# *Life in Early New Jersey*

# *THE NEW JERSEY HISTORICAL SERIES*

*Edited by*

RICHARD M. HUBER WHEATON J. LANE

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Volume 26
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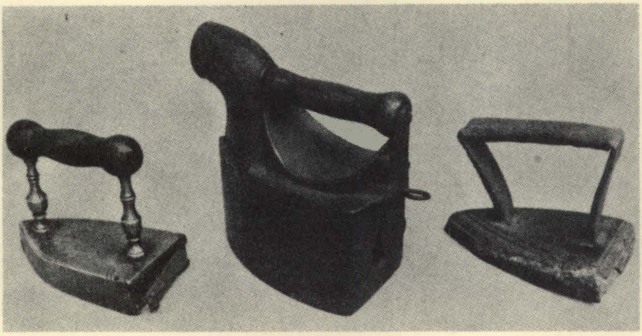
# *Life in Early New Jersey*



HARRY B. WEISS

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# FOREWORD

Many tracks will be left by the New Jersey Tercentenary celebration, but few will be larger than those made by the New Jersey Historical Series. The Series is a monumental publishing project—the product of a remarkable collaborative effort between public and private enterprise.

New Jersey has needed a series of books about itself. The 300th anniversary of the State is a fitting time to publish such a series. It is to the credit of the State's Tercentenary Commission that this series has been created.

In an enterprise of such scope, there must be many contributors. Each of these must give considerably of himself if the enterprise is to succeed. The New Jersey Historical Series, the most ambitious publishing venture ever undertaken about a state, was conceived by a committee of Jerseymen—Julian P. Boyd, Wesley Frank Craven, John T. Cunningham, David S. Davies, and Richard P. McCormick. Not only did these men outline the need for such an historic venture; they also aided in the selection of the editors of the series.

Both jobs were well done. The volumes speak for themselves. The devoted and scholarly services of Richard M. Huber and Wheaton J. Lane, the editors, are a part of every book in the series. The editors have been aided in their work by two fine assistants, Elizabeth Jackson Holland and Bertha DeGraw Miller.

To D. Van Nostrand Company, Inc. my special thanks for recognizing New Jersey's need and for bringing their skills and publishing wisdom to bear upon the printing and distributing of the New Jersey Historical Series.

My final and most heartfelt thanks must go to Harry B. Weiss, who accepted my invitation to write *Life in Early New Jersey*, doing so at great personal sacrifice and without thought of material gain. We are richer by his scholarship. We welcome this important contribution to an understanding of our State.

RICHARD J. HUGHES
*Governor of the*
*State of New Jersey*

*January, 1964*

# PREFACE

This book is devoted to a general description of family living conditions and manners and customs of the past in New Jersey. In many respects these did not differ materially from activities in neighboring colonies. After the account is read it will become apparent that the family of today has advantages and conveniences for its physical and mental well-being undreamed of by its predecessors. Research and progress in education, science, medicine, manufacturing, distribution, sanitation, and in the various arts have produced sharp changes in living patterns. Many gains have been made—and some losses incurred—over the centuries.

For facilities extended to me by the Library of Rutgers, the State University; the State Library of New Jersey; the Library of Princeton University; and the Free Public Library of Trenton, I am deeply appreciative. For a critical reading of the manuscript and many helpful suggestions, I am indebted to Dr. Wheaton J. Lane, Dr. Richard M. Huber, Elizabeth A. Holland, and my wife, Grace M. Weiss.

HARRY B. WEISS

*Trenton, New Jersey*
*October, 1964*

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# EARLY LIFE AND TIMES

LATE IN THE FALL of 1677 more than three hundred persons in the neighborhood of Burlington who had arrived in the *Kent* and other ships required shelter and food for the approaching winter. Because there was no time to build proper houses, their first dwellings were rude shanties and caves dug out of banks and protected in front with boards. Some of these caves in the banks of the Delaware River above the high-water mark were large enough to make 12- by 15-foot rooms. The side walls were held up by sod or interlaced saplings. The roof consisted of tree limbs covered with bark or sod. The floor was packed earth. A chimney was constructed of cobblestones or pieces of wood held together in a mortar made of clay and grass. Some huts had no chimneys; the fire was laid on the earthen floor, and the smoke escaped through a hole in the roof.

Some of the settlers' families lived in Indian villages at first, in the frail Indian wigwams made of poles, brush, and bark. The poles were driven into the ground and bent toward the center in a rough circle until the tops came together; they were tied there with leather thongs. Stakes were driven into the ground to form sides, and the roof was covered with bark. Beds were dried grass covered with cured hides. The Indians supplied their guests with corn and venison until some of the newcomers became skillful hunters. Many years before, the Indians had

cleared a wide strip of land along the river, and it was there that cultivation was begun.

In locating a suitable home site the settler was influenced by the quality of the soil, the facilities for transportation, and nearness to a spring or some other source of water from which the family needs could be supplied once or twice each day. Although the wooded areas supplied the settlers with building materials, they delayed their getting a living from the land until they were cleared by axe and fire.

The log cabins built by the early Swedish settlers along the Delaware and by the Germans of colonial Pennsylvania, which became the typical frontier dwellings of America, were practically unknown in New Jersey. The first house was often built by the settler himself, assisted only by his wife and children. With an axe he would build a hut of unsquared logs. For a roof, poles and bark were used. Its floor was the ground. This would have to do until logs were split and laid down with the split side uppermost. There was a door in front closed with a blanket or piece of canvas. A two-foot-square window was cut in front and back, and covered with greased paper or a piece of thin linen cloth.

At an end or in a corner was the stone fireplace. To lay this, clay was mixed into a mortar, which was also used in filling in the chinks between logs. Large stones were used for andirons and the fire was piled high on the hearth for warmth, cooking, and light. These primitive houses were used for from one to three years, during which time the land was cleared and a few acres of crops were planted. Then a more permanent log house was built. White oak trees of about 10 inches in diameter were cut to lengths of 23 or 24 feet. They were notched at the ends and laid up a little higher than a man's head to form the walls of the house. Rafters hewn from smaller trees pitched from the center each way and covered with rived lath and shingles formed the roof. The gable

ends were covered with split weatherboards running vertically. Such a house consisted of one room, although occasionally one was built with two rooms from longer logs. Suspended blankets and curtains partitioned off bedrooms. Windows were few and small until glass was available.

An improvement in doors took place in the second house. A wooden door was hung on wooden hinges, the boards of which were carefully split with a cleaving tool from choice timber. The fireplace was always constructed on an extended scale, being as long as the breadth of the house. Over it was the large, white oak mantel, built from a timber as large as 16 by 24 inches and on the broad side of which the stone chimney was built. Large, choice stones made up the floor of the fireplace. From the front to the back of the chimney, about one foot above the top of the mantel, at each end, there was walled in a piece of timber or a long stone upon which rested the lug pole. Suspended from the lug pole were pothooks and trammels to hold the pots and kettles in position over the fire. On the inside of the mantel spikes were driven from which a fat goose could be hung with a toe-string, roasting in front of the fire, while on the hearth beneath was a drip pan to catch the fat. In such fashion turkeys, cuts of beef, and venison were roasted.

If the fuel for this primitive fireplace was cut correctly, much labor was saved. The backlog which was frequently 15 to 18 inches in diameter was brought from the woodpile on rollers. At the front of the large andirons the fore-stick was laid, this being as much as two men could carry. Between the backlog and the fore-stick, quantities of long wood were piled. On cold winter evenings, the family sat around the fire, each member engaged in an occupation of one sort or another.

Parents and frequently a large brood of children lived in an 18- by 24-foot room which was at different

times a kitchen, a dining room, a living room, and a bedroom. The family slept on the floor on the cured skins of animals, on blankets, or on piles of boughs and straw. Even as late as 1790 many families slept on the floor with their feet toward the fire. The first beds were made by inserting forked saplings in the earthen floors from which poles were extended to cracks between the logs. Then other poles were laid over these supports and skins and blankets were spread over them. The first mattresses were of straw; those of goose feathers followed. Bedding such as skins could not be washed, and it became infested with fleas and lice, which was uncomfortable to say the least.

At first all furniture was homemade and quite crude. Chairs were sections of large tree trunks. Unpainted tables hung on the walls when not being used. A wide oak plank on three standards constituted the early table, the trestle table we fancy again today. A stretcher ran through each standard as a fastener. When the stretcher was removed, the standards were folded down and the plank was placed or hung against the wall. As time went on other types of tables were used. At first the table was really a board—hence the notices husbands inserted in local papers about wives who had left their bed and board. The family sat on benches and stools, all products of the farmer's axe and drawing and hunting knives. Sometimes narrow stone seats were built inside the large fireplace, one on each side. The cabins were dark unless the door was open, and the family lived in a constant twilight indoors.

When bedtime came, one sex retired from sight while the other undressed. Then the light was put out and the former returned and readied themselves for sleeping. As the family prospered, wooden bedsteads and crude mattresses came into use. Bathing and washing facilities were primitive. Water had to be carried from the spring and heated in kettles. Some pioneers thought that the use of water was responsible

for various kinds of illness and they washed only their faces and hands. During the summer, the men and boys went swimming in the nude, more to cool off than to wash. For women and girls to swim was considered indecent, even though they wore their skirts in the water. Everyone went barefoot in the summer. In time, most country people bathed once a week by the kitchen fire; the water was heated in kettles in the fireplace or on a kitchen stove. Both bodies and clothing were washed with the help of a soft soap made at home from grease and lye.

Drying poles were suspended from loft beams above the fireplace. From these hung peaches, apples, seed corn, strings of sausages, red peppers, and herbs for medicinal use, all according to their season. Most of the year the drying poles were full. A corner cupboard held eating utensils, and a spinning wheel stood close to the hearth. A homemade wooden table, two or three wooden benches, and a rustic bed completed the furnishings. The best clothing hung from wooden pegs in the wall.

From the lug pole of the colonial fireplace, hung the iron, copper, and brass utensils. Around 1720 an iron crane was fastened to the sidewall of the fireplace and this could be swung out over the hearthstone. There was always a supply of hot water on the crane or lug pole for cooking and other household purposes. At first roasting was done on a spit. Later tin roasting "kitchens" or ovens were used. Inside these ovens was a wooden or iron skewer which was through the meat to be roasted. It was turned by hand with the help of a turnwheel in the wall above the fireplace. Sometimes a dog in a wooden revolving cage furnished the motive power. Sometimes it was turned by a twisted string in the hands of a child—the untwisting string made the spit revolve.

Tin utensils were in use all over by ordinary folk after about 1820. Some few iron, copper, and brass utensils had been brought from England by the

settlers. After iron foundries were established, hand-wrought ironware, pots, skillets, teakettles, gridirons, and long-handled frying pans appeared on the hearth. During the second half of the eighteenth century, tin reflector ovens made their appearance. They were placed on the hearth, and the heat from the fire was reflected from the curved back of the oven. Hence the food placed in the oven obtained heat from both the fireplace and the reflector back of the oven. They were made in various sizes for small or large families, from one to three feet long. The roasting fluids dropped to the oven bottom and could be poured off through a spout.

Skillets were among the articles which the settlers had brought from the old country; they were shallow, rounded pans with three legs and a straight handle on the side. They varied in diameter from 6 to 12 inches and were used for cooking in the embers. The frying pan had a handle three feet long to enable the housewife to stay some distance from the hot embers on the hearth. Much household ware was made of maple wood. This was used for rolling pins, potato mashers, bread boards, chopping bowls, butter prints and molds, ladles and spoons, dishes and trenchers. Hoops, staves, pail handles, clothespins, and washboards were made from birch. Many other articles were carved by the settlers with their crude tools.

In the late seventeenth century in the New World, mealtime was not an occasion for ceremony, and eating was accomplished with celerity. One started the day with a mug of cider or beer, cornmeal or hasty or Indian pudding, as it was variously known, or a bowl of porridge. The pudding was flavored with maple syrup, molasses, or whey later when cows had become common. The pudding was cooked slowly overnight over a covered fire with an occasional stir. Dinner might consist of pork or bacon with plenty of gravy, a pudding made of wheat flour, or dumplings with molasses. Supper was a simple meal and consisted of

Indian pudding, bread and butter, and beer or cider. By 1670 milk and oatmeal were common foods. Berries from the field and farm were used. When apple trees became common, the fruit was used in pies, and there were tarts, dried apples, and applesauce. It was not until the eighteenth century that butter and cheese were made and eaten regularly.

Every farm had a smoke oven where meat was smoked and kept for winter use. Some meat was salted to preserve it.

The most important farm meat came from hogs, which supplied pork and fat for lard. Hogs were killed once or twice a year, and the hams were cured, smoked, and stored. Much hog meat was chopped and used for sausages, with the intestines used for casings. The fat was put in a bag and tied, then cooked in a kettle and squeezed in a pair of wooden squeezers. The grease ran into a bowl and hardened as lard.

The settlers learned from the Indians how to strip meat from animals and dry it for food. Strips of meat were hung on tree branches to dry and when cured were saved for wintertime. For the most part, food was plentiful but lacked variety. The colonists did a lot of hunting. In every house there was a fowling piece, powder flasks, shot bags, ramrods, etc.

Sometimes the table was covered by a cloth. Benches and chair-forms served as chairs. Many early settlers stood up while eating and used their fingers in eating from pots and kettles. Some trenchers, platters, bowls, and spoons had been brought from England. Often two persons, as man and wife, ate from the same trencher, a block of wood 10 or 12 inches square with a cavity 3 or 4 inches deep, which, when full, held enough for two persons. Frequently a large pot of stewed meat and vegetables was put on the table and everyone gathered around and helped himself from the pot with a long-handled spoon. Animals and birds were roasted over the fire and eaten with the fingers. Knives were used to cut food and to transport it to

the mouth. In fact knives, fingers, and spoons were used, whichever was convenient. Forks were long in making an appearance—they rarely appeared until after the Revolution. Spoons were made of wood mostly, but there were some of horn. Loading the wide side of a knife with food and not losing any of it during its trip to the mouth required some skill. Peas were eaten that way also—with some assistance:

I eat my peas with honey;
I've done it all my life.
It makes the peas taste funny
But it keeps them on my knife.

It is doubtful if the expert "knife eaters" in the old rhyme needed anything to make the peas stick. When the two-tined forks did appear, most persons continued to use knives, as they were accustomed to that method. Salt bowls stood on the table.

Individual drinking cups were practically unknown. The whole family drank from one large noggin or wooden pitcher as it was passed around. There were different sizes of noggins. The tankard was another drinking vessel with a cover which held the toddy. The tankard was not used on the table but near the fire as a gesture of friendship. There were also leather drinking cups and bottles. In the early homes wooden tableware was not used exclusively; as the wealth of the family increased, pewter replaced the wood and leather.

The very early settlers adopted the agricultural and hunting practices of the Indians, who helped them in many ways. Some of the settlers' food and clothing came from wild animals of the forest. They engaged in the cultivation of Indian corn and beans until such crops were supplemented by others introduced from their home countries and until land was cleared and planted and living quarters erected. The typical frontier family was poor. Not until after the second or third year did a new farm adequately support a family.

Many persons had to work for established farmers to earn supplies. Although many skilled craftsmen—English, Scotch, Swedish, Dutch, and German—were among the settlers, they had little time for making anything except absolute necessities and these they made for themselves. Many had to become farmers in order to survive and had to learn to use tools that were quite different from the ones they were accustomed to use in their crafts back home. On the other hand, some immigrants were comparatively comfortably endowed with possessions when they landed. Such were the human resources from which family life was shaped in New Jersey.

All sorts of occupations were engaged in by the early settlers. According to deeds, wills, tavern licenses, mortgages, surveys, etc., as recorded from 1664 to 1703 by the Secretary of State of New Jersey, almost one hundred different occupations are mentioned. The greatest number of settlers by far were farmers. Blacksmiths, carpenters, weavers, merchants, tailors, shoemakers, coopers, tanners, and butchers were well represented. Many farmers were also adept as blacksmiths, carpenters, tanners, shoemakers, and brewers. There were also a few doctors, lawyers, goldsmiths, surveyors, servants, schoolmasters, and peddlers.

Along the seacoast the occupations were different in some respects. Gabriel Thomas in his 1698 *An Historical and Geographical Account of the Province and Country of Pensilvania and of West-New-Jersey in America* wrote, "The Commodities of Cape-may County, are Oyl and Whale-Bone, of which they make prodigious, nay vast quantities every Year, having mightily advanc'd that great Fishery, taking great numbers of Whales yearly." Oysters, fish, and clams were plentiful along the entire seashore. Around Great Egg Harbor and Little Egg Harbor rivers there was a great abundance of eggs of ducks, geese, and other wild fowl. The salt marshes supplied salt hay and good

pasture for cows and sheep, affording farmers a source of hay for their own use and a surplus to export. The cedar swamps of Cape May County between 1740 and 1750 supplied much timber and some areas were worked over two and three times. Cedar boards, staves, and shingles were shipped to New York and Philadelphia and thence to Europe and the West Indies. Charcoal was made and used in the bog iron furnaces of the Pine Barrens, and the pine forests were used in the construction of small schooners made in the shipyards at the Forks of Egg Harbor.

The most prominent figure in the province was the farmer. Everyone had some knowledge of farm life. The town merchants, traders, and other businessmen either owned farm property or had an interest in the success of farm crops. Even in towns like Burlington, Salem, Perth Amboy, Elizabethtown, and Newark, which included wealthy people, everyone lived in an atmosphere of agriculture.

On the farm itself the pioneer was confronted every day by duties involved in supplying food, clothing, equipment, and furniture, in planting and harvesting, and in making his home complete. Each season was accompanied by characteristic tasks. In the late winter and early spring, fences had to be built; the house had to be repaired after a severe winter. Trees were cut in the forest and stripped of bark. Logs were secured. A new barn was erected, a new shed built. As the days became warmer, the plowing and sowing had to be done. Everything took labor and time. At first only the house, garden, and cultivated fields were fenced to keep out wild animals. Geese and swine roamed freely. The hogs had rings in their noses and were branded. They did no damage to crops. Cattle were pastured on the "common," a central area in the village, open freely to everyone. Hence cattle had to be branded or marks cut in their ears. As for crops, corn ranked first in importance, followed by wheat, rye, oats, and barley. Parsnips, carrots,

peas, turnips, squash, cabbage, and melons were grown.

While the men worked in the field, the women busied themselves in the home. There was spring housecleaning. Rooms had to be freshly painted inside, although the outside of the house might be neglected for years. Floors had to be sanded, although by the nineteenth century they were painted. At first clothes were washed each season. Then the washing became monthly and finally weekly. They were washed at first by beating them on flat stones with a wooden club on the banks of streams, the practice that was followed in the old country. When tubs came to be used, a wooden device called a "dolly" was used to stir or mangle the clothes in the tub. It was about 2 feet long and 7 inches in diameter at the wide end where four deep grooves caught the clothes as the device was twisted about. It was made of maple or oak. A handle ran through the upper end so that it could be held and twisted around in the mixture of water, soft soap, and clothing. Other early washing implements used were strong wooden poles, each with a wooden suction cup at the end. They were plumped up and down in the tub full of clothes. The early washboard was a narrow slab of wood corrugated on one side with a handle at one end which the operator held with one hand while scrubbing with the other. There were various prototypes of the washing machine in use at the time, too. The earliest washing machine was homemade: a square or oblong box with mangle arms or other inner parts that were turned by a crank. Sometimes the mangle devices were worked by rocking the box back and forth on its legs, and this kind was known as a cradle washing machine. Rain water was much preferred for washing clothes, as it is soft. A barrel under a spout on the roof caught and stored rain water until wash day.

The freshly laundered clothes were laid on the grass to dry in the sun or hung from bushes. When hempen rope appeared, it was stretched between trees to hang clothes on, and, at the same time, clothespins cut by

English and American Sadirons
*Courtesy of the New Jersey Agricultural Society*

hand from beech, maple, or birch sticks were devised. Each pin was about 8 inches long. In time, pins were shaped on a lathe and finished by hand.

When it came to ironing clothes before the advent of the flatiron, a smoothing board was used: a plank 18 to 20 inches long, 3 to 5 inches wide, and an inch thick. One side had transverse grooves. Some boards had a handle. A not-quite-dry sheet, for example, was folded and rolled on a wooden roller about 2 inches in diameter; then it was placed on a table, and the smoothing board rolled the sheet back and forth, the roller catching in the corrugations of the board. Smoothing was a custom brought over from the old country and it gave way to the box iron, which was pointed and had hand-wrought uprights and a wooden handle. There was a little door through which iron slugs which had been heated in the fireplace embers or on a stove could be inserted. These and other types of irons generally used later were known as sadirons from an obsolete sense of the word *sad,* meaning "heavy."

Plucking geese in the spring was another job for the women. A black cloth was tied over the goose's head and eyes, whereupon it became helpless. Its head was held between the knees and both hands were used in the plucking. The operator had to be covered, too, as the goose down flew over everything. Down mattresses were a big improvement over those of straw, corn husks, beech leaves, and other coarse materials.

In villages there were always some people, especially young ones, running around at night, drinking excessively in taprooms, and gambling. In order to discourage such conduct the General Assembly in 1668 adopted what is now called a Curfew Law. Any person found away from his home who was engaged in night-walking, drinking in taprooms after nine o'clock at night, and not about his lawful business, and who could not give a good account of himself, was to be secured by the constable until morning when he would be brought

before the Justice of the Peace. The Town Meeting at Newark on February 25, 1680, voted, in order to prevent disorderly meetings of young persons at unseasonable times, that no housekeeper or master of a family should entertain anyone after 9:00 P.M. Later, in the larger towns the night watch made his rounds at 9:00 P.M. and saw that all lights were out except in cases of sickness. A light after the prescribed hour without a good explanation led to the householder's name being submitted to the authorities.

For many years the fireplace was about the only way of heating the house, and the kitchen was the only room that was really warm. The fireplace was kept burning constantly, summer and winter. It had to be replenished once or twice during very cold nights. In mild weather it was covered with ashes so that some coals would be alive in the morning. If the fire went out, some live coals might be borrowed from a neighbor if one was handy, but a fire-making outfit was found in nearly every farm house. A metal tinder box held lint or other dry tinder. Flint and steel were used to strike a spark upon tow, fine shavings, punk, or a piece of scorched linen, and then it was gently blown or fanned until the spark became a flame. Fire was carried from one place to another by means of strands of flax or hemp that had been dipped into sulphur. Rolled paper tapers were not used until after 1840, when newspapers were delivered to rural homes. Matches first appeared around 1810. They were slivers of wood dipped into sulphur. They burst into flame when they came into contact with phosphorus which was kept in a little bottle. Friction matches were not used until after 1850.

Bedrooms were seldom warmed. The sheets and blankets of the bed could be made comfortable in the winter with a warming pan. This was a brass pan with a cover, about 12 inches in diameter, with a long wooden handle. It was filled with live coals and moved quickly back and forth so that the sheets and blankets would not be scorched. In 1744, Benjamin Franklin invented the

stove bearing his name. It was a cast-iron open-front fireplace which emitted more heat from the same amount of wood than could be gotten from a built-in fireplace. By 1760 many homes had a Franklin stove. In 1771, Franklin made improvements which permitted burning wood or coal. It had a damper and the stove could be completely closed. Cast-iron wood burners were used mostly in shops, inns, schools, and churches until 1830, when they became generally available.

The blazing fireplace supplied light for many settlers during the early years. The Swedes on the Delaware used "splinter sticks," made by splitting resinous yellow pine into flat sticks about a yard long. They were stuck into cracks between the cabin logs and sloped downwards. The lower end was ignited. They burned quickly and gave off so much smoke that they could be used only in positions where the chimney could carry it off. Bear grease and refuse grease from the kitchen were burned in shallow lamps which hung from the ceiling. They were smoky and smelly, but gave a better light. A piece of rag that floated in the grease served as a wick. Whale oil, which gave a still better light, was too expensive for general use. The pith of the common reed found in swamps when dipped into fats one or more times supplied a form of candle known as a "rushlight." They were burned in a special holder so made that the unburned part could be curled up. It straightened out as it was burned. Sometimes the waxy honeycombs of wild bees were used as a substitute for tallow. Ignited pine knots were used as torches. It was not until cattle were common enough to supply fat or tallow in quantity that candles were made. For many years they were luxuries. Candle dipping was a slow and tiresome occupation for the women of the house, spring or fall; the cotton wicks were successively coated with hot fat until the candle assumed the required diameter. The kettle of fat had to be kept at the right temperature so that the fat which had cooled on the wick after the first dipping would not be remelted in subsequent dippings. Later on, pewter

and tin candle molds were used. Although this process was easier and faster, some skill was still necessary to keep wicking straight and taut inside the mold as the tallow was poured in.

As economic conditions improved, the living standard became higher. Richard Hartshorne in a letter that he wrote from Middletown in 1675 said that he lived well. He kept between 30 and 40 head of cows and 7 or 8 riding horses—apparently he was better off financially than many others. He also reported, "There are in this Town, in twenty five families about 95 children most of them under 12 years of age, and all lusty children."

In the province of East Jersey of that date there were seven towns: Middletown, Shrewsbury, Woodbridge, Piscataway, Elizabethtown, Bergen, and Newark, with from forty to one hundred families each. Hartshorne wrote that the farm products were wheat, barley, oats, beans, beef, pork, tobacco, Indian corn, peas, butter, cheese, hemp, flax, French beans, strawberries, carrots, parsnips, cabbage, turnips, radishes, onions, cucumbers, watermelons, muskmelons, squashes, apples, pears, plums, quinces, red currants, white gooseberries, cherries, peaches, and "all sorts of green trash in the summer time." Chestnuts, walnuts, mulberries, and grapes were common. The horses and mares ran in the woods and did not have to be fed winter or summer unless they were worked. However, the cows were looked after. Deer were plentiful, and geese, turkeys, fowl, and fish were abundant.

On the whole, the animal life had small effect on living conditions. The wild animals in the colony certainly did not prevent the area from being settled. The chief predators were wolves and panthers. Bears were scarce. Lynxes and wild cats were hunted down to a point where they were not too troublesome. Otters, minks, racoons, skunks, and foxes were shot or trapped for their pelts, which were used at home or sold. Beaver skins went into the making of hats, as did muskrat skins. Early arrivals often commented upon the abundance of wild life in the new world, the animals and the large

flocks of turkeys, pheasants, quail, snipe, plover, passenger pigeons, etc., and the streams that "teemed" with fish, giving an impression which has remained ever since that the early settlers could live off the wilderness. As a matter of fact, such wild resources as the land afforded, including wild fruits, nuts, and roots, would have provided an unreliable basis for the family larder. A few acres of corn and wheat were more dependable.

Water was not in favor as a beverage in early New Jersey, as many persons believed it was not safe to drink. By 1680 there were apple trees bearing, and it was easier to convert the fruit into cider than to transport it to market. If the cider became hard of its own accord—as it did—so much the better for the farmers. Cider was abundant at about a penny a quart. Governor Philip Carteret wrote to the Proprietors in England, in 1682, "At Newark is made great quantities of cider, exceeding any that we have from New England, Rhode Island, or Long Island."

The settlers had brought their drinking habits with them. The English preferred, for everyday use, beer, ale, and cider; the Dutch, beer. Among the English settlers, cider, hard or fresh, was consumed by almost everyone, on almost every occasion: funerals, weddings, church-raisings, or meetings. Before they could walk, babies were given weak cider; adults often drank a quart of it before breakfast. Sometimes cider was fortified with rum—rum distilled from sugar cane was being shipped in from Barbados. After 1683 peaches, wild plums, pears, cherries, and grapes were being distilled for brandy, while wines, cordials, porter, etc. were imported. A good deal of the plentiful cider was being distilled into applejack or what was known later as "Jersey lightning." By 1758 there were fifty alcoholic beverages available to New Jerseymen.

The earliest brewhouse in New Jersey of which we have record is that of Aert Tewnissen Van Patten, who leased a "bowerie" near "Hoboquin" in Pavonia in 1641. He cleared his land, stocked it, planted fruit trees, and

built a brewhouse. In 1643, the Indians, angered by a massacre of their people originating with the Dutch authorities in New Amsterdam, killed all the Dutch settlers on the Jersey side of the river. They murdered Van Patten, killed his stock, burned the house and the barn, but for some reason left the brewhouse standing. For a few years the Dutch did not venture into New Jersey again, and, when they did, it was in groups for safety's sake.

Barley was one of the earliest crops grown in New Jersey. By 1668 it sold for four shillings per bushel. By 1684, at two shillings per bushel, the manufacture of beer was indicated. However, there was a scarcity of experienced brewers in parts of the colony, so that a good deal of the beer consumed in New Jersey came from breweries in Philadelphia and New York. However, there were several commercial breweries in West New Jersey before 1700. There were four in Elsinboro Township and one in Burlington. John Thompson of Elsinboro, in the Salem colony, brewed extensively enough to sell his product in Philadelphia and elsewhere.

Home brewing continued long after the establishment of commercial breweries, of course. Many a housewife brewed her own, grinding the mash between stones, using wooden utensils, and performing most operations by hand. The brewhouse or stillroom was an integral part of an estate or farm. Most of this beer was consumed at room temperature several days after fermentation had ended. Boiling was the only form of sterilization possible, and cellars and spring houses were the only means of keeping liquids cool.

The early commercial brewers sold their products by the barrel, half-barrel, quarter-barrel, or cask, and bottling was done separately in porter or beer cellars. Beer, ale, and porter were sold at retail in general stores, oyster houses, bottling cellars, or in other stores where we would not expect to find these products today—tailor shops or "dry goods" stores. Bottles were often scarce,

and many customers, possibly from out of town, failed to return them.

By 1800 commercial breweries were established in Bordentown, Millstone, New Brunswick, Trenton, Mount Holly, Elizabeth, and Newark, and, after 1800, more breweries appeared in the northern end of the state.

The products of local stills are mentioned in the accounts of early New Jersey more often than the stills themselves. However, early in the eighteenth century there is mention of stills and some description of them, usually in connection with farms offered for sale. The early ones were quite rough. The copper still and the worm coil, usually made from lead, were produced by skilled artisans, but the rest of the processing was done with improvised materials. The fermented cider—our first source of cheer in the new colony—was distilled in copper "boilers," as the stills were then called. The new brandy was aged in barrels. These processes took place in crude wooden structures with wooden floors.

However, the products of these structures were very popular, and by 1830 there were 388 distilleries in New Jersey. Distilling was a home industry, too, so that some of these numerous installations represent stillhouses on the estates of large farmers who produced liquors chiefly for their own households. Hunterdon, Morris, Monmouth, Burlington, Middlesex, and Sussex counties led the state in numbers of distilleries within their boundaries; there were from forty to sixty distilleries in each of these counties. By this time, temperance societies had also appeared in New Jersey, but their efforts to reduce the number of distilleries were not successful.

In Europe, station in life, occupation, and district were all reflected in dress. The peasant of one town did not dress like the peasant of another town, and the well-to-do merchant did not appear in the same garb as an artisan. On first arriving in New Jersey, the settlers wore the clothing they had brought from the old country, but

these clothes did not survive long under frontier conditions. The quick decline of such local and class distinctions in dress was the visible beginning of a social democracy. The majority of the colonists, except Negroes and indentured servants, were garbed in heavy, coarse, homespun, linen shirts, breeches, and woolen stockings. If they bought clothing they always picked out heavy materials such as fustian, kersey, sagathy, shalloon, duffel, drugget, and serge. Later, the more prosperous farmers purchased better goods such as camblet, alamode, calamanco, and blue broadcloth. An imported cloth that was widely used was ozenbrig, a coarse, tough linen woven in Osnabruck, Westphalia, which was used for almost all purposes: breeches, suits, sheets, table covers, and carpetbags. Buckskin and lambskin breeches were common. The early settlers used deerskin for their clothing, especially those exposed to wind and bad weather. Blue, black, and gray stockings were worn above the knees. Some were made of worsted or cotton cloth. Their shoes were of cowhide, made at home with double soles, or by village shoemakers. Many farmers wore no shoes during the summer. Some citizens had three suits: one for work, one for going to market, and one for Sunday. In both the village and country, women made the clothing at home after a local style. Such suits usually fit poorly. The same cloth was used by one family member after another until it was unfit for further use from so much patching and turning.

Servants, apprentices, and Negroes were dressed in the same style, but in poorer quality clothing of an inferior cut. When a slave or servant ran away, he usually wore everything he owned or could steal. Their garments were frequently made from the discarded clothing of their masters. From 1675 to 1700 many weavers emigrated to East and West Jersey, and during that time flax and hemp were being spun into linen; wool was being woven into cloth; hides were being tanned and made into leather; and shoes and hats were being made. In 1698 Gabriel Thomas wrote that, in Burlington and Salem,

cloth workers were making very good serges, druggets, crapes, camblets, plushes, and other woolen cloths. Entire families engaged in such manufacture, using wool and linen of their own raising.

The living conditions of some of the settlers is reflected by the letters they wrote to their relatives and friends back home. John Crips, in Burlington, wrote to Henry Stacy in England on August 28, 1677:

Through the mercy of God, we are safely arrived at New-Jersey; my wife and all mine are very well, and we have our healths rather better here than we had in England; indeed the country is so good, that I do not see how it can reasonably be found fault with; As far as I perceive, all the things we heard of it in England, are very true; and I wish that many people (that are in straits) in England, were here. Here is good land enough lies void, would serve many thousands of families. . . . A town lot is laid out for us in Burlington, which is a convenient place for trade; it is about one hundred and fifty miles up the river Delaware; the country air seems to be very agreeable to our bodies, and we have very good stomachs to our victuals: Here is plenty of provision in the country; plenty of fish and fowl, and good venison very plentiful, and much better than ours in England; for it eats not so dry, but is full of gravy, like fat young beef. . . . The Indians are very loving to us, except here and there one, when they have gotten strong liquors in their heads, which they now greatly love: But for the country, in short, I like it very well; and I do believe, that this river of Delaware is as good a river as most in the world: It exceeds the river of Thames by many degrees. . . .

West Jersey struck many other settlers as a desirable place to live. In 1680 Mahlon Stacy wrote his brother in England:

I have seen an apple tree from a pippin kernel yield a barrel of curious cyder; and peaches in such plenty, that some people took their carts a peach-gathering; I could not but smile at the conceit of it: They are a very delicate

fruit, and hang almost like our onions that are tied on ropes: I have seen and known this summer, forty bushels of bold wheat of one bushel sown; and many more such instances I could bring: . . . We have from the time called May until Michaelmass, great store of very good wild fruits, as strawberries, cranberries, and hurtleberries, which are like our bilberries in England, but far sweeter; they are very wholesome fruits. The cranberries much like cherries for colour and bigness . . . an excellent sauce is made of them for venison, turkeys and other great fowl, and they are better to make tarts than either gooseberries or cherries; we have them brought to our house in great plenty by the Indians. . . . As for venison and fowls, we have great plenty: We have brought home to our houses by the Indians, seven or eight fat bucks a day; and sometimes put by as many; having no occasion for them; and fish in their season very plenteous.

Of East New Jersey, George Scot wrote, in 1685,

The soil is generally black, and in some places a foot deep, bearing great burthens of Corn, and Naturally bringeth forth English grass 2 years pleuching: the ground is tender, and the ploughing is very easie, the trees grow not thick, but some places 10, in some 15, in some 25, or 30 upon an Acre. This I find generally, but in some particular places there are 100 upon an Acre, but that is very rare; The trees are very tall and straight, the generall are Oak, Beech, Walnut: Chestnuts, berries, and many other sorts of fruit grow commonly in the Woods. There is likeways Gum tree, Cedar White Wood like our Fir tree; Walnuts, Chestnuts and others lye thick upon the ground. There is great plenty of Oysters, Fish, Foul. . . .

As in the other English colonies, there was a medium of exchange in New Jersey before Europeans arrived. The wampum or shell money of the Lenni Lenape Indians was also accepted by the early settlers, and the Dutch used shell money. Even after foreign money came to New Jersey and the credit of the colony depended upon its paper "bills," wampum was used in treaties

between the settlers and the Indians. The treaties at Crosswicks were ratified with belts of wampum.

At Perth Amboy, the General Assembly attempted to establish rates at which various English coins and those of other countries were to be valued in shillings and pence. The law was soon repealed because it resulted in many inconveniences. The Commissioners of West Jersey on May 3, 1681, at Burlington, fixed rates at which English coins were to be accepted. In addition no one was compelled to take over six pounds of copper coins in one payment. The old English shilling was to pass at 18 pence and other coins in proportion. In 1693 another act was passed rating foreign coins.

About 1700, during the reign of Queen Anne, the silver dollar was the coin of the colonies and its value was fixed at 4 shillings and 6 pence. This was done by proclamation, which, however, had no real effect as the dollar usually was worth at least 6 shillings. The farming population was scattered, commercial production was not large, and there was very little money in circulation.

# II

# THE EIGHTEENTH CENTURY

FROM THE TIME European settlement began in New Jersey, the population of the area has increased continuously. In the early part of the seventeenth century there were between two and three thousand Indians in the territory that later became known as New Jersey. As the number of European settlers increased, the number of Indians decreased. By 1700 the population was about twenty thousand persons. By 1726 it had increased to about thirty-two thousand persons, and by 1800 it was approximately two hundred and eleven thousand. For the most part the increases were due to immigration. During the eighteenth century many changes took place in the social and economic life of the people.

The first settlers were hardy individuals who gambled on a new way of life. They left their relatives and friends in the old country to start a new life in new surroundings, where they were entirely dependent upon themselves and their own efforts. After a family established itself in a locality, other families slowly settled nearby. In time a new community developed at the crossroads. Families eventually became acquainted with each other. After a new settlement was formed, a sawmill would be erected, then a gristmill, and frequently a distillery, and sometimes a brewery. The grater, the mortar, the handmill for grinding grain, the sawpit, the private still and brewery of the individual family would disappear, and in a comparatively short time there would be a group

of handcraftsmen in business, such as blacksmiths, carpenters, coopers, shoemakers, hatters, tanners, and others. And finally there would be an established settlement. The population of New Jersey did not spread out from any one area but developed from settlements in different places.

The log huts of the first settlers were usually abandoned after ten or twenty years for better dwellings, and the family moved into frame houses, especially those living in the vicinity of sawmills. Stone, and later brick, dwellings that were usually larger and of better construction finally were built. When the Dutch became established in the northern part of the colony, they built their houses of brown sandstone. In the Hackensack Valley the gambrel-roofed Dutch colonial house was a distinguishing feature. The village of Bergen was laid out in 1660 as a square, in a section which later was known as Jersey City Heights. The sides of the square were 1800 feet long. Around the square was a street flanked on the outside by palisades which, as a protection against the Indians, enclosed the entire site. Two long streets which crossed each other at right angles divided the village into four quarters. At the ends of these streets on the four sides were gates which led through the palisades. The center of the plot was common ground.

In a few places very substantial dwellings were built by wealthy inhabitants. One of these was the property constructed for Christopher White on his "Maurice River Plantation." The house was located on the northwest side of the King's Highway, a 100-foot-wide road laid out from Salem to Burlington. The main building, of brick, was 30 by 20 feet and two stories high. At the east end there was a 10-foot-square wing in the form of a tower. In this was a stairway leading to the second floor and the garret. The cellar was three feet underground, paved with 6-inch squares made of the finest clay. There were two rooms on the first floor and three on the second. The garret was not plastered. Six stone

steps each 6 feet long and 12 inches thick led to the main entrance. The partitions and doors were fashioned from the heart of yellow pine. There was one chimney in the center of the main building. The fireplace in the hall or parlor was 8 feet long. Five windows graced the front of the house, two in the lower story and three in the upper. In the gable ends of each story there were two windows. This was the most substantial house built in the Fenwick settlement before 1700.

Another early house was built by Elizabeth Haddon. As a twenty-year-old girl, she had left London in August, 1701, to take up her father's land in the New World. John Haddon had sent his daughter, since he had no sons—and she certainly did not disappoint him. Her first impressions of America were gained from the deck of the *Mary Hope* as the schooner struggled up the Delaware River, the banks on both sides of which were clothed with trees and tangled undergrowth, until the steeple's of Penn's Philadelphia were sighted. The *Mary Hope* docked between a frigate loaded with timber and a bark from the West Indies unloading bales of sugar cane. Across the river she was ferried to Cooper's Creek and then four miles upstream to her father's grant. An old fisherman poled the mud-scow up the shallow stream, while Elizabeth sat surrounded by barrels, bedding, and boxes of supplies. She scarcely looked at the dense thickets on either side or the willows trailing in the water—she was afraid she might see an Indian.

Once arrived at her new home—the town of Haddonfield is named for the young settler—there was much to be done. The walls of a cabin had already been raised by her neighbors, but unhewn log walls had to be lined and a floor laid. Handmade shingles had to be nailed on to protect the roof from rain and snow. And there were many things to be done before the rough house became home. She sent back to England for some yew trees and a silver door knocker, for example.

Here, in this wild land, men were always cleaning and repairing firearms and using them—she had never so

much as touched a gun before. There were so many tasks to be done that were not required in a city like London: churning cream, making tallow candles, weaving cloth, curing ham—once the hogs were slaughtered—spinning. Perhaps she missed the noises of London and the quiet bustle of Quaker meeting on First Day, but she learned a good deal in the new country. She overcame her fear of redskins and learned from them of useful roots and berries, and herbs to be gathered for medicine.

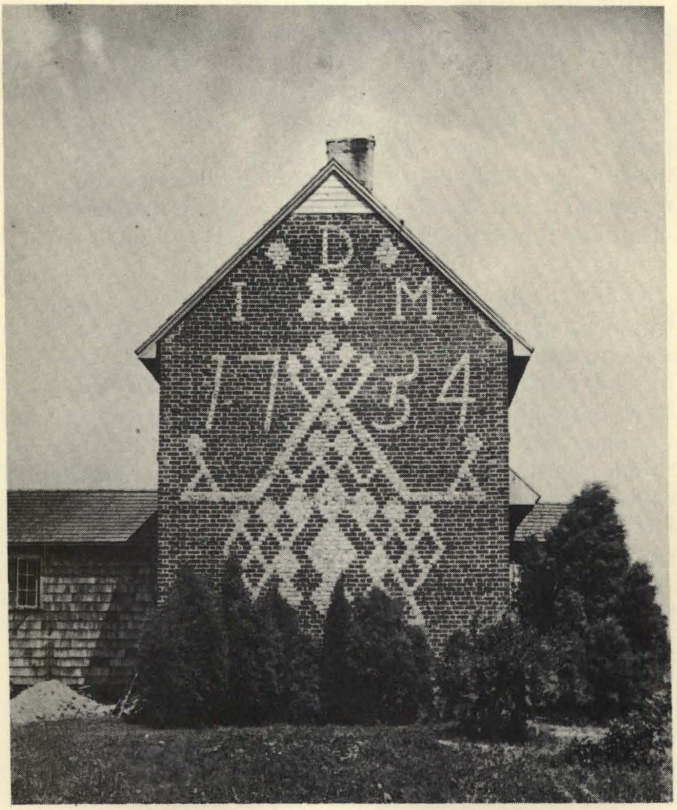
After the passage of a dozen years, Elizabeth Haddon could look from a window of her stillhouse and see the plantation houses, the poultry yard, the barn, the blacksmith shop, and over the crest of a hill stood her great house, just built from imported English brick. Her garden was bordered with boxwood and blooming with flowers. Her settlement prospered, she married a Quaker missionary, and years later she became the subject of one of Longfellow's stories in *Tales of a Wayside Inn.*

Often the log huts of the early settlers were replaced by one-story frame houses about 16 by 24 feet, containing one to three rooms. Some were of two stories, slanting in the rear to one story, each about 40 by 20 feet, with large chimneys of brush, mud, and stone, all built solidly of heavy oak timbers, with a double sheathing of rough boards covered by lapped clapboards and shingled roofs fastened with wrought-iron nails, and a lean-to kitchen. More houses were constructed of stone and bricks, and some of these were imposing edifices.

According to the newspaper advertisements of houses for sale in various parts of New Jersey, as reprinted in *New Jersey Archives* from 1727 to 1780, structures of stone and brick were numerous. Many were of two stories, with three to six rooms, stone cellars, and stone kitchens. And there were some three stories high, with nine rooms. All had fireplaces in more than one room, good stone cellars, and either stone, brick, or frame adjoining kitchens.

In Bergen and Passaic counties, the Dutch built long,

low houses with substantial walls of brown sandstone. In Hunterdon and Warren counties, the dwellings were of fieldstone and two stories high. Brick houses appeared in the southern part of the state from Burlington to Salem and Cumberland counties. Patrick M'Robert of Edinburgh, traveling from New Brunswick to Elizabethtown in 1775, mentioned seeing about four hundred buildings in Elizabethtown, mostly of neat brick. Various




John and Mary Dickinson House, Alloway, 1754
*Courtesy, Historic Sites Commission*

kinds of architecture expressed the backgrounds of the settlers and their different characteristics. Glazed brick and elaborate patterns were used in gable ends between 1700 and 1740 by the English settlers of the southern part of the state—and cedar shingles. Early Cape May houses were usually of wood, long and narrow, with low ceilings. Thatched roofs with a steep pitch to shed water were common in the Colony during the seventeenth century and later.

From 1750 to about 1830, the prosperous condition of the inhabitants expressed itself in an increased amount of ornament and detail and in a certain degree of refinement in their dwellings. The wages of workers were higher, roads were being built, commercial centers were being developed, and many immigrants were arriving, among them skilled artisans. The architecture of the towns was like that of the countryside. City characteristics did not appear until around 1780 when buildings in New Brunswick and Trenton began to show an urban influence. White paint was in general use in the early eighteenth century for windows, door trim, and cornices of stone and brick houses. In early colonial days color was used infrequently, in fact many wooden houses were left unpainted except for whitewash or red paint used to protect the wood.

The Reverend Manassah Cutler in July, 1788, while traveling from the Sussex Court House to Log Gaol, passed very few houses on the way, and those few were humble huts. At Hope, a small new village, he saw mostly stone houses of Dutch style.

With an increasing number of buildings in the settlements and with horse-drawn fire engines not yet on the scene, the chimney sweeper was an essential person in the community. Every colonist was aware that the safety of a settlement depended more upon fire prevention than the water splashed upon blazing roofs from the fire buckets of the fire brigade. The chimney sweep kept chimneys free of soot deposits and examined flues for structural defects. As chimneys were often lined with

planks, often plastered, and as roofs were usually thatched with rushes or straw, a roaring fire on the hearth could easily blaze out at the chimney top and send a shower of sparks upon the roofs of nearby properties. In the large towns the authorities enacted legislation designed to eliminate wooden or plastered chimneys and thatch roofs, and appointed chimney inspectors to see if householders had flues that needed sweeping, required repairs, or blazed at the top. Penalties were imposed if dangerous conditions were found. And householders were advised to hire professional sweeps or do the work themselves.

In the country sometimes a goose was used in simple one-story chimneys. The householder stood on the roof and dropped the bird, attached to a rope, down the flue. After pulling the struggling bird up to the top of the chimney and allowing it to fall down to the hearth several times, the powerful wings of the bird would have loosened the soot on all sides. The householder claimed: the blacker the bird, the cleaner the chimney.

The professional chimney sweep either cleaned chimneys by his own exertions or hired boys or apprentices to do the work; many in the trade were Negroes. There were various cleaning methods. If a flue was wide and not too high, a man standing on a ladder could brush down the soot with a long-handled broom. If it was commodious but had a turn or two, he could crawl through with his scraper and brush. In a narrow flue, the soot could be loosened by lowering and raising by a rope a canvas bag filled with bricks. The master-sweep frequently used boys from eight to ten years of age who were apprenticed to him until they reached fifteen. These young boys crawled up and through dark, winding, narrow, sooty flues, scraping and brushing as they went, and often developing ulcerous sores. Under brutal masters they were unwashed, ill-housed, and half-starved; some looked like scarecrows in their tattered clothing. The general public was indifferent to their plight. Sometimes the sweeps ran away.

As flues became narrower to ensure better draft, defying even six- or seven-year-old boys to enter them, as coal supplanted wood as fuel for open fires and stoves, by the second half of the nineteenth century there was no longer much need for such a notice as appeared in the *New-Jersey Gazette* on March 1, 1780. "Wanted immediately, One or two Chimney Sweeps, of small stature. Enquire at Burlington, Trenton, and Princeton."

The clothing of a majority of the colonists during the eighteenth century had not changed substantially from the clothing already described. Standard male dress consisted of breeches fastened by silver or brass buckles below the knee, woolen stockings held up by fancy garters, linen shirt, cowhide shoes, a brass-buttoned coat with skirts half-way to the knees, sometimes a wig, a broad-brimmed beaver or woolen felt hat, and, for winter wear, a greatcoat. Women wore short gowns minus petticoats, linen stockings, heavy shoes, and sunbonnets or hoods depending upon the weather, also light and heavy coats. Much of the dress cloth was imported from England; the favorite kinds were broadcloth, ozenbrig, drugget, camblet, muslin, and calico. Work clothes, however, were mostly made from native cloth, spun, woven, and dyed in the home, from wool and flax grown on the farm. Linsey-woolsey, with a warp of linen and a woof of wool, was frequently used in making outdoor clothes. Tow, the heavier fibers of the flax plant, was often used for work trousers and skirts. Jackets and trousers were made of deerskin and leather was often used for heavy work clothes. Caps, gloves, moccasins, and mufflers were made from the skins and furs of wild animals.

According to Hubert G. Schmidt, the historian of Hunterdon County, a resident of Amwell Township possessed this wardrobe in 1740: four pairs of leather breeches, one broadcloth light colored coat, one black vest, one pair of breeches of mixed duroy, two coats, two vests of homemade drugget, one worsted coat, one gray linsey vest, one old duroy coat, two great coats, two

striped vests, one pair breeches, two pairs of linen breeches, one pair trousers, seven shirts, two hats, nine pairs of stockings, three pairs of mittens, three pairs of leather gloves, three pairs of boots, one pair of shoes, and one purse.

Men sometimes wore long hair braided into pigtails. Babies wore a coarse kerchief or head covering and long petticoats almost up to the time they walked alone. But in hot weather the petticoat was left off. The crownless hats worn by women were called "hives." Some of the women's shoes had wooden heels. During hot weather, women left off their stays and wore only one petticoat and a short cotton gown.

Wealthy landowners, judges, ministers, royalty, and soldiers had their own dress characteristic of their professions and occupations. These were not everyday costumes, but were worn on special occasions, and their use as a rule did not extend beyond the borders of the larger settlements. Ordinary men, women, and children wore their homespun clothing which did not go out of fashion for years. The village parson wore broadcloth while discharging the duties of his profession, but for everyday wear he dressed in homespun.

Well-to-do colonists bought goods for clothing from England or France. Many of their suits were made in London and both men and women wore bright colors. Shoes were often elaborate, with uppers of silk and damask. Girls' shoes were made of leather, calfskin, kid, or morocco, with silver laces and wooden heels covered with silk. Fans were carried by ladies, who wore girdles with buckles. Little jewelry was worn except finger rings and necklaces until after 1750, when earrings appeared and shoe buckles became fancy. In the modern sense, underclothes and lingerie were unknown. Nightgowns were used as dressing gowns rather than for night wear. Men wore greatcoats for outside wear, and women, mantillas, frequently red, and blue. In rainy weather men wore oilcloth capes and women a protective petticoat called a weather skirt, as umbrellas were unknown. There were a few "quitasols" in oiled muslin.

Before there were fashion plates, jointed dolls were dressed in the latest style and shipped from Paris to London every month. Dolls of the same type were sent to American colonies but not so regularly. Dressmakers copied the styles for their fashionable customers.

There were tooth washes and tooth powders as early as 1718, but no tooth brushes. The washes and powders were rubbed on the teeth with a cloth, once daily or twice weekly. A common dentifrice was salt and water. Toothache and tooth decay were common. Many teeth were pulled by apothecaries, doctors, and barbers. Spectacles and ear trumpets were in use as needed. Little attention was paid to cleanliness in hair dressing. Women neglected their hair for long periods. For a hair style of the 1780's, the materials used in making up the rolls were tow, yarn, wool, curled hair, and even hay. The various shapes weighed from eight to fourteen ounces, and made the head itch and ache. Women with thin hair wore false curls. When wigs became fashionable about 1800, frizzing came to an end and women could then have their hair clipped close. A wig might cost five dollars but it meant an end to many hair-dressing troubles.

Patches, which supposedly enhanced the beauty of the complexion, were carried in patch boxes. These were filled with patches of all shapes and sizes. Under the lid was a mirror so the lady could adjust her patches accurately. Hats were carried. The hair was low on the forehead and powdered. There were three rows of curls behind and the rest was smooth. The hair was not trimmed off but was powdered and curled with small neat curls. No cap was worn, but a little flower was tucked in at the left.

In 1735 the hoop extended "all around like the wheel farthingale"; a single petticoat was worn short, and the gown did not have a train. Later the hooped petticoats were not exaggerated so much. By 1766 French dress was coming into fashion. Everyone wore a little hoop. At one time hoops extended from 6 inches to 2 feet on each

side and a full-dressed woman had to enter a doorway in crab fashion. When unwieldy hoops began to go out of fashion, their places were taken by a "bishop," a device stuffed with horsehair, then later by a smaller affair called a "Cue de Paris," also stuffed with horsehair; then by silk or russell quilted and inlaid with wool, and then by the substitution of six petticoats.

When Isaac Collins of Burlington married Rachael Budd of Philadelphia in May, 1771, at the Bank Meeting in that city, both discarded Quaker costume. Isaac wore a coat of peach blossom cloth, the skirts having outside pockets. It was lined with quilted white silk. A large waistcoat was of the same material. He wore small clothes, knee buckles, silk stockings, and pumps. A cocked hat was on his head. Miss Budd wore a light blue brocade, shoes to match with very high heels, not larger than a gold dollar, and with sharply pointed toes. Her robe was long in the back with a large hoop. Her short blue bodice had a white satin stomacher embroidered in colors, with a blue cord laced from side to side. On her head was a black hood lined with white silk, the large cape extending over her shoulders.

While Jamestown colonists were bearded, the Pilgrim Fathers were beardless. At this time in Europe, the beard had been going on and off. When the Pilgrims came over, whiskers had gone out of fashion in England. The Americans passed through the wig period along with Europeans. This fashion was indulged in by the rich. They alone could afford to follow European fashions. Early in the eighteenth century many noted men wore sideburns. As a rule writers, artists, politicians, and soldiers of the eighteenth century were whiskerless. Early in the nineteenth century whiskers began to sprout from men's faces, flowing either from their cheeks or from their chins. During the 1860's when they descended from each cheek to the shoulder or below, they were known as "Picadilly Weepers," as this style was introduced from England. Toward the end of the nineteenth century

many writers wore moustaches. Many bankers of the 1880's wore beards, as they conveyed an impression of substance and dignity to the public.

During Grover Cleveland's first term as President (1885-1889), whiskers disappeared from many men's faces and moustaches became popular. Beginning with President William McKinley (1897) smooth-faced Presidents were the rule. Tiny moustaches came into vogue during the First World War. Razored faces expressed individuality as whiskers covered up facial contours and had a tendency to make men look somewhat alike. Individual decorated shaving mugs were popular from around 1870 through the early 1920's, but were pushed off barbers' shelves around 1903 by the appearance of the safety razor and by an increase in the price of shaves beyond ten cents.

Religion and economics were the major forces that held the rural pioneer family together. In order to provide food and clothing, united efforts were necessary. Marriage was for life, not to be terminated by a whim of either party. English law governed the colony, and this gave a husband title to his wife's property. The husband, who was liable for the debts of his wife, was the master of the household. Aside from being a wife and mother, there were no opportunities for a woman to earn a living. If a husband died, it was usually necessary for the widow to marry again. The new province had more men than women, so a woman could marry again if she so desired.

Very early in life girls were prepared for marriage by their mothers, who taught them to spin, weave, sew, cook, and clean house. Parents, so far as their means permitted, assembled articles that their daughters would need when they married; these were feathers for bed ticking or mattresses, linen, chairs, a few pieces of pewter; and sometimes fathers could contribute a cow, a horse, a sow, and perhaps a few chickens. A bridegroom's belongings were few aside from his ability to

do a man's work. His father as a rule had supplied a horse, bridle, and saddle, so that he could court his girl. His courting suit was not homespun, but was usually made by a village tailor; on such trips he wore calfskin boots, and not heavy leather work brogans. After his marriage his father might supply him with a tract of land, a cow, a few farm tools, and a small amount of seed—all of which meant a start in life.

Colonial marriages took place at early ages, for some girls as young as fourteen. Many persons were married two, three, and four times, following the deaths of their spouses. Life expectancy then was much shorter than it is today. Large families were common although infant mortality was high. Around 1790 the average white family in New Jersey consisted of six persons, but many families contained as many as ten or more. Children were economic assets, as they provided a source of labor in the house and fields. Mothers were grandmothers at forty years of age, and it was not unusual to find a mother and daughter nursing their children at the same time. A father, son, and grandson might work together on the same farm. Such self-supporting families were common. Boys worked for their parents without pay until they were twenty-one and girls until they were eighteen. There was little help to be hired.

Later generations have credited the colonial housewife with superhuman capabilities in connection with all the household tasks she was supposed to have accomplished single-handed. Some colonial housewives may have had such ability, but it should not be forgotten that these feats of superendurance were not performed by one person but by a work pool consisting of several daughters, unmarried sisters, indentured servants, and bound children. Many of the large families of earlier days, of course, were borne by two mothers, as many women died young, worn out by constant child bearing.

There were no idlers in the family. Everyone was assigned duties commensurate with his age and strength, even the children who had just learned to walk. The

male parent was the most important breadwinner of the family. He cleared the land, built fences, plowed, harvested, threshed, butchered, etc., in addition to his work as a blacksmith, carpenter, tanner, shoemaker, etc. In the early days the head of the family was a jack-of-all-trades. He and the oldest son made and repaired the family shoes. Later, before the Revolution, there were traveling craftsmen to help the family. They made candles, chair seats, and tombstones, carpentered, coopered, and thatched roofs. The head of the house also hunted and fished to supply his family with food. His sons were trained along these lines, too. As soon as they were able, they were put to work: driving cows to pasture, carrying water to the workers in the fields, hunting eggs, "riding horse" in cultivating corn (with the cultivator weighted down and dragged by the horse), keeping the kitchen woodbox full, and doing many other useful things. In the winter evenings, there was corn to be shelled, nails to be made, and other sedentary tasks for the end of the day. As the boys got older, they plowed, split wood, cleaned stables, raked hay, and did more responsible work on the farm. The girls helped to prepare meals, carded and spun, wove wool and flax, sewed clothes, made soap and candles, worked in the garden, milked the cows, made butter and cheese, preserved fruits, and continued in unending work.

In the evenings, parents, children, hired help and slaves—if there were any—gathered around the fire. The men and boys mended shoes, repaired tools, made hoe handles and baskets, etc. The women knitted, carded, sewed, spun flax, and the like. The children learned their alphabet and studied spelling. After this came reading from the Bible. Bedtime for the boys and girls was eight o'clock. By nine, the entire family had retired.

An examination of the items disposed of in wills indicates the kinds of household goods and other possessions owned by various New Jersey residents of some means. Such an examination for the period between 1670 and

1820 is revealing. From 1670 to 1730, these items were mentioned: spinning wheels, churns, milk tubs, Bibles, pocket watches, silver spoons, Negro slaves, silver buckles, stills, forks, mustard pots, silver plates, tankards, rum, a full rigged sloop, an Indian boy, sheep, geese, swine, silver-hilted sword, pictures, 30 books, gold rings, amber beads, salt cellars, cattle and horses.

From 1730 to 1750, there were bequeathed mortars, pestles, scales, weights, medicines, drugs, cows, doctor's instruments, carpenter's tools, stills and worms, water engine, wheat, rye, 900 bushels of coal, maps, Dutch loom, quilling wheel, shuttles, Dutch plow, prayerbooks, cash, utensils for brewing, casks, warping bars, treadles, pulleys, sword, pistols, hides, silver watch and chain, eight-day clock.

From 1751 to 1790 there were such items as looking glasses, maps, china ware, silverplate, gold sleeve buttons, silver spurs, bonds, tea tables, wine, pocket compasses, silver tea sets, beds, horses, seven years' schooling, clothing, livestock, loom, riding chair, ferry and ferry boats, and a blue coat.

From 1790 to 1820, one finds featherbeds, sheets, blankets, saddles, bridle, dressing table, gold coffee pots, silver pepper box, silver candlesticks, snuff boxes, silver knives and forks, prints, carpets, chairs, slaves, tobacco boxes, fire shovel and tongs, andirons, silver buttons, wool, tea, furniture, breakfast tables, riding sulky and horse, yoke of oxen, brass kettle, farming utensils, towels, tablecloths, silk gowns, and satin cloaks being left to heirs in specific bequests.

In the nearby cities of New York and Philadelphia, craftsmen were arriving from abroad during the eighteenth century to set up shops and to supply services for those wealthy enough to afford them. They were carpenters, joiners, clock makers, painters, printers, cutlers, stonecutters, needleworkers, pewterers, metal workers, builders, coach makers, upholsterers, silversmiths, miniaturists, goldsmiths, engravers, artists, bookbinders, hairdressers, jewelers, masons, furniture makers, gunsmiths, saddlers, braziers, potters, and others, most of whom

advertised in the newspapers of the period. And during these times many articles for the home such as glassware, porcelain, furniture, wallpaper, clocks, books, fabrics, hardware, musical instruments, jewelry, paintings, and candy were imported from England for sale although native industries were underway.

During the colonial times death took its toll from extreme youth to old age. A death was the occasion for a gathering of people, related to, friendly to, or known to the deceased. Anyone who had a fair number of acquaintances was sure of a place of honor as a corpse —however transient. Riders were sent out to deliver the death notices to a certain number of persons, who in turn relayed the information to an additional number who lived farther away. In this way invitations to funerals could be spread 50 miles in 24 hours. The body was bathed and dressed by members of the family, or if these were lacking, by neighbors. The coffin was made either by a family member or by a local carpenter—an important line in the trade. Male members of the family dug the grave if it was located on the farm in the family's own cemetery. The coffin was carried or transported to the grave by relatives, neighbors, friends, and after it was lowered those closely related to the deceased filled in the grave. If the grave was in a churchyard, it was filled in by the sexton. Every funeral was a family and neighborhood ceremony, and the services usually took place in the home. Children were permitted to attend and even to act as pallbearers so that they might be impressed by the significance of death.

At the hour of the funeral the house was crowded. The services, either at the home or in church, or sometimes among the Society of Friends, extended for two or three hours. Then the cortège took its way to the graveyard or to the family burial plot with due solemnity. Some funerals were attended by from one to five hundred persons who arrived on horseback. Among the Scotch-Irish, funerals were conducted simply, with little or no feasting, and only a jug of whiskey to be passed around.

Usually after the funeral a substantial meal was provided for the mourners, and drinking was common and customary.

Funerals were very much social occasions and, as such, occasions for display and expense. Mourning clothes were necessary and complete—sometimes a black ribbon was even tied to a cane. Wills often provided for mourning gloves, rings, and scarves for members of the family and friends. Mourning jewelry was popular when made of the departed one's hair. The widow wore a heavy black veil. Carrying a mourning fan at the time of the death of a prominent person or a close relative was a fashionable custom of the eighteenth and early nineteenth century. The fan leaves were decorated by somber scenes or symbols such as funeral urns, tombstones, cherubs, altars, wreaths of cypress, weeping willows, or mourning figures, usually done in deep black washs, shades of gray, and silver paint.

Weddings as well as funerals differed according to the nationalities of the settlers. On the long voyage to the new country, love-making was probably enjoyed by the young people. Chaperons were not known either at that time or in the colonial period. Once in the new country, opportunities for friendship or courtship were not many. At times the courting was carried on in the family living room in the presence of the entire family. There was a leaning toward marriages of alliance such as were common in European countries. Coarse merrymaking was indulged in at many marriages. The English, especially those of the Quaker light, had to post banns on the church or meetinghouse door, thirty days before the wedding. Prosperous parents were expected to provide an expensive wedding for their children, and they did. As a rule, marriages took place at the parents' home at noon, followed by a hot meal, at which time meats, cakes, and punch were distributed to everyone in the vicinity, rich or poor, friends or not. During the evening the newly-married couple was escorted to their new home by a long parade of gigs or people on horseback. A dance and games followed the supper. About 9:00 P.M., the

bride was conducted upstairs by her maids and the groom was taken up to her by his groomsmen. An hour later the entire company went up to the bridal chamber with refreshments that cheered. All kissed the bride and then departed.

Among the German settlers both parties to a marriage had to have the consent of their parents, and they were supposed to engage in courtship long enough to get to know each other. Hasty marriages were virtually unknown. The banns were announced at church, and friends and neighbors were invited to the home of the bride's parents to see the ceremony. Then a big meal was eaten, followed by dancing on the barn floor. The next morning the couple left on horseback for a honeymoon. On the evening of their return, their house was surrounded by a drum corps, by a braying mob beating tin pans and all out for a good noisy time which frequently got out of hand. As a rule, peace was bought with a barrel of cider or cider spirits. Sometimes the affairs developed into riots of eating and drinking which dismayed the newly-married couple and the bride's parents who footed the bill. After the Revolution large wedding feasts became unpopular because of their expense and rowdyism. By 1800 such excessive demonstrations had almost vanished.

Eating habits remained little changed from the earliest days of the colony. The Scotch-Irish introduced potatoes about 1720, but they were not commonly grown for some years. There was no lack of food in colonial homes. Flour, beef, and pork were usually found in adequate supply, but there was no way of keeping meats and provisions fresh. In outlying areas smoked and salted and pickled foods sufficed. During the winter such areas were without fresh meats and green vegetables, although venison could sometimes be gotten. Practically all meats, vegetables, fruits and nuts familiar to the housewives of today were known to the colonists. Apples, pears, peaches, plums, cherries, and quinces were raised. Sausage, cheese, and butter were made at home. Spices,

condiments, salad oil, almonds, English walnuts, raisins, dried currants, nutmegs, lemons, and cloves were imported from England, the West Indies, and the Mediterranean countries. Coffee, tea, and cocoa came from England. Spices and coffee were ground at home. In the cities the variety of foods available was greater.

The crops of the early settlers and their houses were not free of insect pests. Peter Kalm, the Swedish professor in the University of Åbo, who was sent to America in 1748 for the purpose of finding a mulberry adapted to the climate of Sweden, visited Raccoon and found "locusts" which appeared every seventeen years, caterpillars which fed upon trees, grass worms which damaged meadows and cornfields extensively, moths which ate clothing and furs, fleas on gray squirrels, rabbits, dogs, and in the beds of the Indians, black crickets in the fields, bedbugs aplenty, and an abundance of cockroaches or "mill beetles."

Mosquitoes troubled the people in early times just as they do now. Peter Kalm wrote:

> The gnats, which are very troublesome at night here, are called mosquitoes. They are exactly like the gnats in Sweden, only somewhat smaller. In the daytime or at night they come into the houses and when the people have gone to bed they begin their disagreeable humming, approach nearer to the bed, and at last suck up so much blood that they can hardly fly away. Their bite causes blisters on people with delicate skins. . . . On sultry evenings the mosquitoes accompany the cattle in great swarms from the woods to the houses, or to town, and when the cattle are driven past the houses the gnats fly in wherever they can. In the greatest heat of the summer they are so numerous in some places that the air seems to be quite full of them, especially near swamps and stagnant water, such as the river Morris in New Jersey. The inhabitants therefore make a big fire before the houses to expel these disagreeable guests by the smoke.

A letter from Thomas Thompson to an unnamed friend in England, which was printed as a pamphlet in

1756, describes conditions in Monmouth County, where he lived as a missionary for six years. Thompson embarked from England in May, 1745, on the *Albany* and arrived in New York four months later. He said New Jersey was as well cultivated as any of the colonies but was "much in dishabille." Roads in most places were good but one traveled in a maze owing to there being neither "mile-stone, nor Mercury" to guide one. Here and there a tree was marked with the initial of the next town's name but the letters were so badly cut that they could hardly be recognized as characters of the alphabet. A few scattered houses constituted a village. The capital town, Perth Amboy, had a fine harbor but not much trade. Most houses were made of pine boards, or cedar shingles, each with a large central entry, with folding doors for coolness in summer, and there sat "the wives and daughters at their work, like Minerva and her nymphs, without headdress, gowns, shoes, or stockings."

Thompson also reported that robberies were not common. Many families never fastened their doors when they went to bed. One might suppose that thefts and robberies would be common considering that the colonies were obliged to take all the rogues and villains that were transported yearly from English jails, but such "gentry" were landed in Virginia or some other southern colonies —so Thompson wrote.

He thought the provisions were not good. The people lived chiefly upon salt meat and roots such as grew in England, besides pompions and squashes of which they ate plenty at mealtimes. The most important dish was maize, ground and boiled into what was called "suppaun." Young men grew strong by it and young women fair. The beer was not pleasant to an English taste. The pears were "trash" and scarce, as were the plums. However, cherries were plentiful and good. The rattlesnake was described as an "infamous reptile" and dogs never went mad in spite of the hot summers.

A glimpse of life in the Raritan Valley is recorded in several letters exchanged between the Hills and Capnerhursts and their relatives in England during the

last quarter of the eighteenth century. Travel conditions in the country were poor. Roads were frequently impassable and trails through the woods were used. Two young girls during a trip between Amboy and Lebanon by way of Somerville and Quibbletown described their progress as a "slow gait" which was "most agreeable to their noble horse." They rested at the foot of every hill for thirty minutes until they reached Somerville at about one o'clock. They stopped at Mr. Mann's tavern and ordered oats for the horse and milk punch for themselves, for which the innkeeper would accept no pay. On the road back to Amboy they met a "corteous Knight Errant" near Quibbletown who escorted them all the way home.

According to Ann Capnerhurst, writing in 1787, table manners consisted in the easiest and quickest way to get the food from the table into the mouth. She wrote, "I saw one have chees, preserved Quince, bread and butter all in her mouth at once but as a young Lady of my acquaintance say if there was ten dishes upon the table they would have a bit of every sort in their mouths at once." At a quilting frolic which she attended, a meal was served consisting of "rost turkey, rost pork," and a sauce of "potatoes beets and cold slaw." After the meat was removed, "rice pudding peach pye pumpion pye and tarts" were served. In the afternoon, tea was served with bread, butter, cheese, and preserved quince. In November, 1788, Ann jokingly wrote to her brother in England, "You will be to late this year to tickle my fat sides for I have got my stays on if I had not I should be affraid of such a poor Cowardly fellow as you."

Tobacco, during most of the colonial period, was used mostly in pipes. Even as early as 1686 nearly everyone, men, women, girls, and boys, smoked while working and idling. Soon after the middle of the eighteenth century, pipe smoking among the gentry was supplanted by snuff taking. In the second third of the nineteenth century the use of snuff declined from the nose to the mouth and "dipping" became popular, particularly in the South. In order to dip snuff, one cut a short twig and chewed

an end until it became soft. This end was dipped into the snuff and then rubbed all over the inside of the mouth on the gums and teeth until the strength of the snuff was absorbed. Others filled their mouths with snuff and chewed it. During the first half of the nineteenth century, tobacco was chewed by many persons of all classes. This practice continued until well past 1850 when it shared honors with cigar smoking, which became very popular after the Mexican War. During the first half of the nineteenth century, women used tobacco sparingly and did not chew or smoke cigars in any great numbers. Chewing reached a peak in 1890 and then declined because of the numerous city ordinances against indiscriminate spitting.

Reformers, chiefly from the North, thundered against the evils of tobacco, claiming that chewing and smoking were allied to the use of rum. Tobacco users were supposed to graduate from tobacco to soda fountains, which in turn led to beer drinking, then brandy drinking, and finally to whiskey drinking. After all this, their morals were supposed to have been undermined. Cigar smoking climbed steeply after the Civil War, and the anti-tobacco crusade died during the war years. Cigars became, in a way, a symbol of wealth and solidity. Friction matches contributed to the popularity of pipes and cigars. By the 1870's, railroads were providing smoking cars for their patrons.

As early as 1854 some New York ladies smoked cigarettes, but the habit was not widespread. In the northern cities the manufacture of cigarettes started in the 1860's and soon spread to other areas. In 1880 the cigarette had only a slight hold upon the American public, but during the nineties it became a craze among many young folks. By the 1920's we were completely in the "cigarette age," and by 1930 much of the opposition to smoking by women had disappeared. And now, in 1964, perhaps we are at the beginning of another smoking cycle, as forces in opposition have appeared from entirely different quarters.

# III

# FACTORIES AND FASHION

DOMESTIC LIFE in New Jersey from one century to another was not characterized by any sharp line of demarcation. The customs of one century blended into those of another without any noticeable effect. However, during a span of one hundred years many changes took place, some gradually and others more quickly. They were incorporated almost unnoticed in the social structure and became a part of everyday living.

England under the old mercantile system in 1651 and 1660, by legislative acts, imposed restrictions on the colonies which, although often evaded, influenced the amount of manufacturing that was done in and outside the home. Manufacturing was discouraged. England wanted the crude materials sent to her so that they could be manufactured there and sent back to the colonies to be sold. Until about 1775, household manufacturing was important. In 1766 Governor William Franklin of New Jersey stated that although many farm families made coarse clothing for themselves, it was insufficient for their consumption.

Up to about 1780 the farmers never had much money to spend for clothing and household supplies. They bought little to eat, drink, or wear, as these items were all supplied by the farm. In his term, Governor William Livingston of New Jersey advocated the use of homespun and entreated the people to stop buying European finery. He deplored the fact that homespun had

gone out of fashion, although many families had already returned to the making of homespun clothing. A traveler in New Jersey in 1807 reported that, except in the towns, most of the clothing was made by the inhabitants. Many other things were made in the home also, such as household utensils, furniture, and building materials.

From the middle of the eighteenth century and extending into the 1840's, slow but increasing expansion in the number of small mills took place in the State. These were sawmills, gristmills, woolen mills, fulling mills, tan yards, furnaces, forges, and small factories less numerous but equally important to growing communities. These mills were established all over the state along creeks and tributaries wherever it was possible to dam up water for their operation. By the 1830's, according to Thomas F. Gordon, there were 648 sawmills well distributed among the several counties of the state. Grist and flouring mills began about 1667, and these increased in number, keeping pace with the growing acreage devoted to grain crops. Andrew D. Mellick, Jr., in describing an early gristmill on Peapack Brook, wrote that upon entering it,

> . . . one's nostrils were tickled by the floating particles in the floury atmosphere; the building trembled with the rumbling of turning shafts and swiftly running gears. The grinding floor upstairs was yellow with the deposits of gently descending, mealy showers, and the burring sound of the millstones was pleasant to the ears. A succession of lofty doors rose, one above the other, to the apex of the gable, in one of which generally stood the dusty miller, drawing in fat bags of grist from the overhanging tackle.

The gristmills were meeting places for neighboring farmers, where they could exchange opinions, hear the latest news, and sometimes read the notices of public sales. And of course, rats and mice lived in the mills despite the activity of the miller's cat. The old mill office, usually in a corner of the first floor, was a little room containing a battered desk, its pigeonholes

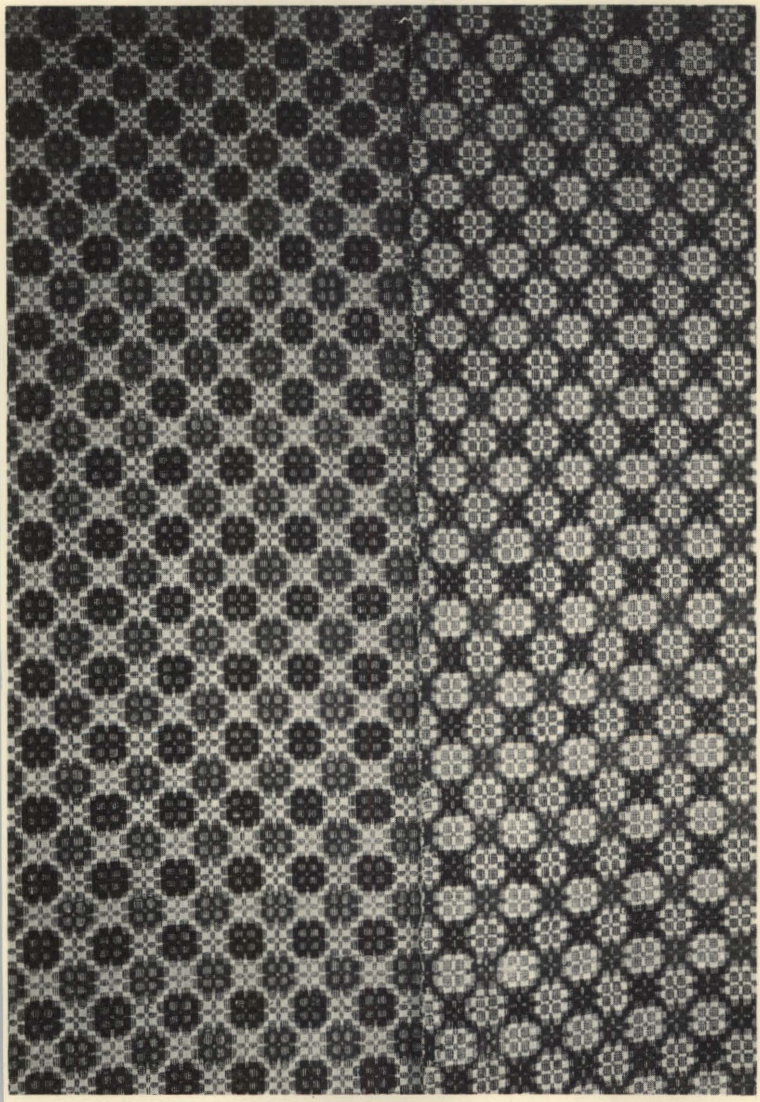
crammed with letters, paid and unpaid bills, and catalogues of mill supplies. Sometimes a rusty safe or a cabinet held the account books and ledgers, all handwritten. Everything was more or less covered by a layer of meal or flour. From a nail hung metal stencils for branding the flour barrels. The windows of the office were seldom cleaned. Frequently the owner was also a farmer who did the milling in the fall and spring.

The grist was usually ground by water power between two millstones. The lower surface of the moving "runner" stone and the upper surface of the stationary "bed" stone were furrowed in a pattern that led the meal away from the centers of the stones to their circumferences. Census records for 1830 credit New Jersey with a total of 864 run of stones in the various counties. A run or single pair of stones constituted a mill. Many mills operated two and sometimes more pairs of stones.

Evidence of the importance of the mills of former times is preserved in such place names as Mill Brook, Millburn, Burnt Mills, Millstone, Millville, Milltown; and in street names such as Mill Street and Mill Road; and in the places named for the millers, such as Browns Mills, Grover's Mills, Blackwell's Mills, etc.

Many male weavers came to East and West Jersey beginning in the last quarter of the seventeenth century and continuing into the middle of the eighteenth century and later. By 1698 Gabriel Thomas, writing about Burlington, said that in the town were "most sorts of Tradesmen, viz. Cloath-Workers, who make very good Serges, Druggets, Crapes, Camblets (part silk or worsted, and part camels hair) and good Plushes, with several other Woollen Cloaths, beside Linnen." He found it a "fine Market-Town," having several yearly fairs and being well supplied with most "Necessaries for humane Support, as Bread, Beer, Beef, and Pork; as also Butter and Cheese, of which they freight several Vessels, and send them to Barbadoes, and other Islands."

By 1750 farm women were making all the linen and



"Dogwood Blossoms" Coverlet
*Courtesy of The Newark Museum*

woolen cloth worn by their famiiles. Surplus goods were traded at the country store or for peddlers' wares. Farm girls from the age of five or six were taught to spin wool and flax into yarn and thread. Some women carried a small spinning wheel to a neighbor's house and worked while they visited. Weaving was not entirely women's work. There were many men weavers, some of whom carried their looms from house to house and worked for a fixed charge or for part of the finished goods. Hand-loom weaving was tiring and laborious. Home weaving was encouraged by early agricultural societies which offered premiums in the early nineteenth century for the best pieces of woolen cloth in the county, spun by family machinery at home and dyed at home.

John Witherspoon, President of the College of New Jersey, wrote a letter that was printed in *The Pennsylvania Gazette* of February 21, 1776, in which he outlined the plans of the "Committee of Observation and Correspondence for the County of Somerset in the Province of New Jersey" that was trying to do something helpful for the "inland trade." Witherspoon was chairman of the committee, which thought that there should be fixed markets in different parts of the country for materials, particularly linen and wool, and for goods in every state of their progress. In such a way the public could expect at certain places and times underwritten markets for wool, woolen yarn, cloth, wool cards and for flax, rough and dressed linen, in any quantity. On such market days persons of substance could give out wool and flax for spinning to poor persons. It was thought that many poor persons would spin a little if they could turn their product into cash at the end of a week or month. However, they were not able to buy materials. The committee planned for a market at Princeton and Pluckemin on the first Tuesday of every month and for similar markets at other places in Somerset County so that there would be a market every week of the year in some part of the county. It is doubtful if the plan was ever started.

Newly hand-woven woolen cloth was not fit to be

made into clothing until the web had been compressed in water and beaten vigorously with paddles. This caused a shrinkage in length and width. During this operation which first took place in the home the cloth became felted, the fibers becoming so entangled that the pattern frequently became invisible. By increasing the density the weight of the cloth per yard was increased. The fabric became close, thick, firm, and smoother, and had more resistance to wear and to weather. During the fulling it was scoured and cleaned by the water, together with soap or fuller's earth, the latter being used to remove the oil with which the wool had been infused.

The transition from woolens made in the household to woolens made in a shop or mill took place slowly. The prevalence of fulling mills at various places affords some clues. From 1667 to around 1830 such mills operated, some even as late as 1840, but during that time the increasing number of small woolen mills took over the operation of fulling, using machine instead of hand methods. In fact the woolen mills did the carding and combing of the wool, weaving, dyeing, and everything that was formerly done in the home. Machines had been developed for such work, and household manufacturing declined rapidly in the 1850's.

The small woolen mills, just like the gristmills, were prevalent throughout New Jersey where water power and help were available, the earliest records of them beginning about 1780. They supplied local needs and had their greatest growth between 1820 and 1830, at which time factory-made woolens were displacing homespun. As large woolen factories with increased manufacturing facilities appeared, the small ones faded from the picture.

All home industries took the same course. During early colonial times the first years of settlement were concerned with supplying the family's needs. Every farm was a little world of its own with the occupant being his own carpenter, tanner, harnessmaker, brewer, distiller, shoemaker, blacksmith, tailor, and hatter—in addition to

being a farmer. As the villages increased in size they too became to a large extent self-sufficient units as their inhabitants gradually included skilled tradesmen of all sorts who sold their services and wares to others for farm produce and cash.

The earliest tannery on record for New Jersey appears to be that of John Ogden, who introduced tanning at Elizabethtown around 1664 and who later became a proprietor. Like the mills, the tanneries were scattered all over the state. An act of the General Assembly in April, 1676, prohibited the tanners within the Province of New Jersey from making or selling any leather that was not passed by a "Sealer's hand and Approbation."

Many pioneer settlers did their own tanning and currying. In the fall after a steer or cow had been killed for the family's supply of winter meat, that hide and the skins of wild animals were soaked in lye made from wood ashes to loosen the hair which was then scraped off. The hides were soaked in a strong decoction of tannin made from oak or hemlock bark. This was done in a large vat or trough sunk in the ground. After a sufficient soaking, the hides were dried, scraped, and softened by being pounded on a block of wood with a mallet. Then they were scraped with a draw-knife. Tallow or bear grease was rubbed in the hides. If dark leather was required, the grain or hair side was given a dressing of soot mixed with lard. Such leather was used in making shoes and boots for the family and harness for the teams. As the community grew, tanning and shoemaking became concentrated in the hands of a few individuals who did the tanning for the farmers on shares.

After the War of 1812 between the United States and Great Britain, New Jersey's industries such as furnaces, forges, naileries, tanneries, distilleries, and the manufacture of clothing were darkened by the Panic of 1819, at which time numerous persons from the shut-down industries turned back to the farms for work. Many had

a knowledge of farming at the time, because life on the farms and in the towns was not yet far apart.

During the years of prosperity after 1819, small industrial centers in New Jersey developed and there was a drift from the farms to life in villages. Many persons brought with them the customs and habits of farm life. The factories at this time were not very significant; many had no more than a score of employees, and owners worked at machines along with their employees. Hours of work and wages were unregulated. Between 1817 and 1837 a flood of emigrants came from Europe. Those who entered New Jersey were largely Englishmen, Scots, and Irishmen who were readily assimilated. The Panic of 1837 set New Jersey industry back, and it was not until 1845 that industrial activity was renewed. By this time farm life and urban life were drifting apart.

By 1850 household manufacturers had all but disappeared from New Jersey. The small village mills that had taken over their work eventually disappeared too, succumbing to city firms with modern machinery. Country people bought cheaper and better-looking clothing, but it did not last as long as their own homespun.

As late as 1840 the only types of employment open to women were teaching, keeping boarders, needlework, bookbinding, typesetting, household service, and work in cotton mills. There were but few comforts in the standard of living. By 1830 city people were earning enough money to buy articles that their grandparents had formerly made at home. Women made most of their own clothing and their husbands went to tailors. In the clothing factories tailors and seamstresses worked by hand until about 1845, when sewing machines appeared in homes and factories.

Flour mills moved from numerous small water-powered gristmills to steam-powered ones, and finally to electrically operated milling outfits. By 1750 New Jersey had progressed rapidly in milling and was a "bread colony" to the East. In 1794 there were 569 such mills in New Jersey. By 1850 there were only 338, and milling finally

moved west. Only stock feed, for the most part, was ground in New Jersey by 1900. With mechanical improvements and the use of machinery, the farmer became more capitalistic and thus a wider social gap appeared between the farm owner and his employees.

A laborer's wage in 1838 in town was $1.25 per day or $7.50 per week. From this he could buy a hat for 75 cents, a pair of shoes for $1.00, a pair of trousers for $1.00, an umbrella for 75 cents, 25 pounds of meat for $1.25, one pound of tobacco for 10 cents, a pound of tea for 25 cents, a pound of coffee for 13 cents, three pounds of sugar for 21 cents, and a new gown for his wife for 56 cents.

By 1860, annual houskeeping expenses for some typical middle-class city families could be apportioned as follows: rent, $100, fuel, $12.00; flour, $16.81; corn and rye meal, $4.87; butter, $19.00; cheese, $8.40; sugar, $26.40; molasses, $4.80; lard, $12.00; tea, $4.87; coffee, $5.60; spices, $1.62; beef, pork, fowls, fish, oysters, etc., $92.50; vegetables, $9.40; milk, $17.50; fruit, $23.00—total for food, $246.77; cigars, $30.00; medicine and doctor, $22.16; sundries, $25.86; clothing and miscellaneous items, $88.21; total expenses, $525.00

Outside kitchens which adjoined farmhouses were common until late in the nineteenth century in some rural New Jersey areas. More and more activities were moved to outbuildings. This relieved overcrowding in the house. Rag-rug floor coverings were common in the 1830's or it might be a brussels carpet of brilliant design for the parlor, or a rug with a medallion center—these were luxuries.

In the 1830's in a household where the income was larger than most, a ten-foot-wide hall might extend through the house. At the end of the hall a door led to the kitchen. On either side of the hall were the parlor and living room with their plastered and whitewashed walls and ceilings. Sometimes rural scenes were painted upon the walls. A flight of stairs led to the bedrooms. Downstairs over a mantel a colored illustration of the

American eagle might hang. One side of the room might be occupied by a stuffed chintz-covered sofa, another side by a deep writing desk and bookcase combined. Finally there would be a small work table, a large cherry table, a wooden clock, and half a dozen or so chairs. A wood fire blazed on the hearth, beside which stood an armchair.

Many farm and village homes by 1840 had a combination kitchen, dining room, and living room, with bedrooms to be shared by family members. There was a parlor for company and for Sundays. After 1890 the parlor was turned into a living room for daily use. The yard was full of flowers, and after 1875 the grounds were made attractive with shrubbery, trees, vines, and flowering plants.

After about 1865 furniture was no longer made by local craftsmen who had supplied curly-maple bedsteads, carved sofas, bird's-eye maple cabinets, ladder-back chairs, mahogany high-poster bedsteads, highboys, cherry tables, walnut chests, and corner cupboards. Factory-built furniture of less endurance, no distinction, and lower price had appeared. Around 1885 Grand Rapids furniture eliminated the work of local craftsmen; practically speaking, after 1890 all furniture, whether for village or city houses, was made in factories.

Most parlor and living-room floors, until after 1900, were completely covered by tacked-down carpets, with layers of paper underneath. Every spring the carpets were taken up and hung on a line for the boys of the family to beat. Polished floors and small rugs appeared. For half a century or so after the first settlers arrived in America they were too busy to pay much attention to the arts or decoration. Food and comfort were more important to them. Walls were whitewashed or painted with a mixture of clay and water. As life became easier and decoration became feasible, gayer colors appeared on the walls and little borders of simple design or flowers made their appearance near the floor and the ceiling, usually painted by the most skilled member of the family. It was not until about 1725 that wallpaper was ordered

from London or Paris by people of some means and not until near 1745 that merchants in large cities such as Philadelphia carried imported wallpapers in stock. By 1850 wallpaper manufactured in America was quite popular, and the earlier tinted walls were abandoned by many families. Around 1900 some families dispensed with wallpaper. Such changes took place in city and village houses as well as in country ones.

The parlors of many homes from 1840 to 1880 displayed heavy window draperies, colored lithographs, crayon portraits of deceased relatives, wax flowers, plush photographic albums, mottoes embroidered in colored yarns, and "what-nots" full of curios. In such rooms on Sunday evenings the family gathered around the melodeon and warbled "In the Sweet By and Bye." After 1900 *The Ladies' Home Journal* (founded 1883) and *Good Housekeeping* (founded 1885), which circulated in the country, village, and city alike, did their best to change the housewives' ideas of attractive décor. Windows grew larger, more daylight was admitted, the furniture became less cumbersome; horsehair and red plush upholstery were replaced by cretonne and leather. Heavy bedsteads with tall headboards gave way to metal bedsteads. Corn-husk mattresses on slats and cords were discarded for metal springs and cotton mattresses. After 1880 various home conveniences alleviated household drudgery. Running water appeared in the kitchen. There were kitchen sinks as early as 1860. In the villages and on farms the outdoor privy lasted long after 1900; it was gradually replaced by the septic tank.

By 1850 an enormous variety of goods and services was available to New Jersey citizens in various income brackets. Newspapers sparkled with descriptions of housekeeping goods, stoves of all sorts including kitchen stoves and coal furnaces, hair mattresses, Boston rocking chairs, hot air furnaces, dishes, organs, paper hangings, piano fortes (square, $250 to $600; grand, $800 and up), looking glasses, upholstered furniture, kerosene lamps, tin ware, sewing machines (1861), copper ware, etc.

Advertised foods were numerous. In Jersey City, in 1861, raisins cost 14 cents per pound; currants, 10 cents; citron, 24 cents; Turkish prunes, 10 cents; and figs, 9 cents. Cranberries sold for 14 cents per quart. At Mount Holly, in 1861, food prices were as follows: per bushel, wheat, $1.20; rye, 70 cents; corn, 70 cents; oats, 32 cents; potatoes, 35 cents. Per pound, prices were: for butter, 18 cents; lard, 10 cents; calves, 4½ cents; hams, 13 cents; chickens, 10 cents; wool, 40 cents; and eggs per dozen, 25 cents.

Dry goods advertised then included furs, hoop skirts, ladies' dress goods, ready-made suits, shirtings, calico, and dress coats (Newark, 1842, $12 to $15). At Jersey City in 1861, at a sacrifice sale, children's shoes were offered at 10, 15, and 18 cents per pair; ladies' Morocco slippers, 31 cents; boys' slippers, 40 cents; and men's slippers, 50 cents. Gents' lasting brogans and Congress gaiters were $1.00; and men's boots, $1.00 and $1.25. Along with dry goods were wet goods, such as apple whiskey, brandies, gin, wine, Scotch and Bourbon whiskies.

Miscellaneous items advertised for sale were numerous in the forties through the sixties. They included building supplies, Swedish leeches, horses and horse linament, locomotive and upright boilers, whale oil, sperm oil, elephant oil, thermometers, lime, spectacles, coffins, watches (Jersey City, 1861, gold lever, $20.00, silver lever, $8.00, and gold chains, 50 cents per pennyweight), lamps, perfumes, parasols, carpet sweepers, books, iron safes, picket fences, hardware, cutlery, billiard table, patent medicines, hair brushes, trusses, cough drops, cancer cures, sarsaparilla for the blood, steel spring skeleton skirts, hair cream, hair regenerators, powders for ants, roaches, and bedbugs, cholera preventives, tobacco, earrings, carriages, superphosphate of lime, corn salve, bunion salve, sugar-coated cathartic pills, iron water wheels, small steam engines, and chimney wicks. Merchant tailors' prices in Burlington in 1862 were: English beaver overcoats, $16.00; black cloth frock and dress

coats, $14.00; black French doeskin pants, $5.50; black French cashmere vests, $3.50, all made to order.

Dentists, doctors, and lawyers advertised their locations, and undertakers their locations and services. There were boarding schools, female seminaries, dancing teachers, music teachers, and penmanship teachers, all ready for pupils. Insurance companies made known their facilities, as did photograph and ambrotype galleries. Railroad, ferry, and steamship companies advertised their schedules before they made free, printed schedules available to passengers. In Newark in 1842 the cab fare from the railroad or steamboat to any part of the city was six cents per head.

Until around 1830, on the farms, candles were used along with lamps which burned whale oil or lard. Then there appeared a mixture of turpentine and alcohol under the trade name of camphene. In the 1860's coal oil or kerosene gave a brighter light for less cost, and this became the chief source of illumination. Gaslight appeared about the same time as the use of kerosene for illumination and was popular in the cities, especially in connection with the use of asbestos or "Welsbach mantles" which increased the illumination when they were heated by the gas flame. With the advent of electric illumination, other forms of lighting gradually fell into disuse. In the 1880's the electric carbon arc was popular for street lighting in the cities, but incandescent lamps for home use were just becoming available by 1900.

Fashionable city ladies during the 1830's wore large bonnets ornamented with feathers and veils. Bodices were tight but skirts flared. Leg-of-mutton sleeves were topped with wide epaulettes. Hair was crimped and curled and done into high knots. Gentlemen's coat collars reached halfway up the back of their heads, which gave their shoulders a sloping look. Coats were high waisted, and pantaloons were tight. High collars bound with stock and cravat completed their ensemble, which was surmounted by a hat soon to be standardized

into a stovepipe. By 1850 the women wore small bonnets, tight bodices, sleeves to the elbows, and hoop skirts that became so wide near 1855 that they had difficulty in going through doorways. For cool weather, shawls were worn.

The ladies adhered to their hoops and bonnets. Shawls were sometimes replaced by short coats. Hoop skirts, having reached unwieldly widths, began to project their fullness to the rear. Male visages by 1870 were adorned by beards and moustaches. Top hats, tail coats, and trousers were still in good style. The chests, backs and shoulders of the coats were padded to conceal the shortcomings of the wearers. The bonnets of the ladies shrank to doll sizes, and a ribbon under the chin kept them over their foreheads. A heavy wad of hair or a bunch of ringlets was worn at the back of the head, sometimes confined in a snood or shaded by a chignon. Pulled back over a bustle into exuberant draperies and trimmed with fringe, cord, and ribbons, was the overskirt. Trimmings came into their own during this period.

By the 1880's mail-order catalogues displayed ready-made dresses for all American women, although the frugal housewife still made most of her children's dresses and suits and also her husband's shirts. In her spare time antimacassars and doilies were crocheted for chairs and tables, and slippers and tobacco pouches were embroidered for her husband and brothers. The skirt had lost its long train and the bustle had diminished to a faint *embonpoint* at the hips. Bangs were popular and at times the hair was shingled. Except for party dresses the neck was always covered by a filmy collar or ruche. Sleeves extended to the wrists.

The business girl at first was dressed modestly in a shirtwaist with leg-of-mutton sleeves and a long skirt. Her face was well scrubbed and her hair was plain. She became more of an office fixture and less of a female, but this changed later as she adopted more feminine habiliments. Men wore brown derbies, spats, and fancy vests. By 1900, fashionable young men and women played

tennis and golf in clothing made for sports wear. The lady's middy blouse, full skirt, and sailor hat permitted freedom to chase a ball, which never could have been accomplished in crinolines or hoops. Attire for sporty young men comprised blazer jackets, flannel trousers, and straw hats. For town wear, elaborate and copiously trimmed dresses were in style. Hats became larger and finally developed into the wide wheels on women's heads by 1910. Skirts continued to have a hemline yards around. Blouses showed a tendency to droop in front.

Men wore padded shoulders, peg-topped trousers, and bull-dog shoes, and fedora hats began to push the derbies off their heads. With their high collar and other attire men looked stiffly formal and this aspect did not diminish until the 1920's.

After 1900 American fashion started to develop independently. American women, helped by fashion plates, tissue-paper patterns, and the sewing machine, turned out worthwhile creations. As clothing became less clumsy and sports required more freedom of action, a sort of Greek ideal in fashion was revived. A well-developed body took precedence over its covering, and less time and money were spent on dress and more on exercise, diet, and life in the open.

In the 1850's the word *legs* was not used in polite society, not even when referring to those of a piano. Also the use of such words as *tail, thigh,* and *hips* in connection with an animal was thought to be indelicate. The word *belly* was absolutely unmentionable. It was always a *stomach*. The words *corset* and *shirt* were not mentioned by nice people in mixed society. A lady in the town or city was supposed to walk with a measured gait. She was also supposed to look straight ahead while walking and not to turn her head from side to side, especially in large towns where it would be an "invitation to the impertinent." In a library or museum she should always be accompanied by a companion. After twilight no young lady would walk alone.

Within the two decades, 1880 to 1900, the telephone,

electric light, and typewriter appeared. The telephone up to about 1890 was mostly a city convenience. After Thomas Edison patented his carbon filament for electric light bulbs, electric lights soon displaced gas and kerosene for urban homes and streets. The first practical typewriter was manufactured on a commercial basis in 1873 and, as its use increased, business colleges developed and soon women found opportunities in the business world. Following the typewriter came adding and calculating machines.

Although a "refrigerator," or icebox, was patented in 1803, refrigeration spread very slowly because of the high cost of ice which, until the end of the 1820's was hand cut and poorly stored. Ice became cheaper by the 1840's and home refrigeration spread among townspeople. In 1849 a "Union refrigerator" was advertised for sale in Newark—ice was stored in a compartment on top of the food chest. It was lined with galvanized iron, which was supposed to be superior to zinc lining. In the country, farms were equipped with springhouses, little stone and sod or frame and sod houses built over a spring or shallow stream. These were always cool even in hot weather and the housewife kept butter, milk, etc., in stone crocks deep in the cold water of such houses. Some large farms had icehouses where blocks of ice that had been cut from a frozen pond in the winter were stored in sawdust.

As a result of the invention of mechanical refrigeration, ice wagons made their appearance in the cities and blocks of artificial ice were sold at retail from the 1860's well into the next century. These gaily painted wagons, usually drawn by one horse, had a step below the rear tailgate on which the iceman stood while chopping a block of ice, which was sold by the pound, to fit the family icebox. A spring scale for weighing the pieces hung from the roof at the end of the wagon. During the hot summer months children hopped on the back step for small pieces to put in their mouths. The ice wagons for city use were owned by various ice com-

panies which paid between $250 and $400 for such conveyances. Wagons with pictures on the sides cost $75 more. In addition to a wooden icebox for keeping food cool, many families of moderate income had a "safe" that was suspended from the cellar rafters. It was a box about three feet square with screened sides and a screen door. On the shelves inside was placed food that would be eaten in a day or so and that did not particularly belong in an icebox, such as cake, eggs, and cooked leftovers. The cellar was usually cooler than the rest of the house and the screens kept wandering insects away from the food.

In the first decade of the nineteenth century, artificial mineral waters and soda waters began to be manufactured, and not long afterward sugar and fruit juices were added to the soda water. These drinks became very popular in the cities and small towns where they were sold for six cents a glass and from one to two dollars per dozen bottles, according to their size. Mineral fountains, so called, were advertised by druggists. In Newark by 1820 H. D. Hudson solicited patronage for "Soda, Rochelle, Epsom and Congress or Saratoga Waters, Ice creams, Mead and Beer." About soda water he waxed poetic.

The season of Soda is come,
  And her fountain is flowing again;
Avaunt! Whisky, Brandy and Rum!
  But hail to thee, Adam's Champaigne!

How it scatters its volatile spray,
  And sends up its sparks in our faces!
It drives Spleen and Megrim away,
  And brings Mirth and Wit in their places.

'Tis the Cordial of Love, too, no doubt
  (As good for the Ladies as tea;)
For Venus our Poets give out,
  Was born from a Wave of the Sea.

In Trenton Dr. Thomas L. Woodruff during 1818 advertised his new "Mineral Fountain" at his "medicine store" where he also sold paint, oil, hardware, drugs, medicines, and window glass.

The early soda fountains were tinned copper affairs, with a substantial force pump and necessary pipes, valves, and couplings, together with recipes for making various kinds of syrup. One could buy an outfit complete for $60, including a fashionable stand, in 1840. From 1880 on they became costly, massive marble structures, decorated with domes and columns. From these, carbonated and flavored drinks and ice cream sodas were dispensed to thirsty customers who congregated around them during hot summer days and nights.

The tomato which came to us by way of France was introduced into different places in America at various times, beginning about 1789. Its popularity was distinctly limited, as it was thought by many to be poisonous. In New Orleans in 1812 the fruit was first regularly quoted in the market. And it was in Cumberland County in 1812 when John Loper, farming land owned by Dr. Ephraim Buck, grew the first tomatoes from seed obtained by Dr. Buck in New Orleans. The doctor, a well-known physician, was interested in agriculture and served as secretary of the first Cumberland County Agricultural Society in 1823.

Colonel Robert Gibbon Johnson, one-time officer in the New Jersey State Cavalry, a member of the State Legislature, and a trustee of Princeton, had learned to eat and enjoy tomatoes. He wanted to share his discovery with other persons, especially as the food value of the tomato was not recognized. And so legend has it—and the event could easily have taken place—that Colonel Johnson, one hot August day in 1820, stood on the courthouse steps in Salem and announced in stentorian tones that he would eat one of the lethal things there and then. This he did with dripping relish while the amazed crowd waited to see him writhe in pain and

fall stricken to the ground. Whether true or not, it was about 1820 that the tomato began to be popular as a food.

Modern canning originated with Nicholas Appert (1750-1841), who sealed foods, including tomatoes, in air-tight bottles and then boiled them in water. Harrison Woodhull Crosby of Jamesburg was the first, so far as is known, to can tomatoes successfully for commercial use. His early experiments took place at his home while he was an assistant steward and chief gardener at Lafayette College, Easton, Pennsylvania, from 1845 to 1848. His efforts were rewarded with success in September, 1847. In the refectory building of Lafayette College, Crosby put his cooked tomatoes in little tin pails such as children played with at the seashore. Lids with square holes in the centers were soldered on the tops of the pails and the fleshy parts of stewed tomatoes were put through the holes. Then a piece of tin larger than the opening was soldered over it. During the following winter he packed a thousand cans, but he could not sell the product. So, packing six cans to a box, he sent them to newspapers and to such famous persons as Queen Victoria, President James K. Polk, senators and congressmen. Letters of acknowledgment and thanks came to him from editors and others.

Lafayette College claims him as its own, and on March 30, 1936, unveiled a bronze tablet to his memory, but Crosby made his home in Jamesburg while he was steward at the College and later he managed the N. H. Dudley cannery at New Brunswick and the John D. Buckelew cannery at Jamesburg. In 1877 he was appointed postmaster at Jamesburg and he served there until his death in 1885.

In the 1840's New Jersey was shipping vegetables and fresh fruits to New York City. A satisfactory refrigerated car was built by 1872 and from that time on, with the development of the canned foods industry around 1860 in New Jersey, people were assured of obtaining foods out of season and in greater variety the year round. As

villages and cities increased in size and in wealth and as fast transportation developed, fruits, milk, and leafy vegetables became plentiful and urban dwellers enjoyed a better diet. Farmers also grew greater varieties of food for their own use. Cattle were no longer shipped on the hoof to eastern cities, and small slaughterhouses in the east started to disappear by the 1880's. People were educated to food values which, with the improvements in distribution, brought within the reach of many a more varied and healthful diet for the entire family. Invention, industry, and transportation had changed the eating habits of the citizens of the State—chiefly for the better.

# IV

# TRANSPORTATION

THE SETTLEMENT OF NEW JERSEY was determined in great measure by its system of rivers and navigable creeks which made many separate parts of the province accessible to new arrivals. The semi-nomadic Lenni Lenape used canoes of their own construction to travel the rivers and creeks as water highways over which they moved themselves and their belongings. Their camps, villages, and summer camps were also connected by well-traveled foot paths over routes influenced by the natural contours of the country. Hence, the European settlers had the advantage of finding well-established land routes here, and their course of settlement flowed along these Indian trails. Paths were often widened to accommodate horses and wagons; vegetation was cleared away and fallen trees removed. Gullies were filled in, and logs were laid across streams; soon ferries bridged the wider streams. These improvements facilitated travel on horseback and by wagon.

Within twenty years of the first settling of New Jersey, enough official machinery had been established for the development of a road system in both East and West Jersey. As more roads were opened, ferries increased in number. As early as 1717 the Assembly passed an act licensing ferries and establishing their rates. Local officials were directing the building of bridges.

Carts and heavy farm wagons made of wood, crude and clumsy, were the first vehicles to appear on the

roads. In the eighteenth century, with iron available, tires and other metal parts were utilized in their improvement. Only in large cities were coaches in use. New Jersey did not have any coaches until about 1750, and they were not used for stages until just before the Revolution. During the winter months, when roads and streams were frozen and work was not pressing, there was a good deal of overland travel.

The founder of the Society of Friends, George Fox, who came to the colonies for the purpose of encouraging Quaker settlements, crossed New Jersey in 1672, before the development of public transportation. He and his companions traveled the "Burlington Path," running from the Delaware to Raritan Bay through a wilderness where, during an entire day, they saw neither person nor dwelling. Sometimes they slept in the woods by their campfire, sometimes in an Indian wigwam. The Indians they met treated them kindly.

About fifty years later, travelers across the "waist" of New Jersey were able to avail themselves of public transportation and accommodation. Stage wagons are first mentioned in 1723 as public transportation over the Amboy-Burlington road. Stage lines were later extended and offered regular service, once a week or oftener. By 1772 the stagecoach, which offered more comfort to passengers, had made its appearance in New Jersey as a form of public transportation.

Hannah Callender, a young Quaker girl, described stage travel across New Jersey in her diary for 1759. Hannah and her companion, Anna Pole, lodged overnight at Burlington. They arose at four o'clock the next morning, dressed by moonlight, ate breakfast, and set out on their trip. By seven o'clock they and the other passengers, including several sailors, reached Crosswicks; they ate a second breakfast there and then left for "Cranberry," where they fell in company with another stage from Bordentown. From "Cranberry" they took the wagon that went to Amboy Ferry. The scenery along the way and their company completely filled their minds.

Along the route they saw the wrecks of two stages which had been caused by drunken drivers and passengers. Crossing the head of South River, they arrived at Amboy Ferry by six o'clock, only slightly tired after their journey of fifty miles. The house where they lodged was full of people, but the noise and carousing did not keep them awake. They arose at five o'clock the next morning, and at nine they were aboard a boat which landed them at Whitehall about six that evening.

Between 1765 and 1775 stage service was extended considerably from Cooper's Ferry to the south and east, and in the northern part of New Jersey stage lines radiated from Paulus Hook, whence a ferry ran to New York City. Bulky goods and heavy merchandise were shipped by water or heavy wagon. On the eve of the Revolution there was a fully developed plan of transportation by stage, over a well defined road system, in New Jersey.

A little more comfort for passengers in stages was always desired, however, as was increased safety for them. In its November 16, 1767 issue, the *New-York Gazette* published a note about a new "light travelling waggon" with a device that would allow runaway horses—a menace to public safety perhaps equal to the drinking habits of the drivers— to run away without the carriage.

> We hear from Burlington, that the new constructed light travelling waggon, contrived by Richard Wells, Esquire, on a full Trial last week, was found to answer its Design, to great Exactness. Among other Improvements, his invention to discharge the horses, in case of their running away, is particularly worth attention. This is done, at the expence of about a Pistole, by the Rider (in the inside of the carriage) only by pulling a String, when the Horses go off and leave the carriage standing. An Invention that bids fair to be of great Use and Safety to those who ride in closed Carriages.

The rich aristocratic families of Philadelphia traveled to Schooley's Mountain Springs in Morris County in

The Diligence Stage Near Trenton, c. 1812
*By Paul Svinin, from Avrahm Yarmolinsky's Picturesque United States of America*

their own great coaches drawn by four horses, with their coat of arms on the doors, and sometimes accompanied by outriders. Part of their route followed the Old York Road which was completed in 1765. It took three days to make the trip.

If one had to depend upon public transportation, one rode in a long-bodied stage wagon with eleven other travelers, facing the driver from one of four backless benches. There were no windows or doors, and one had to climb in over the front wheels to get into the stage, and then over other passengers. The back seats were the most desirable, as the back part of the stage wagon could be used as a back rest. Four supports held up a light roof, and leather curtains suspended from the roof could be rolled up or down as the passengers desired. Horses were changed about every twelve miles. The stage line over the Old York Road, which ran from Philadelphia to New York, was known as the "Swift Sure Stage Line." Its drivers were as skillful in handling their horses as their liquor, which many consumed at every tavern stop. Upon a signal from the driver, the passengers would often have to lean to one side to keep the vehicle from toppling over. At other times they had to alight and walk until the horses pulled the conveyance up a hill or through the mud. Stages nearly always started their trips before daybreak. In winter the ride was cold, and during the summer, travelers suffered from the heat and dust. By 1818 the body of the stagecoach became oval or egg-shaped and was suspended on thick leather straps. This made riding somewhat easier over roads that were frequently full of holes and stones. After reaching Elizabethtown the passengers took another stage which carried them to the Springs through Springfield, Morristown, and Chester. In 1821 this line of stages ran every other day. The stage left New York at 5:00 A.M. and arrived at Schooley's Mountain around 3:00 P.M. The next day it left for Philadelphia.

From 1700 to 1735 many Dutch families from Long Island, Staten Island, and Bergen County came into the Raritan Valley. They arrived at New Brunswick, or the "Landing," on sloops, and flatboats carried them up the river. Leaving New York in the early morning they might reach Perth Amboy by evening. If the night was fine and the tide came up the river, they reached New Brunswick by daybreak, or about twenty-four hours after leaving New York. However, the trip often took forty-eight hours. The large flatboats, of which there were only a few, carried eight or ten tons of cargo. Most of them were small and narrow. Passengers and household goods were loaded on them and were carried to Bound Brook. This was the main freight route through the Raritan Valley.

In 1800 the *Centinel of Freedom* printed a set of sarcastic "Rules for Travelling in a Stage Coach."

1. Let every man get in first, with all his baggage and sit there firmly, let who will get in, and if any other complains that the trunk is too large for the inside, let him declare that it contains great value—that he has the promise of an inside passage, and that it shall not go out.
2. At every town, let every man light his segar, and continue smoaking in the face of his fellow-travellers, and cursing the driver, during each stage; then let him light his segar again.
3. If anything is said about the general government, let every man take his segar from his mouth, blow out a volume of smoke, and then curse the President whether Adams or Jefferson.
4. If ladies are present double entendres are very convenient.

Europeans were amazed at women's traveling unescorted in the stages. As a rule the women were given the more comfortable back seats and at each stop at a wayside inn the men gallantly offered to buy wine for them.

The turnpike era in America occurred during the first third of the nineteenth century. Everyone was interested in toll roads and in New Jersey it was generally believed that such roads were necessary for the state's future growth. The early turnpikes were needed for travel between Philadelphia and New York City, and later ones for the development of the northern part of the state. From 1801 to 1860 New Jersey had 76 principal turnpikes and plank roads extending over its most thickly settled areas. Tolls were charged for travel over a turnpike. A pike or bar was suspended over the road where the toll was collected. Turnpikes were usually short in New Jersey. They were built in sections of a few miles by turnpike companies created by special legislative acts. The surfacing varied; sometimes it was stone but usually it was ordinary earth.

Different rates of toll were charged. The Schooley's Mountain Turnpike Company proposed in 1865 that when their turnpike was finished the toll charges would be:

For every carriage, sleigh or sled drawn by one beast .....one cent
For every additional beast .....one cent
For every horse and rider, or led horse or mule .....five mills
For every dozen of calves, sheep or hogs .....one cent

Persons going or coming from church on Sunday, or a funeral, or militia men going to or from training on a muster day were exempt from toll charges.

Canals and railroads superseded turnpikes, as they carried goods and passengers more cheaply. By 1830 turnpikes were losing their preëminence, and plank roads became popular; by 1857 there were 23 officially recognized plank road corporations. Many such roads were laid out over the routes of old roads or turnpikes. They were floored with 3-inch-thick planks laid crosswise to the road on three to five stringers that were buried lengthwise in the roadbed. They cost less than macadamized roads and provided smooth and pleasant

travel. The farmers in particular were supposed to benefit from them. By 1860 this movement died down.

As usual travelers were interested in the food at taverns and the condition of the roads. William Cobbett wrote in his *A Year's Residence in America:*

*Trenton, March 11, 1818.* I am at the stage tavern, where I have just dined upon cold ham, cold veal, butter and chese, and a peach-pye; nice clean room, well furnished, waiter clean and attentive, plenty of milk; and charge, a quarter of a dollar. . . . I had not the face to pay the waiter a quarter of a dollar; but gave him half a dollar, and told him to keep the change. . . . Now I bid adieu to Trenton, which I should have liked better, if I had not seen so many young fellows lounging about the streets, and leaning against door-posts, with quids of tobacco in their mouths, or segars stuck between their lips, and with dirty hands and faces. . . .

Another entry for the same day records his impressions of New Jersey roads:

I am now at Trenton, in New Jersey, waiting for something to carry me on towards New York. . . . *Brunswick, New Jersey.* Here I am after a ride of about 30 miles, since two o'clock, in what is called a Jersey-waggon, through such mud as I never saw before. Up to the stock of the wheel; and yet a pair of very little horses have dragged us through it in the space of five hours. The best horses and driver, and the worst roads I ever set my eyes on. This part of Jersey is a sad spectacle, after leaving the brightest of all the bright parts of Pennsylvania.
*March 12.* I got to Elizabethtown Point through beds of mud. Twenty minutes too late for the steam-boat. Have to wait here at the tavern till to-morrow. Great mortification.

During the 1820's there was great public enthusiasm for canals. The two most important systems in the State were the Morris Canal and the Delaware and Raritan Canal. The Morris Canal, begun in 1825 and completed by 1836, connected the Delaware and Passaic rivers and

was intended principally for the transportation of hard coal to the declining iron industry of Morris County. The Delaware and Raritan Canal, connecting the waters of the Raritan and Delaware rivers, was originally designed for carrying merchandise and passengers. It was authorized by the legislature in February, 1830. The Camden and Amboy Railroad was a competitor for the business expected by the canal company. In 1831 all the canal stock was subscribed and, as it could not successfully compete, it asked for permission to build a railroad from Trenton to New Brunswick. This was refused by the legislature but finally the Amboy Railroad and the canal company were united by the legislature in 1831, and the two agencies divided the business between them. Packets ran between Trenton and New Brunswick, charging 75 cents and taking five and one half hours for the trip. After 1835 regular passenger service was discontinued. The transportation of coal became the largest source of revenue.

The early steamboats did not move so rapidly as stages, but passengers enjoyed water travel as they were not crowded into wagons bumping over rough roads. The stage lines connected with the steamboats, which in the 1820's carried from fifty to sixty passengers. Passenger traffic was the principal source of revenue, although freight was also carried. Rival steamboats, as well as stages, raced each other with no regard for passenger safety. Mrs. Anne Royall, a southern woman who toured the United States between 1824 and 1829, has left a vivid account of her experience in crossing New Jersey on racing stages and steamboats.

> After spending two weeks to a day in Philadelphia, I entered my name on the waybill, paid my passage over night, and set off for New-York in the steam-boat next morning, sailing up the Delaware. Shortly I found about fifty strange faces below, independent of those on deck—ladies and gentlemen all in one large room. I took a seat in silence amongst them, admiring the republican simplicity of their manners.

The ladies, unembarrased, modest, and discreet, conversing familiarly with the gentlemen, all mingled together, leaving it difficult to tell who were, or who were not their husbands. In this respect they differ greatly from their more southern neighbours, who would have taken it as an insult, were they reduced to sit in the same room with gentlemen, particularly where men of all classes are passengers. Here was no silly affectation amongst the females, no impertinent frowardness amongst the men; they cracked their nuts and eat their apples very much at their ease; these I thought must be New-Yorkers, which proved to be the case. My meditations, however, were soon interrupted by a call upon the passengers to come and receive their tickets, as it appeared we had to leave the Delaware, take stages and proceed by land across the country to the Raritan river, (New-Jersey,) where we take the steam-boat again. Every one, even the passengers seemed to testify the most eager desire to beat the other line, whose passengers had just left the shore in their stages as we arrived.

When we began to draw near the Raritan, we had a view of the other line, and it is probable they had a view of us, from the rate they were driving. Each line was running on elevated ground, in view of each other, during some miles; but all in vain, we got to the river first, and I was almost carried to the boat by the porters, in their eagerness to conquer the other line. The foremost stage of the opposition made two desperate attempts to pass us within a few yards of the Raritan; they came so near effecting their purpose that the forewheel struck the hind wheel of ours, the one I was in, and nothing but the narrowness of the pass prevented their success. These opposition lines are certainly an advantage to travellers, and a great one too, but it is one of great hazard.

No sooner were we in the boats, (which was almost at the same instant,) than the steam was liberally plied to the wheels, and a race between the "Legislator" and the "Olive Branch," commenced for New-York. The former was our heroine, and a stately boat she was; but although she seized upon the middle of the channel, her rival drew up alongside somewhat boldly, and sometimes had the presumption to run ahead, which her ability to sail in shoal water enabled her to do; often, however, she lagged behind. It was quite

an interesting sight to see such vast machines, in all their majesty, flying as it were, their decks covered with well-dressed people, face to face, so near to each other as to be able to converse. It is well calculated to amuse the traveller, were it not for a lurking fear that we might burst the boilers. I confess for one, I would rather lose the race than win it, (which we did,) under such circumstances.

In the so-called Pine Barrens of the lower half of New Jersey, inhabitants were few and primitive conditions prevailed while settlements and transportation facilities in other areas were established and advancing. Of this area, Constantine Samuel Rafinesque, the noted naturalist, in his *Life of Travels* wrote:

In July [1833] I took an excursion of 15 days thro' New Jersey to the sea shore and sea islands, to study them better still. I went by Burlington, Mount Holly, Vincenton and Budeltown to the Pine barrens, which extend here about 30 miles to near the sea, intermingled with Cedar swamps of Cupressus thyoides. I passed thro' the Grouse plains, without trees; the soil is gravelly, covered with bushes, and has no value, altho' healthy and with good water. There is no village in these sandy Pine woods and gravelly plains. I stopped at Cedarbridge to botanize and found many plants. This spot is 9 miles from Barnegat and 10 from Manahawkin, villages near the sea. I went to the last who has 60 houses and a fine pond of clear water three miles around but colored like all the waters here. I remained 5 days in the neighborhood to explore the woods, swamps, salt marshes, meadows, &c., and 6 days on the great Id. of Long beach 24 miles long, but often cut up by the sea in storms. It is frequented for the sea air and the sea baths, and has a whale fishery in the Spring, for whales coming near the coast.

With the building of railroads, stagecoaches started to disappear except in the southern part of the state which was without rail service. Railroads appeared on the scene nearly as early as canals. The establishment of the Camden and Amboy Railroad in 1833 began a

new period of transportation, which became popular immediately. Because rail travel was faster, steamboat travel gradually disappeared. However, until late in the century, many travelers preferred to go by water between Philadelphia and Tacony, Bristol, Burlington, and Bordentown.

The passenger traffic on the Amboy and New Brunswick routes consisted of two classes. People wishing to save money rode in the poorest cars and the forward decks. The Amboy also had an "immigrant" class that was later combined with the second class.

In the 1830's when railroads started, few persons living in Plainfield, Morristown, New Brunswick, and Trenton thought of commuting to jobs in New York City, and New York City residents gave no thought to living in the surrounding country towns. Daily riding from northern New Jersey to New York City started around 1839. The Jersey commuters were identified in New York by the "dusters" they wore to keep their clothing clean during their trip and to protect them from tallow dripping from the lighted candles in the cars. In 1839, through trains ran from Jersey City to Philadelphia without undue haste. Even thirty years later the trains stopped at New Brunswick for ten or fifteen minutes so that passengers could lunch at the depot restaurant. A large bell on the platform announced the departure of the train was imminent. At Trenton this procedure was repeated.

Commuting to New York increased materially after 1850 from New Brunswick, Rahway, Elizabeth, and Newark, as well as from various towns in Bergen, Passaic, and Morris counties. The railroads helped to build up the suburbs.

The Camden and Atlantic Railroad was chartered in 1852 and the Philadelphia and Atlantic City Railroad which paralleled it was opened in 1877. Other lines followed serving the agricultural, industrial, and shore interests of southern New Jersey. By 1850 there were 206 miles of railroads; by 1860, 560 miles. The settlement

of New Jersey, its social, industrial, and agricultural growth, have all been intertwined with the development of different types of transportation.

In 1867 the Newark, Bloomfield and Montclair Horse Car Railroad was built. By 1888 electric railways were springing up all over the United States. In 1903 twelve companies were taken over in the northern part of the state by the Public Service Corporation of New Jersey. Lines were extended and built so that many towns could be reached by trolleys. Finally the trolleys were supplanted by motor buses.

Along with New Jersey's position in the forefront of road, waterway, and railroad development, it was in the advance with respect to covered bridges. The covered bridge between Morrisville, Pennsylvania, and Trenton was the first to be built between two states. It was constructed in 1805 for what was then the immense sum of $180,000. The bridge with two carriage lanes and two sidewalks was an arch span with the roadway suspended. The five spans were covered with roof peaks crossing above the tops of the arches. Forty years after its construction it was still considered one of the finest wooden bridges in the world.

Another Delaware River crossing was the massive three-span covered bridge, also built in 1805, between Easton, Pennsylvania, and Phillipsburg, which cost only half as much as the bridge between Trenton and Morrisville. It had clapboard sides and glass windows in sliding sashes. Between New Hope, Pennsylvania, and Lambertville was a covered bridge with six arched-spans. Other villages along the Delaware River followed the type of the Lambertville—New Hope bridge construction, and eventually there were 19 covered highway and railroad bridges crossing the Delaware between the New York line and Trenton. Floods in this period were a great menace to Delaware River bridges. The first on record was the terrible one of 1841, after which not a single bridge remained intact between Easton and Trenton. In the interior of New Jersey there were never many covered bridges.

These bridges of horse-and-buggy days were covered to protect their wooden skeleton and preserve the wood. The interiors were often decorated with the initials of travelers and the dates they passed through, messages and notes chalked on the walls, posters advertising food, baking powder, stoves, plug tobacco, spavin cures, and circuses. On some bridges at each entrance there was an official notice cautioning the public against smoking and gambling on the bridge.

By 1900, New Jersey had a population of 1,883,000. The automobile was looked upon as an innovation for the rich. Beyond the cities, paved roads were practically nonexistent; horses pulled everything on wheels arousing clouds of dust except on rainy days. If an individual or a family had a long distance to travel, railroad transportation was used. Short distances were covered by foot, trolley car, and horse power. Women wore long skirts that swept the pavement, and a high-necked shirtwaist, both of which covered several layers of concealed garments. Men's clothing was stiff and formal to match the high collars. Three-piece suits were worn every day in the year regardless of the prevailing temperature. Immigrant servant girls were plentiful in the cities, and farmers' daughters served the same purpose in the towns. City workers did not live in the country. Farm and factory workers washed in basins on washstands. Many families took complete baths only once a week, usually on Saturday night. Telephones were unwieldy affairs that hung on walls and had to be cranked. The separation in income between the rich and poor was enormous. Many city folks still regarded the country people as somewhat different in spite of the fact that the latter had adopted factory-made clothing years before 1900. The virtues of rural life, however, were still highly spoken of, and farmers received special consideration from the government.

Over 86 per cent of New Jersey's population is now concentrated in urban areas. Only a little over 2 per cent of its population is farm residents. Most of the rural

population now consists of people with non-farm occupations who live in the country.

The many changes that have occurred since 1900, such as the automobile and the development of highways, mail-order buying, rural free delivery of mail, the tractor, telephone, radio, movies, television, public schools, etc. have almost completely eliminated the differences between rural and urban living. Rural people now enjoy all the luxuries of the city, and the old distinctions have faded into imperceptibility.

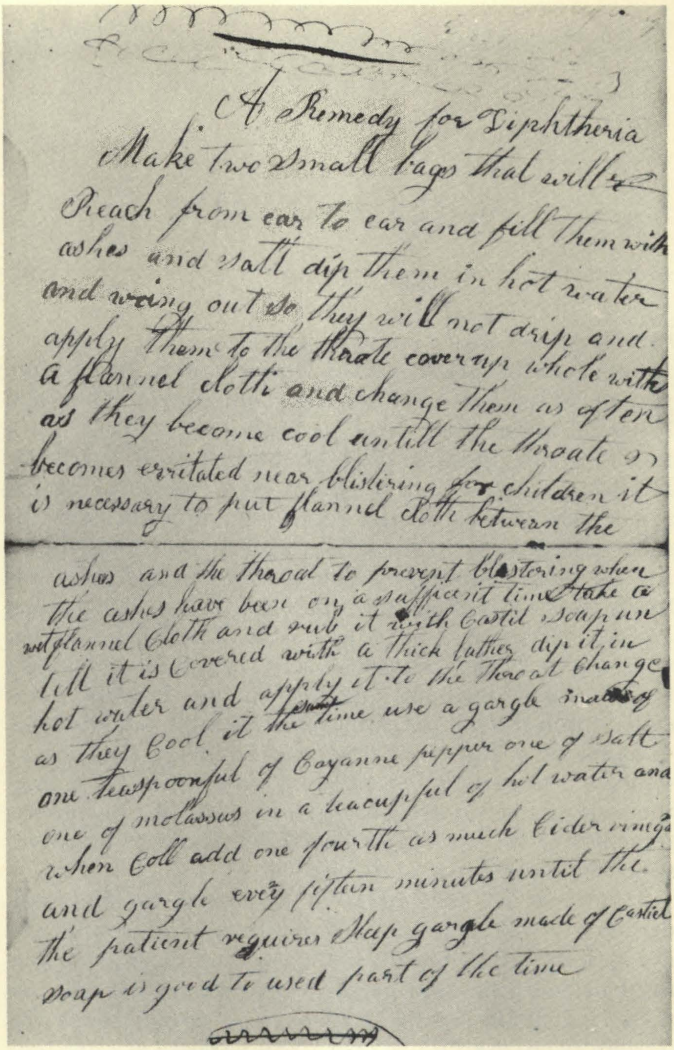
The family of today, in New Jersey, as elsewhere, lives in a world undreamed of by its predecessors, even as recently as 1900. Social changes have taken place on a scale previously unknown, due directly or indirectly to the automobile, superhighways, electricity, airplanes, automation, atomic bombs, radio, television, sanitation, housing, marketing, advances in technology, medicine, education, manufacturing, distribution, and the research which is continually going on in numerous fields. These have resulted in improved living comfort as well as many other advantages.

# V

# ACHES AND PAINS

THE EARLY SETTLERS of this country were not accompanied by physicians when they emigrated. They did bring, however, their own pathogenic organisms. As a result, many Indians died of measles and smallpox. Physicians at home in England were members of the upper class and, although there were opportunities for such practitioners in the colonies, there was little incentive for them to emigrate. The general run of settlers was hardy, but individuals did take sick; many died young, and the very hardy lived a long time. The local minister, who was a leader in varied activities and who might have studied medicine before leaving England, was called upon during illnesses. Sometimes the schoolmaster doubled as a doctor. There was in every community someone who could "bleed" and pull teeth. As a rule, the sick received only family nursing and the household remedies of the era. Experienced neighbors or midwives supervised the birth of babies.

Many settlers suffered from dysentery, malaria, epidemics of yellow fever and smallpox, and respiratory diseases, as well as from biliousness, mumps, and various unidentified aches and pains. Native plants and animals used medicinally by the Indians were employed by the settlers from the Old World. The spread of infectious diseases was retarded in many instances by the isolation of farms and villages. In the first settlements, the colonists themselves, ignorant of the principles of sani-



A Remedy for Diphtheria
Make two small bags that will reach from ear to ear and fill them with ashes and salt dip them in hot water and wring out so they will not drip and apply them to the throat cover up whole with a flannel cloth and change them as often as they become cool until the throat is becomes excitated near blistering for children it is necessary to put flannel cloth between the ashes and the throat to prevent blistering when the ashes have been on a sufficient time take a soft flannel cloth and rub it with Castil soap use till it is covered with a thick lather dip it in hot water and apply it to the throat change as they cool it the same time use a gargle made of one teaspoonful of Cayanne pepper one of salt one of molasses in a teacupful of hot water and when cold add one fourth as much cider vinegar and gargle every fifteen minutes until the the patient requires. Also gargle made of Castil soap is good to used part of the time

**The domestic treatment of diphtheria in the nineteenth century**
*From the commonplace book of the Hankinson family of Reading in the Rutgers University Library*

tation, sometimes contaminated their own water supplies. The result was typhoid fever and dysentery.

Circumstances were not conducive to good health in many other ways. Swarms of houseflies had sampled the settlers' food before they ate it. Flies climbed over the meat, fell into the milk, and even got into the mouths of the diners. Frequently, until the introduction of screens, flytraps and flypapers in the late nineteenth century, a child or servant was equipped with a branch or stick festooned with strips of newspaper to wave away the flies throughout the meal. At this time, there was no sanitary way to dispose of garbage and flies had not yet been identified as carriers of disease germs. The settlers were not able to maintain very high standards of personal cleanliness either. Underclothing was practically unknown, and most colonists wore wool and leather clothes. Heat, supplied by an open fire, was uneven during the cold months of the year, and winter bathing was not practicable. Working outdoors in the winter, the men got and stayed cold and wet over long periods of time. Consumption was widespread, but, as its symptoms were concealed, it did not inspire dread as did epidemics of yellow fever and smallpox.

Various English patent medicines followed the settlers to the New World, and they were advertised as soon as colonial newspapers appeared. Balsams, pills, drops, bitters, cordials, fever powders, and the like were sold by doctors, apothecaries, grocers, postmasters, tailors, booksellers, hairdressers, printers, goldsmiths, and others anxious to make a penny. After the Revolution, American patent medicines which were just as worthless crowded the English products off the market. Emetics, purgatives, and enemas were widely used by the early practitioners who called themselves doctors and whose charges for drugs were larger than their fees.

The colonial doctors were not highly regarded, and their treatments had little effect. Many rural doctors were quacks who had some training as surgeons. Some with no formal medical education had been apprenticed

to practicing physicians for four or five years. The pioneer doctors traveled on horseback, their bags full of calomel, Dover's powders, blistering salve, tartar emetic, and lancets for bleeding and tools for extracting teeth. A town visit cost 25 to 50 cents. In remote areas the farm families did their own doctoring from books written for those who could not afford "to dye at the Hand of a Doctor." In 1736 Benjamin Franklin published a fourth edition of John Tennant's *Every Man His Own Doctor.* A collection of remedies was found in every farmhouse. Various herbs were dried and preserved for future use as medical teas. Up until 1840 many school children wore amulets to guard them against illness. One was a mixture of sulphur, camphor, and asafetida enclosed in a small bag to hang around the neck.

Peter Kalm, writing about Raccoon, a Swedish settlement in Gloucester County, had noted that ague was a common complaint. Some settlers blamed it upon diet and others upon stagnant water. The remedy was Jesuit's Bark, brimstone, and vinegar every night and morning and three or four times during the day, washed down with warm water. Another ailment noted at Raccoon was pleurisy, called by the Swedes, "Stitches & Burning." Old persons suffered from it. Kalm also noted that Europeans in North America, especially women, lost their teeth sooner than they did at home. The Indians had good teeth, so Kalm blamed the early loss of teeth among the settlers upon the use of tea and the practice of eating and drinking everything while it was hot.

In 1766, when the New Jersey Medical Society was organized, the first business attended to was the establishment of a table of fees. For a visit or two in towns for a slight illness there was no charge. In the country the charge was 25 cents or more, depending upon the mileage. Attendance at childbirth cost $3.50. Surgical operations cost from $1.00 to $20.00. By 1868, the fees and rates adopted by the Hunterdon County District Medical Society were: ordinary visit, $1.00, mileage, 25 cents; remaining all night, $3.00; consultation, $5.00; advice in office, 50 cents to $1.00; cupping, $1.00 to $5.00;

use of stomach pump, $5.00 to $25.00; administering enema, $1.00 to $2.00; medicines, from 25 cents to $1.00; delivering babies, from $5.00 to $25.00; surgery, from $1.00 to not more than $50.00 as a rule, with assistant surgeons charging half-fees.

The herbs and plants believed to be of medicinal value were collected and dried and the roots and plants hung from the kitchen and garret beams. Such ones as thoroughwart, partridge berry, wormwood, wild mandrake, blue flag, sassafras root, bloodwort, ginseng, and pennyroyal were used in teas and decoctions as needed. Purges, bleedings, and blistering were favorite medical treatments.

"Sugar plumbs" were taken to destroy worms and were kept on hand by many families. Twelve of them cost eight colonial dollars. These "plumbs" not only broke "the knots" in the duodenum, or gut next the stomach, but they passed "through the smaller passages of the body" and purged "away the ropy, slimy humours," which caused "pernicious vermin." Around 1800 hoarhound was used for coughs and colds. Hoarhound, molasses, and tar were boiled together in a bag and the liquid thus produced was used for coughs. When babies had colic they were given catnip tea or peppermint. Camomile tea was a stimulant, and its leaves and flowers were used in poultices and for fomentations. Foxglove was used for the heart. Yarrow was used as an astringent, dandelions for chills and fevers, wild-carrot tea for kidney trouble, sassafras to purify the blood, and so on. Many persons called the doctor in only for serious illnesses. Samuel Mickle of Woodbury recorded in his diary that on February 27, 1827, he went upstairs in the Court House and Dr. Crane administered to him several shocks of electricity to his ears, neck, shoulders, and arms for rheumatism, et cetera.

Cupping and bleeding occupied a prominent place in the practice of medicine until about 1900. On his daily rounds, the doctor might use his lance half a dozen times. It was used in pneumonia, apoplexy, and in congestive diseases, and in many others it was routine practice,

which, according to the physicians, often gave outstanding relief. The bleeding was accomplished by the use of a spring lance. Usually the large superficial vein at the elbow was selected. The patient was seated in a chair with his arm upon the back of another chair. A bandage was applied about four inches above the elbow and tightened enough to constrict the vein but not the artery. The vein then became prominent. The lance was placed directly over it and sprung. An assistant caught the blood in a basin. When the basin was half full or when the patient became slightly light-headed or faint, a compress was put over the opening which stopped the flow of blood. The arm was put in a sling and kept quiet for twenty-four hours.

Local bloodletting was also accomplished by cupping. This was done on any part of the body that was not too bony. A small wad of cotton saturated with alcohol was ignited and thrown into a cup. This produced a vacuum and the cup was quickly placed on the spot selected. The flame went out and the vacuum sucked the flesh into the cup. After five or ten minutes a considerable flow of blood to that part of the body produced a large blood swelling. This was dry cupping and had the same effect as a mustard plaster. In wet cupping a scarifier was put on the blood swelling and when it was snapped bleeding ensued. The cup was then applied to another place. From one-half to one ounce of blood was removed at each cupping.

Leeches when applied to various parts of the body removed blood without artificial aids. They just sucked until they became full and fell off. They were used in inflammation particularly around the eye or nose where cups could not be used. In a few drugstores in New Brunswick as late as 1912, leeches were still kept on hand for such purposes. The cupping vessels were of glass and tin around 1800. Wooden cups with rubber bulbs for suction, instead of a flame were used around 1850.

In the 1830's, Dr. Sylvester Graham, a temperance advocate and lecturer who was convinced that gluttony and extravagances in dress were responsible for nearly four

times as many deaths as alcohol, promulgated a hygienic cult based on the belief that health could be restored and maintained by the use of whole wheat products, Graham bread, crackers, fresh air, bathing, dress reform, sunlight, sex hygiene, and exercise. He lectured to thousands and had many followers in New Jersey.

There were few sanitary provisions in New Jersey or elsewhere previous to 1820. Springs supplied the water; then there were shallow, stone-lined wells. Finally windmills appeared on farms to pump water from deeper wells. By the 1830's wooden pumps were being replaced by iron lift and force pumps. Wells were used in villages. Sewerage systems did not exist, and only large cities had waterworks by 1800 and a few small towns. Outside privies were common in the countryside and villages and even in cities for many years. Inside, there were commode chairs which concealed a chamberpot or slop jar for persons unable to leave the house. Earth closets were in use by some families from 1872 to 1882. This was a device whereby a box or pan filled with earth took the place of the chamber. At the back of the closet there was a box filled with more earth which could be released by pulling a lever. Then cesspools became common.

From 1850 on, where a continuous supply of water existed, home owners installed plumbing. The kitchen sink was the first plumbing fixture that was connected with a drain and supplied with running water. The sink was first made of wood, then lined with copper or zinc; then it appeared as a cast-iron fixture, next it was galvanized, and finally enameled. From 1880 to 1890 a handsome bathroom had all its fixtures encased in woodwork. From 1890 to 1900 there was a trend toward open plumbing. Between 1900 and 1910 the high flush tanks of water closets that were operated by pulling a chain began to be replaced by a flush tank that was only six inches above the top of the bowl.

During the 1840's hydropathy, a rival of homeopathy for public support, was introduced as a system for curing

almost every human illness through the application of cold water. The water was applied in various ways: there were hip-baths, douche-baths, head-baths, foot-baths, shower-baths, eye-baths, ear-baths, etc., including a wet-sheet pack that received the most publicity. The patient, on a mattress, was wrapped first in a wet, lightly wrung-out sheet, and then in from three to five comfortables, a pair of flannel blankets, and to top things off, a light feather bed was placed on top of him. After from one-half to several hours, the packing was removed, and the patient was subjected to a plunge bath or to a douche directed to the spine and shoulders and then rubbed vigorously with wet towels. There were various other kinds of cold-water applications. In addition, the treatments were accompanied by exercise, plain foods, herb teas, and rest, and they were extended for as many months as necessary until the patient was "cured." Water-cure establishments sprang up all over the country, especially in the East. New Jersey had eight such establishments from 1846 to 1867, and two were in business as late as 1900.

From 1749 to around 1900, various mineral springs in New Jersey were visited by rich and poor alike to drink the waters, which had a high iron content and which were recommended by early physicians for chronic rheumatism, piles, female weaknesses, diarrhea, loss of appetite, diseases of the kidney, bladder, liver, spleen, and skin, and other disorders. Some waters were bathed in, but mostly the water was to be taken inwardly. The most famous spring in New Jersey was the one at Schooley's Mountain in Morris County.

In 1770, before Schooley's Mountain Spring became elegant and popular—it was difficult to reach except for persons with determination—The Reverend Henry M. Muhlenberg, founder of the Lutheran Church in America, set out from Philadelphia in a rented coach, accompanied by his wife, Pastor Schultz's wife and two other sickly persons who wished to drink the mineral waters in New

Jersey. He traveled to Oldwick (then New Germantown), and then to Long Valley. In the late afternoon of June 20, his party left Long Valley for the mineral spring. The rest of the trip is described in his *Journal:*

At four o'clock in the afternoon a kind elder ordered out his wagon and seated our sickly women folk upon it in order to drive them to the recently discovered health spring. . . . At the start we had to climb a steep hill which was a mile long, and then we had a mile and a half to travel on level ground. But this was followed by another mile and a half of unbroken and terribly bad roads which were practically impassable for the wagon and which were difficult and dangerous on horseback as well as on foot, for steep hills, several deep swamps, etc., had to be traversed. The poor women had to abandon the wagon most of the way and stumble along on foot over rough stones and swampy ground. Finally we got to within a quarter-mile of the summit of the hill. There we left the wagon and the horses and went the rest of the way to the designated place on foot. From the hill we saw a valley which must have been more than one hundred rods in depth. There was a precipitous footpath, overlaid with flagstones, from the hill's summit, and we had to trip down this path as if we were descending the roof of a German house. About ten rods down the side of the hill was a ledge and a perpendicular rock. A little stream of mineral water, about two fingers thick, trickled from a crack in the rock and flowed into an artificially constructed hole or reservoir. Those who wish to drink catch up the water from the spring. Others bathe in the reservoir. We were so overheated and fagged by the climb that we were thirsty. All of us drank eagerly from the spring and we felt that it gave us new life. The water tastes like aqua chalibeta mixed with a little vitriol.

At seven o'clock in the evening we set out on the terrible return journey and, when we were perspired, we were overtaken by rain and thick fog. Under God's gracious protection we finally reached our quarters. . . . This was the first time in my life that I took a mineral water cure.

After the iron-mineral springs were discovered at the foot of the first Newark mountain, two miles from the

Orange Meeting House, in 1820, they were exploited as the Orange Mineral Springs. The location was so readily accessible that, two weeks after the discovery was announced, as many as five hundred visitors flocked to it in one day. They came to drink the water and to enjoy the wild scenery. On Sundays in 1821 and 1822, the main street of Orange was crowded with wagons, chaises, and stagecoaches from Newark, coming and going with their passengers. Leonard Snow advertised in Newark as early as August, 1820, that he intended to run a stage to the Orange Springs twice each day from Newark. In fact Snow would call at dwellings to pick up passengers.

The Sunday crowds at the springs were enormous and noisy. The quiet Sabbath atmosphere of Orange was rudely shattered. In 1820 church services were begun at the Orange Springs in an effort to offset the noise and disorder, but to little effect. The crowd stayed away from the services, but the Sabbath-breaking continued and the noise of carriages on their way to the Springs continued, along with the profanity and drinking. A few days later a mass meeting was held, and those who would honor the Sabbath were warned to stay away from the Springs unless they attended the religious services.

Mineral springs were found in many other New Jersey counties where accommodations could be obtained at modest rates, and at many springs the water was free to to everyone. There were opportunities for recreation and entertainment, for indulging in good food and liquor, for fishing, horseback riding, boating, and just loafing in agreeable company. The popularity of mineral springs declined as facilities for traveling to the mountains and seaside increased. American medicine paid little or no serious attention to health resorts. The treatments for curing chronic diseases in spas took too much time for most Americans who wanted to be cured quickly. As a result, toward the end of the nineteenth century such resorts lost their attraction.

# VI

## SOME GLIMPSES OF CHILD LIFE

NOTHING VERY DEFINITE has come down to us to show how the children of early New Jersey settlers actually behaved. However, by consulting Eleazar Moody's *The School of Good Manners* published at New London, Connecticut, in 1715 and subsequently at many other places as late as 1846, and by assuming that the bad manners which Moody was trying to correct were the ones most commonly found among the children of the settlers, we may get a picture of what probably occurred in the homes and meetinghouses of the period. Moody's admonitions, which originated in previous courtesy books, were composed for parents trying to teach their children how to behave.

Moody's rules covered the correct way for children to conduct themselves at church—not to run to the pew, not to change their seats or run out of church, to keep their eyes on the minister, and to walk decently and soberly home. After reaching home the small boy was supposed to bow and instantly remove his hat, to use "Sir" and "Madam" when speaking to his parents, to refrain from quarreling with his brothers or sisters, and to be meek and bear with patience the corrections of his parents. Among superiors the children were not to speak until spoken to, and if spoken to while sitting down they were to stand before answering. Their behavior at school was outlined and after class they were not to go "singing, whistling or hallooing along the street." In the drawing

room they were to stand steady and upright and not wiggle. Their noses were to be blown into handkerchiefs. They were not to spit on the floor but in the fireplace, or better still outside the house. They were to be moderately cheerful, neither frowning nor laughing.

The rules for behavior at the table were as follows:

Come not to the table without having thy hands and face washed, thy head combed.

Be sure thou never sittest down till a blessing be desired, and then in thy due place.

Ask not for any thing, but tarry till it be offered thee.

Speak not at the table; if thy superiors be discoursing meddle not with the matter; but be silent, except thou art spoken unto.

Dip not thy meat in the sauce.

Take not salt with a greasy knife.

Spit not, cough not, nor blow thy nose at the table, if it may be avoided; but if there be necessity, do it aside, and without much noise.

Blow not thy meat, but with patience wait until it be cool.

Smell not of thy meat, nor put it to thy nose.

Throw not anything under the table.

Foul not thy napkin all over, but at one corner.

Pick not thy teeth at the table, unless holding up thy napkin before thy mouth with thine other hand.

As soon as thou shalt be moderately satisfied, rise up from the table, though others thy superiors sit still.

When thou risest from the table, having made a bow at the side of the table where thou didst sit, withdraw.

Infants were frequently baptized on the first Sunday after their birth in a fireless church. Many children from their earliest years were told about the terrors of Hell, from which they could be saved only by obeying the rules which they were taught. This was before 1750, while the doctrine of eternal damnation was still compelling. Home discipline was often strict—colonial children were to be seen and not heard—and they were to obey the commands of their parents. Their home was a little

world in which they would learn everything needed for their future life.

In rural areas the schools were far from home. In the early eighteenth century many were built of logs. Desks were nailed to the walls and the seats were backless. In winter the roads were impassable, and before public schools appeared teaching standards were not high. Children were often sent to "dame schools" where they were taught the alphabet, a little reading, the catechism, and sewing. These schools were conducted near the kitchen fireplace by a housewife along with her housework. For many children their formal education ended with the country district school.

After the Revolution children were taught reading, writing, spelling, and enough arithmetic to enable them to keep family accounts and make change in a shop. The more fortunate ones went to a seminary kept by a minister or to one of the academies which supplied the colleges. At the academy they sat long hours on hard backless benches and read chapters of the Bible, Latin grammar, and Dr. Watt's hymns. At sunset they went to bed. At sunrise they got up and ate brown bread, pork and porridge, and beans. On Sundays they became a captive audience for long prayers. The girls received less education than the boys—they were taught needlework and knitting, and a smattering of reading, writing, and arithmetic. At a boarding school in New Brunswick in 1794, the education of young girls for $75.00 per year covered spelling, reading, drawing, grammar, geography, "clear starching," point work, making baby linen, muslin work, embroidery, and attention to health and morals.

Many of the earliest toys for children in the New World were made at home. Dolls were fashioned from any available materials. Corn husks, corn cobs, wood, leather, and rags were favorites and these were trimmed with feathers and beads to make them colorful and attractive. From bits of wood and bone, toy animals were carved by children and parents. And nature supplied nuts, shells, acorns, gourds, hollow twigs, and the like,

which were carved and cut to make all sorts of little playthings. Even chicken and turkey feet were not without utility as playthings. Milkweed pods made miniature cradles. Acorns or chestnuts when hollowed out and with a hollow stem of a plant inserted in the side, became tiny pipes. A willow branch supplied the makings for a whistle. Clubs, bows and arrows, and slingshots were homemade, and all sorts of other gadgets could be made by boys with jackknives. Even garden flowers and seeds could be used to amuse the young. Such devices plus the imagination of the children made life interesting for them after their chores were finished.

Dolls, doll houses, tops, rattles, pull-toys, and many others have always been a part of children's life since the earliest times. They were fashioned from clay, wood, leather, metal, ivory, or whatever was available. Wealthy parents provided silver or gold rattles, with bells at one end and a whistle at the other, imported from London. Sometimes the whistle was replaced by a handle of coral, rock crystal, carnelian, agate, mother-of-pearl, or bone, the handle being a "gum stick" on which the baby cut its teeth. During the last half of the eighteenth century the goldsmiths and silversmiths advertised the gold and silver rattles as "whistles and bells" or "coral and bells." A popular bygone wooden toy was Noah's ark, approved alike by parents and children. This was so crammed full of animals, along with Noah and his wife, that legs and tails sometimes suffered from such crowding. The ark was a Sunday toy at first because on that day ordinary toys were not allowed. But Noah's ark with its religious connotation was permitted along with Bible games. Both boys and girls paraded Noah and his family on the parlor floor if there was no company present. The animals, birds, dogs, cats, goats, sheep, monkeys, lions, camels, elephants, some strange, some familiar—sometimes as many as three or four hundred figures—all painted in bright colors gave the children the most pleasure. It is not known when Noah's arks were first

made. The wooden ones have been traced to Germany in the late sixteenth and seventeenth centuries.

From the 1830's onward the "science" of phrenology was a popular fad among the masses and among many who should have known better. A study of the contours of the head was made in order to read character, and parents had their children's heads examined in order that they might pick out a suitable profession for them to follow. Many mothers of rural areas, villages, and cities found it desirable to be phrenologized themselves. Some employers went so far as to require a phrenological recommendation as one of the requisites from apprentices applying for employment. By the late 1850's phrenology was defunct.

"To furnish the ingenious youth with the means of relieving the tediousness of long winter's or wet summer's evening,—to enable him to provide for a party of juvenile friends, instructive as well as recreative entertainment, without having recourse to any of the vulgar modes of killing time," one could, by 1838, consult a copy of *Parlor Magic,* published in Philadelphia. Therein one could find over three hundred fifty accounts dealing with experiments involving sight, sound, light, heat, gas, steam, fire, water, and air, and even how to get electric sparks from a cat, provided of course that the feline knew you, how to change a red rose to white, how to make artificial ice, magic inks, magic dyes, an artificial rainbow, cheap opera glasses, a portable microscope, a water mirror, how to obtain light from sugar, potatoes, gilt buttons, and oysters, how to make laughing gas, miniature balloons from turkey's maws, how to produce colored flowers, inflammable powder, an aquatic bomb, floating needles, and how to empty a glass of water without touching it. These were boys' scientific toys one hundred twenty-five years ago.

By the middle of the nineteenth century, boys were playing with marbles, tops, balls, and engaging in games of leap-frog or prisoner's base, and boys and girls played

follow the leader, hide-and-seek, hopscotch, puss-in-the-corner, blindman's buff. They were playing quoits, hockey, seesaw, with hoops, kites, battledores, shuttlecocks, and pea shooters. They were engaged in archery, cricket, fencing, gymnastics, riding and driving, angling, fly-fishing, swimming, rowing, sailing, skating, and in playing draughts and chess.

There were various games in which balls were used. One was called rackets. This was played in an open space bounded on one side by a high, black-painted wall. The ground was divided into four equal spaces (two against the wall and two before these), marked with chalk, in which divisions the players stood. A broad chalk-line 42 inches from the ground was made along the entire length of the wall, above which line every ball had to strike the wall. The game was played by two or four players. The ball was propelled against the wall by a light bat or racket. The game was started by the inhand player batting the ball against the wall. If it struck over the wall, or under the line, or did not rebound into the outhand's space, the striker was out and the outhand took his place. The great art was to send the ball against the wall in such a way that in its rebound the opposite party was unable to pick it up or hit it. When this happened, the one who struck the ball was credited with one point, and so the game continued.

There was a kind of football played between two sets of players of equal number. A large ball of India rubber, or a blown bladder, encased with leather, was placed in the midst of the players and the object of each party was to kick the ball across the goal of the other and to prevent it from passing their own. The goals were about 100 feet apart. The team across whose goal the ball was kicked lost the game. There were other games with balls, most of which came from England.

Toy penny banks began to be popular in the 1840's. These were made of glass, pottery, tin, and wood. A few years after the Civil War had ended, the first mechanical banks originated. During the 1880's and 1890's, how-

ever, their number and variety increased enormously. A horserace could be started by dropping a penny in the right slot, and other pennies in other banks activated William Tell into shooting an apple off his son's head, caused a boy to roll his eyes or made a donkey's tail and ears wiggle. Thousands of such banks were mass produced.

Hot air toys, which are no longer seen, consisting of different designs with from one to four paper figures, were manufactured in the last third of the nineteenth century. The figures were geared to an overhead series of vanes which moved when struck by an ascending current of hot air such as would rise from a hot stove. These toys with their characters, playing a bass viol, sawing wood, turning a grindstone, and moving in different attitudes, were fixed to indoor chimneys, stove pipes, and the like.

Around 1870 various tin clockwork toys appeared, such as galloping horses, seesaws, hippodrome chariots, miniature dancing figures, and gaily painted and decorated tin locomotives, pulling strings of passenger coaches and freight cars. The wind-up toys were soon followed by steam-operated ones. Iron and tin pull-toys appeared in the 1880's and reached their great popularity in the 1890's. They included locomotives, freight cars, horse-drawn carriages, fire engines, police wagons, and other toy models of appliances used in the adult world. Many of the trains and fire engines were scale-models of the real things. Although some toy electric trains were made as early as 1883 by a Philadelphia firm, it was not until around 1910 that they blossomed forth in full working order.

Foreign visitors to our shores during the mid-nineteenth century critized American parents and children. They said that parents encouraged their children to show off before guests, and that the children, as soon as they were able to sit at the table and talk, selected their own food and argued with their parents who were too busy

making money to control them. The boys were reputedly more spoiled than girls. Between 1800 and 1860 most foreign visitors to the United States expressed amazement at the combination of parental overindulgence and neglect that resulted in willfulness and self-reliance among the young.

Not all children were fortunate enough to enjoy a life of study and play. By the time the War of 1812 had ended, the factory system had gained a foothold in the United States. Until the middle of the nineteeth century, water power drove the mills and steam power was gaining a foothold with wood as fuel. By 1860 the entire industrial system was more or less dependent upon coal. Society was affected by the increasing importance of industry, and factory workers and manufacturing capitalists were emerging as groups. The factory workers before 1860 were largely drawn from farm families. In the winter months, the men worked in factories and returned to their farms the rest of the year, but now children from six to sixteen years of age began to work in textile mills, and the Industrial Revolution produced, for some children, an entirely different kind of youth.

# VII

# INTELLECTUAL INTERESTS

Most of the colonists who settled New Jersey had no book learning. Only a few could be thought of as being highly educated. Most had only the rudiments of reading and writing. Thousands of adults could not write and could scarcely read. In the back country schools were few, and only in the older settled areas were there facilities for popular education. At first, people of means hired private tutors, and later wealthy settlers sent their children to England to be educated. Then there were small pay schools, and once in a while a free school. The ordinary early family was not interested in reading matter except perhaps in helping their growing children with spelling and with the type of reading found in early primers. Making provision for the family took all the attention of the family group which, after all, had not sprung from upper levels of European society. And the immigrants who continued to arrive were no better off than those who had arrived previously. Of course many families had their Bibles, but that was often their only book.

The annual almanac during the eighteenth century was more extensively read in farm and village homes than any other piece of printed matter except the Bible. The very early ones were used primarily for their astronomical contents, but in addition they carried bits of wit and wisdom, directions for planting crops, pious apothegms, lists of roads, and names of innkeepers. Early

in the nineteenth century their scope was enlarged to include statistical information about the federal and state governments, agricultural advice, remedies for sick animals, lists of post offices, facts about foreign countries, fragments of history, poetry, anecdotes, epigrams, lists of canals, railroads, and various types of information that apparently answered some needs of the ordinary family of the period.

Around 1844 there appeared the first of the almanacs published by firms advertising patent medicines. Various church denominations issued almanacs that were religious in tone. There were also almanacs designed for mechanics and workingmen as well as ones advancing the temperance movement of the 1830's. During this same period a flood of comic almanacs appeared with jokes in Yankee dialect and crude illustrations. There were even political-campaign almanacs from 1830 to 1860.

The almanac was a handbook for the farmer. It was well-to-do farmers and townspeople who were familiar with books, magazines, and newspapers. Many almanacs published in New York City and Philadelphia had substantial circulation in New Jersey. But a large number was printed for or in New Jersey. The *Burlington Almanac* produced by Isaac Collins of Burlington was issued from 1771 to 1778, and perhaps longer. In 1779 Collins moved to Trenton and started to print the *New Jersey Almanac*. His productions served the southern half of the state.

Beginning in 1780 the *United States Almanac* was started at Chatham by Shepard Kollock. In 1791 Kollock began to publish the almanac at Elizabethtown, where it continued to 1817. Later issues were prepared and printed by others. The *United States Almanac* carried agricultural matter regularly. From 1791 to 1821, there were articles on such subjects as shearing sheep, the culture of Indian corn, killing bedbugs, butter making, killing lice on cattle, preventing crows from pulling up corn, directions for raising cucumbers and turnips, and how to preserve bacon, relieve cattle choked by apples

or potatoes, kill rats and insects, break steers to the draft in a few days, and preserve fruits.

There was even an almanac printed in German for the benefit of the Raritan Valley settlers. An advertisement in the *New-Jersey Gazette* for December 16, 1778, read, "To be sold by the subscriber, in the lane opposite the College in Princeton . . . almanacks for the year 1779, by the gross or dozen, as low as may be purchased at the printers, and the high Dutch almanacks by the dozen or single . . . *Princeton, Dec. 17, 1778.* JOHN DENTON." These almanacs were bought extensively by the German farmers of the Raritan Valley.

Philip Freneau, the poet of the American Revolution, published from "Mt. Pleasant," near Matawan, in 1795 the *Monmouth Almanac* at least for one year, to which he contributed a "Discourse Upon Barber's Poles," and a short essay entitled "On Dogs," among other essays. Various other New Jersey almanacs began before 1800, such as *Woods' Town and Country Almanac,* published at Newark by John Woods; the *Federal Almanac,* published about the same time by Shelly Arnett of New Brunswick, the *New Jersey and Pennsylvania Almanac,* printed at Trenton by Matthias Day from 1795 to 1800.

Among the early nineteenth-century almanacs published in New Jersey were: *Hutchins' Improved Almanac,* published in Elizabeth; *Wilson's Farmers Almanac,* in Trenton; *Washington Almanac,* in Monmouth County; *Oram's New Jersey and New York Almanac,* in Trenton. Other almanacs had long records, such as the *Citizens' and Farmers' Almanac,* printed by Jacob Mann of Morristown, from 1807 to 1826; the *New Jersey Almanac,* compiled by David Young from 1822 to 1832 and published at Newark and Elizabeth; and the *Farmers' Almanac,* published mostly at Newark from 1841 to 1864 or later.

In addition to supplying its numerous readers with information that was interesting, useful, and accurate, it also perpetuated some mythical agricultural ideas with an astrological background and disseminated cures and

recipes that had no scientific basis or were unsound. However, it appealed to the average person of the time more than did newspapers and magazines, and it was cheap. Even though it did not always enlighten its readers, it was the most important instrument of agricultural education.

Because of New Jersey's location between New York and Philadelphia, printing was slow in becoming established there, and a permanent press was not set up in the Province until the middle of the eighteenth century. However, itinerant printing was available in New Jersey until the beginning of the nineteenth century, although after 1751 James Parker was a resident printer in Woodbridge. Presses were twice brought temporarily into the colony between 1720 and 1730 to supply issues of paper money under official supervision and to print the current session laws. This condition prevailed for the next fifty years, due to a large extent to the thin, scattered population and poor transportation facilities, both of which hampered the collection of subscriptions and made distribution of newspapers difficult. New Jersey was the last of the 13 original colonies to have its own newspaper, which was the *New-Jersey Gazette,* published by Isaac Collins at Burlington. This was started December 5, 1777, with the substantial backing of the legislature. Three months later Collins moved to Trenton.

New Jersey's second newspaper was founded by Shepard Kollock at Chatham on February 16, 1779, as the *New Jersey Journal.* In December, 1783, it was moved to New Brunswick and, in 1785, to Elizabethtown, with a larger population. Both weekly papers were created to champion the Revolutionary cause. A third paper was founded on October 6, 1786, by Shelly Arnett, Kollock's brother-in-law and former partner, at New Brunswick. This was called *The Brunswick Gazette and Weekly Monitor.*

The first newspaper of Newark was *Woods' Newark Gazette,* a weekly inaugurated on May 19, 1791, by John Woods, a former apprentice to Kollock. Like most news-

papers of the period, it was a single sheet folded to make four pages about the size of our tabloid dailies. The first issue contained an address to the public, an account of a murderer being hanged in Newark, the confession of the condemned man, news items from Boston, Providence, Philadelphia, London, Calcutta, and several other cities, essays on honor and friendship, an obituary, two poems, two anecdotes, a mechanical paradox, and six advertisements. The first issue's advertisements were for Beetham's New Portable Washing Mill; Mathias B. Higgon's Coach Painting; Benjamin Freeman's Morristown Stage; opportunities for apprentices to the tanning, currying, and shoemaking business; and for Dilworth's Spelling Books, Watt's Psalms, books for children, and stationery—on sale at the printing office.

Subscriptions and advertisements could be paid for in country produce. In the washing-machine notice, there were 21 reasons given for buying the outfit. Freeman stated that his light, two-horse stage would carry passengers and mail from Morristown to New York every Monday via Chatham, Springfield, and Elizabethtown Point, returning every Wednesday morning. The fare was six shillings. The first local dry-goods advertisement appeared on June 23, 1791, when Samuel Hay offered an assortment of merchandise including groceries, crockery, glassware, and ironmongery. Newark's second newspaper was the *Centinel of Freedom,* published in 1796, a forerunner of the *Star-Eagle.*

The colonial newspapers of New York and Philadelphia and the few New Jersey ones that circulated during the late eighteenth century carried items about ship sailings and arrivals, which were numerous; Indians; acts of government agents; arrivals of officials from England; notices of runaway slaves and apprentices; jail breaks; lotteries, acts of the Assembly; sales of houses, goods, and personal property; notices of stolen horses; stray domestic animals; court doings; barn burnings; and letters from subscribers; editorials; advertisements of public sales; wet nurses wanted; foreign news; lists of

uncalled-for letters; war news; patent medicines; listings of lost or stolen articles, eloping wives, army deserters; occasional murders; horse races; political essays. There were very few death notices, and very little news of a local character, as this information was spread by word of mouth.

At this time subscribers were not numerous, and many of them did not pay their bills. For most papers, the circulation amounted to only a few hundred copies, confined mostly to towns—papers could only be delivered to rural areas by postboys on horseback or by stagecoach drivers. Single copies of newspapers were passed on and had many readers. Around 1810 many of the papers were established and supported by the two opposing political parties.

Near the close of the eighteenth century, weekly newspapers adapted to farm life made their appearance in New Jersey and continued during the nineteenth century. There was the *Burlington Advertiser,* established April 13, 1790; the *Farmers' Journal and Newton Advertiser,* established in January, 1796; the *Gloucester Farmer,* of Woodbury, started January 1, 1817; the *Bergen Farmer,* printed at Hackensack from November 23, 1823; the *Washington Whig,* established at Bridgeton on July 24, 1815; the *Hunterdon Gazette and Farmers' Weekly Advertiser,* which began at Flemington, March 24, 1825; and various others. Although most of them had short lives, their agricultural material was the forerunner of the agricultural columns and departments that became well established in the newspapers of 1850.

Every local newspaper was read from start to finish by subscribers and in the nineteenth century was found in nearly every home. The local newspapers picked up items from the New York and Philadelphia newspapers along with literary and scientific news from the same sources. Politics, the tariff, temperance, women's rights, prison reform, vegetarianism, aid to the blind, the development of public schools all were popular topics in the 1840's and 1850's. Throughout the course of the Civil

War, much space was devoted to news of that conflict. After the war there was more emphasis on local news, and by the 1880's this kind of news predominated.

Of 106 newspapers published in the United States by 1790, only three were listed for New Jersey. By 1800 there were six papers in the State. Although these frequently underwent changes in ownership, they were long lived. Between 1840 and 1850, many newspapers were started. In 1850 most of the newspapers were county ones with limited circulation and low advertising rates. At this time there were only six daily papers. New Jersey had 40 newspapers in 1840, and 79 in 1860. The Civil War period was difficult for publishers as well as for others because of the demands of the national government and increased cost of goods. As a result, by 1865 the number was reduced to 69.

New Jersey had its colonial magazines; the first edited and published in the colony was *The New American Magazine* which appeared regularly from January, 1758, until March, 1760, when it was discontinued from a lack of subscribers. It was published at Woodbridge by James Parker and edited by "Sylvanus Americanus," this being the pseudonym adopted by Supreme Court Justice Samuel Nevill, of Perth Amboy. This magazine superseded *The American Magazine or Monthly Chronicle* which had ceased publication in Philadelphia, and it is considered to have been the second magazine published in the American colonies. *The New American Magazine* contained a large amount of original matter and news including a regular feature called "The Country Farmer." It was neatly printed and carefully edited.

Another early magazine, *The New Jersey Magazine and Monthly Advertiser,* was established at New Brunswick in December, 1786, by Frederick Quequelle and James Prange. It had an agricultural policy like that of *The New American Magazine.* It ended with the February, 1787 issue. In April, 1794, the *United States Magazine,* printed by John Woods, made its appearance. This described itself as a "General Repository of Useful In-

formation and Rational Amusement." It was a 64-page monthly and included in its contents were several articles on agriculture. Its last number, August, 1794, was reduced to 24 pages.

Soon after Woods' unsuccessful venture, there appeared at Newark "A Magazine, Containing a variety of essays on scripture," which apparently lasted for July-August and September-October, 1797. Beginning February 17, 1798, there was published, also at Newark, *The Rural Magazine,* printed by John H. Williams "for the Proprietors." This periodical was to be devoted to essays on religion, morality, agriculture, and miscellaneous topics in prose and verse. It lasted a year. Its demise was due to "the want of sufficient subscriptions and literary assistance." Another rural-life magazine was the *Christian's Scholar's and Farmer's Magazine,* founded April, 1789, by "A number of gentlemen," one being Shepard Kollock of Elizabethtown, its printer. In the last issue of the second volume, the editors announced that "want of leisure" made it necessary for them to discontinue publication. Thus ended six magazine ventures in New Jersey before 1800.

The period from 1750 to 1800 was not conducive to magazine publication in America: writers were scarce, distribution was difficult, presses had to be imported from England, and the average American family had no interest in magazines. A large part of the contents of these magazines was taken from English and American books, other magazines, pamphlets, and newspapers. After the Revolution more magazines appeared, of which the weeklies were comparatively the most successful. They were not unlike the newspapers in their contents at this time. Practically all fields of business expanded from 1820 to 1850, and publishing was no exception. During this period, magazines were concerned with politics, religion, poetry, women's affairs, child care, biography, travel, medicine, fine arts, short stories, legal matters, slavery, sports, tariff, and educational matters. Many publications of all sorts appeared, particularly magazines for women and cheap weeklies.

Illustrated weeklies of which there were half a dozen carried current happenings. Robert Carter, alias Frank Leslie, entered the field in 1855 with *Frank Leslie's Illustrated Newspaper,* which continued for sixty years, lastly as *Leslie's Weekly.* There were class periodicals devoted to female education, dress reform, science, mechanics, mining, railroading, agriculture, medicine, law, and industry. *Harper's Weekly* began in 1857 and *Harper's Bazaar* in 1867. During the Panic of 1857 and the Civil War, the circulation of periodicals suffered. As popular interest in sports other than horse racing did not arise until after the Civil War, there was very little about sports in the magazines of the times. During the war when money was plentiful, there was much interest in horse racing. And so the magazines, through the eighties and nineties and later, continued to devote their attention to women's rights, education, dress, science, health, sports, theatre, temperance, economics, insurance, politics, drama, etc.; they became larger and improved in format, contents, and advertising to supply the needs of an informed, expanding population.

Very early—as soon as printing was established—there were broadsides in the colonies. They published religious and civil proclamations, colonial laws, funeral verses, ballads, deathbed confessions of criminals, warnings against crime, etc., and circulated mostly in the towns from about 1725 to 1785. At the same time chapbooks circulated. These were about 5½ inches by 3½ inches, with from 4 to 24 pages. They were cheaply printed on poor paper and crudely illustrated; chapmen peddled them in towns and villages for a few pennies. The chapbooks ran to crime, fiction, romance, sufferings, travel, adventure, biography, songs, jests, morals, fortune-telling, etc. They carried to the people the work and ideas of historians, poets, storytellers, jesters, clergymen, and politicians, and, hence, were useful and entertaining in spite of the deviations from accuracy and good taste on the part of their mostly anonymous authors. Practically all the contents were derived from English sources. About 28 per cent were devoted to religion, morals, and man-

ners, 25 per cent to fiction and romance, 15 per cent to biography, and 13 per cent to trials, executions, confessions, and crime. The rest were concerned with history, adventure, travel, songs, dreams, palmistry, etc. After the Revolution, both broadsides and chapbooks lost ground to an increasing number of newspapers and magazines and other types of cheap reading matter. Chapbooks were much more popular in England and on the continent than in America.

Another example of the people's literature was the valentine-writer. These little 32-page booklets flourished from the closing years of the eighteenth century until about 1835, although stragglers appeared as late as 1860. They were very popular in England but less so in this country, although many English ones circulated in America. As the name indicates, they were for the benefit of those who burned with love but who were incapable of expressing their sentiments. They were of course only used before St. Valentine's Day. If one wanted to send a valentine or reply, it was necessary only to consult a valentine writer for a suitable verse, favorable or unfavorable, insulting, inelegant, or libelous. Booksellers, butchers, sailors, barmaids, hatters, surgeons, harness makers, and others could consult a tradesman's valentine-writer for suitable verses.

American dream books, which came to us by way of England, appeared in the colonies about 1767 and, after 1800, increased in numbers and popularity. After about 1862 the interpretations of the dreams were accompanied by numbers so that the number players could place their bets more advantageously, or so it was assumed. These little paper-covered books were sold cheaply. Over a period of one hundred fifty years many dream interpretations have remained constant, but some new subjects have appeared, such as airplane, fountain pen, ice cream, stenographer, camera, chewing gum, laxative, jazz, etc., as times have changed—after all, no one ever dreams of playing the virginal or drinking sack-posset today. Thus was a new folklore created.

During the last quarter of the eighteenth century, a few English jestbooks circulated in the colonies, and native almanacs contained occasional jokes. Perhaps the jokes that circulated then were mostly oral ones. Around 1831, however, the American comic almanac was born. This was the beginning of a long series of different varieties of comic almanacs that had an enormous circulation. During the 1880's and later, various business firms bought quantities of comic almanacs which they used as a form of advertising. At first the jokes were of an English flavor but later they were associated with American customs, ideals, politics, and happenings. Many joke books circulated among the masses into the twentieth century along with other small, cheap, paper-backed books on recitations, parlor games, and how to raise poultry, livestock, dogs, rabbits, pigeons, etc., most of them selling for 25 cents each. Thousands of such books were printed and sold.

Hannah More's "Cheap Repository Tracts" began to appear in this country around 1797. Originally they were published in England, but American publishers brought out English publications, as there was no international copyright at that time. After 1800 various copies of them were printed by different firms in eastern cities. The tracts were written for rural England, and although they circulated in rural areas in this country, as well as in villages, it is difficult to believe that they were popular in America where the rural population was not of the peasant type—William Cobbett in his *Journal* wrote that every farmer in America was more or less a reader. The tracts were religious and moral ones interspersed in many instances with advice on domestic and other matters. In this country they were probably bought by Sunday Schools and clergymen. In England they were supposed to supplant the vulgar and indecent penny books that were read by the poor. In the first quarter of the nineteenth century, various tract societies were founded in the East, and in 1825 there was a merger of some fifty of such organizations as the American

Tract Society. These societies printed and distributed their tracts which ranged from 4 to 24 pages. Thousands were issued, and their texts on Sabbath breaking, the evils of drinking, profanity, sermons, the history of the Bible, etc., were widely read.

When the settlers arrived in New Jersey and elsewhere, most of them brought along no tradition of polite behavior. Even those who were born here later were no better off. Moreover, there was no native aristocracy and the settlers had neither the time nor the inclination for gracious living. However, the courts and legislative bodies enforced standards of civility, and ministers attempted to refine the manners of their parishioners; as time passed, various manuals appeared that dealt with various phases of social behavior. These guides were British and circulated during the first quarter of the nineteenth century. After the War of 1812 the development and growth of the country, with its railroads, canals, and expanding industry, changed the old attitudes of the people. Living standards became higher and most people wanted to climb to higher social levels. For such an advance, education was necessary. If formal education was lacking, it was still possible to read books on correct behavior, and from the 1820's books and magazine articles on manners appeared in increasing numbers.

Manuals on manners dealt with proper behavior in the dining room, in conversation, during courtship; persons who bathed all over only twice yearly and gentlemen who wore their hats in the house or smoked in the presence of ladies were rebuked therein. Etiquette books after the Civil War became the way of learning how to translate money into social status. During the years that followed, money and its acquisition became uppermost in the minds of many. A newly-rich class appeared in manufacturing, mining, banking, and utilities. By 1902 there were over thirty-five hundred millionaires in the country, and by 1916 the number was over thirteen

thousand. These people influenced social standards with their ostentatious consumption and extravagant doings which were reported in the newspapers and magazines. Such reading matter, together with the flood of etiquette manuals, raised the general behavior level of both rich and poor alike.

Letter-writers have long been circulated for those who want to write eloquent, polite, and effective letters, but who lack the skill to express themselves adequately. From about 1700 to 1800 American needs, which were not yet extensive, were served by a dozen or so English letter-writers. Some of the models of this period covered letters to a young man in business; to a rich widow with children, dissuading her from marrying a widower of meaner degree who had also children; a wife to a husband at sea; from a tender father to an ungracious son; an excuse to a would-be borrower. Some of the very early English model love letters contained phrases like "golden glistering hairy lockes, comfortable countenance, crimson cheeks, sugred lippes"—presumably few women could resist such flattery.

After 1800 letter-writers became more numerous in America. Slowly the letters escaped from English influence and became distinctly American. There were many on business, love, courtship and marriage, relationship and friendship, social and ceremonial forms. Letter-writers continue to circulate today in spite of compulsory education and the prevalence of business schools.

Action, sudden death, enemies outwitted, virtue preserved—all flourished in the dime novels that appealed to millions of boys from 1860 to about 1910. Thrilling exploits of robbers, heroes, villains, lovely maidens, Indians, fighting men, Nick Carter, Frank Merriwell, and Frank Reade, Jr., appeared between the brightly colored pictorial covers of these popular novels. They were succeeded by pulp magazines which appealed more to adults, and the boys subsequently turned to the comics, movies, and, finally, to television.

# VIII

## PEDDLERS AND GENERAL STORES

ON FOOT AND ON HORSEBACK, peddlers visited the early settlers to exchange their goods for farm products that could be carried away with them. Barter was the most common form of trade in those days, as there was very little money in circulation. Bartering took place at the town inn; and the doctor, the minister, and the laboring man were often paid in farm produce such as corn, wheat, rye, and flax, or with goods made in the household. Bartering was a leisurely kind of commerce and usually involved some haggling, too; frequently a customer was outwitted by a shrewd peddler who asked all that the traffic would bear.

Nevertheless, the arrival of a peddler with his pack was an event. The whole family surrounded him while he spread out his wares: combs, gold sleeve buttons, leather shoelaces, socks, woodenware, knives, cotton and silk goods, suspenders, garters, mitts, handkerchiefs, stockings, primers, chapbooks, etc. which came from Philadelphia or New England. He also carried shirts, coats, breeches, and tobacco. Before 1750 many of the articles he peddled were homemade. Between 1700 and 1750, two-thirds of the books and pamphlets he peddled were religious ones, but after 1750, spelling and geography books appeared in the peddler's pack, along with little books on astrology, palmistry, farming, jokes, etc. Many other items were carried from time to time:

shawls, hats, baskets, pottery, tinware, brooms, patent medicines, scissors, pins, thread, candles, small tools, rabbit skins and furs, goose feathers, and rags. The peddler also brought—free—news and gossip to the isolated farm family.

With the coming of better roads, steamboats, and railroads by 1860, the rural family was more easily supplied with manufactured goods in the village or crossroads store. The improvement of transportation facilities meant goods could be supplied to the country stores more readily and also that the outlying customers could get in to shop more easily. Peddling then declined in importance—though there were occasional peddlers in the State for many years to come—but barter itself continued for some time. The trading now took place at the country stores where the farmer exchanged not only his products but also his wife's butter, cheese, and homespun for the food and other items he needed and could not make or readily procure. After the United States Mint began operations in 1792, there was more money in circulation, and the necessity for the old barter-system dwindled away.

These early country stores sold provisions, stone jugs, glass bottles, printed books, horn combs, calico, flannel, worsted stockings, ribbons, crepe, small farm utensils, tobacco, snuff, rum, chocolate, almanacs, powder, flint, harness, whips, whiskey, furs, soaps, pots, pans, patent medicines, camphene, whale oil, kerosene, tea, sugar, brandy, chamber pots, dishes, sleigh bells, ginger, glassware, slate pencils, splint brooms, spectacles, screws, nails, hardware, razor strops, garden seed, toothbrushes, razors, buffalo robes, butter, figs, lemons, candy, nutmeg, spices, salt, soda, starch, pepper, pipes, cigars, raisins, linseed oil, lanterns, corn poppers, lamp chimneys, horse collars, rakes, buggy whips, hay forks, rosin, flour, grain, thread, clocks, shirts, and dress goods. Many stores were a jumble of merchandise. The proprietors sometimes made cider, distilled applejack, tanned hides, mended shoes, boarded horses, drew up mortgages, notes, and bonds, wrote letters

for those who had no schooling, and performed many other services for the people.

Samuel Temple described the varied contents of these stores in his poem of 1805:

The General Store

Salt Pork and Powder, Shot and Flints,
Cheese, Sugar, Rum and Peppermints,
Tobacco, Raisins, Flour and Spice,
Flax, Wool, Cotton and sometimes Rice,
Old Holland Gin and Gingerbread,
Brandy and Wine, all sorts of Thread,
Biscuit and Butter, Eggs and Fishes,
Molasses, Beer and Earthen Dishes,
Spades, Shovels, Whetstones, Scythes and Rakes
As good as any person makes,
Shirts, Frocks, Shoes, Mittens, also Hose,
And many other kinds of Clothes,
Shears, Scissors, Awls, Wire, Bonnet Paper,
Old Violin and Cat Gut Scraper,
Tubs, Buckets, Pails and Pudding Pans,
Bandana Handkerchiefs and Fans,
Perfume most grateful to the Nose,
When mixed with Snuff or dropped on Clothes.

Tea was adulterated by everyone through whose hands it passed: the Chinese, wholesalers, and retailers. In the 1850's and 1860's the adulterants were gypsum, Prussian blue, and iron filings which were enclosed in the curled-up leaves to make them heavier. California chaparral, or dwarf trees, were dried, baled, and sent to China, where they underwent some kind of processing before being shipped back to America to be sold as tea. Into the middle of the nineteenth century, sugar was molded into cones weighing up to 50 pounds. The smaller cones with rounded noses and weighing under 12 pounds were known as "loaves." After the Civil War granulated sugar became popular.

For scouring there was an English product known as "Bath Brick," an abrasive clay, which was advertised in

the 1850's. The first commercial scouring powder was Sapolio, which was brought out in 1869. Starch, formerly made by the housewife by grating a potato and washing the starch out, was first made commercially from wheat flour in a small factory in Jersey City by William Colgate in 1827. This activity developed into a huge business which made starch available for puddings, coated paper, and laundries. Coffee at first had been too expensive for everyday use, but after it became part of the Union Army rations during the Civil War, its use increased until it became the national drink. In many early homes it was ground by hand in a coffee-grinder as needed. In the middle of the century, waste grains, nuts, shells, and chicory roots were used to adulterate coffee.

In the late 1790's fresh fruits such as apples, pears, peaches, etc., began to be marketed for cash. Dried fruits were rather scarce at that time and quite a luxury. Although a few bananas were shipped to New York City in 1804, it was not until 1839 that a sizable cargo of fifteen hundred bunches arrived, and each year during the next two decades a few cargoes arrived. Orange and grapefruit shipments from Florida to New York City and Philadelphia first began in the 1880's.

In the village stores, candy was not an important food item until after the Civil War. Molasses taffy, stick candy, and sugarplums had long been sold there. By 1900 penny candies, all brightly colored, were found in all country, village, and city stores. At one time, around the 1870's, both penny and expensive candies were adulterated and colored with poisonous dyes. Soap was marketed up to 1850 in loaves, from which the grocer cut slices and weighed them. In 1851 Benjamin T. Babbitt wrapped paper around a batch and sold it as a "bar." Because the packaged soap did not find immediate favor with the public, he offered a premium on the wrapper. Other manufacturers lost no time in doing the same thing.

On Saturday nights the entire farm family often went to the store to buy supplies, sometimes carrying in their spring wagon a can of cream, a few live chickens, and

some butter and eggs for trading. This custom prevailed even into the early twentieth century. Frequently the store occupied the first floor of a two-story frame building, with a meeting room upstairs. Usually the building had a front porch and a shed nearby or hitching posts for the customers' horses. A bench along the front of the building served the comfort of local characters and others. The store was also a center for messages and cashing checks; frequently it was a fourth-class United States postoffice. It also served as a political forum, a reading room, and a men's clubhouse. The notices on the bulletin board kept one abreast of church socials, auctions, elections, horse thieves, raffles, turkey shoots, and other important events. From the big cheese under the wire cage, from the pickle and sauerkraut barrels, from the ground coffee and spices, from the tobacco smoke, and from every article in the store arose a multiplicity of smells that intermingled and became an unidentifiable but pleasant fragrance that diffused itself over the whole place—and has lingered in many memories long after the store itself was gone.

During the twentieth century most of our general stores have disappeared. Between 1914 and 1930 the chain stores increased in influence and numbers in both towns and cities. In 1930, distribution was divided among the chain stores, the independent grocers, and a group of retailers who promoted their own products and advertised collectively. Then the supermarkets entered the picture, providing a retail store divided into departments and dealing in other merchandise as well as food, all on a self-service basis—with parking space. And so the peddler, the general store, and even the independents no longer have any impact on our merchandising folkways.

# IX

# RECREATION

NEIGHBORLINESS among the pioneer settlers of this country was expressed in various ways. One of the most common was in helping one another in work that ordinarily was difficult or monotonous through what were called "bees" or "frolics," raisings, housewarmings, and such. These gatherings to complete a task too large for a single family unit to undertake were also social functions—often almost the sole form of recreation available to isolated settlers. Young married couples, for example, were helped to start their new life together with house raisings. It was impossible for one man to lay the logs for a cabin without help, so the neighbors came from miles around, either on horseback or in oxcarts which held entire families, to build the house for them. The men notched the logs at the corners, lifted them into place, put down the flooring, and by the middle of the day the cabin was ready for the roof. The noonday meal was a hearty one for the workers. After dinner, the roof was laid. Then the cracks between the logs were filled with clay. The doors and windows would be cut later by the owner. The entire operation of "raising" the house was thus finished in a single day by a score of willing neighbors. Then, after supper, when the old folks had gone home, the young people enjoyed themselves dancing and playing games into the night, or even until the next morning. When the young couple was settled in, they held a "housewarming" for all who had

helped them. This consisted of a supper followed by games and dancing. Long after 1800, barns and schoolhouses were erected by such community help in which fun and work were combined.

During the spring of 1797, Colonel Erkuries Beatty, whose farm was just beyond Princeton, hired carpenters to take down his old barn, lay a foundation, and put up a new barn. Eighty-two persons were at the "raising," for whom he supplied suppers. Twice as many came as he needed, but he was happy to have so many helpful friends. When frame dwellings became the fashion the whole side of a house was nailed together on the ground and lifted up and placed in position by fifty men, each with a long pole.

Log rolling was another country diversion. The clearing of virgin land was difficult and slow. Trees were cut down during the winter and their branches were cut off and allowed to dry for several months before being piled on the trunks and burned. This practice resulted in partly charred trunks scattered over the land which necessitated a log rolling. To these affairs the neighbors came armed with hooks so that the logs could be rolled into piles and burned. The men worked in teams and turned the job into a competition among the teams to see which one could pile the most logs. This hard, dirty work was enlivened by frequent trips to a jug of corn whiskey.

A flax frolic, according to John W. Lequear, who wrote of early traditions of Hunterdon County, sometimes attracted fifty or sixty persons, including some women, all of whom had been invited beforehand. The harvest season began about the first of August. The flax field was divided into "lands" and ten or twelve persons worked on each part of the flax field, seven paces wide. Races took place between the crews working the "lands." Older men shocked the sheaves and carried water and applejack. The plants were pulled up by the roots and tied into sheaves, each three or four inches in diameter. Eight or twelve sheaves were set up in a shock where

the seeds ripened and the stalks cured. The work was tiresome and the weather hot, but the workers, with the gaiety, the applejack, jokes and talk made it into a frolic. Work stopped at sunset, and everyone sat down to a supper of potpie, puddings, cakes and pies which the wives of the workers had prepared.

If a household needed help with its spinning, the neighboring women would go to the house and take the wool home to spin. Then an afternoon was selected to return the yarn, at which time a good supper was provided. This was a spinning frolic. Young men could have their suppers by bringing yarn. Mrs. Lair, of Bethlehem Township in Hunterdon County, who was interviewed around 1869, at the age of ninety-seven, said that spinning and quilting parties were frequent during her girlhood. When asked if young men attended these gatherings, she replied that there could be no frolic where there were no men. At other bees the women of a small community would meet for a spinning and weaving party. Spinning and chattering would continue for a day in full force, and at the end of that time the menfolk would arrive and there would be a dance on the barn floor until close to daylight. Some spinning bees were competitive; the goal was to spin the most skeins between sunrise and sunset.

Popular among womenfolk was the quilting party. At these affairs women met and exchanged news. A quilting frame was constructed of four boards about 12 feet long, an inch thick, and 4 inches wide, with holes about 6 inches apart into which wooden pegs were fitted. Each corner of the frame was supported on the top of a chair and the quilt covering was attached, face downward, to the frame. Then rolls of cotton were laid on top of the covering. Then the under cover was placed over the cotton, and the women worked on each side of the frame sewing on the rosettes that fastened the three layers together. As the work progressed the boards were moved closer together and the pegs were set further in until the workers on each of the four sides met at the center and the quilt was finished.

After wool was carded, spun, and woven, there was a fulling party or "kicking frolic," a practice brought from Europe. Six young men and six young women were invited to a kicking frolic. The floor was cleared. In the middle was a circle of six strong chairs connected by a cord, to prevent recoil. On each chair sat a man with his shoes and stockings off, and his trousers rolled up above his knees. The bundle of cloth ready to be fulled and wet with warm soapsuds was placed on the floor in the center. Then the regular kicking commenced which drove the bundle around and around. From time to time more soapsuds were poured on the bundle and the cloth was measured to see how much shrinkage had occurred. When the goods were shrunk to the desired length and width, the kicking ceased. While the lads were putting on their stockings and shoes, the lasses wrung out the cloths and hung them on the garden fence to dry. The whole operation took place with an interchange of quips between the boys and girls and much laughter and joking. By 1784 there were 41 fulling mills in New Jersey, and this put an end to many fulling parties.

There were also butchering frolics, apple-butter bees, "wood frolics" for providing the minister with his firewood for the winter, and even "dung frolics" to clean up a barnyard.

In the autumn, business and pleasure were combined in the husking bee. Such bees were popular with young folks, although older persons enjoyed them too. A farmer would dump a large heap of unhusked ears of Indian corn in the middle of his barn floor, and when the moon was right, from twenty to forty neighbors would be invited to husk the corn by the light of sperm-oil lanterns. For a week before the husking bee, apple, pumpkin, and mince pies would be baked and stored in the cellar. These were supplied by the host, together with cider, and somewhere around there would be a jug of apple whiskey. The husking took place accompanied by much merriment and cider drinking. The heap of

ears was divided and captains were chosen. Each captain selected his hands. The victorious side, finishing first, hoisted its captain on their shoulders. If a young man found a red ear, he had the privilege of kissing the girl of his choice. A violin or flute supplied music for the singing. Jokes, pranks, and flirtations were in order. After a midnight supper, there was a dance. Reels and jigs were accompanied by vigorous hand-clapping and stamping of feet.

There were of course other types of recreation which lacked the element of cooperative work. These were church suppers, chicken-potpie suppers, oyster suppers, strawberry festivals, sleighing parties, and picnics in the woods. In the Pine Barrens, huckleberry parties were popular in the summer, and oyster suppers in the winter. These were held in local taverns and dancing followed the meal. The fiddler standing on a table or chair would supply the music, and frequently one of the girls would sing. Such parties continued long past midnight. Some took place in so-called "jug-taverns," whose entire stock of liquor consisted of several jugs of applejack, from which all diverse orders were filled.

Fishing and hunting, in addition to being necessary to obtain food, also provided sport for the colonial farmer. Shooting matches were popular and many took pride in their marksmanship. On holidays, especially Christmas and New Year's, there were turkey shoots and raffles. Around 1790 in the more settled areas rifle clubs were formed, and trap shooting took the place of shooting at a staked bird or animal. Targets were used more generally, and a barrel of whiskey or a "beeve" was the prize. Those entering the contest would agree to obey the rules, and a fee of 25 cents was charged for each shot. At an earlier period shooting matches and other diversions were in disfavor in some areas. At a meeting of the Consistories of the Bedminster, Raritan, and North Branch Dutch Reformed Churches in 1767, the fathers of the congregation assembled to suspend a

member for attending a shooting match, for dancing, and for playing cards. According to the minutes of the meeting, the following decision was agreed upon:

> Shooting matches are illegal and contrary to the laws of the land, and afford inducement for the assembling of many idle and fickle persons, where nothing is ever transacted except that which is utterly useless, and usually ungodly. . . . Inasmuch as dancing is a wantonness unbecoming Christians, and a temptation to fleshly lusts, and besides an offence to the pious, especially in their time of need, therefore, those who indulge therein are to be admonished. . . . Those who after admonition, continue to play with dice and cards must not be allowed to come to the Lord's Supper, and if contempt for this discipline be manifested, they must at last be cut off from the church.

At the county seats while court was in session, it was customary for the citizenry to collect and listen to the misfortunes of persons on trial. The speeches of the lawyers, witnesses, and judges afforded diversions not to be had elsewhere. Between sessions there were games of tenpins and quoits and discussions of horse racing. Drinking, "carding," and unlawful "gameing" were not uncommon, though punishable at the whipping post or in the stocks. Public executions aroused the people to a high pitch of excitement. Hangings were attended by crowds from miles around, and tents were put up along the roadsides to dispense refreshments.

Such community events as auction sales brought out people from near and distant places, who took great pleasure in examining china, linen, household contents, in opening closets, trying beds, and in meeting people whom they had not seen for months or years. Whether or not they bought anything, many had a good time visiting, gossiping, and talking politics. A witty auctioneer added to the good times.

In the early days the most important institution in the colony, next to the meetinghouse, or church, was the tavern, or inn, or "ordinary," as it was called. There

were many taverns in the province—many more than the number of inhabitants justified—to accommodate all the travelers from the South and Pennsylvania en route to New York and New England. Little is known of the very early tavern buildings. In outlying areas they were built of logs and in the larger settlements of clapboards fastened to a wooden frame. Their sizes varied greatly. Usually the seventeenth-century tavern was made up of two small rooms, one used as a dining and barroom during the day and as sleeping quarters for the infrequent traveler at night, and the other as a bedroom for the landlord and his family. Sometimes a lean-to in the rear of the tavern was used as a kitchen and woodshed. As the country developed, stone and brick taverns were built in the north and good frame houses in the south. Usually a porch extended along the front of the house with two doors leading from it, one to the taproom and the other to the house proper. All carried signboards with intriguing names like the "Sign of the Ship," the "Sign of the White Hart," and "Sign of the Red Lion."

The Black Horse Tavern, when it was offered for sale in the pages of the *Pennsylvania Gazette,* was described as situated in Trenton "on the Corner 67 Feet front on Queen-street, and 174 Feet front on Market-street." The house was of brick, 35 by 35 feet square, two stories high, four rooms on the lower floor, and a spacious hall through. On the second story there were three rooms; one was an assembly room with a door opening upon a balcony. The third floor or garret was finished with lodging rooms. There were fireplaces in the house. A large brick kitchen with a washroom fronted 21 feet on Queen Street and extended back 41 feet. It was two stories high and on the second floor were lodging rooms and a garret. Large stables, cow houses, hen houses, pigeon houses, a good garden, a large yard, and an excellent well completed the layout. Such was an elegant tavern in 1764 of which there were many at that time in various parts of the Colony.

At the tavern of Thomas James in Swedesboro in 1778,

the charge for a breakfast of tea, coffee, or chocolate, and a relish dish, was 3*s.* 9*d.* Lodging for one person per night cost 8*d.*; with two in bed, 10*d.* for both. Imported wine could be had at 15*s.* per pint; a gill of West India rum, 3*s.*; a gill of West India spirits, 4*s.*; cider royal per quart, 2*s.* 6*d.*; a single beer per quart, 1*s.* 3*d.*; double beer per quart, 2*s.* For the horse, stabling for the night on good hay cost 2*s.* 6*d.*; on salt hay, 1*s.* 6*d.*; pasturing for the night, 1*s.*

In the 1740's in order to get a tavern license, the applicant had to be recommended by ten respectable freeholders and have a reputation for honesty and temperance. The tavern had to have at least two spare beds and have stable room for horses. Gambling was prohibited on the premises.

Around 1830, the Trenton House, known commonly as "Bispham's at Trenton," was thus described by a traveler:

> We were received by the landlord with perfect civility, but without the slightest shade of obsequiousness. The deportment of the innkeeper was manly, courteous, and even kind; but there was that in his air which sufficiently proved that both parties were expected to manifest the same qualities. We were asked if we all formed one party, or whether the gentlemen who alighted from stage number one wished to be by themselves. We were shown into a neat well-furnished little parlor, where our supper made its appearance in the course of twenty minutes. The table contained many little delicacies, such as game, oysters, and choice fish. . . . The tea was excellent, the coffee as usual indifferent enough. The papers of New York and Philadelphia were brought at our request, and we sat with our two candles before a cheerful fire reading them as long as we pleased. Our bed-chambers were spacious, well-furnished, and as neat as possible; the beds as good as one usually finds them out of France. Now for these accommodations, which were just as good with one solitary exception (sanitary) as you would meet in the better order of English provincial inns, and much better in the quality and abundance of the food, we paid the sum of 4s. 6d. each.

During the late eighteenth century, the taverns in the north of New Jersey were generally of two classes, one for the accommodation of stagecoach and private travelers, and one where teamsters and drivers "put up." On the main highways, the two groups seldom met under the same roof. If they did, quarters for the teamsters were supplied by adjacent sheds and in quarters reached by special stairways. Along roads where the travel was light, distinctions were not finely drawn. In southern New Jersey no distinction was made. Most of the taverns were tap-houses with facilities for man and horse. Sometimes they were called "jug-taverns," as at such places a jug could be filled with liquor for the trip.

All grades of society were found in the taproom, the

Merry-Making at a Wayside Inn, c. 1812
*By Paul Svinin from Avrahm Yarmolinsky's Picturesque United States of America*

sheriff with the latest news of auction sales and crime, the doctor with his talk of blood-letting, politicians, travelers, loungers, lawyers, and vendors. The tavern, along with the general store, was a sort of clubhouse for the rural inhabitants. People stopped in to hear the news. Legal notices were posted at the inn and it was the only place where there was a newspaper. In colonial times it was not necessarily regarded as a sinful place. In the evenings young people danced there with music and candlelight in the long room, usually on the second floor. Meetings and court sessions were held, and traveling entertainers and lecturers performed for the public in that room. It was there that the tax collector set up his headquarters and the villagers, who were notified in advance of his arrival, had to appear and give an account of their real and personal property. Traveling shows appeared at the inns and they increased so much in numbers that in March, 1798, the legislature prohibited their productions unless they had the approval of three justices of the peace. This was because "strangers and worthless people" took so much money from unwary spectators, servants, and children, and corrupted the morals of youth. There were puppet shows, sleight-of-hand artists, and "wild" animals among the performers. Games such as nine-pins and others were played in and out of the taverns by persons who should have been at work in the fields.

After the Revolution more than four hundred New Jersey inns supplied food and drink to travelers and horses, and entertainment and novelties to the local people. The arrival of the coach, drawn by four or six horses, filled with people and luggage, accompanied by horn blowing and the clatter of the horses' hoofs, was always witnessed by a crowd of onlookers.

Before photography was developed, the traveling silhouettist was found at the inns. Here he cut a likeness for customers who wanted to preserve a profile of themselves. This was an outline representation usually of the head and bust. The need for artistic skill was obviated

still more by the introduction into this country from Europe of the physiognotrace, a mechanical device for tracing profiles. This apparatus was transported around the country by traveling operators—or artists, if one prefers the term—who usually did their work at the local inn and advertised in the local paper. For example, the *Trenton Federalist* of April 11, 1803, carried this notice: "PHYSIOGNOTRACE. To-morrow and on the following day the citizens of Trenton may have their likenesses taken in Profile in the most striking manner, by the Patent Physiognotrace, at the City Tavern. Price 25 cents for four Profiles." After about 1830 the physiognotrace fell into disuse. The daguerreotype, a photographic process which produced relatively inexpensive pictures, soon took the place of the silhouette.

As the villages increased in size in the nineteenth century, country hotels sprang up for the use of commercial travelers. These places had a few rooms on the second floor, frequently unheated in the winter, a bar in which there was a big stove and some chairs, and an old-fashioned desk on which reposed the hotel register. Behind the desk was a wooden board on which the room keys hung. This type of small-town hotel was found everywhere, even into the twentieth century. They were patronized by commercial travelers, and the bars catered to them as well as to the townspeople. The customers did not expect much in the way of comfort, although in some places the food was excellent. There were stables and sheds for horses, too.

In the cities the urban tavern was a resort where all classes of people met. Life in the tavern depended upon its location, its type of customers and the time of day. Day and night it catered to persons who wanted sociability and entertainment, who desired to play cards, shuffleboard, or billiards, or who simply wanted to drink and talk. Usually the city tavern was noisy until late at night. Some travelers who wanted privacy and quiet took private lodging rooms close by and ate their meals at the tavern. Many taverns were noted for their good

food and extensive list of drinks. Gradually the business activities formerly conducted at taverns such as real estate and commercial sales, auction sales, etc., declined and eventually disappeared. With the later appearance of saloons without lodgings, and with their multiplication as population increased, there were even more places in the cities for male sociability.

At the first session of the General Assembly held at Perth Amboy in April, 1686, Wednesday of every week was selected as market day, and half-yearly fairs were authorized to begin on the first Tuesdays of May and October, each to last three days. Fairs were held at Salem, Burlington, Princeton, Woodbridge, Perth Amboy, and other places, at fixed times, for the sale of livestock, farm products, and merchandise. In 1681 the law provided for two fairs at Burlington in the market street "for all sorts of cattle and all manner of merchandize." The Act of 1693, providing for two yearly fairs at Salem, provided six days' freedom from arrest except for acts against the king and queen and against the "peace of our Lord."

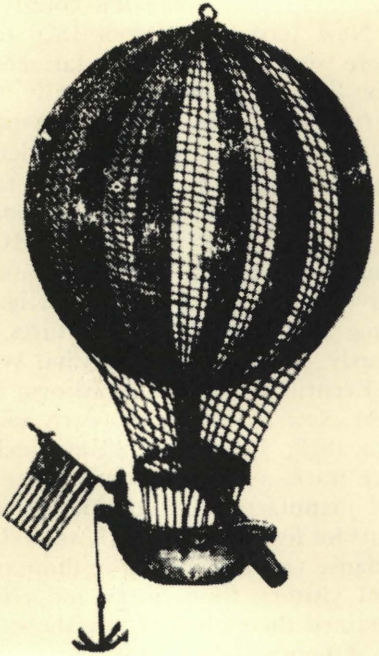
Fairs drew large crowds. When the Middlesex County Jail at Perth Amboy took fire in September, 1769, most of the inhabitants were attending a fair and horse race at Woodbridge. William A. Whitehead, the noted historian of New Jersey, has described the fairs at Perth Amboy in the early days as gay and animated. Bright streamers fluttered from the booths. Gentry and yeomanry brushed elbows in the crowds. All sorts of vehicles and horses and riders were present. A great variety of merchandise was for sale. When not attending horse races, the crowds were scattered over the fairgrounds, each person intent upon his special interest.

Many New Jersey county agricultural clubs and county agricultural societies were organized in the early part of the nineteenth century and later held one or two yearly fairs which included livestock shows, plowing matches, educational programs, premiums for the largest crop

yields and best animals, etc. Some had horse shows. From 1781 to 1826 there were some ten county agricultural societies in New Jersey, and from 1826 to 1860 there were 33 more such societies and farmers' clubs that flourished for limited periods. Practically all held fairs. The New Jersey Agricultural Society in September, 1855, sponsored a fair and cattle show at Camden on 22 acres of land supplied by the city. A large race track was laid out and graded and the railroads transported exhibits free of charge to and from the fairgrounds. In addition to the agricultural exhibits there was a band of 15 musicians, also livestock judging, exhibits of household supplies, clothing, and domestic manufactures. The Society held fairs yearly, except during the Civil War period, at other cities. Eventually it obtained its own fairground at Waverly, near Newark, where its yearly fairs were held from 1867 to 1899. These fairs always included a one-half-mile race track, a band, innumerable exhibits, agricultural and manufactured, a politicians' day, a cattle ring with seats for five thousand visitors, and other attractions. Attendance varied from twelve thousand to twenty-five thousand visitors, from farms and cities, many of whom entertained themselves at side shows, refreshment stands, and at booths where they tested their skills at target shooting and other diversions which separated them from their money.

The first authenticated balloon flight in the United States took place on January 9, 1793. The French balloonist-adventurer, Jean-Pierre Blanchard, staged an exhibition flight from Philadelphia, then the capital city, with President George Washington in his audience, and, probably, John Adams, Thomas Jefferson, James Madison, and James Monroe, too. Blanchard took off from the yard of the Walnut Street Prison, a block from Independence Hall, and in 46 minutes descended safely near Woodbury, New Jersey. The flight was deemed successful, although Blanchard's receipts from paid admissions to the prison yard were not so great as he had

SIC ITUR AD ASTRA.



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|---|---|
| 45.e Ascention and the first made en America January 9.th 1793. at Philadelphia 39° 56' N. Latitude by M.r J. P. Blanchard. | 45.e ascension et la premiere faite en Amerique le 9 Janvier 1793 a Philadelphie 39 56. Latitude N. par M.r J. P. Blanchard. |

The First Aerial Journey in the U.S.A., 1793

anticipated—most of the large audience had free perches outside the prison.

It is of this feat that Philip Freneau wrote in his poem, "Balloon Fight":

> By science taught, on silken wings
> Beyond our groveling race you rise
> And soaring from terrestrial things
> Explore a passage to the skies—
> O, could I thus exalted sail,
> And rise with you beyond the jail.

Balloon ascensions soon became a popular spectator sport in New Jersey, as elsewhere. A flight in 1819 from Camden was reported to have been attended by thirty thousand people. The inflation failed, and the angry crowd slashed the balloon with knives. Several days later the flight was successful. A balloon ascension from Trenton was announced in the *Princeton Whig* in 1837. William Paullin was to make his fourth grand ascension in his beautiful silk balloon at 3 P.M., weather permitting. The public would be admitted in the morning, and the filling of the balloon with hydrogen would be visible to the audience. The whole spectacle is described in advance here—we do not have a report after the flight. There were also ascensions open to the public—for a price—but these were in captive balloons.

Panoramas—or "moving pictures," as they were sometimes called—continued to be popular for many years; such scenes as the "Burning of Moscow," "Battles of Napoleon," and views of European cities and buildings were very popular. A grand classical Panorama of the Mediterranean, shown in Newark, at the Masonic Temple in November, 1848 drew crowds of spectators. There were sacred dioramas and beautiful panoramas of Niagara Falls shown in Newark in 1853. The "Burning of Moscow" ran for three nights at Collet Hall in Elizabeth in 1854, with amusing scenes and ventrilo-


Advertisement of a Panorama
*Courtesy of Rutgers University Library*

quism by Mr. Gallagher. Magic lantern shows had a certain degree of popularity in cities and town, too. At the Mount Holly Lyceum on the evening of April 5, 1841, Mr. Neill of Philadelphia exhibited scripture history by means of a "Phantasmagoria Magic Lantern." Shows continued to be advertised through the middle of the nineteenth century.

Many notable sculptors modeled in wax and made wax figures, busts, and profiles. New Jersey had its noted artist of wax portraiture in the person of Mrs. Patience

Lovell Wright, who was born in Bordentown in 1725. In search of a wider field for her work she went to London in 1772. The *New York Journal or General Advertiser* of January 30, 1772, announced her departure on the *Snow Mercury Packet,* saying that she was the "ingenious Mrs. Wright whose Skill in taking Likenesses, expressing the Passions, and many curious Devices in Wax Work," had recommended her to public notice. She was perhaps the first sculptor of note in the Colonies, and her work was grandly successful in England.

In 1802 the ladies and gentlemen of Trenton were advised that Davenport & Street would open on February 23, at the sign of the Indian Queen, a new and most elegant exhibition of wax-works, consisting of twenty-five figures as large as life. Some of the figures portrayed General George Washington, a victim of death, with his lady and domestics weeping around him; Thomas Jefferson; the late General Butler who fell in St. Clair's defeat, represented as wounded in his leg and breast, and an Indian rushing on him with his "tomahawk"; Mrs. Siddons in the character of the Grecian daughter rescuing her father from prison by assassinating the emperor; the Philadelphia beauty; the New Jersey beauty; the Maryland beauty; Coffee in High Life. The cost of viewing this array was 25 cents for adults and 12½ cents for children.

Magicians gave performances in the larger New Jersey towns in the early nineteenth century. At the City Hall in Trenton, on May 21, 1841, Mr. Young, the "great Eastern Magician," performed new and surprising feats of natural magic, legerdemain, feats of dexterity, and magic feats. He caused, during the evening, a person to disappear in a mysterious manner. For admittance, the fee was 25 cents. Several magicians were well known to New Jersey audiences, but Alexander Hermann, known as "Hermann the Great," was a leading magician of the American stage. At the City Hall in Trenton in 1850, he gave a performance that delighted his admirers. The

local *Daily True American,* on June 5, gave an advance notice of him in which he was referred to as a most skillful and scientific performer in necromancy. He was going to entertain his audience with three new tricks, among others, of a "character incomprehensible and sulphurish." One was a bottle trick. From a bottle he would draw one hundred kinds of liquids, let loose a myriad of canaries and a small litter of guinea pigs. After pouring one hundred kinds of liquids into glasses on trays held by two assistants, by a stroke of his magic wand the bottle was to be demolished and from the fragments there would arise a flock of beautiful canaries to obey his commands. Another was "The Growing Tree," whereby would be shown the growth from seed to flower and fruit. The third was "The Bad Egg," from which any quantity of eggs was to be produced and in addition, chickens and turkey gobblers.

Entertainment went on around the numerous inns and taverns located in the towns, on main roads, at cross-roads, and at ferry landings. One of the many activities in such places was the exhibition of wild animals. At the present time when one can visit a zoological garden and see a plethora of wild beasts, it seems amazing that one animal on view at a tavern would excite so much public interest during the early eighteenth century in America. Sometimes the animal was not "wild" but trained, and under the guidance of a solitary showman it was transported from one town to another in an oxcart.

A lion was shown in Trenton at Mr. Olden's tavern on August 1, 1797. It was advertised as follows:

> This noble Animal is between 3 and 4 feet high, measures 8 feet from nostril to tail, is of a beautiful dun colour, nearly 8 years old, and weighing 450 pounds. His legs and tail are as thick as those of a common sized Ox. He was caught in the woods of Goree, in Africa, when a whelp, and brought from thence to New-York. He is as tame as any

domestic Animal whatever, and is really worth the contemplation of the Curious.

An adult could contemplate the lion for 25 cents, and children for half that amount.

Around the 1820's the single animals were gradually finding their way into museums and menageries, and the traveling animal shows had much more to offer than one or two animals. At Smith Bowen's Hotel in Bridgeton in 1822, natural curiosities were exhibited in the shape of a full-grown lion, nine years old, and "much larger than any exhibited on this continent"; a male and female African leopard, natives of Senegal, beautifully spotted and quite docile; the cotamunda from South America, the large ribbed-nose mandrill and "mungaby" and the long-tailed "mormozette," "many of whose tricks resemble those of human beings." All animals were well secured in strong iron cages, and ladies and gentlemen did not have to be afraid. There was good music on the "Italian Symbal." Admission for adults was 25 cents and for children, under twelve, half-price. This was the beginning of the menageries.

"A Great Natural Curiosity, A Shark or Sea Serpent," 8 feet, 9 inches long was shown at John Vanfleet's in the City of Trenton on August 7, 1840, from 9 A.M to 9 P.M. It was caught in the Delaware River eight miles above Philadelphia at Fisher's Point, by Jabez Ashmore, in a gill net.

Records of accounts of the cruel sport of bear baiting and bull baiting in New Jersey are difficult to find. Watson, in his *Annals of Philadelphia,* was informed by aged persons that such amusements were more frequent before than after the Revolutionary War. The Morristown Library has notice, in bold, black type, dated November 11, 1823, of "A Bear Bait To be seen at Mr. L. Hayden's Yard in Morristown On Saturday the 15th inst. The Bear will be chained with 20 feet of chain, and 3 Dogs permitted to attack him at once. Tickets to be had at the Bar."

In New Jersey an act passed December 16, 1748, declared that "all Cockfighting, playing of Cards and Dice, Rafflings and Balloting for Lucre of Gain" were public nuisances, and that parties to such activities were "common Disturbers of the publick Peace" to be prosecuted and proceeded against according to the laws of England. However, cockfighting continued and birds were bred for the game.

Hubert G. Schmidt mentions cockfights that took place after the Civil War, at which time Trenton and Easton were cities noted for such amusements. *The Democrat* (Flemington) on May 1, 1888, reported a raid on a cockfight in Trenton that ended in a ten-dollar fine for some residents of Lambertville, Flemington, and Frenchtown. Much rivalry existed between the towns of Flemington and Washington in the prowess of their birds. In 1891 a crowded cockfight at Frenchtown scandalized the town. Early in 1891, Lambertville was a center for the sport and there was also a contest at Somerville. Even as recently as 1930, a police raid at Lambertville resulted in five-dollar fines for twenty men, and a fine of twenty dollars for the owner of the building. Twelve cocks were confiscated.

P. T. Barnum in the summer of 1843 bought a herd of 15 buffalo calves in Boston and organized a buffalo hunt and western spectacle that was held at Hoboken, on the extensive grounds and racecourse of the Messrs. Stevens, a short distance from the Hoboken Ferry. No admission was charged and the spectacle was widely advertised as a "Grand Buffalo Hunt." A hunter dressed as an Indian tried to show some twenty-four thousand persons, who had crossed the Hudson to watch, how to capture wild buffaloes with a lasso. The yearlings, however, were so scared that they would not run until the crowd gave a mighty shout, and then they galloped off weakly, and a lasso was thrown over the head of the largest calf. There was a band at the hunt and the spectators appeared to enjoy their trip to Hoboken. Barnum made out well financially, as he had engaged

all the ferries to Hoboken at a fixed price and the ferry receipts of the day went into his coffers.

The "First American Olympiad, instituted by Herr Otto Motty in honor of American Independence," celebrated, for an admittance charge, the birthday of Liberty on the Eagle Course at Trenton July 2 to July 5, 1841. There was a grand Roman chariot race with Otto standing upon his two bare-backed steeds and going around the course in two minutes and forty-five seconds. In a second chariot race with two chariots the drivers were in Roman costume. There was a third race between a chariot and Otto standing on two horses. Otto also performed with real cannon balls, weighing 20, 30, and 42 pounds. He threw the balls 10 or 15 feet in the air and caught them on the back of his bare neck as they fell. A superb band of music added to the gaiety of the occasion.

New Jersey's coastline has always been a source of recreation and refreshment to its inhabitants. This was so for the Lenni Lenape as for the early European settlers along the ocean shore. Eventually the pleasures of ocean bathing and boating brought other New Jerseymen to the beaches for holidays despite arduous traveling conditions.

In 1745, Reuben Tucker bought land on Little Egg Harbor and a nearby beach. By 1765 Tucker's Beach was a favorite health and pleasure resort for people from Burlington County and Pennsylvania. Reuben Tucker's house was the only one on the beach, and as time went on more and more visitors came and beach parties became popular. In the early days the Yearly Meeting of Friends had taken place at Tuckerton, but the beach attracted more young visitors than the religious sessions, and so the Yearly Meeting at Tuckerton was discontinued. But the young Friends still went there every year, the men to hunt and fish and the women to enjoy beach parties. There was dancing, regardless of what

happened when the participants returned home. Philadelphia people stayed at Tucker's boarding house until it was destroyed by fire around 1845. Dr. J. F. Leaming, of Cape May Court House, described a beach party of early September, 1835. A cannon was fired early in the morning as the starting signal. The landing was a mile away. Various families arrived and boats, loaded with food, women and children, and men and boys, were rowed down the creek with the tide. Some had sails. While the boats crossed to the sea island, the sailors and rowers sang. On the beach a clambake was being prepared, and each maid or miss went into the water under the protection of a male escort who looked out for her. Surf bathing was enjoyed, until it was time to eat. By two o'clock the food was gone, and the men sat around and talked while the women cleared the tables. The children played games, and at four o'clock the party was on its way home.

Long Beach and Tucker's Beach were apparently the first shore resorts. Before the Revolution, New Jersey residents and others traveled to Long and Tucker's beaches in what were known as "shore waggons," taking blankets, stoves, and other necessary articles. Fish and oysters were carted back to Philadelphia, Trenton, and other places in the same wagons. Some people who lived on the beaches began to take transient boarders. Long Branch was known as a watering place about 1788, Cape May about 1801, and Atlantic City about forty years later. In the *Daily Aurora,* of June 30, 1801, under the heading "Sea-Shore Entertainment at Cape May," the Philadelphia public was advised that the subscriber, Ellis Hughes, had prepared himself for entertaining company who sea bathed, that his rooms were extensive, and that fish, oysters, crabs, and good liquors were available, also that care would be taken of gentlemen's horses. He called attention to the "beautiful situation of the confluence of Delaware Bay with the Ocean, in sight of the Lighthouse." One also had a view of the shipping which entered and left the Delaware River. Carriages could be

driven along the beach for miles. Because of the slope of the shore, bathers could wade out in the ocean for some distance. It was the best place to stay during hot weather. Stages left Cooper's Ferry on Thursday every week and arrived at Cape Island on Friday. Returning stages left Cape Island on Friday and Tuesday of each week and arrived in Philadelphia on the following day. There were no regular scheduled trips by boat, but sailing vessels frequently stopped at Cape May and passage on them could be arranged.

Ellis Hughes' house was known as Atlantic Hall. During Hughes' period of occupancy, large parties of "gay girls" and "festive gentlemen" would engage the whole place. Arriving as a group, and as the villagers gazed, they would jump in the ocean—clad in old clothing—and cavort. The manager, McKenzie, would buy a sheep and the men of the party would help to dress it. Others would scout in the neighborhood and come back with Indian corn bought from the farmers. At night, after a big meal and after the contra-dances, the barn-like hall of the hotel would be partitioned by sheets into two sleeping rooms, the men on one side and the girls on the other. The next few days would be passed in fishing and bathing, and in rides in the hay wagon. Commodore Stephen Decatur, the naval hero, often visited Cape Island and stayed at Atlantic Hall.

Later, steamboats ran to Cape May. In the *Aurora* of June 25, 1821, the steamboat *Superior* under Captain Milner was advertised as leaving Market Street Wharf in Philadelphia every Monday and Thursday during July and August, at 5:00 A.M. for the Cape. Passengers were landed the same day and the boat left the Cape at six the next morning for Philadelphia.

John F. Watson during a visit to Cape Island in 1822 said, "The ladies at appointed hours in the forenoon and afternoon go into the surf at which time gentlemen do not walk on the banks." The ladies wore flannel and other woolen dresses and "none went out above half their depth." Watson's journal referred to the dancing in

the dining hall at night to the music of a flute, the riding parties on the beach in the daytime, and to such amusements as gathering shells, walking on the piazza, talking, playing dominoes, and pitching quoits. Sometimes the parties were noisy.

In 1839 a sign on the Mansion House at Cape May read: "A White Flag will be on the Bath House during the Ladies hours and a Red Flag for the gentlemen." Sea bathing in 1823 did not mean swimming in the ocean. It meant going into the surf and jumping up and down as the waves came in.

Groves and public gardens were favorite spots for picnics, sports, and games, and once in a while open-air exhibitions and concerts took place.

Early in 1804, the enterprising Colonel John Stevens of Hoboken inserted the following notice in the columns of *The American Citizen,* a New York newspaper: "The public are respectfully informed that, at this peculiarly pleasant retreat, every attention to accommodate parties with refreshment in summer season may be met with." Colonel Stevens, in a housing development which he had inaugurated on his property, offered the public a restricted use of walks, drives, and lawns upon a hillside, in the Elysian Fields as they later were called, for a cool, quiet retreat. Frances Trollope wrote in 1832:

> On the opposite side of the North River, about three miles higher up, is a place called Hoboken. A gentleman who possessed a handsome mansion and grounds there, also possessed the right of ferry, and to render this productive, he has restricted his pleasure grounds to a few beautiful acres, laying out the remainder simply and tastefully as a public walk. It is hardly possible to imagine one of greater attraction; a broad belt of light underwood and flowering shrubs, studded at intervals with lofty forest trees, runs for two miles along a cliff which overhangs the matchless Hudson; sometimes it feathers the rocks down to its very margin, and at others leaves a pebbly shore, just rude enough to break the gentle waves. . . . Through this beautiful little

wood a broad well-gravelled terrace is led by every point which can exhibit the scenery to advantage. . . .

Mrs. Trollope visited the place on a Sunday when thousands of persons were scattered over the grounds. She wrote that at Hoboken, as elsewhere, there were *reposoirs* where the senses, as one passed them, were blasted by the fumes of tobacco and whiskey. The proprietor of Elysian Fields, however, had managed, "with great taste, to render these abominations not unpleasing to the eye." In fact, one resembled a Greek temple.

Fanny Kemble around 1835 was amazed to note that Hoboken's Elysian Fields were crowded with people from a social level different from her own:

> . . . journeymen, labourers, handicraftsmen, tradespeople, with their families, bearing all in their dress and looks evident signs of well-being and contentment. Everyone was enjoying the bright sunshine, pure air, and shaded walks. Children enjoyed the swings, bear dens, Punch and Judy shows, ate their picnic lunches and listened to band music.

During the early nineteenth century Camden's woods, pastures, cornfields, orchards, and streams supplied fishermen and others with recreation facilities. Large numbers of Philadelphians enjoyed the rural atmosphere, as well as the gardens, benches, food, drinks, merry-go-rounds, swings, and shuffleboards that the enterprising citizens of Camden supplied, rather as Hoboken served New York as a country pleasure-retreat. Each ferry had a Pleasure Garden. The most famous in its time was on the east side of Fourth Street between Market and Arch Streets. This was first opened around 1818 by Joseph Laturno, who ran the steamer *Minette* from Market Street to accommodate his customers. At his garden one could buy ice cream as well as rum toddies. There were amusements and sometimes fights between customers who had had too much to drink.

Celebrations always brought people together. Although

such occasions were not for sport or amusement, they did serve a purpose as diversions At Mount Pleasant in Somerset County, April 26, 1783, was selected as a day on which to celebrate the return of peace. A proclamation declaring the cessation of hostilities was read and then thirteen rounds of artillery and musketry were fired. Two battalions of militia attended, also the artillery and a troop of horses. A sermon was preached, and after the divine service the troops were given a plentiful supply of liquor. The governor, officers of the militia, and others sat down to a collation in the bower, and after the meal thirteen toasts were drunk. Similar celebrations were held in various New Jersey towns and villages.

The celebration of the Fourth of July was, in early days, far more formal and military than it is today. For example, in 1798 at Bordentown, the day commenced with a cannon salute, the formation of the militia and a march to the parade ground, a large field on the outskirts of the village. At 10:00 A.M. the Rev. William Staughton, principal of the Bordentown Military Academy, delivered an oration before the military students and townspeople. Then the Bordentown Volunteer Buffs fired three volleys as a tribute to the orator. A procession then formed and marched to the center of the town where the Declaration of Independence was read. At twelve o'clock noon, salutes were fired by the artillery and infantry. About the middle of the afternoon the citizens and military sat down to a feast. Eighteen toasts were drunk, each accompanied by a one-gun salute from the artillery. Then the military drilled and paraded. In the evening there was "an elegant tea party" in Locust Grove. Patriotic songs were sung. The town was illuminated, the central attraction being the academy with nearly 300 lights, and several transparent paintings, one of the American eagle, providing a brilliant spectacle. A ball at Mr. Farner's Inn brought the affair to a close.

New Jersey residents, during early times, who wished to attend the theatre were obliged to go to New York

# THE CELEBRATION OF
# AMERICAN INDEPENDENCE,
# July 4th, 1844,
# *At Readington,*


## Will take place in the following order.

The day to be ushered in by ringing of bells at sun-rise.

The Sunday Schools to assemble at the Bower in Mr. Ten Broeck's meadow at half past 9 o'clock A.M. The Military to meet at the Inn of Mr. Ten Broeck at the same hour. At 10 o'clock the bell will ring, and the Military proceed to the Bower, lead the Procession and march to the Church under the direction of the Marshals and Sunday School Committee.

Members of the Schools to occupy the seats in the body of the Church, in front of the pulpit.

The Choir and Military to occupy the front gallery and so much of the easterly one as may be necessary. The Choir in front.

### *Exercises in the Church.*

1. Singing. 2. Prayer. 3. Reading Reports of Schools. 4. Election of Officers. 5. Singing by the Children. 6. Address. 7. Singing. 8. Benediction.

### *Intermission of half an hour.*

To be occupied in marching from the Church to the Bower, partaking of refreshments, and an Address particularly to the Children.

## THE PROCESSION

Will then move to the Church in the following order, under the direction of the Marshals, Capt. R. Vroom and John Voorhees:—

1. Military. 2. Committee of Arrangements. 3. Aged men. 4. Clergy and Speakers. 5. The Children. 6. Ladies. 7. Strangers and citizens generally. The aged men and ladies to be seated as the Committee shall determine, the Choir and Military as before, and the Children in the galleries.

## Services as follows:

1. Prayer. 2. Singing. 3. Reading the Declaration of Independence. 4. Martial music. 5. Oration. 6. Singing. 7. Remarks by Rev. J. Van Liew. 8. Singing. 9. Benediction.

After the close of the exercises, the children being dismissed, the Military to lead the way to the Bower, where a Dinner will be prepared for the occasion, (no intoxicating liquors to be used at the table,) after the removal of the cloth the regular toasts (pure cold water) to be drunk; and then toasts by the guests; and the assembly dismissed by ringing the bell.

At 8 o'clock in the evening, the Young Men will have a display of FIRE WORKS.

Announcement, Fourth of July Celebration

*Courtesy of Rutgers University Library*

or Philadelphia. Most of the entertainments of the eighteenth century were musical. The first works performed in America were by English dramatists and during the century the number of plays increased so that by 1800 musicals were being heard in all large cities and in many smaller places such as Newark, New Brunswick, and Trenton.

At New Brunswick two plays were given on March 31, 1784, the *Tragedy of Cato* and *The Farce of the Mock Doctor,* by the young gentlemen of the place, "to the great satisfaction of every spectator." On the following evening a "most brilliant entertainment was given at Whitehall [a tavern], where gaity and mirth never more abounded." These performances did not result in any demand for additional plays either by professionals or amateurs, and the public was content for some years with exhibitions of animals, waxworks, and acrobats.

On August 6, 1799, *The Newark Gazette* announced entertainment at a commodious room in the Newark Academy consisting of a moral lesson extracted from "Mrs. Thale's Three Warnings; or Death an unwelcome visitor" to be recited by Mr. Bates. Then a dramatic entertainment would follow in two acts called "No Song No Supper." Then there would follow a farce, "The Mock Doctor or, The Dum Lady Cured." Mrs. Seymour was to sing "The Song of the Cherry Girl." Servants were not allowed in the Academy for this entertainment.

When the Taylor Opera House, of Trenton, opened in 1867 it was not advertised as a theatre for fear of offending public sentiment. The *State Gazette* at the time believed the influence of the theatre was generally pernicious. For generations professional stars appeared on its stage, including Sir Henry Irving and Ellen Terry. National orators such as Bayard Taylor, "Bob" Ingersoll, Henry Ward Beecher, Carl Schurz, Bret Harte, and many others, spoke from the opera house stage. Political conventions and inaugurations of New Jersey governors took place within its walls. Amateur theatrical organiza-

tions in the 1880's and 1890's drew large audiences with their minstrel shows and Gilbert and Sullivan operas.

Arthur B. Price, writing of his memories of Newark in the 1880's, recalled that in order to lure audiences to the Grand Opera House a band of musicians in seedy red coats and faded blue trousers paraded on Broad Street followed by town urchins. Orchestra seats were 50 cents and gallery seats 10 cents. The patrons who lined up for gallery seats were kept in order by an officer with a black-snake whip.

Racing started early in the Province of New Jersey. Colonel Lewis Morris, in his memorial concerning the state of religion in the Jerseys in 1700, wrote that the settlers from New York and New England in Middletown had no church or religion. He said, "They are p'haps the most ignorant and wicked people in the world, their meetings on Sundays is at the Public house, where they get their fill of Rum, and go to fighting and running of races." In an effort to restrict the abuse of horse racing in the Colony and to prevent lotteries, card playing, dicing, and other gambling for money, an act was passed by the Assembly in 1748 prohibiting horse racing except at fairs and on the first working days after Christmas, Easter, and Whitsuntide. However, it was lawful for any "Body Politick" or "Body Corporate" in the Province to cause on certain fair days to be offered any piece of plate or any sum of money not exceeding a value of £25 "to be run, paced, or trotted or otherwise rode for, by two or more horses, as they shall think fit." The Act of 1748 having failed to curtail an excess of racing, another act passed in 1761 abolished all races except those under special permission from the magistrate.

Because of the need to improve the breed of horses, authority was given to three magistrates to legalize a race at any time by giving written permission, provided they attended in person in order to prevent wagers, drunkenness, and other disorderly conduct. No race was ever to

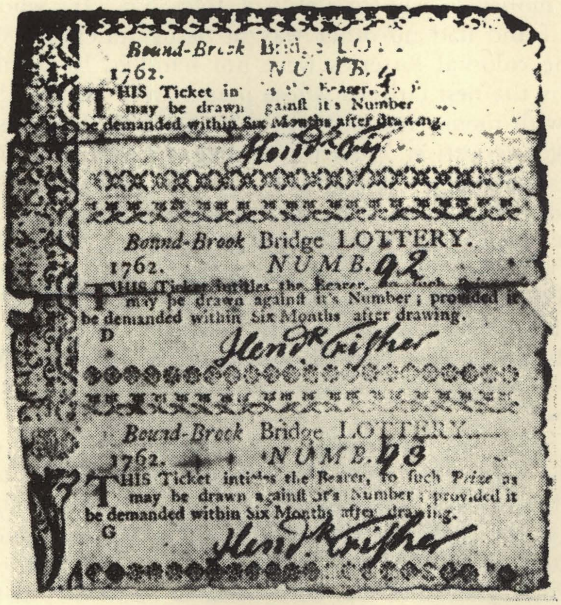
be permitted within two miles of any place of public worship. Races, however, continued to be run, and were advertised in the New York and Pennsylvania newspapers. From 1750 to 1773 there were 29 advertisements of horse races in the newspapers scheduled for one of the following places: Mount Holly, Elizabeth, Perth Amboy, Staten Island, New Brunswick, Newark, Woodbridge, Trenton, Paulus Hook, and Morristown.

One of the twenty-nine racing events may be described in some detail. At Mount Holly on September 9, 1750, twenty pistoles (a pistole was worth about 16*s*.) were to be run for by as many horses, mares, or geldings as anyone saw fit to put in the race. The entrance fee was 20*s*. for each animal. They had to be entered four days before the event.

> They are to run three Heats, one Mile at a Heat, on a straight course, and to carry weight for inches. A Horse, Mare or Gelding to carry 140 weight at 14 Hands high; and for the first inch higher to carry fourteen Pound, and for every inch above that seven Pound; and all Horses that are under size to be equivalent to the same. Any one Horse, Mare or Gelding that shall win two Heats and save the distance the third, shall win the Prize. And the next Day the Betts to be run for; every one that saves his Distance the first day, is entitled to Run, the Horse that wins the Prize excepted. The Horses to be entered at John Budd's or Caleb Shinn's.

As time went on, additional regulations or requirements were necessary. At Elizabethtown in 1762, each horse had to carry ten stone which included the saddle and bridle. Each horse had to leave all posts on the left hand, and there was to be no crossing or jostling but for the last half mile of each heat and that only by the two foremost horses. The following year all disputes were to be settled by three Master Masons appointed for that purpose. At Perth Amboy in 1766, the race was open to any horse not more than half-blood carrying nine stone. In 1767 at Newark, "proof of the horses' blood was to be

made before the race," and at Woodbridge in the same year the event was restricted to horses not over three years nor more than half-blood, carrying eight stone. Results of races were seldom given in the weekly newspapers of the time, until around 1770 or later, when the names of the horses, the owners, entrants, and results were given. It was not until after the War of 1812 that serious efforts were made to conduct races under certain rules. Soon after Maryland and Virginia had become noted for horse breeding, Monmouth County entered the field and during the 1820's and 1830's some of the best racing horses in the country were owned by Jerseymen. Some of these were "Black Maria" owned by John C. Stevens, "Shark" owned by Robert F. Stockton, and "Henry Archy" by the Lairds.




Lottery Tickets for Building a Bridge, 1762
*Courtesy of The New Jersey Historical Society, Newark*

During colonial times rich and poor alike gambled on lotteries favored by government authorities. Lotteries were organized early in the Colony. In fact, New Jersey could boast of having more lotteries than the other colonies during the middle of the eighteenth century. The colonial newspapers about 1748 were filled with descriptions of lotteries and tempting lists of prizes were outlined whereby the purchasers of tickets might benefit themselves as well as some praiseworthy cause.

In 1748 lotteries were promoted for raising £630 to complete the Presbyterian Meeting House and buy a parsonage at Amwell; to raise funds to build a brick steeple and buy a new bell for St. Mary's Church, Burlington; to raise £1302 for Mr. Peter Bodine of Raritan Landing, which lottery consisted of 195 lots of land owned by Bodine. In 1749 a lottery was organized to raise money to pay the debts of John Noe, Jr., who was in jail and had no other way of being relieved.

The colonial lotteries were not handled by gamblers but by the best citizens whose names were always identified with them. Not only did churches hold lotteries but colleges as well adopted the scheme. As lotteries became more numerous during 1748, tickets became hard to sell, drawings were delayed, and complaints arose. In an effort to prevent such abuses, the General Assembly in 1748 at Perth Amboy passed an act prohibiting gambling, lotteries, cards, and dice, in the Colony if played for gain. However, tickets as usual were sold over the Colony and the drawings were held on islands in the Delaware River near Trenton or Burlington, or in Philadelphia or Delaware.

In 1749, at Princeton, the College of New Jersey sought permission from the General Assembly for a lottery by which it was hoped to raise £3000. The committee got the support of most of the trustees and planned a lottery to be held in Philadelphia in 1753. Following this lottery another was instituted, to be drawn in Connecticut. This consisted of 8888 tickets of which 3088 were to be "fortunate." The purpose of this lottery was

to "encourage the progress of the liberal sciences," "the propagation of Christianity," and "to advance the honor, the reputation and the happiness of the country in general" through the support of "publick seminaries of learning." After its Connecticut drawing, another lottery was held in Philadelphia. This lottery consisted of 10,000 tickets at $4. The first prize was $3500. Finally the legislature authorized one for the college in 1764, not to exceed £3000, for which there were 13,333 tickets and 4488 prizes. It was drawn in Nassau Hall, in Dr. Samuel Finley's presidency.

Although the College of New Jersey endured many official refusals for permission to hold lotteries because it was not a state institution, a lenient attitude was shown toward Queen's College, now Rutgers University, which was authorized to sponsor three lotteries between 1812 and 1825. Hence, many of our early parsonages, bridges, roads, mills, jails, court houses, colleges, and church steeples have been financed with money raised by lotteries—even creeks have been deepened with money raised by this method.

In 1787 the faculty of the College of New Jersey considered vulgar a game with balls and sticks which was engaged in by the smaller boys of the college and by the grammar scholars. It was an exercise accompanied by great danger to the students' health on account of the sudden and alternate heats and colds and the accidents the players might be subject to. On this account, "The faculty think it incumbent on them to prohibit both the students and grammar scholars from using the play aforesaid."

Before 1750 in England a bat-and-ball base-circulating game was played by children as "base-ball." It was similarly known and played in America as early as 1762 and continued in popular favor after 1800. Between 1800 and 1840 in America, the name "baseball" survived, but forms of the game were called "round-ball" and "town-ball." In New York during 1842, a form of baseball was played

by a group of New York business and professional men, who organized as the Knickerbocker Club in 1845 and adopted a set of rules: There were to be nine players on each side. Three men out constituted an inning. The game was won by the first team to make twenty-one runs or aces. The first game on record in this country took place on June 19, 1846, at the Elysian Fields in Hoboken. The Knickerbockers were attired in blue trousers, white shirts, and straw hats. The umpire wore a top hat. The New Yorkers won 23 to 4 in four innings. The Knickerbockers apparently disbanded temporarily after this game and not until five years later did they have a chance to play against an organized team. More clubs were formed after 1855 and the game became a sport for organized players.

Foot races by profesional runners took place at first in city streets. Contestants were preceded by horseback riders who opened avenues through the dense crowds of spectators. Each racer had his admirers and followers who placed bets on his ability to win. These races so increased in popularity that the contests were held on race courses and admission charges were made. A foot race of the best and fastest runners in Gloucester and Salem counties was advertised to take place at William W. Johnson's inn at Swedesboro on February 9, 1837, for a purse of $100.

After the Revolutionary War ended, each state was to have a fully equipped militia, and in New Jersey all able-bodied males of a suitable age were enrolled. On training days there were drills and marksmanship practice, and at the end the local tavern supplied livelier entertainment. On general training days when the entire troops of the county were drilled, all sorts of citizens were on hand and the day was considered as a special holiday. The troops marched and countermarched to fife, drum, and bugle music. Officers glittered in their uniforms, and horses in their trappings. Banners waved. On sale at booths were pies, cakes, beer, rum, etc. At the end of the

A Great Foot Race at Hoboken, 1845
*Illustrated London News*

drills, games and shows occupied the attention of the throng and frequently there were horse racing and gambling, and fights at the end of the day after all the liquor had been consumed. Everyone went to training days, in their Sunday clothes, to watch the display and enjoy the music.

The Act of 1748 previously noted did not, of course, stop card-playing in New Jersey, and as dice players have left no records of their games, we shall have to assume from the legislation itself that this diversion was popular, too. However, we do have some evidence of the popularity of card-playing: in 1789, more than eighteen thousand packs of cards were imported into the United States; in 1801, it was 159,000 packs. After that the number of decks of cards imported declined sharply—since they were being manufactured in this country.

The rare horseless carriages of 1895 were run by steam, electricity, or gasoline. They were distinctly for the well-to-do. It was not until around 1920 that they were used by all classes of society. At the beginning, the cost of the upkeep and operation of a car, including tires and repairs, for a year almost equaled the original price of the car. The workers and farmers looked upon it as evidence of the arrogance of wealth. "Nothing has spread socialistic feeling in this country more than the use of the automobile," commented Woodrow Wilson in 1907, a statement that seems incredible today. From 1900 to 1910, an auto trip was an exciting experience. Preparations were essential. A box full of tools was needed for changing tires; a pail of water for overheating; extra spark plugs; tire chains for muddy roads; an extra supply of gasoline and other items such as lap robes, goggles, dusters, raincoats, as many cars had no tops. Hats were fastened under the chins of the women by long veils, and a trip of one hundred miles was excellent for one day. By 1914 breakdowns were not so frequent and operating costs were reduced. Traveling was not made easier by the

absence of road maps and directional signs. Henry Ford made cars available to a larger public, and eventually nearly everyone operated a car, and driving itself was no longer a form of recreation. The social change was extensive. Families were no longer isolated. Good roads were built all over the State, and were soon bordered with filling stations, tourist camps, hot-dog stands, milk bars, antique shops, and taverns. Distant places were brought within reach of everyone. Camping, excursion trips, and the like, took place on vacations and weekends, and distant relatives were visited as never before. Trailers appeared in the late 1930's for people who enjoyed moving around with facilities of home life. And other forms of recreation based on the car flourished.

Thus New Jersey, the most traveled state in the Union, has witnessed great changes in three hundred years of history. Many of its modern roads, through the exigencies of geography, are laid out on the routes of ancient Indian trails. The modern tourist, crossing the state between Trenton, Princeton, New Brunswick, and Elizabeth, probably does not know that he is using a route once traversed by the Lenni Lenape, the Dutch soldier and trader, the Quaker and Scots settler, and the stage wagon and coach of Colonial days. In truth, other days, other manners, a part of New Jersey's great heritage.

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