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VAN VOORHEES NIEUWSBRIEF

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BARN QUILTS, DECORATING STEVENS COUNTY COUNTRYSIDE

TRADITIONAL RURAL ART COMES TO STEVENS COUNTY

BY JOHN CLAYTON

Published by *Connection, Broadband: Makers Edition*, July/August 2019

A drive through Stevens County (Minnesota) has become more than a daytrip through the countryside. The Stevens County Museum began an organized driving tour of the area's barn quilts in 2018, turning country roads into a winding artisan museum. The tour allows visitors and locals alike to take in examples of folk art that decorate county roads.

"It's evolved into something more than just a quilt being mounted on a barn," says Ward Voorhees, president of the Stevens County Historical Society and a volunteer at the county museum.

He says barn quilts got their start in the Appalachian Mountains as farmers started to make their barns stand out with the unique patterns of quilts on their beds. But the colorful designs hanging on the sides of barns, homes and occasional mailboxes are not actual sewn quilts. They are inspired by quilting patterns and painted onto wooden panels. The practice of mounting the patterns on barns and other buildings spread to the Midwest, and Minnesota now has seven official barn quilt tours, including the driving tour of Stevens County.

"They're becoming tourist attractions," Voorhees says of the barn quilts. "Some places have a lot of them in a town, while other driving tours may be 50 to 60 miles. Some of them are spread out enough that you could take the whole day to see them.

"There's a website that lists every last barn quilt trail in the United States, and people plan their vacations around them. People travel to see certain things. Some

go to museums. Some go to ballparks, and some people go to see barn quilts."

The term "barn quilt" can be a misnomer because not every barn quilt is on a barn. Voorhees also sees them in all sizes. "The biggest one I've seen is 8 feet by 8 feet," he says. "I've also seen one 1 foot by 1 foot, hanging from a mailbox."

Voorhees contracted with a local artist to create his barn quilt, which honors his three brothers' World War II service. The American flag inspired the quilt's design, but the idea came out of Voorhees; love for his brothers, Leonard, Norman and Max. Max died after serving in Germany near the end of the war. "All three of them served. One of them made the ultimate sacrifice and didn't come home, and that's the main reason behind it." Voorhees says.



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That's one story, but it isn't the only one attached to a barn quilt on the Stevens county trail. "Just about every one of them has a story about why people chose their designs," Voorhees says.

He says some residents who display their barn quilts are happy to share those stories, but the displays are on private property, so visitors are asked to be respectful. The tour in Stevens County could grow from 22 barn quilts to more than 40 by the end of the summer. "There's no maximum. The more the better," says Voorhees. "The bigger the attraction becomes, the more it benefits the economics of the county."

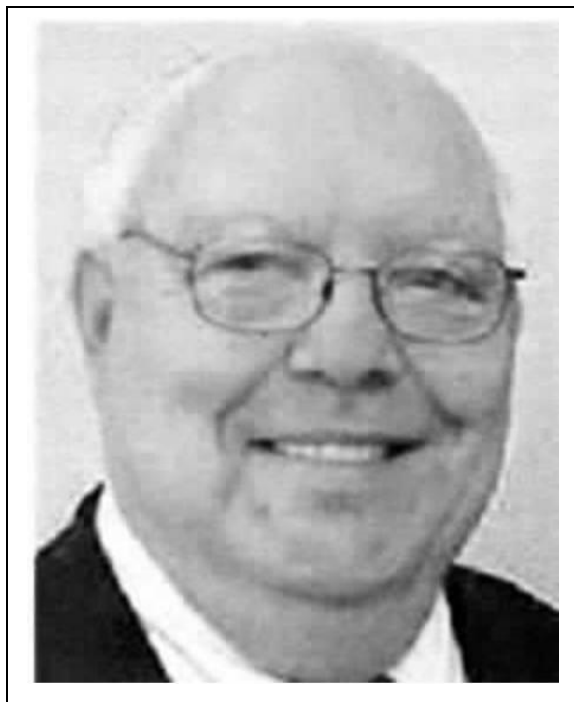


Ward Voorhees has three barn quilts on his workshop. The Panel with tulips, left, symbolizes his Dutch ancestry, a 3D blue panel reflects the volunteerism he and his wife, Carol, pursue, and the one with the many colors of the earth is a reminder of his career as a soil scientist.

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**IN MEMORIAM
PETER CHRISTOPH**



Peter Christoph, who died on March 30, 2019, was born in Albany, NY and grew up in Castleton-on-Hudson. He graduated from Hartwick College in 1960 and earned a Master of Arts in 1964 as well as a Master of Library Science in 1968, both from SUNY at Albany. He was a member of PsiChi honor society and was awarded the Hartwick College Key in 1959.

He worked for the New York State Library from 1965 until his retirement in 1987, starting as a student librarian in the cataloging department and rising to director of manuscripts and special collections. He chaired or served on many committees to edit and publish works of historical research, both in his professional specialty of Dutch colonial history, as well as his personal passion of the history of Tombstone, AZ and Wyatt Earp. He was elected a fellow of the Holland Society in 1979. He published numerous books and articles and lectured on varied topics at professional conferences and public meetings.

Peter was also involved in his community, serving on the board or as a volunteer with the Bethlehem Historical Association, Blakeslee Family Association, Boy Scouts of America, First Lutheran Church, Lutheran Upstate Synod, and the Lutheran Church Archives in Philadelphia. He

was married to his wife Florence for 52 years when she passed away in 2011.

He is survived by his children, Daniel (Ronda) of Milwaukee, Richard (Tammy) of West Lawn, PA, and Annalise Hall (David) of Nashua, NH. He was especially fond of his only granddaughter, Amanda Hyde (Michael) of Nashua, and his great-grandson, Josiah Peter Hyde.

Contributions may be made to First Lutheran Church in his memory.

* * * * *

REMEMBERING PETER CHRISTOPH

By Robert Voorhees

In recognition of his contributions to the Van Voorhees Association, in 2011, Peter was appointed as Honorary Life Member of our Association.

Peter's wife, Florence, married 52 years, died in 2011. Flo was the Van Voorhees Association's genealogist for 18 years from 1993 to 2011.

Peter and Flo made a notable team. Peter assisted Flo in the publication of her printed works. He proofread the VVA Genealogy Volumes I and II, which are 2552 pages, after volunteers completed the first proofreading. Peter was a retired archivist for the New York State Library in Albany, NY. He also had the vision that led to the New Netherlands Project. Peter wrote two articles for "Through a Dutch Door", published by the Van Voorhees Association in 1992. He also wrote the story of our Family in Drenthe before Steven Coerts left in 1660 for the New Netherlands. Peter was also the speaker at our 1986 Reunion; his talk then was the basis for one of his articles in "Through a Dutch Door". Throughout this time, Peter, was a resource for us where we drew upon his deep knowledge of early Dutch society and New Netherlands.

Peter also worked with Flo when our genealogy files were lodged with the New York State Library for permanent retention. Peter and Flo helped develop the home for the Van Voorhees Family material with the New York State Library and also supervised with the delivery of our files.

Flo kept her eye on our financial picture and did not bill the Association for all of her time spent on our behalf. In addition, we never received an invoice from Peter.

HOW TO MAKE PLANS TO PROTECT YOUR GENEALOGY FOR FUTURE GENERATIONS

By Ancestry Findings. Com (Family Tree Research/Heirlooms)

You love your genealogical research. It is your passion and one of your life's great works. You want it to endure forever, so that future generations can benefit from it and enjoy it the way you have done. Ideally, you would want to pass your work down to someone in your family, maybe one of your children or grandchildren. In a perfect world, that is what you would do, and that child or grandchild would treasure the work, add to it, and hand it down to subsequent generations, who would also appreciate and protect it.

However, as we all know, not everyone is interested in genealogy like we are. Some are not interested in it at all, while others only have a cursory interest (meaning that they are only interested in looking at someone else's work, and don't want to do any of their own). While they say one person is born to every generation in a family who is interested in genealogy and is the keeper of that family's history, you cannot count on it being someone in your direct line, or even a relative you know. Even if you know someone who wants to keep and protect your genealogical work, you can't be sure generations after them will feel the same attachment to it.

So, how can you be sure your lovingly gathered and presented genealogical work will survive the generations and be available for anyone who has an interest in it to enjoy? There are a few different ways.

Use the Internet

Thanks to modern technology, we have one more method of preserving our genealogy for future generations than previous generations did, and that is the Internet. You can make sure your genealogy work is preserved forever by uploading it online. Nothing online ever really goes away. Once you put something there, it is always there, somewhere. Future generations who have an interest will find it.

You can upload your genealogy to a variety of places, such as online family trees that are collaborative with people from around the world, subscription genealogy websites, and even your own website. The more places you put it, the better chance it has of being carefully preserved and accessible for centuries or millennia into the future.

Even if the website you originally put your research on is taken down one day, the information on it will likely be migrated to other places online, and it will definitely be archived somewhere, so it will always be findable and available. Also, other people who find your information will probably copy the parts of it that pertain to their family branches, which means your research will be found in even more places online for future generations to enjoy.

Donate Your Research

Just as our genealogically-inclined ancestors did, you can donate your research. Libraries, museums, historical societies, and local archives are all excellent places to store it, and you can be sure they will take good care of it. Just don't assume that any place you approach will be interested in it. Space, the focus of a collection, and the availability of people to collect and process donations all play a role in whether a repository will be interested or able to take your research. In order to find the perfect place for it, you have to do some research on the repositories first.

As an example, the Family History Library in Salt Lake City, Utah, which is the largest of its kind in the world, is actually quite particular about what they will accept in terms of research. If you have written a family history book that has not been published, they will not accept it. Instead, they prefer donations of published family history books, as well as uploads of documents and sources to their [FamilySearch.org](https://www.familysearch.org) website. Beyond that, they are pretty open, as they have a worldwide focus, so research on any family in any part of the world is welcome.

There are also other national archives that may be appropriate for your genealogy research, such as the New England Historic and Genealogical Society (focusing on New England genealogy) and the Daughters of the American Revolution's library in Washington, D.C. (focusing on families with Revolutionary War ancestors). If your genealogy research is a fit for either of these, it is worthwhile to talk to them about how to present your research to them, as these groups have a national focus and attract researchers from all around the world. They are professionals and will take good care of your genealogy for generations to come.

You may consider your local genealogical or historical society, or local archives, or any of these groups in the places where your ancestors lived. The genealogies of local families are usually welcome at these places.

However, you must talk to the people in charge of the genealogical collections to find out if they are accepting new work, and in what form they require it to be presented. Each place has its own rules and requirements for donated work. As an example, some (but not all) places will only accept an original record, and not copies, while some welcome copies into their collections. The key is talking to the person in charge, so you know what to do.

Don't Wait to Plan to Protect Your Research

You've spent years, and maybe decades, putting your genealogical research together. Don't wait to decide what to do with it, because you never know what might happen before you have made arrangements for its safekeeping. Certainly don't leave it up to your family to decide, because they might not respect and protect it the way you want them to. Include your instructions for your genealogical research in your will, and make arrangements for its donation well before you ever think you will need to. Then, get to work putting it into the proper format for its future repository home. This will give you peace of mind regarding your research's future. You will be so glad you did it.

FINDING THE TRUE IDENTITIES OF YOUR FEMALE ANCESTORS

By Genealogy Clips, Ancestral Findings.com, Vol. 24, No. 35 — September 12, 2019

One of the more frustrating parts of genealogy research can be finding your female ancestors. This is true whether you are a beginner or a pro. How many census records have you looked at, only to be confronted with a female ancestor who is married, and no context as to what her maiden name might have been? Have you ordered death or birth certificates, and the mother's maiden name was left off, or even not listed at all? Don't be concerned. You are not alone. This is a common problem in genealogy, and there is a way around it.

First of all, why is it so challenging to find a female ancestor (or find their family before marriage)? It's easy. Until very recent times, like the past thirty years or so, the entities that created official government documents

that might mention your ancestors simply did not view married women as independent people. Once a woman got married, she was considered as essentially the same person as her husband. Any trace of her former identity was wiped out.

This was so ingrained into society that a woman herself might believe it, and not talk to her children or grandchildren about her parents, siblings, and grandparents. If those relatives did not live nearby, a woman's descendants might not know anything about her family before marriage.

Maiden names were viewed as discarded names, so they were not included in many government documents. Even wills might not give a clue as to a woman's birth family, as a man would just name his wife by her first name. If the wife wrote a will, she would refer to herself by her married name.

So, how do you find enough information about your female ancestors to learn who they really were as people? How do you find their original families, so you can open up new ancestral lines in your family tree to research? It's easy. Just look outside of normal sources, and throw in a little sleuthing.

You might get lucky with a vital record and find a woman's maiden name. However, if you don't, dig more deeply. There are tons of alternative record sources that may give you the information you need. A good one is military pension records. If a man is applying for a military pension, or if his widow is applying based on his service, the marriage has to be proven. Nine times out of ten, the maiden name of the wife will be mentioned in the pension record when proving the marriage.

Church marriage records often record the maiden name of the wife, even if state vital records do not (though they sometimes do). Old newspaper records with marriage announcements are great sources for maiden names (as are obituaries, sometimes). You can even look at the middle names of a woman's children, and compare them to the surnames of neighbors in census records. It was common to give a maiden name as a middle name to a child. You might find your female ancestor's parents living nearby.

Your female ancestors are out there. You just have to be crafty when looking for them. Think outside of the box, use alternative records, and put your detective skills to use. You can find them.

THE FAMILY OF CORNELIS VANVOORHEES (#25)¹ AND ANTJE RAPALYE

By Michael Morrissey

Since the publication of *The Van Voorhees Family in America, the Seventh and Eighth Generations*, knowledge about the genealogy of the Van Voorhees family has continued to grow. The publication of more genealogical data, including online, has made a wealth of information more widely available. This article, and others following, will share some of the insights from researching that material. That research included the 1731 census of Flatbush which showed Cornelius and Antje had more children than previously thought. Along with other research, it appears that Cornelius and Antje had three additional daughters, previously unknown. They also had a grandson, Cornelius, whose parentage was previously unknown. His family is described in *The Van Voorhees Family in America, The First Six Generations*, beginning at page 19.

Cornelius³, son of Coert² (Steven¹) Van Voorhees and Marritje Gerritsen Van Couwenhoven, was born in Kings Co., NY in 1678, baptized on 23 June 1678 at the Reformed Dutch Church of Flatbush, NY. He married Antje Rapalje, daughter of Daniel Rapalje and Sarah Clock. He lived in Flatbush and probably died there sometime between 1739, when he witnessed a baptism, and 1752 when he is mentioned in his son Abraham's will. They had five known children, most of whom moved to various places, including Queens Co., NY and New Jersey. Though Cornelius left a will², it has not been found, so the total number of his children was unknown.

One of those three previously unknown daughters was Mary, wife of Cornelius Monfoort. She was born circa 1703. They were married before their first child, Peter, was baptized on 30 Nov 1722.³ Her maiden name is not given in the record, but is known from two other baptismal records. The first, the baptism on 04 Sep 1725 of their second son, Cornelius,⁴ Mary's presumed parents, Cornelius VanVoorhees and Antje, served as the witnesses. Secondly, Mary's maiden name is given in the baptism of her grandson, Cornelius Montfort, when both she and her husband served as witnesses on 15 Oct 1758.⁵ Mary was named after her paternal grandmother, Maritje Gerritse Van Couwenhoven.⁶

One of the characteristics of Dutch culture was the naming pattern they used for their children, the two eldest sons after their grandfathers and the two eldest daughters after their grandmothers. An examination of the 1698 census indicates that Cornelius and Annetje were not married by then, so their two eldest sons, Coert and Abraham, were born later than previously thought. Abraham, previously thought to have been born about 1698, was probably born much later, circa 1714, assuming he was 25 at the baptism of his oldest known child.⁷ With that and the addition of their daughter, Mary born about 1703, their two eldest sons, Coert and Daniel, and their two eldest daughters, Mary and Sarah, were named after their grandparents, fitting the Dutch naming pattern.

The 1731 census record of Flatbush, NY, for Cornelius Van Voorhees lists three males over 10, two females over the age of 10, and one girl under 10. Most of these can be easily identified from what is known about the family, but not one of the women over 10 nor the girl under 10. The woman over 10 is probably Aeltje Van Voorhees, wife of Isaac Remsen, son of Isaac Remsen and Hendrickje Vanderveer. Aeltje was born circa 1712 and she was married before their first child, Isaac, was born on 24 Apr 1734. The witnesses for the baptism on 18 Feb 1738/39 of their second child, Annetje,⁸ were her presumed maternal grandparents, Cornelius Voorhees and Antje Rapalje. In addition to the one mentioned earlier, other baptismal records show that Cornelius and Antje were witnesses for their grandsons named Cornelius on 17 Oct 1731,⁹ 12 Aug 1733¹⁰ and 18 Nov 1739¹¹. In fact, this record aside, Cornelius and Antje served as witnesses only for their own grandchildren, suggesting Antje Remsen was their granddaughter, and that she was named after her maternal grandmother. Aeltje herself would have been named after her maternal¹² and paternal aunts.

The girl under 10 is probably Antje Voorheest, young dame born and residing in New Amersfoort (Flatlands), who married Jan Reyerson (Jan Reyers in the marriage record), young man born and residing in Breukelen on 3 Oct 1743.¹³ John and Annetje Reyerson had three children¹⁴: Jacob, born 15 Oct 1744; Antje, born 17 Nov 1746 and Christina, born 31 Jan 1762.

This Cornelis is probably the Cornelius Voorhees who married the widow, Elizabeth Johnson/Janson¹⁵, on 21 Jan 1748.¹⁶ The marriage record indicates he was a widower of Amersfoort, i.e. Flatlands, and she was a widow of Queens. He was listed in the 1731 census¹⁷ as being of Flatlands and was alive at least until 1739. The fact that their son, Abraham, had not yet fulfilled the obligations of his father's will¹⁸ in 1752 implies that his father had died at least somewhat recently. Though there are a couple of other men named Cornelius Voorhees who could have married Elizabeth Johnson, neither fit the location or probable age of Cornelius at all.

Cornelius⁴ (#129), son of Cornelis³ Voorhees and Antje Rapalje

Cornelius⁴ was of Windsor, Middlesex, NJ when he wrote his will.¹⁹ He had one other son, Cornelius, not named in his will, but who is mentioned in the will of his brother, Coert⁴, as Cornelius' son, Cornelius (Jr).²⁰ He was the husband of Hilletje Schenck,²¹ born about 1743,²² previously listed as of unknown parentage. Cornelius Jr. died before 16 Oct 1782 when his widow, Hilletje Voorhees, filed a claim for losses sustained in December 1776.²³ Lucas Scheck swore to the inventory. Lucas Scheck was Hilletje's father. Like Cornelius Sr.'s son Daniel, Cornelius Jr. predeceased his father, and like Daniel was not mentioned in his will. Cornelius probably lived near his father who lived in Windsor township in 1753²⁴ and when he wrote his will in 1784. One of the administrators of Cornelius' estate was William Updike who lived in Windsor²⁵. The other was David Stonaker who lived in South Brunswick in 1793,²⁶ but probably in that part which later became part of Cranbury Township which bordered Windsor Township.

Cornelius, Jr.'s daughter, Lammetje, almost certainly married David Stonaker. They were the parents of John Stonaker, born circa 1789, husband of Elizabeth Voorhees²⁷ and Cornelius Voorhees Stonaker, born 11 Nov 1791, husband of Ann Voorhees.²⁸ Besides Cornelius, they had two other children baptized at the Presbyterian Church of Cranbury, Elsje Schenk Stonaker, born 22 Sep 1793²⁹ and married William Sutphen, and David Stonaker, born 26 Mar 1803 and married Elizabeth Bergen.³⁰ Their other children included: Ellen, born about 1788 and married William C. Voorhees; Matthew Stonaker, born circa 1795; and Sarah, born circa 1800 and married Charles Dipplot.

As noted in his biography,³¹ Cornelius⁴ had a son named John, who was originally estimated to have been born in 1747. However, the wording of Cornelius' will indicates that John was to maintain Cornelius' wife, Sarah, and was to receive everything Cornelius bequeathed to her at her death,^{32f} implying she was John's mother. He was probably born after Cornelius' daughter, Sarah, who was baptized in 1755,³³ about 1761.³⁴ He married a woman named Mary, probably the daughter of Peter DeWitt of Cranbury, NJ and Phebe Cook, named in his will as Mary Voorhees.³⁵

If you would like more detailed information on this family, feel free to contact me at: mikemorr@hotmail.com

Mike Morrissey

1. VVFA, 1st Six Generations, by Florence Christoph, pg 4.
2. VVFA, 1st Six Generations, by Florence Christoph, pg 63
3. Records of the First Reformed Dutch Church of Jamaica, Long Island, Transcribed by Kenn Stryker-Rodda, Baptisms, NYGBR Vol 106, pg 92.
4. Records of the First Reformed Dutch Church of Jamaica, Long Island, Transcribed by Kenn Stryker-Rodda, Baptisms, NYGBR Vol 106, pg 143.
5. Records of the First Reformed Dutch Church of Newtown, Long Island, New York, Transcribed by Peter Devine, online at www.olivetreegenealogy.com/nn/church/Newtown3.shtml.
6. VVFA, 1st Six Generations, by Florence Christoph, pg 4.

7. VVFA, 1st Six Generations, by Florence Christoph, pg 62
8. Records of the Reformed Church of New Utrecht, NYGBR vol 113, pg 76
9. Records of the Reformed Church of New Utrecht, NYGBR vol 112, pg 211
10. Records of the Reformed Church of New Utrecht, NYGBR vol 113, pg 11
11. Records of the Reformed Church of New Utrecht, NYGBR vol 113, pg 77
12. VVFA, 1st Six Generations, by Florence Christoph, pg 4.
13. Frost Collection, pg 63.
14. The Dorland Enigma Solved, by Barbara Barth, pg 78.
15. VVFA, 1st Six Generations, by Florence Christoph, pg 805.
16. Frost Collection, pg 3
17. *Documentary History of New York*, E. B. O'Callaghan, (c)1849, Vol. IV, pg 188-200.
18. VVFA, 1st Six Generations, by Florence Christoph, pg 62
19. Documents Related to the Colonial, Revolutionary and Post-Revolutionary History of the State of New Jersey, 1st Series, Vol 35, Calendar of New Jersey Wills, Vol 6, pg 422.
20. Documents Related to the Colonial and Revolutionary History of the State of New Jersey, 1st Series, Vol 34, Calendar of New Jersey Wills, Vol 5, pg 557.
21. VVFA, 1st Six Generations, by Florence Christoph, pg 764
22. Assuming he was 25 when his first known child, Lammetje, was born about 1768.
23. New Jersey State Archives, Damages by the British, Middlesex County, pg 198.
24. Freeholders of Middlesex County, Windsor, Proceedings of the New Jersey Historical Society, (PNJHS) Vol 1, 1896, 3rd Series, pg 108.
25. Freeholders of Middlesex County, Windsor, PNJHS, Vol 1, 1896, 3rd Series, pg 108.
26. New Jersey in 1793, by James S. Norton, pg 227. He was aged 28 at the time..
27. VVFA, 7th & 8th Generations, pg 32.
28. VVFA, 7th & 8th Generations, pg 33.
29. Historical Records of the First Presbyterian Church of Cranbury, NJ, Register 1, pg 100, online at: <http://records.cranburypres.org/FPC/R3/D2/RegisterVol1.pdf>
30. Historical Records of the First Presbyterian Church of Cranbury, NJ, Register 1, pg 105, online at: <http://records.cranburypres.org/FPC/R3/D2/RegisterVol1.pdf>
31. Van Voorhees Family in America, the First Six Generations, by Florence Christoph, pg 63
32. VVFA, 1st Six Generations, by Florence Christoph, pg 63
33. Historical Records of the First Presbyterian Church of Cranbury, NJ, Register 1, pg 95, online at: <http://records.cranburypres.org/FPC/R3/D2/RegisterVol1.pdf>
34. See VVFA, 1st Six Generations, by Florence Christoph, pg 755 and VVFA, 7th & 8th Generations, pg 1147.
35. Documents Related to the Colonial, Revolutionary and Post-Revolutionary History of the State of New Jersey, 1st Series, Vol 40, Calendar of New Jersey Wills, Vol 11, pg 103.

ISAAC³, S/O LUCAS² VANVOORHEES (STEVEN¹) AND JANNETJE MINNES AND ISAAC⁴, S/O JAN³ VAMVOORHEES (LUCAS² STEVEN¹) AND MAYKE SCHENCK

By Michael Morrissey

Another anomaly of the 1731 census of Flatlands, NY¹ is the presence of the family of iJzaack van Voorhees. The names of the other residents are not listed, but given their ages, he must be a previously unknown member of the Van Voorhees family. Problems with the marriage of Sarah Wyckoff to Isaac⁴, s/o Jan³ VamVoorhees (Lucas² Steven¹) and Mayke Schenck, suggest that this older Isaac VanVoorhees was likely the husband of Sarah Wyckoff. A review of Sarah's life and the descendants of Isaac and Sarah bear this suggestion out.

To my knowledge, no one has suggested that Lucas Stephense Van Voorhees had a son named Isaac. The only clearly identifiable evidence of this previously unknown Isaac is in the 1731 census of Flatlands, Kings Co., NY where he is listed as ijsaack Van Voorhees.² In the household were 2 males over 10, 1 male under 10, one female over 10 and 2 females under 10. This family does not match any previously identified family³. He is too old to be any other known Isaac Van Voorhees, except possibly Isaac, son of Albert Stephense Van Voorhees, but he was definitely living in New Jersey at the time since he was married in the Reformed Dutch Church of Hackensack in October 1731,⁴ joined the church there in December 1731,⁵ and had no children as of then.

Sarah Wyckoff was previously thought to have married Isaac⁴ Voorhees (Jan³, Lucas², Stephen¹). However, it is highly improbable that Isaac would have married at 15 to a woman who was 10 years older than he was. The witnesses for the baptism of their son, Peter, were Jan Voorhees and Maryke, his wife.⁶ Jan³ VanVoorhees (Lucas² Steven¹) was the brother, not the father as previously thought, of Isaac³ Voorhees. The Isaac Van Voorhees who was a witness to the deed of Peter Wyckoff, father of Sarah, to his son-in-law, William Couwenhoven, on 26 Oct 1733,⁷ and another deed to his sons, Jacob and Cornelius Wyckoff, on 20 Oct 1735⁸ was probably Sarah's husband.

The will⁹ of Sarah's father, Peter Wyckoff, makes a bequest to her children, provided that "the heirs of Isaac Voorhees" execute a deed "according to their father's bargain." This implies that:

- 1) Isaac was deceased by 1753, and
- 2) either Isaac or Sarah had children by another spouse.

Sarah married second John Van Arsdalen¹⁰ on 3 Apr 1743, so Isaac did not marry second Helen Barkelow in 1754.¹¹ Sarah's second marriage is not noted in the Van Voorhees Family in America published volumes.

Isaac³ was probably born sometime between 1700 and 1704, before or after his brother Abraham. In the 1731 census there is a second male in his household who was over 10. He is probably not Sarah's son, since she would have only been 15 at most when he was born. Though Isaac may have had a first wife, that is unlikely since he was not born before 1700, so it seems more likely the other older male was not their son. The male under 10 and the two females under 10 were probably their children, but have not been previously identified.

The male under 10 is almost certainly Isaac⁴ Voorhees (Isaac³, Lucass², Steven¹), later husband of Helena Barkelow. The children and grandchildren of David⁵, son of Isaac⁴ Voorhees and Helen Barkeloo, are mentioned in the will of their cousin, Robert⁵ Voorhees (Stephen⁴, Isaac³, Lucass², Steven¹). Helen was baptized on 22 Dec 1723. This suggests that her husband, Isaac, was born in the same time frame, about 1723. Though their oldest son and second daughter were named after their maternal grandparents, their second son and oldest daughter, David and Elizabeth, cannot be traced to any Voorhees couple. That suggests Isaac may have been married previously. He may have married first a woman named Annetje and had a son named Isaac baptized at the First Reformed Church of New Brunswick, NJ on 04 Aug 1745,¹² neither of whom appeared in the published volumes. If correct, his eldest son was named after his paternal grandfather.

It is not known who the other early children of Isaac and Sarah were. One possibility is Jannetje, married Johannes Meyer on 14 Mar 1746/47 at the DRC of Hackensack.¹³ Their marriage is not noted in the Van Voorhees Family in America published volumes. According to their marriage record, Johannes Myer was born and living at Tappan, NY, while Jannetje was born and living in Wyckoff, NJ. This was an area in Bergen Co. originally settled by John and William Van Voorhees.¹⁴ William had a daughter named Jannetje, but she died at age 3.¹⁵ There is no room in that family for there to be another Jannetje born within a reasonable time for her to have married Johannes Meyer. It is possible the location of her birth was incorrectly recorded. No further trace. She would have been named after her paternal grandmother.

As for Isaac⁴, s/o Jan³ VanVoorhees (Lucas² Steven¹) and Mayke Schenck, he does not appear to be listed as living with his parents in the 1731 census of Flatlands, NY (given what is known about the family), which would be expected since he was only about 15 at the time. He probably died young.

If you would like more detailed information on this family, feel free to contact me at: mikemorr@hotmail.com

Mike Morrissey

1. The Documentary History of the State of New York arranged under direction of the Hon. Christopher Morgan, Secretary of State, by E.B. O'Callaghan, Volume IV, pp. 188-200. Albany: Charles van Benthuyzen, 1851.
2. Documentary History of New York, E. B. O'Callaghan, (c)1849, Vol. IV, pg 188-200.
Pg 192 Van Voorhees, ijzaack 2 1 1 2 0 0 0 0 Flatlands
3. Barbara Barth suggested that Isaac Voorhees may have been the son of Jan Stephense Van Voorhees, but Isaac is not mentioned in Jan's will (see VVFA, 1st 6 Generations, pg 6). She did not mention the possibility of earlier children as shown in the census. See Barbara A. Barth, The Dorland Enigma Solved, Sandisfield, MA: Diane Barth Swartz, 2007, pg 167.
4. Records of the Reformed Dutch Churchs of Hackensack and Schraalenburgh, Collections of the Holland Society of New York, Vol. 1, Part 1, 1891, Pg 50.
5. Records of the Reformed Dutch Churchs of Hackensack and Schraalenburgh, Collections of the Holland Society of New York, Vol. 1, Part 1, 1891, Pg 13.
6. "Records of the Reformed Dutch Church of New Utrecht," NYGBR 113:11.
7. East New Jersey Land Records, 1737-1747 (Books E-2 and F-2), abstracted by Richard Hutchinson, pg 89.
8. East New Jersey Land Records, 1737-1747 (Books E-2 and F-2), abstracted by Richard Hutchinson, pg 145.
9. Abstracts of wills on file in the Surrogate's Office, City of New York (Volume V. 1754-1760), ABSTRACTS OF WILLS LIBER 21, page 296
Page 253. In the name of God, Amen, May 25, 1753. I, PETER WYCKOFF, of Flatlands, in Kings County, yeoman, being sick. My executors are to prepare for my wife Elizabeth a sufficient dwelling house, with a good fire place in it, for her own use, for to keep her bedding and household goods in. I also leave her my negro boy "Anthony" during her life, and after her death whatever remains is for my sons. It is my will that my wife s place of abode shall be among my children or grandchildren, and nowhere else. I leave to my eldest son Nicholas my largest copper kettle, for his birth right. I leave to my daughter Sarah's children British Pound 300, with the provision that the heirs of Isaac Voorhees shall well and truly execute a deed of conveyance to Abraham Duryee according to their father's bargain. I leave to my daughter Antye's children British Pound 300, with the condition that their father, Nicholas Johnson, shall come to a settlement and division in the Plantation where he now lives with my heirs. I leave to my daughter Jannettie's daughter Willempatie British Pound 300. All the rest of my estate I leave to my, 6 sons, Nicholas, Peter, John, Jacobus, Cornelius, and Marten. I make my sons John and Nicholas executors. Witnesses, Stephen Schenck, Folkert Strong, Nicholas Schenck. Proved, March 23, 1759.
Abstracts of wills on file in the Surrogate's Office, City of New York (Volume XVI. Corrections to Vol.I-V). p. 222, CORRECTIONS ABSTRACTS OF WILLS, VOLUME V. PAGE 296. 16 lines from bottom for Elizabeth Wyckoff read Anne Elizabeth Wyckoff.
10. 1743 03 Apr; John VanArsdalen, wid; Sarah Voorest, wid, in VanCleef, "Marriages in the Flatbush Reformed Dutch Church," vol. 1, g 63. see also Barbara A. Barth, The Dorland Enigma Solved, Sandisfield, MA: Diane Barth Swartz, 2007, pg 167
11. VVFA, 1st Six Generations, Florence Christoph, pg 75.
12. Proceedings of the New Jersey Historical Society, New Series, vol 11, pg 412. However, this Isaac could be the son of John Lucas Van Voorhees and Mayke Schenck who is otherwise not traceable.
13. Records of the Reformed Dutch Churchs of Hackensack and Schraalenburgh, Collections of the Holland Society of New York, Vol. 1, Part 1, 1891, Pg 64.
14. See https://en.wikipedia.org/wiki/Wyckoff,_New_Jersey
15. VVFA, 1st Six Generations, Florence Christoph, pg 43.

This is our second time at reproducing The Van Voorhees Association's published handbook, 1935, entitled, "Historical Handbook of the Van Voorhees Family in the Netherlands and America", With Illustrations by Stephen J. Voorhies. We hope you were lucky enough to have purchased one when it was still in print, as it has been out of print for quite some time. Once again, we extend a thank you to one of our longtime members, John Van Voorhis, for transcribing the book into Word format. We are sharing this with our membership in the next several issues of our newsletter. The contents page will not be included as the page numbers will be irrelevant. There are some interesting stories in this book, so keep watching for them in future issues of the "Van Voorhees Nieuwsbrief"!

IV

STEVEN COERTEN'S MIGRATION

An address by Wheeler N. Voorhees given at a rally held in Brooklyn, May 20, 1933, and since rewritten.

No record has been discovered of the influence that led Steven Coerten, the ancestor of all who bear the Van Voorhees or Voorhees name in America, to leave in the year 1660 the manor of Voorhees in the province of Drente to make a new home in America. Inheriting the patient, sturdy and self-reliant character of the Lowlanders who had expelled the Spaniards, and had adopted the evangelical Christian faith as it had been reestablished by the Reformation, Steven Coerten had no doubt long pondered over the question of migrating to the new world, where he and his family might acquire better land and live a freer life, less circumscribed by European conventions. The perils of the long voyage were well understood, but the call to adventure could not be denied. In time the momentous decision was reached; he and his family would seek a new home in New Netherland. Preparations were begun with the purpose of sailing in the spring of that year.

There were heart burnings to be sure. It was not easy to give up a home and life in which the family had known much of happiness. But once the decision was made, the family set itself resolutely to the task of preparing for the trip. Their descendants two centuries and three-quarters later are in a position to appraise the results. The sacred command to honor father and mother bids us offer filial reverence and a due need of praise to those worthy souls through whom, in the midst of the generations, we have drawn our lives. They were God-fearing and persistent, and we give them honor.

Clues are not wanting in the influences that encouraged this migration. However commodious the homes at Hees, they could not continue to expand to accommodate these growing families. Though two of Steven Coerten's daughters had married, seven children remained, of whom one son only had grown to manhood. There were growing families in the homes of brothers and sisters. Some must look elsewhere for places for home making.

For a third of a century, Dutch families had been removing to New Netherland, where there was room in abundance. Of conditions there many encouraging reports had been received. One written in 1624 may be quoted in part:

"We were much gratified upon arriving in this country. Here we found beautiful rivers, bubbling fountains flowing down into the valleys, basons of running water in the flat lands, agreeable fruits in the woods, such as strawberries, walnuts, wild grapes, etc. The woods also abound with acorns for feeding hogs, and with venison. There is considerable fish in the rivers. Good tillage land. Had we cows and hogs and other cattle that are to be sent to us we would not wish to return. If you come hither with your family, you will not regret it."

Twenty-five years later, in 1650, Cornelius Van Tienhoven, Secretary of the Colony, published a pamphlet intended to encourage families to migrate thither. He described the lands in the New World, the crops they would bear. He advised migration in the late winter so that planting might be started soon after arrival. He described how each could settle in the most economical manner according to the practice of the country, and thus earn a living. Information was given regarding house plots, building plans, planting, and the probable expenses involved. Farming and other utensils were named, together with their cost in the colony. That cattle were available was stated, and also something respecting their cost. Families were advised for two years in case crops failed the first year. And further he encouraged people of

wealth to remove to New Netherland as the English were moving to New England, and to aid those who had no means to defray the cost of passage and other expenses, and thus provide for a large body of working people.

It is easy to believe that a copy of Van Tienhoven's pamphlet found its way into Steven Coerten's home at Voorhees manor, and had much to do with his decision to become an adventurer in the new world.

Much was involved in this decision. Household goods that could not be taken along must be disposed of and many purchases made. Ample funds must be available either as cash or credit. Dutch thrift has made all this possible. Busy days of preparation lessened the distress of mind the members of the family felt as they thought of partings and farewells. All was duly completed before the day of departure.

Then came the journey to Amsterdam, overland via Meppel to the Zuider Zee, and thence by boat to the mouth of the harbor - the IJ (pronounced Y) - through which the Amstel makes its way to the sea much as the Hudson does through the upper and lower bays. Up this they sailed to the docks of the Dutch West India Company, where were also its warehouses and office.

Here Steven Coerten and his family assembled for official inspection, and a final decision as to the cost of the passage. The rate was 36 guilders for each adult, but what reduction was made for small children is not stated.

It was a wholesome family that presented itself that day before Van Ruyven, the company's agent, for all passed inspection, and Steven Coerten, his wife, and seven children, were entered upon the company's books and on the passenger list. There were also Steven's daughter Hendrickje, and her husband, Jan Kevers - Kiers or Kierstead as later spelled - who also had decided to become adventurers. Quite possibly it was for them a wedding journey. With the exception of the eldest son, Coert, the other children were ten years of age or younger. How we might wish to see a picture of this interesting group from Drente!

Now they behold for the first time the ship that for six, perhaps eight long weeks was to be their sea tossed home. *De Bonte Kou* was a trim and sturdy vessel that had been in the service at least three years, and was to know much subsequent voyaging.

No description of this ship has been found. If it resembled others of the time, it was about 170 feet long, 49 feet beam, and about 20 feet depth of hold. There were two decks, a high stern and low bows, three masts and a long bow sprit. The vessel was deemed seaworthy, and those who took passage were expected to endure many limitations, and to enjoy only such comforts as Dutch vessels of the period afforded.

The business completed Steven Coerten and his family go aboard and see for the first time the conditions amid which they are to live during the voyage. They examine the bunks where they are to sleep, the tables at which they are to eat, and the decks where children may play, and men and women take needed exercise. All this is new to them. Their education in things nautical has just begun

Soon the men begin examining the capstan and the windlass, and other gear for hoisting the sails. They observe the sailing instruments, the compass, the cross, staff or astrolabe, the sand glass, rules and dividers, the spy glass, the log line, and the 600 foot head line for soundings. There were also to be seen maps and charts of the North Sea, the English Channel, and of the Atlantic Ocean with the various routes to the coast of America plainly marked thereon.

Wednesday, April 15th, (this was April 14 according to the calendar now in use. The Netherlands continued old style until 1700; Great Britain until 1752), the day for sailing, has now arrived. Mindful of advice to prepare for emergencies, Steven Coerten has secured extra supplies of food, which are safely stowed away after the custom of the time. All are ready to watch the work of weighing anchor, hoisting sails, and easing the vessel out into the channel. The older children gather about their father as he explains the meaning of it all. The momentous voyage has begun.

Soon Schreyers Hoek comes into view with its "Tower of Tears," erected in 1569, where friends and relatives of sailors and passengers were accustomed to gather, and with much weeping, join in solemn farewells. For most of the adventurers on *De Bonte Kou* farewells were final, for they never had opportunity to return to meet again those who were bidding them God speed.

Thus, passing down the Ij the vessel sailed into the Zuider Zee and was headed northward, until at Texel Strom, a pilot was taken aboard, and the North Sea entered. Later they sailed through the Strait of Dover, past Plymouth, where thirty-eight years earlier the Mayflower had tarried a few days before proceeding on its eventful journey; and then got past Land's End and out again upon the broad Atlantic.

Before this, all had become accustomed to the ways of the ship. The women had gained experience in caring for children to restricted quarters, and the men had tried their luck at fishing to replenish the tables. All were interested in reports of progress, for the end of the voyage was constantly in mind.

All passengers had long since learned that the southern course was to be taken, for that had been found most favorable. It is thus described in an early document:

"The Course lies beyond the Canary Islands, thence to the Indian Islands, then toward the mainland of Virginia, steering right across, leaving the Bahamas on the left, and the Bermudas on the right, where the winds are variable with which the land is made."

They had also had abundant opportunity to become acquainted with Captain Lucas, and with some members of the crew; and, more important still, to learn to know their fellow passengers, something of the reasons for their voyage, and their plans for settlement in the new world.

There were on board a company of eighteen soldiers, one with a wife and three children. The number of the crew is not stated. Fortunately, the ship's passenger list has been preserved, and reveals the presence of five families, in four of which there were twenty-three children - though Steven Coerten's son may be counted as an adult. There were nine single men, if Coert be counted, three of them in the employ of Roelof Swartwout, a farmer from Gelderland who was returning after a visit to the homeland, but of whose family nothing is stated. One other man is listed as a servant, one as a tailor, and one with a family as a shoemaker. There were also three maidens. Four of the families were from Drente, the fifth from Gelderland.

There were therefore, in addition to the soldiers and sailors, forty-nine passengers, twenty-one men, five wives with twenty-three children, and three maidens. Twenty-nine, including a servant from Meppel, were from Drente, four from Gelderland, and one from Zeeland. The four mothers could count on the wife of Jan Kiers and the three maidens to help them with the care of the children.

Thus, amid increasingly friendly surroundings Steven Coerten and his family were carried forward, rejoicing when breezes were favorable, and keeping up courage when winds were contrary, or storms lashed the deep into a fury. The vessel proved staunch, the sailors faithful, and in the end the anticipated harbor came into view.

When conditions proved especially favorable six weeks were sufficient for the voyage. Hence, we may believe that about the first of June *De Bonte Kou* sailed proudly into the lower bay, past Sandy Hook, with Coney Eylandt to the right, then through the Narrows and the inner harbor until she came to anchor off the southern tip of Manhattan. How all were impressed with the view of the fort over which floated the ensign of the Dutch West India Company, within which was the Dutch church; and with the glimpses they had of the city lying beyond! This was indeed a far-away colony of the Fatherland. They were happy with the thought that they were to sustain at this outpost of civilization the loved and cherished characteristics of the Dutch Republic.

When all necessary formalities had been observed Steven Coerten led his family ashore, and was greeted by representatives of the company. It may be that members of the Council, and perhaps also the doughty Director General,

Peter Stuyvesant, came down to welcome them. Domine John Megapolensis and members of his consistory were there to give friendly counsel and to advise as to their movements.

If Sunday were near, they remained in New Amsterdam and worshipped with the congregation in the Church in the fort, giving devout thanks that the long voyage was safely over. They then made acquaintances that later proved helpful. But as they had planned to settle in New Amersfoort they sought early in the week to begin the journey thither. So one beautiful June morning they made their way to the ferry, were rowed across the East River, and at the ferry house found conveyance that took them up the hill to the little hamlet of Breukelen and so on through Midwout until the plains of New Amersfoort greeted their eyes. They were near the place that was to be their home.

V

STATE AND CHURCH ON LONG ISLAND

Much attention has been given to the early settlements on Long Island, and several comprehensive works are available. Histories have been published of the Reformed churches at Brooklyn, Flatbush, New Utrecht, and Gravesend, which recount the beginnings of the several settlements, and of the development in them of civic and religious activities.

Our interest centers in that portion of the island between Jamaica Bay and the East River, for there many immigrants from the Netherlands secured lands and made their homes. The earliest settlement was made near an open area that, following the English occupation in 1664, was named Flatlands. It was first called New Amersfoort, after a city in the Province of Utrecht, near which Wolphert Gerritse Van Couwenhoven, one of the earliest patentees, was born. He arrived in New Netherland in 1630, and near a tract purchased in 1636 many of his descendants have lived during all the succeeding generations. In 1930 they joined in celebrating the 300th anniversary of his coming to America. Not a few of his descendants bear the name Conover. A grand-daughter of Wolphert Gerritse married the oldest son of Steven Coerten, and became the ancestress of many of the Van Voorhees name.

Soon other communities began to attract settlers. Breukelen was settled in 1637, Gravesend in 1645, Bought (Bushwick) in 1648, Midwout in 1652, and New Utrecht in 1657. Midwout, as shown on the accompanying map, was centrally located, and was therefore selected as the place of residence of the ministers who served the churches of the section.

Footnote 1 - The story of the beginnings of the civic and religious life of western Long Island was recounted in several addresses at Van Voorhees Rallies by Harry Stephen Vorhis, Secretary of the Association, and an honored Elder in the Flatlands Church. A serious illness, from which he is happily recovering, deprives us of the privilege of reading the story as he would have written it.

In accordance with the Dutch method, church and civic life were closely associated. The Elders of the Church usually served as Magistrates also, and the Deacons were made responsible for the poor of the entire community. This simple form of organization continued until the English occupation in 1664. Thereafter, new methods were introduced, and the use of Dutch names was discouraged. The people, however, held to the name Amersfoort for several generations, but finally Flatlands came into general use.

In 1665 all of Long Island and part of what is now Westchester County, was designated Yorkshire and divided for court purposes into the East Riding, the North Riding and the West Riding. These civil divisions continued for eighteen years. Then in 1683 the territory in and about New York was divided into counties, the western end of Long Island being called Kings County, with boundaries about as they are today. The names New Utrecht and Gravesend were not changed, but the other villages became known officially as Brooklyn, Flatbush, and Flatlands.

The Reformed Protestant Dutch Church had its beginning in New Amsterdam in 1628 when Rev. Jonas Michaelius, sent by the churches in old Amsterdam, gathered into a consistory the elders and deacons whom he found in the community, and began holding services in a loft over a horse mill. This church under succeeding clergymen continued to minister to the religious life of Manhattan and surrounding communities. Now known as the Collegiate Reformed Church, it still exists in Manhattan, being the oldest church of uninterrupted activities along the Atlantic seaboard, if not in the entire United States.

On February 9, 1654, Rev. John Megapolensis organized the people of the three villages of Amersfoort, Midwout, and Breukelen into a collegiate church. Thereafter services were held with some regularity in the three places. The first church was erected at Midwout in 1655. Rev. Johannes Theodorus Polhemus became the first settled minister shortly after his arrival from Brazil that year. In 1660 the congregation in Breukelen withdrew from the collegiate arrangement and built its own church. The next year the people from Amersfoort began building a church. Funds to complete it being inadequate they appealed to the Director General and Council of New Amsterdam for assistance. The document has been preserved, bearing date June 4, 1663. The Council responded promptly, voting on June 7 the sum of 250 guilders. This action was certified on the margin of the document over the signature of Peter Stuyvesant, Director General, and C. V. Ruiven, Secretary. The church was completed that year.

A church in New Utrecht was organized in 1677, and one in Gravesend about twenty years later, though a request for an organization had been made as early as 1660, and occasional services were held in the Session House that belonged to the community.

For about thirty years the church families at Amersfoort were called together by the beating of a drum. On August 25, 1686 a subscription was taken up by Coert Stevensen and Jacob Stryker for money for a bell. The original subscription list, preserved among the papers of the Flatlands Church, shows that Steven Coerten's widow contributed f. 18, Coert Stevensen for himself and his son Albert f. 48, Lucas Stevensen f. 30, and that the total was florins 556. It also states that the bell was brought to Amersfoort on the 27th of August 1686, by Jan Alberts (Terhune).

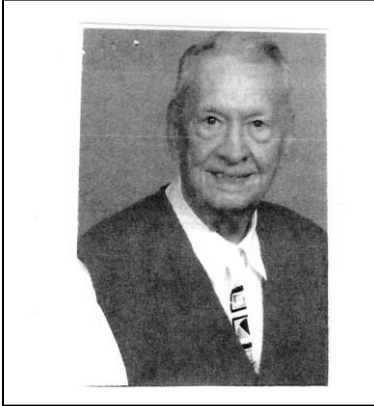
The original was octagonal in form, which in the Netherlands signified a free church. The more prominent early settlers were buried within it; others were buried around it. There can be little doubt that Elder Steven Coerten was buried in the old church. NOTE: The octagonal church illustrated on page 22 served the congregation for eighty-six years. The church that replaced it in 1794 continued until 1848, when the present church was erected.

It was in New Amersfoort that Steven Coerten, on his arrival in the new world, proposed to make his home. As the Dutch were then in possession, he knew that he would find civic conditions not unlike those with which he was familiar. The language spoken was that of the fatherland. The church was newly organized and feeble, and as yet without a stated place of worship but he and his family were ready to join it and thus add to its strength. We now know that many of his descendants were to live in that community and worship in that church through all the generations that have succeeded.

The Flatlands community maintained many rural characteristics until near the beginning of this century when it was absorbed with the Borough of Brooklyn into Greater New York. On its spacious grounds a large and well-equipped Church House, and a commodious parsonage indicate healthy church activities, and the adjoining cemetery, a constant reminder of the loyal generations of the past, insures to the church freedom from encroachments. Descendants of families that began worshipping there during the Dutch period find inspiration when privileged to gather within its sacred walls.

This takes us through page 24 of the original handbook, which contains 122 pages. We will continue to submit material over the next several issues.

MEMORIAM
THEODORE WILLIAM BAYLER



July 4, 1928 – April 1, 2019

Theodore William Bayler was born July 4, 1928 at Normal, McLean County, IL. His parents were Donald J. Bayler and Mildred Irva Koehn. Ted married his high school sweetheart, Margaret Helen Brown on September 13, 1949 in Peoria, IL. To this marriage were three daughters; Carlene, Gretchen, and Cheryl. Margaret predeceased him in January, 1977.

Ted grew up and attended schools in Peoria, graduating from Woodruff HS in 1946. He was an Eagle Scout. Ted was percussionist with the Peoria schools and the University of Illinois. He assisted the Peoria local bands during their summer performances. His education, BS in Mechanical Engineering, 1950 (U of IL), MS in Mechanical Engineering, 1951-1954 (U of IL).

His work experience is as follows: Kaiser-Frasier, Detroit, MI, Sr. Engineer, 1954-1958; Continental Aviation & Engineering Corp., Detroit, MI, Chief Inspector, 1958-1960, Chrysler Corp., Detroit, MI, Reliability Coordination. 1955-1960 taught accredited courses in statistical quality control, Wayne State University, part-time. 1960-1968, Atlantic Research Corp., Alexandria, VA, Reliability and quality Assurance Manager, US Dept. of Transportation, 1968 to his retirement in 2007, NHTSA Supervising engineer. In Chrysler Corp., Detroit, in 1958, Ted worked with the production of the Redstone missile and eventually the successful Jupiter. In the late 60's, Ted was employed by the Atlantic Research Corp. of Alexandria, VA who occupied a building at the

“Whalehead Club” in Corolla, NC. The organization specialized in rocket and fuel research which contributed to the development of large booster rockets.

Ted’s hobbies were trains, all automobiles, his 1937 Deagan (Longmont) Marimba. Ted and Joanne married June 24, 1979 at the Arlington Presbyterian Church. Ted’s new family included Joanne’s daughters, Julie and Cindy Morgan.

Ted retired in 2007 from the US Dept. of Transportation. Ted died Monday, April 1, 2019 at his home in Springfield, VA. He is survived by: his wife, Ardith Joanne Bayler, daughters, Carlene Polich (Mike), Gretchen Kirkland, Cheryl Campbell, step daughter, Julie Rendina. Grandchildren: Rachel Mancuso (Paul), Kristin Polich, Ben Campbell, Zach Campbell, Jeffrey Kirkland, Scott Kirkland, Angela Rendina. Great grandchildren: Joseph and Ava Mancuso. He was a member of the VVA.

THANK YOU FROM

**The New Natalie P. and Alan M.
Voorhees Archaerium**

In the last edition of the *VV Nieuwsbrief*, we ran a story regarding the above title. We received a nice thank you from Nancy Voorhees in Maryland, at Voorhees Ventures. Here is what she had to say:

“I enjoyed seeing your story in the *Nieuwsbrief* on the Voorhees Archaerium. Dad was fascinated with the archaeological work being done in Jamestowne and made many contributions there.

“The Archaerium was a gift in his honor made by my brother, sister and me. As you noted, Dad died in 2005 and just missed the 400th anniversary of the settlement, the Queen’s visit and the Archaerium’s opening.”

With warmest regards, Sincerely, Nancy Voorhees

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