

# CUMBERLAND PATRIOT

**Cumberland County Historical Society  
Greenwich, NJ**

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# Jehokaville: A Follow Up

By Bill Saunderlin

In the Winter 2020 edition of the *Cumberland Patriot*, I wrote an article titled, “Where in the World is Jahokaville?” Since then, more research has been conducted, and I have further findings to share. Through census records, newspaper articles, and death records, I have been able to compile the family names that were associated with this Friendship Church and cemetery. Additionally, Mayor Albert Kelly, of Bridgeton, showed me a map in the Cushing and Sheppard’s “History of the Counties of Gloucester, Salem, and Cumberland, New Jersey.” This detailed book provides a map that denotes in detail, some early community settlements throughout the counties, at that time. Jehokaville is listed on that 1883 map.

This independent African Methodist Episcopal (AME) Church and burial ground, known as “Friendship,” was located in Fairfield Township on South Burlington Road. The earliest history of this community, or how it was named is still unknown. Although the spelling of this community varies, the few faithful followers to its church, never wavered. The latest mention of that Friendship Church in Jehokaville, was in November of 1920. Cornelia Lively was mentioned in the local newspaper as being viewed at the Friendship Church, before her burial at its cemetery, which was across the road.

I walked through the cemetery, now enclosed in a wooded area, and viewed only about a half-dozen tombstone markers. Throughout my research, I currently have

documented 42 known parishioners buried there. For genealogical purposes, I will provide a list of the known burials for future reference. More family members may still be discovered. In the event that more followers are found, I will make a supplementary list, so everyone is included together. The last known burial was in 1935.

If anyone can add anything more to this long-forgotten settlement, or have questions about it, please don’t hesitate to contact me at the Lummis Library in Greenwich, Cumberland County, New Jersey.

## Friendship/Jehokaville Cemetery Burials

1. Maria S. Allen—25
2. Rachel Allen—2
3. Charity Bailey—16 days
4. David Bailey—2
5. Charles Betz—23
6. Jeremiah Betts—77
7. Louvenia A. Betts—75
8. Albert Brown—23
9. Angelica Brown—1 yr.
10. Carrie C. Brown—4
11. George W. Brown—71
12. Jeremiah Brown--49
13. Lavinia Brown—15
14. Mary Brown—50
15. Rebecca Brown—33
16. John H. Cooper—67
17. Joseph Cooper—37
18. Henry Draper—35
19. Hester Draper—105
20. Alice Harmon—4 months
21. Augetina Harmon—1 yr.
22. John Harmon—6 months
23. John Harmon—77

### Sources:

1. Federal Census Records
2. Various Bridgeton newspapers
3. Death Records from the N.J. State Archives

- 24. Julia Harmon—31
- 25. Luella Harmon—1 yr.
- 26. William Johnson—22
- 27. William H. Kelly—25
- 28. Chester Lee—20
- 29. Harry Lee—42
- 30. Mary J. Lee—1 yr.
- 31. Rebecca A. Lee—39
- 32. Walter E. Lee---10
- 33. George Henry Lewis—3 months
- 34. Cornelia Lively--71
- 35. Nicodemus Lively—76
- 36. Jane Manship—49
- 37. John Manship—41
- 38. Jennie Nutter—13
- 39. William H. Nutter—4
- 40. Elsie Pierce—10 months
- 41. Joshua Pierce—6
- 42. Miriam Pierce—30
- 43. Arthur Roberts—65
- 44. Branson Tillman—1 yr.

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Bill Saunderlin graduated from Bridgeton High School in 1968. After retiring from E.I. DuPont with 35 years service, his passion has been researching local history, and genealogy. He has served both the Salem County and Cumberland County Historical Societies on their Library Committees for the past 15 years. He is a member of the Salem County Genealogy Society, Millville Historical Society, and the Gloucester County, Salem County, and Cumberland County Historical Societies. Both sides of his family has lived in this area for over 300 years. Bill lives with his wife Beth, just outside of the village of Alloway, in Salem County, N.J.

## Fighting for Freedom: Native Americans and the Lenape People During the American Revolution

*By Richard Adamczyk*

On December 22, 1774, a company of local colonists, inspired by the Boston Tea Party, broke into a cellar and stole an entire cargo load of tea before piling it in an adjoining field and burning it in protest of British taxes (1). Like the Sons of Liberty in Boston, these men disguised themselves as Native Americans during their acts of patriotic vandalism. After European arrival on the continent, the indigenous people of North America continued to play an important role in the history and development of the United States for centuries. While settler colonialism ultimately led to an incredible loss of life and land for the Native people, their influence on American history and culture persisted. This was even true during the American Revolution, when British colonists living on former indigenous land revolted against the monarchy and fought for an independence from European oversight. Although the Native American population in the eastern colonies was greatly diminished by this time, the remaining indigenous people had little choice but to become involved in the conflict that would shape the future of the continent and the fate of their people.

### Sources:

1. Cumberland County. Greenwich Tea Burning: 1774. The History of Cumberland County. Online resource, <https://www.cumberlandcountynj.gov/greenwich-tea-burning>.

At the beginning of the American Revolution in 1775, more than 250,000 Native American people lived east of the Mississippi, including more than 80 nations and dozens of languages and dialects (2). By 1776, both the British and Patriot forces called on Native support when the fighting escalated. The outcome of the war was going to be critical for the future of Native lives in North America, and the indigenous people sought ways to preserve their freedom, independence, and territory amidst a conflict over which European group would retain control over their colonized land. Some tribes attempted neutrality. Others actively sided with the British, which seemed to pose a lesser threat to the continued expansion of European encroachment on tribal territory in North America. A victory for the Patriots was likely to lead to continued expansion and loss of Native land (which was the ultimate outcome). A smaller number joined the Patriots, who saw the colonists as neighbors and believed their victory would allow the Native people to retain some control of their homelands.

### **The Lenape During the Revolution**

The Native people that lived in New Jersey and eastern Pennsylvania at the time of European Contact and up to the

Revolutionary War were the Lenape, sometimes referred to as the Delaware people. In 1737, Lenape leaders signed the Walking Purchase, a treaty with the Penn family that ultimately took advantage of Native people and defrauded them into a considerable loss of land, forcing a large population of Lenape to move west (3). The killing of Lenape leaders prior to the American Revolution — such as Chief Teedyuscung, who was killed by white vigilantes — only cemented the idea that it was in the Lenape's best interest to continue moving west (4). The Lenape people had largely left the New Jersey area by the beginning of the Revolution. Those that remained, however, did play a role in the conflict. Most Delaware people tried to stay neutral, but ultimately the tribe split as some groups sided with the British and others joined the Patriots. The American Revolution became a theater for a smaller, internal civil war for the Lenape (5).

The majority of Delaware leaders initially sided with the Patriots, and a group of Lenape chiefs signed the Treaty of Fort Pitt with the United States in 1778 (6). The treaty aimed to build an alliance against the British, however, it ultimately did not guarantee the Lenape's protection. The treaty also promised the

2. Museum of the American Revolution. Big Idea 5: Native American Soldiers and Scouts. Liberty Teacher Guide. Online resource, <https://www.amrevmuseum.org/big-idea-5-native-american-soldiers-and-scouts>.

3. Di Costanzo, David A. The History of the Lenni-Lenape Before, During, and After the American Revolution. New Jersey Council for Social Studies Journal. Online document, <https://teachingsocialstudies.org/2023/01/13/lenni-lenape-before-during-and-after-the-american-revolution/>;

Lurie, Maxine N., and Richard F. Veit. New Jersey: A History of the Garden State. New Brunswick, NJ: Rutgers University Press, 2018, 11.

4. Di Costanzo. The History of the Lenni-Lenape Before, During, and After the American Revolution.

5. Ball, Margaret and the National Museum of American Diplomacy. 1778 Treaty of Fort Pitt: U.S. Treaty-Making with the Lenape Nation. National Museum of American Diplomacy, 2022. Online article, <https://diplomacy.state.gov/stories/treaty-of-fort-pitt/>; Lurie, Maxine N. Taking Sides in Revolutionary New Jersey Caught in the Crossfire. New Brunswick: Rutgers University Press, 2022.

6. Ball and the National Museum of American Diplomacy. 1778 Treaty of Fort Pitt: U.S. Treaty-Making with the Lenape Nation.



Lenape nation a seat in the newly formed Congress of the United States, which would have made them the only indigenous body with a secured spot in the newly formed government (7). And despite the treaty, there were still sympathetic Lenape that were murdered by the American militia. Chief White Eyes, a strong Lenape leader and a supporter of the 1778 treaty, was believed to be killed by an American militiaman despite Patriot claims that he died of smallpox (10). Promised supplies were not delivered to the Native people and Patriot-sympathizing Native villages were still attacked by American forces. After the murder of Chief White Eyes and other Lenape leaders, as well as the attacks on peaceful Lenape villages such as Gnadenhutten, the Lenape people pulled out of the treaty (11). Later in the war, many Lenape shifted to support the British in response to these Continental betrayals and as more Delaware were forced westward over the course of the conflict. There were some attempts by the Delaware nation to preserve a relationship with the Patriots and affirm a stance of neutrality in the war, even toward the end (12), but the Lenape were not given their guaranteed land nor recognition within the newly forming government. Both the Americans and the

British left the Lenape people with broken promises, and by the early nineteenth century, most of the Delaware people either left New Jersey or integrated into local communities.

### **The Roles of Native People in the Conflict**

Native Americans throughout the colonies played a distinct role during the Revolution. The indigenous people had ancestral knowledge of the terrain and weather, providing critical insight on the conflict's landscape. Tribal soldiers fought from the interior forests, making sudden and violent attacks on seaboard settlements. The British and the Patriots made several attempts to form alliances with the Native people of the land, and the Revolution became a theater for warfare between Native people and European colonists as well as inter-tribal conflict (13). The Native people also served an ideological role as a symbol for American freedom, despite the irony that their own freedom and land was lost leading up to and following the war.

### **Why Did Tea Partiers Dress as Native Americans?**

During both the 1773 Boston Tea Party and the 1774 Greenwich Tea Burning, colonists in opposition to British taxes dressed as indigenous people during their acts of protest and vandalism. Why? It is

7. "Treaty with the Delawares." Signed 1778. Accessed via The Avalon Project, Yale Law School Lillian Goldman Law Library. [https://avalon.law.yale.edu/18th\\_century/del1778.asp](https://avalon.law.yale.edu/18th_century/del1778.asp).

10. Ball and the National Museum of American Diplomacy. 1778 Treaty of Fort Pitt: U.S. Treaty-Making with the Lenape Nation.; Di Costanzo. The History of the Lenni-Lenape Before, During, and After the American Revolution.; Weslager, Clinton A. The Delaware Indians: A History. New Brunswick N.J.: Rutgers University Press, 1972, 294-315.

11. Ball and the National Museum of American Diplomacy. 1778 Treaty of Fort Pitt: U.S. Treaty-Making with the Lenape Nation.

12. "Address from the Delaware Nation." May 10, 1779. Accessed via the National Archives, Founders Online. <https://founders.archives.gov/documents/Washington/03-20-02-0361>.

13. Washburn, Wilcomb E. Indians and the American Revolution. American Revolution.org. Annotated text of a presentation, <https://www.americanrevolution.org/ind1.php>; Museum of the American Revolution. Big Idea 5: Native American Soldiers and Scouts. Liberty Teacher Guide.

believed that the colonists saw Native Americans as a “noble” people uncorrupted by the decadence and excess of luxuries such as British tea (14). By dressing as Native people, they were donning a persona in stark opposition to the consumerism that was represented by the tea. The Native people were also often viewed as “savage,” and were thought to be more violent than Europeans or colonists, making the Native garb a threat (15). The Native American clothing told the British that the tea partiers were not bound by European etiquette and, like their view of the Native people, they could be savage in their opposition to British control. It is also possible that the Native dress is an early example of white settlers co-opting the Native American image as a symbol for freedom and nobility in North America, despite the active efforts by settlers to remove, kill, or assimilate Native Americans in a cultural and physical genocide. The use of Native dress and imagery to instill fear during these attacks contributed to and helped to sustain the racist stereotype of indigenous people as “savages” or violent people with little moral value. While the tea parties today are viewed as a symbol of colonists’ first acts of resistance to the British monarchy, we must remember the negative views about Native people that were capitalized on during these acts and the enduring legacy of the Patriots’ (and ultimately the United States’) systematic harm to the Lenape people and culture.

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Richard Adamczyk is a professional

archaeologist that works in the cultural resource management industry, excavating and researching pre-Contact and historic archaeological sites throughout New Jersey and the Mid-Atlantic prior to their destruction by regulated development projects. He also serves as the Curator of the Alan Ewing Carman Museum of Prehistory in Cumberland County, helping to document, preserve, interpret, and display the objects left behind by southern New Jersey's pre-Contact people. He holds a Master's degree in Anthropology from Monmouth University and has excavated all over the Mid-Atlantic states, the Caribbean, and in Central America. He has studied Native American encampments, colonial farmsteads, historic mills and factories, eighteenth-century shipwrecks, and pre-Columbian Maya sites.

## Gibbon House Brick Work

*By Connor Kelly*

The Gibbon House is a unique structure on Ye Greate Street, as it is the only brick house. The use of brick is both a reference to an apartment he saw in England and part of a limited tradition among West Jersey’s earliest Quaker settlers, as a status symbol. Gibbon may have been an Episcopalian, however, his house is similar to the brick houses of wealthy Quakers, who were more metropolitan than their Puritan predecessors.

14. Colonial Williamsburg. “Said it was done by a Crew of Mohawk Indians”: Why did colonists dress as “Mohawks” at the Boston Tea Party? Colonial Williamsburg, 2023. Online article, <https://www.colonialwilliamsburg.org/learn/deep-dives/boston-tea-party/>.

15. Ibid.



The Georgian period (1714-1830) saw the development of the architect as a profession and celebrated symmetry. Many English landowners built their houses in a townhouse style for tenants to rent, reserving the largest space on the end for themselves. This design, conceived to maximize space in England, was brought over to America, where there was no need to compartmentalize on such large open properties. However, what is fashionable is not always practical.

Brick was popular in England as wood had fallen largely out of favor in the Georgian period. In the Tudor period (1485-1603), wood features were a sign of wealth and land status, as there was a lack of forest from which to pull material. Multiple gables became a popular feature during this period, as finding a long enough piece of hardwood to extend the length of the roof was difficult. But after the Great Fire of 1666 in London, timber construction had become unpopular. William Penn lost his house in the fire 16 years before he began his house construction in 1683, setting the stage for a Quaker trend in brick houses. Many brick workers who had established their trade-in

England, rebuilding houses after the fire, found new work in Virginia and the New World. In the New World, wood was cheap and plentiful, making brick a status symbol. Brickmaking and bricklaying were a much more time-consuming process, reserved for wealthy landowners with access to a large amount of workers. The kilns of brick making were a temporary site of work, being built near the project and dismantled when completed. Brickmaking was an unskilled labor that anyone could join in, even women and children, however, bricklaying was an art.



Above: Flemish Bond

A softer, salmon colored brick was used around the windows and doorways. This lighter colored brick, made by under firing, is featured on the edges,





Above: English Bond

jambs and mortar joints, as it is the softest and easiest to cut into a straight corner. The facade is Flemish bond, which references the people of Flanders (modern day Belgium) but is a largely British phenomenon. The earliest examples of Flemish bond come from the late medieval period in Poland, however at some point the design made the leap to England and became a sign of refinement.

A common feature of Flemish bond beyond the diagonal pattern is the use of glazed headers. In bricklaying, a header is the shorter square face of the brick, while a stretcher is a brick with its long dimension horizontal. A header is glazed by either being overbaked or baked closer. Baking closer to the fire melted the header and drew salts out of the brick in a process called vitrification, which means it has been fired

to the point that it is no longer porous, creating a glossy surface. A similar process is when lightning strikes the ground and leaves a piece of glassy rock.

This effect is a natural result of the baking process, as bricks that are placed too close to the fire would turn black and then potentially vitrify due to the silica in the clay. Black headers were considered unattractive, and would often be faced inward where they would not be seen when constructing. Black headers are a feature of Philadelphia architecture, due to the softer wood. The Gibbon House features such black headers on the pathway leading up the house and on the sides of the house—not as an intentional aesthetic feature but for practicality.

New Jersey glazed headers tend to feature a more blueish color, due to the oak or hickory saplings used to burn the fires. These hardwoods produced a hotter and more sustained fire, as well as supplying potassium for the chemical reaction. It is less common to see glazed headers after 1750 due to a scarcity of hardwood, much of it being used by the colonists to burn into potash, which was exported to England to use in glassmaking. The glazed headers of South Jersey are a unique feature specific to this time.

Beyond the bricks was the mortar, which was made of ground oyster shells, burned at a high temperature to produce quicklime. The shells were not crushed, as they needed to be picked out at the end of the process. This led to a very white color. When laid, the masons would scribe a straight line in the shell mortar, called a grapevine joint—because bricks were not

usually perfectly squared, this could help make them look straighter. In England they were called Penny joints because masons would use pennies to even out the appearance of the brickwork and compress the mortar.

Below the water table is English bond as opposed to Flemish; capped with diagonal bricks. The foundation of the house needed to be thicker to support weight, and that thickness was built up on the outside of the house during the colonial period. One thing to note is the house's addition on the back has redder bricks- a feature of Philadelphia brickmaking. As technology developed, brickmaking kilns could burn hotter and more consistently, producing that more intense and consistent color and dating them to a later period.

Above all, Gibbon's brick house represents the standardization of architecture developing at the time. Professional architects such as Langley or Gibbs published resources that would be familiar to any lumberman or bricklayer. The fact that Nicholas Gibbon could see a building in England, and then relate that design a world away is part of that process.

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Connor Kelly is a docent at the Gibbon House Museum and a history graduate student at Rutgers University.

## Presbyterian Old Stone Church, Fairton Built in 1780

*By Warren Adams*

Over one hundred and forty years later, the Presbyterian Old Stone Church in Fairton that was built in 1780, received a new roof. The previous slate roof was installed in 1880. The weight of this roof negatively impacted the exterior walls of the church. In 2004 a grant was secured for metal bracing that was placed under the roof with the guidance of Westfield Architects & Preservation Consultants. This helped alleviate the weight issues that the 1880 roof was placing on the walls.

After over a century, it was time for a new roof. I reached out to the Presbytery and spoke to Margaret Westfield regarding potential funding. After discussion, the Presbytery was able to pledge for half the final cost of the roof. An additional non-profit organization was contacted regarding the remaining amount, but the money was unable to be secured. As a result, Bill and Beth Saunderlin agreed to contribute the second half of the cost. The Saunderlins are supporters of the Cumberland County Historical Society, Bill is a volunteer at the Lummi Library, and a member of the library committee.

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2. Flemish Bond: a hallmark of traditional architecture. (n.d.). Institute of Classical Architecture & Art. <https://www.classicist.org/articles/flemish-bond-a-hallmark-of-traditional-architecture/>
3. Levins, H. (2024, August 25). The Colonial Era's Most Ostentatious Status Symbol: Patterned Brick Houses. SouthJerseyHistory. <https://historicsouthjersey.com/the-colonial-eras-most-ostentatious-status-symbol-patterned-brick-houses/>
4. Revisited Myth # 76: You can tell the age of a brick building by noting the glazed headers. (2016, February 26). History Myths Debunked. <https://historymyths.wordpress.com/2016/02/26/revisited-myth-you-can-tell-the-age-of-a-brick-building-by-noting-the-glazed-headers/>



John Frazer of Frazer Construction installed a fifty-year asphalt roof.

The church building is a Historical Gem in Cumberland County and deserves to be preserved. A bid was obtained for exterior painting, and future conservation plans will hopefully continue in the new year.

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Warren Q. Adams received his BA in Liberal Arts and Business from Oglethorpe University. He started researching at the Lummis Library in 1997. Due to Warren & Reba Lummis, he became Director of the Library in 1998 for an interesting second career.

## **Revised and Updated Greenwich Historic District Placed in the National Register of Historic Places in August 2024**

*By Joan Berkey*

The Greenwich Historic District was first listed in the National Register of

Historic Places in 1972. At that time, the boundary included properties on both sides of Ye Greate Street from the Cohansey River north to Pine Mount Run in the Head of Greenwich, in addition to buildings and sites along both sides of Market Lane, Bacon's Neck Road, Pier Road, Bridgeton Road, and Sheppard's Mill Road. It also included buildings related to oystering and shipbuilding at Greenwich Piers, a landing on the Cohansey River located about one mile west of Ye Greate Street.

Over time, the standards for nominations to the National Register became more stringent and demanded more professionalism, so in 2019 the Greenwich Township Committee hired me to revise and update the nomination. This required writing detailed building descriptions, determining areas of significance supported by careful research, and drawing better boundaries that reflected the areas of significance.

After intensive research, I determined that the historic district was significant at the national level as (1) the best-preserved of the four planned towns founded by the Quakers in the Delaware Valley in the late 1600s and (2) for its association with Dr. George Bacon Wood (1797-1879) a Greenwich-born Philadelphia physician who wrote a pharmacologic reference book that still has world-wide relevance today. The district is also locally significant as the site of the Tea Burning incident, for its association with the Underground Railroad, for its long association with the canning industry, for its well-preserved stores that range in date from ca. 1730 to 1898 that exemplify the changes in commerce over time, for its pre-historic and historic





## Oral History: Growing Up In Cedarville In the 1960's, 70's and 80's: Life in a Small Town Part 1

*By Paul J. Ritter, III and Wendy Bowman Ritter*

archaeological potential, and because it has the best preserved collection of historic religious, commercial, residential, and agricultural buildings in the county.

Changes to the original boundary included expanding the historic district northward to include the Ambury Hill Cemetery (the African-American burial ground in the Head of Greenwich) and westward along Pier Road to include workers' housing.

The revised and updated Greenwich Historic District was placed on the National Register of Historic Places in August 2024. The digitized version is not yet available online, but when it is, a link will be provided in a future issue.

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Joan Berkey is an architectural historian who lives in Cape May County and has more than 40 years of experience in the historic preservation field. She specializes in nominations to the State and National

Registers of Historic Places and has written numerous books about the historic architecture in southern New Jersey, most recently *The Early Wood Architecture of Cumberland County, New Jersey*, published in 2015.

I would often travel from my home in Bridgeton to my grandparent's farm in Cedarville. First traveling past the clock tower at the courthouse. Then we would pass the PJ Ritter Co. tomato processing plant with its iconic logo on the water tower and its two towering black smoke stacks while enjoying the aroma of the catsup spices simmering. We then followed the snaking Cohansey River south past the Cohansey Country Club. Across the street was the Fairton Custard Stand where my grandmom, Virginia Sorantino, always stopped to get a cone of frozen custard for us. We would often buy a "mess" of fresh lima beans at the small roadside stand a little further down the road that we would have with tomato sauce and little meatballs or chicken thighs along with a loaf of freshly baked Italian bread from Terrigno's bakery.

Cedarville was a typical small town with a variety of locally owned businesses. Mike Scarlato's service station and Willie Patitucci's Texaco on "Dead Man's Curve" were the two gas stations in town. We would purchase wooden crates of Coke in glass bottles at Scarlato's and return the

\*What is oral history? Oral history is the collection of people's memories that historians interpret and analyze to write histories. Oral histories are not historical facts but are sources that historians put into conversation with other types of sources to learn about the past. Oral histories like all sources possess biases that can be shaped by class, gender, race, etc. Lived experiences are personal and uniquely different for each individual. CCHS is excited to adopt a regular oral history column to *The Cumberland Patriot*.



used bottles back to them to get back our 2-cent deposit that we would spend on penny candy. There was nothing more refreshing than an ice-cold Coke in a glass bottle on an oppressively hot summer day. We would rent videos at the Salt Box Video run by John and Tammy Tisa. The best sub sandwiches were found at Buzzie's and later Nancy's store on Main Street which was one of those small family owned general stores where you could find almost anything you needed without having to make a trip all the way to Bridgeton or Millville.

Other local stores included Hazel's on East Maple Avenue and Charlton's on the curve on North Main Street with its penny candy, butcher shop, and gumball machine. There also was Robbins Market on the bend on Jones Island Road, across from Joe and Bunky Sorantino, where they also sold penny candy. You could find anything that you needed at the Nardelli hardware store at the corner of Maple Avenue and Main Street. They had baseballs, cap guns, model toy airplanes, BB guns, .22 ammo, plastic army men, and any tools, screws, bolts, or nails that the local farmers needed.

Next to the railroad tracks and the Pappas can house was the Cedarville Auction Block opened in 1928 where John Nardelli was the Auctioneer and the farm trucks lined up over a mile up Maple Avenue to deliver their produce. There was not a local newspaper so news and gossip passed at Bette's beauty salon and at the local coffee shops Dee's, Kathy's and Dino's which were frequented by the local farmers. Dino's replaced Pete's Restaurant,

which along with Charlie King's luncheonette were previously both very popular gathering places for the farmers. The milkman from Shoemaker Dairy or Cumberland Dairy would place the milk each morning in a tin box on the front porch. You could purchase produce from the Claire Taylor Farm on North Main Street, Mollett's Farm Market or Estadt's.

The Millville National Bank and later Heritage Bank were located in the Nardelli Hardware building on the corner of Main and Maple Ave. They would give away a toaster for opening a new account. We would go to the Cedarville post office each day to pick up the mail. Danny Sorantino's Short Horn Gun Club would serve venison and rabbit to its members during the winter in their shack down on Jones Island. Occasionally they would also trap some muskrats to eat for dinner. They always would tell me it tasted like chicken.

During the 1970's almost everyone had a CB radio in their vehicles and every house had a steel TV tower. My grandfather took me for my first haircut at Buster's barber shop on Main Street which had a barber pole out front. In the summer there was a radio on a shelf broadcasting the Phillies baseball game. Each day, the fire whistle would sound at noon and additionally on Tuesdays at 7pm for the weekly meeting of the volunteer firefighters. We would listen to the police scanner to find out where the fire was located or if longtime police chief, Everett Dunkel, had an emergency call. There was a small library at the Cedarville fire hall. Whenever there was a snow day, and the library was announced to be closed on the

WSNJ radio station we would joke that “someone took out the one book.” Rose Layton was the librarian there for many years. We would play football on the ice and ride our flexible flyer sleds down the hill behind Edgewood Ave right onto the frozen lake. A popular recreation venue was the South Cumberland Little League fields, which were managed by Corky Carson. The local grange hall on Cedarville-Millville Road was a gathering place for many community activities including the 8th grade prom.

The annual Cedarville Memorial Day parade was the opening event of summer. The parade would march through the center of town and the residents would line the entire route. We would battle mosquitos the entire time as we watched from the steps of Nardelli’s Hardware store. The floats featured the Mummers and local high school bands, the Little League baseball, and Cinderella softball players. The local church floats were built on flatbed trucks provided by the local farms. The tanks from the National Guard unit in Bridgeton and the fire trucks from Cedarville and the neighboring towns with their sirens blaring were the highlights at the end of the parade.

There were always folks crabbing and fishing off of the side of the nearby iron bridge. The Cedarville lake was annually stocked with fish and the local folks were always lined up casting their rods along the dam. During the summer months, the lake was a convenient place to cool off as it had a lifeguard stand, playground equipment and a small sandy beach. There were always convoys of fishing boats on trailers passing through town each morning during

the summer on their way to Fortescue which was the weakfish capital of the world. They would be followed by the large sand trucks running back and forth from Newport, day and night which were competing with the railroad.

There was a crop duster based on Jones Island and we always enjoyed watching the aerial acrobatics as they sprayed the fields on the surrounding farms with their WWI style biplanes. We would cool off at Gandy’s Beach on the Delaware Bay. If it was a land breeze you would be eaten alive by the green-head flies. If it was a sea breeze it was a pleasant place to enjoy the beach. We also would save the horseshoe crabs that were overturned while spawning on the beach so that they could make it back to the bay.

Dr. Racke was the longtime country doctor in town and Arthur “Frenchy” French was the Town Clerk for over 60 years. When Frenchy sold me my marriage license for six dollars to marry Wendy Bowman, I said that the license was a bargain and he replied “marriage was cheaper to get into than to get out of.” He also provided my parents, Paul Ritter, Jr. and Jean Sorantino Ritter, with their marriage license which he promptly pulled out of his file cabinet and showed to me. Wendy and I were married in the same church as my parents at St. Michael’s RC church down on Main Street.

--

Paul J Ritter III graduated from the University of Notre Dame and the Delaware Law School. He is currently the President and CEO of Cumberland Mutual. He is the former Mayor of Hopewell Township, Cumberland County, NJ.



CUMBERLAND COUNTY HISTORICAL SOCIETY  
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The Cumberland County Historical Society is excited to share our new membership! The new membership consists of several levels with unique benefits offered in each tier. If you are interested in the preservation of your community's history then we invite you to become a member of the Cumberland County Historical Society. Your membership helps the Society in fulfilling its mission "to preserve and promote the history and heritage of the county through acquisitions, collections, exhibits and research, educational programs and publications for the benefit of current and future generations."

Your membership is valid for one year and is up for renewal every January. The fees for the membership is tax deductible. Those who join late in the year will receive past copies of The Cumberland Patriot Newsletter of that year. Letters and emails will go out notifying you when your membership needs to be renewed.

#### **Lifetime Members**

- Free Photocopies at the Lummis Library
- Newsletter (3x's) Mailed
- Annual Dinner & Meeting Discount
- Discounted Brick \$50 (Regularly \$125)

**\*\*Lifetime Members can Upgrade to another level, but will become an annual member in that new level**

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*Explore and support local history! Use your membership to research and network within a historical community*

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- Newsletter (3x's) Mailed
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#### **First Level \$25 per person/\$40 per couple**

*Enjoy special benefits as a Society member*

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- Newsletter (3x's) Mailed
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*Immerse yourself in history with upgraded perks*

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- Free Photocopies at the Lummis Library
- Annual Dinner & Meeting Discount
- Schedule a Private Tour of the Museum(s)
- Discounted Brick \$50 (Regularly \$125)



**Third Level \$150/ \$280 per couple***Help us advance our mission and create a sustainable future*

- Discounted Brick \$50 (Regularly \$125)
- Recognition in the Newsletter
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- Schedule a Private Tour of the Museum(s)
- Private luncheon (up to 20 people) at the Lummis Library (catering not included) – By request
- A private Curator presentation
- Annual Dinner & Meeting Discount
- Free Photocopies at the Lummis Library

**Membership Application**

Name:

Address:

Phone Number:

Email Address:

Membership Type:

Please mail a check to CCHS at PO Box 16 Greenwich, NJ 08323





# CUMBERLAND COUNTY

## Historical Society



### WORD SEARCH

K	R	U	G	L	A	Z	E	D	H	J	U	D	P	K	G	T	U	B	E
W	R	R	C	G	C	T	E	E	I	U	E	L	G	T	E	N	W	P	H
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B	T	W	A	B	T	U	L	A	B	S	C	H	O	O	N	E	R	S	K
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