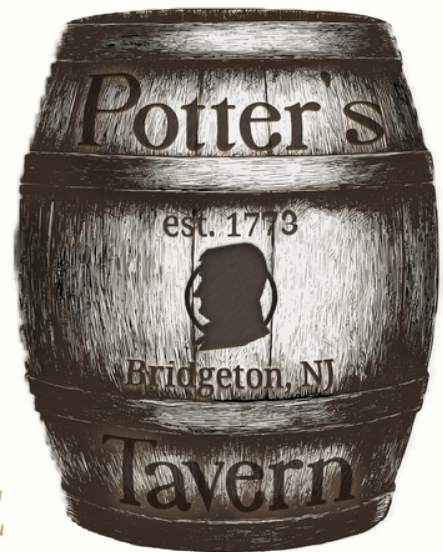


CUMBERLAND PATRIOT

Cumberland County Historical Society Greenwich, NJ



Contact Information

Mail: Po Box 16
Greenwich, NJ 08323
Phone: 856-455-8580
Email: cchistsoc@verizon.net
Website: cchistsoc.org

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The Cumberland County Historical Society Celebrates Progress

By Theodore H. Ritter

On Tuesday morning, June 10th, 2025, a group of Officers, Trustees, staff, Members, and Friends of the Society met to view and celebrate the progress taking place on the new Museum building at 884 Ye Greate Street, in Greenwich.

The celebration participants included Nanticoke Lenni-Lenape Tribal Nation Chief Uri Ridgeway and Tribal Nation member Ian Hughes, who is the Secretary of the Historical Society's Board of Trustees.

The Tribal Nation is collaborating with the County Historical Society in planning the displays of Lenni Lenape artifacts, which form the collections assembled by the late George J. Woodruff and the late Alan E. Carman.

The new Historical Society Museum will house the Woodruff and Carman artifact collections, which will be moved from their present, separate locations.

Present at the celebration were several leadership donors to the project, including David Hitchner; Robert A. Woodruff, Jr. of Woodruff Energy, Ann K. Weigand, Robert A. Woodruff, Sr., Society President, Joseph DeLuca, Paul J. Ritter III of Cumberland Insurance Group, and Brian Jones of the

First National Bank of Elmer.

The 3,840 square foot new museum is being constructed by Fabbri Builders of Vineland, based on architectural plans by Manders, Merighi, Portadin & Farrell, also of Vineland. Construction financing is being provided by the First National Bank of Elmer.

The new Museum is slated for completion this Fall. For more information on the project, including opportunities for support, contact Cumberland County Historical Society Trustee, Ted Ritter at (856) 451-3030 or 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.

Queer Oral History Project of Cumberland County

By Brittney Pantelione Ingersoll, MA, MI

For several years I have wanted to organize and facilitate an oral history project on the Queer Community in Cumberland County. Archive material on LGBTQIA citizens at the Cumberland County Historical Society is limited. For example, two well-known local historical queer individuals are Sylvia Beach and Anne Hampton Brewster, both of whom lived in the county, specifically Bridgeton, for a short time. The material on both women at CCHS is narrow, with Brewster's large collection currently housed at the Library Company of Philadelphia. The lack of resources on the Queer Community can cause some to equate absence with non-existence. My purpose for this project is to learn about the Queer history of Cumberland County and to ensure that the history is documented and preserved at the Warren & Reba Lummis Library.



Photo Courtesy of the John J. Wilcox, Jr. Archive

Prior to finding individuals to interview, a plan was compiled that consisted of a rough schedule and deadlines. Additionally, sources and archives, archivists, and different organizations were listed on the plan to reach out to. The Bridgeton Beacon, a local podcast, was also invited to collaborate with CCHS on this project, which they enthusiastically accepted. The first step was to create a list of terms used to search through local newspapers, as well as a time span. The terms searches returned a large number of related articles, which led me to learn of four local organizations, with some members having been involved in multiple groups. The organizations consisted of:

- GLOBAL (Gay Lesbian Or Bisexual Alliance)



Photo Courtesy of the John J. Wilcox, Jr. Archive

- PFLAG (Parents and Friends of Lesbians and Gays)
- LGUC (Lesbians and Gays United for Cumberland County)
- SJAA (South Jersey Aids Alliance)

A newspaper article on the GLOBAL group in the *Bridgeton Evening News* on February 17, 1997 (pictured right), reported that the organization published monthly newsletters. Upon learning this, I contacted the John J. Wilcox Jr. Archives at the William Way LGBT Community Center in Philadelphia and was delighted to hear that two volumes of the newsletters from 1995 are in their collections. The newsletters were fantastic to see in person and consisted of information on what GLOBAL was doing at the time such as hosting social events and participating in a Pride Parade in New York. I hope to find more volumes as I continue this project.

Currently, I am still researching, which

consists of reviewing the compiled newspaper articles and various secondary sources that are comprised of books and articles on Queer history and how to interpret Queer history in public history settings. If you have any information, please email me at: britt48@gmail.com

GLOBAL group plans meetings

The Gay Lesbian or Bisexual Alliance (GLOBAL) of Cumberland County Incorporated is a not for profit county organization providing the a number of activities and services.

Included are social activities, outreach and advocacy, educational services, group support, political and media information, library and media resources, monthly newsletter, legal referral service, telephone voice mail, and a positive, safe, supportive and confidential social environment which affords each individual an opportunity to become a part of the larger Lesbian, Gay, and bisexual community.

GLOBAL meets twice each month at a confidential in county location as well as other selected locations for special activities planned throughout the year. For information call [redacted] or write to [redacted], Millville, N.J. 08332-0541.

The introductory offer is for new members only. Free meetings will be held in March and April. Upcoming events include a St. Patrick's Day party at 7 p.m. on March 29 and a pizza and bingo night at 7 p.m. on April 16.

Brittney Pantelione Ingersoll is the Curator of CCHS. She received her MA in American History with a Certificate in Public History from Rutgers University-Camden and her MI in Library Science with a concentration in Archives & Preservation at Rutgers University-New Brunswick.

“[Those] who hate the Jews ... hate America”(1): Jewish Refugees and Communities in Cumberland County, New Jersey, 1880-1950.

By Tia Antonelli, MA

Cumberland County, New Jersey, is a microcosm of the greater nation, in that it is a figurative “melting pot” of different people and cultures. Historically, Jewish communities have been prevalent in the area since the late 1800s, though Jewish people began settling here in the antebellum period, if not earlier. Major Jewish settlements and immigration movements into the South Jersey area were direct responses to antisemitic persecution in Europe; however, despite seeking refuge in the United States, many Jewish people were further disenfranchised by strict immigration quotas. Despite the barriers imposed against them by both European and American powers, Jewish immigrants and refugees built, cultivated, and maintained fulfilling colonies in Cumberland County. The motivations of the colonies shifted over time, reflecting the gradual Americanization of European Jewish immigrants from 1880 to 1950. Ultimately,

the story of these settlements is one of Jewish resistance against various forms of antisemitism, and of a marginalized group weaving their own threads into the cultural fabric of the United States of America.

After the assassination of Tsar Alexander II in 1881, unfounded accusations in the press led to antisemitic pogroms. Seeking refuge and religious freedom, Russian Jewish people fled to the United States en masse. Not all, but many of these immigrants considered themselves part of the “Am Olam” or “Eternal People” movement, and used this ideology to guide their agrarian settlements.(2) Farming settlements were uniquely attractive, according to author Joseph Brandes, for providing a “sense of belonging and achievement” to Jewish immigrants. Moreover, he argues, their engagement in this form of labor pushed back against antisemitism, as “the American public could find assurance ‘that the new immigrant, like his elder brothers, is becoming a useful part of and a contributor to the growth and welfare of his adopted country.’”(3) Jewish-led farming communities sprung up across the country in the early 1880s, including Louisiana, South Dakota, and Oregon.

The most successful of these settlements were based in southern New Jersey.(4) In addition to fertile farming land, South Jersey’s population—comprised mostly of Quakers—created a welcoming atmosphere

Sources:

1. “Bigotry Is Tyrant’s Weapon, Asserts Dr. Fineberg,” *The Vineland Daily Journal*, November 9, 1943. Full quote from Dr. Solomon Fineberg: “The same people who hate the Jews are found to be those who hate America.”
2. “A World of Jewish Farming: Am Olam,” *Jewish Agriculturalism in the Garden State*. Rutgers University.
3. Joseph Brandes, *Immigrants to Freedom: Jewish Communities in Rural New Jersey since 1882* (The Jewish Publication Society of America: Philadelphia) 1971: 303-304.
4. Ellen Eisenberg, “Immigrant Origins and Sponsor Policies: Sources of Change in South Jersey Jewish Colonies,” *Journal of American Ethnic History* 11, no. 3 (Spring 1992), 27-40; “Jewish Farming in the Garden State: A Portrait of Jewish Farming Life,” *Jewish Agriculturalism in the Garden State*. Rutgers University.

for the newcomers. This aided the communities' progressive development. (5) The more prominent of these colonies include Alliance, Carmel, Norma, Rosenhayn, and Brotmanville, and the success of one settlement often led to the success of others. (6) The Alliance Colony, established in 1882, is one of the most successful of its kind due to its premier location. In addition to acres of farmland, Alliance "was located on the New Jersey Central rail line, about 50 miles from Philadelphia and 100 miles from New York," and the available means of transportation gave Jewish settlers "easy access to markets for their produce, and to financial sponsors within the established Jewish philanthropic organizations." (7) When they fled from Russian persecution, Jewish immigrants found refuge, community, and economic prosperity in South Jersey.

For Jewish immigrants in more urban areas, economic power and security were found in the garment industry. While nineteenth-century textile businesses boomed in major cities like New York and Philadelphia, they also gained a foothold in Bridgeton, New Jersey. (8) Fannie Goldstein, a Jewish woman born in Russia, immigrated to Bridgeton and opened Belle's Hosiery in 1936. Both Fannie and her daughter, Bella Gelb, operated the shop until the mid-1950s. (9)

Approximately two million Jewish people immigrated to the United States between 1880 and 1920, with many of them opening their own businesses or working as shopkeepers. (10) The descendants of these immigrants, similar to Bella Gelb, maintained these businesses well into the twentieth century. (11) While many Russian Jewish immigrants found refuge and safety in agrarian pursuits, others prioritized direct involvement in the market through business ventures.

From the beginning, the industries Jewish immigrants primarily worked in were at odds with one another; as shopkeepers and business owners adapted to capitalism's individualism, those drawn to farming wished to live communally. The various agrarian settlements across the late nineteenth-century United States began as "cooperative" settlements and turned into "mixed agricultural-industrial communities with economies based on private ownership." (12) In the early days of the Alliance colony, for instance, members "lived and dined communally," and divided the land "into fifteen-acre parcels with the intent of forming an agricultural utopia," though colonists abandoned this approach by 1883 with the establishment of "single family farming, supplemented by winter factory work." (13) This development was not

5. Brandes, 207.

6. "A Portrait of Jewish Farming Life."

7. Ibid.

8. "Cumberland County, New Jersey," *Encyclopedia of Greater Philadelphia*.

9. "Belle Hosiery Holding Its Third Anniversary," Bridgeton Evening News, March 10, 1939.; "Belle Hosiery," Bridgeton Evening News, April 7, 1942.; "Fannie Goldstein Deceased at 87; Funeral Sunday," Bridgeton Evening News, August 16, 1969.

10. Reena Sigman Friedman, "Jews and Judaism," *Encyclopedia of Greater Philadelphia*.

11. Penelope S. Watson, "Bridgeton, New Jersey," *Encyclopedia of Greater Philadelphia*.

12. Eisenberg, 27.

13. Eisenberg, 30.; "Salem County, New Jersey," *Encyclopedia of Greater Philadelphia*.

self-motivated by Jewish immigrants in the colony. On the contrary, the pressures to change from communal to individual living were externally imposed and financially motivated.

To be clear, the late nineteenth century was not the first time Jewish people had immigrated into the United States; from 1820 to 1848, Philadelphia's Jewish population increased from 450 to 4,000 people.⁽¹⁴⁾ Reena Sigman Friedman, Associate Professor of Modern Jewish History, argues that antisemitism was not a rarity then, either. During the Civil War, "anti-Jewish feeling rose markedly," Friedman says, "as critics of inflation and wartime profiteering scapegoated Jews."⁽¹⁵⁾ Despite this, Jewish people "also gained significant rights during this time," and prominent families "often took the lead in establishing charitable organizations."⁽¹⁶⁾ The development and success of these philanthropic organizations was crucial for the later success of the Jewish farming colonies in late nineteenth-century South Jersey. Organizations, such as the American Hebrew Emigrant Aid Society (HEAS) and the Baron de Hirsch Fund, and individuals—including immigrants when they were financially able—contributed to Alliance and other farming colonies.⁽¹⁷⁾

Although Jewish philanthropic organizations encouraged and funded Jewish immigration and settlement, the

former's "Americanization" clashed with the culture of the incoming immigrants. Jewish sponsors upheld the American dream of self-reliance and independence; rather than framing themselves as charities, philanthropic organizations acted as "investors" for the various Jewish colonies.⁽¹⁸⁾ Financial support became conditional. Those who did not agree with the colonies' ideological change from communal- to individual-based living faced eviction and, when they established factories in the colonies to provide supplemental off-season income, "the sponsors responded with equal harshness to labor strikes."⁽¹⁹⁾ Jewish financiers snuffed out the dreams that Russian Jewish immigrants brought to the United States, those of communal agricultural utopias, believing the only escape from antisemitism was through assimilation into America's capitalistic, hyper-individualistic national identity.⁽²⁰⁾

Between World War I and World War II, antisemitism steadily rose in the United States and abroad. Before the twentieth century Holocaust, Jewish people were no longer "classified officially as a distinct race" nor were they "considered a nationality at a time when quotas were assigned on the basis of national origin."⁽²¹⁾ Legally categorized as "stateless," Eastern European Jewish people were particularly vulnerable, as they received no protections from "political instability and officially sanctioned

14. Friedman, "Jews and Judaism."

15. Ibid.

16. Ibid.

17. Eisenberg, 30-31.

18. Ibid, 32

19. Ibid, 33-34.

20. At first, the differences between Russian Jewish immigrants and Jewish Americans were stark. Over time the line between both groups blurred, both from sponsor intervention as well as "greater social interaction and marriages between central European and eastern European Jews." (Friedman, "Jews and Judaism.")

21. Brandes, 307.

oppression” in Europe, and no exceptions to the “discriminatory American quotas.”(22)

Those who managed to settle in the United States, specifically South Jersey, once again gravitated towards farming. Poultry farming was especially attractive, as it was self-supporting and required modest land requirements (making it relatively inexpensive).(23) The location of the South Jersey colonies, especially Alliance, gave Jewish settlers access to Philadelphia markets and ports — within years, people considered Vineland the “Egg Basket of New Jersey.”(24)

The colonies of Alliance, Norma, Brotmanville, and Carmel maintained their Jewish population and identity through consistent immigration; still, the interwar years saw continued efforts of Americanization, one of them being Norma’s creation of an amateur youth baseball team.(25) Regardless of motivation, a Jewish person’s ownership of land, a space wherein they could perform the “honest work” of farming, was both a defense mechanism against antisemitism and a long-term form of “Americanization” of Jewish populations.(26)

In the 1930s, President Franklin D. Roosevelt appointed William Dodd as U.S. Ambassador in Berlin, Germany, his main responsibility “to be a model of American values in Nazi Germany.”(27) Dodd and

Roosevelt were not ignorant to the targeting of and abuse against German and other European Jewish people. Despite this, Roosevelt “refrained from issuing any direct statement of condemnation.” This silence was a parallel to that of non-Jewish American citizens, who did not fear Adolf Hitler in the years following his appointment as Chancellor of Germany. Many believed his power would not last long, as he would not be taken seriously. Even as news stories piled in about Nazi violence and cruelty against Jewish people and other Party dissenters, the general American public could not accept it as reality; instead, they dismissed reports of the increasingly violent and genocidal Nazi party as exaggeration and hysteria.(28) Surely no modern, civilized state would behave with such barbarity. By contrast, Jewish leaders and activists in the United States attempted to persuade the president into issuing a statement, or the “quieter approach” or “eas[ing] the entry of Jews into America.”(29) Roosevelt did not budge.

The reluctance of both the American government and people to help Jewish refugees, or legitimize their suffering, was the mainstream response to decades of polarizing legal and political discourse on immigration, knotted together tightly with antisemitic propaganda. Ignorance was no excuse — through government

22. Ibid.

23. Ibid, 313.

24. Ibid, 320.

25. “A Portrait of Jewish Farming Life.” Immigrants during and following the turn of the twentieth century were not strict adherents or followers of the Am Olam movement that founded the SJ colonies. This lack of connection to the movement, in conjunction with their continued immigration and settling in these communities, “tended to mute the radicalism of the settlements.” (Eisenberg, 34)

26. Brandes, 286.

27. “William Dodd: The U.S. Ambassador in Hitler’s Berlin,” NPR, May 2, 2011.

28. Erik Larson, *In the Garden of Beasts: Love, Terror, and an American Family in Hitler’s Berlin* (Crown Publishers: New York City) 2011: 33, 41.

29. Ibid, 28.

correspondence and newspaper articles, both the Roosevelt administration and the general public heard of Jewish persecution in Europe.(30) A Cumberland County newspaper article from August 1942 bluntly stated that “the Nazis rounded up 27,000 Jews for deportation to eastern Europe,” leaving behind “3,500 Jewish children ... some of them babies.”(31) The United States, despite being called upon, did not provide a safe haven for these innocent children.

Dodd’s political reports and messages to the Secretary of State, Cordell Hull, were transparent regarding matters of antisemitism in Germany. An undated report clarifies Germany’s “Interim Anti-Jewish Measures,” including the increasing difficulty for Jewish people “to obtain passports or have their expired passports renewed.”(32) In a message to Hull in September 1936, Dodd relayed the growing practice of charging Jewish people a “capital flight tax.” Although the practice was not generalized, Dodd regarded the instances “as a somewhat ominous sign that possibly a large-scale attack upon Jewish-owned property may later be organized in this manner,” and that “if carried to its logical conclusion it will mean that in the course of time Jews, by being unable to will real estate to Jewish heirs, will be completely excluded from

holding land in Germany.”(33) Jewish people were losing their rights to property and travel, and their inclusion in culture and education. State Councilor (Staatsrat) Carl Schmitt said “German law must be developed by Germans, in accordance with the German spirit, to meet German necessities. Therefore for the future, any critical, teaching or commentative work by Jew regarding German law is unthinkable.”(34) The German government forcefully excluded its Jewish population, and other Western countries, preoccupied with the Great Depression’s economic effects and—at best—indifferent to Jewish suffering, kept their borders closed.

In his position as Secretary of State, and the years afterwards, Cordell Hull earned a neutral to negative reputation for his work with Jewish refugees. Irwin F. Gellman, a scholar of twentieth-century American history and author of *Secret Affairs: Franklin Roosevelt, Cordell Hull, and Sumner Welles*, recounts Hull’s shaky stances on immigration matters early in his political career—often switching from a neutral advocate to a staunch opponent—and observes its persistence in the decades after.(35) Gellman focuses on the Secretary’s inability to speak up, even concerning matters in which he had vested interests.(36) However, he argues this neutrality “did not stem from anti-

30. “Use Ants to Teach Kids Anti-Semitism,” *The Millville Daily*, August 20, 1937.; “Goebbels Starts New Crusade,” *Bridgeton Evening News*, June 18, 1938.; “Goebbels Speaks On Newest Purge,” *The Millville Daily*, June 22, 1938.

31. “Pope Appeals to France for Better Treatment of Jews,” *Vineland Daily Journal*, August 26, 1942.

32. Foreign Relations of the United States Diplomatic Papers, 1936, Europe, Volume II, eds. Matilda F. Axton, et. al. (Washington: Government Printing Office, 1954), Document 136.

33. Ibid, Document 137.

34. Ibid, Document 138.

35. Irwin F. Gellman, *Secret Affairs: Franklin Roosevelt, Cordell Hull, and Sumner Welles*. (Johns Hopkins University Press: Baltimore, MD) 1995: 25, 30, 33.

36. *Ibid*, 85.

Semitism; rather it could be traced to fear that allegations of his philo-Semitism would damage his future chances to run for the White House,” as Hull’s wife descended from a Jewish family, though she herself did not practice Judaism.(37)

Arthur D. Morse, American author and World War II historian, took a more critical approach in his book *While Six Million Died: A Chronicle of American Apathy*.(38) His narrative, based on “documents made available to him in Washington, London, Geneva and Stockholm” charged the United States and other western nations with not being forced into neutrality, but rather choosing to be overwhelmingly apathetic to the plight of European Jewish people during the 1930s and 1940s.(39) Morse wrote that “anyone who mentioned the possibility that anti-Semitism might be at the root of [Hull’s] seeming indifference towards the Jews was told quietly that Mrs. Hull was a Jewess.”(40) Unlike Gellman, Morse did not find any validity in this excuse; instead, he sharply criticized Hull’s neutrality, and did so frequently.(41) To him, Hull’s fears of ostracization in his career did not, and could not, even come close to outweighing the fact that—as a consequence of this indifference—millions of people were murdered.

The refugee and immigration “crisis” continued after the ink dried on the Treaty

of Paris, the official end of World War II. During the war, Cordell Hull and others theorized that refugees would prefer being sheltered “near their homelands to simplify their eventual return,” which Morse bitingly noted is like “victims ... [being] eager to return to the scene of the crime.”(42) Unsurprisingly, they were not. Many German and other European Jewish people sought refuge in the United States and, increasingly, Palestine.

The Zionist project of colonizing Palestine was not in its infancy following the war. Years earlier, in 1938, members of the Palestine Partition Commission debated on if Jewish or Arab people should be the ones to unilaterally govern the land, as the British government and other Western powers provided earlier promises to both parties.(43) Additionally, in the 1930s, Palestine imposed a quota whereby “Only 100 German Jews will be permitted to emigrate ... with a capital of \$5,000.”(44) In 1936, under the 100-person quota, Hugo Pauly, his wife Selma Herz, and their 6-year-old son Kurt immigrated to Palestine. It was there they opened a trucking business; earlier in Germany, Hugo Pauly was both a butcher and manager of multiple stores. Abraham J. Edelheit, director of the Morehset Zvi Institute for Jewish Communal Affairs, argued that the Holocaust, a representation of “the nadir of Jewish powerlessness,” was the catalyst

37. Ibid, 25, 98.

38. Arthur D. Morse, *While Six Million Died: A Chronicle of American Apathy*, (Overlook Press: Woodstock, NY) 1983. Reprint: originally published in 1967 by Hart Publishing Company, New York.

39. “Today’s Books by United Press International,” Bridgeton Evening News, February 21, 1968.

40. Morse, 31.

41. Ibid, 30-31, 43, 61-62.

42. Ibid, 53.

43. Palestine Partition Commission (Woodhead Commission) report 1938, presented by the Secretary of State for the Colonies to Parliament by Command of His Mates, October 1938 (London).

44. “Palestine’s 1936 Quota,” The Salt Lake Tribune (Salt Lake City, UT), December 28, 1935.

that sped up the Zionist project, a movement that represented “the use of all diplomatic resources then available to Jewry.”(45) Furthermore, with the depravity of genocide in conjunction with the statelessness imposed onto Jewish Europeans, terrified victims — many of whom, up to that point, had not converted to the Zionist cause — could not fathom a realistic safe haven for displaced Jewish populations other than a colonized Palestine.(46) However, in 1938, with the financial help of friends already living in the United States, the Pauly family immigrated once more from Palestine to Cincinnati, OH, and settled in Vineland, NJ, a decade later.(47) Despite the strides taken towards fulfilling the Zionist project in the 1930s and 1940s, the complicated division of land rights and ownership between indigenous Palestinians and Jewish refugees led to tension at best and physical violence at worst.(48)

The Pauly family was not unique in their move to Vineland, New Jersey. In the three years immediately after the war, the number of Jewish immigrants seeking assistance from the Jewish Agricultural Society doubled from 580 to 1,160, with upwards of 150 families settling in Vineland in 1948.(49) Across the four colonies of Alliance, Carmel, Norma, and

Brotmanville, approximately 1,000 families arrived and settled from 1946 to 1952.(50) As it was in the mid-to-late nineteenth century, farming was extremely attractive to Jewish immigrants who could find power, both symbolic and realized, in land ownership. The draw towards agrarian pursuits increased in the years between World War I and World War II, as local farmers and merchants found themselves at odds with one another, the former debasing the latter as “money grabbers.”(51) This stereotype and unfair belief persisted after World War II. To combat this antisemitism, European Jewish immigrants aimed to prove themselves, and their worth, in their farm labor.(52) Surviving a genocide was not the end of their fight. After settling in the United States, European Jewish immigrants and refugees had to prove to a racist, antisemitic populace that they were not only worthy of life, but of a fulfilling one in the United States.

Over the course of seven decades, European Jewish people responded to antisemitism with the creation and maintenance of historic Jewish settlements in Cumberland County, using these spaces to express their Jewish cultural identity while also—almost paradoxically—fitting themselves in Americanized boxes. Despite

45. Abraham J. Edelheit, “The Holocaust and the Rise of Israel: A Reassessment Reassessed,” *Jewish Political Studies Review* 12, no. 1 / 2 (Spring 2000), 97.

46. *Ibid*, 107

47. “German-Jewish immigrants to the United States pose outside their home on a chicken farm in Vineland, NJ,” Photograph no. 69351, United States Holocaust Memorial Museum.

48. For more information, see *Foreign Relations of the United States Diplomatic Papers, 1937, The British Commonwealth, Europe, Near East and Africa, Volume II*, eds. Matilda F. Axton, et. al. (Washington: Government Printing Office, 1954), Documents 672-716.

49. Brandes, 327.

50. “A Portrait of Jewish Farming Life.”

51. Brandes, 286.

52. *Ibid*, 304: “Jewish farmers’ achievements... [were] hoped, ‘to convince the anti-Jew that the Jewish conception of social life is not only commerce, but also the beautiful, the quiet and natural.’”

the refuge they provided, these colonies were essentially abandoned in the 1950s and 1960s, with most colonists moving to the suburbs and/or pursuing higher education, many using the G.I. Bill.⁽⁵³⁾ The considerable success of these South Jersey settlements can not be attributed to pure luck, but rather the cultural and socio-political environment of the area in conjunction with the fertility of the land and proximity to major trading ports and markets. Still, Jewish people in this area faced difficulty, oppression, and marginalization, indirectly forcing them to “Americanize” themselves through a reinvention of their Jewish identity, one that aligns with the “American Dream” and the capitalist motives of the nation.

At times when antisemitism reached a fever pitch, the United States and other Western powers heard and understood the call but did not act. The rigid parameters of immigration quotas created constant barriers and obstacles for Jewish immigrants to hurdle over, and financial support often came with conditions, leading to a semi-Americanized Jewish populace. Even still, Jewish immigrants and refugees found power—financial, legal, and social—in both business and agrarian pursuits. They carved out their own space in the melting pot of the United States, with particular success in Cumberland County; in seeking refuge from persecution and genocide, they cultivated a home—wherein they consistently defended their own safety—in southwest New Jersey.

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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 the Curator of The Gibbon House, 1730.

Honoring Our Revolutionary War Heroes

By Bill Saunderlin

As we approach the 250th anniversary of the Revolutionary War in 1775, I would like to honor the local people who made it possible to achieve our nation’s freedom.

The unrest in the British Colonies in the 1770s was due to the decisions and policies implemented by Parliament and the Royal Crown of England. The colonists considered themselves British citizens and believed that, as British citizens, they had a say in acts that affected them through representation in parliament. Their lack of representation in government decisions resulted in many incidents in the Colonies that escalated to the point of no return. Two of the events being the Tea Party in Boston, MA, in 1773 and, of course, the Tea Burning in Greenwich, NJ a year later in 1774.

In April of 1775, the first major skirmish took place at Lexington and Concord, Massachusetts. A few lives were lost on both sides, but it signified that Colonial America was going to stand up for its rights and not submit to British rule. On June 14, 1775, Congress established the Continental Army

53. “A World of Jewish Farming: What Became of the Colonies?” *Jewish Agriculturalism in the Garden State*. Rutgers University.

and appointed George Washington as its Commander-in-Chief. On October 9, 1775, the first two regiments of the New Jersey Continental Line were formed. The American War for Independence, as it was known, lasted for 8 years, which formally came to a close on September 3rd, 1783, with the ratification of the Treaty of Paris.

Many Greenwich and Bridgetown men were involved in the American War for Independence in some capacity. For example, David Mulford and Isaac Preston were killed while engaging in battle. Additionally, Ethan Osborn and Benjamin Cosier lived to be around 100 years old. Cosier's tombstone dates him as having died in 1849, a date that was incorrectly given by a family member. When in actuality, he died on November 1st, 1850. This was proven through the discovery of his death notice that was published in a Bridgeton newspaper. Furthermore, he collected his semi-annual pension for Revolutionary War Veterans up to the Fall of 1850.

As a way to commemorate the brave locals who were involved in those turbulent times, I am compiling a list of their names, birth dates, death dates, and burial locations. The list only consists of men who were buried in Cumberland County, New Jersey and excludes those who had left this area and were not buried

here. Upon reaching out to various employees at the New Jersey State level, apparently, a countywide roster of Revolutionary War veterans has never been compiled. The list will more easily allow those who were involved to be recognized for their efforts!

If anyone knows of any person not on this list who can be verified as having some involvement in the war efforts and knows of their place of burial, please let me know. We can always add to this list or start a new supplemental list. Thank you!

Revolutionary War Veterans' Gravesite of Cumberland County, New Jersey

1. Isaac Atkinson---1752---23 Sept. 1838---
Port Elizabeth Methodist Cem.
2. Noah Ayers---15 Nov. 1762---21 Feb.
1853---Pearl Street Baptist Cem.
3. Daniel Bateman—15 Aug. 1757—5 June
1846—Old Stone Church Cem.
4. Moses Bateman—1759---12 August
1841---Old Stone Church Cem.
5. William Bateman—1747---12 January
1838—Old Stone Church Cem.
6. Jeremiah Bennett—1736—21 Nov. 1807
—Old Greenwich Presb. Cem.
7. John Bereman---1734---7 January 1805--
-Old Greenwich Presb. Cem.
8. Selah Blew---1753---30 January 1837---
Pearl Street Baptist Cem.

Sources:

1. Documents the men and their ranks. *History of Gloucester, Salem, and Cumberland County, N.J.* p. 49-52
2. Abstract of Revolutionary War Patriots' graves
3. Bridgeton newspapers
4. Find-A-Grave
5. Cumberland County burial books
6. American Legion burial cards on file
7. Visitation of cemeteries

9. Seth Bowen---21 July 1748---31 August 1815---Old Broad Street Presb.
10. John Bowers—1732---14 September 1801---Old Stone Church Cem.
11. Almarin Brooks---1756---25 January 1824---Old Broad Street Presb.
12. Thomas Brooks—1759—25 January 1837—Dividing Creek Bapt. Cem.
13. Thomas Brown---1739---13 March 1810---Old Greenwich Presb. Cem.
14. Ephraim Buck—15 Sept. 1760—29 Sept. 1814—Old Stone Church Cem.
15. James Burch—22 Nov. 1755—22 Nov. 1820---Old Stone Church Cem.
16. Peter Camblos---1752---1818---Dividing Creek Baptist Cemetery
17. Ichabod Compton-24 June 1752--30 Jan. 1810-Haleyville Methodist Cem.
18. Benjamin Cosier—1743—1 November 1850—Newport Methodist Cem.
19. David Cramer-3 Apr. 1748--25 March 1813--Cumberland Methodist Cem.
20. Daniel Davis---1742---6 December 1805—Old Deerfield Presb. Cem.
21. David Davis—3 Nov. 1760—1 July 1844---Shiloh Baptist Cemetery
22. Elijah Davis-22 Sept. 1750—3 June 1816—Shiloh Baptist Cemetery
23. Isaac Davis—Sept. 1743---18 December 1816—Shiloh Bapt. Cem.
24. Israel Davis—18 June 1763—1 March 1797—Old Broad Street Cem.
25. Jonathan Davis—1759—20 April 1819--Shiloh Baptist Cemetery
26. Phillip Deer—2 July 1755—25 August 1834—Old Broad Street Cem.
27. James Diamant—1755—22 August 1845—Old Stone Church Cem.
28. Ebenezer Elmer—1752—17 October 1843—Old Broad Street Cem.
29. Eli Elmer---1756---1 February 1805---Old Broad Street Cemetery
30. Jonathan Elmer—29 Nov. 1745—3 Sept. 1817—Old Broad Street Cem.
31. Timothy Elmer-- 1748—16 May 1780—Old Presb. Cem.-- Back Neck Road
32. Maskell Ewing—30 Jan. 1758—26 Aug. 1825—Old Greenwich Presb. Cem.
33. Thomas Ewing---1747---7 October 1782---Old Greenwich Presb. Cemetery
34. Frederick Fauver--24 Apr. 1762--5 Dec. 1852--Commerce Street Methodist
35. Joseph Fauver—22 Feb. 1763—26 Aug. 1806—Old Broad Street Cemetery
36. Joel Fithian—29 Sept. 1748—9 Nov. 1821—Old Greenwich Presb. Cem.
37. Jonathan Fithian—1740—7 January 1815---Old Broad Street Cemetery
38. Ephraim Foster—27 Aug. 1738—2 Feb. 1794—Old Deerfield Presb. Cem.
39. William Garrison---1742---9 October 1785---Old Deerfield Presb. Cem.
40. James Giles---1759---23 July 1825---Old Broad Street Presb. Cemetery
41. David Gilman-17 June 1749--25 Mar. 1810--Cohansey Bapt.-- Roadstown
42. John Thomas Hampton—1752—29 Sept. 1794—Old Stone Church Cem.
43. Amariah Harris---1750---28 March 1793---Old Stone Church Cemetery
44. Daniel Harris---1757---26 May 1846---Cohansey Bapt. Cem.-- Roadstown
45. Jacob Harris—Dec. 1751--13 Feb. 1798—Old Cohansey-Sheppard's Mill
46. James Harris--7 May 1739--29 Sept. 1803—Old Stone Church Cemetery
47. John Harris—14 Feb. 1753—19 Jan. 1830—Old Broad Street Cemetery
48. Moses Harris-25 Apr. 1754—8 Sept. 1823—Pearl Street Baptist Cemetery

49. Thomas Harris--Nov. 1710--27 April 1783--Old Presb. Cem.- Back Neck Road
50. Abijah Holmes--3 Apr. 1741--6 March 1785--Old Greenwich Presb. Cem.
51. James B. Hunt--28 Oct. 1753--5 August 1824--Old Greenwich Presb.Cem.
52. Hosea Husted--6 Feb. 1753--25 May 1823--Old Stone Church Cemetery
53. Reuben Husted--1752---14 May 1827--Old Stone Church Cemetery
54. David Irelan--1743--12 November 1781--Old Cohansey-Sheppard's Mill
55. David James--28 Dec. 1756--18 July 1834--Old Deerfield Presb. Cem.
56. James Johnson--1742---1 July 1828---Old Greenwich Presb. Cemetery
57. Joseph Jones---?---1 August 1815---Old Broad Street Church Cemetery
58. Robert Kelsay--1711--30 May 1789--Old Cohansey-Sheppard's Mill
59. William Kelsy--25 Dec. 1744--19 Jan. 1792--Sheppard's Mill Cemetery
60. Jonathan Lawrence--1750--12 Nov. 1788--Old Deerfield Presb. Cem.
61. Nathan Leak--10 Nov. 1728--24 Dec. 1790--Old Deerfield Presb. Cem.
62. Robert Levick--1762--18 April 1846---Swing Cemetery-- F.F. Twp.
63. Zenos Loder--11 July 1754--25 July 1839--Pearl Street Bapt. Cemetery
- 64.Theosola Lennox---1744---9 February 1786--Shiloh Baptist Cemetery
65. David Lore---3 Nov. 1740--16 Oct. 1798--West Creek Baptist Cemetery
- 66.Jacob Ludlam---1752---14 Jan. 1795--Old Cohansey--Sheppard's Mill
67. Norton Ludlam--1752--8 Nov. 1791--Old Cohansey-Sheppard's Mill
68. John Lupton--11 Jan. 1748--13 Feb. 1803--Old Broad Street Cemetery
69. Samuel Marryott--21 Apr. 1742--20 Dec. 1814--Shiloh Baptist Cemetery
70. Eden Marseilles--6 Sept. 1759--13 Jan. 1808--Old Broad Street Cem.
71. Israel Miller--11 Apr. 1744--14 Oct. 1820---Old Broad Street Cemetery
72. Joel Miller---1747---8 December 1827--Old Greenwich Presb. Cemetery
73. Joseph Miller--30 Sept. 1756--29 Oct. 1829--Commerce St. Methodist
74. Azariah Moore--23 July 1739--6 Sept. 1818--Old Greenwich Presb. Cem.
75. David Moore--July 1747--19 Oct. 1803--Old Deerfield Presb. Cemetery
76. David Mulford---1748---1777---Old Cohansey Bapt.--Sheppard's Mill
77. Isaac Mulford--1738---20 Nov. 1776--Old Cohansey--Sheppard's Mill
78. Dayton Newcomb--1752--22 March 1809--Old Stone Church Cemetery
79. James Ogden--1 Jan. 1753--21 July 1822---Old Stone Church Cemetery
80. John Ogden--1 Jan. 1755--27 June 1832---Old Stone Church Cemetery
81. Samuel Ogden--1733---10 January 1805--Old Deerfield Presb. Cemetery
82. Ethan Osborn--21 Aug. 1758--1 May 1858--Old Stone Church Cemetery
83. David Page---1740---25 June 1803--Dividing Creek Baptist Cemetery
84. David Parvin--9 Mar. 1755--13 June 1794--Old Broad Street Cemetery
85. Constant Peck---1743---9 April 1776---Old Deerfield Presb. Cemetery
86. Abel Pierce--4 Jan. 1763--14 March 1826--Dividing Creek Bapt. Cem.
87. Adam Pierce--1756--4 March 1839--Old Stone Church Cemetery
88. David Platts--24 Mar. 1739--2 July 1805--Cohansey Baptist-Roadstown

89. David Potter—27 Nov. 1745—10 Dec. 1805—Old Broad Street Cemetery
90. Isaac Preston—20 Nov. 1735--6 Mar. 1777—Old Presb. Cem.—Back Neck Rd.
91. Josiah Ray—1768---29 August 1843—Old Broad Street Church Cemetery
92. Henry Reeves—27 June 1749—23 Nov. 1840—Port Eliz. Quaker Cemetery
93. Joshua Reeves—1757—29 June 1838—Old Broad Street Church Cemetery
94. Thomas Reeves—18 Dec. 1760—3 Sept. 1811—Old Broad Street Cem.
95. Philip Rice---?---1 November 1829—West Creek Baptist Cemetery
96. James Riggins---1756—17 January 1836—West Creek Baptist Cemetery
97. Daniel Riley—1758---19 July 1837—Old Broad Street Church Cemetery
98. Joseph Riley--1730?—20 April 1795—Old Broad Street Church Cemetery
99. Abraham Rogers—1755—1 May 1814—Haleyville Methodist Cemetery
100. Abraham Sayre---1750—24 Oct. 1819—Old Broad Street Church Cem.
101. Jeremiah Sayre—7 May 1740—28 Nov. 1811—Old Broad Street Cem.
102. David Seeley—1751—17 May 1802—Old Broad Street Cemetery
103. Enos Seeley—1721—29 June 1801—Old Broad Street Church Cemetery
104. Josiah Seeley—1755—1 Oct. 1832—Old Broad Street Church Cemetery
105. John Downs Sharp—16 Sept. 1747—1 May 1828—Haleyville Methodist
106. Abner Sheppard—28 May 1750—12 March 1824--Bapt. Cem.- Roadstown
107. Furman Sheppard—1745—23 December 1832—Old Broad Street Cem.
108. Joseph Sheppard—8 Sept. 1728—8 Jan. 1782—Back Neck Road-On Farm
109. Nathan Sheppard—1744—15 Oct. 1811—Cohansey Bapt.-- Roadstown
110. Philip Sheppard—1 Aug. 1721—5 Jan. 1797—Old Cohansey-Sheppard's Mill
111. Henry Shoemaker—1760—15 November 1833—Old Deerfield Presb. Cem.
112. Samuel Moore Shute—1762—30 August 1816—Old Broad Street Cem.
113. John Siffins—3 Feb. 1760—14 March 1838—Cohansey Bapt.-- Roadstown
114. Eleazer Smith—1744—2 December 1796—Old Stone Church Cemetery
115. William Smith—1739—24 March—1806—Old Deerfield Presb. Cem.
116. Fithian Stratton—15 Nov. 1738—26 Oct. 1817—Old Deerfield Presb.
117. James Tomlinson—29 June 1735—31 May 1811—Shiloh Bapt. Cemetery
118. John Tomlinson—1735—29 June 1795—Shiloh Baptist Church Cemetery
119. Samuel Tomlinson—16 Jan. 1762—12 Aug. 1842—Commerce St. Methodist
120. Daniel Tullis—3 Sept. 1747—6 Feb. 1798—Dividing Creek Bapt. Cem.
121. Jonas Vanaman—5 Dec. 1754—5 Dec. 1833—Port Elizabeth Methodist
122. Joseph Weaver—4 July 1742—9 Nov. 1821—Haleyville Methodist Cem.
123. Daniel Wentzell—25 Feb. 1749---?—Dutch Presb. Cemetery—Cohansey
124. Samuel Westcott—1756--18 March 1834—Old Stone Church Cemetery
125. Isaac Wheaton—1748—15 Dec. 1802—Cohansey Baptist—Roadstown
126. Carl Whitaker—1751—20 October 1824—Old Stone Church Cemetery
127. Elnathen Whitaker—1755—4 July 1795—Old Stone Church Cemetery
128. John Wood—1741—14 March 1821—Pearl Street Baptist Cemetery

129. David Woodruff—1748—3 July 1822
—Old Greenwich Presb. Cem.
130. Enos Woodruff—1719—23 Dec. 1795
—Old Greenwich Presb. Cem.
131. Jesse Woodruff—Sept. 1744—23 Feb.
1797—Old Broad Street Cem.
132. Jonathan Young—24 March 1743—11
Apr. 1790—Shiloh Baptist Cem.

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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.

Hong Bowl at the Lummis Library

By Warren Adams

A reproduction of a Mottahedeh Hong Bowl made for Winterthur was originally acquired by the Warren & Reba Lummis Library. Original Hong bowls were made in China in the late eighteenth century. Painted on the bowls were panoramic scenes of “office, warehouse, and living spaces for foreign merchants.” (1) These bowls were “produced by Chinese artisans for export to Western markets” from the port city of Canton, China (now Guangzhou), and were largely used for punch. (2)

In 1757, China’s Qing dynasty enacted a foreign trade policy known as the Canton System, which limited foreign trade to Canton, which was where the hong or trading companies were located. The adoption of the Canton System was due to “Western interest in Chinese goods and the Qing’s desire to maintain control over foreign influences.” (3) In addition to white porcelain, such as Hong Bowls, Westerners were also interested in “Chinese tea, spices, and textiles.” (4) The Canton System ended in 1842, shortly after and due to the First Opium War in 1839 “resulting in the opening of additional ports for foreign trade and marking a significant shift in China’s trade policies.” (5)

Sources:

1. “Hong Bowl,” Smithsonian, https://www.si.edu/object/hong-bowl:nmah_587576
2. Canton "Hong" Bowl, China, c. 1785, porcelain. Collection of Asian Civilisations Museum. Roots, <https://www.roots.gov.sg/stories-landing/stories/the-singapore-story-through-60-objects/networks-through-time/hong-bowl/story>
3. “Canton System (1757–1842),” EBSCO, <https://www.ebsco.com/research-starters/history/canton-system-1757-1842>
4. “Cantonese Punch Bowl depicts 18th-century international trade,” NOMA, <https://noma.org/cantonese-punch-bowl-depicts-18th-century-international-trade/>
5. “Canton System (1757–1842),” EBSCO, <https://www.ebsco.com/research-starters/history/canton-system-1757-1842>

Like many companies of the 1700s, the East India Company operated out of hongs when the tea was imported to Greenwich in 1774. Today, original Hong Bowls are rare, with one recently selling for \$104,000.



The James G. Galanos Archive Comes to the Lummis Library

By Warren Adams

James G. Galanos was a dressmaker and a fashion designer from Bridgeton, New Jersey. His parents owned the Riviera restaurant at 31 South Laurel Street from 1937 to 1949. In 1942, Galanos graduated from Bridgeton High School. Shortly after graduation, he attended Traphagen School of Fashion in New York City in 1942 and 1943

before getting a position with Hattie Carnegie. He lived in Los Angeles shortly in 1945, working with “Jean Louis designing costumes at Columbia Pictures, until textile magnate, Lawrence Lesavoy, sent the 24-year-old designer to Paris.” (1) For the next three years until he worked as an assistant to Piguet, before retuning to New York in 1948 where he worked with the dress-maker, Davidow. (2)

Back in California in 1952, Galanos formed his own company, Galanos Originals (ready-to-wear). In 1953, he started designing for the movies. At that time, he was compared to haute couture more than ready-to-wear. He designed for Nancy Reagan when Ronald was the Governor and then President, and many famous women. In 1998, Galanos retired after a career spanning nearly five decades. His designs brought the highest price, including furs and accessories, for a limited group of people. (3)

In 2006, he was considered almost a “deity, a genius, a savior of American Couture.” (4) At the age of 82, he engaged in abstract photography revolving around material, shape, and color. In 2016, Drexel Antoinette Westphal College of Media Arts and Design received a gift from the James G. Galanos Foundation of nearly 700 ensembles. In 2018, two years after his passing, the

Sources:

1. David Nash, “James Galanos and the Integrity of 20th Century Fashion: Drexel University's retrospective exhibition celebrates the career of the late American fashion designer.” *Town & Country*, (Nov. 6, 2018), <https://www.townandcountrymag.com/style/a24481880/james-galanos-drexel-university-exhibit/>
2. Ibid.
3. Ibid., “James Galanos, Fashion Designer to Nancy Reagan, Dies at 92: The American couturier put Los Angeles on the fashion map,” *The Hollywood Reporter*, <https://www.hollywoodreporter.com/lifestyle/style/james-galanos-dead-fashion-designer-nancy-reagan-dies-at-92-942437/>
4. “Mirror, Mirror: Hometown Honors for a Guru of Gowns,” *Serge Sorokko Gallery*, <https://www.sorokko.com/press/125-mirror-mirror-hometown-honors-for-a-guru-of-gowns/>

university honored Galanos by naming a new exhibition within their Fashion Department after him. (5)

The James G. Galanos Archive was compiled by Elizabeth (Betty) Gloss, who was head of the Art Department in the 1950s at Bridgeton High School. The archive was donated to the Society by Bob and Marion Spence, owners of the Canvas Bag on West Commerce Street in Bridgeton. The Gloss donation joins other Galanos ephemera from the Bridgeton Antiquarian Society, the 1991 Galanos Exhibit at the Nail House Museum, and a recently acquired Galanos long-sleeved pleated shift dress with a multicolor geometric back.



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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.

5. David Nash, "James Galanos and the Integrity of 20th Century Fashion: Drexel University's retrospective exhibition celebrates the career of the late American fashion designer." *Town & Country*, (Nov. 6, 2018), <https://www.townandcountrymag.com/style/a24481880/james-galanos-drexel-university-exhibit/>



CUMBERLAND COUNTY HISTORICAL SOCIETY

PO Box 16

Greenwich, NJ 08323

Office Telephone: 856-455-8580

Email: cchistsoc@verizon.net Website: www.cchistsoc.org

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