

Section 4: Background Research

Research for this study was undertaken at the New Jersey State Archives, New Jersey State Museum, and New Jersey Historic Preservation Office in Trenton, New Jersey. Research was also conducted at Rutgers University Alexander Library in New Brunswick, Woodbridge Public Library in Woodbridge, the New Jersey Historical Society in Newark, and the New Jersey State Archives in Trenton. The results of previous surveys and studies (Gall 2014; Hunter Research, Inc. 2006) were also examined.

4.1 Site File Search

Site files at the New Jersey State Museum (NJSM) and NJHPO were reviewed to aid in the creation of an archaeological context to interpret identified archaeological deposits on Block 587, Lot 1.

New Jersey State Museum

One archaeological site was identified within the Study Area. This site, designated the Dunham House Site (28-Mo-220), contains the brick Dunham house and 18th- to 20th-century artifact deposits. The archaeological deposits were initially identified by Monmouth University and the results of the excavations are detailed herein. In addition, the Dunham's Mill Site (28-Mo-238) was identified 1,050 feet southeast of the Study Area and consists of a late 17th- through 18th-century gristmill site.

New Jersey Historic Preservation Office

A review of files at the NJHPO on November 24, 2015 reveals that no previous cultural resources surveys have been reported within or adjacent to the Study Area. At some point. Prior to 2002, Battlefield Restoration Archaeological Volunteer Organization (BRAVO) conducted a metal-detector survey of the property. Artifacts from this survey are displayed in the church hall. Additionally, an historical and archaeological investigation was completed roughly 1,050 feet southeast of the Study Area which identified the remains of the Dunham's Mill Site (Hunter Research, Inc. 2006). A town-wide landscape study was conducted to understand the original New England-style nucleated settlement plan created by Woodbridge freeholders from the 1660s to the 1690s (Gall 2014).

In 2004, the Trinity Episcopal Church (NR:5/12/2004; SR:3/8/2004) property (Block 587, Lot 1) was listed in the New Jersey (NJR) and National Register of Historic Places under Criteria A, C, and D in the areas of religion, architecture and archaeology. The historic property has a period of significance between ca. 1717 and 1874 (Dietrich 2002). Specific significant architect/builders associated with the historic property include Richard Upjohn, C. Harrison Condit, and Georg Hogan. The specific dates of significance cited in the NRHP nomination form include ca. 1717, 1858-1861, and 1873-1874.

4.2 Regional Prehistory

Archaeologists organize chronological and cultural information about the prehistoric occupants of New Jersey and the Middle Atlantic into three broad time periods: Paleo-Indian, Archaic, and Woodland (see Chesler 1982; Cross 1941; Custer 1996; Grossman-Bailey 2001; Kraft 1986, 2001; Mounier 2003). These periods act as a framework in order to study the approximately 12,000 years of human occupation in the area. The Archaic and Woodland periods are subsequently subdivided into Early, Middle, and Late sub-periods. The prehistoric era is considered to have ended approximately 1550 to 1600 A.D., during the time of initial contact between Native groups and Old World populations, and is followed by a period of extensive colonization by the Dutch, Swedish, and English. A brief summary is presented below.

Paleo-Indian Period (13,000 to 11,600 B.P.)

Sea levels were significantly lower during this period. Early human populations during the Paleo-Indian period were most likely organized as small hunter-gatherer bands characterized by low population density and high mobility in short-term open-air camps (Gingerich 2007). Fluted points (Clovis, Folsom, Crowfield, Barnes, and Plano) and certain tools are diagnostic of this period (Kraft 2001). A wide variety of lithic material types derived from cobble resources and outcrops was utilized during the Paleo-Indian period. Sites of this period typically consist of isolated fluted points or low density chipped stone artifact scatters.

Early Archaic Period (11,600 to 10,000 B.P.)

This period coincides with a continuing expansion of forest habitats. The in-migration of various nut-bearing oak and chestnut species may have provided a catalyst for a subsistence shift to broad-spectrum foraging that favored plant gathering and processing strategies. Floodplains and river islands were attractive locations for hunter-gatherer camps as upland areas continued to be predominated by boreal forest (Raber et al. 1998). Early Archaic diagnostic notched and stemmed projectile point forms consist of Amos, Palmer, Charleston, Lost Lake, Decatur, Fort/Nottoway/Thebes, and Kirk types (Kraft 2001). New tool forms representing adaptations to new lithic technologies, such as grinding slabs, milling stones, and pitted cobbles, have been found in Early Archaic contexts (Custer 1996). A variety of site types have been found dating to this time period near major drainages. Early Archaic cremated human remains have been found along the Atlantic Coast of New Jersey (Stanzaski 1996, 1998).

Middle Archaic Period (10,000-6,800 B.P.)

Middle Archaic lifeways are poorly understood in New Jersey and the Middle Atlantic Region (Custer 1996). Middle Archaic diagnostic artifacts consist of bifurcate projectile points (e.g., MacCorkle, St. Albans, and LeCroy projectile point types). Certain Kirk forms date to the Middle Archaic period. Other distinctively Middle Archaic diagnostic types include Neville and Stanly projectile points with shallow basal notching (Custer 2001:45). Certain projectile point forms such as triangular shaped projectile points, stemmed projectile points, and notched projectile points that were not traditionally associated with the Middle Archaic period have been dated to this time period (Custer 2001; Miller et al.

2008). Analysis of stemmed and notched projectile points from stratified and/or dated contexts in the Middle Atlantic Region suggests that biface types referred to as Bare Island, Brewerton, Lackawaxen, Lamoka, Morrow Mountain, Rossville, Pequea, Piney Island, Piscataway, and Poplar Island date from the late Middle Archaic period (circa 7,500 B.C.) to the end of the Middle Woodland period (circa 900 A.D.) (Custer 1996:139-145, 2001:92-108).

The Middle Archaic period is seen as a departure from the mobile Paleo-Indian/Early Archaic lifeways. A decrease in mobility during the Middle Archaic is suggested by changes in lithic utilization patterns and tool technologies. The Middle Archaic (bifurcate) deposits at the Sands Eddy Site (36-Nm-12) in the Middle Delaware Valley were interpreted as evidence of nutmeat processing (Bergman et al. 1998). Bundle burials associated with an argillite artifact found at Abbott Farm were determined to pre-date the Late Archaic period (Stewart 1995).

Late Archaic Period (6,800-3,100 B.P.)

The general trends of the Late Archaic period, possibly initiated by the development of a more modern climate, consisted of the rise and expansion of trade networks, an increase in population, and a greater degree of sedentism (Custer 1996; Grossman-Bailey 2001; Mikolic and Albright 2012). In comparison to the preceding cultural/temporal periods, larger sites as well as more numerous sites in new settings, suggest a greater degree of sedentism and larger populations during the Late Archaic period. The Late Archaic toolkit was more diverse than the Middle Archaic toolkit, reflecting the greater variety of exploitable resources available to Late Archaic peoples. Ground stone tools for plant processing (mortars and pestles), heavy woodworking tools (grooved axes, adzes, celts) and tools for fishing (net sinkers and fishhooks) appear in greater frequencies (Custer 1996; Kraft 2001).

Late Archaic lithic utilization patterns document extensive use of argillite (Stewart 1989). Locally available materials, such as cryptocrystalline cobbles, were utilized. Extensive trade networks existed during the Late Archaic period (Stewart 1989). Jasper, argillite, rhyolite, ironstone, steatite, marine shell, and copper were all traded throughout the Middle Atlantic Region (Stewart 1989).

Generalized notched and stemmed projectile points (i.e. Bare Island, Brewerton, Lackawaxen, Lamoka, Macpherson, Normanskill, Pequea, Piney Island, and Poplar Island) were traditionally associated only with the Late Archaic period; however, as discussed in the overview of the Middle Archaic period, generalized notched and stemmed projectile points have a broad time range extending from the late Middle Archaic period to the end of the Middle Woodland period. Other Late Archaic diagnostic artifacts consist of broadspears (Susquehanna, Savannah River, Snook Kill, Lehigh/Koens-Crispin, and Perkiomen), fishtail projectile points, soapstone artifacts, and early style ceramic vessels (Blondino 2008; Miller et al. 2007; Kraft 2001; Stewart 2011).

Late Archaic site types include large camps, cemeteries, procurement stations, small transient camps, and isolated activity areas. The largest Late Archaic sites are logistically

positioned in productive settings such as along major rivers. Cemetery sites (i.e., Savich Farm) are also identified for this time period, evidence of increased mortuary ceremonialism throughout the Eastern Woodlands during the Late Archaic.

Early Woodland Period (3,100-2,000 B.P.)

The Early Woodland period is seen as an extension of Late Archaic lifeways with a growing reliance on the seasonal exploitation of resources through cyclical movements between riverine-oriented semi-sedentary base camps and sporadically occupied interior-oriented procurement camps. Early Woodland sites do not reflect fully sedentary communities. Trends of the Late Archaic period such as exchange networks and mortuary ceremonialism became more elaborate throughout the Early and Middle Woodland (Custer 1996; Kraft 2001; Stewart 2003; Lowery 2012).

Early Woodland diagnostics consist of Meadowood projectile points, Adena material, and certain ceramic types (Custer 1996; Stewart 2003). Hellgrammite and Teardrop projectile points also were produced during this period (Custer 2001). Historically defined ceramic types traditionally associated with the Early Woodland include Vinette I and Marcey Creek (Stewart 1998a). Generalized side-notched and stemmed projectile points, some of which are historically called Rossville projectile points, show continued use from earlier times through the Middle Woodland period (Custer 2001).

Middle Woodland Period (2,000-1,000 B.P.)

In the Middle Atlantic Region, the Middle Woodland period retained the economic focus on riverine resources established during the Late Archaic period and perpetuated during the Early Woodland period; however, Middle Woodland sites are larger and are found in slightly different settings (Custer 1996). Several themes emerge during the Middle Woodland period, some of which had their beginnings in earlier times: the emergence of sedentary populations at base camps, experiments with horticulture, and the development of innovations in ceramic technology (Custer 1996:217; Hart 2008; Stewart 2003). Exchange networks and mortuary ceremonialism continue, reflecting interaction with regions outside of the Middle Atlantic Region (Kraft 2001; Lowery 2012). These Middle Woodland themes vary across space and time in the Middle Atlantic Region.

Diagnostic artifacts from the Middle Woodland period consist of Fox Creek projectile points, Jack's Reef projectile points, and criss-cross cord marked pottery, and interior marked pottery (Stewart 1998a, 2003; Custer 1996; Harris 2007). Pottery with net-marked surface treatment (Mockley, Ford Net-Marked, Brodhead Net-Marked, etc.) became commonplace during the later portion of Middle Woodland period (Stewart 1998a). By 700/500 B.C., coil constructed, conoidal vessels became the norm (Stewart 1998a:171). Generalized notched and stemmed projectile points lacking diagnostic morphologies, some of which are historically referred to as Rossville and Lagoon projectile points could also date to the Middle Woodland period (Custer 1996:227-231). A hallmark of the early Middle Woodland period is the Adena-Middlesex mortuary sites in the Upper Delaware Valley (Rosenkrans Ferry Site) and in the coastal portions of New Jersey that contain an abundance of exotic grave goods from the Midwest region (Mounier 2003; Lowery 2012; Stewart 2003).

Late Woodland Period (1,000-400 B.P.)

Late Woodland diagnostic artifacts consist of triangular-shaped projectile points, and pottery styles exhibiting a greater refinement of paste. One apparent technological change during this period is a decreasing emphasis on formal staged bifacial reduction, except for projectile points. Other changes are the production of expedient flakes using bipolar techniques and a focus on local lithic sources such as cobbles (Stewart 1987).

The Late Woodland period is distinguished from earlier periods by the increase of semi-sedentary occupations, smaller territory size, and the change to horticulture in some portions of the Middle Atlantic Region (Custer 1996; Lawrence and Albright 2012; Messner 2011; Stewart 1998b). During the Late Woodland period, around 1,200/1,300 A.D., dramatic changes in social organization, material culture, site structure and settlement patterns have been documented in various portions of the Middle Atlantic Region (Custer 1996). The restricted distribution of pottery styles and the focus on the utilization of local lithic sources along with ethnohistoric data suggest a greater degree of territoriality in the Late Woodland period than in the preceding time periods (Custer 1996; Kraft 2001). The Late Woodland period ends circa 1,550 A.D. during the time of initial contact between Native groups and Europeans (Kraft 2001).

4.3 Site Specific History

4.3.1 Establishment of Woodbridge

Woodbridge was initially part of a large land patent issued under James, the Duke of York's rule on December 1, 1664, soon after the British overthrew the Dutch occupation of New Amsterdam (New York) earlier that year. The patent was granted by Governor Nicolls, then governor of New York and Albania (New Jersey), to John Bailey, John Baker, Daniel Denton, John Ogden, and Luke Watson (Pomfret 1964:9). The patent, known as the Elizabethtown Patent, encompassed a large expanse of land, totaling 500,000 acres, and stretched between the mouths of the Raritan and Passaic Rivers, terminating thirty-seven miles inland. Unbeknownst to Nicolls, several months earlier, on June 23 and 24, 1664, James, the Duke of York granted his land between the Delaware and Hudson Rivers to John, Lord Berkeley and Sir George Carteret, after which time Albania was renamed New Jersey in honor of Carteret's birthplace (Pomfret 1964:3). Nicolls, however, continued to serve as governor of New Jersey and grant land patents, such as the Elizabethtown patent, until the new governor, Philip Carteret, arrived in August 1665. On February 10, 1665, Berkeley and Carteret created the Concessions and Agreements, a liberal document devised to entice the English subjects from Long Island and New England to re-settle in New Jersey. Beyond specifications on the establishment of laws, governing bodies, and taxes, the document also detailed the terms of land patents. Family heads settling in East Jersey prior to January 1, 1666 were to receive 150 acres and a second allotment of 150 acres per manservant, plus seventy-five acres for each female servant above fourteen years of age (Pomfret 1964:6). Upon the end of his service, a male servant was obliged to receive seventy-five acres. Those arriving after the said date were granted smaller parcels.

Settlers from Long Island and New England received word of Berkley and Carteret's concessions, and some quickly made the trek to the colony (Leonard 1898: 38). In 1666, Carteret purchased John Bailey's share in the Elizabethtown patent issued by Nicolls, and Ogden bought out Denton. By May 1666, the remaining owners sold the southern half of the patent to Daniel Pierce, Andrew Tappan, and John Pike, who formed Woodbridge to satisfy the arrival of settlers from Newbury, Massachusetts (Pomfret 1964:10).

Later, on the 21st day of May, Carteret engaged in an agreement with Pierce, Tappan, and Pike outlining the terms of settlement (Whitehead 1846:183-184). The agreement consisted of numerous articles. The first granted liberty to the associates to settle one or two towns of 40 to 100 families each before November 1666, and gave the town inhabitants the right to lay out their own lots. The latter would prove problematic in the coming decades. It also specified that two 500-acre tracts were to be laid out for the proprietors. The second stated that a charter would be granted to the inhabitants of each town, enabling them to elect their own governing body and minister, hold their own courts, and nominate military officers and Justices of the Peace to be approved by the Governor. It also granted inhabitants liberty of religious consciousness, which enticed emigrants from religiously conservative areas in New England to resettle in New Jersey. Another article permitted the allowance of 200 acres for the ministry and land for the construction of a church, churchyard, and other town uses. The fourth prevented the imposition of a tax or custom without the agreement of the Governor, Council, and General Assembly. The fifth entitled the proprietors to charge a quit rent of a halfpenny per acre for surveyed land. The sixth required the inhabitants to unite with those of other towns to suppress invasions and insurrections. The inhabitants were also given a free voice to elect delegates to the General Assembly. All inhabitants were forced to swear oaths of loyalty to the Crown and accept the governing laws. No law was to be made in disagreement to those of the province, and those found in violation of established laws were to be punished. Finally, land possessed for seven years could not be resurveyed by the proprietors, and inhabitants could move freely and sell their lands.

With the agreement in place, Pierce capitalized on the first article mentioned and subdivided his share to form two towns or companies. On December 18, 1666, Pierce sold one-third of his land, roughly 40,000 acres, to New Englanders John Martin, Charles Gilman, Hugh Dunn, and Hopewell Hull, who formed Piscataway in the western half of the area Woodbridge encompassed (Anonymous 1912:216; Colonial Conveyances 1666; Scot 1846: 277). The settlers of both towns wished to escape from the religious intolerance and astringent nature of court justice that characterized the northern section of the Massachusetts Bay Colony (Anonymous 1912:216; Monnete 1930:69-77). Some welcomed the opportunity to start anew (Barber and Howe 1847:323). Under the Concessions and Agreements, they found refuge in New Jersey. Subsequent arrivals were both immigrants and emigrants and practiced a variety of religions.

To receive a charter for the township corporation, a minimum of sixty families were required to occupy the settlement. Home or town lots varied in size, and every freeholder was given a right to both upland and meadowland (Pomfret 1964:10-11). The town immediately began a process of devising land to prospective townsmen, which repeatedly occurred well into the 18th century.

To encourage settlers to record their land ownership and pay quit rent, the East Jersey Proprietors refused to recognize deeds (Pomfret 1964:33). Those that did not apply for land patents from and pay quit rent to the proprietors could have their land forfeited and sold to others. Matters became more complicated when in January 1680, upon his death, Governor Philip Carteret's trustees auctioned East Jersey. Twelve, primarily Quaker proprietors led by William Penn purchased the province in 1682. Still, settlement remained slow as most of the proprietors lost money advancing their interests in the province, despite attempts to promote settlement through literature and transatlantic voyages and quit rent collection (Pomfret 1964:41-42; Scott 1846). Much of the settlement delay was due to the proprietors unwavering demand for quit rent payment and their refusal to grant freeman status to individuals who did not pay their quit rent. To help reconcile matters, attempts were made to amicably settle land claims made under the "Nicolls" land patents, which, individuals who purchased land under Nicolls patents claimed, were not subject to quit rent payments. This included all the land in the Elizabethtown Patent, within which Woodbridge was situated.

In April of 1685, the Board of Proprietors, which operated in Perth Amboy, unlike previous proprietors who resided in Europe, was established to aid in the settlement of lands in the province and to collect quit rents (Pomfret 1964:46-47). The Board established a system for land distribution and insisted on establishing tight rather than dispersed settlement. It seems that a quasi open-field settlement with dispersed farm, meadow, and wood lots was likely the town plan sought, and that which characterized English towns where land was in short supply. Such a system had already been transplanted in Quaker villages in New England. This settlement system was marked by nucleated house lots centered around a town green or commons with meadow and upland tracts radiating from the town core edge (Garvan 1951:42-61; Greven, Jr. 1970:42-43; Garrison 1991: 18-19) (Figures 4.1-4.2). In Woodbridge, a large pasture common was established known as Strawberry Hill, located east of the Road to Rahway (present-day Route 35), west of the former Papiack Creek (Woodbridge Creek) meadow, south of present-day Spring Street and north of present-day Cutters Dock Road (Gall 2014). This common existed until March 1715.

A second town common, known as the Meeting House Green or Kirk Green, was located north of the Road to Blazing Star Ferry (present-day Port Reading Avenue) and south of the Meeting House Brook, east of present-day Route 35. This latter, roughly triangular common encompassed the western half of the project site in 1784 based on a survey map of the common land that year. This Meeting House Green will be discussed in greater detail below.

4.3.2 Jonathan Dunham House Property

Jonathan Dunham arrived in Woodbridge in 1670 from Haverhill, Massachusetts and erected the first gristmill in the town (Wall and Pickergill 1921a:21). Born in Newbury, Massachusetts around 1639, Jonathan was the son of Richard and Hannah Singletary. Jonathan's early and later life remain clouded in a haze of discrepancies found in secondary works. Documents suggest that between 1657 and 1662, Jonathan wed Mary Bloomfield,

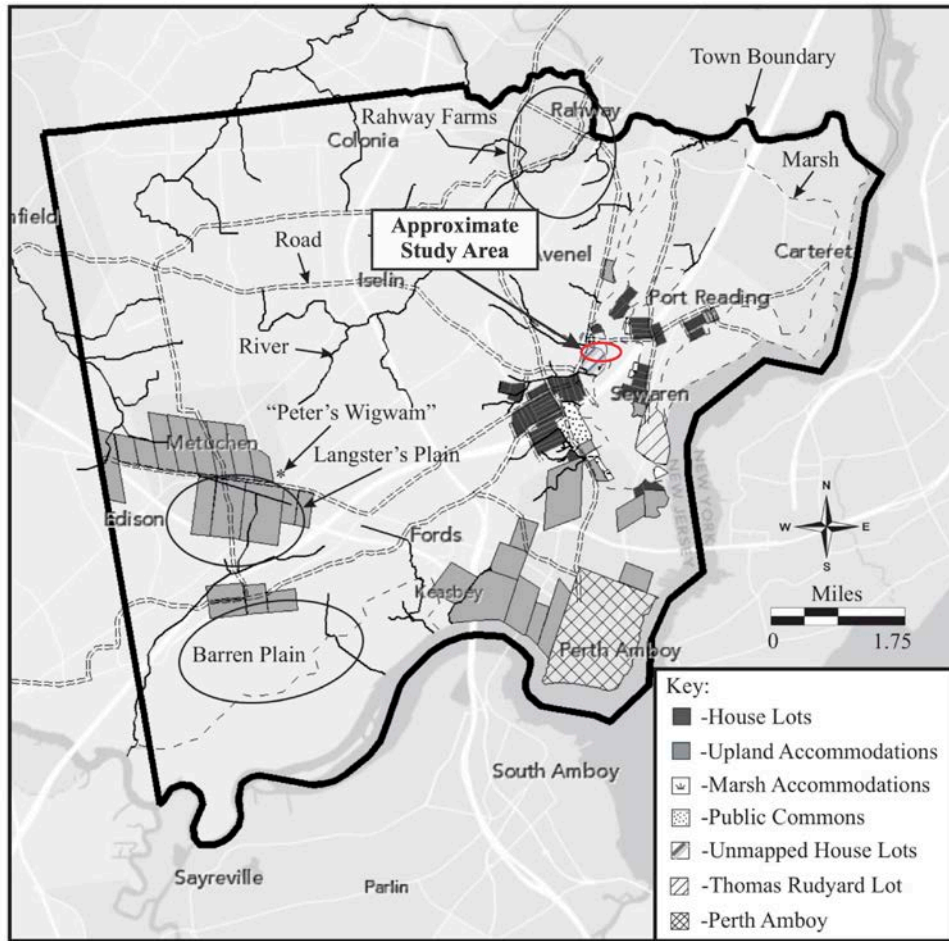


Figure 4.1: Map showing approximate locations of house lots, meadow lots and upland accommodations allotted to the initial settlers between 1669 and 1676 (Gall 2014:40).

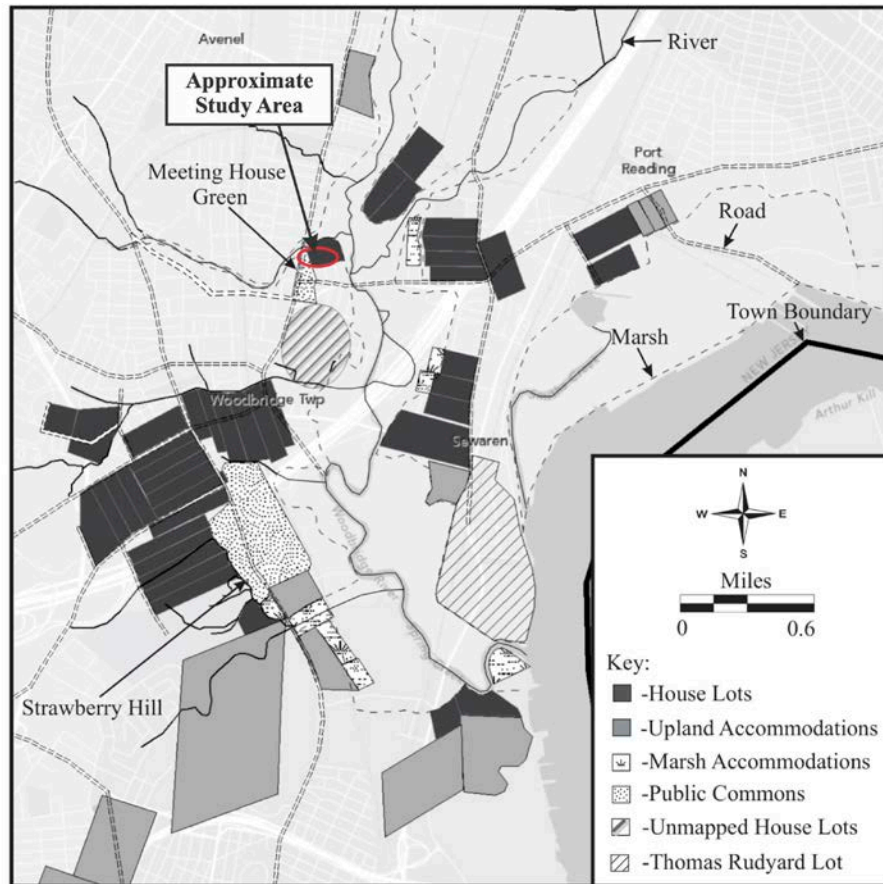


Figure 4.2: Detail map of approximate locations of house lots, meadow lots and upland accommodations allotted to the initial settlers between 1669 and 1676 (Gall 2014:41).

who bore several children: Esther, Mary, Ruth, Eunice, Jonathan, David, Nathaniel, and Benjamin. Jonathan was labeled a “Ranter” in New England, potentially affiliated with Protestant Dissenters who adhered to the belief of the “indwelling spirit” (Hunter Research, Inc. 2006). The term Ranter was sometimes used as a pejorative descriptor for Quakers. The local Puritans found Ranters and other dissenters offensive and following Carteret’s publication of the Concessions and Agreements, many New England Protestants relocated to East Jersey to freely practice their religious faiths. While in Massachusetts, Jonathan was found guilty in 1662 of slander in his accusation of John Godfrey as a witch (Hall 1991:120). While awaiting trial, Jonathan Singletary was imprisoned in Ipswich, and claimed to have been visited by the spirit of John Godfrey which spoke with and threatened him, despite his being enclosed in the prison with the door bolted (Hall 1991:121). During this period, Godfrey was accused by many of his neighbors and associated of witchcraft.

It appears that given his issues with the law and troubles with Puritan society, Jonathan Singletary opted to relocate to Woodbridge, a newly created township corporation in Middlesex, New Jersey. In the process, he changed his last name from Singletary to Dunham and joined his father-in-law, Thomas Bloomfield in resettling in the new town. Following their resettlement, Jonathan and his wife Mary had several children: Unis (b.

1668), Jonathan (b. 1672), David (b. 1674), Nathaniel (b. 1677, d. 1678), Nathaniel (b. 1679), Benjamin (b. 1681). Mary had earlier given birth to their first daughter Esther (b. 1659) who married Samuel Smith, Mary (b. 1661) who died an infant and their second daughter Mary (b. 1663/64) who married William Ellison.

On June 8, 1670, Jonathan Dunham, alias Singeltary, promised to come to Woodbridge and bring millstones and iron implements necessary for the construction and operation of a gristmill at or before June 1671. For his work, Dunham would be given one-sixteenth of all grain processed in his mill. Dunham also had to agree that the inhabitants (freeholders) of the town would be supplied with grist before strangers (non-freeholders) (Woodbridge Township Freeholders: Liber A). The mill Jonathan erected was situated at the southwest corner of Papiack Creek and the Road to the Blazing Star Ferry (present-day Port Reading Avenue) (Hunter Research, Inc. 2006). The town was to contribute £30 for the mill's construction and supply the soil needed to create the mill dam (McEwan and Troeger 2002:28).

In 1670, 213 acres of upland and meadow land were surveyed by the town for Jonathan Dunham, then listed as a carpenter, including a nine-acre house lot in Woodbridge (Colonial Conveyances 1672, Liber 0, Part 1: Folio 129) (Figure 4.3). The parcels were granted on August 10, 1672. The nine-acre house lot was bounded on the west side by the meeting house green, south by Samuel Smith [likely Jonathan's son-in-law to daughter Esther], east by the Papiack Creek meadow, and on the north by a fresh brook running into Papiack meadow. This brook appears to be the same watercourse later referred to as the Meeting House Brook. The house lot was to allow for a highway to pass through to the mill. It is unclear if this nine-acre house lot is the same land later conveyed to Dunham by the town in 1696. The latter roughly nine-acre lot is specified as being situated north of Dunham's house lot, north and east of the Meeting House Green, and south of and partially encompassing the Meeting House Brook and along a path to the west, suggesting it was an entirely separate lot from Jonathan Dunham's house lot and may have encompassed the Study Area (Colonial Conveyances 1696, O-175) (see Figure 4.3). The other parcels comprising the land Dunham received included a 36-acre meadow, a 48-acre upland addition west of the parsonage land, and 120 acres of upland.

Jonathan took part in local government. Between 1671 and 1673, Jonathan was listed as an overseer of the highways and as an officer in the township court (Clayton 1883:563; Monnette 1930:195). In 1673, he was elected as a member of the New Jersey Assembly. That same year, the Dutch briefly recaptured the English colony. During the Dutch takeover, Jonathan Dunham took part in entering English Governor Philip Carteret's home with Robert Laprairie in advance of its inventorying by the Dutch appointed Sherriff, John Ogden. Laprairie was accused of removing goods from Carteret's home, possibly in an attempt to protect belongings and documents from capture by the Dutch. For their role, Dunham and Laprairie were arrested and taken to New York to await trial (Hancock 2004). The following year, Jonathan Dunham defended Woodbridge in court with John Pike and Samuel Moore during a suit brought against the town by Piscataway as part of a boundary dispute. In 1674, Dunham was appointed as assessor in Woodbridge (Clayton 1883:565; Monnette 1930:195).

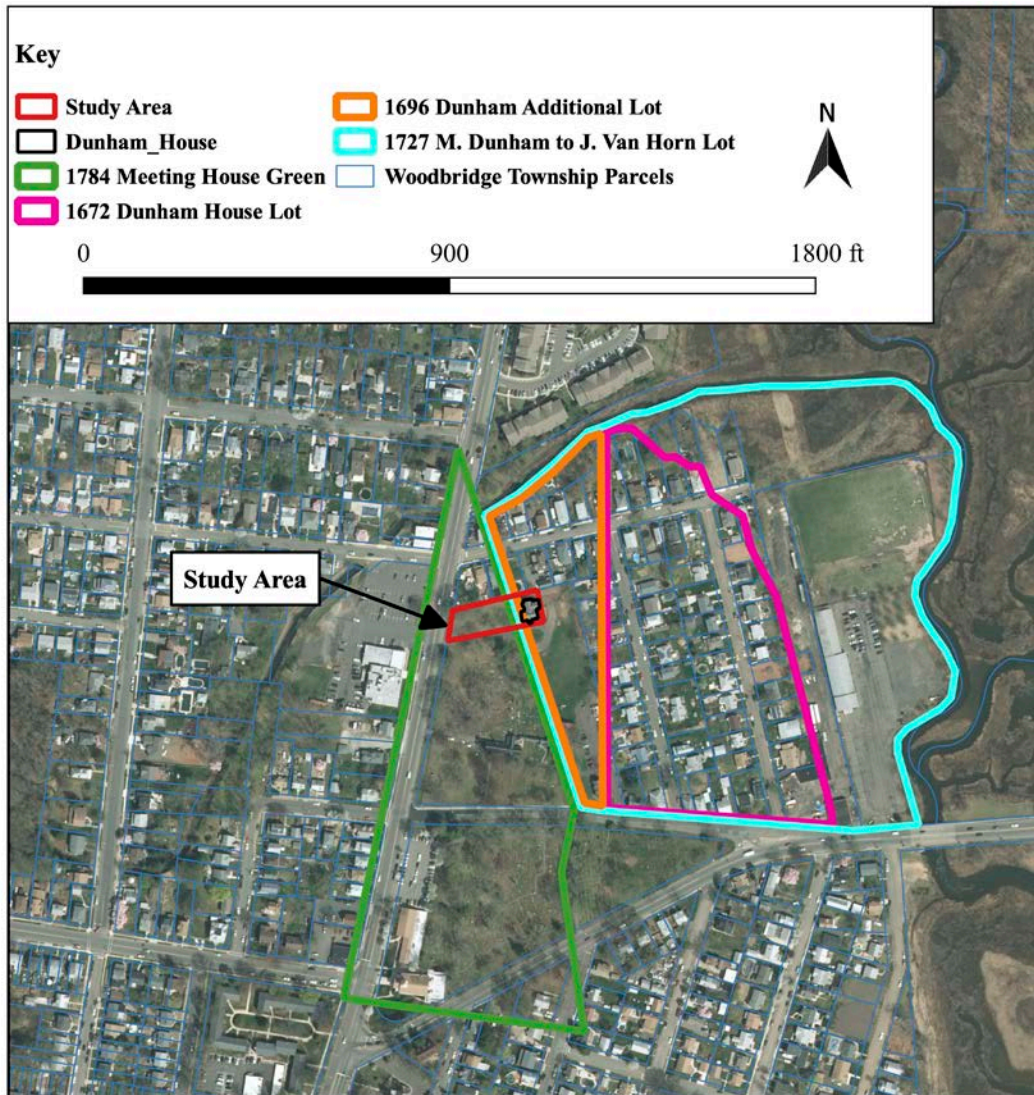


Figure 4.3: Aerial showing the Study Area, Dunham House, and the approximate locations of the Meeting House Green, 1672 Jonathan Dunham House lot, 1696 Jonathan Dunham additional lot, and 1727 lot sold by Mary Dunham to John Van Horne.

During much of the 1680s, Jonathan Dunham travelled to and from Massachusetts. While in the northern colony, Jonathan is recorded as having engaged with Mary Ross and became somewhat of a vagabond. There, he shot and killed John Irish's dog at Mary's bequest, and then threw the dog and some of Irish's belongings in a fire in Irish's home. For his crimes, Jonathan was whipped at a public post and banished from the colony (Hancock 2004). The court order for the 1683 account reads (sic):

Whereas Jonathan Dunham, allies Shingleterry, hath longe absented himself from his wife and family, tho advised and warned by authoritie to reapeire to them, and for some considerable time hath bine wandering about from place to place as a vagabond

in this collonie, alsoe deseminating his corrupt priniples, and drawing away annother mans wife, following him vp and downe against her husbands conset; and at least hee meeting with and accompanying a younge woman called Mary Rosse, led by inthewsiasticall power, hee must doe what shee bad him, and according did, both of them, on her motion, att the house of John Irish, att Little Compton, kill his dogg, against the declared will of the said Irish; and although hee put them out of his house, yet they would goe in againe; and according to their anticke trickes and foolish powers, made a fier in the said house, and threw the dogg vpon it, and shott of a gun seuerall times, and burnt some other things in the house, to the hazard of burining of his house and younge children, keeping the dores and not opening them to the said John Irish when hee come with some of his naighbours to rescue the same; to the disturbance of his maties pease comaunded and aganst his lawes.

This Court centanced the said Jonathan Dunham to be publickly whipt att the post, and required him to depart forth with out of this collonie, which if hee delay to doe, hee shalbe tooke vp by the constable where hee doth vnnessarily stay, and be againe whipt and sent out of the collonie; and soe serued as oft as he shall vnnessarily returne into it to deseminate his corrupt principles.

And the said Mary Rosse, for her vnciuell¹ and outrageous railing words and carriages to the Deputie Gour, and afterwards before the whole Court, superadded to her former anticke actings as aforesaid, is centanced to be whipt and conveyed from constable to constable out of this gourment towards Boston, where her mother dwells (Shurtleff 1856:113-114).

By 1686, Jonathan had returned to Woodbridge and, with others, was appointed to the vigilance committee (Wall and Pickersgill 1921b:405). Three years later in 1689, Jonathan and Mary sold Mary Ross a six-acre lot containing his late dwelling place and house lot in Woodbridge on the south side of the highway where the house “is now standing”. The deed either required Jonathan to build a frame house measuring 24 feet square in length, width and height with a frame merchant shop measuring 12 feet square as near the creek as possible without succumbing to flood damage, before he was to build any additional homes for others or that he did build the home and shop upon initially receiving the property (Colonial Conveyances 1689, D:95; 1693, F:521). Jonathan also conveyed his freehold in Woodbridge. James Seaton bore witness to the deed. Seaton was also involved with Mary Ross and in 1689/90 separated from his wife Rebecca after he took Mary Ross as his common-law wife. Seaton had earlier been indentured for four years to the Scots Proprietors beginning in 1684 (Colonial Conveyances 1684, A:155). That same year, Jonathan put Seaton in trust with land in Cannoo Hill west of the Study Area for Jonathan’s sons (Colonial Conveyances 1689, D:98). The reason for the conveyance is unclear, as is Jonathan’s relationship with Seaton.

In 1693, Mary Ross reassigned the deeded house lot back to Jonathan Dunham (Colonial Conveyances 1693, F:521). The deed indicates that Jonathan and Mary Dunham, while in

¹ Spelling of word taken from transcription.

Boston at the Ross family home, traveled with Mary Ross to Woodbridge before the initial deed was made. Ross was committed to “theire Christian Care, some years before the conveyance was made”. When the conveyance was written, Ross was “with childe” of Abraham Albin of Woodbridge. Ross was apparently urged to return to Boston but with a harsh winter could not travel and so Jonathan conveyed the house lot to Ross. Upon giving the property back to Jonathan, she requested a few clothes. Under witness by Justice Samuel Hale and John Bloomfield, Jonathan accepted and sold one cow, one calf, and one yoke of fat oxen to pay for the requested clothes. Jonathan also provided money for Ross’s journey to Coles Harbor at Narragansett, furnished the sea vessel with provisions. The deed indicated that in October 1690, this transaction was made, but the deed was not created until 1693. The curious transaction raises more questions than answers. Did Jonathan bring Mary Ross to Woodbridge because he believed initially that the child in her womb was his own, only to find out that the baby was conceived with Abraham Albin? Upon learning of this news, did Jonathan and Mary force the young Ross from their property and pressure her to relinquish the parcel back to the Dunham family in a deed that cast the best light on the family as a “Christian” household? Why would Jonathan and Mary convey both land and valuable freehold rights to Ross? Was Ross attempting to blackmail the Dunhams? Whatever the answer, it appears that some controversy surrounded the family and that the deeds represent an attempt toward concealment.

On May 19, 1696, Jonathan Dunham received a piece of land adjoining the northerly part of his house lot, which had been formerly granted in 1693 to Benjamin Cromwell upon conditions (Colonial Conveyances 1696, O:175) (see Figure 4.3). Cromwell did not meet the required conditions, relinquished claim to the lot, and the lot was thus granted to Dunham. The parcel was positioned on the east and north side of the meeting house green and began at the Meeting House Brook by the fence on the westerly side of Matthew Moore’s meadow, two rods (33 feet) from the brook and ran westerly roughly 23 rods (379.5 feet), then to a forked white oak with a great stone at its base located a little north of the brook and the east side of a path that extends over the brook (possibly present-day Rahway Avenue). The parcel then ran southerly 44 rods (726 feet) to the way that leads to an old mill (presumably Dunham’s mill) where a short stake was planted roughly 2.5 rods (41.25 feet) distance from the corner of Jonathan Dunham’s fence on the north side of the way, and from there extended to the corner of the fence. The 726-foot length between the brook and the way to the “old mill” is the same as the present-day distance between the brook and Trinity Lane. Alternatively, it is possible the original route of the path that extended over the brook may have been located on the east side of the meeting house green prior to being shifted the present-day location of Rahway Avenue as suggested by Dally (1873:18). This is also suggested by a deed from Mary Dunham to John Van Horne in 1727 which lists the property bounded to the west by a road rather than by the Meeting House Green (Colonial Conveyances 1727, K:6). If such is the case, then the acreage conveyed by the town to Jonathan Dunham is roughly 3.6 and approximates the three acres north of the house lot referenced in later deeds between Dunham family members (Colonial Conveyances 1705a, K-Small:13; 1705b, AAA:216). It also appears that this tract encompassed the Study Area (see Figure 4.3).

In a deed dated April 16, 1702, Mary Dunham, Jonathan Dunham, Jr., David Dunham, Nathaniel Dunham, Benjamin Dunham, and Mary Ellison engaged in a deed in which the Dunham siblings and Mary Dunham granted full authority of ownership to Jonathan, Sr. of his father's (Richard Singletary) land in Haverhill, Massachusetts (Monette 1932:501). Soon after the deed was issued, Jonathan Dunham, Sr. died in Woodbridge in 1704 (Colonial Conveyances 1705a, K-Small:13; 1705b, AAA:216).

In his last words to his son Jonathan Dunham, Jr., Jonathan, Sr., granted his four sons equal shares in his estate, with the exception of 10 additional acres granted to his son Jonathan, Jr. Jonathan Jr. then conveyed the remainder of his father's estate, following the latter's death, to his three brothers, David, Nathaniel, and Benjamin. On April 2, 1705, Jonathan, Jr.'s brother Benjamin Dunham received one nine-acre house lot on the east side of the meeting house green, north of Samuel Smith's lot, west of the Papiack Creek meadow, and south of a fresh brook that empties into Papiack Creek. Jonathan, Jr. also conveyed three acres of upland adjoining the north and west side of the aforesaid house lot. It is possible this three-acre parcel contained the Study Area. Benjamin also received two acres of meadow on the east side of the house lot and south of the old mill, 40 acres of upland accommodation land, four acres of swamp land, 12 acres of upland south of Jonathan, Jr.'s dwelling house (Colonial Conveyances 1705a, K-Small:13; 1705b, AAA:216).

To his brother Nathaniel, on March 26, 1705, Jonathan, Jr. conveyed a 40-acre upland accommodation, a 32-acre upland lot on both sides of the Meeting House Brook at Conner Hill (possibly Cannoo Hill), a three-acre meadow lot, a six-acre meadow lot, and a ¼ freehold right to common land (Woodbridge Freehold Minutes 1707). David likely received a similar conveyance, though the record could not be located. On September 6, 1706, Jonathan Dunham, Jr. wrote his will and granted one-half of his estate to his wife Esther and the other half to his son Samuel (Unrecorded Wills 1706, 10:69).

Born in 1681, Benjamin Dunham married Mary Rolph and worked as an "inn holder" in the 1700s. On July 8, 1706, Benjamin Dunham conveyed the parcels he received from his brother to his wife Mary [Rolph] Dunham after she and Benjamin wed. Both Benjamin and Mary sold the lots to John Fitz Randolph (Colonial Conveyances 1706a, K-Small:14; 1706b, AAA:217). The conveyance also consisted of 12 acres of upland south of Jonathan Dunham, Jr.'s dwelling house, a one-half acre lot that contained a mansion or dwelling house that was part of a house lot conveyed to Thomas Taylor, along with a fourth part of a freehold right. In return, Fitz Randolph conveyed as a gift the properties back to Benjamin and Mary Dunham the following day on July 9, 1706 (Colonial Conveyances 1706c, K-Small: 20; 1706d, AAA:218). The conveyance appears to have occurred to create a clean title of ownership for Benjamin and Mary Dunham of the parcels and freeholder rights. Upon receiving a clear title to the land, Benjamin Dunham wrote his will on July 29, 1706, in which the innholder named his wife Mary as his sole heiress and executrix of his real and personal estate (Nelson 1901:140).

Mary Dunham gave birth to her first child, Richard, on May 28, 1707, who died in infancy. The next year, daughter Katharine was born on March 18, 1708. Katharine remained unmarried during her lifetime. On January 12, 1710, son Jonathan was born, who married

Mary Smith, daughter of Shubael Smith. Jonathan died on September 28, 1748. Two years after Jonathan's birth, the couple had their last son, Benjamin, on March 12, 1712. With his growing family, Benjamin is said to have been a man of great wealth and influence. He was also involved in the creation of an Episcopal church in the town. Benjamin was part of a group of 10 individuals who invited Reverend Edward Vaughan to preach in the town, sometimes offering his home for church services (Dally 1873:124).

Between the daughter Katharine and son Jonathan's birth, Benjamin and Mary Dunham showcased their wealth and influence by erecting a large patterned brick dwelling in the spring of 1709 that stands within the Study Area today in a greatly altered form. In constructing the house, Benjamin sought a form and style popular in the Delaware Valley among the Quaker elite.

Patterned brick structures are a distinctive element of the colonial Middle Atlantic's architectural heritage. They are especially common in the Delaware Valley and have seen extensive study. The most recent synthesis is Bob Craig's article "Traditional Patterned Brickwork in New Jersey" (2019). Pattern brick buildings are also found outside of the Delaware Valley. Indeed, a handful of other early pattern-brick buildings survive or are known from early descriptions in the Raritan Valley. They include: Edinburgh Castle in Perth Amboy, George Willocks house (constructed ca. 1715-1720) in Perth Amboy (Pavlovsky 2012:32), Ross Hall in Piscataway, General John Frelinghuysen House in Raritan Borough, Van Veghten Houe in FINDERNE, and others.

The Dunham House is perhaps the finest example in central New Jersey. The house displays Flemish bond glazed headers on its south façade and west, road-facing sides. The Dunham house, commonly and incorrectly attributed to Jonathan, Sr., is said to have been built of Holland bricks and was an odd-looking structure by the 1870s (Wall and Pickersgill 1921b:406; Dally 1873:17). The attribution of bricks used in early brick buildings in New Jersey to Holland is a common, though erroneous supposition (Veit 2000). The bricks were almost certainly locally fired. Along its west elevation wall, the dwelling contains an embellished stacked double diamond pattern formed with black glazed brick headers. The diamonds are centrally displayed between the second story windows. The patterned brick Flemish bond does not extend above the second story windows on the west elevation, likely to avoid obscuring the fancy double diamond motif. Diamonds were among the simplest designs for a builder to execute, and many early buildings employed them, including: the John Rogers House in Springside, Burlington County (Figure 4.4) and the Barnes-Brinton House in Chadds Ford, Pennsylvania (Figure 4.5). Cotter, Roberts and Parrington's volume *The Buried Past: An Archaeological History of Philadelphia* (1992:37) reproduces an 1868 image of an early Philadelphia house ornamented with pattern brick diamonds (Figure 4.6). The most fulsome expression is the Abel Nicholson house (1722) in Salem County, New Jersey (Figure 4.7).



Figure 4.4: John Rogers House, Springside, Burlington County, c. 1718. Note the panel of four diamonds on the wall, beneath the date 1718 and the initials IRM (HABS NJ 241).



Figure 4.5: Barnes-Brinton House, Chadds Ford, Pennsylvania (Photograph by Michael Gall). Note stacked diamond patterned in brick work on west gable between attic windows.



Figure 4.6: Unidentified 18th-century houses in the Southwark neighborhood of Philadelphia in a c. 1868 photograph (Cotter, Roberts, and Parrington 1992:37).



Figure 7: Abel Nicholson House, Hancock's Bridge, Salem County, c. 1722. Note the entire east wall ornamented with a panel of diamonds beneath the date 1722(HABS NJ 305).

Above the second-story windows on the west gable end of the dwelling is a mortar scar suggestive of a former pent roof. The second story pent roof was not present on the east gable end of the dwelling. The pent roof is a self-supporting, single-sloped eave-like roof that protrudes from the wall of the building over the first or second story windows to direct water away from the foundation and shield windows from sunlight, allowing a home to remain cooler in the summer. Uncommon in northern New Jersey, pent roofs were a common architectural feature in the Delaware Valley.

The second-story pent roof on the Dunham House stretched between the bottom of the roofline eaves above the second-story windows. In addition to this embellishment, a lower pent roof was present on the south (front) and west gable end of the home just below the second story windows as evinced by a gauged brick stringcourse or drip course. Clearly, Benjamin and Mary Dunham were showcasing their home's west and south sides to community members visiting the meeting house commons.

The home's main block is a three-bay single-pile structure that likely contained a hall and parlor on the first floor. The home sits on a mortared fieldstone foundation over a full cellar. Interestingly, the cellar, which extends the length of the building, does not employ squared sandstone blocks as was common in the area by the late 18th century. Perhaps the rough stonework was intended to be hidden with a porch. The home's cellar and first floor windows were capped with relieving arches. A large mortared stone section along the north elevation near the building's northwest corner may mark the location of a former extension or addition that no longer stands.

The form and style of the house Benjamin and Mary Dunham wished to erect is quite similar to the 1714 Barnes-Brinton House in Pennsbury Township, Chester County, Pennsylvania and the Bellaire Manor in Fairmont Park, Philadelphia, erected between 1714 and 1735 (see Figure 4.5). Both homes, located in the Delaware River Valley, also contain first and second story pent eaves. The Barnes-Brinton House also contains a stacked double diamond pattern of glazed brick headers above the second story on its west gable end. Erected prior to Barnes-Brinton House and Bellaire Manor, the Dunham House was clearly erected with the intent of mimicking styles and fashions popular in the Delaware Valley, but rarely employed in northeastern New Jersey.

Prior to erecting his brick mansion, Benjamin and Mary may have resided on the late Jonathan, Sr.'s house lot in the 24-foot square frame dwelling that stood on the south side of present-day Port Reading Road with their son Jonathan S. Dunham. Such a dwelling would have been quite commodious when built in 1689. Indeed, when compared to the average size of homes in Monmouth County in 1798, 109 years later when one might expect house size to increase as a result of a vibrant consumer revolution, the average house size at that time measured 18 feet by 24 feet in plan with six windows and of timber frame (O'Herron 2002:41). The size of the home could have also supported Benjamin's work as an innkeeper if innkeeping was conducted in his home.

Benjamin is said to have favored the teachings of the Episcopalian church after a disruption in the local Congregationalist community between 1708 and 1710. In 1715, Benjamin was

directed to resurvey the school lands and the parsonage lands (Clayton 1883:566). Later that year on December 31, Benjamin Dunham met an untimely death at age 35. In his will, Benjamin named Mary as the sole heiress and executrix of his real and personal estate. During Benjamin's ownership of the house lot, he gave use of his house to the Episcopal Church for five years after the church's founding in 1711. It is very possible that the house referenced was the original home on the property, which may have stood closer to Port Reading Road.

On April 28, 1727, Mary Dunham, Benjamin's widow, conveyed land to John Van Horne, a New York merchant for the amount of £250 (Colonial Conveyances 1727, K:6) (see Figure 4.3). The parcel conveyed was situated on the west side of Papiack Creek on the north side of the highway by Colonel Parker's mill. From that point, the metes and bound indicate that parcel edge ran west by north $\frac{1}{4}$ north 47 rods along the highway, at which point it extended north 47 rods along the highway that leads to Rahway until it met a brook called the Meeting House Brook. From thence the parcel ran along the brook to its mouth at Papiack Creek, and then followed the creek to the beginning point. The parcel encompassed roughly 23.4 acres. Interestingly, the meeting house green is not mentioned though this appears to be portions of the same upland and meadow parcels that Jonathan Dunham, Sr. received from the town in 1696 located north of and including a portion of his "house lot" (Colonial Conveyances 1696, O:175). No mention is made in the deed of a brick dwelling, though the sale price suggests the parcel was improved.

John Van Horne was a wealthy merchant and Freeman who resided in New York City and owned nearly 10,000 acres consisting of discontinuous tracts in New Jersey (Williams 1912). It is unclear if he resided on the property for any length of time or simply purchased the lot with the intent of passing it on to his heirs and using moneys from letting out the lot. Van Horne owned the parcel for no more than eight years. On June 23, 1733, John Van Horne, a resident to New York City, wrote his will, which was proved in New Jersey on November 22, 1735 (Honeyman 1918:500). No mention of the lot is included in Van Horne's will. It is unclear how and when the study area was transferred out of the Van Horne family. The lack of a deed between Van Horne and the subsequent owner is not surprising given Van Horne's Dutch heritage and the infrequency with which many individuals of Dutch descent filed deeds with the English-controlled colonial governments.

Between 1735 and 1770s the chain of title contains a large gap and there is little map coverage (Figure 4.8). However, a newspaper advertisement from the *New York Gazette Revised in the Weekly Post Boy*, dated February 17th, 1752, appears to mention the house. It is quoted here in its entirety.

To be sold at Publick Vendue, on Wednesday, the first Day of April next, by Samuel Fitz Randolph, the Plantation whereon Samuel Barron now lives, in the Town of Woodbridge, containing 90 Acres of good Land and Meadow, with a large [B]rick House, a new Barn and Kitchen, and a good Orchard thereon. A great Part of the Land is fenced by Water. The Salt-Meadow joining to the Up-land is very convenient for keeping Stock, or Trade, there being a Landing where a sloop of 80 Tons as been within four Rods of the said Land, which is in a public Part of the Country (Nelson 1897:133).

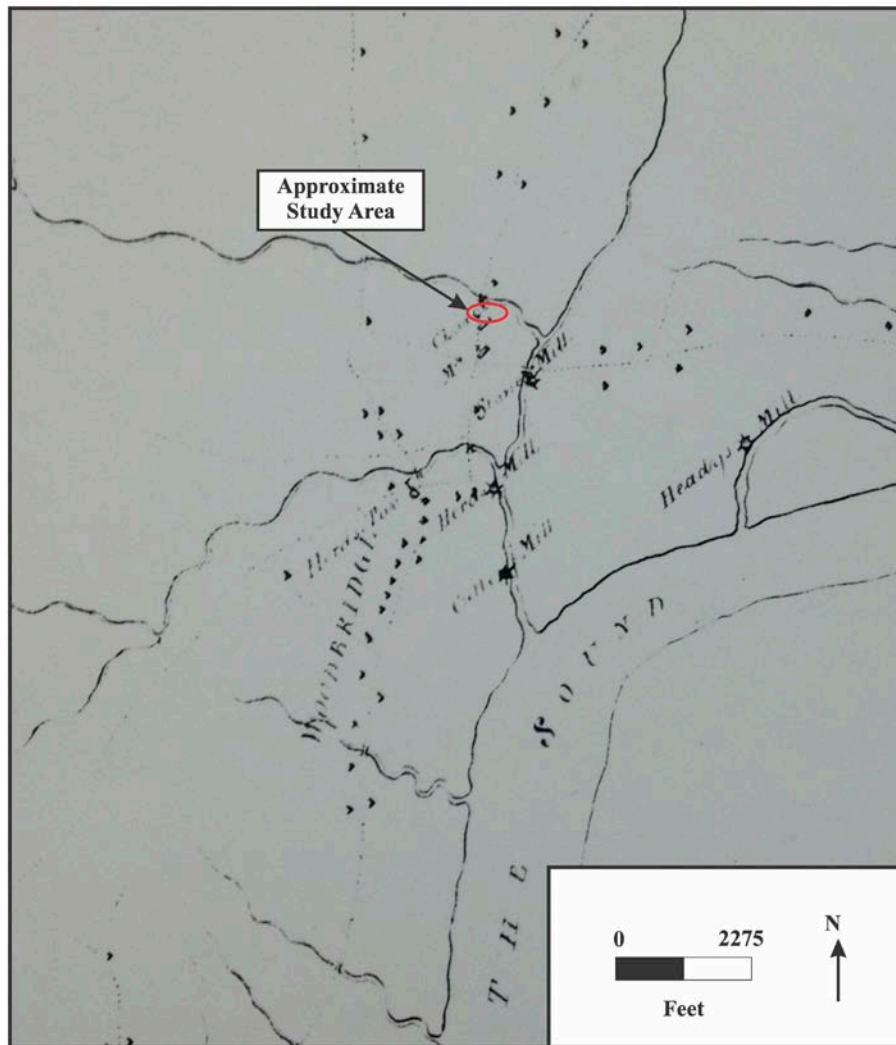


Figure 4.8: NB by Az. Dunham in 1766.

During the 1770s, several maps were created showing Woodbridge. The first is the *Amboy to Elizabethtown* map created circa 1777 (Figure 4.9). The map illustrates present-day Port Reading Avenue, Rahway Avenue and one of the religious structures on the Meeting House Green. A 1770s map titled *Part of the Modern Counties of Union and Middlesex, New Jersey* may show the Dunham house or the church to the south (Anonymous 177-). During the 1770s, possibly as late as 1778 based on the inclusion of David Bishop on the map who died in 1778 and George Brown who died in 1779, a map was created that depicts Samuel Barron, Esq.'s name north of a church and in the Study Area (Figure 4.10).

In 1781, John Hills prepared a map of Middlesex County that depicts a church and Presbyterian meeting house south of the Study Area. No dwelling is shown within the Study Area between the Meeting House Brook and present-day Port Reading Avenue (Hills 1781). Writing in 1907, Isaac Watson Dunham attributed the construction of the present-day brick house in the Study Area to Samuel Barron, who, Dunham states, constructed the dwelling in 1750 (Dunham 1907:132).

Samuel Barron (sometimes spelled Barrow, Barnes, Barns) was born in 1711 in Woodbridge and died in 1801. His father, Elezuius Barron, a landed proprietor and justice of the peace, and mother, Deborah, owned land near the line of Perth Amboy in southeastern Woodbridge (Colonial Conveyances 1727, Liber 2, Part B: 269; Nelson 1901:17). In 1729 he married Elizabeth Frazee, who died in 1744/45 at age 29. Elizabeth gave birth to four children: Ellis (b. 1736), Mary (b. 1737), Deborah (b.1739) and Samuel (b. 1744/45) who died in Africa. Several years later, in 1749, Samuel married Johanna Campton, who died in 1771. Johanna gave birth to three children: Jane (b. 1750), John (b. 1760), and Joseph (b. 1763). Samuel was a well-educated man in Woodbridge, owned several farms and controlled a tannery that formerly existed north of Freeman Street near Ridgedale Avenue. Samuel served as the chairman of the Committee of Freeholders in Woodbridge in 1774 and appears to have practiced law (Myers 1995:502-503; Ward 1934:11).

Barron certainly owned land in the neighborhood as early as 1760, when he is cited as owning a parcel of land on Bald Hill west of the Study area in a deed from Jonathan Wilkinson to Moses Bloomfield (Colonial Conveyances, East Jersey Deeds 1760, AR:389). The deed did not specify where Barron's house lot was situated. Three years earlier, Samuel Barnes (Barron) offered to help build a bridge in Woodbridge on June 11, 1757 (Clayton 1882:562). In 1762, Samuel Barron served as a Justice of the Court of Common Pleas and Quarter Sessions of the Peace (Clayton 1882:496-497).

Samuel Barron is first documented in tax records in 1778, during which time he owned 227 acres valued at £986. He was also taxed for 4 horses, 10 horned cattle, 1 hog, and 3 enslaved laborers (Woodbridge Township Tax Ratable 1778). Samuel was taxed on the same acreage and number of enslaved laborers in 1779 (Woodbridge Township Tax Ratable 1779). Five years later, in 1784, Samuel paid tax on 246 acres, 5 horses, 30 cattle, 2 enslaved laborers, and 1 chair (Woodbridge Township Tax Ratable 1784). By 1785, Samuel was taxed for 196 acres, 3 horses, 20 horned cattle, 1 riding chair and two enslaved workers (Woodbridge Township Tax Ratable 1785). The following year, the acreage on

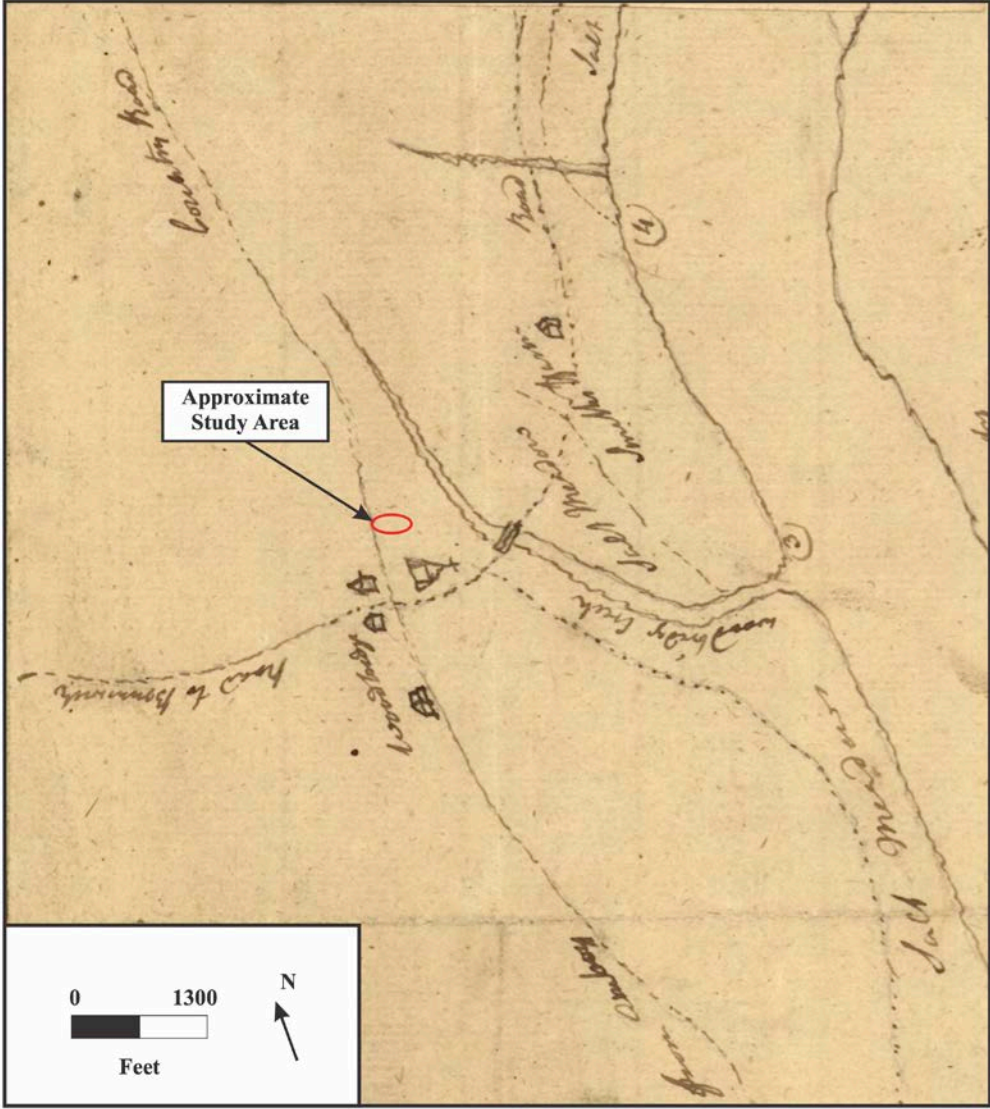


Figure 4.9: Anonymous 1777, Amboy to Elizabethtown.

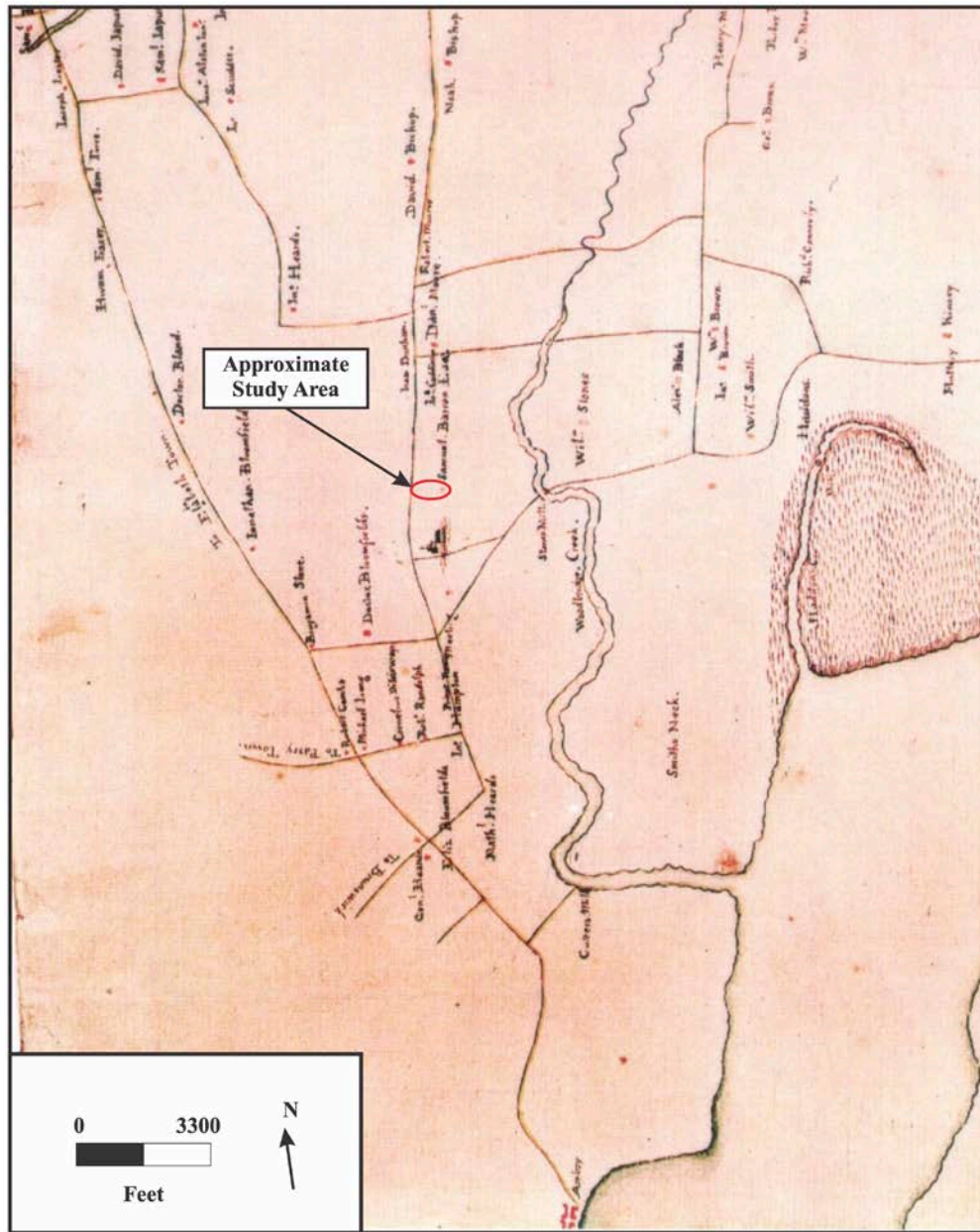


Figure 4.10: Anonymous 1780, *The Rahway River Valley, ca. 1780*. Note, the map is likely dated to 1778.

which Samuel was taxed rose to the amount taxed in 1784 (Woodbridge Township Tax Ratable 1786). The taxable improved acreage, horses, cattle, enslaved laborers, and riding chairs roughly remained the same in 1787, 1788, and 1789 (Woodbridge Township Tax Ratable 1787, 1788, 1789). By 1793, Samuel's taxable estate fell sharply to 71 improved acres, though the number of horses, cattle and enslaved workers remained the same (Woodbridge Township Tax Ratable 1793). Four years later, the number of enslaved laborers fell to one, horses to two, and cattle to 12 (Woodbridge Township Tax Ratable 1797).

In 1784, the freeholders requested a survey of the Meeting House Green. The survey outlined a roughly triangular parcel located east of Rahway Avenue and primarily north of present-day Port Reading Avenue within an area containing both the Presbyterian meeting house and the Episcopal church. A commodious home attributed to Samuel Barron in 1784 is depicted in the Study Area on the plot survey, east of the Meeting House Green (Figure 4.11). Based on this map, it appears that sometime after 1784, the Barron family acquired a portion of the Meeting House Green between the brick mansion and present-day Rahway Avenue in an area north of the present driveway that enters the property from Rahway Avenue.

On January 13, 1796, Samuel Barron wrote his will. He died in 1801. Samuel bequeathed a plantation he bought of John Morris to his son Ellis where his son was then residing containing 140 acres, as well as the 60-acre Horse Tract and a nine-acre salt meadow. Ellis was also given an enslaved man named Benjamin and an enslaved “lad” named Briston. Son John was allotted one acre of land with tan vats and tan yard near Doctor Moses Bloomfield’s dwelling along Freeman Avenue near Ridgedale Avenue, as well as one enslaved “lad” named Sharper. Samuel’s son Joseph received 20 acres including a new dwelling house surrounding the lot given to John along Freeman Avenue and west of Rahway Avenue. Joseph resided on the parcel at the time of the bequest. Joseph also received a lot of land bought from Enos Jacques containing a dwelling where Joseph lived in 1796, five acres of salt meadow, and 2.5 acres of upland. Joseph also received an enslaved man named Cornelius. Son John received Samuel’s house lot containing his brick house, barn and garden, and remaining salt meadow. The dwelling house lot was bounded to the south by the road to Blazing Star Ferry, west in part by the Meeting House Green and part by Rahway Avenue, north by upland late of Elisha Dunham, and east by the Mill Creek (Woodbridge Creek). John also received a parcel of land opposite Rahway Avenue from Samuel’s dwelling house. Samuel’s inventory was taken soon after his death (Table 4.1).

John and Joseph also received a 20-acre lot of land called the Ball Hill tract and several parcels of salt meadow. Samuel’s three sons received equal shares in his freehold right purchased from Lockhart. John and Joseph received one half each of the movable estate. In the event John Barron died without leaving issue, the land given to John was to be allotted to son Joseph Barron. Ellis was ordered to pay to his sister Mary Clawson £150 and to Samuel’s granddaughter £20. Daughter Jane Barron received £100, Samuel’s best feather bed, bolsters, pillows, under bed, bedstead and cord, two pairs of sheets, two pairs of pillow cases, two bed blankets, one coverlet, and one bed spread, Samuel’s best suit of bed curtains, cloth, bedrails, and tester.

John Barron (b. 1760) assumed control of Samuel’s homestead in 1801. John was married to Nancy Coddington (m. 1789/90) (Ward 1935:14) and the couple had three children: Samuel (b. 1800), who married Ann Eliza Jacques; Johanna (b. 1802), who married Samuel B. Warner; and John Ellis (b. 1806, d. 1848). John Ellis was ordained as an Elder in the First Presbyterian Church in Woodbridge in 1835.

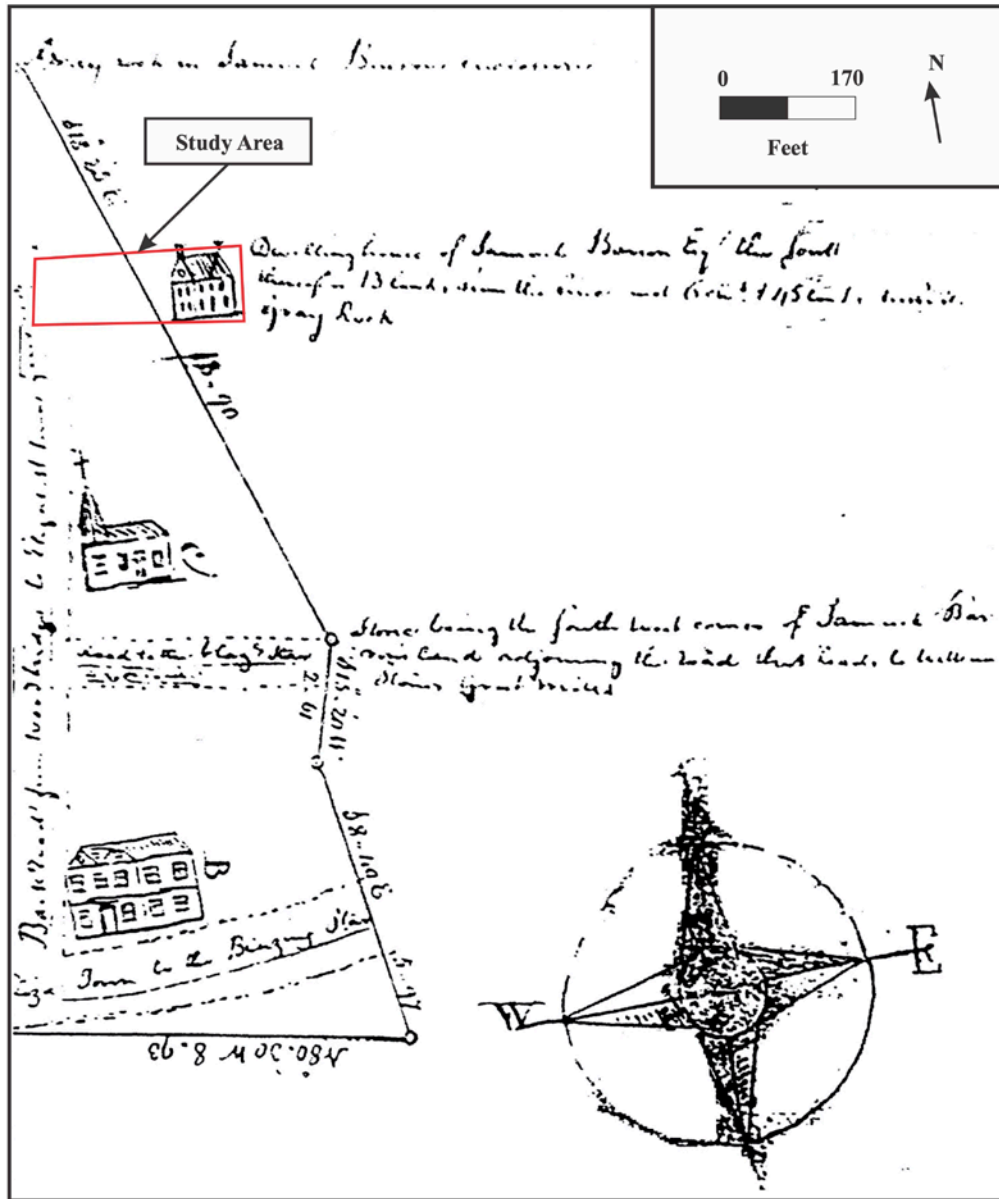


Figure 4.11: Anonymous 1784, A Survey of the Old "Kirk Green", Woodbridge Township, August 28, 1784. Meeting House Green.

Table 4.1: Probate Inventory of Samuel Barron's Personal Estate September 16, 1801.

| Item (sic) | £ | <i>S</i> | <i>D</i> |
|--|----|----------|----------|
| Wearing Apparel | 12 | 0 | 0 |
| Books | 2 | 0 | 0 |
| 1 Clock | 11 | 0 | 0 |
| 1 Curled Maple Desk | 4 | 10 | 0 |
| 1 Cupboard | 3 | 0 | 0 |
| 1 Cheny [Cherry] Table | 1 | 10 | 0 |
| 1 Looking Glass | 5 | 8 | 0 |
| 3 Small Tables | 0 | 14 | 6 |
| 2 Large Iron Pots and a Kettle | 1 | 2 | 0 |
| 1 Gridle Pye [Pie] Pan and Tea Kettle | 1 | 0 | 6 |
| And Irons Shovles & Tonge and Tramel | 2 | 17 | 0 |
| Pewter & Earthen & Knives & Forks | 3 | 7 | 6 |
| Sundries of Dairy Dishes | 2 | 18 | 0 |
| 3 Axes and a Saw 20/ Carpet 24/ 3 pr. Sheep Shears 6/ | 2 | 10 | 0 |
| 12 Setting Chears 37/6 a Franklin Stove 290/ | 11 | 17 | 6 |
| Earthen 16/ 11 Silver Spoons 94/ | 5 | 10 | 0 |
| 1 Sliver Tankard | 16 | 10 | 0 |
| 1 Bed & Bedding | 7 | 18 | 0 |
| 1 Sett Curtains 40/ 3 pr Sheets 60/ 7 pildueber Cases 10/6 | 5 | 10 | 6 |
| Daiper Linen 51/6 1 Chest & 9 blankets | 9 | 14 | 6 |
| 1 Bedding & Beds 1 Ditto 50/ | 10 | 6 | 0 |
| Old Lumber 56/ 17 Bushells of Corn 113/ | 8 | 9 | 0 |
| Chest 9/ Keg Oil 24/ Cross Cut Saw 24/ | 2 | 17 | 0 |
| Old Cask & Old Iron 53/ 2 Post Butter 40/ | 4 | 13 | 0 |
| Washing Tubs & Meat Casks 50/6 2 Dutch Ploughs 110/ | 8 | 0 | 6 |
| Sythes and Cradle 25/ Old Riding Chair 60/ | 4 | 7 | 0 |
| Chains & Ox Yokes 51/ Flax 40/ Ox Cart £8 0 0 | 12 | 11 | 0 |
| Riding Chair | 24 | 0 | 0 |
| Grind Stone 16/ Syth Tacklin 10/ Timber 47/ Shingles 44/ | 5 | 17 | 0 |
| 14 Tons of Hay £6. 1 Stack of Hay & Oats £ 6 1 0 | 90 | 1 | 0 |
| 1 Stack Lott £10 0 1 Waggon £8 0 0 | 18 | 10 | 0 |
| 1 Cow £7 0 0 1 Yoak Oxen £32 0 0 | 39 | 0 | 0 |
| 3 Steers £28 0 0 2 Cowes £16 10 0 | 44 | 10 | 0 |
| 2 Calves 80/ 3 horses £46 0 0 Barrcel of hay £30 0 0 | 80 | 0 | 0 |
| 2 Stack Lott Hay £24 0 0 2 Stack Ditto £14 18 0 | 38 | 8 | 0 |

| | | | |
|--|-----|----|----|
| 5 Milk Cows £33 15 0 5 3 Year old heafers £22 10 0 | 56 | 5 | 0 |
| 2 Bulls 3 white face Star £3 5 0 | 9 | 15 | 0 |
| 2 Steers £10 0 0 3 yearlings £9 15 0 | 19 | 15 | 0 |
| 1 ??? old bull | 5 | 10 | 0 |
| 5 hogs £16 0 0 25 Sheep £22 10 0 | 38 | 10 | 0 |
| Indian Corn in the field | 37 | 0 | 0 |
| 1 Negro Wench and Child | 70 | 0 | 0 |
| 1 Dit Man Named Sharper | 100 | 0 | 0 |
| 1 Ditt Man Named Cornelius | 100 | 0 | 0 |
| Hay in the little Barn | 4 | 8 | 0 |
| John Barrons Book Acct | 187 | 7 | 5 |
| Joseph Barrons Acct | 88 | 16 | 10 |

In 1802, John Barron was taxed on 51 acres of improved land, three horses and 20 cattle (Woodbridge Township Tax Ratable 1802). By 1809, John was taxed on 58 acres, 1 enslaved laborer, 3 horses, 8 cattle and 1 wagon (Woodbridge Township Tax Ratable 1809). The tax assessment for the following year indicated that John also paid tax on 10 tan vats he received from his father in 1801 (Woodbridge Township Tax Ratable 1810). By 1817, John paid tax on 50 acres of land, tax as a merchant, 1 enslaved individual, 2 horses, 6 cattle, 1 dog, and 1 box of chains (Woodbridge Township Tax Ratable 1817). In 1818 and 1819, John's taxed land decreased to 45 acres, but the other taxable items remained relatively the same (Woodbridge Township Tax Ratable 1818, 1819). By 1821, John's acreage returned to 50, and he was taxed on 1 enslaved laborer, 2 horses, 7 cattle, and 2 dogs (Woodbridge Township Tax Ratable 1821). That same year, Joseph Barron sold John Barron 50 acres of land for \$1,000 on the east and west sides of present-day Rahway Avenue, 20 acres of which included the Study Area on the east side of the road (MCCO 1821). It is unclear how or when Joseph had acquired the land containing the Study Area.

In 1826, the Orphan's Court admitted a Samuel Barron and Joseph Barron as guardians of a John Barron's real and personal estate by the Orphan's Court, as John was described as a lunatic. It is unclear if the John Barron in question was the owner of the Study Area or if he was the son of Joseph Barron (son of Samuel Barron and Johanna Compton), as Joseph had sons named Samuel and John (Ward 1935:14). Acting as John's surrogates, Samuel and Joseph Barron, along with Jacob Harned, Philip Brown and William Brown of the Township of Woodbridge, together owed a bond of \$7,000 to Isaac Williamson, the Governor and Chancellor of New Jersey. Joseph and Samuel were to sell portions of John's belonging to cover his share of the bond (Middlesex County Surrogate's Office 1826; Middlesex County Orphan's Court 1826). Circumstantial evidence suggests the John Barron in question may not have been the owner of the Study Area.

In 1839, John E. Barron (John Barron's son) took out a mortgage of \$600 to be paid to his father John Barron for a 30-acre lot on the west side of present-day Rahway Avenue and a 20-acre parcel on the east side of present-day Rahway Avenue, the latter containing the

Study Area (MCCO 1839). In 1840, John E. was recorded with one male and three females in his household (United States Census Bureau 1840). John E. Barron lived in the Study Area until his death in 1848 (Figure 4.12).

In 1850, Samuel Barron took out a mortgage for the land owned by his brother John E. Barron (MCCO 1850). That year, Samuel (aged 49), a farmer, was enumerated with his 33-year old wife Eliza, 10-year old daughter, Eliza Case, 9-year old daughter Sarah, 15-year old Sarah Ann Barron, 13-year old Julia Barron, and 25-year old, Irish born Margaret Barron (United States Census Bureau 1850). By 1850, Samuel Barron's house is depicted in the Study Area north of the Episcopal Church (Otley and Keily 1850). Samuel is recorded as a Chosen Freeholder in 1851 (Clayton 1882:565).

In 1860, Samuel was enumerated as a farmer with real estate valued at \$20,000 and personal estate valued at \$15,000 (United States Census Bureau 1860) (Figure 4.13). He was enumerated with 35-year old Eliza Ann [Jacques] Barron (born in New York), 18-year old Eliza C. Barron (born in Mobile, Alabama), 16-year old Sarah H. Barron (born in New Jersey), 10-year old Henrietta M. Jaques, 30-year old domestic servant Ellen Beasil from Ireland, 18-year old John Clark, an Irish farm laborer, and 58-year old Fanny Jaques, who had real estate valued at \$3,000 and personal estate worth \$300 (United States Census 1860).

In his will, dated October 21, 1869, Samuel bequeathed his wife, Eliza Ann a two or three-acre lot where he and his wife now live adjacent to the west side of his daughter Eliza Brewster's lot bounded to the south by the road from Woodbridge to Uniontown (present-day Green Street), along with his household furniture and one third part of his personal estate (Middlesex County Surrogate's Office 1869). The location of this home is likely near the intersection of present-day Green Street and Linden Avenue. Daughter Sadie was given \$8,000. Daughter Eliza Brewster received the equivalent of \$8,000 in valuation of the house lot Samuel gave his daughter and the house upon which he built for his daughter's use. The balance of the residue was given to his daughters, who were to pay \$100 annually to Samuel's sister, Joann Warner for the rest of her life. Joann was also given the use of the house she now occupies bounded on the north by the road that leads from the church to the six roads in the east. The location of this house is unclear, though it may have been situated along Freeman Street near its intersection with present-day Harnell Avenue and Barron Avenue as Joann Warner was enumerated near George Hance in 1870 and 1880, who owned a house opposite Freeman Street from a Barron-owned house (United States Census Bureau 1870, 1880; Walling 1861). Anthony Schroder and Eliza Ann served as executor and executrix of the will. On March 4, 1870, Samuel Barron died. The following year in the spring of 1871, the house underwent or continued to undergo major alterations to modernize its appearance and expand on its footprint.

On March 1, 1872, the Heirs of Samuel Barron conveyed a parcel of land that was part of the "Brick House Property" to William Peterson (Middlesex County Clerk's Office 1872a). The conveyance included the entirety of the Study Area to the east side of the existing brick house and a small portion of land south of the house that contained another structure, which

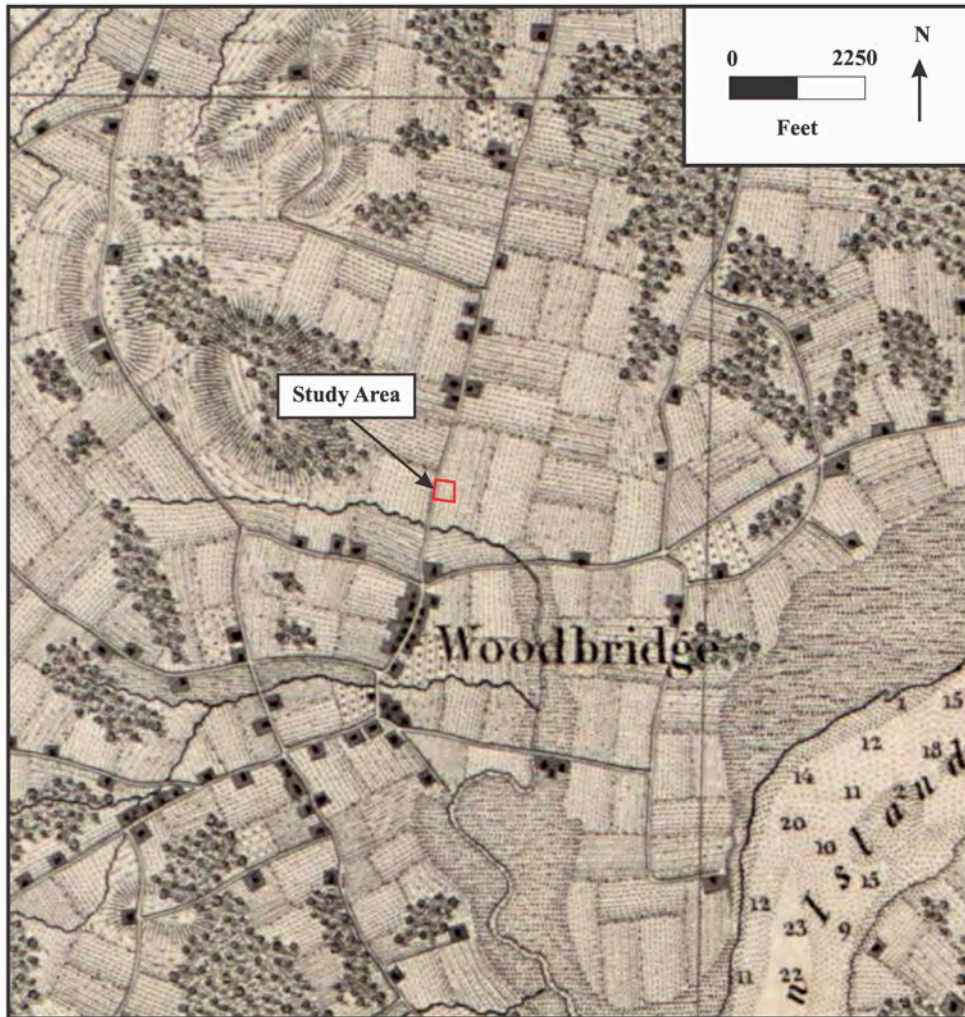


Figure 4.12: U.S. Coastal Survey 1845, *Map of the New-York Bay and Harbor and the Environs*. Note, Barron house is not surveyed or depicted on the map. Map partially copied from an earlier 1836 U.S. Coastal Survey Map (T-8) that contained inaccuracies.

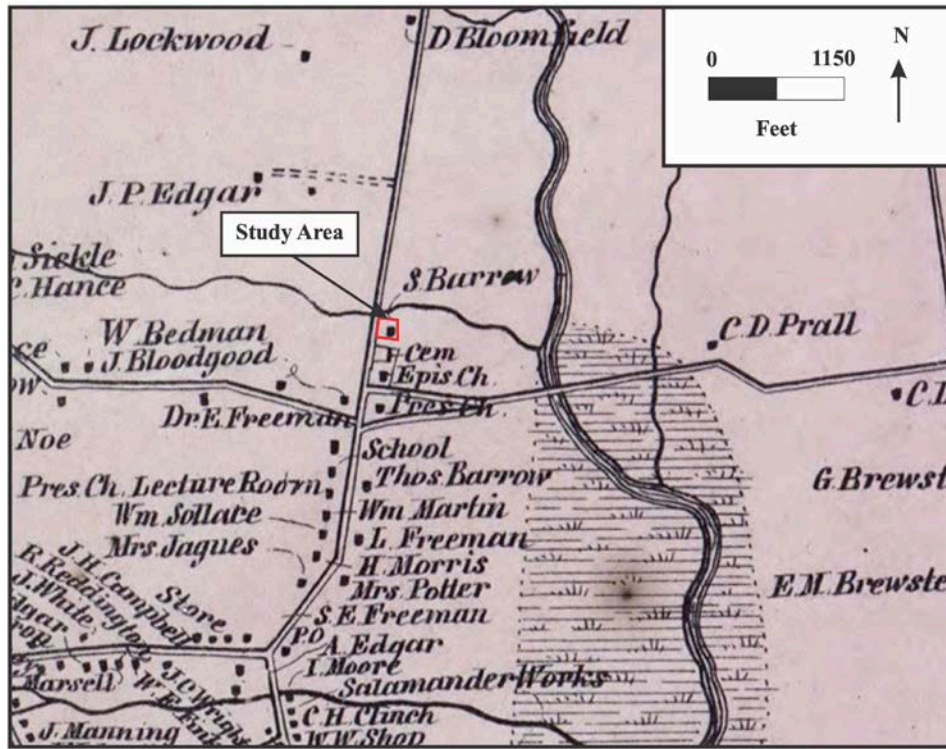


Figure 4.13: Walling 1861, Map of the County of Middlesex.

is depicted on the 1876 Everts and Stewart map. The structure south of the house may have been a barn or carriage house (Figure 4.14). Fourteen days later, Peterson sold the parcel to George C. Hance, a stockbroker who had also acquired land to the east from the aforesaid trustees (Middlesex County Clerk's Office 1872b). In a deed dated December 23, 1873, George and Sarah Hance conveyed both acquired parcels to the Minster, Church Wardens, and Vestrymen of Trinity Church Woodbridge (Middlesex County Clerk's Office 1873). It is unclear who occupied the brick home in 1870, as Eliza Ann Barron is enumerated in the same household as Eliza Brewster's family (United States Census Bureau 1870). It is possible the brick home may have been in a state of disrepair by 1870, causing Samuel and his wife to relocate to another home on Green Street near the Episcopal Rectory. It is also possible the brick home was rented to others at the time.

Writing in 1873, Joseph Dally (1873:17) commented that the Jonathan Dunham house, now the Trinity parsonage, is a transformation of the original structure. Dally indicated that it was standing in 1871 and "looked so weird and strange that some were glad to see the builders reconstructing it, while others were sad when they saw the landmark disappear. It was originally constructed of brick, said to have been brought from Holland by vessels sailing hither and used as ballast on the voyage." The renovations described appear to have been a complete remodeling of the structure to its current appearance, complete with a raised roof, gothic revival window and dormer embellishments and a large rear addition (Monnette 1930:195). Under ownership of the Trinity Episcopal Church, the redesigned brick dwelling became a parsonage to house the church reverend. In 1876, Everts and Stewart mapped the brick dwelling in the Study Area and depicted a building in a small lot just south of the brick dwelling on the opposite side of the driveway (see Figure 4.14). The function of this second building is not detailed on the map, but it appears to have stood at the present-day circular drive that fronts the brick dwelling.

Meeting House Green

Soon after the town was founded, a meeting house green or common was created near the intersection of present-day Rahway Avenue or the Road to Rahway and present-day Trinity Lane or the road to Blazing Star Ferry. It is unclear if the initial green, also referred to at the Kirk Green, was confined to the east side of Rahway Avenue, south of Trinity Lane, encompassing a Presbyterian church erected in 1675 (Wall and Pickergill 1921b:404). It is also unclear if a highway was created on the east side of the green, separating the Dunham land from the Meeting House Green.

The green contained the Presbyterian Church, now located south of Trinity Lane. In 1701, an Anglican missionary began in Woodbridge, known as the Society for the Propagation of the Gospel in Foreign Parts, whose missionary in the colonies was George Keith, a former Quaker who established the division line between East and West New Jersey. In 1700, Keith became an Anglican and served the Society for the Propagation of the Gospel in Foreign Parts, which worked to establish churches in the colonies. In 1702, preacher Samuel Shepard invited Keith to preach in Woodbridge at the Independent Meeting House. By 1704, a second minister named John Talbot began periodically preaching the Anglican

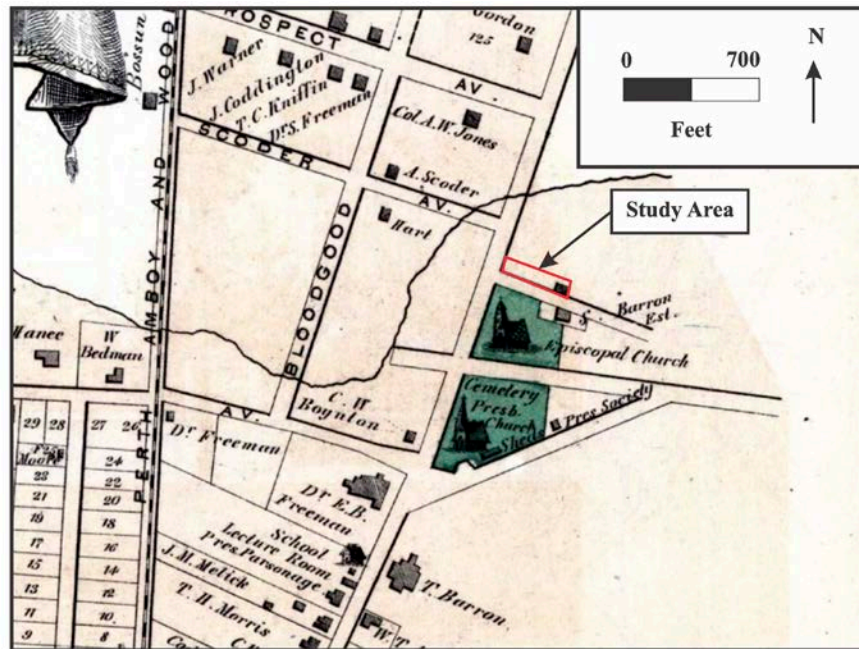


Figure 4.14: Everts and Stewart 1876, *Combination Atlas Map of Middlesex County, New Jersey*.

faith in the township (Dietrich 2002). Later Shepard was replaced by Reverend Nathaniel Wade, who began preaching Presbyterianism in the Independent Meeting House by 1710. The parish joined the Philadelphia Presbytery the same year. In opposition of the parish's conversion from Independent to Presbyterianism, some dissenting congregants asked Anglican missionary Reverend Edward Vaughn to address and remedy the situation Wade created. Among them was Benjamin Dunham who worked with Vaughn to create a separate Anglican church from the Independent Meeting House that had recently converted to a Presbyterian church. Vaughn first began preaching in Woodbridge in 1711 at the request of several townsmen following complaints about Rev. Nathaniel Wade (Wall and Pickergill 1921b:407-408). The Anglican community petitioned the governor for permission to build an Anglican church in 1712. From that time until roughly 1716, Episcopalian services were held in private houses, such as Benjamin Dunham's, and, at times, in a new church that was being erected but not finished in the town green (Dally 1873:122). Historian Joseph Dally comments that the green on which the church stood was granted by the general consent in the town to the Episcopalians. It is unclear if this land was in addition to the Meeting House Green or part of the latter's original boundary.

In 1714, Reverend Vaughan wrote that a "Mr. Barron" agreed to build a timber church and received £100 for the task (Dally 1873:123). After he started, some were desirous of a brick church measuring 23 feet by 87 feet and the agreement was broken. With the money provided, Barron delivered stone, brick and lime worth £80. The original, unfinished frame church went into a state of disrepair (Clayton 1882:572). A later minister named William Skinner who preached in Woodbridge commented, "for the Church there, being made up of Clap boards nailed together in a very sorry manner, and nothing done to the inside, one can hardly be in it any space of time in the winter without immediate danger" (Quoted in Dally 1873:31) In 1725, the church was described as having deteriorated. After that time, no church stood south of the Study Area and north of present-day Trinity Lane until the mid-18th century.

The first Episcopal church, which later became known as Trinity Church, was erected and finished in 1754 replacing the earlier, abandoned and deteriorated church. Six years later, a smallpox epidemic affected the townspeople in Woodbridge. The church was repaired in 1810, 1839, and 1842, and stood until its destruction by fire on March 7, 1858, after which time it was replaced by the current building between 1860 and 1861 and designed by Newark architects C. Harrison Condit in the Gothic Revival style (Clayton 1882:573). On December 6, 1769, King George III granted a charter to Trinity Church. The charter also granted the townsmen to reclaim any land that had been set apart for a glebe to the church in Woodbridge, resulting in a long-standing disagreement between the Anglicans and Presbyterians of Woodbridge, as the latter tried to garner land from the Anglicans after the construction of the Trinity Church (Dietrich 2002). The area of headstones within the churchyard cemetery south of the Study Area is largely confined to the area originally part of the Meeting House Green.

During the Revolutionary War, Trinity Church, much like St. James Episcopal Church in Piscataway, served as a barracks for British soldiers from December 2, 1776 to June 22, 1777. In 1777, the minister informed the Society that the church services were abandoned

and the mission was destroyed, possibly as a result of a military skirmish on the property (Dietrich 2002). This claim is supported by the recovery of musket balls, grape shot, canister shot and a soldier's uniform button. It is unclear if the Barron house was also occupied during this time. Joseph Plumb Martin's Revolutionary War diary notes that he was quartered in a parson's house in Woodbridge. In his words, "The guard kept at Woodbridge, being so small, and so far from the troops, and so near the enemy that they were obliged to be constantly on the alert. We had three different houses that we occupied alternately during the night: the first an empty house, the second the parson's house, and the third a farmer's house (Scheer 200:175).

Following the Revolutionary War, the congregation experienced a decline, attempts at revival in the early 1800s, led to a reconstruction of the 1750s church. On March 7, 1858, a fire destroyed the church and efforts at rebuilding soon began with the help of a letter addressed to the Diocese by Bishop George Washington Doane of Burlington City. The new edifice was constructed in the Gothic Revival Style, with similarities to Doane's St. Mary's church in Burlington City affixed to his female seminary.

In 1871, the Dunham House underwent major alteration and remodeling that resulted in modernizing the exterior design and expanding the home's footprint. The following year, on March 1, 1872 Dunham family heirs sold the property to William Peterson, who in turn conveyed the lot 14 days later to George C. Hance. On December 23, 1873, Hance sold the property to the Trinity Church of Woodbridge. The brick superstructure rests upon a mortared stone foundation. The original water table on the south elevation was left in place, as was a band of brick along the base of the second story windows on the dwelling's south and west elevations. The roof was replaced and roofline raised, a two small and one large gothic dormer were placed along the south elevation. The portion of the south elevation above the second story windows was also reconstructed. All the window openings were enhanced with sandstone lintels and sills. The end chimneys were reconstructed with corbelled rims. Two fixed-pane quatrefoil windows are present in the below the roof peak along the east and west elevation. A large rear addition with a bay window along its west elevation was constructed. The addition rests over a crawlspace while the main building contains a full cellar below. Entrance to the house is granted along the south elevation and two side doors allow access to the east and west sides of the 1871 addition. Within the house, the rectory consists of a central hallway, a living room in the southwest corner, a dining room in the northwest corner, a kitchen in the northeast corner and a bathroom in the southeast corner. The windows and doorways feature Gothic Revival arches.

In 1880, it is possible Charles Buton, a 48-year old sexton in the Episcopal Church from France, resided in the brick home with his wife, 49-year old Irish born Anna Buton and their 15-year old son Louis, a French-born laborer (United States Census Bureau 1880).

In 1924, the home was surveyed by the Sanborn Map Company. An outbuilding is depicted on the 1924 map in the east, side yard (Figure 4.15). A review of historic aerials indicates that the Study Area has remained relatively unchanged since the 1930s (NETR 1930, 1940, 1947, 1954, 1957, 1963, 1966, 1969, 1970, 1972, 1979, 1987, 1995, 2002, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2015). Between 1995 and 2002, a parking area and

above ground pool were constructed east of the brick house. The pool was removed after 2006 and after 2015, the east side of the house was modified with the removal of the parking area and the construction of a garage.

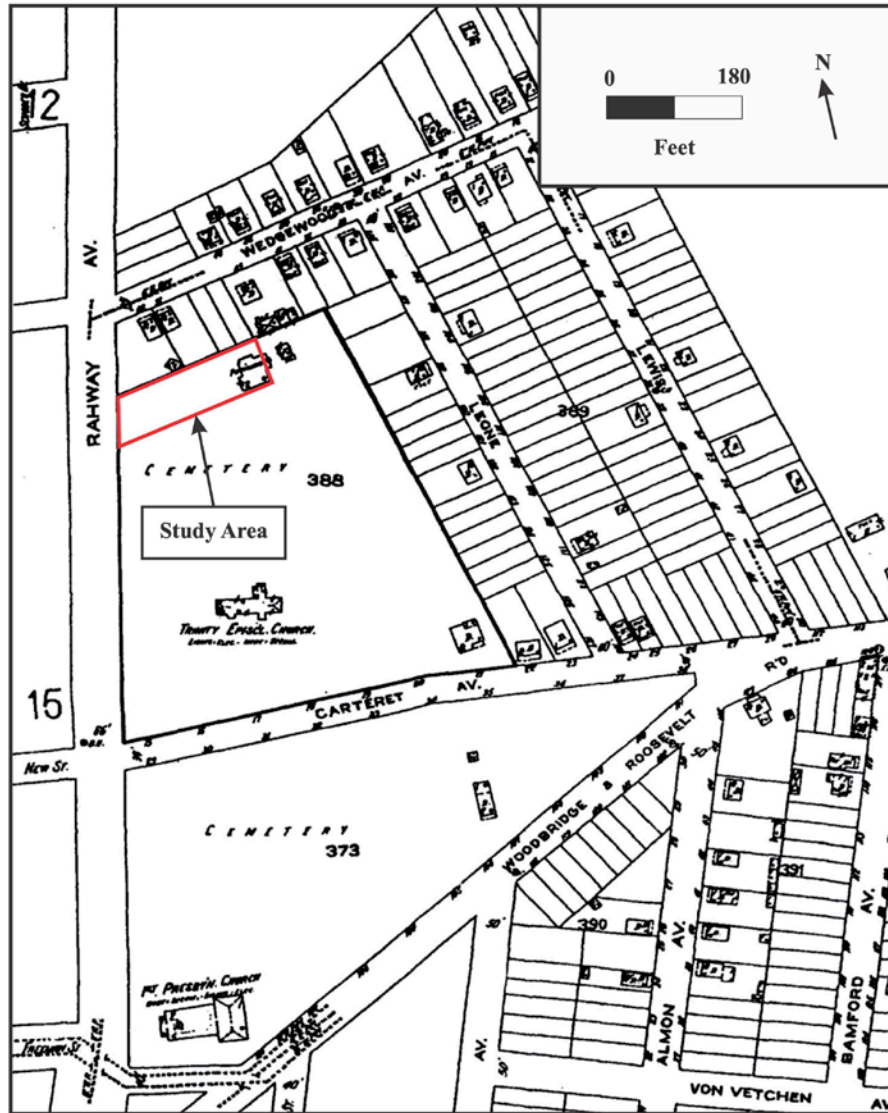


Figure 4.15: Sanborn Map Company 1924, *Insurance Map: Woodbridge Township, Including Villages of Woodbridge, Fords, Hopelawn, Avenel, Colonia, Iselin, Sewaren, and Port Reading.*