see if there were a Bible in every home and Bibles were ordered and placed in homes needing them, thus making sure the Word of God was available to all families. Many Session Minutes end: "there being no further business, after a season spent in conversation relative to the State of Religion among us, Adjourned with Prayer."

As the Session labored to see to the spiritual health of the congregation, that the Ten Commandments were kept, the Trustees labored to see the physical needs of the ever growing membership were met. Anyone conversant with church affairs will realize that starting a church is not a simple or easy thing. The people were land rich and money poor. Money was scarce even among those who were well-to-do materially. Constant difficulties were arising in the settlements of accounts not only from the smallness of amounts subscribed but from failures of subscribers to meet their obligations. Pews were rented and it was not until 1879 that a system of envelope contributions to supplement rent income was started. So, the Village Church Trustees experienced "the usual financial difficulties - church and manse building and payment of current expenses."

In 1832 the congregation having outgrown the Union Chapel, and feeling enlargement of that building was not the answer, proceeded to build a new edifice. June 17, 1832 the cornerstone was laid. The Church was dedicated on January 17, 1833 and remained in use until a final communion service on June 4, 1905 to which all past members still living were invited. This colonial type white clapboard building in use almost 75 years was built by contract for \$3,121.00 on a lot that cost \$375.00 located not far from the Passaic River Bridge on the road now

-8-

named Main Street.

In 1873 Dr. Ogden asked Presbytery to dissolve the pastoral relationship due to "failing health and inability to meet in an adequate manner the necessary duties and responsibilities of this pastoral charge." Through the years, Dr. Ogden was helped and backed in his church labors by Mr. William C. Wallace who gave a lifetime of devotion to the interests of this congregation. Mr. Wallace was largely responsible for setting a high standard of benevolence giving to Christian labors around the world.

These two men who did so much for the church and the town of Chatham were born the same year, educated at the same college and for over 50 years worked together in friendship for the advancement of the Kingdom. After his retirement from the active ministry as head of the church, Dr. Ogden continued for ten years to minister to the people of Chatham, advising and assisting the young men who followed him as pastor. On December 2, 1883, he served his last communion with Mr. Beaumont who held the pulpit at that time. He died suddenly on February 13, 1884, thus ending a lifetime devoted to the work of his Master and active to the very end for the good of the community.

It was in the same year as Dr. Ogden dissolved his pastoral relationship, 1873, that twelve members asked for letters of dismissal to join the Congregational Church in Stanley which had been started by Mr. George Shepard Page. The church grew out of his untiring devotion to Sunday School work in that section and because of the need for a place fo worship nearer the people who lived in the area.

Capt. John Moore, Chaplain On Nimitz's Staff, Is Dead

Special to The New York Times

WYNNEWOOD, Pa., Feb. 21

— Capt. John Warner Moore, U.S.N., retired, a Presbyterian chaplain in both World Wars, who served as Pacific Fleet chaplain on the staff of Adm. of the Fleet Chester W. Nimitz from 1943 to 1945, died Feb. 14 at the age of 87.

Captain Moore was a brother of the late poet Marianne Moore. He received the Legion of Merit and was also decorated by Chile and the Republic of China.

After his retirement from the Navy in 1948, Captain Moore served until 1963 as chaplain of the Gunnery School for boys in Washington, Conn.

Surviving are his widow, the former Constance Eustis; a son John W. Jr.; three daughters, Mrs. John D. Reeves, Sarah and Marianne, and three grandchildren.

ZELEA GRAFF, Secy

MOORE—John Warner, on Feb. 14, 1974, in Wynnewood, Pa., beloved husband of Constance Eustis, loving father of Mary Markwick Reeves, John, Jr., Sarah and Marianne, cherished grandfather of three, only brother of late poet, Marianne. Memorial services 3 P.M., Saturday, Feb. 23, Ardmore Presbyterian Church, Ardmore, Pa. Interment Arlington National Cemetery. Contributions may be made to Navy Relief Society, Philadelphia Navy Yard or Landonau Hospital School of Nursing, Overbrook, Pa.

-9-

After Dr. Ogden's retirement the following ministers served the church, furthering its Chrisitan endeavors:

Rev. Alfred V. C. Johnson 1873-1877
 Rev. William F. Anderson 1879-1881
 Rev. James B. Beaumont 1882-1891
 Rev. Edward P. Gardner D.D. 1891-1904
 Rev. John Macnaughtan D.D. 1904-1915
 Rev. John Warner Moore 1916-1917
 Rev. Burleigh E. Cruikshank 1918-1920
 Rev. Robert A. Biggerstaff 1921-1940
 Rev. Clarence L. Lecrone 1940- to date
 Rev. John L. Eakin 1942-1945 (ad interim)

Mr. Moore left to be a Navy Chaplain in World War I, decided to make it a life work, and served the Navy for many years.

Mr. Lecrone begged leave of absence in September of 1942 and served as an Army Chaplain in the Second World War from that time to December of 1945. He then returned and is still minister of the church.

Mr. John L. Eakin served as ad interim minister in Mr. Lecrone's absence from November of 1942 to November of 1945.

Interesting side-lights on the life of the Church are found in early Session Minutes:

June, 1831 - A meeting of Village citizens organized the Chatham Village Temperance Society with Jephthah B. Munn, President, and William C. Wallace, Secretary. Males and females were members. The Society continued in existence until 1849.

December 11, 1871 - "The Session are gratified in being able to record that the members of the church were so generally present at the Communion Service yesterday that they have reason to believe that none were absent who could have been there."

May 13, 1872 - "Many of the communicants absent from service yesterday in consequence of the storm."

-10-

December 21, 1876 - "It was voted to observe the Week of Prayer at the beginning of the New Year". (An annual event)

August 30, 1887 - Another case of "Matter of discipline".

December 4, 1878 - "Committee had visited the offending members . . . found a very hopeful spirit of penitence and a desire to be restored to the confidence and fellowship of their fellow Christians!"

As the years passed, the Trustees faced more building programs. On March 20, 1848, a parish meeting passed a resolution to buy a 1/2 acre lot for \$200.00 nearer the center of town and erect a parsonage.

In 1870 an addition giving about 1/3 again as much space as the original edifice provided was made at the rear of the church building at a cost of approximately \$1,800. Shortly after this chapel was erected by the Village Church on the site of the "Old Academy" which had been used by the Presbyterians for Sunday School purposes as early as the 1820's. The Academy building was removed to a new location rather than being razed. This meant the chapel was next to the parsonage. The lot cost \$500 and the chapel \$5,900. It gave a meeting place near the center of town; was used for the Sunday School and prayer meetings and eventually was sold to the Episcopalians and was used by them until this date of writing when it was razed. A new large brick structure is now being completed on the same site by the Episcopale congregation.

November 30, 1875, the Trustees ordered a Pastor's study built on the rear of the chapel and five sheds for horses erected at the back. It was not yet the era of the automobile.

-11-

March 9, 1899, \$10,000 was received from Mr. & Mrs. R. H. Allen and Miss Sarah Wallace for a new church building. The two women were daughters of Mr. W. C. Wallace, the church's benefactor who had worked so closely with Dr. Ogden. Joseph Wallace Ogden, son of Dr. Ogden, also gave \$10,000 toward the erection and promised a bequest in his will of \$15,000 for building a tower. This was contingent on the Parish raising the rest of the amount needed for a suitable building. Thus the Trustees were faced once again with formidable task of providing the where-with-all for more building.

A lot was bought just west of Chatham Center and a building finally was begun in 1904 and dedicated June 18, 1905. The Gould residence was moved back to give space for the church and became the church manse. The old church, chapel and former parsonage were all sold. The new stone church had a Sunday School room directly at the rear of the sanctuary with sliding doors between. Ladies Parlors were provided at the back of the building.

Trustee minutes record small changes as needed until 1927. That year the church was extended toward the rear, supplying a large Parish Hall, class rooms for the Sunday School, a pastor's study and office space for a secretary. This housed the ever increasing church activities and the ever growing Church School. Population had increased and the public schools were finding difficulty in providing for an increased enrollment of pupils.

-12-

The church allowed two class rooms to be used for weekday school reverting on weekends to Church School purposes, until the Milton Avenue School was ready.

In 1954, room for the Sunday blasses became so pressing a new manse on Clark Street was purchased and Church School spilled over into the former manse. In 1955 pressure of properly caring for the many church school pupils made the Trustees begin to think of providing more facilities. Authorization for actual construction was given in 1957 and was ready for use in September 1958. This is a well-planned three story building and once again provides the church with a small, very lovely chapel.

What of this Church School that necessitated so much building to meet its needs! The "way back" beginning was in 1780, in Gloucester, England when Robert Raikes began his first "Ragged School" that he might do for illiterate children of Gloucester what John Knox in his day did for the illiterate of Scotland. The Presbyterians had always been interested in education. We have the early Presbyterians starting Princeton College. John Knox started education in Scotland with schools that taught mathematics and reading, etc. But Robert Raikes's ragamuffins of Gloucester worked week days and had to have their schooling on the Sabbath.

The Presbyterians of Chatham, true to their Scotch ancestry, had always stressed education and way back in the 1820's, children had attended Sunday School in the old Academy that they might be conversant with the Bible and learn to live by its precepts. Thus the Village Church from its beginning had provided instruction for the youth of the membership. When the

-13-

Chapel was built the Sunday School met there. This writer remembers tiny flower cards with Bible verses on them that were given for memorization of the Golden Text. When several (I think ten) were earned they could be exchanged for a large card, treasured in those days when children did not have the plethora of things they have today.

The Chapel was the center of social life for the young people to a degree. Every Christmas there was a Sunday School Christmas party with a big trimmed tree. Little girls received beautiful hand-dressed dolls, small boys undoubtedly also had a fitting gift, and all, big or little, received a box of candy and an orange. Can the children of today possibly realize what the candy and orange meant to the child of that day? That orange was a golden treasure for around the end of the 19th century oranges were not as common as they are today.

Session Minutes of April 1, 1872 give a church membership of 138. April 15, 1881 place communicants at 147, plus a Sunday School of 108. March 1, 1891 place the communicants at 167 and Sunday School at 127. December 31, 1917 Sunday School staff 28, pupils 182.

Around the turn of the century, Chatham was a summer resort. People from Newark and New York came for the summer. Miss Wallace of whom we have previously written, brought relay groups of people from Brooklyn to spend a couple of weeks in the fresh air of Jersey. These people, along with the residents of Chatham who mostly did not go on vacation; made the church services and Sunday School overflow until it was hard to accomodate the congregation on Sundays. This was a part of the church life for several years.

-14-

By 1927, we have seen a need for space because the Sunday School pupils had increased to such an extent. Later the church school had become so large that the need for a full time director was felt. In 1947 the church added the salary for such a person to its budget. This was a big step for any church to take. Mary B. Richmond (Mrs. Arthur A., Jr.) was hired as the first Director of Christian Education and worked for four years, when Miss Betty Jane Miller replaced her. The number of pupils increased and double sessions made possible caring for the many children by reusing the space available. It also took a large staff of teachers dedicated to seeing that young Presbyterians knew and understood their commitment to Christ.

It was just at this time that the Presbyterian Church in the U.S.A., brought out its "new curriculym," a graded course with books for the children, magazines for the teachers and parents so the work on Sundays could be sustained and carried on in the homes. It required study on the part of all: for teachers to enable them to teach intelligently, for pupils to grasp the meaning of the lessons, for parents to help their children, hopefully, to apply the Christian principles to their living. The aim of the early fathers of the Church to see that "the experimental and doctrinal knowledge of religion" ^{became} ~~because~~ part of the life of all the church was now furthered with the new educational aids.

-15-

Thus there was added emphasis on the goals of the early church. Elders, Deacons, Trustees, Teachers with the help of many of the congregation strove to make the Christian ideals part of the community. There was cooperation between the Protestant churches to have a vacation Bible School. There were Union Services during the summer months for no longer did people "come for the summer" to Chatham and enlarge the Sabbath services.

In 1951, certainly partly from the influence of instruction in the Church School, Mr. George Pike, Jr. became the Church's first member to go under the care of Presbytery to study for the ministry. After his studies he was ordained by a Presbytery in Kasson, Minnesota. The ordination of another former Church School member, Mr. Ralph K. Willers, was held on June 10, 1956.

In 1960, a Week Day Nursery School started with 18 four year olds enrolled. That same year a Senior Citizens Club was sponsored by the Church. This today is a flourishing endeavor greatly enjoyed by its members.

And so we look ahead to the years to come for Ogden Memorial Church and we go back to the Centennial of the Church when Dr. Macnaughtan spoke of the first minister and all he had done for Chatham and his beloved Church in these words: "And today, looking back upon the years and scenes through which he (Dr. Ogden) lived and wrought out this character - far enough away from them both to lift our action above the suspicion of being controlled either by impulse or local prejudice, we deliberately and gratefully make this house, which we are about to dedicate to Almighty God, his memorial for ourselves and our children. We

-16-

do this in witness that we find that the one thing he did and thought worthy of doing, the guiding of his own feet and the feet of others in the way of the church, is the one thing to be most cherished for ourselves, and most desired for all who shall come after us. And so, with his name upon its corner stone, we dedicate it to the God of Heaven, and commend it to the reverence and affection of our children - our greatest inheritance and our most treasured bequest. And let us all say Amen!"

And at the occasion of the 150th anniversary in 1973, may we echo the verse of the hymn Dr. Macnaughtan wrote in 1923:

"Our Fathers' God and ours,
In these centennial hours,
Grant us Thy grace.
And may the song we raise,
Prolong Thy glorious praise,
Till in millennial days
We see Thy face."

May the work of the church ever go forward.

Mary B. Richmond
August, 1966

ADDENDEM - MAY 2, 1967

The years 1965 and 1966 were most significant in the life of the Christian churches of the Chathams. During this time the spirit of the Second Vatican Ecumenical Council began to be felt in a real way on the local scene. The Protestant ministers who had been meeting regularly each month were now joined by the Roman Catholic clergy. Corpus Christi parish, a new Roman Catholic parish, was established in the Township in 1966 and priests from Corpus Christi as well as St. Patrick's Roman Catholic parish in the Borough entered into a much fuller and more varied expression of Christian fellowship. In 1966 baccalaureate services were held in the schools, conducted by both Roman Catholic and Protestant clergy and attended by both Roman Catholic and Protestant worshippers. Also, 1966 saw the formulation of plans for a joint worship service entitled, "An Ecumenical Service of Prayer for Christian Unity" to be held in January, 1967 at St. Patrick's Roman Catholic Church with all the Christian clergy, both Protestant and Catholic, and with all congregations invited to attend. The main speaker for this service was Father Ambrose of St. Paul's Abbey in Sussex County. The year 1966 saw the formulation of a "Chatham Inter-Faith Committee" including the clergymen and two laymen from all the Christian congregations. This committee has addressed itself to helping in human relations of all kinds within our communities and to giving expression to our united Christian witness and activity. If "the past is prologue" we may look to the future with high hopes and real expectation.

AUTOBIOGRAPHICAL SKETCH OF MRS. A. A. RICHMOND

Mrs. A. A. Richmond was baptized in the church edifice built in 1832, Mary Emeline Budd, daughter of Frank M. and Caroline E. (Lum) Budd. Her mother's father was a builder and one of the committee to erect the first parsonage. The Church minutes are full of references to the many relatives, both Lums and Budds, who have been part of the church's history. In 1918, she married Arthur A. Richmond, Jr., an ensign in World War I. His father became an elder in the Church soon after the family moved to Chatham from East Orange, not too long after the turn of the century. He is mentioned in Session Minutes especially as the one to raise Ogden Memorial's quota for the establishment of the Belvidere Home for Presbyterians.

The younger A. A. Richmond's moved to East Orange after the war; were very active in the Munn Avenue Church. The second son, John C. Richmond moved to Chatham and became in his turn an elder, especially interested in the Church School and its educational work. At present he is attempting to write a history in depth of the Church which he hopes to have ready for the 1973 celebration.

After her husband's death in 1946, Mary Richmond did part time work in Girl Scouting and Religious Education until in 1947, she was asked to be full time Director of Christian Education at Ogden Memorial. After four very happy years directing the work, during which she had the privilege of working with many wonderful people who taught her a great deal,

she returned to her home church in South Orange, First Presbyterian and Trinity Church. Here she was Director for ten years, retiring from the rewarding work she loved in 1961.

Born: October 2, 1895

Education: Chatham Public Schools
Summit High School 1913 Wellesley College 1917

Children: Arthur A. Richmond III
John C. Richmond
Nancy Budd Richmond



Picture Taken 1920 to 1925

Buddhurst Farm,
Birthplace of
Mrs. Richmond

Mrs. Arthur A. Richmond (Mary E. Budd)



Picture
Taken in
Early
1900's

William A. Salter

GATEWAY CLUB

The Gateway Club of Ogden Memorial Presbyterian Church as it is presently known can be traced back to the final years of the Second World War when mainly the young women of the Church under the title "Young Adult Fellowship" gathered together for periods of fellowship while the young men folk were serving their country. With a common bondage involving husbands and boy friends away from home they participated in various projects revolved around the men in service until the war ended and with the return of the young men of the community and Church the name "Young Adult Fellowship" was doomed as being too formal, not quite fitting, and altogether too much of a mouthful and the name "Twenty-Thirty Club" was initiated with the feeling that the title more suitably described the membership in body and in spirit.

The Twenty-Thirty Club was adopted in 1946 (a Constitution and By-Laws being adopted for the first time since the inception of the organization) under the principal that the club was a fellowship of the younger adults of Chatham, an organization of the Ogden Memorial Presbyterian Church of Chatham, N.J. (hereinafter referred to as "Church"), instituted that its members may serve God, jointly contribute their services to the Community, and enjoy a social and intellectual fellowship. That such members be within the general age group including post High School to the

upper thirties, married or single, whether or not they are members of Ogden Memorial Presbyterian Church.

The meetings were held on the third Sunday of every month and during the course of the year 1946 the following highlights were noted:

A Statewide Conference of Young Adults sponsored by the Synod of New Jersey was held at the Church;

Mrs. O. Nelson of Summit presented her well known bookalog on "The Other Wise Man";

An outdoor picnic at the Great Swamp accompanied by Mr. Charles Philhower who gave a talk on Swamp Lore and the geological history of the countryside;

A very successful Halloween Barn Dance and topping off the year with a top flight Christmas Dance.

The initial slate of officers were as follows:

President - Harrison^{W.} Thornell

Vice-President - Bill Bethune

Secretary - Mrs. Donald Ross

Treasurer - John Mowen

Social Chairman - Mary Brockie

Refreshment Chairman - Betty Jamison

Publicity Chairman - Alice Lum

Membership Chairman - Helen Armstrong

Worship Chairman - Bill Schmidt

The year 1947 continued the prosperity and growth of the club with Harrison Thornell re-elected to office and the functions predominating his second year at the helm were as follows:

Mr. Gill Robb Wilson of the New York Herald Tribune lectured on "Present Possibilities for World Brotherhood".

Mr. Wilson, a graduate of Western Theological Seminary and a former Presbyterian Minister in Trenton, N.J.

witnessed the atomic bomb tests at Bikini;

An informative talk by Dr. Charles Ehrhardt of the First Presbyterian Church of Hackensack, N.J.;

A Giant White Elephant Sale;

Maida Springer, Negro Director of "Plastic Button and Novelty Worker's Union 132" of the International Ladies Garment Worker's Union gave an authoritative talk relating to that industry. The Plainfield Club was among those present at this program;

A successful Spring and Christmas Dance;

A Pre-Christmas Vesper Service with over 200 people in attendance and the finale consisting of a Christmas Program featuring Dr. W. Edward Jordan, Vice-President of

Westminster Choir College and his Westminster Choir Quartet.

The year 1948 under the able leadership of George^{B.} Walker as President presented the following activities:

An outdoor picnic in the Great Swamp;
 A talk by Dr. C. T. Jones, Superintendent of the New Jersey State Colony at New Lisbon concerning work being done with the mentally handicapped;
 Variety Night - An evening of dancing, games and general fun making;
 A Square dance "Harvest Moon", Bazaar and a snowed out Christmas Dance that had to be rescheduled in January;
 A Vesper Service preceded by a chow mein supper and the Christmas Program featuring the repeat performance of Dr. Jordan and the Westminster Choir Quartet.

Gordon Merrill was elected President during the 1949 season which brought about several points of interest as follows:

A donation was offered to the Church;
 The club agreed to take on the task of decorating the Parrish Hall every Christmas;
 A Covered dish supper was held followed by Marge and Frank Goss' first hand report on their ceramic factory home on Watchung Avenue;

A joint committee meeting with the Married Couples Club presented the Christmas Dance with a visitation from Santa Claus and a repeat performance by the Westminster Choir Quartet presenting the Christmas Program.

With the election of John Richmond as President in 1950 a letter was forwarded to all members with a questionnaire post card requesting pertinent information which would create further interest in the club. In addition to the picnic, Spring and Christmas Dances, the following programs were presented to the membership:

Mr. Alvin Berger, Director of Research, New Jersey State Chamber of Commerce and Director of Research of the Council of State Chambers in Washington D.C. discussed "Federal Spending" or what happens to your hard earned money once the government gets its share;

Miss Grace M. Howell lectured on the Act of Glass-Steagall as she had learned it from prior generations in her family.

In September 1950, John Richmond was called back into active service and his vacancy was ably filled by Vice-President Bob Stoll.

The ensuing years 1951 and 1952 under the capable leadership of President's Homer Lichtenwaller and Bill Ellis witnessed little change in the growth of the organization but was very instrumental in the framework and what was soon to be the foundation of the Gateway Club. During this period in addition to the outdoor picnics, Spring and Christmas dances and some outstanding programs, Mr. Frank Goss produced plates and tiles with a picture of the Ogden Memorial Church inscribed therein which were sold by the Club at the Church Fair.

The year 1953 with the return of John Richmond as President and the attendance falling off to the point where a special committee was formed to determine the progress of the Twenty - Thirty Club presented the following programs:

A Family Night Supper;

A presentation of the film "The Price of Freedom";

Dr. Lester Clee, former minister of Newark, N.J. and President of the New Jersey Civil Service Commission gave an outstanding talk concerning this field;

Miss Heckman, a member of the faculty at Chatham High School discussed "Our School and Americanism";

Mr. Dale Owens presented a talk on "The Christian Belief - What it means to me, to our country and to mankind" and

a presentation of the film "So You Won't Talk" featuring Joe E. Brown. A meeting of the committee on a new name for the Twenty - Thirty Club was held on June 23, 1953 at the home of Chairman Bill Meyers. This committee after much deliberation narrowed the name down to the following three selections namely (1) Trollers Club, (2) Dolphin Club and (3) Forum Club. These names were submitted to the cabinet for presentation to the membership which would be held responsible for making the final selection.

The evening of October 18, 1953 proved to be a turning point in the life of this organization which was by now standing still to the extent that a letter was sent to the membership suggesting a reduction in the number of regular meetings. The following proposals were originated at this meeting and later adopted thereby creating a new and driving force in the future envirement of this organization.

The three recommended names were presented to the membership by the committee with a request for further suggestions from the floor at which point Past President Bob Stoll suggested the name "Gateway Club" because as he stated, the club acts in many respects as a gateway to wider participation in activities of the Church. It was pointed out in the ensuing discussion

that the purpose of changing the name was to remove the ambiguity of the present name and that the choice of a new name might be influenced by whether or not the membership wished to drop the age restriction.

It was further recommended that the meetings be changed from the third Sunday of each month to the second Sunday of each month beginning on and after January 1, 1954.

The proposed reduction in meetings brought strong opposition from the membership and Ann Meyers suggested that positive action be taken to improve the situation rather than adopting the negative action of reducing the number of meetings. As a possible solution to the problem, she recommended that the club be divided into three teams, each team having a couple in charge. For each meeting the teams would rotate in responsibility for the program, refreshments and hospitality so that no one group would be saddled with the responsibility for all three functions continuously.

The year 1954 was the beginning of a new era highlighted by the formal adoption of the new name "Gateway Club", the elimination of age restriction beyond the post high school age and the formation of colored groups which helped lift the burden among the few and distributed the work among the many.

The year 1954 witnessed a surge of new spirit and determination among the officers and members under the capable leadership of President Homer Lichtenwalter serving his second term of office. Name tags were derived in colors representing the group in which the various members were split up and assigned accordingly.

The year 1955 under the able leadership of President Bill Meyers produced a forward movement under the influence of an active cabinet and an enthusiastic membership. The first of many donations was made in the spirit of the club toward the Church's Building Fund. The unprecedented amount of \$1.00 per person towards a full course dinner was adopted and guests invited free for the first time at the expense of the club, a practice which is still in effect to this day. Another donation was made to the Dubugue Theological Seminary on behalf of their drive for funds among the churches to which their students belong.

A very successful Square Dance and Christmas Dance was conducted under the very capable supervision of Jan Boettger, social chairman.

The year 1956 witnessed the continued growth of Gateway Club with the return of Bob Stoll as president. An appointment of a nominating committee was established to function throughout the year consisting of cabinet members and color group chairmen

the latter being lay representatives of the organization. The average attendance, at each regular meeting was increased to approximately 55 members with the following highlights:

- A play "High Pressure Area" dealing with teen-age problems was presented by the Youth Fellowship of the Church;
- A movie "Flying With Godfrey", a trip to Florida in color via Eastern Airlines;
- A speech relating to the work of our missionaries by Mr. Occena, Secretary of the Board of Foreign Missions;
- A discussion on problems and interrelationships of oriental countries by Commander Arthur Padula, First Military Governor of Korea;
- Lt. Carley of the Chatham Police Department discussed "Avoiding Juvenile Problems". These programs together with two outstanding dances were quite fruitful in revitalizing the interests of the membership.

Gateway Club also played a vital role in the Autumn Church Fair, provided baby sitters when there were two church services and assisted with the sanctuary Christmas decorating in addition to purchasing two theatrical - type spot lights as permanent equipment to be used for church affairs.

Gateway continued its growth in 1957 under President Bob Williamson with a total membership of 94 and an average

attendance of 65 per meeting. The highlights of the year were as follows:

Rev. Edward White of the Good Shepherd Faith Presbyterian Church discussed his experiences with mixed racial and color groups in the East Harlem District of New York City;

Mr. Carl Begeman of Madison, N.J. gave his views on rare and unusual books from his extensive collection in "Bookkeeping vs. Book Collecting";

Rev. Clarence Lecrone, Pastor and Betty Jane Miller, Director of Christian Education of Ogden Memorial Presbyterian Church related their account of the many interesting and practical aspects derived from their sponsoring the Westminster Fellowship trip to Cuba; Thirty members of Gateway Club performed vocally or instrumentally in the popular presentation of "Music Talent Night";

Members of the Junior Service League of Short Hills explained with the aid of an illustrative slide presentation the worthy "New Eyes for the Needy" program;

Essex County Prosecutor Charles V. Webb, Jr. talked on the varied and unavoidable duties of the prosecutors office;

The sound film "This is New Jersey" obtained from the New Jersey Bell Telephone Co. was presented to the club.

Three successful dances were held in accordance with the social outlook of the club together with a family picnic at Drew University.

The club made a sizable contribution to the Church Building Fund and assisted in providing greens for the Christmas decorations within the church.

Phil Bliss presided as president for the year 1958 at which time the total membership barely fell short of the 100 mark with an outstanding average attendance of 75 members per meeting. The highlights of the year were as follows:

Dr. Toombs of Drew University talked on the "Dead Sea Scrolls" and presented color slides to illustrate this interesting presentation;

Bill Page of Kessler Institute gave an interesting presentation with slides on the activities of this famous organization;

Rev. John Lorimer, a Presbyterian Missionary in Egypt, discussed his relationship with that country;

Professional photographer Gaylin Berkebille talked on photography using color slides, some of which belonged to Gateway members;

Rev. Buckwalter presented a slide illustrated talk on Sillman University and the Philippine Islands; Miss Irene Haas and Mrs. Nora Wiman of the American Red Cross presented a sound film and discussed the work of the Red Cross in connection with the handling of disaster relief operations;

Mr. Whitstock of the "See Eye" presented a talk accompanied by pictures regarding the work of this organization.

The club also sponsored a family picnic at Lewis Morris Park and two successful dances.

Gateways's participation in equipping the new Church School Building through a generous donation towards furnishing one of the class rooms was an outstanding event in addition to providing the decorations for the church sanctuary at Christmas.

The year 1959 under the able leadership of President Clay Pritchett brought growth to the membership with an addition of 29 new members which more than compensated for the loss of 18 existing members through transfer or inactivity reaching an all time high of 105 members with an average attendance of approximately 75 members per meeting. The highlights of the year were as follows:

1. Organization and operation of the club by the club

2. The club's equipment and maintenance PAGE 13

1959

Rev. Robert E. Marston of the Stanley Congregational Church of Chatham presented a talk with slides and recorded music on his recent trip to the Mid-East; A film "Dust or Destiny" showing the miracles of God in nature was prepared by the Moody Bible Institute for presentation to Gateway;

A lecture by Dr. Harold Moldenke of the Trailside Museum accompanied by color slides discussed the trees, shrubs, herbs and flowers mentioned in the Bible;

A discussion, with demonstrations, of the organ and its role in the church service was presented by Mr. Albert Zemke, Music Director of the Ogden Memorial Presbyterian Church of Chatham;

A humorous portrayal of a mock country wedding in which the parts of the women were portrayed by male members of the Gateway Club;

A talk by Dr. Armstrong, Departmental Secretary of the Voice of Tangiers, concerning the operation of a missionary radio station beaming its message to Iron Curtain Countries.

Dr. Armstrong also described conditions behind the Iron Curtain that he encountered on a recent trip to Russia;

The Chatham Emergency Squad presented a description of the organization and operation of the squad by Mr. Carl Henrich. The squad's equipment was demonstrated by

Messrs. Phil Bliss and Robert Hall;

A Christmas radio script play "A Child is Born" was presented in the church sanctuary by members of the Gateway Club;

In addition to these outstanding programs, Gateway sponsored two successful dances and a family picnic at the Chatham Water Works;

Further accomplishments and contributions to local church life was to up date and modify the Constitution and By-Laws of the club to further clarify job responsibilities for the membership; the institution of a coffee fellowship following each Sunday morning church service and the donation of a 75 cup coffee urn to the church kitchen; setting up of the midway games at the Church Fair and the donation of Christmas greens in addition to assisting the decorating of the church sanctuary at Christmas.

For the first time athletics were included in the fall program as the men of Gateway met on alternate Wednesday evenings to participate in basketball, volleyball and badminton thereby bringing closer a spirit of fellowship through athletic participation.

The year 1961 continued Gateway's progress through the strong leadership of President Ray Wissolik holding the overall membership at 106 members with an increase in average attendance of 80 members per meeting and a significant number of visitors. The highlights covered a variety of subjects as follows:

Dr. Forest C. Eggleston related his experiences as a medical missionary in India;

Mr. Karl Froehlich, a German exchange student, discussed the current problems in East and West Germany;

Mr. Wallace Crawford presented a program on "India in Kodachrome";

The club membership attended the Ogden Memorial Adult Choir's presentation of Brahms's "Requiem" with a large representation from Gateway participating in this program;

Mr. & Mrs. Steve Lawrence discussed their recent trip to Hawaii accompanied with colored slides;

Mayor James Henderson of Chatham spoke on "Municipal Problems Facing Our Town" and as a finale to these outstanding events a presentation of Gateway members who had experienced Christmas in other countries discussed "Christmas in Other Lands".

As in previous years, Gateway sponsored two successful

dances, an innovation was introduced into the Christmas Dance in that it was the first dinner-dance conducted by Gateway and was well received by both Gateway members and their guests. The family picnic at the Chatham Water Works was well attended and a review of the coffee fellowship for the past year proved this project to be highly successful especially in providing an atmosphere in which visitors could become acquainted with members of the church.

The interest generated through Gateway's association with Dr. Eggleston resulted in a donation by the club to finance a special course for Miss James, a nurse associated with the hospital at Ludhianna, India.

Gateway, in addition to other similar church groups in Chatham sponsored a visit by the Earlham College Choir. The concert presented by these young people at the Chatham High School Auditorium was a huge success.

The year 1961 was another very active year under the ever present influence of President Ed Loeser. Although the total membership witnessed a slight decrease, the club endeavored to promote more activities in which the club and the congregation of the church could join together in Christian Fellowship. The highlights of the year were as follows:

Dick Richards, a member of Gateway, gave a talk accompanied by slides on his recent business trip to Korea;

A variety of parlor games were presented which tested both memory and various skills and senses. The purpose of this program was one of getting members better acquainted with one another;

A Church World Service film "The Long Stride" was presented followed by a talk by Mrs. R. Wayne Stickel of Chatham who shared her family's experiences in adopting a Korean son through CWS:

Mr. George Piercy gave a talk accompanied by slides of his recent trip to Russia;

A naval program "Foundation of National Power - Sea Power Aspects" was presented by Captain Dobbins and Commander Ulrich of the U.S. Naval Reserve. Slides, lecture and an overall discussion covered policial thinking, defenses and world situation;

Miss Ann Wallline of Union Theological Seminary discussed her recent experiences in Nigeria as a resrepresentative of Operation Crossroads. Gateway participated in making her trip possible by sending an "Honorarium" to Rev. White earlier in the year;

The family picnic at the Chatham Water Works was once again a huge success and a buffet dinner-dance during the Christmas season was attended by 44 couples.

Several new activities were adapted during the summer to help stimulate interest during the off season. Five bowling parties at the Plaza Lanes in Madison accounted for 57 different members participating in this great sport followed by various types of fellowship after the bowling. Ten couples enjoyed a full evening of songs and refreshments on the Hayride in September in Chatham Township.

Gateway presented their first "Fish N' Chips Dinner" on behalf of the Dr. Eggleston Fund. The catered dinner was a huge success and established a precedent for future years. A tidy donation derived from the proceeds was sent to Dr. Eggleston for use in his work at the hospital in India.

In carrying out the work projects, the club members painted the new radiator guards which were installed throughout the church sanctuary and several members helped install ceiling tiles in one of the new church school rooms. The club once again provided greens and assisted in decorating the sanctuary for the Christmas season.

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The club also assisted the Christmas Education Director, Miss Betty Jane Miller in preparing refreshments for the church school Christmas program.

A cash donation to the Presbyterian homes at Haddonfield and Belvidere, New Jersey represented contributions made by club members instead of sending Christmas cards to their Gateway friends.

A sizable group of Gateway members congregated at the church and proceeded throughout Chatham singing Christmas Carols to shut-ins of the church.

The year 1962 was an active and challenging year for the Gateway Club President Harry Johnson ^{who} established the following goals for the coming year:

- (1) Increase the membership;
- (2) Correct the impression that Gateway was still the 20 - 30 club;
- (3) Perform a project for the church building;
- (4) Increase the spiritual life of the club;
- (5) Continue to have an enjoyable experience among the membership.

The results of these objective goals were fulfilled with the growth in total membership to 114. The means through

publicity and word of mouth that Gateway was not limited to younger couples was instrumental in obtaining some of the church people beyond 39 years of age into the club. The following projects were performed by the membership:

Redecorating of the church kitchen;

Profit from Fish N' Chips dinner turned over to the Board of Trustees of the Church for purchase of choir robes and a new stage curtain in the Parrish Hall;

Assisting in the clearance and seeding of the grounds in the rear of the church;

Continuation of coffee fellowships after each church service;

Decoration of the church sanctuary during the Christmas season.

The mission of the church was confined to the Garcia Family who was sponsored by the Church upon their arrival from Cuba. Gateway men helped them move on two different occasions during the year and the Gateway women filled their pantry with food when they moved into their temporary residence. Gateway's Christmas card fund resulted in a sizable cash donation for their first Christmas in the United States.

The spiritual life of Gateway was extended by their participation in conducting one of the Mid-Week Lenten Service;

the presentation of the film "I Beheld His Glory" after the Holy Week Service in the church; inclusion of a Vesper Service at the family picnic and Christmas Caroling to shut-ins of the Church.

The programs for the year were as follows:

The sponsorship of the Elmwood Avenue Choir Program held in the Church sanctuary and open to the public;

Dr. McDermith, Superintendent of the Cranford School System, discussed his trip to Russia accompanied by a group of leading educators from this country;

Past President Ray Wissolik discussed his recent trip to Brazil accompanied by slides;

Dr. Rath, President of Bloomfield College, presented the history of the college and the role it plays in the church;

A film on teen-age problems was followed by a panel of Gateway members discussing the teen-ager in the church, in the school and in the home;

Dr. Rodriguez, recently returned from Cuba, discussed the conditions that now prevail in that country;

Rev. Wyatt, Overlook Hospital Chaplain, related his work and the challenges facing a hospital chaplain;

Ya-chan I guchi, Japanese exchange student, Rigoberto Garcia and Connie Decker related their Christmas experiences

in Japan, Cuba and Finland followed by Babs Gordon reading Peter Marshall's sermon "Lets Keep Christmas".

The following social events concluded a very active Gateway Calendar with an ice skating party in March, a square dance in May, bowling throughout June, July and August, a hay-ride in September and the Annual Christmas Dinner-Dance in December.

The year 1963 produced a tremendous surge of enthusiasm among the officers and membership which was indicative of a truly great year for Gateway and it's president Bill Sabitus. The club membership reached an all time high of 119 members with a remarkable attendance averaging better than 85 persons per meeting with several meetings exceeding the 100 mark.

The Fish N' Chips Dinner under the chairmanship of Margaret Tuohig sold a record breaking 432 tickets with a record breaking profit of \$335.00. The enthusiasm among the participants was extremely gratifying and this affair may well carry on for years to come. The profit was donated equally between the Synod Capital Needs Fund of the Church and the Parrish Hall Redecorating Fund for future use.

Gateway conducted the initial Lenten Service with a very inspiring sermon by Bob Newman with the Gateway Choir in the background. This service was considerably well attended with other members of the club participating in the service.

The clubs spring program was highlighted by a square dance preceded by a casserole dinner.

The program highlights for the year were as follows:

Dr. James Paine, professor at Drew University, lectured on comparative religions largely reflecting those religions in the near and far east;

The Day Dreamers Quartet from the Plainfield Chapter of Sweet Adelines, Inc. headlined an evening of wonderful entertainment with their musical talents. This quartet was regional medalists in the Central Atlantic Area composed of ten states and featured the Church's own Betty Gretz;

Rev. Lawrence McIntosh, an ordained Methodist Minister from Melbourne, Australia, who is visiting this country on a Fullbright Scholarship, presented his views on the "Church of Australia" accompanied by slides;

After many hours of rehearsing, the "Music For Fun Night" was presented in all its splendor. The program under the able supervision of Elton Tuohig who composed the opening song presented a variety type program featuring solo's by Betty Jane Wissolik and Bob Newman, songs representing the four seasons of

the year by the Gateway Chorus, some barbershop harmony by the Gateway Quartet, instrumentals by the talented Gateway Orchestra with a special instrumental solo by Jim White and the finale consisting of several hymns by the Gateway Choir.

In keeping in time with the coming Tercentenary Celebration, Gateway's own Marion and Bob Stoll presented a slide - lecture program on New Jersey's Part in the Revolutionary War.

Dr. and Mrs. Robert J. Bull from Drew University presented a slide - lecture program titled "Persons and Places in Palestine";

Mr. William Arthur, Director of the Madison YMCA, presented an informative talk titled "The Chasm Between".

Janet Ward, daughter of Gateway's Doctor and Mrs. William Ward, related her experiences at the National Protestant Youth Conference at Purdue University followed by appropriate musical selections and carol singing in style with the Christmas Season.

The summer season was inaugurated by the annual family picnic in June which was held at the Chatham Water Works and highlighted by a vesper service following the festivities.

A swim party in July at Panther Lake for the families and friends of Gateway members and bowling prevailed throughout the summer months.

The annual Christmas dinner - dance finalized the social events for the year.

The club enjoyed an unusually large turn out of guests which was contributed to the interesting programs and social events which reached out beyond the membership and into the community by means of a superb publicity campaign. The results produced a goodly number of new members and could well establish the overall growth and prosperity of the club.

Gateway Club continued in 1964 under the able leadership of President Jim White a tradition of service to the Community, to the Church and to God while providing an opportunity for social and intellectual fellowship. Sixty-four couples made up the membership of Gateway. The average attendance at the nine regular Sunday night meetings was 73. and a total of 34 persons were guests at one or more of the meetings.

Apart from the regular monthly meetings, a number of activities called for the participation and efforts of Gateway. Some of these were:

Coffee Fellowship each Sunday between services.

Fish & Chips Dinner from which the net proceeds of \$400.00 completed the fund required to purchase a new stage curtain for the Parish Hall.

Procured and installed the stage curtain and refinished the stage front.

Conducted mid-week Lenten service.

Decorated the church sanctuary at Christmas time.

Sang Christmas carols to shut-in members of our church.

Summer bowling.

Theater party at Paper Mill Playhouse.

Christmas Yuletide dance.

The programs which followed the monthly Sunday evening dinners were:

January - Dr. David R. Mace, noted lecturer and marriage counselor, talked on How to Succeed in Marriage by Really Trying.

February - Dr. Franz Hildebrandt of Drew University reported his experiences as an official observer at the Ecumenical Council in Rome.

March - A preview of the 1964 - 1965 New York World's Fair was presented on film and narrated by Ed Kline.

April - Reverend Serjio Manejios told of the conditions in the churches and schools of Cuba and of his experiences there before leaving in July 1963.

May - New Jersey's Tercentenary was observed with the showing of a film "Land Called New Jersey".

June - Annual Gateway family picnic was held at Loantaka Park. A vespers service concluded the day's program.

October - Neil Easterbrook gave a slide-lecture review of his tour of the Russian schools and educational system during the spring of 1964.

November - Mr. David S. York talked on the musical program of the church and rehearsed Gateway Club in congregational singing.

December - Mrs. Don Kiff presented a film "Summer Children" which described the activities of the Herald Tribune Fresh Air Fund. Mrs. Kiff described her family's experiences as participants in this worthwhile program.

The interest, cooperation and enthusiasm shown by members and guests of the Gateway Club represents a challenge to the officers of the club and of the church to find the most effective ways of serving the Church and the Community.

William A. Sabitus who resides at 11 Tallmadge Avenue is a native of Old Forge, Penna. and is currently employed with the Marine Office of America, Marine Underwriters, as Manager of their Central Processing Department. He is also a licensed insurance broker in the state of New York and New Jersey.

He received his education at Dickinson High School, Jersey City, New Jersey, the University of Kansas at Lawrence Kansas and the College of Insurance in New York City. A veteran of World War II, he served with the 96th Infantry Division in the South Pacific Theatre of operations for three years.

He is a member of the session of Odgen Memorial Presbyterian Church and Past President of the Gateway Club. He is also a member of the New York Mariners Club, Minissink Club, Madison Lodge No. 93, F. & A. M., Scottish Rite in the Valley of Jersey City and Salaam Temple in West Orange.

He has resided in Chatham since 1956 with his wife, the former Jane Elizabeth Heinz of Pittsburgh, Penna. and their two children Barbara Jane and Billy.



Mr. William A. Sabitus

PRESBYTERIAN GUILD

The first evening group of Ogden Memorial Presbyterian Church was organized November 10, 1922, "for the business young girls of the church" as the Westminster Chapter. In 1938 it became the Presbyterian Guild.

Since its inception, Guild has sent aid to missions all over the world. It has helped hospitals and schools in many foreign lands and has sent aid to needy areas in the south, to Indians in the southwest, to Puerto Rico and Alaska. During World WarII, Guild fulfilled the clothing needs of a parish in devastated Holland. Since then it has contributed to the building of a new church in Thailand and provided the communion service.

Locally through the years, Guild has contributed service, goods ~~and~~ ^{or} money to the Summit Home for the Blind, Camp Kilmer, migrants, Grey-stone and Lyons Hospitals, Morris County Children's Home, and the Cancer Society. For about forty years, until the new wing was built, a room ~~was maintained~~ ^{maintained} at Overlook Hospital in memory of Guild's first president. Since the war, Guild has continued to send Christmas boxes to our men in service and has brightened the Christmases of the men at our nearby Nike bases. Within its own church, among other projects, Guild has furnished flowers for the Easter services for forty years.

For twenty years, money has been raised through Exchange Sales, which engender community-wide interest.

Presbyterian Guild continues as a small working group, primarily of business women and mothers, who gather twice a month for worship, fellowship and service.

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BRIEF HISTORY OF PRESBYTERIAN GUILD

November 10, 1922 - First Meeting - Social - in Tower Room - For young business girls - evening meetings - 35 members.

Mrs. Robert Biggerstaff)
Mrs. Cora Bross) - Sponsors - (All living June 1963)
Mrs. Homer Diefendorf)

After a social hour, Mrs. R. Biggerstaff called a business meeting; to be called "Young Women's Missionary Guild" - part of Westminster Guild. Name - "Westminster Chapter of Ogden Memorial Presbyterian Church" to meet Tuesday nights, once a month; - a social every three months "That is, a great, great big one" (quote from minutes).

Officers

Pres. Mrs. Leslie Schreeder (Grace Smith)
V. Pres. Miss Myrtle Price (Mrs. H. Olie Budd)
Secretary Miss Marion Miller (Mrs. Charles Freier)
Treas. Miss Mildred Benson (Mrs. Alex Kinney)
Corr. Sec. Miss Catherine Spooner

November 21, 1922 - First regular meeting - Westminster Guild - Sunday School room (1963 Church Parlors) - to have fortnightly meetings - dues \$1.10 a month. Our Church wanted to join.

Guild from Patronesses started in September

Mrs. Cora Bross
Mrs. Roselle
Mrs. Sherman Geer
Mrs. Lawrence Day

BRIEF HISTORY (cont.)

Devotional Chairman - Miss Myrtle Price (Mrs. H. Olie Budd)

Social Chairman - Miss Katherine Wolfe

Worked on dusters, handkerchiefs and bags while book of "India" was read.

If you took out a Share (\$2.00) you didn't pay dues.

January 8, 1923 - First Social - pleasant social evening in gymnasium (1963 Tower Room). "After refreshments were served, some very tired but happy business girls departed, in order to get that needed rest." (Quote minutes).

April 6, 1923 - First Fair - Each member to supply - 5 articles to sell for \$.25, such as towels, aprons, iron holders.

Mrs. Ethel Geer (Sherman) Chr. - Katherine Wolfe took charge of "Easter Lillies" - still carried on (1963).

June 5, 1923 - First meeting in a home - Mrs. Henry Johnson, 19 Elmwood Avenue (Mother of member Helen J. Miller)

January 22, 1924 - Decided to have all meeting at homes of members.

January 1924 - Girls outside our Church invited to join.

Roll

Guild fiscal year - 1922 started in September

1925 - to correspond with Church,

April

19 - Church year starts January

Roll call - Responded with Bible verse

BRIEF HISTORY (cont.)

September 22, 1925 Quote "Since the Guild has grown both in members and in age, reaching the "skiddoo" age, we will no longer come under the heading of Westminster Guild but under the "Women of Service". It was moved, seconded and carried that beginning April 1, the Guild shall go under the name of "Young Women's Guild of the Ogden Memorial Presbyterian Church." Recommended by National Board.

April 1, 1926 - Young Women's Guild of Ogden Memorial Presbyterian Church.

Activities Presbyterian Guild

Ogden Memorial Presbyterian Church
Chatham, N.J.

Sold printed stationery

" magazine-Good Housekeeping-Cosmopolitan.

Waitresses-many times-some in aprons,caps.

1929.songs sung-Parish dinner,1929.

Purchased silverwarefor church dinners.

Cared for Grace Smith Schroeder Room in Overlook Hospital,
Summit.

3/24. Parcel Post Grab Bag Sale-Sent out cards.

2/5/24. Cake and candy sale- Repeated many times.

2/21/24. Served at Father and Son Banquet- Sang songs.

Catered at Kiwanis Dinner.

Pound Poverty Party-Auction- Ice cream, cake, Games.

4/6/26. Cake and apron sale.

June 1926-27. Strawberry Festival.

Sold Christmas cards-\$211.59.

Halloween Social and masquerade- 25cts.admission.

1928. Delicatessen Sale.

1929. Donation-Choir gowns.

Ushers at Presbyterial-O.M.P.C.

Sold cookies at Flower Show.

Purchased Hymnals and Bibles.

Sewing for Belvidere Presbyterian Home for the Elderly.

Toys at Christmas Parties then given to Children's Home.

Mar.30/ Dinner for canvassers.

Activities (cont.)

Filled "Treasure Chest" for Phillipines.

Moffet Girls School, Harriman, Tenn.

\$200 Talent Money.

Collected money for Christmas baskets.

Mended used clothing for Miss Cora Kinney, Chatham Community Nurse.

Donation to Red Cross-Gowns for Junior Choir-Asheville School.

Money to Board of Trustees-Assisted Nursery School during morning service-Hobby meeting-Christmas stockings and baskets.

5/34. Entertained the Presbytery-Sold candy at Men's club Minstrels.

19/34. Food sale-Advertising Dinner-Clam chowder-Thanksgiving Baskets.

Maggi Seasoning Demonstration.

'35. Easter offering to church-Guild made clam chowder for Good Friday-Financial aid to stricken flood area-Country Store Fair-Guild project only-cleaned church curtains-made layettes-new collars for choir-sold "Kant Run" stockings- saving pennies-Buffer suppers before Sunday eve. at members homes-money to outfit nursery room-Rummage Sale in Madison store-made patch-work quilt-Fashion Show-Miteboxes for 100th Anniversary of Foreign Missions.

Spring '37. Surprise Shower for Anne Heller (Edwards)-Donations for repair of Manse-Card party at Jersey Central Power and Light-Milk to needy family-Financial help to Fellowship suppers-Doll exhibit-Small hymn books-Variety Sale-aprons, dolls, 25ct. table, food-Repaired shoes sent to Southern Mts.-Ivory soap wrappers-also Camay-made ½ ct. apiece -made \$2.13-\$1.97-Christmas stockings made to be filled for Chatham's needy children-Swedish supper and Smorgasbord-Mended clothing for Mission boxes.

Activities (cont.)

10/25/39. Koos Bros.-Entertained Evening Groups-Assisted with Christmas decorations-Sponsored Girl Scout Troop- Speaker from Bambergers,topic Christmas Decorations- Small Christmas tree for fellowmember.

2/41. Chow mein dinner-Talk on "Linen"-Dinner supplied for Presbyterian S.S.teachers-Card parties at homes- Donated to carpet fund-"Tea" for the blind- Served luncheon-Women's Club-250.

5/42. Voice and piano recital for Jr.choir robes-Donations for soldier kits-Donated to N.J.Migrant Fund-Helen Hannum sold small mops, \$.30-Donated toward minister's robe \$25-cake sale for balance \$50-Soap wrappers,towards organ fund-Caring for 3 Porto Rican children \$30.00-Thanking Fund applied to reduce mortgage \$25.00-Helped at War Bond booth- Gifts for Lyons Vetern Home-Silver Tea. 2/44,5/44,9/44.Rummage sales,2/44,5/44,9/44 in Madison stores-Supplies for Grace Smith Schroeder Room in Overlook Hospital Summit-Packages for Camp Kilmer Hospital-Organ Fund \$500.00-Movie projector \$25.00.

'45. World Day of Prayer

4/45.Congregational Dinner-Christmas Sale and supper-12 Christmas Bell packages for foreign countries.

10/10/45. Exchange Sale-Gift to Rev.Eakin for work in Thailand \$100.

'45.½ expenses to sponsor Youth Fellowship.

12/45. Choir stall \$400-Drew names for Mystery Friend-Donation for Mission School in Cuba.

'46. Sewing-clothing for Holland-Lenten discussion groups-Gift of money for choir dinner-racial tolerance discussed-Restoration Fund \$150- Easter flowers and offering \$50-\$15.

5/7/46. Adopted minister in Holland-Rev.Von der Vliet.

5/46. Talk on "Original Church in Chatham"-Coffee urn \$100-Projector \$50- Thank offering -Guild gave parties to raise money-Coffee urn \$39.36.

'47. "History of Hymns"-Rev.Peterson-More boxes to Rev.Von der Cliet-Luncheon is served,Inc.- Outfit a child in Morris Co. Childrens Home.

Activities (cont.)

Oct. 21. '47. 25th anniversary of Presbyterian Guild-Rev. John Eakin pastor of O.M.F.C. during 2nd World War now returned to Thailand \$100- Dishes for kitchen \$100-Chairs \$25.00-for church \$300.00-Tea for new members-Cafeterian Luncheon-Bazaar-Clothing sent to Morris Co. Children's Home.

12/19/'48. Supper for choir.

'47. Served New Life Movement supper-Gift for new kitchen equipment-Assisted financially toward new roof-Gifts for Greystone, Morris Co. mental Hospital-Kitchen project, \$425.00- Party at Koos (furniture Co. in Rahway, N.J.)-Handbags for sale-Carousel Fair- Clothing for Greystone attendants.

2/51. Parish House floor torn up and relaid-Mending and packing overseas packages-Red Cross blood bank-Family church suppers- Civil defense assistance-Christmas packages to our church members in service Tables 6 @ \$20.00 per.

3/52 Power mower \$100.00-Shower for kitchen supplies-Clothing for migrants-New stoves-Fan for kitchen-Hot water heater-Fire escape from Tower Room \$100.00

'54. King Neptune's Fair-Hylons (used) for Greystone-Clothing for United World Service-High School choir robes \$100.00-Gift to migrants.

'54. Bible study groups- Trip to Labor Temple-All day cancer dressing meetings- Summer pennies gathered for "Miracle Medicine".

'54. Haddonfield Home \$200.00.

'55. Diamond Jubilee-Morristown Evening Group- Advertising Luncheon-Building Fund for new Sunday School- Plant sale-Cake sale- Jr. choir surplices-Pounds and pounds clothing for Church Wide Service- Books for Stony Point-World Affairs Assembly-for Laymen -Ministers-Women

Activities (cont.)

Gifts to Morris View, Morris Co. Welfare Home-Bed-pads for Belvidere,
Presbyterian Home for the Aged-Boxes of candies -Gifts to service men-
Cookies to Nike Base-Visits to Belvidere and Haddonfield Homes-
Entertained 40 guests from Belvidere.

History of Ogden Memorial Presbyterian Guild's ~~20%~~ Exchange Sale

The Presbyterian Guild's 20% Exchange Sale is the outgrowth of rummage sales held in 1943 and 1944. The demand for clothing was so great in those World War II years that the idea of an exchange of good, outgrown clothing for cash, as a three way service, came to be a realization.

The owner could turn outgrown clothing and no longer used articles into cash; the buyer could obtain greatly needed items reasonably; and the Guild realize a profit to be used for its contribution to missionary work.

The first Exchange Sale in October of 1945 netted the Guild the small profit of \$83.68 and many pleased customers.

The idea caught on! In September of 1946, Guild's profit was half again as much.

By the Fall of 1947 when the original profit was more than doubled, there was a demand for a sale for Spring as well as Fall clothing. Word of the Exchange Sales had begun to spread to not alone members of other local churches but also to relatives and friends in surrounding communities.

1948 saw the beginning of the Spring and Fall sales. By that time the Guild realized it had something it would not be allowed to give up. Besides the customary publicity in the local papers and posters in stores, there was now a demand by out of town people to be put on a mailing list.

There was a steady and gratifying increase of customers and profits at each sale. The work involved also kept a steady pace. Supplies grew to be a major consideration. Make shift clothing racks were no longer adequate and used pipe racks were purchased.

At the end of the twenty-fifth sale in 1958 Guild's profit for the year was over seventeen times that of the first sale in 1944. There has been a leveling off at this amount over the following nine sales due to the limit which has had to be placed because of lack of display space. Today only twenty five items from each of the first four hundred customers are accepted.

Other organizations have taken up the exchange sale idea and have increased their percentage from 20 to 25 and even to as much as 33 1/3%. Guild has maintained the original 20% sale since it is felt that service to the seller is part of the missionary effort.

For those who are interested in figures, here are some on an individual sale:

Workers used	- approximately seventy.
Rack space	- 190 feet
Tables	- 32 of varying size
Pin tickets	- 6,000

String tags - 500
Labels - 300
Safety pins - 1/4 gross
White and
yellow paper- 2 reams
Post cards - 100
Just plain
bone wearying
labor - Unmeasurable

The following words of unknown origin, penned twenty years ago in Guild's finance record book, bespeaks the dedication of all Guild members to their missionary effort-

One "One of the beautiful compensations of life is that no one can sincerely try to help another without uplifting or bettering himself. In just this way do we glimpse the higher vision, and learn to count no blessing truly ours until it has, through us, blessed someone else. Let us be prompt and glad in service however small it may seem, and whether rendered to a friend or stranger within our gates.

"We come in a spirit of earnest purpose to review our yesterdays and to plan for our tomorrows. Let us strive constantly in the hope that the shuttle of time may weave the glowing threads into a splendid fabric of charity, truth and loving kindness. Let us each go forth determined anew to be constant in endeavor and faithful to duty."

September 1963

PICNICS - PRESBYTERIAN GUILD

6/23 Burnham Park - picnic lunch.

6/24 End of Elmwood Avenue (before Elmwood Avenue was opened up
beyond No. "60".)

6/20/25 Picnic - Brookside, N.J. - Rain.

1/27/25 Sleigh Ride.

6/28 Picnic - Black River - near Pottersville, N.J.

6/29 " " " " " "

6/30 Picnic - near New Vernon, N.J.

6/31 No mention.

6/32 "Skunks Misery" - near Chester, N.J.

6/33 Estling Lake - (Louise Carrington's Cottage.)

6/34 " " " " " "

6/35 Arlene Whiting's Garden - 63 Elmwood Avenue

6/36 " " " " " "

6/37 " " " " " "

6/38 " " " " " "

6/39 " " " " " " Rain

6/40 No mention.

6/41 Arlene Whiting's.

6/42 " "

6/43 " "

6/44 Parish Hall - Ogden Memorial Church.

6/45 " " " " "

6/46 " " " " " - Hobbies.

6/47 Arlene Whiting's.

6/48 Parish Hall - Box Lunch

PIONICS - PRESBYTERIAN GUILD (cont.)

6/49 Parish Hall.

10/49 Covered dish supper - first meeting.

6/50 Parish Hall - Ogden Memorial Presbyterian Church, Chatham.

6/51 " " " " " " "

6/52 " " " " " " "

6/53 " " - Box supper.

6/54 " " - Buffet - Salads, casseroles, etc.

6/55 Arlene Whiting's.

6/56 " "

6/57 Parish Hall - Covered dish.

6/58 " "

6/59 " "

6/60 " "

6/61 " "

6/62 " "

6/63 " "

PARTIES - PRESBYTERIAN GUILD

From the minutes of the first meeting, November 10, 1922,

"A social meeting is to be held every three months, that is, a great, great big one."

Salamagundi Party

Christmas - some in costume

- some as children

Treasure Hunt

Invited evening groups of Morris & Orange

Christmas Party - Hats made from kitchen utensils

Covered dish (opening meeting) 1940

Trip to Flemington

Caravan Luncheon

Minstrel Show - cards for saving dimes

1942 - 20th Anniversary Party

Hobby Show at Christmas Party

Christmas Party - "Origin of Carols"

Skits

Game Parties

Supper meeting - 156 Fifth Avenue

May Day Party

35th Anniversary Party - October 15, 1957

Presbyterial Dinners

PAST PRESIDENTS - PRESBYTERIAN GUILD

Mrs. Grace Smith Schroeder - Deceased

Miss Edna Baldwin - Mrs. William Maier

2311 24th Street, S.

St. Petersburg, Florida - 33711

Miss Maud Knobe - Mrs. George Dodd

Alexandria, Pennsylvania

Miss Elsa Disbrow - Mrs. Harry Pullen

409 Carey Street

Lakewood, New Jersey

Miss Martha Stettler - Miss Martha Stettler

206 South Union Avenue

Cranford, New Jersey

Mrs. Tess Strong - Mrs. Theo. Strong

59 Pond Lane

Levittown, Pennsylvania

Mrs. Arlene Whiting - Mrs. Frank Whiting

63 Elmwood Avenue

Chatham, New Jersey

PAST PRESIDENTS (cont.)

Mrs. Meta Lum - Mrs. W. Burton Lum

25 Fuller Avenue

Chatham, New Jersey

Mrs. Betty Disbrow - Mrs. Elliot Disbrow

561 South Vernon Street

York, Pennsylvania

Mrs. Isobel Green - Mrs. F. O. Green

1921 Eaton Street

Bethlehem, Pennsylvania

Mrs. Elsie Miller - Mrs. Russell Miller

3 Shady Lane

Morristown, New Jersey

Chatham, New Jersey

Mrs. Maybelle Olsen - Mrs. Albert Olsen

20 Meadowbrook Road

Chatham, New Jersey

Mrs. Helen Monnell - Mrs. Fred Monnell

West Roxford, Massachusetts

10 Essex Avenue

Mrs. Naomi Engel - Mrs. John Gibb

126 Washington Avenue

Chatham, New Jersey

10 Fuller Avenue

Chatham, New Jersey

PAST PRESIDENTS (cont.)

Mrs. Alice Teden - Mrs. Herbert Teden

205
Box 125, Newton, New Jersey

Mrs. Edna von der Linden - Mrs. Ernst von der Linden

53 Highland Avenue

Chatham, New Jersey

Mrs. Marie Meier - Mrs. William Meier

3 Hauser Street

Middletown, New Jersey

Mrs. Eleanor Munson - Mrs. Wilden Munson

20 Fuller Avenue

Chatham, New Jersey

Mrs. Ruth Bryant - Mrs. Herbert W. Bryant

Middletown - Lincroft Road

M.R. 1, Red Bank, New Jersey

Mrs. Mildred Thal - Mrs. Herbert Thal

10 Sussex Avenue

Chatham, New Jersey

Mrs. Ruth Boettler - Mrs. J. R. Boettler

18 Fuller Avenue

Chatham, New Jersey

PAST PRESIDENTS (cont.)

Mrs. Alta Schultz - Mrs. William Schultz

34 Coleman Avenue West

Chatham, New Jersey

Mrs. L. J. Sigler - Mrs. L. J. Sigler

Bellevue, New Jersey

Bellevue, New Jersey

Mrs. L. J. Sigler - Mrs. L. J. Sigler

Bellevue, New Jersey

Mrs. L. J. Sigler - Mrs. L. J. Sigler

Bellevue, New Jersey

Bellevue, New Jersey

CHARTER MEMBERS * 1922

Miss Hope Adsit

Miss Edna Baldwin - Mrs. William C. Maier

2311 42nd Street - S. - 33711

St. Petersburg 11, Florida

Miss Minnie Bender - Mrs. Minnie Bauer

64 North Passaic Avenue

Chatham, New Jersey

Miss Mildred Benson - Mrs. Alex Kinney

Dover Plains - Box 213

New York

Mrs. R. A. Biggerstaff - Mrs. R. A. Biggerstaff

Baltusrol Road

Summit, New Jersey

Miss Ruth Bird - Mrs. Earl Esprey

Cuddabackville, New York

Miss Ruth Brainard - Miss Ruth Brainard

500 Main Street

Chatham, New Jersey

CHARTER MEMBERS (cont.)

Miss Ethel Bross - Miss Ethel Bross Deceased

17 North Hillside Avenue

Chatham, New Jersey

Miss Florence Budd - Mrs. Willard Neefus

Budd Lane

Chatham, New Jersey

Miss Dorothy Cortright -

Mrs. Frances Craven - Mrs. Sidney Craven

552 Main Street

Chatham, New Jersey

Miss Norma Dilly - Mrs. G. B. Dunning

122 Hillside Avenue

Chatham, New Jersey

Miss Dorothy Dougher - Mrs. Frank Terrell

358 Garyl Drive

Pleasant Hills

Pittsburgh 27, Pennsylvania

Mrs. Sherman Geer - Mrs. Sherman Geer

2424 East New York Avenue

Deland, Florida

Charter Members (cont.)

Miss Anne Heller - Mrs. R. F. Edwards

57 Fairview Avenue

Chatham, New Jersey

Miss Gladys Hogan - Miss Gladys Hogan

130 Prospect Street

East Orange, New Jersey

Miss Lois Hogan - Miss Lois Hogan

23 Elmwood Avenue

Chatham, New Jersey

Miss Mabel Lerch - Miss Mabel Lerch

31 Center Street

Chatham, New Jersey

Mrs. Meta Lum - Mrs. W. Burton Lum

25 Fuller Avenue

Chatham, New Jersey

Miss Gertrude Maul - Mrs. R. A. Tannahill

19 Washington Avenue

Chatham, New Jersey

Miss Sarah McCullagh - Mrs. Clarence Dobbie

14 Milton Avenue

Millburn, New Jersey

CHARTER MEMBERS (cont.)

Miss Marion Miller - Mrs. Charles Freier

Highland Mills, New York

Mrs. Helen Miller - Mrs. H. J. Miller

17 Elmwood Avenue

Chatham, New Jersey

Miss Myrtle Price - Mrs. H. Olie Budd

105 New England Avenue

Summit, New Jersey

Miss Eleanor Richmond - (Nursing Home - Montclair, New Jersey)

Mrs. Grace Smith Schroeder - Mrs. Leslie Schroeder Deceased

Mrs. Marion Schroeder - Mrs. Arthur Schroeder

219 Woodland Avenue

Madison, New Jersey

Miss Muriel Smith - Mrs. John Quigley

546 Fairmont Avenue

Westfield, New Jersey

Miss Marjorie Smith - Mrs. Pedro Fernandez

Box 1012 - Hendersonville, North Carolina

CHARTER MEMBERS (cont.)

Miss Isabel Smith - Mrs. Alex Johnston

113 Summit Avenue

Chatham, New Jersey

Miss Catherine Spooner - Miss Catherine Spooner

50 DeForest Avenue

Summit, New Jersey

Mrs. Carrie Stephens - Mrs. Fred Stephens

140 Watchung Avenue

Chatham, New Jersey

Miss Cordellia Strong - Mrs. Ernest Wood

(No street address)

Tangerine, Florida

Miss Katherine Wolfe - Miss Katherine Wolfe

67 Fairmount Avenue

Chatham, New Jersey

Mrs. Betty Disbrow - Mrs. Elliott Disbrow

561 South Vernon Street

York, Pennsylvania

SPONSORS

Mrs. Cora Bross

561 South Vernon Street

York, Pennsylvania

Mrs. Homer Diefendorf

500 Main Street

Chatham, New Jersey

Mrs. R. A. Biggerstaff

Baltusrol Road

Summit, New Jersey

Mrs. Lawrence Day

Valley Road

Sterling, New Jersey

Mrs. Roselle -

no address

Barbara M. Miller

Married A. W. Miller & Elizabeth, Glen Ridge

One son - Lee H.

Two daughters - Mary and Joseph

Charles H. Miller, Jr.

Married John Garabrant, Westfield

Three daughters - Sandra, Mary, and Jane

Oyster Memorial Presbyterian

Letter transfer - March 1917

Charter number - Presbyterian #112, 1st St.

Greenville

HELEN JOHNSON MILLER

Parents: Henry D. Johnson
 Gertrude Jane Baylis
 Grandparents: Henry D. Johnson)
 Emeline L. Ely }
 Timothy C. Baylis)
 Antoinette Powell }
 Born: Jamaica, L. I., New York
 Moved to: Chatham, N. J., July 1916
 Schools: Graduated - Jamaica Model School
 Attended - Jamaica High School
 Graduated - Chatham High School
 Graduated - Savage School of Physical Education, N.Y.C.
 Taught: Southold Schools, L. I., New York
 Chatham Public Schools - Fairmount Avenue
 Married: C. Norman Miller - Chatham - 1921
 Parents: Charles J. Miller
 M. Amelia Parcells
 Children: Gertrude A. Miller
 Married Leonard Venner, Lawrenceville, N. J., 1949
 Two sons - David and Bruce
 Two daughters - Lori and Marsha
 Barbara M. Miller
 Married A. Holland Fairchild, Glen Ridge, N. J., 1952
 One son - Lee H.
 Two daughters - Nancy and Judith
 Charles N. Miller, Jr.
 Married Joan Garrabrant, Essex Fells, 1955
 Three daughters - Sandra, Debra, and Catherine
 Church: Ogden Memorial Presbyterian
 Letter transfer - March 1917
 Charter member - Presbyterian Guild, 1922
 Hobbies: Travel



HELEN JOHNSON
MILLER AND SON
CHAS. N. MILLER, JR.
APRIL 1955

APR 1955



HOME OF HELEN JOHNSON MILLER
17 ELMWOOD AVENUE

MUSIC in the VILLAGE CHURCH in CHATHAM

Very little has been recorded regarding the music in the Village Church when it was located on East Main Street. We do know that in its later years a quartet consisting of Mrs. Joseph Minton, Miss Annie Garrison, Hudson Muchmore, and George E. Lum provided vocal music. When our Church celebrated its Centennial in 1923, these same people took part in a pageant depicting the early life of the church.

George E. Lum was very active in the old church. He was blessed with many sons and the eldest, Irving, became organist when still in his teens. Another son, Harold, now living in Maplewood, recalls vividly his activity in the old church- he provided the air which produced the organ music! It seems the organ bellows were placed in a small shed attached to the outside of the church just behind the organ. The pumper sat in this tiny space and vigorously moved the handle up and down to keep the bellows filled with air. Since no heat was provided, it was mighty cold during the winter months. The sexton was ^{WALTER} ~~Clarence~~ (Doc) Hand who many people will remember as the caretaker for many years at the Chatham Fish and Game Club on Fairmount Ave. Being sorry for the young man in the cold shed, he heated bricks over the stove in the church and brought them to Mr. Lum to be used as foot warmers. Incidentally, for the pumping job he received the mag-

CLARENCE WAS
HIS SON

nificent sum of twenty-five cents per Sunday. If he needed a substitute, one of his brothers was always available.

When the Church moved to its present location in 1905, Irving Lum was still organist and the Church soon had its first choir. His brothers, ^{George} Vernon and Alfred and sister Edna loved music and were soon choir members. The choir increased in size and soon the church obtained guest soloists.

From this point, the church acquired a reputation for good music. When the Centennial was celebrated, Miss Grace Edwards was organist and choir director and one of the highlights was the performance of a cantata - Maunder's "Song of Thanksgiving". This was probably the first cantata to be sung by our choir.

As the years went by, the choir became increasingly capable under the guidance of unusually fine directors. When the Westminster Choir College came to Princeton it furnished us with several outstanding musical leaders including Elwyn Haskin, George Thomas and Ralph Burrier. Since Mr. Burrier was director for twelve years, his impact on the choir was probably the greatest.

Under his direction, the choir became of professional calibre and performed the greatest oratorios such as Handel's "Messiah", Brahms' "Requiem", Beethoven's "Mount of Olives", Faure's "Requiem", Bach's "St. Matthews Passion" and Haydn's "Seven Last Words".

In 1945 when the chancel was enlarged and a new organ installed there was even greater opportunity for fine music.

We can be justly proud of our music at Ogden Memorial since it is of professional quality and yet performed by volunteer choir members. Many people have commented on the fact that in their visits to other churches they realize that few choirs excel ours.

Irving A. Lum

Irving A. Lum was born February 15, 1910 in Chatham. His father was Irving M. Lum and mother Enid Barber. He resides at 47 Elmwood Avenue and is employed by the Mutual Benefit Life Insurance Company in Newark. He is active in the Ogden Memorial Presbyterian Church as Sunday School teacher and choir member. His father was organist and choir director for many years in the same church.

My nephew - Everett Stanert, Jr

My sister - Mrs. Everett Stanert (Christine)

My mother - Mrs. Enid Lum

47 Elmwood Ave.



HISTORY OF THE MISSIONARY AND AID SOCIETY OF
OGDEN MEMORIAL PRESBYTERIAN CHURCH

After 1800 the pious females of various denominations began to form societies of their own more or less independent of the men. These small groups were variously called "Female Mite Societies", "Female Cent Societies" or "Female Charitable Societies". Their purpose was to help the poor in their own neighborhoods and to support the missionary enterprises of the church.

There were already some missionary societies but these were run by men. The new societies gave the women a chance to express themselves usually unhampered by the guidance of the good brethren. However, these gains did not come without a struggle.

By mid 19th century, women's work had grown tremendously. The new societies being formed in 1850 were usually called Missionary Societies and the multitude of boxes and barrels filled with shirts, suits, dresses, knitted socks, mittens, caps, shawls and quilts had grown from the merest trickle to a broad stream which was beginning to span the continent from the Atlantic to the Pacific and to be sent to far-away places like India, China, Africa and the Near East.

In 1825 the Moderator of the General Assembly addressing the "Female Benevolent Society of Princeton" stated "Women are in no case to be public preachers or teachers in assemblies composed of two sexes". Their minds were changed by prayers and hard work. The society agreed to retire 9 P.M. every Sabbath to implore a blessing on the church and pastor and often they met in homes to pray.

In 1922, two groups of women joined together and formed the "Missionary and Aid Society of Ogden Memorial Presbyterian Church". It was named this in order that "Aid" would not take precedence. Mrs. Homer J. Diefendorf, a graduate of Vassar, was the first president and Mrs. Rufus Keisler was vice president. The Constitution reads, "The purpose of the organization shall be to further the work of the Kingdom of God by uniting the women of the church in Christian Fellowship,

-2-

with a program of education, service, prayer and giving. Emphasis shall be upon the work of the Presbyterian Church, as promoted through the Boards of National Missions, Foreign Missions and Christian Education and through co-operation with the local church and with interdenominational agencies.

All women of the church who have indicated their willingness to accept the purpose of the organization and who contribute their service, gifts or prayer to its work are members.

The officers are president, one or more vice presidents, recording and corresponding secretaries, treasurer and assistant treasurer. These officers with the chairmen and secretaries of the Departments of World Service, Program and Fellowship, the chairmen of standing committees, the chairmen of the Groups of the society, constitute the executive committee.

The meetings are held the fourth Wednesday of each month and are preceded by a lunch. The price of the lunch started at twenty-five cents. The members contributed much of the food and found they were making a small profit. In the thirties the price was increased to thirty-five cents; in the forties to fifty cents, and in the fifties to sixty cents. The idea each time was to just cover the cost of lunches without profit. Rarely did one receive such value for the money. Over the years tons of chicken salad and tuna fish casseroles were consumed. Many good "tips" on cooking were gained from committees in the kitchen as well as warm friendships being made. Glimpses of true characteristics really stand out in a kitchen filled with dirty dishes left by two hundred people. For years white table cloths were used on the cumbersome tables set up on saw-horses and many a new hose was snagged upon same. These cloths had to be sent to the laundry and be ready for the next festivity. What a luxury the modern light folding tables are, and surely everyone appreciates the labor-saving products the paper manufacturers have produced.

-3-

For years it was the duty of luncheon chairman to find a chairman each month to take charge. This was no easy task and the work was facilitated when the society was divided into nine circles and each circle was responsible for one lunch. Each year in June the board provided a delicious picnic lunch which was held by invitation on beautiful lawns of members. The first I attended was at Paul Minton's home and Mrs. DeClyne was hostess. Later many were held at Mrs. Gladys Sanford's, Mrs. Edwin Felch's, Mrs. F. Hoeffler's and Mrs. Elizabeth Drake's (now Mrs. Robert Schultz). We purchased over one hundred two-quart baskets in which to serve these lunches. They were lined with colorful paper napkins and later fitted together and piled on the highest pantry shelf. In 1951 we climbed up to get them and found them really alive with millions of black ants. They had been put away filled with crumbs so ended in a bonfire.

It is most educational to accept an office in any society since there are so many unforeseen opportunities lurking there. The president has to attend the Presbyterial meetings in the spring and fall and appoint someone for World Day of Prayer and United Council of Church Women.

Our monthly programs have been varied and most interesting. Since Chatham is convenient to New York we have been fortunate in having speakers from headquarters of National Board. Many interesting films or plays have been given by members.

The Society ~~had~~ had been divided into groups who continued to stay together from year to year. In 1944 on the advice of the National Board they decided to form circles which would be changed every two years. Nine chairmen were chosen and names of all members were put into three groups; active, inactive and shut-ins. Each chairman took turns in drawing names. The circles meet ten times a year in homes for dessert and have study of a book pertaining to the Bible. The books are chosen by headquarters in New York. They plan ways to either give or raise their share of the yearly budget. Each circle is responsible for one lunch for the whole society once a year.

-4-

In 1946 a new Constitution was drawn up and then again in October 1959.

Money raising projects enabling all circles to work together have been bazaars, food sales, luncheons, fashion shows and strawberry festivals.

For many years, the fiscal year for National and Foreign missions ended in April but in 1949 was changed to January.

Secretary and treasurer's reports were formerly read at each meeting but now are typewritten with future meetings and each member receives one copy.

A week before the regular meeting the board met in the home of the president but in 1950 was changed to the church parlor.

It would be impossible to mention the many women who have faithfully served and worked for Missionary and Aid but I cannot fail to mention our most devoted Flower Chairmen who have been gifted artistically and have loved their work. With the exception of the two summer months they are responsible each week to decorate the church then to distribute the flowers to those who are ill. Some donate beautiful memorial bouquets for their loved ones each year. Many a church wedding has been decorated by these chairmen. Mrs. William Maul was succeeded by Mrs. Charles Brewer and Mrs. Russell Mowen has been Flower Chairman since 1950. With her talent and study she has become professional. She has most generously loaned her own banquet cloths, sterling silver, candelabra to adorn many a tea table which would have done justice to "House Beautiful".

Mrs. Herbert Strong was also on this committee from 1927 into the thirties, and many will recall the elaborate Christmas decorations done by Mr. Herbert Strong.

Being interested in Missions is just like getting interest from the bank. You have to put something in first and the more you put in of time, prayer, labor and substance the more your interest will grow.

-5-

The following officers have given much and have been fully rewarded with experience, love and memories of fond associations:

1922-1923

President: Mrs. Homer Diefendorf
1st Vice President: Mrs. Rufus Keisler
2nd Vice President: Mrs. Harry Stopford
Recording Secretary: Mrs. J. Neefus
Corresponding Secretary: Mrs. J. B. Spooner
Benevolence Treasurer: Mrs. Richard H. Allen
Finance Treasurer: Mrs. W. C. Middlebrook

1923-1924

The same as above with the exception of:

2nd Vice President: Mrs. R. A. Biggerstaff

1924-1925-1926

President: Mrs. Chester Bray
1st Vice President: Mrs. W. C. Middlebrook
2nd Vice President: Mrs. Charles Van Orden
Recording Secretary: Mrs. Irving Lum
Treasurer: Mrs. R. H. Atteridge
Benevolence Treasurer: Mrs. R. H. Allen

1926-1928

President: Mrs. R. A. Biggerstaff
1st Vice President: Mrs. G. Vernon Lum
Treasurer: Miss Harriet Trowbridge

1928-1930

President: Mrs. Harrison Thornell
1st Vice President: Mrs. Rufus Keisler
2nd Vice President: Mrs. B. C. Benedict
Recording Secretary: Mrs. H. J. Spohr
Treasurer: Mrs. B. J. Turner

1930-1931

President: Mrs. Charles Brewer
1st Vice President: Mrs. Fred Mort
2nd Vice President: Mrs. John Knox
Recording Secretary: Mrs. Robert Pollard
Treasurer: Mrs. Russell Mowen

-6-

1931-32

President: Mrs. Harrison Thornell
1st Vice President: Mrs. G. V. Lum
2nd Vice President: Mrs. Charles Smith
Recording Secretary: Mrs. Charles Brewer
Treasurer: Mrs. Russell Mowen

1932-1933

President: Mrs. B. C. Benedict
1st Vice President: Mrs. G. V. Lum
2nd Vice President: Mrs. J. H. Spohr
Recording Secretary: Mrs. W. Lathrop
Treasurer: Mrs. Harry Allen

1933-1934

President: Mrs. J. H. Spohr
1st Vice President: Mrs. Homer Diefendorf
2nd Vice President: Mrs. H. K. Stauffer
Recording Secretary: Mrs. William Lathrop
Treasurer: Mrs. Lawrence Hamilton

1934-1935

President: Mrs. J. H. Spohr
1st Vice President: Mrs. F. H. Williamson
2nd Vice President: Mrs. H. Stauffer
Recording Secretary: Mrs. Leon Whitehead
Corresponding Secretary: Mrs. George Richards
Treasurer: Mrs. Mortimer Erskine

1935-1936

President: Mrs. F. H. Williamson
1st Vice President: Mrs. Leon Whitehead
2nd Vice President: Mrs. Frank Hoeffler
Recording Secretary: Mrs. William Gibson
Treasurer: Miss Harriet Trowbridge

1936-1937

President: Mrs. Frederick H. Williamson
1st Vice President: Mrs. Leon Whitehead
2nd Vice President: Mrs. Frank Hoeffler
Recording Secretary: Mrs. William Gibson
Corresponding Secretary: Mrs. Claude Budd
Treasurer: Mrs. Wilbur Chase

1937-1938

President: Mrs. Leon Whitehead
1st Vice President: Mrs. Stewart Lounsbury
2nd Vice President: Mrs. Fred Dendy
Treasurer: Mrs. John Quigley
Recording Secretary: Mrs. Theodore Beal
Corresponding Secretary: Mrs. Claude Budd

1938-1939

President: Mrs. Leon Whitehead
1st Vice President: Mrs. Fred Dendy
Treasurer: Mrs. John Quigley
Recording Secretary: Mrs. J. R. Hyneman
Corresponding Secretary: Mrs. George Richards

1939-1940

President: Mrs. J. R. Hyneman
1st Vice President: Mrs. H. T. Strong
2nd Vice President: Mrs. William Pieper
3rd Vice President: Mrs. James Bethune
Recording Secretary: Mrs. A. R. Rutter
Treasurer: Mrs. Forrest Smith

1940-1941

President: Mrs. J. R. Hyneman
1st Vice President: Mrs. Mortimer Erskine
2nd Vice President: Mrs. William Pieper
Recording Secretary: Mrs. A. R. Rutter
Treasurer: Mrs. Forrest Smith

1941-1942

President: Mrs. William Gibson
1st Vice President: Mrs. Mortimer Erskine
Recording Secretary: Mrs. Merritt Budd
Corresponding Secretary: Mrs. George Thatcher
Treasurer: Mrs. James Bethune
Assistant Treasurer: Mrs. Theodore Strong

1942-1943

President: Mrs. William Gibson
1st Vice President: Mrs. Walter Meyer
2nd Vice President: Mrs. Theodore Strong
Recording Secretary: Mrs. Merritt Budd
Corresponding Secretary: Mrs. George Thatcher
Treasurer: Mrs. James Bethune
Benevolence Treasurer: Mrs. F. O. Green

-8-

1943-1944

President Mrs. Merritt Budd
1st Vice President: Mrs. Walter Meyer
2nd Vice President: Mrs. Lawrence Schanck
Recording Secretary: Mrs. E. P. Felch, Jr.
Corresponding Secretary: Mrs. R. C. Thuebel
Treasurer: Mrs. L. L. De Wolf
Assistant Treasurer: Mrs. F. O. Green

1944-1945

President: Mrs. Merritt Budd
1st Vice President: Mrs. Wm. Middlebrook
2nd Vice President: Mrs. Lawrence Schanck
Recording Secretary: Mrs. E. P. Felch, Jr.
Corresponding Secretary: Mrs. R. C. Thuebel
Treasurer: Mrs. L. L. De Wolf
Assistant Treasurer: Mrs. Wm. Weeks

1945-1946

President: Mrs Forest Smith
1st Vice President: Mrs. Wm. Middlebrook
2nd Vice President: Mrs. Frank Hoeffler
Recording Secretary: Mrs. R. C. Thuebel
Corresponding Secretary: Mrs. Charles Thaeler
Treasurer: Mrs. Harry Allen
Assistant Treasurer: Mrs. William Weeks

1946-1947

President: Mrs. Forest Smith
1st Vice President: Mrs. L. L. De Wolf
2nd Vice President: Mrs. Frank Hoeffler
Recording Secretary: Mrs. L. K. Hendershot
Corresponding Secretary: Mrs. Hedley N. Baker
Treasurer: Mrs. Harry Allen
Assistant Treasurer: Mrs. Charles Wolfe

1947-1948

President: Mrs. T. Strong
1st Vice President: Mrs. C. Cambon
2nd Vice President: Mrs. C. Cameron
3rd Vice President: Mrs. R. C. Theubel
Corresponding Secretary: Mrs. W. C. Van Sant
Recording Secretary: Mrs. R. B. Miller
Treasurer: Mrs. F. B. Deane
Benevolence Treasurer: Mrs. C. W. Wolfe

-9-

1948-1949

President: Mrs. T. Strong
1st Vice President: Mrs. Wm. Pieper
Treasurer: Mrs. William Lathrop

1949-1950

President: Mrs. W. K. Hilty
1st Vice President: Mrs. Wm. Pieper
2nd Vice President: Mrs. H. J. Diefendorf
3rd Vice President: Mrs. R. H. McMahon
4th Vice President: Mrs. Lawrence Washer
Recording Secretary: Mrs. E. H. Weber
Corresponding Secretary: Mrs. Robert Belcher
Treasurer: Mrs. Wm. Lathrop
Benevolence Treasurer: Mrs. A. E. Judd

1950

President: Mrs. Waldon Hilty
1st Vice President: Mrs. Henry J. Perry
2nd Vice President: Mrs. Wm. Pieper
Treasurer: Mrs. Frederick Farnsworth

1951

President: Mrs. Wm. Pieper
2nd Vice President: Mrs. Howard Conklin
3rd Vice President: Mrs. L. M. Schanck
4th Vice President: Mrs. Raymond Trowbridge
Corresponding Secretary: Mrs. D. B. Penick
Treasurer: Mrs. George B. Walker

1952

President: Mrs. Wm. Pieper
Treasurer: Mrs. Arthur Windecker

1953

President: Mrs. L. M. Schanck
2nd Vice President: Mrs. Howard Conklin
Treasurer: Mrs. Floyd Pickett
Corresponding Secretary: Mrs. Leonard Lee

1954

President: Mrs. L. M. Schanck
1st Vice President: Mrs. Wm. Pieper
2nd Vice President: Mrs. Thos. Mackie
3rd Vice President: Mrs. Leonard Smith
Treasurer: Mrs. Charles Rhoades

-10-

1956-1957

President: Mrs. L. M. Schanck
1st Vice President: Mrs. Ernest Baker
2nd Vice President: Mrs. Leonard Smith
Assistant Treasurer: Mrs. James Heyworth

1958

President: Mrs. Ernest Baker
1st Vice President: Mrs. L. B. Niccum
2nd Vice President: Mrs. A. D. Brown
3rd Vice President: Mrs. N. C. Hiebert
Recording Secretary: Mrs. J. Heyworth
Corresponding Secretary: Mrs. E. R. Davis
Treasurer: Mrs. E. P. Felch, Jr.

1959

President: Mrs. E. W. Baker
1st Vice President: Mrs. L. B. Niccum
2nd Vice President: Mrs. F. Farnsworth
3rd Vice President: Mrs. E. Tuohig
Treasurer: Mrs. E. Felch, Jr.
Assistant Treasurer: Miss Muriel Gaertner
Corresponding Secretary: Mrs. R. Dungan

1960

President: Mrs. E. W. Baker
1st Vice President: Mrs. T. C. Mackie
2nd Vice President: Mrs. D. Morganson
Recording Secretary: Mrs. W. Fischer
Corresponding Secretary: Mrs. M. R. Dungan

1961

President: Mrs. Noble Hiebert
1st Vice President: Mrs. T. Mackie
2nd Vice President: Mrs. E. Davis
3rd Vice President: Mrs. E. Baker
Treasurer: Mrs. R. Cameron
Assistant Treasurer: Miss Muriel Gaertner
Recording Secretary: Mrs. W. Fisher
Corresponding Secretary: Mrs. M. Dungan

1962

President: Mrs. Noble Hiebert
1st Vice President: Mrs. J. N. Bennet
2nd Vice President: Mrs. J. H. Mowen
3rd Vice President: Mrs. J. Ferguson

1964

President: Mrs. N. Nelson
1st Vice President: Mrs. N. Bennet
2nd Vice President: Miss Murie Gaertner
3rd Vice President: Mrs. E. Klein
Treasurer: Mrs. A. Balacek
Assistant Treasurer: Mrs. Wm. Schmidt
Recording Secretary: Mrs. A. Moffitt
Corresponding Secretary: Mrs. Wm. Sabitus

-11-

In 1964 a long time dream of members of the Missionary and Aid Society came true with a comfortable and luxuriously furnished church parlor. Lamps and new blue drapes harmonizing with the blue in the lovely Oriental rug were purchased. The Society also helped to buy new dishes; the Dogwood pattern of Syracuse china. For the first time all money was raised by pledges from the members. The budget adopted for 1965 was \$1,905.00.

There are now four day-time and two evening circles. They meet eight months of the year in homes and have devotional periods and Bible study. This year the study is the Book of Galatians and we are using BE WHAT YOU ARE by George L. Hunt.

The total membership is 129 with an average of sixty attending our monthly lunch and programs.

Another change was made in 1964. We had formerly belonged to the Orange Presbyterial and were changed to the Newton Presbyterial. All local presidents attend these meeting twice a year although they are open to all who wish to attend. Our new president is Mrs. G. Walker and 1st Vice President is Mrs. Philip Bliss, 2nd Vice President is Miss Muriel Gaertner and third Vice President, Mrs. John Mowen.

Mabel Irene Gibson

The following is an annual report of O.M.C. Missionary and Aid Society
written by Mr. Herbert Strong. 1942

Listen my dears, I have something to say; of the doings in Chatham of the M. & A.

It's a "new deal project" to raise some dough; and it's mothered by a certain
Mrs. So and So.

She's not one to seek notoriety and fame; Some woman named Lathrop suggested
her name.

And talked her into taking the role; to get Ogden Memorial out of a hole.

She worked all day long, and into the night; Selecting committees she thought
wouldn't fight.

And after a week she was ready to go; and that's how it started, so on with the
the show.

In May Mrs. Hyneman served Pekoe Tea; down under the spreading Dogwood Tree.

Believe it or not, now what do you think? She soaked those poor women a quarter
a drink.

Leila Mowen next hit the sawdust trail; And started a second-hand rummage sale.

Her committee ransacked every attic and trunk; And turned out a mess of un-
speakable junk;

There were stockings and shoes and peach-colored scanties; There were hats,
coats and dresses, and partly worn panties.

The crowd was terrific, they fought and they battled; Till they had that committee
demented and rattled.

Some gave their pennies, others gave dimes; Food sales were held at all crazy
times.

Florence Lum told her committee they had to get hot; And each come across with a
good old five-spot.

Mrs. Decker politely said, "begging your pardon; Shell out seventy-five cents
and I'll show you a garden."

Ella Budd ran a circus, white elephants were sold; And the prices they brought
left everyone cold.

The Heinz Co. showed movies to one of the groups; and paid them a dime for eating
their soups.

Their were luncheons and teas and musical meetings; Where old members gave to
new ones their greetings.

A year passed with hard work and now you know, how the M. & A earned money to run
their show.

Mabel Irene Gibson, born Prince Edward County, Ontario, Canada.

Parents - Henry Leavens Huff, born Prince Edward County, Ontario, Canada

Elsbeth Collie Hendry born " " " " "

Married 1910, William Alfred Gibson

Parents-Inez Lucinda Gibson

Freeman Wesley Gibson

William Gibson graduated from Picton High School and Picton Business College. He was manager of the Export Division, Foreign Traffic Department, American Express Company. He served that Company as Manager of their Export Division, Foreign Traffic Department in Toronto, Vancouver, Winnipeg, Chicago, San Francisco and New York. Mabel Gibson, born 1887. The attending Doctor Morden charged Five Dollars.

For twelve years lived on a farm, walked one mile to school. Lived with paternal grandparents and two aunts. After breakfast each morning, Grandfather read a chapter from the Bible, and we all kneeled in prayer. We raised grain, had two apple orchards and a garden. The milk from the cows was sent to the factory each morning and whey returned for the pigs. One Jersey cows milk was kept for table use. We made our own bread, churned our own butter, made pickles, canned fruits. In the fall the men killed pigs. We made sausage, smoked hams. Men came to pack our apples in barrels for shipment abroad. After the grain crops were harvested the threshing machine came to thresh out the seed and all neighbors helped one another in this operation. Spring on a farm is delightful for children. There are little lambs, calves, colts and dozens of little chickens ; also walks in the woods to gather trilliums and hepaticas.

After my father died my mother moved to the city of Belleville. I

took piano lessons and attended first domestic science class at Albert college. After graduating from Belleville High School I attended Madoc Model school, a Teachers' training school. After I taught three and one half years in Hastings County in a Rural school, each Saturday I took a lesson in oil painting at a studio in Belleville.

When I was sixteen my mother married again and had two more girls. The house we lived in had eight fire places and is now part of Albert College. I was married in Toronto 1910 where we lived two years. Then we lived in Vancouver two years, three years in Winnipeg and in Berkeley, California three years, Newark two years, Elizabeth nine years and Chatham thirty-five years. Our family consists of one son, Gordon, and two daughters Amy and Margery.

Gordon married Hortense Fraser and they have three sons.

Amy married David MacMurray. They have one son and three daughters. Margery married Ray Kline and they have three sons.



Home of Mr. & Mrs Wm. A. Gibson
26 Red Road

25 Years Earlier
(HOME OF JAMES A. R. ROBY)



Mrs. William A. Gibson

These notes which were written by Mabel Muchmore Smith were loaned to the committee by Mary Clark, 46 Rolling Hill Drive, Chatham. Included were three pictures which were given to her by Mabel Smith in 1950.

1. Old Presbyterian Church, Chatham, N.J.
2. Cottage of Gould property on Main St., opposite (H. Kelley, Fairmount Ave.)
Now Mrs. Hamblin's house. (gone as of 1964)✓
3. Road going past H. Kelly's house (now 295 Main St. --MCK.) (1964)
To right - fence in front of
Presbyterian Gould Church ground.

Also Mary Clark has the "Church Manual for the Members of The Presbyterian Church, Chatham Village, New Jersey." Compiled by Joseph M. Ogden, Pastor; and published by order of The Session of Said Church.

- 1832.

E. Sanderson, Printer, Elizabeth-Town.

In the List of Members, from the First Organization of the Church one notes two women listed as

Esther, woman of color

Phillis, woman of color

PRESBYTERIAN CHURCH

By Mrs. Mable ^{e/ Augusta} Muchmore Smith

When Grandfather Law came to Chatham from North Carolina, one of his daughters was visiting in Brookline, Mass. On hearing of her family's move she found in the Boston Gazette an item which read "Chatham, New Jersey, a little village with two churches and an academy."

I wish I might [^]take one of those churches - the Presbyterian - live for you. It stood well back from the village Main Street in the lot to the one below where Mr. John Munn now lives. You see from the picture it was not unlike the typical New England style of architecture. Notice the wide platforms on either side making it easy to step in one's carriage. In Mrs. Becton's notes, she says the Society owns the large church key, so shall we step inside.

In the interior we see a gallery around three sides, the organ, the choir occupying that directly opposite the pulpit. Mrs. Joseph Minton was for many years the soprano while her sister sang contralto. Later a pipe organ was built back of the pulpit.

I have told before of my Mother ^{Mary Law Muchmore} playing the organ for thirty years - a labor of love - even caring for it when it was out of repair. Once when it was in a very serious state, she and Mr. Guy ^{Minton} Molitor's Father took it apart and found the trouble to be a mouse's nest.

Each family had its own pew where sat children and all - no going out for them at the second hymn. And each pew had its own door. Were there time it would be interesting to call the roll of those in the congregation so many were close relatives or related by marriage.

Up the left aisle were the Budds. At this time all of Passaic Ave., north of Main St., was Budd Lane. On the left aisle were also the Dickⁱnsens. It was a heart-warming sight to see this family arrive and leave in their huge vehicle. In New Hampshire I saw one like it called a barge. It had three or four moveable seats. I'm sure they used all four.

Down the same aisle on the right sat full many a Lum. The children of one of these families over-flowed into the seat of the maternal Grandparents directly behind. The Lums who were not in the congregation were in the choir. On the left of the right aisle the minister's pew was well to the fore.

Then came the Wallaces, R. Allens, Vanderpoel, Talmadges and many others whose names many of you would recognize. On the right of this aisle sat Deacon Morehouse with his family. Linked with his name is one of Chatham's most astonishing discoveries, ante-dating the first Indian settlement.

When digging in the swamp and not far from his home on Parsonage Hill Road, he unearthed an entire set of mastodon's teeth large enough to surround a child seated on the floor. The smallest tooth longer than both my fists. At least one college borrowed several forgetting to return them to Deacon Morehouse - he gave some to friends. One a tooth nine inches long weighing 4 lbs. and several ounces, he gave to Edna Dickinson's Father. She now has it in a glass case. I defy any future historian delving in Chatham's past to ante-date this old mastodon.

We of this day can scarcely realize the stir it created when women decided to have a voice in church affairs. A prominent minister wrote "Some of the most thoughtful minds are asking "What

is to become of this Women's movement in Church? Let it alone. All through history like movements have started - Do not oppose these women and it will die". Time has shown how mistaken he was.

The first record we have of women taking part in our church was of Comfort Bower being, not the President but the Governess of the Missionary Society of the "First Presbyterian Church of the Township of Chatham". This was [opposite] where the Masonic Hall of Madison now stands, then called Bottle Hill. Our people going that distance to Church.

In 1823-39 members asked for a separate church. Seven of these were men and thirty-two women. Six of these men had Bible names as did seventeen of the women.

So was the "Village Church in Chatham" founded. The cornerstone was dedicated January 17, 1833. ^{West of} ~~Below~~ the William Pitt in 1873, a building nearer the center of town was erected for Sunday School, prayer meeting and entertainment. This is now the Episcopal Church. The lovely old house next door owned by Mr. Dusenberry was for many years the Presbyterian parsonage. 186 Main St.

Besides for many years being the Treasurer of our local Missionary Society, Mrs. Richard Allen was for twenty-six years on the National Board as Home Missions Treasurer. Her pet mission was the Sheldon Jackson school at Sitka, Alaska. A Mission Band met at her home on Saturday afternoons to sew for the children of this school. In 1909, Mrs. Allen gave an Administration Building at Sitka in memory of her husband. They had visited the Sheldon Jackson School together some years before.

Sixty-one years before Mrs. Allen's gift, we have the first record of money sent to the Board by the women of our church.

It reads:

January 1, 1848 - \$215.08 contributed to the support of the Board of Missions besides \$20.00 for the support of heathen youth at Ceylon by the Ladies Association.

Indeed we do join in giving "All honor to those women who saw the vision and lighted the torch in those early days."

Margaret Keisler adds: These notes were written by Mabel Muchmore Smith who was the daughter of Hudson & Mary Law Muchmore. They lived at 12 Edgehill Ave. ^{at} the corner of Charles Place. His ^(called Muchmore - 4 brother of Hudson) family developed the area around there known as "The Villa Estates."

She later lived in the Golf Club House on ^{EAST SIDE OF} Fairmount Ave., two doors north of Red Road. Moved to Cleveland to live with her daughter, Marjorie (Mrs. Pedro Fernandez) when ^{over} almost eighty years old. Died July 1959 at 87 years old. She was at one time organist for two Chatham churches* and taught piano and organ, having done graduate work at a music school in New York City after graduating from Drew Seminary in Carmel, New York. SHE WAS A STUDENT OF HAROLD BAUER. - married the son of the Headmaster of Drew

* STANLEY CONG. WAS ONB. I REMEMBER PLAYING A HAYDN SYMPHONY DUET WITH HER THERE - SHE ON THE ORGAN, I ON THE PIANO. SHE WAS MY TEACHER, 1912-16. + mine from 1914-1924
(Arthur J. J. J. J.) Barbara Jerry Erwin
(her niece)

OLD CHATHAM

I have been requested to exercise my memory in recalling what I have heard and known of Chatham Village Church.

When I was a young man in my father's family, about 1826, a stranger appeared, introducing himself as the Rev. Mr. Lyman, of Chatham, and asked aid for the Presbyterian Church there. He was the pastor, I believe, only temporarily. Soon after this I became interested in property near Chatham, when I found that my old college classmate and friend, Joseph M. Ogden, who had graduated with me at Princeton in 1823, was full pastor in charge of the abovementioned church, having been installed in the Autumn of 1828.

The building then used as a church stood on the lot where Mr. Mahlon Minton's store now is, a short distance east of the present church, and situated farther back than the store from the street. In 1830 it was very dilapidated and required very expensive repairs, and after examination and estimates it was considered hopeless to make any improvements, and the old church was abandoned. The form of the old building was an oblong square, the length parallel with the street. There was one gallery on the front side, running east and west, and opposite, in the middle of the north side, was the pulpit. On each side of it were several pews, and aisles leading from the front door. There was a singing choir located in the gallery, but no instrument. We had very sweet and satisfactory singing; it may not have been as highly educated as at the present day, yet there were as sweet natural voices as we have now, the present ones to which we have now the pleasure of listening

in our religious services, being inherited from a former generation. Perhaps, and I think very likely, the departed generation of choristers had better tempers and under better control than their successors.

There always sat in the side pew next the pulpit and facing the choir gallery an old gentleman, a superannuated chorister, who was a self-constituted inspector and critic of church melody. One Sunday I saw him deliberately shake his finger at the choir. I happened to meet him next day and said to him: "Deacon, what made you shake your finger yesterday at the singers?" He replied, "Do you think I could sit still and hear them drop a note?" There was no answer to the old man's question.

This specimen of an old-fashioned choir shows more forbearance in being rebuked by the critic's finger publicly shaken at them, than those of the present day would manifest.

The old church had to be abandoned. What then? The prospect was gloomy. No church and not the least shadow of any property. The Presbyterians were perplexed, but they had courage. There was no surplus money in the community; indeed, there was a great scarcity, but there must be a new church. This Presbyterian organization had experienced previous difficulties, and their faith and courage had then delivered them. Years before, in their application to the Presbytery for permission and authority to form themselves into a church, they met with strong opposition, and one old minister said that they ought to be whipped as a mother whips her child and sent home. One of the Chatham delegates with indignation

arose and said: "Mr. Moderator, if these are the sentiments of this Presbytery, we will withdraw and make our application where we will receive better treatment." Their application was soon granted.

Courage and determination served them then, and they determined now to go forward. They obtained plans and estimates. They issued a subscription paper which was responded to very liberally at home in Chatham. They made a contract with Lewis Carter, assisted by Ashbel Bruen. I do not think there were any builders at that time in Chatham, for our application for plans was only to one person at Springfield and to Mr. Carter.

To increase our subscription list, Mr. Aaron Carter, living in Newark, a brother of Lewis, and whose relatives were residents of Chatham and Madison, volunteered to go with a member of Chatham Church extensively among friends in Newark who took much interest in the enterprise. One friend there presented the first large pulpit Bible. Friends from New York hearing of the new building, sent gifts. Mr. Williamson, of Elizabethtown, brother of Isaac Williamson, a former Governor of New Jersey, owned the lot where the church now stands and offered it for sale on terms which the people thought it advisable to accept, and thus secured this location.

Now, it was determined to progress as rapidly as possible to erect and complete a suitable and respectable house wherein to worship the God of the Bible, in the name of the Father, and of the Son, and of the Holy Ghost, according to the Presbyterian form and government. As to erection, let me here remark that in that day there was very little machinery to facili-

tate building. The lumber was carted chiefly from Newark in its rough state, and human machinery alone prepared it for its place in the erection--human skill in handling the mechanic's tools was then very important. An expert workman was something to be observed. I have often stopped with others before a bench where a man expert with the plane was rapidly curling off the shavings and handling the boards. You could see the lines of grace in that man and in his work. Lewis Carter had a son who used the plane with almost machinery speed. I liked to watch him, tool in hand, and it was a sight worth gazing at. The timber was mostly drawn in the log and hewn with the broad-axe on the ground. When the Chatham contributors chose, they could pay in material or labor at the market value.

The lot being paid for, and everything in readiness, the foundation was built, the corner-stone being laid in the summer of 1832.

The Rev. J. M. Ogden, pastor, officiated with suitable and imposing ceremony. The whole community, interested, crowded the spot, and it was a very memorable day for the Church and for Chatham. At this time we were a very plain people, simple in our manner and appearance. Light carriage bodies with springs were not common. I don't think there were three which came to our church; there were spring seats in light wagons, and we had never heard the name of buggy, or any of the various fancy foreign names now given to different forms of carriages. Indeed, simplicity generally prevailed in vehicles. More attention, however, was given to the horse.

I have often seen the richest man in Madison riding in a wagon without springs drawn by his splendid blooded horse.

The inhabitants of Chatham were an independent, high-minded and happy people. They were not then highly educated, but they very highly appreciated education, as is strongly evidenced in their succeeding generations. I think we may attribute this change very much to the pastor God gave us.

Mr. Ogden had a very enlarged, scrutinizing and administrative mind. He saw the financial, educational and religious needs of the people, he studied and considered the position, he saw the industry, the economy and the appreciation of knowledge which prevailed, he valued the confidence reposed in him by his parishioners, which was universal, and which made him intellectually sensible of responsibility, he devoted himself to the religious and educational improvement of the parish as the great object of his life, and encouraged by the people in all his efforts, the natural and certain results were thrift, respectability and substantial prosperity, which in their results have been abiding and are still visible.

The pastor's salary was small, but he refused a larger one from another church, saying to the writer of this, "The tokens of attachment from my people are so frequent and loud spoken that I will not leave them." Occasionally we made extra efforts and substantial gifts to him. He was contented, the people were edified, and they were happy in each other. During forty-five years he was the sole pastor, and more than fifty-five years dwelt among those parishioners, until on the morning of February 13, 1884, he arose as usual, presided at the family altar, break-

fasted with his family, then retired to his room up-stairs, whither his wife followed him, and within a half-hour he was gone, for God had said to him, Thy work on earth is accomplished; come up higher for nobler work. He was a dignified, consistent and devoted minister, faithful to his Master and to his charge; and this character secured to him great influence over old and young, over persons in and out of the church. He was one of the strong men in the Synod and Presbytery, and a power in the Church throughout the State.

Dr. Ogden was scholarly, familiar with the ancient languages, often the examiner in Hebrew and Greek of the candidates for the ministry as they progressed in their studies and sought licenses to preach. His sermons were of a high order for style, substance and practical piety. He was well known in the church judicatories of the State and to the officials of Princeton College, his Alma Mater, Nassau Hall having conferred on him the degree of D.D. In this attempted sketch of the Church's origin and first pastor, we discover the foundation of its present standing. I must say something of the popularity of our Church in the old Elizabeth Presbytery, to which it formerly belonged in Mr. Ogden's early ministry, in this his only charge, during a long lifetime.

From the reasons which I shall give why the people of Chatham were known and popular, the inference may be drawn that other parishes were equally known and popular. In those days the Presbyteries and the ministers came not to take a glance at the Church and say, "the train will leave me if I do not hurry," but they came for a visitation, they came to stay, certainly long enough to know something of the people

and their spiritual condition and freely to communicate to each other anything interesting transpiring in their various charges. Where the Presbyteries were held, the meetings were well attended by the people.

The minister and elders became acquainted with and interested in individuals and families visited--they appreciated the hospitality of the families, and the families delighted to have the visits. In attending Presbytery meetings and visiting around in former days, I have often heard the inquiry made by ministers and elders with great interest about families and individuals where they had been guests. Our pulpit was often occupied by the eminent preachers of that day, the McDowels, Drs. Murray, McGee, Armstrong, Fisher, the Eminent Dr. Spring, of New York; and these as often solicited a change of pulpits with Dr. Ogden, as he with them.

In those days there were frequent revivals in the churches. Ministers watched the spiritual condition of their people very closely; the enemy was always abroad, but sometimes with peculiar power, influencing the community and even church members, so that minister and session would feel anxiety, and the need of keeping religion more continuously before the people, hence "protracted meetings," as they were called, conducted by ministers and home aid alone at first. It was considered that the work must begin at the House of God, and the first attention was given to the membership, and sinners were preached to as Christ preached to them; they had no fear of man, but spoke the terror of the Gospel; they warned the sinner against those regions where is weeping and gnashing of teeth--of the worm

remorse, which never dies. When the minister's strength failed he would choose some one specially adapted to the occasion to assist him, but this help would not be sought until the necessity arose, the influence of the Holy Spirit being mainly relied upon to do and carry on the work. Further to promote religious thought and interest in the different churches, it was at one time the custom for Presbyteries at the Fall session to appoint a committee to arrange for a visit to every church by the ministers in pairs, who would remain two days or more if thought proper, holding meetings and visiting in the parish. These visitations were very much prized by ministers and people; they were always interesting, often followed by increased thoughtfulness, and sometimes by revivals.

I recall one revival in our church in the Fall and Winter of 1842 and 1843. It began and progressed quietly, session and membership manifesting deep humiliation, an unusual solemnity pervading the community; church meetings every night, crowded by anxious souls and prolonged after the benediction, and the pastor and session distributing themselves around among inquirers. One evening Dr. Wm. Armstrong was present and placed himself with the anxious inquirers. All was quiet, except suppressed conversation and sobbing, when a tap was heard calling all to attention. Dr. Armstrong requested that all would join in prayer to God for help on this deeply solemn occasion. He said that he had never seen such unconsolable distress for sin; that he had never witnessed such impressive testimony of the Holy Spirit's presence; that he must have special help from the Most High to enable him wisely to coun-

sel and instruct the sin-convicted inquirers. As a result there was profounder spirituality in the membership, a large addition thereto, and a more religious and harmonious temper in the village.

At the meetings of Presbytery, the members manifested the greatest interest, when in the reports of religion from the various churches there was notice of a revival, and it always attracted attention and afforded edification. I recall a meeting of the old Elizabeth Presbytery at Newark, when previously there had been a revival in one of the churches at Elizabethtown, and it was requested that the particulars should be given by some delegate from that church, and the means and methods used in its beginning and progress related. In answer, it was said that the minister and elders were sensible of, and distressed at, the prevailing apathy of church members and the general carelessness, although the pulpit ministrations were directed to the eradication of these evils. The session were much in prayer, but discouraged at the still continued apparent indifference, until it was resolved to district the parish, and, with much prayer, each one undertook his allotted task, making personal appeals to the converted and unconverted, when they found that from the beginning of their importunate prayer the Holy Spirit had gone before them and a powerful revival followed.

W. C. W.

By Lawrence M. Schanck

Excerpts from the Session minutes of the Presbyterian Church of Chatham Village (The Village Church in Chatham) Sept. 29, 1862.

Sept. 29, 1862

" Twenty-Six dollars had also been contributed to the American Tract Society to aid in furnishing suitable reading to the Army".

December 3, 1863

"..... Fourteen dollars had been paid to the United States Christian Commission in aid of sick and wounded soldiers."

December 2, 1864

"..... Thirty-four dollars were collected on the Day of Thanksgiving for the relief of Freedmen which had been forwarded to the General Assembly Committee for this object. Thirty-eight dollars were also reported as having been contributed for the American Union Commission toward the relief of suffering refugees of the South....."

April 12, 1866

"... The sum of Forty-one dollars was reported as the amount contributed for the religious education of Freedmen on the day of Thanksgiving appointed on the first Thursday of December by the President."

March 4, 1867

".... also collection in March in aid of those suffering from famine in the Southern States through Southern Relief Commission \$138.57."

November 27, 1867

".... also Thirty-seven dollars and 50 cents as the amount contributed to the Colportage Fund for Freedmen under the direction of the Board of Publications".

Notes: Webster defines "colportage" as "colporteur's work" and a "colporteur" as a hawker or distributor, especially of religious tracts and books locally". A colporteur was sponsored jointly by the Presbyteries of Newton and Morris and Orange in 1873 "To circulate the publications of the Board of Publication and to perform Sunday School and other missionary work" but it appears that his efforts were not as successful as had been hoped.

CIVIL War Excerpts from Ogden Memorial Church

On page 17 of THE CENTENNIAL OF THE OGDEN MEMORIAL PRESBYTERIAN Church published in 1923 there is a paragraph as follows:

At the time of organization of this church and down to about 1872 the Trustees took three distinct affidavits before a Justice of the peace before assuming office; first, they swore that they would support the Constitution of the U.S.; secondly, that that they do and will bear true faith and allegiance to the Government in this State under the authority of the people; thirdly, that they would execute the trust reposed in them as Trustees of The Village Church in Chatham to the best of their ability and understanding.

This practice was followed through 1864, discontinued for several years and then resumed briefly before it was finally discontinued. No explanation of this situation can be located.

L.M.Schanck

Addenda concerning Civil War from Book Committee

Mrs. A. B. Churchill of Madison found this old record:

1864--Committee met over Mr. Paulmier's store. Mr. Mahlon Miller was appointed a committee of one to raise volunteers. Directed him to go to Port Royal for that purpose.

Mrs. Willard Pollard states that the letter from Van Voast in the Historical Society files was given by her mother Mrs. Totten. The soldier who wrote was a great uncle of her mother. He was related to the Pollards in the family of Mrs. G. V. Lum. Mrs. G. V. Lum says that four brothers were her great uncles.

CHRISTIAN EDUCATION AT OGDEN MEMORIAL

Across the years, Ogden Memorial Presbyterian Church has maintained a strong Church School and Youth Program. This vital concern can readily be seen in three areas:

First - Building Construction - Finding the original physical facilities, erected in 1904, to be inadequate, the congregation in 1928 erected that part of the building currently (1972) referred to as the "Parish Hall" which, in addition to a fine gymnasium and stage and kitchen, provides space for the church offices and a number of Church School rooms. In 1957 - 58, there were erected at the northern side of the building additional Christian Education facilities consisting of three stories of fireproof construction, providing sixteen additional classrooms and a Youth Chapel. As of this date (1972) the total building, sanctuary, Parish Hall, and Christian Education Building, and contents, are appraised for insurance purposes at a figure in excess of one million dollars.

Second - Church Staff - In 1947, the congregation engaged a full-time Director of Christian Education and since that time has maintained and given strong support to this office.

Third - Statistics - The Church School enrollment of students and teachers at ten year intervals over the last four decades is as follows:

1940.	289
1950.	594
1960.	501
1970.	307

The high point was reached in 1955 when the enrollment was 721. With the expansion of other facilities in the community, the establishment of a Presbyterian congregation in Chatham Township, and a change in the church affiliation of those moving into Chatham Borough, the enrollment has steadily declined in the last decade; however, the church continues to regard Christian Education as a central function and responsibility of a Christian congregation.

Churches - Inter-Church Council
- United Council of
Church Women
- Vacation Bible Schools

By the Rev. Clarence L. Lecrone, Pastor of
the Ogden Memorial Presbyterian Church

The relationship of the writer of this article to the churches of Chatham has been as a minister and covers more than two decades, having begun in 1940. During most of this time the Protestant churches consisted of St. Paul's Episcopal Church, Stanley Congregational Church, the Methodist Church, and Ogden Memorial Presbyterian Church, all in the Borough of Chatham. The people in the Township of Chatham have been served by these churches as well as the churches from other neighboring communities. The Long Hill Chapel, a congregation of the Christian and Missionary Alliance Church, was organized in 1946; the Gloria Dei Evangelical Lutheran Church in 1958; and the Presbyterian Church of Chatham Township in 1959; all three congregations locating their place of worship in Chatham Township.

The two decades beginning in 1940 saw a great spirit of cooperation, mutual support, and common endeavor among the Protestant Church people of Chatham. The spirit of fellowship and comradeship as each church served the kingdom of God was expressed in the establishment of an interchurch council whose purpose was not only to express the spirit of oneness in the Christian cause but also to plan and conduct activities that all the churches could engage in together. This council was composed of the minister or ministers and three laymen from each church; the laymen to represent the governing or supervising board, the women, and the young people from each church. Among the joint activities sponsored by this council were the conducting of a number of religious censuses, the holding of community Daily Vacation Bible School for the children each summer, joining together for union worship services for ten weeks in the summer, uniting for worship services during the evenings of Holy Week and for a three-hour service on Good Friday afternoon. For a number of years a union Reformation

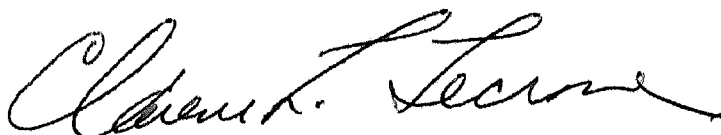
celebration was held, and for all these years the council sponsored and supervised an interchurch youth council.

A strong factor in the close spirit of the churches undoubtedly was the rich fellowship among the ministers. Not only did they meet regularly for business, fellowship, and devotion, but frequently during the year the ministers and their families would meet together socially, either for an evening in the home of one of the ministers or for a day in the mountains or at the seashore.

With the increased population both in the borough and in the township, resulting not only in considerable growth in membership in all the churches, but in the organization of additional congregations it is, of course, necessary to move into a new order. The last several years have seen a decline in the number of union worship services, but these years have also seen a deepening in the united Christian witness of all the churches in relation to the social problems of our time.

ADDENDUM - MAY 2, 1967

The years 1965 and 1966 were most significant in the life of the Christian churches of the Chathams. During this time the spirit of the Second Vatican Ecumenical Council began to be felt in a real way on the local scene. The Protestant ministers who had been meeting regularly each month were now joined by the Roman Catholic clergymen. Corpus Christi parish, a new Roman Catholic parish, was established in the Township in 1966 and priests from Corpus Christi as well as St. Patrick's Roman Catholic parish in the Borough entered into a much fuller and more varied expression of Christian fellowship. In 1966 baccalaureate services were held in the schools, conducted by both Roman Catholic and Protestant clergy and attended by both Roman Catholic and Protestant worshippers. Also, 1966 saw the formulation of plans for a joint worship service entitled, "An Ecumenical Service of Prayer for Christian Unity" to be held in January, 1967 in St. Patrick's Roman Catholic Church with all the Christian clergy, both Protestant and Catholic, and with all congregations invited to attend. The main speaker for this service was Father Ambrose of St. Paul's Abbey in Sussex County. The year 1966 saw the formation of a "Chatham Inter-Faith Committee" including the clergymen and two laymen from all the Christian congregations. This committee has addressed itself to helping in human relations of all kinds within our communities and to giving expression to our united Christian witness and activity. If "the past is prologue" we may look to the future with high hopes and real expectation.



CLARENCE L. LECRONE, PASTOR
OGDEN MEMORIAL PRESBYTERIAN CHURCH
CHATHAM, NEW JERSEY

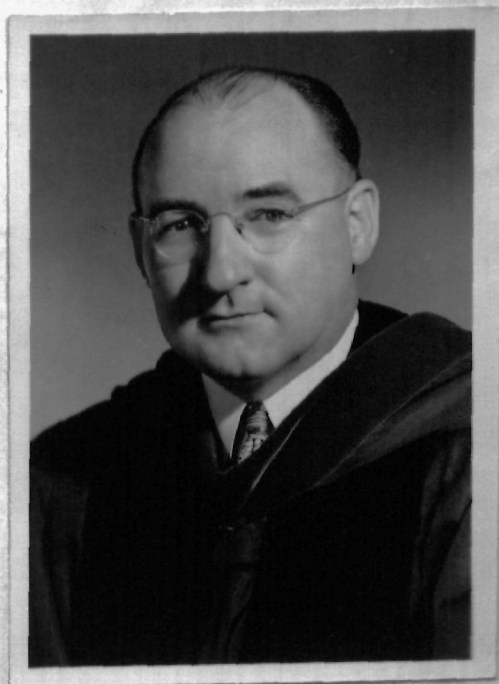
Clarence Luther Lecrone was born in Altoona, Pennsylvania on April 24, 1913. He is the son of Harvey W. Lecrone and Susan Alice Sorrick. He was reared in Alexandria, Pa. and graduated from high school there in 1930. He graduated from Juniata College in Huntingdon, Pa. in 1934 and from Princeton Theological Seminary in 1937. Mr. Lecrone was ordained to the ministry in the Presbyterian Church on June 29, 1937 in Flanders, N. J. by the Morris and Orange Presbytery, and on August 26, 1937 he married Mary Rohrer Hindman, daughter of Samuel M. and May R. Hindman.

Mr. Lecrone was pastor of the United Church of Flanders (Methodist and Presbyterian congregation) from 1937-1940, and he has been pastor of Ogden Memorial Presbyterian Church from 1940 to the present. In September of 1942 he took a leave of absence from Ogden Memorial Church to serve as Army chaplain with the 100th Infantry Division. He served in the European theater of operations until 1946 and received the Bronze Star Award.

In 1951 Mr. Lecrone was elected Moderator of the Morris and Orange Presbytery and he was elected Vice Moderator of the Synod of New Jersey in 1960.

Mr. and Mrs. Lecrone have two children, a son - James Lawrence, born October 9, 1940 and a daughter - Patricia Jean, born November 12, 1938. James Lawrence graduated from Muskingum College, New Concord, Ohio. On July 14, 1963 he married Ber Nickoll and they have a girl - Kellie Marie, born November 25, 1965. Patricia Jean attended Wooster College in Wooster, Ohio and graduated from Wilson College in Chambersburg, Pennsylvania. On July 1, 1961 she married Richard Ross Randall and they have two children, a girl - Valerie Jean, born on January 10, 1963 and a boy - Scott Edward, born on April 10, 1966.

Mr. Lecrone's hobby is golf.



THE REV. CLARENCE E. LECRONE



RESIDENCE OF REV. & MRS. LECRONE
12 CLARK STREET

CHATHAM COUNCIL OF CHURCH WOMEN

TO WRITE THE HISTORY OF THE CHATHAM COUNCIL OF CHURCH
ONE MUST RELY ON THE MEMORIES OF SOME OF OUR CHURCH WOMEN,
AND WRITTEN RECORDS HAVE BEEN HANDED DOWN TO THE GROUP.
MRS WILLIAM PIEPER REMEMBERS WHEN "INTERDENOMINATIONAL
MEETINGS WERE HELD TO UNITE THE WOMEN OF THE CHURCHES IN CHATHAM.
MRS. EDNA VANSICKLE BUDD REMEMBERS A MEETING IN THE
CONGREGATIONAL CHURCH WHERE THE SPEAKER WAS MRS. CHARLES PHILHOWER
OF WESTFIELD AND HER TOPIC WAS THE "NEWLY FORMED ORGANIZATION
UNITED CHURCH WOMEN." IT WAS THE INSPIRATION OF THAT TALK AND
ENTHUSIASM AND GUIDANCE OF MRS. BUDD WHICH WERE RESPONSIBLE
FOR THE CHATHAM COUNCIL OF CHURCH WOMEN BECOMING A REALITY.
WHAT WAS THE YEAR?, IT IS STILL A MYSTERY. OUR NEAREST CLUE
CAME FROM MRS GEORGE ARTHUR SMITH WHO WAS HOST TO ONE OF THE
EARLY MEETINGS AND REMEMBERS THAT THE YOUNGSTER, WHO PLAYED
FOOTBALL ON THE FLOOR, WHILE HIS MOTHER ATTENDED THE MEETING, IS
NOW IN HIS EARLY THIRTIES.
NOW IN 1963, THERE IS STILL A COUNCIL OF CHURCH WOMEN CARRYING
OUT THE PURPOSE OF THE UNITED CHURCH WOMEN OF AMERICA WHICH IS,
TO UNITE CHURCH WOMEN IN THE ALLEGIANCE TO THEIR LORD AND SAVIOR,
JESUS CHRIST, THROUGH A PROGRAM, LOOKING TO THEIR INTEGRATION IN
THE TOTAL LIFE AND WORK OF THE CHURCH AND TO THE BUILDING OF A
CHRISTIAN COMMUNITY. "
THERE ARE NOW REPRESENTATIVES FROM SIX PROTESTANT CHURCHES,
ST. ANDREW'S, STANLEY CONGREGATIONAL, ST. PAULS' EPISCOPAL, THE CHATHAM
CONGREGATIONAL DIST, OGDEN MEMORIAL PRESBYTERIAN, AND THE TOWNSHIP PRESBYTERIAN
AND THE GLORIA DEI LUTHERAN.

PRESIDENCY OF THE COUNCIL IS ASSUMED BY EACH CHURCH FOR
AR TERM. AN ALPHABETICAL SYSTEM OF THE CHURCH NAMES IS
HE IMMEDIATE PRESIDENT IS MRS WILLIAM PIEPER FROM OGDEN
PRESBYTERIAN CHURCH, PRECEDING HER WAS MRS. GEORGE PIKE
METHODIST CHURCH, MRS. RICHARD STICKLE^{AL} FROM ST. PAUL'S X
D.C. PAILLER FROM THE CONGREGATIONAL CHURCH.

CHATHAM COUNCIL CARRIES OUT THREE OF THE FOUR YEARLY
WHICH THE UNITED CHURCH WOMEN SPONSOR; NAMELY, THE WORLD
Y DAY, UNICEF, AND THE WORLD DAY OF PRAYER.

FOREIGN STUDENT WEEK END HAS BEEN SUBSTITUTED FOR THE
OWSHIP DAY. THE ORIGINALITY AND SUCCESS OF THIS PROGRAM
ECOGNITION IN THE NATIONAL MAGAZINE OF THE UNITED CHURCH
ANOTHER PROGRAM WHICH HAS BEEN SUCCESSFULLY CARRIED OUT
AM, IS A UNITED CANCER DRESSING MEETING. THE WOMEN FROM
ICK'S ROMAN CATHOLIC CHURCH SHARE THE RESPONSIBILITY OF
LAST MENTIONED PROJECTS.

AUTOBIOGRAPHY OF

MRS. GEORGE HAROLD PIKE

ANNA AURELIA BREWER MARCH 15, 1906 AT OUR HOME ON GARSIDE
ST NEWARK, NEW JERSEY.

FATHER: MR. CHARLES EDWIN BREWER, SECRETARY OF THE MUTUAL
LIFE INSURANCE COMPANY OF NEWARK, NEW JERSEY.

MOTHER: AURELIA BELLE LEE OF ASHEVILLE, NORTH CAROLINA.

(THE CHIMES IN OGDEN MEMORIAL PRESBYTERIAN CHURCH IN
CHATHAM, NEW JERSEY ARE IN THEIR MEMORY.)

EDUCATION: RIDGE STREET GRAMMER SCHOOL AND BARRINGER HIGH SCHOOL
OF NEWARK, NEW JERSEY.

GRADUATED FROM MONTCLAIR STATE NORMAL SCHOOL IN
MONTCLAIR, NEW JERSEY IN 1927.

EXTENSION COURSES TAKEN IN NEW YORK UNIVERSITY.

TEACHING: TAUGHT FIRST GRADE IN CHATHAM FROM 1927 TO 1931.

MARRIED: OGDEN MEMORIAL PRESBYTERIAN CHURCH DECEMBER 19, 1931
TO GEORGE HAROLD PIKE, OSTEOPATHIC PHYSICIAN FORMERLY
OF UTICA, NEW YORK PRACTICING IN CHATHAM.

CHILDREN: REV. GEORGE HAROLD PIKE, JR. BORN IN 1933 AND MARRIED
TO PAULINE ELIZABETH BLAIR OF FULTON, ILL. AND
RESIDING IN BETTENDORF, IOWA. THEY HAVE ONE DAUGHTER
AND TWO SONS.

ANN ELIZABETH SHERER BORN IN 1935 AND MARRIED TO
PETER GARVIN SHERER OF FAYETTEVILLE, NEW YORK.
RESIDING IN MANCHESTER, NEW HAMPSHIRE. THEY HAVE
TWO SONS.

RICHARD LEE PIKE BORN 1939 AND MARRIED TO LYNDA
TERRY NIEBLING OF CHATHAM, NEW JERSEY. RESIDING IN
CHATHAM AND THEY HAVE ONE DAUGHTER.

ITIES AND HOBBIES:

TEACHER IN OGDEN MEMORIAL PRESBYTERIAN CHURCH SCHOOL
FROM 1927 TO 1953

DEN MOTHER FOR CUB SCOUTS 1942 TO 1945.

SUBSTITUTUTE TEACHER IN CHATHAM SCHOOLS 1954 TO 1960.

ADVISOR OF CHATHAM M.Y.F. SENIOR YOUTH.

MEMBER OF Y.M.C.A. BOARD IN CHATHAM. RECEIVED THE
YOUTH AWARD FROM THE Y.M.C.A. IN 1958

SALVATION ARMY REPRESENTATIVE IN CHATHAM

MEMBER OF WOMEN'S SOCIETY OFFICIAL BOARD IN CHATHAM
METHODIST CHURCH.

STEWARD OF THE CHURCH AND CHAIRMAN OF THE NEIGHBORHOOD
ORGANIZATION.

FIRST VICE PRESIDENT OF THE BOARD OF MANAGERS OF MT.
KEMBLE HOME IN MORRISTOWN, NEW JERSEY.

PARICIPATED IN EXPERIMENT FOR LIVING IN SUMMER OF
1950 BY HAVING A DUTCH BOY LIVE WITH US FOR THE SUMMER.

ACTIVE MEMBER OF ~~ROX~~ SPRING COUNTRY CLUB BY
PARTICIPATING IN BOWLING, GOLF AND BRIDGE.

Anna B. Eker

1966



Anna Brewer Pike
(Mrs. George)



Residence - 61 Fairmount Ave

CHATHAM COUNCIL OF UNITED CHURCH WOMEN.Atten: Mrs. Van Sickel^{ls} Budd

Dear Mrs. Budd:

United Church Women of New Jersey, of which The Chatham Council is a member, is a Department of New Jersey Council of Churches, and a Department in the Division of Christian Unity of the NATIONAL COUNCIL OF CHURCHES of Christ in the U. S. A. The purpose of the General Department of Church Women: "To unite church women in their allegiance to their Lord and Savior Jesus Christ, through the program looking to their integration in the TOTAL LIFE AND WORK OF THE CHURCH AND TO THE BUILDING OF A WORLD CHRISTIAN COMMUNITY."

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Mrs. William A. Pieper, was appointed president of the Chatham Council and served two years, namely: 1963 thru April 1965. Mrs. F. Wiche^lman, was appointed secretary and treasurer for 1963 thru April 1965. Two churches were added to the Chatham Council during this period, namely: Meyersville, Presbyterian and Stirling Presbyterian. We were very happy to enroll these new additions, churches. The Chatham Council now is made up of eight churches. At the Annual Meeting and Assembly of United Church Women of New Jersey, held at Ocean Grove, June 6, 1965, Mrs. William A. Pieper was elected Director for Morris County Council of United Church Women of New Jersey. Mrs. A. R. Paterson is president of the Chatham Council, to serve two years--1965 thru April of 1967. Mrs. John Friday is secretary and treasurer for 1965 thru April of 1967.

Mrs. Wm A. Pieper

Mrs. William A. Pieper

I was born in New York City and was baptised Louise Pauline Elsasser. My mother and three brothers were also New Yorkers. Father was born in the city of Stuttgart, southern Germany.

I attended New York City schools. I spent six months in Europe. This I shall always remember as one of the highlights of my early teens. I was thirteen at the time I made this first trip. My fathers' parents were living at this time and I had many cousins thruout southern Europe whom I visited. This was the Europe before the wars. I mention this because this visit was an important step as far as education and knowing people was concerned.

We came to New Jersey to live, in the Clinton Hill section of Newark. This, too, was another important step for the entire family. My parents had ~~had~~ quite a struggle as far as taking care of four growing children and mother was ill and in the hospital off and on. However, all this changed when we moved to Jersey. Father had his degree in chemistry. He finally found his place in this world--within a year's time he was employed by the City of Newark, as a sanitary inspector. Father made great strides and within a few years he was made head of the sanitation department of Newark. He was the only foreigner on the Board of Health.

I attended Barringer H. S. for two years and then finished High School at Central High, Newark, N. J. I attended Montclair Normal and I surely thought I would finish and then teach. I had an opportunity to work during the summer months for The Mutual Benefit Insurance Co. Well--I never returned to Montclair Normal; I slipped thru five departments of the Mutual Benefit and finally found myself working in the Legal Department. Mr. Archibald Kirkland and Mr. Charles Scherholz were lawyers and I was a stenographer working with them.

William A. Pieper, my husband,--and a very close friend of my older brother, Fred)--was a frequent visitor at the Elsasser home. William Andrew was our only child. He was a flyer with the Eighth Army Air-Corps. He was reported missing in action and never did return..We adopted Dolores Louise--and she brought much joy into our lives.

I have been involved and interested in church work for many years. I am a member of Ogden Memorial Presbyterian Church. I was President of the Missionary & Aid, taught Sunday School, sang in the choir, Also, a member of the Guild.

of Church Women

I was appointed President of the United Council/ of Morris County. I served in this capacity for two years. In 1966 I was elected Director for the United Council of Church Women of Morris County.

My hobbies are camping, painting, choral work & dramatics.

Louise Pieper (Mrs. W.A.P.)



Mrs. William
A. Pieper



Home of
Mrs. Pieper
169 Weston Ave.

CHATHAM COUNCIL OF CHURCH WOMEN UNITED

By Mrs. Fred A. Wichelman

The Chatham Council of Church Women United provides an opportunity for Christian worship, fellowship, and service across denominational and racial lines.

It serves as a Department of the National Council of Churches in co-operating in the initiation, interpretation and promotion of its total program.

It is affiliated with the Church Women United of New Jersey and participates in its programs and provides an adequate share of its financial support. It serves as a channel through which national and state projects, plans and programs are carried to local church women.

Through the Church Women United of New Jersey we participate in the National program of Church Women United and share in its financial support. We are invited to attend the National Assembly with the power to vote.

The membership of the Chatham Council of Church Women United consists of all the women of Stanley Congregational Church, United Church of Christ, St. Paul's Episcopal Church, Gloria Dei Evangelical Lutheran Church, The Chatham Methodist Church, Ogden Memorial Presbyterian Church, Chatham Township Presbyterian Church, Meyersville Presbyterian Church, and The First Presbyterian Church of Stirling, as of 1968.

The President, Vice President, Secretary and Treasurer of the Chatham Council of Church Women United are

Chatham Council of Church Women United - Continued

elected by ballot for a term of two years and may be re-elected to the same office for one term only.

The Chatham Council of Church Women United sponsors:

1. The World Day of Prayer Service
2. The World Community Day Service
3. The UNICEF collection
4. The May Fellowship Day Luncheon

Invitations are sent to members of all Protestant and Catholic Churches and Synagog^u~~es~~ within the vicinity to attend our services and to participate in our activities.

AUTOBIOGRAPHY OF
MRS. FRED A. WICHELMAN

Born Ruth Katherine Luhman May 2, 1900
at home on 83rd Street, New York City, New York.

Father Henry William Luhman born in New York City, N.Y.

Mother Annie Elizabeth Keidel born in New York City, N.Y.

Educated in New York City schools - P.S. 77, Julia
Richman High School and Columbia University.

Occupation Bookkeeper in the Foreign Bookkeeping
Department of the National City Bank,
Wall Street, New York City, New York.

Married October 10, 1926 in the Holy Trinity
Episcopal Church, 88 Street, New York City,
New York to Fred A. Wichelman, Sales
Manager of the A.C. Horn Company,
Long Island City, New York.

Children Ruth Ann Wichelman born 1927, former
school teacher now Librarian in the
Berkeley Heights Schools.
Fred A. Wichelman, Jr., born 1931.
Married to Edna M. Muller.
They reside on Staten Island with
their three daughters and three sons.

ACTIVITIES AND HOBBIES:

Holy Trinity Episcopal Church, New York City, N.Y.

Teacher in church school 1918 - 1926

Member of Trinity Players " "

Holy Trinity Episcopal Church, Valley Stream, N.Y.

Teacher in church school 1935 - 1948

President of Couples Club 1941 - 1942

Boy Scouts of America

Cub Scout Den Mother 1939 - 1941

Bethany Congregational Church, East Rockaway, N.Y.

Teacher in church school 1949 - 1953

President of Woman's League 1954 - 1955

Order of Rainbow for Girls

Mother Advisor, Valley Stream Assembly 1939 - 1944

Organized East Rockaway Assembly 1945

Mother Advisor " " " 1945 - 1951

Organized Malverne Assembly 1952

Mother Advisor " " 1952 - 1955

District Deputy, Order of Rainbow for Girls

State of New York 1953 - 1958

Order of Eastern Star

Matron Valley Stream Chapter #840 1938

Member of Majestic Chapter #157 Chatham, N.J. 1960

East Rockaway and Lynbrook Garden Club

President 1954 - 1956

ACTIVITIES AND HOBBIES - continued

Stanley Congregational Church United Church of Christ

Active member 1957 to date 1968 Chatham, N.J.

President Congregators Club 1960

Chatham Council of Church Women United

Secretary-Treasurer 1963 - 1964

Vice President 1965 - 1967

President 1968 -

Chatham Woman's Club

Member 1967 -

Hobbies- Painting , Gardening, Sewing, Reading.

Ruth L. Wickelman
1968



Ruth Luhman Wichelman
(Mrs. Fred A.)



Home 32 Tallmadge Ave.
Chatham, N.J.

CHATHAM DAILY VACATION BIBLE SCHOOL

Annalou B. Thomas

The first Daily Vacation Bible School in Chatham was held in 1926 with 135 children in attendance.¹

This record is the only factual material, yet many residents recall attending Bible School in the late 1920's and the 1930's.

Apparently during the second World War there was a suspension of Daily Vacation Bible School. In 1947 at the meeting of the Chatham Ministerial Association the need for Bible School was discussed. Daily Vacation Bible School was not resumed, however, as it was believed there were not enough children spending the summer in Chatham to make the venture feasible.

In 1948 the ministers met and again discussed Daily Vacation Bible School. The Reverend Robert Marston noted that during the summer of 1947 there had been a local fire and many children came to witness the blaze. It was decided that if over 100 children came to a fire there were enough children available in Chatham for Daily Vacation Bible School.

Mrs. Mary Budd Richmond was named director for the summer session held in 1948. Mrs. Richmond was the director of religious education for Ogden Memorial Church. Mrs. Robert Riesz of the Congregational Church was chairman, and the following people served with Mrs. Richmond and Mrs. Riesz in 1948 and 1949: Mrs. Fred Walters Jr., Mrs. Robert L. Brandegees, Mrs. Theodore Strong, Mrs. Wilden Munson, Mrs. John Shepherd, Mrs. Karl Geigs, Mrs. Walter Cooper, Mrs. Robert Meissner, Mr. Robert Stohl and the Reverend William Rodda of the Methodist Church. The sessions for over 125 children were held at Ogden Memorial Presbyterian Church.

In 1950 Daily Vacation Bible School was held in the Presby-

- 2 -

terian, Methodist and Congregational Churches with Mr. Robert Stohl as director.

1951 - Mr. Robert Stohl, director, assisted by Mrs. S. M. Arnold enrolled 130 children for Daily Vacation Bible School held at the Presbyterian Church.

1952 - Enrollment of 122 held in Congregational Church; Miss Betty Jane Miller, Director, and Mrs. Robert M. Taylor, Chairman.

1953 - 113 children in attendance. The director was Miss Betty Jane Miller of Ogden Memorial Presbyterian Church, and Mrs. Arthur Windecker was chairman.

1954 - 120 children attended and Mrs. J. M. Pavelka was director.

1955 - Mrs. Robert Nycum was chairman; 114 children registered at Ogden Memorial.

1956 - Stanley Congregational Church; Reverend Frank Dreisbach, Director; 75 youngsters.

1957 - 103 children attended sessions at the Methodist Church; Mrs. Donald Buckey was Director with Mrs. William A. McCulloch as Chairman.

1958 - St. Paul's Episcopal Church; 125 children; Rev. Edwin Lintern of Drew University was Director.

1959 - Ogden Memorial Presbyterian Church; 145 children registered; Rev. Orin Whitaker, Director, and Mrs. John E. Hobbis, chairman.

1960 - Ogden Memorial Presbyterian Church; 160 children participated; Rev. Orin Whitaker, Director, and Mrs. Gerwich, Chairman.

- 3 -

- 1961 - Methodist Church; children; Orin Whitaker, Rev.
Laurence Macintosh, Mrs. James Ryder.
- 1962 - Ogden Memorial; 120 children; Mrs. F. W. Bleibdrey.
- 1963 - St Paul's Episcopal Church; 100 children; Rev. Robert
Heavilin.
- 1964 - Stanley Congregational Church; 85 children; Mrs.
Wilden A. Munson, Director; Mrs. John Stockly, Chairman.
- 1965 - Methodist Church; 105 children; Mrs. Wilden A. Munson,
Director; Mrs. John Stockly, Chairman.

¹
Footnotes: Eva Pareis Bates, HISTORICAL SKETCH OF THE
STANLEY CONGREGATIONAL CHURCH, Chatham, New Jersey,
1956, p. 19.

Annalou B. Thomas (Mrs. Richard E. Thomas), 206 Washington Avenue, Chatham, New Jersey. Born in Hamilton, Ohio, 1920; reared in Middletown, Ohio. Attended Miami University, Oxford, Ohio. Husband: Richard E. Thomas, Vice-President, First National City Bank of New York. Children: Richard E. Thomas II, 22, Pvt., U. S. Army; David B. Thomas, 19, Freshman, Kenyon College; Victoria Ann Thomas, 7. Member, Sunday School teacher and original member of Youth Board of Stanley Congregational Church. Past President of the Greystone Park Association and an in-service volunteer at the State Hospital. Active in Boy Scouts and Girl Scouts. President of the Pingry School American Field Service Chapter. Republican Committeewoman for the 7th district.



ANNALOU B. THOMAS
(MRS. RICHARD E.)



RESIDENCE OF
MR. & MRS. THOMAS
206 WASHINGTON AVE.

Church Notes

Additional Religious notes by Book Committee

In addition to the well known religious groups listed in this history of Chatham, there has existed since the early 1900's a closely bound together group of devout Christians without a designated title. They desire to live quiet, contented lives and are respected citizens, known for their high moral standards and integrity. They met at first in the homes of members, later at a house on Summit Ave. and currently meet at 168 Main St.

The purpose of these persons gathering collectively has been to afford worship to Divine Persons and to seek to understand the will of God as set out in the Holy Scriptures. Also it has been their desire to affect other people through the Gospel Preaching to set similar patterns in their lives.

It was begun about the year 1873 by the founder, John Nelson Darby who separated himself from the Church of England as a result of his lack of faith in that system. Over the past century it has grown to become today a group of nearly 100,000 persons scattered throughout the world,

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