

# VAN VOORHEES NIEUWSBRIEF

Volume 18, Number 2

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A Publication of the Van Voorhees Association, Organized in 1932  
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## IT'S HERE

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The Van Voorhees Family in America

1273. STEVEN<sup>6</sup> VOORHEES (*Garret<sup>5</sup>, Cosm<sup>5</sup>, Siewn<sup>5</sup>, Coert<sup>5</sup>, Steven<sup>5</sup>*);<sup>1918</sup> born 21 Feb 1771; baptized 10 Mar 1771 at Millstone Ref. Ch., Hartlingen, Somerset Co., NJ; married Sarah Hegaman, daughter of Joseph Hegaman and Johanna VanArsdale, 24 Oct 1796; died 11 Dec 1851 at age 80.<sup>1920</sup> He was also listed as Siffants Voorhees.

They lived on a 132 1/4 acre farm which Stephen purchased from his grandfather Gerardus Beckman, south of Sourland church on the road to Princeton. A mill was built on the property which served the community until 1890. A portion of the original farm was owned by a descendant, Fred H. Voorhees, in 1940, who was a great grandson of Stephen. A family reunion was held on the family farm in 1878. An account of this event was printed in the 1935 *Historical Handbook* written by Rev. Spencer Voorhees (a grandson). A copy of an article concerning a scrapbook kept by Emma Voorhees Stryker, in the Van Voorhees Collection, tells of this family reunion.

The will of Stephen Voorhees of Montgomery Twp., was dated 20 Jan 1851 and probated 12 Jan 1852. It mentions wife Sarah, daughter Ann wife of John Van Zoet, grand of daughter Ellen deceased wife of Peter Stryker (under age 21), son Garret S. Voorhees, and son Joseph H. Voorhees. The executors were his 4 sons John, Garret, Joseph and Stephen, and son Joseph H. Voorhees, and J. W. Updike. The executors at the probate were John H. Voorhees, Garret J. (called Garret S. in probate settlement), Joseph H. and Stephen Voorhees.<sup>1921</sup>

The 1840 census Somerset Co., NJ, pg. 381 #63 Montgomery Twp. lists Stephen Voorhees 80, Sarah 75, Stephen Jr., 34, Caroline 28, Martin Bruy (black), Darby Ganbey 40 born Ireland.

SARAH HEGAMAN was born on 28 Sep 1775. She died on 14 Apr 1857 at age 81. She was buried at Rocky Hill, Somerset Co., NJ. Her mother married as her second second husband #428 John Voorhees (1739-1794). The will of Johanna Voorhees, widow of Johannes, late of Montgomery Twp., was dated 10 Sept 1814. It mentions her daughter Sarah Voorhees Voorhees, wife of Stephen.<sup>1922</sup>

The seven children of Steven<sup>6</sup> Voorhees and Sarah Hegaman were as follows:

- + 3216. i. ANNA<sup>7</sup> VOORHEES, born 28 Sep 1797; married John Vanzandt.
- + 3217. ii. JOSEPH HEGAMAN VOORHEES; born 3 Mar 1801, or Feb 6; baptized 12 Apr 1801 at Ref. Ch., Hartlingen, Somerset Co., NJ; died 24 Aug 1805 at age 4.
- + 3218. iii. ELLEN VOORHEES, born 12 Sep 1803; married Peter A. Stryker.
- + 3219. iv. JOHN HEGAMAN VOORHEES, born 26 Dec 1807; married Catherine Beckman Veghte.
- + 3220. v. GARRET S. VOORHEES, born 11 May 1810 at NJ; married Adelaide Veghte.
- + 3221. vi. JOSEPH HEGAMAN VOORHEES, born 14 Mar 1813 at Hartlingen, Somerset Co., NJ; married Sarah Catherine Westbrook.
- + 3222. vii. STEPHEN VOORHEES, born 16 Apr 1816 at NJ; married Caroline Williamson.

1275. ANN<sup>6</sup> VOORHEES (*Garret<sup>5</sup>, Coert<sup>5</sup>, Steven<sup>5</sup>, Coert<sup>5</sup>, Steven<sup>5</sup>*);<sup>1923</sup> baptized 29 Jan 1775 at Millstone Ref. Ch., Hartlingen, Somerset Co., NJ; married first Uriah VanDeripe, son of John VanDeripe and Afsentlie (?-?), circa 1795; married second Mindert Wilson, circa 1801.

On 8 Jan 1799, Anna Vandepipe was appointed administrator of the estate of Uriah Vandepipe of Somerset Co.; fellow bondsmen were Garret Voorhees of Shanak and David Maxwell of Bridgewater.<sup>1924</sup>

<sup>1918</sup> Great Voorhees, *Stephen Voorhees of Hartlingen and His Descendants*, pg. 7; B. Van Voorhees *The Van Voorhees Family*, pg. 117.

<sup>1919</sup> *Christian Intelligencer*, Vol. IV, pg. 26.

<sup>1920</sup> Somerset Co. wills, Vol. O, pg. 126.

<sup>1921</sup> Somerset Co. wills, book B, pg. 245.

<sup>1922</sup> B. Van Voorhees, *The Van Voorhees Family*, pg. 121.

<sup>1923</sup> *New Jersey Archives* book 33, pg. 281.

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HAVE YOU PAID YOUR DUES?  
ARE YOU BEHIND?  
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NAME ON THE ADDRESS LABEL  
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### CALENDAR

Executive Committee Meeting	October 7, 2000	Annual Reunion	October 7, 2000
Executive Committee Meeting	April 28, 2001	Annual Reunion	October 13, 2001

## VAN VOORHEES ASSOCIATION

*The Van Voorhees Association was organized in 1932. Membership is open to any descendant of Steven Coerts van Voorhees and to those related by marriage or adoption to Van Voorhees descendants. There are at least 32 different spellings of the Family name today. In 1660, Steven Coerts and his family left the Province of Drenthe in the Netherlands for New Amersfoort (Flatlands) in New Netherland.*

Genealogical Fund Raiser — As of this writing, there are a few contributors who have not completed their pledges. Please send Manning Voorhees your outstanding pledge(s) so that the Fund can be brought up to its full amount. Assuming that sales of the genealogy progress as hoped, the Association plans to proceed with Volume II utilizing the remaining balance from the Fund Raiser and recycled monies received from sales of the present volume. Every “buck” counts, folks, so please complete your pledge(s).

Year 2000 Annual Meeting — This will constitute formal notice pursuant to our By-Laws for the 2000 Annual Meeting that will be held on the morning of October 7, 2000 in the Reformed Church, Highland Park, New Jersey. Election of the Vice President and Financial Secretary will be part of the business meeting. Scott T. Voorhees, our present incumbent, has agreed to stand for re-election. Please use the absentee ballot in this *Nieuwsbrief* if you cannot attend the Reunion.

Our Volunteers — Scott Voorhees has volunteered as our Program Chairperson since the early 1980's. He has done an excellent job as those who have attended the many Reunions under his management will quickly testify. Time has moved along and Scott expressed a desire to retire from this role. David R. Voorhees, of Hopewell NJ, volunteered to succeed Scott commencing after the October 7, 2000 Reunion. For the past four years, David has worked hard as our administrator and coordinator for the great many details that had to be handled in the production of *Van Voorhees Family in America*. He has done a fine job and our new genealogy readily shows his contributions. Manning Voorhees will succeed David in this role with respect to Volume II when he retires from the

Presidency at the October 2001 Reunion.

Dropping of Dues Delinquents — Your response to the dues payment envelope inserted in the last *Nieuwsbrief* has been very good. Thank you. However, many members have not remitted their 2000 dues or brought their past dues current. The date after your name on the address label of this issue indicates the last year that you paid your dues according to our records. We have a policy of dropping members after the fourth year of delinquency. The regular dues amount was \$7.00 for 1996 and \$10.00 per year thereafter. If you are in this category, please bring your dues up to date — send the payment coupon in this *Nieuwsbrief* to Tom Van Voorhies. Don't become a “former cousin.” If you disagree with the last payment date on your mailing label, please advise us.

Seasonal Addresses — Many copies of each *Nieuwsbrief* issue are returned marked “undeliverable” because the addressee is currently at his/her seasonal winter or summer address. The postal authorities do not forward or hold this mail but return it to us with no hint of where the addressee might be at the moment. We then send the next issue to the same address of record but obviously you hear from us only once each year — and there is the postage expense of the returned newsletter. Please advise Judith Van Voorhis of your seasonal address and the dates that you typically travel to and from that address. Thank you.

The next Nieuwsbrief — The deadline for the Winter/Spring 2001 issue of the *Nieuwsbrief* is November 30<sup>th</sup>. Please send genealogical and historical articles about the Family and your immediate family, and information about current events of your family, to Manning Voorhees. Your newsletter can only be as interesting as you make it. As required by law and accepted practice, we must cite any quotation or illustration by its source, which is the name of publication, author and date of publication.



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# **VAN VOORHEES FAMILY IN AMERICA**

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EDITED AND COMPILED BY FLORENCE A. CHRISTOPH  
CERTIFIED GENEALOGIST AND SPECIALIST IN  
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INTRODUCTION BY DR. DAVID WILLIAM VOORHEES  
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ABOUT THE AUTHOR, APPENDIX AND ILLUSTRATIONS

**PURCHASE DETAILS AND COUPON ELSEWHERE  
IN THIS NIEUWSBRIEF**

## WHAT HISTORIANS REALLY KNOW ABOUT NEW YORK'S HISTORY

by Firth Haring Fabend

This is a talk prepared for the Annual Meeting of the Friends of New Netherland, January 22, 2000, New York NY, in response to Ric Burns' film *New York: A Documentary History* that was broadcast in November 1999. Her talk is disseminated on the Internet site of the New Netherland Project, <<http://www.nnp.org>>. The New Netherland Project stated: "Please feel free to circulate this talk, especially to State legislators and others who have influence over the content and adoption of history textbooks. Please do not quote from it without attribution." Firth Haring Fabend was our speaker at the October 1994 Reunion. Her presentation, *Suffer the Little Children*, is reproduced in the January 1995 *Nieuwsbrief*. Dr. Fabend is the author of the award winning *Dutch Family in the Middle Colonies, 1660-1800* (Rutgers University Press, 1991).

Ric Burns' film *New York* was shown on Monday evening, November 15, 1999, on PBS. By the end of the week, the e-mails were flying among historians of New Netherland, and the question had been posed, "What to do?" I suggested at the least a letter to the *New York Times*. The *Times* had not only been a financial backer of the film, but its coverage of it had been offensive. Headline on November 21, 1999: "A Metropolis Made Great by Greed. New York Has a Credo, But 'You First' isn't it." Referring to the purchase of Manhattan from the Indians, the *Times* went on: "Children do not re-enact in school plays the Minuit moment, perhaps because it is hard to imagine celebrating a development deal that enshrined capitalism — some would say 'greed' — as the primary force in the city's growth and identity." The film makers definitely took the line that greed was the primary force in the city's history, and this was to be the primary thrust of their film. New York was built on greed, Dutch greed.

Charles T. Gehring, Director of the New Netherland Project in Albany, N.Y., an NEH-funded translation and publication effort now in its twenty-sixth year, asked me to write the letter. I agreed to *draft* a letter and to e-mail it around for others' input. By the following Tuesday,

November 23, after much to-ing and fro-ing, the letter with twenty-one signators went off to the *Times* by e-mail. It never got in. It was probably too long at that point, although I did send a short version as well as the long version, and/or too late. No longer newsworthy.

There are in general four areas in the film for criticism. The first area concerns the kind of errors that are perhaps inevitable in a presentation that tries to telescope four decades of history into twenty minutes. For instance, the film seems to suggest that New Netherland was an intentional "experiment in multiracialism and multiculturalism." New Netherland was intended originally as a base from which to exploit the fur-trade, and eventually as an agricultural community to support the trade. It was also a geopolitical entity to keep the English to the north and south at bay and a locus in the Atlantic trade in slaves, lumber, produce, and manufactured goods. But it was never conceived as "an experiment to see if all the peoples of the world could live together in a single place."

Nor can the first settlers be described as French-speaking Belgium Huguenots, because the term Belgium did not come into use until the late eighteenth century. They were French-speaking Walloon Protestants, West India Company employees transported to New Netherland to develop a local agricultural base to support the fur trade. In any case we are not even sure that they were the first settlers in 1624; there may have been an earlier group of settlers in 1623. And all thirty families certainly did not settle at the tip of Manhattan in 1624. To support its strategy of exploiting the fur trade, the Company dispersed the families to Fort Orange upriver, to the Connecticut and Delaware River valleys, and to Governors Island. In 1626, at Peter Minuit's direction, they were resettled on Manhattan for safety from the Indians. It would be tiresome and

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## PURCHASING THE NEW GENEALOGY

*Van Voorhees Family in America* can be purchased by mail with the Book Order Form elsewhere in this *Nieuwsbrief* (please make a photocopy if you do not wish to cut up the *Nieuwsbrief*) or at the October 7, 2000 Reunion. Marilyn Brack, our Publications Director of Sales, will have copies available for your purchase on the Seventh. Marilyn will also have copies of *Through a Dutch Door* for your purchase. Since the sales at the Reunion will be made in New Jersey, we will have to charge the State 6% sales tax. Sales tax will also have to be charged for books ordered by mail for a New Jersey addressee.

Regular Price per Copy	\$60.00, post paid
Discounted Price to October 8, 2001	\$50.00, post paid
Buy <i>Dutch Door</i> with Genealogy	<i>Dutch Door</i> will cost \$15.00 per copy, a discount of \$7.00, or \$65.00 for the two books together during the discount period and \$75.00 thereafter
Sales by Mail to N. J. Purchasers	Please add 6 % State sales tax to the total price (the Association has been designated a collector of the sales tax)
Shipping	UPS or U. S. Post Office

Please note the attractive combination offer of *Van Voorhees Family in America* and *Through a Dutch Door*. This is your chance to have the complete series of our Family history from Drenthe to early 19<sup>th</sup> century America on your favorite book shelf at an attractive pricing until October 8, 2001. Hopefully, Volume II of the genealogy will round out this impressive record sometime in the next few years. But — we must recycle our investment in Volume I of the genealogy to make this possible. We hope that you will participate in this effort.

**The book order coupon is elsewhere in this *Nieuwsbrief*.**

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### MATTHEW THOMPSON

Matthew Thompson is the son of Ron Thompson and the only grandson of Laura and John Thompson, of East St. Louis MO. He is eighteen years and lives in Walnut Creek CA. Laura is our Corresponding Secretary.

On the day after Christmas of last year, Matthew fell from a cliff and laid in the open weather until December 30<sup>th</sup>, when he was found by a father and daughter out for a walk around 3:00 o'clock in the afternoon. He had been reported as missing by his parents. Matthew was in a coma. Brought to a hospital, he remained in the coma for an additional two days. Matthew was paralyzed on the left side, had trouble swallowing and his balance was adversely affected. Temperatures dropped below freezing while

Matthew laid in the open weather and he suffered six frostbitten toes. He also had three skull fractures and a large two inch gash on the top of his head.

Matthew spent thirty days in the ICU and on February 2<sup>nd</sup> he entered a Brain Trauma Center in Bakersfield. He had eight hours of therapy each day and lived in a special apartment at the Center. After many prayers and skillful medical attention, including surgery on a big toe and plastic surgery on his head, Matthew eventually returned home. He is now able to walk and has started a class at Junior College. Matthew cannot leave home for college because he must continue seeing his physicians. Our prayers continue for Matthew's eventual full recovery.



unproductive to belabor such nitpickings here, however. There are more egregious shortcomings in this film.

The second sort of errors are errors of omission. The film ignores some of the most important developments in the history of New Netherland: The law courts and how they fostered the development of an orderly community. The charters establishing local town governments in the 1640s and 1650s. The beginnings of representational government in the Board of Nine Men, an advisory group that in 1649 severely took Governor Stuyvesant and his Council to task for their self-interest and lack of concern for the welfare of the colony's future and its inhabitants. Theirs was the very voice of modernity speaking, but it gets no notice in the film. The incorporation in 1653 of New Amsterdam as a municipality, modeled on the Dutch style, with new courts of inferior justice. The institutionalization of poor relief modeled on Holland's. But to cover this sort of civic seriousness would undermine the film's central theme and viewpoint, that New York was built on Dutch greed.

The third type of error are the errors that simply ignore recent research that it is known for a fact the film makers were aware of. Two examples: Probably the most important event to take place up to this point anywhere in the colonies was Leisler's Rebellion in 1689. Technically not in the actual time frame of New Netherland, because it was now New York, still, the Rebellion was strongly related to political and religious currents in what had been New Netherland, in the Netherlands, in England, and in France. Yet the film dismisses this New World extension of the Glorious Revolution in England in one glib sentence: "Jacob Leisler, a local merchant, led an armed uprising against the English government that was soon put down." How gross a simplification and misinterpretation of that complicated affair! One might ask, Why include it at all? And then one realizes: What a missed opportunity that would be for showing a

grisly (therefore audience pleasing) graphic of Leisler swinging from the gallows.

Another case where the film ignored research the makers were well aware of, because they had interviewed the author of it, is also a case in early New York, rather than New Netherland itself, but it illustrates the approach they took to the truth. The persistent legend of Royal Governor Lord Cornbury dressed in women's clothing and walking on the ramparts of the fort at the Battery was thoroughly investigated by Professor Patricia U. Bonomi in her recent book *The Lord Cornbury Scandal*. But rather than present Professor Bonomi's reasoned analysis, and her conclusion that Cornbury's enemies in that age of gossip and slander did everything they could to ruin his reputation, including in all probability concocting this juicy story about him, the producers produced a folklorist who managed to perpetuate the salacious legend that the famous portrait at the New York Historical Society is "in fact Lord Cornbury" in drag, as it were. Again, an audience-pleasing tactic, if it skirts (pardon the expression) the truth.

Now we come to the fourth and to my mind the most egregious category of what was wrong with the film. We might call these errors of perpetuation. They perpetuate old stereotypes lingering in the public consciousness since the early nineteenth century when Washington Irving introduced them in his *Knickerbocker's History of New York*. Brendan Gill, a now-deceased writer for the *New Yorker*, with no known expertise in the history of New Netherland, except possibly that he had read Irving in his childhood, starts it off, asserting in the most authoritative manner possible that the "Dutch didn't give a damn about anything but making money." This is a distortion of the facts, to put it mildly. The directors of the Dutch West India Company, which was given control of the colony in 1621, were interested in making money, of course. That was their responsibility as the directors of a trading company. But they were unproductive to belabor

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such nitpickings here, however. There are more egregious shortcomings

intent on making that money in the Caribbean, rich in spices as well as in the salt needed at home for the Dutch herring industry, and in sugar-rich Brazil, not in New Netherland. For years they let New Netherland twist in the wind. When they did turn their attention to it, it was in a lackluster and inefficacious way that did not move the colony forward on a firm footing. Far from greedy for the opportunities of New Netherland, few Dutch, except the roughest and hardest of fur trappers, cared to leave the comparative comforts of the United Provinces to attempt the wilderness of North America in the second, third, and even fourth decades of the seventeenth century. Three out of five of the known 174 immigrants to Rensselaerswijck between 1630 and 1644 were single men, farmers, laborers, or servants. The rest were small tradesmen of various types. The settlers who eventually began to emigrate to New Netherland in the 1640s, fifties, and early sixties, when the Dutch West India Company began to entice them thither with virtually free land and other guarantees, came not to "make money" in the big get-rich-quick way the film implies. The majority of them were obscure farming families looking for economic betterment, a step up the ladder, sheer survival, whatever. They had a hard time when they got here, and in addition to farming they worked a trade and sometimes two or three, on the side dabbling in the lively real-estate market to make ends meet and to get ahead. By this time the fur trade was in decline, and the earlier clandestine trade in furs that had sustained some settlers was no longer a source of income. Some of them eventually got rich, though not from farming. Some prospered in a modest way. Some failed.

Nevertheless, Professor Kenneth Jackson, editor of the *Encyclopedia of New York City*, expands on the film's greed theme: "The Dutch came here to make a buck," he says confidently. "This drive has dominated New York ever since."

Leaving aside the reality that few don't have to "make a buck" in order to live, Jackson gives no attention to the fact that the coast of North America in the seventeenth century could be likened to a small island in very big sea, where everything was, as it is on islands, more expensive. The cost of living in New Netherland was much higher than in the United Provinces, and, yes, greedy traders and merchants marked up their wares with little conscience, knowing their power over their captive customers. But should the ordinary inhabitants of New Netherland be forever remembered as greedy grasping money grubbers because of a few who were? Were the Pilgrims forever characterized as thieves because the first thing they did when they got off the boat was to help themselves to the Indians' corn? Survival, survival, survival.

Brendan Gill again: "And the more money they made the closer they thought they were to God. And it was only after they made it, that they set up churches to thank Him for generously setting things up for *them*." Now, if he were still among us, we would have to ask Brendan Gill his source for such a ridiculous statement. A third speaker echoes Gill, suggesting, perhaps, that the producers put the same tedious words in their mouths as they diligently pursued their central theme: "New Netherland was founded for no other reason than to make a buck." Then this speaker adds a bright thought of his own: "The Dutch were so devoted to making a profit that they didn't get around to building a church for seventeen years."

To correct that impression, accompanying the settlers in 1624, or arriving shortly thereafter, was a lay preacher of the Reformed faith to lead them in worship, comfort them in sickness and death, marry them, bury them. He was not ordained, so he was not permitted to baptize or offer communion. But in 1628, only four years later, because the people wanted one and needed one, an ordained minister of the Reformed Dutch Church in the Netherlands answered a call to the

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colony. He soon organized the first formal church in New Amsterdam in a large room over the horse mill, at Exchange Place today. The Reformed Church in America today dates its origins to that event in 1628. It took a few more years to gather the funds together to build the "church in the fort" because there was little financial support coming from the supervising body in the mother church, the Classis of Amsterdam. But the inhabitants wanted a church, and they got it, in 1628, not "seventeen years later." Ken Jackson pontificates that New Netherland was not set up so that the Dutch people "could practice their religion." No, it was not set up with that in mind, but as soon as the people came they did practice their religion, and the Dutch West India Company in their formal contracts with them was the first to acknowledge the importance of their being able to do so. The explanation for this — that in Holland it was the practice for civil authorities to support the Reformed Church's policies and for the Church to support the civil authorities' policies in a mutual thrust at civic order and comity — is completely overlooked in the film.

Everyone knows that the Puritans in New England called their settlement "their city set upon a hill," their new Israel, their new Jerusalem, their "light unto the world." But who knows that, less spectacularly, the Reformed Dutch in New Netherland had a modest metaphor of their own for their new land? They called it "their Reformed Zion," a promised land of milk and honey where they could practice their religion as they wished. And if they wished to practice it in their own way, which was not always easy to do at home, they could do it here, and they did: orthodox and formal and by the book, or pietist and informal and from the heart. It is an aspect of New Netherland and its aftermath in Dutch New York and New Jersey that is often misunderstood, when it is not ignored, which has been more often the case, I might add.

Related to the supposed lack of religion in the colony are lurid descriptions of its degenerate

inhabitants — and yet, predictably, no mention of the fact in this context that research has shown that half of these degenerates were ethnically and racially other than Dutch. Drunkenness everywhere, the film reports, New Amsterdam a mudhole, a sinkhole, pigs rooting in the streets, one tavern for every twenty people, "Dodge City" no less. "The Dutch period set the pattern for the behavior of the future," that is, presumably, the present. Do we recognize it? Yes, there is truth in the descriptions, given human nature and the conditions of the frontier. But there is another truth that is allotted no brief in this film.

Let's go on to another topic, which also has a religious context: Peter Minuit's acquisition of Manhattan from the Indians. Professor Paul Otto, an expert on this topic, has this to say regarding the film's presentation: "Whether the Dutch got a good deal or not is not the point for historians today, nor was it the point at the time. More important, the transfer of land meant that the Dutch staked a claim to the region, and this meant the first step toward the loss of Indian sovereignty over their territory. It meant the beginning of a painful process of cultural conflict and acculturation between the Dutch and the Munsees, who disputed the meaning of land ownership, land transfers, and land use."

What Professor Otto saying, in effect, in the phrase "disputed the meaning of land ownership" is that the Munsees and other Indians viewed the ownership of land from what might be called a theological perspective: For them, their relationship to the land was a spiritual one. It was theirs communally, to use and to allow others to use, and to use again, when they wished to. It could not be alienated away from the community on a permanent basis. Europeans viewed land in a different way. But I would mention that Europeans, on their side, also viewed land ownership from a theological perspective. In the beginning, to paraphrase the Dutch jurist Hugo Grotius, God gave all the land to everyone in common, but he also conferred upon the human

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race a general right over things so that, using his reason, each man could take whatever land he wished for his own needs. The American Indian did not avail himself of this God-given opportunity exercised by right-thinking Christians, because he lacked reason, so it went, and other evidences of civilization; thus land that he was not using could be taken from him by those who would use it. And this is what happened, with the Dutch careful to operate within the law of their land as formulated by Grotius within this theological framework. The Dutch colonial administrators followed strict guidelines from the directors of the West India Company, which in 1625 instructed them to find a place for the headquarters of the colony that was abandoned by the Indians or unoccupied. "And if there were none but those that are occupied by the Indians, they shall see whether they cannot, either in return for trading-goods or by means of some amicable agreement, induce them to give up ownership and possession to us, without however forcing them thereto in the least or taking possession by craft or fraud."

This is an important idea that the film should have brought out. But then, it's not as audience pleasing as the notion that the crafty and greedy Dutch somehow bilked the poor and unsuspecting Indians out of their patrimony. Of course, it is true that Grotius and Locke and other thinkers among the European colonial nations were using the Bible to rationalize their countries' land grabs. As one commentator has put it, "nothing could reflect more clearly the aggressive colonialism of the Dutch and English than the assumption that we actually possess everything on earth and it is up to each individual person or nation to grab its claim before anyone else can." But we have to keep in mind also that, in the seventeenth century, the Bible was taken literally by almost everybody. And the American Indian, because of what was perceived as his wild and degenerate life style, was seriously considered to be a disciple of Satan. He needed to be reformed and civilized and Christianized so that he too

would understand the importance of enclosing the land, grazing animals on it, and in general behaving as God had ordained. As an aside, I have to wonder if we fail to include this theological background in our history curriculums because of our national horror of "religion in the schools," or because of our preoccupation with political correctness.

One of the most blatant faults of all in the film is that it hardly hints at the influence of Dutch political precedents on the political institutions and traditions of the United States. So many things, Professor Jackson opines, have their origins in New Amsterdam. And then he goes on to name, prominently, congestion and crowding. He neglects to name freedom from tyranny, the right to rebel, the federal structure of our government, freedom of the press, religious toleration, freedom of the conscience and so on. Mike Wallace, a co-author of the Pulitzer Prize-winning *Gotham* and a prominent commentator in the film, gets a little closer to reality when he takes up the matter of the Jews who arrived in 1654 from Brazil and Peter Stuyvesant's efforts to exclude them from the community. At this the Dutch West India Company directors in Amsterdam remind Stuyvesant that he is running a business colony, and that the Jews are good investors. Besides, they tell him, "the consciences of men ought to be free," as if they had just thought of this.

What Wallace doesn't mention is that the directors were referring in this remark specifically to the fundamental law of the United Provinces, the Union of Utrecht of 1579, which had stated, a century and more before the First Amendment to the U.S. Constitution, that "each person shall remain free, especially in his religion, and that no one shall be persecuted or investigated because of their religion." In the years immediately preceding the Union of Utrecht, the Pacification of Ghent in 1576 and the Peace of Religion in 1577 had laid the groundwork for this religious freedom we count so precious today. And of course the Union

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of Utrecht was the inspiration for Benjamin Franklin's "Join, or Die" philosophy in 1754 and eventually for the Articles of Confederation and the U.S. Constitution. Even more interesting, the language and ideology of the U.S. Declaration of Independence so strongly reflect that of the Dutch Act of Abjuration of 1581, declaring Dutch freedom from Spanish tyranny, that Thomas Jefferson is believed by some scholars to have looked to it as one of the models for the Declaration. But Ho Hum. Boring. Remember the Nielson Ratings and all that.

Finally, one last indignity. A professor at Baruch College, referring to Peter Stuyvesant as Pete, waxes forth on why the citizens of New Amsterdam didn't defend themselves against the English navy in 1664. "Why would they care who ruled them?" she asks. "They only wanted to make money. Not a one of them even took up the English offer to let them return to Holland. The day after the English came, everyone went back to work as if nothing had happened at all." It is important that those who are teaching colonial American history know that the legacy of the Dutch to America did not stop in 1664 at the English takeover of New Netherland. It continues to this day in our political institutions and political and civic culture, but unfortunately it is not widely known, because it is not taught in our schools to our children — and therefore it is not widely known, a vicious circle.

What should be done to reverse the deplorable state of ignorance concerning New Netherland, which unfortunately is not limited to this film, but is found in our very textbooks, our very classroom lectures? Might a discussion ensue?



**SEE YOU ALL AT REUNION 2000**

The Executive Committee in its meeting of April 29, 2000 discussed a fee policy for members' genealogical inquiries. The Association is *now* selling this information for the first six generations in the new genealogy. It would be a direct conflict to charge one person the cost of the book and then give the same information to someone else with no cost. Yes, purchase of the genealogy is a permanent investment that can be handed down to children. However, that does not resolve the fundamental inconsistency.

The fee schedule discussed by the Executive Committee would apply to all inquiries, both those that fall within the first six generations and those fall within later generations. Most inquiries embrace both groups. It would be not be appropriate to render a partial answer in our hitherto manner and then advise that the balance of the data can be obtained from the new book. The fee discussed by the Executive Committee would be \$15.00 for the basic Individual Detail Report, usually one page, and \$1.00 per page for so-called narrative data, which can run for several pages and is usually quite informative.. This service would be available only to members of the Association.

The Executive Committee will discuss this matter again in its meeting before the Reunion and it will be put before the attendees during the business session for their suggestions, comments and approval. Please participate in this important discussion.

VISIT OUR INTERNET SITE

<<http://www.vanvoorhees.org>>

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**BOOK ORDER FORM**

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\_\_\_\_\_ copies @ prepublication price at \$50.00 each \$ \_\_\_\_\_  
**The discount price will end on October 8, 2001**

II. Through a Dutch Door, 17th Century Origins of the Van Voorhees Family

\_\_\_\_\_ copies bought with genealogy at \$15.00 each \$ \_\_\_\_\_

III. Through a Dutch Door, 17th Century Origins of the Van Voorhees Family

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Please make your check or money order payable to The Van Voorhees Association and mail to: Mrs. Frederick Brack, 24 Mary Street, North Haledon NJ 07508. Please enclose this complete form or a photocopy with your order.

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VVA # \_\_\_\_\_

***TRANSLATOR NEEDED, PLEASE***

Occasionally we have material in Dutch that should be translated into English. Glee Van Osdol-Krapf, Representative for the Coert and Lucas Lines, sent us a long piece in Dutch about *de Bonte Koe* that mentions Steven Coerts and family in several places. This was on the Dutch

Colonies Roots Web site. Sometime ago, we received a historical book on Drenthe that also mentions Steven Coerts van Voorhees. Translating these is well beyond simply searching in a Dutch-English dictionary. Can someone volunteer to be our translator? Please contact Manning Voorhees. Thank you.



## NEW MEMBERS

Membership Chairperson Tom Van Voorhies reported thirty-one new members for the period March 1 to June 30, 2000. We welcome all of you and look forward to talking with you at the October 7<sup>th</sup> Reunion.

Patricia Corbin Johns, Bainbridge Is. WA \*\*  
Rod E. Pennington, Fishers IN  
Dorothy Voorhees Joos, Occidental CA  
Eric W. Schmidt, Waldorf MD  
Steven Earl Hagerman, Grand Junction CO  
Robert Gregg Osterhout, Fort Collins CO \*\*  
Neil Farmer, San Francisco CA  
Theodore Paul Seto, Los Angeles CA  
Harry Voorhis, Conneautville PA  
Richard G. Thompson, Carlisle PA  
Andrew Woolf, Lethbridge, Alberta CN \*\*  
Louise Voorhees Yaksich, Las Vegas NV  
Catherine Elsinore Funk Lawson, Raymond MS  
Jeffrey Coert Van Voorhis, Waukesha WI  
Steven M. Voorhees, Grosse P'te Woods MI \*\*\*  
Heather Blair, Chicago IL  
Donald L. Brendel, Canon City CO  
Megan Danielle Vorhies, Leawood KS \*  
Mary Anne Cochrane Bolin, Minneapolis MN

Debbie J. Cade, North Las Vegas NV  
Patricia Ann Sanda, Weymouth MA  
Bruce D. Voorheis, Columbus OH \*\*  
Loretta B. Fisher, Vancouver WA  
Holman Monell, Berkley CA  
Any Ann Felcone, Tampa FL \*\*  
Judith Kay Braithwaite, Sandy UT  
Dottie Sue Howard, Grand Prairie TX  
Virginia Maurer Fleming, Springfield VA  
Gary W. Van Voorhis, North East MD  
Joseph Robert Shannon III, Baton Rouge LA

We are very pleased to announce the following new Life Members:

Marilyn Van Voorhies Brack, No. Haledon NJ  
William R. Voorhees, Carbondale IL  
Rosemary Turner Dills, Pasadena CA  
Carol Lane Lynch, Blue Anchor NJ

### KEY

Junior Member \*  
Sustaining Member \*\*  
Contributing Member \*\*\*



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### **ROBERT S. VORIS RETIREES AS PUBLICATIONS PERSON**

Bob Voris has diligently served our Family for several decades. He was our Line Representative for the Jan Line for many years and retired from that role in 1999. Bob managed the printing and publication of *The Van Voorhees Family* in 1984 and *Through a Dutch Door* in 1992. David Voorhees consulted with Bob about the mechanics of printing and publishing *Van Voorhees Family in America*. Bob received the orders for the 1984 genealogy and *Dutch Door*, and shipped the books to purchasers. His garage

served as the Association book depot.

Bob's name appears on a great many of the records of the Association dating back forty or fifty years. Yes, he has been active for a very long time. But — time moves along, however. It will be difficult to replace Bob, but we shall try. Our Association has prospered because of volunteers like Bob. All of us, Bob, say a hearty "thank you" and we look forward to seeing you at the next Reunion and many more to come



## SEE YOU ALL AT REUNION 2000

## VAN VOORHEES HOMESTEAD

Patricia Van Voorhees Doxey Lowry wrote the following letter to Helen M. Voorhees on August 1, 1981 and enclosed this photograph of the Van Voorhees Homestead. Mrs. Lowry lived then in Syosset NY. Helen Voorhees was President of the Association.

“I thought you and the Van Voorhees Association might be interested in a photo I had reproduced of the Van Voorhees homestead in Flatlands NY as it looked some forty years ago! I took the photo, as a child, and soon after the homestead was demolished, to make way for new houses! I vaguely recall two very elderly cousins (John and Jim Van Voorhees) who lived there and gave me some of the history of the place.



“The small middle part of the house was the original house, with the tiny upstairs windows. I believe the two story section on the right was next added and the two story section of the left was the last addition. There was in the middle section a fireplace decorated with Delft tiles brought with the settlers, of which there are three left in the possession of my father’s (William W. Doxey) widow.

“Another cousin, Cornelia Lott in New Jersey, has an iron fire back that came from the house. The fire back had fallen from a cart pulled by the British troops during the Revolution and our crafty ancestors dashed out and hauled it into the house for their own use! Also in the original section of the house was a typical Dutch style cabinet type bed built into the wall, that had wooden doors to close it in.”

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### ***PRESIDENT NEEDED***

Manning Voorhees will leave office as President of the Association on October 13, 2001. Members are invited to submit their considered suggestions for nomination as President to Scott Voorhees, whose address is in Who’s Who. If a qualified successor is not elected at the 2001 Reunion, the position of President will become vacant. We have made significant progress over the past several years. A new leader must be elected — there cannot be a vacancy in our top leadership.

The job description of President is summarized as follows:

1. Act as executive of the Association and Chairperson of the Executive Committee.
2. Fulfill the requirements of the By-Laws.
3. Formulate long range goals and strategies.
4. Coordinate the activities of the officers, committee chairpersons and Line Representatives.
5. Run meetings of the Executive Committee and the Annual Reunion.
6. Respond to correspondence that is not forwarded to the Corresponding Secretary and other members of the Executive Committee for their action.
7. Time requirement varies between two to ten hours per week.

The Presidency of our Family organization is very satisfying and rewarding. ◆

## REUNION 2000

We will celebrate the arrival of our new genealogy at the October 7, 2000 Reunion. A tremendous amount of energy, worry and coordination among our genealogy group were expended in the production of *Van Voorhees Family in America*. It is now time to celebrate! Please plan on joining Florence Christoph and the many volunteers who contributed to this historical event. They will appreciate your acclaim.

Our Reunion 2000 will be in the Reformed Church in Highland Park NJ. **Peter Christoph** will be our speaker in the morning session and will tell us about the life and travails of our Voorhees ancestors as they emigrated across the country and lived their everyday lives. Peter studied the many diaries in the Van Voorhees Collection and transcribed information from them to produce the stories for his presentation. He spoke to us at the 1986 Reunion and is the author of an article in *Through a Dutch Door* (p.191). Peter is a long-time friend of the Family.

After lunch we will visit the East Jersey Olde Towne Village in nearby Piscataway. An optional dinner is scheduled at O'Connor's Beef and Chowder House in Middlebush, which is the location of Garret Voorhees' homestead that was burned by the British in the Revolutionary War. Our genealogical workshop will be available during the morning session before our meeting in the sanctuary and Peter's talk, and also after lunch for those who do not wish to join the tour of the East Jersey Olde Towne Village.

Lois and Manning Voorhees invite those who will "stay over" Friday night the Sixth to their traditional Van Voorhees informal social in their room at the Clarion Hotel between 5:30 to 7:00 P.M. Please call the hotel desk and ask for their room in order to learn the room number. A "Dutch treat dinner" at the Clarion will follow.

The agenda for Saturday the Seventh is:  
8:30 A.M. Executive Comm. meeting

9:30 - 10:00 A.M.	Registration, genealogical workshop, fellowship, coffee and nibbles
11:00 A.M.	Acclaim for our genealogy workers and presentation by Peter Christoph
12:15 P.M.	Short business meeting
12:30 P.M.	Lunch at the Church
1:45 P.M.	Fellowship and genealogical workshop
2:30 P.M.	Depart for East Jersey Olde Towne Village or remain for the workshop
3:00 - 5:00 P.M.	Tour of the Village
5:30 P.M.	Optional dinner at O'Connor's

A reservation coupon is elsewhere in this *Nieuwsbrief*. Please send it with your check to Scott Voorhees as soon as possible.

*Genealogical Workshop* — With the advent of the new genealogy, our attention at the Workshop will be directed to the generations following those reported upon in the book. As Florence Christoph gets ready to prepare the data for Volume II of *Van Voorhees Family in America*, she will appreciate your corrections, additions and suggestions for the generations following those in Volume I.

*East Jersey Olde Towne Village* — The Village is a short drive from the Highland Park Reformed Church and is near the Cornelius Low House that we visited during the 1998 Reunion. Both are operated by the Middlesex County Cultural and Heritage Commission. Their website is <<http://www.cultureheritage.org>>. The Village was established in 1971 and consists of twelve structures, many of which were moved from their original locations. The balance are reconstructed replicas. In October 1997, \$1.2 million was spent on restoration and the grounds. Five buildings have been restored and can be entered. Restoration of a sixth, the Six Mile Run House, will be started shortly. Buildings that can be entered now are the Smalleytown Schoolhouse,

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Runyon House, Vandevor House, Fitzrandolph House and the Three Mile Run Church. The Church is of particular interest to us and a photograph accompanies this article. The building at the Village is a replica. The actual structure was built at Three Mile Run in 1703 on land adjacent or opposite to that of Abraham Voorhees (near How Lane and Route 27 today). Our ancestors were active in the Three Mile Run Church. Please note that the cross at the peak was bent during a severe tropical storm in 1999. The roof is scheduled to be replaced this summer and the cross will be righted at that time. One or more docents will guide us around the Village, entering the restored structures and viewing/discussing the others from the outside. An exhibit of antique New Jersey bottles is scheduled to be on display.



*O'Connor's* — The restaurant is located in Middlebush, which is a fifteen minute drive from the East Jersey Olde Towne Village. We have enjoyed *O'Connor's* at past Reunions. Manning Voorhees will discuss the Revolutionary War events at and near the *O'Connor's* site that involved members of the Voorhees Family. Our reservation is for the upper dining room — there are stairs up to the second floor. We understand that there is a ghost named Grace who resides on the second floor. Grace was hung in the stairwell during an earlier era and likes to throw napkins around. Should be fun!

*Lodging for Friday Night* — The Association has

reserved a block of rooms for Friday night, October 6<sup>th</sup>, at the Clarion Hotel in Edison NJ. The rate is \$84.00 per night that will include a continental breakfast on Saturday, the day of the Reunion — telephone 732-287-3500. Please ask for the Van Voorhees Association block of rooms. We have stayed at the Clarion before. The Hotel has a restaurant, lounge, gift shop and newly renovated exercise room, but does not have a pool. The Clarion is located at 2055 Route 27, Edison NJ 08817. Use Exit 10 on the New Jersey Turnpike to I-287 north and then to Route 27 south. Route 27 also runs through Highland Park, where it is known as Raritan Avenue. The Reformed Church is a seven minute, almost straight-line drive from the Clarion.

Alternate facilities may be found at the Marriot, 110 Davidson Avenue, Somerset NJ 08873 — telephone 732-560-0500, and the Hilton Brunswick Towers, 3 Tower Center, Route 18, East Brunswick NJ 08816 — telephone 732-828-2000. These hotels and the Clarion are listed for your convenience and are not necessarily recommended or warranted by the Association.

*Public Transportation* — Edison and Highland Park are served by Amtrak and New Jersey Transit at the New Brunswick railroad station. Take a taxi from the station to the Church or the Clarion. Transportation is available from Newark Airport to Penn Station in Newark and from there to the New Brunswick railroad station via New Jersey Transit. Service from Penn Station in Manhattan to New Brunswick is available via New Jersey Transit. Cousins with cars will be pleased to help any cousin without one.

*How to Drive to Highland Park* — From Exit 9 (New Brunswick) on the New Jersey Turnpike, travel west on NJ Route 18 to the exit for NJ Route 27 north to Highland Park. Cross the bridge over the Raritan River, go straight past the fourth traffic light at 2<sup>nd</sup> Avenue. Turn right into the Municipal Parking Lot about 150 feet past the 2<sup>nd</sup> Avenue traffic light. Enter the rear of the Church Parish House from the Parking Lot.

**THE VAN VOORHEES FAMILY: MASTERS  
AND APPRENTICES**

by Eleanor Casagrand  
Assistant Editor

Apprenticeship, in Colonial America, functioned as the basic preparation for youth to learn a life's vocation and as an entry into the social structure. It was an Old World economic and educational practice, regulated by law and tradition, which the colonists brought with them to America. They modified the system to meet the unique problems and fresh opportunities of the new world. Apprentices were usually native-born minors whose parents bound them out to learn a trade and to be educated. Many middle to upper class parents bought apprenticeships for their children. However, children did have a choice and were apprenticed of their own free will. Poor and orphaned children were also bound out by the local Overseer of the Poor to save the taxpayers money. The laws that bound out poor children as a means of social control and public welfare insured their education and enabled them to become self-supporting. The Quakers had an old saying, "Whoever has a trade has also an inheritance."

Apprentices were bound by law to certain obligations: They promised to faithfully serve and obey their masters, keep their masters' trade secrets, not to engage in immoral conduct or visit taverns, not to be absent without permission, not to marry. Masters were obligated to teach their apprentices a trade, provide an education, and provide sufficient food, drink and clothing. Upon completion of the apprentices' terms, masters supplied a good set of clothing, tools of the trade, a stipend, and occasionally land, enabling the young persons to get a good start in life.

Apprenticeship commonly began at age ten or twelve but could start much younger. A girl was apprenticed until age eighteen or marriage, a boy for seven years or until age twenty-one. Apprentices earned no wages during their servitude. Since many could master their trade in

less than seven years, they grew restless. Some were unhappy with their treatment or occupations. They became Runaways! This usually occurred near the end of their term, when they would have sufficient knowledge to continue their trade elsewhere for wages, or, for some in their late teens, just wanted to be independent.

Here are some nineteenth century apprenticeship records that were registered in New York City. They reveal (raising other questions) interesting details on some Van Voorhees families as well as on the contemporary apprenticeship system.

James Veitch, age 17 years, 6 months, apprenticed to Stephen J. Voorhees, farmer, of Gravesend, Kings Co., NY, 19 Feb 1827. This boy ran away on or about 18 Mar.

Catherine M. Weeks, age 14 years, apprenticed to Jane Voorhies, widow of Jacob R., boardinghouse of 35 Pearl Street, as servant, 4 Oct 1832.

Jane Decatur, age 4 years, 7 months apprenticed to Evert S. Voorhees (feed store) and Julia Ann his wife, of 206 Green Street, as a seamstress, 3 Dec 1834.

Barbara Ann McCoy, age 13 years, 6 months to Evert S. Voorhees and Julia Ann his wife, of 223 Sullivan Street, 7 Apr 1838.

Abraham Voorhes, age 11 years, apprenticed to Cornelius Howard, farmer of Clarkstown, Rockland Co., NY, 21 Mar 1844; cancelled 7 Mar 1849 as the boy ran away.

Mary Elizabeth Neal, age 11 years, 11 months, 14 days, apprenticed to William H. Van Voorhis, house-carpenter, and Margaret Ann his wife, residing at corner of Franklin Street and Myrtle Avenue, Brooklyn, Long Island, 3 May 1851. It is reported on 27 Feb 1854 that the girl ran away 2 months ago.

Patrick Commerford, age 11 years, apprenticed to

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## APPRENTICES, continued

John G. Voorhees, farmer, and Juliette his wife, of Piscataway Township, Middlesex Co., NJ, 29 Aug 1851.

Mary Ann Riley, age 10 years, 10 months, 28 days, apprenticed to Jacob W. Voorhees and Maria his wife, of Middlebush, Franklin Township, Somerset Co., NJ, 26 Apr 1852.

Peter Marks, age 12 years, 6 months, apprenticed to Frederick V. D. Voorhees, farmer, and Cordelia his wife, of Harlingen, Somerset Co., NJ, ¼ mile from the Post Office, 7 Apr 1853. Boy sent to Randall Island in 1853.

Andrew Winch, age 14 years, apprenticed to John D. Voorhees, farmer, and wife, of Harlingen, Somerset Co., NJ, ¾ miles from the Post Office, 7 Apr 1853. Runaway in Mar 1854.

Elizabeth Thomas, age 7 years, 6 months, 8 days, apprenticed to John G. Voorhees, farmer, and Juliette his wife, residing about 2 miles from New

Brunswick, NJ, on the road from New Brunswick to Bound Brook, 20 Apr 1854.

John H. Colen, age 11 years, 6 months apprenticed to Ezekiel A. Voorhees, farmer, and Rachael his wife, of Hopewell, Mercer Co., NJ, 25 Mar 1857.

William Beattie, age 12 years., apprenticed to Daniel McL. Voorhees, farmer, and Matilda Ann, his wife, of Monroe, Middlesex Co., NJ, 4 Mar 1859.

Sources: Bremner, Robert H. (ed.) *Children and Youth in America: A Documentary, Vol. I: 1600-1865.* Cambridge, MA: Harvard Univ., 1970. Scott, Kenneth. "Nineteenth Century Apprenticeship Registers, New York City." *The New York Genealogical and Biographical Record.* Vol. 115, No. 1, Jan 1984; "Nineteenth Century Apprentices in New York City." *The New York Genealogical and Biographical Record.* Special Publication No. 55. Arlington, VA: National Genealogical Society, 1986.



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## MILESTONES

Honorary Member Mrs. Alvah P. Ramsey died on January 1, 2000 at the age of 90 ... She was a resident of Barboursville KY.

Marjorie Fielder Vorhees was called on February 19, 2000 at the age of 81 ... Marjorie was the wife of Roy W. Vorhees, Jr. of Grosse Pointe Shores MI ... Surviving are Marjorie's husband, and children Roy W. Vorhees III, Linda V. Moodie, Randall Fielder Vorhees, Kenneth Emery Vorhees and Russell James Vorhees, and grandchildren.

Garrett Harvey Voorhees passed on April 23, 2000 ... He was a resident of Clinton Township MI ... Garrett was a long-time member of the Association ... We know only of one survivor, son Steven M. Voorhees, of Grosse Pointe Woods MI.

Jan Brinkgreve, brother of Hanke Kleinstra-Brinkgreve, our recently deceased friend and supporter in Hees, Drenthe, died in April of this year ... A survivor is Mies Brinkgreve, sister of Hanke and Jan.

Florence A. Voorhees Cejka, of Rumson NJ, was called on May 3, 2000 in her 80<sup>th</sup> year ... Florence was our Savings Treasurer for several years ... An ordained deacon of the Presbyterian Church, Florence was a graduate of the New Jersey College for Women, now Douglas College, and a member of Phi Beta Kappa.

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Her husband, Joseph, died in 1993. Florence is survived by daughters Mary Lesniak Sytsma, of Rumson, and Barbara C. Littleton, of Orchard Lake MI, and grandchildren. (Source: *Asbury Park Press*, May 7, 2000).

Lieut. Colonel Frank A. Henning passed on May 20, 2000 in his 73<sup>rd</sup> year ... He lived in Decatur GA ... Frank was a graduate of West Point and a career Army officer, serving in, Korea, Viet Nam and Germany ... He received the Legion of Merit, two Bronze Stars for Valor, the Air Medal with four stars and other decorations ... Frank was also a genealogist and published *Some Ayers and Heirs*, a history of the Ayers Family ... He is survived by daughters Kay Hopkins, of Springfield VA, and Carol Snyder, of Carrollton GA, and a brother, William L. of Atlanta GA, and grandchildren.

Dr. Kenneth M. Schreck, of Highland Heights OH, died this year ... He was a physician ... We have no further details.

Russell E. Vail was called on June 25, 2000 at the age of 84 ... He lived in Whiting NJ ... Russ was a strong supporter of the Association and of considerable assistance to Manning Voorhees ... He was also very active with the Lions Club and a trustee of the Lions Eye Bank of Delaware Valley ... Surviving are his wife, Alice V. Powlison Vail, son Russell E, of Middlesex NJ, and daughters Virginia L Swichel, of Pittsgrove NJ, Patricia A. Buckelew, of South Brunswick NJ and Barbara J. Michelson, of Medina OH, and grandchildren and great grandchildren.



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### **UPDATE — OUR COAT OF ARMS**

by Manning Voorhees

The Summer/Fall 1999 issue of the *Nieuwsbrief* contained a discussion of the Van Voorhees Coat of Arms commencing on page three. This is a report about my inquiry of the College of Arms in London concerning the Van Voorhees armorial.

Mr. Robert Noel, the Lancaster Herald of the College of Arms, responded to my letter:

“A search could be instituted in the official heraldic records of the College for van Voorhees. As the College of Arms although an official body is not supported by any public funds, it would be necessary to charge a fee for this. The fee would amount to the dollar equivalent of £500 and if this recommends itself to you on receipt of your kind remittance in the appropriate sum ... I would have great pleasure in putting the work in hand.”

This is where the matter now stands. The equivalent of £500 is roughly \$755. Our financial resources today should be focused on distributing *Van Voorhees Family in America* and on producing Volume II. We have the “wherewithall,” it appears, to accomplish these tasks if sufficient copies of the first volume are sold. The expenditure of funds in the range of \$755 is contra-indicated relative to our present goals.

There is no certainty that anything will be found in the old files of the College of Arms. We could strike gold or we could strike out. If an Association member or members wish to fund this research — well, that would be wonderful. Barring this, the Association will wait for better times to continue the inquiry.

My curiosity continues to be aroused, nonetheless. John R. Voorhis, III, of Tequesta FL sent me a letter dated December 2, 1983 from the late Hanke

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## COAT OF ARMS, continued

Kleinstra-Brinkgreve to John. As noted in *Milestones*, Hanke was our long-time friend a supporter in Hees. In the last paragraph of the letter, she talks about the J. Poortman fictional novel concerning Steven Coerts. In the book, according to Hanke, "Mr. Poortman states (he is 86 now) that before 1940 he did a lot for the Voorhees family, found the coat of arms and other papers in the *hous* 'Dickninghe' at De Wijk." I suppose that Mr. Poortman is referring to the old Abbey of Dickninghe where the Coerts family

paid their land rent and other taxes and fees in the 16<sup>th</sup> and 17<sup>th</sup> centuries (see *Through a Dutch Door*). The Abbey is long gone and a residential structure is now on the site. This was a home for orphaned girls and now is a private home. However, the first resident of the structure, before it became a girls' home, interestingly was the original purchaser of the Farm of Voorhees when it was sold into private ownership in 1751 (*Dutch Door*, p. 41). Now, what was the armorial that Mr. Poortman claimed he found?



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## THE SIZE OF DE BONTE KOE

On April 15, 1660, *de Bonte Koe* sailed from Amsterdam destined for New Netherland with 58 passengers aboard, 39 of whom were from the Province of Drenthe. Notable among its passengers were Steven Coerts van Voorhees and his family. (*Through a Dutch Door*, pp. 122-23.) *Bonte Koe* translates to Spotted Cow. It is our recollection that *de Bonte Koe* made three trips to the New World: one with the 58 passengers and our ancestors, and two as a slave ship. Unfortunately, we cannot document this at the moment.

A recurring question is the size and particular appearance of *de Bonte Koe*. Marilyn Van Voorhis Voshall, of Erie PA and our roving reporter (see Marilyn's articles on the Ruinen and Meppel churches in the *Nieuwsbrief* for Winter/Spring 1999 and Winter/Spring 2000), tackled this question during her trip to the Netherlands in the Fall of 1999. Unfortunately, Marilyn did not find any direct specifications about *de Bonte Koe* but she was able to put together some possible data based upon information for comparable ships of that era. This article is based upon the information and material that Marilyn obtained. Thank you, Marilyn, for your usual through inquiry.

Marilyn visited the Scheepvaart (Navigation) Museum Library and Ship Model Shop in Amsterdam, the Ambachtelijke Scheepsbouw (ship building trade) Museum in Lelystad, the Hoorn Ship Museum and Archives, the Algemeener Rijksarchief in the Hague (archives of the Dutch West India Company), and the Enkhuisen Ship Museum and Archives, among others. Lelystad, Hoorn and Enkhuisen (along with Amsterdam and Volendam) are on different sides of the IJsselmeer, or inland sea that forms part of the overall Zuider Zee. It is interesting that no direct mention of *de Bonte Koe* could be found in these depositories. The Scheepvaart in Amsterdam, however, listed an unnamed ship that sailed on April 15, 1660. It was a private ship chartered by the Dutch West India Company and carried 79 passengers and 18 West India Company soldiers. But — a passenger manifest of 58 for *de Bonte Koe* is a long and well established fact. Did two ships leave for New Netherland on the same day? What is this other ship? Does the 79 passenger statistic include the operating crew?

Data in the Scheepvaart of Amsterdam suggest that *de Bonte Koe* may have been built in Enkhuisen. It might have been of the pinas or *pynas* class, a small 17<sup>th</sup> century ship with two or three masts and a flat stern used in Northern Europe as a merchant ship, warship and

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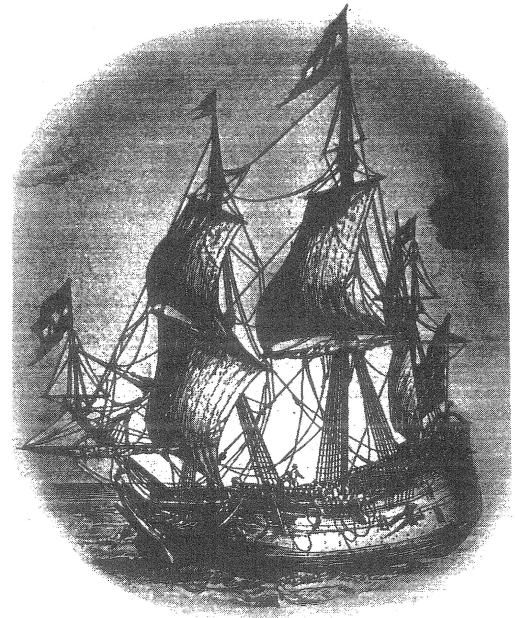
sometimes a tender. The length of the basic hull for ships of the pinas class was 65 to 81 feet, or thereabouts, according to Marilyn's dictionary.

A large Dutch ship of that era was the *Batavia*. (Renditions of the *Batavia* are available as paper model kits made by Dupre Graphic Ships of Flanders, Belgium. Dupre makes and sells the *Batavia* kits for about \$US14.40 plus shipping, approximately, which sounds like a great Christmas gift for a child; its web site <<http://www.dupre.be>> contains purchasing information and an interesting story about the ship.) The *Batavia* was constructed for the Dutch East India Company in 1628 and was wrecked on her maiden voyage off of the Australian coast — a mutiny followed. It had a “length of 160 Amsterdam feet” or 45.28 meters, equivalent to 148.56 feet today. Marilyn's calculations indicate that this length is for the “basic hull” only. *Batavia* had a crew of 341 when it was wrecked.

Using the specifications for the *Batavia* and the painting *Gezicht op Hoorn* (View at Hoorn, or the Harbor at Hoorn), done in 1622 by Hendrik Cornelisz Vroom, Marilyn estimates that the *de Bonte Koe* had a length of 65 to 81 feet, a bowsprit of 27 to 34 feet, a beam of approximately 22 feet and drew 13 to 16 feet of water. Marilyn also calculated that there were five fore decks, four center decks and six aft decks: hold, orlopdeck for passengers and crew, cannon deck/cook's deck, main deck (open air), foredeck/Captain's quarterdeck, and poop deck. The orlopdeck for the passengers and crew was about four feet in height. Needless to say, the accommodations seem to be more than “tight” relative to our 21<sup>st</sup> century standards. Bear in mind that Steven Coerts was sixty years of age when he sailed on *de Bonte Koe* — and we talk about our aches and pains. Part of this article is a rendition of *de Bonte Koe* that was obtained a few years ago from The Holland Society of New York. It bears a close similarity to the *Batavia* rendition although there was no indication given for the source of *de*

Marilyn visited the archives of the Dutch West India Company in the Hague and searched through the *Oude Westindische Compagnie* records for 1621-74. These comprise four ancient “records in old-style writing and language.” She examined the years 1658-64 in detail. No mention of *de Bonte Koe* by name was found.

Marilyn, you have made a valuable contribution to our stock of knowledge. We hope that you will continue your inquiry.



*Speaking of Ships* — OpSail 2000 was the big event on the East Coast before July 4<sup>th</sup> and the tall-ship extravaganza in New York Harbor on Independence Day. *De Halve Maen* and the *Kalmar Nyckel* were among the many ships in the parade. The former is an exact replica of Henry Hudson's ship and the latter is the Swedish ship that brought Gerrit Hendrickszen, the common progenitor of the Blauvelt Family, to New Sweden in 1638. We understand that PBS has a two hour program about the launching of the *Kalmar Nyckel*. Gerrit traveled to New Netherland after landing. The web site of the New Netherland Museum, <<http://www.newnetherland.org>>, contains some great photographs of *de Halve Maen* and other “tall ships” in New York Harbor.

## ***VAN VOORHEES WHO'S WHO***

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## 2000 DUES NOTICE

Dues through December 2000 were payable January 1, 2000. Please check membership desired, note any change of address and mail to Albert T. Van Voorhies, 9 Purdy Ave., East Northport, NY 11731-4501. 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). A photocopy of this remittance form will be accepted.

### MEMBERSHIP FEES

<input type="checkbox"/> Regular	\$ 10.00	<input type="checkbox"/> Contributing	\$ 30.00
<input type="checkbox"/> Junior	2.00	<input type="checkbox"/> Life	200.00
<input type="checkbox"/> Sustaining	15.00		

If you did not pay your dues in earlier years, please add that amount to your remittance:

<input type="checkbox"/> Regular	\$10.00	<input type="checkbox"/> Junior	\$2.00
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Check here, and enclose a self-addressed stamped envelope if you wish to receive a 2000 membership card.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

If you know your nine digit zip code, please enter it for our assistance in achieving the lowest postal cost.

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### **ABSENTEE BALLOT**

I, \_\_\_\_\_, hereby authorize the following ballot to be voted for me at the 68<sup>th</sup> Annual Business Meeting of the Van Voorhees Association on October 7, 2000.

FOR VICE PRESIDENT  Scott T. Voorhees

FOR FINANCIAL SECRETARY  Scott T. Voorhees

Please return your Absentee Ballot for receipt not later than October 5, 1999 to Manning W. Voorhees at 2415 Spring Hill Drive, Toms River NJ 08755-2523. A photocopy of this ballot will be accepted.

Please print name: \_\_\_\_\_

Signed: \_\_\_\_\_

VVA #: \_\_\_\_\_

# 68<sup>th</sup> ANNUAL REUNION RESERVATION

Please reserve the following places for me at the 68<sup>th</sup> Annual Reunion Luncheon:

Children under 12 years: # @ \$ 7.00 = \$ \_\_\_\_\_

Adults: # @ 16.00 = \_\_\_\_\_

TOTAL = \$ \_\_\_\_\_

Names of those in my group:

Adults: \_\_\_\_\_

Children: \_\_\_\_\_

Please enclose your check for the total above amount payable to The Van Voorhees Association.

Are you attending for the first time:  Yes  No

\_\_\_\_\_

The optional afternoon tour of the **East Jersey Olde Towne Village**:-

I will join the afternoon tour  I will not join the afternoon tour  I am undecided

\_\_\_\_\_

The optional dinner at **O'Connor's Beef and Chowder House** at 5:30 P.M. on October 7<sup>th</sup> :-

I will join everyone for dinner at O'Connor's  Yes  No Number of people: \_\_\_\_\_

My choice of entree(s) is(are):  Stuffed Fillet of Sole  Marinated Fillet Tips  Chicken Parmigiana  
Includes tossed garden salad, freshly baked bread, potato, fresh vegetable of the day, ice cream or sherbet and coffee — cash bar will be available.

Please enclose your separate check for \$20.00 per person payable to The Van Voorhees Association.

\_\_\_\_\_

Name: \_\_\_\_\_ VVA # \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

SEE YOU ALL AT REUNION 2000

**PRODUCT SALES FORM**

The Association continues to stock items of interest to members. All orders should be accompanied by a check payable to the Van Voorhees Association. Please do not send cash. Purchases are sent postpaid with no additional shipping charges. All orders should be sent to: **Ms. Judith Voorhees-Barro, 30 San Salvador Street, Toms River, NJ 08757 Telephone 732-505-9232**

<u>Items for Sale</u>	<u>Members</u>	<u>Non-Members</u>	
Hand Painted Coat of Arms	\$13.00	\$15.00	\$ _____
Tote Bag	10.00	11.00	_____
Coat of Arms Tile	10.00	12.00	_____
Coat of Arms Patch	5.00	6.00	_____
Historic Handbook	6.00	7.00	_____
Van Voorhees Letters	2.50	2.50	_____
Baseball Cap	5.00	6.00	_____
Tietac/Pin	15.00	15.00	_____
Coat of Arms, X Stitch Pattern	1.50	2.00	_____
	Subtotal		\$ _____
	New Jersey Residents Add 6 % Sales Tax		\$ _____
		TOTAL	\$ _____

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_ VVA # \_\_\_\_\_

**FIRST CLASS**

The VAN VOORHEES ASSOCIATION  
 2415 Spring Hill Drive  
 Toms River, NJ 08755  
 ADDRESS CORRECTION REQUESTED

