

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



1034

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials and areas of significance, enter only categories and subcategories listed in the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name First Reformed Church of Pompton Plains

other names/site number _____

2. Location

street & number 529 Newark-Pompton Turnpike, Pompton Plains

☐ not for publication

city or town Pequannock Township

☐ vicinity

state New Jersey

code NJ

county Morris

code 027

zip code 07444

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. ☐ See continuation sheet for additional comments.

Signature of certifying official/Title

Date

Rich Boornazian, Deputy State Historic Preservation Officer

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. ☐ See continuation sheet for additional comments.

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

☒ entered in the National Register.
☐ See continuation sheet.

☐ determined eligible for the
National Register.
☐ See continuation sheet.

☐ determined not eligible for the
National Register.

☐ removed from the National
Register.

☐ other, (explain:)

Signature of the Keeper

Date of Action

Ethan H. Beall

12.12.12

First Reformed Church of Pompton Plains

Name of Property

Morris, New Jersey

County and State

5. Classification**Ownership of Property**

(Check as many boxes as apply)

☒ private☐ public-local☐ public-State☐ public-Federal**Category of Property**

(Check only one box)

☒ building(s)☐ district☐ site☐ structure☐ object**Number of Resources within Property**

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
3	2	buildings
1		sites
	2	structures
		objects
4	4	Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A**Number of contributing resources previously listed in the National Register**0**6. Function or Use****Historic Functions**

(Enter categories from instructions)

RELIGION/religious facilityFUNERARY/cemeteryDOMESTIC/single dwellingRELIGION/church school**Current Functions**

(Enter categories from instructions)

RELIGION/religious facilityFUNERARY/cemeteryDOMESTIC/single dwellingRELIGION/church school**7. Description****Architectural Classification**

(Enter categories from instructions)

OTHER/Wren-Gibbs ColonialCOLONIAL/Dutch ColonialMID-19th CENTURY/Carpenter Gothic**Materials**

(Enter categories from instructions)

foundation STONE/sandstoneBRICKCONCRETEwalls WOODBRICKSTONE/sandstoneroof STONE/slateASPHALTother **Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

See Continuation Sheet.

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Summary Paragraph

The First Reformed Church of Pompton Plains and its cemetery are located at 529 Newark Pompton Turnpike in Pompton Plains, Pequannock Township, New Jersey on a 15.54-acre site. The entire Church site includes three contributing buildings: the church building built in 1771 and rebuilt in 1939, Grace Chapel built in 1877, and the manse (Giles Mandeville House), which is located at 515 Newark Pompton Turnpike and was built in 1788; a cemetery, which is a contributing site; two non-contributing buildings: the Church House (1928) and Friendship Hall (1964); and two non-contributing structures: two one-story wood-frame garages. The church building is located in the middle of the site. The Church House connects to the south side of the church building via a breezeway, and Friendship Hall connects to the south side of the Church House. The manse (Giles Mandeville House) stands to the south of these buildings and Grace Chapel is located north of the church building. The Giles Mandeville House is a two-story Dutch American stone residence that the Church purchased in 1953 to serve as a manse. The Chapel is a one-and-one-half story stone building whose architecture incorporates many features of the Carpenter Gothic style. All buildings sit on the west side of the Newark Pompton Turnpike and face eastward. The site is "L" shaped. At its north end, the site extends the full depth between the Newark Pompton Turnpike and the Boulevard, another major thoroughfare through Pompton Plains. However, the south end of the site, where the manse is located and behind Friendship Hall, is much shallower. The burying ground occupies the site behind the church building and Grace Chapel the entire depth to the Boulevard with the oldest sections located between these buildings and immediate to their west.

Church Building - Contributing

Exterior

The church building is centered on the site of the First Reformed Church of Pompton Plains with its front entrance facing east toward the Newark Pompton Turnpike (Photograph 001). The original church building on the present site was constructed in 1771. The building was described at the time as being "forty-foot broad and fifty feet long, with two galleries"¹ and according to some notes in the archives of the Church, the front of the building may have faced south. In 1813, the building was expanded to the east approximately 16 feet, a gable roof added over the sanctuary, the walls and window openings increased in height, and a Wren-styled steeple and tower were added at the east end. This simplified Wren-Gibbs church plan consisted of a narthex under the base of the prominent tower that rose above the front entrance and a rectangular sanctuary beyond (Historic Image No. 1). Circa 1871, the sanctuary was further expanded west by one bay, the configuration of the windows was modified to reflect a more Gothic-revival appearance, and an apse was added to the west (Historic Image No. 3). In 1937, a fire significantly damaged the church building including the roof, tower, and interior finishes and features resulting in the complete rebuilding of the building with the exception of the foundations and the majority of the masonry walls. At the time of the fire, the *Paterson Evening News* noted, "Nothing remains today but the charred walls of the once beautiful structure which was an outstanding example of Dutch Colonial architecture"² (Historic Image No. 5). In 1939, the building was rebuilt under the guidance of Hobart B. Upjohn. Upjohn renovated the building restoring many of the original features, such as the tower, but also made changes to suit the needs of the congregation and to reflect late-eighteenth and early-nineteenth-century detailing. This included the installation of multiple-light double-hung sash windows at the sanctuary

¹ Eugene H. Keator, *Anniversary Memorial: 1736-1936, First Reformed Church, Pompton Plains, New Jersey* (Pequannock, NJ: the author, 1936), 90.

² George C. Parr, *A History of Pequannock Township, Morris County, New Jersey: Our Two Hundred and Fiftieth Anniversary* (Pequannock, New Jersey: the author), 294.

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(Photograph 005), removing the window openings at the gable end that cut through the pediment (Historic Image No. 2 and Photograph No. 003), expanding the apse and adding a Palladian window, and reconfiguring the balcony and chancel area at the interior (Historic Image No. 4 and Photograph No. 014). The building today primarily reflects the changes made as part of the 1939 rebuilding of the church (Historic Image No. 6).

The church building is one-and-one-half stories high with a partial basement below the sanctuary at its west end. The church measures approximately 51 feet wide by 93 feet deep, is three bays wide by five bays deep at the sanctuary, and the narrower apse is three bays wide by one bay deep. The tower and steeple, which are the dominant features of the front (east) elevation, are set forward of the sanctuary to the east and rise significantly above the sanctuary (Photograph 002). The church building is composed of brick masonry with brownstone quoins defining prominent corners, brick quoins defining window openings (Photograph 005), and wood detailing at the cornice and pediment. The foundation at the tower and majority of the sanctuary is rubble stone and at the west additions is brick masonry. The exposed brick walls, brick detailing and brownstone quoins are painted white, a feature that has been present since the 1939 work. The brick walls at the north and south elevations are finished with stucco with the exception of the brick quoin detailing the window surrounds (Photograph 005); the stucco appears to date to 1939 as well. The fenestration is regular at all elevations but varies by elevation. The sanctuary of the church has a gable roof with its ridge running east/west. The apse has a cross-gable roof with its main ridge running east/west and its side gables running north/south (Photograph 007). The main gable of the apse is set lower than the sanctuary roof but has the same pitch. Slate shingles clad both roofs and a wood cornice finishes their rooflines; the apse addition has a deeper, more detailed cornice molding than the sanctuary at its raking and horizontal lines, and is without dentils. An unadorned, painted brick chimney rises through the sanctuary roof at its west end where it meets the apse roof (Photograph 007).

A paved walk leads from the sidewalk along the Newark Pompton Turnpike to the front entrance doors located on the east elevation. A secondary asphalt walk leads from the front elevation to the north side connecting with a secondary, ramped entrance located at the apse. Lawn surrounds the church building on all sides, with several trees shading its east elevation, and multiple mature trees located close to the building at its west elevation. There are several shrubs along the east and south elevations. Gravestones are set close to the building at its west and north sides.

Elevations

The **east elevation** is the front of the church building. The symmetrical façade is three bays wide and the center bay, the base of the tower, projects slightly. The façade has a raking cornice and an entablature return, forming a pediment (Photograph 003). At the first floor level, each of the three bays has an arched entrance. The central entrance has a double paneled door and stained glass fanlight transom set in a recessed arched wooden surround. The surround consists of an entablature with a narrow molded cornice and shallow dentils above the door. There is a stained glass fanlight transom within a plain wood surround. A half-round brick arch caps the entrance. To each side of the central entrance are two side doors, one centered in each bay respectively (Photograph 004). Each is a single, paneled door slightly recessed within a plain wood frame, with narrow, simple pilasters to either side. The door assembly is composed of a wooden entablature with a narrow molded cornice and shallow dentils with a stained glass fanlight transom above set in a half-round brick opening (Photograph 004). The stained glass in each transom dates to the 1980s.

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The tower, as it projects beyond the main façade, breaks the raking cornice and pediment. There is a window centered above the main entrance at about the same height as the center of the sanctuary cornice return. It is a ten-over-twenty-five-light, wood-hung sash in a half-round brick masonry opening with a stone sill. Centered above this window is a sixteen-light fixed circular window set in a brick surround. This window is set approximately the same height as the sanctuary roof's ridge.

The tower reduces in size above the sanctuary roofline and transitions from masonry to wood frame at this juncture. A typical wooden cornice caps the masonry. At the first setback there is a shallow flat roof surrounded by a wooden balustrade. A wooden newel post topped with a turned newel cap accentuates each corner of the balustrade. The level at this balustrade is the bell tower. It is of wood frame, is square in plan, and has slightly recessed corners. Centered on each face is a tall wooden louver vent with a half-round arch head. The wood surround features keystone-shaped moldings at each spring line and at the top of the arch. A similar cornice that is slightly smaller in proportions than the typical caps the bell tower. The third and final level is not a full story high and is wood frame and octagonal in plan. There is a small round opening centered in each face. Most of the openings have round four-pane windows, but one contains a speaker. This section rises into an octagonal steeple clad with painted slate shingles.

The **north and the south elevations** are similarly detailed. Each have typical twenty-over-thirty wood-hung half-round arched windows centered in each of the five bays (Photographs 006 and 008). Each window is slightly recessed within the masonry opening, and the opening has brick quoins at the jambs and projecting stone sills. The gas main, electrical panel and air condensing units are set along the north elevation. There is a bulkhead door located at the far west side on the north sanctuary elevation, with painted metal doors and a concrete base.

At the north elevation of the apse are two openings: a wood paneled door set under a shed roof and an adjacent window. The entry consists of a concrete landing and ramp, and a shed roof clad with asphalt shingles and supported by wood brackets. This entry assembly sits adjacent to the sanctuary and to its west is a twelve-over-twelve wood-hung sash. At the south elevation of the apse, the glass breezeway connecting the vestry of the church building to the Church House is located at the east corner where it meets the sanctuary wall. The breezeway, added in the late-1950s or early-1960s, covers approximately one-half the width of this south wall. A twelve-over-twelve wood-hung sash abuts the wall of the breezeway at its west side (Photograph 010).

The prominent feature of the **west (rear) elevation** is the one-and-one-half-story apse addition centered on the west elevation of the main sanctuary, that was added in 1871 and modified in 1939 (Photograph 009). The addition runs almost the full width of the sanctuary, with the sanctuary's quoins visible from the west side of the building. The apse is shorter than the sanctuary, making the roofline of the sanctuary, with the tower behind it, visible on the west elevation. Centered in the gable end of the apse is a large Palladian-style window with three components: two twelve-over-twelve-over-twelve hung windows with linear heads composed of a heavy entablature with a molded cornice flanking a twenty-four-over-eighteen-over-eighteen hung sash with a semicircular arch top with net tracery. A typical brick arch distinguishes the head of the center sash. The flanking windows have simple, square pilasters to each side, which serve as both heavy framing devices and as mullions separating the flanking windows from the center window. Two windows are set to either side of the apse extension at the first floor level and correspond with the vestry spaces at the interior. There is one window centered within the north and

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south sides of the west wall respectively, and each window is a twelve-over-twelve wood-hung sash in a wood frame with a prominent wood show sill.

Interior

The main entrance, on the east elevation, enters into the narthex, which is located within the footprint of the tower. To either side of the narthex is a side vestibule, each with its own exterior door. The narthex and both side vestibules have access into the sanctuary. The sanctuary is a large open space that makes up the main body of the church. At the eastern end of the sanctuary is a second-story balcony, which has access from two staircases located off the narthex. At the western end of the sanctuary is the apse addition, which is three steps higher than the sanctuary. The north and south vestry flank the apse. Each vestry has an exterior door. Similar to the exterior, the masonry walls date to the eighteenth and nineteenth centuries but the interior finishes including the partitions and other structural supports date to 1939.

Narthex

The double-door main entrance (Photograph 011) leads into the central entrance vestibule of the narthex, which is a small rectangular room with a vaulted ceiling. The front double doors, centered on the east wall, are paneled wood capped by an entablature with a molded cornice and shallow dentils. Above the doors is a stained-glass fanlight transom within a wood surround. Centered on the west wall is an entrance into the sanctuary that somewhat mirrors the front entrance. This entrance has paneled wooden double doors capped with a simple molded wood cornice. Above the doors is a half-round arch with a sunburst motif, meant to mirror the shape of the fanlight on the front entrance. Located on both the north and south walls are staircases that lead up to the balcony. The staircase entrances have arched tops with a molded wood surround. The staircase is a straight run with the first two treads extending into the narthex. The lower third part of the walls is finished with wood paneled wainscoting.

The north and south vestibules flank the central entrance vestibule. These are shallower than the central entrance vestibule, being only a half-bay deep. A single wood-panel door capped by a fanlight enters into each of these side vestibules from the exterior on the eastern wall, and a wood panel door on the western wall of each provides access to the sanctuary. The north and south vestibules each contain two small closets.

Sanctuary

The sanctuary is a long rectangular room that is three bays wide and five bays deep (Photograph 014). A balcony supported by two evenly spaced square columns projects into the space along the south wall (Photograph 012). The seating configuration consists of a center aisle with two side aisles and wooden pews set between each aisle. The walls are plaster detailed with wood wainscoting to the window sill level, a cornice band set at the spring line of the window openings and a wood cornice with dentils set at the perimeter of the space where the walls transition with the ceiling. Where this cornice meets the projection of the tower at the east end, it transitions to a pediment similarly detailed to the cornice with a flat plaster tympanum. The plaster ceiling is barrel-vaulted. The floors are finished with quarry tile.

The east end of the sanctuary features the three entrances leading to the vestibule and the balcony (Photograph 012). The guardrail of the balcony is simply detailed wood at its lower two thirds, and wood panels with a top rail at its upper reaches. The second-story balcony contains two rows of pews (Photograph 013). There are three doors at each level, the center

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providing access to the tower and two side doors leading to the stairs between the first and balcony levels. Each paneled door has a simple wood surround with a shallow architrave. The north and south walls of the sanctuary each feature five recessed, wood-hung half-round arched windows. The west end of the sanctuary features the segmental arched opening to the apse and the flanking entrances to the vestries. The doors to the vestries are wood paneled set in simple molded surrounds set in a larger, slightly recessed opening mimicking the window openings on the north and south elevations.

Apse Addition

Two vestries flank the central apse at the west end of the sanctuary space (Photograph 014). The apse is set higher than the sanctuary and contains choir pews, a pulpit, and a lectern. The lower portion of the walls feature paneled wood topped by a molded entablature set to the height of the windows within the apse, which are higher than the sanctuary openings. The wood cornice with dentils continues from the sanctuary at the transition with the ceiling, and the apse has its own barrel-vaulted ceiling set lower than the sanctuary ceiling. Centered on the west wall is the large Palladian window assembly previously described, and there are three rectangular openings separated by pilasters on each of the north and south walls. The north and south walls each have an entrance into the corresponding vestries at their west end.

Each vestry is a small rectangular space with two interior doors, one exterior entrance, and two windows (Photograph 015). The fenestration pattern from the exterior carries to the interior with a door and window in the corresponding north and south walls and a single window in their west wall. The door opening in the south vestry leads to the breezeway.

Grace Chapel - Contributing

Exterior

Grace Chapel, built in 1877, (Photograph 016) is located along the north edge of the First Reformed Church of Pompton Plains site and faces east towards the Newark Pompton Turnpike. The plan configuration is simple consisting of one core section, the meeting room, a small entry vestibule to the east, and a service wing set to the west of the meeting room. A paved drive runs along the south side of the chapel and a paved walk leads to the front door. A secondary walk leads from the drive to the service wing's side door. Plantings line the perimeter of the building along the north, south and east sides. Several mature trees shade the building.

The core building is three bays wide, four bays long and one-and-one-half-stories tall (Photograph 018). A low, one-story vestibule houses the main entry and is one bay wide and one bay deep. A one-story service wing, narrower than the core building, consists of two parts: a main section two bay wide and two bay deep main, and a narrow south section two bays wide and a partial bay deep (Photograph 017). Both the core section and service wing are painted brick and have a canted stone water table. The vestibule is of wood frame construction. The foundation at the core section is brick, at the service wing is rubble stone and at the south section of the service wing is concrete block. The south section, which is wood frame, is an early-twentieth-century addition and has an unadorned entry porch at its south side. The lower two thirds of the vestibule walls are finished with board-and-batten wood siding set within a half-timber frame. The horizontal frame members include a skirt board at the base, a mid rail and a top rail. The south section of the service wing is clad with vertical board-and-batten siding.

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The core section, vestibule and service wing have gable roofs with their ridges running east/west. The porch has a shed roof that continues from the south slope of the service wing but has a shallower pitch. The roofs are clad with asphalt shingles; the original roofing appears to have been wood shingles. An unadorned, unpainted brick chimney abuts the west wall of the core section. Each section has Carpenter Gothic detailing with the detailing at the east elevation and the vestibule being significantly more elaborate than the rest of the building. Each roof has a deep overhang. The soffits on the north and south sides are open with exposed tongue-and-groove sheathing and decoratively carved rafter tails. There is no fascia. There are hung gutters on the south side of the service wing and porch.

The gable ends of the core section and vestibule are elaborately ornamented. The meeting room roof has an elaborately ornamented wood barge board consisting of a series of triangular carved wood screens framed by large vertical, horizontal and arched chamfered members. Two sets of regularly-spaced, paired triangular brackets, composed of chamfered members framing triangular screens on each slope, support the assembly. At the roof peak, four smaller triangular screens, two on either side of a pinnacle that continues up through the peak, form a large triangle (Photograph 021). The gable end of the vestibule mimics that of the meeting room but at a smaller scale (Photograph 022). It has ornament in the peak of the gable end formed by two triangular screens set within chamfered wood framework.

The main entry, centered on the **east elevation** of the vestibule, is a pair of Gothic-arch doors. The door surround is plain boards matching the half-timber detailing. A rounded wood hoodmold covers the arch beginning at the spring line. Each leaf has three recessed panels. The lower panels are equal in size, while the upper panel is tall and arched. There is a small single window opening centered on each side of the vestibule. The window frames match the half-timber detailing and the wood sill is set on top of the half-timber mid-rail. The sash is a pair of small Gothic-arch lights set in a wood panel.

At the core section, there is a window opening centered in each bay on the east elevation. The window openings are narrow and tall with Gothic-arch heads set in a masonry opening with a stone sill and an arched hoodmold with brick ears at the spring line. The wood-hung sashes are multiple lights and are replacement sash, as the original windows were stained glass (Historic Image No. 7). The replacement of these windows appears to date to the early-twentieth century. There is a masonry opening centered in the gable end that contains a pair of louvers set in a wood frame. Gothic arches top the louvers, and a third louver fills the spandrel between the arches. The barge-board screening appears to frame the louver opening.

The **north and south elevations** of the meeting room are almost identical, each having four evenly spaced typical masonry openings and windows (Photograph 018 and 019). The south side has a metal bulkhead door for basement access within the western-most bay and a basement window opening in the adjacent bay. The north side has a single basement window opening. The basement windows are below grade with brick areaways to provide light.

The masonry section of the **west wing** has two windows identical to the meeting room windows, one centered on the north elevation, and one centered on the west. The wood frame section has two small casement windows, one centered on its west wall, and one in the east corner of the south wall. The casements have an inner and an outer sash. The inner sashes are modern casements while the outer sashes are older wooden eight-light casements. The window surrounds are narrow flat stock and the opening is without a sill. Centered on the south elevation is a wood six-panel door, which is similar in detail to

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the windows. A shed roof supported at its south end by two square posts covers the small entry porch leading to the west wing. The porch itself is a large bluestone slab set on a concrete base.

Interior

The main entrance of Grace Chapel is via the wood frame vestibule at the east end of the building and opens to the larger meeting room, which is the main body of the building. Located to the west of the meeting room is the service wing, which is composed of the wood frame addition and the larger west wing. Interior renovations in the 1990s included the installation of vinyl flooring, an acoustic tile ceiling and new restroom and kitchen fixtures and fittings.

Entry Vestibule

The main entrance features paired wood paneled doors within a single Gothic-arch head opening. On the west wall of the vestibule is a Gothic-arch opening into the meeting room trimmed with wood molding. The walls feature vertical wood panels and the floor is vinyl composition tile. The north and south walls each have a single rectangular opening with two Gothic-arch head windows in each opening.

Meeting Room

The meeting room is a large open space that is three bays wide and four bays deep. The walls are finished with wood wainscoting below the window sill and plaster above, and the floor is vinyl composition tile. There is a hung acoustic tile ceiling, installed in the 1990s, to mitigate potential hazardous materials in the original ceiling. The east wall features the central entrance from the entry vestibule and two flanking typical multiple-pane windows (Photograph 022). The north and south walls both feature four evenly spaced typical windows. The west wall features two wood paneled doors that have simple wood molded surrounds (Photograph 023). These doors lead into the west wing and flank a built-in altar with a tripartite Palladian window set center on the wall.

West Wing

The west wing is a service wing and includes a kitchen, restrooms, and storage areas. The wing is composed of two sections: a main section and a smaller narrow section on the south end that was a later addition. The main section of the wing contains the kitchen (Photograph 024) and a hall running north/south with a restroom set to the west of the hall. This hall connects the kitchen to the other end of the wing, which contains another restroom and a storage area located off a second hall that runs east/west (Photograph 025). The windows in the older section of the wing have Gothic arch tops, while those in the later addition are tall and narrow, and have typical linear heads.

Manse (Giles Mandeville House) - Contributing

Exterior

The manse is a Dutch Colonial residence built of stone c. 1788 (Historic Image No. 8 and Photograph 026) and significantly modified in the early-twentieth century. It is located at the south end of the First Reformed Church of Pompton Plains site. It faces east towards the Newark Pompton Turnpike. Lawn surrounds the house on all sides with trees interspersed throughout, including several large trees that shade the property at its east (front) and south sides. The property is defined by an unpainted board fence along its east and north sides. A paved drive runs along its north boundary, leading to a barn-like

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garage at the rear. A gazebo stands in the property's rear yard. A slate pathway leads through a board fence from the public sidewalk to the front door, and a secondary walk connects from it, leading around to the north and south sides of the house. A small slate pathway also leads to a secondary entrance at the north elevation.

The manse is two stories tall with a partial basement. Its principal section is five bays wide and two bays deep, with a one-bay-wide and two-bay-deep kitchen wing at its north end. The kitchen wing attaches to the north wall of the main house. The main house and wing are of the same depth, but the walls of the house rise several feet higher than those of the wing. The axes of the main house and the wing run north/south. There are four porches: an original, small front entry porch at the east elevation; a trellised porch at the north side of the wing addition (Photograph 031); an open porch at the south end of the west elevation, added around 1915 (Photograph 030); and an enclosed porch or sunroom at the south elevation, added around 1920 (Photograph 027). The body of the main house and the wing are rubble sandstone construction of varying shapes, sizes and colors, while the end gables are wood frame construction clad with painted clapboard. Porch construction and exterior detailing including all windows, doors and roof trim are painted wood. The east elevation serves as the facade and presents apparent symmetry through its fenestration; windows flank the central entrance on the facade of the main house (Photograph 026).

Both the main section and the wing have side gable roofs with their ridges running north/south; both roofs were reframed in 1915 to have a steeper pitch in order to allow for more headroom at the second floor. The main roof is set higher than the wing, and therefore has a shallower roof pitch. Both roofs are clad with asphalt shingles, which changed from wood shingle in the mid-1980s. The kitchen porch has a long, steep shed roof that extends from the top of the masonry wall. The front entry porch has a flat roof supported by columns. The west and south elevation wrap-around porch has a shed roof with a hip at the connecting corner. In 1915, three wood frame dormers were added to each side of the main roof and one dormer was added to each side of the wing roof (Photograph 026). Each dormer at the main roof has a gable roof with simple rake boards and wood clapboard siding. The windows are replacement nine-over-six wood-hung sash. Each dormer at the wing has a steep shed roof, wood trim, clapboard siding and a nine-light wood casement window. The manse has three brick chimneys: one centered on each of the north and south walls of the main section; and one centered on the north wall of the wing.

There is no overhang at either the main section of the house or the wing's gable roof. At the east elevation, a prominent cornice line, added around 1915, runs the length of the main section. It has a wide divided band of trim with undecorated wood boards, a prominent fascia and a broad, flat frieze board. The cornice return carries a short distance onto the gable ends of the main house. The rake boards at the gable ends of the main portion and wing are simple narrow boards. There is a built-in gutter at the east elevation of the main house and the front porch. There are aluminum, hung gutters on the rear porch and west wing, and a hung gutter at the north porch is wood.

As previously noted, the masonry walls are semi-coursed rubble sandstone. Cut quarry stone quoins of alternating short and long rectangular blocks accentuate the south corners as well as above the line, where the main house meets the wing at the north corners. The upper gable ends are clad with wood siding.

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The houses faces east, parallel to the front façade of the church building (Photograph 026). The dominant feature of the **east elevation** is the front entry porch centered on the façade, which is one low step up from grade, and has a wood floor. The porch has a flat-seam copper roof supported by a simple entablature, paneled square columns and matching pilasters at the wall of the building. The columns and pilasters have similar detailing with a wood plinth base and a simple wood capital. The main door, centered within the porch, is a paneled Dutch door with a modern exterior storm door with a single glass light. The paneled Dutch door is likely original to the house, and has two bulls-eye lights in its upper half. Two windows are located on either side of the central entry. Each window is a replacement twelve-over-eight wood-hung sash within a simple pegged wood frame and a narrow sill, and set in an original opening. Each window head is a trapezoidal stone cut lintel and paneled wood shutters flank each opening. Each bay has a centered basement level window; each opening has a smaller, matching trapezoidal lintel with the exception of the window adjacent to the north side of the central entry, which may be a nineteenth-century alteration.

The **west elevation** is similar to the east in materials and design, although fenestration patterns differ (Photograph 027). The most prominent feature is the open porch built in 1915. The porch wraps around from the enclosed porch on the south elevation a little more than half the length of the west elevation. Its paneled square columns and matching pilasters are similar to those at the front entry porch, and here support a shed roof. Brick piers support the porch, and wood lattice is set between each pier. The porch slopes up slightly as the grade rises to the south. The porch floor is tongue-and-groove wood boards running north/south. There are four openings within this elevation, the rear entry door and three windows. The rear entry door, set center on the elevation, is an altered, paneled Dutch door that has a glazed panel in its upper half. A typical nine-over-six replacement sash is set centered between the entry door and the south end of the masonry end of the house. Another typical nine-over-six replacement sash is set midway between the north end of the main section of the house and the porch. Directly adjacent to the porch, to its north, is a small rectangular six-light casement replacement sash with an unadorned wood frame. The smaller window appears to be a later addition, where the other fenestration on this elevation appears to be original.

Similar to the west elevation, the wrap-around porch is a prominent feature of the **south elevation** (Photographs 028 and 029). This elevation has an enclosed porch with full-length glass within a simple wood surround. A door provides access to the enclosed porch on the west elevation from the porch. The ten-light door has sidelights set to either side of the opening. At the south elevation, the porch consists of two sets of paired full-length glass windows divided by a typical pilaster serving as a mullion. Each individual window is fifteen lights. Aside from the prominent enclosed porch, the elevation has a symmetrical facade, with four openings located within the gable end. Two, six-over-six hung replacement sashes are positioned approximately center in each bay at the second floor level. At the peak of the gable, two mirrored quarter-round louvered openings sit within each bay.

The kitchen wing encloses much of the **north elevation** (Photograph 031). Only a small portion of masonry on each side is visible. Like the south elevation, this elevation has four window openings above the first floor. The mirrored quarter-round louver openings are identical to the south elevation. The second floor windows are four-light casement replacement sashes.

The **kitchen wing** is similar to the main section in its materials and overall design, with typical rubble sandstone walls at its west, east and north elevations and wood siding in its gable end. There are typical cut-stone quoins at the north corners but

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no quoins between the main building and the wing. There are two matching windows in the east elevation, located centrally on the façade (Photograph 32). Each window is a narrow four-over-four replacement sash within a pegged wood frame with a narrow sill. The southern-most window was originally a door opening; based on historic photographs the date of this change appears to be late-nineteenth century. Each opening has a one-panel shutter attached to its south side. There is one window in the west elevation, located slightly off-center to the south. It is a typical nine-over-six replacement sash also with a one-panel shutter. The window has a rough-cut wood lintel above its frame. There is patchwork of brick at the south side of the opening. Directly below the window is a metal bulkhead set on a stone base. The north elevation of the wing closely matches the north and south elevations of the main house. Within the wood-sided gable end, there are two matching windows, positioned about center. Each is a six-over-six hung replacement sash within a typical wood frame. There are two openings within the masonry at the first floor, one window and one door. The window is located just west of center; it is a six-over-six hung replacement sash set in a typical frame. The door, a typical divided paneled door, is located centrally under a small enclosed porch at the west corner of this elevation. The porch has a shed roof supported by narrow posts at its outer corners and is enclosed with wood lattice.

Interior

The manse has a central-hall plan with a kitchen wing addition on the north end. The main section of the house has three rooms and a bathroom on the first floor and three rooms and three bathrooms on the second floor. The kitchen wing has one main room on the first floor and two on the second floor. The first floor rooms (except for the kitchen and bathroom) have wood plank flooring and ceilings with exposed wood beams. The second floor rooms, except for the bathrooms, have wood plank flooring and raised ceilings that no longer reflect their original historic height. This is an early-twentieth-century modification.

First Floor

The front entrance on the east elevation enters into a central hallway with stairs running east/west on its south wall (Photograph 033). The staircase has a simple wood balustrade and railing. The front entrance is a paneled Dutch door. There is an exterior door at the rear of the hallway.

The living room is located south off of the central hall and has access to the enclosed porch on the south end of the house. The room features a fireplace with a molded wood mantel on the south wall and a built-in cabinet east of the fireplace. The east and west walls feature wood-hung sash windows.

The dining room is located north off of the central hall and has access to the downstairs office to its west and the kitchen to its north (Photograph 034). The room features a large fireplace with a wood mantel on the north wall and a built-in cabinet to its west. The east wall features wood-hung sash windows.

The downstairs office is located north off of the central hall and west off of the dining room. The room features a fireplace with built-in cabinets above in the northeast corner (Photograph 035) and a window on the west wall. A small bathroom is located between the office and the central hall along the west wall of the house.

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Two steps lead down into the kitchen from the dining room. The east wall has two window openings, and a door on the west wall leads into a rear laundry room. This laundry room has a doorway to a staircase that runs east/west on its south wall, and an exterior door on its north wall.

Second Floor

The landing at the top of the main staircase provides access to the south bedroom, a bathroom, the east bedroom, the west bedroom, and a closet. The west wall features a typical window in a dormer.

The south bedroom has wood sash windows on its west and south walls, the west window being in a dormer. The east wall has a closet to the south and a doorway with a transom that leads into a bathroom to the north. The bathroom has a dormer with a wood-hung sash window on the east wall.

The west bedroom has wood sash windows on its west and north walls, the west window being in a dormer. A small bathroom is located in the southwest corner of the room, across from which is a closet.

The east bedroom has wood sash windows on its east and north walls, the east window being in a dormer. The north wall has a small partial-height door that leads into the northeast bedroom (Photograph 036). Adjacent to this small door is a closet on the west wall, and another closet is located on the east wall.

The northeast bedroom is located down two steps from the east bedroom. Wood sash windows are located on the east and north walls, the east window being in a dormer. The west wall has a doorway that leads to the landing from the rear staircase.

The upstairs office is located west of the northeast bedroom off the rear stair landing. Wood sash windows are located on the west and north walls, the west window being in a dormer. The south wall has the doorway that leads into the landing/hall, and west of this is a closet.

Cemetery – Contributing

The cemetery is set back from the Newark-Pompton Turnpike approximately 50 feet and is set between the church building and Grace Chapel. A series of war memorials frame the east side of the cemetery. This memorial assembly includes granite monuments for each foreign war, a flag pole and some small evergreen bushes. The cemetery is narrow between the two buildings but expands to the north and south as it continues behind both the church building and chapel. The markers set within the narrowed area and behind the two buildings consist primarily of the late-eighteenth and early-nineteenth-century markers, monuments and family grave plots (Photograph 037). The materials of the markers include red sandstone, white marble and for the later monuments, granite. Stone and iron fencing delineate a number of family plots. The monuments and markers are generally set in a linear pattern in the older section and transition into more regulated plots as the cemetery opens to the west. In the southwest corner, the cemetery is shorter as it abuts a residential neighborhood. To the north, the site continues westward approximately 1,000 feet to a road named The Boulevard. The northwest and southwest sections consist of nineteenth and twentieth-century monuments and markers.

A single driveway set to the south and parallel with Grace Chapel provides access to the cemetery. As the cemetery transitions from the early-nineteenth-century (Photograph 42) burials to the late-nineteenth-century burials to the west of the church

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building and chapel, the driveway connects to three different drives that provides access to the remainder of the site. The drive to the south meanders slightly behind the church building as it proceeds in a southwest direction and connects with Cooper Road. The two north drives are linear paths connecting to The Boulevard. The north drive of these two is essentially a straight run with a series of perpendicular paths connecting to the south drive. The south drive is also a linear path but with four circular nodes set at approximately equal points. These nodes connect with the perpendicular paths along the north drive. Large monuments and grave markers mark the nodes (Photograph 043). The entire site has simple landscaping with a variety of deciduous and coniferous trees as well as small and medium-size evergreen bushes.

The Church House - Non-Contributing

The Church House is a one-and-one-half-story building constructed in 1926 to provide additional space for the church school and other congregational needs (Photograph 44). It is located immediately south of the church building and connects to it via a breezeway added in the late-1950s or the early-1960s. The Church House also connects to Friendship Hall on its south side. The Church House is an example of the Colonial Revival style with elements of Dutch Colonial architecture in order to be compatible with the colonial-era church building and manse. The T-plan building is five bays wide and six bays deep with a side-gable roof. It has a brick foundation, horizontal wood siding, and asphalt roof shingles. Even though the Church House fits within the period of significance, it is non-contributing because it connects to Friendship Hall, a large non-contributing addition constructed after the period of significance.

Friendship Hall - Non-Contributing

Friendship Hall is a one-and-a-half-story building constructed in 1964 as an addition to the Church House to serve as a fellowship hall (Photograph 045). It connects to the south side of the Church House via a small three-bay, one-story section. Friendship Hall is an example of the Colonial Revival style in order to be compatible with the colonial-era church building, manse, and the twentieth-century Church House. The T-plan building is eleven bays wide and fourteen bays deep with a side-gable roof. It has a combination of stone with horizontal wood siding in the gables and on the rear sections of the building. It has asphalt roof shingles and the foundation is not visible. Friendship Hall is non-contributing because it does not fit within the period of significance.

First Reformed Church of Pompton Plains

Name of Property

Morris, New Jersey

County and State

8 Statement of Significance**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☒ **C** Property embodies the distinctive characteristics of a type, period or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria considerations

(mark "x" in all the boxes that apply.)

Property is:

- ☒ **A** owned by a religious institution or used for religious purposes.
- ☐ **B** removed from its original location.
- ☐ **C** a birthplace or grave.
- ☐ **D** a cemetery.
- ☐ **E** a reconstructed building, object or structure.
- ☐ **F** a commemorative property.
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

See Continuation Sheet.

9. Major Bibliographical References**Bibliography**

(cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Areas of Significance

(Enter categories from instructions)

ARCHITECTURERELIGION**Period of Significance**1771-1939**Significant Dates**1771, 1778, 1814, 1871, 1877, 1915, 1939**Significant Person**

(Complete if Criterion B is marked above)

Cultural AffiliationN/A**Architect/Builder**Hobart B. Upjohn (1939 reconstruction)

Name of repository:

Archives of the First Reformed Church of Pompton Plains

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Summary Paragraph

The First Reformed Church of Pompton Plains, including its church building, manse and cemetery, is associated with the early settlement of Pequannock Township reflecting the early prominence of the Dutch Reformed Church in this area and its continued importance to the community into the present. Grace Chapel has served a similar community purpose since its construction in 1877, and has added to the physical presence of the Church on this site. The Giles Mandeville House was built in 1788 as the home of Giles Mandeville, a member of this church. The house remained in the Mandeville family for over a century and the church purchased the property in 1953 for use as a manse. The cemetery was established when the church building was constructed and is associated not merely with the church but also with the history of Pequannock, generally as many prominent citizens and church pastors have been buried there. The Church, therefore, is significant at the local level under Criterion A in the area of Religion from 1771, the year the original church building was constructed, to 1939, the year the church building was substantially rebuilt after a major fire. The church building, the manse (Giles Mandeville House), and Grace Chapel are also significant at the local level under Criterion C in the area of Architecture. The church building is architecturally significant from its substantial rebuilding in 1939 after a 1937 fire. Grace Chapel is architecturally significant from its construction in 1877 as a good example of the Carpenter Gothic style, despite some interior changes. Constructed utilizing many of the primary and secondary characteristics of the Dutch-American stone farmhouse, the manse (Giles Mandeville House) is architecturally significant from the date of its construction, 1788, to its major alteration c. 1915, which retained many of the key original features while making updates in the Dutch Colonial Revival style.

Historical Background and Significance

Eighteenth-Century Beginnings

The First Reformed Church has a long and established history in Pompton Plains and the surrounding region, and the evolution of the church site on the Newark Pompton Turnpike physically represents the church's important role in its community from the eighteenth into the twenty-first century. The congregation formed in 1736 and constructed a church building on the eastern banks of the Pequannock River in what is presently Wayne Township.¹ In 1771, the congregation moved to its present site.

Dutch families from New York and the early New Jersey settlements of Bergen, Hackensack, and Passaic first settled Pequannock Township in the late-seventeenth century; Pequannock was one of the three original municipalities of Morris County when it separated from Hunterdon County in 1738. The first successful land purchase in the greater Pequannock area was by Capt. Arent Schuyler, who purchased a tract of 5,500 acres east of the Pequannock River in 1695.² This purchase included most of what is present-day Wayne Township but at that time was known as the Upper Pacquanac and Lower Pacquanac Patent.³ In that same year, Schuyler, along with Samuel Bayard, Samuel Berry, Major Anthony Brockholst, David and Hendrick Mandeville, John Mead, and George Ryerson⁴ obtained a title from the Lord Proprietors of East Jersey for that

¹ "1997 Ornament," The First Reformed Church, Pompton Plains, New Jersey (*From Archives of First Reformed Church of Pompton Plains*).

² Women Voters of Pequannock Township, *Know Your Town, Pequannock Township, New Jersey, 1969* (Pequannock, NJ: 1969), 5.

³ George C. Parr, *A History of Pequannock Township, Morris County, New Jersey: Our Two Hundred and Fiftieth Anniversary* (Pequannock, New Jersey: the author), 34.

⁴ Emil R. Salvini, *Historic Pequannock Township* (Lyndhurst, NJ: Wheal Grace Corporation Historical Publications, 1987), 12.

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same land,⁵ and the same group made the first purchase of land within the boundaries of present-day Pequannock Township in 1696.⁶ The land, which the Proprietors deeded on December 2, 1696, included 1,500 acres on the west side of the Pequannock River⁷ and marked the beginning of the first settlements in the Pompton Plains and Pequannock areas.⁸

Religion played a significant role in the lives of early Dutch⁹ settlers in New Jersey with one source stating that these settlers “invariably organized themselves into [Dutch] Reformed congregations, the first in 1660 in Bergen”.¹⁰ Religion played a role in the early settlement of Pequannock in much the same way. Many of this area’s first settlers were members of the Dutch Reformed Church¹¹ and soon after Schuyler and company began to sell their tracts on the western side of the river,¹² settlers established a branch of the Reformed Netherlands Church.¹³

The first organized preaching in the vicinity of present-day Pequannock was in 1713 at a place that became an out-station of the Ponds Church in Oakland. This location likely served families in the Pompton area, while all settlers west of the Watchung Mountain likely attended a second church at Acquackanonk (Passaic).¹⁴ In 1736, settlers planted the roots of the First Reformed Church of Pompton Plains; on April 7, 1736, they established a church on the eastern banks of the Pequannock River in what is presently Wayne Township.¹⁵ It served settlers of present-day Caldwell, Little Falls, Pompton Plains and Wayne, and by 1738 had seventy-two members.¹⁶ This was during a time of great expansion of the Reformed Church in New Jersey; there were approximately twenty new congregations established between 1714 and the end of the Revolutionary War.¹⁷

⁵ Women Voters of Pequannock Township, 5.

⁶ Women Voters of Pequannock Township, 6.

⁷ Carl Irving Edwards, *Pequannock Township, 1740-1956: A Town's Growth in Words and Pictures To Commemorate the Dedication of the Municipal Building* (Pequannock, NJ: the author, 1956), 4.

⁸ Salvini, 14.

⁹ According to the book, *Zion on the Hudson*, being Dutch in the eighteenth century was complicated because the population of the Netherlands was only fifty-percent Dutch and the remaining populace were from other parts of Europe; these were people who came to the Netherlands to escape religious persecution and were attracted to the Dutch’s progressive attitudes toward law, women, tolerance and other issues. When the Dutch emigrated to New Netherlands in the seventeenth century they brought with them this mix of nationalities and therefore a mix of European and Dutch culture. The Reformed Church, however, was seen as the binding element. (Faban, *Zion on the Hudson*, 8-9).

¹⁰ Lurie, Maxine N. and Marc Mappen, editors. *Encyclopedia of New Jersey*. (New Brunswick, NJ: Rutgers University Press, 2004), 225.

¹¹ Salvini, 63.

¹² Salvini, 14.

¹³ Acroterion Historic Preservation Consultants, *Morris County Cultural Resources Survey*, prepared for the Morris County Heritage Commission (the author: 1986/1987), no page number.

¹⁴ Eugene H. Keator, *Anniversary Memorial: 1736-1936, First Reformed Church, Pompton Plains, New Jersey* (Pequannock, NJ: the author, 1936), 63.

¹⁵ “1997 Ornament.”

¹⁶ Handwritten Document titled “Churches” (*From Archives of First Reformed Church of Pompton Plains*).

¹⁷ Gerald F. De Jong, *The Dutch Reformed Church in the American Colonies* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1978), 100.

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In the early-eighteenth century, the American branches of the Dutch Reformed Church were under the control of the Church's ecclesiastical authorities in Holland. However, there was growing tension within the Church between two groups, the conferentie and the coetus, who disagreed over the ability of American branches to ordain their own ministers, and the use of the English language in the Church. Conservative believers, the conferentie, insisted that American ministers train and be ordained in the Netherlands, and that the Church continue using the Dutch language. Liberal believers, the coetus, wanted an independent governing body in America that could handle such matters on its own.¹⁸ The split between the two factions was so great that some scholars believe it inhibited the Church's growth, but also nearly ended the entire denomination.¹⁹

The split between the two parties affected the congregation in Pompton Plains from its beginning; Rev. Johannes Van Driessen, the church's first minister, was educated and ordained at Yale, which caused tension within the congregation.²⁰ Beginning in the late 1730s, the tension between the two factions had begun to grow but did not come to a head until the early 1750s when each group took firmer positions and began to alter the relationship between the two groups by dividing congregations, and locking one another out of houses of worship.²¹ As such, when in 1752 the Pompton church called American-ordained Rev. David Marinus to minister to their congregation, a group of opposing conferentie church members took physical control of his church building and forced Marinus from his position.²² Marinus' supporters erected a church building for him in 1760, at what is now 679 Newark-Pompton Turnpike. In the meantime, the other congregation called Rev. Cornelius Blauw to minister them. Rev. Marinus, while pastor at Pompton Plains, also preached at Acquackanock (present-day Haledon), and started a church at Totowa. He was also the first person to be ordained to the ministry by the coetus²³.

The tension between the two groups, both in Pompton Plains and throughout the Dutch Reformed community, continued for approximately seventeen years with resolution beginning in the late 1760s. In 1766, the coetus created a theological seminary devoted to the Dutch Reformed Church, called "Queen's College" (Rutgers University today). In 1771, a Plan of Union was established and set the standards for the church, which led to the adoption of a constitution for the denomination in 1793.²⁴ Although the major war between the two factions had ended, there remained skirmishes through much of the remainder of the eighteenth century and into the early-nineteenth century. According to Firth Haring Fabend, who wrote an extensive history on the Dutch Reformed Church, much of the problems stems from "the Reformed Church's arduous

¹⁸ The First Reformed Church of Pompton Plains kept its records in Dutch until the Revolutionary War and used Dutch in services for approximately sixty years. Some members of the congregation continued to use the Dutch language into the early-nineteenth century.

¹⁹ Firth Haring Fabend, *Zion on the Hudson: Dutch New York and New Jersey in the Age of Revivals* (New Brunswick, NJ: Rutgers University Press, 2000), 18.

²⁰ John Van Neste Schenk, *Historic Discourse on Occasion of the Reopening and Dedication of the Reformed (Dutch) Church of Pompton Plains, Morris County, New Jersey on November 22, 1871* (New York: S. W. Green, 1872), 10.

²¹ *History of all Religious Denominations in the United States: Containing Authentic Accounts of the Rise and Progress, Faith and Practice, Localities and Statistics of the Different Persuasions*. W.C. Brownlee, D.D., "History of the Dutch Reformed Church". (Harrisburg, PA.: John Winebrenner, V.D.M, 1849), 216 to 218.

²² Salvini, 66.

²³ Keator, 82.

²⁴ Fabend, 33.

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process of change” and this process often paralleled changes taking place in the larger society, and reflected how Americans “painfully broke away from their political and cultural connections to the Old World”, and “forged a new literature, new music, new art, new philosophies, new ways of relating to God, a whole new culture.”²⁵

By the late 1760s, the two groups at Pompton Plains set to resolve their differences, and one group abandoned the original Wayne church while the other sold the Pompton Plains church at 679 Newark Pompton Turnpike.²⁶ The reunited congregation built a new church in Pompton Plains. The congregation held a meeting in the home of Hendrik Van Ness in 1769 to discuss the new church building. The attending congregation members agreed that the church would be located on the southeast corner of land owned by Theunis Dey of Preakness,²⁷ and would be “built 40 feet broad and 50 feet long, with two galleries.”²⁸ Dey conveyed one acre of land to the Church, which formed the original lot where the First Reformed Church of Pompton Plains still stands today.²⁹ Dey was one of the wealthiest landholders in the region, and constructed the Dey Mansion in Wayne circa 1740. He donated the land in exchange for two seats (or places) in the church.³⁰ There are secondary-source references that state the building, constructed in 1771, had a barrack-shaped roof with a steeple in the center.³¹

With the official organization of the county and township in 1738 and 1740 respectively, came further regional expansion, as evidenced by the initial creation of roads. In the earliest years, few roads existed for easy and safe travel, as most of the area surrounding Pequannock remained essentially wilderness.³² As was typical, the very first roads here were originally Indian paths that settlers later adapted for their own use.³³ As the population began to increase, the people soon “petitioned the town government for roads to connect them with the other settlements and, very importantly, with gristmills and sawmills. Roads were also important to enable them to get to church.”³⁴ Upon the creation of the Township, one of the first orders of business was to elect highway overseers, whose job was to survey, build, and maintain roads. The first significant local road was the King’s Highway, surveyed in 1754, which is today’s Newark Pompton Turnpike, and the location of the Dutch Reformed Church’s new edifice. Robert Erskine shows the roadway on the maps he created for the Continental Army during the Revolution. The road is shown running straight beginning a short distance north of the Church for a significant

²⁵ Fabend, 19.

²⁶ Salvini 67.

²⁷ Keator, 90.

²⁸ Keator, 90.

²⁹ Keator, 93-94.

³⁰ Keator, 94-95. It is unclear if Dey was a leader in the congregation. The Totowa Church would have been closer to his residence in Preakness, and Pompton Plains and Totowa shared a minister.

³¹ Keator, 96.

³² Keator, 33.

³³ Keator, 33.

³⁴ Parr, 74.

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distance south; this same road configuration is seen in the 1868 Morris County Atlas. The road was also sometimes referred to as the "Road from the Dutch Church to Boonton."³⁵

The congregation began to bury their dead within the adjoining churchyard shortly after the congregation moved to its location along the Newark Pompton Turnpike. According to Church records, the oldest surviving grave dates to 1786.³⁶ The earliest gravesites, which are located in close proximity to the church building show Dutch traditions and English influences in the design of the grave markers. The Dutch typically employed simple grave markers that featured minimal decorations, used their language, and incorporated other cultural elements.³⁷ There are many examples of the simplicity with which the Dutch rendered their markers; many of the red sandstone markers from the eighteenth century lack decoration and simply state the person's name, age, and date of death (Photograph 038). However, after the American Revolution, the use of the Dutch language ceased being used in written documentation, and at the First Reformed Church, there are currently no grave markers carved in the Dutch language.³⁸ However, a number of the grave markers for women demonstrate one element of Dutch culture. Dutch women tended to keep their birth name after marriage, or add their married name after their birth name.³⁹ The grave marker of Margaret Slote, which has carved "In Memory of Margaret Slote, wife of John Mead..." (Photograph 039), is an example of this tradition.

The First Reformed Church cemetery also shows the influence of English traditions in grave marker design. English (or Puritan) iconography, which disseminated out of New England and was shared by many Protestant denominations throughout the eighteenth century,⁴⁰ employed various symbols including death's heads, hourglasses, and skull and crossbones. These symbols reveal the morbid views on death and life at the time. This mortality imagery began to fall out of favor around the time of the construction of the church building and favor shifted in the mid-to-late-eighteenth century to kinder cherubs and in the late-eighteenth century to urns and willow trees. Many believe the shift in iconography to be an influence of the Great Awakening, which emphasized salvation through faith,⁴¹ as well as with the advent of new Protestant denominations.⁴² The changes in iconography also relate to broader cultural influences, such as a renewed interest in the classical world and an embracing of neoclassical styles in the built form, particularly after the American Revolution.⁴³ At the

³⁵ Carl Irving Edwards, *Pequannock Township, 1740-1956: A Town's Growth in Words and Pictures To Commemorate the Dedication of the Municipal Building* (Pequannock, NJ: the author, 1956), 140.

³⁶ According to Genevra Freenian's "Inscriptions from the Graveyard of the Dutch Reformed Church at Pompton Plains, 1906," the oldest surviving grave at that time dated to 1776, but this grave could have since been lost to deterioration.

³⁷ Richard F. Veit and Mark Nonestied, *New Jersey Cemeteries and Tombstones: History in the Landscape* (New Brunswick, NJ: Rivergate Books, 2008), 63.

³⁸ The existing church underwent at least two major expansions (1813 and 1871) that could have resulted in the loss of grave sites and their associated markers, which may have been oldest markers on site as they would have been laid in close proximity to the original church building.

³⁹ Veit, 64.

⁴⁰ Veit, 38.

⁴¹ Veit, 40.

⁴² Veit, 40.

⁴³ Veit, 54-55.

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First Reformed Church, there are many examples of the use of cherubs (Photographs 040), and a few examples of urns (Photograph 041), weeping willows, and soul effigies. In addition to the many fine examples of iconography and burial practices within the graveyard related to the predominant Dutch culture in Pompton Plains, many of the area's most influential residents are buried here. A sampling of these people include: many members of the Mandeville family who built the manse; George Ryerson (d. 1823), one of the original settlers and landowners in Pequannock; Peter Roome (d. 1805), one of the early settlers and government officials (he was the town Assessor in 1741), and father-in-law to Giles Mandeville who built the manse; and Reverend Garret C. Schenck (d. 1841), pastor at the First Reformed Church.⁴⁴

During the American Revolution, the people of Pequannock were at first divided about where their loyalties might lie; however, in May 1776, 180 persons from the township pledged allegiance to the Continental and Provincial Congresses.⁴⁵ Accounts show that Continental and French troops encamped in the area and both armies often traveled through town, but that no battles took place in Pequannock. General George Washington also made the Dey Mansion, the home of Theunis Dey, his headquarters in 1780. The area was well traveled by both armies due to its well-established roads, and also its fertile landscape. In addition to the King's Highway, there were roadways that "ran from West Point to Suffern and Ringwood to Pompton with a branch to Charlottsburg furnaces, and to Morristown, Princeton and Philadelphia."⁴⁶ A French soldier, Clermont-Crevecoeur, provided a glimpse of Pompton Plains at this time in a journal entry he recorded after passing through town in August 1781. The soldier wrote, "(13) miles from Suffern to Pompton (Pompton Plains). We crossed the river of that name (Pompton) three times. It had many wooden bridges and two fords. The road is excellent and very smooth. The country, known as the Jerseys, is populated by Dutchmen who seem very prosperous. The land is well cultivated and yields abundant harvests..."⁴⁷ Pequannock did not suffer badly because of the American Revolution, and its relative prosperity continued after the Revolution. The Township had some of the most fertile farmland in Morris County, and remained a primarily agricultural area throughout this period, becoming home to the increasing number of descendants of the original settlers.

The Giles Mandeville House was constructed in 1788 at present-day 515 Newark Pompton Turnpike for Giles and Sarah Mandeville, and remained in the family for 117 years. Giles W. Mandeville (1765-1843) was a descendent of Hendrick Mandeville, one of the first settlers in the area in the late 1690s. Giles, Hendrick's great grandson, married Sarah Roome (1768 - 1807) in 1788 and her father, Peter Roome, deeded her the property on which the present manse now stands. One secondary source states, "Upon the marriage of Giles W., his father-in-law gave to the young couple the farm on which was built a part of this homestead-house in 1788."⁴⁸ It seems likely that the land was used for agricultural purposes and may have already had a structure, such as the current kitchen wing, upon it before Giles and Sarah moved to the site.⁴⁹ However, it is

⁴⁴ For a full list of the interments at the First Reformed Church of Pompton Plains cemetery and their locations see *Pompton Plains Reformed Church Cemetery* by George Van Riper (Paterson, NJ: Passaic County Historical Society, 2002).

⁴⁵ Keator, 47.

⁴⁶ Parr, 140.

⁴⁷ Salvini, 23.

⁴⁸ Rev. Giles Henry Mandeville, *Ye Olden Days Address* (Pompton Plains, NJ: May 30, 1888), 14.

⁴⁹ Parr, 234.

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clear from the architecture that the Mandeville family built the main portion of the house in 1788, as indicated by the wrought iron tie-rods on the front façade that spell out the date and tie the structure together from front to back.

The main section of the house was built with a double-pile plan and a small wing, which may pre-date 1788. The building was constructed of thick, roughly coursed fieldstone with quarried brownstone cornerstones and lintels, and oak beams ran the length of the house. The physical evidence shows that the main section and kitchen were built at two different times with a full basement and taller and thicker stone walls with more detailing found at the main section. The Mandeville House, as a whole, reflects the architectural features of the Dutch-American farmhouse in its use of materials and implied symmetry, and in the evolution of the house plan where living spaces became more specialized and there was a greater emphasis on privacy. Unlike many other residences constructed during this period, the front entrances of both the 1788 section and the kitchen wing were oriented toward the Newark Pompton Turnpike (east) rather than to south, which is an indication of the importance of this roadway.

Giles and Sarah had two children, Elizabeth, who died at about age 10 in 1799 and Peter G. (1789-1863). When Giles and Sarah moved to the home, the couple also brought Sarah's slave, Mercy (or Aunt Massy) with them.⁵⁰ Although the historical records mention little of Giles and Sarah's tenure, they appear to have been involved in farming their land. They were also members of the Dutch Reformed Church. Upon Giles' death in 1843, he left the house to his son, Peter G. Mandeville. Peter married Mary Van Ness (1790 - 1870) in 1809 and they had six daughters and one son, Giles P. Mandeville (1829-1899).

Growth in the Nineteenth Century

Colonists realized the importance of good roadway systems during the American Revolution and saw them as a means of helping to build both the local and national economy. At Pompton Plains, where having the King's Highway appears to have been a benefit prior to the Revolution, the Paterson Road, later called Jackson Avenue, and today the Pompton Plains Crossroad, was created in 1789.⁵² The Paterson and Hamburg Turnpike Company was organized in 1806, building the road by the same name through Paterson to Pompton, and then on to Hamburg.⁵³ The turnpikes allowed agricultural families to broaden their markets and send their produce to city centers. (Most of these roads became permanent commercial routes.)⁵⁴ Although the Pequannock area remained decidedly rural, the population had increased, concentrating along the King's Highway but also spreading out across the area along the newly created roadways.⁵⁵

⁵⁰ Mandeville, *Ye Olden Days Address*, 12.

⁵¹ Multiple sources state that house records show that nineteen black children were born on the property throughout the period that the Mandeville family resided there, and that the family's last slave, Jennie Berry, was buried in the Pompton Plains cemetery at the insistence of Giles Peter Mandeville.

⁵² Parr, 74.

⁵³ Keator, 33.

⁵⁴ Parr, 140.

⁵⁵ Acroterion Historic Preservation Consultants, no page number.

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As the larger Pequannock community grew, changes also came to the Dutch Reformed congregation. In 1813, under the ministry of Rev. Jacob Ten Eyck Field, the congregation had grown sufficiently to warrant the enlargement of the 1771 church building. The congregation held a meeting on December 2, 1813, and selected several church members, including Yellias A. Mandeville, John Mead and Jacob Doremus, as trustees regarding the matter of church expansion. These men decided to extend the original church building sixteen feet towards the Newark Pompton Turnpike and to add a steeple at its east end. In order to maintain correct proportions, the builders raised the walls and windows.⁵⁶ Upon completion in 1814, the pews of the main sanctuary and the balconies sat 552 congregants in total.⁵⁷ Hand-written sketches in the archives of the church note that the front of the 1771 church building may have been oriented to the south. During the expansion in 1813, the orientation was changed to the east to face the Newark Pompton Turnpike, indicating the road's importance, and possibly the prominent role of the church to the broader community.

The buildings for American Protestant churches in the eighteenth and early-nineteenth centuries, including those of the Dutch Reformed denomination, often followed the basic principles of the Wren-Gibbs church plan. This form first appeared in the United States in the early-eighteenth century,⁵⁸ but originated in England a century earlier under architects Sir Christopher Wren and James Gibbs. The form was adapted and changed in various ways, but its common characteristics included an exterior distinguished by symmetry, a prominent steeple or cupola centered on the main façade, and a nearly square plan resulting in a shorter sanctuary and an interior gallery accommodating a sermon-focused worship service.⁵⁹ The Wren-Gibbs arrangement lent itself well to various architectural styles, and was easily reproducible for builders in small communities.

The Dutch Reformed Church experienced similar phases in church building as other Protestant denominations but with regional (or cultural) differences. In his article "The Dutch Reformed Tradition of Bergen County," New Jersey church historian Frank Greenagel describes the dominant characteristics of Dutch Reformed architecture in Bergen and adjacent counties including Morris County. Greenagel writes that in the majority of cases, the basic plan of a Dutch denomination church follows the basic Wren-Gibbs formula of a rectangular building with a projecting tower centered on a symmetrical gable end. He notes that the buildings are slightly distinct from other Wren-Gibbs churches in that the tower usually does not project as far from the elevation, and the churches were usually built of stone rather than wood. Additionally, almost all Dutch denomination churches in northern New Jersey favored a central entrance in the front gable end, often with two additional doors flanking it. Although the Pompton Plains church has been altered, its basic form of symmetrical façade, gable-roof sanctuary and prominent projecting tower remain. The church is distinctive in that it uses brick with stone detailing, which might reflect its late date of construction as a second-generation church building on this property, and its overall prosperity serving a broad geographic region. The church building along with a number of fine examples of Dutch-

⁵⁶ Keator, 109.

⁵⁷ Melvin McClure, *The Celebration of the Two Hundred Anniversary of the Construction of the Sanctuary 1771-1971* (First Reformed Church, Pompton Plains, N.J., November 14-23, 1971), 2. (*From Archives of First Reformed Church of Pompton Plains*)

⁵⁸ New York Landmarks Conservancy, "American Religious Buildings"; available from <http://www.sacredplaces.org/PSP-Info/ClearingHouse/articles/American%20Religion%20Buildings.htm>; Internet, accessed November 2009.

⁵⁹ New York Landmarks Conservancy, "American Religious Buildings."

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American farmhouses from the late-eighteenth and early-nineteenth century in the area also reflect a growing architectural sophistication coupled with a stable farming community.⁶⁰

In 1819, the church incorporated as the Reformed Protestant Dutch Church. Although much of the strife between the coetus and conferentie had been resolved by this time, the Church was continuing to deal with internal struggles on its direction and doctrine. To add to this, many in the church felt that they were in competition with other Protestant denominations, in particular, the newer evangelical denominations, the Methodist and Baptist Churches.⁶¹ To combat their challenges, there were several ways by which the Church began to homogenize and "Americanize." These included the establishment of Sunday schools, the publication of magazines and newspapers aimed at the lay person, and the involvement of both the lay and clergy in major benevolent, charitable and missionary organizations.^{62,63}

In the early years of the nineteenth century, Pequannock, specifically the Pompton Plains area, remained a rural enclave focused on agricultural pursuits, and the Pompton Plains Church remained the center of religious activity (local Baptists and Methodists had to travel to Pompton and Bloomingdale in present-day Passaic County for services).⁶⁴ In the northeast region of the state, the classis of Bergen had added fourteen churches between 1801 and 1839, which led to the creation of the classis of Passaic, which consisted of the church at Pompton Plains, and seven other churches. One other church, Montville, was located in Morris County and the remainder were located in Passaic and Essex Counties.⁶⁵ The Pompton Plains Church also started Sabbath Schools in 1837 including starting four schools in different districts of the church. A second form of outreach by the church was creation of the Women's Missionary Society and the Women's Chapel Association, and involvement by the congregation in Christian Endeavor societies.⁶⁶

As the Pompton Plains congregation grew in relation to the growing rural community in the early-to-mid-nineteenth century, its physical plant also grew or made improvements to respond to the needs of its community. In 1831, two chimneys were added with stoves in order to heat the church.⁶⁷ In 1838, a new parsonage was constructed. A little over one acre consisting of two lots was purchased in 1849 to expand the cemetery; one lot was located to the southeast of the church property and another parcel was located on the north side of the church. In 1858, the congregation installed Rev. John Ferguson Harris at

⁶⁰ Acroterion Historic Preservation Consultants, 3.

⁶¹ Fabend, 32-33.

⁶² Fabend, 41-45

⁶³ A fourth means of broadening membership was also through revivals, which were made popular by the newer evangelical denominations. The revivals were seen by the Reformed Dutch Church as "essential for the survival of the church, and if it did not occur spontaneously, a little help was in order to bring it about." (Fabend, 49) However, there is no documentation of revivals at the Pompton Plains church during this period.

⁶⁴ Munsell, 285.

⁶⁵ Benjamin Cook Taylor and Joseph Meredith Toner, *Annals of the Classis of Bergen, of the Reformed Dutch Church and of the Churches under its Care, including the Civil History of the Ancient Township of Bergen in New Jersey*, (New York: Board of Publication of the Reformed Protestant Dutch Church, 1857), 30 - 31.

⁶⁶ TWO HUNDRED YEARS IN THIS PLACE, 4.

⁶⁷ McClure, *The Celebration of the Two Hundred Anniversary of the Construction of the Sanctuary 1771-1971*, 2.

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the church and during his tenure the Church made interior improvements including the erection of a new pulpit, installation of new furniture, painting the walls and the installation of a new furnace.⁶⁸ By the 1860s, the congregation was once again interested in enlarging the church; these activities began in 1867.⁶⁹ The congregation extended the church by an additional thirteen and one-half feet and added a recess for the pulpit at its west end. An additional window was added within the extra bay of the sanctuary, and all of the windows were fitted with stained glass. The extension allowed for the addition of thirty new pews to the space, and the interior was repainted. The improvements were completed by November 22, 1871.⁷⁰ According to Greenagel, many congregations remodeled and expanded their early churches in the mid-to-late-nineteenth century, and this remodeling often included incorporating Gothic influences, such as adding stained glass to the windows. The growth of the First Reformed Church also corresponded with a subsequent change in the broader Dutch Reformed Church when in 1867, the Church changed its name to the Reformed Church in America,⁷¹ becoming an even more inclusive Protestant denomination and responding to the growing loss of Dutch culture in the day-to-day lives of Americans by the late-nineteenth century.

At the same time the church building was being expanded, the congregation also began its efforts to construct a new building to serve as a Sunday School. Like many churches in the late-nineteenth century, the Reformed Church began to expand its ministry into community outreach, through educational and community services. As a result, such activities often outgrew the church sanctuary and additions or auxiliary buildings were built to support them. The Reformed Church faced this issue with its Sunday School classes and related activities, and in 1869, purchased a piece of property adjoining the churchyard from Ralph and Catherine Van Houten for one hundred dollars. The Church, through the efforts of the women's organizations, purchased an additional tract of 16 x 50 feet to the west of this property in order to provide sufficient space for a building and raised the monies for a new building.⁷² The Church built the chapel in 1877, employing the architectural language of the Carpenter Gothic style. Gothic Revival architecture was popular in the mid-to-late-nineteenth century, especially in the design for church buildings. While the Gothic style had several defining characteristics across the board, several stylistic variations existed within the broader style. One such variation was the Carpenter Gothic. The Carpenter Gothic appealed to both architects and builders as it achieved the stylistic characteristics and proportions of the Gothic style, yet was also readily accessible to those with a limited budget. The style provided the vertical essence of Gothic architecture in a building of modest size,⁷³ which is an accurate description of Grace Chapel. The elements of the Carpenter Gothic style employed at Grace Chapel include the steeply pitched gable roof with overhanging eaves and exposed rafter tails, the Gothic-arched windows and decorative scrollwork at the gable ends of the main building and vestibule, and the use of vertical board-and-batten siding at the vestibule. The congregation initially used the chapel for Sunday School classes as the building provided

⁶⁸ Keator, 124.

⁶⁹ Keator, 125.

⁷⁰ Keator, 126-127.

⁷¹ Lurie, 226.

⁷² Keator, 134.

⁷³ Frank A. Greenagel, "Board-and-Batten: From Cottage to Ecclesiastical Style," available from <http://www.njchurchscape.com/index-may02.html>; Internet; accessed February 2010.

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sufficient space to separate students by their grade.⁷⁴ Over time, the building began to take on additional uses, and the Church officially named it "Grace Chapel" during the 1892-1896 pastorate of Rev. Charles Allen.⁷⁵

The Church continued to use the cemetery throughout the nineteenth century and expanded it during this time with a significant purchase of over four acres northwest of the original churchyard section in 1883. Beginning in the nineteenth century, grave marker design changed with professionally carved marble markers becoming more popular. These markers usually featured neoclassical ornamentation or were simply left plain with just text. At the First Reformed Church cemetery, the congregation employed these marble markers as well as continued to employ the red sandstone markers. Coinciding with these design changes were changes in burial practices. Small churchyards, particularly in urban area, had become overcrowded and unsanitary, which influenced movement away from urban centers to the open spaces on the edges of cities. As a result, the design in the layout of the cemeteries also changed from graveyards that organically grew to cemeteries that were laid in a grid-like pattern.⁷⁶ While the cemetery at the First Reformed Church of Pompton Plains was not replaced by a new cemetery, still being a very rural area, the church did begin to implement a more regular and grid-like approach to the layout of burials as it expanded west of the original churchyard section (Photograph 042).

Coupled with the changes in the layout of the cemeteries, came changes to the landscaping as influenced by the rural garden and lawn cemetery movements of the mid-to-late-nineteenth century. The design of cemeteries featured landscaping, hills, and winding paths, and attempted to present a more pastoral and park-like feel to cemeteries.⁷⁷ Evidence of these shifts in cemetery design is seen in the main section of the First Reformed Church cemetery that stretches west to The Boulevard. This part of the cemetery has two main boulevards running east/west; circular nodes interrupt one of the boulevards in three places (Photograph 043). The curving roads around these nodes, as well as the number of trees refer to the rural garden cemetery and lawn-park cemetery movements. This expansion of the cemetery mostly took place during the late-nineteenth to early-twentieth century when the church purchased what land was available for cemetery purposes.⁷⁸ (By 1915, the Church and cemetery occupied an L-shaped stretch of property that fronts both the Newark Pompton Turnpike to the east, and The Boulevard to the west.)

The Mandeville family continued to live in the house built by Giles W. throughout the nineteenth century. Peter G. Mandeville married Mary Van Ness and they had six daughters and one son, Giles P. Mandeville (1829 - 1899).⁷⁹ When Giles P. married Letitia Van Houten (1831 - 1893) in 1857, his father, Peter, gave him the south side of the house for his family until the time of Peter's death in 1863. Giles P. and Letitia raised four children, Alberta, Elmer, Grace and Melva Hester in the

⁷⁴ Keator, 150.

⁷⁵ Edward G. Engelbart, "History of Grace Chapel," summary of 1736-1936 Historical Discourse Delivered at the Celebration of the Two-Hundredth Anniversary of the First Reformed Church of Pompton Plains, New Jersey (the author: March 27, 2004).

⁷⁶ Veit, 80.

⁷⁷ Veit, 98.

⁷⁸ Engelbart, "History of Grace Chapel."

⁷⁹ Mandeville, *Ye Olden Days Address*, 12.

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house and according to secondary source information, made some modifications to it.⁸⁰ During his tenure, Giles served as the area's first postmaster, and the house served as his residence and as the local post office. After the death of Giles P. in 1899, the family sold the property ending its 117-year tenure associated with the site.

The advent of the railroad and other advances in transportation brought significant change to many of Morris County's rural communities in the late-nineteenth century. Throughout the nineteenth century in Pequannock, development patterns, including patterns of density, show that the focus of the population was along the Turnpike, and this did not change until the railroad cut through The Boulevard resulting in increased density and changes in development patterns. The Montclair and Greenwood Lake Railroad Company was organized in 1875 and built through Wayne, Pequannock, Pompton Plains and so on throughout the 1870s and early 1880s.⁸¹ The New York, Lake Erie and Western Railroad was built through Pompton Plains to Greenwood Lake in 1881. As the railroads advertised the areas they served through flyers and brochures, many city dwellers began to vacation in Morris County, including Pequannock, during the summers.⁸² The Township soon grew enough that many of its once smaller villages, such as Rockaway, Boonton and Kinnelon, broke off into independent municipalities.⁸³ Progress continued into the twentieth century with the upgrade of roads, such as the Newark Pompton Turnpike, which was paved with Macadam in 1909, and again with concrete in 1919 when it became State Highway Route 8.⁸⁴ The town's evolution into a suburban town picked up speed after World War I, when new roads were created adjacent to the Turnpike and farmland was converted into subdivisions.

Change in the Early-to-Mid-Twentieth Century

The Church experienced growth of its membership in the early years of the twentieth century and continued to expand its role in the local social and community life. By the 1920s, the Church had expanded its role in the community considerably, and in the winter of 1925-1926, it hosted a religious revival that resulted in the addition of one hundred new members, the largest in the Church's history.⁸⁵ Expanded membership led to further improvements to the church at both its exterior and interior. At the exterior, the church was painted, and a wrought iron fence was placed along the front of the church property.⁸⁶ At the interior, both the choir loft and the pulpit were enlarged in 1929. The old hot-air furnaces were replaced with steam heating. New carpeting was installed, along with a new baptismal font, kneeling benches, upholstery for the pews, and a new vestry at the south-west side of the church.⁸⁷

⁸⁰ "A History of Giles Mandeville House (1788) in Images, Documents and Commentary" (prepared by Office of Church Historians, First Church of Pompton Plains, 2006). According to several sources, According to several secondary sources, Giles divided the current living room into two rooms, a front room and a back bedroom, converted the house's back bedroom into a kitchen, and built a outdoor cook house to the west of the house

⁸¹ Parr, 203.

⁸² Parr, 201.

⁸³ Edwards, 45.

⁸⁴ Edwards, 20.

⁸⁵ Keator, 200.

⁸⁶ Keator, 201-204.

⁸⁷ Keator, 201.

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By the 1890s, the Sunday school had outgrown Grace Chapel forcing the classes to utilize the chapel kitchen. As a result, the congregation began to advocate for a new building to serve its educational and social needs. The congregation considered enlarging the building, but the grounds were too small to accommodate an addition. Another option was to add a second story and provide another room in the basement, but it was decided the building was too small to warrant such an expense. Instead, the Church decided to erect a separate building, today known as the Church House.⁸⁸ Ground was broken for the new building in 1926, and the chapel began to host a variety of activities. Around this time, Grace Chapel began to serve as a basketball court, a meeting place for a Boy Scout Troop, and was host to various other activities including Christmas entertainments, graduation exercises, retreats, receptions, and exhibits by the Pequannock Historic District Commission.⁸⁹ In 1926, it also temporarily housed the local library.⁹⁰ Despite the expansion of activities within its walls, the chapel has experienced minimal physical modification over time, particularly in its architectural detailing and the interior relationship between its building components. The Church House, in addition to providing classrooms, housed two bowling alleys and a public auditorium that were open to the community at large. One source states, "The church and community organizations were so intertwined that it was difficult to tell one from the other."⁹¹

The cemetery also continued to grow and evolve in the early-twentieth century. In 1904, the Church purchased just over two acres of land along The Boulevard so that the cemetery reached all the way to that road, making up its present-day western border.⁹² At the end of World War I, a granite monument was erected on church grounds at the front edge of the cemetery to commemorate the local lives lost.⁹³ In the 1920s, the Church built a wrought iron picket fence with four stone piers along The Boulevard to demarcate the western border, and soon after the sides of the cemetery received the same type of fence, paid for by contributions from plot owners.⁹⁴ Other improvements made around this time include covering the driveways with crushed stone, installing an irrigation system, and planting more than 1,200 ornamental trees.⁹⁵

After Giles P. Mandeville's death, the Mandeville family sold the property, consisting of approximately five acres, to Albert Phillips in 1905.⁹⁶ Phillips was an architect from Newark who made several significant changes to the house during his tenure; his family lived there from 1905 to 1920.⁹⁷ Several sources note that in his efforts to improve the livability of the house, he also attempted to restore some features lost during the latter occupancy of the Mandeville family.⁹⁸ The changes that Phillips

⁸⁸ Engelbart, "History of Grace Chapel."

⁸⁹ Engelbart, "History of Grace Chapel."

⁹⁰ Parr, 239.

⁹¹ Copy of pages from book titled "Two Hundred Years in This Place; First Reformed Church, Pompton Plains, NJ," 5, (From Archives of First Reformed Church of Pompton Plains).

⁹² Keator, 205.

⁹³ Keator, 54.

⁹⁴ Keator, 204.

⁹⁵ Keator, 205.

⁹⁶ "Friendly House' Celebrates 200 Years." Copy of unknown newspaper article; handwritten note says "1988" and "Suburban Trends."

⁹⁷ "Friendly House' Celebrates 200 Years."

⁹⁸ John Wyzalek, "Old 'Friendly Manse' is historic home for pastor," (copy of unknown newspaper article)

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definitely made include removing the partition between the front and back south rooms returning it to one large room;⁹⁹ the addition of a small porch on the south elevation of the house and the larger porch at the rear;¹⁰⁰ and restoring several wood window sashes.¹⁰¹ However, the most significant change made to the house at this time was when Phillips raised the gable roof over the main section and kitchen wing to increase the head height of the upstairs bedroom spaces, and added dormers to both sides of each gable roof.¹⁰² This roof expansion resulted in changes to the detailing of the roof cornice and the reframing of the gable ends of both building sections. The next family to occupy the Mandeville House was the Cecil W. Tate Family, who moved into the house in 1924 and made the next significant changes. The family added a greenhouse to the south wall (today the sun porch); as a result, they converted the only south-facing first floor window to a door. Author and local resident George Parr, relates that he was friends with one of the Tates' sons, and that the Tates added the basement under the kitchen wing because the kitchen floor, which was set at grade, had failed.¹⁰³ Dutch-American houses were often changed and expanded in the early-twentieth century to meet that era's mindset of this architecture, and to respond to the changing needs of the occupants. Such changes included adding or expanding porches, changing the roofline and adding dormered openings. Despite these alterations, there remain many visual characteristics of the original architecture to convey its historic associations.

By 1905, the Sabbath Schools that were established in the outlying districts in the nineteenth century had new chapels; these included at Pequannock (present-day Wayne), Lincoln Park and Jacksonville.¹⁰⁴ In December 1927, the Pequannock Reformed Church was organized, Lincoln Park soon followed and both separated from the Pompton Plain Church. The branching off of the mother church in the early-twentieth century is a reflection of both the growth of the region through development and increased population, as well as a desire for autonomy within the larger congregation.

One of the most significant days in the history of the First Reformed Church of Pompton Plains was when Charles A. Van Ness discovered the church building burning in the early morning hours of October 24, 1937.¹⁰⁵ In his "Historical Sketch" of the Church, Reverend Eugene Keator wrote that less than ten minutes after the first fire truck reached the church that all ten of its stained glass windows exploded from the heat. Within an hour, the fire engulfed the church's 128-foot steeple, which fell across the Turnpike.¹⁰⁶ An article published the next day in the *Paterson Evening News*, "Historic Pompton Plains Church Destroyed," stated, "Nothing remains today but the charred walls of the once beautiful structure which was an outstanding example of Dutch Colonial architecture." With the collapse of the steeple and the slate roof, as well as the burning of its

⁹⁹ Antoinette Perrett, "A Colonial House Restored in Fabric and Spirit; How an Intimate and Appreciative Study of the Locality Brought an Old House Back to Life – the Spirit of Colonial Decoration," *House and Garden* (September 1915); available from <http://ia311510.us.archive.org/1/items/housegarden28greeuoft/housegarden28greeuoft.pdf>; Internet; accessed February 2010.

¹⁰⁰ Wyzalek.

¹⁰¹ Perrett.

¹⁰² Wyzalek.

¹⁰³ Parr, 234.

¹⁰⁴ Copy of pages from book titled "Two Hundred Years in This Place; First Reformed Church, Pompton Plains, NJ," (*From Archives of First Reformed Church of Pompton Plains*), 5.

¹⁰⁵ "Two Hundred Years in This Place; First Reformed Church, Pompton Plains, NJ," 213.

¹⁰⁶ Edwards, 14.

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timbers, the only remains of the church were its stone and brick walls, evidenced in historic photographs (Historic Image No. 5). The cause of the fire was never determined, although it was speculated that possible causes might have been a short circuit in the electrical wiring underneath the organ or a problem with the chimney flue.¹⁰⁷

The congregation, under the leadership of Pastor Keator, acted quickly to rebuild the church and hired Hobart B. Upjohn for the project. The congregation dedicated the rebuilt church on April 9, 1939, less than two years after the fire. Hobart B. Upjohn was the son of Richard M. Upjohn (1828-1903) and the grandson of Richard Upjohn (1802-1878), both well-known architects. Hobart graduated with a degree in mechanical engineering from Stevens Institute of Technology in 1899. He worked for a variety of engineering firms after graduation, including Cyrus L. W. Eidlitz, architect, and Andrew McKenzie, engineer, who had formed one of the first joint-practice architectural and engineering firms in the United States. While working for Eidlitz and McKenzie, Upjohn received a letter intended for his father, who had died in 1903, requesting a design for a new church. Upjohn created a design, visited the church, and convinced the congregation's leaders to hire him. With the help of his father and grandfather's reputations, at the age of 29, he opened his own architectural office in New York City in 1905. For the next forty years, his firm produced an array of churches primarily in New England, New York State, New York City, and North Carolina. The firm also designed private houses and buildings for hospitals and schools. He closed his practice in 1945 and died in 1949.¹⁰⁸

For the First Reformed Church project, Upjohn retained many of the building's pre-fire, nineteenth-century features, and overall form including its exterior walls and tower base. The most important feature, the steeple, was reconstructed to its original form and detailing. It appears Upjohn approached the remainder of the building at two levels. The first was rebuilding the exterior and interior so the church building reflected what were considered Colonial precedents at the time. The second was to adapt the building to better serve the needs of the current congregation. He rebuilt the windows at the sanctuary to their original proportions with multiple-light wood-hung sash. The window configurations at the east elevation and the west apse were changed. At the east elevation, the windows that formerly cut through the front pediment at the tower and on either side of it were removed and an oculus was inserted at the upper reaches of the tower, creating a more formal fenestration pattern. At the west end, the apse and chancel areas were expanded and a Palladian-style window installed. Possibly, due to the amount of heat damage, the sanctuary sidewalls were stuccoed and the entire building painted white. The gable roof form was retained including the installation of a new slate roof supported by steel frame construction. The interior was modified somewhat more substantially. The new sanctuary was built to have a balcony across its east wall reached by stairs on either side of the tower (as opposed to two balconies supported by iron columns along its sidewalls, as it previously had). This change was made to make the church interior feel more spacious.¹⁰⁹ The chancel area was also expanded.¹¹⁰

¹⁰⁷ "Two Hundred Years in This Place; First Reformed Church, Pompton Plains, NJ," 214.

¹⁰⁸ "Upjohn Hobart Brown," *North Carolina Architects & Builders*; available from <http://ncarchitects.lib.ncsu.edu/people/P000078>; Internet; accessed February 2012.

¹⁰⁹ Parr, 294.

¹¹⁰ "A Growing Church – Share the Spirit; a History of First Reformed Church of Pompton Plains, 1736-Present" (*From Archives of First Reformed Church of Pompton Plains*).

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A Changing Landscape in the Late-Twentieth Century

Despite residential growth in the early-twentieth century brought about by the railroad, improvements in road transportation, and other influences, Pequannock generally remained a farming community until after World War II.¹¹¹ The end of the war in 1946 brought an explosion of growth that lasted throughout the 1950s and 1960s.¹¹² One source states that these two decades "constituted the greatest leap forward in Pequannock Township's 250-year history."¹¹³ Pequannock today is almost entirely developed with suburban subdivisions. Many of its commercial enterprises have located on the adjacent N.J. Route 23, but the Newark Pompton Turnpike continues to act as a main street for the Township.

Since the church building's rebuilding in the 1930s, the congregation and its mission continued to serve the needs of the larger community, and was the sole religious institution in the Pompton Plains area until the early 1950s when other religious denominations began to build their church buildings to minister to a growing population with varying religious needs.

The Tate family sold the Giles Mandeville House to Dr. and Mrs. Hugh B. Lynn of Verona, NJ¹¹⁴ in 1944.¹¹⁵ The house continued to be used as a private residence but also served as the offices of Dr. Lynn, a pediatrician, who turned part of the first floor into his office. In 1953, the Lynn family sold the house to the First Reformed Church of Pompton Plains for \$35,000¹¹⁶ in order for the house to serve as a manse. The manse received its most recent renovation in 2006 and included significant upgrades to the kitchen and the upstairs and downstairs bathrooms; interior decorating of the wall finishes including wallpapering and painting; a new master bathroom was created on the second floor; and air conditioning was installed throughout the house.¹¹⁷ The Church made the changes for the comfort of the pastors and their families who serve the congregation.

In 1956, Pequannock Township changed its form of government, and constructed its first municipal building designed for that purpose. The placement of the building was directly across from the First Reformed Church's church building and the design was such that the new building was set back from the street giving prominence to the church building, but the cupola of the municipal building, set at its center, was aligned with the steeple of the church building. This relationship shows the town's recognition of the role of the church in the history and development of the township.

As of 2007, the Church had 450 families as members of its congregation¹¹⁸ and the educational and community outreach, which the Church began to support in the nineteenth and twentieth centuries, continues strongly today. The First Reformed Church cemetery continues use for burials, which mostly take place in the southeastern section of the cemetery.

¹¹¹ Parr, 260.

¹¹² Parr, 204.

¹¹³ Parr, 309.

¹¹⁴ "Friendly House' Celebrates 200 Years."

¹¹⁵ "A History of Giles Mandeville House (1788) in Images, Documents and Commentary."

¹¹⁶ "Friendly House' Celebrates 200 Years."

¹¹⁷ "A History of Giles Mandeville House (1788) in Images, Documents and Commentary."

¹¹⁸ Bryan La Placa, "First Reformed Church predates United States." *Neighborhood* (newspaper). April 4, 2007.

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First Reformed Church of Pompton Plains**Morris, New Jersey**

Name of Property

County and State

10. Geographical DataAcreage of property 15.5**UTM References**

(Place additional UTM references on a continuation sheet.)

1	18	558800	4535050
	Zone	Easting	Northing
2	18	559290	4535118

3	18	559320	4534925
	Zone	Easting	Northing
4	18	558810	4534965

☐ See continuation sheet**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared Byname/title Margaret M. Hickey, Historic Preservation Specialist, Beth Bjorklund, Historic Preservation Specialist and Kathryn Ritson, Historianorganization Connolly & Hickey Historical Architects, LLC date 26 September 2012street & number P.O. Box 1726 telephone 973 746 4911city or town Cranford state New Jersey zip code 07016**Additional Documentation**

Submit the following items with the completed form:

Continuation Sheets**Maps**A **USGS map** (7.5 or 15 minute series) indicating the property's location.A **Sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items**

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name First Reformed Church of Pompton Plainsstreet & number 529 Newark-Pompton Turnpike telephone 973 835 1144city or town Pompton Plains state New Jersey zip code 07444

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503.

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Section number 10 Page 1

Verbal Boundary Description

The boundaries correspond with the property currently owned by the First Reformed Church of Pompton Plains, which is Lot 13 of Block 2201 on Sheet 22 of the 2003 Pequannock Township Tax Map. See also the included Site Diagram that is based on a 2003 property survey.

Boundary Justification

These boundaries are based on the property currently owned by the First Reformed Church of Pompton Plains, part of which has been owned since 1771, and the rest of which has been acquired since then, as the Church has needed to expand.

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Section number Photos Page 1

Name of Property: First Reformed Church of Pompton Plains

City or Vicinity: Pompton Plains, Pequannock Township

County: Morris **State:** New Jersey

Photographer: Margaret Hickey and Beth Bjorklund

Date Photographed: February 2010, December 2010, and July 2011

Description of Photograph(s) and number:

NJ_Morris County_First Reformed Church of Pompton Plains_001
The east (front) elevation of the church building, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_002
Detail of east (front) elevation showing tower, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_003
Detail of pediment at east elevation south of tower, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_004
Detail of entrance door at east elevation south of tower, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_005
Detail of typical sanctuary window on south elevation, camera facing northeast.

NJ_Morris County_First Reformed Church of Pompton Plains_006
The north elevation of the church building, camera facing southeast.

NJ_Morris County_First Reformed Church of Pompton Plains_007
Detail of west end of north elevation, camera facing southwest.

NJ_Morris County_First Reformed Church of Pompton Plains_008
The south elevation of the church building, camera facing northwest.

NJ_Morris County_First Reformed Church of Pompton Plains_009
West elevation of the church building, camera facing east.

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NJ_Morris County_First Reformed Church of Pompton Plains_010

Detail of the transition between the breezeway and church building, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_011

View of the front entrance within the narthex, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_012

East end of the sanctuary with the second-story balcony, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_013

The second-story balcony, camera facing north.

NJ_Morris County_First Reformed Church of Pompton Plains_014

West end of the sanctuary with apse, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_015

The north vestry, camera facing northwest.

NJ_Morris County_First Reformed Church of Pompton Plains_016

East elevation (front) of Grace Chapel, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_017

West elevation of Grace Chapel, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_018

East and south elevations of Grace Chapel, camera facing northwest.

NJ_Morris County_First Reformed Church of Pompton Plains_019

North elevation of Grace Chapel, camera facing south.

NJ_Morris County_First Reformed Church of Pompton Plains_020

Detail of wooden screen detailing at gable end of Grace Chapel, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_021

Detail of front (east) elevation of vestibule at Grace Chapel, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_022

East end of meeting room of Grace Chapel, camera facing east.

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NJ_Morris County_First Reformed Church of Pompton Plains_023
West end of meeting room of Grace Chapel, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_024
Kitchen in west wing of Grace Chapel, camera facing southwest.

NJ_Morris County_First Reformed Church of Pompton Plains_025
Hall in west wing of Grace Chapel, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_026
East (front) elevation of the manse, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_027
South elevation of the manse, camera facing north.

NJ_Morris County_First Reformed Church of Pompton Plains_028
South and west elevations of the manse, camera facing northeast.

NJ_Morris County_First Reformed Church of Pompton Plains_029
West elevation of the manse, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_030
West elevation of the manse showing porch, camera facing east.

NJ_Morris County_First Reformed Church of Pompton Plains_031
North elevation of the manse, camera facing south.

NJ_Morris County_First Reformed Church of Pompton Plains_032
North and east elevations of the manse, camera facing southwest.

NJ_Morris County_First Reformed Church of Pompton Plains_033
Central hall of the manse, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_034
Dining room of the manse with door to the kitchen, camera facing northeast.

NJ_Morris County_First Reformed Church of Pompton Plains_035
Fireplace with built-in cabinetry in the downstairs office of the manse, camera facing northeast.

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NJ_Morris County_First Reformed Church of Pompton Plains_036

East bedroom of the manse with door to the northeast bedroom, camera facing north.

NJ_Morris County_First Reformed Church of Pompton Plains_037

Original churchyard section of the cemetery behind the church building, camera facing northeast.

NJ_Morris County_First Reformed Church of Pompton Plains_038

Red sandstone gravestone void of decoration, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_039

Gravestone for Margaret Sloat, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_040

Gravestone with cherub detail, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_041

Gravestone with urn detail, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_042

Early-nineteenth-century section of cemetery behind original churchyard, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_043

Mid-twentieth-century section of cemetery with curving boulevards, camera facing west.

NJ_Morris County_First Reformed Church of Pompton Plains_044

View of the front (east) façade of the Church House, camera facing southwest.

NJ_Morris County_First Reformed Church of Pompton Plains_045

View of the front (east) façade of Friendship Hall, camera facing southwest.

Description of Historic Images and number:

Historic Image_First Reformed Church of Pompton Plains_01

View of First Reformed Church of Pompton Plains in the mid-nineteenth century.

Source: Archives of the First Reformed Church of Pompton Plains.

Historic Image_First Reformed Church of Pompton Plains_02

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View of First Reformed Church of Pompton Plains in the mid-nineteenth century showing the fenestration pattern at the east (front) elevation prior to the fire.

Source: Archives of the First Reformed Church of Pompton Plains.

Historic Image_First Reformed Church of Pompton Plains_03

View of First Reformed Church of Pompton Plains after sanctuary was expanded in 1871.

Source: Archives of the First Reformed Church of Pompton Plains.

Historic Image_First Reformed Church of Pompton Plains_04

View of the interior of First Reformed Church of Pompton Plains looking west in 1936 prior to the fire. Credit: Archives of the First Reformed Church of Pompton Plains.

Source: Eugene H. Keator, *Anniversary Memorial: 1736-1936, First Reformed Church, Pompton Plains, New Jersey* (Pequannock, NJ: the author, 1936).

Historic Image_First Reformed Church of Pompton Plains_05

Historic image of the what was left of the church building after the 1937 fire.

Source: "Two Hundred Years in This Place; First Reformed Church, Pompton Plains, NJ," page 216.

Historic Image_First Reformed Church of Pompton Plains_06

View of the church building in the mid-twentieth century after the building has been rebuilt.

Source: Emil R. Salvini, *Historic Pequannock Township*. (Lyndhurst, NJ: Wheal Grace Corporation Historical Publications, 1987)

Historic Image_First Reformed Church of Pompton Plains_07

View of Grace Chapel in the early-twentieth century. This image shows the Gothic style windows that were removed sometime after this picture was taken.

Source: Archives of the First Reformed Church of Pompton Plains.

Historic Image_First Reformed Church of Pompton Plains_08

Late-nineteenth-century image of the manse (Giles Mandeville House).

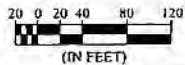
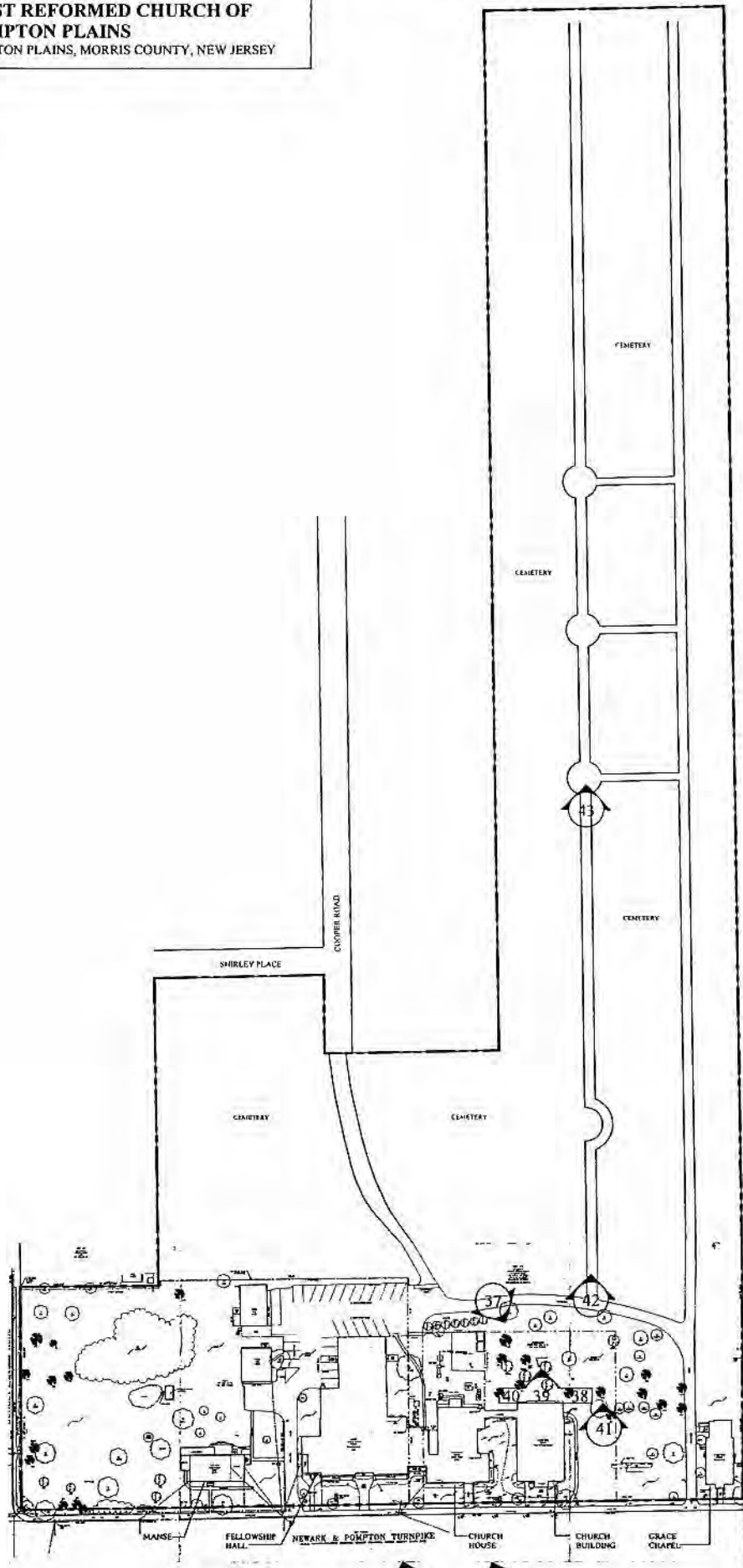
Source: Emil R. Salvini, *Historic Pequannock Township*. (Lyndhurst, NJ: Wheal Grace Corporation Historical Publications, 1987).



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HISTORICAL
ARCHITECTS, LLC
P.O. Box 1724
Cranford, NJ 07016
908-261-9911

SITE DIAGRAM
**FIRST REFORMED CHURCH OF
POMPTON PLAINS**
POMPTON PLAINS, MORRIS COUNTY, NEW JERSEY

REVISED SEPTEMBER 2012



FIRST REFORMED CHURCH OF POMPTON PLAINS

PHOTO KEY

PK1

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY First Reformed Church of Pompton Plains
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW JERSEY, Morris

DATE RECEIVED: 10/26/12 DATE OF PENDING LIST: 11/27/12
DATE OF 16TH DAY: 12/12/12 DATE OF 45TH DAY: 12/12/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12001034

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 12.12.12 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.





A black and white photograph of a building's exterior. The building features a prominent triangular pediment with a decorative cornice. A banner is hung across the front of the building, displaying the text "Open Doors", "Open Hearts", and "Open Hands" in a serif font. The banner also features a stylized leaf design at the bottom. The building's facade is composed of large, rectangular blocks. The image is partially framed by tree branches in the upper left corner. The lighting creates strong shadows on the building's surface.

Open Doors
Open Hearts
Open Hands





































































In
Memory
of

John Mead who departed
this life the 26th of
February 1809. aged 33
years. and 26 days.

In
Memory
of

Margaret Slote, wife
of John Mead, who
departed this life
December the 6th 1805
aged 81 years 1 Month
and 9 days



Here lies The Body of
Elizabeth Wife of Doct^r
Beckman Van Bueren fro^m
New York Who Died Oct^r
y^r 10th A D 1778 in y^r 43th
year of her Age

Blessed are y^e Dead Which
Die in the Lord
Even so Saith the Spirit
for they Rest from there Labour

IN
Memory of

SARAH

WIFE OF

JACOB S. LINGGERS
who departed this life

Nov. 10, 1881

aged 66 years 10 Mo.

and 10 Days













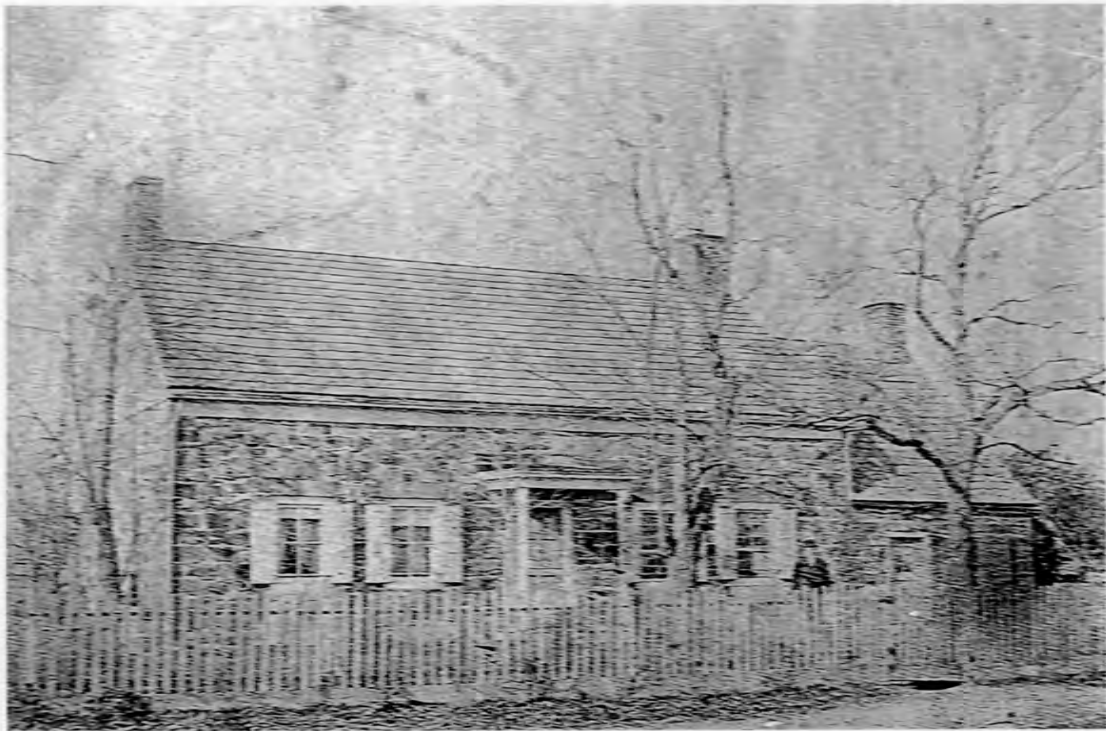


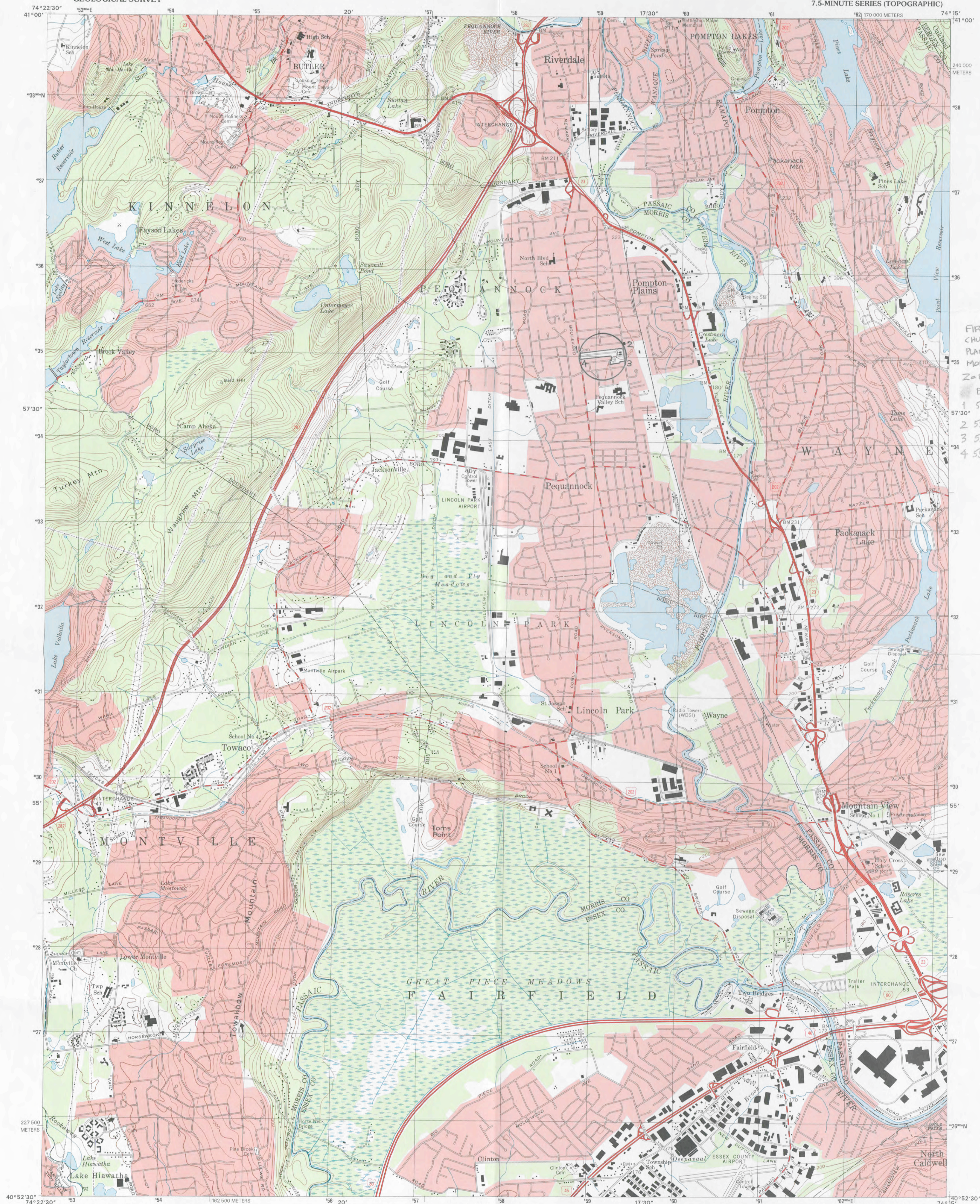






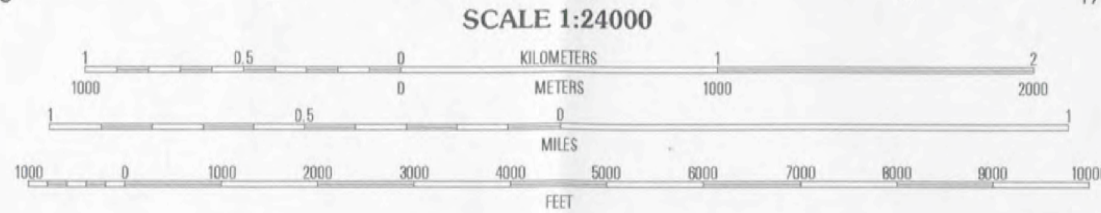
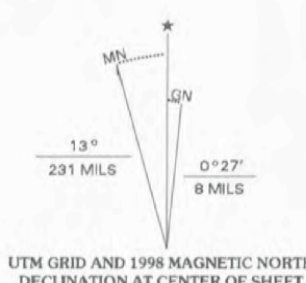






FIRST REFORMED
CHURCH OF POMPTON
PLAINS, POMPTON PLAINS,
MORRIS CO., N.J.
Z=18
E N
1 558200 4535050
2 559290 4535118
3 559320 4534925
4 558910 4534965

Produced by the United States Geological Survey
Topography compiled 1942. Planimetry derived from imagery
taken 1955. Survey control current as of 1943
North American Datum of 1983 (NAD 83). Projection and
1 000-meter grid: Universal Transverse Mercator, zone 18
2 500-meter ticks: New Jersey Coordinate System of 1983
North American Datum of 1927 (NAD 27) is shown by dashed
corner ticks. The values of the shift between NAD 83 and
NAD 27 for 7.5-minute intersections are obtainable from
National Geodetic Survey NADCON software
Landmark buildings verified 1943



ROAD CLASSIFICATION
Primary highway
hard surface
Secondary highway
hard surface
Light-duty road, hard or
improved surface
Unimproved road
Interstate Route
U.S. Route
State Route

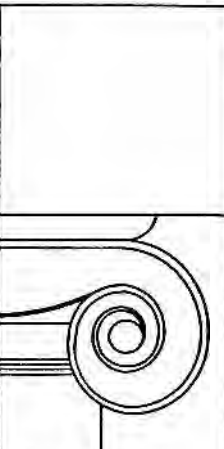
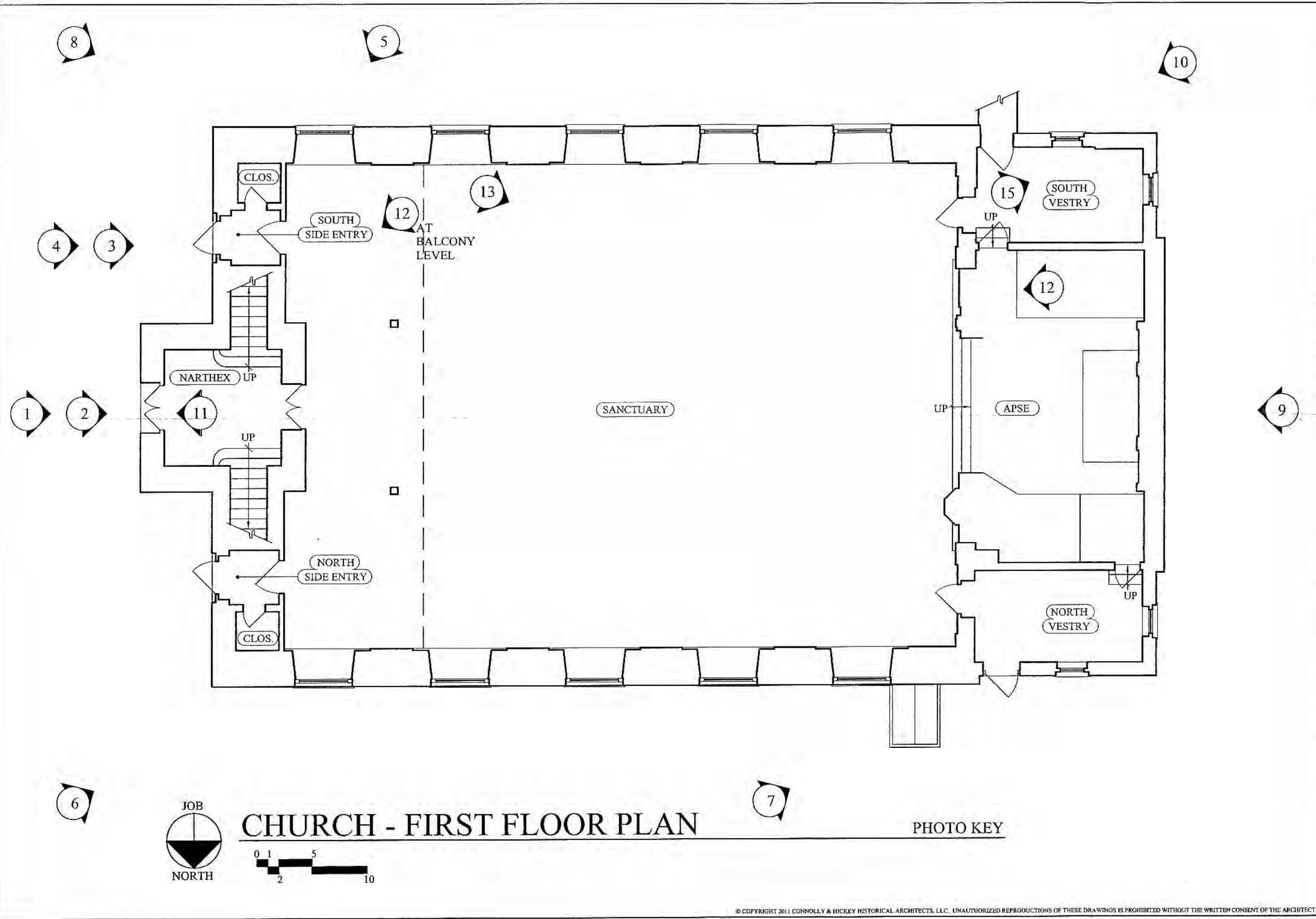
1	2	3
4	5	6
7	8	

1 Newlandland
2 Wanque
3 Ramsey
4 Borton
5 Paterson
6 Morristown
7 Caldwell
8 Orange

POMPTON PLAINS, NJ
1995
NIMA 6165 IV NE-SERIES V822

FOR SALE BY U.S. GEOLOGICAL SURVEY, P.O. BOX 25286, DENVER, COLORADO 80225
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST





CONNOLLY & HICKEY
HISTORICAL ARCHITECTS

P.O. Box 1726
Cranford, NJ, 07036
973 746-4911

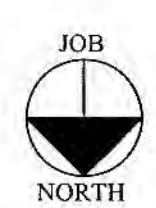
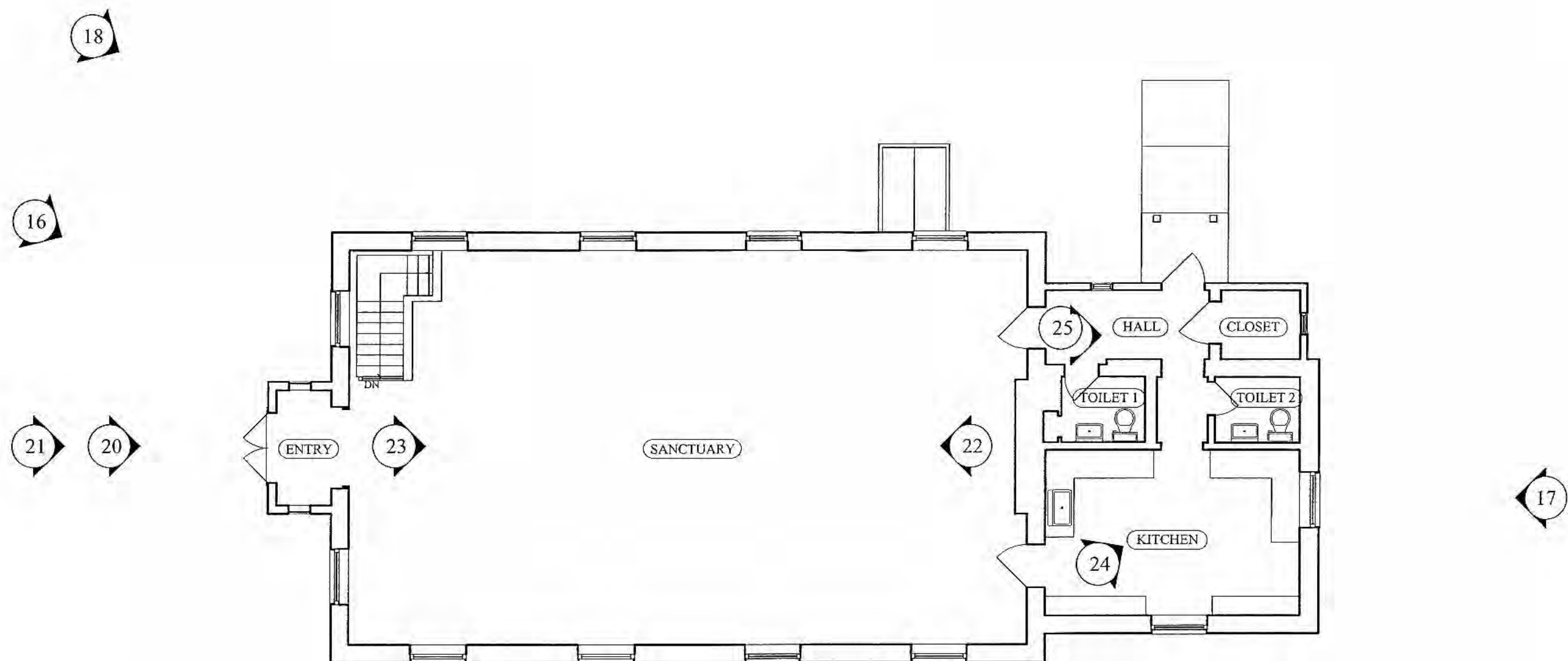
THOMAS B. CONNOLLY, AIA
NJ 21A1016992
PA RA403776
MARGARET M. HICKEY, RA
NJ 21A101824500

PROJECT No. 0910H

DATE: 26 SEPTEMBER 2012

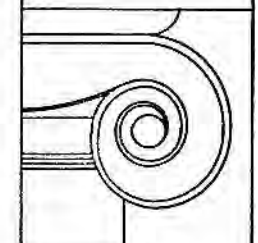
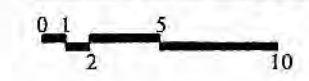
HISTORIC PRESERVATION PLAN
CHURCH BUILDING
FIRST REFORMED CHURCH OF
POMPTON PLAINS
POMPTON PLAINS, NEW JERSEY

PK2



CHAPEL - FIRST FLOOR PLAN

PHOTO KEY



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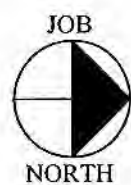
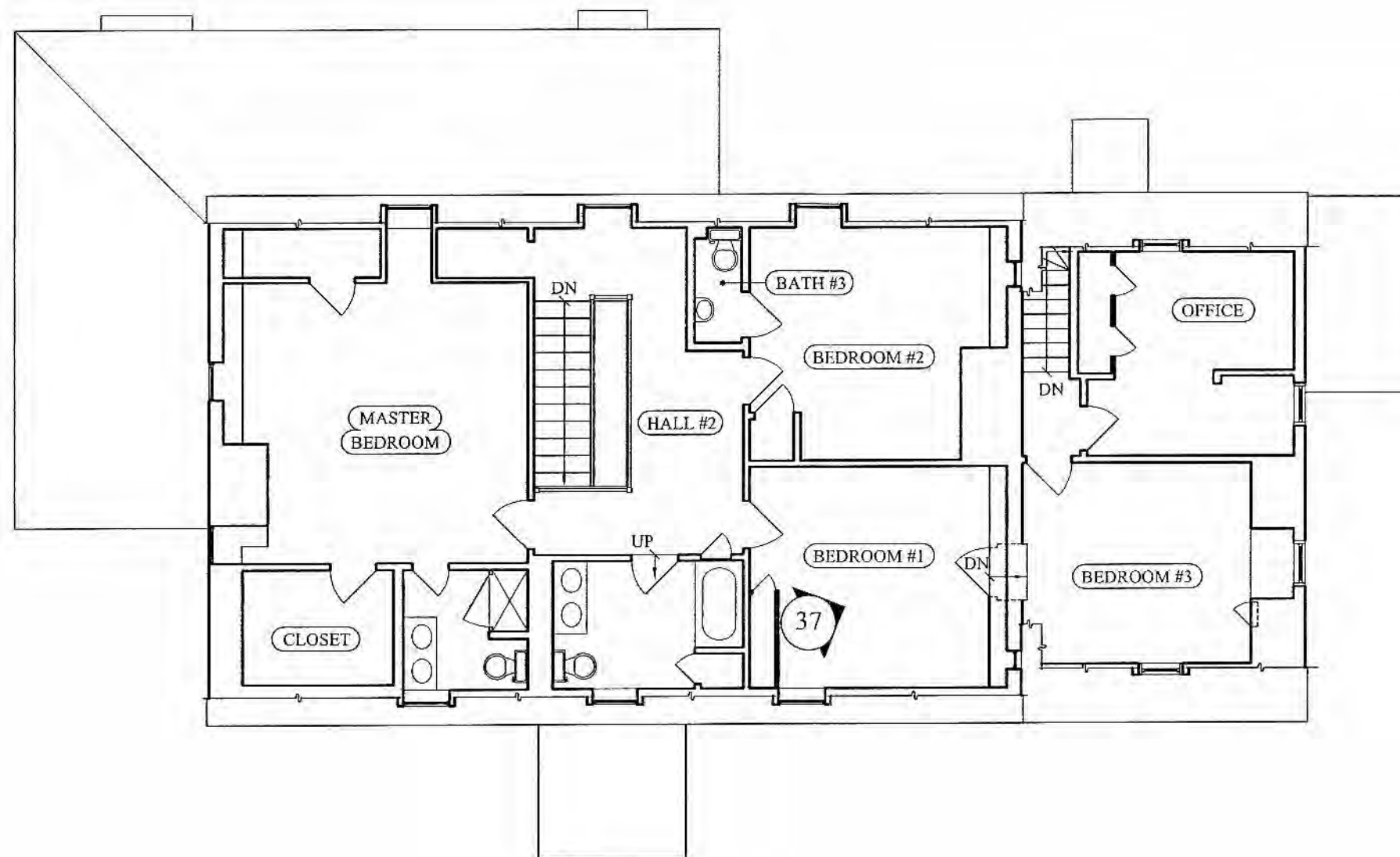
THOMAS B. CONNOLLY, AIA
NJ 21A1016992
PA RA403776
MARGARET M. HICKEY, RA
NJ 21A101824500

PROJECT No. 0910H

DATE: 26 SEPTEMBER 2012

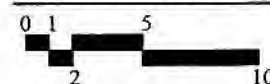
HISTORIC PRESERVATION PLAN
GRACE CHAPEL
FIRST REFORMED CHURCH OF
POMPTON PLAINS
POMPTON PLAINS, NEW JERSEY

PK3

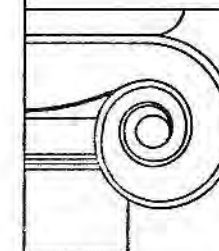


MANSE - SECOND FLOOR PLAN

PHOTO KEY



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THOMAS B. CONNOLLY, AIA
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MARGARET M. HICKEY, RA
NJ 21A01824500

PROJECT No. 0910H

DATE: 26 SEPTEMBER 2012

HISTORIC PRESERVATION PLAN
GILES MANDEVILLE HOUSE (MANSE)
FIRST REFORMED CHURCH OF
POMPTON PLAINS
POMPTON PLAINS, NEW JERSEY

PK5

28

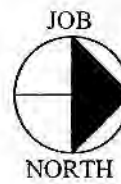
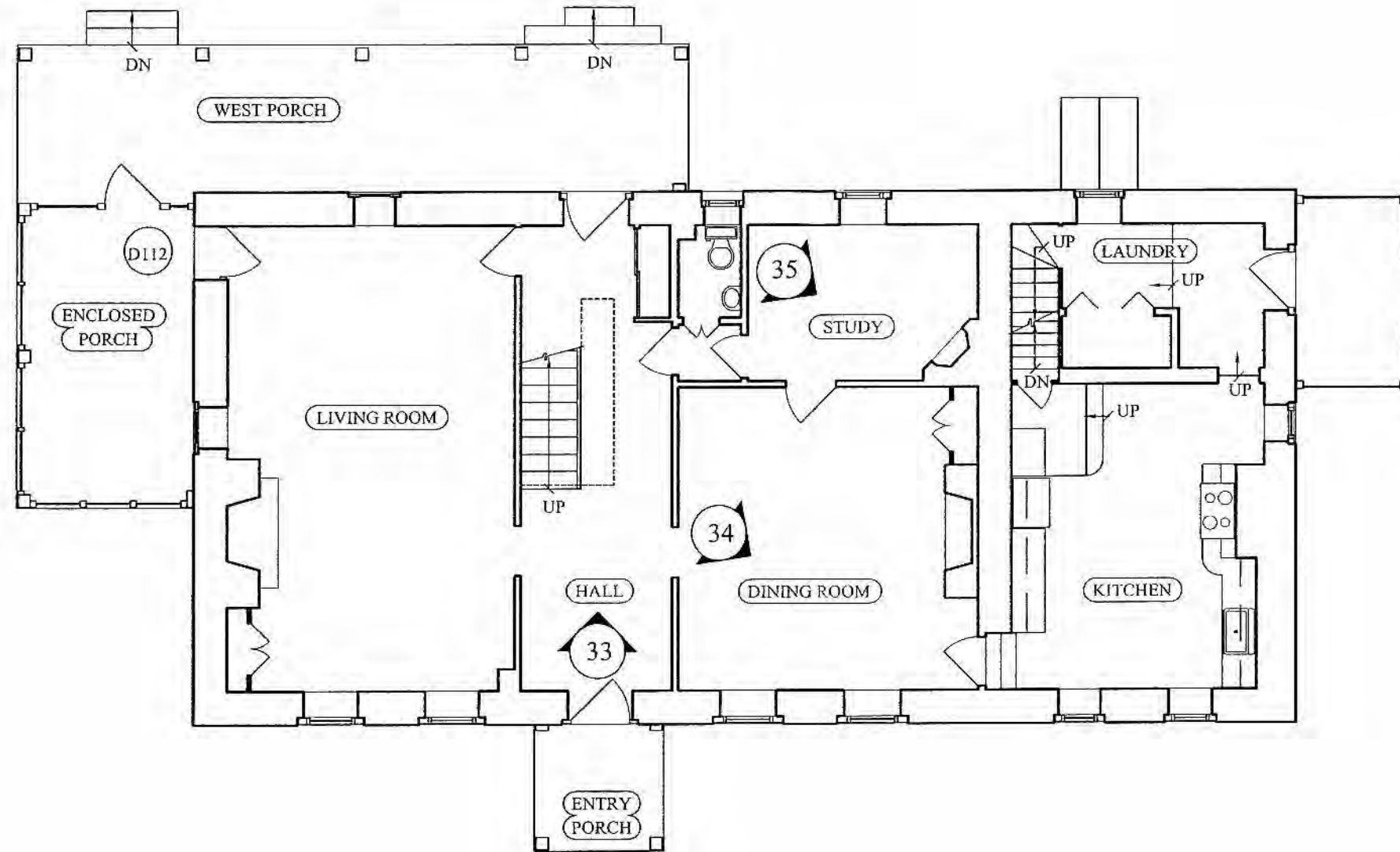
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30

27

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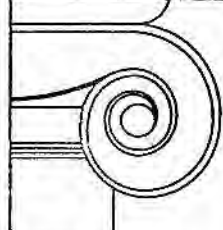
32



MANSE - FIRST FLOOR PLAN



PHOTO KEY



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HISTORICAL ARCHITECTS

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Cranford, NJ, 07016
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THOMAS B. CONNOLLY, AIA
NJ 21A1010992
PA R5403776
MARGARET M. HICKEY, RA
NJ 21A101824500

PROJECT No. 0910H

DATE: 26 SEPTEMBER 2012

HISTORIC PRESERVATION PLAN
GILES MANDEVILLE HOUSE (MANSE)
FIRST REFORMED CHURCH OF
POMPTON PLAINS
POMPTON PLAINS, NEW JERSEY

PK4

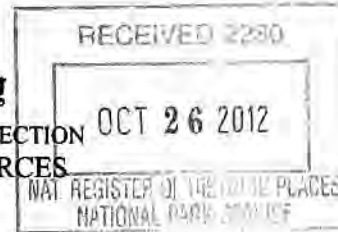


HPO Proj. #09-0734-6
Chrono #: I2012-199

State of New Jersey

DEPARTMENT OF ENVIRONMENTAL PROTECTION NATURAL AND HISTORIC RESOURCES

Office of the Assistant Commissioner
MAIL CODE 501-03A
PO Box 420
Trenton, New Jersey 08625
609-292-3541/Fax: 609-984-0836



BOB MARTIN
COMMISSIONER

CHRIS CHRISTIE
GOVERNOR

KIM GUADAGNO
Lt. Governor

October 10, 2012

Paul Loether, Chief
National Register of Historic Places
National Park Service
Department of the Interior
Washington, D.C. 20240

Dear Mr. Loether:

I am pleased to submit the nomination for the First Reformed Church of Pompton Plains, Morris County, New Jersey, for National Register consideration.

This nomination has received majority approval from the New Jersey State Review Board for Historic Sites. All procedures were followed in accordance with regulations published in the Federal Register

Should you want any further information concerning this application, please feel free to contact Daniel D. Saunders, Administrator, New Jersey Historic Preservation Office, Mail code 501-04B, P.O. Box 420, Trenton, New Jersey 08625-0420, or call him at (609) 633-2397.

Sincerely,

Rich Boornazian
Deputy State Historic
Preservation Officer