

*The Old
Presbyterian Graveyard*

Bound Brook, New Jersey



A Resource

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Somerset County Library System of New Jersey

Volume II

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Table of Contents

The Stonecutting Trade	1
Parts of a Gravestone: 1811: David Harris, Cut by Jonathan Hand Osborn	3
Three Stonecutters and Their Work in the Old Presbyterian Graveyard	4
Ebenezer Price (1728–1788)	4
Jonathan Hand Osborn (1760–1846)	10
John Frazee (1790–1852)	23
Stonecutters Directory	30
Examples of Stonecutter Signatures	37
Gravestones	38
Styles of Extant Stones	38
Silhouettes of Extant Stones	41
Vaults in the Old Presbyterian Graveyard	45
Characteristics of Gravestone Incriptions	53
Opening Lines	53
Consort and Relict	56
Latin	57
“Long S”	61
Y ^e /Thorn	65
McKissack Replacement Stone Errors	67
Nonstandard Abbreviations	67
Misspellings on Stones	68
Archaic Language on Stones	69
Mary Read Gravestone	70
Layout on Stones	71
Ambiguity on Stones	74
Character Count	75
Practice Carving	77
Primitive Carving and Vandalism	78
Gravestone Motifs	79
Motifs Directory	80
Primary Motifs	91
Secondary Motifs	115
Decorative Borders	123
Selected Epitaphs	148
Epitaph Images	159

The Importance of Maintenance and Preservation	167
Veterans Buried in the Old Presbyterian Graveyard.....	177
Veterans Directory	186
Veteran Sources.....	188
A Father, Col. William McDonald and a Son, Lt. William “Bill” McDonald of Somerset County	196
Capt. and Dr. William McKissack	202
A <i>Fraktur</i> Family Record of Revolutionary War Veteran, William DeGroot.....	211
Works Consulted.....	213

The Stonecutting Trade

An impressive gravestone had become a status symbol in the increasingly consumer-driven society of late 18th century New Jersey. Over two hundred men in the stonecutting trade supplied cemeteries with a variety of stones including tablets, table stones, footstones, obelisks, column markers and pulpit markers. The Old Presbyterian Graveyard was among these cemeteries.

Stonecutters obtained raw materials from quarries. Most of the surviving markers in the Old Presbyterian Graveyard are made of sandstone, a reddish-brown stone that was readily available from quarries in northern and central New Jersey. Sandstone is a sedimentary rock composed of compressed sand, formed from fresh water sediment. Newer stones are marble, a metamorphic limestone used mainly in the Victorian era. Today, these marble stones are covered to varying degrees with black lichen. Six of the most recent monuments in the graveyard are made of granite, an igneous rock that is more durable than marble.

Other than the machine-cut granite stones, all of the stones in the graveyard were hand carved with a chisel and mallet. Family members generally provided the stonecutter with the information to be inscribed. Besides the decedent's name and death date, information might include family relationships, military rank and military service. Family members, clergy or others might select (or compose) an epitaph, and select symbolic motifs to embellish the stone. Factors contributing to the stonecutter's determination of his fee were raw material, stone size, time and skill required to carve the stone, the number of characters cut on the stone, and cartage.

Successful stonecutters trained apprentices who worked in their shops. These young men performed routine tasks such as cleaning and sharpening tools, smoothing the stone surface in preparation for carving, delivering the stones and setting them at burial sites. The master craftsman might execute only the primary imagery, the inscription and the epitaph. A reasonably skilled apprentice might be entrusted with the task of transferring repeated designs using copper plate stencils.

The identity of the stonecutter may be established by the presence of his inscribed "signature" somewhere on the stone, usually (though not exclusively) below all other carving and above the grass line. Carvers generally started "signing" their work in the mid-18th century. Another method is to search probate and estate records of a decedent for a payment to a stonecutter. The craftsmen who made stones in the Old Presbyterian Graveyard have been confirmed principally by present day inspection of stones with signatures and by reference to a recording of gravestone information that was made in 1927 by Mabel H. (Titus) Powelson. This invaluable recording replicates content that has worn away from existing stones and content on stones that no longer exist.

Some stonecutters made other products, such as hearth stones and mile post markers, to supplement their income. Others, such as the prolific Ebenezer Price, supported themselves solely by carving gravestones. The "jewel stone" of the Old Presbyterian Graveyard, that of Mary Read who died in 1770, was produced at Price's shop in Elizabeth, New Jersey. The soul effigy motif on the Mary Read stone, a cherub face with folded wings, inspired the contemporary logo of the Old Presbyterian Graveyard.

The Stonecutters Directory that follows is a compilation that is organized alphabetically by the names of twenty-two stonecutters whose work is represented in the Old Presbyterian Graveyard. The stonecutters' signatures on the stones are visible currently or were documented in 1927 by Powelson. Some stonecutter attributions were made by stylistic analysis. Information about the locations of the stonecutters' shops and the

years when they were active has been adapted from *New Jersey Cemeteries and Tombstones: History in the Landscape*, by Richard F. Veit and Mark Nonestied.

The decedents associated with each stonecutter may be divided into two sets. First, the extant stones are listed in numerical order by the stone number on the Map of Extant Gravestones. Second, the stones that are no longer present, but were recorded by Powelson, are arranged in alphabetical order by decedent. A death date is added to distinguish between two decedents with the same name.

After the entries for established men, the directory lists stonecutters who are not yet fully documented, and the stones they may have carved. An unsigned, hand carved marker may be attributed with reasonable assurance to a particular stonecutter by scholarly analysis. This process involves inspecting the marker for distinctive characteristics of the work of a craftsman who operated in the area at the time of the decedent's death. Such characteristics are lettering style, depth of carving, and the use of certain archaic expressions and spellings. Since apprentices were capable of creating work that is indistinguishable from that of their masters, an attribution may be made to the workshop of a stonecutter, rather than to the individual.

New Jersey gravestone expert John Zielenski has credited some unsigned stones to specific stonecutters known to have operated in the vicinity of the Old Presbyterian Graveyard. His attributions are noted in entries for individual decedents. Zielenski has recognized stones as products of the workshops of John Frazee, Jacques Vanderbeek and the brothers Henry and Jonathan Hand Osborn. Other stones in the graveyard were signed by these craftsmen. In the directory, each workshop is listed after the stonecutter.

Zielenski has identified three stones as the work of three different "Anonymous Artisans." The descriptive names assigned to these unknown stonecutters are the "Common Jersey Carver," the "Rounded Pear Head Carver" (also called the "Rounded Pear Carver") and the "Unknown Orb Carver." The hallmarks of these Anonymous Artisans have been well documented. Zielenski ascribes the death's head motif on the stone of Thomas Coon (died 1761) to the "Common Jersey Carver." He ascribes the soul effigy motif on the stone of Ennis Graham (died 1777) to the "Rounded Pear Head Carver." He ascribes the soul effigy on the stone of Cathrine Millburn (died 1787) to the "Unknown Orb Carver."

Zielenski has documented the characteristic styles of seven other gravestones in the Old Presbyterian Graveyard. The identities of these unknown carvers may be discerned in the future by comparisons to more signed stones, by further research, perhaps through probate or estate records, or by other methods.

In total, the Stonecutters Directory includes the stones of 168 named decedents. Four times as many decedents are known to have been buried in the Old Presbyterian Graveyard.

Parts of a Gravestone



1811: David Harris, cut by Jonathan Hand Osborn

Three Stonecutters and Their Work in the Old Presbyterian Graveyard

The styles and craftsmanship of three accomplished stonecutters of successive generations are represented in the Old Presbyterian Graveyard. Ebenezer Price gained a reputation as a highly skilled stonecutter in Colonial New Jersey. Jonathan Hand Osborn was a master of the monogram, a personalized motif that popularly appeared on gravestones in the early decades of the nation's independence. A gifted stonecutter early in his career, John Frazee achieved wide acclaim as an American marble sculptor and architect. All three men were from Union County, New Jersey.

Ebenezer Price (1728-1788)

Ebenezer Price spent his entire life in Elizabethtown (an early name for Elizabeth), New Jersey. Price may have been apprenticed to a master craftsman prior to establishing his own stonecutting business in Elizabethtown, where he carved locally quarried sandstone. He was signing stones by the age of 16 or 17 in 1744. His work, with or without his signature, may be found in graveyards and cemeteries in Union, Middlesex and Somerset Counties.

In Colonial New Jersey, locally quarried sandstone typically was cut into panels with rounded tops. The front carved surface was arranged such that personal information was structured in a sentence in a center block. Symbolic or decorative motifs were carved on the tympanum (upper section) and the side borders. The selection of motifs varied somewhat, but they were executed with the prevailing sense of symmetry. An epitaph might be added below the inscription. Ebenezer Price and his followers embraced and embellished these conventions.

Price's apprentices, including David Jeffries, Jonathan Acken (or Ackin) and Abner Stewart, learned to imitate their master and carried on his style into the decade after his death. Contemporary information about the relationship between Price and Abner Stewart may be gleaned from two notices, appearing a year apart, in the *New Jersey Journal* (Wasserman, Gravestone 16-17). Price placed the following advertisement on June 4, 1788:

THREE POUNDS REWARD

Ran away from the subscriber about 3 weeks ago, an apprentice boy, named Abner Stewart, strong and able, near 20 years, 5 feet 8 inches high, brown hair, bluish eyes, cloathed in a half worn suit of blue coating, plated buttons, and good wool hat; went away on account of a riot, &c. committed in this town, in which he was supposed to have been an aggressor; it all being settled by his father, who is desirous that he should return to his master and serve out his time, being his duty and interest to do so.

All persons are hereby forewarned entertaining, employing or carrying him off, but should he return immediately, all shall be well, if not, whoever will take up said apprentice and bring him home, or secure him in any gaol, so that his said master may have him again shall have the above reward, and all reasonable charges paid by

Ebenezer Price,

Stonecutter.

Elizabethtown, June 3, 1788.

Price died on December 23, 1788 at age 60. Six months later, Abner Stewart put this telling notice in the *New Jersey Journal*:

The Subscriber takes the liberty of informing the public that he carries on the stonecutting business in its various branches, with neatness and dispatch, and as reasonable as was formerly done by his late employer, Mr. E. Price.

Abner Stewart

Elizabeth-Town, June 15, 1789.

Price is buried in the First Presbyterian Churchyard in Elizabeth, which has examples of stones carved by him and his apprentices, including stones for members of the Price family. Ebenezer Price's stone is carved in the Price style: a soul effigy with sixteen feathers, a scallop crown, scallop fans on the shoulders, and fluted borders. One may wonder if Price voiced a preference in the design of his stone or if his one-time truant apprentice Abner Stewart created the memorial to his master. The stone was rediscovered during a restoration project at the First Presbyterian Churchyard in 2009. It had sunk several feet, leaving only the top exposed. The stone is in fair condition, with some unsuccessful repairs. The archaeologist who unearthed it, Seth Gartland, offered a fresh assessment (Juri, Restoration) of the stone and the man it memorialized:

“Brought to light were the intricate carvings and carefully chiseled words on the tombstone of Ebenezer Price, who had a workshop in Elizabeth and was one of the most skilled and prolific gravestone carvers in colonial America.”

Ebenezer Price's own gravestone is similar to many he himself had carved for others.

Ebenezer Price's Known Stones in the Old Presbyterian Graveyard

1760 Catherine Read No. 178 (Map of Extant Stones)

1770 Mary Read No. 175

Though only two of his works are to be found in the graveyard, each exhibits different characteristics that are typical of Price. The stone of Catherine Read, an infant who died in 1760, is the oldest surviving stone in the graveyard Price made (though did not sign). He carved a primary motif with which he and his apprentices came to be closely associated: a floral design of tulips with pointed clover-shaped leaves, growing from a ground

figure. Price's flowers have been compared to the *fraktur* ornamentation style of itinerant artists who emigrated from Germany to New York in the early 1700s. Scallop fans appear on the shoulders of the Catherine Read stone and remnants of broken off scallops appear above the tympanum. The evenly chiseled letters remain crisp after more than 250 years. The final *e* of Catherine extends into a lightly carved flourish spiraling in the opposite direction of the letter.

A decade after Catherine died, the Read family called upon Price to carve a gravestone for her mother, Mary Read. The tympanum has a soul effigy, a popular gravestone motif of the time, symbolizing the soul's ascent into heaven after death. This fluidly rendered example has folded wings that form a heart shape. Price and his apprentices frequently executed a soul effigy with outstretched wings that rest evenly on a horizontal base. The wings are comprised of feathers with rounded ends. Other motifs carved on the Mary Read stone that are typical of Price are the decorative, multi-bladed scallop shells that align with the upper corners, the symbolic crossbones, and the small, gloved hand pointing to Price's signature at the bottom of the stone. (The pointing hand was adapted from an index device used in newspaper advertisements.)

Price inscribed more than one hundred words on this large rectangular stone. Mary Read's husband, Rev. Israel Read, the first settled pastor of Bound Brook Presbyterian Church, may have suggested the lengthy epitaph. Characteristic of Price's lettering style, the uppercase *A* ("AD", "Age") substitutes a right angle where the horizontal bar normally appears, resulting in a diamond shape rather than a triangle in the letter's upper section. The final *e* of "Age" extends into a long flourish terminating in a tulip. Price often added a flourish to fill out the end of a line.

Both stones have some carving not attributed to a master craftsman. Two circles and a flower with three petals close to the base of Catherine's stone, which would have been below the grass line when the stone was upright, are practice carving. The sideways "F.D." on Margaret's stone appears to have been an act of vandalism.

The photographs that follow show how Price and his apprentices revisited and altered elements found on these two Read stones in the Old Presbyterian Graveyard, and on later stones in another graveyard.

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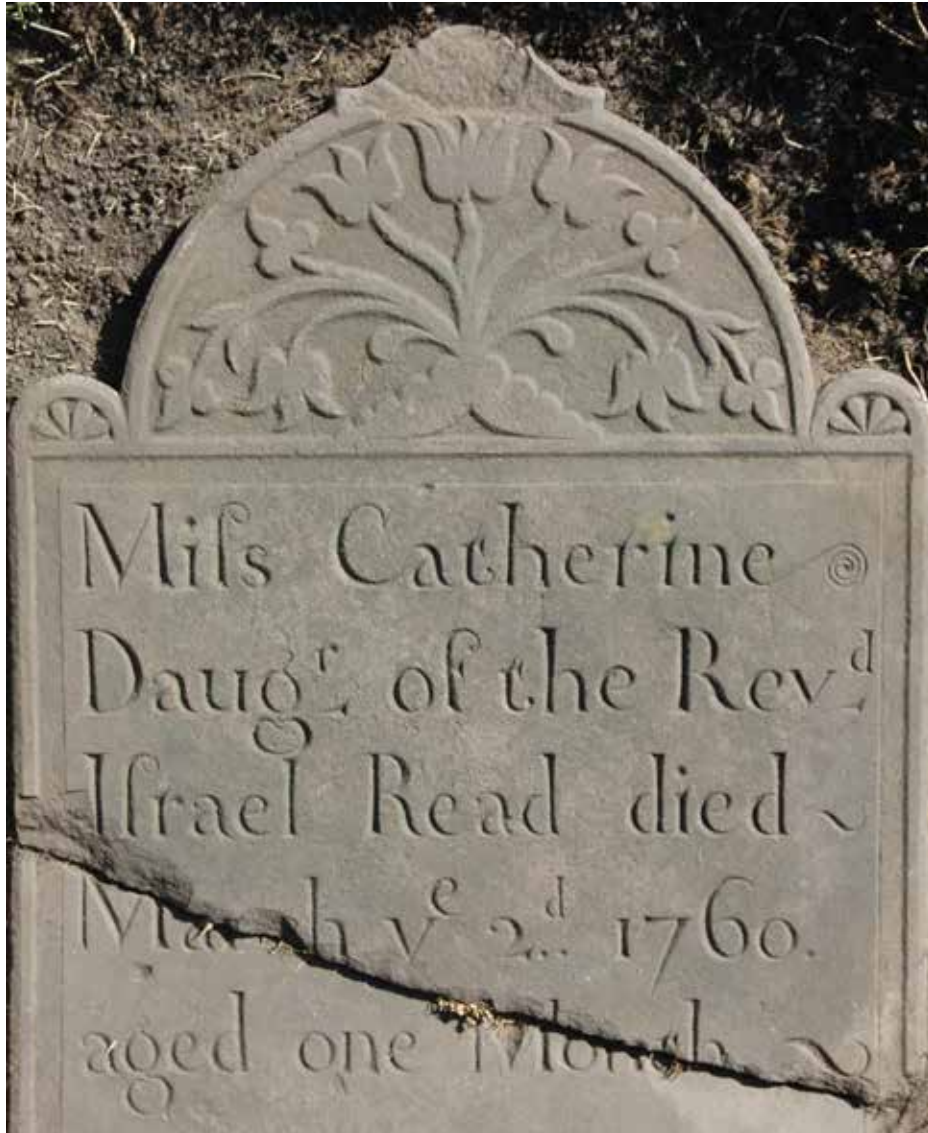
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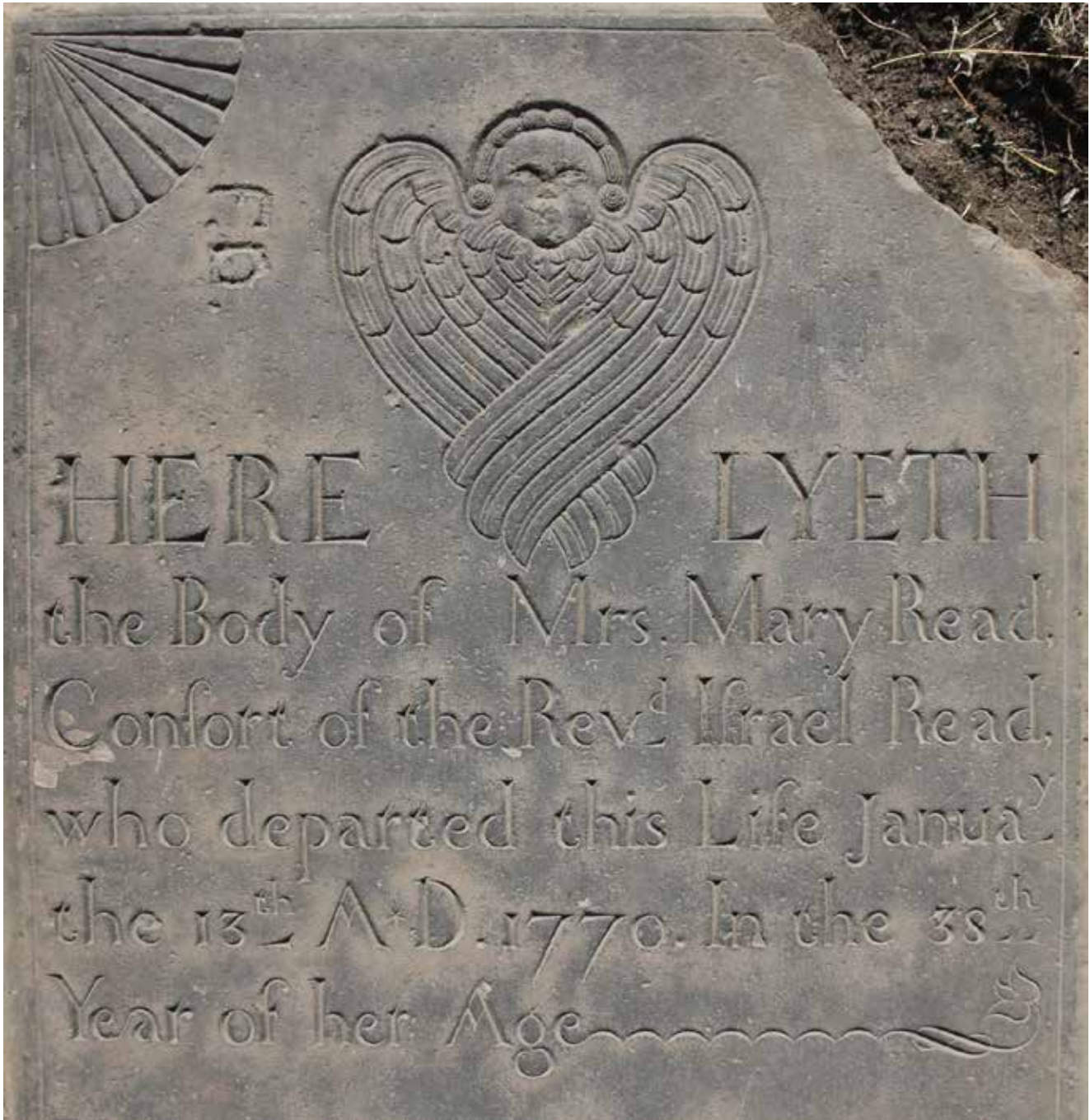
Ebenezer Price



1760: Catherine Read, cut by Ebenezer Price.
Compare Catherine Read floral motif to Margaret Price and Margaret Winans, both below.

1777: Margaret Price (left) and 1786: Margaret Winans (right).
Price Workshop, First Presbyterian Churchyard, Elizabeth, New Jersey





1770: Mary Read, cut by Ebenezer Price

Compare lettering ornamentation of the letter A in the word "Age" on both stones.

1770: Bar of A is horizontal; embellishment ends in a tulip.

1773: Bar of A is bent; embellishment ends in a spiral.



1773: Benjamin Price, Price Workshop, First Presbyterian Churchyard, Elizabeth, New Jersey

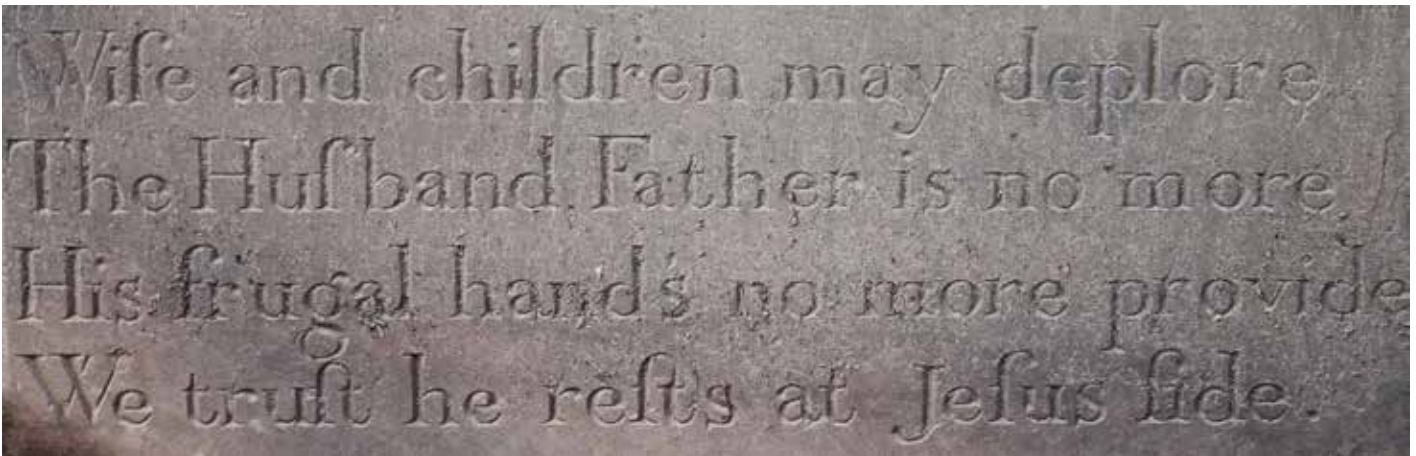


Gravestone of Ebenezer Price

IN MEMORY OF
 M^r Ebenezer Price, who
 departed this Life De-
 cember the 23^d 1788,
 In the LXth Year of his
 Age.

Seek ye the Lord
 while he may be found.

Wife and children may deplore
 The Husband, Father is no more
 His frugal hands no more provide
 We trust he rests at Jesus side.



1788: Ebenezer Price, Price Workshop, at First Presbyterian Churchyard, Elizabeth, New Jersey, significantly damaged



1789: Joanna Price, Price Workshop, also in the Churchyard, has a comparable, undamaged soul effigy with a scallop crown.

Jonathan Hand Osborn (1760-1846)

Jonathan Hand Osborn was born in Scotch Plains (now Union County, then Essex County) on February 22, 1760 to Jonathan Osborn and Abigail (Baldwin) Osborn. He was the second oldest son in a family of thirteen children. His father was an innkeeper, farmer, tailor and possibly a stonemason who may have carved gravestones. Like Ebenezer Price, Jonathan Hand Osborn was a lifelong resident of his hometown.

At the age of sixteen, when the Colonies were on the brink of war with England, Jonathan Hand joined the Essex County Militia as a drummer boy. After the war, he apprenticed with a master stonecutter and subsequently opened his own stonecutting business in Scotch Plains. He married Martha Shotwell (1766-1846) and they had seven children. Jonathan Hand's younger brother Henry, who carved one extant stone in the Old Presbyterian Graveyard (for Martha Anderson, 1795), operated a stonecutting business in Woodbridge.

The Osborn Cannonball House in Scotch Plains currently houses the Historical Society of Scotch Plains and Fanwood and is Jonathan Hand's childhood home. The House takes its name from a local legend about a cannonball that got stuck in a timber of the house during a Revolutionary War skirmish in June, 1777.

Jonathan Hand Osborn died on March 13, 1846 and is interred in the Scotch Plains Baptist Church Cemetery. Though he had a long and successful career making consistently well crafted, sometimes ornate gravestones, his own simple white marker is devoid of any motif or epitaph. The inscription merely states his name, age and date of death. His surname is misspelled "Osborne" on his military service marker.

Jonathan Hand Osborn's Known Stones in the Old Presbyterian Graveyard

- 1777 Catharine Coon No. 180
- 1779 Mary Coon No. 115
- 1781 John Garrish No. 150
- 1785 Thomas Coon No. 118
- 1787 Henry LaTourette DeGroot No. 91
- 1788 Mary Blackford No. 109
- 1790 Michael Van Norden No. 128 (workshop)
- 1791 Catharine Coon No. 2
- 1792 Michael Field No. 80
- 1794 Azariah Coon No. 5
- 1794 John Harris No. 160
- 1794 James Harris No. 158
- 1794 Peter Covenhoven No. 101
- 1794 Matthew Harrison No. 105
- 1795 Jemima Campbell (no longer extant)
- 1795 Catherine Voorhees No. 69
- 1796 Elizabeth Powers No. 157
- 1796 Sarah Coon No. 4
- 1796 Janitt Van Norden No. 130

1796 Nancy Blackford No. 142
1796 Rachel Smock (no longer extant)
1797 Peter Dumont No. 66
1797 Benjamin Blackford No. 117 (workshop)
1797 Peter Trembly No. 79
1797 Margaret McDonald (no longer extant)
1798 Adam Jobs No. 183
1799 Jacob Boyer No. 63
1800 Tobias Van-Norden No. 132
1800 Mary Kelly No. 155
1801 Ann Harris No. 90
1802 William Howell No. 67
1804 Elizabeth Coon No. 120
1805 Anjoline Molleson No. 112
1805 George Harris No. 162
1806 Sarah LaTourette No. 167
1807 Sally Harris No. 86
1807 Margaret Shepherd (no longer extant)
1809 Rachel-Ann Swan No. 126
1809 Margaret (McDonald) McKissack No. 71
1809 Abraham Smalley (no longer extant)
1811 David Harris No. 156
1812 Maria Ten-Eick No. 97
1813 Peter Trembly Runyon No. 100
1815 John Meldrum No. 52
1815 Sarah Meldrum No. 51
1817 Susannah Ten-Eick No. 96
1820 Sarah Smock No. 58
1822 John Runyon No. 104
1835 Sarah Cane No. 43 (workshop)
1838 Richard Coriell No. 107 (workshop)
Unknown stone (No. 94)
Unknown stone (No. 95)

A total of forty-eight stones in the Old Presbyterian Graveyard have been attributed to Jonathan Hand Osborn, though a minority of these exhibit signatures. Four stones, judged to be in Osborn's style, but not necessarily carved by him, are noted here and in the Stonecutters Directory as "Osborn Workshop." The stonecutting practice of signing gravemarkers in New Jersey commenced in the middle of the 18th century and peaked around 1780. Jonathan Hand Osborn's signature appears on five extant stones in the graveyard and his signature was recorded (in 1927, by Powelson) as appearing on five stones that have not survived. Two of the

surviving stones have signatures, but the decedent information is completely gone.

Osborn signed his stones in varying detail, ranging from the full “cut by Jonathan Hand Osborn, Scotch Plains” to the abbreviated “J.H.O.” Versions include “cut by Jonatⁿ H. Osborn, S. Plains,” “Osborn, S.P.,” “cut by J.H. Osborn,” and “Cut by J. Hand Osborn. Scoth. Plains.” In some instances, he signed markers in the tympanum, prominently advertising his trade in an area traditionally limited to motifs and decorations. Perhaps to distinguish himself from his older brother, Jonathan Baldwin Osborn, Jonathan Hand Osborn sometimes signed his stones “Hand Osborn.” Jonathan Hand Osborn also sometimes signed his work “H.O.” This could potentially have caused attribution confusion with his sibling, Henry Osborn, also a stonecutter. Because of the unique look of Jonathan Hand Osborn’s carved lowercase letter g his work was easily distinguishable from his brother, Henry’s style.

Art historian John Zielenski has identified many of Osborn’s unsigned extant stones in the Old Presbyterian Graveyard as either the work of Osborn himself or his apprentices (Osborn workshop). He inspected some stones in person and judged others by viewing photos prepared for this resource. Zielenski maintains that Osborn’s individual approach to lettering is highly distinctive. Over the course of a lengthy career, Osborn kept up with changing styles, embracing trends such as italic lettering, yet exhibiting a noticeably constant “hand.” Zielenski also cites Osborn’s known use of certain primary, secondary and decorative motifs, and use of certain stone sizes and silhouettes.

The soul effigies on Osborn’s earliest stones, his floral motifs and his calligraphic lines to fill space exhibit the influence of Ebenezer Price, with whom he may have studied. Like Price, Osborn carved in sandstone. His stones in the graveyard are mostly simple dome silhouettes with small shoulders. His latest extant stones, Sarah Smock (1820) and John Runyon (1822), have notched dome silhouettes. There are extant Osborn stones from most years between 1779 and 1822. The surname of Coon appears on seven of Osborn’s stones, the surname of Harris appears on six stones and other families are represented more than once.

Osborn’s technical skills produced meaningful and respectful gravestones. Gravestones may be more confidently attributed to Osborn in part because of his adherence to a consistent yet incrementally evolving style.

Soul effigies with outstretched wings appear on the tympanums of Catharine Coon, Mary Coon, Thomas Coon and Michael Van Norden, who died between 1777 and 1790. (The Van Norden stone appears to have been carved by an Osborn imitator.) The borders of the tympana and the inscriptions are incised. Osborn carved similar borders on other stones dating from the late 18th century.

The large tablet stones of Michael Field (1792) and Peter Trembly (1797) have soul effigies with dome-shaped scallop borders within the rectangular shapes of the stones. Floral motifs, significantly worn away, embellish the four corners of both stones. Both effigies are damaged, but key outlines may be assumed from similar examples. Field’s effigy was carved in the same style as the earlier Osborn motifs. The cherub face of the Trembly effigy is encircled by an Osborn wig and chin, but the wings are folded inward, like the Mary Read effigy that Price carved a generation before.

The era of tympanum monograms (c. 1790–1820) coincided with Osborn’s active years. The majority of his stones in the Old Presbyterian Graveyard feature monograms of two or three initials. Osborn’s monograms are relatively small, with thinly inscribed, often overlapping letters, ornamented by wispy serifs.

An Osborn monogram is usually the sole primary motif, but sometimes it shares the tympanum with another motif. The stones of George Harris (1805), Sally Harris (1807) and John Runyon (1822) have scallop crowns positioned above the monograms. (Ebenezer Price also carved scallop crowns.) The stones of Catharine Coon (1791), Azariah Coon (1794), Sarah Coon (1796) and Peter Dumont (1797) have scallop fans below the monograms. The monogram of Elizabeth Powers (1796) lies within an incised oval that has scallop fans attached above and below it. Osborn carved nearly identical kissing doves on the stones of three individuals who died within half a year of each other: Jacob Boyer (1799), Mary Kelly (1800) and Tobias Van-Norden (1800). The Kelly stone has a monogram below the doves.

Osborn used stylized, symmetrical borders on most of his stones. Scallops frequently decorated his tympana. Osborn's side border motifs included flutes, three-leaf clovers, scallops and diamonds. Between 1791 and 1796, he added fluted side borders to the stones of Catharine Coon, Azariah Coon, Sarah Coon, Matthew Harrison and Elizabeth Powers. Alternate facing three-leaf clovers on a vine form the geometric side borders of the stones of Benjamin Blackford (1797, Osborn Workshop), Margaret (McDonald) McKissack (1809) and Rachel-Ann Swan (1809).

Osborn's most frequent motif, starting with the Henry LaTourette DeGroot stone in 1787, is the rigid diamond border. The Mary Kelly stone (1800) has double a row of diamonds. Some later stones with longer inscribed texts, such as Sarah LaTourette's from 1806 and Margaret (McDonald) McKissack's from 1809, have a narrower row of diamonds below the main side border. Most Osborn stones in the graveyard have small, unadorned shoulders. The classic Osborn decorative combination is a scalloped tympanum border with diamond side borders.

Jonathan Hand Osborn created the most elaborately decorated stone that remains in the graveyard. The multiple motifs and texts of the David Harris (1811) stone are exceptionally well rendered and admirably balanced. The focal point is the central inscription on a raised tablet form. The epitaph, in smaller letters, is below the inscription. The primary tulip motif, carved in relief on the tympanum, is reminiscent of Ebenezer Price. Osborn placed the letters "D" and "H" beside each tulip for a widely spaced monogram. Scallop fans, the secondary motif, appear in five locations. The tympanum has both a rope border and a scallop border, crowned by three scallop fans. Auxiliary shoulders above scallop fans flank the tympanum. The sides are decorated with three different border motifs: flowers and three-leaf clovers on a vine, scallops, and diamonds. Scallop fans fit neatly between the lower two borders.

Two years before the David Harris masterpiece, Osborn created a similar design for the Abraham Smalley stone (1809), which is no longer extant. Bound Brook historian Dorothy Stratford made a gravestone rubbing that shows similar borders and a variation of the primary floral motif. The Smalley epitaph has a more positive slant. The matching stones of Sarah and John Meldrum, who died within two weeks of each other in 1815, are simplified versions of the Smalley/Harris design, with more traditional monograms and fewer motifs.

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Jonathan Hand Osborn
Three Soul Effigies



1777: Catharine Coon



1779: Mary Coon



1785: Thomas Coon



1792: Michael Field, cut by Jonathan Hand Osborn



"Cut by J. Hand Osborn, Scoth Plains"

In 1927, Powelson recorded gravestone information in a manner that imitated the layout of the carving. Jonathan Hand Osborn's signature appears differently on these three examples.

flat
 This Stone is erected Sacred to
 the memory of M^r. Michael
 Field who departed this Life
 January the 13th. 1792 aged 69
 Years
 Simplicity Amiability Hon^{ty} Discreetness
 constitute
 his true Character. His concern for the
 welfare of this
 Church. Liberality towards it and his
 generosity in Educa
 ting the Poor will perpetuate his Name &
 long endure him to
 this Congregation - the memory of
 the Just is Blessed.
 Cut by J. Hand Osborn. Scoth Plains. 110

1792: Michael Field, "cut by
 J. Hand Osborn, Scoth Plains"

cut by
 Jonathan Hand Osborn
 In memory of Je-
 mima wife of Elias
 Campbell who de-
 parted March 20th
 1795 ag^d. 62 years

1795: Jemima Campbell, "cut by
 Jonathan Hand Osborn, Scotch Plains"

Sacred to the
 memory of Margaret
 wife of
 Henry Shepherd
 who died Feb^r. 14th
 1809 in the 27th
 year of her
 age
 The bosom friend, the mother kind
 Was call'd by heave's decree
 To leave her earthly friends behind
 Till death shall set them free
 Osborn S.P.

1807: Margaret Shepherd, "Osborn, S.P."

Two Soul Effigies with Folded Wings



1770: Mary Read, cut by Ebenezer Price



1797: Peter Trembly, cut by Jonathan Hand Osborn

Primary Motifs and Decorative Borders cut by Jonathan Hand Osborn



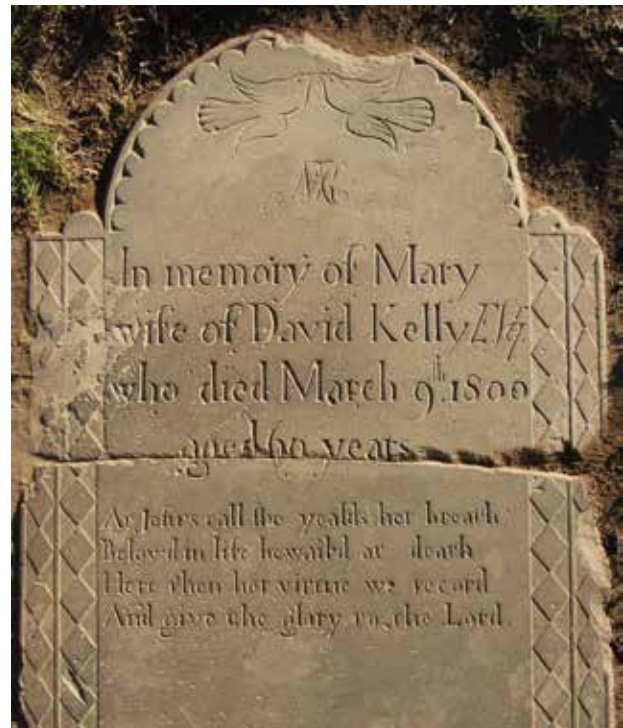
1794: Matthew Harrison



1794: John Harris



1787: Henry LaTourette DeGroot



1800: Mary Kelly



1809: Margaret (McDonald) McKissack, cut by Jonathan Hand Osborn

Jonathan Hand Osborn's Monogram Carving Style



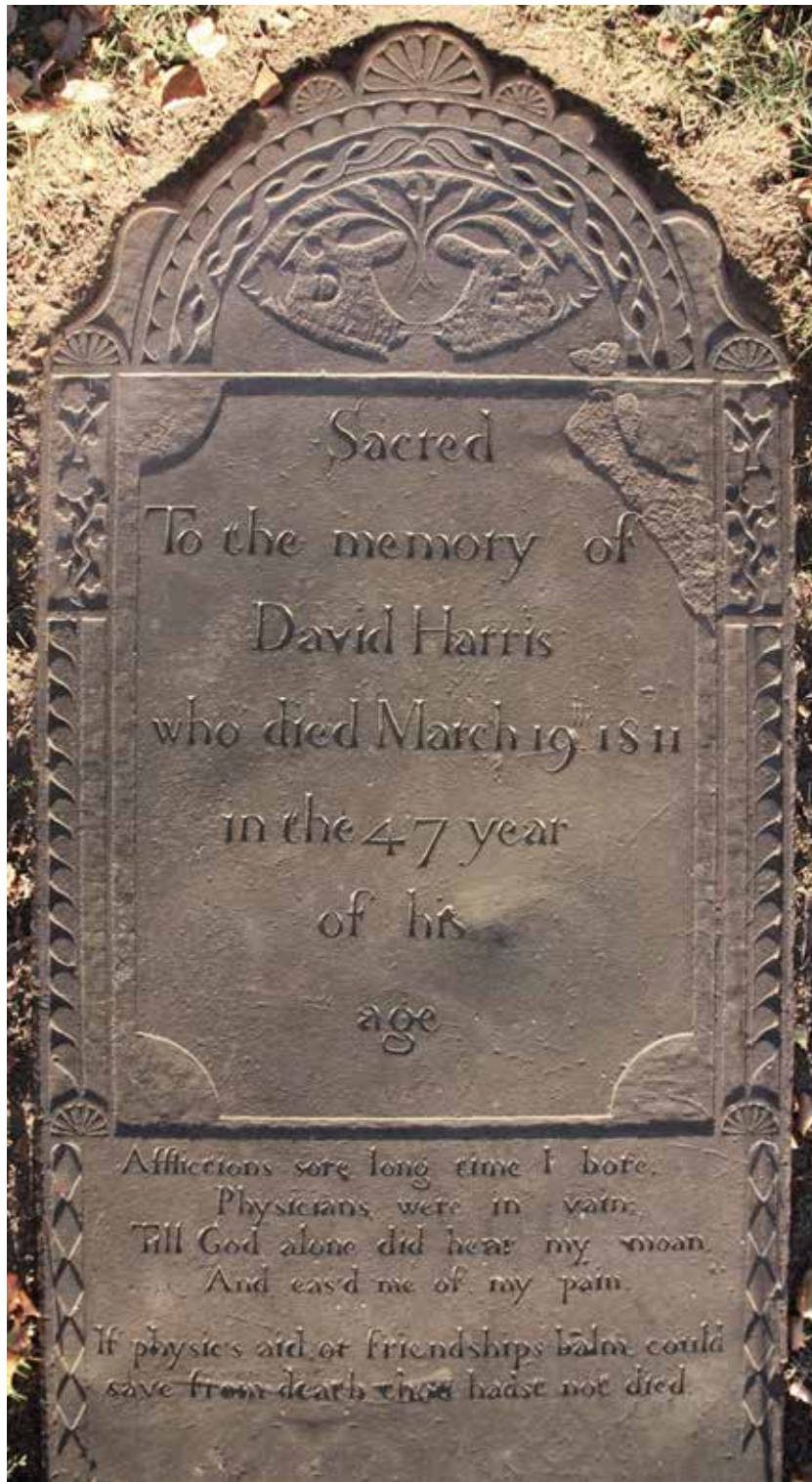
1801: Ann Harris, AH

Nearly all of Osborn's monograms on extant stones adhere to the style above (a stubborn tree root shades the stone).



1822: John Runyon, JR

Osborn's last monogram in the graveyard shows change in his style.



1811: David Harris, DH
cut by Jonathan Hand Osborn

John Frazee (1790-1852)

John Frazee was born on July 18, 1790 in Rahway, New Jersey, the youngest of ten children of Revolutionary War veteran Reuben Frazee and Jane (Brookfield) Frazee. At age fourteen, he was indentured for seven years to a nearby builder, William Lawrence. Frazee demonstrated a talent for drawing and calligraphy, and Lawrence allowed him to engrave tablets and do ornamental stonework in addition to general stonecutting. At the end of Frazee's indenture, in 1811, Lawrence helped him start his own marble yard in Rahway. He created mantels and ornamental steps as well as headstones. Frazee married Jane Probasco of Spotswood, New Jersey, in 1814 and they moved to nearby New Brunswick to open another marble yard. In 1818, he partnered with his brother William to move his business to New York.

Diverging from the steady course followed by earlier generations of stonecutters such as Price and Osborn, Frazee chose not to remain in his hometown nor to confine his interests to the stonecutting trade. Outside of his profession, he was passionate about singing. He supplemented his income by operating a local singing school in Rahway, and he served as the song master of his church in New Brunswick.

Frazee's reputation as a serious artist grew after he moved to New York. He graduated from headstones memorializing private individuals to representational sculptures memorializing men in public life. In 1825, Grace Church in New York City commissioned him to produce a monument dedicated to a lawyer named John Wells. Frazee became the first American-born artist commissioned to sculpt a bust in marble. Around this time, Asher B. Durand of the Hudson River School painted an oil portrait of his friend Frazee.

A self-taught artist, Frazee made a plaster self-portrait in 1827 that solidified his command of neoclassical style. He was commissioned by the United States Congress in 1831 to create a bust of John Jay, the first Chief Justice, for the Supreme Court's Chamber. After its completion in 1832, the *Washington Globe* editorialized: "We have seen nothing of the kind in this country, either from the chisel of a native or foreign artist, superior in finished quality." Daniel Webster and John Marshall were among Frazee's prominent subjects.

John Frazee suffered a tragic loss in the cholera epidemic of 1832. In Chapter II of his autobiography, published in *North American Quarterly Magazine*, April and July 1835 issues, Frazee wrote:

One word, before I close, in reference to my family. In the summer of 1832, my dear wife, Jane, was taken suddenly from me by the dreadful pestilence of that year. This was the most afflicting event of my life. She had been the kind companion of all my cares, my joys and my woes, for nearly twenty years. She had borne me ten children, as pledges of our mutual love and affection—five of whom sleep with her in the tomb – and five are left as mementos of her love, and, I hope, inheritors of her faithful and frugal character.

Frazee's wife and five of their ten children are buried in the Old School Baptist Cemetery in South River, New Jersey, behind the South River Museum. Frazee's memorial to his wife, still standing in this compact cemetery, is a Neoclassical marble urn on a pedestal, enclosed by a wrought iron fence. Two decades earlier, Frazee had carved an urn motif, symbolizing undying remembrance, on the Squire Richfield stone in the Old Presbyterian Graveyard. Frazee's personal tribute to his first wife is inscribed:

TO
JANE
THE WIFE OF MY YOUTH
AGED 42 YEARS
AUG 16 1832.

JOHN FRAZEE.

In 1833 John Frazee married Lydia Place and had a second family of ten more children.

Frazee created memorials other than tombstones and busts. In 1830, he was commissioned by the Market Street Reformed Church to create a cenotaph (a monument similar to a gravestone except that the person's remains are buried elsewhere) to honor the recently deceased Colonel Henry Rutgers, donor of the land in Lower Manhattan on which the church was built. Designated as an historic landmark in 1966 by the New York Landmarks Preservation Society, the property at 61 Henry Street is now owned by the Presbytery of New York City and home of the First Chinese Presbyterian Church. The cenotaph was on church property as late as 1986, but its current location is unknown.

Frazee's monument to Thomas Paine, consisting of a tapered marble pedestal with a decorative cap, was erected in New Rochelle, New York in 1839. Sixty years later, a bronze bust of Paine by James Wilson Alexander MacDonald was installed on top of the cap. The oldest extant memorial to Paine, the monument stands at North Avenue and Paine Avenue near the Thomas Paine National Historical Association.

Frazee ventured successfully into architecture and construction. Between 1834 and 1841, he supervised work on the unfinished Customs House in New York, using the original plans of Alexander Jackson Davis. The foundation had already been laid but drawings were missing, forcing Frazee to rework the design. The building later became Federal Hall National Memorial.

John Frazee died on February 24, 1852 in Crompton Mills, Rhode Island, while visiting his daughter, Sarah Chevers. He was putting the finishing touches on a bust of Andrew Jackson. A simple white stone marks his grave in Green-Wood Cemetery, Brooklyn, New York. His gravestone is carved: "JOHN FRAZEE/BORN JULY 19, 1790/DIED FEB. 25, 1852." The birth and death dates carved on it are one day later than the actual dates.

Interest in the work of John Frazee was revived with an exhibition of his work, held in the summer of 1986 at the National Portrait Gallery in Washington, DC, the first exhibition since Frazee's death. On display were some Frazee tombstones, represented with casting made by Smithsonian staffers. Sandra Bodovitz reported on the exhibition in the *New York Times* on June 15, 1986. She interviewed gallery historian Frederick S. Voss, who said that the plaster self-portrait attracted the attention of gallery officials when it was acquired in 1982, but Frazee's genius was just as evident in his early tombstones, which had "a certain bravado, a desire to be different and an ambition."

John Frazee's Known Stones in the Old Presbyterian Graveyard

1813 Alexander Campbell McDonald No. 127

1813 James Harris No. 116

1813 Squire Richfield No. 29

1820 Sarah Ann Richfield No. 30 (workshop)

Art historian John Zielenski has identified three unsigned extant stones in the Old Presbyterian Graveyard as the work of John Frazee. James Harris, possibly a veteran of the American Revolutionary War, was 58 when he died. Alexander Campbell McDonald was an infant. Squire Richfield was a four-year-old child. All three died in 1813, when Frazee had his first business in his home town of Rahway and still worked in sandstone. In the catalog essay for the Frazee exhibition, Frederick S. Voss wrote of the Rahway years: “If they [Rahway residents] wanted originality to commemorate their dead, Frazee was the man to supply it.”

After two centuries, the McDonald and Harris stones are in better condition than the Squire Richfield stone. Early inspection of the stones for siblings, Squire and Sarah Ann Richfield, showed that both had urn motifs. Only the top of the urn and flame was visible on Squire’s stone. Any portion of the urn motif on Squire’s stone is no longer recognizable. The primary urn motif of Sarah Ann’s stone who also died at age four, seven years later, is still intact. Carver attribution for her stone is debatable. It may have been carved by a follower of Frazee. By 1820, Frazee was working in New York. Mark Nonestied writes of the Frazee urn, on Sarah Ann Richfield’s stone:

There is even a stone for Hannah Ann Ritchfield [sic] in the Bound Brook Presbyterian Cemetery whose urn may have been created by Frazee but the inscription carved years later. The date 1820 makes it the latest dated sandstone example with the Frazee workshop style urn.
[Nonestied, *To Ponder*, 25].

In the *New York Times* article about the 1986 Frazee exhibition at the National Portrait Gallery, Sandra Bodovitz described Frazee’s gravestone carving style:

Frazee used the tombstones to demonstrate the range of his abilities, as well as his own innovations in lettering and motifs. His stones had intricate borders and natural-looking designs. Unlike his contemporaries, he avoided using the long “s” taken from medieval writing and instead, opted for more-modern letters in a variety of script and print styles. His placement of words on the stone also was different. Rather than using the same-size letters in lines of equal length as his contemporaries did, he used letters in different sizes and styles arranged in blocks and set apart from one another by spaces or chiseled lines.

Some of these characteristics are evident in the McDonald and Harris stones. Their identical silhouettes originally had notched domes with shoulders. Each right shoulder has broken off, and the McDonald shoulder has disappeared. Both stones are decorated with curlicue side borders. Functioning as the sole motif on the McDonald stone, the generously sized curlicues flow up onto the shoulders. They alternate in a rhythm that unifies the borders with the lively lettering style.

The Harris stone is compartmentalized. Smaller curlicue borders are set off from the inscription by incised borders. Wildly curling embellishments occupy the shoulders. The monogram is reminiscent of Osborn’s overlapping treatment of letters, but with less restrained embellishments. A flourish, casually aligned with the tympanum dome, complements the monogram. Frazee devised three different lettering styles for the monogram,

inscription and epitaph of James Harris. Curiously, a calculation of Harris's exact age at death is carved in smaller characters below the inscription.

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John Frazee



1813: Alexander Campbell McDonald, cut by John Frazee



1813: James Harris, cut by John Frazee





1813: James Harris, cut by John Frazee



James Harris shoulder detail and border



1813: Squire Richfield (surviving fragment), cut by John Frazee



1820: Sarah Ann Richfield, Frazee Workshop



1827: John Frazee Self-Portrait
Artist: John Frazee
1827
Plaster

National Portrait Gallery, Smithsonian Institution



1832: Jane Frazee, cut by John Frazee, marble (Old School Baptist Cemetery, South River, New Jersey)

Ebenezer Price and Jonathan Hand Osborn spent their entire working lives profitably creating gravestones for individuals. John Frazee abandoned gravestones early in his career, moving on to commemorating American and foreign (ex-Lafayette) statesmen with public monuments. Works by these three fine craftsmen may be viewed and appreciated by visiting the Old Presbyterian Graveyard in Bound Brook.

Stonecutters Directory

No. indicates the gravestone number on the Map of Extant Stones

No number indicates gravestone is missing

(?) preceding a name indicates a possible attribution

Eldridge, George	
New Brunswick	
Marble worker and dealer in mid-late 1800s; located on Neilson Street.	
	Ann Perrine
	Ferdie Van Doren
Fraze, John	
Rahway, New Brunswick	
Operated in Rahway 1811-1814; in New Brunswick 1814–1818.	
No. 29	Squire Richfield
No. 116	James Harris, died 1813
No. 127	Alexander Campbell McDonald
Fraze Workshop	
Location unknown	
No. 30	Sarah Ann Richfield
	James Webster, died 1850
Kilbourn, E.E.	
New Brunswick	
Edward E. Kilbourn, the successor to the Sillcocks Co. in New Brunswick, operated throughout the 1870s.	
No. 73	Catharine (Brokaw) Field
No. 74	Richard Field
Langstaff, Benjamin; Langstaff, James	
New Brunswick	
Operated 1830-1876.	
No. 16	Lefferd Waldron, died 1859
No. 19	James P. Stryker
No. 24	Isaac S. Brokaw
	Mary Brokaw, died 1849
	Sarah Coriell
	Sophia Hoagland
	Phillis Shepherd
	Samuel B. Van Nortwick
	Keziah (Moore) Waldron
Manning, Lebbeus	
Samptown (early name for South Plainfield), Plainfield (from 1869)	
Worked in marble and granite; operated c.1860s–1890s; his son joined him by the 1910s.	
No. 8	Sarah Adams
No. 11	Eliza Schenck Harned
No. 12	Jonathan Harned
No. 13	Isaac V.N. Mollison
No. 14	George Randall

No. 38	Richard F. Van Deventer
No. 39	Lydia (Van Cleaf) Lane
No. 40	John Lane
No. 75	Hannah W. (Ross Clickener)
No. 92	Mary Leonard
No. 136	Margaret Schenck
No. 137	Garrett Schenck
No. 138	Margarett Ann Schenck
	Sophia Anderson
	Elizabeth Beekman
	Samuel B. Coes
	Ida? (Teneick) Field
	Henry Humble
	Esther (Blackford) Van Nortwick
	Peter Vandeventer
	Dinah H. Voorhees
	Henry D. Watts
	Jacob Whitehead
McChesney, R.R.	
Middletown Point (early name for Matawan)	
Active 1840s–1860s.	
No. 27	Dr. Ambrose Ellis Cooke
	(Stone carved long after death?)
Osborn, Henry	
Woodbridge	
Worked in sandstone and marble; signed markers 1776–1825.	
No. 82	Martha Anderson
Osborn, Jonathan Hand	
Scotch Plains	
Signed markers 1779-1810; also signed as Hand Osborn, H.O. and J.H.O.	
No. 2	Catharine Coon, died 1791
No. 4	Sarah Coon
No. 51	Sarah Meldrum
No. 52	John Meldrum
No. 58	Sarah Smock
No. 62	Sarah Voorhees
No. 63	Jacob Boyer
No. 66	Peter Dumont
No. 71	Margaret (McDonald) McKissack
No. 79	Peter Termby
No. 80	Michael Field
No. 86	Sally Harris
No. 94	Unknown
No. 96	Susannah Ten-Erik
No. 95	Unknown

No. 97	Maria Ten Eick
No. 101	Peter Covenhoven
No. 104	John Runyon
No. 105	Matthew Harrison
No. 109	Mary Blackford
No. 112	Anjoline Molleson
No. 115	Mary Coon
No. 118	Thomas Coon, died 1785
No. 120	Elizabeth Coon, died 1804
No. 126	Rachel-Ann Swan, died 1809
No. 132	Tobias Van-Norden
No. 155	Mary Kelly
No. 156	David Harris
No. 157	Elizabeth Powers
No. 167	Sarah LaTourette
No. 180	Catharine Coon, died 1777
No. 183	Adam Jobs
	Abraham Smalley
	(See Vol. IV, Fig. 17. Carver attribution confirmed by John Zielenski (Works Consulted); gravestone no longer extant)
	Jemina Campbell
	Margaret McDonald, died 1797
	Margaret Shepherd
	Rachel Smock
Osborn, W.	
Plainfield	
Signed markers 1807–1845.	
	Hendrick H. Lane
	Daniel LaTourette
Osborn Workshop	
Location unknown	
No. 43	Sarah Cane
No. 107	Richard Coriell
No. 117	Benjamin Blackford
No. 128	Michael Van Norden
Price, Ebenezer	
Elizabeth Town (early name for Elizabeth)	
Signed markers 1744–1787.	
No. 175	Mary Read
No. 178	Catherine Read, died 1760
Ross, Aaron	
New Brunswick, Rahway	
Active late 18th-early 19th century; signed some stones "Aron Ross."	
No. 87	Hesthers Miller
No. 89	Sally Woodhull Barclay

No. 119	Abigail Coon
Sillcock, Joseph	
New Brunswick	
Operated in late 1790s and very early 1800s; recorded surname without a final 's' in only known signed example of his work; may have founded family stonecutting business.	
No. 145	Stephen Boyard McDonald
No. 166	Jeremiah Oliver
Sillcocks, Gabriel	
New Brunswick	
Son of Henry Sillcocks; brother of James Hull Sillcocks; marble carver; born in 1822.	
No. 23(?)	Elizabeth Van Deventer
(?)	Bergun Brokaw
(?)	Sarah Brokaw
(?)	Ella Carman
(?)	Jacob V.D. Dalley
(?)	Nancy LaTourette Fisher
(?)	Margaret Fisher Fulkerson
(?)	Benjamin B. Giles
(?)	Rebecca Smock Giles
(?)	Charlie Herbert
(?)	Charles Walton Randall
(?)	Rachel Terhune
(?)	Jane E. (Milliken) Todd
Sillcocks, Henry	
New Brunswick	
Father of James Hull Sillcocks and Gabriel Sillcocks; signed markers beginning in 1810s; carved in sandstone and marble.	
No. 44	Rev. Thompson Stelle Harris & Marrienne LaT. Harris
No. 45	John LaTourette
No. 106	Peter Bilyeu
	William McKissack & Margaret (McDonald) McKissack (original stone)
	(Stonecutter signature was covered by Masonic plaque in 1937, but recorder, Powelson documented Sillcocks [probably Henry Sillcocks] in 1927.)
	Mary (Read) Powers
	John Thomas
	Anna Van Court
Sillcocks, I.G. or If.G.	
New Brunswick	
Most likely Isaac Sillcocks, c.1810s; signature in script lettering; carved in sandstone.	
No. 42	Garret K. Schanck
No. 59	Eleanor Shepherd
No. 134	David Taylor
No. 144	Elisha Taylor
	(Stone carved long after death?)
No. 148	Samuel Coon
No. 181	Jacob Bond

No. 182	William Kelly
No. 184	Michael C. Vantuyl
	Elias Campbell
	John Miller, Esq.
	Nancy Staats
	Susan Staats
Sillcocks, James Hull	
New Brunswick	
Son of Henry Sillcocks, brother of Gabriel Sillcocks; carved in marble; operated c.1830s–1870s.	
No. 9	Mrs. Elizabeth Lary
No. 23(?)	Elizabeth Van Deventer
No. 164	Jacob E. Steele
	John Steele, Junr.
	John Steele, Senr.
	Nehemiah V. Steele
(?)	Bergun Brokaw
(?)	Sarah Brokaw
(?)	Ella Carman
(?)	Jacob V.D. Dalley
(?)	Nancy LaTourette Fisher
(?)	Margaret Fisher Fulkerson
(?)	Benjamin B. Giles
(?)	Rebecca Smock Giles
(?)	Charlie Herbert
(?)	Jane (Connet) LaTourette
(?)	Charles Walton Randall
(?)	Rachel Terhune
(?)	Jane E. (Milliken) Todd
Sillcocks, Samuel	
New Brunswick	
Signed markers from 1860.	
(?)	Jacob V.D. Dalley
(?)	Nancy LaTourette Fisher
(?)	Margaret Fisher Fulkerson
Vanderbeek, Andrew	
Plainfield	
Operated in mid 1800s; carved in marble.	
	Joanna? H. Brokaw
	William Chubb
	Coe Lewis
(?)	David Whyte
Vanderbeek, Jacques	
Somerville	
Operated from the 1840s into the 1870s.	

No. 83	Martha Ross, died 1853
	Sarah Langstaff Harris
	Elizabeth Van Kirk
	Jeremiah Vandeventer
(?)	David Whyte
Vanderbeek Workshop	
Location unknown	
(?)	John Boggs Richardson
(?)	John Ross, Jr., died 1808
(?)	John V.T. Ross, died 1790
(?)	William Ross, died 1805
(?)	David Whyte
Wallace, A.	
New Brunswick	
One of the earliest to use urn motifs on gravestones; his were cut with a particularly high level of skill.	
No. 3	Garret Garretson
No. 111	Jacob Vandevanter, died 1810
Ward, Luther	
New Brunswick, Trenton	
Operated in New Brunswick, mid 1830s-1840s. In the 1850s, Ward moved to East State Street in Trenton. His son Luther continued the business into the 1880s.	
No. 6	Isaac B. Staats
No. 41	Alletta M. (Field) Wyckoff
	Rachel F. (Randolph) Field
	Elizabeth Field Montfort
	Susan Smock
	Maria Van Duyn Staats
	Mary Pittenger Wrifford

Anonymous Artisans

Identified by distinctive characteristics of their carving

“Common Jersey Carver”	
Newark? Elizabeth?	
Operated 1720s–1760s; sculpted mortality images and cherubs on sandstone. Identified by John Zielenski (Works Consulted) and Richard F. Veit and Mark Nonestied, authors of <i>New Jersey Cemeteries and Tombstones: History in the Landscape</i> , 2008.	
No. 113	Thomas Coon, died 1761
“Rounded Pear Head Carver” or “Rounded Pear Carver”	
Location unknown	
Identified by John Zielenski (Works Consulted); one of three anonymous carvers who cut cherubs with pear-shaped heads in the mid-late 1700s.	
No. 88	Ennis Graham
“Unknown ‘Orb’ Carver”	
Newark? Orange?	
Operated in the 1770s–1780s; produced cherubs on sandstone, with orbs over the cherubs’ heads. Identified by John Zielenski (Works Consulted) and Richard F. Veit and Mark Nonestied, authors of <i>New Jersey Cemeteries and Tombstones: History in the Landscape</i> , 2008.	
No. 135	Cathrine Milburn
Unknown Carvers	
Locations unknown	
Though these stonecutters are unknown, John Zielenski (Works Consulted) has documented distinctive characteristics of their carving that may lead to their identification.	
No. 85	Thomas McElrath, died 1788
No. 103	Thomas Auten, died 1819
No. 110	Charity Maria Urmston
No. 121	Catharine Smalley
No. 133	Mary Drewry
No. 140	Otto ^s Van Tuyl
No. 171	Jeremy Coon

Examples of Stonecutter Signatures



1770: Gravestone of Mary Read
sandstone, cut by E[benezer] Price at Eliz. Town



1779: Gravestone of Mary Coon
sandstone, cut by Jonathan Hand Osborn



1802: Gravestone of Eleanor Shepherd,
sandstone, cut by Isaac Sillcocks



1810: Gravestone of Jacob Vandevanter,
sandstone, cut by A. Wallace



1836: Gravestone of Elizabeth Lary,
sandstone, cut by James Hull Sillcocks



1843: Gravestone of Isaac B. Staats,
marble, cut by Luther Ward



1867: Gravestone of George Randall,
marble, cut by Lebbeus Manning



1871: Gravestone of Catharine Brokaw Field
marble, cut by Kilbourn & Co., NB

Gravestones

Styles of Extant Stones

The Old Presbyterian Graveyard today exhibits extant gravemarkers in an assortment of styles.



Above are two unidentified footstones that are no longer opposite their respective headstones. These stones are now in SCLSNJ's Bound Brook Memorial Library branch Archives Office for safe keeping.

The ten extant monuments are pictured, followed by a selection of eighteen recumbent gravestone silhouettes in chronological order from 1761 to 1883. These stones illustrate a variety of shapes, ranging from simple to ornamental forms. The silhouettes may have been cut at the quarry and selected before the stonecutter began his work.



1857: Bailey monument Pedestal with pyramid



1865: Steele monument Pedestal with pediment (a triangular roof-like structure)



Van Norden-Mollison monument
1820-1882: Obelisk with pyramid



1875-1882: Field monument
Vaulted obelisk



1839-1877: Urmston monument
Obelisk with pyramid



1846-1859: Young monument
Obelisk with pyramid



1856-1860: Herbert monument, northeast view
Pedestal with square flat capital



1851-1852: Schenck monument
Pedestal rectangular column



1879-1895: Sebring monuments
Larger monument has pulpit top; smaller block monument is newest original stone
in the graveyard (excluding the 1950s McKissack granite replacement stone).

Silhouettes of Extant Stones



1761: Thomas Coon
cut by the Common Jersey Carver



1777: Catharine Coon
cut by Jonathan Hand Osborn



1779: Mary Coon
cut by Jonathan Hand Osborn



1787: Cathrine Milburn
cut by the Orb Carver



1794: John Harris
cut by Jonathan Hand Osborn



1797: Elizabeth Wheeler
unknown stonecutter



1809: Samuel Coon
unknown stonecutter



1810: Jacob Vandevanter
cut by A. Wallace



1815: Mary Drewry
unknown stonecutter



1817: Susannah Ten-Eick
cut by Jonathan Hand Osborn



1819: Martin infant daughters
unknown stonecutter



1821: Garret Garretson
cut by A. Wallace



1828: Dr. Ambrose Ellis Cooke
cut by R.R. McChesney



1833: Cesar Van Duyn
unknown stonecutter



1842: Alletta M. Field Wyckoff
unknown stonecutter



1867: George Randall
cut by Lebbeus Manning



1879: Richard Field
cut by Kilbourn & Co.



1883: Samuel Swan Brokaw
unknown stonecutter

Prominent curves are not limited to silhouettes



1836: Hannah Polhemus, unknown stonecutter Name is carved in a convex arc.



1842: Rev. Thompson Stelle Harris
1850: Marianne LaT. Harris
cut by Henry Sillcocks



1849: Garrett Schenk, cut by Lebbeus Manning
Name is carved in relief in a convex arc.



1886: John Herbert, unknown stonecutter
A raised circle encompasses the monogram JH.

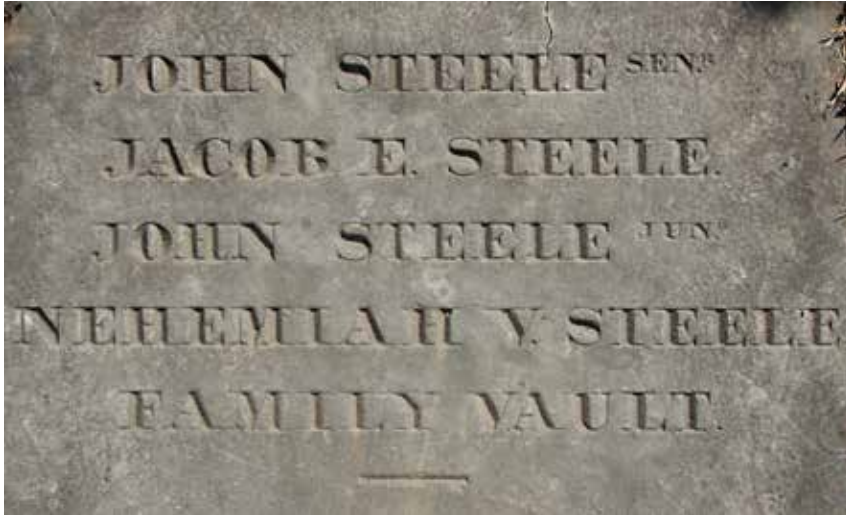
Vaults in the Old Presbyterian Graveyard

Most of the decedents in the Old Presbyterian Graveyard were buried in individual graves with individual gravestones. Another custom was burial in an underground vault. During the 19th century, a family might choose to construct a vault with the intent of burying multiple family members. There are two such vaults in the graveyard, for the Steele and DeGroot families.

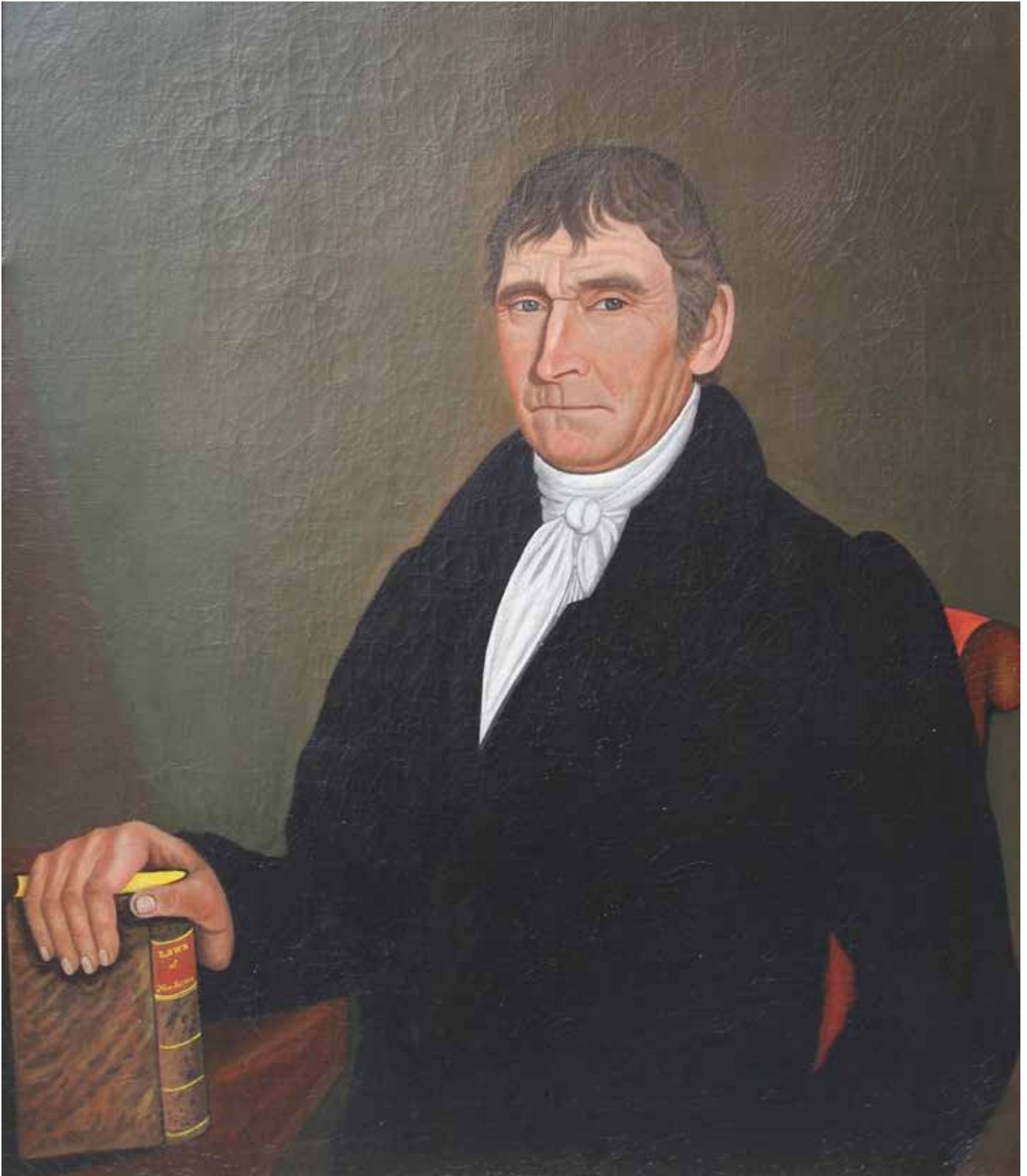


The Steele family site, comprised of a white marble monument, a large flat ledger stone and a vault, located near East Street, photographed on May 19, 2016.

The Steele family ledger stone is inscribed with the names John Steele ^{Sen.} (died 1846), Jacob E. Steele (died 1850), John Steele ^{Jun.} (died 1865) and Nehemiah V. Steele (died 1878). The signature of the stonecutter, J.H. Sillcocks, NB [in a ligature, for New Brunswick] appears at the bottom of the stone. Sophia Steele (died 1889) was the wife of Nehemiah V. Steele. According to the interment cards at Bound Brook Cemetery, she is also interred here. The total capacity of the Steele Family vault is unknown.



Constructed into the side of a hill (photographed on November 8, 2015, above, and June 19, 2016, left), red bricks form the vault's convex roof. Cement now covers the vault entrance, where the capstone may have been.



Portrait of Jacob DeGroot

Oil on canvas, artist unknown; date unknown

This portrait has been passed down through generations of the Macdonald family. It is now held by Sally Ann Meyers, whose aunt Doris Conway Macdonald was the wife of Richard Harold "Mac" Macdonald, a great-great-grandson of Jacob DeGroot.



The location of the DeGroot family vault, in the southwestern corner of the upper, flat portion of the graveyard, is no longer marked. The only vestige of the vault entrance is a depression in the ground where leaves and debris collect. The capstone is missing and the opening has been filled in, but the subterranean vault remains. Two photographs taken from opposite viewpoints: above, facing southwest, on November 13, 2015; below, facing northeast, two days later. Note the locations of the Bicentennial Monument and the flagpole relative to the DeGroot vault.



The following five family members are known to have been buried in the DeGroot vault:

- Judge Jacob DeGroot, an American Revolutionary War veteran (died 1843)
- Jacob DeGroot's wife, Rachael (Castner) DeGroot (died 1843)
- Their first daughter, Aletta (DeGroot) Swan (died 1850)
- Their son-in-law and Aletta's husband, Dr. Samuel Swan (died 1844)
- Aletta's and Samuel's daughter, Elizabeth (Swan) Hartwell (died 1844; exhumed and reinterred in the Old Cemetery, Somerville, New Jersey, probably in 1865 when her husband, Thomas A. Harwell was interred there)

Sarah (DeGroot) McDonald Boudinot, the second daughter of Judge Jacob DeGroot and Rachael (Castner) DeGroot may be buried in the vault. Her funeral was conducted by a Bound Brook Presbyterian Church minister in New Brunswick on February 13, 1848. In the book, *A Revolutionary American Family: The McDonalds of Somerset County, New Jersey, A Genealogical and Biographical Record of Col. William McDonald, Maj. Richard McDonald and Col. George McDonald, Esq., Their Ancestors and Descendants*, author Laurence Overmire states on page 99: "Sarah died on Feb. 6, 1848, in Somerset County, at the age of 64. Her burial place is unknown. She may have been buried in the Jacob De Groot Vault in the Old Presbyterian Graveyard in Bound Brook." On page 63 he states: "Her burial location is unknown."

The remains of Jacob DeGroot (born c. 1690/1691; died c. 1765) and his son, John DeGroot (born c. 1724; died c. 1775), initially buried in the DeGroot Family Burying Ground may have been moved to the DeGroot vault. The Burying Ground was located in the block bordered by present day Mountain Avenue, John Street, Second Street and East High Street. This land was sold to Saint Joseph's Church in the 1850s.

Some members of the family of Cornelius Low of Raritan Landing may have been buried in the DeGroot vault. *Somerset County Historical Quarterly*, 6.4 (1917) page 242 made reference to a Low family bible (location unknown) that may have recorded such information. The article by Andrew D. Mellick, Jr. is entitled:



An undated photograph of the DeGroot vault. Two iron straps secure the stone. The significance of the year 1829 is unclear. Those known to have been buried in the vault died between 1843 and 1850.

"Memoranda Concerning Somerset County Persons and Events: Cornelius Low, Jr. and Jacob DeGroot."

Elizabeth (Swan) Hartwell was the second child of Aletta (DeGroot) Swan and Dr. Samuel Swan and the granddaughter of Judge Jacob DeGroot and Rachael (Castner) DeGroot. Elizabeth married Thomas A. Hartwell, a teacher and later a successful Somerville attorney. She died at the age of 43 on January 23, 1844. Stephen

Baldwin, a pallbearer at the funeral, recorded his observations in his personal diary. He printed this diary entry as a column forty-two years later when he was the editor of the *Unionist-Gazette* [Somerville].

Editor Baldwin's Diary: Extracts from Entries in the Diary of the Founder and First Editor of the "Somerset Whig"

Wednesday, Jan. 24th, 1844. – Mrs. Hartwell's funeral.

Having been summoned as bearer, I went over to the house soon after 10 o'clock. The people began to collect about that time and the rooms were soon well-filled with friends and neighbors. About 11 o'clock the bell rung and Mr. Chambers made a short prayer. After which the coffin was conveyed to the Second Church, which was well filled with an anxious audience. The services were opened by singing the hymn, "There is a land of pure delight." Maj. Talmage conducted the music. Then a very appropriate prayer by Rev. A. Messler. A sermon by Rev. T. W. Chambers. Job 18:14-36 min. The discourse was superbly excellent sublimely grand. Closing prayer and benediction by the Rev. R.K. Rodgers*. At the close of the public service, the body was exposed in the hall, and many went to take a last look at the mortal remains of the deceased.

The coffin was then put in an outside case and conveyed to the hearse, and the procession took up its slow line of march. Left Somerville at 12:30 o'clock and proceeded slowly toward Bound Brook. Met a wedding party coming up. In about 1 hour and 20 minutes reached Bound Brook, and as we approached the church the bell commenced tolling, giving a single stroke about every 30 seconds. Dismounted in front of the church and put the coffin on a bier. We then ascended a hill in the burying ground, in one corner of which we found an open vault, with a cap-stone lying by its side inscribed "Jacob DeGroot's Vault, 1826".** The passage into the vault is by a rather small opening with stone steps, like those of a cellar. The Bound Brook sexton and H. Whitenack descended into the vault and ran a board up the steps, down which the coffin was lowered into the vault. Van Deventer and Taylor also went down and assisted in putting the coffin away.

There were but two interments in the vault previously, the bodies of Jacob DeGroot and his wife, who died less than a year ago, at a great age. The vault is of sufficient capacity to hold twelve bodies. Judge Taylor said the vault was dry. It had been well ventilated. We returned to the carriages and left for Somerville; came up in 50 minutes. Rather a long passage. Landed at Mr. Hartwell's by request, and dined with him on turkey and other good things and coffee for the drink. The dinner was served up in the front room. Mr. Chambers occupied one end of the table and invoked the blessing and returned thanks. Col. Thomson dissected the turkey. Mrs. Judith Tunison, Mrs. Annin Gaston and a colored man were in waiting. After dinner we went into the back parlor and spent a half hour or more in conversation, when we took our leave. Mr. Chambers accompanied me to the office and took a pipe with me after a long abstinence. Dr. Messler also received a scarf at the funeral, but he went home after the service, as he has a day old daughter at his house.

Elizabeth (Swan) Hartwell's body was exhumed from the Jacob DeGroot vault and later reinterred in the Old Cemetery on South Bridge Street, in Somerville. The Old Cemetery in Somerville has a burial record for Elizabeth and her husband, Thomas A. Hartwell, who died in February, 1865. Elizabeth's remains may have

* Rev. Ravaud K. Rodgers, pastor of Bound Brook Presbyterian Church

** The correct year is 1829

Reprinted from: *Unionist-Gazette* [Somerville] 28 Oct. 1886: 4. Print.

been exhumed around the time of her husband's death. The couple's gravesite in Somerville, marked with an obelisk, is in Section 1, Block 56, Plots 7- 8. The records of the Old Cemetery in Somerville and of the Bound Brook Cemetery do not mention the exhumation of Elizabeth (Swan) Hartwell's body from the Old Presbyterian Graveyard in Bound Brook.

In 1917, youthful vandals allegedly tampered with the DeGroot Vault capstone. An article in the August 31, 1917 issue of the *Chronicle* [Bound Brook], entitled "More Cemetery Desecration", reported this incident:

This week some boys have been practicing vandalism in the old Presbyterian graveyard. The vault of Jacob DeGroot, one of the oldest in the yard, was broken into by the removal of the heavy stone that sealed it. Superintendent Veghte is on the trail of the boys and it is hoped that they will be apprehended.

Superintendent Veghte is likely Eugene Veghte. When this incident occurred, the Bound Brook Presbyterian Church still owned the Old Presbyterian Graveyard and was responsible for it. A decade after the DeGroot vault vandalism, Church Trustee Minutes indicate that Eugene Veghte, a Trustee, served as Superintendent of Bound Brook Cemetery and reported regularly on this active cemetery at trustee meetings. (Trustee minutes prior to 1927 have not been located, but church session records exist from 1805 forward. These trustee and session documents are on deposit at Special Collections and University Archives, Rutgers University Libraries.)

Vandalism was a recurring problem at both cemeteries. From the minutes of the January 9, 1931 Trustee meeting:

Mr. Veghte reported that he was having considerable trouble on account of people breaking into the buildings in the [Bound Brook] cemetery and doing more or less damage to cemetery property. It was moved and the motion carried that Mr. Veghte be authorized to employ a watchman empowered to arrest anyone caught committing any form of damage to cemetery property.

At the next meeting on February 13, 1931:

Mr. Veghte of the Cemetery committee reported that as yet he had not found it necessary to employ a night watchman at the Cemetery.

In the century since the newspaper report of DeGroot vault vandalism, local citizens have voiced opinions in the press about the need for vigilant care of the Old Presbyterian Graveyard, as an historic landmark and as a measure of respect for those buried there. The following impassioned letter from Bound Brook resident David Black Mastro urged the Borough of Bound Brook to erect a new marker for the DeGroot vault. Borough of Bound Brook officials took no action.

Letter to the Editor: Revolutionary Graveyard Deserves Better Care

To The *Chronicle*:

I am writing this letter in reference to something that probably doesn't seem that important to Bound Brook residents these days – the old cemetery behind the Memorial Library.

Most locals are more likely concerned with the recent elections, or with last year's horrible flood, or the "controversy" over the many bars in town, go-go or otherwise. With all of the above issues, it's easy for something like the old cemetery to be ignored, and that is precisely the problem.

In the early 1980's as a teenager, I used to visit the cemetery frequently, for I was very interested with "old" places that had an interesting history. The very fact that the Battle of Bound Brook had been fought on that very piece of land enthralled me (and still does). Just imagine those 500 American colonial troops making their stand against 4000 grimly-professional British redcoats (commanded by Lord Cornwallis himself)! It really is the stuff movies are made of.

In any case, I remember that, back in the eighties, my friends and I were particularly fascinated by the grave of a presumably well-off individual named Jacob DeGroot. This grave was in the corner of the cemetery formed by the houses next to the library and the parking lot for the Brook Theater. There was a large, white stone that covered the opening to what was obviously a crypt of sorts, and the stone was secured by two iron straps. The stone read (if my memory serves well), Jacob DeGroot (died 1857) – Vault. [Correct inscription is JACOB DEGROOT'S VAULT 1829]. And a vault it certainly was. Vandals had chipped away one corner of the stone, and I remember using a flashlight to peek inside. You could see a row of red brick steps going down about ten feet. At the bottom there was a large door made out of wrought iron bars. I visited that grave many times when I was a kid.

Anyway, the years went by, and I grew up. Then, not too long ago, I took a stroll through the old cemetery again. I was staggered to see that Mr. DeGroot's grave was almost completely obscured. Some idiotic and cowardly individuals had at some point destroyed the large gravestone, and apparently the town had simply filled up the hole with earth. The only evidence that there had ever been a grave there was the fact that grass had not grown on the filled part.

I feel that Mr. DeGroot's grave deserves a proper marker. Just because the cemetery is considered a "park" does not excuse the town's obvious indifference in regards to this matter. I understand that, over the years, the cemetery has been restored (twice, I believe), and local Boy Scouts have kept the place relatively clean, and those efforts are certainly to be commended. Nevertheless, there is the problem of Mr. DeGroot's grave.

The town should most definitely give that grave a proper marker. How much could a simple metal sign really cost? It would be a poor substitute for the old grand white stone, but at least it would be something. The town in general seems to have a sort of contempt for its own history (the neglected cemetery and the despicable chopping of the Old Tree on Main Street being the most obvious examples). Let's try to amend this foolishness by refurbishing Jacob DeGroot's final resting place.

DAVID BLACK MASTRO

Bound Brook

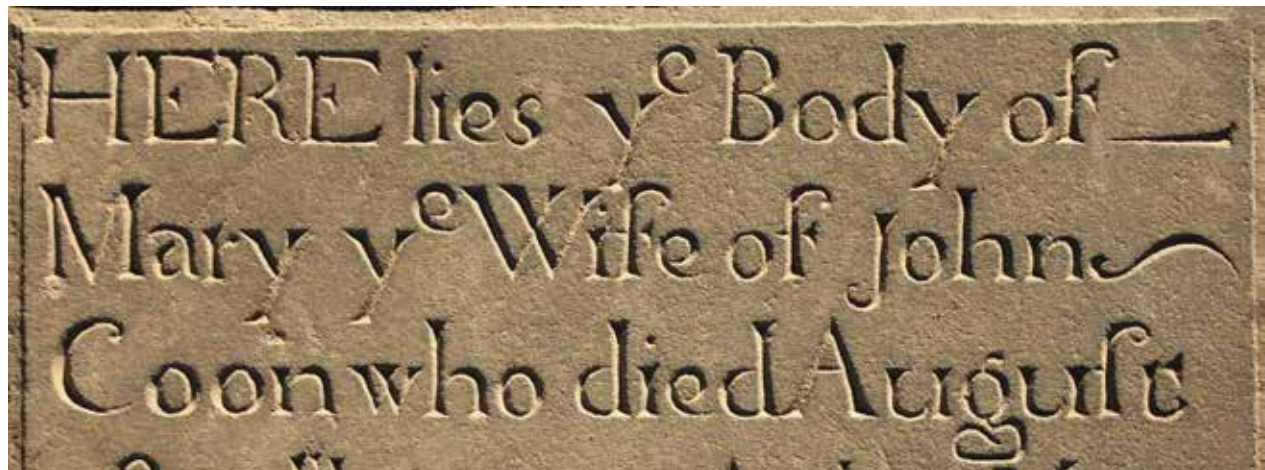
Reprinted from: *Chronicle* [Somerville] 30 Nov. 2000: A-5. Print.

Characteristics of Gravestone Inscriptions

Opening Lines



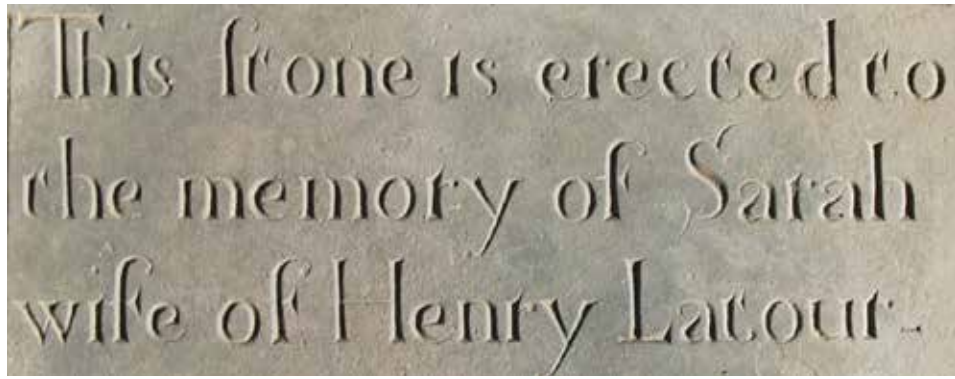
1770: Mary Read, cut by Ebenezer Price
"HERE LYETH the Body of Mrs. Mary Read Confort of the Revd Israel Read"



1779: Mary Coon, cut by Jonathan Hand Osborn
"HERE lies y^e Body of Mary y^e Wife of John Coon who died August"



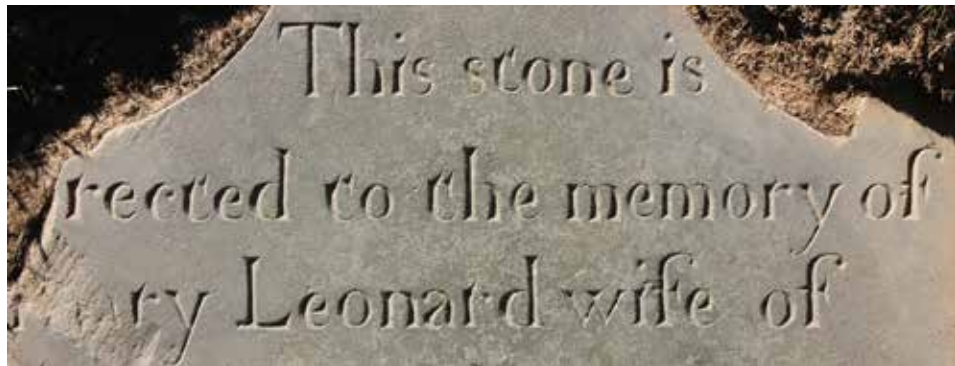
1798: Catharine Perrine, unknown stonecutter "In Memory of Catharine Perrine"



1806: Sarah LaTourette
cut by Jonathan Hand Osborn
"This stone is erected to the memory of Sarah wife of Henry Latour[ette]"



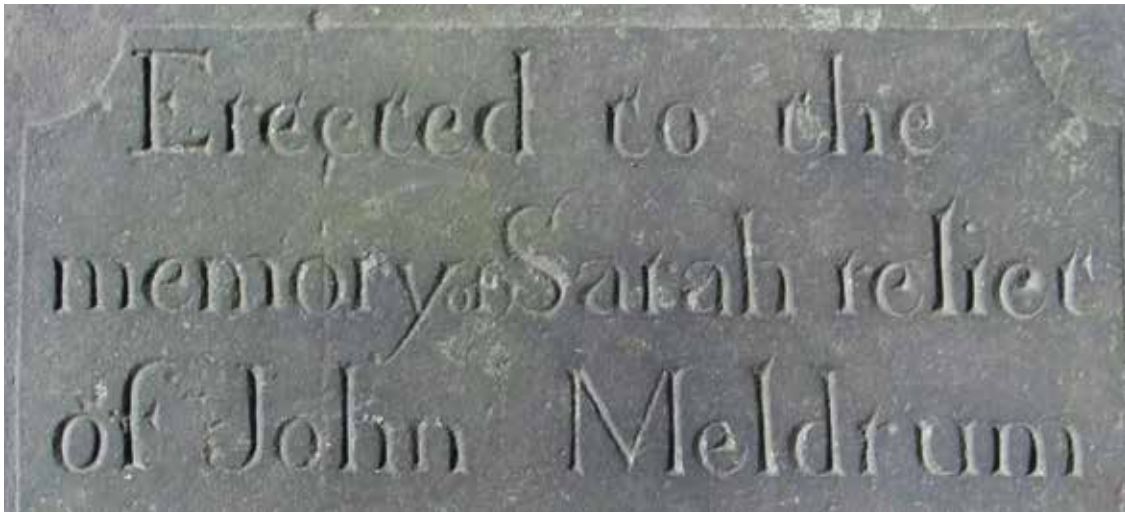
1813: James Harris
cut by John Frazee
"Here lies what is mortal of *James Harris*,"



1815: Mary Leonard
unknown stonecutter
"This stone is erected to the memory of Mary Leonard wife of"
This stone appears to be a replacement for an earlier stone,
cut by Lebbeus Manning with slightly different wording.



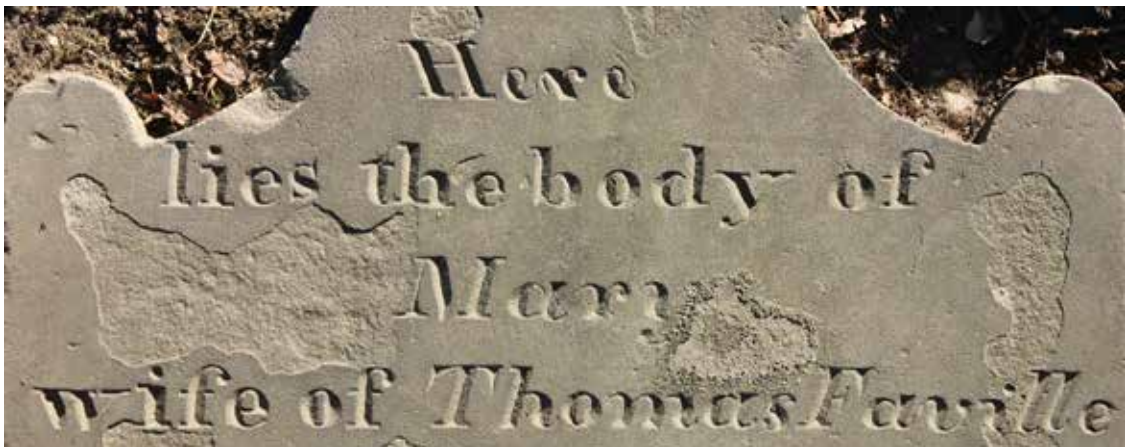
1815: Mary Drewry
unknown stonecutter
"To the memory of *Mrs. Mary Drewry*,"



1815: Sarah Meldrum, unknown stonecutter
"Erected to the memory of Sarah relict of John Meldrum"



1817: Elias Van Court, unknown stonecutter
"SACRED to the memory of ELIAS VAN COURT"



1820: Mary Faville, unknown stonecutter
"Here lies the body of *Mary* wife of *Thomas Faville*"

[Stone no longer exists; text from 1927 gravestone recording by Powelson.]

1860: Jennie Todd, unknown stonecutter
"This is the grave of little Jennie, Daughter of James H. & Stella Todd"

[Stone no longer exists; text from 1907 gravestone recording by Quinby.]

182?: Aaron Van Deventer, unknown stonecutter
"Here rests in hope al that was mortal of Aaron Van Deventer"

Consort and Relict



1770: Mary Read, cut by Ebenezer Price
"the Body of Mrs. Mary Read, Consort of the Rev^d Israel Read,"

Consort, an antiquated term for "spouse," is known to have been inscribed on the gravestones of four women: Mary Read, Margaret (McDonald) McKissack, Anna (Van Court) Schenck and Mary Watts (not extant). The term "consort" carved on a gravestone typically refers to a decedent who has a surviving spouse. First used in 1588, it derives from Middle English (*colleague*), Old French (*consors*) and Latin. "Consort" has been used historically for the husband or wife of a reigning monarch.

Relict, an antiquated term for "widow," is known to have been inscribed on the gravestones of six women: Catharine Smalley, Margaret S. Morris, Sarah Meldrum, Mary Miller, Maria Van Duyn Staats (not extant) and Margaret McDonald (not extant). It precedes the name of each woman's husband. First used in the 15th century, it is derived from the Latin verb *relinquere*, which means "to leave behind." This term is rarely used now, but may appear in some legal documents.



1809: Margaret (McDonald) McKissack
cut by Jonathan Hand Osborn

of Margaret late
consort of *Doct^r* . Wil
liam M^cKifsack who



1838: Catharine Smalley
unknown stonecutter

CATHARINE
relict of Abraham Smalley



1844: Margaret S. Morris
unknown stonecutter

MARGARET S.
RELICT OF
D^R. JONA^N F. MORRIS

Latin



1844: Margaret S. Morris, unknown stonecutter
"IN MEMORY OF MARGARET S. RELICT OF DR. JONATHAN F. MORRIS"



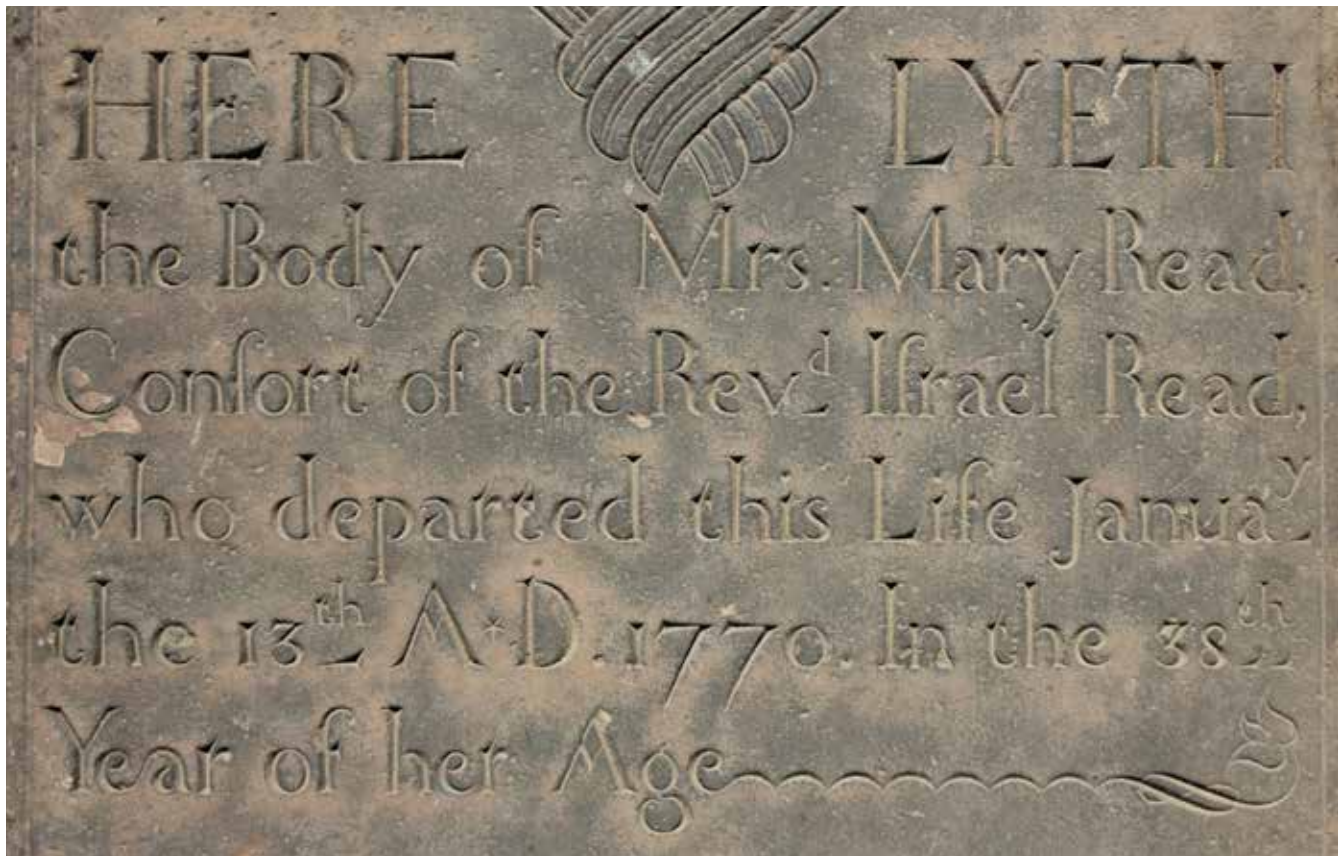
Latin words, phrases and abbreviations are inscribed on some stones in the Old Presbyterian Graveyard. The gravestone of Margaret S. Morris has a Latin phrase: ANNO AETATIS 86, "In the Year of Age 86"

The gravestone of Margaret S. Morris's husband, Dr. Jonathan F. Morris (died 1810) no longer exists. The stonecutter is unknown, but the Latin on his gravestone has been recorded:

Medius obivit mortemi,

Fuit ah nunc I reliquit

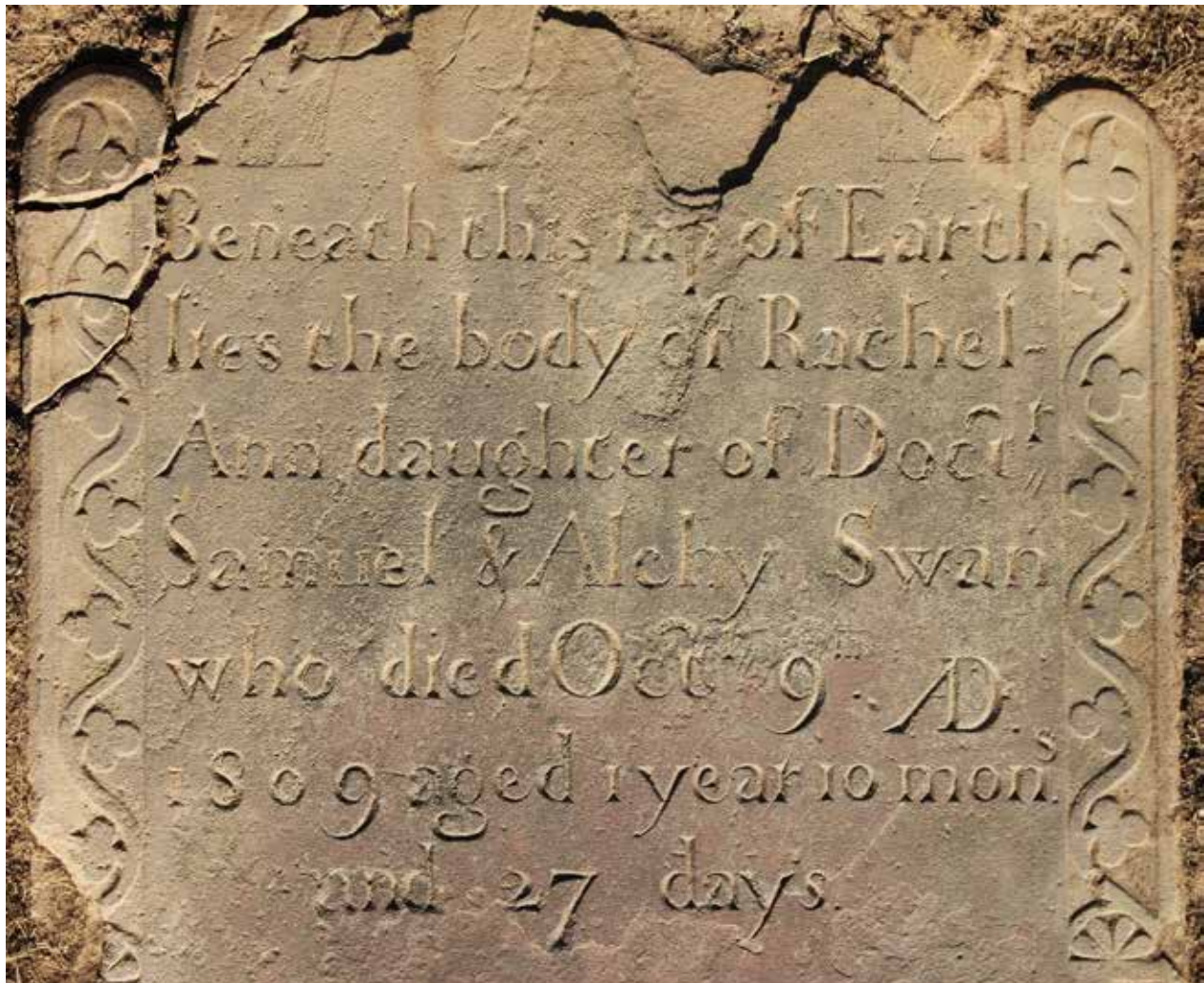
Doctor (goes toward/falls to/perishes to) death,/He was honored, now (abandoned/relinquished)
(*Latinr.com* was used for translation)



1770: Mary Read, cut by Ebenezer Price
AD, for *Anno Domini*, "In the year of our Lord"



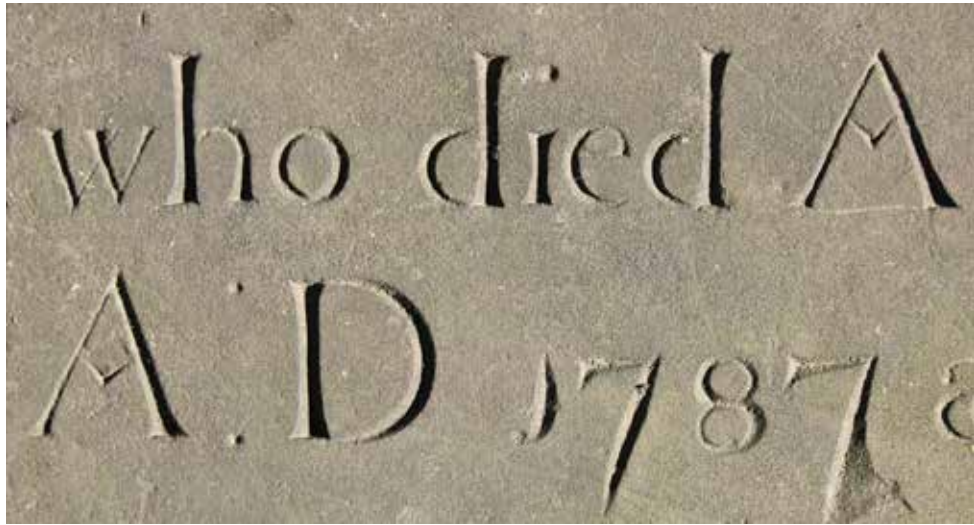
Memento mori, "Remember your mortality" or "Remember thy death"



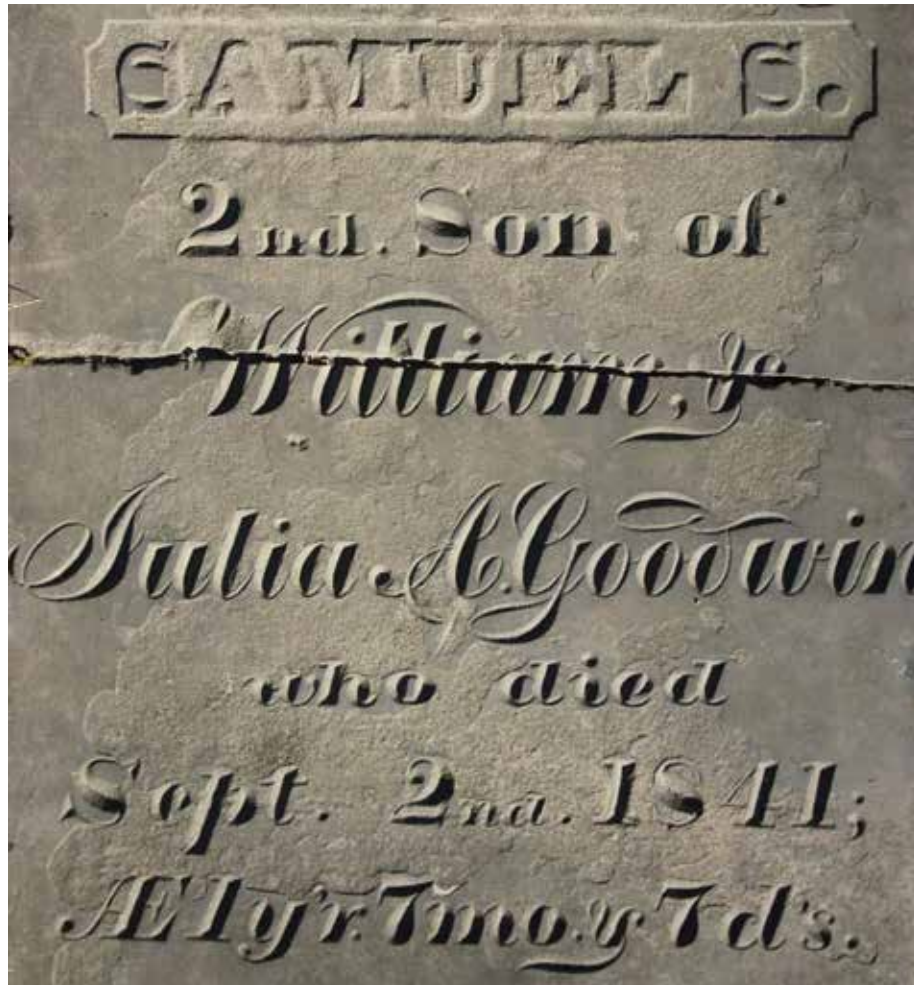
1809: AD, for *Anno Domini*, "In the year of our Lord"
Rachel-Ann Swan
cut by Jonathan Hand Osborn

Beneath this lap of Earth
lies the body of Rachel-
Ann, daughter of Doct.
Samuel & Alchy Swan
who died Oct. 9th AD
1809 aged 1 year 10 mon.
and 27 days.

In this example, the Latin abbreviation is a ligature. Two non-extant stones are known to have had this same Latin abbreviation, though not carved as a ligature: Elizabeth Riedel, "who departed this Life September the 18th A.D. 1750" and Anna Van Court, "who died Nov. 12th A.D. 1827."



1787: Cathrine Milburn, cut by the Orb Carver
AD, for *Anno Domini*, "In the year of our Lord"



1841: Samuel S. Goodwin, unknown stonecutter
Æ, for *Aetatis Suae* "Of his own age" or "at the age of"
(Latinr.com was used for translation)

“Long S”



soul (not foul) with initial long *s*
1802: Eleanor Shepherd
cut by Isaac Sillcocks



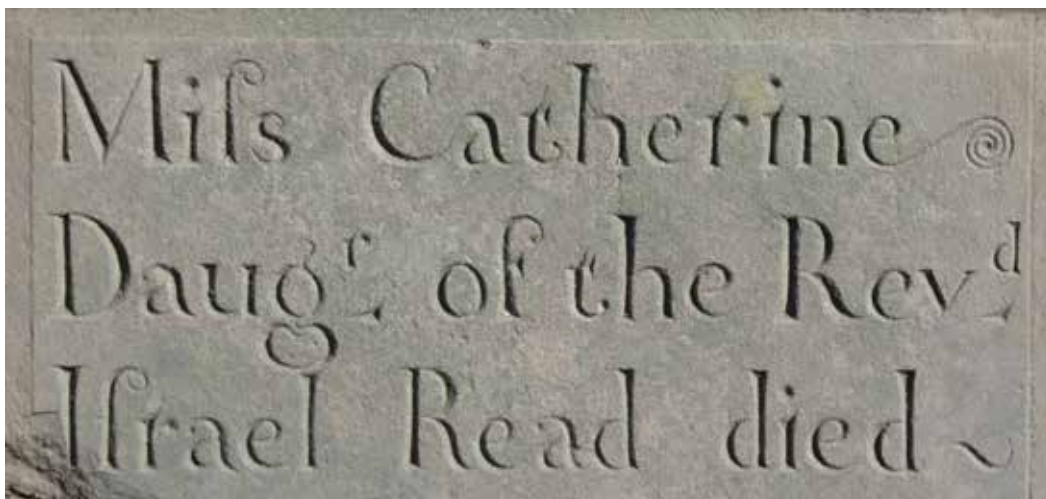
Endelefs [Endless] with long *s*
1761: Thomas Coon
cut by the Common Jersey Carver

Many of the older headstones in the Old Presbyterian Graveyard exhibit the obsolete “long *s*.” This character, *f*, often termed the old style *s*, the descending *s* or the medial *s*, looks similar to a lower-case *f*, sometimes with a center bar only on the left side. It looks different from the short, round or terminal style of the conventional form of the letter *s* today.

The long *s* is derived from the old Roman cursive medial *s*. Its position was in the beginning or middle of a word, while the short *s* appeared at the end. The double *s* was written with a long *s*, followed by a short *s*, the practice of the day.

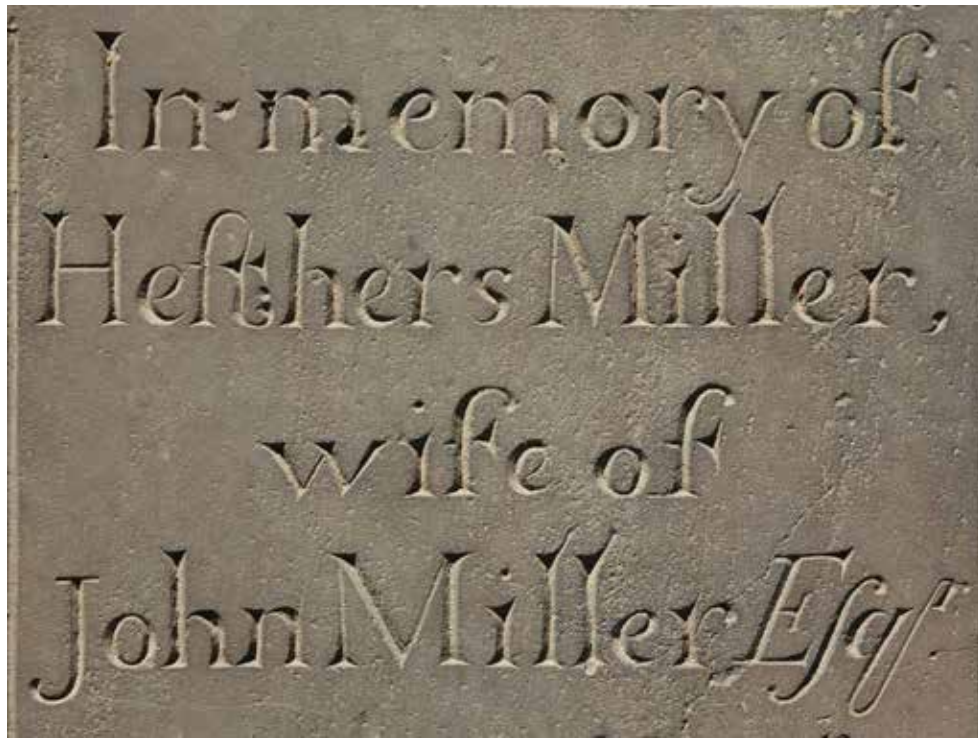
The long *s* was used in print through the mid-19th century, appearing in the 1850 U.S. census. It persisted in handwriting into the second half of the 19th century. The form continued to be used in formal German script *fraktur*, until *fraktur* itself died out after World War II.

On gravemarkers, use of the long *s* came about as the use of strictly upper-case lettering and ligatures (Æ, for example) diminished. In the Old Presbyterian Graveyard, the long *s* appears in names, titles, epitaphs and signatures on extant stones up through the early 1800s.



1760: Catherine Read, cut by Ebenezer Price
“Miss Catherine Daugh^r of the Rev^d Israel Read died”

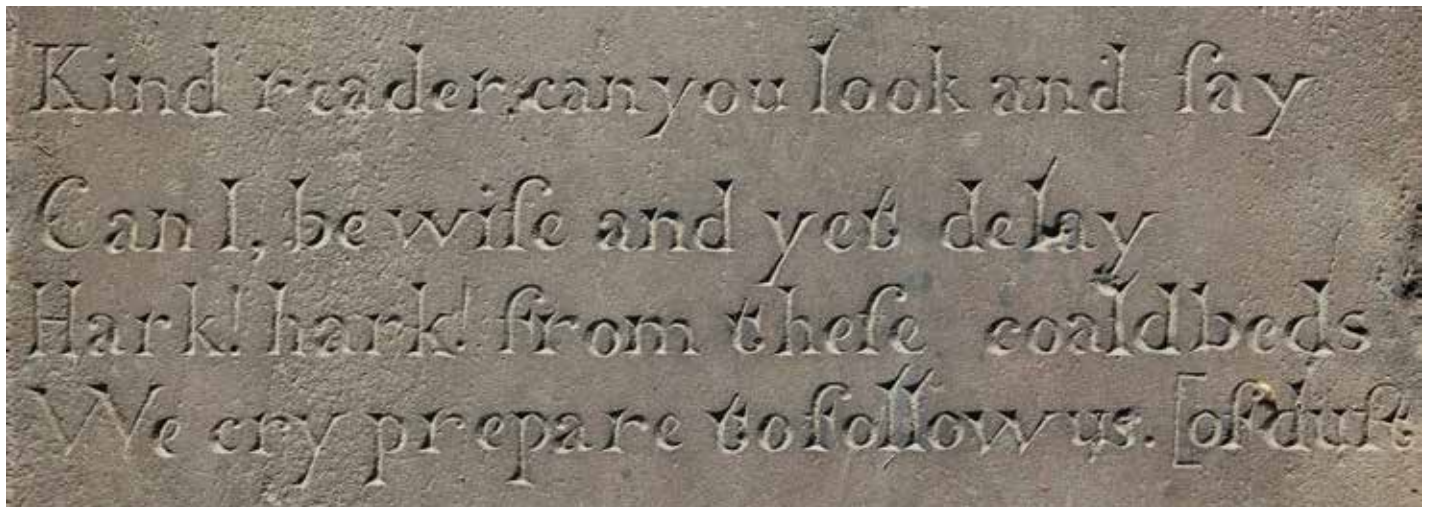
The long *s* appears in the decedent’s title, “Miss,” and in the given name of Catherine’s father, “Israel.”



1798: Hesthers Miller (possibly Hesther S.)
cut by Aaron Ross

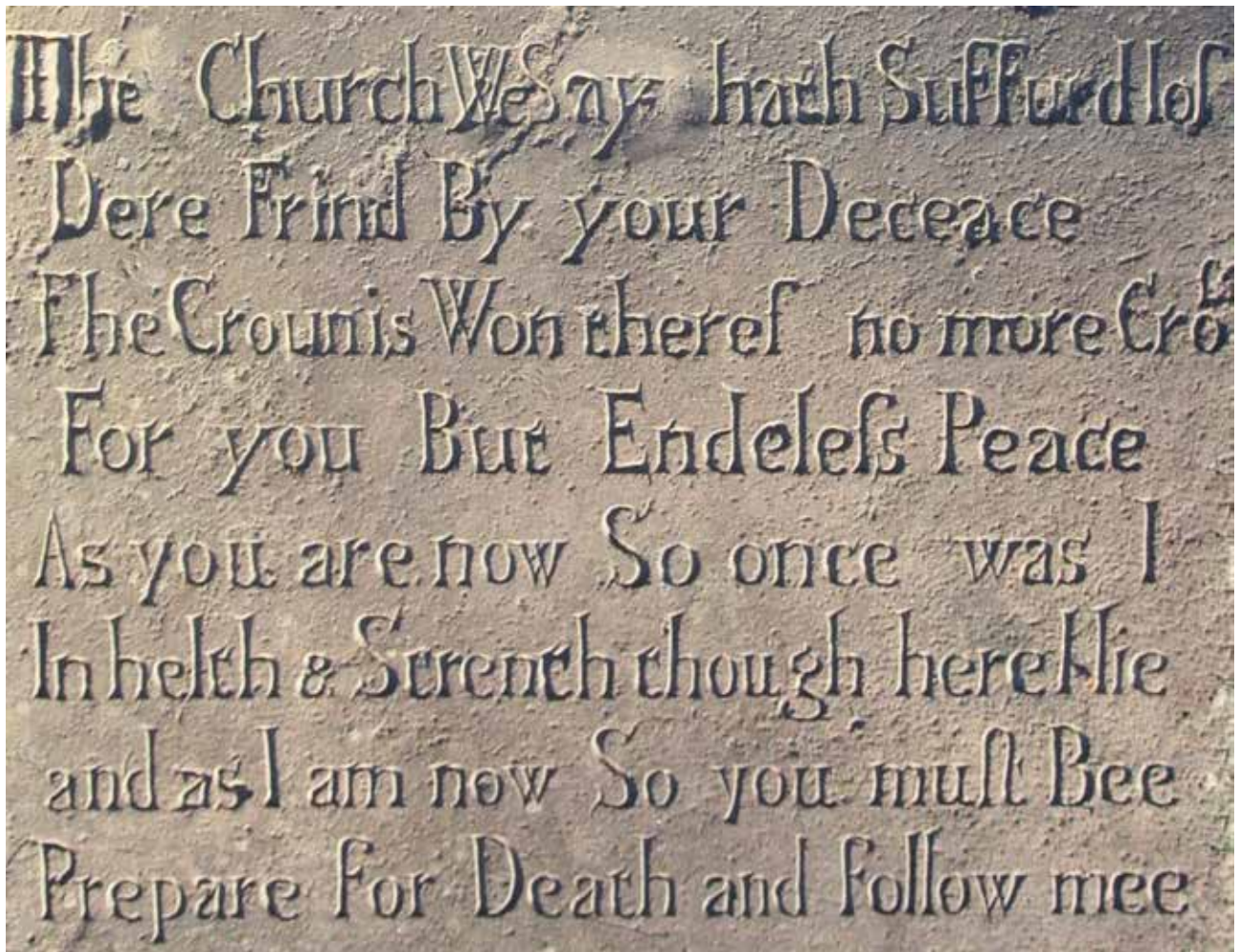
"In memory of Hesthers Miller, wife of John Miller Esq"

The stone of Hesthers Miller exhibits the long s in three places: the decedent's name, her husband's title and the epitaph (below). The abbreviation for Esquire is in slanted lettering.



"Kind reader can you look and say
Can I, be wife and yet delay
Hark! hark! from these coald beds of duft
We cry prepare to follow us."

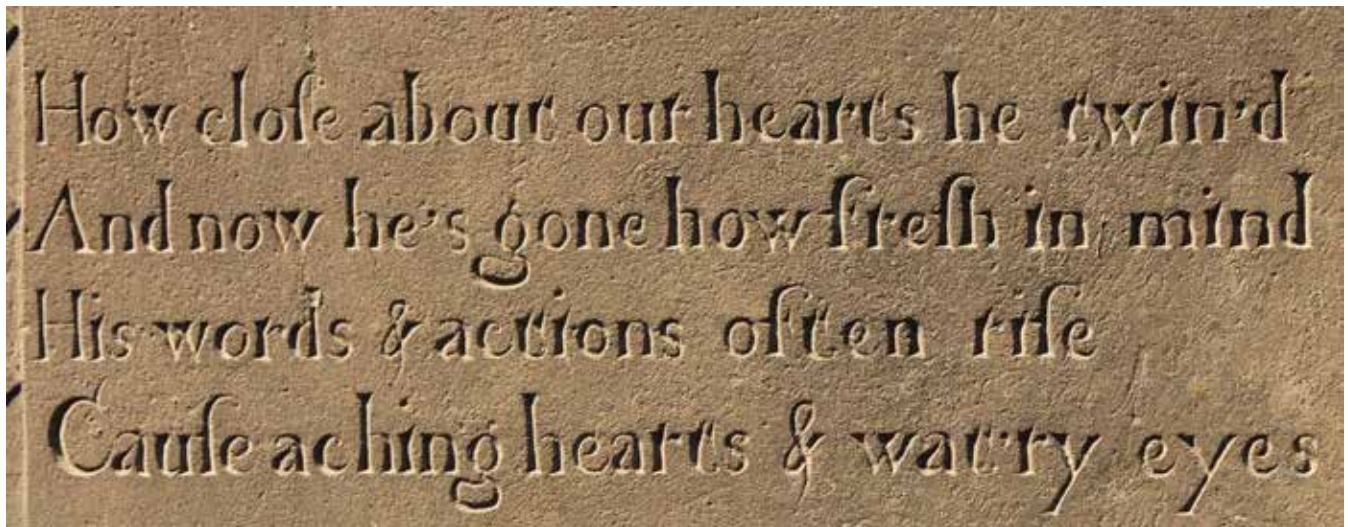
Compare the long s in *say*, *these* and *dust* with the similar *f* in *wife*, *from* and *follow*.



1761: Thomas Coon, cut by the Common Jersey Carver

The Church We Say hath Suffurd lofs
Dere Frind By your Deceace
the Croun is Won therel no more Crofs
For you But Endeless Peace
As you are now So once was I
In helth & Strenth though here I lie
and as I am now So you must Bee
Prepare for Death and follow mee

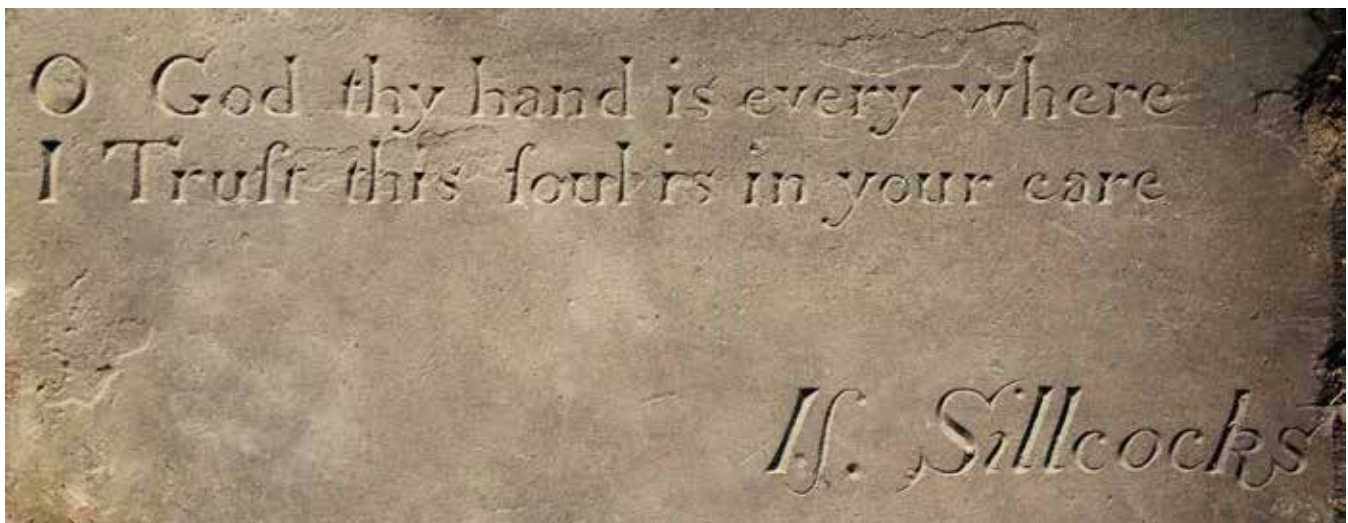
Compare the long *s* in *loss*, *theres*, *Cross*, *Endeless* and *must* with the similar *f* in *Suffurd* and *follow*.



1799: Jacob Boyer, cut by Jonathan Hand Osborn

How clofe about our hearts he twin'd
And now he's gone how fresh in mind
His words & actions often rife
Cause aching hearts and wat'ry eyes

Compare the long *s* in *close*, *fresh*, *rife* and *cause* with the similar *f* in *fresh* and *often*.

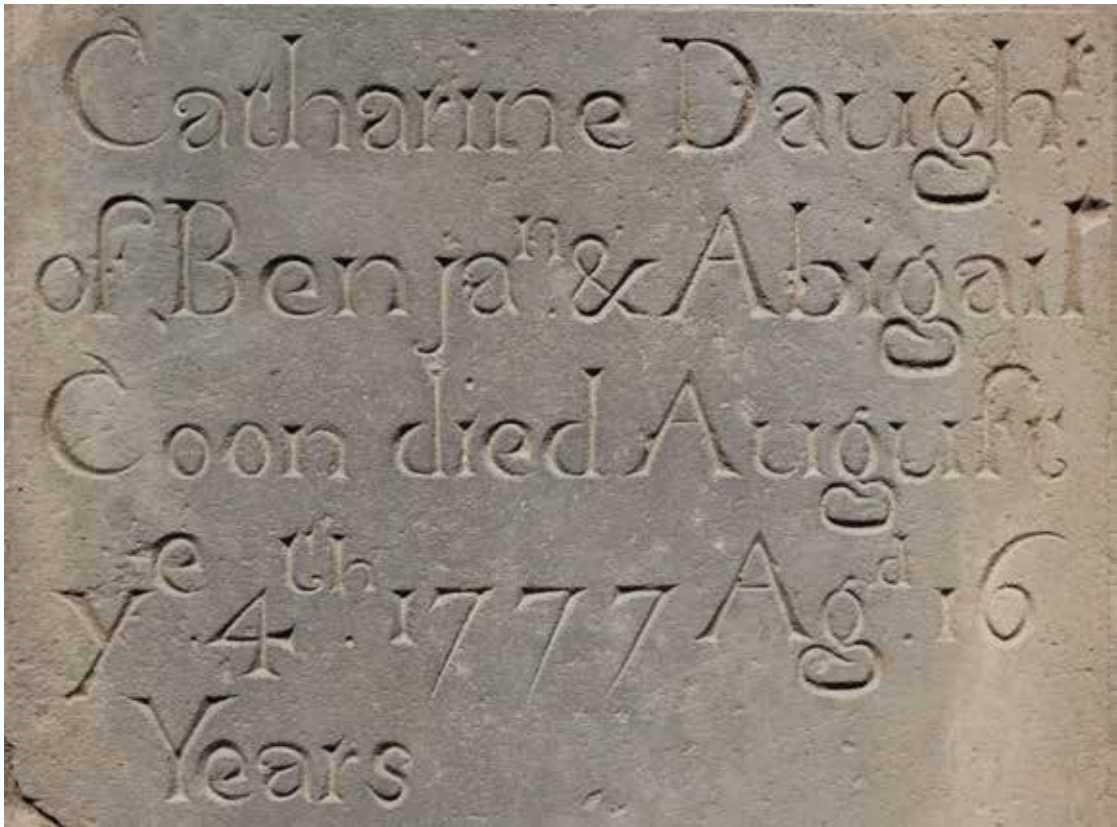


1802: Eleanor Shepherd, cut by Isaac Sillcocks

O God thy hand is every where
I Trust this soul is in your care
Is. Sillcocks

Note the long *s* in *Trust* and *soul* and in the abbreviated first name in the stonecutter's signature, *Is. Sillcocks*.

“Ye”/Thorn



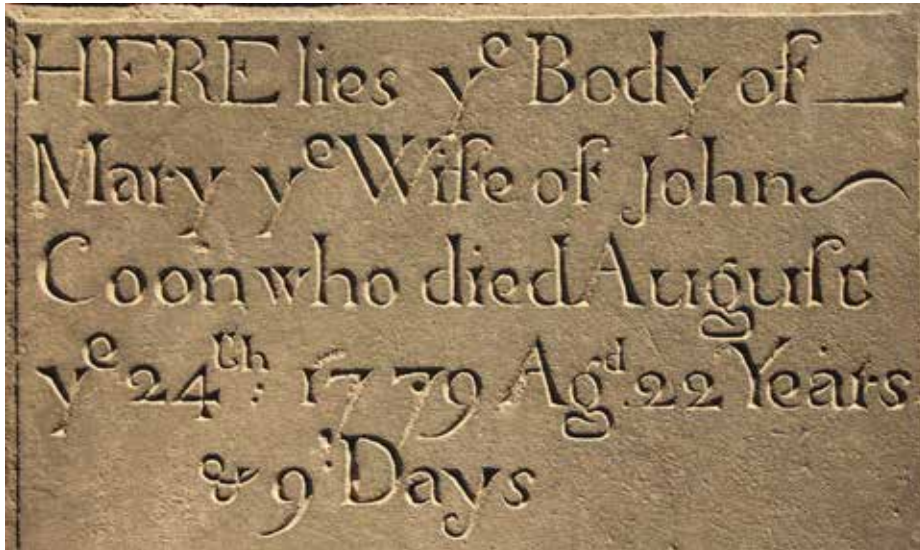
1777: Catharine Coon
cut by Jonathan Hand Osborn

Catharine Daugh^r.
of Benjaⁿ. & Abigail
Coon died August
y^e 4th 1777 Ag^d. 16
Years

Y^e is another obsolete English word found on stones in the Old Presbyterian Graveyard, but less common than the long *s*. Y^e is an archaic version of the definite article “the.” In this transcription, the letter which resembles a *y* is actually a thorn (Þ þ), the predecessor to the modern digraph “th.” Thorn (Þ þ) originally derived from the Old English runic alphabet, Futhork.

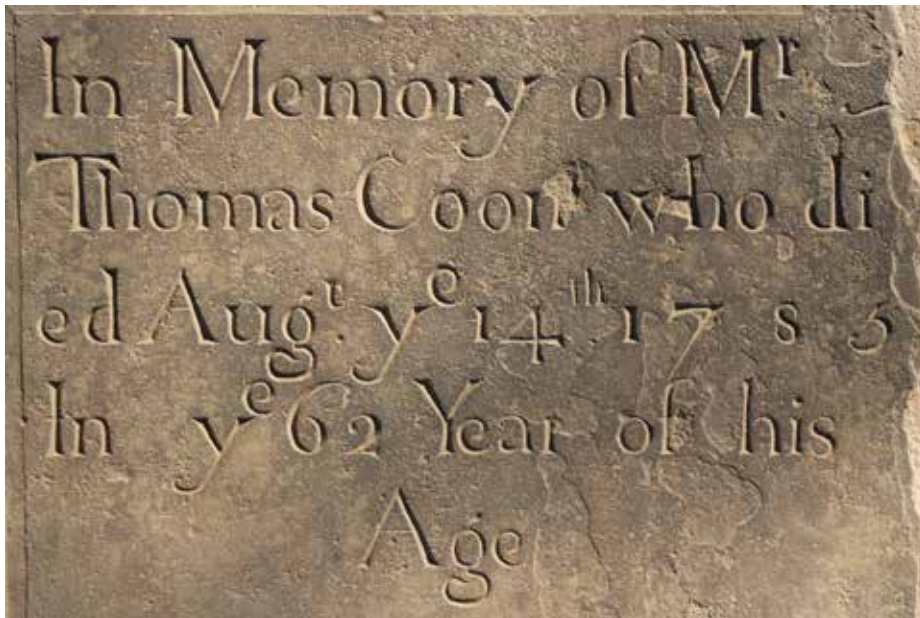
Often the article, spelled with a *y* for thorn, is mispronounced or mistaken for the archaic nominative case of the second person pronoun, “ye.” A plural personal pronoun, mainly used to address an equal or superior in Old Norse, Old and Middle English and early Modern English, “ye” (no superscript “e”) is still frequently used today in Newfoundland, Ireland and parts of England to distinguish the plural “you” from the singular “you.”

During the 1300s, the “th” digraph became increasingly popular. Simultaneously, the way the letter thorn (Þ þ) was written gradually started to resemble the letter *y*. By the mid-1400s, thorn (Þ þ) was indistinguishable from the letter *y*. Some early printing presses in Europe lacked the letter thorn (Þ þ), and substituted the letter *y* for it. Thorn (at least the *y* version of it) continued to appear on gravemarkers throughout the 1600s and 1700s, with use diminishing after about 1750.



1779: Mary Coon, cut by Jonathan Hand Osborn

HERE lies y^e Body of
Mary y^e Wife of John
Coon who died August
y^e 24th 1779 Ag^d 22 Years
& 9 Days



1785: Thomas Coon, cut by Jonathan Hand Osborn

In Memory of M^r
Thomas Coon who di
ed Aug^r y^e 14th 1785
In y^e 62 Year of his
Age

McKissack Replacement Stone Errors

The most recent stone in the Old Presbyterian Graveyard is the William and Margaret McKissack replacement granite stone (erected c. 1956-1957). It had stood in the graveyard for fifty years with several errors carved on it: Margaret McKissack's month of death: May (correct month: March); Margaret McKissack's maiden surname: MacDonald (correct maiden surname: McDonald); and William McKissack's death date: Feby 1831 (original stone was also carved: Feby 1831; correct death date: 28 Jan. 1831). Margaret McKissack predeceased her husband by twenty-two years and also has her own stone in the graveyard. It is located to the right of the granite replacement stone, but lies recumbent in the ground.



Prior to the rededication of the McKissack replacement granite stone on June 24, 2007, the Masons had corrected the two errors that referred to Margaret McKissack. At that time, they were unaware of William McKissack's correct death date. The incorrect date (Feby 1831) had also been cut on the original McKissack marble shared marker that had been destroyed when a tree fell on it. After being informed of the correct death date, the Masons were hesitant to make another change to the replacement stone, particularly since William McKissack's death date on the granite replacement marker was identical to the death date on the original marble shared marker that was destroyed.

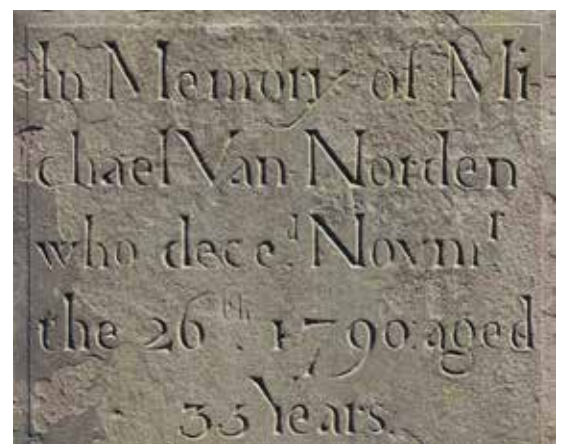
For more information on the McKissack replacement stone, see: **Veterans Buried in the Old Presbyterian Graveyard: Capt. and Dr. William McKissack**, pages 202–210.

Stonecutters sometimes made mistakes in content or misjudgments in space planning. These include incorrect information, misspellings, unconventional treatments of words and numbers, and failing to leave sufficient space at the end of a line, typically in epitaphs. While such errors seem more prevalent on older hand carved stones (which had more information) than more recent stones, a prime documented example is the newest stone in the graveyard, the sandblasted replacement tablet for Dr. William McKissack and his wife, Margaret (McDonald) McKissack.

Nonstandard Abbreviations

This stone treats words in a period manner that might be described today as nonstandard. *Deceased* has been abbreviated to *dece^d*. and *November* has been abbreviated to *Novm^r*.

The stone indicates the decedent was 35 years old. The family bible lists Michael Van Norden as “Michell Van Norden Borne on 26 day of Decr in the year 1755.” He was in his 35th year, but he would not have turned 35 for another month.



1790: Michael Van-Norden cut by Osborn Workshop

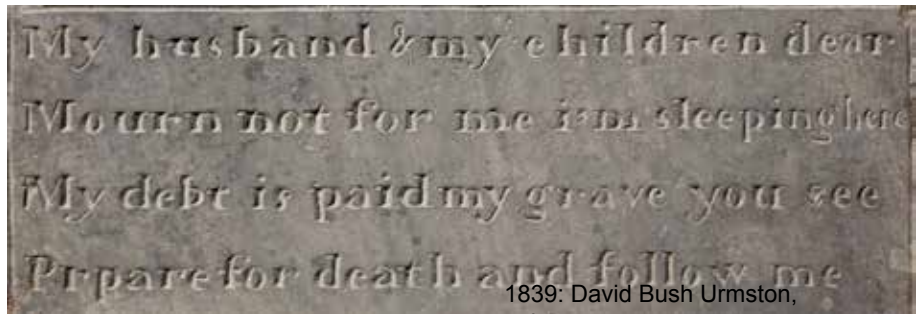
Misspellings on Stones

Misspellings on gravestones were not uncommon. The spelling errors on these stones may be more obvious than other errors.

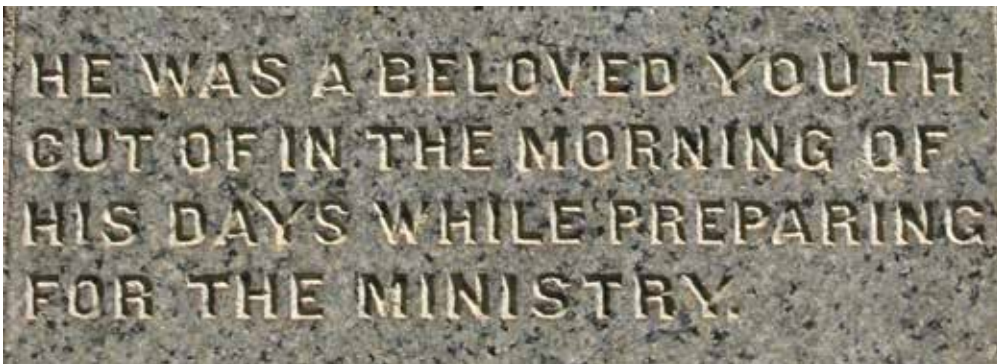


1815: Mary Drewry
unknown stonecutter
"deper~~t~~ed" for departed

1835: Sarah Cane
Osborn Workshop
"Prpare" for Prepare



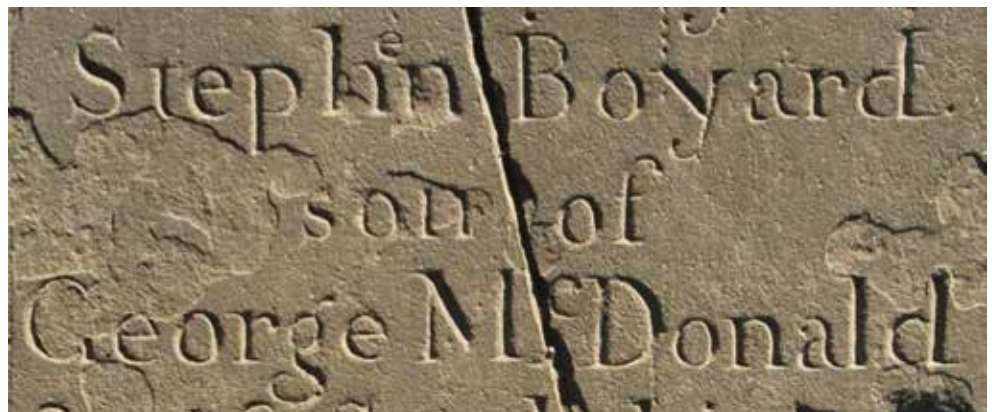
1839: David Bush Urmston,
unknown stonecutter
"OF" for OFF



1807: Stephen Boyard McDonald
cut by Joseph Sillcock
"Steph^en" for Stephen

The stonecutter inserted a small, faint "e" above and between the "hn" to correct the misspelling.

The middle name "Boyard" may be a misspelling of Bayard (for Revolutionary War veteran, Col. Stephen Bayard who fought in the skirmishing at Bound Brook), according to Laurence Overmire (Overmire, McDonalds, 45, 54, and 382).



Archaic Language on Stones



1761: Thomas Coon, cut by the Common Jersey Carver

An outstanding example of the stonecutter's craft, this gravestone was carved more than three and a half centuries ago. Noteworthy for the Winged Death's Head carved on the tympanum, it exhibits plentiful archaic language, including three examples of raised characters at the ends of abbreviations, one example of *y^e* (on the crack), five examples of the long *s*, and ten examples of spellings that deviate from contemporary English (these spellings may have been in common use in the 18th century).

The Church We Say hath **Suffurd** lofs
Dere Frind By your **Deceace**
The **Crown** is Won theref no more Crofs
For you But **t** Peace
As you are now So once was I
In **helth** & **Strenth** though here I lie
and as I am now So you must **Bee**
Prepare for Death and follow **mee**

Mary Read Gravestone

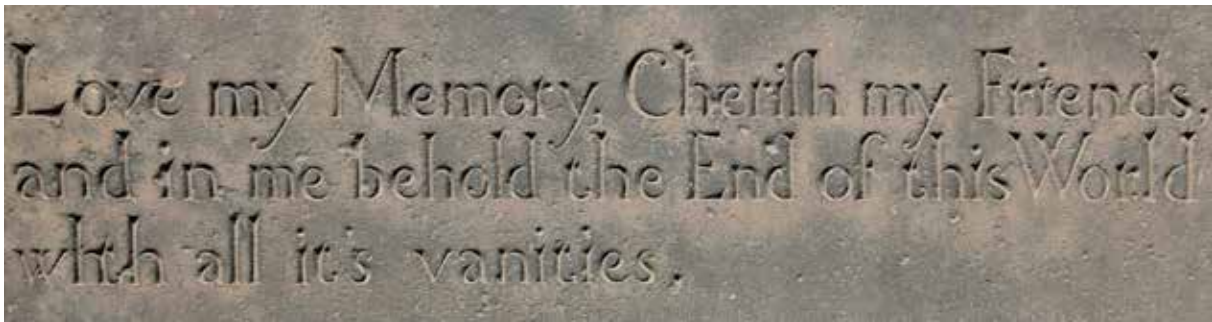
Mary Read was the wife of Rev. Israel Read, the first settled pastor of Bound Brook Presbyterian Church. Her gravestone was carved by the prolific Ebenezer Price, possibly with his apprentices. Price is known for his fluid soul effigy rendering, the placement of scallop shells on shoulders.

Measuring 31 inches wide by 68 inches long, this is the second largest recumbent stone in the graveyard today (the Michael Field stone covers a marginally greater surface). Pictured for clarity in ordered sections on two pages, the Mary Read stone has over 100 words inscribed, more than any other stone in the graveyard. These include two archaic terms (*lyeth*, *Consort*), one superscripted letter (*y*) at the end of a line, one non-standard abbreviation (*Janua^y*), one misspelled word (*whth*), two examples of deviant spellings (*its and woe*), and a graveyard record of thirteen long *s* examples in spellings of *Consort*, *Israel*, *Cherish*, *must*, *Flesh*, *Silent*, *Dust*, *descend*, *Pleasures* (twice), *those*, *chose* and *short*.

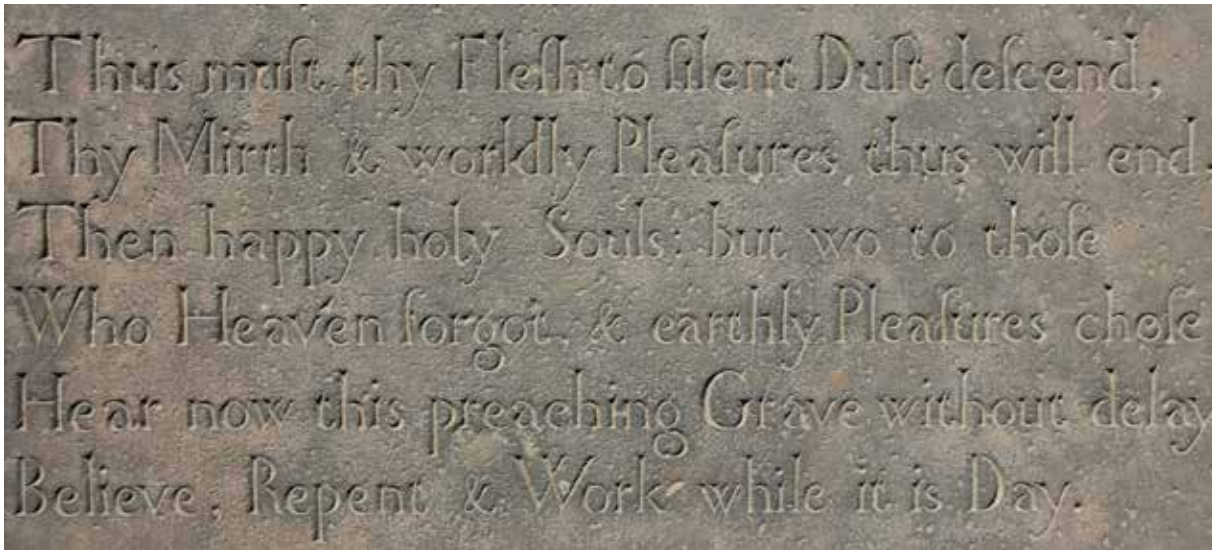


1770: Mary Read, cut by Ebenezer Price

HERE LYETH / the Body of Mrs. Mary Read, / Consort of the Rev^d. Ifrael Read, who departed this Life
Janua^y / the 13th AD. 1770. In the 38th / Year of her Age



Love my Memory, Cherish my Friends, / and in me behold the End of this World / **whth** all it's vanities.



Thus must thy Flesh to silent Dust descend, / Thy Mirth & worldly Pleasures thus will end,
Then happy holy Souls but **wo** to those / Who Heaven forgot & earthly Pleasures chose.
Hear now this preaching Grave without delay / Believe, Repent & Work while it is Day.

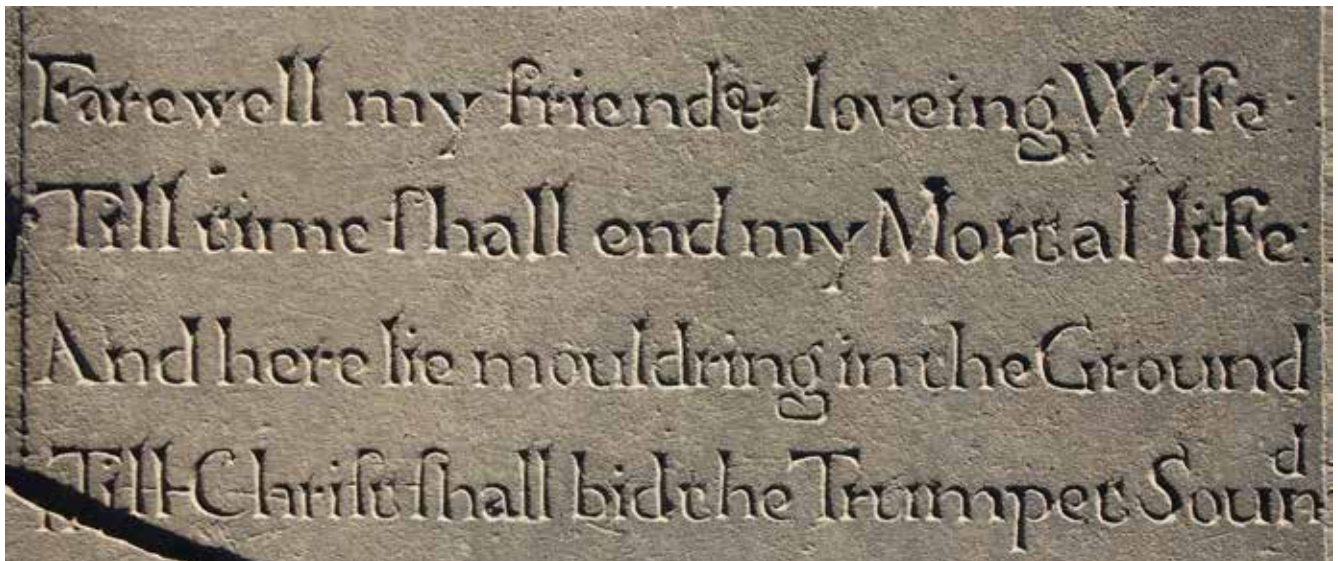


Life how short / Eternity how long. / Memento mori



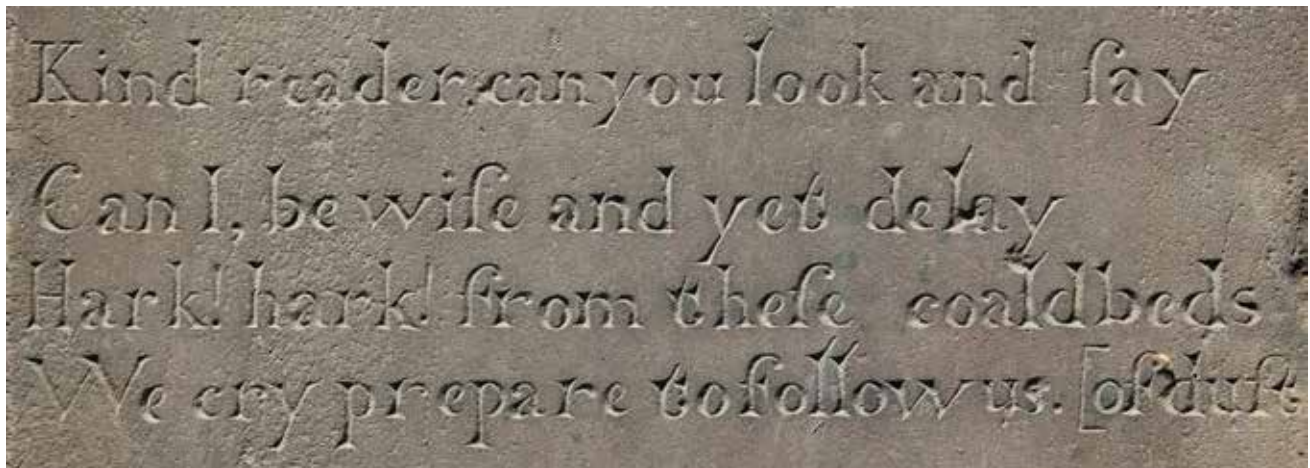
Cut by E. Price at Eliz. Town

The following five examples show how a stonecutter compensated for not allowing enough space to complete each line of the epitaph.



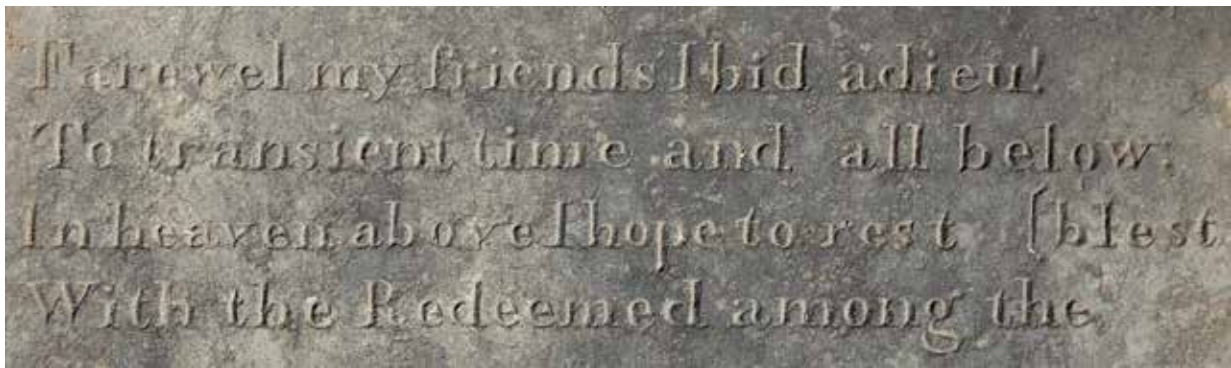
1779: Mary Coon, cut by Jonathan Hand Osborn

Osborn carved the final *d* above the *n* in “Sound.”



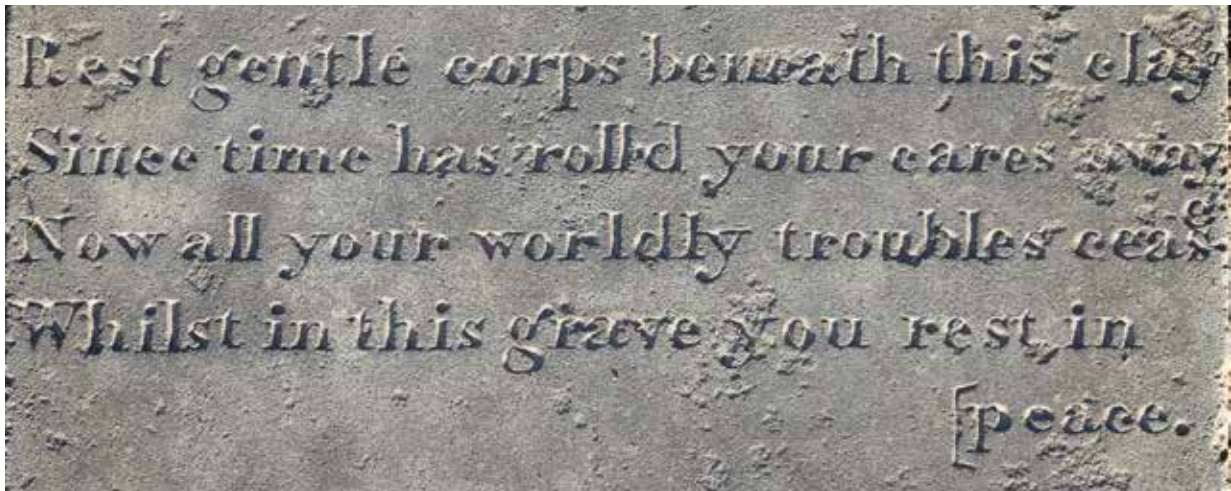
1798: Hesthers Miller, cut by Aaron Ross

Ross carved the last two words of the third line at the end of the fourth line, “[of duft.”



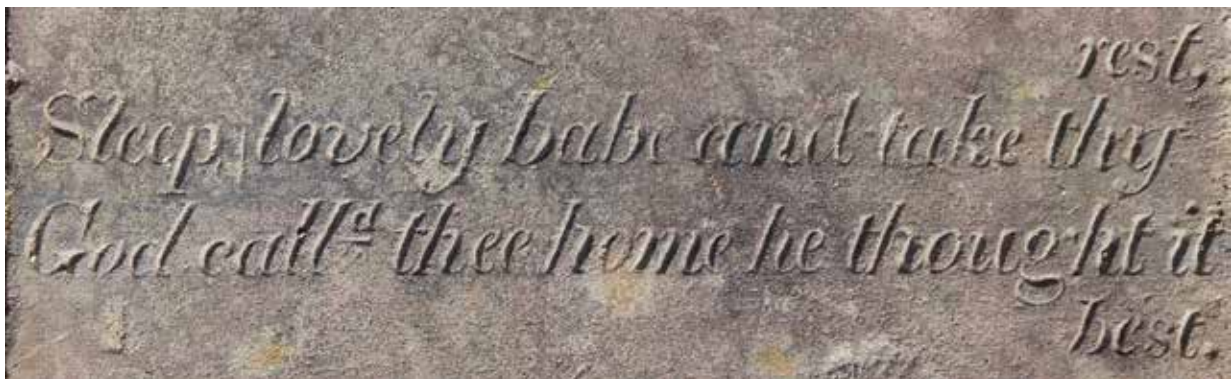
1810: Jacob Vandevanter
cut by A. Wallace

Wallace carved the last word of the fourth line at the end of the third line, “[blest.”.



1811: Nicholas Perrine
unknown stonecutter

The stonecutter carved the final *e* of “cease” above the *s* and at the end of the third line and the final word “[peace.” below the fourth line.



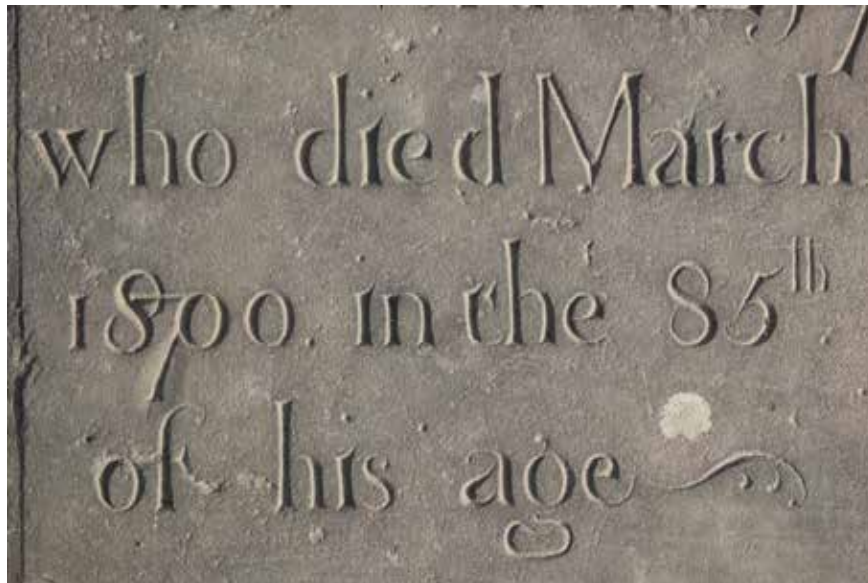
1813: Alexander Campbell McDonald
cut by John Frazee

Frazee placed the last word of the first line “rest” above the end of the line, and similarly placed the last word of the second line “best” below the end of the second line.

Ambiguity on Stones



1787: Cathrine Milburn
cut by the Unknown Orb Carver



1800: Tobias Van Norden
cut by Jonathan Hand Osborn

On Cathrine Milburn's stone, the digits after April may be understood in at least two ways. One interpretation is that the double "2" digits are stacked diagonally to indicate April 22. Another interpretation is two diagonally stacked sets of "21" to indicate April 21. According to art historian John Zielenski, the two vertical strokes are not numbers but marks of emphasis, and the date is April 22.

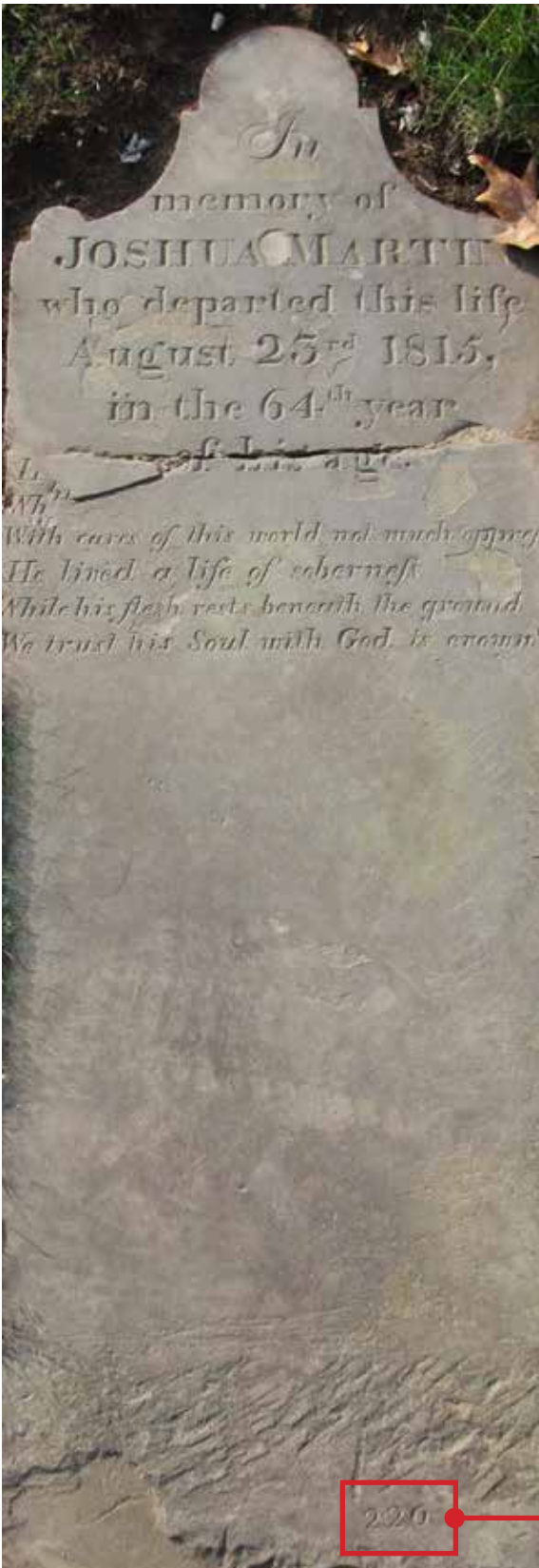
According to South Bound Brook historian H. Kels Swan (1928–2017), the death date initially cut on Tobias Van-Norden's stone was "17—". He died in the year 1800 hence, upon his death, an "8" was cut on top of the "7" and the last 2 digits, "00" were added.

Character Count

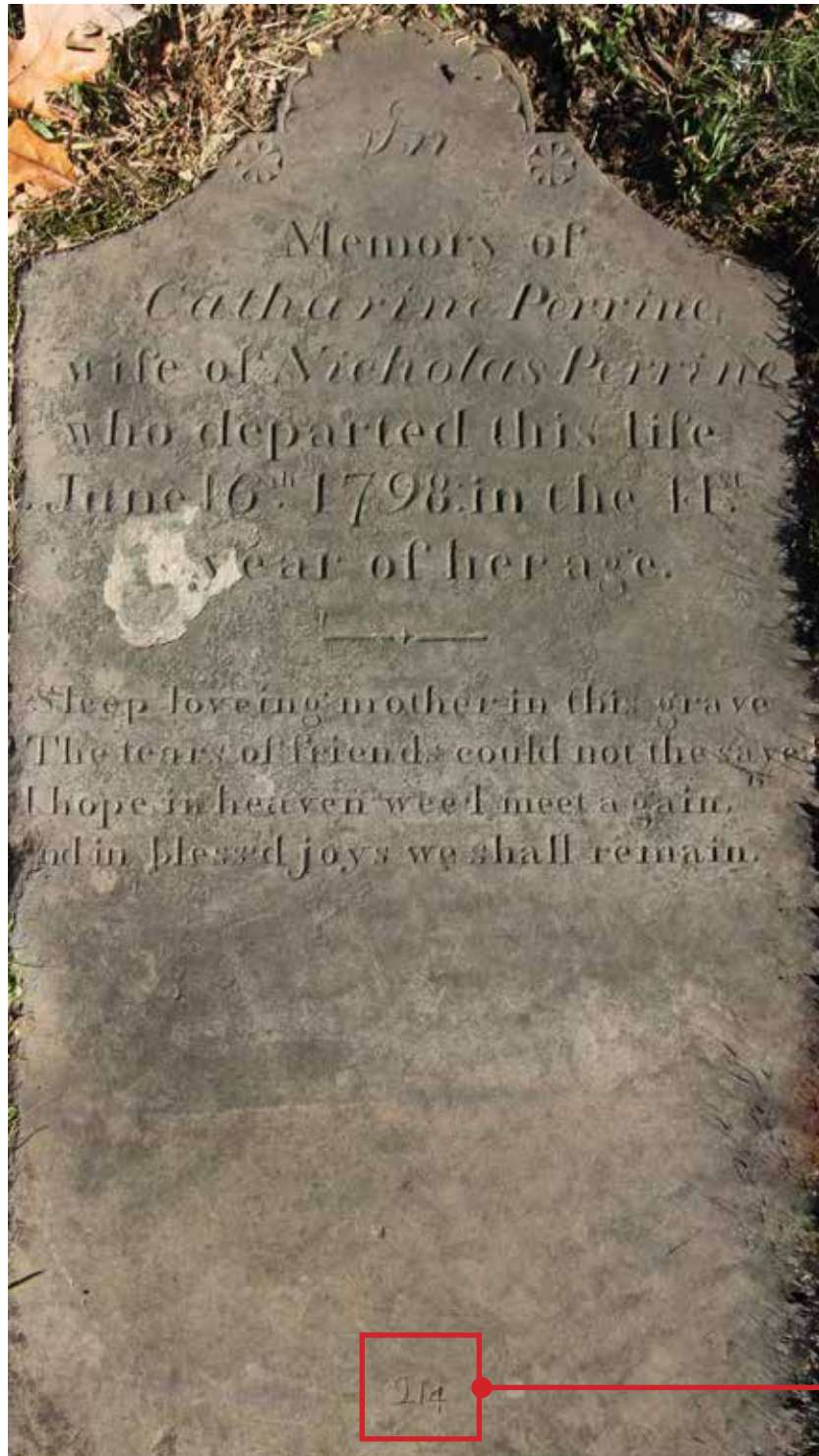
Recumbent gravestones are taller than they appear when they are installed upright. The bottom of the stone is below the grass line for stability. When a stone is laid flat, its full height is visible, unless the stone is broken. The rough, lower portion of the Joshua Martin stone would have been under the ground.

Stonecutters included the number of characters they carved in their fee structure. Prices were determined by multiplying the total number of characters by the cost per character. Sometimes stonecutters carved the character count on the gravestone, towards the bottom, so the number would be below ground when the stone was upright.

In the examples of the Joshua Martin and Catharine Perrine recumbent stones, the character count is visible. Martin's stone shows a count of 220 characters but the number of visible characters is closer to 202. It is possible that the stonecutter inverted the last two digits. The close-up below, with the leaf, illustrates the small size of the numerals cut on the stone.



1815: Joshua Martin
unknown stonecutter



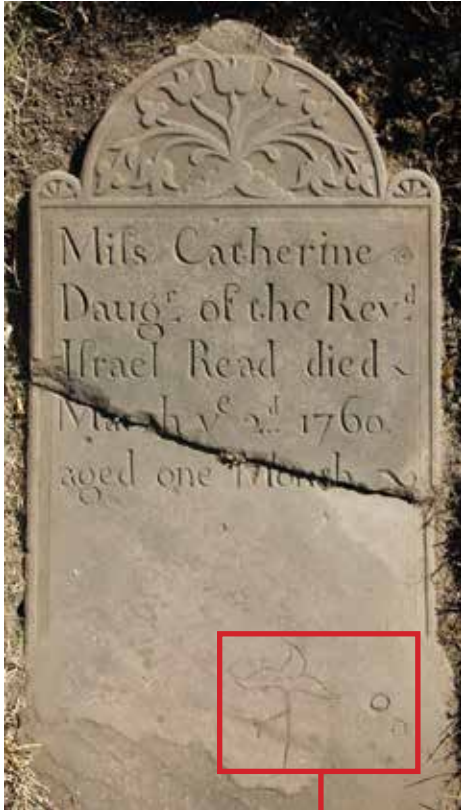
1798: Catharine Perrine, unknown stonecutter

The number 214, which would have been below the grass line when this stone was upright, indicates the number of characters carved on the stone.

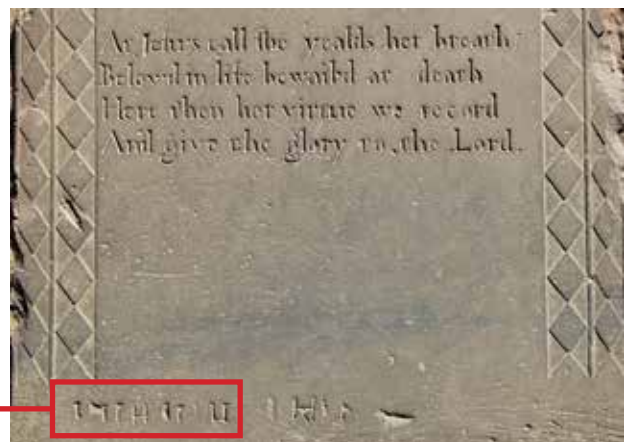
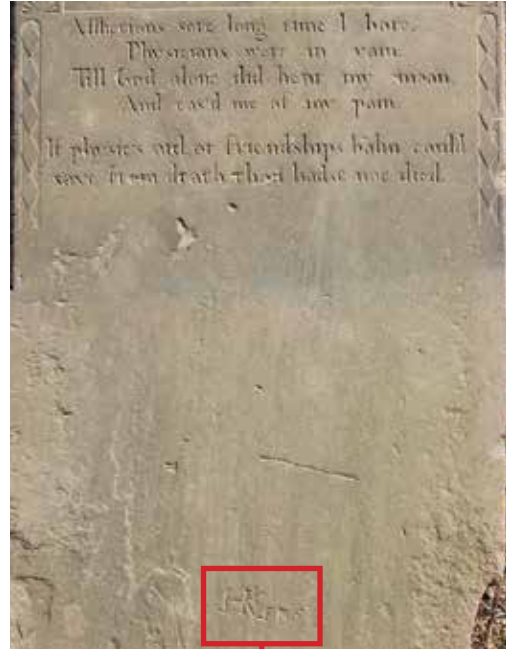
Practice Carving

Stonecutters and their apprentices are known to have used the base of a stone for practice carving. Never intended to be displayed, this carving was buried below grass level when the stone was upright. When stones are laid flat, practice carving is revealed.

1760: Catherine Read
cut by Ebenezer Price



1811: David Harris
cut by Jonathan Hand Osborn



1800: Mary Kelly
cut by Jonathan Hand Osborn

Primitive Carving and Vandalism



1788: J x P
unknown stonecutter

A fieldstone (left, in natural state) is the only one of its kind that has survived in the graveyard.

Stonecutters did not carve every gravemarker on the site. The carving on this stone might mistakenly be considered practice carving by a craftsman. Sometimes a family member or friend of the deceased selected a fieldstone of a good size and shape and carved it in a simple style.

The identity of J x P, presumably initials, is unknown.

1770: Mary Read
cut by Ebenezer Price

Close up of the upper left corner of one of the oldest and most significant stones in the graveyard. The vertical initials "F.D." were carved on the stone in an act of vandalism, date unknown.



Gravestone Motifs

A motif is a figural representation on a gravestone, carved in addition to the inscription and epitaph. Motifs reflected the religious beliefs and social culture of the day. Those that appeared frequently constituted a visual language that was generally understood and appreciated.

The Old Presbyterian Graveyard has many existing stones with motifs that were well-known in New Jersey in the 18th and 19th centuries. Symbolic motifs were typically carved on the tympanum (upper portion) of the stone. Common in the mid-18th century, the winged death's head (a human skull with wings) reflects a Puritan view of mortality that emphasized preparing for the inevitability of death and God's judgment of a sinful life. This motif appears on the stone of Thomas Coon, who died in 1761. It is the second-oldest surviving stone in the graveyard, and the only example of this fearsome motif.

The philosophy of the Great Awakening reached the American Colonies in the mid-18th century. Its effect may be seen in later gravestone imagery of everlasting life, such as the urn and flame. Two intact examples of this motif are the stones of Jacob Vandevanter, who died in 1810, and Sarah Ann Richfield, who died in 1820.

By the last decades of the 18th century, the soul effigy, a human face with wings representing the soul rising heavenward after death, had replaced the winged death's head. There are nine examples of extant soul effigies in the graveyard, dating from 1770 to 1797. Seven soul effigies have outstretched wings and rest on a flat base; two have folded wings. The smallest soul effigy (Catharine Coon, died 1777) is six inches high and twelve inches wide. By comparison, the largest effigy, carved twenty years later (Peter Trembly, 1797), is seventeen inches high and twenty-nine inches wide. One soul effigy is damaged beyond recognition (Ennis Graham, 1777). Remnants of the soul effigy motif, cut by the Rounded Pear Head Carver, or Rounded Pear Carver can be seen in the photo on p.111, taken prior to complete stone destruction.

In the early 19th century, the primary iconography shifted away from spirituality towards inspirational, allegorical themes. Stones in the graveyard exhibit a variety of examples of doves, hearts, scallop fans, crowns and flowers. The influence of early 19th century Neoclassicism is apparent in the Greek Revival image of an urn and willow, a symbol of earthly mourning. A willow tree with an obelisk on a pedestal is on the stone of Alletta M. (Field) Wyckoff, who died in 1842. A willow tree and box tomb were carved on the gravestone of Michael Field Stryker, a 12-year-old who died the same year.

In New Jersey, the urn and willow motif was overshadowed by the popularity of the monogram, commemorating individuality. The most frequent motif found in the graveyard, a monogram appears on the tympana of 51 existing stones. An additional 40 stones with monograms have been documented. Consumerism was on the rise (Veit, Richard F. "Resolved to Strike Out a New Path: Consumerism and Iconographic Change in New Jersey Gravestones, 1680-1820." *Historical Archaeology*. 43 (2009):115-141. Print.)

The popularity of certain decorative motifs, particularly monograms, sometimes associated with signed and priced markers, highlights the growing importance of consumerism and an increasingly competitive market for memorials at the end of the 18th century. The monogram design, which cuts across religious and ethnic boundaries, was extremely popular for a short period.

Motifs Directory

The Motifs Directory is comprised of motifs that are visible on extant stones, or were documented in a recording of gravestones made in 1927 by Mabel H. (Titus) Powelson. Powelson drew facsimiles of motifs and transcribed the data on the stones. Besides including stones that no longer exist, the Powelson recording has drawings of carvings that have worn away or been damaged to the point that they are unrecognizable. Motifs are likely to have adorned stones that disappeared prior to 1927, but all of them were probably not documented. Sources consulted for terms and descriptions in the Motifs Directory are:

Keister, Douglas. *Stories in Stone: Field Guide to Cemetery Symbolism and Iconography*. Salt Lake City: Gibbs Smith, 2004. Print.

Reid, Pamela. "Cemetery Symbolism." *Ancestry*. 18.5 (2000): 20-22. Web. 11 Mar. 2016.

Sarapin, Janice Kohl. *Old Burial Grounds of New Jersey: A Guide*. New Brunswick: Rutgers University Press, 1994. Print.

thecemeteryclub.com. Accessed 02 June 2016

The Motifs Directory is organized alphabetically within three sections. Primary motifs are defined here as symbolic images on the tympanum. To distinguish between two forms of the scallop fan motif, this directory uses "fan" for the more common dome or open fan that sits on a horizontal base, and "shell" for the less common right angle, corner style. Secondary motifs are symbolic or ornamental images on other parts of the stone, such as the shoulders at either side of the tympanum. They tend to appear in pairs but may appear singly when centrally located. Decorative borders are symmetrical embellishments of the tympanum and sides of the stone, sometimes in the form of a repeated pattern. They are not figurative and have no meaning. The secondary and decorative motifs in this directory are derived from inspection of extant stones. Previous recorders of gravestone information did not routinely note these motifs. More secondary motifs and decorative borders may be discovered when additional stones that have sunk into the ground are fully exposed.

The extant stones are listed first in numerical order by the stone number on the Map of Extant Gravestones. Second, the stones that are no longer present, but were recorded by Powelson, are arranged in alphabetical order by decedent. A death date is added to distinguish between two decedents with the same name. All monograms have death dates; all but two are between 1787 and 1822.

The Motifs Examples are similarly divided into primary, secondary and decorative border sections. The stones, all carved by hand, have been selected to illustrate several interpretations of motifs whenever possible. In some instances, only one example of the motif now exists in the graveyard.

Motifs Directory

“No.” indicates the gravestone number on the Map of Extant Gravestones

No number indicates gravestone is missing

Primary Motifs

Box Tomb		
A hollow stone box or chest, the whole of which is above ground. The body is buried underground. May also be called a chest tomb.		
	Michael Field Stryker	
Flowers		
Beauty of earthly existence, sorrow, frailty of life (18th-19th c.)		
(See also: Secondary Motifs; Flowers)		
(See also: Secondary Motifs; Rosettes)		
No. 35	Mary Ann Herbert	(wilting rose with stem and leaves)
No. 43	Sarah Cane	(shoulder ornaments)
No. 58	Sarah Smock	
No. 59	Eleanor Shepherd	(single tulip)
No. 69	Catherine Voorhees	
No. 79	Peter Trembly	(four corner ornaments)
No. 80	Michael Field	(four corner ornaments)
No. 90	Ann Harris	
No. 91	Henry LaTourette DeGroot	
No. 106	Peter Bilyeu	
No. 107	Richard Coriell	(flowers in a vessel)
No. 131	John Van Fleet	
No. 134	David Taylor	
No. 156	David Harris	(flowers in a vessel)
No. 158	James Harris, died 1794	
No. 167	Sarah LaTourette	
No. 178	Catherine Read, died 1760	(tulips)
No. 182	William Kelly	
No. 183	Adam Jobs	
No. 184	Michael C. Vantuyl	
	Albert Henry Hodge	(rose to complement epitaph)
	John Ross, Sr., died 1810	
	Martha Ross, died 1810	
	Margaret Shepherd	
	Abraham Smalley	(flowers in a vessel)
Heart		
The soul in bliss, the abode of the soul, love of Christ, love (18th-19th c.); see also: Secondary Motifs: Heart miniature		
No. 43	Sarah Cane	
No. 58	Sarah Smock	
Kissing Doves		
Innocence and/or peace, purity, devotion		
No. 63	Jacob Boyer	

No. 132	Tobias Van-Norden	
No. 155	Mary Kelly	
Masonic Symbols		
Compasses: rationality; Square: moral uprightness; Letter G: God, Grand Architect of the Universe, geometry		
No. 61	William McKissack & Margaret (McDonald) McKissack	(replacement stone)
Monograms		
Individuality; popular c. 1790–1820		
No. 2	Catharine Coon, died 1791	
No. 4	Sarah Coon, died 1796	
No. 5	Azariah Coon, died 1794	
No. 36	Mary M. Herbert, died 1878	(layered in a circle in relief)
No. 37	John Herbert, died 1886	(layered in a circle in relief)
No. 42	Garret K. Schanck, died 1809	
No. 51	Sarah Meldrum, died 1815	
No. 52	John Meldrum, died 1815	
No. 59	Eleanor Shepherd, died 1802	
No. 62	Sarah Voorhees, died 1822	
No. 66	Peter Dumont, died 1797	
No. 67	William Howell, died 1802	
No. 69	Catherine Voorhees, died 1795	
No. 71	Margaret (McDonald) McKissack, died 1809	
No. 82	Martha Anderson, died 1795	
No. 86	Sally Harris, died 1807	
No. 87	Hesthers Miller, died 1798	
No. 90	Ann Harris, died 1801	
No. 91	Henry LaTourette DeGroot, died 1787	(earliest extant monogram)
No. 96	Susannah Ten-Eick, died 1817	
No. 97	Maria Ten-Eick, died 1812	
No. 99	Hannah Covenhoven, died 1804	
No. 100	Peter Trembly Runyon, died 1813	
No. 101	Peter Covenhoven, died 1794	
No. 104	John Runyon, died 1822	(latest extant monogram)
No. 105	Matthew Harrison, died 1794	
No. 106	Peter Bilyeu, died 1808	
No. 109	Mary Blackford, died 1788	
No. 112	Anjoline Molleson, died 1805	
No. 116	James Harris, died 1813	
No. 117	Benjamin Blackford, died 1797	
No. 119	Abigail Coon, died 1798	
No. 120	Elizabeth Coon, died 1804	
No. 126	Rachel-Ann Swan, died 1809	
No. 130	Janitt Van-Norden, died 1796	
No. 134	David Taylor, died 1810	
No. 142	Nancy Blackford, died 1796	
No. 144	Elisha Taylor, died 1789	

No. 145	Stephen Boyard McDonald, died 1807
No. 146	Mary Faville, died 1820
No. 148	Samuel Coon, died 1809
No. 151	Michael Gordon, died 1794
No. 155	Mary Kelly, died 1800
No. 156	David Harris, died 1811
No. 157	Elizabeth Powers, died 1796
No. 158	James Harris, died 1794
No. 160	John Harris, died 1794
No. 162	George Harris, died 1805
No. 166	Jeremiah Oliver, died 1798
No. 167	Sarah LaTourette, died 1806
No. 181	Jacob Bond, died 1806
No. 182	William Kelly, died 1811
No. 183	Adam Jobs, died 1798
No. 184	Michael C. Vantuyl, died 1812
	Joseph Blackford, died 1800
	Elias R. Boice, died 1819
	Capt. Peter Boyer, died 1797
	Jemima Campbell, died 1795
	Benjamin Coon, died 1811
	Thomas Cooper, died 1787 (earliest non-extant monogram)
	Altie Olden DeGroot, died 1803
	Robert Dennis, died 1790
	Mary Ann Dunham, died 1808
	Hannah Dye, died 1796
	John Anderson Harriot, died 1809
	Abraham Harris, died 1808
	Capt. Benjamin Harris, died 1811
	Hannah Harris, died 1809
	John Harris, died 1794
	Runyon Harris, died 1807
	Sarah Harris, died 1815
	Susanah Harris, died 1813
	Eldred S. Jobs, died 1798
	Margaret McDonald, died 1797
	Margaret McDonald, died 1808
	John Miller, died 1807
	John Milliken, died 1815
	Rachael-Ann Perrine, died 1813
	John Ross, Jr., died 1808
	Mary Eliza Schenck, died 1809
	Rachel Smock, died 1796
	Nancy Staats, died 1812
	Peter Staats, died 1793

	Susan Staats, died 1812	
	Synia Staats, died 1794	
	Amos Swan, died 1820	
	Rachel-Ann Swan, died 1811	
	Peter Staats Tenike, died 1815	
	Hannah Trembly, died 1802	
	Jeremiah Van Deventer, died 1806	
	Anna Voorhees, died 1822	(latest non-extant monogram)
	James Voorhees, died 1810	
	Phebe Voorhees, died 1813	
	Hannah Tost Webster, died 1813	
	James Wemyss, died 1813	
Obelisk		
A ray of sunlight		
No. 41	Alletta M. (Field) Wyckoff	
No. 78	Janett (Van Norden) Mollison	
No. 78	Joseph Mollison	
No. 78	Archibald Van Norden	
No. 78	Margaret (Cooper) Van Norden	
No. 93	Eben Young, Jr.	
No. 93	Eliza Young	
No. 93	Maria Young	
No. 93	Webster Young	
No. 93	Willie Young	
No. 102	Daniel Urmston	
No. 102	Daniel Bush Urmston	
No. 102	Deborah (Sheets) Urmston	
No. 122	Catharine K. Field	
No. 122	Reune R. Field	
No. 122	Richard J. Field	
Scallop Crown		
Christian righteousness, glory of life after death (18th c.)		
No. 86	Sally Harris	
No. 104	John Runyon	
No. 162	George Harris	
No. 184	Michael C. Vantuyl	(Variation)
Scallop Fan(s)		
Decorative; more commonly a secondary motif		
No. 2	Catharine Coon	
No. 4	Sarah Coon, died 1791	
No. 5	Azariah Coon	
No. 68	Elizabeth Wheeler	
No. 157	Elizabeth Powers	

Scallop Shell(s)

Decorative

No. 2	Catharine Coon, died 1791
No. 4	Sarah Coon
No. 5	Azariah Coon
No. 157	Elizabeth Powers
No. 175	Mary Read

Scroll or Scrolls

No. 27	Dr. Ambrose Ellis Cooke
No. 56	Jeremiah Post

Soul Effigies

The soul, symbolizes man's immortal side; suggests a heavenly reward after death; unless otherwise noted, wings are outstretched

No. 79	Peter Trembly	(folded wings; largest soul effigy)
No. 80	Michael Field	
No. 88	Ennis Graham	(damaged beyond recognition)
No. 115	Mary Coon	
No. 118	Thomas Coon, died 1785	
No. 128	Michael Van Norden	
No. 135	Cathrine Milburn	
No. 175	Mary Read	(folded wings)
No. 180	Catharine Coon, died 1777	(smallest soul effigy)

Sunburst

Nature's obedience to God, renewed life

No. 87	Hesthers Miller
No. 119	Abigail Coon
	Maria McDonald

Tree

Life, the tree of life (18th c.)

No. 133	Mary Drewry
	John Milliken
	Margaret Shepherd
	Mary Howe Swan

Urn with Flame

Undying remembrance; eternal life

No. 29	Squire Richfield	
No. 30	Sarah Ann Richfield	
No. 33	John Herbert, died 1856	(urn on top of monument is missing)
	Jane Herbert	(urn on top of monument is missing)
No. 111	Jacob Vandevanter	

Vine

Intertwining of the deceased's soul with God

No. 96	Susannah Ten-Eick
--------	-------------------

Willow Tree

Earthly sorrow, symbolic tree of human sadness, life, mourning (19th c.)

No. 41 Alletta M. (Field) Wyckoff

Michael Field Stryker

Winged Death's Head

Mortality, brevity of life, awesome power of death

No. 113 Thomas Coon, died 1761

Secondary Motifs

Crossbones

Mortality (stonecutter Ebenezer Price's signature motif)

No. 175 Mary Read

Flowers

(See also: Primary Motifs; Flowers)

No. 43 Sarah Cane (shoulder ornaments)

No. 79 Peter Trembly (corner ornaments)

No. 80 Michael Field (corner ornaments)

No. 96 Susannah Ten-Eick (center of tympanum border)

No. 166 Jeremiah Oliver (shoulder ornament)

No. 175 Mary Read (inscription embellishment)

No. 182 William Kelly (miniature flower at center of tympanum border)

Heart

No. 82 Martha Anderson (miniature heart at center of tympanum border)

Pointing Hand

No. 118 Thomas Coon, died 1785

No. 131 John Van Fleet

No. 175 Mary Read

Rosettes

(See also: Primary Motifs; Flowers)

(See also: Secondary Motifs; Flowers)

No. 82 Martha Anderson (two miniature rosettes)

No. 111 Jacob Vandevanter

No. 114 Nicholas Perrine

No. 149 Catharine Perrine

Scallop Fan(s)

No. 43 Sarah Cane

No. 51 Sarah Meldrum

No. 52 John Meldrum

No. 58 Sarah Smock

No. 64 Elizabeth Coghf

No. 66 Peter Dumont

No. 68	Elizabeth Wheeler
No. 71	Margaret (McDonald) McKissack
No. 82	Martha Anderson
No. 87	Hesthers Miller
No. 94	Unknown
No. 96	Susannah Ten-Eick
No. 99	Hannah (Toost) Covenhoven
No. 109	Mary Blackford
No. 111	Jacob Vandevanter
No. 112	Anjoline Molleson
No. 115	Mary Coon
No. 126	Rachel-Ann Swan, died 1809
No. 131	John Van Fleet
No. 156	David Harris
No. 178	Catherine Read, died 1760
	Abraham Smalley
Three-leaf Clovers	
No. 43	Sarah Cane
No. 58	Sarah Smock
No. 96	Susannah Ten-Eick
No. 104	John Runyon
No. 131	John Van Fleet
Vines	
No. 43	Sarah Cane
No. 58	Sarah Smock

Decorative Borders

Curlicue Side Borders	
No. 116	James Harris, died 1813
No. 127	Alexander Campbell McDonald
No. 145	Stephen Boyard McDonald
Diamond Side Borders	
No. 42	Garret K. Schanck
No. 51	Sarah Meldrum
No. 52	John Meldrum
No. 58	Sarah Smock
No. 63	Jacob Boyer
No. 66	Peter Dumont
No. 71	Margaret (McDonald) McKissack
No. 86	Sally Harris
No. 89	Sally Woodhull Barclay

No. 90	Ann Harris	
No. 91	Henry LaTourette DeGroot	
No. 94	Unknown	
No. 106	Peter Bilyeu	
No. 112	Anjoline Molleson	
No. 120	Elizabeth Coon, died 1804	
No. 126	Rachel-Ann Swan, died 1809	
No. 131	John Van Fleet	
No. 134	David Taylor	
No. 144	Elisha Taylor	
No. 148	Samuel Coon	
No. 155	Mary Kelly	(double row of diamonds)
No. 156	David Harris	
No. 158	James Harris, died 1794	
No. 162	George Harris	
No. 167	Sarah LaTourette	
No. 183	Adam Jobs	
No. 184	Michael C. Vantuyl	
Floral Side Borders		
No. 156	David Harris	
Fluted Side Borders		
No. 2	Catharine Coon, died 1791	
No. 4	Sarah Coon, died 1796	
No. 5	Azariah Coon	
No. 68	Elizabeth Wheeler	
No. 82	Martha Anderson	
No. 87	Hesthers Miller	
No. 99	Hannah (Toost) Covenhoven	
No. 109	Mary Blackford	
No. 105	Matthew Harrison	
No. 115	Mary Coon	
No. 157	Elizabeth Powers	
No. 181	Jacob Bond	
Fluted Tympanum Border		
No. 68	Elizabeth Wheeler	
Ivy Side Borders		
No. 1	Anna Maria (Schenck) Bailey	
Ivy Tympanum Border		
No. 61	William McKissack & Margaret (McDonald) McKissack	(replacement stone)
Leafy Side Borders		
No. 107	Richard Coriell	
No. 131	John Van Fleet	
Pointed Oval Side Borders		
No. 95	Unknown	
No. 96	Susannah Ten-Eick	

No. 121	Catharine Smalley	(variation)
No. 179	Mary Miller	(variation)
No. 182	William Kelly	(alternating large and small double pointed ovals)
Rope Side Borders		
No. 119	Abigail Coon	
No. 166	Jeremiah Oliver	(double rope border)
Rope Tympanum Border		
No. 42	Garret K-Schanck	
No. 51	Sarah Meldrum	
No. 52	John Meldrum	
No. 82	Martha Anderson	
No. 87	Hesthers Miller	
No. 99	Hannah (Toost) Covenhoven	
No. 94	Unknown	
No. 96	Susannah Ten-Eick	
No. 145	Stephen Boyard McDonald	
No. 156	David Harris	
No. 181	Jacob Bond	
	Abraham Smalley	
Scallop Fan Tympanum Border		
No. 117	Benjamin Blackford	
Scallop Side Borders		
No. 51	Sarah Meldrum	
No. 52	John Meldrum	
No. 100	Peter Trembly Runyon	
No. 156	David Harris	
	Abraham Smalley	
Scallop Tympanum Border		
No. 51	Sarah Meldrum	
No. 52	John Meldrum	
No. 63	Jacob Boyer	
No. 66	Peter Dumont	
No. 67	William Howell	
No. 79	Peter Trembly	
No. 80	Michael Field	
No. 86	Sally Harris	
No. 87	Hesthers Miller	
No. 90	Ann Harris	
No. 91	Henry LaTourette DeGroot	
No. 100	Peter Trembly Runyon	
No. 105	Matthew Harrison	
No. 114	Nicholas Perrine	
No. 120	Elizabeth Coon, died 1804	
No. 134	David Taylor	
No. 149	Catharine Perrine	

No. 155	Mary Kelly
No. 156	David Harris
No. 158	James Haris, died 1794
No. 160	John Harris
No. 162	George Harris
No. 166	Jeremiah Oliver (inverted scallops)
No. 183	Adam Jobs
	Abraham Smalley
Three-leaf Clover Side Borders	
No. 71	Margaret (McDonald) McKissack
No. 117	Benjamin Blackford
No. 126	Rachel-Ann Swan, died 1809
No. 156	David Harris
Triangle Tympanum Border; reminiscent of a sunburst	
No. 106	Peter Bilyeu
No. 134	David Taylor
No. 148	Samuel Coon
No. 182	William Kelly
No. 184	Michael C. Vantuyl
Vine Borders	
No. 43	Sarah Cane
No. 58	Sarah Smock
No. 104	John Runyon
Vine Tympanum Border	
No. 70	Unknown
Wave Side Border	
No. 70	Unknown
Wave Tympanum Border	
No. 134	David Taylor
No. 182	William Kelly

Primary Motifs

Flowers

The principal flower with flowing leaves is echoed in the tympanum base of the Kelly stone. Two flowers with short leaves flanking the WK monogram resemble the flowers hovering above the Bilyeu monogram.



1808: Peter Bilyeu, cut by Henry Sillcocks



1811: William Kelly, cut by Isaac Sillcocks

These two stones, cut sixty years apart, have similar symmetrical motifs of tulips growing out of a ground form. The Catherine Read stone, the oldest surviving stone in the graveyard, has five tulips with four three-leaf clovers. The Sarah Smock stone has three tulips and four flat, five-petal flowers. The stones have different silhouettes, but each tympanum has an incised border. The later stonecutter, Jonathan Hand Osborn, may have been influenced by the work of Ebenezer Price.



1760: Catherine Read, cut by Ebenezer Price



1820: Sarah Smock, cut by Jonathan Hand Osborn



1826: John Van Fleet, unknown stonecutter

Flowers in a vessel

The flowers are like no other in the graveyard. The stone is notably damaged and the carving is faint.



1838: Richard Coriell, cut by Osborn Workshop

Three variations showing a single flower above a monogram with flourishes at either side.



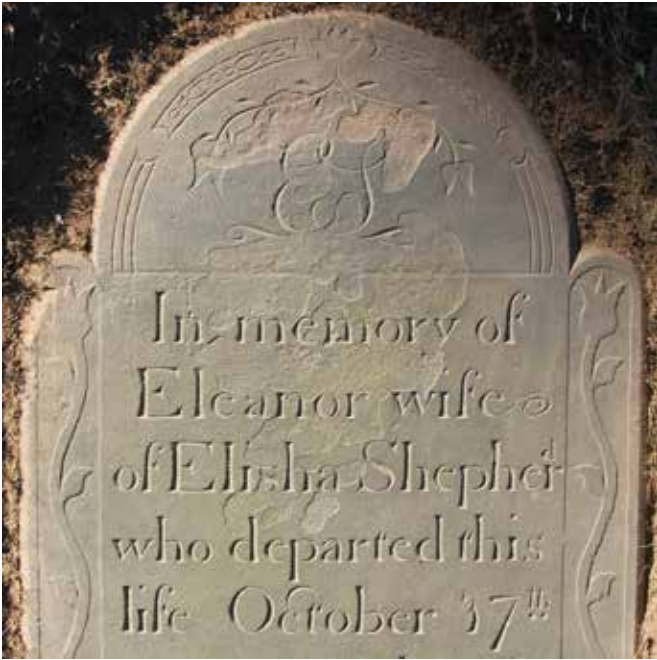
1787: Henry LaTourette DeGroot
cut by Jonathan Hand Osborn



1794: James Harris
cut by Jonathan Hand Osborn



1810: David Taylor
cut by Isaac Sillcocks

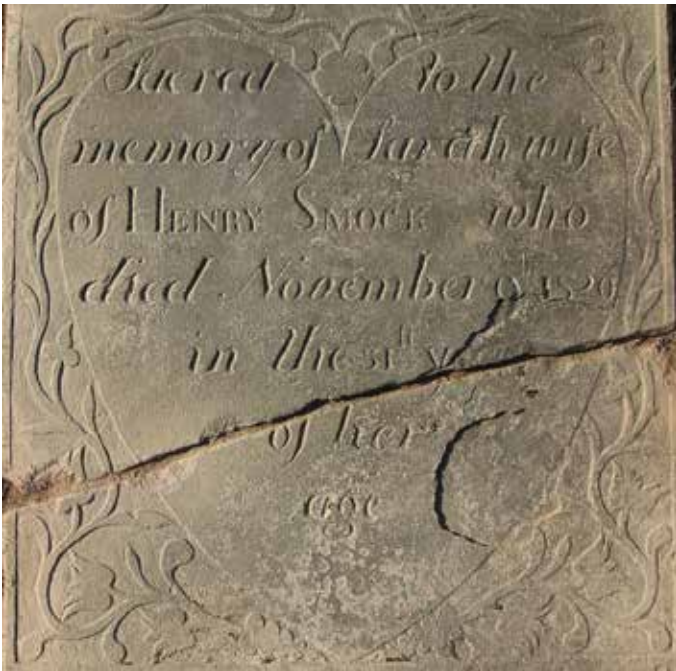


1802: Eleanor Shepherd, cut by Isaac Sillcocks
 A five-petal tulip tops a vine flourish that embellishes a monogram. Tulip and vine side borders complement the tympanum motif.

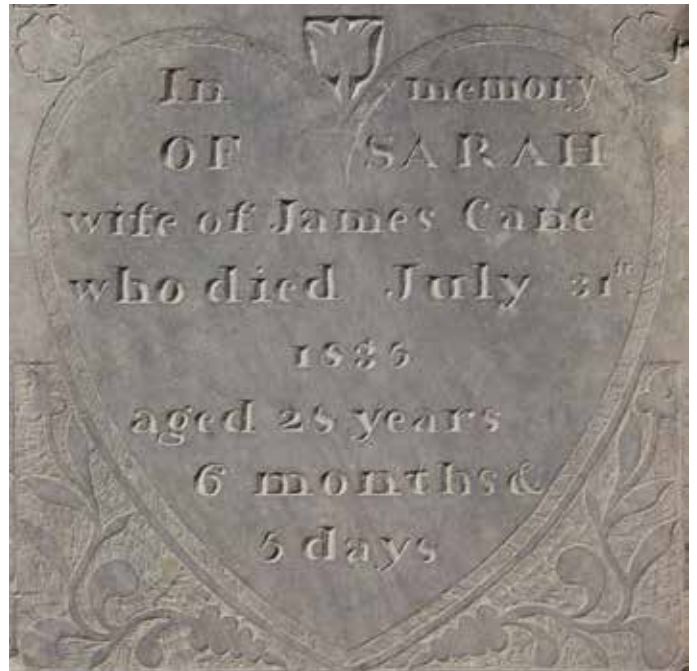


1835: Sarah Cane, cut by Osborn Workshop
 Four overlapping seven-petal tulips with straight stems intersect within a circle. A single five-petal tulip extends from the heart below.

Heart



1820: Sarah Smock
 cut by Jonathan Hand Osborn



1835: Sarah Cane
 cut by Osborn Workshop

Kissing Doves

Three examples, with close death dates, cut by Jonathan Hand Osborn.



Died October 23, 1799: Jacob Boyer



Died March 9, 1800: Mary Kelly



Died March 28, 1800: Tobias Van Norden (cut in relief)

Masonic Symbol: Square and Compasses

The symbol at the top of the McKissack replacement stone, a square beneath a pair of compasses forming an acute angle, is the most identifiable symbol of Freemasonry. Both the square and compasses are architect's tools and are used in Masonic ritual as emblems to teach symbolic lessons. The letter *G* often appears in the center of the square and compasses, as it does on this stone. Three widely accepted interpretations are that *G* stands for "God," for "Grand Architect of the Universe (a reference to God)" or for "Geometry," described as the "noblest of sciences" and "basis upon which the superstructure of Freemasonry is erected."



1956-1957: William and Margaret (McDonald) McKissack (sandblasted replacement stone)



Encircled Masonic Square and Compasses with the letter *G*.
Decorative ivy vines and berries on either side.

Monograms

Jonathan Hand Osborn was a preeminent carver of monograms in central New Jersey. His work is represented on 48 extant stones in the graveyard. Monograms appear on most of these extant stones. An aspect of his style is wispy serifs on letters. The examples at right combine slightly off center monograms with scallop fans.

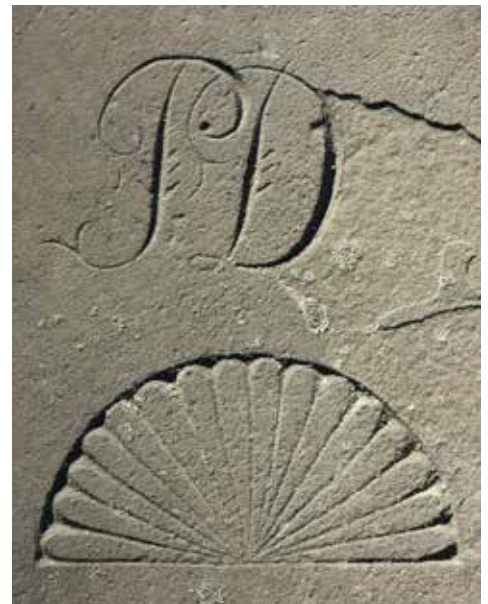
The monograms presented on this and the following pages encompass extant stones from 1787 to 1822, the span of years when they were most popular. Monograms

consisted of two or three letters. Letter order parallels the name order (HLD for Henry Latourette DeGroot, MCV for Michael C. Vantuyl). Compound last names use both letters (Susannah Ten-Eick, STE). The Mary M. Herbert stone, dating from a later period (1878), follows the modern style of the surname initial in the center, MHM.

Monograms sometimes appeared with equal prominence as figurative motifs (Susannah Ten-Eick, vine; John Runyon, scallop crown). Less commonly, they were incorporated into figurative motifs (Elizabeth Powers, Hesthers Miller). Monograms were embellished with symmetrical flourishes, ranging from simple (Elizabeth Coon) to elaborate (Elisha Taylor). Isaac Sillcocks skillfully formed the Elisha Taylor monogram with an unending line and the David Taylor monogram with a single line.



1796: Elizabeth Powers, EP
cut by Jonathan Hand Osborn



1797: Peter Dumont, PD
cut by Jonathan Hand Osborn



1787: Henry LaTourette DeGroot, HLD
cut by Jonathan Hand Osborn



1817: Susannah Ten-Eick, STE
cut by Jonathan Hand Osborn



1789: Elisha Taylor, ET
cut by Isaac Sillcocks



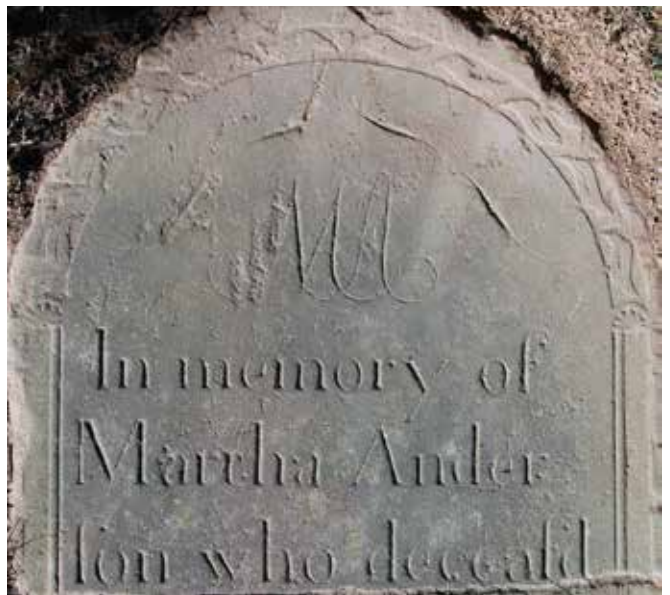
1791: Catharine Coon, CC cut by Jonathan Hand Osborn



1798: Jeremiah Oliver, JO cut by Joseph Sillcock



1797: Benjamin Blackford, BB cut by Osborn Workshop



1795: Martha Anderson, MA cut by Henry Osborn (only example of his work in the graveyard)



1798: Hesthers Miller, HM cut by Aaron Ross



1804: Elizabeth Coon, EC cut by Jonathan Hand Osborn



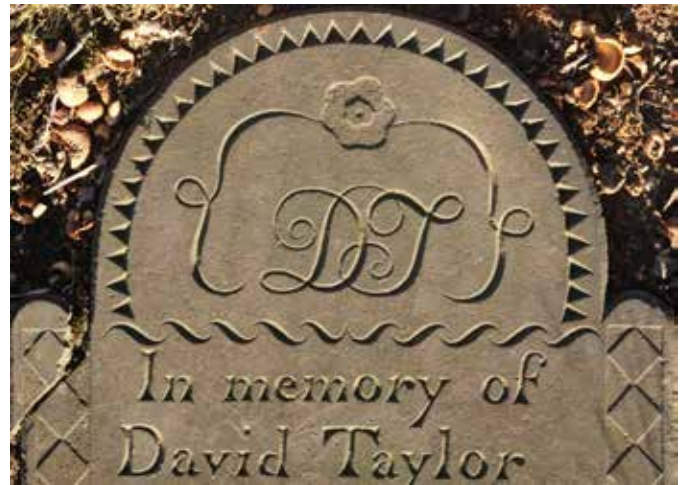
1807: Sally Harris, SH
cut by Jonathan Hand Osborn



1808: Peter Bilyeu, PB
cut by Henry Sillcocks



1809: Samuel Coon, SC
cut by Isaac Sillcocks



1810: David Taylor, DT
cut by Isaac Sillcocks



1812: Michael C. Vantuyl, MCV
cut by Isaac Sillcocks



1813: Peter Trembly Runyon, PTR
unknown stonecutter



1813: James Harris, JH
cut by John Frazee



1820: Mary Faville, MF
unknown stonecutter



1822: John Runyon, JR
cut by Jonathan Hand Osborn

The Herbert stones, all from the second half of the 19th century, are dissimilar to most extant stones. The first Mrs. Herbert's motif is a wilting rose with stem and leaves. The second Mrs. Herbert and Mr. Herbert have monograms in similar letter styles. Note: Mary Ann Herbert (died 1858) and John Herbert (died 1886) are the maternal great-grandparents of Mabel Herbert (Titus) Powelson, third recorder (in 1927) of the Old Presbyterian Graveyard.



1858: Mary Ann Herbert
unknown stonecutter



1878: Mary M. Herbert, MHM
unknown stonecutter



1886: John Herbert, JH
unknown stonecutter

Scallop Crowns



1805: George Harris
cut by Jonathan Hand Osborn



1807: Sally Harris
cut by Jonathan Hand Osborn



1822: John Runyon
cut by Jonathan Hand Osborn

Scallop Fans

The tympanum design of these three stones: a scallop fan beneath a monogram, corner scallop shells on the tympanum adjacent to the shoulders, a symmetrical flourish above the monogram, fluted side borders.

Azariah Coon and his two wives have similar stones. Catharine's center fan has eight leaves; Sarah's has twelve leaves; Azariah's consists of two symmetrical scallop shells of eight leaves each with a thin divider. The wives have identical epitaphs; Azariah's is different.



1791: Catharine Coon, wife of Azariah Coon cut by Jonathan Hand Osborn



1794: Azariah Coon cut by Jonathan Hand Osborn



1796: Sarah Coon, wife of Azariah Coon cut by Jonathan Hand Osborn



Compare the fans



1797: Elizabeth Wheeler, unknown stonecutter

This is the sole example in the graveyard of a scallop fan that fills the tympanum.

Scallop Shells

A distinctive characteristic of Price's work is his placement of scallop shells. The upper right corner of the Mary Read stone, now missing, had a matching shell. Osborn placed scallop shells on the tympanum but next to the shoulders of the Elizabeth Powers stone. He used scallop fans of a similar size in the monogram design.



1770: Mary Read, cut by Ebenezer Price



1796: Elizabeth Powers, cut by Jonathan Hand Osborn

Scrolls



1828: Dr. Ambrose Ellis Cooke, cut by R.R. McChesney. The tympanum carving in relief is a symmetrical pair of scrolls.

Below, a close-up of the left scroll.



1846: Jeremiah Post, unknown stonecutter.

Excavation of this stone revealed an unadorned scroll.



Soul Effigies

Two soul effigies, each with eight outstretched feathers. The crescent-shaped cuts on the feathers are lunettes. The shape of the face and style of the wig differ.



1779: Mary Coon
cut by Jonathan Hand Osborn



1790: Michael Van Norden
cut by Osborn Workshop

These soul effigies with outstretched wings have facial features, wigs and chins that are similar. The earlier stone's soul effigy has six feathers and the later stone's effigy has ten feathers. Both stones have incised dome borders.



1777: Catharine Coon
cut by Jonathan Hand Osborn
smallest size soul effigy, 12"x6"



1785: Thomas Coon
cut by Jonathan Hand Osborn

Unlike other stones in the Old Presbyterian Graveyard, this finely rendered soul effigy appears within an orb-shaped tympanum. The stonecutter has not been identified, but is described as the Unknown Orb Carver. The exposed side reveals a stone thickness of about three inches.



1787: Cathrine Milburn
cut by the Unknown Orb Carver



Scottish native Ennis (an anglicized version of the Scottish name, Angus) Graham was a successful New York City dry goods merchant who imported broadcloths, serges, velvets, silks, buttons and gloves from Scotland. He owned property in New York, New Jersey and Cumberland County, the disputed area between New Hampshire and New York that became the state of Vermont.

Graham aligned himself with the Whig Party in New York City. In late 1776 when the British occupied the city, he fled to New Jersey and settled in Bound Brook, at that time a part of Middlesex County. Most likely the wealthiest resident of Bound Brook during the Revolutionary War, he hid valuables under the floor of his house, including money, silverware, crystal and jewelry. He suffered tremendous financial losses after British raids.

Ennis Graham had a family of seven sons and at least one daughter. Three sons, Alexander, Edward and John, attended Princeton University. Graham died on September 17, 1777 at the age of 51. Rev. Israel Read of the Bound Brook Presbyterian Church was a witness to his will, which was proved on September 24, 1777.

The soul effigy (above) is as it appeared on July 15, 2009, by an unknown carver described as the anonymous Rounded Pear Head Carver, or Rounded Pear Carver, is stylistically distinguished by a pear-shaped face. Ennis Graham's gravestone has eroded to the point of illegibility. The photo at the right was taken on May 21, 2016.



1777: Ennis Graham
cut by the anonymous Rounded Pear Head Carver



A soul effigy with folded wings appears on the third oldest stone in the graveyard. Masterfully executed by an accomplished stonecutter, this effigy seems to embrace the decedent's soul and carry it to a heavenly reward. The facial features and wig are carved in relief and the curved wings are highly detailed with lunettes. The modern logo of the graveyard is based on this soul effigy.



1770: Mary Read
cut by Ebenezer Price



The soul effigy on the Field stone has deteriorated more than the other Osborn effigies. The soul effigy on the Trembly stone has folded wings similar to the relatively well preserved Mary Read stone. Key elements of the incised motif as well as the scallop border are visible despite the stone's condition.



1792: Michael Field
cut by Jonathan Hand Osborn



1797: Peter Trembly
unknown stonecutter
largest size soul effigy, 29"x17"

Sunbursts

In both of these examples cut by Aaron Ross, a two-letter monogram in a classical Roman font has been carved in the center of a sunburst motif, which follows the domed shape of the tympanum. The Miller sunburst features a rope border.



Died January 9, 1798: Abigail Coon



Died October 21, 1798: Hesthers Miller

Tree of Life



1815: Mary Drewry, unknown stonecutter

Urn with Flame



1810: Jacob Vandevanter, cut by A. Wallace



1820: Sarah Ann Richfield, cut by Frazee Workshop

Vine



1817: Susannah Ten-Eick
cut by Jonathan Hand Osborn

Willow Tree with Obelisk (on pedestal)



1842: Alletta M. (Field) Wyckoff, unknown stonecutter

Winged Death's Head



1761: Thomas Coon, cut by Common Jersey Carver

Secondary Motifs

Crossbones



1770: Mary Read, cut by Ebenezer Price

Flowers



1792: Michael Field cut by Jonathan Hand Osborn

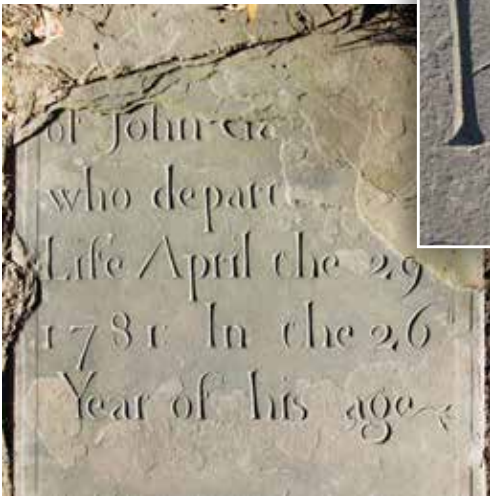


A secondary floral motif appears on each of the four corners, closeups above (of the two upper corners). A similar design (in worse condition) appears on the upper corners of the Peter Tremblay stone.

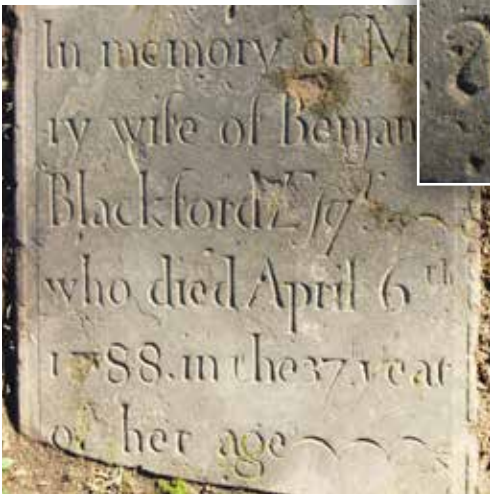
Characteristic of Price's lettering style, a long flourish extending from the word "Age" terminates in a tulip on the Mary Read inscription. Osborn filled out the last line of the John Garrish and Mary Blackford inscriptions with a simple three-pronged figure that resembles a tulip.



1770: Mary Read
cut by Ebenezer Price



1781: John Garrish
cut by Jonathan Hand Osborn



1788: Mary Blackford
cut by Jonathan Hand Osborn

Heart



1795: Martha Anderson, cut by Henry Osborn. A small heart, about half an inch high, is positioned in the center of the rope tympanum border.

Pointing Hand or Gloved Pointing Hand

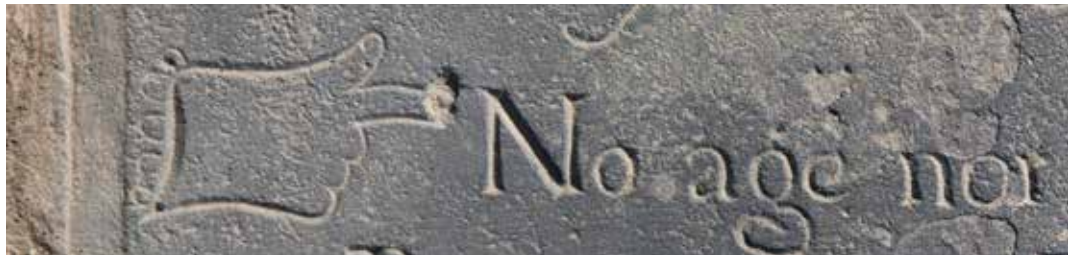
Unlike an allegorical motif, a pointing hand quite literally directs the viewer's attention to the name of the stonecutter (Mary Read stone), or the first line of the epitaph (Thomas Coon [died 1785] and John Van Fleet stones). The pointing hand was an advertising technique in contemporary newspapers.



1770: Mary Read
cut by E[benezer] Price



1785: Thomas Coon cut by
Jonathan Hand Osborn



1826: John Van Fleet
unknown stonecutter



Rosettes

A rosette is a disk-shaped floral design. These two stones have different silhouettes, hence different shoulders, but their rosettes are similar. Each rosette has eight petals.



1810: Jacob Vandevanter
cut by A. Wallace



1811: Nicholas Perrine
unknown stonecutter

Scallop Fans



1779: Mary Coon
cut by Jonathan Hand Osborn
A larger center fan between the two fans above the soul effigy has broken off.

The stones below have single scallop fans above the tympanum borders. The Meldrum stone has fans on each shoulder. The side borders of the Ten-Eick stone extend up onto the shoulders. Both stones have smaller domes flanking the center fans that have not been carved.



1815: Sarah Meldrum
cut by Jonathan Hand Osborn



1817: Susannah Ten-Eick
cut by Jonathan Hand Osborn

Unlike most scallop fans, the fans uppermost on the Powers and Vandevanter stones are set on curved bases. (The scallop fans on the Powers stone are part of a primary motif.) The scallop fans on the shoulders of the Anderson stone are the smallest fans in the Old Presbyterian Graveyard at half an inch high.



1796: Elizabeth Powers, cut by Jonathan Hand Osborn



1810: Jacob Vandevanter, cut by A. Wallace



1795: Martha Anderson, cut by Henry Osborn, with close-up of scallop fan



Scallop fans of four to six leaves fit neatly on shoulders.



1826: John Van Fleet
unknown stonecutter
scallop fans with four leaves



1760: Catherine Read
cut by Ebenezer Price
four leaves



1798: Hesthers Miller
cut by Aaron Ross
six leaves



1804: Hannah Covenhoven
unknown stonecutter
six leaves



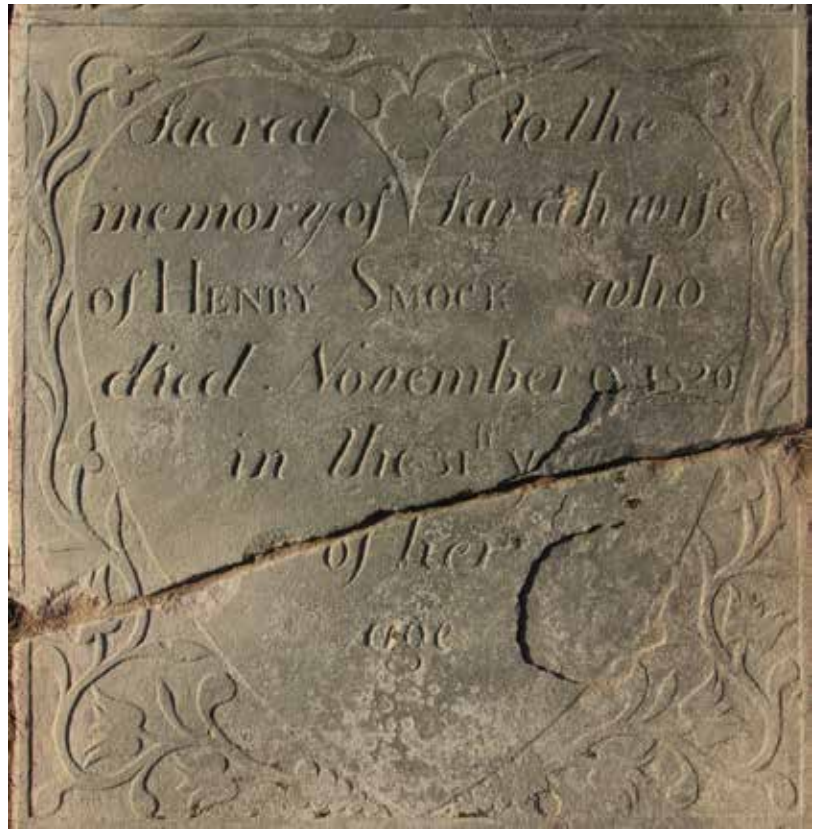
1806: Jacob Bond
cut by Isaac Sillcocks
five leaves



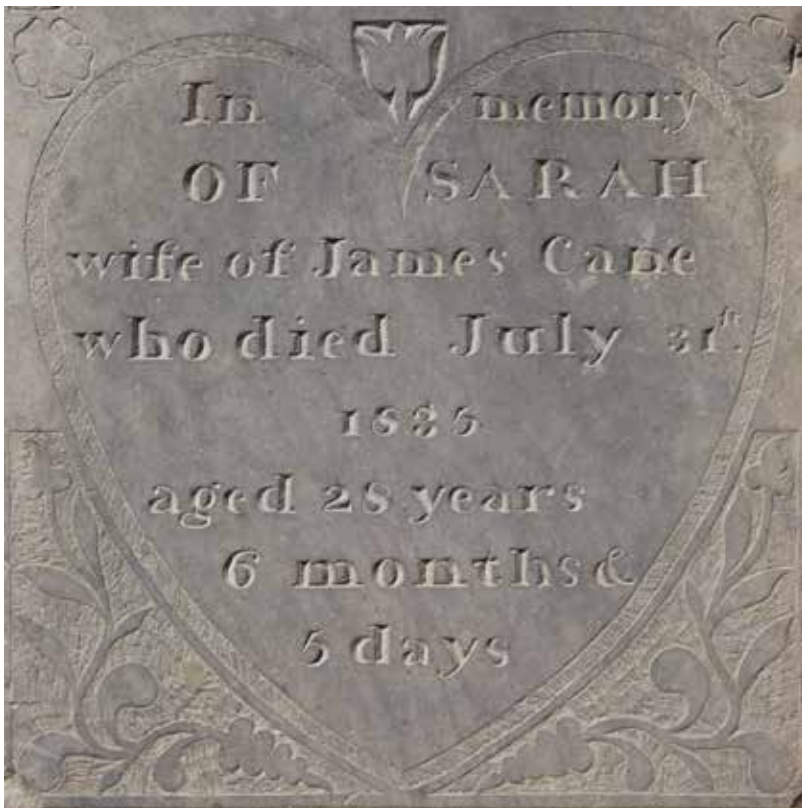
1835: Sarah Cane
cut by Osborn Workshop
four leaves

Vines

The Smock vine surrounds the entire heart. The similar Cane vine fills the lower corners only. Each vine has leaves and three-leaf clovers. The vines terminate in similar shapes at either side of the heart's point. The Smock vine has tulips and five-petal flowers. These floral motifs appear on the upper part of the Cane stone, but they do not stem from the vine.



1820: Sarah Smock,
cut by Jonathan Hand Osborn

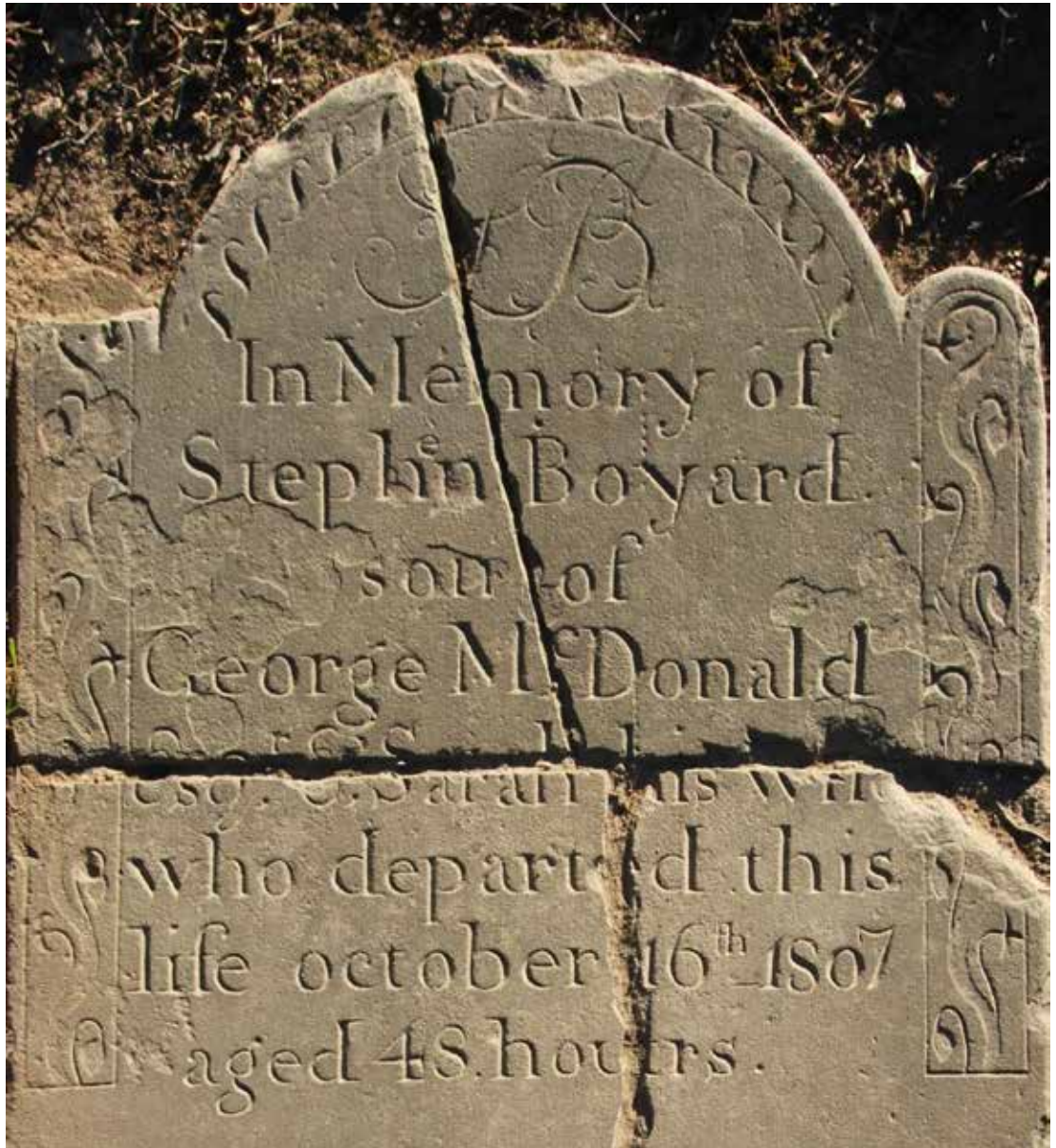


1835: Sarah Cane,
cut by Osborn Workshop

Decorative Borders

Curlicue Side Borders

A curlicue is an ornamental curl or twist. The curlicue side borders here have a freehand quality, while those on the next page comprise formal patterns.



1807: Stephen Boyard McDonald
cut by Joseph Silcock

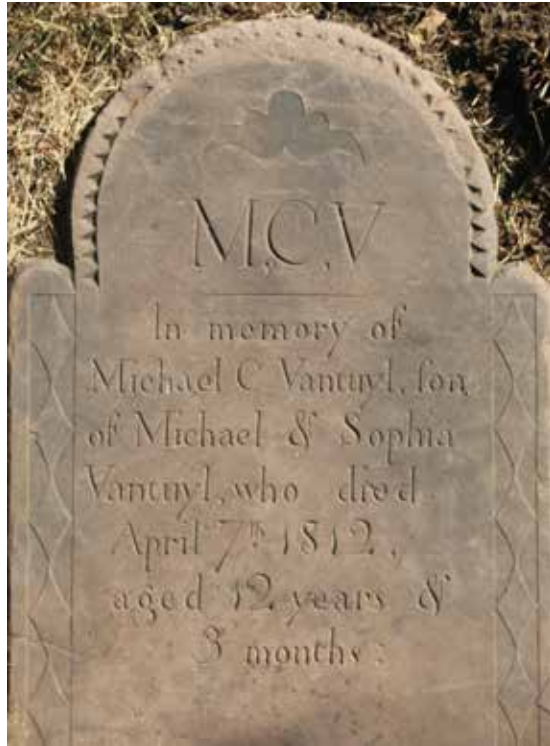


1813: Alexander Campbell McDonald
above and left
died August 23
cut by John Frazee

1813: James Harris, below and right
died August 1
cut by John Frazee

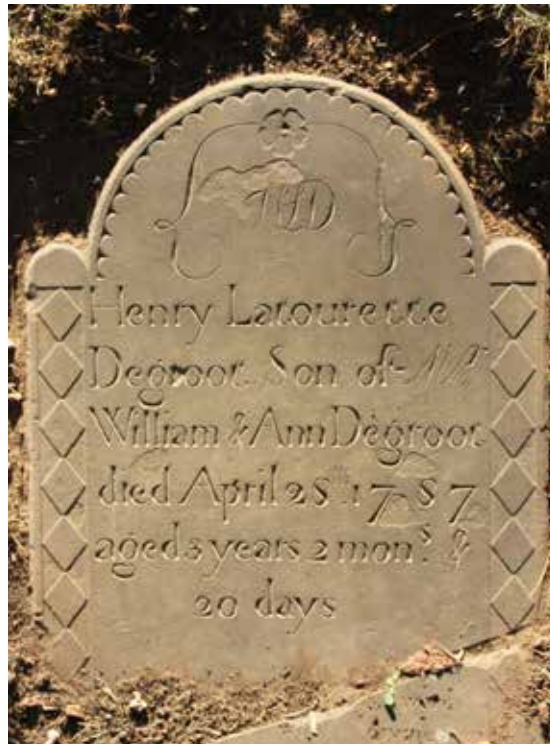


Diamond Side Borders

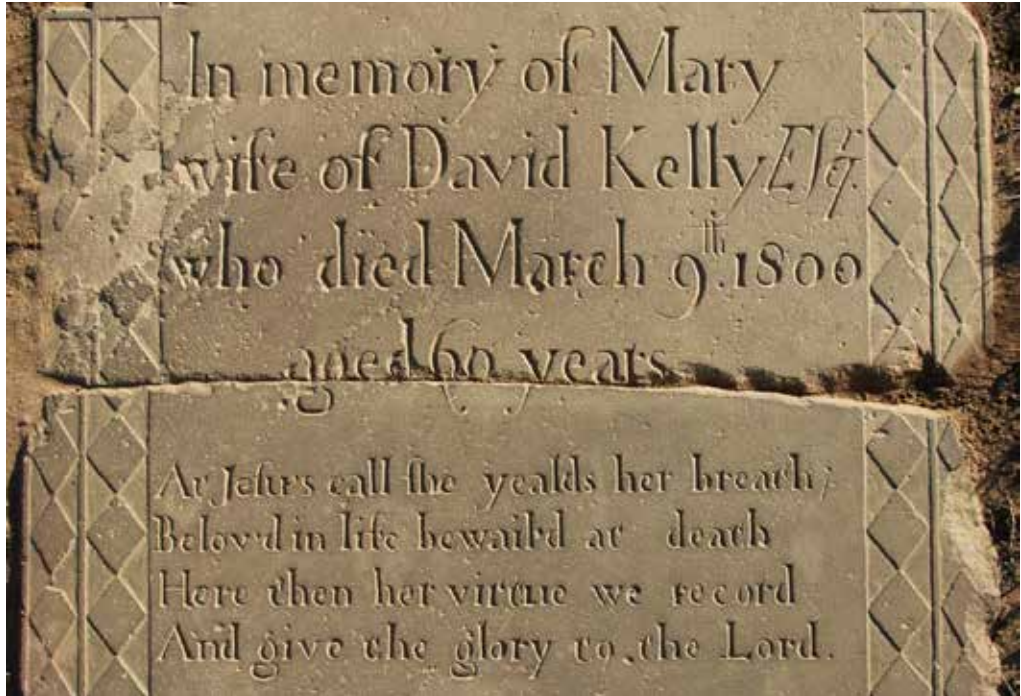


1812: Michael C. Vantuyl
cut by Isaac Sillcocks
Narrow diamond border

1787: Henry LaTourette DeGroot
cut by Jonathan Hand Osborn
Wide diamond border



The Mary Kelly stone is the only extant stone in the Old Presbyterian Graveyard with double rows of diamonds.



1800: Mary Kelly, above
cut by Jonathan Hand Osborn

Far left, the left side border with the shoulder
above the inner row of diamonds.

Left, a close view of the right side border illustrates that
the inner row of diamonds is wider than the outer row.



Comparison of Diamond Side Borders

Six examples to illustrate styles and widths of diamond borders. Each contains a segment of five diamonds.



1808:
Peter Bilyeu
cut by Henry
Sillcocks



1810:
David Taylor
cut by Isaac
Sillcocks



1787:
Henry LaTourette
DeGroot
cut by Jonathan
Hand Osborn



1807:
Sally Harris
cut by Jonathan
Hand Osborn



1811:
David Harris
cut by Jonathan
Hand Osborn



1812:
Michael C.
Vantuyl
cut by Isaac
Sillcocks

Fluted Tympanum and Side Borders



1797: Elizabeth Wheeler
unknown stonecutter
Tympanum border (three flutes); side borders (five flutes)



1796: Elizabeth Powers
cut by Jonathan Hand
Osborn (three flutes)



1798: Hesthers Miller
cut by Aaron Ross (five flutes)



1797: Martha Anderson
cut by Henry Osborn
(one flute)

Incised Borders

Gravestones with incised borders are plentiful in the Old Presbyterian Graveyard. These borders are usually well hidden by the surrounding grass that encroaches upon the edges of the stones. Digging out the tympanum and side edges of some of the stones led to the discovery of a variety of incised borders. many more styles might be discovered by a mass excavation of the stones at the site.



1794: Michael Gordon
unknown stonecutter (sandstone)



1840: Peter V. Field
unknown stonecutter (sandstone)



1848: Sarah Coriell Urmston
unknown stonecutter (marble)



1863: Sarah Adams
cut by Lebbeus Manning (marble)

Ivy Tympanum and Side Borders



1857: Anna Maria (Schenck) Bailey
unknown stonecutter
white marble

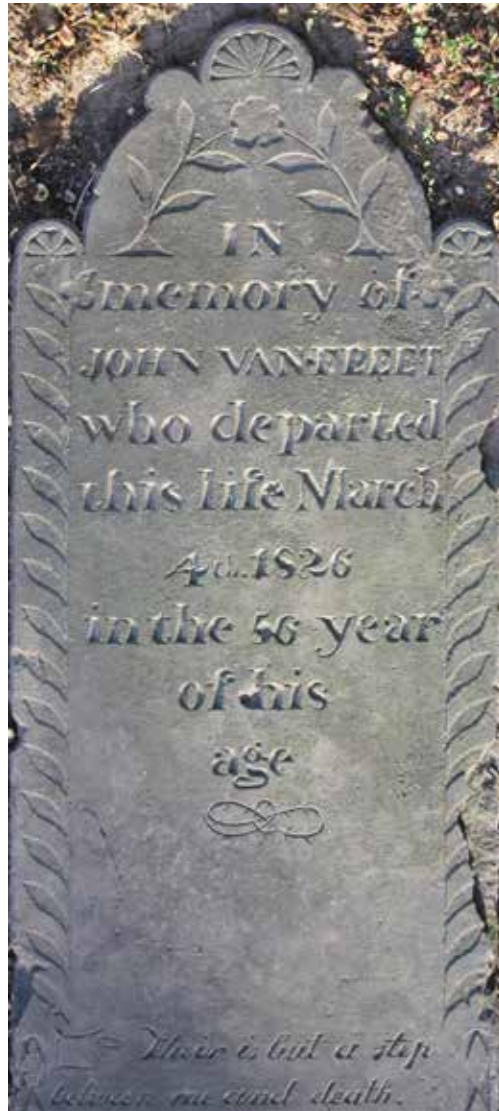
Ivy on either side of the Masonic square and compasses symbol on the McKissack stone resembles the ivy on the Bailey monument. The McKissack stone was produced in granite, 100 years after the Bailey monument.



1956–1957: William McKissack and Margaret (McDonald) McKissack (replacement stone)

Leafy Side Borders

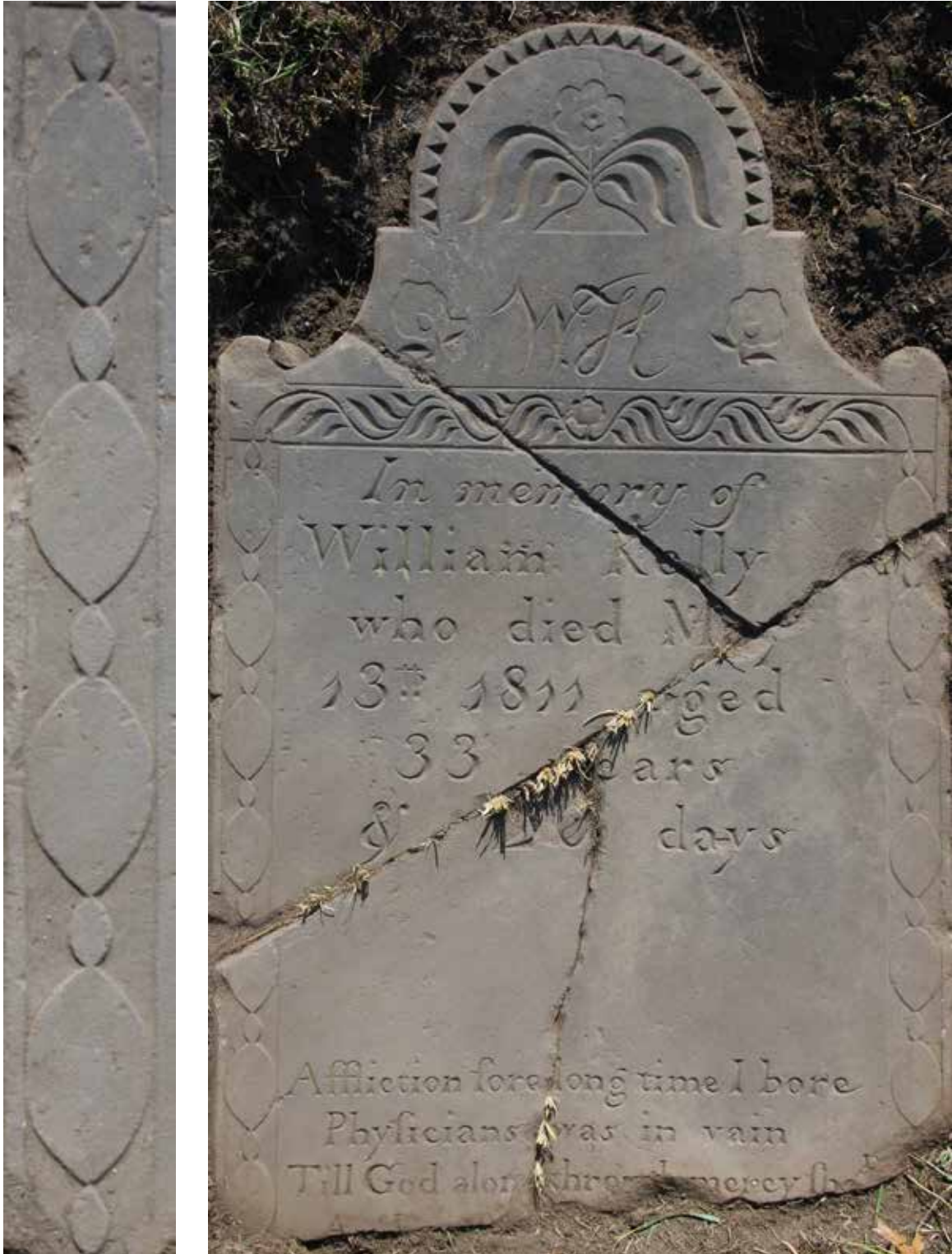
These symmetrical side borders consist of a single stem of angled leaves. A clover with an elongated and pointed center petal tops each stem. Similar leaves on vines flank a single flower on the tympanum.



1826: John Van Fleet
unknown stonecutter

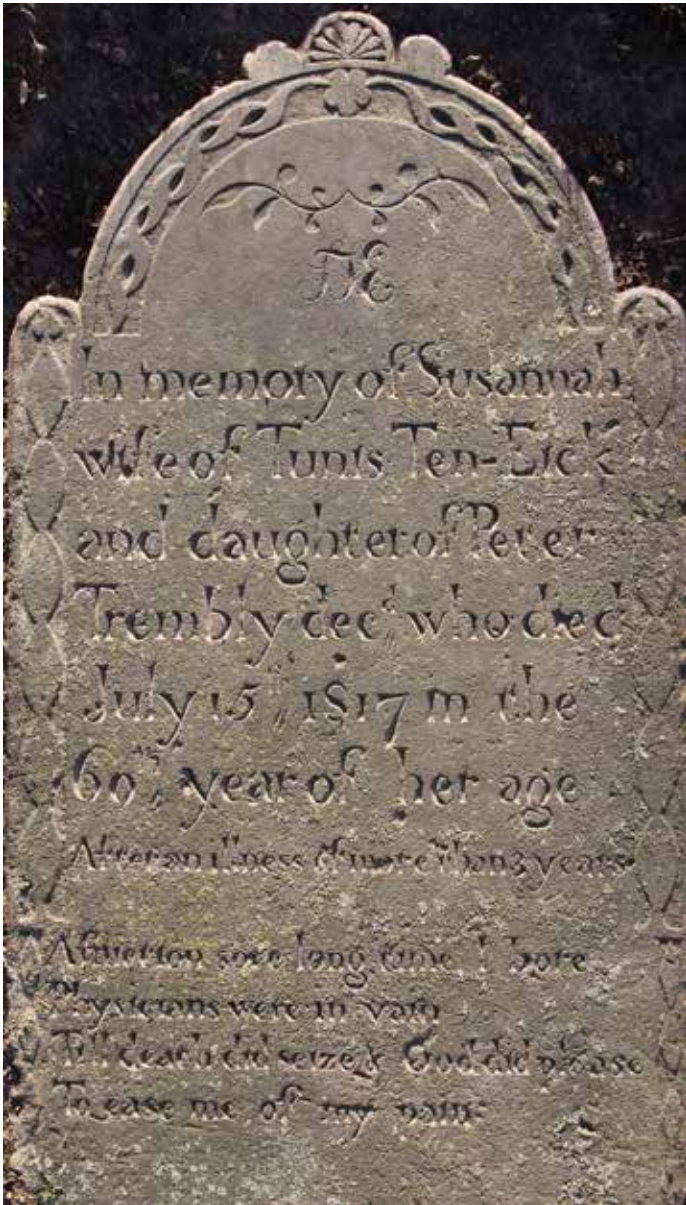


Pointed Oval Side Borders

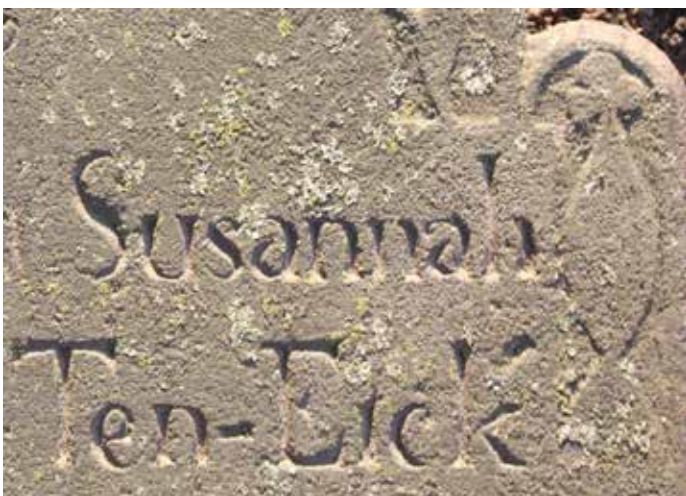


1811: William Kelly
cut by Isaac Sillcocks

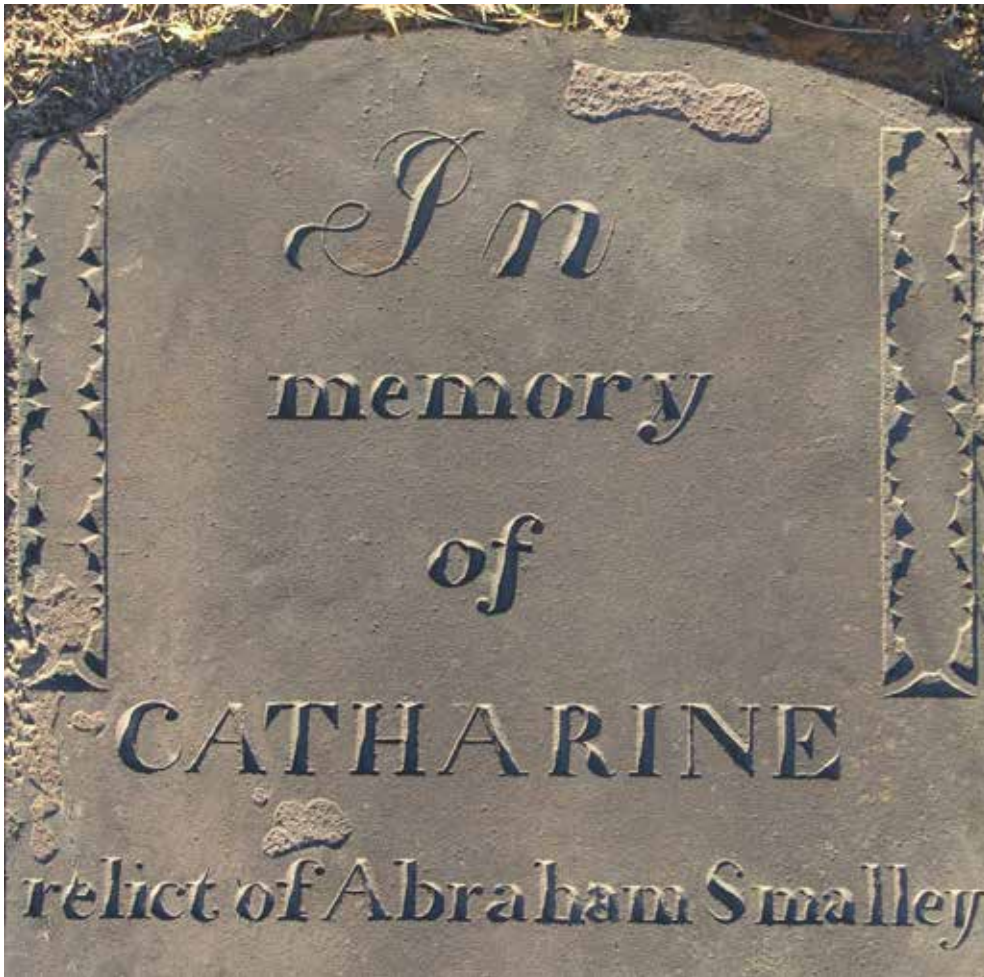
Alternating large and small double pointed ovals form this side border pattern.



Pointed oval side borders with a clover at each shoulder.



1817: Susannah Ten-Eick
cut by Jonathan Hand Osborn

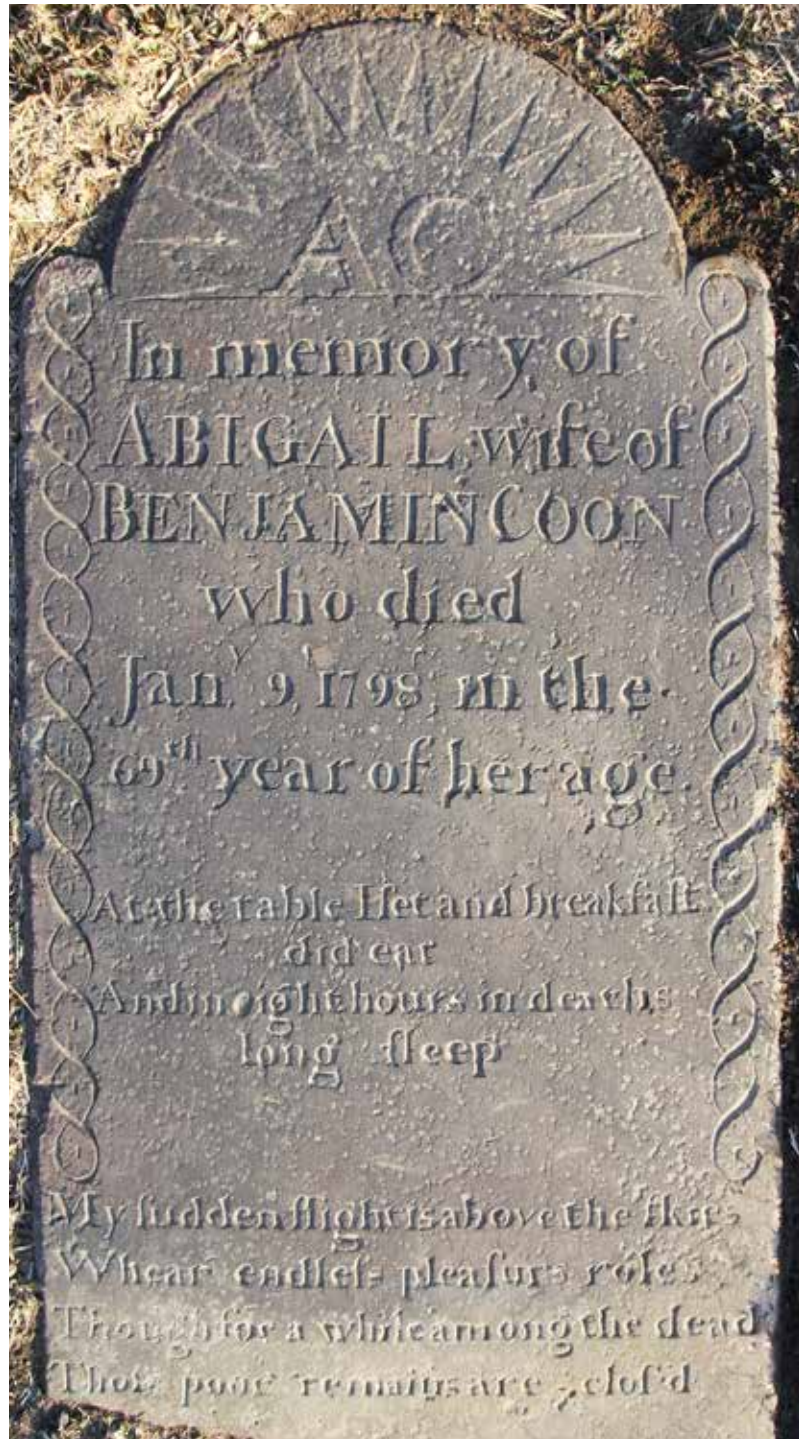


1838: Catharine Smalley
unknown stonecutter

This pointed oval side border consists of four linked oval shapes with two stems at the base. The ovals are ornamented with scallops and triangles and exhibit an organic character.

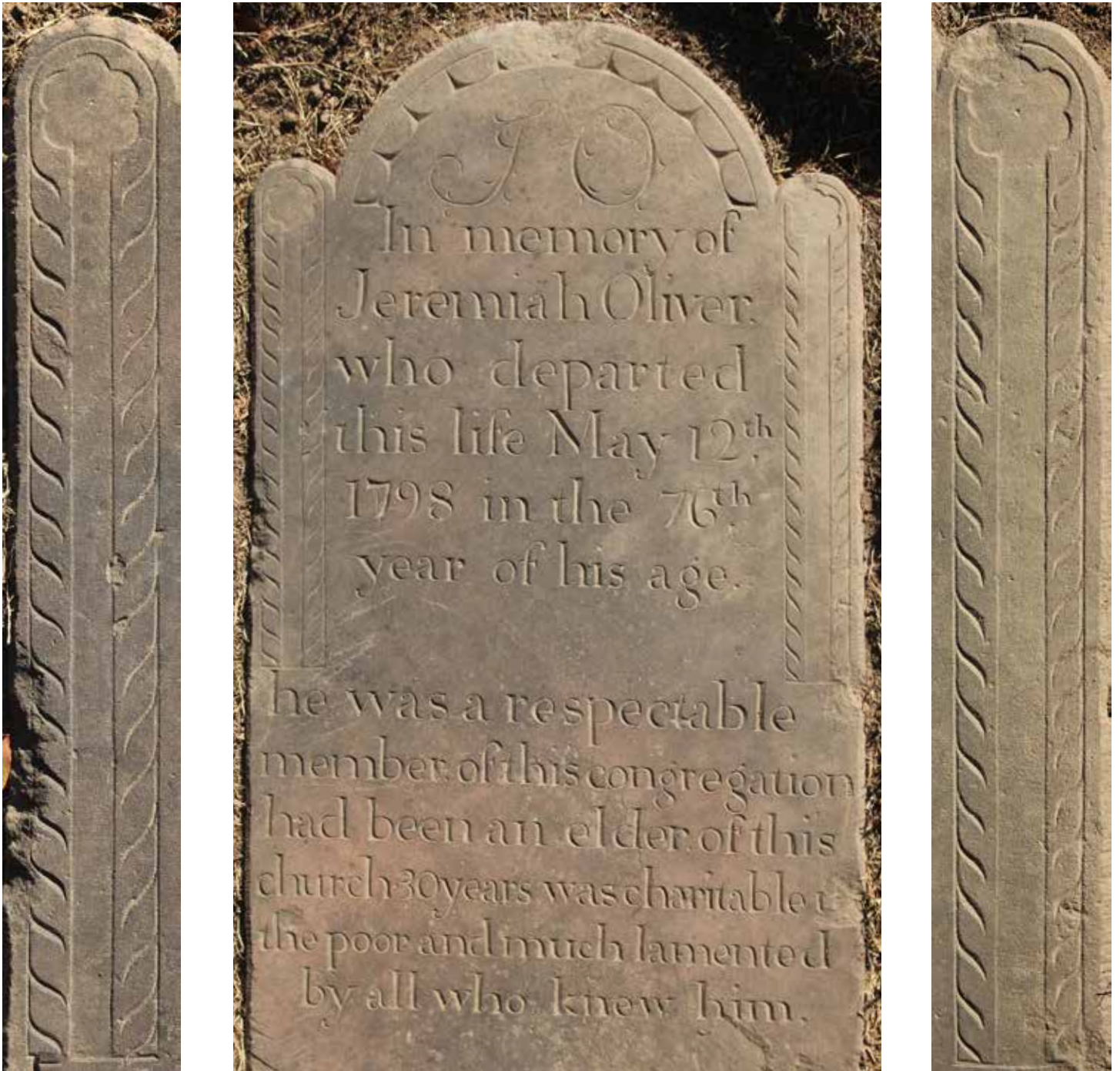


Rope Side Borders



1798: Abigail Coon
cut by Aaron Ross

On each side is a symmetrical set of rope borders resembling a stylized pattern of leaves with a rigid vertical stem. A six-petal flower adorns each shoulder. The outline of each border curves around the flower at the top and squares off at the base.



1798: Jeremiah Oliver
cut by Joseph Sillcock

Rope Tympanum Borders



1797: Martha Anderson
cut by Henry Osborn



1798: Hesthers Miller
cut by Aaron Ross



1807: Stephen Boyard McDonald
cut by Joseph Sillcock



1811: David Harris
cut by Jonathan Hand Osborn



1815: Sarah Meldrum
cut by Jonathan Hand Osborn



1817: Susannah Ten-Eick
cut by Jonathan Hand Osborn

Scallop Fan Tympanum Border

Twelve scallop fans within a scallop border. Note the continuous line of the scallop border, flowing into a straight line at the tympanum base.



1797: Benjamin Blackford
cut by Osborn Workshop

Scallop Tympanum Borders



1794: Matthew Harrison
cut by Jonathan Hand Osborn



1798: Jeremiah Oliver
cut by Joseph Sillcock (inverted scallop)

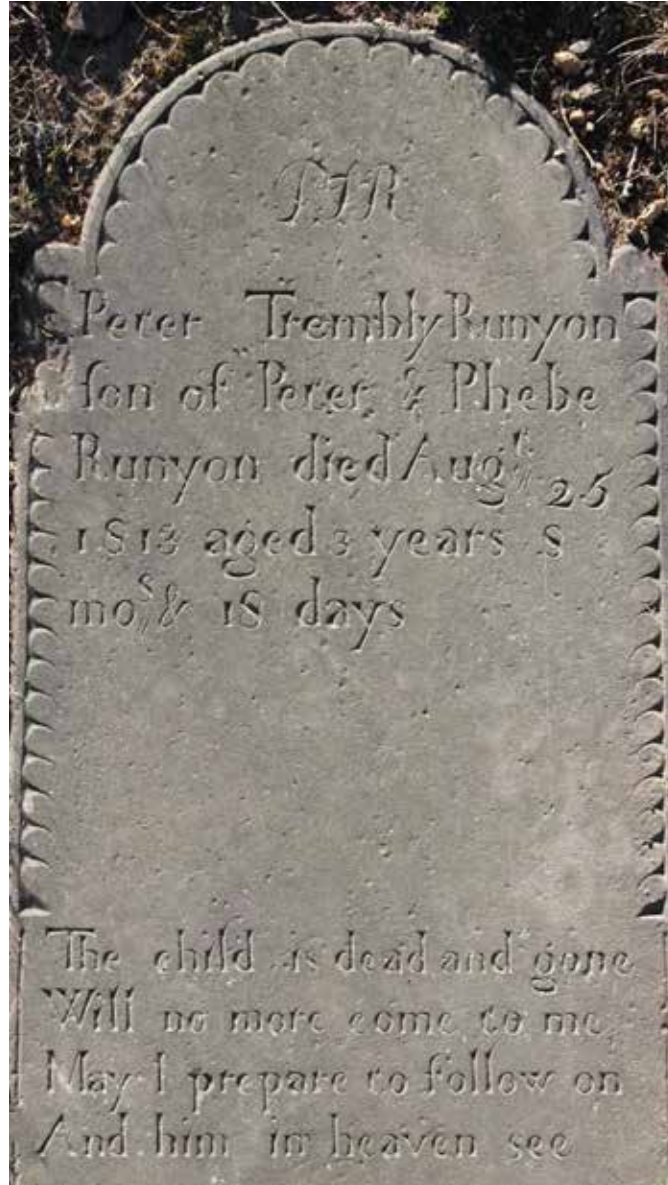


1804: Elizabeth Coon
cut by Jonathan Hand Osborn

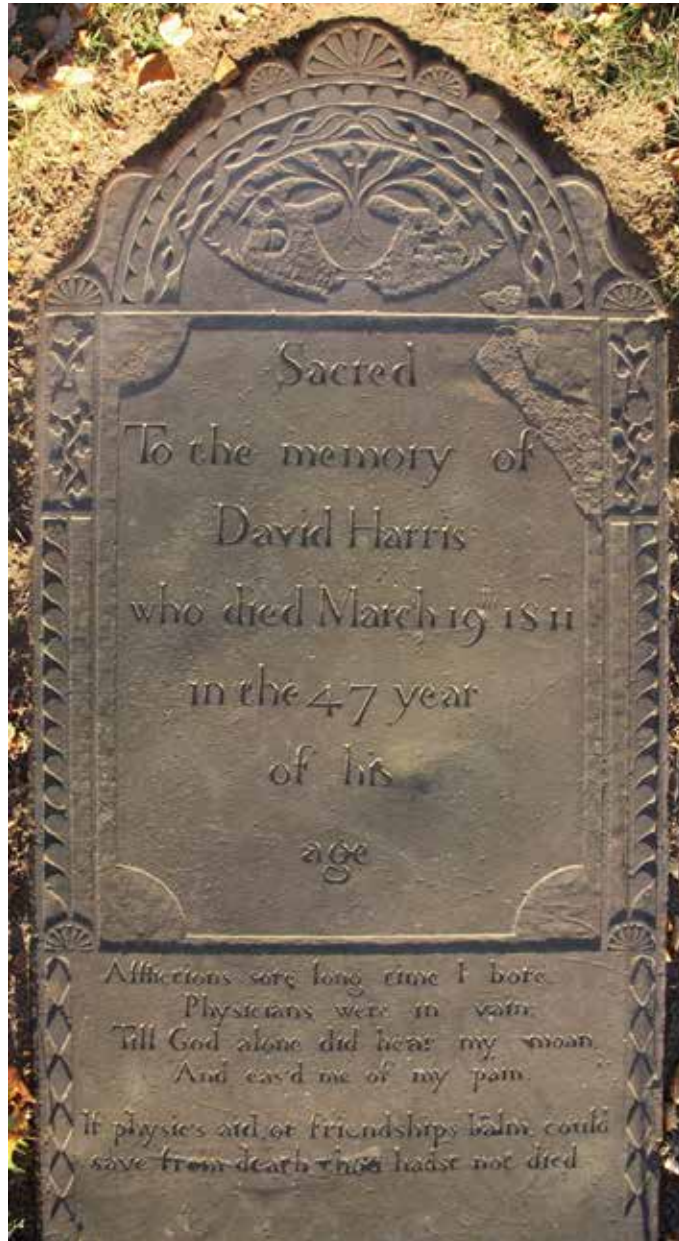


1805: George Harris
cut by Jonathan Hand Osborn

Scallop Side Borders



1813: Peter Trembly Runyon
unknown stonecutter
The tympanum also has a scallop border.



1811: David Harris
cut by Jonathan Hand Osborn

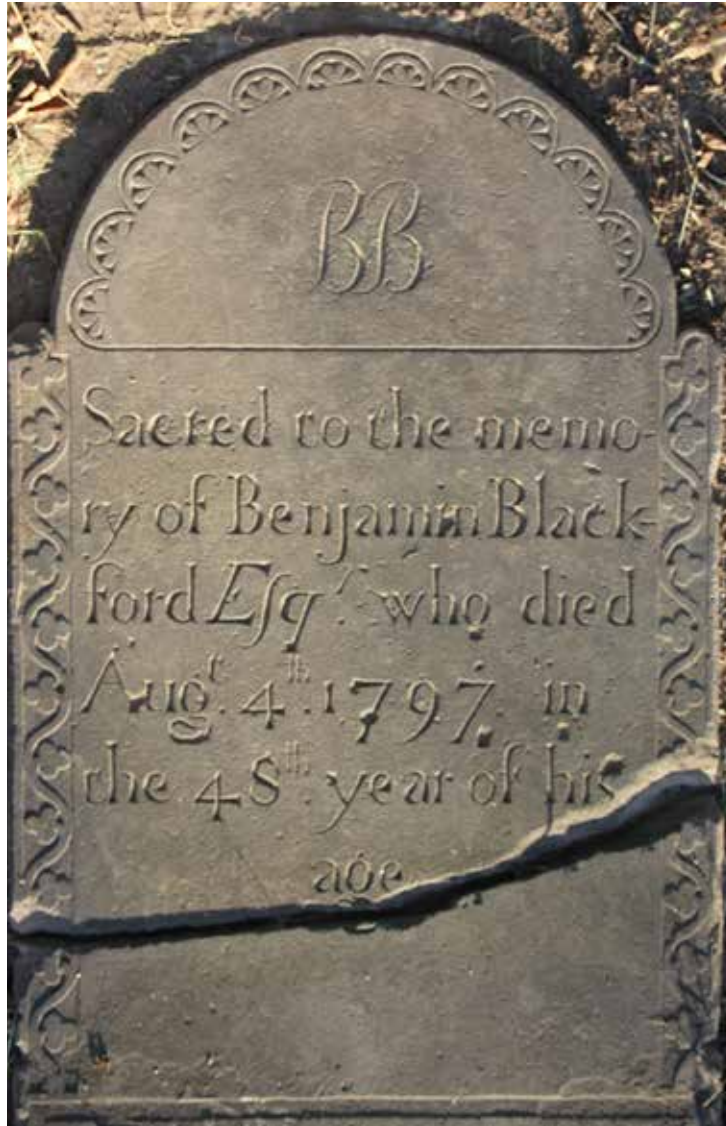
The scallop border is the longest of three side borders; three-leaf clovers are above and diamonds are below. A scallop fan separates the lower two borders from the upper border.



1815: Sarah Meldrum
cut by Jonathan Hand Osborn

The inscription is bordered by long segments of scallops. The epitaph is bordered by short segments of diamonds. A scallop fan decorates each shoulder.

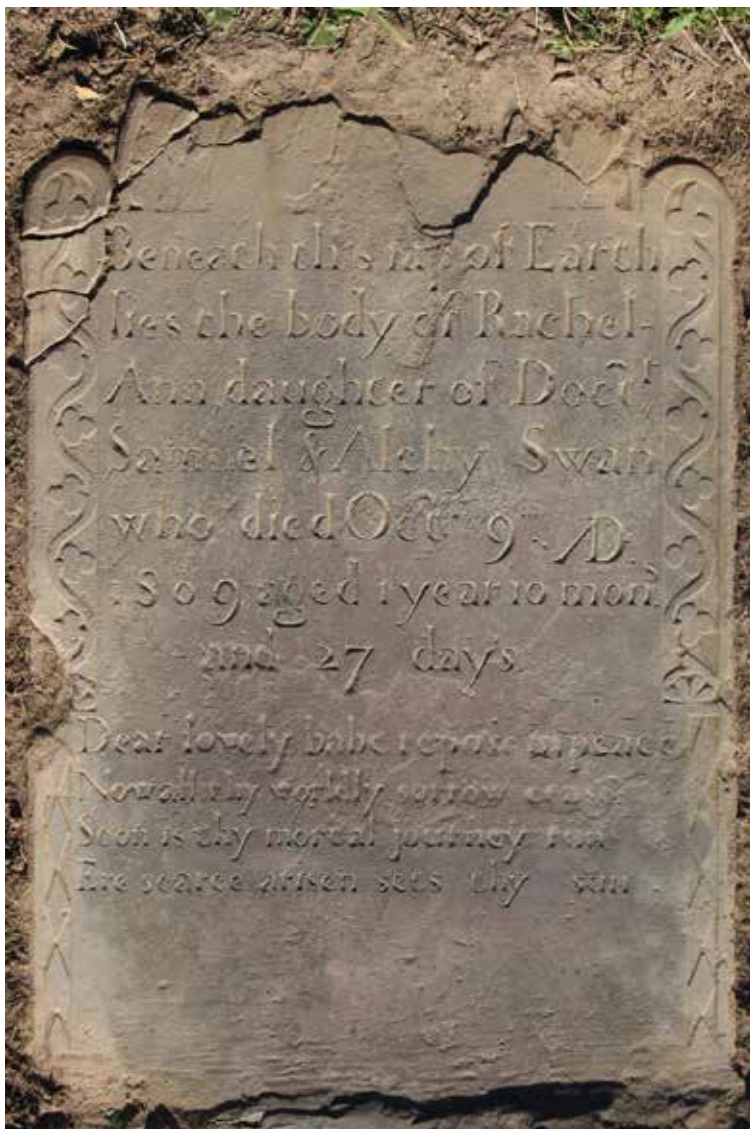
Three-Leaf Clover Side Borders



1797: Benjamin Blackford
cut by Osborn Workshop

Alternate facing three-leaf clovers are set on a curving s shaped vine in a rigid pattern. The uppermost clovers extend onto the shoulders with an elongated and pointed petal.

Like the Benjamin Blackford stone, three-leaf clovers are set on a curving vine in a rigid pattern. The uppermost clovers extend onto the shoulders with an elongated and pointed petal. Unlike the Blackford stone, a scallop fan appears at the base of each vine, and a short diamond border is below each scallop fan.



1809: Rachel-Ann Swan
cut by Jonathan Hand Osborn

The David Harris stone is one of the most elaborately carved stones in the graveyard, with two tympanum borders and three side borders. The symmetrical borders of three-leaf clovers and flowers on vines are positioned underneath the shoulders of the tympanum. Below these borders are scallop borders, and farther below are diamond borders.



1811: David Harris
cut by Jonathan Hand Osborn

Triangle Tympanum Borders



1808: Peter Bilyeu
cut by Henry Sillcocks



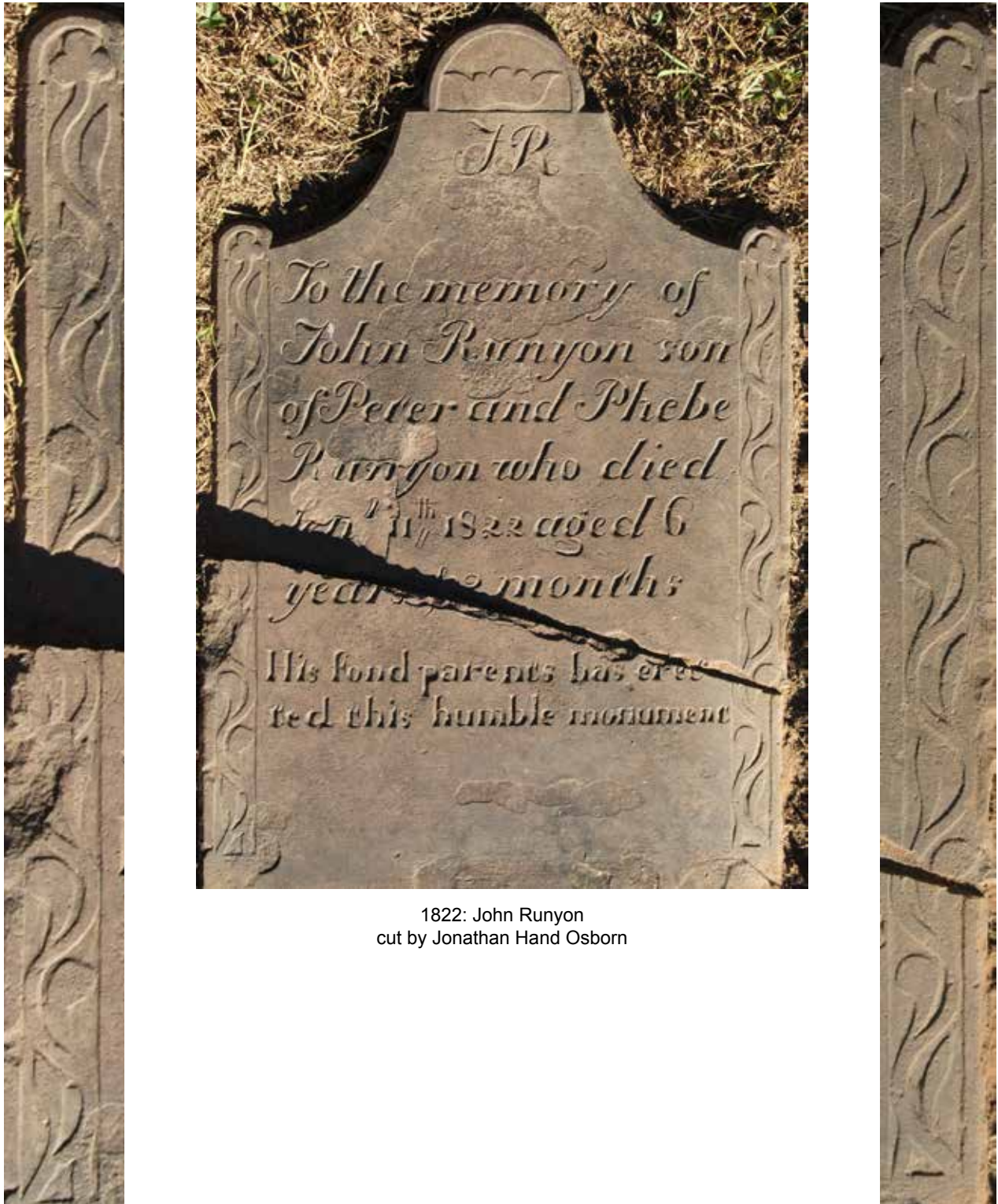
1810: David Taylor
cut by Isaac Sillcocks



1812: Michael Vantuyt
cut by Isaac Sillcocks

Vine Borders

These symmetrical side borders consist of geometrically curving vines with leaves. The vines terminate in single three-leaf clovers at the shoulders.



1822: John Runyon
cut by Jonathan Hand Osborn

Wave Side and Tympanum Borders



1811: William Kelly
cut by Isaac Sillcocks

This wave pattern echoes the leaves of the William Kelly primary floral motif. A miniature flower marks the center of the tympanum wave border on the Kelly stone. The only carving that remains on the unidentified stone (below, No. 70 on the Map of Extant Stones) is the right corner showing portions of the wave tympanum and wave side borders.



Selected Epitaphs

An epitaph is a memorial inscription carved on a gravestone. The text of an epitaph may take the form of a thought-provoking poem alluding to popular beliefs, a well-known biblical quotation that comments on an afterlife, a verse from a familiar hymn (Isaac Watts is credited with many hymns) or a straightforward statement that commemorates the decedent's life. Some inscriptions reflect the grief of family members upon the loss of their loved one.

Epitaphs found in the Old Presbyterian Graveyard present a treasure trove of contemporaneous ideas about death and the hereafter, espoused by a local population that was overwhelmingly Protestant in the 18th and 19th centuries. The graveyard was operated by the Bound Brook Presbyterian Church, and while not all people buried here were church members, it is likely that their families would be familiar with the same religious precepts and practices. Every epitaph speaks to the reader in one of three voices: the voice of the deceased (ex. Capt. Peter Boyer), the voice of a friend or family member (ex. William Creed), or the voice of a philosopher, speaking eternal truths (ex. Ennis Graham).

About half of the persons known to have been interred in the graveyard had epitaphs on their gravestones, and roughly that same ratio (98 of 183) of the extant gravestones have epitaphs. The following 44 examples, dating from 1789 to 1871, have been selected because they are inherently interesting, historically significant or good examples of epitaph form or content. Generic epitaphs - generally appropriate for decedents or appealing to their families - were probably chosen from a stock of pre-written quatrain poems. Other epitaphs are personalized for the individuals. Only thirteen of the selections may be viewed on extant stones, a circumstance that illustrates the inestimable value of the 20th century gravestone recordings.

The selected epitaphs cited here are for decedents ranging in age from one day to 97 years are transcribed exactly, with spelling (or misspelling), capitalization (or lack of capitalization), and punctuation as cut by the stonecutter. As in the individual entries for decedents, non-standard spellings, capitalizations and punctuation are underlined. The epitaphs are divided into eight categories, arranged chronologically and identified by the decedent's name, year of death and age at death. One asterisk (*) after the decedent information indicates that it is the *Powelson* version of the epitaph; see full decedent entry for alternate wording. Two asterisks (**) indicate that the gravestone is extant.

Scriptural Epitaphs

Examples of epitaphs with Biblical references are plentiful, but most epitaphs do not quote scripture directly. The following three epitaphs on gravestones dating from the second quarter of the 19th century are Old Testament references. Note the intriguing (though perhaps coincidental) chronological progression in tone from a cautionary to an uplifting point of view:

*Their is but a step
between me and death*

Source: I Samuel 20:3

John Van Fleet, died 1826, aged 56**

*Thou takest away their breath
They die and return to their dust*

Source: Psalms 104:29
David Coriell, died 1838, aged 35

*“For I know that my Redeemer liveth
and that he shall stand at the latter Day
upon the earth.”*

Source: Job 19:25
Elisha Coriell, died 1847, aged 92

Quatrain Epitaphs

A popular epitaph form, the quatrain’s four lines are an ideal length for conveying a message for contemplation by those who mourn the decedent. The quatrains selected here date from the American Revolution to just before the Civil War.

Ennis Graham was very likely the wealthiest citizen in Bound Brook during the American Revolution. According to a bound folio manuscript at the New Jersey State Library in Trenton, Mr. Graham’s inventory was plundered or destroyed by British troops on December 19, 1776. He lost £6,150 in cash, £3,000 of which was “hard money,” a large amount of silverware and garnet, brilliant and gold jewelry.

*The Grave hath Eloquence
Its Lectures teach in Silence
Louder than Divines can preach
Hear what it says it speaks to you*

Ennis Graham, died 1777, aged 51**

*My friends that live to mourn & weep
To see the grave wherein i sleep
Prepare for death for you must die
And be entomb’d as well as i*

Azariah Coon, died 1794, aged 44**

*Mourn not for me my kindred dear
I am not dead but sleeping here
My debt is paid I ow’d for sin
For christ redeems all trusts in him*

Michael C. Vantuyl, died 1812, aged 12**

*Bless'd are the dead that die in Christ
And have their sins forgiv'n;
My labours here below are done
I trust I'll rest in Heaven*

Anna Voorhees, died 1822, aged 62

*Calm and peaceful was her end
When call'd to leave each tender friend
Meekly she bowed beneath the rod
In sweet submission to her God*

Elizabeth (Vosseller) Whitehead, died 1830, aged 44

*This spot contains the ashes of the just
Who sought no honour and betrayed no trust
This truth he proved in every path he trod
An honest man is the noblest work of God*

Jonathan Smith, died 1832, aged 59*

*Farewell children farewell friends
Our creator parts us for a while
Be strong in faith when grace he sends
That we may meet again to smile*

Catharine Smalley, died 1838, aged 82**

*She is gone but not in doubt or fear
No earthly power could save
She saw with joy her Saviour near
Through the portal of the grave*

Ann Nestor, died 1844, aged 89

*He has gone to a mansion of rest
From a region of sorrow and pain
To the glorious land of the blest,
Where he never can suffer again.*

Jeremiah Vandeventer, died 1860, aged 77

*Dear friends I bid you all farewell
Sure I no longer here can dwell
For Death did on me lay his hand
And I must go at his command*

Decedent name unknown, death date unknown, aged 17

Couplet Epitaphs

Some epitaphs put across their message in just two rhyming lines.

*My debt is paid my grave you'll see
Prepare for death & follow me.*

Garret K. Schanck, died 1809, aged 32**

*"Verses on tombstones is time illy spent;
Our living character should be our best monument."*

John Boggs Richardson, died 1854, aged 17

Single Line Epitaphs

These succinct statements are comprised of as few as three words.

Weep not for me

John Alfred Harriot, died 1843, aged 24**

"I still live"

Garret Terhune, died 1846, aged 40

In the midst of life we are in death

Joseph H. Phillips, died 1857, aged 63

I know in whom I have believed

John W. Whitehorn, died 1859, aged 31

Gone but not forgotten

James A. Perrine, died 1864, aged 20**

Dear Reader, prepare to meet thy God

Esther (Blackford) Van Nortwick, died 1866, aged 80

Children's Epitaphs

According to an analysis done by George M. LaMonte in 1927, one in five decedents, or 20% were children; 112 were less than five years old and 27 were five years or older. These epitaphs for three infants and two children comment on the particular loss of a young life. The Parsell family used the same epitaph for two children.

*The child is dead and gone
Will no more come to me
May I prepare to follow on
And him in heaven see.*

Peter Trembly Runyon, died 1813, aged 3**

*Behold our tombs our graves how small
No age from death is free*

Elizabeth Parsell, died 1818, aged 1 day
Lucretieshe Parsell, died 1822, aged 6 months

*Sleep lovely babe and take thy rest,
God call'd thee home he thought it best.*

Alexander Campbell McDonald, died 1819, aged 5 months**

*When the last angels trump shall sound
And souls to bodies join
Many shall wish their days on earth
Had been as short as mine*

Annamelia Van Nortwick, died 1851, aged 7

Eulogy Epitaphs

The following three epitaphs memorialized men who were respected in the community when they died in the 1790s.

Michael Field was a grist mill owner and patriot during the American Revolutionary War. Commissioned to provide flour for the Continental Army, Field accepted loan office certificates (the first “war bonds”) as payment and amassed a fortune as a result. Field’s mill stood on the east bank of the Green Brook, which was formerly called, as early as 1688, the Bound Brook. Located near the mouth of the Green Brook where it empties into the Raritan River, the mill was close to the present day eastern boundary of Bound Brook, a dividing line between Somerset and Middlesex Counties. The mill appears on historic maps dating from as early as 1766. Despite attempts by British foraging parties to destroy it, the mill survived the war and continued to operate until after the Civil War. It burned down around 1880.

Like many of his contemporaries, Michael Field was a slave owner. An inventory of his personal property in the year he died (1793), totaled up to £18,000 and included six slaves. Michael Field gave generously to the Bound Brook Presbyterian Church, leaving £1000 in his will towards support of the gospel. He left £500 for the start of a free school within the congregation. The church has a prized leather-bound Bible, spared in the 1896 fire and flood by Rev. T.E. Davis, which was presented by Michael Field to Rev. Israel Read in 1784.

Reverend Israel Read guided the Bound Brook Presbyterian Church for four decades, including the trying Revolutionary War years. Rev. Read's gravestone is mentioned in the book, *The Story of an Old Farm, or Life in New Jersey in the Eighteenth Century* by Andrew D. Mellick, Jr., published in 1889. On pages 171-172, Mr. Mellick writes: "Affixed to the walls of the present church edifice is a tablet showing the first settled minister of the congregation to have been the Reverend Israel Read. He was called to the pastorate in 1750, 'in which he was faithful to his Divine Master to the death'." This church burned to the ground in February 1896. The stone lies in the southwest corner of the graveyard and is illegible, having survived the fire and the elements for 120 years. In the 1920s, George Mason LaMonte suggested affixing the stone to the church wall once again, but the congregation did not act upon it.

Peter Trembly was a large landowner of a 300-acre farm, extending north from High Street between Mountain Avenue and East Street. His father, Ebenezer Trembly, bought the land in 1720 from George Cussart, who purchased the land in 1700 from Thomas Rudyard. Rudyard bought it from one of the eight East Jersey proprietors. Mr. Trembly's stone is a grand size, signifying stature in the community.

Each of these epitaphs commences with a narrative of the individual's death details. The Field epitaph continues with a thoughtful eulogy, notable in its lack of the poetic form of most epitaphs. The Read epitaph continues with a brief personal tribute ending with the word "death," leading seamlessly to a New Testament reference beginning with the same word. The Trembly epitaph continues with a secular quatrain

*This Stone is erected Sacred to
the memory of Mr. MICHAEL
FIELD who departed this Life
January the 13th 1792 Aged 69
Years*

*Simplicity, Sincerity, Honesty & Benevolence constitutes
his true character.*

*His concern for the welfare of the
Church; Liberality towards and his generosity in educating
the Poor will perpetuate his Name & long endear him to
this Congregation. [The Memory of the Just is Blessed.]*

Michael Field, died 1792, aged 69**

*In memory of the Rev^d.
Israel Read who deceas'd Novem^r
28th 1793 in the 73rd year of his age
He was the first minister of this Church
In which he was faithful to his Divine
Master to the death
Death thou hast conquer'd me, I by
thy dart am slain
But Christ will conquer thee, &
I shall rise again
When the last trump shall sound the just
shall wake & sing
O grave where is thy power, O death
where is thy sting*

Source: I Corinthians 15:51-55
Rev. Israel Read, died 1793, aged 73* **

*In Memory of Mr. Peter Trembly
who departed this Life May 20th
1797 in the 63^d Year of his age
If parents worth and usefulness
Could children screene from deaths arrest
Our friend had never lain in dust
Though Charactors inferior must*

Peter Trembly, died 1797, aged 63**

Personal Epitaphs

The following four epitaphs are unique to each decedent. John Miller's epitaph is a simple, respectful tribute. Adam Jobs's epitaph is easily personalized with a "fill in the name" quatrain. Richard Coriell's epitaph conveys the cause of his passing. (For the rhyme scheme, the French "adieu" benefits from an American pronunciation.) Elizabeth Field Montfort's epitaph informs us that she is predeceased by her brother. Josiah Montfort, who was three years older than Elizabeth, died in 1841 at age 18, the same age at which his sister died.

*He was a kind husband, a
tender indulgent father, a
good neighbour, charitable
to the poor, he liv'd belov'd
and died lamented*

John Miller, died 1789, aged 75

*O let not selfish love presume
To drop a sigh o'er Jobs's tomb
While sad regret our minds employ
He triumphs in a world of joy*

Adam Jobs, died 1798, aged 50**

*This sudden death though by a fall
Contains a loud and solemn call
To all his friends and neighbors too
Prepare to bid this world adieu*

Richard Coriell, died 1838, aged 64

*Another youth has gone to rest
To dwell in mansions of the blest
Gone with her brother dear to meet
Before the holy mercy seat –
Happy in Life in Death not separated*

Elizabeth Field Montfort, died 1845, aged 18

Epitaphs of American Revolutionary War Veterans

A total of 38 Revolutionary War soldiers are known to have been interred in the Old Presbyterian Graveyard and sixteen of their gravestones are extant. Epitaphs have been recorded for thirteen, possibly fourteen of the 38 soldiers and eight, possibly nine of those stones are extant. All fourteen epitaphs are presented here. As their death dates confirm, the fourteen soldiers whose stones have epitaphs did not perish in the Revolutionary War. Four died before the turn of the century, six in the early 1800s and three in the mid-1800s. Eleven epitaphs are in quatrain form and two are couplets and one is a single line. Only the epitaph for Peter Boyer makes a reference to service in the Revolutionary War.

*My Soul in thy sweet hand i trust
Now can i sweetly sleep
My body falling to the dust
I leave with the to keep*

Pvt. Michael Van Norden, died 1790, aged 35**

*Behold me here as you pass by
Who risked/risk'd my life for liberty
From british tyrants now i'm free
My friends prepare to follow me*

Capt. Peter Boyer, died 1797, aged 44*

*To sum up all his virtues into one
To print his virtuous memory on his stone
Think what the tender brother, friend should be
Deliniate the charactor & such was he*

Pvt. Benjamin Blackford, died 1797, aged 48**

*Softly his fainting Head he lay
Upon his Maker's Breast
In love he fainted away
And laid his Flesh to rest.*

Pvt. Jacob Bond, died 1806, aged 68**

*Pressed by the hand of sore disease
In pain I wandered on
'Till God, my Saviour armed with love
In mercy called me home*

Pvt. Jeremiah Van Deventer, died 1806, aged 65

*Farwel my friends I bid adieu!
To transient time and all below
In heaven above I hope to rest
With the Redeemed among the blest*

Capt. Jacob Vandevanter, died 1810, aged 71**

*Rest gentle corps beneath this clay
Since time has roll'd your cares away
Now all your worldly troubles cease
Whilst in this grave you rest in peace*

Pvt. Nicholas Perrine, died 1811, aged 60**

*Confin'd by death to shades of night,
He lies conceal'd from mortal sight;
Till Jesus from the lofty skies,
Shall bid his slumb'ring dust arise.*

Pvt.? James Harris (possible veteran, no irrefutable proof), died 1813, aged 58**

*With cares of this world not much oppress'd
He lived a life of soberness
While his flesh rests beneath the ground
We trust his Soul with God is crown'd*

Pvt. Joshua Martin, died 1815, aged 64**

*“There remaineth therefore a rest
For the people of GOD”*

Elias Van Court, died 1817, aged 60

*Man's age to seventy years/seventy is set
How short the term/time how frail the state
And if to eighty we arrive
We rather sign and grown/groan/grone than live*

Pvt. John Brown, died 1836, aged 90

*Gone to the resting place of man
His long his silent home,
Where ages past have gone before
Where future ages come.*

Lt. Jeremiah B. Field, died 1840, aged 87

*Swift was his flight and short the road
He closed his eyes and saw his God*

Pvt. Aaron Coon, died 1844, aged 84

*Come ye blessed of my Father
inherit the Kingdom prepared for you*

Source: Matthew 25:34

Sgt. Bergun Brokaw, died 1858, aged 97

Epitaphs of Civil War Veterans

Epitaphs were recorded for two of the four Civil War veterans interred in the graveyard. None of the four gravestones is extant. The 18-year-old soldier Henry D. Watts was sent home to die from injuries sustained in the Battle of Fredericksburg, Virginia in December 1862. He was medically discharged on March 22, 1863 and died the following month. Henry's epitaph is a generic quatrain. The 22 year-old soldier, William E. Creed survived the Civil War, only to be killed in a railroad accident in Hunterdon County. His epitaph is specific to him, noting that his was an early death.

*Asleep in Jesus blessed sleep
From which none ever wakes to weep
A calm and undisturbed repose
Unbroken by the last of foes*

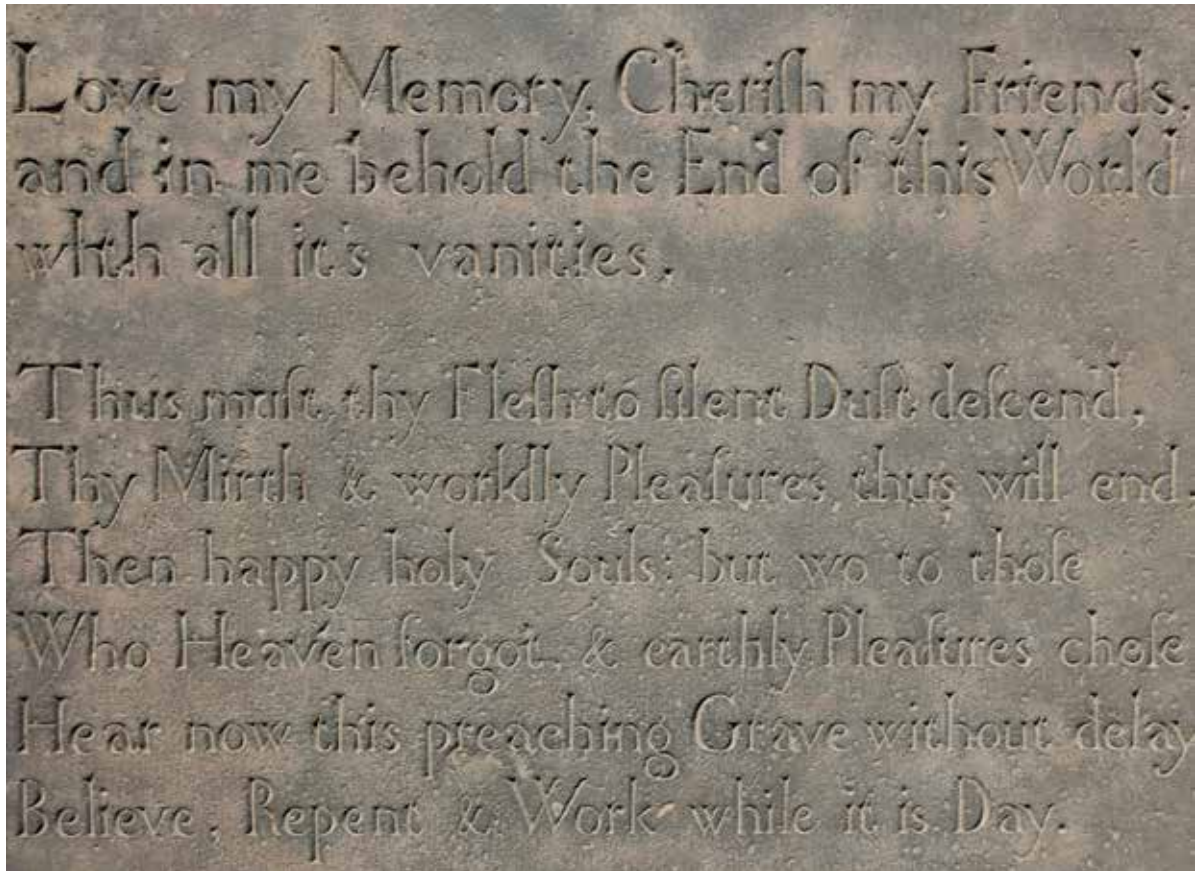
Pvt. Henry D. Watts, died 1863, aged 18

*Death has been here and born away
Our William from our side
Just in the morning of his day
So young and fair he died
We cannot tell who next may fall
Beneath thy chastening rod:
One must be first, Oh may we all
Prepare to meet our God*

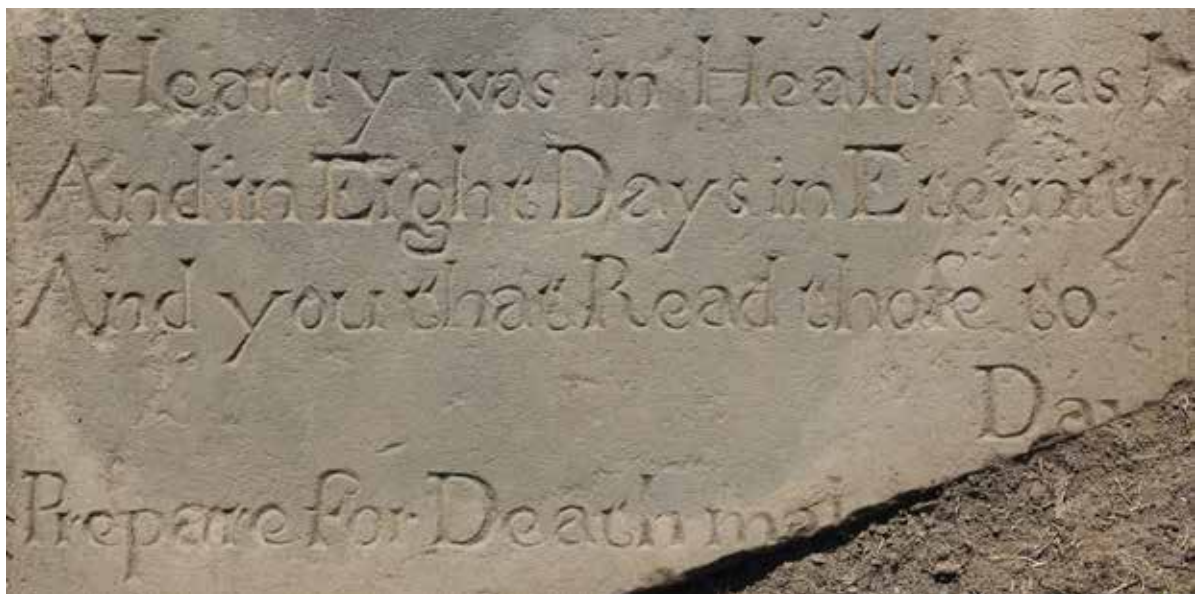
Pvt. William E. Creed, died 1871, aged 22

On the following pages are photos of 25 epitaphs, arranged chronologically from 1770 to 1843. These legible examples illustrate styles of lettering. With the exception of the first epitaph, these epitaphs appear as the lowest section of lettering on each stone.

Epitaph Images



1770: Mary Read
cut by Ebenezer Price



1777: Catharine Coon
cut by Jonathan Hand Osborn (Last line is: "Prepare for death make no delay")

Weep not for me my friends
For why my race is run
It is the will of God
So let his will be done

1791: Catharine Coon, first wife of Azariah Coon
cut by Jonathan Hand Osborn

My friends that live to mourn & weep
To see the grave wherein I sleep
Prepare for death for you must die
And be entomb'd as well as I

1794: Azariah Coon
cut by Jonathan Hand Osborn

Weep not for me my friends
For why my race is run
It is the will of God
So let his will be done

1796: Sarah Coon, second wife of Azariah Coon
cut by Jonathan Hand Osborn

Kind reader, can you look and say
Can I, be wise and yet delay
Hark! hark! from these cold beds
We cry prepare to follow us. [of dust]

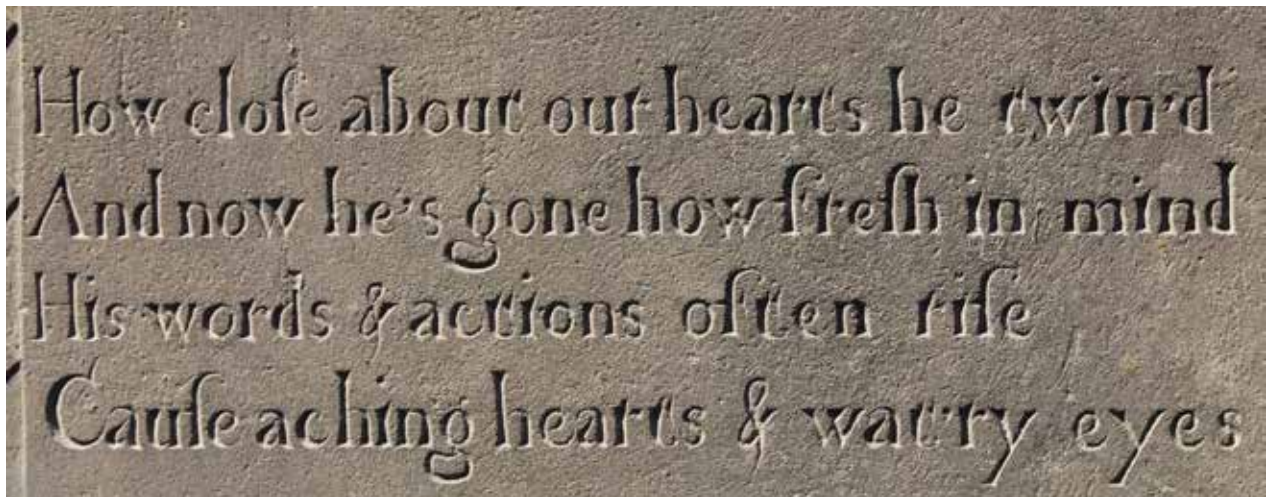
1798: Hesters Miller
cut by Aaron Ross

O let not selfish love presume
To drop a sigh o'er Job's tomb
While sad regret our minds employ
He triumphs in a world of joy

1798: Adam Jobs
cut by Jonathan Hand Osborn

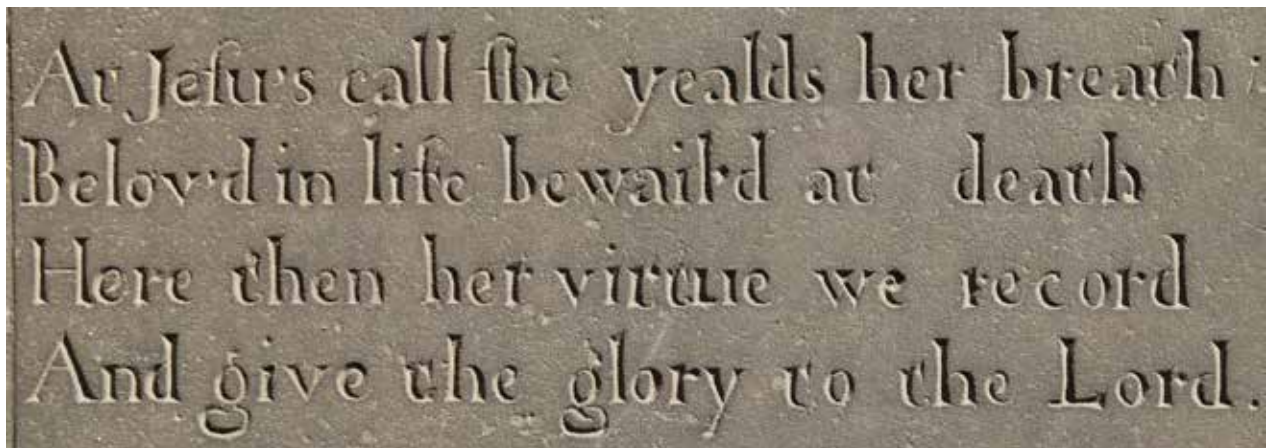
he was a respectable
member of this congregation
had been an elder of this
church 30 years was charitable to
the poor and much lamented
by all who knew him.

1798: Jeremiah Oliver
cut by Joseph Sillcock



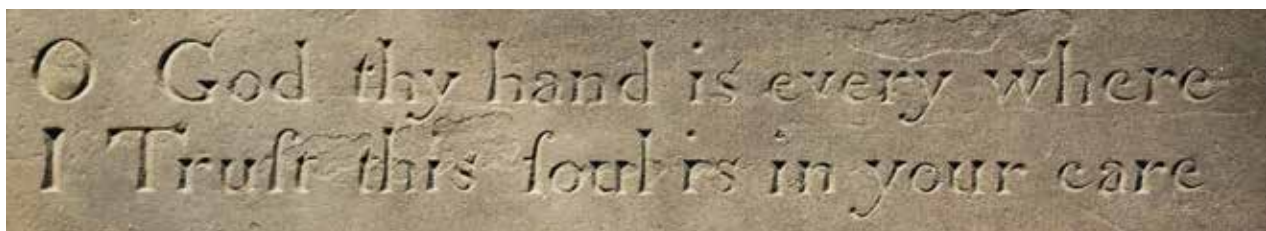
How close about our hearts he tyin'd
And now he's gone how fresh in mind
His words & actions often rise
Cause aching hearts & warry eyes

1799: Jacob Boyer
cut by Jonathan Hand Osborn



At Jesus call she yealds her breath
Belov'd in life bewait'd at death
Here then her virtue we record
And give the glory to the Lord.

1800: Mary Kelly
cut by Jonathan Hand Osborn



O God thy hand is every where
I Trust this soul is in your care

1802: Eleanor Shepherd
cut by Isaac Sillocks

Soffly his fainting Head he lay
Upon his Maker's Breast
In love he fainted away
And laid his Flesh to rest

1806: Jacob Bond
cut by Isaac Sillcocks

Pass a few fleeting days or year
And we shall see our child again
When Jesus in the clouds appears
With her we trust in Glory reign.

1807: Sally Harris
cut by Jonathan Hand Osborn

The child is dead and gone
Will no more come to me
May I prepare to follow on
And him in heaven see

1813: Peter Tremby Runyon
unknown stonecutter

rest,
Sleep, lovely babe and take thy
God call^d thee home he thought it
best.

1813: Alexander Campbell McDonald
cut by John Frazee

Confer'd by death to shades of night,
He lies conceal'd from mortal sight;
Till Jesus from the lofty skies,
Shall bid his slumb'ring dust arise.

1813: James Harris
cut by John Frazee

With cares of this world not much oppress'd
He lived a life of soberness
While his flesh rests beneath the ground
We trust his Soul with God is crown'd.

1815: Joshua Martin
unknown stonecutter

The memory of the Just is blessed

1815: Mary Leonard
unknown stonecutter

A mother to the motherless.
Amiable benevolent kind and
Pious - She breathed her last
in strong confidence of a better
Kingdom

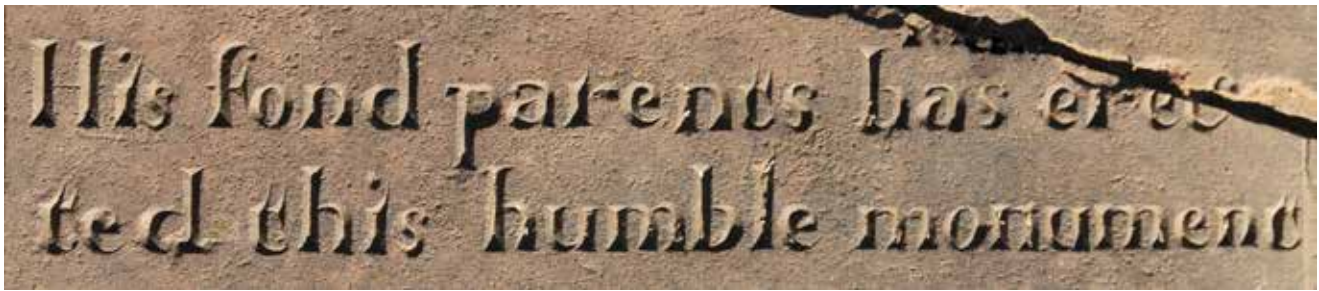
1815: Sarah Meldrum
cut by Jonathan Hand Osborn

"There remaineth therefore a rest
For the people of GOD."

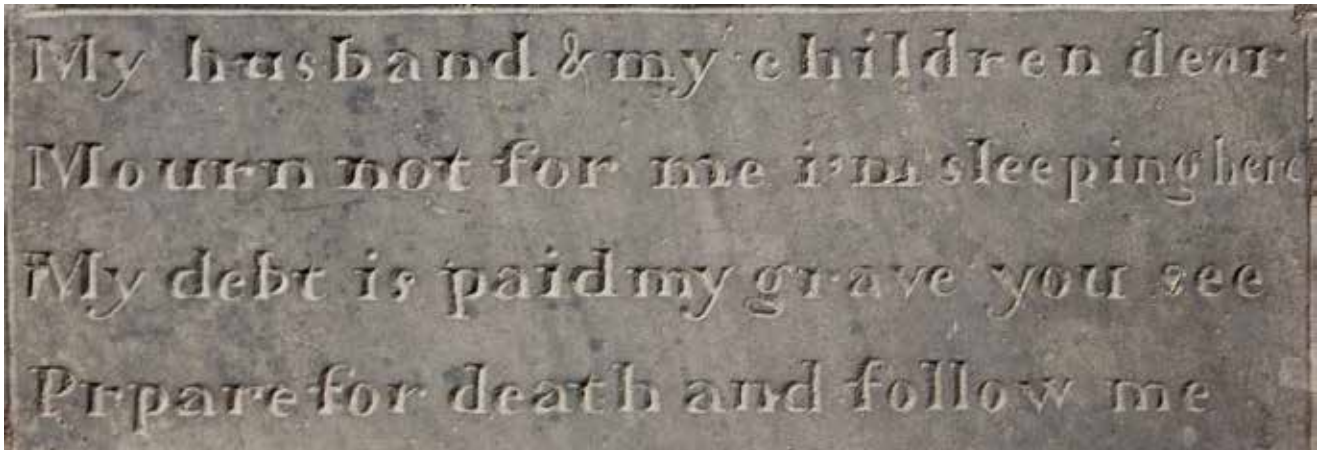
1817: Elias Van Court
unknown stonecutter

This thought has often struck my
heart, [part,
The time would come when we must
And now the very time has come,
I cannot stay I must be gone.
Often we met to sing and pray,
And sweetly pass'd the time away,
Those happy hours no more return,
They're gone dear friends forever gone.

1821: Garret Garretson
cut by A. Wallace



1822: John Runyon
cut by Jonathan Hand Osborn



1835: Sarah Cane
cut by Osborn Workshop



1836: Elizabeth Lary
cut by J.H. Sillocks



1843: John Alfred Harriot
unknown stonecutter

The Importance of Maintenance and Preservation

Maintaining the graveyard as a public memorial park presents particular challenges because of the recumbent positions of most gravestones. In the 1920s, and again in the 1970s, upright gravestones were laid flat to prevent vandals from knocking them down. Except for eleven standing monuments, all extant gravestones are now flat. This solution to one problem created new maintenance and preservation problems. Gravestones have been damaged by equipment used in routine mowing and leaf removal. Recumbent stones may crack under the weight of heavy equipment that gravestones were not made to withstand. Tree roots exert pressure from below on the stones. The following pages illustrate conditions associated with the practice of laying gravestones flat, though some of these problems might occur with upright stones as well. The stones below, produced nearly 50 years apart by different stonecutters named Sillcocks, look unexpectedly long because when upright, the lowest section would be underground. The stones are uneven and they are no longer intact. Nature has filled in the cracks. Attentive maintenance and proper preservation are critical to the survival of this historic site.



1789: Elisha Taylor
cut by Isaac Sillcocks



1836: Elizabeth Lary
cut by J.H. Sillcocks



1842: Alletta M. (Field) Wyckoff, cut by Luther Ward, on October 10, 2008 (left) and June 23, 2016 (right). The cracks have enlarged and filled with thicker grass.



1858: Mary Ann Herbert, unknown stonecutter, rainwater pooled in tympanum (left). Right, dried grass has filled in the recesses of this stone, here unidentifiable.

The stones of two young boys before and after excavation. The Jeremy Coon stone is among the very oldest surviving stones in the Old Presbyterian Graveyard.



1764: Jeremy Coon
unknown stonecutter



1840: Peter V. Field
unknown stonecutter



1805: George Harris
cut by Jonathan Hand Osborn
A long vertical crack has
split the George Harris
stone into halves.



1808: Peter Bilyeu
cut by Henry Sillcocks
A crack reveals the natural red color of the sandstone.

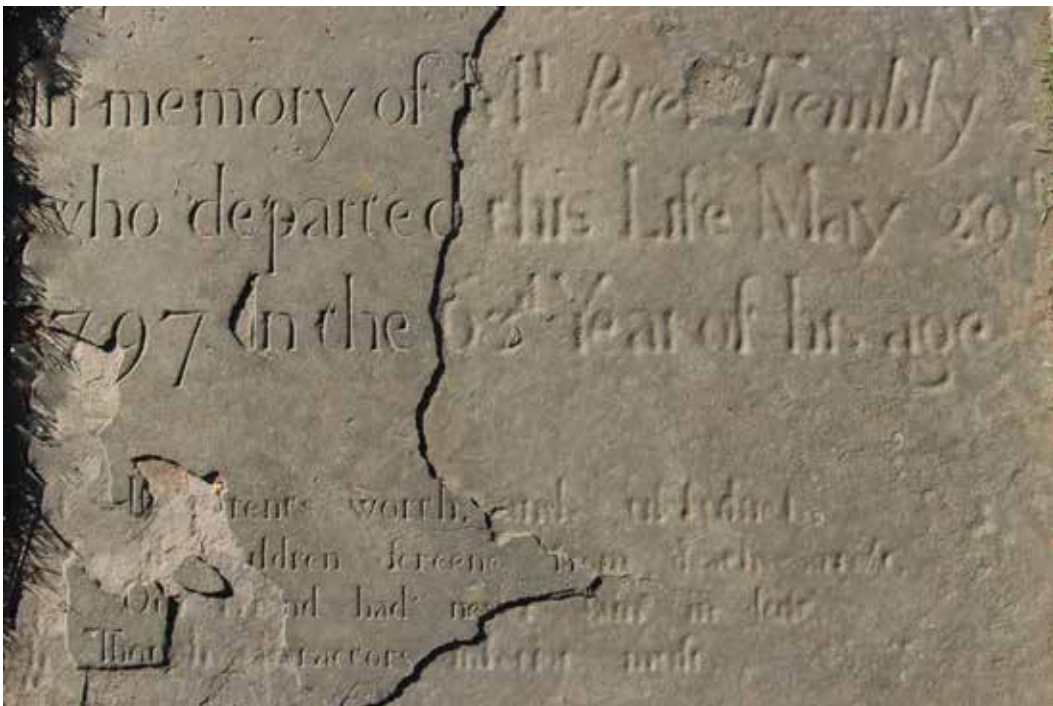


1854: Isaac Brokaw
cut by Benjamin or James Langstaff
Tree roots have grown under the recumbent stone.

Gravestones made of porous sandstone pick up ground moisture. These recumbent stones have deteriorated irreversibly. A slight impression remains after the top surface of sandstone has delaminated. Acid rain and the freezing and thawing of ice are major contributors to gravestone delamination.



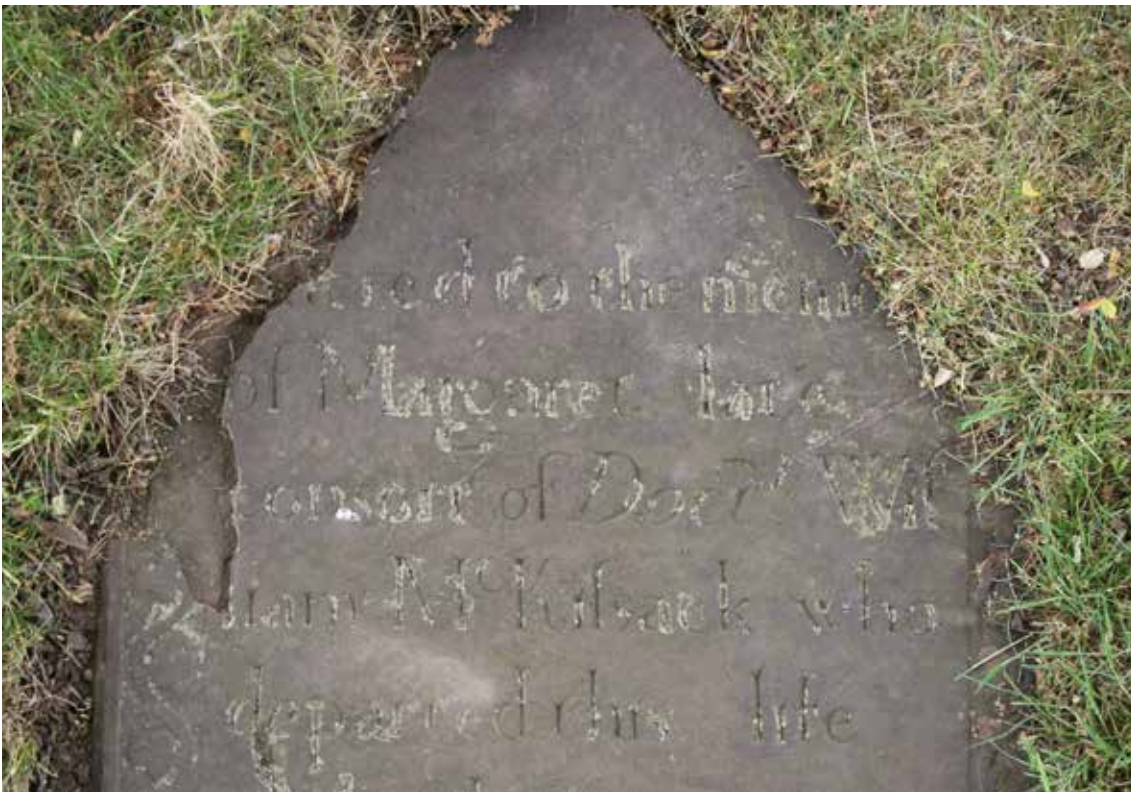
1792: Michael Field, cut by Jonathan Hand Osborn



1797: Peter Trembly, cut by Jonathan Hand Osborn



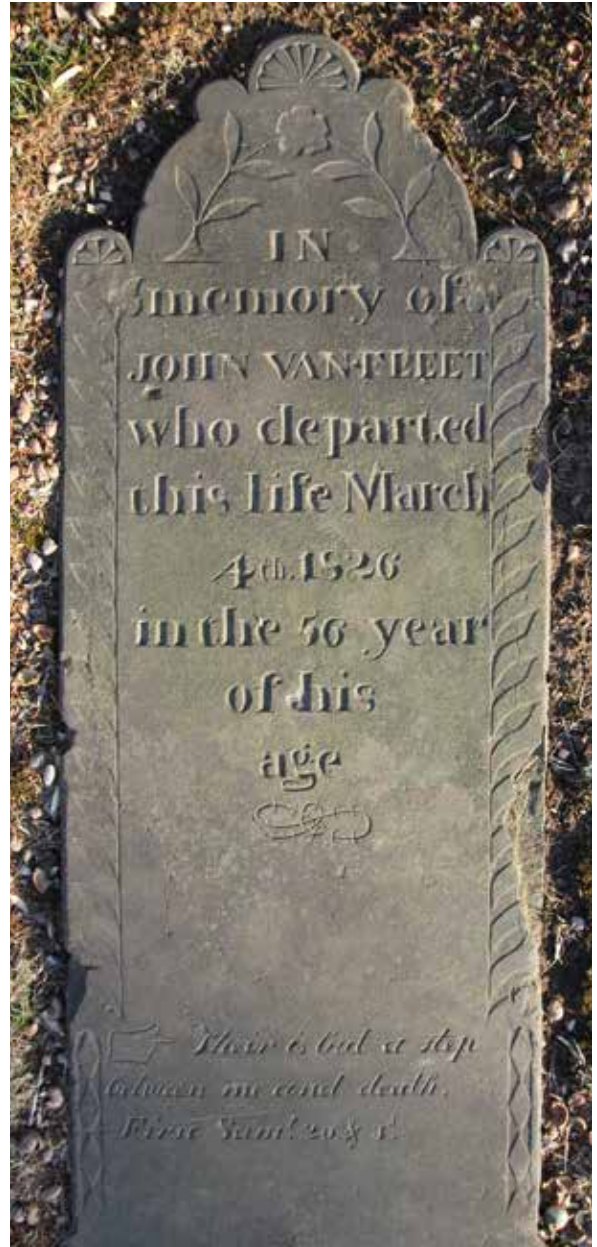
1820: Garret Garretson Sebring
unknown stonecutter.
Part of the top layers are gone from this otherwise legible stone.
No impression of carving remains in the delaminated section.



1809: Margaret (McDonald) McKissack
cut by Jonathan Hand Osborn
The shoulders have worn away and lichen has filled the chiseled letters.



1826: John Van Fleet
unknown stonecutter
Photographed on June 4, 2016, before meticulous
hand detailing to remove lichen to expose
the tympanum border ornamentation.



Photographed on September 16, 2016



Detailing tool



Close-up of embellishment

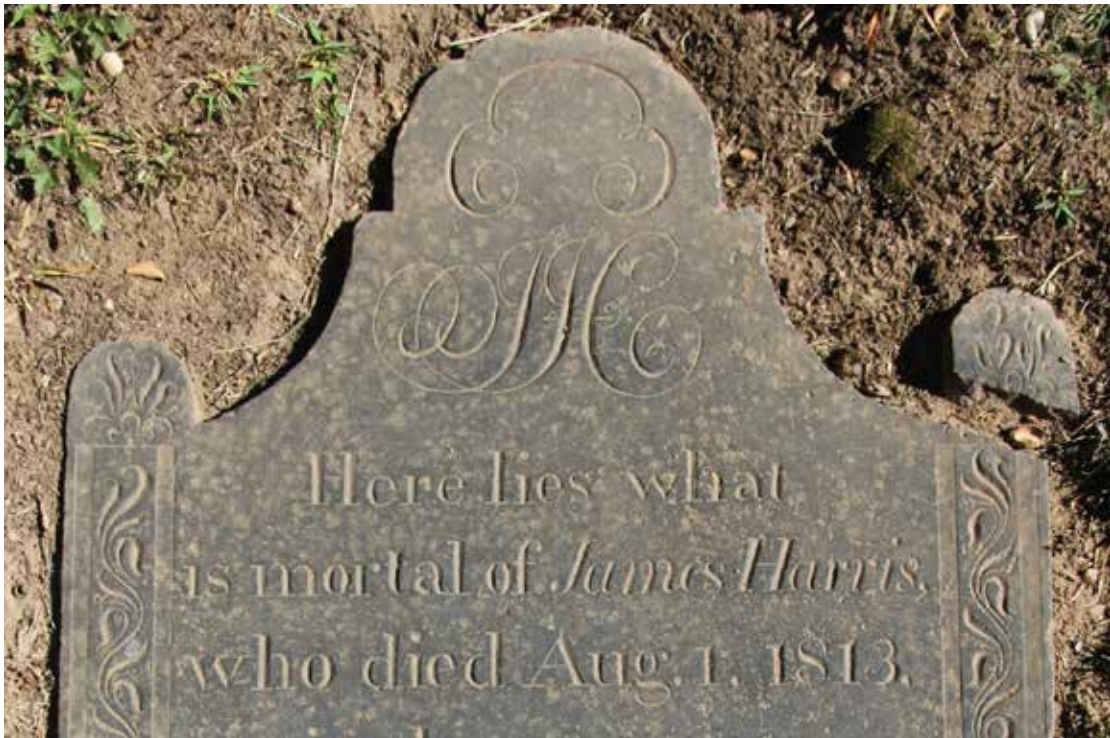


1777: Ennis Graham
cut by the Rounded Pear Head Carver
Photographed on July 15, 2009



No remnant of the soul effigy motif remains.
Photographed on May 21, 2016.

Same year, same stonecutter, identical tympanum shapes, similar borders but different lettering styles. Right shoulders have broken away; one is lost.



1813: James Harris, cut by John Frazee



1813: Alexander Campbell McDonald, cut by John Frazee



1794: Azariah Coon
cut by Jonathan Hand Osborn



1798: Abigail Coon
cut by Aaron Ross

Two sandstones above are covered with different types of lichen. The white marble stones in the graveyard, such as those pictured below, have turned uneven shades of gray as they have aged. The marble stones are generally more recent than the sandstone ones, but the marble stones are more susceptible to pollution and acid rain, and their texts may have become indecipherable.



1846: Jeremiah Post, unknown stonecutter



1857: Anna Maria (Schenck) Bailey, unknown stonecutter

Editor’s oral history insight: In New Jersey in the 19th century, accented syllables in “Maria” and “Sophia” would have been pronounced with a long “i” sound rather than a long “e” sound. Last names of Dutch origin beginning with “Sch” would have been pronounced like “school.”

Veterans Buried in the Old Presbyterian Graveyard

New Jersey has been called “The Crossroads of the American Revolution.” More battles and skirmishes (238) occurred here than in any other state. Approximately 18,000 men fought in either the Continental Army or militia units. Supporters of the rebellion were called Rebels, Patriots, Whigs, or signers of the Continental Association. Those in opposition were Loyalists or Tories.

Most of the veterans interred here served in the American Revolutionary War—at least 36 Patriots and two Loyalists. 15 of their gravestones remain intact [one gravestone for a peacetime veteran bring the total number of extant veterans’ stones to 16]. The site has been described by names that refer to the war, such as the Revolutionary War Cemetery and the Old Revolutionary Graveyard. Veterans of the French and Indian War, the Whiskey Rebellion of Pennsylvania, possibly the War of 1812, the Mexican War and the Civil War are also buried here.

50 members of the Bound Brook Presbyterian Church served in the Revolutionary War, though only some are buried in the church’s graveyard. They were undoubtedly inspired by area Presbyterian ministers who also took up the cause. In *Proceedings of the New Jersey Society of the Sons of the American Revolution: From Its Foundation in 1889 to 1893*, compiler and editor John Whitehead stated:

The denomination, however, which furnished the greatest number of fighting parsons in the great struggle was the Presbyterian. There is an historical reason for this. Let us bear in mind that the early settlers in the State were mostly Scotch covenanters, and their descendants, or in other words Scotch Presbyterians. Consequently, the early churches were filled with the anti-Monarchical spirit, and from that day to the present patriotism and Presbyterianism have marched down the centuries hand in hand.

The Daughters of the American Revolution, founded in 1890, sought to identify and preserve the graves of Revolutionary War veterans as part of their national mission. Camp Middlebrook Chapter, DAR, with members living in the Bound Brook area, received its charter on October 11, 1893. The Chapter endeavored several times to gather the names of Revolutionary War veterans buried in the Old Presbyterian Graveyard and in other area cemeteries. Their earliest known effort was in 1898, and they identified additional veterans in two subsequent initiatives. Individual DAR members did further research later. Preparation of the list of known veterans for this resource began with inspection of Camp Middlebrook Chapter’s lists.

The first known documented connection between the Camp Middlebrook Chapter, DAR and the Old Presbyterian Graveyard took place five years after the chapter was established. On September 16, 1898, the *Chronicle* [Bound Brook] reported that Camp Middlebrook Chapter placed bronze SAR (Sons of the American Revolution) markers on the graves of twenty American Revolutionary War soldiers in the Old Presbyterian Graveyard. The design of the SAR markers was based on the Grand Cross of the Order of Saint Louis. These markers disappeared many years ago. The *Chronicle* [Bound Brook] reported the names in the

next issue, September 23, 1898. An additional detail about the markers appeared in the *Second Report of the National Society of the Daughters of the American Revolution, October 11, 1897-October 11, 1898, "Home and Country,"* published in Washington, DC by the Government Printing Office in 1900. Camp Middlebrook Chapter reported that "graves of Revolutionary soldiers have been designated by bronze markers at an expense of \$20."

The earliest known error in the documentation of veterans buried in the graveyard may be traced to the DAR's list as reported in the *Chronicle* [Bound Brook]. Tobias Van-Norden was recognized by the DAR for his civil and patriotic service. He was not a soldier, as stated in the newspaper. The process used by the DAR members to compile lists has not been recorded. Inaccuracies appeared in each list that they made.

In the *Fifth Report of the National Society of the Daughters of the American Revolution, October 11, 1901-October 11, 1902, "Home and Country,"* published in 1903, the Chapter incorporated a list of thirty individuals, some of whom were positively identified as veterans of the American Revolution and some of whom were tentatively identified as such. The article stated that not all of the graves had been designated with bronze SAR markers because the members were still ascertaining all the necessary facts.

In 1922, a Camp Middlebrook Chapter, DAR committee consisting of Mrs. John (Elizabeth Herbert) Olendorf, Miss Edith Hickok Brokaw, Mrs. A.C. (Mary Elizabeth Herbert) Hutcheson and Mrs. A.F. (Gladys Sherin) Hetherington was charged with producing lists of soldiers buried in the Old Presbyterian Graveyard. In advance of the nation's Sesquicentennial, July 4, 1926, DAR chapters in Somerset County and some bordering municipalities committed to a new initiative of locating the graves of Revolutionary soldiers in the area.

Bound Brook, South Bound Brook and Middlesex held a tri-community Sesquicentennial celebration on July 5, 1926 that included parades and exercises at the Washington Camp Ground, cemeteries in Somerset County and cemeteries in surrounding counties, as well. Camp Middlebrook Chapter, DAR and the Boy Scouts decorated veterans' graves in the Old Presbyterian Graveyard and elsewhere.

The typed lists produced by the DAR committee in the 1920s were appended to a typescript of the 1927 gravestone recording created by Mabel Herbert Titus Powelson, a Camp Middlebrook Chapter member. Powelson was the secretary of George M. LaMonte. She made the third known recording (a manuscript) of the Old Presbyterian Graveyard.

Esther F. Stryker, Camp Middlebrook Chapter member and compiler of the fourth known graveyard recording, used the DAR lists from the 1920s as the basis for her 1940s lists of veterans. She devised row and grave numbers to indicate grave locations. Miss Stryker added the names of three men. Only the service of Garret S. Lane in the Mexican War has been verified. George D. Harned's service in the Civil War was later refuted by a family researcher, Tom Harned of Overland Park, KS, *harneds.org*, and by Robert MacAvoy, a co-author of *Our Brothers Gone Before*. Henry Humble's service in the War of 1812 was deemed impossible. His death record obtained at the New Jersey State Archives showed he died on March 15, 1857 at 17 years of age.

Dorothy Stratford, Camp Middlebrook Chapter, DAR member and compiler of the fifth known recording of the graveyard (1961, 1964) worked with the 1920s DAR lists, and made enhancements and corrections to them.

Information about veterans from the 1920s lists, the Stryker recording and the Stratford recording of the graveyard formed the basis of the verified veterans list in this comprehensive resource. Mary Nelson added the names of the following men:

French & Indian War

- David Howell, from information provided by family researcher Stephen D. Howell.

American Revolutionary War

- Joseph Blackford, from the source: *Pre-Revolutionary Dutch Houses and Families in Northern New Jersey and Southern New York* by Rosalie Fellows Bailey, 1936.
- Pvt. Jacob Bond, from the *Chester N. Jones Collection, New Jersey Soldiers in the Revolution*, a set of 30,000 cards at Rutgers University, Special Collection and University Archives, and *Official Register of the Officers and Men of New Jersey in the Revolutionary War*.
- Ens. John Garrish, from the *Chester N. Jones Collection, New Jersey Soldiers in the Revolution*, a set of 30,000 cards at Rutgers University, Special Collection and University Archives, and *Official Register of the Officers and Men of New Jersey in the Revolutionary War*; he may also be the Garrish soldier mentioned in the *Field Genealogy* by Frederick Clifton Pierce, Vol.I, p.190, a son of Hannah (Field) and John Garrish.
- Pvt. Joseph Garrish, from the *Chester N. Jones Collection, New Jersey Soldiers in the Revolution*, a set of 30,000 cards at Rutgers University, Special Collection and University Archives, and *Official Register of the Officers and Men of New Jersey in the Revolutionary War*; he may also be the Garrish soldier mentioned in the *Field Genealogy* by Frederick Clifton Pierce, Vol.I, p.190, a son of Hannah (Field) and John Garrish.
- Pvt. Jacob Jennings, from family researcher Nicholas Hollis of Washington, DC.
- Pvt. Nicholas Perrine, from family researchers Ken and Nancy Garretson of Hernando, FL.

Whiskey Rebellion

- Sgt. Benjamin Harris, from Record of Officers and Men in Wars, 1791–1815.
- (Capt.?) David DeGroot
- Jonathan F. Morris, from Record of Officers and Men in Wars, 1791–1815.
- Pvt. Garret K. Schanck, from “More Somerset County Veterans’ Burial Places...Miscellaneous Service,” *Somerset County Historical Society Newsletter*, Dec. 2009.

Peacetime Service (1830s-early 1840s)

- U.S. Navy Chaplain, Rev. Thompson Stelle Harris, from the journal article: “Somerset Traditions Gathered Forty Years Ago,” by Jacob McGill. *Somerset County Historical Quarterly* 4.1 (1915): 30–34. Print.

An excellent resource created by the New Jersey chapters of the DAR for identifying the graves of American Revolutionary War soldiers in the state was undertaken in the 1920s. Information is housed at the DAR Library in Washington, DC and has been microfilmed and made available by the Church of Jesus Christ of Latter Day Saints, through their Family History Centers located throughout the United States.

Microfilm Number 868777 covers:

- *Graves of Revolutionary Soldiers in New Jersey Listed by the Chapters of the Daughters of the American Revolution of New Jersey*, compiled by Mrs. Charles Wesley Blake, State Historian, 1923–1926, an exact duplicate (in content) of these entries is also included on the film reel and is entitled *Collected From Reports Sent by the New Jersey Chapters to the Smithsonian Institution* by Grace L.C. Ward, State Historian, compiled and indexed by Mrs. Bessie Tompkins Pryor, State Librarian [undated].
- *Graves of Revolutionary Soldiers Located in New Jersey, Indexed, Presented to the Library of the National Society of Daughters of the American Revolution from the New Jersey State Daughters*, 1931
- *My Revolutionary Ancestor: Papers Written by New Jersey Members of the Daughters of the American Revolution, 1929–1930* [Note: Spine title: *Revolutionary Ancestors of New Jersey Daughters*]; also includes *Index to Official Register of the Officers and Men of New Jersey in the Revolutionary War* by William S. Stryker, compiled by Margaret I. McVicker, Member, Descendants of '76 Chapter. The Camp Middlebrook Chapter, DAR findings on soldiers buried in Bound Brook and the wider Somerset County area were not included in this statewide effort.

The following list, arranged chronologically by war, includes veterans whose military service has been confirmed. The number in the left column refers to the gravestone number of the Map of Extant Gravestones. A name with no preceding number indicates that the decedent's gravestone is no longer extant. Stated rank is highest rank attained by the veteran in the war under which he is listed; some attained a higher rank after that war.

**Revolutionary War Veterans? Yes, No, Maybe
Interred in the Old Presbyterian Graveyard? Yes, No, Maybe
Special Circumstances**

**David DeGroot
Revolutionary War Veteran? Maybe.
Interred in the Old Presbyterian Graveyard? Maybe.**

There is no Revolutionary War military service card for a “David DeGroot,” from New Jersey. He is mentioned, however, on p.523 of the book, Minutes of the Provincial Congress and the Council of Safety of the State of New Jersey: “Ordered, that David DeGroot, Esq., be Captain of a company in the first battalion of foot militia in Somerset County, whereof Stephen Hunt, Esq. is Colonel.”

According to the source, Index to Military Men of New Jersey, 1775-1815, published in 1977, he served in the Whiskey Rebellion or Pennsylvania Insurrection in 1794. On p. 100 it states: “Degroote, David, Pvt., NJ, Penn. Insurrection 1794.”

He was on some working lists of possible veterans interred in the Old Presbyterian Graveyard with no dates, compiled by the Camp Middlebrook Chapter, DAR. No recorders documented a gravestone for this decedent. It is possible (though there is no proof) that he may have been interred in the DeGroot vault.

**James Harris (died 1794); James Harris (died 1813); David Harris (died 1811)
Revolutionary War Veteran or Veterans? Maybe.
Interred in the Old Presbyterian Graveyard? Yes, all three are interred there.**

Two men named “James Harris” are interred in the Old Presbyterian Graveyard: James Harris (died 1794) and James Harris (died 1813). A “James Harris” from Somerset County served in the Revolutionary War. Was David Harris (died 1811) related to James Harris (died 1794) and James Harris (died 1813)? Was this David Harris the Revolutionary War veteran with that name who served from Middlesex County, New Jersey?

These questions of Revolutionary War service and familial relationships by decedents with the Harris surname interred in the Old Presbyterian Graveyard are unresolved.

A “James Harris” served as a private in Captain Jacob Ten Eyck’s Company, 1st Regiment, Somerset County Militia at Springfield in 1780. It is not clear whether this “James Harris” is the James Harris (died 1794 at 70y) or James Harris (died 1813 at 58y) or another James Harris, altogether.

The Camp Middlebrook Chapter, DAR believed that James Harris (died 1813) was the veteran, but they had no irrefutable proof that it was him. James Harris (died 1813) was born circa 1755 and would have been 20-28 years old during the Revolutionary War.

James Harris (died 1794) was born circa 1720 and would have been 55-63 years old during the Revolutionary War. According to findagrave.com, men born from 1730-1765 would have been the most likely to serve.

The Camp Middlebrook Chapter, DAR did not include David Harris (died 1811 at 47y) in their lists of veterans. David Harris, born circa 1764 would have been 11-19 years old during the Revolutionary War. A “David Harris” served in the Middlesex County Militia, but there is no irrefutable proof that it was this David Harris (died 1811) or another David Harris, altogether.

According to the will of James Harris (died 1794), his eldest son was also named James and he had another son, named David, who was left his plantation, presumed to be in Piscataway, New Jersey.

James Harris (died 1813) left money in his will for headstones for his parents. James Harris (died 1794) and Ann Harris (his wife, died 1801) both have stones of the same material and design. David Harris's stone (No. 156) is positioned just one stone away from that of James Harris (died 1794) stone (No. 158). Ann Harris's stone (No. 90) is on the opposite side of the graveyard next to the fence. The stones of James Harris (died 1813) (No.116) and David Harris (died 1811) (No. 156) are very elaborate and may be an indication of the family's wealth.

All evidence seems to point to these four individuals belonging to one family unit. Available military records cannot confirm Revolutionary War service for James Harris (died 1794), James Harris (died 1813) or David Harris (died 1811). All three men died before Revolutionary War pension distribution had begun for both the Continental Army (in 1818) and county militias (in 1832).

**John Miller (died 1789); John Miller (died 1807)
Revolutionary War Veteran or Veterans? Maybe.
Interred in the Old Presbyterian Graveyard? Yes, both are interred there.**

Two men named "John Miller" are interred in the Old Presbyterian Graveyard. Either of them may have been the "John Miller" who served in the Revolutionary War from Somerset County. One "John Miller" died on May 1, 1789. His wife, Mary Miller died on February 6, 1836. The other "John Miller" died in late November 1807 and was predeceased by his wife, Hesthers Miller on October 21, 1798.

The Chester N. Jones Collection at Rutgers University simply lists a Pvt. "John Miller" from Somerset County in the militia with no other identifying information. Other military records from Fold3 were vague in terms of distinguishing between these two men.

**Elias Van Court
Revolutionary War Veteran? Maybe.
Interred in the Old Presbyterian Graveyard? Yes.**

According to the family history, Sayre Family: Lineage of Thomas M. Banta, published in New York in 1901, "tradition says he was a soldier in the Revolution and that he was wounded in the Battle of Monmouth."

A search for any military records that would confirm the war service and rank for Elias Van Court yielded none.

**Sgt. John Staats (died 1832)
Revolutionary War Veteran
Interred in the Old Presbyterian Graveyard? Maybe.**

John Staats was a private in Capt. Peter D. Vroom's Company, Somerset Militia, Col. Abraham Quick's Battalion. He became a sergeant. in Jacob Ten Eyck's Company and became a Col. of a militia unit after the Revolutionary War ended.

No recorders documented a gravestone for Sgt. John Staats (died 1832). A stone was recorded for his son, John Staats (died 1846).

Pvt. David Kelly**Revolutionary War Veteran****Interred in the Old Presbyterian Graveyard? Maybe, as His First Spouse Was Interred There.**

Pvt. David Kelly was in Captain Jacob Ten Eyck's Company, First Regiment, Somerset County. He was born circa 1737/1738 and died October 2, 1811.

Family researchers suspect that he is interred in the Old Presbyterian Graveyard with his first wife, Mary (Cunningham) Kelly, whose gravestone is extant. There is no extant gravestone for David Kelly, and none was recorded for him in the 20th century. David's second wife, Sarah (Wheaton) Runyon Kelly died on June 23, 1849 "in her 101st year." She is interred in Somerville, New Jersey.

Col. William McDonald**Revolutionary War Veteran****Interred in the Old Presbyterian Graveyard? Maybe, as His Spouse Was Interred There.**

Col. William McDonald's wife, Margaret McDonald, who died in 1808 is interred in the Old Presbyterian Graveyard, although her gravestone is no longer extant. It was recorded by several 20th century recorders. This graveyard is the burial site of many McDonald family members. It is possible that Col. William McDonald is interred there as well.

Source: Overmire, Laurence. *A Revolutionary American Family, the McDonalds of Somerset County, New Jersey: A Genealogical and Biographical Record of Col. William McDonald, Maj. Richard McDonald and Col. George McDonald, Esq., their Ancestors and Descendants.* West Linn: OR: Indelible Mark Pub., 2015. Print.

For more information on Col. William McDonald, see: "A Father, Col. William McDonald and a Son, Lt. William "Bill" McDonald, of Somerset County," pages 196–201.

Pvt. Michael Nestor**Revolutionary War Veteran****Interred in the Old Presbyterian Graveyard? Maybe, as His Spouse Was Interred There.**

Pvt. Michael Nestor was in the New Jersey Continental Line, serving for fifteen months, under Captain Meeker and Colonel Ogden. He was born c. 1758/1759 and died on February 2, 1838. A Bound Brook Presbyterian Church minister conducted a funeral for Michael Nestor on February 4, 1838. It is possible that Pvt. Michael Nestor is interred in the Old Presbyterian Graveyard with his wife, Ann (also known as "Nancy") Nestor, who died on December 13, 1844.

A Civilian with a Record of Civil Service and Patriotic Service Acceptable for Recognition by the Camp Middlebrook Chapter, DAR**Tobias Van-Norden****Revolutionary War Veteran? No.****Interred in the Old Presbyterian Graveyard? Yes.**

Tobias was a judge, justice of the peace and a member of the Committee of Observation, Bridgewater Township.

War of 1812 Veterans? Yes, No, Maybe
Interred in the Old Presbyterian Graveyard? Yes, No, Maybe
Special Circumstances

Pvt. Ralph Conover

War of 1812 Veteran? Yes.

Interred in the Old Presbyterian Graveyard? Maybe.

A “Ralph Conover” married Caroline Coriell, the daughter of Revolutionary War veteran, and Bound Brook Presbyterian Church Elder, Elisha Coriell.

“Ralph Conover” was on working lists of veterans by various Camp Middlebrook Chapter, DAR members. He served in Regiment 3 of Frelinghuysen’s Company, New Jersey Militia.

Although his wife’s parents are interred in the Old Presbyterian Graveyard, there is no record of his burial, nor that of his wife, Caroline (Coriell) Conover.

Isaac Long (died 1846); Isaac Long (died 1855)

War of 1812 Veteran? Possibly One or the Other.

Interred in the Old Presbyterian Graveyard? Maybe.

An “Isaac Long” from Somerset County served in the War of 1812 under Capt. Jacob Ten Eyck’s Company of Infantry; Lt. Col. James Abraham’s Regiment. The Camp Middlebrook Chapter, DAR included an “Isaac Long” on their lists of veterans under “War of 1812,” but he was not further identified with a suffix (Sr. or Jr.) or year of death following his name.

None of recorders included a gravestone for a decedent named “Isaac Long” in their documentation of the Old Presbyterian Graveyard. In the Bound Brook Presbyterian Church Funeral Register, two decedents named “Isaac Long” were listed. One died in 1846 and one died in 1855. One had a wife named Sophia Long.

It has not been possible to determine if either “Isaac Long” or Sophia Long is interred in the graveyard and whether one or the other served in the War of 1812.

Civil War Veteran? Yes, No, Maybe
Interred in the Old Presbyterian Graveyard? Yes, No, Maybe
Special Circumstances

Firman Van Liew

Civil War Veteran? Yes.

Interred in the Old Presbyterian Graveyard? Maybe.

The Camp Middlebrook Chapter, DAR listed a “Freeman Van Liew” with no dates on their working lists of veterans interred in the Old Presbyterian Graveyard.

A “Firman Van Liew” was born in Franklin Township c.1836. In the book, Somerset County Marriages, 1795-1878, by Sharon Meeker, published in 1999, there is an entry on p.3 for a marriage by Rev. Rodgers uniting Ellen DeGroot to Firman Van Liew (Vanliew), on August 20, 1857. Firman Van Liew enlisted in the 29th Colored Regiment, Infantry in Enfield, Connecticut on Dec.19, 1863, mustered in on March 8, 1864 and mustered out on Oct.24, 1864. He served 1 year, 9 months and 5 days.

A funeral was held by a Bound Brook Presbyterian Church minister for a “Firman Van Liew” on May 13, 1875.

A “Firman Van Liew” is named on the 1890 special census of Civil War veterans and widows on Ancestry.com. He was discharged in 1865.

No recorders documented a gravestone for Firman Van Liew. There is no proof of burial for this decedent in the Old Presbyterian Graveyard.

Veterans

French and Indian War (1754/1755-1763)	
	Howell, David
	[See also: American Revolutionary War (1775-1783) - Patriots]
American Revolutionary War (1775-1783) - Patriots	
#169	Auten, John A., Pvt.
#117	Blackford, Benjamin, Pvt.
	Blackford, Daniel, Pvt.
	Blackford, Joseph, Pvt.
#181	Bond, Jacob, Pvt.
	Boyer, Peter, Capt.
	Brokaw, Bergun, Sgt.
	Brokaw, Isaac, Pvt. (died 1838)
	Brown, John, Pvt.
	Coon, Aaron, Pvt.
	Coriell, Elisha
	DeGroot, Jacob, Capt.
#168	DeGroot, William, Lt.
	Field, Jeremiah B., Lt.
#150	Garrish, John, Ens.
	Garrish, Joseph, Pvt.
	Harriot, John, Pvt. (died 1824)
	Harris, Benjamin, Sgt.
	[See also: Whiskey Rebellion (1794); rank of Capt. attained later]
	Howell, David, Pvt.
	[See also: French and Indian War (1754/1755-1763)]
	Jennings, Jacob, Pvt.
#48	Martin, Joshua, Pvt.
#85	McElrath, Thomas, Pvt. (died 1788)
#61	McKissack, William, Dr., Capt.
	Morris, Jonathan F., Dr., Lt.
	[See also: Whiskey Rebellion (1794)]
#114	Perrine, Nicholas, Pvt.
	Post, Henry, Sgt.
	Ross, John, Sr., Pvt.
#164	Steele, John, Sr., Sgt. (died 1846)
	Stryker, Simon, Pvt.
	Van Deventer, Jeremiah, Pvt. (died 1806)
	Van Dine/Van Duyn/Van Dyne, William, Pvt.
	[Service cards are under Van Dine]
#78	Van Norden, Archibald, Capt.
	Van Norden, David, Pvt.
	[Rank of Capt. attained later]

#128	Van Norden, Michael, Pvt.
#111	Vandevanter, Jacob, Capt. (died 1810)
	Voorhees, James, Pvt.
American Revolutionary War (1775-1783) - Loyalists	
	McCrea, Creighton, Capt.
	Waldron, Lefferd, Sr., died 1847
Whiskey Rebellion (1794)	
	DeGroot, David, Pvt.
	[See also: American Revolutionary War (1775-1783) - Patriots] [Rank of Capt. may have been attained here]
	Harris, Benjamin, Sgt.
	[See also: American Revolutionary War (1775-1783) - Patriots]
	Morris, Jonathan F., Capt.
	[See also: American Revolutionary War (1775-1783) - Patriots]
#42	Schanck, Garret K.
Peacetime Service (1830s-Early 1840s)	
#44	Harris, Thompson Stelle, Rev., U.S. Navy Chaplain
Mexican War (1846-1848)	
	Humble, James D.
	Lane, Garret S.
Civil War (1861-1865)	
	Creed, William E., Pvt.
	Fisher, John L., Pvt.
	Watts, Henry D., Pvt.

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A Father, Col. William McDonald and a Son, Lt. William “Bill” McDonald, of Somerset County

When a father and son have the same given name, serve in the same war and are not identified by the suffixes, “Sr.” or “Jr.” after their names in written records, military or otherwise, confusion can be the result. The intertwined story of Col. William McDonald, Sr. and his son, Lt. William “Bill” McDonald, Jr. is a case in point. Three issues are addressed here in relation to these two William McDonalds of Somerset County: The mix-up of their identities over many years; the court-martial for theft and disobeying orders and subsequent dishonorable dismissal for one of them; and the question of whether or not Col. William McDonald is interred in the Old Presbyterian Graveyard in Bound Brook, New Jersey.

They were two men from the same family with the same name, “William McDonald,” and they were indistinguishable in the military records of the time. One had a stellar reputation and one was dishonorably discharged. Colonel William was probably born circa 1712 to 1716. A resident of Pluckemin, he was a soldier, miller and farmer. The senior William had an exemplary military career, spanning the French and Indian War and the American Revolution, in which he led a battalion of Minutemen. William “Bill” McDonald was probably born between 1750 and 1757. According to McDonald family historian, Laurence Overmire, if William “Bill” McDonald was the 2nd Lieutenant in Capt. Patterson’s Company of the 3rd New Jersey Regiment, then he served very briefly (a few months) before being brought up on charges of theft and disobedience.

A summary of the case against Lt. William McDonald was printed in the *Proceedings of the New Jersey Historical Society*, Vol.1, in 1847 as recorded in the *Journal of Lieutenant Ebenezer Elmer, of the Third Regiment of New Jersey Troops in the Continental Service*:

Lt. Wm. McDonald, of Col. Dayton’s regiment, stood charged with behaving in a manner unbecoming the character of an officer and a gentleman, by taking or assisting in taking, out of the house of Sir John Johnson, at Johnstown, sundry effects, the property of Sir John, or other persons unknown; and for aiding or abetting others so to do, and for assisting in concealing effects so taken; and, also, for disobedience of orders. To all which the said Lt. McDonald plead not guilty; but was supported by the following evidence, viz;...

The record clearly shows that a “William McDonald” was found guilty and cashiered, or dishonorably dismissed from his command. The question is: which “William McDonald” was the offender? History confused the two for many years and pinned the indiscretions on the wrong man in several sources.

Problematic source 1: Stryker’s *Official Register of the Officers and Men of New Jersey in the Revolutionary War*

Stryker never clearly identified Colonel William and his son Lt. William “Bill” McDonald, with a “Sr.” or “Jr.” following their names.

Problematic source 2: *Chester N. Jones Collection*

The Chester N. Jones cards, a manuscript source of index cards on Revolutionary War soldiers in New

Jersey, at Rutgers University, Special Collections and University Archives, includes a card for a “William McDonald.” It indicates that he had been “cashiered”. The card also lists his family: second wife, Margaret [with no maiden name], son Robert [from his unnamed first wife], daughter, Margaret, who married Dr. William McKissack, and son, William “Bill,” both offspring from his second marriage. The card states the rank of this “William McDonald” as 2nd Lieut, 3rd Battalion, Northeast County Line on the card front. On the card back, it states: “2nd Lieut. Capt. Thomas Paterson’s [sic] Co. 3rd Battalion, 1st Est. Cont. Line. Feby 7, 1776. Cashiered Aug. 1, 1776.

This one card mixes information for the two soldiers named “William McDonald.” The familial information on the card front is for Col. William McDonald. The military information on the card front and back is for the son of Col. William McDonald, Lieut. William “Bill” McDonald, the cashiered and dishonorably discharged soldier.

Problematic source 3: “Historical and Other Comments: Some Unpublished Facts about Lawyer George McDonald and the McDonald Family.” *Somerset County Historical Quarterly* 5.1 (1916): 70-76. Print.

In this article, Colonel William is mentioned in terms of dishonorable service, committed by his namesake son and with the military rank and placement of his namesake son, Lt. William “Bill” McDonald: “Colonel William was sheriff of Somerset 1771-’73. He was Second Lieutenant in Capt. Thomas Paterson’s [sic] Company, Third Battalion, First Establishment, Continental Line, February 7, 1776 but was cashiered August 1, 1776 for *what indiscretion does not appear*. It was subsequent to the Revolution when he became Colonel of the Militia, from which he derived the title by which he went in his later days. He probably did not serve in the Revolution after being cashiered.”

The statement that “Colonel William was sheriff” is correct. According to McDonald family historian, Laurence Overmire, he was “High Sheriff and Justice of the Quorum.” (Overmire, Revolutionary 1). The remaining information on military service and rank is for Colonel William’s son, William “Bill” McDonald, Jr.

This source erroneously states that “Colonel William...was cashiered August 1, 1776 for *what indiscretion does not appear*.” It was not “Colonel William,” but his son Lt. William “Bill” McDonald who was cashiered, for stealing and disobeying orders.

Two members of the Camp Middlebrook Chapter, DAR in the 1920s and the 1950s–1960s tried to verify the burials of area soldiers in the Old Presbyterian Graveyard. Powelson researched a list of names in the 1920s, which included Col. William McDonald. She could not verify an age at death or a death date for him. She had no information on his burial site. Dorothy Stratford conducted more research three to four decades later, and her TS only indicates “no date” and a brief handwritten note, “cashiered 1776.” Stratford did not state either way, whether Col. William McDonald was interred in the Old Presbyterian Graveyard. The research of both DAR members was inconclusive.

Other accounts about Colonel William clashed with a supposedly “tarnished” military career. According to a biography on the Colonel’s grandson, William D. McKissack, by John W. Craig, “He [Colonel William] was ‘a valiant officer,’ an active and zealous opposer of British oppression and avarice.” How could he have been cashiered? It didn’t make sense. The perfectly timed release of a new book would clear up the mystery.

In 2015, Laurence Overmire, of West Linn, Oregon, whose wife, Nancy McDonald is a direct McDonald descendant, wrote *A Revolutionary American Family, the McDonalds of Somerset County, New Jersey: A Genealogical and Biographical Record of Col. William McDonald, Maj. Richard McDonald and Col. George McDonald, Esq., Their Ancestors and Descendants*.

Overmire's exhaustive research explains how the confusion between Colonel William, the father and his son, Lt. William "Bill" McDonald may have started. Overmire discovered that there were two service records for Revolutionary War soldiers named "William McDonald":

The first William McDonald served in Capt. Andrew McMyers's Company of the First Battalion (1st New Jersey Regiment), First Establishment. It was organized in December 1775 at Elizabethtown and Perth Amboy from Middlesex, Morris, Somerset, Monmouth, Essex and Bergen Counties.

The second William McDonald (or perhaps same as the 1st), enlisted as a Second Lieutenant on Feb. 7, 1776 in Capt. Thomas Patterson's Company of Col. Elias Dayton's Third New Jersey Regiment, of the New Jersey Line in the Continental Army.

The person of interest is the second William McDonald. Overmire believes with certainty that the Lt. McDonald of Col. Dayton's Regiment was the same person as Bill, son of Col. William McDonald. He probably only served for a few months and then, in the summer of 1776, a Lt. William McDonald was court-martialed and cashiered on Aug. 1. This Lt. McDonald was brought up on theft charges and disobeying orders. This Lt. William McDonald was very likely Col. William's son, William "Bill" Jr.

In his book, Overmire elaborates further by unequivocally stating: "Col. William had achieved the rank of lieutenant colonel as early as 1763, and, as a colonel, was commanding a battalion of Minutemen in the Revolution. He could not possibly be the same person as Lt. William McDonald. That person, we now know, was almost certainly his son, Bill."

One question remains: Was Colonel William McDonald interred in the Old Presbyterian Graveyard in Bound Brook, New Jersey?

Colonel William's wife, Margaret McDonald was interred in the Old Presbyterian Graveyard in Bound Brook in 1808, however her gravestone is no longer extant. It was recorded by multiple 20th century recorders of the site. Colonel William's and Margaret's daughter and son-in-law, Margaret (McDonald) McKissack and William McKissack are interred in the graveyard and they have two extant stones, one for Margaret alone and a replacement granite stone erected by the Masons of New Jersey in the 1950s for both of them (the original had been damaged when a tree fell on it).

It is quite possible that Colonel William is also interred in the Old Presbyterian Graveyard, although there is no proof. For Colonel William's presumed year of death, 1799 [his estate was probated on March 16, 1799], there are no funeral or interment records (church funeral records start in 1830; interment records prior to 1881 were burned in a church office fire). None of the 20th century recorders viewed a gravestone for him. He would have been in his mid-eighties when he died. His name appeared on two working lists of veterans interred in the Old Presbyterian Graveyard with no dates; one was done in the 1920s by Powelson; the other was done in the 1950s-1960s by Stratford. There is one newspaper article from the 1920s and three newspaper articles from the 1930s that allude to the fact that he is buried there, but there is no proof.

Laurence Overmire's email message to Mary C. Nelson on Sept. 6, 2015 follows:

The fact that so many of the McDonald family members were buried there, leads me to believe it was the traditional family burying ground. Col. William's father and mother are probably buried there, too. Unfortunately, there is no absolute proof that Col. William was buried there, but I think that he probably is.

Colonel William McDonald and Lieutenant William "Bill" McDonald Sources

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McDonald Errors

**McDonald, William, Col.
Interment Location**

Newspaper Articles:

“Early Settlers of Bound Brook Rest in Presbyterian Church’s Historic Cemetery.” Plainfield Courier–News 14 May 1938, 1688-1938 Somerset County’s 250th Anniversary and Historical Edition: 48. Print.

This article states: “The graves, some marked and some unmarked are of ... Col. William McDonald.” It is believed that Col. William McDonald died in February 1799, when he was in his mid-late eighties. There is some conjecture that he was buried in the Old Presbyterian Graveyard, as his wife Margaret was; however, her stone is gone (but was recorded), and his stone is gone (if there ever was one; none of the previous recorders of the graveyard recorded a stone for him).

“Graves of Sixty Revolutionary Soldiers Buried in Various Parts of Somerset County Will Be Marked on Monday.” Sunday Times [New Brunswick] 4 July 1926: [twelve]. Print.

This article states: “The following is a list of the known soldiers buried in local cemeteries: In the old Presbyterian cemetery at Bound Brook, corner of High and East streets ... Col. William McDonald.” Though he is likely buried in the Old Presbyterian Graveyard with his second wife, Margaret McDonald (1733-1808), there were no previous recordings of a stone, there is no extant stone and there are no existing funeral or burial records for this decedent.

“Old Graveyard Is Well Kept: Park under Direction of D.A.R. in Splendid Condition; Many Soldiers’ Graves.” Chronicle [Bound Brook] 27 May 1932: 1. Print.

This article lists Colonel William McDonald as “lying at rest in the old graveyard.” Though he is likely buried in the Old Presbyterian Graveyard with his second wife, Margaret McDonald (1733-1808), there were no previous recordings made of a stone, there is no extant stone and there are no existing funeral or burial records for this decedent.

“The Patriots of ’76: Somerset Soldiers of the War for Independence Who Lie in Various Local Cemeteries – They Will Be Honored on July 5 for Their Sacrifice – Pageant to Travel Washington’s Route.” Unionist-Gazette [Somerville] 17 June 1926 [1]. Print.

This article states “The following is a list of the known soldiers buried in local cemeteries: In the old Presbyterian Cemetery at Bound Brook, corner High and East streets: John A. Austin [sic] .. Col. Wm. McDonald”

No definitive information could be found on Col. William McDonald’s interment site. None of the previous recorders of the graveyard recorded this decedent.

“Revolutionary Burial Place Was Saved for Community by the Late George M. LaMonte.” Chronicle [Bound Brook] 20 May 1938: 19+. Print.

This article states: “Lying at rest in the old graveyard there are these one-time comrades in arms: ... Colonel William McDonald.”

Though he is likely buried in the Old Presbyterian graveyard with his second wife, Margaret McDonald (1733-1808), there were no previous recordings of a stone, there is no extant stone and there are no existing funeral or burial records for him.

Laurence Overmire outlined his reasoning for his belief that Col. William McDonald is interred in the Old Presbyterian Graveyard in an e-mail message to Mary C. Nelson on Sept.6, 2015:

“The fact that so many of the McDonald family members were buried there, leads me to believe it was the traditional burying ground. Col. William’s father and mother are probably buried there, too. Unfortunately, there is no absolute proof that Col. William was buried there, but I think that he probably is.”

Note: On page [72] of his book, *A Revolutionary American Family: The McDonalds of Somerset County, New Jersey: A Genealogical and Biographical Record of Col. William McDonald, Maj. Richard McDonald and Col. George McDonald, Esq., Their Ancestors and Descendants*, Overmire states in a caption under two photographs of portions of the Gateway of Remembrance at the corner of East and East High Streets in Bound Brook: “Gateway to The Old Presbyterian Graveyard in Bound Brook, NJ, where Jacob and Rachael De Groot, Dr. William and Margaret (McDonald) McKissack and, reportedly, Col. William and Margaret McDonald, are buried.”

Note: Margaret McDonald, the wife of Col. William McDonald is interred in the Old Presbyterian Graveyard (her gravestone was recorded by 20th century recorders and is no longer extant).

Capt. and Dr. William McKissack

The Freemasons of New Jersey hold Dr. William McKissack in high esteem. Dr. McKissack emigrated from Scotland before the Revolutionary War. He was a well regarded physician in Somerset and Middlesex Counties, a captain in the Patriot forces and a founder of Freemasonry in New Jersey. He died in 1831, at age 77. He is buried in the Old Presbyterian Graveyard along with his wife, Margaret (McDonald) McKissack.



1809: Margaret (McDonald) McKissack cut by Jonathan Hand Osborn



1831: William McKissack, M.D. and Margaret (McDonald) McKissack cut by Sillcocks (probably Henry Sillcocks) photographed in 1938

Mrs. McKissack, who predeceased her husband by over two decades, is memorialized on two stones in the Old Presbyterian Graveyard. Her sandstone marker is in an entirely different style than the couple's shared stone, which stood nearby.

Powelson recorded the William and Margaret (McDonald) McKissack marble stone in 1927, noting the stonecutter signature "Sillcocks" on the lower central edge of the stone. This signature, most likely that of Henry Sillcocks, was covered by the bronze marker that was added by the Masons in 1937 (see above, right).

The Grand Lodge of the Most Ancient and Honorable Society of F. and A.M. for the State of New Jersey acknowledged Dr. McKissack's contributions to Freemasonry at special services held in Trenton, New Jersey on December 19, 1936. M.W. William T. Vanderlipp, Past Grand Master, presented two identical bronze markers, one for Dr. McKissack's grave in the Old Presbyterian Graveyard and the other for Crescent Temple Mosque in Trenton. On the occasion of the 150th anniversary of the Grand Masonic Lodge in New Jersey, the Freemasons placed the bronze marker on Dr. and Mrs. McKissack's original gravestone. The marker honors Dr. McKissack with the title "Founder" of the Grand Lodge of Free and Accepted Masons for the State of New Jersey.



Five descendants of R.W. William McKissack and the spouse of the great-grandson at the ceremony on June 19, 1937. Left to right: Miss Mary G. Blackwell (great-granddaughter), Mrs. John Henry [Clara] Manning, Mr. John Henry Manning (great-grandson), Mr. Paul R. Manning (great-great- grandson), Miss Ethel M. Laing (great-great- granddaughter), Miss Elizabeth D. Manning (great-great- granddaughter).

Reprinted from: "Proceedings of the M.W. Lodge of New Jersey at an Emergent Communication Held at Bound Brook, on Saturday, June 19, A.D., 1937, A.L. 5937." *Proceedings of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey in Emergent Communication Held Saturday, June 19, 1937 and at the One Hundred and Fifty-first Annual Communication, Held in the City of Trenton, April 20 and 21, A.D. 1938, A.L. 5938, Vol.XLI: 3+. Print.*

The William and Margaret (McDonald) McKissack stone was damaged around 1954, but the bronze marker was saved by Plainfield Chapter 7, Disabled American Veterans.

The Masons erected a replacement granite stone (at right) engraved with a Masonic symbol between April 1956 and April 1957.

On this stone, Mrs. McKissack's name was misspelled and her month of death was erroneously recorded. Dr. McKissack's death date was incorrectly cut on the original stone and is incorrectly recorded on the replacement stone. He died on January 28, 1831, not in February.





The McKissack gravestone in 2013

In its 220th anniversary year (2007), the Grand Masonic Lodge of New Jersey corrected Mrs. McKissack's name and month of death and polished the bronze marker. (The Lodge was unaware of the error in Dr. McKissack's death date.) They paid tribute to Dr. McKissack with a rededication of the McKissack gravestone and Masonic Order marker on June 24, 2007, St. John the Baptist Day. Over two hundred New Jersey Freemasons marched along Hamilton Street and East High Street to the Old Presbyterian Graveyard dressed in full Masonic regalia for this lavish ceremony.

An error that remains on this replacement gravestone for Dr. McKissack is "DIED FEBY. 1831." His correct death date is January 28, 1831, as reported in the *Somerset Messenger*, 2 Feb. 1831 and abstracted in the *Somerset County Genealogical Quarterly*, Vol.1, no.1, March 1983.

This error is further corroborated by the date of his funeral, January 30, 1831, as recorded in the Bound Brook Presbyterian Church funeral records held at Rutgers University, Special Collections and University Archives, Alexander Library, New Brunswick, New Jersey.

**THE GRAND LODGE OF THE MOST ANCIENT AND HONORABLE
SOCIETY OF FREE AND ACCEPTED MASONS
FOR THE STATE OF NEW JERSEY**

**EMERGENT COMMUNICATION
JUNE 24, 2007**



**MOST WORSHIPFUL JOHN S. RYAN
GRAND MASTER**

**THE OLD PRESBYTERIAN GRAVE YARD
BOUND BROOK, NEW JERSEY**

**Ceremony of Rededication
of the Headstone of
Right Worshipful William McKissack**

**Saint John The Baptist Day
June 24, 2007**

- Prayer**.....Right Worshipful Barry H. Wright
Grand Chaplain
- Welcome**.....Right Worshipful Glenn R. Trautmann
Grand Marshal
- Representing Bound Brook, NJ**.....The Honorable Frank Ryan
Mayor
- Musical Interlude**
- Amazing Grace**..... Masonic Kiltie Pipers
- Remarks**.....Dorothy Stratford
Somerset Historical Society
- Ceremony of Rededication**.....Most Worshipful John S. Ryan
Grand Master
- Scottish Eulogy**.....Right Worshipful Frederick I. Waldron
Senior Grand Deacon
- Musical Interlude**
- Battle Hymn of the Republic**.....Right Worshipful Grand Soloist
- Address**.....Most Worshipful John S. Ryan
- Prayer**.....Right Worshipful Steven H. Kahny
Grand Chaplain



STATE OF NEW JERSEY, IN AMERICA

New Brunswick, December 18th, 1786

The undersigned, being Master Masons, as every of them find upon strict trial and due examination, and residing in the State of New Jersey, taking into consideration the propriety and necessity of forming a Grand Lodge of Free and Accepted Masons of the State of New Jersey, do hereby unanimously nominate and elect the following Master Masons to the several offices following, to wit:

- The Hon. DAVID BREARLEY, Esq., Chief Justice of New Jersey-Right Worshipful Grand Master.
- The Hon. ROBERT LETTIS HOOPER, Vice President of New Jersey-Deputy Grand Master.
- WILLIAM LEDERLE, Esq., late High Sheriff of Morris-Senior Grand Warden.
- DANIEL MARSH, Esq., Representative in the Assembly of New Jersey-Junior Grand Warden.
- JOHN NOBLE CUMMING, Esq., late Colonel in the Army of the United States-Grand Secretary.
- MASKELL EWING, JUN., Esq., Clerk of the General Assembly of New Jersey-Deputy Grand Secretary.
- JOSHUA CORNHORN, Esq., High Sheriff of Hunterdon-Grand Treasurer.

To continue in said several offices till the Anniversary of St. John the Evangelist, which will be in the year of Masonry, 1787, on which day the officers of the Grand Lodge shall be elected, or continue in office till others are elected, the said Grand Lodge and their successors to be a Grand Lodge of Free and Accepted Masons, to be called and known by the name of the Grand Lodge of New Jersey, and to exercise the powers and duties of a Grand Lodge, in as full and ample a manner as any Grand Lodge in the world.

And we the undersigned, do hereby solemnly promise and engage to support the said Grand Lodge to the utmost of our power, and also to deliver up and cause to be delivered up to the said Grand Lodge, upon their being installed, all warrants and dispensations for Lodges in our possession under other jurisdictions, hereby authorizing the said Grand Lodge and their successors to form as well, rules and regulations for the government of the said Grand Lodge, as the By-Laws for the Lodges constituted by the said Grand Lodge and their successors, with the assistance of the representatives of the several Lodges under the jurisdiction of the said Grand Lodge. The By-Laws of every Lodge to be in all things the same. Provided always, that every Lodge shall have the privilege of appointing its time and place of their meeting.

Subscribed,

WILLIAM MCKISSACK,

Master of Lodge No. 10, as by the warrant constituting said Lodge, and filed herewith, will appear.

**The Whitehall Tavern
New Brunswick, New Jersey**



**The Twelfth Masonic District will host a Repast
Immediately following the service at**

**Raritan Valley Lodge
14 North Doughty Avenue
Somerville, NJ**

All are invited

**Rededication Program for R.W. William McKissack's Gravestone and
Masonic Order Marker, June 24, 2007.**

“Dedicating the Headstone of an American and Masonic Hero”

Submitted by Glenn R. Trautmann, Grand Marshal

Reprinted from *New Jersey Freemason*, Summer 2007: 19. Print.

The Grand Architect smiled gently upon us this past Sunday as Grand Master Ryan and the Officers of the Grand Lodge rededicated the headstone of Right Worshipful William McKissack. The day was sunny and mild with more than 200 in attendance, including the Honorable Frank Ryan, mayor of Bound Brook, and members of the Somerset Historical Society¹. It was a sight to behold the Masonic contingent solemnly marching to the Old Presbyterian Grave Yard in Bound Brook to the sound of bagpipes.

Brother McKissack was a captain in the 11th Pennsylvania Regiment during the Revolutionary War. Following the war, he settled in New Jersey and was the brigade commander of the New Jersey Militia. He was a physician and co-founded the Somerset Medical Society².

Brother McKissack petitioned Bristol Lodge No. 25 of Pennsylvania on June 6, 1780 and was raised a Master Mason on September 7 of that same year. Upon settling in Pluckemin, New Jersey, he joined Baskin Ridge Lodge No. 10 under the Grand Lodge of Pennsylvania. He served this lodge as Worshipful Master in 1784 and again in 1786.

In September of 1786, the Grand Lodge of Pennsylvania, still working under a dispensation from the Grand Lodge of England, reorganized into an independent Grand Lodge and called in all the old warrants to issue new ones. Seizing the winds of change, Brother McKissack called for a convention of New Jersey Freemasons to discuss the viability of forming our own Grand Lodge. Well, they met on December 18 of 1786 at the Whitehall Tavern in New Brunswick, where William McKissack sat as Master and wrote the founding document that was signed by all in attendance. Better than half of the brothers present hailed from Baskin Ridge Lodge No. 10. Envision this scene. Brother McKissack called the convention, presided over the convention, wrote the founding document and 60 percent of the brethren present were from his lodge. It's a fair conclusion that if he chose, he could have secured his election as our first Grand Master.

Brother William left the glory for others. He was content to work quietly in the quarries of our gentle craft. On January 30 of 1787, he presided over the Installation of the Officers of the Grand Lodge. Baskin Ridge Lodge was renamed Somerset Lodge and shortly afterwards became Solomon's Lodge. Out of respect for Brother McKissack, it was agreed that this lodge would take the number one. The rest of the lodges received their numbers by ballot. Brother McKissack served Solomon's Lodge as Worshipful Master for more than 30 years.

He was elected Senior Grand Warden in 1799 and served in that capacity until 1806, when he was elected Deputy Grand Master. He held this office until 1820. Though he was never elected Grand Master, he did occupy the Grand East on one occasion. It is said that he traveled more miles than all the other Grand Lodge Officers

1. Correct name is: The Somerset County Historical Society.

2. Correct name is: The Somerset County Medical Society; formerly the District Medical Society for the County of Somerset.

combined in the performance of his Masonic duties. On his retirement from office in 1820 it was resolved, "That the Thanks of this Grand Lodge be presented to the Right Worshipful Deputy Grand Master McKissack, for his long, faithful and zealous devotion to the interests of Masonry while Officiating as Right Worshipful Deputy Grand Master of the Grand Lodge of New Jersey."

In 1937, the Grand Lodge of New Jersey placed this simple plaque on Brother McKissack's headstone proclaiming him our founder. Yesterday [June 24, 2007], we assembled to witness the Grand Master rededicate that monument to a true Mason with the traditional elements of corn, wine and oil. Today [June 25, 2007] let each of us rededicate ourselves to the principles and morals of our beloved fraternity.

"Dedicating the Headstone of an American and Masonic Hero." *New Jersey Freemason* Summer 2007: 19. Print.

Editorial note: This article was accompanied by two photographs, one of the Masons marching on East High Street in Bound Brook on June 24, 2007, and the other of the granite replacement gravestone erected by the Masons in the 1950s. In Trautmann's last paragraph, he refers to the Masonic plaque being placed on Brother McKissack's gravestone in 1937. The plaque was actually placed on Brother McKissack's original white marble stone, not the pictured granite replacement stone.

William McKissack Sources

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A *Fraktur* Family record of Revolutionary War Veteran William DeGroot

Fraktur is a folk art form that itinerant Pennsylvania Dutch artists practiced principally from the mid-eighteenth to the mid-nineteenth centuries. The name is derived from a German script style in which letters are “fractured” by disconnected lines. *Fraktur* include birth and baptismal certificates, marriage and family records, book plates, and floral and figurative scenes. Artists typically used black ink for letters and outlines, and watercolors for decorations such as birds, hearts and flowers. Though the tradition had German roots, Americans of Dutch, English or other ancestry commissioned the folk artists to document the social history of their families.

The DeGroot *fraktur* was discovered in William DeGroot’s pension file in the National Archives during a microfilming project in 1971. William DeGroot’s widow Ann is likely to have submitted the *fraktur* as proof that she was married to this veteran and therefore entitled to his military pension upon his death. Described as “museum caliber” by the National Archives executive in charge of microfilming, it is one of only six examples of early Pennsylvania Dutch *fraktur* among 40,000 records of Revolutionary War soldiers. For additional information see:

Shelton, Elizabeth. “Family Histories Recorded in Art.” Washington Post. 24 Jan. 1971: F1+. Print.

The DeGroot *fraktur* is reproduced on the next page. It is transcribed below.

Register of
William DeGroot’s
FAMILY
WILLIAM DEGROOT WAS BORN June 7, 1751
ANN LATOURRETTE WAS BORN January 28, 1751
They join’d [hands] and [hearts] in holy
Matrimony December 30, 1780
THEIR PROGENEY

NAMES	BIRTHS	MARRIAGES	DEATHS
ALTIE O. DEGROOT	October 15 th 1782		March 26 th 1803
HENRY L. DEGROOT	February 8 th 1784		April 28 th 1787
SUSAN P. DEGROOT	February 8 th 1784		
SARAH L. DEGROOT	November 5 th 1785	April 25 th 1804	June 27 th 1830
WILL ^M O. DEGROOT	October 25 th 1787		
HENRY DEGROOT	May 25 th 1789		Feb. 21 th 1835
ANN DEGROOT	August 7 th 1791	August 13 th 1835	
ELIZ ^H DEGROOT	March 12 th 1795	November 15 th 1814	
JOHN DEGROOT	March 27 th 1797		

This *fraktur* contains an error in Ann DeGroot’s maiden name: The correct spelling is LaTourette with a single *r*.

Five members of the DeGroot family are known to be buried in the Old Presbyterian Graveyard: William (father), Ann (mother), Altie O. (for Olden, daughter), Henry L. (for LaTourette, the first of two sons named Henry) and John (son). The stones of the parents and Henry L. are extant; those of Altie O. and John are no longer in the graveyard.

Elizabeth DeGroot Steele (daughter), is buried in Section E, Lot 20, Grave 1, Bound Brook Cemetery. Because she died in 1849, and burials in the Bound Brook Cemetery commenced fifteen years later, her remains are presumed to have been reinterred from an unknown site.



William DeGroot and Ann Latourette [sic] DeGroot *Fraktur*

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Note: *Bound Brook Chronicle/Chronicle* [Bound Brook] articles that merely mention Memorial Day (with the exception of Memorial Day in the Sesquicentennial year, 1926) or Veterans Day exercises at the graveyard and nothing else, were withheld from this list of “Works Consulted” to keep it from becoming too unwieldy.

Incomplete Citations

The following articles were viewed in the [Camp Middlebrook Chapter (Bound Brook)], DAR scrapbooks at Rutgers University, Special Collections and University Archives, Alexander Library, New Brunswick, New Jersey. They could not be included in “Works Consulted” because their citations are incomplete. The second, third and fifth articles could possibly have been printed in any one of the following newspapers: 1) *The Daily Home News* [New Brunswick]; 2) *The Hopewell Herald*; 3) *The Newark Evening News*; 4) *The Plainfield Courier-News*; 5) *The Star-Ledger* [Newark]; 6) *The State Centre-Record* [Bound Brook]; 7) *The Somerset Democrat* [Somerville]; 8) *The Somerset Messenger* [Somerville]; 9) *The Sunday Home News* [New Brunswick]; 10) *The Sunday Star-Ledger* [Newark]; 11) *The Sunday Times* [New Brunswick]; 12) *The Unionist-Gazette* [Somerville]. SCLSNJ’s Bound Brook Memorial Library branch holds photocopies of all five articles:

“Boy Scouts to Care for Graveyard.” *State Centre-Record* [Bound Brook] ?? Aug. 1926: ? Print. Source: Camp Middlebrook Chapter, DAR Scrapbook, 1924-1939

Mather, Edith H. “Presbyterians Early History.” Unknown Newspaper, ?? May 1922: ? Print.¹ Source: Camp Middlebrook Chapter, DAR Scrapbook, 1924-1939

“New Wall Planned for Old Cemetery.” Unknown Newspaper. ?? ??? 1961: ? Print. Source: Camp Middlebrook Chapter, DAR Scrapbook, 1926-1963

“Old Epitaphs in Graveyard.” *State Centre-Record* [Bound Brook] ?? Aug. 1926: ? Print. Source: Camp Middlebrook Chapter, DAR Scrapbook, 1924-1939

The following article was discovered during the research process. It is almost an exact reprint of an article listed in Works Consulted with the same main title and a different subtitle: “To Renovate Old Graveyard: Daughters of American Revolution to Restore Plot.” It is “almost an exact reprint” because the second

sentence in the article listed under Works Consulted states "...and for a period of some two hundred years..." and the second sentence in the article listed here states: "...and for a period of two hundred years..." The Bound Brook Memorial Library holds a photocopy of this article.

"To Renovate Old Graveyard: Bound Brook's Famous Burial Place to Be Rescued from Neglect." Unknown Newspaper, 17 or 18 Aug. 1926: ? Print.² Source: DAR [Camp Middlebrook Chapter] Scrapbook, 19__ - 19__

The following articles were viewed in a collection of articles on the Old Presbyterian Graveyard donated to the Bound Brook Memorial Library by executors of the Dorothy Stratford estate. They could not be included in "Works Consulted" because their citations are incomplete. The Bound Brook Memorial Library holds photocopies of all three articles.

"D.A.R. Meeting: At Middlebrook Country Club on Tuesday Afternoon – Address on 'Patriotism' by Col. J.H.M. Dudley." *State-Centre Record* [Bound Brook] ?? Nov. 1927: ? Print.³

"D.A.R. Meeting: First Fall Session Held at East Millstone on Tuesday Afternoon – Address by Mrs. W.J. Ward, State Vice Regent – Program for Year." *State-Centre Record* [Bound Brook] ?? Sept. 1929: ? Print.⁴

"D.A.R. Visit Old Mansion." *State Centre-Record* [Bound Brook] ?? ??? 1926: ? Print.

The following article was viewed in an issue of the CALCO Diamond held in the Archives Collection of the Bound Brook Memorial Library. The issue is in the CALCO file folder under the subject heading "Industries." The article could not be included in "Works Consulted" because the citation is incomplete.

"1953 Print." *CALCO Diamond*, ?? Sept. 1953: n.p. Print. [Accompanying old Photographs in this issue continue the article entitled: "Our Community in the Days Gone By" begun in the November 27, 1952 issue of the *CALCO Diamond*]

The following article was discovered during the research process. It is almost an exact reprint of an article listed in Works Consulted with the same main title, only lacking the very last word of the main title, "Battle." It is "almost an exact reprint" because the first sentence in the article listed under Works Consulted states "... this community recently passed the 150th anniversary..." and the first sentence in the article listed here states "...this community today passes the 150th anniversary..." The Bound Brook Memorial Library holds a photocopy of this article.

"Patriots at Bound Brook Fell Gallantly in 1777: Surprise Attack of 4,000 under Cornwallis on General Benjamin Lincoln's 500 Men Is Recalled Today, 150th Anniversary of Uneven Battle." *Newark Evening News*, 13 Apr. 1927: 7. Print.

1 The content in this article is exactly the same as the content in the following article, listed in "Works Consulted": Mather, Edith H. "Some Facts about the Old Graveyard: Bodies of Early Settlers Interred There More than Two Hundred Years Ago; Many Soldiers' Graves." *Chronicle* [Bound Brook], 19 May 1922: 8. Print.

2 This article was discovered during the research process. It is almost an exact reprint of an article listed in Works Consulted with the same main title and a different subtitle: "To Renovate Old Graveyard: Daughters of American Revolution to Restore Plot." The reason it is "almost an exact reprint" is because the second sentence in the article listed under Works Consulted states "...and for a period of some two hundred years..." and the second sentence in the article listed under Works Consulted states: "...and for a period of two hundred years..." The Bound Brook Memorial Library holds a photocopy of this article in its' Archives Collection.

3 The content in this article is exactly the same as the content in the following article, listed in "Works Consulted":
"Makes Strong Plea for Americanism: Speaker at D.A.R. Meeting Tells of Propaganda in Country." *Chronicle* [Bound Brook] 18 Nov. 1927: 1. Print.

4 The content in this article is exactly the same as the content in the following article, listed in "Works Consulted," except that this article also includes "the program for the year":