

United States Department of the Interior
National Park Service



737

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any 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 from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name St. James Lutheran Church and Cemetery

other names/site number Straw Church, Old Straw Church; Straw Church Cemetery

2. Location

street & number 1213 U.S. Highway 22

not for publication

city or town Pohatcong Township and Greenwich Township

vicinity

state NJ code NJ county Warren code 041 zip code 08865

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
 I hereby 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 at the following level(s) of significance:

national statewide local

Rob Boony Ass't Commissioner 8/25/16
 Signature of certifying official/Title Date

NJ DEP
 State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register determined eligible for the National Register

determined not eligible for the National Register removed from the National Register

other (explain) _____

For Edson H. Beall 10.24.16
 Signature of the Keeper Date of Action

St. James Lutheran Church and Cemetery
Name of Property

Warren, NJ
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5. Classification

Ownership of Property
(Check as many boxes as apply.)

Category of Property
(Check only **one** box.)

Number of Resources within Property
(Do not include previously listed resources in the count.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input type="checkbox"/>	building(s)
<input checked="" type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

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

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

Religion (religious facility)

Religion (religious facility)

Funerary (cemetery)

Funerary (cemetery)

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

Early Republic (Federal)

foundation: Stone

walls: Brick

roof: Ashpalt

other: _____

Narrative Description

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

See Continuation Sheets

St. James Lutheran Church and Cemetery
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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 old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Exploration/Settlement

Architecture

Period of Significance

c.1768 - c.1835

Significant Dates

1771 - cemeteries earliest identified interment

1834 - existing church building constructed

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

N/A

Architect/Builder

Isaac Shipman - builder (possible)

Philip Larrew - brick mason

Criteria Considerations

Criteria Consideration A: Though St. James Lutheran Church and Cemetery is owned and operated for religious purposes, it derives its primary significance from: 1.) its association with the history of northwestern New Jersey under general Criteria for Evaluation A, and 2.) its architectural distinction under the general Criteria for Evaluation C.

St. James Lutheran Church and Cemetery
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Narrative Statement of Significance

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

See Continuation Sheets

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

See 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 # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other

Name of repository: St. James Lutheran Church

Church only

Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreage of Property 2.5 acres

(Do not include previously listed resource acreage.)

Latitude/Longitude Coordinates

1.) Latitude: 40.680399°, Longitude: -75.144738° 2.) Latitude: 40.679925°, Longitude: -75.145754° 3.)
Latitude: 40.680364°, Longitude: -75.146276° 4.) Latitude: 40.680686°, Longitude: -75.145706° 5.) Latitude:
40.681187°, Longitude: -75.146186° 6.) Latitude: 40.681405°, Longitude: -75.145720°

Verbal Boundary Description

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

See Continuation Sheets

Boundary Justification

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

See Continuation Sheets

11. Form Prepared By

name/title Chris Carson, Historic Preservation Specialist
organization Eclectic Architecture date November 18, 2015 (Revised 12/09/15)
street & number 20 Municipal Drive telephone (908) 387-8630
city or town Phillipsburg state NJ zip code 08865-7800

St. James Lutheran Church and Cemetery
Name of Property

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e-mail ccarson@eclecticitecure.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A Google Earth map with latitude and longitude coordinates noted and indicating the property's location is substituted.

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
Included
- **Continuation Sheets**
Included for Sections 7, 8, 9, 10 and Photo ID
- **Additional items:** (Check with the SHPO or FPO for any additional items.)
Historic photographs and maps; architectural drawings included

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

See Continuation Sheets

Property Owner:

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

name St. James Lutheran Church, St. James Lutheran Cemetery Association
street & number 1213 U.S. Highway 22 telephone (908) 454-2864
city or town Phillipsburg state NJ zip code 08865

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.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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St. James Lutheran Church and Cemetery

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NARRATIVE DESCRIPTION

Overview

St. James Lutheran Church and Cemetery, also known as Straw Church, is located in Pohatcong and Greenwich Townships of Warren County in northwestern New Jersey.¹ The property straddles the westbound lanes of U.S. Route 22. The church stands on a wide median strip south of the roadway in Pohatcong Township while the cemetery is located to the north in Greenwich Township. The property, historically a single entity, was divided along the line of the roadway with the creation of Pohatcong Township in 1889. The proposed boundaries of the nominated resource include portions of two legal parcels, one in each township, and include approximately 2.5 acres. The site is situated on a prominent hilltop, at approximately 400 feet above sea level, overlooking the Pohatcong Valley to the southeast.² Westbound Route 22 follows the route of a former aboriginal footpath and later wagon road that connected central and southern New Jersey to the Delaware River crossing at the town of Phillipsburg, located three miles to the west of St. James. The landscape surrounding the church and cemetery is characterized by gently rolling hills and upland prominences visible to the north and south.³ While historically farmland, the locality is increasingly characterized by low-density suburban development in 2015. Beyond the open space created by the site of the church and cemetery (and an adjacent unassociated cemetery), the area is now marked by commercial development along the Route 22 corridor.

Saint James Lutheran Church includes three resources within the boundaries proposed in this nomination—two contributing and one non-contributing. Contributing resources consist of one building, a brick, Federal style church built in 1834, and one site, a cemetery associated with the church since its founding. The church was previously determined eligible for the National Register of Historic Places.⁴ The non-contributing resource is a brick, gable-roofed Fellowship Hall completed in 1960 that abuts the southeast corner of the historic church building.

Church Exterior

St. James Lutheran Church is the third house of worship built on the site since the congregation's inception in the mid-18th century. The church is three bays wide, four bays deep, and two stories tall. It has a moderately sloped gable roof covered in asphalt shingles. The church is a shallow rectangle in plan. It measures 55'-4" across its front and rear elevations and 65'-4" along its sides. The grade-to-eave height averages about 30' around the building; the roof ridge is 15' there above. A small frame cupola sits astride the ridge toward the front façade. The cupola was added in 1960.

¹ Pohatcong Township: Block 76 / Lot 1 (±1 acres); Greenwich Township: Block 23 / Lot 38 (±11.7 acres)

² The Pohatcong Creeks drains the valley flowing to the southwest as a tributary of the Delaware River.

³ Pohatcong and Greenwich Townships, and thereby the subject property, are located in the Highlands physiogeographic province of northwestern New Jersey. The Highlands include significant areas of Warren, Sussex, Hunterdon, Morris and Passaic Counties in New Jersey.

⁴ Patrick Andrus, Keeper of the National Register (NPS, USDO), Determination of Eligibility Notification, 27 December 1996.

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The church fronts U.S. Route 22 at its north gable end (see photos 1-5). (Its orientation is actually northeast. For clarity, the traditional cardinal directions north, south, east and west are used in this description.) The north (front) elevation features a pedimented cornice and its brick walls are laid up in Flemish bond (see photos 14 and 17) The checkered brickwork provides a decorative flourish to an otherwise restrained, solid architectural aesthetic characterized by symmetry and simplicity. At the first floor, the three-bay front is composed of paired entrances set in arched openings located equidistant, right and left, of a central arched window opening. The entrances rest upon dressed limestone sills, include three-panel double doors, and door surrounds composed of flanking Tuscan style collonettes that carry plane-molded architraves and transom bars. There above, semicircular stained glass fanlights, framed by thin Grecian ovolo backbanding, fill the arched openings (see photo 14). While the doorways are original, their stained glass fanlights are not (see photo 13). The original fanlights included clear glass, divided by intersecting curved Gothic muntins. The arched window opening positioned between the entrances also holds stained glass that, like the glazing of the adjacent fanlights, is not original to the church. This opening originally held a double-hung window with its arched upper sash terminating in the same Gothic muntins described before. The lower sash was composed of ten rectangular panes; the arched upper included fifteen rectangular panes and ten irregular divisions created by the intersecting muntins (see photo 16 and figures 8, 10 and 11). The same Grecian backbanding found around the fanlights, also frames this window opening. The stained glass windows were installed as memorials in the 1980s.⁵ Paneled shutters, no longer present, originally hung alongside this and all other first floor windows of the church; while blinds flanked those at the second.

The three-bay fenestration of the front is continued at the second floor level with arched window openings similar to, though taller than, the central window at the first floor. The windows here, are composed of two-over-two, double-hung sashes that hold opalescent glass and include fixed double lancet transom windows above. The transoms include the same opalescent glass. The second floor windows, like the central first floor window, originally consisted of double-hung sashes of clear glass with Gothic upper sashes (see photo 17). These second-generation windows were installed during renovations in 1918. A single semicircular lunette window penetrates the brick gable-end pediment at the attic level. It is similar to the double lancet transom windows at the second floor and also a 1918 replacement. The original gable window was an Adamesque, semi-circular fanlight with radiating and swag muntins that is now stored in the church's attic (see photo 26). A cornerstone is located at the northeast corner of the main facade at grade and reads "May 1st A.D. 1834" (see photo 12).

The west (side) elevation is defined by four equally spaced and aligned window openings at the first and second floor levels of the church (see photos 10 and 11). The first floor window openings are not formed with masonry arches like the front elevation but are instead rectangular. Iron lintels imbedded in the brickwork carry the wall above each (see photo 15). This condition merits particular attention as an early example of the incorporation of iron reinforcement into traditional masonry construction in this region of New Jersey.⁶ The thin Grecian backbanding present on the front of the church also frames

⁵ "Memorials and Gifts," in possession of the congregation, n.p.

⁶ The use of iron lintels in masonry construction did not become popular until the 1850s. The traditional use of masonry arches (round or flat) and wood lintels remained common well after this time. Donald Friedman, *Historical Building*

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these window openings. The windows light the sanctuary and most now hold stained glass installed in the 1980s. The openings originally held fifteen-over-ten light, clear glass double-hung windows. At the second floor level, the arched openings are again present and include two-over-two, double-hung sashes of opalescent glass and fixed double-lancet transoms above of 1918 vintage. These openings originally held clear glass double-hung windows with arched Gothic style upper sashes (see figure 10).

As demonstrated by the west elevation of the church, a distinction between the front of St. James and its other elevations is the absence of Flemish bond in the brickwork of the latter. The decorative and more labor-intensive Flemish bond was abandoned on the church's secondary elevations in favor of the common bond method. Common bond, sometimes referred to as American bond, employs header courses of brick at widely spaced intervals (in this instance every ninth course) in lieu of alternating headers and stretchers in every course as in Flemish bond. The presence of Flemish bond is often a good indicator of a building's age, as its use, more typical in refined Colonial and Federal Era buildings, waned during the first third of 19th century. The roof-wall junctions of the church's side elevations consist of boxed-eaves (see photo 18) that continue the horizontal element of the main façade's pedimented cornice.

The east (side) elevation is identical to the west in its four-bay construction and detail (see photos 5, 7 and 8). First floor window openings are rectangular with stained glass window replacements and second floor window openings are arched with opalescent glass replacements. The fenestration of the east elevation is however interrupted at its southeast corner by a one-story entrance and lobby of the 1960 fellowship hall, which conceals an original window opening at the first floor level. While the church and fellowship hall are functionally independent, they share a 17' section of wall here and 10' along the rear (south) elevation of the church. Though the architectural merit of the fellowship hall may be questioned, a deliberate effort to uncouple the contemporary building visually from the the historic church is clear in its design.

The south gable end that forms the rear of the church, though similar to the front, is, like the church's west and east side elevations, laid up in common bond (see photos 9 and 10). It also lacks the full pedimented cornice that distinguishes the main façade of the church. Instead, raking cornices terminate with simple returns at their intersections with the side eaves. While no other evidence exists to suggest that a pedimented cornice was ever executed here, a linear area of inferior quality, clinker brick crosses the rear wall of the church in precisely the location the horizontal element would have been constructed. This suggests that a pedimented cornice may have been planned, but was abandoned as a matter of economy in the building of this secondary elevation.

The foundation visible at the rear of the church holds an original six-light sash to the left and a doorway at center accesses the basement. The three-bay fenestration of the rear elevation is defined at the first floor level by a rectangular window opening (identical to those described on the side elevations) to the left, a tall arched chancel window opening at center, and an abandoned rectangular window opening to

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the right. The abandoned window opening is now filled with brick and partially concealed by the overlapping 1960 fellowship hall. The stained glass chancel window is not original to the church. The wall was altered for the installation of the church's first decorative window here in c.1879. The window, which depicts the Gospel story, "Let the Children Come unto Me" was a component of interior renovations carried out at the time of its installation.⁷ Arched window openings positioned at opposite corner bays at the second floor hold stained glass that replaced double-hung windows. Like the front of the church, a single semicircular lunette window that originally held an Adamesque fanlight, penetrates the gable at the attic level. A small brick chimney rises above the southeast corner of the church on the rear elevation.

Church Interior

The rectangular floor plan of the church is organized as a simplified basilica form. The church functions relative to its longer north-south axis and with a chancel area at its south end. After entering the north gable-end, and passing through a small narthex (foyer) that services opposing stairs to the galleries above, two central aisles, corresponding with the exterior's paired entrances, pass through the nave (sanctuary) and converge before a dais-raised chancel rail, altar table, and pulpit, at the south chancel wall opposite the entrances (see photos 19, 20 and 21). A rostrum is positioned to the left of the altar table and the baptismal font to the right. The tall, broad interior of the sanctuary is largely uninterrupted by structural components save for columns that support rear and side galleries. The clear-spanned sanctuary was accomplished through the use of timber trusses in the construction of the church's roof system (see photo 25); the bottom chord of which carries the space's painted plaster ceiling. The plaster ceiling includes a deep, cove cornice transition between it and the surrounding walls, also finished in painted plaster. The ceiling is further ornamented with a field of embossed tin panels late 19th century origin (see photo 24). Early painted woodwork, including doors, baseboard, casings, paneling and railings, is found throughout the interior.

Second floor galleries surround the sanctuary on the north, east and west sides of the sanctuary. The gallery floor is supported by a series of seven, equally spaced Tuscan columns similar to those that flank the front entrances. The columns are raised on plinths. A delicate balustrade of turned newel posts, balusters and rails lines the paneled balcony wall of the gallery (see photos 22 and 23). The gallery, though little used today, originally functioned in concert with a central high pulpit, no longer present, that was elevated on the chancel wall. Such high pulpits were common to Lutheran and other Protestant churches in the eighteenth and nineteenth centuries. Tradition holds that this early pulpit was original to the congregation's 1790 church and relocated to the present church in 1835.⁸ The high pulpit was likely taken down as part of renovations to accommodate the memorial chancel window installed above a lower altar in 1879. It is probable that a simple dais, perhaps all or part of the dais in place today, was constructed to carry an altar table and pulpit at that time. An Ionic proscenium highlights the chancel wall and frames the stained glass window (see photo 21).

⁷ "Memorials and Gifts," n.p.

⁸ "Jane Buck Notes" and "Carol Buck Book," n.p.

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The appearance of St. James’s vestibule, sanctuary and gallery spaces, though largely the product of the church’s original construction, has been affected by renovations carried out during its 180-year history. In addition to the c.1879 alterations of the church’s chancel area and the more recent installations of stained glass around the sanctuary, several changes should be mentioned. Church memorabilia indicates the large brass, two-tiered (oil fueled) chandelier at the center of the sanctuary today was installed in the sanctuary in 1871 (see photos 19 and 20). In 1885, the dais area of the chancel was enlarged and “lowered” yet again. In 1890, the interior of the church was papered and the church’s four original cast iron cylinder stoves were replaced by a central heating system. The new heating system was located in a partial basement area excavated specifically for its installation. In 1898, embossed tin panels were installed on the narthex and sanctuary ceilings (see photo 24) and in 1908 the church’s original boxed pews were replaced with those currently in place. As noted in the exterior description, the original clear glass window sashes were replaced in 1918. The church was electrified in 1928.⁹

From the ground up, the vast majority of the St. James’ existing construction is original. Within the partial basement and crawlspace, the floor system of the narthex and sanctuary are visible overhead. The floor construction is divided into four equal parts by three 10”x10” hand hewn Chestnut girders built into the front (north) and rear (south) 2’-0” thick limestone foundation walls. The girders span the depth of the church and are supported by stone piers. Three bays of 3”x10” sawn Hemlock joists set transverse (east-west) and carry the original floorboards of the vestibule and sanctuary above. The joists are pocketed into the side foundation walls (east and west) and are joined flush to the girders at their opposite ends with-mortise and-tenon joints. The central two bays of joists span between and are similarly joined to the hewn girders.

Above the limestone foundations, the church’s 1’-6” thick (four-wythe) brick exterior walls rise to join and support the churches attic floor system and timber-framed roof. The front and rear gable walls step down at the attic level and continue to the ridge at 1’ thick (three wythes). As introduced previously, the timber trusswork of the church’s ceiling and roof system is remarkable (see photo 25). The six impressive long-span kingpost trusses that make St. James’ broad, open sanctuary possible are visible in the attic. The trusses are set transverse (east-west) at approximately equal intervals and atop the brick sidewalls. They are composed of sawn and hewn members and span the sanctuary’s 52’-4” interior width. Truss members include opposing top-chord principal rafters and single-member bottom chords joined at their centers to the ridge above with central kingposts. The attic flooring conceals the bottom chord. The trusses include prince posts that flank the kingpost and further divide the span. The trusses are strengthened with struts that run diagonally between the bases of the kingposts and the heads of the prince posts, and again diagonally between the bases of the princeposts and the undersides of the principal rafters. The trusses are put together with mortise-and-tenon joints that are reinforced with iron straps, stirrups and bolts. Three sets of purlins and ridge beams run perpendicular between trusses and carry a roof deck of common rafters. The common rafters, composed largely of modern dimensional lumber, are replacements. Vertical truss elements evidence noticeable deformation in locations where their cross sections were reduced and weakened by the cutting of joints; most such areas are now reinforced with steel clamps. Modern dimensional lumber collar-ties also reinforce the trusswork.

⁹ Ibid.

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Living members of the congregation report that the roof was heavily damaged during a weather event in the mid-20th century and required extensive repairs which likely accounts for the noted modern alterations.

Church Grounds and Cemetery

As introduced previously St. James stands within the median strip of U.S. Route 22 in Pohatcong Township. The property surrounding the church within the boundaries of this nomination is long, narrow and roughly rectangular. The roadway passes to the north and south. A driveway and parking lot are located immediately to the west of the church. A one-story, fellowship hall built in 1960, a lawn area, network of walkway and a second parking lot are located to the east of the church. Grass strips line the south and north sides of the parking lot.

Roadbed and shoulder alterations to the course of U.S. Route 22 overtime impacted the church grounds of St. James; most notably along the front of the church. A 20' wide yard area low stone walls, trees and hitching posts that lined the roadway in the late 19th century (see figure 9), were consumed as the roadway was widened during the automobile age. The last remnant of the early yard, expressly accounted for in the congregation's acquisition of the property in 1833, was sacrificed for the construction of an additional west-bound traffic lane in 2010. At that time, the current concrete stairways and ramp (lined with modern decorative metal railings) that provide circulation between the church grounds and sanctuary were erected.

St. James Cemetery is situated north of the church, across the westbound lanes of Route 22 in Greenwich Township. A low limestone wall and a series of mature shade trees line the cemetery along the roadway (see photos 1-4). An abandoned early entrance of a width suited for horse drawn vehicles interrupts the wall along Route 22, immediately opposite the church building. A datestone set in the wall to the right of the entrance reads "June 1790" (see photo 27). Tradition holds that the datestone and the balance of the wall are built from stone collected from an earlier second church building, built in 1790, when it was pulled down at an unknown date. To the left of the entrance is a bronze memorial plaque dedicated to the many veterans of the American Revolutionary War buried in the cemetery.¹⁰ Cast stone entrance columns topped with concrete urns of late-19th or early-20th century origin stand at either side of the entrance. They are independent of the earlier low wall. A historic photograph of unknown date shows the columns standing roughly 8' higher than at present and decorative iron gates close the burial grounds. An arched banner spans the entrance overhead (see figure 14). A driveway located at the southeastern corner of the cemetery parcel now provides access from westbound Route 22. A small one-room public schoolhouse, constructed in 1858, stands beside the driveway.

The area of the cemetery, within the boundaries of this nomination, contains several hundred grave markers, erected from the mid-18th to mid-19th centuries (see photos 27-37). The markers are arranged in irregular, roughly parallel rows running east-west and facing north-south, perpendicular to U.S Route 22, which follows the path of an early wagon road in place at the time of the cemetery's beginning. The

¹⁰ The memorial was installed on the wall by the local chapter of the Daughters of the American Revolution in 1934.

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markers are typically grouped in family clusters (see photo 29). Conditions such as ground settlement, sizable gaps in marker placement and the presence of toppled markers concealed by soil migration and overgrowth suggest many early graves are now unmarked. In addition, the effect of acid rain has rendered many markers illegible today. One central lane perpendicular to Route 22 and originating at the abandoned early entrance described before, divides the grounds within the boundaries of this nomination into east and west sections

The earliest markers consist of headstones of brown sandstone or white and gray-veined white marble set vertically in the ground. Smaller footstones accompany headstones in many locations. Ledger stones, which consist of large marble slabs placed horizontally, flush with the ground, or raised on pedestals as table stones, cover several prominent early burials (see photo 37). Several primitive, rough-hewn markers cut from local gneissic-granite are also present (see photo 35 and 36). The headstones within the nominated area at St. James Cemetery are commonly of a simple tripartite form with a central arched tympanum and matching secondary wings, either flat or shaped. The dominant variety of the early headstones present are classified as Philadelphia markers, named in reference to the market that bred their popularity in 18th and 19th centuries, though many reflect earlier New Jersey carving traditions.

Of particular interest are stones that reflect the Germanic cultural traditions particular to the northwestern counties of the state. In their form and artistic conventions, these early markers demonstrate the influence of and cultural affinity with the Pennsylvania German origins of many of the earliest settlers to today's Warren, Sussex and western Morris County. Many employ German text in their inscriptions, though English is also common. The earliest confirmed interment is that of a child, David Metz, whose brown sandstone marker dated "1771" is carved in German (see photo 33). The collection of early markers at St. James Cemetery include the work of at least three identified professional carvers active in northwestern New Jersey and eastern Pennsylvania during the second half of the 18th and first decades of the 19th century. These include Solomon Teetzel (see photo 32), Abner Stewart, apprentice and successor to the much-admired 18th century master carver Ebenezer Price (see photo 34), and an anonymous craftsman known by experts as the Northampton County Carver (see photos 30 and 31). The Saucon Valley area of Northampton County, Pennsylvania is the geographic center of this craftsman's work and a locale that supplied many of Straw Church's early members moving into New Jersey. An impressive work of the Northampton Carver at St. James is the headstone of Peter Heintz. The stone is carved on its front and rear faces. The rear face features a tree of life motif that is indicative of the carver's Germanic origins. The stone has been the subject of recent study by funerary art experts Richard Veit and Mark Nonestied. The markers German inscription reads, "Here rests in God Peter Heintz. Was born A.D. 1718 on freely held land in the Earldom of Hagenburg in Germany. He died February 21, 1777 at 59 years of age."¹¹ In their recent publication, Veit and Nonestied listed St. James Cemetery as a cemetery of "exceptional interest" in New Jersey history.¹²

¹¹ Translation by St. James parishioner George Scherer, Phillipsburg, NJ.

¹² Mark Nonestied and Richard Veit, "Carrying on the Stone Cutting Business," *Garden State Legacy* (Issue 11, 2011), http://www.gardenstatelegacy.com/files/Carrying_on_the_Stone_Cutting_Business_Nonestied_Veit_GSL11.pdf, (accessed 21 August 2015; Richard Francis Veit, Mark Nonestied. *History in the Landscape: New Jersey Cemeteries and Tombstones* (Piscataway, NJ: Rutgers Press, 2008), 64-66, 274.

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Later markers within the boundaries of this nomination date to the second quarter of the 19th century. These markers, typically headstones cut from marble, incorporate sentimental funerary motifs such as weeping willows, lyres and doves. Others later markers consists of monumental obelisks and urns. In addition to the hundreds of grave markers that dot the landscape of St. James cemetery, it is likely that the ground here holds the archaeological remains of several structures related to the congregation's early history including its first two church buildings on the site though their precise locations have not been confirmed.

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NARRATIVE STATEMENT OF SIGNIFICANCE

Introduction and Summary

St. James Lutheran Church, was founded as a union church by German Lutheran and German Reformed Protestant settlers of northwestern New Jersey c.1760. At the time of its founding, and for a century thereafter the church formed the “center” of the German American community in the area of today’s southern Warren County.¹ The church drew its membership from a broadly dispersed agrarian population inhabiting the eastern flank of the upper Delaware Valley in a locale commonly known as the Forks of the Delaware, so named for the confluence of the Delaware and Lehigh Rivers at the New Jersey-Pennsylvania boundary roughly three miles west of the subject property. The church is commonly called Straw Church or Old Straw Church due to a long perpetuated tradition that the group’s first primitive church was built with logs and thatched with straw.

Straw Church stands on land that was nominally part of Burlington County at the start of the 18th century. With the re-drawing of municipal boundaries, it became part of Hunterdon County in 1714, then part of Morris County in 1739. At the time of the congregation’s founding c.1760, the property was in Greenwich Township, Sussex County, formed from territory of Morris County in 1753. Greenwich Township, and thereby the church property, became a part of Warren County with the municipality’s creation from a portion of Sussex County in 1824. Pohatcong Township was taken from a portion of Greenwich Township in 1882. The church property was split at that time to straddle the boundary between Pohatcong and Greenwich Townships in Warren County. Constructed in 1834, the noteworthy Federal Style church building, which now stands in Pohatcong Township, is the religious community’s third house of worship erected on or near the current site. The congregation’s burial ground, which was the setting of the first two churches, lies directly opposite the church, across US Route 22, in Greenwich Township (see sketch map).

First and second-generation Rhenish and Palatine German immigrants comprised a significant share of the pioneer population that settled northwestern New Jersey during the 18th century. Bypassing the previously settled coastal and piedmont regions of New Jersey and southeastern Pennsylvania, they joined a diverse population of American and foreign-born, including English, Dutch and Ulster-Scots (Scotts-Irish), all competing for available land. The majority were farmers and the rich fertile soil that continues to characterize the region around Straw Church was an ideal location for establishing themselves in the New World. The settlers brought their native languages, cultures and old world traditions and began the process of building ethnic communities in America. Straw Church and its cemetery constitute a religious landscape that testifies to the formative presence and later acculturation of German Americans in northwestern New Jersey during the Colonial and Early National periods. As such, St. James Lutheran Church, Straw Church, is eligible for listing on the National Register of Historic Places and is locally significant under Criterion A in the area of Exploration/Settlement. The church is further eligible for the National Register of Historic Places under Criterion C and is locally significant in the area of Architecture as a commendable example of a full form, vernacular Federal style church.

¹ Hubert G. Schmidt, “Germans in Colonial New Jersey,” *American-German Review* (June-July, 1958), 6.

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St. James' period of significance begins c.1768 with the settlement of the congregation on the nominated site and ends c.1835. By the latter date, the German-speaking population that founded the church was commonly integrated with the region's English-speaking mainstream. The use of English, in lieu of German, in both religious and social affairs prevailed among the congregants of St. James by this time and the inward-looking mindset that characterized New Jersey's German communities in the 18th century was replaced by an engagement in civic affairs by its membership. Proof of the Straw Church community's acculturation is perhaps best memorialized by the Federal style church they completed in the same year, 1835. The church's Palladian styling demonstrates the transfer and diffusion of Anglo-American architectural preferences then dominant in New Jersey and the young American nation to a community of second and third generation German Americans.

Though the effects of suburbanization have impacted the church and cemetery, the combined resource retains a reasonably high degree of integrity in its design, materials, workmanship and setting from this period.

General Settlement of Northwestern New Jersey

West Jersey proprietors first claimed the lands surrounding Straw Church in the second decade of the 18th century. The earliest land warrants and surveys coincide with the withdrawal of the Delaware Indians and the organization of the area within Hunterdon County in 1714.² The proprietor's initial surveys targeted lands that were located near aboriginal trails, included swift running streams, or held mineral resources. Existing trails offered ready access, streams provided the basis for water-powered industry, and mineral resources, particularly iron ore, could be exploited for commerce. The presence of fertile soil was also of great interest to early landholders. The area that surrounds St. James boasted all of the described qualities, especially the latter. The suitability of region's limestone-rich soils for agriculture attracted early attention. After lands were surveyed, proprietors commonly held onto their claims as investments in hopes of increasing land values.³ As described by one historian, "By 1730, nearly all of the most fertile land in our county [Warren] was taken up by the proprietors, a good deal of which they held for many years before selling it to settlers"⁴

Though information regarding the first several decades is limited, settlement in today's southern Warren County was well underway by the 1730s. According to one source, the earliest permanent settlement occurred at today's Phillipsburg, prior to 1734. In 1739, Daniel Martin received a grant to establish a ferry across the Delaware River in the same locale and by 1742, a flatboat ferry operated at the Forks of the Delaware connecting northwestern New Jersey with the Pennsylvania frontier at the nascent German-speaking community of Easton.⁵ Easton thereafter became the county seat of Northampton County,

² George Wyckoff, Cummins, *History of Warren County New Jersey* (New York: Lewis Historical Society Publishing, 1911), 10-23.

³ Peter O. Wacker, *The Musconetcong Valley of New Jersey: A Historical Geography* (New Brunswick, NJ: Rutgers University Press, 1968), 33-34, 74.

⁴ Cummins, 23.

⁵ James P. Snell, *History of Sussex and Warren, New Jersey, with Illustrations and Biographical Sketches of its Prominent*

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Pennsylvania, in 1752, and the principal center of trade and commerce in the Forks region and northwestern New Jersey.⁶ The locality of Phillipsburg was named about the same time but remained part of Greenwich Township until 1861.⁷ The history of Phillipsburg and Easton and their surrounding agricultural communities were entwined at an early date.

In addition to the ferry running between Easton and Phillipsburg, other crossings downriver and a network of primitive roads improved contact with the northwestern New Jersey in the 1750s.⁸ One such road from Trenton followed the route of the aboriginal Malayelick Path, and terminated at Martin's ferry crossing to Easton. The route of this early roadway crosses the site of Straw Church and was identified as a King's Road by the 1760s. An intersecting road some miles to the east provided a way into the area from New Brunswick as well. Thus, today's southern Warren County was accessible to newcomers from eastern Pennsylvania, the Raritan Valley and southern New Jersey by the mid-1740s.⁹ The ferry links with Pennsylvania and the overland routes from settled regions of New Jersey were central to the growth of the region thereafter.

The pioneer population that settled northwestern New Jersey "was quite a polyglot one."¹⁰ A limited population of Dutch settlers from New York reached the far northern Minisink region, in today's Sussex County, and established Dutch Reformed church communities in the 1720s.¹¹ Settlers of English extraction from south Jersey settled in the area of today's Hunterdon and Morris Counties about the same time. This group included Episcopalians and Quakers and a few Congregationalists from New England. Episcopalians erected a church as early 1725 and the Quakers a meetinghouse by 1747.¹² The New England contingent was generally absorbed by other religious groups already in place or soon to arrive.¹³ In the area of today's Warren County, Episcopalians erected a church in 1750 and the Quaker's a meetinghouse in 1752.¹⁴ English-speaking Scots-Irish began populating northwestern New Jersey in

Men and Pioneers (Philadelphia: Everts and Peck, 1881), 474, 550.

⁶ Wacker 139, 141-142.

⁷ Snell, 550-552.

⁸ Wacker, 49.

⁹ The aboriginal footpath is identified as the Malayelick Path by Wheaton J. Lane and Peter O. Wacker. Lane, *From Indian Trail to Iron Horse; Travel and Transportation in New Jersey, 1620-1820* (Princeton: Princeton University Press, 1939), 16; Wacker, 25-27, 37 & 45. A travel account of future New Jersey Provincial Governor Thomas Pownall describes a journey over this road to Bethlehem, PA, by way of Phillipsburg and Easton, in 1755 and the route is depicted on the earliest map of northern New Jersey's road network published in 1758. Thomas Pownall, *A Topographical Description of the Dominions of The United States of America: A Topographical Description of Such Parts of North America as Are Contained in the (Annexed) Map of the Middle British Colonies, and C., in North America* (Pittsburgh: University of Pittsburgh Press, 1949), 100-101; Thomas Jefferys, *A General Map of the Middle British Colonies in America* (Philadelphia: Lewis Evans, 1758). Its description as a King's Road comes from road returns and from land transactions adjacent to the roadway executed in the second half of the 18th century; Sussex County Deeds, Liber A2, 46.

¹⁰ Wacker, 36.

¹¹ *Ibid.*, 43-44.

¹² *Ibid.*, 40-41; Peter O. Wacker, *Land and People: A Cultural Geography of Pre-industrial New Jersey: Origins and Settlement Patterns* (New Brunswick, NJ: Rutgers University Press, 1975), 181. James P. Snell, *History of Hunterdon and Somerset Counties New Jersey* (Philadelphia: Everts and Peck, 1881), 438.

¹³ Wacker, *Land and People*, 173-74.

¹⁴ Cummins, 260-261; Snell, *History of Sussex and Warren*, 31.

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the 1730s after debarking at Philadelphia and initial settlement in Bucks and Northampton Counties in Pennsylvania. By the 1740s they were "the larger, and for a time the controlling element" in the region.¹⁵

The Scots-Irish influx from Pennsylvania spiked during the late 1750s and early 60s as a result of the French and Indian War there and continued at reduced levels into the 1790s. Scots-Irish were responsible for the establishment of three Presbyterian congregations in the area of today's Warren County by the early 1740s. One was located two miles east of the subject property along the King's Road at the Pohatcong Creek. Tradition holds that Presbyterian missionary David Brainerd preached in a log church there on two occasions in 1744.¹⁶

In the decades after 1750, a steady flow of German-speaking pioneers added to the ethnic diversity of northwestern New Jersey. Like the Scots-Irish, Germans commonly came to the area by way of Philadelphia, the Delaware River Valley and the Pennsylvania frontier. Easton, with its ferry, was a natural point of "overflow" of Pennsylvania Germans into New Jersey.¹⁷ The French and Indian War also pushed Germans across the Upper Delaware and into New Jersey, as described by an account from 1755, during a time of great alarm in the Forks region. "The country all above this town [Easton] for fifty miles is mostly evacuated and ruined...The people have chiefly fled into Jersey."¹⁸ The influx of Germans from Pennsylvania continued unabated throughout the 18th century.¹⁹ Germans also entered the region from earlier settlements in upper Raritan Valley in Hunterdon, Somerset and Morris Counties.²⁰ By 1800, it is believed that German-speaking residents accounted for a quarter of northwestern New Jersey's population.²¹

As in other Mid-Atlantic locations, German pioneers in northwestern New Jersey were mostly poor farmers, drawn to the area by the prospect of establishing farms on the region's unimproved land. They

¹⁵ Ibid., 209-210; Wacker, *The Musconetcong*, 38-46; Snell, *History of Sussex and Warren*, 594

¹⁶ The congregation known as Old Greenwich Presbyterian Church now occupies its third house of worship on the site. John E. Rush, *Our Greenwich Heritage: the History of the First Presbyterian Church of Greenwich* (Stewartsville, NJ, 1962), 9, 14-15.

¹⁷ Schmidt, 6.

¹⁸ Cummins, 28. For information on the French and Indian War's impact on the region time see A. D. Chidsey, "Easton Before the French and Indian War," *Pennsylvania History* (Vol. 2, No. 3, April, 1935), 156-171.

¹⁹ Wacker, *The Musconetcong*, 51.

²⁰ The Raritan settlements were populated by the earliest German immigrants to New Jersey, who relocated to there after their participation in a complex and unsuccessful British redemptioner project in the Hudson River Valley between 1712 and 1715. The Raritan settlements were subsequently reinforced by later German arrivals through Philadelphia. Schmidt, 4; Wacker, *The Musconetcong*, 48-49; Wacker, *Land and People*, 212-215. For information on the British redemptioner project in the Hudson River Valley see W. A. Knittle, *Early Eighteenth Century Palatine Migration* (Baltimore: Genealogical Publishing Co., 1937).

²¹ Wacker, *Land and People*, 162. It is well documented that Germans began their migration to Colonial America in large number during the second quarter of the 18th-century due to turmoil following the Thirty Years War. After arriving in Philadelphia the newcomers rapidly spread beyond Pennsylvania's borders resulting in an immense crescent-shaped arc of Pennsylvania German influence across the American Mid-Atlantic. The area stretched from northern New Jersey, through Pennsylvania and into the Shenandoah Valley of Maryland and Virginia. Most Germans to New Jersey after 1720 were "overflow" from Pennsylvania. Some estimates indicate that more than 100,000 Germans entered the colonies through Philadelphia before 1800. Schmidt, 5; Liam Riordan, *Many Identities, One Nation: The Revolution and its Legacy in the Mid-Atlantic* (Philadelphia: University of Pennsylvania Press, 2007), 28-29.

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often colonized in extended family units and settled alongside other German-born newcomers, resulting in the growth of rather homogenous ethnic enclaves.²² Along with a shared language and folkways, the residents of these enclaves relied upon one another to build houses, clear land, and plant and harvest crops. Religion was a key element of the settlers' corporate spirit. The majority of German immigrants in the 18th century were of Lutheran or Reformed Protestant traditions and the churches they established played vital roles in consolidating immigrant communities and regulating their members' experience in the largely English-speaking colonies. German heritage transcended the significant creedal divide between German Lutheran and Reformed settlers.²³ This spirit of cooperation is illustrated by the frequent organization of union churches across the Mid-Atlantic in the 18th and first half of the 19th century. Among a notoriously poor population, "it was difficult enough to build one church, let alone two."²⁴

Early Regional German Lutheran and Reformed Communities

The earliest evidence of efforts by Lutheran or Reformed German settlers around the Forks of the Delaware to organize for religious purposes appears in the *Hallensche Nachrichten*, a compilation of reports from Lutheran missionaries in the American colonies to church leaders in Germany, which notes Lutheran services conducted in the region in 1733.²⁵ A few miles southwest of the later location of Easton, Pennsylvania, a Lutheran congregation was established by 1738. Families allied with this congregation were later associated with the early history of the subject church on the New Jersey side of the Forks, many subscribing to the Greenwich congregation's first congregational constitution in 1772. These included Ludwig Klein, Christopher Insley, Valentine Beidelman, Jacob Langer, John Fein, and John Roseberry.²⁶ The Saucon Lutherans relocated a short distance to the south in 1756 and erected their first church. In 1734, a similar report to the Reformed Church leadership in Europe mentions a Reformed presence in the same vicinity around which a congregation coalesced by 1747.²⁷

Just below Easton, at the foot of Morgan's Hill, which stands high above the confluence of the Lehigh and Delaware Rivers, Lutheran and Reformed congregations were organized by 1750. The name of the Reformed community is unknown. The Lutheran community was identified as the Congregation on the Delaware River of the Lutheran Religion.²⁸ One early history of the Forks area states that this congregation "at one time numbered 500 people living in the region north and east...[and] here

²² Wacker, *The Musconetcong*, 34-36, 50-53; Wacker, *Land and People*, 217.

²³ Steven M. Nolt, *Foreigners in their Own Land* (University Park, PA: The Pennsylvania State University Press, 2001), 12-20; Riordan, 28-29.

²⁴ Glatfelter, *Vol. I*, 161-170..

²⁵ Cummins 232; Theodore F. Chambers, *The Early Germans of New Jersey: Their History, Churches and Genealogies* (Dover, NJ: Dover Printing Company, 1895), 625.

²⁶ The name of this congregation, the Congregation of Augsburg Confession, in Saucon, at Phillip Schlauch's, not far from the Big Lehigh and the Forks of the Delaware, and the individuals noted above come from a surviving church register that begins 1740. *Church Records of the Williams Township Congregation* (Lancaster, PA: Pennsylvania German Society, 1909).

²⁷ Charles A. Glatfelter, *Pastors and People: German Lutheran and Reformed Churches in the Pennsylvania Field, Vol. I* (Breinigsville, PA: The Pennsylvania German Society, 1981), 399-402.

²⁸ *Ibid.*, 391-392; Uzal W. Condit, *The History of Easton, PA: The Earliest Times to the Present, 1739-1885* (Easton, PA: G. W. West, 1885), 98.

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worshipped all the Lutherans of upper Jersey." The account goes on to detail the congregation's use of bonfires, set high atop Morgan's Hill and "seen for forty miles around" to signal members, upon the arrival of an itinerate pastor, of services the following day. Like the nearby Saucon congregation, several names associated with this congregation were later prominent in the founding of Straw Church in Greenwich Township.²⁹

In Easton, directly opposite Phillipsburg and Greenwich Township, a German Lutheran church was recorded in 1758.³⁰ At the outset, the Lutheran and Reformed communities in Easton shared a small log schoolhouse and after 1763 held common services in the newly erected Northampton County courthouse.³¹ In 1774, the Lutheran and Reformed congregations joined forces as "The German Congregations of Easton" to construct a union church to accommodate their growing memberships. A building committee representing both groups was formed to direct the project and in the summer of 1775, the new church's cornerstone was laid. Services were held in the new church in the fall of 1776. The large two-story stone church remained "the town's only permanent structure for formal religious worship until 1818."³² The Lutheran and German Reformed congregations in Easton were by this time tightly knit to the subject church in Greenwich Township. Though no record exists to substantiate the claim, it is probable that a number in attendance for the occasion of the landmark's dedication hailed from the New Jersey side of the Forks.

The first reference to a German-speaking church community on the New Jersey side of the Forks appears in the journals of Lutheran pastor Henry Melchior Muhlenberg. While visiting one of the earliest Lutheran congregations in New Jersey, in the Raritan Valley, on Sunday, August 19, 1759, Muhlenberg was approached, by "two men from Greenwich Township" who requested a visit by the pastor to their neighborhood along the Delaware, to which he agreed.³³ Two weeks later a journal entry on Tuesday, September 4, reads as follows:

*About seven o'clock I rode southwest towards the mountains [Greenwich] where I had an appointment with a congregation. By 11a.m. I had covered 18 miles and when I arrived I found a large gathering of our poor Germans who live hereabouts like scattered sheep without a shepherd and are too poor to maintain a preacher.*³⁴

During his journey from the Raritans on horseback, Muhlenberg likely traveled the King's Road along the former Malayaleck Path into Greenwich Township and crossed the hilltop site of the subject property. At Greenwich, Muhlenberg delivered a sermon, held communion services for 27 adults, and

²⁹ William J. Heller, *Historic Easton from the Window of a Trolley-Car* (Lititz, Pennsylvania: The Express Printing Co., 1911), 86-87.

³⁰ Glatfelter, 390.

³¹ Kieffer, 44.

³² *Ibid.*, 36, 45-37; Riordan, 5; Glatfelter 391-392.

³³ Henry Melchior Muhlenberg, *The Journals of Henry Melchior Muhlenberg, Vol.1*, translated by Theodore G. Tappert and John W. Dobenstein (Philadelphia: Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, 1942-58), 411.

³⁴ *Ibid.*, 411-412.

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baptized five children.³⁵ During Easter services in New Germantown on April 6, 1760, Muhlenberg was again approached by visitors from Greenwich requesting he again "edify them with the Word of God."³⁶

Henry Melchoir Muhlenberg is considered the patriarch of the Lutheran Church in America because of his leadership in the colonies during the 18th century. After accepting the request of three leaderless congregations in Pennsylvania in September of 1741, Muhlenberg arrived in America in November of 1742. In addition to caring for three churches in Pennsylvania, church leaders in Germany charged him with organizing Lutheran Church affairs in the colonies. Muhlenberg initially focused his attention on southeastern Pennsylvania and established his base of operations in Philadelphia, at St. Michael's Church. St. Michael's thereafter became the mother church of Lutheran work in America. Muhlenberg found in Pennsylvania a church in disarray that, unlike the state supported model in Europe, lacked structure, leadership and a sufficient rank of trained pastors to serve the growing German population spilling out of Philadelphia. Muhlenberg created order and extend the Lutheran ministry by establishing a permanent association of trained Lutheran pastors called the Lutheran Ministerium of Pennsylvania in 1748. The Ministerium established a common liturgy for the church in America and trained pastoral candidates for work in the field. The Ministerium sought to end the work of imposter clergymen in the midst of a great clergy shortage.³⁷ Participation in the Ministerium by a congregation was voluntary. On the Reformed side, a similar organization known as the Coetus of German Reformed Congregations in Pennsylvania was also founded in 1748 under the direction of Michael Schlatter, who like Muhlenberg, was sent to organize the German Reformed Church in America. By 1750, the majority of German Lutheran and German Reformed congregations in New Jersey were members of the Pennsylvania Ministerium and Pennsylvania Coetus.³⁸

By 1740, a handful of German Lutheran and Reformed congregations had built churches in the Raritan Valley of New Jersey. Michael Schlatter and others attended to Reformed congregations in Amwell, Fox Hill, and Rockaway prior to 1750, and in 1745, Henry Muhlenberg entered the affairs of Lutheran congregations at Pluckemin, Whitehouse, Potterstown and Fox Hill. In 1750, he united the several of these as Zion Lutheran in New Germantown (today's Oldwick) and maintained a close relationship with the congregation throughout his career. Muhlenberg utilized Zion as his base of operations in New Jersey and Muhlenberg stationed several young assistants in New Germantown in the 1760s that were later influential in the early history of subject church.³⁹ Members of several prominent Zion families were also founding members of Straw Church in Greenwich, including the Mellicks, Shipmans, and Hendershots.⁴⁰

³⁵ Ibid.

³⁶ Ibid., 427.

³⁷ Stephen D Hein, "The Ministerium Among Lutheran in America," (2004), n.p., <http://augustanaministerium.org/essays/heinpeoria04.pdf> (accessed 13 August 2015)

³⁸ Ibid.; Charles A. Glatfelter, *Pastors and People: German Lutheran and Reformed Churches in the Pennsylvania Field, Vol. II* (Breinigsville, PA: The Pennsylvania German Society, 1981), 122-126, 205-216, 221-238.

³⁹ Glatfelter, *Vol. I*, 206-214.

⁴⁰ Numerous references to these and other names familiar to the annals of St. James Lutheran Church are found in Henry Muhlenberg's journals from the mid-1740s forward.

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History of the Lutheran and Reformed Church of Greenwich Township

Muhlenberg's visit to Greenwich in September 1759, and his identification of the group that met him as a "congregation," effectively establishes c.1760 as the founding date for a Lutheran congregation on the New Jersey side of the Forks. Several secondary sources indicate that this group first worshipped in a log church that stood on land central to today's downtown Phillipsburg, though the origins and nature of this church building are obscure. Some suggest this log church was the work of Presbyterian missionary David Brainerd in the 1740s, while others propose that the structure was ecumenical in nature and shared cooperatively by all faiths of the early settlement, and staffed irregularly by visiting pastors.⁴¹ Theodore Chambers, in *Early Germans of New Jersey*, directly connects this early log church to the German Lutheran community of Straw Church. In his work, Chambers quotes field notes of a surveyor commissioned by Mr. William Coxe in 1761 as follows:

*'May 27th, 1762, then I surveyed a lott [sic] in Philipsburg, whereon is a Lutheran church and burying ground. Made a draught of the same, and present the same to Mr. Wm. Coxe, that he may convey one acre for the use of the church to Matthias Sager, Frederick Dick, Martin Durshimer, Peter Morgan and Daniel Shearer.'*⁴²

Whether the conveyance mentioned in his Rockland's report was executed is not known, however the reference to Coxe places the "church and burying ground" within the early limits of Phillipsburg, where Coxe and his heirs possessed several hundred acres.⁴³ Rockland's mention of Matthias Sager, Martin Durshimer and Daniel Shearer also creates a link between the site and the Lutheran congregation then forming in Greenwich Township. All three men were later identified as communicants of the subject congregation.⁴⁴ It is important to recall that Phillipsburg in 1762 was a place in name only and remained the territory of Greenwich Township until the mid-19th century.

A wooden-bound subscriptions book of 1761 for "the Building of the House of God in Philip-Burgh" is preserved within the Sager Family Papers at Rutgers University Libraries. The subscriptions book includes more than 250 names, many in German, and their contribution for the construction of a church. A handful of individuals listed were later associated with Straw Church. Many of the subscribers are however clearly not of German extraction, having English or Dutch surnames. In addition, the contents of the subscriptions book do not offer a congregational name or denominational affiliation, which lends credence to the earlier historian's (i.e. Snell and Cummins) impressions of this early church building as a shared non-denominational enterprise. It appears likely, however, that the church was the New Jersey Lutheran contingent's first formal place of worship; though not theirs alone. Other materials found within Sager Family Papers identify John Leitzel as the Lutheran groups' first pastor. Leitzel was a

⁴¹ Snell, *History of Sussex and Warren*, 600; Cummins, 232.

⁴² Chambers, 625.

⁴³ Snell, *History of Sussex and Warren*, 550.

⁴⁴ "Church Directory for the Lutheran Congregation in Greenwich" (*Verzeichniss des Kirchenbuchs vor der Luther-Gemeine in Grinitsch Anno 1769*), List of Communicants, 1771 & 1773. St. James Lutheran Church (Phillipsburg, NJ), Church Records.

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German-born irregular who is known to have served congregations in nearby Pennsylvania counties between 1760 and 1769, was perhaps the New Jersey congregation's first pastoral leader.⁴⁵

In June of 1762, Muhlenberg recorded in his diary, receiving a "collector from Greenwich, near the Blue Mountains." The individual, who goes unnamed, was given 7 shillings and 6 pennies. Muhlenberg's donation may have been solicited for the completion of the church noted above or perhaps the construction of a church on today's hilltop site straddles Pohatcong and Greenwich Townships. One cannot say for certain. The diary entry also indicates that the collector tendered an appeal from the congregation for unification with Muhlenberg's Ministerium of Pennsylvania and a call for Ministerium pastor John Helfrich Schaum.⁴⁶ The Greenwich people's familiarity with Schaum is uncertain, however it is probable that many received ministrations from the German-born and trained pastor while he served as an assistant in Muhlenberg's Raritan congregations in the late 1740s.⁴⁷ There is no indication Schaum accepted the call to Greenwich, however the meeting with Muhlenberg in 1762 initiated the congregation's affiliation with the Ministerium of Pennsylvania.

In 1763, Lutheran and Reformed congregations in Greenwich were first supplied with pastors from the Lutheran Ministerium and Reformed Coetus of Pennsylvania. The Lutheran leader was Bernard Hausihl and the Reformed was Casper Weyberg, both German-born and trained. Hausihl and Weyberg served Greenwich as "country parishes" from their Easton congregations that, as noted previously, formed a union church the same year.⁴⁸ In addition to Easton and Greenwich, the pair served additional congregations in Northampton County, Pennsylvania due to the limited supply of trained clergy. During the 18th and early 19th centuries, a pastoral charge often consisted of serving three or more distant congregations. The Easton charge required a ride of "nearly thirty miles" to "preach twice" on Sundays "without counting the many difficult journeys that occur[ed] during the week."⁴⁹

It is probable that the Lutheran and Reformed parties in Greenwich, like those in Easton, were joined as a union church when they entered the Ministerium and Coetus in 1763. By that date, the tradition of cooperation between German Lutheran and Reformed in building union churches was common, if not the norm, in regions of the Mid-Atlantic populated by way of Philadelphia.⁵⁰

Information about the Greenwich congregations during the 1760s is limited. Hausihl's work among the Lutherans lasted only two years. With his departure in 1765, Greenwich and Easton parishes were left vacant until 1768, though one source suggests a Lutheran pastor named Hass then served Greenwich for a time.⁵¹ Casper Weyberg continued among the Reformed "in the then newly erected court-house [sic]

⁴⁵ Sager Family Papers, 1732-1827; Glatfelter, *Vol. I*, 81-82

⁴⁶ Muhlenberg, *Journals*, *Vol. I*, 527.

⁴⁷ Glatfelter, *Vol. I*, 115-116.

⁴⁸ *Ibid.*, 214, 52, 161; Kieffer, 41; John Philip Boehm, *Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792* (Philadelphia: Reformed Church Publishing Board, 1903), 239, 257.

⁴⁹ Boehm, 231, 282.

⁵⁰ Glatfelter, *Vol. I*, 161-170..

⁵¹ *Ibid.*, 213; Edith von Zeminsky and Mary A. Redline, *A Strasbourger in America* (Blandon, PA: Seaber Turner Associates, 2007), 396. This was possibly an irregular named Otto Haas who is known to have worked in the region between 1762 and

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[at Easton], and in the country around, in barns, or wherever room could be found, to shelter the assembly.’”⁵² Weyberg’s time in Greenwich was also brief. Minutes of the Coetus of May 1765, describe Greenwich as a “shepherdless” congregation.⁵³ Shortly thereafter, Frederick Henop assumed Weyberg’s Easton charge, including Greenwich and two other congregations in Pennsylvania. Henop’s report to the Coetus held at the Easton courthouse in 1768 indicated that the Reformed congregation of Greenwich consisted of 24 families and received preaching two Sundays a month.⁵⁴ The size of the Lutheran population in Greenwich at this early date is not known.

On November 29, 1766, “yeoman” Christian Minier, and his wife Maria Catharina, purchased a 165.5-acre farm that included the hilltop site now occupied by Straw Church and Cemetery.⁵⁵ The Miniers, of Reformed ancestry, arrived in Philadelphia aboard the *Mary of London* with 183 other “Palatines” in 1732. After an initial stop in Buck County, Pennsylvania, the family settled in Greenwich Township, New Jersey at an undetermined date.⁵⁶ They acquired their “plantation,” likely after a period of tenancy, from Philadelphia business partners William Allen and Joseph Turner for 2,048 pounds and 5 shillings. Allen and Turner founded the celebrated Union Ironworks in Hunterdon County in 1742 and invested heavily in New Jersey lands during the mid-18th century. In September of 1749, the partners purchased a 1701-acre tract in Greenwich Township, from which the Minier’s land was later extracted, at a public auction to settle the complicated estate of deceased West Jersey Proprietor Thomas Byerly.⁵⁷ Evidence suggests that the Lutherans and Reformed of Straw Church established themselves on the Minier farm, which included more than a quarter of a mile of frontage along the north side of the King’s Road, soon after the family took possession.⁵⁸

Tradition holds that the first church built on the Minier’s farm was again made of logs and covered with a straw roof, which accounts for the sobriquet Straw Church, commonly used to identify the congregation.⁵⁹ One historian states that the church measured 30 by 40 feet, large by any measure for an

1771 Glatfelter, 50.

⁵² Henry Harbaugh, et al., *The Fathers of the German Reformed Church in Europe and America, Volume 5* (Reading, PA: Daniel Miller, 1881), 100.

⁵³ Boehm, 237

⁵⁴ *Ibid.*, 278; Glatfelter, *Vol. I*, 62.

⁵⁵ Sussex County Deeds, “William Allen and Joseph Turner to Christian Menner [*sic*],” Book A2, 46-49

⁵⁶ Daniel Rupp, *A collection of upwards of thirty thousand names of German, Swiss, Dutch, French and other immigrants in Pennsylvania from 1727 to 1776* (Philadelphia: Caxton Press, 1875), 81-82; “The Central Pennsylvania Miniers,” <http://susanshanerfamilytree.blogspot.com/2008/02/central-pennsylvania-miniers.html> (accessed 13 August 2015); “Information about Christianus Minier,” <http://www.genealogy.com/ftm/h/e/s/David-M-Hess-MI/WEBSITE-0001/UHP-0104.html> (accessed 13 August 2015).

⁵⁷ West Jersey Deeds, “Joseph Murray, et al. to William Allen and Joseph Tuner,” Book K, 429-436

⁵⁸ Although the Minier’s are believed to have been members of the Reformed Church, Christian and Mary Catharine’s names latter appeared in the Lutheran Congregation records as the baptismal sponsors of a granddaughter, Mary Catharine, born April 25, 1772. The girl’s parents were Lawrence and Christine Minier; Lawrence was the son of Christian and Mary Catherine Minier, purchasers of the farm in Greenwich in 1766. “Church Directory for the Lutheran Congregation in Greenwich,” List of Baptisms, 1772.

⁵⁹ The name Straw Church is the subject of debate historically. As indicated here, the nickname derives from the assertion that a thatch roof covered the early log church. This building practice is known to have occurred in New Jersey in the Colonial Era. Other arguments tie the appellation to a known local 18th and early 19th century landmark located on the

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upstart congregation of this period and quite large for the limits of log construction technology. Though it is impossible to confirm the nature or size of the church’s construction its location can roughly be determined through a later transfer of the property that uses the structure as a landmark in delineating its boundaries. An undefined point on the churches exterior (likely a corner) was located about 100 feet, due north of the southeast corner of the current cemetery plot, where there is now a corner in the stone wall that lines the cemetery along Route 22. This relationship indicates that the church was erected fronting the King’s Road, set back approximately 50 feet and oriented parallel with the early roadway.⁶⁰ The yard surrounding the log church became the congregation’s burial ground as was customary at that time (see sketch map).

The Lutheran congregation received its most influential early leaders, John Peter Gabriel Muhlenberg and John Christian Streit, in this log church in 1768. Muhlenberg was the oldest son of Henry Melchior Muhlenberg. Streit was the son of an established Raritan family and product of the Zion congregation in New Germantown where his father was church elder. Both young men were American-born and educated and Christian resided with the Muhlenberg family at times during this early life. After a brief and contentious stint of theological study in Germany, Peter Muhlenberg returned to the colonies in 1767 with Streit pursued pastoral ordination under the tutelage of Ministerium leaders. During their training, the pair together worked with congregations in Pennsylvania and in the Raritan Valley where the senior Muhlenberg then served as rector of Zion in New Germantown. Peter Muhlenberg and Christian Streit began officiating at Zion and St. Paul’s in Bedminster in the fall of 1768, though as candidates for ordination they were not empowered to administer the sacraments of baptism and communion.⁶¹ In February of 1769, Peter Muhlenberg was officially installed as assistant to the rector [Henry Melchior Muhlenberg]. At New Germantown on February 18, after a day spent together visiting the "sick," the elder Muhlenberg and Peter were approached again by "friends" from Greenwich. Henry’s journal includes the following:

In the evening several friends arrived from a region called Greenwich, which is located on the Delaware River some twenty-eight to thirty miles from New Germantown. A number of Evangelical [Lutheran] and Reformed faiths live there, and they have erected a union church in which a regular [Reformed]

King’s Road just east of the church called the Straw Tavern. The tavern is identified in both primary and secondary materialists. Maps of the area produced between the 1828 (Gordon, *Map of the State of New Jersey: with Part of the Adjoining States*) and 1852 (McCarty, *Map of Warren County, New Jersey*) use the term Straw as a general place name to for the rural region around the church and tavern. Gordon’s *Gazetteer*, published to accompany his 1834 map of New Jersey, names Straw as a “hamlet” but does not note the church. See Thomas F. Gordon, *A Gazetteer of the State of New Jersey* (Trenton: Daniel Fenton, 1834), 244. Another source suggests the area may have become known as Straw due to the abundance of rye straw (for the production of the German preferred rye flour) grown in the area which the source further suggests was collected as provender for Washington’s troops while stationed in Morristown in 1777. See 16 October 1890, *Warren Democrat*, transcribed in Church Records.

⁶⁰ Sussex County Deeds, "Lawrence Minear and Christine Minear to Trustees for the German Church on Greenwich," Book A2, 46-49.

⁶¹ Henry A. Muhlenberg, *The life of Major-General Peter Muhlenberg, Major-General of the Revolutionary Army* (Philadelphia: Carey and Hart, 1849), 32; Rev. William Germann, "The Crisis in the Early Life of General Peter Muhlenberg," *Pennsylvania Magazine of History and Biography* (Vol.37, Issues 4, October, 1913), 452; Tappert, *Vol. II*, 360, 380.

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*preacher conducts divine services every other Sunday. The aforementioned friends, who are Lutheran, asked if they could not in like manner be visited from New Germantown and be ministered unto with the means of grace on occasional Sundays. Answer: It would be hard for a preacher and it would be disadvantageous for the congregations in the New Germantown and Bedminster if many Sundays were to drop out...*⁶²

Important details about church affairs in Greenwich at the time are highlighted in Muhlenberg's notes. First, the entry is clear that the Lutheran and Reformed groups were joined as a union church. Second, while the Reformed had regular pastoral guidance, identified by Coetus records as Frederick Henop, the Lutherans did not. Third, the passage implies that Lutheran and Reformed settlers had recently "erected" a church for their shared use. If interpreted correctly, the passage supports the assertion that the first church on the present site was put up after Christian Minier acquired his 165.5-acre farmstead in 1766. Finally, though the conclusion of Muhlenberg's entry suggests the Greenwich visitors failed in their mission to secure a Ministerium preacher, an account of a Ministerium conference held in Philadelphia, during the summer of 1769, indicates otherwise:

*June 24, Saturday, various delegates arrived, and reported to me. Various brethren also arrived and spoke with me; they had had a difficult journey, because of the oppressive heat... P. M. [arrived] with delegates from Jersey, from the congregations in New Germantown, Bedminster, Greenwich, etc...[and] Mr. Streit, from Jersey.*⁶³

On June 27, Peter Muhlenberg was examined and ordained in Philadelphia. Thereafter his collaboration with Christian Streit expanded to organizing congregations across northwestern New Jersey. Peter focused his attention on the larger parishes of New Germantown and Bedminster while Streit, yet to be ordained, served a circuit of outlying congregations including Greenwich.⁶⁴ Peter visited these as necessary, at times on alternating Sundays, to perform sacramental duties that Streit was not yet empowered to perform. Streit also began serving the Lutheran congregation in Easton in 1769, alongside his reformed counterpart Henop.⁶⁵

The congregational records of the Lutheran group at Straw Church were begun by Reverend Peter Muhlenberg and Christian Streit in 1769.⁶⁶ These handwritten records (in German script), survive in the possession of the church, and are a remarkable account of the congregation's lineage (see figure 5). They also reflect the influence of Henry Melchoir Muhlenberg and Ministerium of Pennsylvania. Muhlenberg emphasized the importance of church records as a means of nurturing a congregation's identity and bringing order to larger Lutheran Church. The heading of the baptismal registry on page one reads, "1770 Von Herrn Peter Mühlenberg and Christian Streit Getaufte," or in English "baptized by Mr. Peter Muhlenberg and Christian Streit." The first child listed was the daughter of Ludwig and Maria Catharina

⁶² Muhlenberg, *Journals*, Vol. II, 380

⁶³ A. Spaeth, et al., editors, *Documentary history of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, Proceeding of the Annual Conventions, 1748-1821* (Philadelphia: Evangelical Lutheran Church of north America, 104

⁶⁴ Muhlenberg, *Journals*, Vol. II, 411,448; Germann, 456, 458-459; Glatfelter, 212-213.

⁶⁵ Glatfelter, 390-391.

⁶⁶ "Church Directory for the Lutheran Congregation in Greenwich in the year of our Lord 1769" ("*Verzeichniss des Kirchenbuchs vor der Luther-Gaemeine in Grinitsch Anno 1769*")

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Klein, both earlier identified communicants of a Lutheran congregation south of Easton. The second listed was a son born to Gottfried Klein, Sr. and wife Anna Margareta. Other families previously associated with Pennsylvania and Raritan congregations, including the Langers, Mellicks, Insleys, Hendershots and Beidelmans are recorded baptizing children or serving as sponsors during the first few years the registry chronicles. The registry's list of communicants and marriages similarly indicate the membership of the Lutheran Congregation in Greenwich was largely composed of first and second-generation immigrants who filtered into northwest New Jersey either from Pennsylvania to the west or the Raritan Valley to the east.⁶⁷

In June of 1770, about the time Straw Church records began, the elder Muhlenberg made a weeklong visit to Greenwich and Easton to observe Peter and Christian's work first hand. In the evening of June 26, Godfrey Klein, a deacon in Greenwich and the same individual whose child was then recently baptized by Muhlenberg and Streit, arrived in New Germantown to fetch Muhlenberg in his farm wagon. The following day, Thursday June 27, the pair set off for the forks along the King's Road. Muhlenberg humorously describes an unpleasant journey to Greenwich as follows:

Early in the morning I took leave of my family and set out in the open farm wagon. Which bumped and joled [shook] me along on the rough, stoney roads as if I had been condemned to tortre[sic] in the first degree... Since I am poorly supplied with teeth and no longer have a sharp bite the jolting fortunately did not cause me to bite through, although it did macerate, my tongue. My adjunctus [assistant, perhaps Peter Muhlenberg or Christian Streit] accompanied me on horse for nine miles; the rest of the hot day we drove along over hill and valley, and toward evening, having traveled twenty nine miles we arrived at our appointed quarters at Gottfried Klein's.⁶⁸

Over the ensuing three days, Reverend Muhlenberg received visitors, visited parish families, examined the work of the school and administered confirmation to several young members of the congregation. He was pleased with the schoolmaster Johann Ludwig and the accomplishments of his students. He noted instruction in both German and English and found the children engaged in Reading, Spelling and Catechism. Muhlenberg's black coat and powdered periwig "impressed" the schoolchildren who were each rewarded for their diligence with "a small gift." Muhlenberg was however disappointed with the condition of the schoolhouse which he described as "built of log [and but] one fair-sized room which is not near enough for the school children." He also noted, with displeasure, that an addition to the schoolhouse for schoolmaster's residence stood incomplete "without roof, door or windows." While visiting church elders then "busy harvesting hay," he praised "the beginning of their school" but "admonished" them for the condition of the schoolmaster's unfinished quarters. Muhlenberg recorded his audience's response to his admonition as follows:

They smiled and said that, as soon as the harvest season was over, they intended, God willing, to put their hands to the task and complete it—and perhaps even to provide a larger schoolhouse. Up to this time, they said they had been busy building the church in cooperation with the Reformed. The day drew

⁶⁷ "Church Directory for the Lutheran Congregation in Greenwich," List of Baptisms, 1770 & 1774; List of Communicants, 1771 & 1774.

⁶⁸ Muhlenberg, *Journals*, Vol. II, 448-453.

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to a close amid edifying conversations on a variety of other topics, and we set out for our quarters.

In addition to providing a window into 18th century life in Greenwich and the settler's interaction with someone of Muhlenberg's position, the journal entry confirms that the Greenwich church was only recently completed.⁶⁹ This combined with other previously detailed circumstantial information strongly suggests that the first church erected on the current site was built between 1766 and 1770.⁷⁰ After Muhlenberg's visit to Straw, he continued with Mr. Klein to Easton on July 1, crossing the Delaware at Martin's Ferry. After preaching to the Easton congregation at the courthouse in the evening, he returned to Greenwich before departing for Philadelphia on July 3.⁷¹

Peter Muhlenberg's time at Straw Church was brief. He married in November of 1770 and in May 1771, accepted a call to a congregation of German Lutherans in the Shenandoah Valley at Woodstock, Virginia. He resigned his parishes in New Jersey before the spring of 1772. At Woodstock Muhlenberg constructed a remarkable legacy as a pastor, public servant and officer during the American Revolution.⁷² Christian Streit was examined and ordained in October 1770, alongside Peter's younger brothers Frederick Muhlenberg and Henry Muhlenberg. With Peter's departure, Reverend Streit assumed sole responsibility of the congregation at Greenwich as part of a pastoral charge based in Easton that included two additional Northampton County congregations.⁷³

Streit became the head of the Lutheran contingent at Straw during a time of strife among the Reformed congregation. Following the departure of Frederick Henop at the end of 1769, an irregular pastor by the name of John William Pithan was installed to lead Greenwich, Easton and two Northampton County congregations, on a provisional basis.⁷⁴ After initial satisfaction with the German-born pastor, the Reformed were soon disheartened by his apparent fondness for alcohol. Following an appeal from Greenwich members and a reprimand from Coetus leaders in 1770, the pastor was dismissed in October of 1771 for his "scandalous and offensive" behavior.⁷⁵ Pithan was followed by an extended period of vacancy. Reformed members of Straw were served sporadically by Coetus preachers until the installation John William Ingold in the summer of 1776.⁷⁶

Prior to Pithan's departure however, he likely officiated at the funeral of David Metz in 1771 (see photo 34). Metz was the one-year old child of Valentine and Hannah Minier Metz and the grandson of Christian and Maria Catharina Minier, owners of the hilltop setting of Straw Church. Metz's headstone represents the earliest identified interment in the Straw Church burial ground.⁷⁷ The thick sandstone

⁶⁹ Ibid.

⁷⁰ It will later be demonstrated herein that the likely year of construction was 1767.

⁷¹ Ibid.

⁷² Ibid, 536: German, 768.

⁷³ Spaeth, 121-127.

⁷⁴ Boehm, 283

⁷⁵ Ibid., 312-313; Daniel, Miller, *Early History of the Reformed Church in America* (Reading, PA: self published, 1906), 263

⁷⁶ Kieffer, 43-49.

⁷⁷ The Metz family is believed to have been of Reformed affiliation given their failure to appear as communicants in the church records of the Lutheran congregation, though both Valentine and Hannah appear as baptismal sponsors on June 14,

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marker, located in proximity to the proposed location of the log church, includes an epitaph in German, with its English translation, as follows:⁷⁸

ER IST
GESTORBEN
IM JAHR 1771
HEIR LIEGHT EIN JUNGES:
KNAEBELEIN IN SEINUM
RUHE KOEMMERLEIN:
BISZ IHN DER HERZ ZU:
SEINER SCHAR AUF NEH
MEN WIRD AM JUNSTEN
TAG WIED IHN DER HER:
AUF WECKEN SCHON
UND IHN MIT :
THEILEN SEINEN LOHN
SEIN ALDER WAR IJAHR
UND XI MOND UND I DAG;
SEIN NAMEN WAR DAVID
METZ SEINF ELTERN WARN :
VALENTINE METZ UND HANNA ME

He died in the year 1771
Here rests in peace a young baby boy
Until on judgment day God calls him to awake in glory
Join his assembly and happily receive his reward
His age was 1 year, 11 months and 1 day
His name was David Metz
His Parents were
Valentine and Hannah Metz

Upon taking over for Peter Muhlenberg in the spring of 1772, Streit first drafted a constitution for his Greenwich assembly titled "Order for the Church and Congregation" ("*Kirch und Gemienen Ordnung*").⁷⁹ Like the practice of establishing church records, codifying the congregation's religious tenants, structure, and regulations was a consequence of Henry Muhlenberg's effort to build order within the larger church body. The elder Muhlenberg's writing of a constitution for St. Michael's in Philadelphia in 1762 is considered one of his cornerstone achievements in confirming the identity and working congregational structure of the Lutheran Church in America. This constitution provided the organizational basis for most Ministerium church bodies in the Mid-Atlantic, including the Lutheran Congregation of Straw Church.⁸⁰ The Greenwich constitution, penned in old German script by Streit, began with a preamble that named the congregation as the "United Evangelical Congregation of Greenwich Township" ("*Vereinigt-Evangelisch-Lutherische Gemiene in Grinitsch Taunschip*"). It thereafter stated the congregation's association with the Ministerium of Pennsylvania and Muhlenberg's

1772 of an unnamed daughter born to Joseph and Catherine Fisher. "Church Directory for the Lutheran Congregation in Greenwich," List of Baptisms, 1772. It is likely that the cemetery includes the remains of individuals whose interments predate that of David Metz, though markers do not survive to confirm this assertion.

⁷⁸ Mark Nonestied and Richard Viet offer this translation in part in "Carrying on the Stone Cutting Business," *Garden State Legacy* (Issue 11, 2011), http://www.gardenstatelegacy.com/files/Carrying_on_the_Stone_Cutting_Business_Nonestied_Veit_GSL11.pdf, (accessed 21 August 2015).

⁷⁹ "Order for the Church and Congregation," 1772 ("*Kirch und Gemienen Ordnung*"), found in Church Directory for the "Lutheran Congregation in Greenwich in the year 1769." St. James Lutheran Church Records, Phillipsburg, NJ.

⁸⁰ Henry Eyster Jacobs, *History of the Evangelical Lutheran Church in the United States* (New York, Christian Literature Company, 1893), 262-264.

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St. Michael's Church in Philadelphia. The preamble was followed by three chapters. The first, outlined the duties and rights of the pastor ("*Lehrer*") in serving the spiritual needs of the congregation according to Lutheran Augsburg Confessions ("*Augspergichen Confession*") and the nature of his compensation for the necessities of life ("*unterhalten*"). The second chapter identified various church offices and their role in managing the congregation's temporal affairs. Elected trustees, elders ("*Aelsteste*") and deacons ("*Vorsteher*") together with the pastor comprised the church council ("*Kirchen-Rath*"). The third chapter set the rules and regulations ("*Ordnung*") for members to remain in good standing. While ceding spiritual matters to the Ministerium, the Greenwich constitution as in other such documents modeled after St. Michael's, was careful to empower the laity with the ultimate authority in governing their congregation. A point of emphasis in the Greenwich constitution was the importance of maintaining a school for the congregation's children. The high place of education in Ministerium congregations demonstrates another aspect of Henry Muhlenberg's influence.⁸¹ Muhlenberg was a strong advocate of a literate laity. He believed that through education, religious and civic turmoil could be avoided and that catechetical instruction insured Lutheran traditions would pass to later generations. The Greenwich constitution concluded with the signatures of sixty-eight male parishioners as witnesses to its adoption on March 22, 1772. Those of Christian Streit "preacher" ("*perediger*") and Johann Ludwig "schoolmaster" ("*schulmeister*") were followed with the signatures of many individuals and families members previously associated with Pennsylvania and Raritan Valley Lutheran congregations. Among these were Mathias Shipman, Andrew Mellick, Valentine Beidelman, Godfrey Klein, Ludwig Klein, Christopher Insley, Valentine Beidelman, Jacob Langer, John Fein, and John Rosenburger.⁸²

In the spring of 1776, Streit's work in the Forks was interrupted by the American Revolution. At that time, Streit received an invitation from his friend Peter Muhlenberg to rejoin him in partnership for the American cause as the chaplain of the German-speaking Eighth Virginia Regiment.⁸³ The regiment was organized and led by the newly appointed Reverend Colonel Peter Muhlenberg who had become a zealous advocate for independence from his post in Virginia. In an impassioned farewell sermon at Woodstock the preceding January, Peter outlined for his congregation the grounds for rebellion and implored them to act:⁸⁴

I am a clergyman, it is true. But I am also a patriot — and my liberty is as dear to me as to any man. Shall I hide behind my robes, sitting still at home, while others spill their blood to protect my freedom? Heaven forbid it! I am called by my country to its defense. The cause is just and noble. I am convinced it

⁸¹ Leonard Riforgiatto, *Missionary of Moderation: Henry Melchior Muhlenberg and the Lutheran Church in English America* (Lewisburg, PA: Bucknell University Press, 1980), 175-180.

⁸² "Congregational Constitution of the United Evangelical Congregation of Greenwich Township" is found within the "Church Directory for the Lutheran Congregation in Greenwich."

⁸³ William John Finck, *Lutheran Landmarks and Pioneers in America* (Philadelphia: General Council Publication House, 1913), 158-167.

⁸⁴ Fink, 168-178; Muhlenberg, 52-54. After relocating to Virginia, Peter Muhlenberg served as the chair of the Virginia House of Burgesses (1775), was a member of the Virginia Provincial Convention (1776) and served as an officer in the Continental Army from 1776 to 1783. Beginning in 1784, he held several elected positions in Pennsylvania's Supreme Executive Council and in 1789 he was elected to the first United States House of Representatives (from Pennsylvania) led by his younger brother Frederick Muhlenberg, the legislative body's first Speaker of the House. In 1801, Muhlenberg was elected to the U.S. Senate.

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*is my duty to obey that call, a duty I owe to my God and to my country. The Bible tells us there is a time for all things and there is a time to preach and a time to pray but the time for me to preach has passed away, and there is a time to fight, and that time has come now. Now is the time to fight!*⁸⁵

On March 20, 1776, Streit reported to Peter's father being "favorably disposed to accept the service if [my] congregations in Easton, Greenwich and Wilhelms Town [sic] were willing to release him and another preacher could be put in his place by [the] Ministerium." It appears the congregations approved.

On August 1, Streit received his appointment to the Continental Army and on August 23, the elder Muhlenberg supplied a "letter of introduction for his journey to Virginia."⁸⁶

Lutheran, William Anton Graaf and Reformed, John William Weber served Straw Church as war spread across New Jersey and Pennsylvania after 1776.⁸⁷ Though armed conflict never reached the upper Delaware near the Forks, a great deal of activity occurred in the region involving troop movements, equipment storage, campaign staging, and rear guard support. Easton, with its important ferry crossing, was a strategic military center. The large union church there hosted an Iroquois conference of the Continental Congress in January of 1777 and was pressed into service as an Army Hospital between the fall of 1776 and the spring of 1778. John Adams during a visit to Easton called the place a "congregation of the dead." General Sullivan also amassed thousands of troops at Eaton for the launch of his expedition into northern Pennsylvania and New York State in June of 1779.⁸⁸

The German community of Easton supplied an abundance of recruits for the war effort and lost many in early engagements. A recent study of the impact of the Revolution on the German American experience at Easton is certainly applicable to neighboring Greenwich Township. As documented in Liam Riordan's 2007 work *Many Identities, One Nation*, the mobilization for war in the region allowed German Americans, thus far marginalized in the civic affairs, to become assertive and claim a larger role in their communities (and the nation) through their zeal and sacrifice for the cause. The war was as a watershed event in the Mid-Atlantic region for its enfranchisement of Germans immigrants and their offspring into the American corpus. While perhaps still "different" from the English-speaking majority in their speech and customs, no one could deny their substantial contribution to founding the nation.⁸⁹

During a time when passions ran high and sides were chosen, little is known of the pastoral influence of Graaf and Weber on the actions of Straw Church members. Neutrality at the pulpit was stressed by both

⁸⁵ "The Reverend Major General Muhlenberg," <http://orderofcenturions.org/muhlenburg.html> (accessed 21 August 2015).

⁸⁶ Muhlenberg, *Journals, Vol. II*, 718, 736. Christian Streit served the Continental Army until 1778 when he took charge of the Lutheran congregation in Charleston, South Carolina. In Charleston, Streit was taken prisoner for his anti-British rhetoric when the city was sacked in 1780. After the war, Streit returned to the pulpit in Pennsylvania and then took over Muhlenberg's Virginia parishes in 1785 where he completed his life as a pastor.

⁸⁷ Boehm, 360, Glatfelter, 214. One history indicates a Lutheran pastor named Brass was stationed at Greenwich following Streit's departure, while another names Graaf. Brass is unlikely as no pastor with a name similar is documented in the region. William Anton Graaf however, is known to have worked in the Raritan Valley after 1775. See Chambers, 575; Zeminsky, 397; Glatfelter, 47, 121, 390-391.

⁸⁸ Thomas Vereena, "Easton's Missing Dead" *Journal of the American Revolution* (August, 2014), <http://allthingsliberty.com/2014/08/eastons-missing-dead/> (accessed 21 August 2015).

⁸⁹ Riordan, 28-34, 68-81; 106-119; 152-156.

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the Ministerium and Coetus though it is known that Reformed pastor Weber confirmed his position by voluntary testifying an oath of allegiance in Pennsylvania in 1777; pastors were typically exempted from such pledges.⁹⁰ The number of identified members of Straw Church who served in the War however, indicates that Greenwich families took up the contest for American independence with enthusiasm. Moreover, if the resolute behavior of their departed pastors Peter Muhlenberg and Christian Streit is a reflection of the Lutheran congregations' political leanings, there can be little doubt. According to one observer, the impact of the war and the contribution of the Straw Church were clearly indicated in the congregation's records between 1776 and 1783:

The commencement of the Revolutionary struggle is very clearly indicated by the number of members present at communion seasons, and the fewness of other items in the record shows that the congregation must have passed through a trying time. The majority of the men of the church were most probably in the army; and the older and younger of the male population found themselves burdened with a heavy responsibility⁹¹

St. James Cemetery includes the graves of 28 individuals who were uniformed participants or commissioned assistants to military operations of New Jersey or Pennsylvania Militias. Patriots buried in Straw Church include prominent and lesser-known congregational personalities. Among Lutheran parishioners were Lieutenant-Colonel Mathias Shipman, Captain Andrew Mellick, Valentine Beidelman, Peter Sharp and Isaac Shipman. Reformed members included Abraham Arndt, Major John Beemer, George Geasser, and Captain William Nyce.⁹² Parishioner and soldier, Captain Jacob Shipman's hostelry, located a short distance east of the church on the King's road, was used by the Continental Army for courts martial proceedings on at least one occasion during the conflict. Shipman's tavern was more commonly called Straw Tavern during the 18th century.⁹³ Following their military service, Valentine Beidelman and Peter Sharp and Isaac Shipman, held local governmental positions and later served in the New Jersey Assembly. Beidelman and Sharp represented Sussex County in the 1790s while Shipman represented Warren County in the 1830s.⁹⁴

Straw Church was first represented on a map prepared as a consequence of the Revolutionary War (see

⁹⁰ Glatfelter, 408.

⁹¹ Snell, 600.

⁹² Building upon information in published histories and materials compiled by the Daughters of the American Revolution, St. James Parishioners David and Charlotte Morris of Phillipsburg, NJ have compiled a record of the list of over the past five years through ongoing primary research. St. James Lutheran Church (Phillipsburg, NJ), Church Records. Mathias Shipman served as Major and Lieutenant Colonel of First Regiment, Sussex County Militia (4th in command under Brigadier General William Maxwell); Andrew Mellick served as Captain, First Regiment, Sussex County Militia; Valentine Beidelman's rank and unit are unknown; he is identified as a pensioner; Peter Sharp served as Private, Third Battalion, First New Jersey Regiment; Isaac Shipman served as Private, unit unknown; Abraham Arndt served as Private, Northampton County (PA) Militia; Jacob Shipman served as Captain and Wagonmaster, First Battalion, Sussex County Militia; John Beemer served as Major, Second Battalion, First Regiment, Sussex County Militia; George Geasser's rank and unit are unknown, identified by D.A.R.; William Nyce served as Captain, First Regiment Sussex County Militia.

⁹³ Sussex County Militia Papers, 1768-1840, "Regimental account against Sgt. Cornelius Kinney...", Box 1, No.10.

⁹⁴ William T. Blair, *The Michael Shoemaker Book* (Scranton, PA: International Textbook Press, 1924), 433, 747, 765; Snell, *History of Sussex and Warren*, 480, 686.

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figure 1). The map was prepared as reconnaissance map by Robert Erskine, Surveyor General of the Continental Army, in 1779. The map indicates the topography of the area and defines the route to and from Easton and points of connection with central New Jersey. In the image, the church appears as a small box with a cross marked above it and is located at the hilltop crossing of the King's Road leading to Phillipsburg, its ferry and Easton beyond. The map illustrates a sparsely developed landscape and notes a few items of local interest. The map pinpoints "Shipman's Tavern," the Pohatcong Creek and the Scots-Irish Presbyterian Church (Old Greenwich) to the east. It also places "Godfrey Cline's" residence and "Valentine Beidleman's Mills" to the southeast of the church on the road to Phillipsburg. Phillipsburg is indicated as a small cluster of buildings, including a church in the vicinity of the primitive church proposed as the first place of worship for Lutherans in Greenwich. Easton, opposite the Delaware, is indicated as a much larger rectangular grid of eight blocks. Given the importance of Easton, it is probable that the route surveyed by Erskine was heavily traveled during the war.⁹⁵

In September of 1780, five years into the war effort, Lutheran parishioners of Straw Church appealed to rejoin "the Ministerium, as they had been in Rev. Streit's times."⁹⁶ In response, newly ordained John Frederick Ernst was assigned to Easton in 1781, with Greenwich again served as a country parish on alternating Sundays. Ernst resided in Easton alongside Reformed pastor John William Weber who was soon replaced, in 1882, by John William Ingold.⁹⁷ The German-born Ernst was himself a war veteran having served as Adjutant in the Sixth Battalion, Berks County, Pennsylvania Militia in 1776 and 1777. After a positive start, Ernst was soon embroiled in controversy at Easton and was forced to give up the congregation there in June of 1782. Ernst moved his family to Greenwich where he served Straw Church and a few other circuit churches.⁹⁸ Ernst's culturally conservative and prickly disposition expressed itself early on. Due to the Greenwich members' demonstration of non-German ways and use of English he described them as "almost degenerate Germans."⁹⁹ As documented in congregational minutes of 1781, Ernst renewed the church protocol established by Streit¹⁰⁰ and again emphasized a commitment to educating children by providing for a school.¹⁰¹ As a result, Ernst invested energies in a joint Lutheran and Reformed school with which he hoped to again secure the congregation's moorings in German language and culture. In the summer of 1782, in a letter prepared by Ernst to an unidentified "schoolmaster" the pastor reported the following:

...the Lutheran and Reformed congregation in this place has decided to hire a schoolmaster jointly to

⁹⁵ Erskine, Robert. *From Muscanecunk Mountain Past Johnson's Forge to Easton. No 77C*. Unpublished, New York Historical Society [1779].

⁹⁶ Spaeth, 158-159; Zeminsky, 59-61. Church Elders Godfrey Klein, John Klein and Simon Hibler signed the appeal.

⁹⁷ Boehm, 377; Glatfelter, 214.

⁹⁸ Zeminsky, 255, 306-319

⁹⁹ *Ibid.*, 121-122.

¹⁰⁰ *Ibid.*, 145-149.

¹⁰¹ "Church Minutes of the Evangelical Lutheran Congregation in Greenwich, Sussex County, West New Jersey, in which will be recorded the resolutions made for the best of the congregation by the honorable church council, as well as other matters, 1781" ("Kurzgefaster Kirchen-Protocoll der Evangelisch-Lutherischen Gemeine in Grenwich Sussex County, West Neujersey, worinn die zum Besten der Gemeine verfassten Schlüsse ihres Ehrsamten Kirchenrats nebst andern Ungelegenheiten aufgezeichnet werden, 1781"), found within the "Church Directory for the Lutheran Congregation in Greenwich."

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*provide instruction for the children as well as lead singing in the worship of both groups. Already 23 children have registered...If you have the required abilities to teach children reading, writing, and arithmetic in the German language, besides the other necessary Christian subjects, and can lead public singing... then it would be quite agreeable to the two congregations for you to call in Greenwich...*¹⁰²

While Reverend Ernst was clearly respected by his congregations including Greenwich, he was not beloved. As indicated in Ernst's recently published journals and letters during these years, it appears Ernst did not have the diplomatic skill needed to guide and admonish his congregants in spiritual matters in a manner cognizant of his dependence upon them for his salary and material welfare. Tensions steadily rose between the pastor and his people during his tenure. Complaints to the Ministerium were first lodged in 1786.¹⁰³

Responding to an inquiry from the Ministerium into the complaints, Ernst summarized his pastoral work in a letter that holds a wealth of information about his Greenwich congregation. Ernst's letter confirmed the location of the church " 'at the street which leads from Easton to New Germantown and to Brownscheig [Brunswick]' " and that he preached at Greenwich " 'every two weeks during the entire year.' " He also stated that the congregation was established " 'about 20 years [ago];' " and had conducted services for " 'about 19 years' " in a church " 'of wood [log]' " that was "falling into ruin...and coming very much apart'." Ernst described the log church as " 'more a stable than a church' " and entreated his correspondent to keep this opinion confidential. According to the Ernst's claims, the congregation was founded at the start of work by Peter Muhlenberg and Christian Streit in 1768, and the log church was constructed a year prior, in 1767. In the letter Ernst listed his salary at 50 pounds plus provisions and described the limited wealth of his congregation, including only "12 freeholders; the rest pay rent." Ernst lamented that the membership had plummeted from 86 families in 1782 to 50 in 1786. In addition, he lamented the "mighty bad" condition of the school, faulting, again, the loss of German to English. Ernst continued at length to about the failure of his congregation to provide his salary as promised.¹⁰⁴ By 1789, Ernst's pastorate at Straw Church was "hanging by a thread."¹⁰⁵ Ernst's unmet wages appear to have been central to ongoing discord. In May of 1790, Greenwich entreated the Ministerium to remove there pastor. In response, Ernst's only demand was payment of the "salary still due him."^{106 107} While Ernst's affairs deteriorated in Greenwich, the Coetus installed German-born Lebrecht Herman to lead the Reformed at Straw in 1786.¹⁰⁸ While pastor, Herman married a daughter of the locally prominent Feit family, but he remained only through 1790.¹⁰⁹

¹⁰² Zeminsky, 254

¹⁰³ Spaeth, 207.

¹⁰⁴ Zeminsky, 382-384; 388-412.

¹⁰⁵ Ibid., 515.

¹⁰⁶ Spaeth, 231-232. Following the departure of Ernst the Lutheran's of Straw were served by visiting pastors Jacob van Buskirk, Conrad Roeller, and Frederick Schaeffer. John Conrad Yeager was installed on a provisional basis under the direction under the supervision of the Ministerium in 1792. Yeager, a second generation German American, was the first American-born pastor to lead the Lutherans at Straw after Christian Streit.

¹⁰⁷ Spaeth, 238-239, 247

¹⁰⁸ Kieffer, 278

¹⁰⁹ Harbaugh, 362.

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As the Lutherans and Reformed of Straw Church dealt with transition and uncertainty in their leadership, the union church demonstrated resolve in a decision to build a new church. On February 27, 1790, Mathias Shipman and Jacob Welsh, trustees for the "German Church of Greenwich[Straw Church]", took title to a 1.25-acre parcel of the Minier Farm occupied by the their old log church and cemetery, for "8 pound hard money."¹¹⁰ The churchyard was purchased from Lawrence Minier, who inherited the family's 167-acre plantation following the death of his father Christian in January of 1787 (see figure 6).¹¹¹

In June, a cornerstone for the new church was set in place. One can assume that construction progressed through the summer and likely into the building season of 1791. Little is known about the decision to build a new church, though the condition of the earlier log church as reported by Ernst in 1786 indicated a replacement was overdue. Only a few details about its construction are offered by secondary sources. The exact location of the structure is also unknown, though tradition holds that it was built in the place of the earlier log church after it was pulled down (see sketch map). According to multiple sources, the new limestone church measured 40 by 50 feet, "galleries occupied three side of the house, and high pulpit stood on one of the long sides."¹¹² Written recollections of a church member, long deceased, indicate the high pulpit was purchased in Philadelphia and transported to the site on an ox-drawn cart. Church records suggest the pulpit may have been a "wineglass" pulpit, which consists of enclosed ambo, reached by a staircase, and elevated atop a slender central column, giving the appearance of a top-heavy wineglass. These recollections also state that the interior woodwork of the church when completed remained unpainted.¹¹³ A few surviving receipts of the period indicated the church was roofed with wood shingles and the churchyard was surrounded by a gated board fence.¹¹⁴

As the new church took shape, a meeting of the Lutheran and Reformed congregations of Straw Church was convened to elect trustees representing both faction and to incorporate the union church under an act passed by the New Jersey Legislature in 1786. The legislation was a result of the emerging American concept of the separation of church and state and granted full protection of the law to religious bodies with the stipulation that control of church property and funds was vested in the congregation, through elected trustees, not the clergy. The trustees included four Lutherans and two Reformed members. The imbalance between Lutheran and Reformed trustees likely represents the larger population of the Lutheran contingent of Straw. The trustees now incorporated their joint congregation under the title

¹¹⁰ Sussex County Deeds, "Lawrence Minger [*sic*] to the German Church of Greenwich," Book A2, 46-49.- Original in the possession of the church, St. James Lutheran Church (Phillipsburg, NJ), Church Records. The conveyance delineates the plot in the customary chains and links and includes "Two Chains and Twenty Five Links" along the "Road that leads to Phillipsburg." The parcel is further described as "the Lott [*sic*] Whereon the Old Church now Stands and whereon the new Church is to be Erected and Bound."

¹¹¹ Sussex County Wills, Book 28, 440.

¹¹² Snell, *History of Sussex and Warren*, 600.

¹¹³ The term "winglap pulpit" is found in the source material and is believed by the author to be a malapropism of the term "wineglass pulpit." Perhaps this is the result of a transcription error of Old German script. Jane Buck Notes and Carol Buck Book, St. James Lutheran Church (Phillipsburg, NJ), Church Records.

¹¹⁴ Miscellaneous receipts, 1802-1848, St. James Lutheran Church (Phillipsburg, NJ), Church Records.

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"Lutheran & Presbyterian Church of Saint John."¹¹⁵

The Reformed congregation of St. John's [Straw] was last documented in Coetus records when they appealed for a minister to fill the vacancy left by Herman in 1792. Who followed Herman is uncertain. American-born pastor Thomas Pomp was installed in Easton in 1796 and is the last Reformed pastor with a recorded association with Straw Church. The record after his installation is thin, suggesting the Reformed group of Straw dissolved in the closing years of the 18th century. He officiated at funerals in the Greenwich church and interments in its cemetery as late as the 1820s.¹¹⁶ From the early 19th century forward it appears Straw Church was strictly a Lutheran body.

The Early National Period was a time of great change. While state and local governments and worked to define themselves through new constitutions and laws, so too did religious institutions and church communities. After the close of the American Revolution in 1783, there was an extended time of adjusting to life in the new republic that lapsed well into the 19th century. The Coetus of German Reformed Congregations in Pennsylvania restructured in 1792.¹¹⁷ The Ministerium of Pennsylvania was reorganized in the same year, as the German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. One issue that prevailed upon both organizations was supplying there member congregations with clergy as the new century dawned. While the maintenance of German identity had long sway within both denominations, increasing numbers of pastoral candidates experienced their formative years in an increasingly non-German environment. Most were now American-born and received their theological training in America and pastors reported a growing preference for English in worship services and school instruction. While resistance remained strong within church hierarchies and many Pennsylvania communities for more than a half century, the end of the supremacy of German in the New Jersey churches was a foregone conclusion by the early 1800s.¹¹⁸

While the use of German persisted in New Jersey parishes for many years, congregations there embraced the use of English and its inherent connotations of American identity early on. It may be recalled that Frederick Ernst complained of his membership's increasing disregard for their mother tongue in the 1780s. Ernst's journals are clear that English services occurred during his tenure, though the exact date that English supplanted German at Straw Church has not been determined. Pastors in place during the early decades of the 1800s may provide the context for judging this transition.

In 1801, Reverend Christian Frederick Lewis Endress came to Straw Church from St. Michael's in Philadelphia where he served as the congregation's school director. Endress like most of his predecessors served Greenwich from Easton on alternating Sunday's crossing the Delaware by ferry until the first bridge connecting the Pennsylvania and New Jersey sides of the Forks was completed in 1806.¹¹⁹

¹¹⁵ Sussex County Incorporations, Book A, 10-11.

¹¹⁶ Pomp did officiate at funerals and interments at Greenwich from his post in Easton as late as 1820. Pomp remained at the helm in Easton until 1852. Kieffer, 52, 34; Glatfelter, 18, 105

¹¹⁷ Boehm, 449.

¹¹⁸ Glatfelter, 419-512.

¹¹⁹ Receipts for Endress's passage from Easton to Phillipsburg en route to Greenwich survive among archival materials in the possession of St. James Lutheran Church. Miscellaneous receipts, 1802-1848.

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Endress was American-born, a scholar and fluent in both German and English.¹²⁰ An espoused Federalist, he engaged his early congregations through lectures on the concept of self-governance¹²¹ and throughout his career was recognized "as one the most devoted leaders of acculturation in [the Lutheran] denomination."¹²² Endress promoted the use of English to both broaden the Lutheran Church's appeal and join his constituents to their new nation. While the Ministerium remained committed to the primary use of German until the mid 19th century, he strove to discredit the entrenched conviction that "English was simply not a suitable language for the complexities of the Lutheran theology."¹²³ It is probable that Endress instituted regular English worship services at Straw as he did in Easton.¹²⁴ In 1805, he translated and published Luther's Small Catechism in English for his congregations' English-speaking youth.¹²⁵ The Small Catechism was historically regarded as the "chief resource" in shaping Lutheran piety and Endress's translation is one of the earliest published in English in America.¹²⁶ In addition, the use of German became far less prevalent in Straw's church records during Endress's tenure. Shortly after Endress' departure the last identified headstone with a German inscription, that of Catharina Lerch, was placed in the congregation's burial ground on April 1816.¹²⁷

Endress's efforts to diminish his constituents' ethnic isolation, was assumed by his successor John Peter Hecht in 1815. Hecht, like Endress, was American-born, fluent in German and English and engaged in civic affairs beyond his church duties in the region.¹²⁸ He served terms as a professor of German and trustee of Lafayette College in Easton, was a Superintendent of Easton Public Schools, a founding trustee of the Easton Female Seminary and the Easton Lyceum.¹²⁹ Hecht's long pastorate from 1815-1837, was witness to great change in the region. In Easton, Hecht oversaw the contentious split between the town's Lutheran and Reformed groups in 1829 after 50 years of cooperation. The separation was driven by the Reformed's displeasure with the Lutheran's contingent's participation in the decidedly un-German evangelical movement that characterized American popular culture in the 1820s.¹³⁰ Hecht guided the Lutherans as they relocated to a new monumental Federal style, Wren-Gibbs inspired church of their own in 1833 that they dedicated under the name St. John's. Both German and English bibles, hymnbooks and catechisms were deposited in the structure's cornerstone on May 31, 1830, and services

¹²⁰ William Buell Sprague, *Annals of the Lutheran Pulpit* (New York: Robert Carter and Brothers, 1869), 107-108.

¹²¹ Nolt, 35-36

¹²² Riordan, 156.

¹²³ Mark A. Grandquist, *Lutherans in America: A New History* (Minneapolis: Fortress Press, 2015), 128.

¹²⁴ Riordan, 157.

¹²⁵ Grandquist, 128. German school instruction ceased just prior Endress's arrival in Greenwich. See Spaeth, 279.

¹²⁶ *Ibid.*, 127.

¹²⁷ "Church Directory for the Lutheran Congregation in Greenwich," List of Baptisms, 1800-1816; Register of Communicants, 1801-1816.

¹²⁸ Riordan, 163.

¹²⁹ Selden Jennings Coffen, *Men of Lafayette 1828-1893* (Easton: George West, 1898), 116. Ethan Allen Weaver, *Local Historical and Biographical Notes* (Germantown, PA: n.p.), 190, 167-168. Hecht's role as a public school administrator during this period signifies a rather pronounced fidelity to Americanization as the impulse to provide universal education was commonly treated in German American communities, with contempt for its ethnically deleterious effect. See Nolt, 132, 134, 136, 138, 163.

¹³⁰ Riordan, 252-256.

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in both languages continued thereafter.¹³¹ St. John's impressive new structure announced the Lutheran community's central place in the increasingly urbane, American community of Easton.¹³²

In Greenwich, Hecht's tenure was contemporary with the locale's increasing interaction with coastal markets and inland points of interest. Turnpikes established during the early decades of the new century and canals completed in the 1830s were transformative both economically and socially, providing efficient means for exporting the region's agricultural products and importing consumer goods. During this period, the township, with a population of 4,500 (including 266 freeholders) and covering 38,000 acres, was described as one of the most "highly cultivated" and economically "productive" agricultural strongholds in the county and state with wheat export being the most prevalent form of commerce.¹³³ Transportation improvements changed the nature of agricultural commerce and exposed the rural community to the predominantly English-American cultural trends, secular and religious, then current in American urban centers. The path of the Morris Canal, between Phillipsburg and Newark, passed less than a mile to the west of Straw Church in Greenwich Township, now part of Warren County, when completed in 1831. Railroads soon followed.

St. James Lutheran Church

On May 1, 1833, "A Collection Book for the Church of St. Johns [*sic*] in Greenwich Warren County" was begun with the five subscribers together pledging \$3,907 for the construction of a new church to replace the one erected in 1790 with the Reformed congregation (see figure 8). The small subscription book that survives in the possession of the congregation, records the names and contributions of approximately 360 individuals, ending in May of 1838. The pledge book lists donations large and small from church members and non-Lutheran contributors.¹³⁴ "Many local political leaders and businessmen of the time saw the benefits a strong church provided to a community and gave generously."¹³⁵

Soon after donations began, a meeting of the congregation was held "in the old church of St. John's" [Straw Church] to organize the proposed building campaign. The proceedings were recorded by Reverend Hecht and two committees were formed for the undertaking—one "to build-the other to collect the money." Isaac Shipman agreed to be "superintendent of the building." It was further agreed, "unanimously," that the new church be "55 ft. x 65 ft." and "built of brick." Committee member Anthony Lerch declared his intention to donate a lot directly across the road from the "old church" and

¹³¹ Weaver, 154.

¹³² Barbara Fretz Kempton, *A History of St John's Evangelical Lutheran Congregation of Easton, Pennsylvania, 1740-1940* (Easton: Correll Co, 1940), 38, 54-58; *Democrat and Argus* (Easton, PA), 9 June 1831. St. John's featured a tall, attention-grabbing spire unlike anything constructed in the region previously. The church was the largest structure under roof in Easton and cost \$18,000 to complete.

¹³³ Gordon, 152.

¹³⁴ Collection Book, 1833, St. James Lutheran Church (Phillipsburg, NJ), Church Records. The original five subscribers were John M. Roseberry, Anthony Lerch, Christopher Fine, John Fulmer and John J. Carpenter.

¹³⁵ Collection Book, 1833, St. James Lutheran Church (Phillipsburg, NJ), Church Records; David Morris, "The Pledge List That Financed our Current Sanctuary Built In 1834," <http://www.strawchurch.org/index.php/history/46-collection-book-1833> (accessed 4 September 2015).

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cemetery for the new church.¹³⁶ An agreement of sale was executed on July 12, 1833¹³⁷ and on August 12, Lerch conveyed a .28-acre parcel of their farm "on the southwest side of the road...near the old Lutheran church" to Straw Church trustees for the "sum of one dollar in hand" (see figure 7). Beyond the details of the sale, the text names the congregation twice in the body of the deed, once as the "Lutheran Church of John's" and once as the "Lutheran Church of Saint James."¹³⁸ The latter instance (which appears first in the document) is clearly a redaction and attests to reorganization of Straw Church, without a Reformed contingent, under the moniker St. James. The name change expressed a denominational consciousness and was likely carried out to separate its identity from that of the newly independent Lutheran community of Easton, now known as St. John's, with whom they shared the services of Reverend Hecht.

The choice of Isaac Shipman to "superintend" construction of the Lutheran congregation's third church was well considered. Shipman was the son of a highly respected family whose father, Lieutenant Colonel Mathias Shipman was an early freeholder in Greenwich, relocated from the upper Raritan Valley. Mathias was a founding subscriber to Reverend Streit's church constitution in 1772, a church Elder and Trustee, esteemed Revolutionary War veteran, and New Jersey Assemblyman. Isaac was himself a young Private during the war and like his father a fixture in the Lutheran community as a church Elder and Trustee, and a well-connected civic leader. As plans for the new church were considered, Isaac was then serving the first of three terms as a New Jersey State Legislator representing Warren County after earlier public duties as county sheriff and justice of the peace.¹³⁹ In business matters, Shipman was a director of the Washington Turnpike Company and would later serve as chairperson of a local effort to bring the Morris and Essex Railroad to Warren County.¹⁴⁰

For the duration of the new church's construction, Shipman maintained a ledger for the project and prepared many handwritten receipts for labor and materials. These documents, which survive in the possession of the congregation, detail a great effort. It is important to note that these and all records associated with the new church building were executed entirely in English instead of the German typical of earlier congregational materials. Though it is uncertain when ground was broken on the Lerch Farm, Shipman began his accounting on September 5, 1833 when several men were paid for quarrying stone for the church's foundation, and the services of "7 teams [for] 2 days," presumably for hauling the material to the site. In the same month several "long timbers" were procured, presumably the large Chestnut girders beneath the sanctuary floor. In November, the first of many deliveries of materials began from vendors in Easton that continued for the duration of the work. Between February and April of 1834, Shipman recorded the delivery of materials such as poplar and pine boards, planking, shingles,

¹³⁶ Meeting resolutions, 27 June 1833, St. James Lutheran Church (Phillipsburg, NJ), Church Records. The building committee consisted of Isaac Shipman, John Shimer and Paul Feit; The finance committee included four of the original five subscribers John M. Roseberry, Anthony Lerch, Christopher Fine and John Fulmer, and Charles Ihrle.

¹³⁷ "Article of Agreement Between Anthony Learch [*sic*], Isaac Shipman, John Shimer [and] Paul Feite [*sic*] for the Church of Saint Johns [*sic*] in Greenwich"

¹³⁸ Deed, "Anthony Lerch and Wife to Isaac Shipman, John Sheimer [*sic*]and Paul Fight [*sic*] Trustees," St. James Lutheran Church (Phillipsburg, NJ), Church Records.

¹³⁹ Blair, 765; Snell, *History of Sussex and Warren*, 480, 482, 686.

¹⁴⁰ *Newark Daily Advertiser* (Newark, NJ), 27 January 1837.

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nails, window frames, sand and lime. In his last ledger entry in May, 1834, Shipman recorded payment of \$20 for "4 hands for giting [*sic*] the long timber in the woods." Though one cannot be certain, this entry may reference the harvesting of the hefty lumber needed to complete the building's trussed roof construction.¹⁴¹

On April 2, 1834, Shipman prepared a receipt for the "the sum of ten dollars in full for a cornerstone of St. James Church" signed by "John A. Taylor for Coryell and Allison [stonecutters]". With this information, it would appear that the foundation and first floor framing of the new church were nearly complete. The cornerstone was set and bears the inscription "May 1st A.D. 1834" (see photo 12). In May, Shipman recorded payment for unloading the first of many wagonloads of brick as the upper walls took shape and on July 16, 1834, brick mason Philip Larrew received a first installment of \$30.00 for his work on the "brick church." In the following months, transactions shifted towards the purchase of materials and labor required for outfitting the church interior. These included the acquisition of "209 feet H joice [hemlock floor joists?], window hardware, glass, hinges mahogany boards, cherry planks and "sundry veneers" purchased from specialty vendors in New York City. More shingles to cover the roof arrived in August. In October of 1834, heating stoves were installed and in November, the two limestone doorsills, presumably those set beneath the church's paired main entrances, were paid for and delivered to the site. In December, William Voght [or Vogle] was paid for his work "carving mouldings" and an unnamed mechanic received "cash for varnishing [the] pulpit." On March 2, 1835, Philip Larrew was paid "one hundred and thirty dollars and fifty cents in full for the brick work done at St. James Church" (see figure 7). Shipman's last receipt dated May 21, 1835, was for the purchase of "pew butts" [hinges] and screws for the installation of box pew doors. Though the date of St. James's dedication has not been identified, this last item would suggest the Lutheran community celebrated the completion of their impressive third church in June of 1835.¹⁴² The total cost for completing St. James Lutheran Church is not known; however, the sum pledged over the course of its construction totaled more than \$6000. The record clearly indicates the construction was financed through bank loans; however, it is believed the church was debt free by the close of 1835.¹⁴³ Tradition holds that upon the new church's completion, the church erected in 1790 was pulled down and its stone used to erect the wall that surrounds the cemetery today (see figure 27).

In the spring of 1837, Hecht resigned his pastorate at St. James though he continued in Easton for another decade. One source suggests the separation was contentious. With Hecht's departure, the Greenwich church's longstanding connection with Easton ended and Hecht was replaced by Daniel Miller, who dedicated himself singularly to Straw Church until mid-century. Miller was a recent graduate of the Lutheran Seminary of Gettysburg (Pennsylvania), an institution treated with caution by the German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, for its ecumenical culture and belief in the church's responsibility to promote an American concept of democracy from the

¹⁴¹ "Isaac Shipman account for Bilding [*sic*] the Church of Saint Jameses [*sic*] in Greenwich Warren," St. James Lutheran Church (Phillipsburg, NJ), Church Records; Miscellaneous receipts, 1802-1848.

¹⁴² Ibid.

¹⁴³ Morris, n.p.

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pulpit.¹⁴⁴

Architecture of St. James Lutheran Church

As introduced, St. James Lutheran Church was constructed between 1832 and 1835, during a time of marked economic and societal change in northwestern New Jersey. It was a time during which turnpikes and canals transformed the region's agricultural economy and shaped the region's rural culture by keeping it abreast of contemporary social currents and discourse. And, it was a time that reflected the transformation occurring nationwide as the young republic formulated and tested civic and social institutions required to bind a diversity of peoples and regional histories together as a nation. The challenge of shaping an American identity distinguished an extended period following the American Revolution; religious communities were inextricable from this process. During a time of increased religious pluralism and denominational consciousness, church communities sought to elevate or solidify their stations in the prevailing social strata both locally and regionally. Historically marginalized groups, like the German Americans, assumed their place in the English-speaking American mainstream and often utilized architecture as a tool in demonstrating their newly minted social capital. As a noteworthy example of the full form, stylistically mature variety of religious architecture erected after the half century following the American Revolution, the church erected by Isaac Shipman and the Straw congregation is an example of this process. The Federal style building is an architectural marker of the Straw Church community's so-called arrival in northwestern New Jersey.

Religious architecture in the American Colonies was rarely grand except for the occasional mother church or denominational seat found in established coastal centers dominated by an English-speaking merchant class. Elaborate English Georgian-styled "public buildings" such as St. Peter's Episcopal (1761) in Philadelphia, First Presbyterian (1784) in Elizabeth, and Christ Episcopal (1743) in New Brunswick with their arches, pilasters, spires and other architectural devices were rare exceptions. In New Jersey, this is partly explained by the states' significant Quaker element that espoused simplicity in all things, and the presence of reformed groups such as Lutherans, German Reformed and Presbyterians, who tended to eschew pretension in their churches. Presbyterians did however build several large churches prior to the Revolution, attesting to their rank at that time. In New Jersey's rural agrarian heartland, churches remained modest affairs well into the 19th century; large windows, steeples, and interior refinements remained beyond their interest or limited financial ability.

Inland churches were typically constructed on a domestic model prior to the 1820s. In scale and architectural detail, they rarely exceeded the size or aesthetic standards of the middling residential structures. Churches uncommonly exceeded 30 feet in any dimension and only occasionally stood taller than one story. As documented in numerous historical accounts of the region, and evidenced by the first union church in Greenwich, first generation churches were typically primitive. They were often log buildings that sheltered one poorly lit, unheated and sparsely furnished room; they were typically

¹⁴⁴ Nolt, 115-120. St. James' records include a handwritten receipt, dated March 18, 1837, for payment of "twenty four dollars and fifty cents" to Isaac Shipman "for going to Gettiesburgh [sic] after a preacher for the Congregation." Presumably, this was Reverend Miller. See Miscellaneous receipts, 1802-1848.

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replaced within a couple of decades. Second-generation churches demonstrated improvements enabled by rising membership and growing prosperity. While a domestic model again prevailed in their construction, better-lit two-story sanctuaries became common. The use of locally available materials, quarried stone, milled molded wood products, fixed pews, furniture quality altars and pulpits resulted in a more permanent aesthetic.

These later churches established the standard of reformed Protestant church architecture (this excludes the Episcopal Church) until well after the Revolution. Second generation churches typically consisted of a rectangular, hall-type structure, arranged on the interior along the short axis and around elements central to their particular faith tradition. For Lutherans these elements were principally the altar table, baptismal font, nave and pulpit. The altar table and baptismal font embodied the two sacramental rites retained following the Lutheran's break with the Roman Catholic Church in the 16th century. The nave and pulpit were endowed with new and radical significance after the Lutheran schism, significances later adopted by reformed Protestant traditions. The nave emphasized the now prominent role of the laity in Protestant worship and the pulpit defined a new focus on the edifying role of the cleric as a preacher. Lutheran and subsequent faith traditions stressed the spoken word in the form of a sermon as the most important part of the divine service.¹⁴⁵

Lutheran churches of this type were sometimes referred to as preaching halls. They were arranged with a chancel area, consisting of a fixed altar, baptismal font and pulpit, centered on a long wall opposite the entrance. The churches were thus, typically entered from an eave side. Fixed pews filled the nave and directly faced the pulpit, eliminating the separation of laity and clergy that characterized the Catholic Church. If two stories tall, these churches often included galleries lining the walls around the altar, font and pulpit. With galleries, a high pulpit was installed to enable those seated above to see and hear all that occurred in the chancel area, especially the sermon. Though little is known about Straw Church's second house of worship erected in 1790 within the confines of the current cemetery, information that was preserved is consistent with the model described above. The church was a hall-type structure, presumably two stories tall, with a high pulpit located on one of its long walls.¹⁴⁶

The church built by Isaac Shipman for the Straw congregation represented a significant departure from the congregation's first two churches and was a distinctive architectural effort during the early 19th century history of rural Warren County. Unlike the traditional preaching hall, St. James [Straw Church] employed an expanded and decidedly non-domestic model in the proportions and details of its construction. The church represented a simplified basilica church form organized on its long axis. The new church measured in plan roughly 55' wide and 65' deep and two tall stories on a raised foundation. Its size, brick construction, unusual paired entrances on the gable end, and architectural styling, distinguished the church from most buildings erected in the area prior to its completion in 1835.

St. James Lutheran demonstrated a restrained vernacular application of Federal style architecture that

¹⁴⁵ James F. White, *Protestant Worship, Traditions in Transition* (Louisville, KY: Westminster John Knox Press, 1989), 46-55

¹⁴⁶ *Ibid.*; Snell 600.

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gained popularity after the American Revolution and remained current in the Mid Atlantic well into the 19th century (see figures 9-12). The church's proportions in plan and elevation closely adhered to the style's neoclassical shallow-rectangular ideal associated with the so-called Golden Section.¹⁴⁷ Strict balance and symmetry were demonstrated in the placement of the structure's oversized windows and doors and architectural details reflect a modest attenuation of the Georgian model that the Federal style built upon and replaced. Other stylistic features include the use of brick (in lieu of locally common rubble stonework), plentiful use of glass in double-hung windows, full arched window and door openings, and elliptical Grecian profiled moldings in the construction of the church's exterior woodwork and cornices. Decorative Flemish bond brickwork, columned door surrounds, fanlights and the pedimented gable above the paired main entrances are Federal elements that highlight the church's main façade (see photos 1-5 and 7-11).

The Federal aesthetic was similarly demonstrated on the interior of St. James through the forms and profiles used in the fabrication of doors, baseboards, casings, paneling, railings and columns. However, what distinguished the interior from the congregation's earlier churches was the size of its interior volume and its architectural arrangement. Unlike the confined intimacy of early preaching hall sanctuaries, the new church offered a grand, well-lit ethereal space. While the altar table, baptismal font, nave and pulpit remained elemental, they were now positioned relative to its long axis. The chancel area with its altar table, font and a high pulpit, were centered on the short south wall and directly opposite the sanctuary's paired gable-end entrances. These two areas were connected by broad processional aisles, previously absent. The nave, which included a gallery on three sides, was filled with boxed pews facing the focal point of the high altar. The model demonstrated in St. James Lutheran Church is an early area example of what is sometimes called a full form church, standing two stories tall with a gable front and arranged on its long axis (see photos 19-24).¹⁴⁸

Though individuals such as Stuart Green, Isaac Carpenter and John Haggerty appear on numerous occasions in Isaac Shipman's records of St. James's construction, most transactions appear to address material purchases or specific and limited construction tasks. Brick mason Philip Larrew performed a large role in the project, yet no one individual stands out in Shipman's records as directing the design and construction of the new church.¹⁴⁹ While Shipman clearly superintended the construction on behalf of the trustees, it appears he may have acted as the builder, directly managing and technically directing the church's construction every step of the way. Therefore, Shipman may have acted as a layman architect.

¹⁴⁷ The Golden Section, sometimes called the Golden Mean, Golden Ratio or Divine Proportion, is an ancient mathematical ratio believed by many architectural historians to be demonstrated in classical design as the basis of a proportional hierarchy of building elements resulting in the ideal of visual balance and aesthetic harmony. When applied to the rectangular form, the Golden Section produces a rectangular shape in the proportion of the length of the side of a square to the length of the square's diagonal.

¹⁴⁸ Andrus, 1996.

¹⁴⁹ Haggerty was clearly associated with the acquisition of stone and lime early on and John Voght was paid the fabrication of interior finishes as construction concluded. It also appears that Shipman paid several individuals for boarding mechanics, perhaps itinerant carpenters, around the time Voght was active. "Isaac Shipman account for Bilding [*sic*] the Church of Saint Jameses [*sic*] in Greenwich Warren"; Miscellaneous receipts, 1802-1848.

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It may be recalled that St. James was the second sizable construction project undertaken by a congregation of Reverend John P. Hecht in the little more than five years; the other being the Wren-Gibbs church of St. John's in Easton., by plans prepared by an architect identified only as "Mr. Ricker" between 1829 and 1832.¹⁵⁰ Though one cannot be certain, and Shipman's records make no mention of him, perhaps Ricker was associated with the design of St. James in Greenwich. If not, it is plausible that Shipman referenced Ricker's work for the development of the finer details employed in St. James. Though St. John's is a larger and more elaborate structure, the churches had an architectural similarity to one another demonstrated by their shared use of Flemish bond brickwork, Tuscan door surrounds, paired entrances, arched openings and fanlights.

The Federal style demonstrated in St. James Lutheran Church is described by some historians as the first American architectural style, though its successor Greek Revival probably better merits this designation. The Federal style was based upon the work of English architect Robert Adam and manifest itself prior to the close of the 18th century in urban centers where contemporary cultural currents and increased wealth resulted in a marked uptick in high style construction efforts. The style continued to be utilized for the design of elite residential, civic and religious buildings into the late 1830s. The Federal aesthetic, which was again an extension of the neo classical Georgian model, was disseminated through English and later American architectural builder's handbooks that described and guided the execution of its forms and details. Englishman William Pain's *The Practical Builder* (1774) was an early source of the style in America while American Asher Benjamin's *The Country Builder's Assistant* (1797) and *American Builder's Companion* (1808) are credited with creating a uniquely American interpretation of the style that became mainstream in New Jersey in the 19th century.¹⁵¹ Benjamin's works included illustrations, scaled plans and details, mathematical formulas, geometry and practical advice for constructing stylistically correct architecture (including churches).

While not a line for line copy of any of Benjamin's examples in either the *Builder's Assistant* or *Builder's Companion*, Straw Church, demonstrates the author's influence in its axial form and in the designs employed for its door surrounds, window sashes, moldings, stair and balustrade parts and timber roof trusses. As such, it appears plausible that one or more of Benjamin's works was utilized by Isaac Shipman and his team during its construction thus representing the transmission of the discipline of architecture to the ordinary rural builders of Warren County in northwestern New Jersey in the 19th century. When completed, St. James was the largest church under roof in Warren County, the first to be built of brick and the only constructed in the Federal style. No other examples stand forth to challenge

¹⁵⁰ Kempton, 55. Ricker is a family name deeply rooted in Northampton County and Easton, PA history. Exactly who the "Mr. Ricker" referred to as preparing plans for the church is uncertain. It is plausibly William Ricker, John Ricker, Jacob W. Ricker, all identified as "carpenters" or "cabinet makers" during this period in census records, or Samuel Ricker who was identified as "architect and superintendent" of the first building of Lafayette College erected in 1833. William Ricker, the father of the others, is buried in the graveyard of St. John's in Easton. See John Jordan, *Historic homes and institutions and genealogical and personal memoirs of the Lehigh Valley, Pennsylvania* (New York: Lewis Publishing, 1908), 176; and Weaver, 89.

¹⁵¹ Robert R. Guter and Janet W. Foster, *Building by the Book: Pattern Book Architecture in New Jersey* (New Brunswick: Rutgers University Press, 1992), 17.

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this assertion. Federal style architecture executed in brick was never common in the region surrounding the church and only a handful of examples survive. These include, the John Richie House (c.1800) in Franklin Township, Warne-Castner House (c.1815) in Asbury, and the nearby and rural Mixsell-Hixson House (c.1836) in Pohatcong Township. Non-residential examples include the Warren County Courthouse, though much altered, at Belvidere (1826), the First Public Library (1815) and the previously discussed St. John’s Lutheran Church (1832) both in Easton, Pennsylvania and the Morris County Courthouse (1927).

In 1835, the Lutheran community of Straw Church was far different from the “scattered,” “poor” congregation Henry Melchior Muhlenberg visited nearly a hundred years earlier. Along with their Dutch, English, and Scot-Irish counterparts, German settlers by that year had reshaped a remote wilderness for the agricultural production that enabled their prosperity. They had cleared fields, fenced pastures and erected mills. They had built roads, towns, and many institutions, including Straw Church, which defined the community. The area’s German Americans generously contributed to the success of the American Revolution and participated in establishing the state and nation thereafter. During the first half of 19th century, the pastorate of St. James supported its memberships’ assimilation with New Jersey’s English-speaking majority. When completed in 1835, the substantial edifice and its walled burial ground created a hilltop landmark among the fields and farms of the Pohatcong Valley and demonstrated the contingents’ arrival in the cultural mainstream of northwestern New Jersey. St. James Lutheran Church survives as a noteworthy architectural resource and testimonial to the region’s German immigrant beginnings.¹⁵²

¹⁵² The new church, on the south side of the road through Greenwich Township, appears on the first Warren County map published in 1852 (see figure 3). Also on this map is a depiction of a schoolhouse in the area of the cemetery, north of the road, where a brick one-room schoolhouse, constructed in 1858 as a public school, now stands. Perhaps the schoolhouse shown on McCarty was a church schoolhouse, though it is not believed the congregation supported a school at that time, or an early public school, replaced in 1858. It is known that the land on which the existing schoolhouse stands was sold to Greenwich Township as a .33-acre lot in 1858. After abandoned by the Township at an unknown date, the property reverted to the Grantor and purchased by St. James Lutheran Cemetery Company in 1951. The 1858 schoolhouse was determined eligible for listing on the National Register of Historic Places in 1996. Pertinent to this nomination, the 1858 schoolhouse has no historic association with Straw Church other than location. See D. McCarty, D., *Map of Warren County, New Jersey* (Philadelphia: Friend and Aub, 1852); *Minutes of Votes and Proceedings of the General Assembly of the State of New-Jersey* (Freehold, NJ: James Yard, 1860), 264; Warren County Deeds, “Reverend John Vanderveer to the Straw School District No. 7 of Greenwich Township,” Book 48, 149; Warren County Deeds, “Margaret Woolf, et al., Admx. for U. S. Grant Shoemaker to St. James Lutheran Cemetery Company,” Book 353, 11; Dorothy Guzzo, State Historic Preservation Office (NJDEP) to Andras Fekete, Bureau of Environmental Analysis (NJDOT), professional letter, HPO-E96-086, 20 May 1996.

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Memorials and Gifts Book. St. James Lutheran Church Records, Phillipsburg, NJ.

Meeting resolutions, 27 June 1833. St. James Lutheran Church Records, Phillipsburg, NJ.

Miscellaneous Receipts, 1802-1848. St. James Lutheran Church Records, Phillipsburg, NJ.

"Church Directory for the Lutheran Congregation in Greenwich in the year 1769" ("*Verzeichniss des Kirchenbuchs vor der Luther-Gemeine in Grinitsch Anno 1769*"). St. James Lutheran Church Records, Phillipsburg, NJ.

"Church Minutes of the Evangelical Lutheran Congregation in Greenwich, Sussex County, West New Jersey, in which will be recorded the resolutions made for the best of the congregation by the honorable church council, as well as other matters, 1781." ("*Kurzgefaster Kirchen-Protocoll der Evangelisch-Lutherischen Gemeine in Grenwich Sussex County, West Neujersey, worinn die zum Besten der Gemeine verfassten Schlüsse ihres Ehrsamem Kirchenrats nebst andern Ungelegenheiten aufgezeichnet werden, 1781*") found in "Church Directory for the Lutheran Congregation in Greenwich in the year 1769." St. James Lutheran Church Records, Phillipsburg, NJ.

"Order for the Church and Congregation," 1772. ("*Kirch und Gemienen Ordnung*") found in Church Directory for the "Lutheran Congregation in Greenwich in the year 1769." St. James Lutheran Church Records, Phillipsburg, NJ.

Sager Family Papers, 1732-1827. Alexander Library, Rutgers University, New Brunswick, NJ.

Public Records

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 9 Page 5

St. James Lutheran Church and Cemetery
Name of Property
Warren County, NJ
County and State
Name of multiple listing (if applicable)

New Jersey Archives, Trenton, New Jersey

Colonial Conveyances/West Jersey Deeds

West Jersey Surveys

Sussex County Militia Papers

Sussex County Clerks and Surrogates Offices, Newton, New Jersey

Sussex County Deeds

Sussex County Road Returns

Sussex County Incorporation Papers

Warren County Clerks and Surrogates Offices, Newton, New Jersey

Warren County Deeds

Sussex County Incorporation Papers

Websites

"Central Pennsylvania Miniers," <http://susanshanerfamilytree.blogspot.com/2008/02/central-pennsylvania-miniers.html> (accessed 13 August 2015).

Foster Janet W., "Pattern Books Create an American Architecture." *Garden State Legacy*. Issue 9 (September, 2010). http://gardenstatelegacy.com/files/Pattern_Books_Create_an_American_Architecture_Foster_GSL9.pdf (accessed 18 May 2015)

Hein, Stephen D. "The Ministerium Among Lutheran in America." <http://augustanaministerium.org/essays/heinpeoria04.pdf> (accessed 8 September 2015).

"Information about Christianus Minier." <http://www.genealogy.com/ftm/h/e/s/David-M-Hess-MI/WEBSITE-0001/UHP-0104.html> (accessed 13 August 2015).

Morris, David. "The Pledge List That Financed our Current Sanctuary Built In 1834." <http://www.strawchurch.org/index.php/history/46-collection-book-1833> (accessed 4 September 2015).

"Reverend Major General Muhlenberg." <http://orderofcenturions.org/muhlenburg.html> (accessed 21 August 2015).

Vereena, Thomas. "Easton's Missing Dead." *Journal of the American Revolution* (August, 2014), <http://allthingsliberty.com/2014/08/eastons-missing-dead/> (accessed 21 August 2015).

Viet, Richard Francis, Mark Nonesthied. "Carrying on the Stone Cutting Business." *Garden State Legacy*, Issue 11 (March, 2011). http://www.gardenstatelegacy.com/files/Carrying_on_the_Stone_Cutting_Business_Nonestied_Veit_GSL11.pdf (accessed 8 September 2015).

Maps

1758 Thomas Jefferys, *A General Map of the Middle British Colonies in America*. Philadelphia: Lewis Evans, 1758.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

St. James Lutheran Church and Cemetery
----- Name of Property
Warren County, NJ
----- County and State
----- Name of multiple listing (if applicable)

Section number 9 Page 6

1779 Erskine, Robert. *From Muscanecunk Mountain Past Johnson's Forge to Easton. No 77C.* Unpublished, New York Historical Society.

1812 Watson, William. *A Map of the State of New Jersey. To His Excellency, Joseph Bloomfield, Governor, the Council and Assembly of the State of New Jersey: This Map Is Respectfully Inscribed.* Philadelphia: W. Harrison, 1812

1828 Gordon, Thomas. *Map of the State of New Jersey: with Part of the Adjoining States.* Philadelphia: H. S. Tanner, 1828.

1852 McCarty, D. *Map of Warren County, New Jersey.* Philadelphia: Friend and Aub, 1852.

1860 Hughes, Matthew. *Farm Map of Greenwich Township, Warren Co., N.J.* Philadelphia: Matthew Hughes, 1860.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 10 Page 1

St. James Lutheran Church and Cemetery
Name of Property
Warren County, NJ
County and State
Name of multiple listing (if applicable)

VERBAL BOUNDARY DESCRIPTION

The nominated property straddles the boundary separating two municipalities, Pohatcong Township and Greenwich Townships in Warren County, and contains portions of individual lots in each. The lots are separated by the east-west path of U.S. Route 22. The nominated property includes a .70-acre portion of block 1, lot 76 (1 acre total) in Pohatcong Township, south of Route 22, and a 1.5-acre portion of block 23, lot 38 (11.4 acres total) in Greenwich Township, north of Route 22. The boundaries are delineated on the attached sketch map and described as follows.

The boundary begins on the south side of Route 22, at the southeastern corner of the cemetery wall that lines the cemetery and along Route 22. The wall (and starting point) also stand on the southern boundary of block 23, lot 38 in Greenwich Township. The boundary proceeds in a northeasterly direction along the eastern leg of the cemetery wall for 150 feet to a point; then proceeds in a northwesterly direction across the cemetery for 450 feet to a point; then proceeds in a southwesterly direction along the western leg of the cemetery wall to a point, the southwestern corner of the cemetery wall along Route 22. The boundary then proceeds in a southeasterly direction along the cemetery wall for 215 feet to a point in the line of the wall; then proceeds in a southwesterly direction, crossing the 40 foot right-of-way of Route 22 and the northern boundary of lot 1, block 76 in Pohatcong Township, for 205 feet to a point; then proceeds in a southeasterly direction, across the church yard, for 210 feet to a point; then proceeds in a northeasterly direction for 178 feet, crossing the right of-way of Route 22, to the place of beginning, the corner of the cemetery wall and southern boundary of block 23, lot 38 in Greenwich Township.

BOUNDARY JUSTIFICATION

The proposed boundary roughly corresponds to the property of St. James as it existed in 1835, the end date of the period of significance proposed in this nomination. An adjustment was made in the vicinity of the church to avoid bisecting the non-contributing fellowship hall.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Lafayette Village Historic District
Name of Property
Sussex County, NJ
County and State
Name of multiple listing (if applicable)

Section number Photo ID Page 1

Photograph Identification:

The following information is the same for all of the photographs submitted:

Name: St. James Lutheran Church and Cemetery
 Location: Pohatcong and Greenwich Townships, Warren County, NJ
 Photographer: Eclectic Architecture, LLC
 Date of photographs: Summer and Fall of 2015
 Negative repository: Eclectic Architecture, LLC
 20 Municipal Drive
 Phillipsburg, NJ 08865-7800

Photo	Description & Direction of View
1	North and west elevations of church, cemetery in foreground, looking south
2	View of cemetery, church in background, looking south
3	North elevation of church, cemetery gate in middle ground, looking southwest
4	North and east elevations of church, cemetery in foreground, looking southwest
5	North and east elevations of church, looking southwest
6	View of cemetery, looking northwest
7	North and east elevations of church, westbound U.S. Route 22 in foreground, looking west
8	East elevation of church, fellowship hall to left, looking northwest
9	South elevation of church, fellowship hall in foreground, looking northeast
10	South and west elevations of church, looking northeast
11	West and north elevations of church, looking southeast
12	1834 cornerstone, looking southwest
13	Replacement stained glass fanlight above main entrance, looking southwest
14	Arched brick door opening and Tuscan surrounds typical of paired entrances, Flemish bond, looking southwest
15	Rectangular window opening with iron lintels, looking northwest
16	Arched brick window opening with Grecian ovolo backbanding, looking southwest
17	Pedimented gable of north elevation; replacement two-over-two sashes and double-lancet transom windows with opalescent glass, looking southeast
18	Boxed-eave and roof-wall junction at southeast corner of church, looking northeast
19	View of sanctuary, looking northeast
20	View of Sanctuary, looking southwest
21	View of chancel area with Ionic proscenium and 1874 memorial stained glass window
22	Detail of Tuscan columns, paneled balcony wall, turned newel posts, balusters and rails of the gallery, looking north
23	View of chancel wall and gallery, looking southwest
24	View of tray ceiling and decorative tin panels, looking southwest
25	View of kingpost trusses at attic interior, looking southwest
26	View of original Adam style gable lunette window stored in attic, looking southwest

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Lafayette Village Historic District

Name of Property

Sussex County, NJ

County and State

Name of multiple listing (if applicable)

Section number Photo ID Page 2

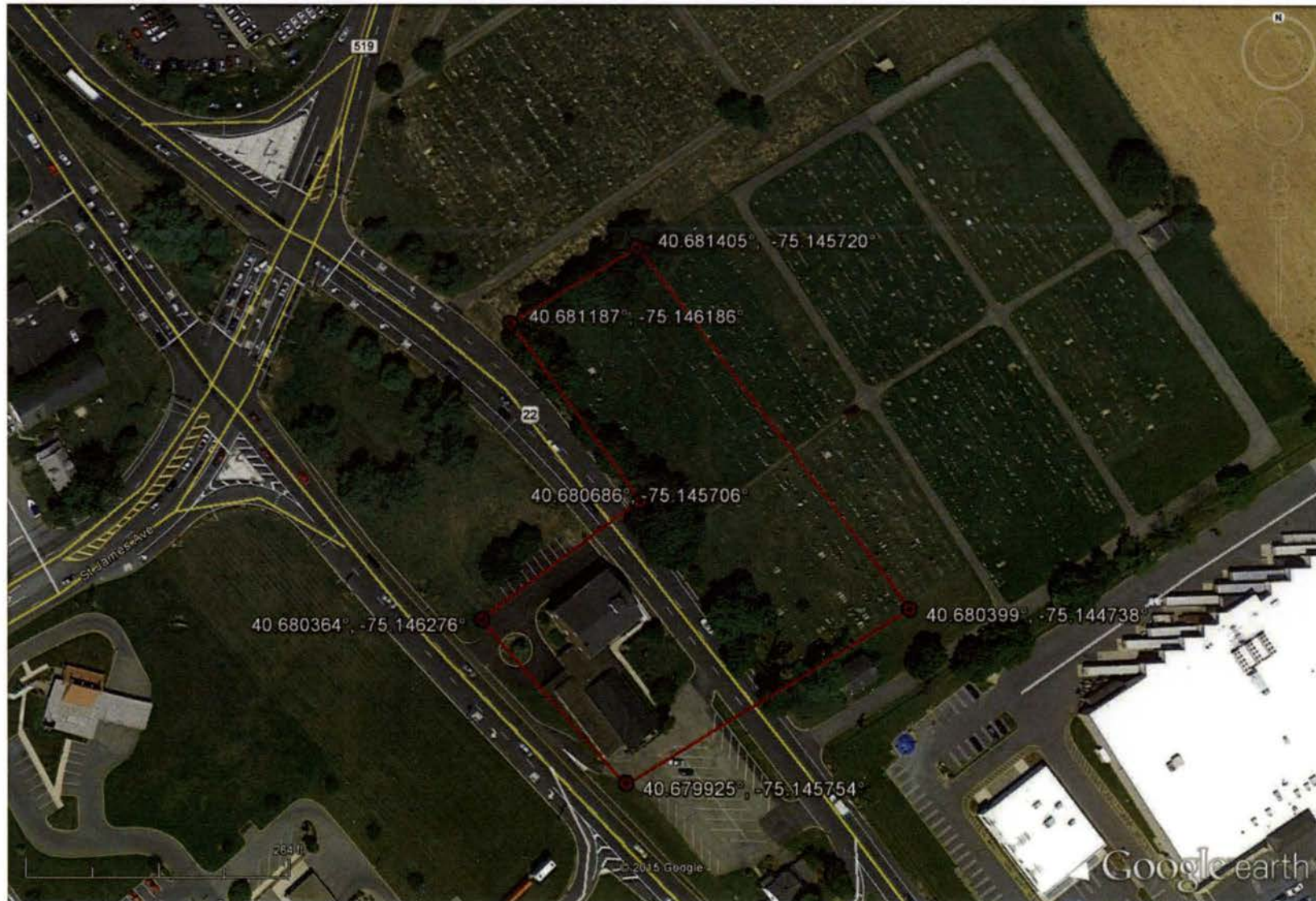
-
- 27 Cemetery wall (with second church datestone) and abandoned entrance at U.S. Route 22, looking northeast
- 28 Late-18th and 19th century grave markers, expanded cemetery (beyond nomination boundary) beyond, looking northeast
- 29 Family cluster of mid-19th century grave markers, 1858 schoolhouse (beyond nomination boundary) beyond, looking east
- 30 Germanic headstone (1777) of Peter Heintz of Hagenburg, carved by the so-called Northampton County Carver, looking northeast
- 31 Obverse of Heintz headstone containing German folk tradition, tree of life motif, looking southwest
- 32 Headstone of Simon Hibler (1798), the work of 18th century master carver Solomon Teetzel, looking northeast
- 33 Germanic headstone of David Metz (1771), the cemetery's earliest surviving headstone, carver unknown, looking northeast
- 34 Headstone of Magdalene Fine (1804), the work of 18th and 19th century master carver Abner Stewart, apprentice and successor to Ebenezer Price, looking northeast
- 35 Rough-hewn headstone (1797) of unidentified interment, looking northeast
- 36 Headstone of Mathew? Stewart (1773) carved from a local gneissic-granite, looking northeast
- 37 View of eastern section of cemetery which includes numerous common tripartite marble Philadelphia markers, ledger stones and table stones; numerous Revolutionary Era interments are located here

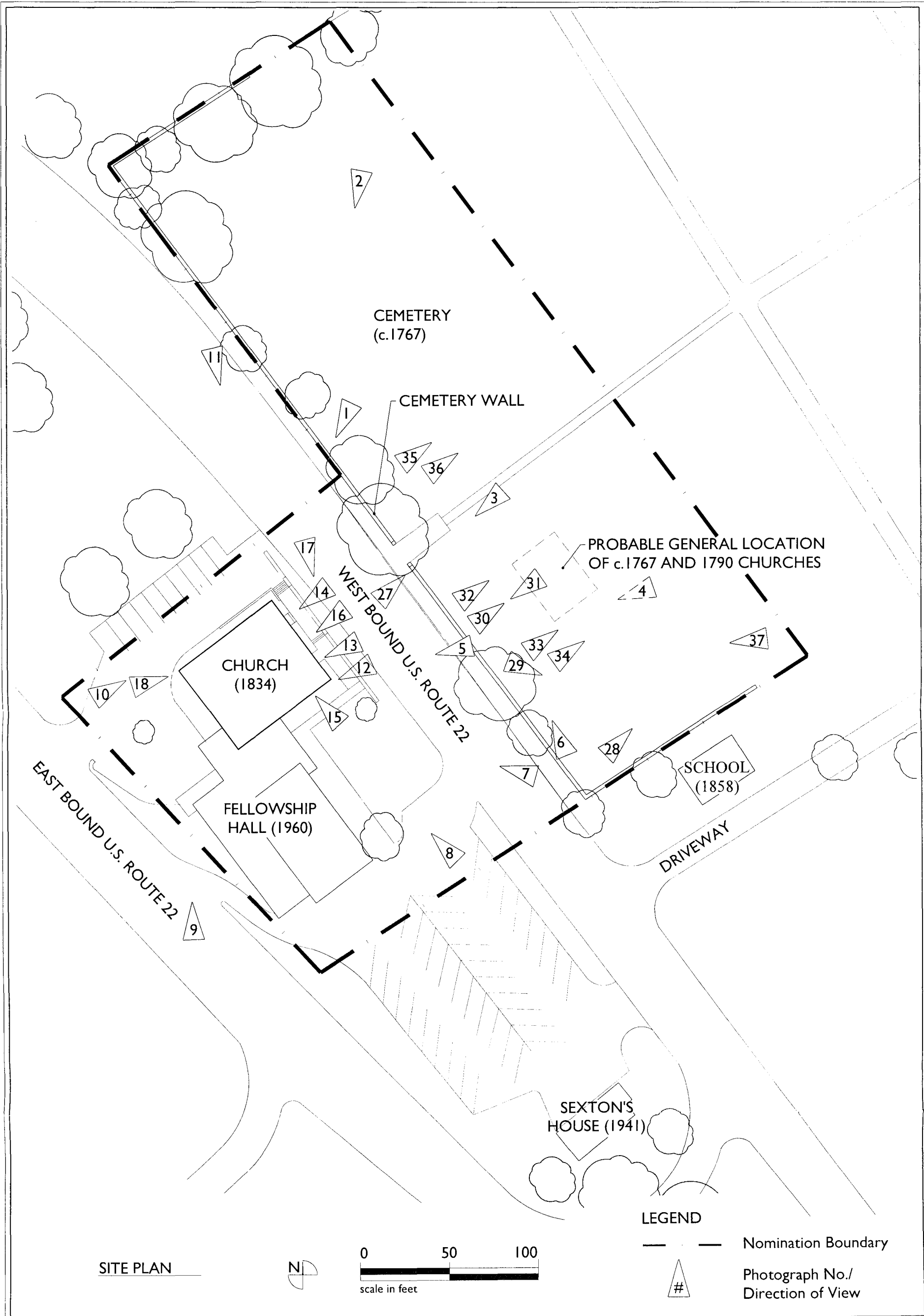
St. James Lutheran Church and Cemetery

Name of Property

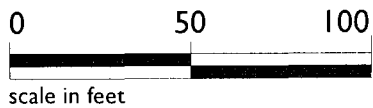
Warren County, NJ

County and State





SITE PLAN



LEGEND

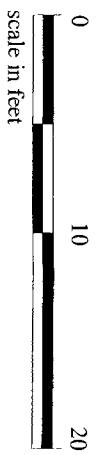
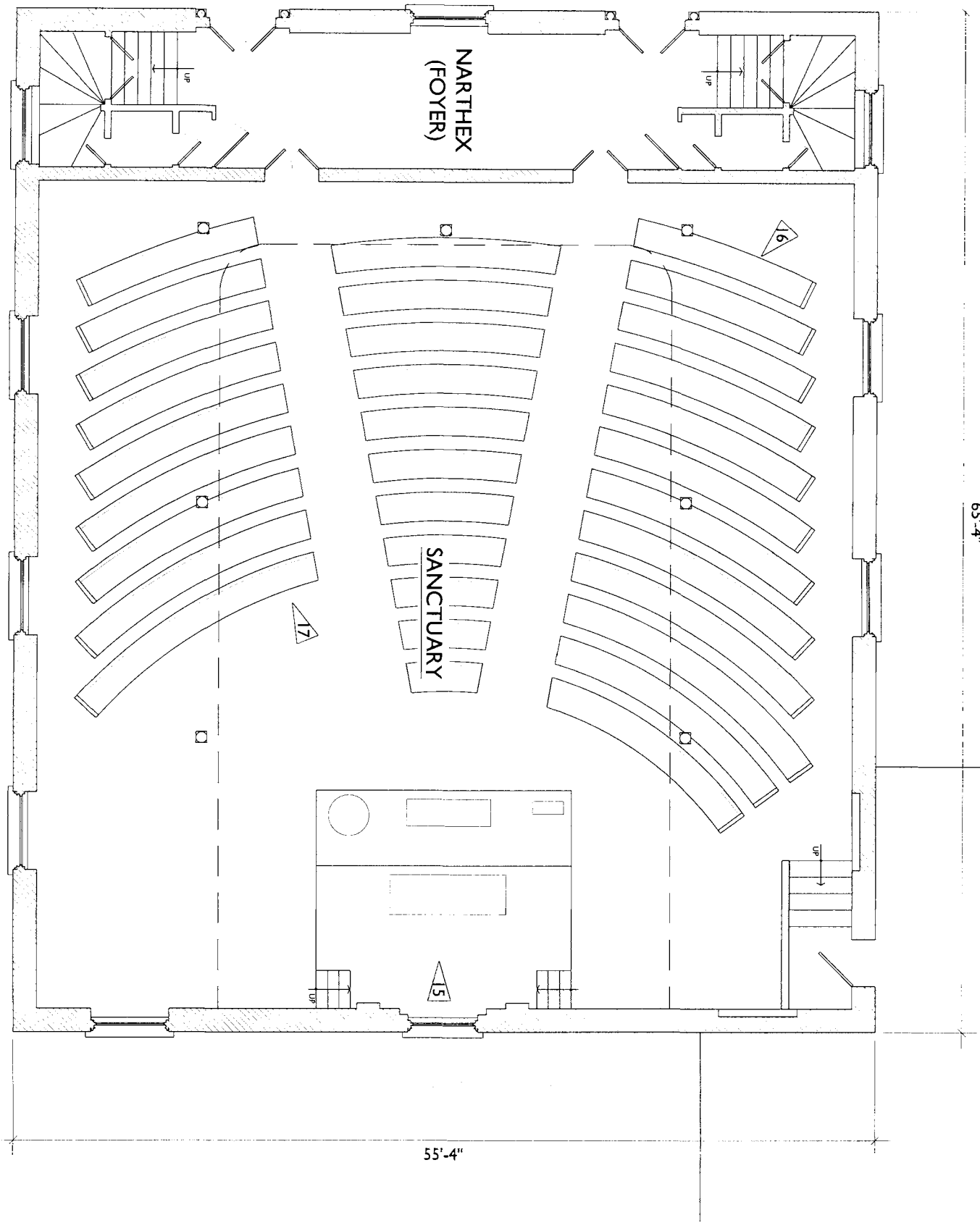
- Nomination Boundary
- Photograph No./ Direction of View

ECCLECTIC ARCHITECTURE LLC
FINE DESIGN & HISTORIC PRESERVATION
20 Municipal Drive, Phillipsburg, New Jersey, 08865-7800
phone (908) 387-8630 fax (908) 387-1493

**St. James Lutheran Church
and Cemetery**
Warren County, NJ

November 18, 2015
(Revised: December 9, 2015)

FIRST FLOOR PLAN

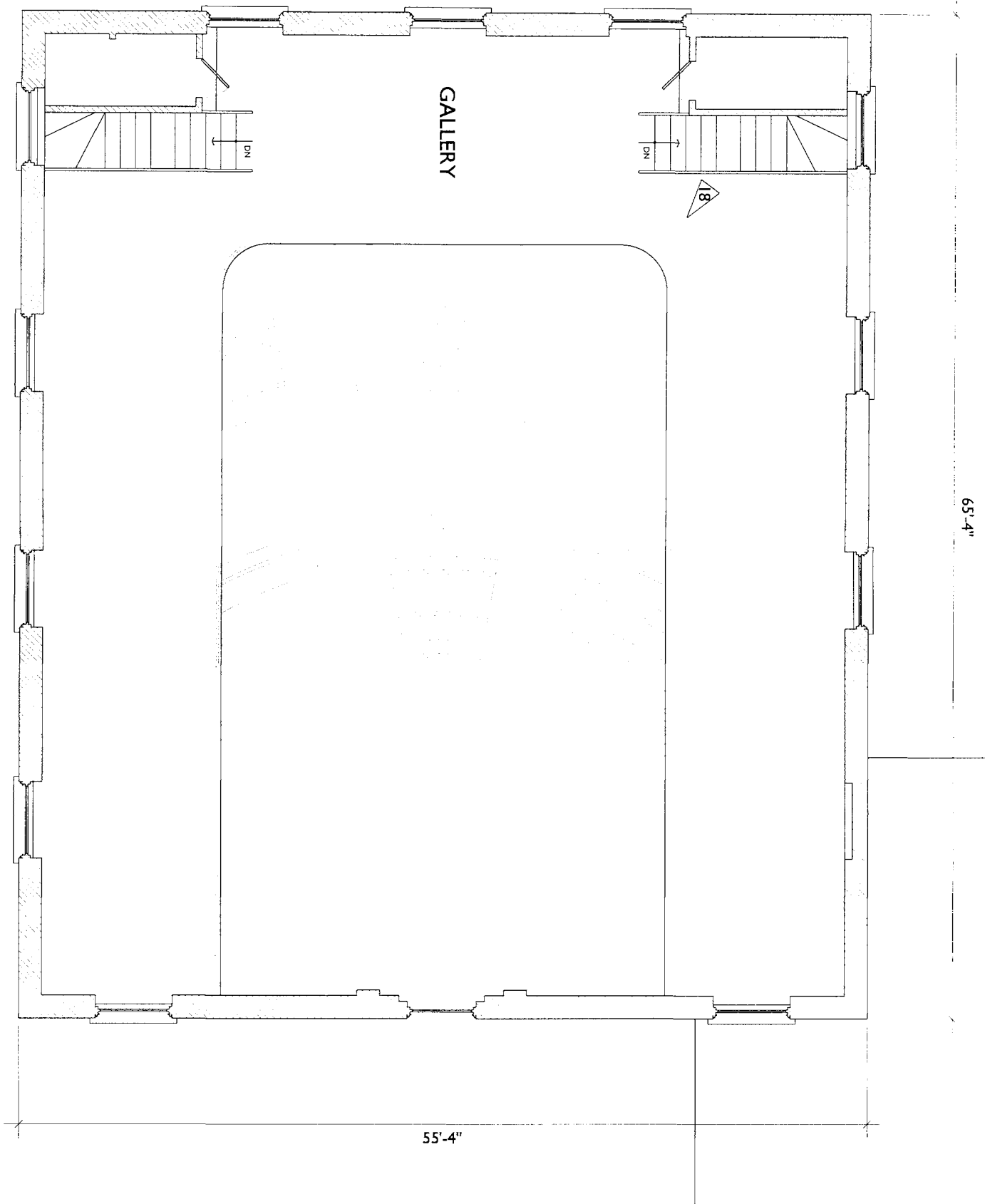


LEGEND
— Nomination Boundary
Photograph No./
Direction of View

GALLERY FLOOR PLAN



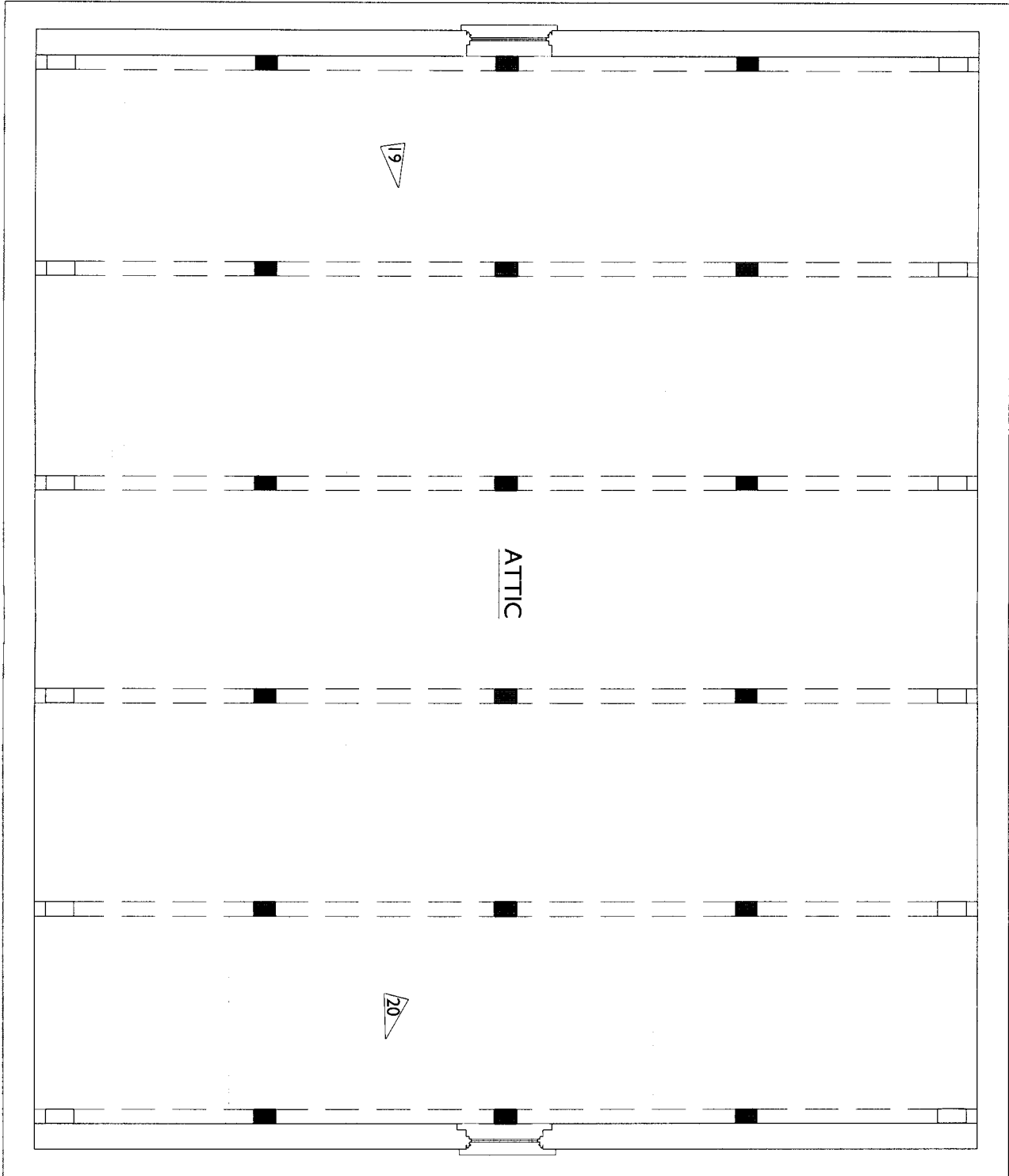
LEGEND
— Nomination Boundary
Photograph No./
Direction of View



GALLERY FLOOR PLAN



LEGEND
Nomination Boundary
Photograph No./
Direction of View



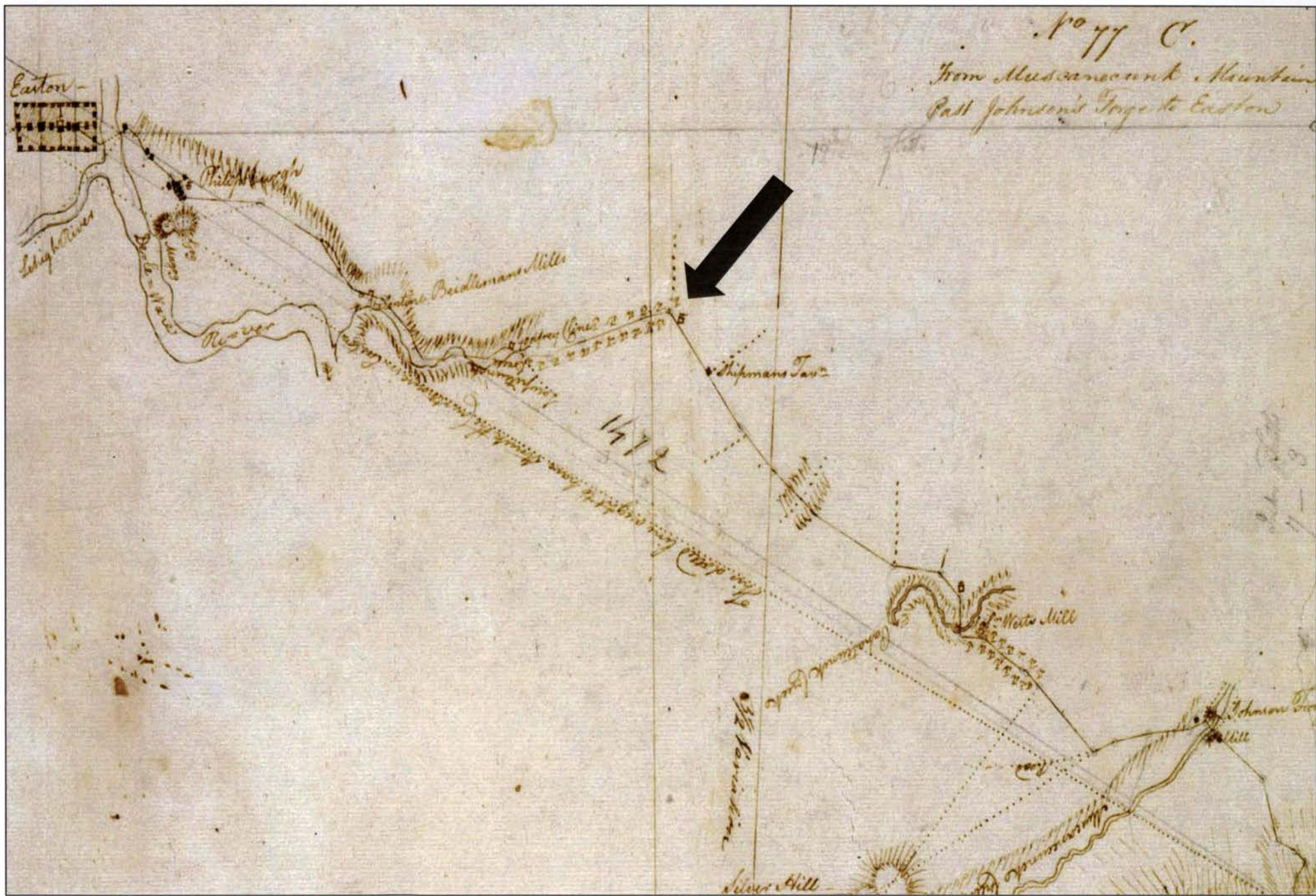


Figure 1: Erskine, Robert. *From Muscanecunk Mountain Past Johnson's Forge to Easton. No 77C.* Unpublished, 1779. New York Historical Society. Revolutionary War reconnaissance map of the route to Easton, PA from the east along the King's Road through the Pohatcong Valley. The first union church erected on the site of St. James Lutheran (Straw) Church, between c.1766-1770, was identified by Erskine as a wayfinding landmark in his 1779 survey. The church is located with an arrow.

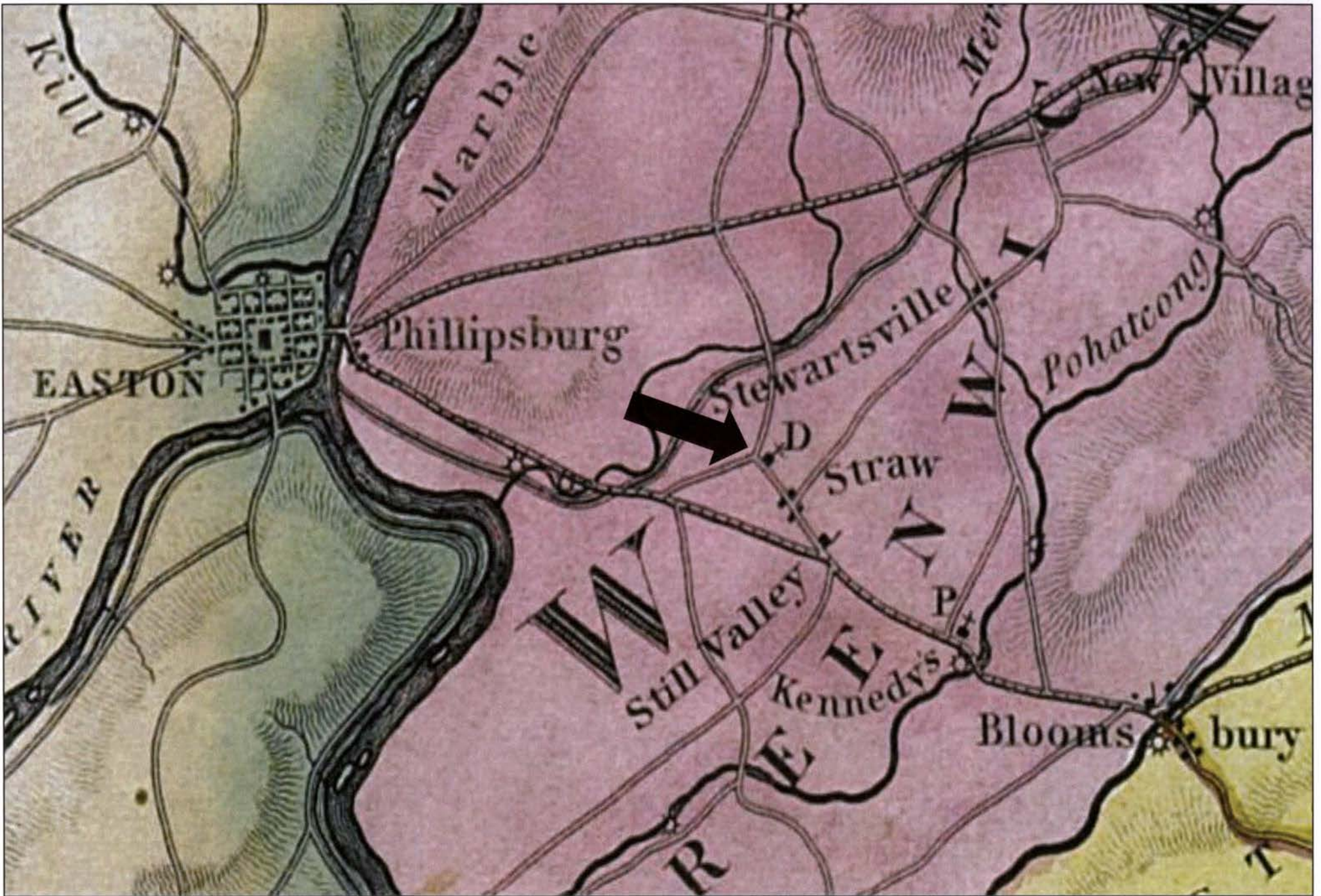


Figure 2: Gordon, Thomas. *Map of the State of New Jersey: with Part of the Adjoining States*. Philadelphia: H. S. Tanner, 1828. First official state map of New Jersey. Keyed symbols identify roads, canals, mills, furnaces, forges, taverns, dwellings and churches. The second union church erected on the site of St. James Lutheran (Straw) Church in 1790 is identified with a "D" for Dutch, a common 19th century reference for German-speaking congregations. The church is located with an arrow.



Figure 3: McCarty, D. *Map of Warren County, New Jersey*. Philadelphia: Friend and Aub. 1852 . First county wall map of Warren County. Towns and place names are printed in bold capital letters and prominent family farms are identified. St. James Lutheran (Straw) Church building, erected in 1834 , is located above with an arrow.

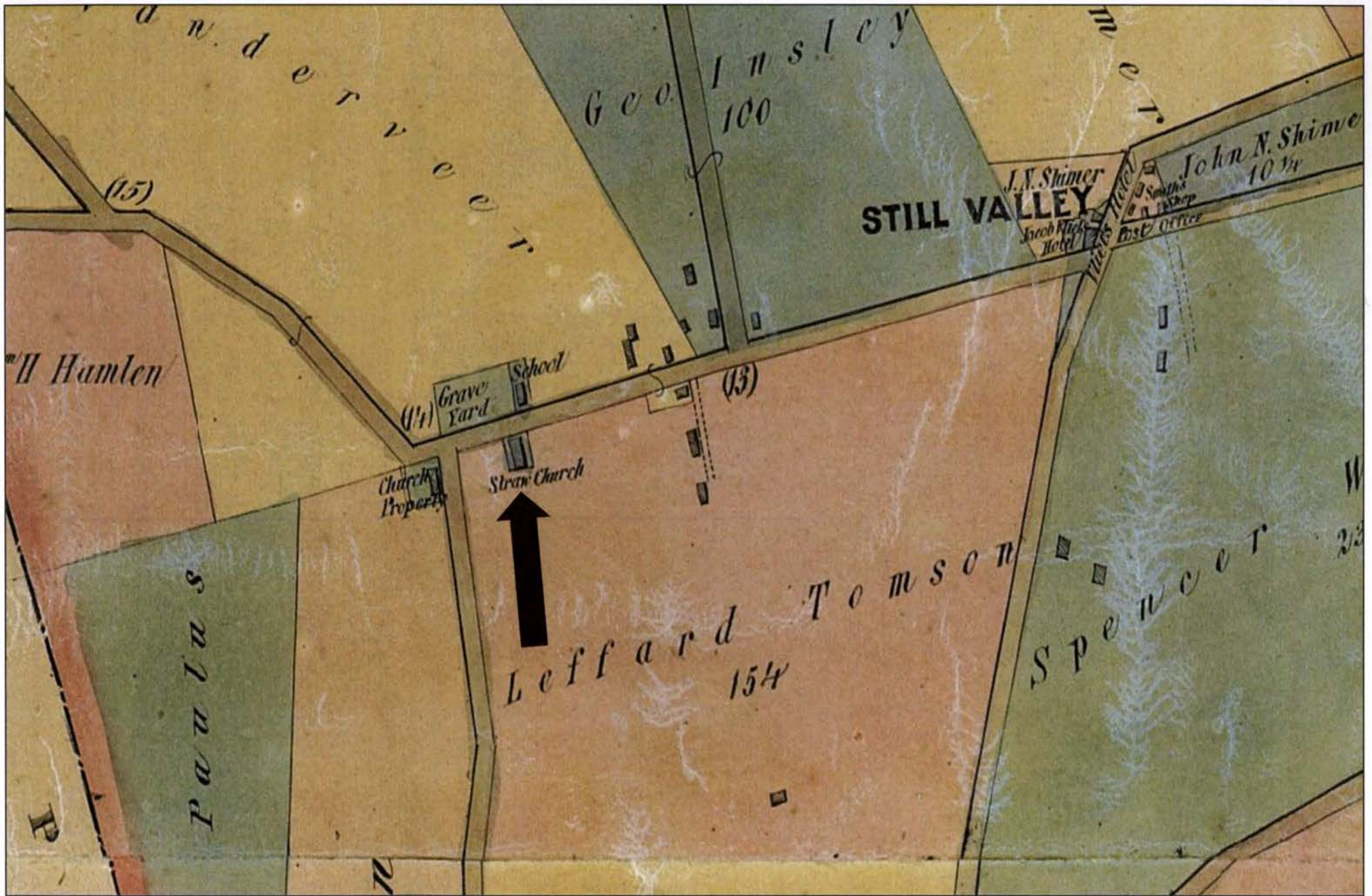


Figure 4: Hughes, Matthew. *Farm Map of Greenwich Township, Warren Co., N.J.* Philadelphia: Matthew Hughes, 1860. First wall map of Greenwich Township. Individual properties are identified by owner and often in size. Uppercase boldface letters name villages. St. James Lutheran (Straw) Church and Cemetery are located with an arrow.



Figure 5: Cover page of the "Church Directory for the Lutheran Congregation in Greenwich in the year 1769" ("*Verzeichniss des Kirchenbuchs vor der Luther-Gemeine in Grinitsch Anno 1769*"). St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)

This Indenture... Between Lawrence Minger and the German Church of Greenwich...
In witness whereof the said Minger hath hereunto set his hand and seal the 27th day of February 1790...
Witness my hand and seal the 27th day of February 1790...
Lawrence Minger
The German Church of Greenwich
In the County of Bergen and State of New Jersey

Figure 6: "Lawrence Minger [sic] to the German Church of Greenwich." February 27, 1790 conveyance with which the union church first took title to the property now occupied by St. James Lutheran (Straw) Church. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)

1733
 Deed
 Anthony Lerch & Wife
 To
 Isaac Shipman John
 Sheimer & Paul Fight
 In Trust
 Rec. 15th August 1833
 and recorded same day
 in the Clerks Office of
 the County of Warren
 and State of New Jersey
 in Book of deeds Vol 11.
 folio 257th -
 P. B. Recorded by Clerk
 Recording 114

Received Cash for March 2^d 1835 of Mr Isaac
 Shipman the sum of one hundred and thirty dollars
 and fifty cents in full for brickwork done at
 St. James Church in Greenwich Township Warren County
 N. J.
 Philip Larrew

Figure 7: (Top) Anthony Lerch and Wife to Isaac Shipman, John Sheimer [sic] and Paul Fight [sic] in Trust." August, 1833 conveyance for the adjacent plot on which St. James (Straw) Lutheran Church now stands. (Bottom) March, 1835 receipt or payment of mason Philip Larrew for "brickwork done at St. James Church." St. James Lutheran Church Records, Phillipsburg, NJ. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)

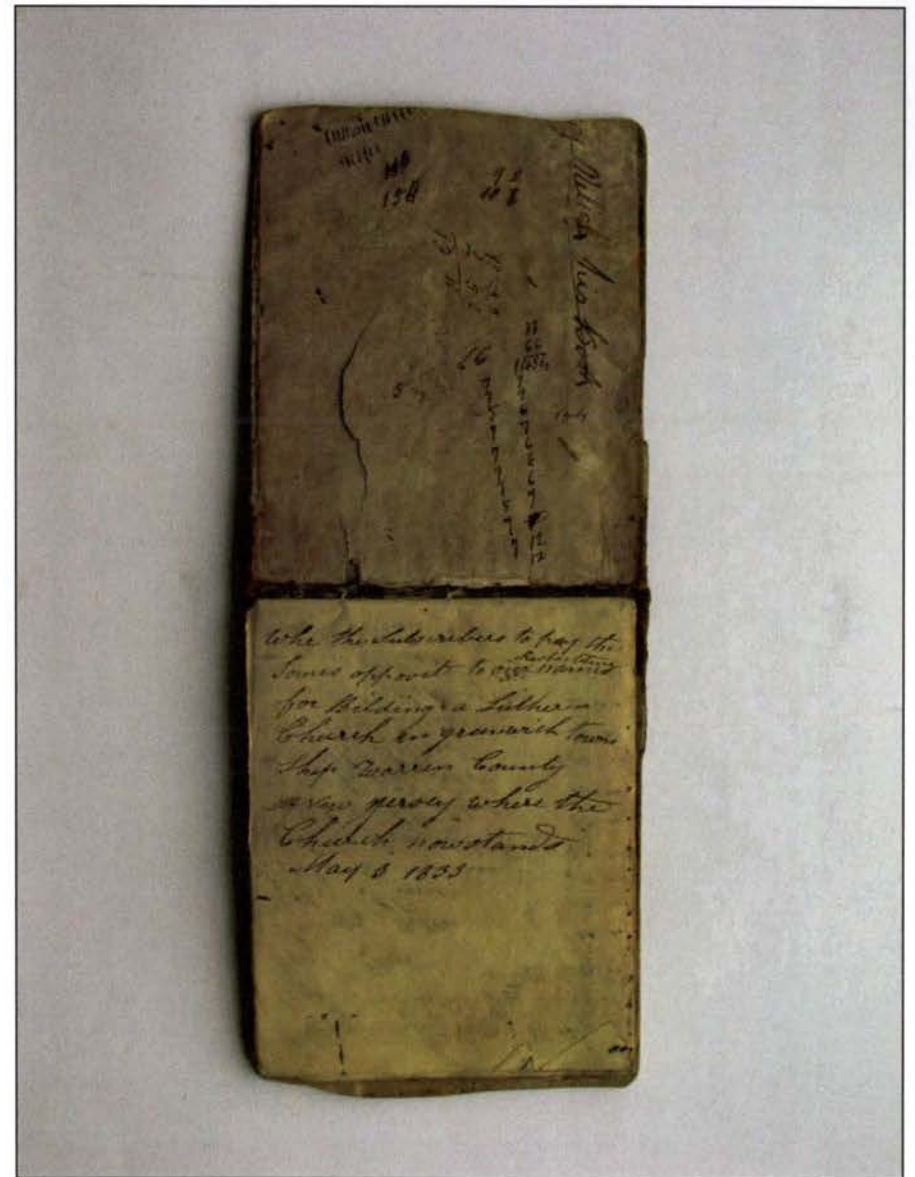


Figure 8: Cover page of "A Collection Book for the Church of St. Johns [sic] in Greenwich Warren County" for the construction of the current St. James Lutheran (Straw) Church. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)



Figure 9: St. James Lutheran (Straw) Church, view looking southwest c.1875. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)



Figure 10: St. James Lutheran (Straw) Church interior, view looking south c.1880. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)



Figure 10: St. James Lutheran (Straw) Church, view looking southeast c.1890. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)



Figure 11: St. James Lutheran (Straw) Church, view looking south c.1900 from cemetery. St. James Lutheran Church Records, Phillipsburg, NJ. (Photograph-Charlotte and David Morris)



Figure 12: View of St. James Lutheran (Straw) Church and its rural hilltop setting, looking northeast about 1900. The crossroad village in the foreground is Huntington. Phillipsburg Area Historical Society, Phillipsburg, NJ.

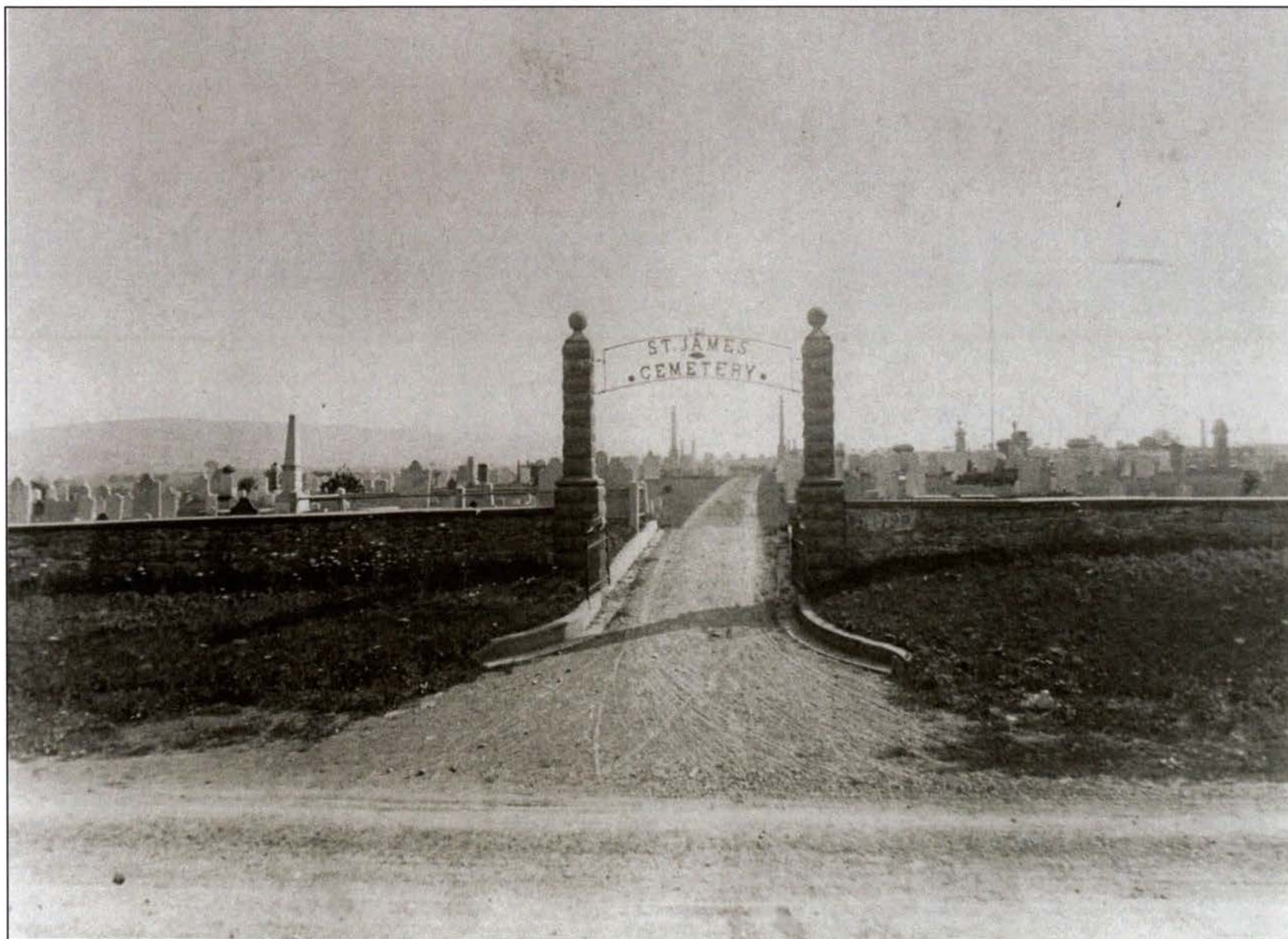


Figure 10: View of St. James Lutheran (Straw) Cemetery about 1900. Photograph courtesy of Charlotte and David Morris. St. James Lutheran Church Records, Phillipsburg, NJ.



NJ_Warren County_St. James Lutheran Church and Cemetery_0001



NJ_Warren County_St. James Lutheran Church and Cemetery_0002



NJ_Warren County_St. James Lutheran Church and Cemetery_0003



NJ_Warren County_St. James Lutheran Church and Cemetery_0004



NJ_Warren County_St. James Lutheran Church and Cemetery_0005



NJ_Warren County_St. James Lutheran Church and Cemetery_0006



NJ_Warren County_St. James Lutheran Church and Cemetery_0007



NJ_Warren County_St. James Lutheran Church and Cemetery_0008



NJ_Warren County_St. James Lutheran Church and Cemetery_0009



NJ_Warren County_St. James Lutheran Church and Cemetery_0010



NJ_Warren County_St. James Lutheran Church and Cemetery_0011



NJ_Warren County_St. James Lutheran Church and Cemetery_0012



NJ_Warren County_St. James Lutheran Church and Cemetery_0013



NJ_Warren County_
St. James Lutheran Church and Cemetery_0014



NJ_Warren County_
St. James Lutheran Church and Cemetery_0015



NJ_Warren County_
St. James Lutheran Church and Cemetery_0016



NJ_Warren County_St. James Lutheran Church and Cemetery_0017



NJ_Warren County_St. James Lutheran Church and Cemetery_0018



NJ_Warren County_St. James Lutheran Church and Cemetery_0019



NJ_Warren County_St. James Lutheran Church and Cemetery_0020



NJ_Warren County_
St. James Lutheran Church and Cemetery_0021



NJ_Warren County_
St. James Lutheran Church and Cemetery_0022



NJ_Warren County_
St. James Lutheran Church and Cemetery_0023



NJ_Warren County_St. James Lutheran Church and Cemetery_0024



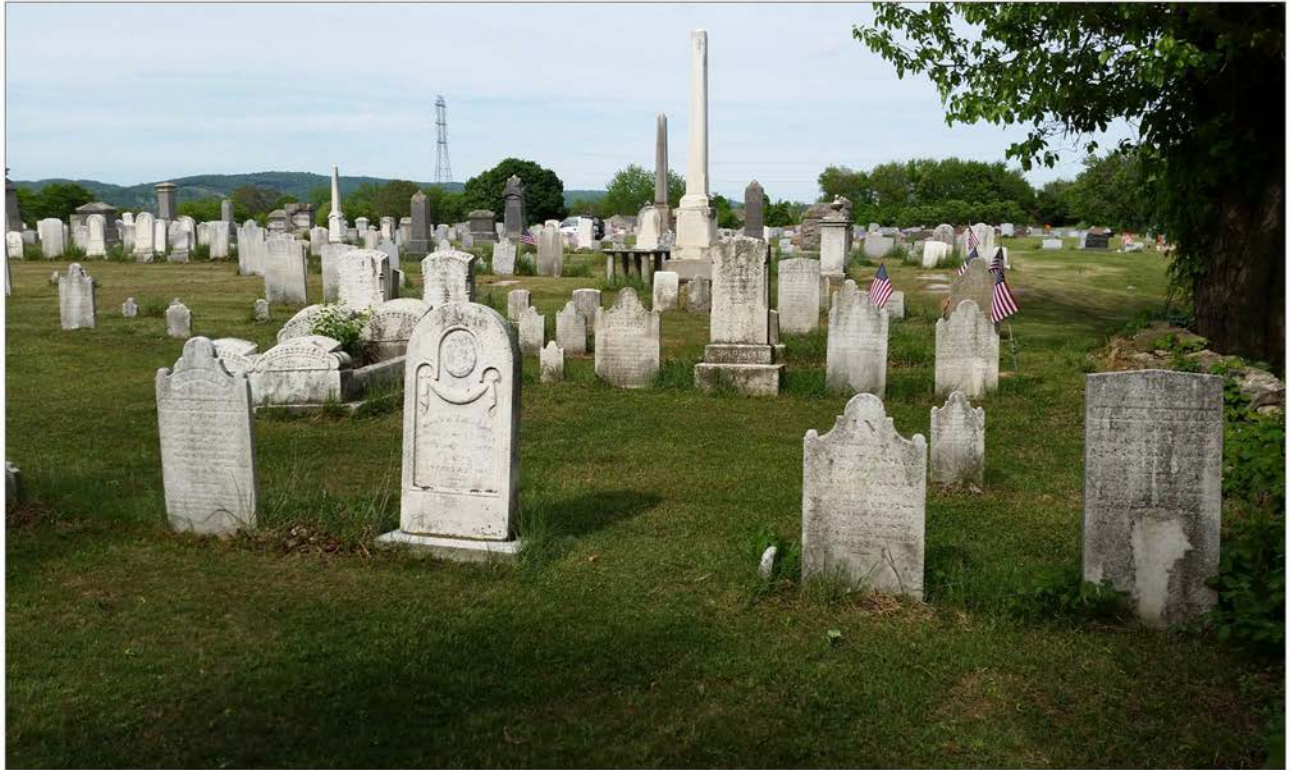
NJ_Warren County_St. James Lutheran Church and Cemetery_0025



NJ_Warren County_St. James Lutheran Church and Cemetery_0026



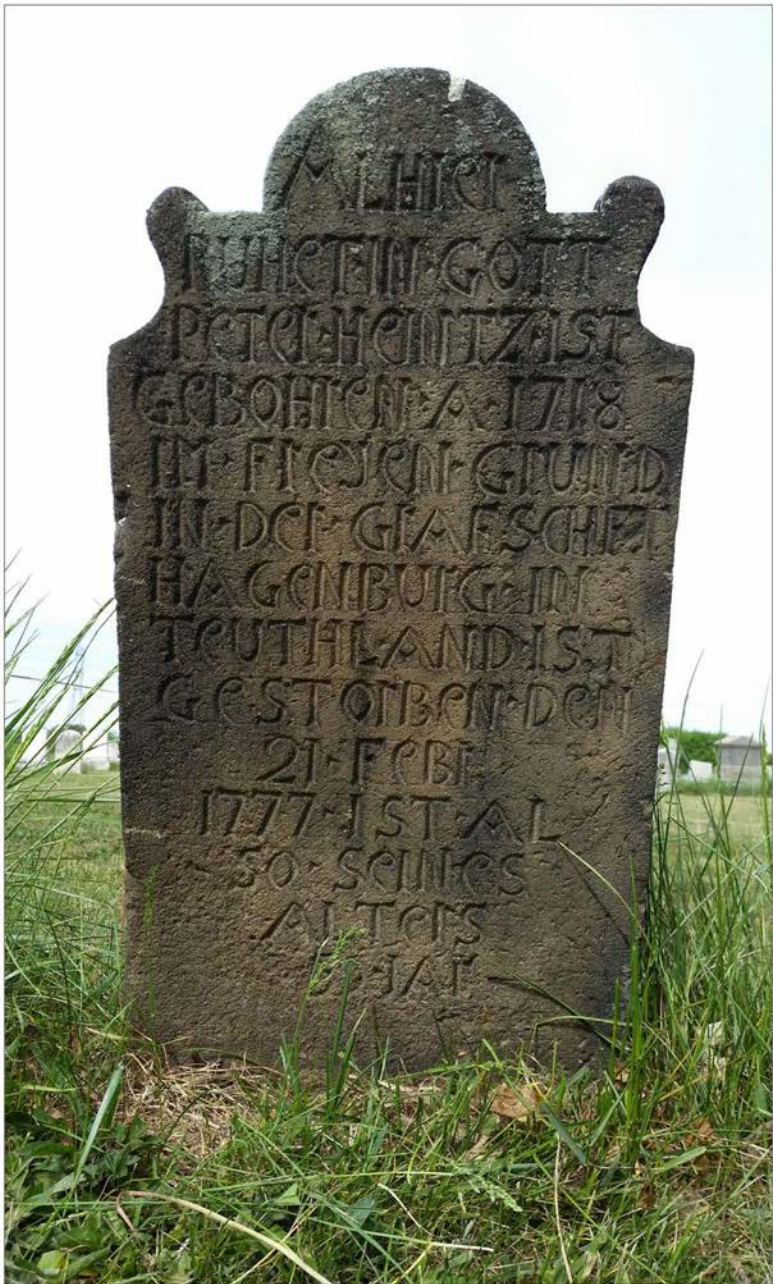
NJ_Warren County_St. James Lutheran Church and Cemetery_0027



NJ_Warren County_St. James Lutheran Church and Cemetery_0028



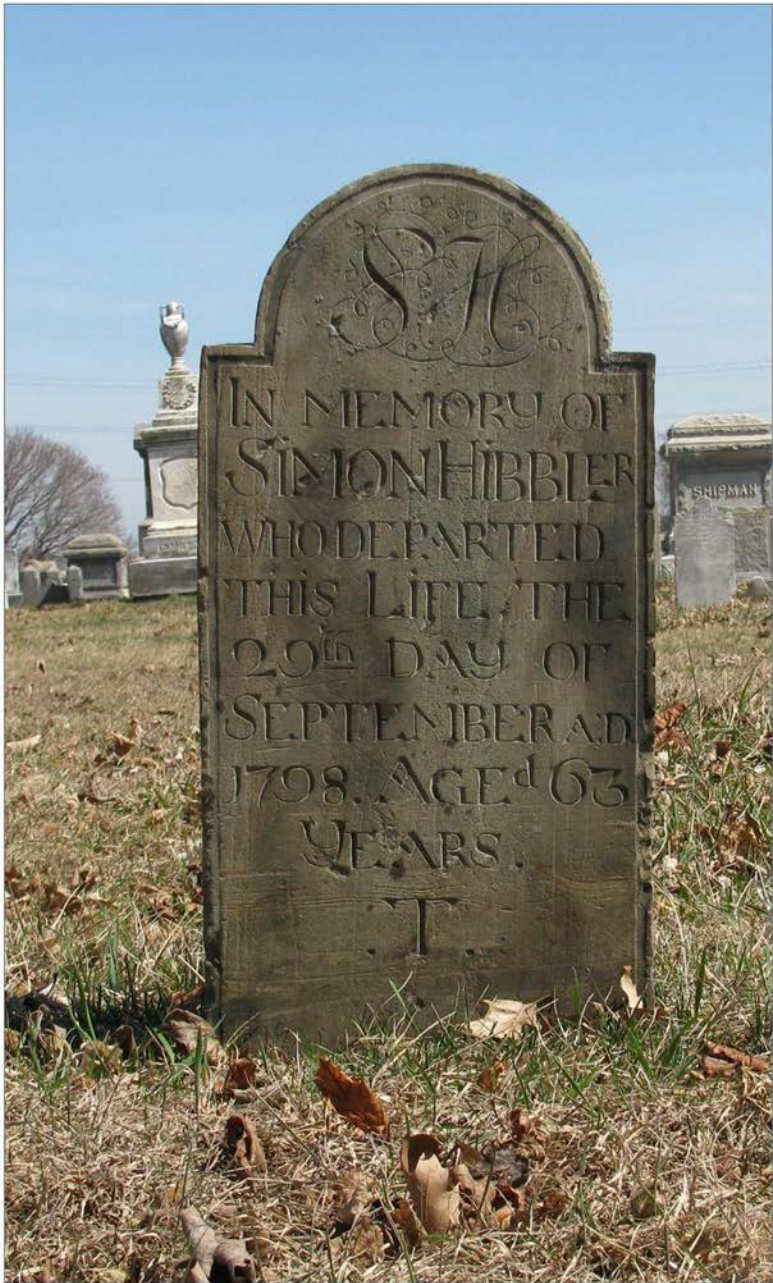
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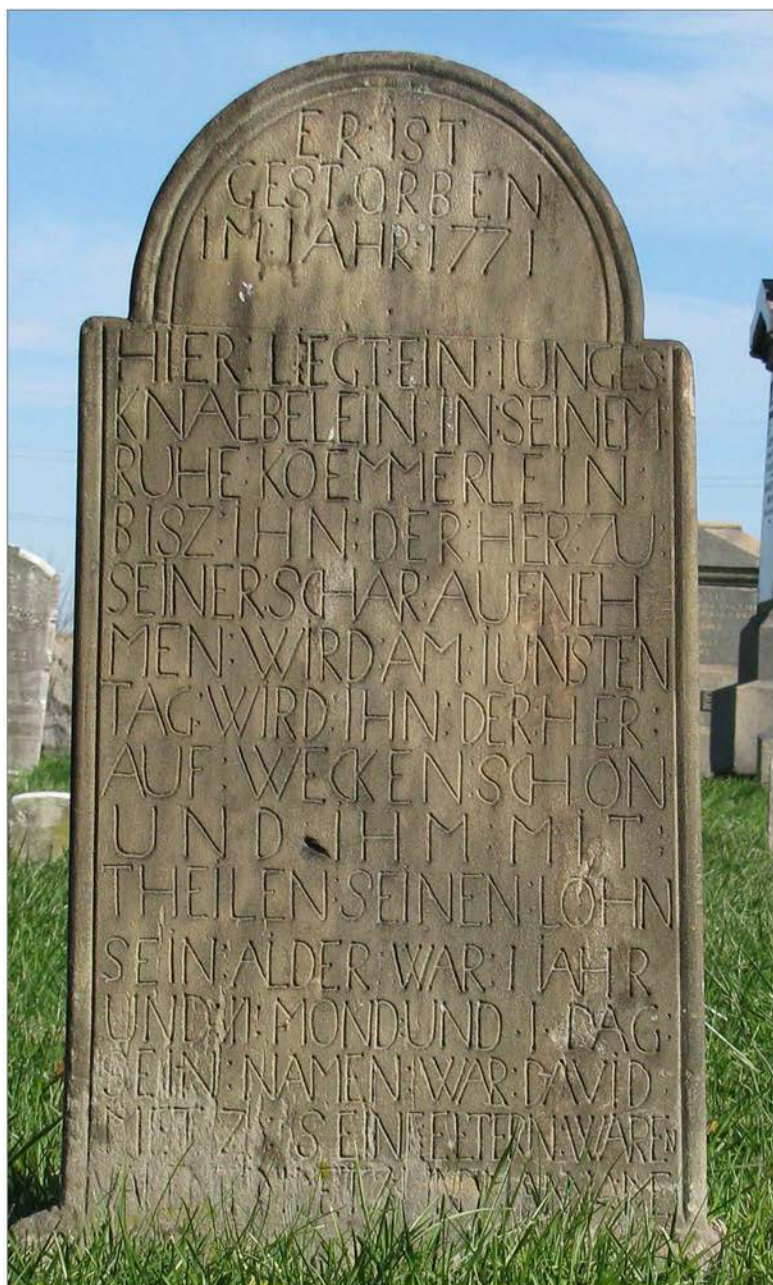
NJ_Warren County_
St. James Lutheran Church and Cemetery_0030



NJ_Warren County_
St. James Lutheran Church and Cemetery_0031



NJ_Warren County_
St. James Lutheran Church and Cemetery_0032



NJ_Warren County_
St. James Lutheran Church and Cemetery_0033



NJ_Warren County_
St. James Lutheran Church and Cemetery_0034



NJ_Warren County_
St. James Lutheran Church and Cemetery_0035



NJ_Warren County_
St. James Lutheran Church and Cemetery_0036



NJ_Warren County_St. James Lutheran Church and Cemetery_0037

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: St. James Lutheran Church and Cemetery

MULTIPLE
NAME:

STATE & COUNTY: NEW JERSEY, Warren

DATE RECEIVED: 9/09/16 DATE OF PENDING LIST: 10/07/16
DATE OF 16TH DAY: 10/24/16 DATE OF 45TH DAY: 10/25/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000737

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: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 10-24-16 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.



State of New Jersey

MAIL CODE 501-04B

DEPARTMENT OF ENVIRONMENTAL PROTECTION

NATURAL & HISTORIC RESOURCES
HISTORIC PRESERVATION OFFICE

P.O. Box 420

Trenton, NJ 08625-0420

TEL. (609) 984-0176 FAX (609) 984-0578

Project # 16-0582

HPG-112016-308



CHRIS CHRISTIE
Governor

KIM GUADAGNO
Lt. Governor

BOB MARTIN
Commissioner

August 25, 2016

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

Dear Mr. Loether:

The enclosed disk contains the true and correct copy of the nomination for the St. James Lutheran Church and Cemetery, located in Pohatcong Township and Greenwich Township, Warren County, New Jersey.

This nomination has received unanimous 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 Katherine J. Marcopul, Administrator, New Jersey Historic Preservation Office, Mail code 501-04B, P.O. Box 420, Trenton, New Jersey 08625-0420, or call her at (609) 984-5816.

Sincerely,

Rich Boornazian
Deputy State Historic
Preservation Officer