



Van Voorhees Nieuwsbrief

JANUARY 1995
Volume 13, Number 1

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PRESIDENT'S COMMENTARY

Our family is very widely dispersed. Commencing with the first generation after Steven Coerts, our ancestors traveled in all directions across the country. We grandchildren have not stopped moving and at long distances.

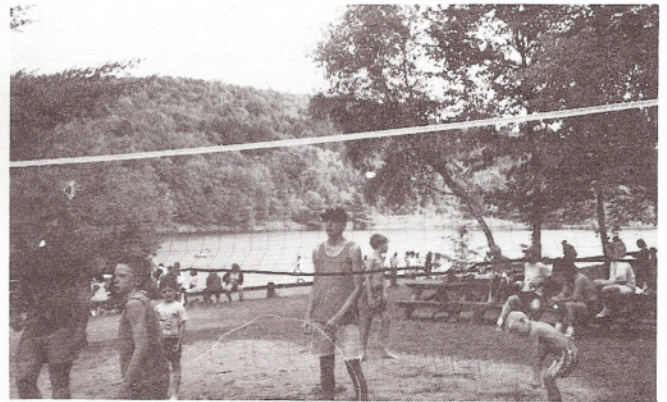
A by-product of this traveling is that we cannot all gather together on a frequent basis, unlike our local church/synagogue or civic group. A questionnaire becomes the most efficient way to solicit your thoughts.

Enclosed with this *Nieuwsbrief* is a questionnaire pertaining to our Annual Reunions. Our attendance has been declining over the past few years. Aside from travel time and expense, which clearly are influencing factors, we wonder what other reasons may be contributing to this trend. What can be done differently or improved? Why did you stay home?

The questionnaire is not stapled into the *Nieuwsbrief*. Please complete it and mail to Scott Voorhees, whose address is on the questionnaire. Nothing can be gained if the Executive Committee talks only to itself on this important matter. We need your input. If you have never attended a Reunion, there must be a reason.

On a similar note, I asked for your help with recruiting new members and remitting dues. Your response has been impressive. Tom Van Voorhies has reported that your suggestions resulted in 18 new members for the six months ending with August 31, 1994. Barney Ward has reported that our dues receipts for the Third Quarter of last year were very good after I commented that our cash flow was strained. We are a strong and responsive organization. Thank you very much. I am proud to be your President

Manning W. Voorhees



VOORIS FAMILY REUNION

The annual family reunion of Herbert Vooris, who was in the tenth generation from Steven Coerts in the Jan Line, was held on July 31, 1994. One hundred twenty-nine people attended the reunion at Cherry Plain State Park near Troy NY, some coming from as far as California, Kentucky, Florida and Massachusetts. Also in attendance was the Franklin Vooris family, whose father was Percy Vooris, brother of Herbert Vooris.

Tee shirts with "Vooris Family Reunion - July 1994" were available. Plaques with the Vooris coat of arms and detailed line of descent were given out. Mr. and Mrs. Ronald Vooris, Sr. planned the affair. [Photo inside]

Ms. Joan M. Vooris, RFD 1 Box 1673, Poestenkill NY 12140-1706.
Ethelyn and Ronald Vooris, RD 1 Box 271, Nassau NY 12123.

Ed. The plaques are marvelous. They are solid wooden stock, 5 x7 inches and about 3/4 inches thick. The Van Voorhees crest is on one side with information about the reunion. On the other side is a very detailed descendant chart. The plaques are finished with a good coating of polyethylene. Ethelyn and Ronald Vooris, and daughters Ellen Ring and Karen Corbin, made them. The Executive Committee in its meeting last October was very impressed. This is a great idea for other reunions. MWV



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CALENDAR

Executive Committee Meeting April 29, 1995
Annual Reunion October 7, 1995

GENEALOGICAL QUERIES

Need parents of Sarah Maria BRADFORD and her place of birth and death, who m. Nelson VOORHEES of Florida (Fonda), Montgomery Co. NY. Had 6 children; first child b. ca. 1846. Moved to Fairfax Co. VA about 1850 where they died; at least he died in VA. Cannot find death certificate for her in VA, DC or NY. She died according to tombstone on 23 October 1896. His father, John, had a farm at top of "Beam Hill" where present day YMCA is now located. Don't know if she was from same county or not. Any help regarding Sarah will be appreciated. Margaret (Mrs. Leon) M. MacGill, 105 South Hudson St., Arlington VA 22204.

Seeking siblings, parentage, heritage, etc. of Abraham W. (William) VOORHEES, probably b. 1847 in Tama County IA. He m. in 1869 Amanda Susanna CAMPBELL and they had two children: Myra VOORHEES Smith, b. 1869; and John Arthur VOORHEES, b. 1871 in Tama County IA. Abraham W. d. in 1871, a few days before the birth of his son John Arthur, and his wife subsequently remarried. John Arthur had a son, John Elton VOORHEES, b. in Archer IA. Clarice Voorhees Sydor, 3028 W. Vermillion River Tr., Farmington MN 55024.

Looking for ancestry of John F. VOORHIES (1819 - ?). In 1850 he was in Wayne County TN and the census record shows he was b. in TN. In 1860 he was in Dallas County TX. His wife's name was Jane A. His children were twins Mary and Margaret, Janes D., Martha, Johnathan Roan, Ursula, Georgetta Eliza and Texana. Rod Wilson, 903 Helms Lane, Modesto CA 95350.

Margaret VOORHIES was born in NJ around 1813. She m. in that state on 28 June 1836 Thomas KNIGHT, a gunmaker from England. In 1850 they lived in OH; in 1860 and 1870 in IL, then on to IA. Margaret VOORHIES KNIGHT d. in IA on 5 August 1892. Who were her parents and where in NJ did they live? As there are other VOORHIES families around Morrison IL, near where Margaret and Thomas lived when in that state, is it likely that they travelled west together? Beulah B. Ganther, 1703 Reno Rd., Sterling IL 61081-4112.

Looking for the antecedents of the wives of Charles Smith VAN VOORHIS and his father, Charles Edward VAN VOORHIS. Charles Smith VAN VOORHIS was m. 17 March 1860 in Knox County OH, to Lucy Ann Dennis. Her parents were Isaac DENNIS, b. in Washington County PA, and his first wife, Mary Ellen WOODWARD, b. in Montgomery County MD. I would appreciate information on both Isaac DENNIS and Mary Ellen WOODWARD. Charles Edward VAN VOORHIS was m. 9 July 1832 in Crawford County OH, to Susan JONES, who was b. 28 January 1813 in Wayne County OH, and d. 19 September 1870 in Knox County OH. I would appreciate information on the parents, grandparents, etc. Jeane Van Voorhis White, 320 E. Washington Ave. #11A, Iowa City IA 52240.

Maria Cynthia VAN VOORHIS was b. 21 January 1817, possibly in NY, and d. 17 June 1875 in Quincy, Adams County IL. Her father was Lawrence VAN VOORHIS, b. 27 May 1791/2, d. 13 September 1856, Adams County IL. He m. Helen NICHOLS ca. 1815 probably in NY or MA. I would like information about Lawrence's father's and mother's anteced-

ents. Robert T. White, 13828 Beatties Ford Rd., Huntersville NC 28078.

In 1830, Oakey VOORHEES and his wife Polly SNODGRASS VOORHEES were living in Seneca Castle, near Geneva, in Ontario County NY. Their son, William VOORHEES, b. 7 August 1833, was m. on 4 February 1857 to Hannah CRAWFORD, who was b. 3 October 1838. Can someone help me find Oakey's parents and trace this line farther back? The Rev. Fred R. Voorhees III, Diocese of Buffalo, Family Life Catholic Center, 795 Main St., Buffalo NY 14203-1250.

Compiled by Virginia V. Ward

NEW MEMBERS

Tom Van Voorhies has enrolled the following cousins as of November 9, 1994:

*Kathleen Mae Bone, Mayetta KS ***
*Wilbur Garretson Voorhees, Jr., North Brunswick NJ ***
*Coerte A. Voorhies, Jr., Lafayette LA ****
Lorna Mae Miller McManigal, Capistrano Beach CA
*Juanita Cain, Carrollton MO ** +*
*Susan Pembroke H. Kyle, Topsfield MA ***
Harry D. Baker, Los Angeles CA
*Eleanor King Johns, Gadsden AL ***
Margaret Voorhees Link, Aurora IL
*Lee Crandall Park, MD, Lutherville MD *****
Rhodus (Rod) Wilson, Modesto CA
*David LaBau, Scottsdale AZ ***
Derek Robert DeFilippo, Easton PA
*Stephen Russell Drake, Scottsdale AZ ***
Thomas L. Drake, Clemson SC
James L. Drake, Raymond MS
Roger R. Cox, Corpus Christi TX
*Warren E. Voorhees, Scottsbluff NE ***
*Alice M. Park, Washington DC ***
Dorothy C. Voorhees, Basking Ridge NJ
Judith Kemper Van Voorhis, Niskayuna NY
Nancy P. Kern, Bethesda MD
Larry G. Bottom, Ormond Beach FL
Joanne L. Loewinger, Milltown NJ

A hearty Dutch welcome to all of you!

Key = **** Life Member *** Contributing Member
 ** Sustaining Member + Additional Contribution

New Life Members

Tom Van Voorhies and Barney Ward are very happy to announce five new Life Members:

Lee Crandall Park, MD, Lutherville MD
Barbara V. Levy, New York NY
David V. Levy, New York NY
Alexander C. Levy, Virginia Beach VA
Mildred D. Van Dyke, Basking Ridge NJ

Life Members demonstrate a particularly strong dedication to the Association and support of its objectives. Thank you very much.

VAN VOORHEES WHO'S WHO

EXECUTIVE COMMITTEE

President: Manning W. Voorhees, 41 Oaklawn Rd.,
Fair Haven, NJ 07704-3108 (908)842-0086

Vice President: Scott T. Voorhees 30 Orchard Ave.,
Emerson, NJ 07630-1219 (201)967-8474

Secretary: vacant

Treasurer: Bernard V. Ward 117 Arlington Ave.,
Somerset, NJ 08873-1923 (908)247-1630

Past President: Donald G. Vorhis 1930 Camelia Circle,
Midlothian, VA 23112 (804)744-8856

Line Representatives

Albert Line: Mrs. Frederick (Marilyn) Brack, 24 Mart St., No. Haledon, NJ 07508. (201)427-9246

Coert Line: Frank J. Van Voorhis, 909 Evening St., Worthington, OH 43085. (614)885-8473

Jan Line: Robert S. Voris, 802 Berkeley Rd., Westover Hills, Wilmington, DE 19807.
(302)652 5833

Lucas Line: Ms. Judith Voorhees, 30 San Salvador St., Toms River, NJ 08757. (908)505-9232

Aeltje Line: Ms. Margaret A. Ramsay, 2 Andrews Lane, Princeton, NJ 08540-7633. (609)921-2645

Hendrickje Lines: vacant

Jantje Line: vacant

Members-at-Large

Mrs. George L. (Alice) Adams, 24 Radcliffe Ave., Highland Park NJ 08904

Mrs. T. B. (Elizabeth) Ripton, 242-31 51st Ave., Douglaston NY 11362

Donald A. Sinclair, 108 North 2nd Ave., Highland Park NJ 08904-2421. (908)545-0568

Richard L. Voorhees, 2116 Swinnen Dr., Westerloo, Wilmington DE 19810. (302)475-2801

Committee Chairmen

Financial: The Treasurer (see above)

Genealogical & Historical: The Rev. William J.F. Lydecker Box 148, Ashland NY 12407-1048.
(518)734-5987

- ♦ *Genealogist:* Mrs. Peter (Florence) Christoph* 181 Maple Ave., Selkirk NY 12158. (518)767-3004
- ♦ *Member Research:* Mrs. Joseph (Virginia) Ward 64 Ta'agan Point Rd., Danbury, CT 06811.
(203)792-2537
- ♦ *Transcriber:* David R. Voorhees 209 Lamb-Hopewell Rd., Hopewell NJ 08525. (609)466-1139
- ♦ *Historical Research:* Mrs. MacAlister (Adriana) Millenaar-Brown*, 41 School St., Williamstown MA
01267. (413)458-9080

Membership: Albert T. (Tom) Van Voorhies, 9 Purdy Ave., East Northport NY, NY 11731-4501
(516)368-7483

Communications: Frank J. Van Voorhis (see above)

Programs: Scott T. Voorhees (see above)

Publications: Robert S. Voris (see above)

Publicity: Mrs. Robert (June) Wick 3 Edgebrook La., Monsey NY 10952 (914)357-2770

Planning: George Davis 310 Rockland Ave., River Vale NJ 07675 (201)358-0150

Assoc. Sales: Ms. Judith Voorhees (see above)

* = not a member of the Executive Committee

Regional Organizers

New England: Mrs. James (Adrienne) Haney 36B Fox Meadow Rd., Leominster MA 01453 (508)534-7283

Western: Mrs. Arthur (Patricia) Zumwalt 101 Rainbow Dr., #4766, Livingston, TX 77351-9300. (409)327-0079, ext. 4766.

Newsletter

- ♦ *Editor:* Manning W. Voorhees (see above)
- ♦ *Publisher:* Robert E. Van Voorhis, Jr. 3821 So. Lawn Rd., Cedar Falls, IA 50613 (319)268-1511

HIGHLIGHTS OF EXECUTIVE COMMITTEE MEETING

These are the highlights of the Executive Committee meeting of October 8, 1994 that are not discussed elsewhere in this *Nieuwsbrief*. Treasurer Barney Ward reported that dues receipts were good during the second calendar quarter of 1994 ... Committee approved copyrighting the *Nieuwsbrief* ... Committee approved bonding our Treasurer and other volunteers that are responsible for funds ... additional funding was approved for Florence Christoph and her work with respect to Vol. II of *The Van Voorhees Family* ... Bill Lydecker reported that Adriana Brown is commencing to write a draft of the early history of the Van Voorhees family in America ... Tom Van Voorhies said that advertising for new members in the *Genealogical Helper* was successful and will be continued ... Bob Voris reported that 44 copies of Vol. I of *The Van Voorhees Family* and 120 copies of *Through a Dutch Door* had been sold since April, 1994 ... Adrienne Haney announced that the fourth New England regional meeting was scheduled for October 22nd ... Scott Voorhees reported that Florence Christoph will be the speaker at the 1995 Annual Reunion.

ALICE CRANDALL PARK

We have received a fine addition to our genealogical library. Alice Park researched and wrote a detailed history of her family, entitled *Schenck and Related Families in New Netherlands*, and has contributed a copy to our library. Published by Gateway Press in 1992, the work covers her ancestry from the Schenck, Simpson, Smith, Couvenhoven, Kowenhoven, Conover, Van Dooren, Van Dorn, Wycoff, Voorhees and Voorheis families. Alice compiled the documentation over a period of sixty years, commencing with assistance from her grandmother, Mary Jane (Smith) Crandall, who was born in 1828. Mrs. Crandall in turn remembered well her grandmother, Mary Schenck, who was born in 1767. Alice's son and Life Member, Dr. Lee Crandall Park, said, "It helps in this kind of work to live a long time."

Alice has a severe eye disorder which requires her to read with a closed circuit television arrangement that magnifies written material up to sixty times. Her work is truly admirable.

Thank you, Alice.

Mrs. Lee I. Park, 4200 Cathedral Ave., NW, #314, Washington DC 20016

ALBERT LINE REPRESENTATIVE

Marilyn Brack, our retiring Secretary, has succeeded Cornelia Mason as Representative for the Albert Line. Cornelia has served in that position with distinction for many years and we're very grateful for her diligent efforts. Thank you, Cornelia. She will serve as Chairperson of the Nominations Committee.

Welcome, Marilyn. We look forward to your continued contributions to the Executive Committee and the Association.

HOWARD B. VOORHEES

A notable part of the Voorhees Town Bicentennial was the celebration by Howard Voorhees of his ninetieth year. Howard attended the affair and the photo shows him cutting the Bicentennial cake. He plays in a traveling band, among other activities. Congratulations, Howard!

GENEALOGICAL INQUIRIES

Steve Shyers processed members' genealogical inquiries to the day of his unfortunate death. Florence Christoph has agreed to assume Steve's role. This will be in addition to producing the data for Volume II of *The Van Voorhees Family* and other genealogical tasks. Thus, please send your inquiries to Florence. An exception is death notices, which should be sent to Manning Voorhees. He will advise Florence so that she can adjust our genealogical records. Ginny Ward will continue coordinating members' genealogical research endeavors and will continue to handle genealogical inquiries for the *Nieuwsbrief*. Production of members' lineage charts will be suspended, although not terminated. The addresses of Florence, Ginny and Manning are in Who's Who.

The Ultimate Source... Florence produced a 1,000 page computer print-out for the 1994 Annual Reunion showing all of the names and their complete family relationships that are in the Association's genealogical data base. This was a prodigious accomplishment! The volume was available for all to seek answers or merely to peruse. It clearly demonstrated the depth of our family knowledge which is growing continually. Congratulations, Florence. We hope that the work will be on the table at the 1995 Annual Reunion.



Howard Voorhees cutting the cake. Also shown in the photo are, L to R: Brandon Voorhees, Lynn Voorhees, Glendon Voorhees, Sr., and Mary Voorhees Figg.

PASSING THE BATON

Time moves along and volunteers ask to be relieved of their responsibilities. That is only fair, after all.

There are several vacancies and/or requests for retirement from our official group that are listed below. The continued success of our Association depends upon their replacement in a timely manner. PLEASE volunteer for one of these positions. Cornelia Mason, Nominations Chairperson, is waiting to hear from you. Her address is in "Who's Who".

* SECRETARY of the Association.

* DATA BASE MANAGER - maintain our membership information on a relational data base that can be imported/exported into/from Lotus 1-2-3 for Windows, and produce mailing labels and membership lists.

* LINE REPRESENTATIVES - the Jantje Line and Hendrickje Lines Representative positions are vacant; Frank Van Voorhis would like to retire as Representative for the Coert Line as does Bob Voris for the Jan Line.

* REGIONAL ORGANIZERS - there are several openings across the country for cousins who want the challenge of and satisfaction from starting a new local chapter.

OK ? - we need you.

MILESTONES

The September, 1994 issue of *Nieuwsbrief* was returned for Mrs. George B. Shultz, of Bosiko, Nova Scotia, marked "deceased" ... no other information is available.

Mary Ellen Maffett, of Eaton OH, was called on April 23, 1994 ... Mary suffered from cancer ... she is survived by her husband, Everett.

Grant L. Vorhies, of Iowa, passed on May 30, 1994 ... Grant was a cousin of Merle Vorhies, of Fairfield IA, and the son of Marshall Addison Vorhies and a grandson of Edgar and Cordella Vorhies.

Nina K. Voorhees, of Greensboro NC, died on August 10, 1994 ... she is survived by her son, Vaughn F. Bossow of Greensboro.

John Mark LaRue, of Charlevoix MI, passed on November 26, 1994 ... he was 81 ... Mark was a veteran of WW II and was a teacher for forty years ... Mark is survived by his wife, Eloise, four children, nine grandchildren and a brother.

HAROLD VAN VOORHIS

Harold has produced a 747 page genealogy of his immediate family that is a very valuable addition to the Association's genealogical library. Representing twenty-five years of effort, the work is entitled, *Van Voorhis: an American Dutch Colonial Family of Flatlands, Kings County, Fishkill, Dutchess County, Otsego, Schoharie Counties, New York, and pioneers west to South Dakota, Iowa and Washington*. Harold also contributed his genealogy to the library of the New York Genealogical and Biographical Society in Manhattan. Thank you, Harold we appreciate your contribution very much.

Harold L. Van Voorhis, 4902 University Ave., Suite 335, Des Moines IA 50311-3341

VOORHEES TOWN BICENTENNIAL

The City of Reading OH celebrated its bicentennial on June 3-12, 1994. Reading was first known as Voorhees Town.

Abraham Voorhees is credited with founding the town. The celebration was of particular importance to several grandchildren of Abraham: Glendon W. Voorhees and his sons and grandson, Glendon W. Voorhees, Jr., Gary R. Voorhees and Brandon M. Voorhees, all of Cincinnati OH; Mary Voorhees Figg, also of Cincinnati; Howard B. Voorhees, Mishawaka IN and his daughter, Marilyn Voorhees McDaniel of Muncie IN. They, with the spouses of Glendon, Jr. and Marilyn, sat around the Voorhees Table at the June 4th Settlement Day Dinner. William C. Latham, of Willow Springs IL and also a grandchild of Abraham, spoke at the unveiling of an historical marker on June 12th.

The historical marker is inscribed: "In 1794 Abraham Voorhees, a Revolutionary War veteran, brought his family from New Jersey to the Northwest Territory to settle on a 640 acre section, part of the Miami Purchase, for which he paid John Cleves Symmes '533 dollars 30/90ths' in United States Treasury Certificates. By 1798 a town plan was completed and lots were being sold. Official registration of the plan was completed in 1804, the name being changed to Reading at the suggestion of Henry Redinbo who had brought his family from Reading, Pennsylvania in 1795."

After Abraham purchased his land, to quote from the *Bicentennial Book*, "... [he] built a large double log cabin designed for defense as well as habitation. By the fall of 1794 the families were able to live at 'Voorhees Station.' Today this spot is located west of Koenig Park in an Industrial Complex, east of Shepard Lane and south of Columbia Road. Abraham Voorhees was 64 years old at the time...." Abraham died in 1813 at the age of 83.

Thanks to Glendon W. Voorhees, who supplied us with material about the Bicentennial - 7117 Memory Lane, Cincinnati OH 45239-5322

FRANK LLOYD VAN VOORHEES

Frank Van Voorhees, of Kendall MI, sent us a copy of his *Chronicle of the Van Voorhees Family Life on the Old Homestead, circa 1912 to 1919*. This is a well written and fascinating journal of Frank's family, their farm, community and school. It portrays well the efforts and skill of Mama and Papa in raising Frank and his brothers. Thank you, Frank. Your work demonstrates that carefully written family histories can be valuable educational tools for today's generation and tomorrow's. We are pleased to place the *Chronicle* with the Association's resources.

STEVE SHYERS

Steve's family thanks everyone for the many condolence cards that were sent to Peggy and the family. Jean Shyers said, "They really meant a lot." Peggy's (Margaret) new address is 54 Kentwood Mobile Estates, Dover DE 19901.

VOORHIES, THE DETERMINED TOWN

Voorhies IA apparently refuses to disappear. But then, why should a town with such an illustrious family name simply give up and die? Lois Richards, of Gillette WY, sent us a clipping from the July 26, 1992 issue of the Waterloo *Courier* that talks about the determination of Voorhies.

Voorhies was founded in 1900. According to the *Courier*, no one knows for whom it was named but "everybody knows" that the railroad made Voorhies possible. A farming community, the town is a bit south of Waterloo and was served by the Chicago and Northwestern. The first house was built in 1905. About five years later, Voorhies was "thriving". The commercial population included a bank, barber shop, post office, lumber yard, two groceries, bakery, creamery, blacksmith and a hardware store. Religious life centered around a Danish Lutheran church. After some fifty years, economic times changed and competing modes of transportation forced the C & NW to cease serving Voorhies.

The neighboring towns of Winslow and Glasgow "wilted" or "dried up". Voorhies, however, continued on and survived at least into 1992. Its population shrunk to about fifty people by 1992. The unofficial town hall in 1992 was once a former one room house that the town originally built as a community effort for a resident handy man who was experiencing bad luck. George Bush "easily" carried Voorhies in 1988.

The *Courier* says that a clock on the wall of town hall "runs backward". The clock reminds residents that "...just because things don't move forward, doesn't mean they don't work just fine." Like Voorhies, it won't give up.

Thank you, Lois.

Mrs. Lois Richards, P.O. Box 723, Gillette WY 82717

[Ed. Perhaps a member who resides near Voorhies can visit the town and give us an update. OK?] [OK. Voorhies is still very much (?) alive as of the publication of this newsletter. The Waterloo *Courier* just carried another small article the other day that detailed the unincorporated town's search for another source of tap water. Currently about half of the town's homes receive their drinking water from the only business in town other than a grain elevator... a restaurant. The cost and hassle of health inspections has caused the restaurant owner to desire to have the families get their water from another source. At present, they are looking at either hooking up with the Black Hawk County supply or Rural Water. -- Bob Van Voorhis, Cedar Falls, IA]

FAITH AND HARVEY VAN VOORHIS

Rowena White, of Dodge City KS, sent us a clipping from the Hutchinson *News* for July 5, 1994 reporting that Faith and Harvey Van Voorhis were planning to celebrate their 76th wedding anniversary on July 11, 1994. Faith, who is 95, and Harvey, who is one year older, live at the Mount Hope Retirement Center in Mount Hope KS. They moved there in 1992 after Faith broke her hip. Faith and Harvey are lifelong educators. Harvey is a WW I navy veteran.

Congratulations, Faith and Harvey!

Thank you, Rowena.

Mrs. Rowena White, 2100 Hart Drive, Dodge City KS 67801.

ALMA W. TIMBRELL

Alma was called on August 12, 1994 at the age of 105. She was a resident of the House of the Good Shepherd in Hackettstown PA. Unfortunately, Alma passed just a few days before she was to be honored at the Warren County Fair as the oldest resident of the County. Her son, Dr. Charles Timbrell, received the celebration plaque. Alma was active for almost her entire life. Her family was very musical, and Alma taught piano until the age of 96. Additional survivors are a daughter, Claire T. Bonnell, of Mercer PA, five grandchildren and five great grandchildren.

Alma was the granddaughter of Melinda Voorhees Clouse and the great granddaughter of Albert Voorhees.

The Easton PA *Express Times* said: "Alma W. Timbrell lived through great changes in the American historical landscape from the Battle of Wounded Knee to the Persian Gulf War, from presidents Grover Cleveland to Bill Clinton, from the start of the Panama Canal to the information super highway."

CHARLES T. GEHRING

Dr. Charles T. Gehring was honored at the September 1994 New Netherland Project Dinner in Albany NY. Her Majesty Queen Beatrix of the Netherlands appointed Charlie an Officer of the Order of Orange-Nassau. This 1892 order is similar to knighthood and is seldom bestowed on a non-Dutch citizen. The honor was awarded by Consul General Tjaco van den Hout and was a total surprise to Charlie. It recognized twenty years of scholarship with the translations and interpretations of the original documents from the New Netherland era that now comprise some fifteen volumes. Charlie was the speaker at our 1991 Annual Reunion and has been of assistance to us many times. Well done, "Sir" Charles.

MISSING COUSINS

Newsletters have been returned marked undeliverable no forwarding address for the following members. If anyone knows the whereabouts of these cousins, please write to Manning Voorhees. His address is listed in Who's Who.

Miss Patricia M. Fontaesi, RD #4 Box 30, Franklin PA 16323-9703

Miss Johanna Beth Jorgensen, 351 Primose Place, Brick NJ 08723

Mrs. Richard H. Cowles, 2775 N. Benton Place, Oak Harbor WA 98277-8629

Albert W. Van Gelder, 4840 NW 3rd Street #204, Pembroke Pines FL 33024.

CASSANDRA ELIZABETH COHEN

We welcome our new cousin, Cassandra Elizabeth Cohen, daughter of Margaret Ramsey and her husband, Benjamin Cohen. Cassandra arrived on October 15, 1994. Margaret is Representative for the Aeltje Line. Now Margaret will have both her son and daughter to help her deliberate during meetings of the Executive Committee. Great news!

SUFFER THE LITTLE CHILDREN:

Evangelical Child-Rearing in Reformed Dutch Households, New York and New Jersey, 1826-1876

by Firth Haring Fabend

Dr. Fabend was our speaker at the October, 1994, Annual Reunion. The following is her presentation, which is part of a larger study she is undertaking of the religious culture of the Reformed Dutch laity in nineteenth-century New York and New Jersey. Dr. Fabend is the author of A Dutch Family in the Middle Colonies, 1660-1800 (Rutgers University Press, 1991). Her address is 54 Elston Road, Upper Montclair, NJ 07043.

Evangelical child-rearing in nineteenth-century America had a pressing goal: to get children saved--an undertaking that involved immersing children so thoroughly in the Gospel message that they would not only become good and useful Christians on earth; they would repent of their sins, come to know Jesus as their Redeemer--and thus be assured a place in heaven when they died. This goal was not at all unique to the Reformed Dutch Church. It was shared with equal ardor by all of the evangelical denominations--the Episcopalian, Congregational, Presbyterian, Methodist, Baptist, and the Reformed.

The importance of this goal was such that, before evangelical child-rearing practices in the nineteenth century can be understood, it is first necessary to comprehend how heaven and hell were perceived.

Heaven and hell were not mere metaphorical concepts in the evangelical age. Heaven and hell were virtual realities, territories whose geographical vividness was drawn for both children and adults in the sermonic literature, Sunday school curriculum material, and juvenilia of all evangelical denominations. The mind, wrote the Reformed minister Thomas Vermilye, "cannot fully comprehend its adorable perfections, [yet we know from the Scriptures that heaven is a place, not a condition]."

The tone of deep anxiety and awful urgency that pervaded much of what I will call salvation literature was driven by evangelicals' literal reading of the Bible. Grounded in the Bible, the whole Bible, and nothing but the Bible, evangelical doctrine allowed for only heaven and hell. There was no intermediate place, no "Roman invention" of purgatory for second thoughts and second chances, because none was mentioned in the Bible. Immediately upon death, one's soul went to heaven--or if one were not saved, to hell. The body remained in its grave until Judgment Day when it was raised, either to join its soul in heaven or to feel the "shame of a public exposure, the deep and everlasting contempt [of] the assembled universe," as William Cruickshank, another Reformed minister put it, and then be relegated to hell for all eternity. When a certain Episcopalian minister entertained ideas of a paradisaical "outer lodgment" where saved souls resided until the Second Coming of Christ, he was severely rebuked as laboring "under a very palpable error" by the Reverend Cruickshank. After death, there was heaven, and there was hell, and there was nothing else.

If heaven was the goal, education was the means to achieving it. Although it was the "little one" among the evangelical denominations--and perhaps for that reason is the denomination so far the least studied by historians--the Reformed Protestant Dutch Church spared no energy in preparing its youngest members for the opportunity to spend eternity with God and his angels in heaven. Historically, the Reformed Dutch Church had always esteemed education. Not only had it always placed a high value on an educated clergy, in the

nineteenth century it increasingly emphasized the importance of religious education for children. Indeed, the religious knowledge nineteenth-century boys and girls in Reformed Dutch congregations were expected to acquire seems, to a modern observer, more suitable to a divinity-school curriculum than to a Sunday school's.

Children were precious in the eyes of the church, and the church viewed their religious education as a sacred mandate from Jesus, who had said "Suffer the little children to come unto me." Yet, philosophically, children also presented an ambiguity. "Of all the wonders in the universe," the Reformed minister James Romeyn wrote in 1842, "none exceed a little child." One of the sources of the child's fascination--and of this ambiguity--was its dual nature. It was both innocent and inherently sinful. Baptized infants and children were regarded by most evangelicals (the exception was the Baptists) as full members of the church, but also as corrupt, marred with original sin because of Adam's transgression. They were children of God, yet like adults they were in need of repentance and redemption through God's saving grace.

A child was a creature of "strange extremes," in Reverend Romeyn's words: a helpless immortal and an insect infinite; a lowly worm and a little god; an embryo angel and an infant fiend; the heir of either endless bliss, heaven, or endless woe, hell. (Unbaptized infants presented an entirely different and very serious problem, much debated in the Reformed Church a century and a half ago. Some ministers and parents within the denomination believed even new-born, even unborn infants, were consigned to hell if they died unbaptized, for the Bible did not say otherwise. But most clergy and parents fervently hoped a loving God would show mercy on the unbaptized young and take them into heaven, even though he had neglected to say so.

A glance at some of the curriculum materials used in the early Sunday schools of the Reformed Dutch Church suggests the rigorous education with which children of very tender years were provided in the evangelical age. Like the Heidelberg Catechism, the Reformed Church's primary teaching tool since the seventeenth century, these nineteenth-century materials also used a question and answer format. One of the first such works published was Hervey Wilbur's *Bible Class Text Book*, a favorite of Reformed Dutch dominies.

First appearing in 1812, 30 thousand copies had been sold by 1823, according to the preface to the eleventh edition, published in 1826. Used by the "evangelical of all denominations," the *Bible Class Text Book* offered 400 questions about the Bible for children to answer. Wilbur, note. The author congratulated "Ye dear Youth" who used his book for exchanging the "vain and empty pursuits that so often engross the attentions of the young" for the opportunity to cultivate moral and religious knowledge. And he gave them his best advice: Persevere in searching the scriptures. But Search

them; never simply peruse them. Search them carefully, with candor, and with confidence in their authenticity and inspiration. Search them with deepest interest. "They contain the charter of the Saints' inheritance," he wrote, "and the death warrant of impenitent Sinners. . . . Ye dear Youth," he concluded, "it is my heart's desire and prayer to God for you all, that you may be saved."

The *Bible Class Text Book* was much admired by Mrs. Joanna Bethune, mother of Reformed minister George Bethune, who in 1830 published what she called "her feeble labours to promote the religious instruction of the infant generation hitherto so much neglected"--a study guide for Christian mothers and teachers. Mrs. Bethune's little book, called *Ten Commandments; Lord's Prayer, and Other Scriptures, analyzed and explained for family, Sunday and Infant School instruction*, was intended for children four to six years old and "even younger." This work contained 22 scriptural exercises intended to "continue the development of the Infant mind to those [Divine] truths . . . considered essential to the salvation of the soul." The exercises on the Ten Commandments take up 14 pages of tiny type and required the child to be familiar, before beginning the exercises, with the stories of Moses leading the Israelites out of Egypt, of God giving Moses the stone tablets, and of the two new Commandments Jesus gave his disciples.

Once familiar with the context, which Mrs. Bethune recommended that children learn by repeating the scripture narratives in concert after the teacher, the child was provided with the long form of each Commandment. That is, the child was expected to memorize not merely "Remember the Sabbath day to keep it holy," but the full text: "Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." No fewer than 53 questions pertaining to this one commandment followed.

This rigorous approach applied to all ten Commandments. The full text of the Tenth, "Thou shalt not covet thy neighbour's house," was followed by 16 questions, many answers requiring precise scriptural citations. If the teacher saw that children were not understanding the printed questions, she was advised to substitute easier terminology or illustrate with familiar examples, but in any case never to call her students stupid or refer to them as blockheads.

Mrs. Bethune admitted that the aim of her guide was not the quantity of material learned but the improving of the child's memory, judgment, conscience, and heart. By this she meant that the child must be taught to obey authority. Obedience was in fact the key to the child's salvation, for if the child was not obedient to his parents and teachers, he was not likely to obey God, and if he did not obey God he would certainly go to hell.

A recurrent theme in evangelical literature was what may be thought of as a kind of domino theory of behavior. Disobeying one Commandment would inevitably lead to breaking all of them, a principle Mrs. Bethune illustrated with a cautionary tale of a man who coveted the trunkful of money of a stranger.

In addition to the sin of covetousness, this man broke the Eighth Commandment by stealing the stranger's money, then the Sixth by killing his victim with a hatchet, the Ninth by lying about his crime, the Third by taking God's name in vain in swearing he had not committed the murder, the Fourth by sending his two little sons over the river on the Sabbath day to bury the money, and the First by loving money better than God. After summing up the reprobate's sins, she concluded that "unless he repented and obtained God's pardon before he died, we know to what a dreadful place he would go at last." Children's hymns, too, took up the theme of one sin or one small act of disobedience inevitably leading to another greater one: "The little wretch whose lying tongue/ Can whisper of another's wrong,/ Will other mischiefs quickly dare,/ And soon be found to curse and swear."

The explication of the Lord's Prayer in Mrs. Bethune's popular little volume occupied ten pages, and 103 questions were asked of the child about it, requiring him or her to be familiar with, among others, the stories of Eli and Samuel, Job, Jacob, Agur, Adam, and Jesus, as well as various texts from Psalms, Proverbs, Philippians, 1st Timothy, Matthew, Isaiah, James, and Acts. Today's parents are grateful if their children can identify Matthew, Mark, Luke, and John, but if Mrs. Bethune's and other similar works are consulted, we see that children in Reformed congregations in the last century were expected to know such obscure Biblical figures as Elkanah, Hannah, Josiah, Lois, Eunice, Zechariah, Caiaphas, Korah, Dathan, Abiram, Gehazi, Nadab, Abihu, and Jehoram, and that was just the beginning. Nor did this study guide designed for children of from four to six years of age make any attempt to babyify its vocabulary. Theological terms and concepts from salvation, omniscience, judgment, ransom, witness, supplication, and Godhead to righteousness, prophecy, humility, conversion, and wrath sprinkle the text as naturally as rain.

In the 1820s, the Reformed Church joined with other evangelical denominations to form the American Sunday School Union, and though it had by this time its own weekly newspaper (*The Christian Intelligencer*) and its own board of publication, the Reformed Church enthusiastically supported the publication programs of the ASSU.

One popular ASSU publication highly admired by the Reformed Dutch Church and often excerpted and advertised in the church's weekly magazine was *The Scripture Guide: A Familiar Introduction to the Study of the Bible*. Intended for older children, this work illustrates again how important a thorough knowledge of the Bible was to evangelical churches in the nineteenth century. To make *The Scripture Guide* "attractive and entertaining" for youth, the author arranged it as a dialogue between two "sensible" young boys, Ernest and Hilary, and their Uncle Austin in New Jersey, whom they visit from Manhattan during their Christmas holidays. Uncle Austin is a great Bible scholar whom religion has made not solemn and dry but cheerful and happy.

In fact, this book, which was described as the only book in the English language containing answers to the many questions children have about the Bible, is anything but solemn and dry. It bursts with fascinating information about the Bible (probably known today only by biblical scholars) and is richly illustrated with maps, drawings, and diagrams. Pious Uncle

Austin explains to the boys a different aspect of the Bible each day: the format of the Old and New Testaments, their division according to historical, doctrinal, and prophetic books, the order in which they were written, where they were written, the language they were written in, the materials they were written on (such as leaves of trees, bark, wood, stone tablets, papyrus, skins, parchment, vellum), the instruments used to write them (reeds and quills, hair pencils, iron pens), the composition of the inks used, the manner of binding ancient books, and so on. Uncle Austin regales the boys with the history of the translations of the Bible, the Septuagint translated centuries before Christ, the Vulgate translated in the fourth century, the Anglo-Saxon translation, Wycliff's, Tyndal's, the Bishop's Bible, the King James Version. "Every day that Ernest and Hilary spent with their affectionate uncle, they learned something new concerning the Holy Scriptures."

Did children like this reading material? It is not easy to say, but then neither is it difficult to understand how children in an era that had few of today's diversions might be moved by stories of the martyrs condemned to death for reading the Bible, or of ordinary farm folk sitting up all night in barns or sheds, hearing the word read, and committing it to memory, or of Tyndal himself, dying by the order of Henry VIII, praying, "Lord, open the King of England's eyes." These are thrilling tales, and perhaps pious children thrilled to them. We do know that religious juvenilia sold in the very high figures for many decades.

The Scripture Guide was encyclopedic, attentive to everything about the Bible from the geography, climate, architecture, and house furnishings of the Holy Land to the manners and customs of the East to the 31 rules for reading the Bible.

Among these 31 rules that one must always bear in mind, Uncle Austin cautioned, was that the Bible is the word of God, that readers must pray for divine aid and illumination in understanding it, and that they must read with patience, self-denial, and unbroken attention. They must endeavor to learn something new from every verse and always read with a willing and obedient mind. Read daily, read regularly, neglect no part, he urged, read neither too much nor too little, commit to memory some part every day. Examine yourself each day on what you have read, meditate on your reading, converse about the Bible frequently, turn what you read into prayer, and remember that your reading is for the salvation of your soul, he warned. In this genre, such advice was endless and ceaseless, constant and continuous, inexorable and inexhaustible.

The Christian Youth's Book and Manual for Young Communicants, by Reformed minister William C. Brownlee, 1839, was dedicated to "youth who are Christian and to youth who ought to be Christian." Divided into two parts, of 22 chapters each, it focused intensely on Reformed Church doctrine in Part I, with detailed questions, following each chapter, on such subjects as the triune nature of God, man's fall from grace, the difference between Calvinism and Arminianism, the atonement, the necessity for conversion, the nature of saving faith, the fruits of faith (justification and sanctification), the necessity for repentance, heaven and hell, the Judgment to come, and proofs of all of the above. Part two is a detailed manual on the Lord's Supper. "Accept this, dear Youth," Reverend Brownlee wrote in his dedication, "the fruit of the labour of many

anxious hours, and prayers, on your behalf."

The logic behind the Reformed Church's efforts to supply such exhaustive study materials to children was consistent with the importance it attached to the idea of obedience: if children did not study the Bible and with absolute thoroughness, they were not obeying such biblical injunctions as Study to show thyself approved unto God and Remember also thy Creator in the days of thy youth. And to disobey any one of God's words, much less these prominent strictures, was the sure route to hell.

In 1874 the Reformed Church Board of Publication published *Milk for Babes, and Children's Bread*, two Bible catechisms compiled to aid parents and teachers of infant classes. Not much had changed pedagogically since Hervey Wilbur's *Bible Class Text Book* 62 years earlier. *Milk for Babes* is 69 pages of questions and answers; *Bread* 180 pages. Both required children to obtain a thorough acquaintance with Old and New Testaments, *Bread* a minute knowledge of even the most obscure Books, of the patriarchs, judges, kings, prophets, and apostles, as well as of the ordinary men and women in the Bible narratives and the prophecies concerning Babylon, Nineveh, Tyre, Edom, Jerusalem, Egypt, Israel, and Christ. Besides the history of Jesus's birth, life, sufferings, death, resurrection, and ascension, children were required to become intimately familiar with the church itself, its definition, history, doctrine, order, sacraments, and ceremonies, and with the efficacy of prayer, saving faith, redemption, atonement, repentance, regeneration, salvation, and as always, heaven and hell.

Though content and format had remained remarkably consistent over the decades, teaching methods considered effective had evolved, and hints to teachers were plentiful in *Milk for Babes*. After ringing the bell for attention, the teacher should stand silently waiting for quiet with a pleasant face and a calm, self-possessed, dignified, and determined manner. "There is great power in silence." Be firm, yet patient, the teacher was advised. Be cheerful and lively. Let the children feel their lesson to be a pleasing exercise rather than a task. Vary the exercises with singing. Always sing standing. Always go over the previous lesson before you commence the new one. When explaining Bible stories, use the "P. P. and D. D. D. D. method" (i.e., make sure the children know the persons and places involved, and the dates, details, and doctrines, and most important the duties required of the informed child). Rote memorization and frequent repetition were the best ways to learn lessons, it was still believed, and the question-and-answer format of the exercises the best way to stimulate not only the child's memory, but, as Mrs. Bethune had written in 1830, and Hervey Wilbur before her, also his or her judgment, conscience, and heart.

As a sample of the comprehensive questions in one such exercise, of which the subject was the prophet Isaiah, little children were expected to answer the following: Which of the prophets is sometimes called the evangelical prophet? When did Isaiah live? Why is Isaiah called the evangelical prophet? What does Isaiah say concerning the birth of Christ? What does Isaiah say of Christ as the Son of God? (To this question 14 proof texts were supplied.) How does Isaiah say Christ would be received? Whose sorrows does Isaiah say Christ

should bear? For whom does Isaiah say Christ was to be wounded and buried? What else does Isaiah prophesy concerning Christ? After speaking of Christ's death for us, what invitation does Isaiah give? Does Christ give the same invitation? Are we authorized to give the same invitation? Did Isaiah utter other prophecies? Have those prophecies been fulfilled?

In order to help their flock become acquainted with the Bible in every detail, ministers prepared small pamphlets of questions. Reformed dominie Isaac Labagh's offering was a tiny two-inch by three-inch 16-page booklet containing 136 questions, most with one-word answers: For instance, Who was the first man? first woman? first murderer? first martyr? Who was the oldest man? meekest? strongest? wisest? most patient? Who was almost persuaded to be a Christian? Who trembled when Paul preached to him? Who wished to buy the Holy Ghost with money? Who were struck dead for lying? Who was struck dumb for unbelief? Who was eaten by worms? Children were rewarded with such little books for learning their Sunday school lessons, for good attendance, promptness, neatness, cleanliness--and of course for obeying their teachers.

Salvation of the child's soul was the goal, education was the means, and death heightened the urgency of the church's attempts to prepare every child within its province with the tools to claim heaven as his or her legacy. Death lurked always around the corner in nineteenth-century America, and children were told so over and over again, in blatant and graphic terms, not only in sermons and Sunday school materials, but in the religious press and in even the "lighter" reading of the day.

In an age ignorant of germs, much less antibiotics, children were always dying. Healthy children perished in a night, and the Reverend William C. Brownlee, also known as the "Children's Friend" in his column in the church's weekly magazine, never missed an opportunity to remind boys and girls of the omnipresent grim reaper: "How little can your brothers and sisters,--how little can your parents, do for you, children, when death approaches! They can wipe away the cold sweat of death, but they cannot prevent the shiver of horror in that hour from passing over your frame. . . . [Only] Jesus can go with you into the cold, dark grave. . . . Are you willing . . . to go into the cold dark grave [without him]?"

Even the most pious of children were snatched away from their parents, even the children of famous Reformed Church ministers like the Reverend Thomas De Witt who lost his first-born child in infancy, then a son of 2, then a daughter of 11, then another son of 2. Of the four children left to the De Witts, a daughter died in the "early dawn of womanhood," and six months later, in May 1862, their beloved 19-year-old son died suddenly, "without any apparent illness, of conjection [sic] of the brain." Two children of eight survived to marry.

Young readers of the Children's Friend column in *The Christian Intelligencer* were apprised of the fate of little Elsie Ann De Witt, the seeds of whose death had been laid in her delicate constitution from her earliest years. "My dear children . . . , You must die too," the Reverend Brownlee wrote, taking advantage of the opportunity offered by the death of his colleague's child to heighten his readers' anxieties about the condition of their souls. Brownlee's descriptions of Elsie Ann's decline, her palpitations, her gradual enfeeblement, and

finally her extreme difficulty in breathing were meant to frighten children and parents alike, saved or unsaved. Little Elsie Ann, of course, was saved. When her father told her that death was near, Brownlee reported, the brave child received "this painful intimation without any visible agitation," and assured her parents that she knew the Lord. After pouring out her heart in humble confession, the "poor dying lamb of the flock [was] . . . solemnly surrendered into the bosom of the good Shepherd of Israel."

The emphasis on death in sermons, in children's literature, and in the weekly *Christian Intelligencer*, was relentless and insistent. "If you are [six], you ought to be very good," the Parents and Children column informed its young readers. "You have lived six years, but do you know whether you will live six more? . . . [Do] you ever think how very, very soon you may die? John was not two . . . when he died; Mary [was five]; . . . Eliza [less than six]. . . . Now, can you say whether the nightgown that is laid in your drawer will not soon be your shroud? Are you, Francis, fit to die? O! little children, go and kneel down, and pray to God to prepare you for death! for there are but two worlds hereafter, and to one or the other you must go." "A little Sermon for Little Folks" warned children that they would not always be young, nor would they necessarily arrive at adulthood. "Death does not select his victims alone from the adult and aged. . . . Your parents cannot save you. . . . [Only God can.] Remember now thy Creator in the days of your youth. . . ."

"Parents, are your children ready to die?" the Parents and Children's column asked in another issue. For to be sure, "Death is waiting for them-- . . . his shaft is even now poised; and soon perhaps will quiver in their vitals. . . . You] cannot save them from the destroyer, or . . . purchase for them one hour's exemption from the dread decree." The only resort of frightened parents was to bring their "little ones to the good Shepherd and convert the king of terrors into a smiling friend."

The Reformed Dutch Church was not alone by any means in attempting to terrify its members, young and old, with the possibility of sudden death and the prospect of spending eternity in the lake of never-ending fire. All evangelical churches in the nineteenth century unabashedly used fear, guilt, dread, and anxiety to generate in their adherents a desire for salvation.

Reformed clergymen recommended the "delightful juvenile books" published by the American Sunday School Union and the American Tract Society. Among the "delightful" juvenile literature most enthusiastically endorsed by the Reformed Dutch Church, which frequently reprinted excerpts from it in *The Christian Intelligencer*, was the Reverend John Todd's *Lectures for Children*. Todd, minister of a Congregational Church in Andover, Massachusetts, acknowledged that children are a very important class in every congregation, but he also admitted that they are a difficult part of the flock to feed. To talk to them as they ought to be talked to, he wrote, requires a "vigorous imagination" and "extensive knowledge . . . to call in illustration from the four corners of the earth."

A vigorous imagination Todd had, and he used it unsparingly to frighten his little readers into being good, by which he meant showing the strictest obedience to their parents, teachers, ministers, and to God. One page of the Bible perishes

forever every time a child sins, Todd wrote. And how would you like it if God said one of your bones must be broken for every sin you commit? Or if the person nearest you dropped down dead every time you sinned?

Todd's *Lectures* are full of gruesome, macabre tales of physical mutilation, of parents suddenly sickening and dying, their children scattered to the winds; tales of being lost at sea in a terrible storm, of poor ragged children frozen with cold, no home, no food, no friends were his specialty. Losing an eye, fatal illnesses, drowning, being bitten by fiery serpents, breaking a limb so dreadfully it must be cut off or you will die, having to live in a tent in a strange land forever, trapped in a flooded mine, parents dying of grief because of their children's wickedness: Todd's "delightful" stories, and a host of others inspired by them, entered every Reformed Dutch household that subscribed to *The Christian Intelligencer* every Saturday of the year. Designed to inspire children to be as perfect as possible (for did not the Bible say "be thou perfect"?), to aspire with all their might and main to live for eternity with God and his angels, the *Lectures* stayed in print for decades.

In order to get to heaven, many rules had to be followed. Children should think of God all day long every day, Todd cautioned, and pray that God will keep them from sinning, repent their sins, and obey their parents. They must always speak the truth, love God as much as they love their earthly parent, and keep the Sabbath. Be careful what you say. Tell one lie and you might be ruined for life. Be careful what company you keep. One half-hour spent in wicked company can ruin you. Everyone has sinned, and if you do not repent, you will grow up sinners, live sinners, die sinners, and be sinners, accursed by God forever and ever. On the other hand, when anyone repents, the angels are happy, because they know he will go to heaven--and have a pleasant home for eternity. Hell is worse than losing an eye or an arm or your reason, Todd wrote. Hell is to be put into the fire, and kept burning all day, and all night, for ten thousand years. Hell is to lose your soul and have not a friend and be covered with shame and everlasting contempt, and to be bitten by fiery and brazen serpents every day for the rest of time. Todd's imagination knew no bounds, but his main message to children was that they cannot go to heaven without repenting. You will all be very wicked if you do not repent immediately, he scolded his little readers.

Dr. John Scudder, the famous Reformed Church missionary to India, outdid even Todd in trying to capture children's attention with the exotic wickedness of the 130 million wretched "Hindoos" and their 330 million bloodthirsty gods and goddesses. The Reformed Church's foreign missionary efforts in the nineteenth century were second in intensity only to its efforts to save its own children from perdition, and missionaries like Scudder used their experiences among the far-away heathens to exhort little ones at home in America.

In the misguided and heathen land of India, Yogis and Fakeers tortured themselves in the vain hope of getting to heaven, Dr. Scudder told his readers, and the people committed every sin mentioned by Paul and others so terrible they were omitted from the Bible, or the Bible could hardly have been opened to read. Scudder warmed to his task in regaling his audience with tales of infanticide, especially of female infants, and cannibalism, self-immolation, children thrown to croco-

diles in the River Ganges by their own mothers. "Had you been born in India, my dear children," he wrote, "some of you . . . might now be in training to become such [murderers]. How thankful ought you to be to your heavenly Father that you were . . . born . . . in a Christian land!" Of course, God expected some return for his goodness in causing his readers to be born in a Christian land. If you don't repent your sins and give your hearts to Christ, Scudder warned, "you are ungrateful and wicked children, and if you die in your present state, you will be in a worse condition than those poor heathen children who never heard of a Saviour. . . . They will be beaten with fewer stripes, because they did not know their Master's will. . . . You will be beaten with many stripes, because . . . you know his will" but do not do it.

I hasten to repeat that not only the Reformed Dutch Church, but all the evangelical churches in the nineteenth century, the Episcopal, Congregational, Presbyterian, Methodist, and Baptist, were in complete accord with this approach to getting children saved. And as the decades passed, the effort only heated up. By the 1840s professional evangelists, pastors, and parents all over America were placing ever increasing pressure upon children to save their souls, and the effort proceeded unabated, though with some stylistic modifications, throughout the 1850s, '60s, and 70s.

How did children react to these pressures?

Some, like Elsie Ann De Witt and little Emilie Griswold, became exceedingly pious. Emilie was so spiritually precocious that at age two and a half she was familiar with many difficult Bible stories, and at three she "readily comprehended all the important points of that wonderful mystery" of Christ's coming to suffer and die for sinners. Little Emilie was fond of drawing pictures of graveyards and discoursing with her mother on missionary activities. Her aim at three and a half was to buy Bibles for the heathen, and when she fell ill, from the time of her sickness until her untimely death, she never ceased talking of God and heaven.

Charlotte, age 10, another exquisitely spiritual child dying of an exceedingly painful condition, the symptoms of which are described in all their gory detail, believed that God gave her her affliction, because for a few weeks before she was taken sick (at age five), she had not read and prayed as much as she should have. "I think I needed to be corrected and chastened," she tells her parents. "And God has done it . . . for my good . . . and I feel as though I could thank him for it."

The Christian Intelligencer had a seemingly bottomless pit of pious-child accounts, for they appeared week in and week out for decades. And so did stories of wicked children, because some boys and girls, perhaps responding to the pressure to be good, persisted in being bad. In one Reformed Church Sunday School, children, with tears in their eyes, confessed their faults while the minister wrote them on the blackboard for all to read--a recommended procedure. The besetting sins of children, as they themselves described them, were swearing, story-telling, Sabbath-breaking, playing truant, disobeying, stealing, and deceiving. "Swearing" (that is, saying I vow!, By golly!, I declare!, Gracious!) was a "verbal vice" much disapproved of by Reformed ministers, for just as one little sin leads to another, such expressions soon lead to obscenity, profanity, blasphemy, and hell. Even young ladies,

“beautiful specimens of God’s workmanship,” indulge in this terrible habit, which is as repulsive to the ear as a “jewel of gold in a swine’s snout” is to the eye, scolded the monthly magazine of the Second Reformed Church Sabbath School in Philadelphia.

The behavior of disobedient and wicked children inflicted unbearable distress on pious parents, for they knew beyond doubt that these children were doomed to spend eternity in hell. The literature is replete with reports of boys and girls gone bad, and parents dying of broken hearts as a result. Only the child’s repentance could save him from the fires of hell and his parents from blackest despair. Jacob Van Benschooten, the wayward son of Reverend Brownlee’s fictional character Hans Van Benschooten, “is thought of only as one dead--or worse than dead.” Jacob’s misfortune was to have been “allured into the ways of sin” by his friend Richard Van Winkle, who enticed him first to a fair, then to a tavern, the race ground, and finally “to that hell in which the ruin of our youth is consummated--the theatre--then to the table of the gambler--and the company of the wanton!” This particular story has a “happy” ending, for on his deathbed, Jacob asks for forgiveness and finds

redemption, to the unutterable relief of his aged parents and young widow, but such stories often as not ended with the sinner dying without repenting, doomed for eternity.

Though it is impossible to know how many such accounts as these were true (some of them were, undoubtedly), or even partly true, and how many of them ministers invented of whole cloth, they served their intended purpose of striking fear in the hearts of pious parents.

Just as the Reformed Dutch Church in the evangelical era viewed the end of our journey on earth to be either heaven or hell, just as it viewed children as either infant infidels or embryo angels, saved or doomed, so there was no gray area where behavior was concerned, only Manicheean black and white. There were good children, and there were bad children, repentant children and unrepentant, heaven-bound children and hell-bound. Not the least of the Reformed Dutch Church’s efforts was to impress upon parents their obligations, in the “seminary of the fireside,” to produce good, useful, decorous children, for the hearts and minds of only such as these could be won for Christ. This put enormous pressure on parents, but that is a subject for another time.

I AM MY OWN COUSIN

I have been interested in the mathematical aspects of ancestor tables. It is well known that in small, fairly homogeneous communities there tend to be marriages of cousins, etc., and hence one can be descended from a given ancestor in several different ways.

For example, I have some Rhode Island ancestors, including a Carpenter family, going back to one of the companions of Roger Williams. At one place in the chart of ancestors, I have a great-great-great-grandfather Robert Carpenter (1766-1850). His parents were cousins, Jacob Carpenter and Ruth Carpenter. Jacob’s parents were also cousins, Robert Carpenter and Elizabeth Carpenter. And Ruth Carpenter’s parents were Benjamin Carpenter and Dinah Albertson. So my great-great-great had three out of four grandparents named Carpenter, all cousins. Hence, I happen to be descended from the given companion of Roger Williams THREE WAYS.

Among Dutch communities, this sort of thing can go to extremes! Back through the van Couwenhovens and beyond, I have an eleven-fold ancestor. This gives rise to a conundrum. What is the degree of relationship between you and Steven Coerts? Of course, one needs to know the ancestry pretty well to compute this. In my case, there are five lines back to Steven Coerts. Or, one could say the relationship is of multiplicity three. Or, one could measure the “Steven Coerts fraction” of your ancestry. How are you and your member-friend related through Steven Coerts?

Thank you, Rodney.

Dr. Rodney T. Hood, 1015 Ina Circle, Franklin IN 46131-9194.

HENDRICKJE LINES REPRESENTATIVE

Bob Lydecker has resigned as Representative for the Hendrickje Lines because of difficulties with traveling. We regret Bob’s decision and trust that we will continue to see him at Reunions as circumstances permit.

VOORHEES COLLEGE

Your Association has made a \$500 donation to Voorhees College, Denmark SC 29042. At the direction of the Executive Committee, the donation is to be given “to that student in need of personal assistance and who epitomizes the ideals of Elizabeth Evelyn Wright”. Voorhees College was founded by Mrs. Wright.

THROUGH A DUTCH DOOR

Nico Plomp, Deputy Director of the Centraal Bureau voor Genealogie, in the Hague, was a speaker at the September 1994 Rensselaerswijck Seminar of the New Netherland Project in Albany NY. Mr. Plomp discussed the status of genealogical research into New Netherland and Netherlands families. To illustrate his observations at one point in the talk, Mr. Plomp held up a copy of *Through a Dutch Door* and said, “this is an excellent example of family research in an area where research is difficult.” Thank you, Mr. Plomp

Through a Dutch Door can be purchased from Bob Voris. See the order coupon in this Nieuwsbrief.

THE NIEUWSBRIEF

The deadline for the next issue is March 15, 1995. This is rather early, but Lois and Manning Voorhees will be moving sometime in April. News and articles are requested thank you very much. Please send them to Manning. His address is in Who’s Who. Copies of the August 1993 and the January, May/June and September 1994 *Nieuwsbriefs* are available by sending a postcard or note to Manning.

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Van Voorhees Association

ABRAHAM VanVORHES

SOLDIER, INVENTOR, POLITICIAN

by Ross T. Dunlop

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Ross Dunlop researched and wrote this biographical article especially for the Nieuwsbrief. We are very appreciative -- thank you, Ross. His address is: 6328 Barrie Road # 1K, Edina MN 55435-2245.

Abraham VanVorhes, born 2 Dec. 1793 in Washington County, Pennsylvania, was the son of Abraham VanVorhes and Catherine Doty VanVorhes. The subject was a Captain in the 10th Pennsylvania Militia, receiving his appointment 1 August 1814. He was promoted to Major on 7 September 1822. His father Abraham VanVorhes Sr. died in 1819 and his mother Catherine Doty VanVorhes died in 1829.

The year 1817 saw the marriage of Abraham VanVorhes to his 3rd cousin, once removed, Mary Voorhes. Abraham descends from the Jan line while his bride, Mary, descends from the Lucas line. Their five oldest children were born in Pennsylvania, the three youngest in Ohio.

Abraham VanVorhes converted to the Presbyterian faith while living in Washington County, Pennsylvania; this became his life's religion. He became a member, on 2 August 1824, of the Masonic Washington Lodge #164, Washington, Pennsylvania and later became a charter member of St. John's Lodge in Stillwater, Minnesota. He was elected Junior Grand Warden of the Grand Lodge of St. Paul, in 1856.

Abraham VanVorhes missed the opportunity of a formal education but made up for it by reading books on science. He must have been regarded with high esteem by his fellow citizens of Washington County as the Militia Commissions demonstrated.

Ohio offered new opportunities for Abraham VanVorhes. He was appointed Postmaster at Hebbardsville in 1836 and Ohio Governor Corwin appointed him Justice of the Peace in Athens on 1 May 1838. The politician in Abraham VanVorhes blossomed during his sojourn in Athens County, Ohio. He served as County Treasurer for one term and County Surveyor for six years. He served one term in the State House of Representatives and four terms in the State Senate.

VanVorhes did not neglect his business pursuits during his stay in Ohio. He became a mechanic and machinist, skills which he used later to develop several inventions. He owned the *Hocking Valley Gazette* for several years until his two oldest sons took over so he could spend full time in the Legislature.

Abraham VanVorhes Comes to Minnesota -- VanVorhes was in his 10th year when the Louisiana Purchase became American soil. His future home would go through several name changes in the next 45 years. The first civil authority came to the area of Minnesota east of the Mississippi River on 16 October 1818. It was organized as Crawford County, Territory of Michigan, with its County Seat at Prairie Du Chien on the Mississippi River.

Wisconsin Territory was organized in 1836 with the future Minnesota becoming Crawford County, Wisconsin. The area

east of the Mississippi became St. Croix County, Wisconsin Territory, on 9 January 1840 with Dakotah (now part of Stillwater) as its County Seat.

Wisconsin became a state 29 May 1848 leaving the area west of it unorganized. Stillwater was the first town in Minnesota and was the site of the first public meeting in the now unorganized area. Stephen A. Douglas had twice introduced bills for the future Territory. The final Bill making Minnesota a Territory was passed 3 March 1849, by this time St. Paul had exceeded Stillwater in population.

Each time a new territory was formed important patronage fell to the Administration in power. Democrats in Congress pushed to get this bill passed in time for President Polk to fill the patronage positions but the bill was passed about midnight of the 3rd. President Polk did not have time to make the appointments leaving them to Whig President Taylor. The stage was now set for VanVorhes to come to Minnesota.

Land Register -- Alexander Ramsey of Pennsylvania was appointed Territorial Governor. Several other major positions in the Territorial Government were filled by Whig President Taylor and a number of minor appointments were left for his administration.

The new western boundary of Wisconsin left Minnesota without a Government land office. The Department of the Interior moved the Wisconsin Land Office, which had been located at the Falls of St. Croix on the Wisconsin side of the St. Croix River, to Stillwater on the Minnesota side. Stillwater now had the first land office in Minnesota. VanVorhes' appointment must not have been very important as the appointment letter dated 10 August 1849 and effective 25 August 1849 was signed by John Robb, a clerk in the Land Office. However insignificant the appointment was it started a colorful career in Minnesota for the VanVorhes family.

Whig President Taylor had filled the major positions in the Minnesota Territory with people who had served the Whig Party well. The State Legislature and the Territorial Representative to Congress were elected. The Democrats won the Legislature and Representative to Congress. The conflict which developed, I believe, did much to stimulate the character of Major VanVorhes.

The death of President Taylor brought Vice President Fillmore to the Presidency. The Democrats in Congress took advantage of this to force some changes in the territory's appointive offices. Of the seven major positions, only three, including Governor Ramsey, survived the four year term and he was investigated by Congress for fraud but was cleared. Major VanVorhes' first appointment was "until the end of the next session of the U.S. Senate". In a letter dated 13 September 1850 "A VanVorhes" received "a commission bearing date the 2nd day of Sep: 1850" "for four years from the 27 day of August 1850". His letter was, this time, signed by Justin

Butterfield Commissioner of the General Land Office.

His four year reappointment did not save Major VanVorhes (as he was known in Minnesota) from criticism. A series of critical letters from the Land Commissioner, which were meticulously filed by Major VanVorhes, warn that his job was in jeopardy. A letter dated 27 July 1852 from the Land Commissioner gives a clue as to the source of the criticism. It reads in part "you are particularly desired to return Mex. Mil. Bounty Land Warrant, No. 6029 as it has been repeatedly applied for the Hon. H.H. Sibley". Sibley was the Democrat Territorial Representative from Minnesota to the United States Congress. The last letter to VanVorhes as Register is dated 22 September 1852. A letter to the General Land Office in Washington asking for \$15 or \$20 for furniture dated 2 October 1852 and signed by the new Register shows us the approximate date Major VanVorhes was replaced. This change opened new doors for Abraham VanVorhes.

Minnesota Politics-- Abraham VanVorhes was elected, by the Territorial Legislature, to the first Board of Regents of the University of Minnesota for a six year term in February 1851. He was re-elected in 1857 to a second six year term but only served until February 1860. The Legislature reorganized the Board of Regents in 1860 reducing the number of regents from 12 to 6. The State Senate was cut from 37 to 21, the House from 80 to 42 and the Governor's salary was reduced from \$2,500 to \$1,500. The conservative VanVorhes probably approved the changes.

Alexander Ramsey, the Whig Territorial Governor, recognized VanVorhes for his service and appointed him Territorial Auditor 2 November 1852. Pierce was elected by the Democrats as President and when he came to office in 1853 he appointed Gorman of Indiana as the new Territorial Governor. Gorman replaced Abraham VanVorhes as Territorial Auditor with one of his own party.

Abraham VanVorhes was a candidate for elective office on several occasions. He became County Surveyor in 1853 serving until 1856. The election on 10 October 1854 must have

been a disappointment for him since he lost a race for Judge of Probate by more than a two to one margin. The Major's zenith was yet to come.

The Dark Lantern -- Stillwater's newspaper, the *Saint Croix Union*, tells its readers, on 29 September 1855, "that there is in this place, an organized Lodge of Know-Nothings". The same article refers to them as the "Dark Lantern" Party. Arthur M. Schlesinger, Jr., in his *History of U.S. Political Parties*, describes the Know-Nothings as beginning with the secret Order of the Star Spangled Banner which was next taken over by the Order of United Americans, The people who joined these organizations were usually those who were concerned with the rate of immigration and the expected competition for jobs. Others joined for their own political advantage. One of their goals was to limit voting to those who had lived in this country for 21 years.

The 13 October 1855 *Saint Croix Union* reports the Know-Nothing Party won every race but one in the city of Stillwater. (Although the newspaper refers to them as the Know-Nothings in fact they ran under the label American Party.) Abraham VanVorhes tied as the top vote getter in Stillwater. The 20 October 1855 *Saint Croix Union* reports "Prior to the election, we were somewhat skeptical in regard to the existence of an organized body of Know-Nothings in this place, and throughout the country. But all our doubts have vanished."

The American Party was not as successful in Washington County as a whole but they still won most of the offices. Abraham VanVorhes received votes for three different offices, Territory House of Representatives, District Attorney and County Treasurer. He was elected to the first two offices. VanVorhes had a double celebration, victory at the polls and the marriage of his daughter were both reported in the same issue of the local newspaper. (Miss Lovisa S. VanVorhes married Mr. C. A. Bromley on 4 October 1855.)

The American Party was not as successful in Minnesota Territory as it was in several States in the North East. Henry A. Jackman (a Stillwater lumberman) and VanVorhes were the only two American Party members in the Territorial Legislature. Major VanVorhes must have been one of those who used the Know-Nothing movement for his advantage since his business depended on immigration. Almost every issue of the *Saint Croix Union* printed his ad "A VanVorhes" "will select land for Emigrants".

The *Saint Croix Union*, which was printed on Saturday, criticized the American Party for having its Tickets printed in the *Union's* own job shop the Sunday before the election. The *Union*, which sup-

The restored home of Maria VanVorhes Cutler and H. D. Cutler, daughter and son-in-law of Abraham VanVorhes. The home is part of the Stillwater Historic Preservation District, which is administered by the Minnesota Historical Society, St. Paul MN 55101. Built in the 1860's, it is considered one of the best examples of Italianate style architecture in Stillwater which has survived. Photo by Ross Dunlop.



ported Democratic candidates, lost its chance to speak out against the "K. N." candidates.

The Railroad Controversy -- Stillwater thought its future would depend on the railroad. The Minnesota & Northwestern Railroad had received a charter to build a railroad from St. Paul to Duluth. Stillwater was believed to be on the proposed route. The Charter required that the Railroad must build at least fifty miles of track within three years. The three years came up during 1856 without a mile of track being finished. The Legislature was now being asked to renew the Charter. The key votes were A. VanVorhes and H. A. Jackman. Both Houses of the Legislature approved the Charter renewal, however Governor Gorman vetoed the Bill. The voters wanted this Railroad built and legal problems did not concern them. The 1856 House Journal printed Governor Gorman's eight page message listing the Railroad's legal problems. Issues were well articulated in Gorman's veto message as will be seen. His first paragraph defines the Company management. "Its officers and proceedings have from the start been shrouded in mystery." "Management seems to be studiously concealed from the Territorial Administration". The 1854 Land Grant had been repealed by Congress because of an alteration contained in the Bill which gave the Railroad greater benefits than Congress had intended.

Gorman's greatest concern was the revenue from railroad taxes. Other States had taxed gross proceeds at 7 per cent. The Minnesota Legislation substituted net for gross giving the Railroad a lower tax rate. Both Jackman and VanVorhes agreed with Gorman's judgment. The legislature could not override the vetoed bill despite the pressure from local citizens. Petitions were presented to Jackman and VanVorhes with more names that votes received by them in the last election. Their opposition resulted in a new Bill more acceptable to Governor Gorman; however, neither VanVorhes or Jackman stood for re-election to the Legislature. Several years later the U. S. Supreme Court refused to hear an appeal to the repeal of the Railroad Land Grant Bill. VanVorhes' position

was proven correct and this particular railroad was never built.

From Whig to Republican -- Abraham VanVorhes had been a Whig until the break up of the Whig Party in the 1850's. He flirted with the Know-Nothing Party (American Party), as we have seen. A Free Soiler Candidate to the Constitutional Convention, but not elected. Then Chairman of Washington County's Republican Convention, A. VanVorhes is now in his middle 60's and has left politics to his son, Andrew Jackson VanVorhes.

Abraham VanVorhes is still highly respected by his fellow citizens. The City Council appoints him to fill the vacancy as Justice of Stillwater in 1859. The County Supervisors appoint him to fill a vacancy as Surveyor for Washington County that same year.

The Saint Paul papers listed A. VanVorhes as one of about six candidates for Lt. Governor in the 1859 elections. Ignatius Donnelly received the nomination from the Republican Convention. Andrew Jackson VanVorhes' *Stillwater Messenger* objected to this choice since the delegates were apportioned by population rather than number of Republican votes cast. Washington County had fewer delegates under this apportionment reducing Abraham VanVorhes' chance for the nomination. The *Stillwater Messenger* nicknamed Donnelly "Ignis Fatuus" and the Democratic press repeated this with great glee. (Donnelly is better known as an author including "Atlantis, The Antediluvian World" as well as "The Great Cryptogram".)

President Lincoln's election brings the appointment of Postmaster to VanVorhes on 16 May 1861. 1862 shows VanVorhes again elected Washington County Surveyor and re-elected each two years until 1873. Minnesota enacted legislation requiring inspection of illuminating oils and on 17 May 1875 VanVorhes was appointed inspector for Washington County as his last position of public service.

Abraham VanVorhes died 24 January 1879. He served his community well during a long and useful life.

1995 DUES NOTICE

Dues through December 1995 are payable January 1, 1995. Please check membership desired and note any change of address. Mail to the Treasurer: Mr. Bernard V. Ward, 117 Arlington Ave., Somerset NJ 08873-1923. Please make checks payable to The Van Voorhees Association. Your dues are deductible for Federal income tax purposes.

Please tell us the name and date of birth of any new member of your family, with the names of his/her parents and the immediate grandparents (with the Van Voorhees line).

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The Association continues to stock items of interest to members. All orders should be accompanied by a check payable to the Van Voorhees Association with your membership number ("VVL-xxxxx" on the mailing label). **PLEASE DO NOT SEND CASH.** All orders should be sent to:

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THE VAN VOORHEES ASSOCIATION



REUNION QUESTIONNAIRE

Please complete this questionnaire and mail to **Scott Voorhees, 30 Orchard Avenue, Emerson NJ 07630-1219** not later than February 28th. Thank you very much.

1. Have you attended a Reunion? Yes ___ No ___

If Yes, how many times? _____

If Yes and you do not live near New Brunswick NJ, was there a reason for coming to New Brunswick (i.e., making the trip) other than the Reunion?

Yes ___ No ___

Was this reason related to family genealogy and/or research?

Yes ___ No ___

If you have not attended a Reunion, why: _____

2. There has been a featured "educational" speaker and genealogical workshop at the Reunions.

Should there be some other type of presentation or program in addition to the featured speaker?

Yes ___ No ___

If Yes, what would this be: _____

Do have any ideas for our featured speaker: _____

Is the genealogical workshop an attractive idea? Yes ___ No ___

The Reunion has started in the late morning and ended in mid afternoon. Should it be extended with other activities such as site tours, as an example?

Yes ___ No ___

If Yes, what should be the length of the Reunion?

1 full day ___ 1 1/2 days ___ 2 days ___

Are there other changes that you would make to the Reunion agenda? _____

Is your primary interest for attending a Reunion:

genealogical ___ social ___ speaker ___

OVER, PLEASE

REUNION QUESTIONNAIRE, continued

3. For the past several years Reunions have been held in a church hall.

Is a church location appropriate? Yes ___ No ___

Do you think that a commercial location, such as a hotel or restaurant, would be more attractive?

Yes ___ No ___

4. What price range is acceptable for the luncheon? \$ ___ to \$ ___

What price range is acceptable for lodging? \$ ___ to \$ ___

If you have attended Reunions recently, ignoring any relationship to price, how do you rate the food?

Excellent ___ Good ___ Fair ___ Poor ___

5. Reunions have been held on the Columbus Day weekend for many years.

Is there a better weekend? Yes ___ No ___

If Yes, this would be: _____

Why: _____

Are there other locations than New Brunswick NJ that should be considered?

Yes ___ No ___ If Yes, these would be: _____

6. How do we attract younger members and families with young children?

7. Apart from these questions, are you planning to attend a Reunion in the near future?

Yes ___ No ___

8. If you were running things, what would you do differently? Please note any additional comments and thoughts.

9. Do not sign this questionnaire, but please enter your zip code. _____

10. Are you willing to serve on the Program Committee? If yes, please provide your name and address.
