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CUMBERLAND PATRIOT

Cumberland County Historical Society
Greenwich, NJ

Articles

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A New Museum of Pre-History is Coming

By Theodore H. Ritter

On February 19th, 2025, the Cumberland County Historical Society Board of Trustees, voted to move forward with the construction of a new Indigenous Museum at the Society's property at 884 Ye Greate Street, which is the lot where our 3-bay storage building is located.

The planning for this exciting project began in 2014.

The new museum will contain separate galleries for the display of the extensive Indigenous people's artifact collections, of the late Alan Ewing Carmen (presently on display at the Pre-Historic museum at the corner of Ye Greate Street and Greenwich Road), and the collection of the late George J. Woodruff (which is presently housed and available, by appointment, at the Bridgeton Free Public Library). An ad hoc Committee of the Trustees, has been working with Vineland architects, Manders Merighi Portadin Farrell Architects, LLC on the building design and specifications.

The building plans were put out to bid and resulted in a low, net bit of $1,633,600.00 by Fabbri Builders, Inc., of Vineland.

Meanwhile, a small group of Officers and Trustees, working with a Certified Fund-Raising Professional, has been conducting the "silent" phase of a Capital Fund Drive campaign. The "silent" phase has resulted in our obtaining $888,000.00 of building fund pledges, to date.

For a copy of a booklet containing more details about this building and the Capital Fund Drive, please contact Ted Ritter at (856) 451-3030, or by e-mail at info@ritterlawoffice.com.

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Theodore H. Ritter has served on our Society's Board of Trustees since 1991. He is a graduate of Vineland Senior High School (1966), Marietta College (1970) and Washington and Lee University School of Law (1973). He has been practicing law, in Bridgeton, since 1973. Ted is an antique automobile lover and a dedicated, rain-or-shine jogger. Ted and his wife, Jean, live in Upper Deerfield.

A Mistress Containing Multitudes: The Life and Literary Career of Charlotte Boardman Rogers

By Tia Antonelli

At the end of the nineteenth century, Charlotte Boardman Rogers—a young woman in her early twenties—visited the Feinberg photography studio in New York City. The photo, possibly a novelty for its advertised "carbonette finish," depicts Rogers with a book in her hand as she stares intently, yet dreamily, past the camera. Presently, the photo is preserved in the Cumberland County Historical Society's archive in the Wood family file, though the connection between Rogers and anyone in the Wood family remains unclear. Rogers occupied a peculiar time in United States history, as she was raised under Victorian and Gilded Age values of womanhood and femininity that, ultimately, blended with or were replaced by new Progressive Era ideologies of women's suffrage. Her portrait serves as a representation of—and almost a premonition for—the rest of her life. Rogers cared deeply for education and literature, which became her life's dedication in spite of society's disregard for educated and working women at this time; even still, she was decorated with the beauty, glamour, and privileges of middle-class womanhood. The life and career(s) of Charlotte Boardman Rogers further exposes how middle-class working women navigated the changing social demands and expectations imposed upon women, and the implicit ways social class influenced the suffrage movement and the Progressive Era in the United States.

Economic fluctuations and social upheaval markedly influenced the world

Charlotte Boardman Rogers was born into on December 24, 1878. Although she was inherently marginalized on the basis of her gender, her class granted her high esteem and privilege. Neither the 1870 nor 1880 Federal United States Censuses declare the occupation of John B. Rogers, her father; however, since her mother—Sarah Chester Jones—was a housewife at a time when women could be gainfully employed outside the home, it is likely

Photo Used: Portrait of Charlotte Boardman Rogers by Feinberg, New York City. c. 1898-99. Wood Family File.

that they were at least a middle-class family. This is further evidenced by the family's employment of two live-in servants, Annie Young and Hannah Maplebeck, in 1880. From childhood throughout her adult life, Charlotte Boardman Rogers and her family (comprised of Charlotte, her sister Anna, and their parents) maintained sufficient wealth to consistently employ domestic servants, often more than one.(1) With a lack of responsibility in maintaining the home's cleanliness and a similar lack of obligation to provide income, Rogers took advantage of her station to pursue schooling and work out of desire, a privilege not available to many.

In pursuit of a literary career, Rogers traveled to New York City and studied French, a venture that led to her first book publication. Rogers translated *A Mistress of Many Moods* from French to English in 1900 and, though not an original literary work by herself, critics remarked she "translated [the story] cleverly and with sympathy."(2) The story follows two former childhood friends, Maurice and Lucille, presently estranged by the former's global travels and yearning for adventure. Maurice returns home to find Lucille both a wife and a mother; still, the two reunite for a brief affair. The narrative frames Lucille as having the emotional and intellectual capacity of a naive child, but in the end it is *she* who turns away from Maurice and breaks their entanglement. Up until that point she had no strong feelings for her husband, a scholar more attentive to his studies than his family, but the guilt of the affair and her daughter being caught in the whirlwind of drama eventually translated into a deeper devotion towards her husband and the life she led before Maurice returned.(3) Ultimately, the two characters end the story circumstantially as they began it—Maurice, a traveler going off on another voyage, and Lucille, a wife and mother—but with Lucille having exhibited agency in her own life choices for, possibly, the first time.

Rogers's dedication to writing is admirable, but her ability to completely funnel her energy into her craft was a privilege. When she published *A Mistress of Many Moods* (1900) and *How to Play Chess* (1907), she was living in her mother's house with up to three domestic servants.(4) There is no discounting the misogyny and suppression of rights that colored Rogers's everyday life and experiences, but in being an affluent white women and having domestic servants throughout her life, she simultaneously experienced being the oppressed and the oppressor in various aspects of society. It is possible Rogers respected and mutually worked with the laborers she employed. However, any interaction between individuals in a "mistress-servant" dichotomy is clouded by an inherent "notion of 'difference,'" wherein the servant is "constructed as culturally and

Sources:

1. United States Census Bureau. United States Federal Census Records, 1870; 1880; 1900; New Jersey State Census Records, 1895; New York State Census Records, 1905.

.2. St. Louis Globe-Democrat (St. Louis, Missouri), May 25, 1901.

3. Charlotte Boardman Rogers (transl). and Andre Theuriet. *A Mistress of Many Moods*, 2nd ed. The Abbey Press: New York, 1900.

4. United States Federal Census Records. 1900; New York State Census Records. 1905.

even biologically inferior," their class and/or race making them "fit only for a lifetime of servitude."(5) Rogers and her family did not employ the same people for long periods of time, perhaps evidence of the family's detachment, though it could also be due to working-class habits. Especially when domestic servants would live in the families' houses, workers would "accept identification with the employer's household for a time" before leaving for a new family, as a way to maintain their own identity and self-respect.(6)

Charlotte Boardman Rogers also benefited from her female kinship ties, particularly those on her maternal side, a cultural norm from the Victorian era that seeped into the Gilded Age of the late 1800s. She paid special appreciation to her mother, Sarah Chester Jones—then remarried as Sarah Chester Whittingham—in the dedication of her first book, which reads:

To my most patient reader, / To my most lenient critic, / To my most
faithful friend, / To my constant companion in idleness, / To my
vision during hours of toil, / To my first and only love, / To my ideal
of a perfect woman, / To my mother, Sara Chester Whittingham, /
This little volume is dedicated with all love and admiration by the Translator.(7)

Her mother's love was likely reciprocal. Whittingham, in her last will and testament, split her personal belongings and the rights to and investments from her estate between both her daughters, though she demanded Rogers receive an additional $1000 immediately. Despite being the younger of the two daughters, Rogers maintained the responsibility as co-executor of her mother's will, a testament to their mutual trust.(8) Rogers lived alone, and without live-in servants, for the first and only time in her life around 1910. Although peculiar, her capability for this independence, while working but not actively publishing, is explained by the wealth she received upon her mother's death earlier that same year.(9)

Women at the turn of the twentieth century were redefining politics and actively shaping the qualifiers of the "New Age" woman who would fully make their debut in the 1920s. Rogers eagerly took part and staked her claim, both in action and written ideology. In the late 1910s she was the associate editor of The Bookseller, Newsdealer & Stationer, then served as promotion secretary for the Woman's Press, and published an editorial book review of Health and the Woman Movement by Clelia Duel Mosher, M.D.(10) The book hopes to answer the question "Shall women—the mothers of future

5. Lotika Singha. "Conceptualising Paid Domestic Work." In Work, Labour and Cleaning: The Social Contexts of Outsourcing Housework, 1st ed., 1–38. Bristol University Press, 2019. https://doi.org/10.2307/j.ctvkwnq9k.8: 6.
6. Leonore Davidoff. "Mastered for Life: Servant and Wife in Victorian and Edwardian England," Journal of Social History 7, no. 4. (Summer 1974): 405
7. Rogers, A Mistress of Many Moods.
8. Sara C. Whittingham "Last Will and Testament," New Jersey Wills and Probate Records, 1909-1910.
9. United States Federal Census Records, 1910. Another explanation for her not employing a servant can be the drop in supply in the late nineteenth and early twentieth centuries, mainly due to "the expansion of work opportunities for working class women." For more, see Singha, "Conceptualising Paid Domestic Work," 7.
10. Bookseller & Stationer and Office Equipment Journal 34. Maclean Publishing Company, 1918: 59

generations—jeopardize the possibilities of motherhood, by filling positions that expose them under all conditions and circumstances to a test of physical strength?" Dr. Mosher's answer, a result of "years of study and observation," was that the fears plaguing women's health with regard to their physical activity and labor were merely superstition. Rogers reviewed the book positively, claiming that the education and constructive plans/exercises included, if followed correctly, would "eliminate the health problem from the woman-movement for all time."(11) Rogers worked a comparatively sedentary job as an editor and publisher, but through her involvement in the feminist movement, she understood the barriers imposed upon women's labor at this time (their inherently weaker physical bodies and nature were used as scapegoats). For the purpose of women's rights and recognition, both in labor and in politics, Rogers and publishing organizations understood the responsibility in framing women's inherent weakness as superstition, firmly debunked by scientific study.

In March 1919, Charlotte Boardman Rogers applied for her passport to work as a Red Cross Nurses' Aide and within months she was stationed in Siberia.(12) It is unclear why exactly she made the jump from editorial and publishing work to overseas nursing, but her interest in Russian politics was not an uncommon marker of Progressive women's ideologies. As women fought for their own political rights in the United States, "Russia's denial of any franchise to its people [under the tsarist political system] evoked images of medieval barbarism."(13) Rogers, along with the self-described "better class of women," was most concerned with both the United States and Russia having stable governments wherein they could sufficiently argue for their rights and liberties. On the other hand, lower-class women concerned themselves with keeping their families alive each day, an anxiety that Rogers seemingly sympathized with, but generally distanced herself from.(14) These social and civil issues did not dissipate with the Bolshevik Revolution in 1917; if anything, they escalated. The massive geographical landscape and imperial nature of early twentieth-century Russia did not ease tensions, as newly created states on the western border had no loyalty to Soviet Russia's interests and instead threatened Soviet Russia's power and legitimacy "in the free European space."(15) Matters became more complicated with increasing United States intervention. In 1918, President Woodrow Wilson sent 5,000 American men to reinstate tsarist authoritarian rule in Russia, and shortly after the mission of The Red Cross became thoroughly intertwined with Russian affairs, particularly through famine relief.(16)

Rogers worked as a Nurses' Aide in

11. Rogers, "Woman's Health Superstition," *The Public* 21, no. 1. April 1918: 509.
12. Charlotte Boardman Rogers Passport Application, United States Passport Applications, March 1919.
13. Shannon Smith, "From Relief to Revolution: American Women and the Russian-American Relationship, 1890-1917," Diplomatic History 19, no. 4 (Fall 1995): 602.
14. "Driven Over Siberia by Bolsheviki, Red Cross Worker Ends Long Retreat," The New York Times, March 14, 1920.
15. Michael Reiman. About Russia, Its Revolutions, Its Development and Its Present. Peter Lang AG, 2016: 19.
16. Amiya Kumar Bagchi, "The Russian Revolution and Its Global Impact," Social Scientist 46, no. 3-4 (March-April 2018): 50. Smith, "From Relief to Revolution," 604.

Siberia for about eleven months, caring for typhus patients, refugees (women and children), and American soldiers.(17) Once home in 1920, she returned to work in the publishing industry. She became the head of E. P. Dutton & Co., Inc.'s Education Department, a position she maintained for ten years.(18) Despite her apparently seamless return to her average working and everyday life, she witnessed "horrors of typhus" and recounted her "24 hours 'spent in hell'" in a newspaper article that was published nationwide.(19) She also experienced victories and moments of triumph, including in the aftermath of a two-day revolt in November 1919. Rogers noted that "surgeons and nurses worked day and night in the operating room" with personnel of all backgrounds, including clerical, coming to assist in treating wounded and injured soldiers.(20)

The last decades of her life were comparatively tranquil. By 1930, she had moved up the hierarchy in her industry to workg as an employer rather than an employee. That year she lived with her nephew, Harrison Conrad, and employed a single servant. Within a decade she no longer had live-in servants, and moved in with her niece, Mary Conrad, and her sister Anna. Though she still worked, she was no longer the head of the household.(21) Rogers passed away over two decades later on October 17, 1962, at the age of 93-old.(22)

In almost a century, Charlotte Boardman Rogers bore witness to, and participated in, fundamental social and political movements in the twentieth century. Aside from her direct work in the Soviet Union with the Red Cross, her pursuit of education and an actualization of a literary career was an inherently political act for women at the time. This, still, is only a partial picture. To fully understand and appreciate the life, labor, and lessons from Charlotte Boardman Rogers, we must acknowledge that her capacity for success was entirely dependent on her and her family's social standing and outsourcing of domestic labor. The "mistress-servant" dichotomy implies the worker is indebted to the employer, in that even a loose association with a wealthy family carried more societal benefits for the servant than independence. Though Charlotte Boardman Rogers enjoyed wealth and high societal esteem, on the basis of her literary and political accomplishments, she is indebted to the domestic live-in servants she employed.

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Tia Antonelli has her M.A. in History from Villanova University, is the administrative assistant at Cumberland County Historical Society's Lummis Library, and a docent at The Gibbon House, 1730.

17. "Tells of Siberian Conditions," Modern Stationer Serving the Office Products Dealer 1. Ojibway Press, 1920: 63.
18. "Personal Notes," The Publishers Weekly 97, no. 2 (May 1920); Hélène Harvitt, "Varia," The French Review 4, no. 1, Oct. 1930: 80.
19. "Horrors of Typhus Detailed by American," Beaumont Enterprise (Beaumont, TX), Oct. 12, 1919.
20. "Red Cross Nursing Service," The Pacific Coast Journal of Nursing 16, 1920.
21. United States Federal Census Records, 1930; 1940. There is a possibility Rogers still employed domestic labor while the workers did not live in the house, though given the history of her employment dynamic with servants, this seems unlikely. Additionally, World War II likely impacted the domestic labor market, as "women across classes [after the war] were exhorted to be housewives." For more, see Singha, "Conceptualising Paid Domestic Work," 2; 7.
22. "Charlotte Boardman Rogers," U.S. Find a Grave Index.

Documenting Burials at Springtown

By Bill Saunderlin

For the past couple of years, I have been working on documenting the African American cemeteries within Greenwich Township, Cumberland County, NJ. Through this research, I have discovered in the Othello/Springtown area, five African American cemeteries were used for burials over the years.

The five cemeteries accounted for in this research are: Ambury Hill, Bryant Burial Grounds, African Union Church Cemetery, Wesley M.E. Cemetery, and Mt. Pleasant Cemetery of Othello.

In order to learn as much history of this area and its people residing there, I was introduced to a book, "The Underground Railroad—Ties That Bound Unveiled." This historical research gem was compiled and published by Emma Marie Trusty in 1997. Emma was a local woman who graduated from Bridgeton High School in 1955, and has ties to the area.

Ambury Hill Cemetery is the original burial grounds of the Bethel A.M.E. Church. It was noted in 1810 that a church with a cemetery was in existence, then named "The Society of Colored Methodists of Greenwich." Jacob Bryant was one of the earliest known African Americans who lived and owned land in this area, and was instrumental in the startup of the Bethel A.M.E. Church. A little log cabin used as a church, was said to be on the premises until it was destroyed by fire in the 1830's. A new church was then built a mile away on Sheppard's Mill Road, which still stands today. The burial grounds were still in use until the early 1900's, when the cemetery became full.

Mt. Pleasant Cemetery, on the Springtown/Roadstown Road, was started as the new graveyard for the Bethel A.M.E. Church in the early 1900's. It was necessary for the parishioners to find a new final resting place for future burials of their followers. This cemetery is still in use, but sadly, very few members live in the immediate area now, and the cemetery is in poor condition.

A private burial ground known as the "Bryant Burial Yard" was also used for interment. Its location is unknown, but believed to have existed somewhere behind where the Bethel A.M.E. Church stands today. I have found two death certificates dating in the 1890's, that verify the existence of this cemetery.

Wesley M.E. Congregation of Greenwich, is another church situated in this area. Founded in 1832, it was known as Wesley M.E. Church and later "White's Chapel." A wooden frame structure was built, with a cemetery surrounding the church. Sadly, the church is now gone, but the tombstones, including some Civil War Veterans, still remain among the overgrown grounds.

The African Union Church and burial grounds is another long-lost piece of our local history. Started in 1850 in Springtown, a small wooden structure was used until the early 1900's. The foundation of this church can still be seen today. Only two Civil War Veterans' tombstones can be found.

I am trying to document and verify by the use of newspapers and death certificates, the many people who are

unaccounted for that had lived and died here. The information is available at the Lummis Library of these five cemeteries and more names will continue to be added as they are found.

As of 2025, this is how the lists presently stand:

1. Ambury Hill Cemetery—75 people documented
2. Mt. Pleasant Cemetery—112
3. Bryant Burial Yard---2
4. Wesley M.E. [White's Chapel]—81
5. Union Cemetery---10

All except the Bryant Burial Grounds have Veteran's tombstones included on the premises. If anyone has any questions or can add to this project, please feel free to contact me at the Lummis Library.

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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 also is a Trustee for the Cumberland County Historical Society. 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.

Oral History*:Memories and Experiences of Robert Anthony Woodruff, Sr. Part 1

By Robert Anthony Woodruff, Sr.

Growing up on the Farm:

As a little kid, the farm was a neat place to live. Prior to 1946, most of our buildings were old and kind of run down with an abandoned greenhouse out back, an old abandoned apple orchard, an outhouse, and a section of the old milking barn for processing asparagus, which my father grew and shipped out to New York. We had a couple dozen cows, which were hand milked, lots of cats, some dogs, horses, and probably 100 chickens. Hay was harvested loose and hauled to the tall haymow in one of the barns where it was hoisted up to the top of the barn with a large "fork," dropped down into the mow, and where it was my job to pack down the hay by tramping on it. This was all done by horses although due to the gasoline rationing occurring at the time. We raised field corn which was hand-harvested, gathered in bushels, and hauled back to the cribs. Corn from the cribs would be stripped, two ears at a time, using a hand-operated sheller, and then fed to the animals.

There were always rats around the place, despite the cats and dogs, and my father (and later us) would sneak around the old barns with a small shotgun, or a .22

Sources:
1.Federal Census Records
2.Various Bridgeton newspapers
3.Death Records from the N.J. State Archives
4.The Underground Railroad-Ties That Bound-Unveiledby Emma Trusty

caliber rifle with a “scattershot” and shoot the rats. We did the same thing with pigeons which were also ubiquitous. Before penicillin or antibiotics were widely available, health was always a big thing to worry about. We contracted the usual suspects like measles, chicken pox, and whooping cough, but there were always the home remedies at hand. At the least indication of some illness (or even without any indication), you were given an enema, as he bowels were considered the root of all evil. Instead of vitamin tablets, a big liquid dose of cod liver oil was administered every morning (ugh!).

When we were a little older and the dairy expanded to 100 cows, we were expected to help out with feeding the calves and doing some of the mucking. Most of the work was done by two men who were in charge of running the dairy, and in the summer by other workers who came in to help with the vegetables, the hay, and the corn. We also drove the tractor/baler and helped stack the hay in the mows when it was time to harvest the hay, the job was both hot and dirty.

Growing up, we lived in the same house as my grandparents. On Sundays, we ate fantastically good corn meal pancakes with Nana’s milk gravy for breakfast on my grandmother’s side of the house. On most evenings we would get a molasses cake cookie or chocolate candy before bed (this undoubtedly resulted in most of my tooth cavities). Because the two sides of the house were interconnected there was a lot of interaction between my grandmother and my parents.

My Aunt Mae was a big part of our lives growing up. She was Nana’s cousin who lived with her most of her life. Aunt Mae was one of eleven children. Growing up, her father injured his foot with an axe while chopping wood and later died of lockjaw, leaving no money and a lot of debt. Her mother was unable to raise children alone, forcing her to send most of the younger ones to live with relatives. This included my Aunt Mae, who moved in with Nana’s parents first and then later Nana after Nana was married. My Aunt Mae was a wonderful and kind person.

Until about the late 1940s we had only one phone in the house. The phone was on my grandmother’s side of the house, so there was a lot of back and forth because most of the calls were for my father, who was, among other things, the mayor of the township. All phones at that time were “party” lines with several families on our road on the same circuit, so everyone could listen in on your call (ours was 128 J1 which meant one ring, the others were J2 or J3). Needless to say, most of the calls could not be very intimate.

Getting back to growing up on a farm, in 1946 when the country was recovering from the war, my father went on a building spree, tearing down all the old barns and building new cinder block ones on the property. He converted one of the smaller barns to a house and hired a dairy manager to run things. One of the big barns seemed to have been cursed. During its construction when all of the rafters were put up before the roofing, a great wind came up, and blew all of the rafters flat.

*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*.

Then, after the first summer when it was filled with hay, the barn caught fire causing a massive inferno that destroyed the building with all the hay in it. It was a seven-alarm fire and at one point we were concerned about the house. My brother and I were mad because we were not allowed to leave the house to watch the fire companies control the fire.

My father had a fine dairy for some years which was his pride and joy, although it rarely made money. Eventually, other dairy operations became more efficient, and we were left behind so we sold all of the milking animals after my father died in 1969 and raised beef animals for a few years. That did not work out very well either, so we eventually sold off all of those animals and ended up leasing out the farmlands to other farmers.

Other things that I remember about growing up were 1.) playing cards with my mother in the summertime. She loved to play Pinochle and we would play endlessly as well as Hearts, and Spades. 2.) Canning and freezing vegetables and peaches. We supplied ourselves all year round with pole lima beans, corn, string beans, strawberries, and peaches. We raised a lot of beans, and we kids would help out with the shelling, while my mother and Aunt Mae would do the blanching and packaging. 3.) Watching the trains go by. The railroad which went by about 100 yards down the road was powered by steam engines until the 1950s and you could hear the whistle a couple of miles away as it was coming to our crossing. We would race down to watch it come through with its smokestack puffing away and its big driving wheels whirling along. When they switched to diesel engines, all of the excitement disappeared.

What was your favorite vacation spot as a child?

From the time I was born in 1937 until the end of World War II in 1945, ordinary people did not take vacations. The war started in earnest in 1939 and even though the United States did not get directly involved until 1941, the whole world was focused on this huge conflict. Gasoline was greatly rationed as were many other items including food, due to that we did not go on vacations until after 1945-46, when I was about 7 or 8. Our big excitement was to go to Ocean City on a Sunday afternoon in the Summer. We would go to the beach at 11th Street, swim in the pools at the Flanders Hotel (the premier place in Ocean City), and then to go out for dinner at Watson's Restaurant on 9th Street.

I remember that when we were on the beach, we had to watch out for tar balls on the sand. The place where we changed our clothes had a kerosene can for us to wash off the tar if we stepped on it. Nobody explained it to us at the time, but we later found out that it came from the ships sunk right off the coast by German submarines. I also remember standing in long lines outside the restaurant with white tablecloths, and the drive home.

From 1946-1954 or so, we would occasionally take car trips up to Pennsylvania and New England. Most of the family would be packed into our big Packard sedan where we would sightsee the towns along the way. When we would see a sign outside of a big house that read "guest house," my father would stop the car to see if they could accommodate us and they usually would, so we would traipse inside and settle in. We would then search for

someplace for dinner, have a nice breakfast the next morning, and then continue on our way. Some of the places we saw were Wellsboro known as the Grand Canyon of the East, Manchester Vermont, Skaneateles, NY, and Mt. Washington where we drove up to the top. Later we spent a week or so in a resort at Rangeley Lakes in upstate Maine. My mother and father were very social and I remember that they corresponded for many years with some of the families we stayed with.

What is an interesting story about your grandfather?

My father's father, Warren Cann Woodruff, died when I was seven years old and suffered from Alzheimer's disease (in those days it was called "senility") so I only remember him as a wizened old man, sitting all day in a chair in their living room, sort of picking at the cloth on the armrest. He was non-communicative and was led around by a family member to the dinner table and upstairs to bed. His funeral was held in the house, as was the custom of the day, with his body laid out in a casket in the living room for a couple of days for people to stop by the house to give their condolences.

He was described as being a quiet but respected member of the community. He served as a county Freeholder, on a bank board, and played the organ at the Woodruff Methodist Church for many years. He did not complete his high school education and worked as a farmer his entire life. He was known for being very smart and sophisticated, in addition to having beautiful handwriting.

The story that sticks in my mind was passed along to us many years later and it had to do with temperance. In addition to being a farmer, my grandfather ran a produce shipping business, where the local farmers, many Italian, brought their vegetables to be shipped to New York City by train. At the end of the season, many of the Italian farmers made their own red wine and always gave my grandfather a jug or two, which he hid carefully in the barns so that my grandmother would not find them. She was an avid teetotaler who was President of the Women's Christian Temperance Union (WCTU) for 50 years and was intensely against drinking any type of alcohol. She would stalk all of his hiding places and once in a while found a jug which she promptly poured into the ground.

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Bob is a member of the board of the CCHS and was raised in the family farm and business in Upper Deerfield Twp. He graduated from Bridgeton High School in 1954 and from the University of Delaware in 1958. He worked for and ran Woodruff Energy in Bridgeton all of his career until his retirement in 2016. He has 4 children and 10 grandchildren. His wife Merry were married for 64 years until her passing in 2024. He resides in a historic house in Alloway Township in Salem County

CUMBERLAND COUNTY
Historical Society

WORD SEARCH

P	R	O	G	R	E	S	S	I	V	E	U	D	P	K	G	T	U	B	E
W	R	R	I	G	C	T	E	E	I	U	E	L	G	T	E	N	W	P	H
A	O	H	L	U	I	C	K	R	O	P	A	O	L	R	K	B	R	O	D
B	T	W	D	B	T	U	L	S	S	O	R	C	D	E	R	E	R	S	K
R	I	L	E	B	A	E	O	W	O	R	G	A	Z	P	F	W	B	T	R
R	R	T	D	O	P	L	H	A	O	F	L	L	E	K	R	R	J	R	W
I	B	G	A	N	R	Y	O	R	T	S	S	H	D	R	E	S	M	V	Y
L	F	F	G	H	E	S	S	E	L	L	I	I	A	K	N	H	E	J	N
E	F	R	E	I	S	L	S	R	A	E	H	S	B	F	C	L	N	X	D
N	A	I	O	U	B	O	S	F	B	R	N	T	U	G	H	Y	G	S	H
L	T	E	I	S	Y	V	A	T	R	E	O	O	K	D	N	G	L	F	J
I	S	N	S	E	T	E	L	N	M	N	B	R	P	K	I	N	I	L	F
B	R	D	N	W	E	I	C	A	G	E	D	Y	I	W	K	B	S	K	S
R	N	S	A	O	R	W	E	G	G	E	M	R	G	O	A	N	H	H	J
A	B	H	M	T	Y	A	L	R	E	H	S	O	N	O	B	X	B	X	T
R	K	I	A	D	C	N	D	O	L	C	L	C	I	D	W	S	O	B	U
Y	H	P	R	E	S	B	D	W	T	S	A	I	A	R	J	K	N	D	D
Q	S	U	S	N	E	C	I	R	O	E	L	L	I	U	R	A	D	E	C
J	T	Z	N	A	Y	T	M	G	O	E	T	Q	K	F	N	T	D	K	K
T	R	A	N	S	L	A	T	I	O	N	N	D	G	F	R	G	F	J	D

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