

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 09001102

Date Listed: 12/18/2009

Property Name: Six Mile Run Reformed Church

Multiple Name:

County: Somerset

State: NJ

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Patrick Andrews
Signature of the Keeper

12/18/2009
Date of Action

Amended Items in Nomination:

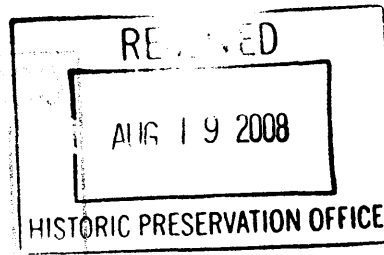
This SLR is issued to make a technical correction to the form. In Section 3 of the form the SHPO signed but did not check the Level of Significance box. The staff of the SHPO has confirmed that in Section 3 it should be noted that this property is being nominated at the Local level of Significance. The form is amended to add this information.

DISTRIBUTION:

- National Register property file**
- Nominating Authority (without nomination attachment)**

United States Department of the Interior
National Park Service

National Register of Historic Places 6 2009
Registration Form



1102

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

1. Name of Property

historic name Six Mile Run Reformed Church

other names/site number _____

2. Location

street & number 3037 NJ Route 27 not for publication

city or town Franklin Township vicinity

state New Jersey code NJ county Somerset code 035 zip code 08823

3. State/Federal Agency Certification

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

Amy Cradic 1/9/09
Signature of certifying official/Title Date

Amy Cradic, Assistant Commissioner Natural & Historic Resources/DSHPO
State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

<input checked="" type="checkbox"/> entered in the National Register. <input type="checkbox"/> See continuation sheet.	Signature of the Keeper <u><i>Patricia Andrews</i></u>	Date of Action <u>12/18/2009</u>
<input type="checkbox"/> determined eligible for the National Register. <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined not eligible for the National Register.	_____	_____
<input type="checkbox"/> removed from the National Register.	_____	_____
<input type="checkbox"/> other, (explain:)	_____	_____

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 checked="" type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input type="checkbox"/> district	One	One
<input type="checkbox"/> public-State	<input type="checkbox"/> site	buildings	
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	sites	
	<input type="checkbox"/> object	structures	
		objects	
		One	One
		Total	

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

Number of contributing resources previously listed in the National Register
Zero

6. Function or Use

Historic Functions (Enter categories from instructions)	Current Functions (Enter categories from instructions)
<u>Religion/Religious Facility</u>	<u>Religion/Religious Facility</u>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

7. Description

Architectural Classification (Enter categories from instructions)	Materials (Enter categories from instructions)
<u>Late Victorian – Gothic – Second Gothic Revival</u>	foundation <u>Stone - Sandstone</u>
_____	walls <u>Wood - Shingle</u>
_____	roof <u>Stone - Slate</u>

	other _____

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

Six Mile Run Reformed Church
Name of Property

Somerset County, NJ
County and State

8 Statement of Significance

Applicable National Register Criteria

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

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

Criteria considerations

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

Property is:

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

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

Architecture _____
Music _____

Period of Significance

1879 to 1892

Significant Dates

1879, 1892

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

N/A

Architect/Builder

John Bastedo, John N. Bodine and John Covert

Primary location of additional data

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

Name of repository:

Six Mile Run Reformed Church

Six Mile Run Reformed Church
Name of Property

Somerset County, NJ
County and State

10. Geographical Data

Acreage of property .99

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 539350 4476340
Zone Easting Northing

3
Zone Easting Northing

2

4

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.) Block 35 Lot 4

Boundary Justification

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

11. Form Prepared By

name/title Jon Schmidt, Preservation Specialist & Joseph W. Hammond, Consulting Architectural Historian

organization Westfield Architects & Preservation Consultants date August, 2008

street & number 425 White Horse Pike telephone 856-547-0465

city or town Haddon Heights state NJ zip code 08035

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets**Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

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

Property Owner

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

name Six Mile Run Reformed Church

street & number 3037 Route 27 telephone 732-297-3734

city or town Franklin Park state NJ zip code 08823

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

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

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Narrative Description

Summary

Six Mile Run Reformed Church is located in a suburban area of Franklin Park (formerly Six Mile Run), in Franklin Township, Somerset County, New Jersey. The church is situated on north side of New Jersey Route 27, fronting the thoroughfare at a narrow setback. The church complex is bound to the west by Pleasant Plains Road, to the north by a historic residence, and to the east by a parking lot and small, twentieth century commercial building. The grade of the rectangular property slopes gently from west to east. The church building is set at the western edge of the property, with Frelinghuysen Chapel (constructed 1907/1908; with a rear "Fellowship Hall" addition constructed 1957) at the eastern end. These two primary buildings, as well as the kitchen, lounge, and pastor's office, are connected by a central interior hallway. The south end of the property is an open lawn, with exception to the concrete walkways leading to the three entrances at the south elevation of the church and an above ground rain gutter at the base of the eastern elevation. The landscape immediately adjacent to the church façade features overgrown foundation plantings and an overgrown tree at the southeastern corner of the central tower. The northern end of the property is composed of a paved drive and narrow parking lot. A few mature deciduous and evergreen trees dot the landscape. Sidewalks line the southern and western boundaries of the property. Finally, there are three vehicular access points to the property: from the west at Pleasant Plains Road; from the south at State Route 27 at the eastern end of the property; and, from the east at Claremont Road.

Six Mile Run Reformed Church is a traditional Wren-Gibbs form structure with Carpenter Gothic Revival details constructed in 1879. It stands on the foundation of its predecessor, a Federal church constructed in 1817/1818. The church consists of a sanctuary, chancel, and vestibule under a gable front roof with a partially projecting tower at the center of the south gable end. The organ bay at the center of the north elevation contains the exquisite organ and wind hardware (Photograph 5) which were added in 1892. The timber framed building is clad with shingles on all elevations and the tower (Photograph 1). The side gables and hipped roof over the organ bay are covered with square cut slate shingles (Photograph 2). At the top of the church tower, the spire is clad with slate fish-scale shingles (Photograph 7). All doors and windows feature heavy lancet-arched moldings that mimic the profile of the fenestration openings (Photograph 8). The doors at the south elevation of the church feature applied lancet arched and quatrefoil molding (Photograph 5). The windows throughout the church are stained and enameled glass with wood tracery (Photograph 8). On the interior, the walls and ceiling of the entire church are plastered (Photograph 11). The vestibule is divided into thirds by two arches that rise to the ceiling. The tongue-and-groove hardwood floor of the sanctuary and vestibule is covered with a thin layer of carpeting (Photograph 13). The floor in the stair halls and consistory room is covered with a composite material. The hardwood floor in the balcony is exposed at several locations (Photograph 15). Other details include trefoil and quatrefoil decoration on the facing of the balcony, chancel and pew end caps, the organ pipe-shade screen, and original wainscoting at the base of the first floor walls (Photographs 10,12,14).

During the winter of 1907-1908, Six Mile Run Reformed Church was expanded with the construction of Frelinghuysen Chapel, as well as the church office and pastor's study in between the two buildings. A small, one-and-a-half story, gable-front building, Frelinghuysen Chapel is clad with wood shingles and situated on a stuccoed stone foundation. Frelinghuysen Chapel loosely exhibits characteristics of the Gothic Revival style. The building features two asymmetrical towers at the south elevation with lancet arched windows at the center, four at the first story and three at the second. Arched windows at the east and west elevations have a loose Gothic Revival influence. While fenestration is symmetrical, windows and doors have been indiscriminately replaced. The original primary entrance is a three-recessed panel door at

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the eastern end of the south elevation. The door exhibits lancet-arch details and is capped by a ten-light, peddled glass, lancet arched transom.

The interior spaces have been generally modernized. An extensive renovation during the mid-twentieth century drastically altered the use and interior arrangement of Frelinghuysen Chapel. The office and study run between the northern ends of the east elevation of the church and west elevation of the chapel. These spaces were expanded and reconfigured during the 1957 construction project.

In 1957, the church complex expanded a second time. The Fellowship Hall is a large one-and-a-half story side-gable building constructed northeast of Frelinghuysen Chapel. Situated on a stucco-over-concrete block foundation, clad with vinyl siding with an asphalt shingle roof, the Fellowship Hall is a vernacular multi-purpose addition. The interior features a kitchen at the western end and stage at the eastern end. Fenestration consists of nine-over-nine, double-hung wood sash windows and vinyl tripartite replacements. In addition to the Fellowship Hall and kitchen, the western end of the 1907 hallway between the chapel and church was expanded north with the construction of a new entry and lounge. The narrow single bay west elevation of the lounge is directly adjacent to the north elevation of the organ bay behind the church. Situated on a concrete block foundation, the lounge is clad with vinyl shingle siding and features a hipped roof with composite shingles. A three-sided bay-window over a half-wall projects east of center from the elevation. The central 35-light fixed window is flanked by two 10-light fixed windows. Paired, opposite swinging, three raised-panel wood doors with four-light over one-panel sidelights and an elliptical seven-light transom are currently used as the primary entrance to the church.

Church Building

Exterior

The south elevation is the symmetrical three-bay, two-and-a-half story gable-end facade of the church (Photographs 1,3). The central bay is a partially projecting tower that rises to the steeple (Photographs 2,4). The brownstone foundation is trimmed with a wood sill (Photograph 9). The elevation is clad with whitewashed wood shingle siding trimmed with corner boards and ovolo trim (Photograph 8). There is a plain six-inch rake board at the top of the elevation beneath the overhanging cornice. The cornice molding has a profile that reads from bottom to top: fascia/cyma reversa/ovolo/fascia/cavetto/fillet/fascia/cyma reversa/fascia.

The three bays at the first floor level contain paired, opposite hinged doors capped with three-light, lancet-arched stained-glass transoms (Photograph 4). All windows feature protective (but damaging) Plexiglas secured inside the window jamb. The openings are trimmed with cyma recta/scotia/fillet/cavetto/fascia/cavetto/fillet profile molding. The three sets of doors are identical paired, in-swinging two-raised panel wood doors with ornately applied molding (Photograph 5). The doors feature two recessed-panel jambs with lancet arches at the top and bottom of each panel. The transom bar above the doors consists of a large astragal molding. The transom features a heavy Italianate lancet-arched hood with a cavetto/fascia/astragal profile. A lamp is mounted on a wrought iron support over the central entry (Photograph 4). The two side entrances feature surface-mounted lights. A slate step and stoop lead up to each entry. The central entrance features a cast-iron handrail with pineapple finials atop the newels.

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The three bays at the second floor level contain two-over-two, lancet-arched stained glass windows with wood tracery. The windows have sloped wood sills, as well as trim and hoods identical to the transom windows below. The central window, at the center of the tower, is much taller than the windows that flank it (Photograph 3). The east and west elevations of the tower feature one-over-one, stained glass windows with wood tracery at the second floor level. The windows are trimmed identically to others on the elevation.

The square tower rises beyond the center of the overhanging cornice. It supports an impressive three-tier steeple that serves as a visual landmark for surrounding communities (Photograph 3). The lower two levels are timber frame clad with wood shingles. The lowest level features a pyramidal collar of slate shingles at the roof level of the church. The level consists of an applied Doric frieze with fluted triglyphs, each featuring a plain pedestal, collar and capital. The collar molding at the top of the lowest level features a fascia/quirked cyma reversa/fascia/scotia/ovolo/fillet/cavetto/fillet/cyma reversa profile. The middle level of the steeple is octagonal. Each side features a central lancet-arched, louvered panel bound by plain pilasters with plain capitals. The middle level of the steeple features a cornice with small dentils capped by a second set of larger dentils. The second set of dentils is capped with a fascia/fillet/quirked ovolo molding. The third level of the steeple is the octagonal spire clad with fishscale slate shingles. The spire is capped with a ball and point finial (Photograph 7).

The west elevation is a five-bay, two-story asymmetrical side-gable elevation. A panel beneath the northernmost bay at the first floor throws off the symmetry of the elevation. This bay was historically an entry to the church. The foundation is coursed ashlar with small ventilation grates inserted (Photograph 9). The walls are timber frame clad with wood shingles capped with an overhanging cornice identical to the south elevation. The side-gable roof is covered with slate shingles. There is no water conduction system; the roof sheds water directly to a gravel bed lined with wood at the base of the elevation.

The five windows at the first floor level have slanted wood sills and narrow jambs. Windows are two-over-two, single-hung wood sash with leaded stained glass (Photograph 8). The windows are trimmed identically to the windows on the south elevation. The spandrel panel between the first and second story windows features four quatrefoil panels (Photograph 8). The windows at the second floor level are two-over-two, single-hung, lancet-arched, sash with leaded, stained glass that dates to the original construction of the church. The windows feature a hood identical to the south elevation (Photograph 8).

The north end of the west elevation features an offset organ bay, attached to the center of the north elevation (Photograph 6). The two-story addition features a brick foundation, shingled wall and a hipped roof clad with slate shingles. At the southern end of the elevation, a right-hung, four-raised-panel, wood door provides access to the storage space and mechanical room within the basement beneath the church. The door is trimmed with a plain surround and narrow drip cap. The south end of the organ bay features a two-story, offset one-bay addition for egress from the pulpit. Clad with wood shingles all the way to the ground, the addition features a four-light-over-two-recessed panel door at the first floor level, one story above grade. The egress is an open stairway covered by a shed roof that slopes down to the north and is clad with slate shingles. The door panels feature applied quirked cyma recta molding. The door is trimmed with a plain surround with a drip cap molding. The straight-run stair features a square balustrade, handrail and square newel. The treads of the stair were recently replaced.

The north elevation is the rear gable end elevation (Photograph 6). The basic elevation is symmetrical, although there is a one story addition at the eastern end of the elevation, projecting organ bay at center, and open stairway to the west. An exterior brick chimney rises from the eastern corner of the elevation, protruding through the overhanging cornice. The

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features a left-hung, four-light over two recessed-panel glass and wood door. The door accesses a historical two-seat privy currently used for storage. The organ bay features two windows at grade. The left window is infilled with two-recessed panels; the right window is infilled with beaded-board. The one-story addition at the east is clad with vinyl shingle siding. The lone window on this elevation is a central two-over-two lancet-arched window at the center of the attic level. The elevation features a plain rakeboard and trim identical to the other elevations. Security lights, an electrical outlet, and conduit are mounted to the northern elevation of the organ bay.

The east elevation largely mirrors to the west elevation. The principal difference is the 1907 addition between church and the Frelinghuysen Chapel attached at the northern end of the elevation (Photograph 2). The addition encroaches upon the church's northernmost bay at the first floor level.

Interior

The interior of the church is divided into several spaces. The long, narrow vestibule is located at the southern end of the interior, providing access through three pairs of symmetrical doors in its north wall to the sanctuary. The two-story sanctuary occupies the majority of the building. The rectangular space runs north-to-south and features a second-story balcony along the west, south, and east walls. The balcony is accessible via two curved staircases located in the eastern and western ends of the vestibule. The two-story chancel is situated at the center of the northern end of the sanctuary. A small one-story room; located off the western end of the chancel provides an additional emergency egress from the sanctuary. The second floor above the vestibule features two small rooms at the top of each stair and a central Consistory Room in the central tower. Access to the attic over the sanctuary is via a door in the western wall of the room above the vestibule at the eastern end of the second floor, opening from the tower.

Foundation

Church Foundation

There is limited access to the foundation beneath the church. The perimeter foundation wall is stone construction. Below the first floor framing, there are five interior rows of stone piers and extensive foundation remains from the previous church on the site built in 1817/18.

Organ Bay

This small square room beneath the organ bay at the north end of the sanctuary can only be accessed from the exterior. The fifteen feet square room has a low, seven-foot high ceiling. The north, east, and west walls are comprised of a varying-course common bond brick foundation topped by timber sills and exposed studs. While spaced evenly, the studs in the east and west walls vary greatly in composition and are single, doubled, or tripled. The south wall is clad with six-inch, horizontal boards. The floor is poured concrete with a broad slope to the south at the center of the room. A built-up column at the center of the room is comprised of a 10-course brick pier and 4 two-by-ten pieces of lumber. The column supports a central two-by-ten beam supporting the exposed floor joists in the ceiling. A small ad hoc closet is situated in the northwestern corner of the room. The closet consists of a beaded-board wall door. The exterior entry door at the center of the west wall is a left-hung, four recessed-panel wood door that swings into the room. Water and gas meters are situated at the northeastern corner of the room.

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A six-straight tread poured concrete stair in the southwestern corner of the room provides access to the mechanical room (Room 004) beneath the chancel.

Mechanical Room

The rectangular mechanical room is situated in the foundation of the church, beneath the chancel and directly to the south of Room 003. The west, south, and east walls have been reinforced over the years and are largely comprised of concrete block with sections of common bond brickwork, and wood sills exposed. A narrow opening at the top of the east wall connects the mechanical room with the crawlspace beneath the 1908 section of the church, including Frelinghuysen Chapel. The north wall is comprised of concrete block capped by common bond brick and an un-coursed stone wall. A hole at the eastern end of the north wall marks where a stove pipe previously connected to the base of the exterior chimney visible at the northeastern corner of the church. The obsolete heating system was recently removed, and replaced with a modern forced air unit installed near the western end of the north wall. The ceiling is exposed floor joists and modern ductwork extending from the unit to vents throughout the church. The poured concrete floor slopes down to the east.

First Floor

Sanctuary

The sanctuary is an open two-story space with a balcony along all but the north wall (Photographs 10, 11). The chancel and organ are situated at the north end of the sanctuary, while access to the vestibule is via three doorways in the south wall (Photograph 10). A door in the northernmost bay of the east wall provides access to the central hall of the auxiliary spaces in the church complex. The west wall has ten windows, five on each level, while the east wall has nine windows, five at the second-floor level and four at the first-floor level, with the flush, door occupying the fifth opening. Four blocks of pews separate three aisles (Photographs 11,13). Two blocks abut the east and west walls, and two blocks flank the central aisle. The floor in the sanctuary is covered with a thin red carpet. Varnished beaded-board wainscoting runs along each exterior wall, capped by a cavetto-and-half-round chair rail (Photograph 12). The wainscoting around the raised pulpit features applied, lancet-arched, trefoil, and floral scroll molding (Photograph 14). The wood pews feature rolled tops and scroll arm rests. The sides feature applied trefoil molding. The top and bottom scrolls in the handrail are ornamented with applied rosettes.

Above the wainscoting, the walls are covered with plaster. The side walls feature four and five, two-over-two, single-hung, stained and enameled glass wood sash windows to the east and west at the first floor level respectively (Photograph 12). Each window features wood jambs and a one-inch projecting wood sill. The trim surround for the windows consists of a fascia/fillet/cavetto/ fascia/cavetto/fillet/scotia/fascia/fillet profile. At the east and west walls, the balcony separates the first and second story windows. Each second floor wall features five two-over-two, lancet-arched, stained and enameled glass wood sash windows (Photograph 12). The windows are trimmed identically to their first floor counterparts. The south wall of the sanctuary features three symmetrical, paired, opposite hinged, two-recessed panel swinging doors leading to the vestibule (Photograph 11). The contrasting, grained rails and stiles feature chamfered edges. The trim around these doorways matches the trim around the windows. Each central section of the wall between the doors features a velvet panel adorned with the last names of the congregation's pastors.

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The balcony provides a visual split between the upper and lower sections of the sanctuary (Photographs 11,12). The balcony has a three-stepped floor, reflected in the sloped plaster ceiling on the underside. The balcony is supported by cast iron Corinthian columns and capitals featuring coarsely sculpted acanthus leaves. There are three columns each at the east and west sides, with an additional two columns at the south end, framing the central doors to the vestibule. The short half-wall at the balcony features recessed panels with applied lancet-arched molding exhibiting a floral pendant hanging from the point of the arch. A turned balustrade and molded handrail cap the half wall (Photograph 12). The balcony features three rows of pews, identical to the first floor pews, but without the applied molding. The floor of the eastern and western balcony consists of six-inch wide unfinished boards (Photograph 15). The floor in the southern section of the balcony is covered with worn 19th century red ingrain carpeting which may well be a section of that installed in 1879 on the main sanctuary floor. The south wall of the balcony features two single-sash over two-recessed panel glass-and-wood doors. The doors feature the same details as those on the first floor: chamfered and grained rails and stiles, and contrasting panels.

The north wall is the only wall in the sanctuary that rises unobstructed to the ceiling (Photograph 10). The two-story recessed organ-bay features a flat-rounded arch with wood trim. A carved, foliated organ pipe-screen is set within the upper portion of the arch. The trim consists of a fascia/cavetto/ fascia/sunk fillet/fascia/quirked cyma recta/sunk fillet/ovolo/filet/fascia/ fillet/cavetto/fascia/ torus/scotia/fillet/fascia/fillet profile. The chancel at the center of the north wall consists of a rounded section raised 42-inches above the floor. The platform is flanked by two sets of curved, six closed-string steps with a beaded-board half-wall. The center of the chancel features a carved pulpit with Art Nouveau style carvings. The organ is set at the center of the northern wall of the organ bay, two-steps up from the chancel. The console is surrounded by a curved, turned- balustrade with square newels. The north wall of the organ bay is composed of six solid bays of four-raised panels. The trim on the panels features a complex profile: fascia/fillet/cavetto/fascia/ bead/ fillet/quirked cyma reversa/cavetto/fascia/fillet. The solid paneling conceals the bellows and wind chests of the organ. The facade organ pipes are displayed above the panels. The east and west walls of the organ bay are beaded-board, each containing a central door. The door in the east wall is a modern flush hollow core door, while the door in the west wall is a single-sash over two vertical raised panel, frosted-glass and wood door.

The sanctuary walls meet the ceiling with a fillet/torus/cavetto/torus cornice profile (Photograph 15). Above the cornice, the ceiling is flat plaster. Hi-hat lights illuminate the pulpit and accent the interior pew lighting. Two two-tiered, twelve-branch, brass chandeliers hanging from the center of the ceiling provide the primary light source, along with ten matching wall sconces around the east, south, and west walls at the first floor level (Photograph 16). These chandeliers are original to the building as oil burning lamps and were electrified during the twentieth century. The underside of the balcony features modern surface mounted incandescent lights. The lights are controlled by dimmer switches. Historical steam radiators, although no longer functioning, are installed along all but the northern wall of the sanctuary. Throughout the sanctuary, several contemporary forced air vents were cut through the floor in 2007.

Vestibule

The vestibule is a narrow three-bay, one-story space at the southern end of the church. The long walls of the vestibule each have three doors, while the side walls feature closed string staircases. The three doors in the south, exterior wall have three-light, stained and enameled glass lancet-arched transoms (Photograph 17). The walls of the vestibule are plaster with varnished, beaded-board wainscoting and a cap identical to the sanctuary (Photograph 18). The wainscoting is found on all walls, extending into the stair boxes at the eastern and western ends, as well as the walls of the projecting central exterior entry, at the base of the tower. There is plain baseboard molding throughout the vestibule. The space is separated into thirds by two plastered arches flanking the central entry, connecting the northern and southern walls. The

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outside corners of the arches feature vertical, rounded-edged, stained trim capped with finials. Obsolete steam radiators line the northern wall of the vestibule.

The three symmetrical paired doors in the northern wall providing access to the sanctuary are described above. The doors are directly opposite the three exterior entry doors in the southern wall. The central entry is comprised of a paired, opposite hinged, in-swinging, two-panel doors with inset skeleton key locks, vertical bar locks, and ornate handles (Photograph 17). The panels are recessed and the stiles and rails are chamfered (a frequent practice in the 1870s). The side doors are identical two recessed-panel, folding doors with original locking hardware. Each door folds inward so that when open it does not obstruct the adjacent stairways. The three exterior doors feature grained and chamfered rails and stiles with varnished oak panels, lancet-arched, stained glass transom windows with wood tracery. The transoms and doors in the vestibule are trimmed identically to the windows and doors in the sanctuary.

The stairs at the ends of the vestibule are mirror images of each other. Each closed string stair features four treads along the southern wall, a 180 degree turn accomplished in ten treads, and a second string of four straight treads up to the second floor. A large newel with a carved trefoil and turned central section grounds the interior half wall capped by a sectioned and curved five-inch stained oak handrail (Photograph 18). Against the northern wall of the vestibule, beneath the upper section of each stair, is a four-recessed panel wood door accessing a small closet. The doors retain the original latching hardware and are detailed identically to the others in the church, featuring grained and chamfered rails and stiles and varnished oak panels.

The ceiling of the vestibule is smooth plaster. A bell hatch is situated in the ceiling above the central entry, at the base of the tower. Recessed in the ceiling, the hatch is divided into four panels with grained and chamfered rails and stiles, and varnished panels. A decorative, hanging incandescent lamp is centered at each entry. The floor is covered with a thin red carpet. Floor-mounted metal door stops are installed at the open position of the closet doors and swinging doors in the northern walls.

Egress Room

This small six-foot by four-foot room located to the west of the organ bay is finished with beaded-board walls and ceiling. A broad shelf is installed along the northern wall, making the small space feel cramped. A large dimmer motor installed on the north wall controls the sanctuary lights. Next to the dimmer motor, there is a non-functioning early electric light. The floor is wood plank covered with worn carpet. The room features a door in the eastern wall with a one-light over two-recessed panel, frosted glass-and-wood door with original hardware. The west wall features a four-light over two-recessed panel glass-and-wood door with original hardware, including an integrated skeleton key lock and Yale dead bolt attachment. A quirked cyma reversa bolection molding is applied to the door panels.

Second Floor

West Stair Hall

The rectangular room at the southwestern corner of the church building is situated above the western end of the vestibule. A large staircase at the western end comprises nearly half of the room. The room features white-washed plaster walls and a plaster ceiling. The stairbox at the western end of the room features a beaded-board half wall. Wainscoting lines the western end of the north wall, as well. The walls are trimmed with an eight-inch grained baseboard with an ornate three-

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inch Italianate cap with the following profile: torus/scotia/torus/cavetto/cyma recta. The floor of the room is patterned rubber laminate.

The only window in the room is a three-over-two, stained and enameled glass, single-hung wood sash with a lancet-arched upper sash. The window is centered on the south wall. Featuring a stepped four-inch jamb, the window is trimmed with a three-inch plain surround, then three-inch outer molding consisting of a quirked cyma reversa/fascia/scotia/ovolo/cavetto/fascia/cavetto/scotia profile. An elaborate sill apron also adorns the window. The apron consists of a fascia/cavetto/fillet/cavetto/cyma reversa/fascia/cyma recta/beaded fascia profile. An ornate, cast swing-arm sconce is mounted to the eastern side of the window trim. The sconce is original to the construction of the church; its detailing matches the style of the chandeliers and sconces in the sanctuary.

The room features two doors; the one in the north wall provides access to the balcony above the sanctuary. This door is a one-light over two- recessed panel, glass-and-wood door with chamfered rails and stiles. The top and bottom rails of the door have been replaced. Hardware consists of a porcelain handle and integrated skeleton lock assembly. The door features trim identical to the window. At the southern end of the east wall is a second wood door, featuring four recessed panels that have stained and chamfered rails and stiles, in the manner of the interior doors in the vestibule. Providing access to the historical Consistory Room, the door features a thick, one-foot surround. Hardware consists of a porcelain knob and an inset skeleton lock assembly.

Consistory Room

The small, square consistory room is at the center of the southern end of the church, in the second floor of the tower (Photograph 19). This room features plaster walls that are missing their final skim coat and an unfinished drywall ceiling at nearly two-full stories in height. However, the room may have been wallpapered as miscellaneous markings on the plaster walls appear to be remnants of papering glue. Although the space is identified in church records as a meeting space for the consistory, the room is presently unfinished and it is unclear if it was ever used as intended. Adding another note on the question of the room's function, there is an open stovepipe hole at the north corner of the west wall suggesting the space was heated at one time.

The floor consists of six-inch tongue-and-groove wood boards. Two ropes hang at the center of the room, one for ringing the bell by swinging it, and the other attached to a tolling hammer. Electrical conduit runs along the north and west walls, with a wall-mounted light fixture at the center of the north wall. A second wall-mounted light fixture is at the west wall, between the entry door and window. Baseboard trim in the room is identical to Room 201.

There are three stained and enameled glass windows in the room: a small one-over-one lancet arched, single-hung sash in the east and west walls, and a large three-over-two single-hung sash at the center of the south elevation. The one-over-one windows are situated at the southern end of the east and west walls, to accommodate the slightly projecting tower. The large central three-over-two window at the center of the south elevation extends nearly floor to ceiling. The windows are trimmed identically to the window in Room 201. The lone entry to the room is at the northern end of the west wall, and is described in the narrative of Room 201.

East Stair Hall

The rectangular room at the southeastern corner of the church building is situated above the eastern end of the vestibule. As in the West Stair Hall, a large staircase at the eastern end comprises nearly half of the room. At the western end of the

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room, a second enclosed stair box, accessing the attic and belfry, further shrinks the room's floor area. The north, east, and south walls of the room are plaster, while the west wall of the stair box is beaded-board. Trim in the room is identical to Room 201. An early, surface-mounted lamp is mounted at the center of the west wall. A 10-inch diameter, metal stove pipe runs above the door, from east to west across the north wall, connecting to an obsolete chimney stack at the northeastern corner of the room. The floor of the room is a patterned rubber laminate.

The only window in the room is a three-over-two, stained and enameled glass, single-hung wood sash with a lancet-arched upper sash at the center of the south wall. The window and trim are identical to that in the West Stair Hall.

There are three doors in the room: one in the north wall; and, two in the west wall. The door at the center of the north wall is a one-light-over-two recessed panel, glass-and-wood door providing access to the balcony above the sanctuary. The door is identical to its counterpart in Room 201. The right door in the west wall is a board-and-batten closet door comprised of four-inch tongue-and-groove. Hardware on the right-hung door consists of a small metal latch and small pull. The left door is a right-hung, board-and-batten door with a metal knob and integrated skeleton key lock. The door is accessed via a straight run of four open-string treads at the southwestern corner of the room.

Attic

The attic is a large open space situated above the church, three bays wide by five bays deep (Photograph 29). There are no vertical side walls, rather the underside of the gable roof runs down to the floor. The ceiling is unfinished, revealing the large-timber framing that supports the roof and walls of the church. The north and south gable end walls are comprised of exposed studs and unfinished exterior shingle siding. The only window in the attic is a two-over-two single-hung wood sash window with a lancet-arched upper sash situated at the center of the north elevation.

The defining feature of the attic is the notched and pegged timber framing that supports the church roof (Photograph 20). Seven, two-story-tall, braced queen post trusses run the length of the attic. An exterior brace at the base of each post connects to a principal rafter supporting the roof. An interior brace on each post attaches to the collar beam at the top of the truss.

The interior steeple structure at the center of the south end of the attic is also a braced timber frame. The steeple is accessed via two steep closed-string ladders leading to raised platforms.

The attic floor is divided into three sections. The central third is the only portion with a floor surface, composed of wood planks. There are nine trap doors in the central section that access the lighting system over the pulpit. Two hand cranks raise and lower the chandeliers over the sanctuary. The two outer sections are unfinished, with the gaps between exposed attic floor joists filled with insulation.

One of the more curious features of the attic is the obsolete chimney arrangement. Two brick chimneys, each resting atop the collar beam in a queen post truss, are situated at the gable ends of the roof. Each of these chimneys is connected to two brick chimneys in the corners at their corresponding end of the church below by terra cotta pipes. Supported by a wood structure, these terra cotta pipes run diagonally along the gable end walls. Below the attic floor level, these chimneys are encased in the rounded plaster corners of the sanctuary. Obsolete, the two attic chimneys have been removed above the roof line.

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Belfry

The belfry is a small octagonal room at the base of the steeple, accessed through a small hatch in the floor. The eight-sided room features louvered walls with exposed framing. Chicken wire has been installed behind the louvers to prevent birds and animals from entering. The ceiling consists of exposed joists and the underside of floor boards. An opening in the center of the ceiling provides access to the upper portion of the steeple. The floor is random-width wood plank.

The defining feature of the steeple is the large bell cast in 1879 by the Meneely & Kimberly Foundry of Troy, New York, which rests in an iron carriage at the center of the small room. The bell, its carriage, and the bell wheel are situated on a modern treated lumber frame that sits on concrete. The bell is operated by a rope pull that hangs in Room 202.

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Summary

The Six Mile Run Reformed Church is significant under National Register Criterion C, Criteria Consideration A in the area of architecture and music. Its period of significance is from 1879, the year of the church's initial construction, through 1892 when the large pipe organ built by Lewis C. Harrison of Bloomfield, New Jersey, was purchased. The church, which remains today virtually unchanged, is designed in part under the Gothic Revival style of architecture, popular in the United States from the 1830s to the early-twentieth century and beyond. The Six Mile Run Reformed Church reflects the characteristics of the Carpenter Gothic style applied superficially to a traditional Wren-Gibbs structure rectangular in form with a longitudinal axis and a projecting tower centered on the gabled façade. Carpenter Gothic details include lancet-arched windows and doors, lancet-arched and quatrefoil door embellishments, and heavy hood moldings around doors and windows. Spandrel panels between first and second story windows also feature four-paneled quatrefoil decoration. The upper tier of the tower incorporated lancet-arched panels, as did the louvered openings of bell stage above it. On the interior, trefoils and lancet arches embellished with tracery ornament the balcony facings. Pew end caps also feature the trefoil decoration. The use of arches in the vestibule is additionally keyed to the Gothic Revival style.

Additional contributing elements include the stained glass windows, plain plaster walls, chandeliers and sconces, the rare 1892 pipe organ, and the organ pipe-shade screen. The original 1879 gas chandeliers and sconces installed in the sanctuary reflect classical embellishments such as urns, fans, feathers, and foliage. This completely intact lighting scheme, converted to electricity in 1926, contributes to the architectural, historical, and material integrity of the church. The pipe organ, built by Lewis C. Harrison of Bloomfield, NJ, as his opus 1387, serves as a major visual focal point of the sanctuary. The pipe-shade screen was carved and installed after 1910. Spanning the width of the organ bay, this delicate tracery is arranged in three sections separated by hanging pendants. The two outer sections consist of broad lancet arches surrounded by vines and leaves. The central section features a small lancet arch bounded by two smaller arches and surrounded with a symmetrical foliage design. Its design and beauty complement the sanctuary's interior and enhance its architectural significance.

Historical Background

The Six Mile Run Reformed Church traces its history to the earliest settlement of the area. The Dutch Reformed Church in America was established in New Amsterdam (now New York City) in 1628. Rooted in the Reformation of the Catholic Church in Europe, the primary theological leader of the Dutch Church was John Calvin of Geneva, Switzerland.¹ Dutch settlers first came to the area that would become Six Mile Run (and later Franklin Park) from New York, seeking an escape from strict English rule and the greater freedom of expression available in East Jersey, under the proprietary government.² The earliest organization of the Dutch Reformed Church in the area was March 9, 1699 at Raritan (now the First Reformed Church of Somerville) in the home of one of the worshippers. The first house of worship to be constructed, however, was erected at Three Mile Run in 1703, along an established bridle path between Trenton and New Brunswick. This path followed the highest ground, and was known as early as 1677, when Society of Friends Minister William Edmundson traveled the road and gave names to the stream crossings corresponding to their distance from Inian's Ferry (now New Brunswick).³ Thus the location of this first church building was three miles west of today's New Brunswick.

Seven years later, a second congregation, formed out of the Church at Three Mile Run in an attempt to spread the faith, was established at Six Mile Run by Reverend Paulus Van Vlecq.⁴ An emigrant from Kinderhook in Columbia County, New York in 1702. Ordained in 1709, an entry in Van Vlecq's diary indicates he established the Church at Six Mile Run on November 15, 1710. The fledgling church organized with 23 members, two elders, and two deacons.⁵

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An itinerant preacher, Van Vlecq had accompanied Dutch troops to Canada in Queen Anne's War (1702-1713). While preaching the circuit between Philadelphia and New York, he established additional churches at Churchville, Bensalem, Neshaminy, and Germantown in Pennsylvania.⁶

At the time the Church at Six Mile Run was established the area was known as "the point" because it was the southernmost point in a tract of 10,000 acres purchased in 1701 from John Harrison, of Long Island, NY. The original purchasers included such Dutch families as Cortelyou, Wyckoff, Probasco, Polhemus, Lott, and Hendricks. They were joined soon after by members of the Suydam, Nevius, Voorhees, Schenck, Barcalow, Hageman, and Van Liew families, among others. Descendants of these early settlers figured prominently in the affairs of the Dutch church at Six Mile Run for generations. Between 1716 and 1737 the area was also the local seat of government and held the name "Somerset County Court House."⁷ The court house was destroyed by fire in 1737 and afterward the county seat removed to Millstone.⁸ A map published by John Dalley in 1745 identifies the area as "Six Mile Run", reflecting the distance of the local creek from New Brunswick.⁹ An act of government in 1872 officially changed the locality's name to "Franklin Park."¹⁰

The first church building at Six Mile Run was constructed in 1717 at what is now the site of Elm Ridge Cemetery, approximately one mile northeast of the current church.¹¹ Although no detailed description of the building survives, it is known that the church was hexagonal, had no seats, flooring, or heat. After the brief tenure of Reverend Van Vlecq, the churches at Raritan (1699), Three Mile Run (1703), Six Mile Run (1710), and New Brunswick (1717) were without a pastor.¹² In 1718, the church at Raritan wrote the Classis of Amsterdam to request a pastor. Reverend Theodorus Jacobus Frelinghuysen arrived in New York City from Holland on January 1, 1720.¹³

Frelinghuysen was sent to take charge of the Dutch Churches organized in Middlesex, Somerset, and Hunterdon Counties. While preaching among the churches, he resided in a parsonage at Three Mile Run. Frelinghuysen, a major figure in American colonial religious history, was known as an advocate for increased education, and fought for the establishment of a theological college in New Jersey. He also worked for the independence of the American church from the Netherlands, and continued to minister among the churches until his death in 1747 or early 1748.¹⁴ Frelinghuysen's sermons have been published and he is remembered fondly in the many histories of Six Mile Run Reformed Church. His significance was still recognized 150 years after his death as the namesake of Frelinghuysen Chapel built at the Six Mile Run Church in 1907-08. Frelinghuysen was presumably interred in an unmarked grave in the burying ground of the congregation now known as Elm Ridge Cemetery.

Reverend Frelinghuysen was succeeded by Reverend Johannes Leydt, a native of Holland and student of Frelinghuysen. Leydt served the churches at Six Mile Run and New Brunswick between 1748 and 1783. During his tenure, in 1753 the churches received a royal charter from George II, King of England.¹⁵ Defying the mandate of the Dutch Church, Reverend Leydt gave services in both Dutch and English.

Reverend Leydt is perhaps best remembered for his contributions to the organization of Queen's College. The church received a Royal Charter in 1766 for the formation of Queens College, for the purpose of educating the Dutch Reformed ministerial candidates. Reverend Leydt was named a trustee in the charter. Queens College is now known as Rutgers University. Additionally, Leydt oversaw the construction of new churches at Six Mile Run in 1766 and New Brunswick in 1767.¹⁶

The 1766 church at Six Mile Run was constructed one mile southwest of the earlier edifice, and was the first built at the site of the current church. The building is identified on the 1766 county line survey as the "new church." The rectangular building, clad with shingles painted red, featured a low pyramidal (or hipped) roof.¹⁷ The austere interior had a seating

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capacity of over two hundred in private box pews. More specific details of the building included a weather cock on the top of the central steeple, a bell rope that hung at the center of the church, and free seating for those who could not afford to purchase a pew.¹⁸ Accounts of service-goers make reference to taking lunch at the "old cottage," built in 1745, between morning and afternoon services.¹⁹ As of this writing, the house still stands on the south side of Route 27. The building served the congregation for several decades, spanning the leadership of three different pastors.

Following the Revolutionary War, the Church at Six Mile Run dissolved its relationship with the Church at New Brunswick, allowing Reverend Leydt to focus his ministry solely on Six Mile Run.²⁰ After his death in 1783, the congregation was without a pastor until 1787, when they entered into a new arrangement with the church at Millstone.²¹ Six Mile Run shared the services of Millstone native and recent graduate of the New Brunswick Seminary, Reverend John M. Van Harlingen. In 1790, the Dutch Reformed Church obtained a new charter.²² After the death of an uncle in 1795, Reverend Van Harlingen resigned his post and returned to Millstone, where he became a teacher, and eventually a professor at the New Brunswick Theological Seminary, prior to his death in 1813.

After a two year interim without a pastor, Reverend James Spencer Cannon arrived in 1797 to fill the vacancy at both the Six Mile Run and Millstone Reformed churches. Reverend Cannon provided stability at Six Mile Run, leading the church—exclusively after a separation from Millstone in 1807—for 29 years. In 1796, shortly before the arrival of Reverend Cannon, a fire in the home of Garret Nevius consumed the first century of the church's records.²³ Six Mile Run experienced a period of prolonged growth under Reverend Cannon. The congregation's expansion resulted in the 1766 church being deemed inadequate and obsolete. On August 10, 1816, the congregation of Six Mile Run met to discuss dismantling the existing church and constructing a new one, an endeavor that enjoyed the full support of Reverend Cannon. The Consistory met three days later and "expressed their Pleasure on finding the Congregation disposed to accommodate Families by erecting a new Edifice for Public Worship and unanimously resolved,

1. That the Consistory will heartily co-operate with the Congregation in attaining an object so important
2. That a regular Subscription on Paper be circulated thro' the Congregation as soon as practicable"²⁴

The following year the third church of Six Mile Run was taken down and replaced with a larger building, a three-aisle church with gable end facing the street laid out in the traditional manner of English architects Sir Christopher Wren (1832-1723) and James Gibbs (1682-1754). As mentioned in the Summary, a church in the Wren-Gibbs form consists of a rectangle with a longitudinal axis, and a tower and steeple centered on a gable end. This important Federal style church is depicted in a historic photograph in the expansive "Two Hundredth Anniversary of the Six Mile Run Reformed Church" by Reverend Eugene G. Keator, in 1910 (Historic Photograph 1). The Hillsborough Reformed Church at Millstone, constructed in 1828 and still in use, copied exactly the Six Mile Run Reformed Church built in 1817/18.²⁵

Abel Stewart, a builder/architect from Somerville, provided the plans for the new Six Mile Run church, and served as its master builder through the 1817 building season, assisted by a large crew of local carpenters, masons, masons' tenders, and laborers. Early in 1818, he also provided "drafts" for the steeple but did not take an active role in its construction. Final costs for materials and workmen over the two years came to \$5,224.19.²⁶ An original interior plan or pew diagram of the church shows that the three-aisle layout contained 122 long and square pews, including pews against the side and front walls (Historic Photograph 2). A high pulpit served as a prominent feature in the front of the sanctuary. This is similar to the arrangement of the current church building.

Reverend Cannon's ministry concluded in 1826 when he departed to teach at Queen's College in New Brunswick. He remained a professor through his death in 1852.²⁷ Cannon was succeeded by the Reverend James Romeyn of

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Greenbush, NY. Poor health forced Romeyn to resign his post in 1833. The departure of Reverend Romeyn after five years was followed by the longest tenured pastor in the history of Six Mile Run.

The Reverend Jacob C. Sears served the Six Mile Run congregation for 48 years. During his tenure, the church grew and dispatched missions to build churches in other communities. Near the end of his ministry, however, a tragic fire consumed the entire church, and left the greatest mark on the congregation. On the evening of January 7, 1879, a new pipe organ for the church arrived from Bound Brook during a driving storm.²⁸ Upon arrival, the organ parts were unpacked and laid throughout the church. To aid in drying out the pipes, the fires in the stoves were stoked by sexton John Wykoff. Unfortunately, one of the stove pipes overheated and burst, causing the building to catch fire.²⁹

One newspaper account of the fire described the catastrophe as follows:²⁹

A fire broke out in the old Dutch Reformed Church at Franklin Park, Somerset County, about six miles from this city, and resulted in the complete destruction of that edifice. The fire was discovered about eight o'clock by a gentleman who was passing by at the time. He saw an unusual light in the church, and communicated his fears to a gentleman named Cushman, who in turn ran to the hotel on the opposite corner of the road and informed a number of men there that the church was on fire. At the time services were in progress in the school house about two hundred yards from the church.

When the alarm was given about forty men rushed to the building. It was found that the fire had started in the space between the ceiling and the gallery floor above, and was caused by the over-heating of the stovepipe, which ran up through the gallery. Efforts were first made to tear down the ceiling where the fire was burning, that water might be thrown upon the flames, but before much progress in this direction could be made the church filled with smoke and the flames burst out, driving the men away. As long as was possible the men continued to throw water upon the flames with pails, but their efforts proved futile, as the flames steadily gained headway, and in about a hour after the fire was discovered the roof fell in and the fire only ceased when the building was in ruins.

The church, which had a seating accommodation for some eight hundred persons, was heated by four large stoves, the pipes from which ran up through the galleries. It was built in 1817, and originally cost about \$11,000 [actually \$5,225], but since that time has under gone many alterations, and only recently was thoroughly overhauled, being painted inside and out and the inner walls and ceiling handsomely frescoed. It was in excellent condition, and regarded as a most substantial structure, having a white oak frame throughout . . .

When the fire was first observed little or no efforts were made to remove anything from the building, and consequently all that was saved was a sofa and two pulpit chairs, the central chandelier and a box containing some of the pipes for the new organ. Everything else in the church, we are informed, was lost . . . Members of the church inform us that the edifice cannot be rebuilt and furnished as it was for less than \$15,000.

Another New Brunswick newspaper commented that:³⁰

The bell was rung violently, and the people of the neighborhood alarmed, who for a time worked manfully with buckets and pails, but all to no purpose, as the fire had got a strong hold in the garret, which was soon in full blaze. There is no apparatus suitable for putting out a large fire in the village. The pulpit furniture, sofa, chairs, communion table, carpets, etc., were taken out and conveyed to a safe place. The frame of the building was of very heavy swamp white oak, and burned fiercely for nearly two hours before it fell to the ground. The entire

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structure was one of the most substantial ones in the State, and would have stood for a century or more in good condition if not disturbed, otherwise than by ordinary use . . . The seating capacity of the church was over one thousand, and was altogether one of the finest rural church edifices to be found in the country. The Society . . . has always been considered a prominent one in the Reformed Dutch denomination, several distinguished ministers having officiated there . . . The building was insured in the sum of seven thousand dollars – four thousand in the Hillsborough Mutual, and three thousand in the Readington Mutual of Hunterdon County. The neighborhood and congregation are wealthy and prosperous, abundantly able to rebuild, and another fine edifice will soon be erected in the place of the one destroyed.

The fire burned with such intensity that the bell in the steeple apparently exploded, as fragments were discovered on nearby properties. Some of those melted, twisted bits survive in the historical collections of the congregation to this day.

Just four days later on January 11, 1879, a Congregational meeting was held to start the rebuilding process.³¹

Motion made by Isaac W. Pumyea to build another House. Motion carried. Motion made by Peter A. Voorhees to build on the old site or lot. Motion carried. Motion made by Isaac W. Pumyea, to appoint a building committee. Motion carried. Motion was made that the said committee consist of five. Motion made by Matthew Suydam that the congregation appoint the committee. Carried. Motion made by Isaac W. Pumyea that the five persons receiving the highest number of votes be elected. Motion carried. Motion was made that Pew holders and representatives of pews and all heads of families that pay salary be entitled to vote. Motion carried. The vote was then taken resulting as follows: Garret Nevius, C. C. Beekman, Matthew Suydam, Isaac W. Pumyea & Henry P. Cortelyou having received the highest number of votes were declared elected. Motion made to erect a frame building. It was carried to build of wood. Motion made to build the Church the same size of the old one. Motion carried. Motion made by Isaac W. Pumyea to build a recess. Motion carried. Moved that the Church be heated by stoves. Carried. Motion was made to put a slate roof on said Church. Carried. Motion was made to have four Flues built for the use of stoves. [No action recorded in the minutes.] Motion made to adjourn subject to the call of the building committee. Carried.

A local correspondent to the *New Brunswick Fredonian* named "Park" provided some further detail regarding the congregational meeting.³²

The loss of the old Six-Mile-Run Church is still the most common and most interesting topic at the Park. The Consistory called a meeting at Beekman Hall on Saturday, at which there was a large attendance. Judge J. M. Garretson was called to the chair, and Henry P. Cortelyou chosen Secretary. After remarks by several members of the congregation, it was decided to ballot for a Committee of five, to be called the Building Committee, and upon counting the ballots the following gentlemen were declared elected such Committee: Garret Nevius, C. C. Beekman, H. P. Cortelyou, Matthew Suydam, and Isaac Pumyea. Much general discussion then took place, in reference to the site, and description of the building, but more to ascertain the views of the people than with an idea of restricting the action of the Committee.

The Committee is an able one, both as to intelligence and business capacity, and it is expected that they will obtain estimates for a brick as well as a wooden edifice to replace the old building.

It is also suggested that a purchase of the adjoining property, now occupied as a dwelling, and blacksmith and wheelwright shops, can be advantageously made; but these matters will be taken into consideration by the

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Committee, and will be reported to the congregation at public meetings to be called for that purpose from time to time.

We are inclined to the opinion that modern built churches in other places, such as the Baptist Church at Plainfield, will be visited by the Committee, and that whatever they do will be well considered and no conclusions hastily jumped at.

On Sunday the congregation met in the school-house at the Park, for divine service, and the Rev. Dr. Sears preached a sermon from the following text: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste." – Isaiah 64: 11.

The reverend gentleman then gave a brief outline of the history of the church and congregation, and alluded to the many years during which he had led the devotions in the church just destroyed. Very tender and touching were his reminiscences and his sorrow at the recollection of the many associations connected with the old church which were so rudely rent asunder by the disaster of the previous Tuesday evening.

The congregation will continue to hold service in the School House until more suitable accommodations are provided. The congregation is very prompt and pronounced in opinion as to the necessity of building a new church with all convenient speed.

The Baptist Church in Plainfield mentioned in this article may be one of two structures. The first was a new Gothic Revival house of worship for the First Baptist Church completed in 1869 at the cost of \$75,000. It featured a tower with high finials on one corner of a large stone rectangular structure. The other may be the Park Avenue Baptist Church, a more eclectic stone Gothic Revival edifice then under construction which was formally dedicated in December, 1880.³³ Both buildings reflected the more academic Gothic Revival style in great vogue since the 1840s, especially among Episcopal churches.

Nine days later the *New Brunswick Fredonian* carried an article written by another correspondent from Middlebush that erupted into a public design debate for the new Six Mile Run Church that would rage into March.³⁴

Messrs. Editors. We understand that the Directors of the Insurance Companies having policies on the Franklin Park Church met on Friday last and investigated the origin of the fire. The result, as we understand it, is, that they will pay the amount insured.

We are also informed that the Building Committee have decided to rebuild as near as possible according to the plan of the old Church; to set it upon the old foundation and in all respects reproduce the old building.

This is well enough, perhaps, but an outsider may be pardoned for suggesting that as the old Church stood in the street as the road now runs, it has been for years an eye-sore to all who travel that road.

We might further suggest that a modern plan of the Church would better accommodate the rising generation, than the unsightly dry-goods box, now happily burned.

Further, we ask what cemetery is proposed to be robbed in order to resurrect a preacher whose theology shall be in keeping with the architecture of **A Hundred Years Ago**.

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A new correspondent identified as "D. E.," apparently from Franklin Park, entered the fray via the *Fredonian* the following day. This person commented that:³⁵

The statement made by your Middlebush correspondent in Thursday's paper in respect to the new church that is to be built at Franklin Park, is to all of us a very great surprise. We are informed that the decision of the building committee is to set the new edifice upon the "old foundations," and take as the model the old Church and as nearly as possible "reproduce the old building." Is there any truth in this statement? It seems almost incredible that such a narrow policy could be seriously entertained for a moment. The site of the old church was always a bad one, and is well said in this article to have been an "eye-sore to all who travel that road." And now when there is an opportunity to amend the difficulty, to perpetrate the blunder and inflict the same nuisance upon the next generation is positively disgraceful. The building was always hemmed in and contracted, there was no room around the edifice, and it always seemed to be standing in the middle of the highway. The spirit that now decides to put it there again on the ground that they can use the old foundation and will not have to purchase a foot of ground, is economy run crazy. Do reconsider this matter, and for this once start on a more liberal scale. Buy a few acres of land, put the building back from the street, surround it with pleasant grounds and plant trees around the building and give to your sanctuary an air of convenience and pleasantness. If a man on that building committee should think of setting his own residence on such a site, he would be counted the "laughing stock" for the whole community.

Then the idea of reproducing the old building! Why your correspondent must be caricaturing the committee. He ought not to trifle with such serious business. They are economical men we have no doubt, and will look out for the pennies, but they are not – well we won't use the word we had on our mind. The old church was by no means a model of beauty or convenience. It was a solid old structure, but a modern church building is far advanced of this old-time building. Do, Mr. Building Committee, enlarge your views, if you are seriously thinking of such a thing as you are charged with. Employ a discreet architect, let him draw for you the plan of a convenient and comfortable house of worship: don't be afraid to put in some modern improvements, and then set your new church on a good site with ample grounds around it, and you will be satisfied with your own work when it is completed and will be applauded by those who are interested in this matter. Wake up! Where are the young people? They ought to organize and push this enterprise in the right direction. But if they are not prompt, and do not act at once, the arrangements will get so far under headway that they cannot arrest the progress – downhill.

This individual apparently had access to inside information about the activities of the Six Mile Run Reformed Church Building Committee. A second meeting of the Congregation was called by the Committee on January 27, 1879.³⁶

Peter A. Voorhees was chosen chairman & H. P. Cortelyou Secretary. The Chairman of the building committee was then called on to report in regard to the progress made by said committee, which was given, and report accepted by the congregation. Motion made by Isaac I. Voorhees to reconsider the motion of the first meeting in regard to the site of the Church. Motion carried. Motion made by J. M. Garretson to purchase the lot of Mr. Beekman if the price suit. Motion carried. Motion made to adjourn for 15 minutes to confer with C. C. Beekman in regard to the price of the lot. Motion carried. The report was made from Mr. Beekman in regard to the price of lot, which was \$3,500 or \$3,750, he reserves the shop & the committee to help move it. Also, he reserves the use of the house until the Church is finished. Motion was the made by Isaac I. Voorhees that the Consistory be instructed to purchase the property on the above conditions with consent of congregation. Motion carried. Motion made by Mr. Garretson to reconsider the motion in regard to the recess. Motion carried. Motion made by John M. Garretson

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to have a recess [recessed chancel]. Motion lost. Motion made that the Consistory consult with the committee in regard to the location of the church. Motion carried. Motion made to adjourn. Carried.

A further annotation to these meeting minutes indicated that the "Consistory refused to buy." They are initialed "J. M. G.," no doubt for John M. Garretson.

Again, the newspapers provide a richer accounting of the congregational meeting debates. The *Fredonian* correspondent named Park reported that:³⁷

The Building Committee of the Six-Mile-Run Church called a meeting of the congregation, which was held at Beekman Hall on Monday afternoon. The Committee made a report of their proceedings, when it occurred to some one that the previous meeting had been altogether too hasty in its action, and that the first thing to do was to rescind former action and begin *de novo*. For the first time the people seemed to appreciate the fact, that they had neither church, parsonage, nor pastor. So much feeling was shown in opposition to placing the new church on the old site, and on the street, that a proposition was submitted to purchase the adjacent house, and about five acres of land, which would furnish ample room for a new church site, and give them a parsonage also, with plenty of room for [horse] sheds. The price being ascertained, the proposition was carried, and the Consistory instructed to purchase the property. The price to be paid is \$3500. The question then arose as to the church edifice itself, and the former action providing for a chancel, or as one distinguished conservative called it "the cubby-hole" was rescinded, and the choir relegated to its former position in the gallery in the rear of the people. The modern "cubby-hole" was too great an innovation for our conservatives to submit to.

The Consistory was then added to and made part of the building-committee, and the details of the new edifice submitted to their stilted judgment. The discussion was lively and the conservatives for once showed fight in favor of antiquity, but were in the end outvoted. Of course they will now join heartily in carrying out the expressed will of the majority of the congregation, so we may now fairly hope the "eyesore" of your Middlebush correspondent, will be removed, and the nuisance of a string of teams standing in the street for two hours every Sunday as heretofore will be abated.

Some of the reasons in favor of reproducing the church on the same site and in the ancient style were amusing, and opened the door for much ridicule, but the progressionists were too liberal to take advantage of the opportunity, and doubtless much ill-feeling avoided by such a course.

The main trouble is, however, now ended, and on reflection even the most conservative must admit that the purchase of a parsonage and additional ground is a permanent advantage. The meeting was largely attended and was nearly three hours in session.

The more conservative, objective *Times* reported four days later that:³⁸

A congregational meeting of this church was held one week ago, at which a committee of five was appointed to co-operate with the trustees [Consistory] and be known as the Building Committee . . . At the meeting it was decided to instruct the trustees to buy the lot in the rear of where the old church stood and have the new edifice built thereon. It was ascertained that the additional ground could be purchased for \$3,500, Mr. Beekman, the owner, offering to sell it for what it had cost him. The trustees, however, despite the recommendations of the congregation, concluded not to buy the lot. The Building Committee met on Thursday last, viewed the site, and

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decided to erect the new church on the old foundation. The new church is to be, in size, 55 X 70 feet, with a recess measuring 14 X 22 feet, and a spire 121 feet high. In style of architecture it will be substantially the old church revived, with a few modern improvements to satisfy the younger members of the congregation. The decision arrived at by the trustees is severely criticized by some of the members, who assert that stinginess is the cause of the trustees' action. It is even hinted that their action will result in serious dissensions, as at the congregational meeting the idea of building the church on the old site, said to be actually on the roadway, and of making it a *fac simile* of the burned structure, was generally disapproved.

The trustees are persistent, however, and have already contracted to go ahead. The lumber for the new edifice is to be furnished by one of our local lumber merchants.

This article mentions several key issues not reflected in the sanitized meeting minutes. First, the Consistory was to join the Building Committee in making key decisions. And second, a plan was already in hand some 20 days after the fire for a building measuring 55 feet wide and 70 feet deep, with a spire 121 feet high. These dimensions are very close to those of the new building erected later in the year. The "few modern improvements" no doubt included the recessed chancel, and perhaps the Carpenter Gothic details appended to a very traditional Wren-Gibbs building, like the church of 1817/18. The Consistory and Building Committee were already showing a strong conservative bias which rapidly divided the congregation into very emotional, opposing factions. One side favored a slightly updated version of the old edifice; the other a more modern, full statement of the Gothic Revival.

While the Consistory and Congregational minutes remained silent, debate over the design of the new Six Mile Run church continued with vigor in the newspapers. A new, highly incensed correspondent identified as "J. S. D." was the first to react in the next round of debate that appeared in the *Fredonian* on February 6, 1879:³⁹

"Never shout until you are out of the woods" is a time-honored saw, and might well be applied to the report sent to the *Fredonian* last week. We shouted altogether too soon and events show that the woods are darker than ever. The Consistory of our church refused to purchase the property which the vote of the congregation directed to be bought, and both Consistory and Building Committee united in declaring in favor of reproducing the old church upon the old site, thus giving the world a splendid chance to laugh, and also proving that the majority has no rights in which the minority is bound to respect.

If however the Surveyors of Highways were to visit this place and determine to make the road four rods wide in front of the church, as it is every where else, the wagon track would run about three feet from the church door. Truly it would be convenient for church-goers, but hardly consistent with good taste. But this action of the joint committee has stirred up another sentiment, and that is in favor of building a Methodist Church at the Park. Ground sufficient for the purpose has already been offered, and several of our citizens have expressed a determination to aid the enterprise with cash donations. The building committee have, in order to checkmate the new innovation, called another meeting of the congregation, but of course as none but pew holders are entitled to vote, it is rather a misnomer to call it a meeting of the congregation.

In fact, the committee has made a ridiculous mess of it, and have fairly merited all the ridicule which they are receiving. It is to be hoped that your Middlebush correspondent and Mr. "D. E." will devote a few lines to this sapient committee, so that its members will be convinced, if possible, that they are not the proprietors of all the wisdom and taste in New Jersey.

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With an opportunity to erect a building which shall be a credit to our village, they have deliberately turned their backs upon every thing like good taste or progress, and determined to outrage both by reproducing a nuisance.

The short-sighted decision of the Consistory to decline purchase of the adjacent property from C. C. Beekman impacts the Six Mile Run Reformed Church to this day. Tight lot lines greatly restricted site position options available to the Building Committee. Route 27 still bends in front of the present church due to its location very near the road, and space behind the building only allows for a very narrow driveway behind the church.

Correspondent "D. E." continued the *Fredonian* debate a week after the letter from "J. S. D."⁴⁰

We do not know how much to believe of the rumors which are abroad about the affairs at Six-Mile-Run. Certainly there is much feeling in the congregation at the arbitrary and narrow policy which is said to govern those who are in authority. That the building committee even thought of erecting the new building on the site of the old one, in the middle of the highway, without a foot of ground around it, and then reproduce as nearly as possible the old edifice, seemed almost incredible. We knew that some of the members of the Committee were rather contracted in their views and quite opinionated; and it is well understood that the younger element in the church, who are more progressive and enterprising, are not represented on the Committee at all, but it did seem that in this age of the world there would have been some exhibition of liberality and less manifestation of stubbornness. But so it is. Unless measures are speedily taken to arrest the destructive policy that has been inaugurated, the worst results must follow. The erection of a church of another denomination will certainly be the next step, and the new church – Methodist or Congregational, will carry into it the energetic and working element of the community and grow up into a strong and healthy society. This is certainly contemplated, and once under headway it will grow into popularity and become powerful. From causes less noted than this a new society has grown out of the old, as at Boundbrook [sic] and Woodbridge. It is remarkable that with the lessons which are so numerous before their eyes this head-strong and break-neck policy should be insisted upon. There are not five men of any judgment at Six-Mile-Run but have acknowledged that the old Church was very unfortunately situated so near the road, and now, for the purpose of saving a few pennies, to plant the new one on the same foundation seems the very height of folly. Some have suggested that the Classis should be convened at once to consider the situation of affairs, and counsel wise and harmonious measures. But the proper steps must be taken to secure this end, and they are very simple. Any minister of that body will give the information.

But after all, perhaps a new organization at Franklin Park may be a good thing. There is sometimes a benefit in having a live, vigorous branch go off from the old vine. It wakes up the community, and gives things a fresh start. The Methodist Church is popular, and only waits for a fair invitation, and they are ready to give very valuable service for a moderate compensation. If they are not ready, then the Congregational church, which is more like the Reformed, and entirely similar in doctrine, is ready to step in and go to work. Building materials are now cheap, workmen from the city are ready to do the work on liberal terms, and a neat, tasteful edifice could be erected at small outlay. This will surely come unless there is a change in the program very speedily.

"J. S. D." responded in the *Fredonian* a week later with the following bitter article.⁴¹

Your correspondent, D. E., very truly states in his last epistle that there is much feeling in the community at the Park regarding the course of the Building Committee of the Church. That feeling is more general and more deeply seated than the Committee are aware of, and certainly events which have occurred during the past few days have intensified the general disgust at the attempt of two or three men to force their ideas upon the people whether they

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like or dislike the program. D. E. stated that a movement was *certainly contemplated* by the Methodists, with a view to building up a church and congregation at the Park. That intent was made manifest by the appearance of a Methodist clergyman, who asked the privilege of holding service in the school-house on some evening when no other service would be interfered with. Two of the trustees refused their permission, and the third was too ill to see the reverend gentleman. When asked the reason of such refusal, one of the trustees replied that "he did not know that it was the wish of the people to have such a meeting," and the other stated that "he did not propose to allow any facilities to break up the existing state of religious affairs at the Park." And this after giving the use of the school-house at least twice to such a course, ribald, blatant nuisance as Pete Bergen.

But, gentlemen trustees, you have only precipitated the results you hoped to avoid, for some of the citizens took the matter in hand and secured Beekman Hall, and the service will be held on Wednesday evening, without reference to your likes or dislikes.

If the attempt to hold a religious meeting at the Park is, as certain conservatives claim, the "entering wedge," the action of the trustees has driven the wedge home.

Is it possible that in this age of the world a Committee appointed to carry out the expressed will of a majority of the pew-holders, not only refuse to so act, refuse to resign, but further insist upon forcing that majority to accept their potential *shall* or *shall not*?

In warmer latitudes such a line of conduct is known by the term "bull-dozing," but it is much to be doubted if it can successfully be applied in New-Jersey; and pray who made these men the arbiters of faith of others? By what right do they refuse a part of this community the expression of their religious views, and still hypocritically prate of freedom of conscience?

Can there be but one ritual of worship or confession of faith, or but one expression of praise, and even that one be dictated by two or three men whose cash contributions to the cause of religion bear but lean and meager proportion to their extreme liberality in mere words?

We do not believe this to be the right community in which to try such experiments, and the opposition to them is taking substantial form and purpose. The younger and more progressive members of the old congregation were practically disenfranchised under the rule that only pew-holders could vote at a meeting of the congregation, and they are very ready to attach themselves to a new organization, and make it a healthy, vigorous, and prosperous society.

It is rumored that the building committee have called another meeting of the pew-holders for Monday next. But it is now too late to call back those who were driven away by the arbitrary action of the committee, and the former meeting. Their departure is final, and their future action will be prompt and decisive and if the old congregation is rent asunder the consistory and the Building Committee have only themselves to thank for such a result.

And when the old church is reproduced, galleries, square pews, shingled outside and all, the pew-holders will have to foot the bills without the aid hitherto afforded by the non-pew-holders who attended the old church. With no pastor to hold the flock together, other associations will be formed, and thus members be lost to the old church.

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The narrow policy of saving a minister's salary until a church is built, is already working disastrously, and they are also confronted with the other fact, that the church if ready for service today, has no place in which a pastor could live. When the work of the Committee is done, there will be a church thrust into the street, in a style which is at least two generations behind this age, a considerable debt, a diminished congregation, no minister, and no home for one. Gentlemen of the Committee, we congratulate you upon the prospect.

As indicated in the article above, a third meeting of the congregation was held on February 24 "for the purpose of locating a Church building."⁴²

Peter A. Voorhees was called to the chair, H. P. Cortelyou Secretary. Meeting opened with prayer by Peter A. Voorhees. Motion made by Isaac I. Voorhees that on account of the cramped conditions of our Church lot, new land be purchased so that the location of the Church may be changed. Motion lost 21 to 68. Motion made that two tellers be appointed. Carried. Motion made by Garret Nevius to build a recess. Motion carried. Motion to adjourn. Carried.

No further motions pertaining to construction of the new Church appeared in the Consistory minutes until November, when the building was nearing completion. But that did not stop the progressive factions of the congregation from trying to influence the church location and design until the bitter end. Newspaper accounts of the congregational meeting held on February 24 gave considerably more insight into the increasingly frustrating debates than the official, sanitized Consistory records quoted above.⁴³

At the Church meeting, last week, a large number of the Franklin Park Church, and others, gathered in Beekman Hall. P. A. Voorhees was elected Chairman, and H. P. Cortelyou, Secretary.

The Chairman then asked some one to state the object of the meeting. Nobody responded.

The minutes of the last meeting were called for, and read, and Mat. Suydam objected; the Chairman explained and Mr. Suydam withdrew his objection.

Mr. I. I. Voorhees asked if a majority would rule in the meeting.

The Chairman decided that it required a two-thirds vote.

Mr. Mat. Suydam then took the floor and enlightened the people as to their rights under the Constitution of the Dutch Church.

He was followed by J. B. Williamson, who read the Constitution of the Church.

Mr. Suydam again gave his views as to the interpretation of the Constitution.

Mr. Williamson again read the Constitution.

Mr. Isaac I. Voorhees offered a resolution that whereas the Old Church is limited to real estate the Committee be instructed to purchase suitable ground for the new Church.

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Mr. Stephen Garretson asked if a majority vote would control.

The Chairman said that a majority always had and would now control.

Mr. J. M Garretson moved to buy the new ground, and asked "who is to vote?"

Various parties offered to give the land, but the question recurs, "Who is entitled to vote?"

The Chairman decided that the heads of families are entitled to vote.

Debate being in order, it was finally decided by Mr. Suydam and the Chairman that no action of the Congregation can bind the Consistory.

The question then came up as to the recess or "cubby-hole," and the Chairman stated that there was a strong feeling in favor of it, and that Mr. Mat. Suydam said that all his calculations had been made for it, and if not wanted he would pay his proportion of the timber ordered for that purpose.

A vote was then taken, and the "cubby-hole" was adopted by a vote of 83 to 29.

The meeting then adjourned.

In the end, the conservatives of the Six Mile Run Reformed Church succeeded in refusing to purchase additional property for expansion of their constricted lot, erected a traditional building in the Wren-Gibbs style with a few Carpenter Gothic acknowledgments of the prevailing popular church style, and suppressed the construction of a recessed chancel facetiously called a "cubby hole" so that the choir could move from the rear gallery to the front of the sanctuary as was increasing Protestant custom. No amount of rancorous debate or congregational motions to the contrary could change direction of the Consistory or Building Committee, who turned out to be not answerable to the congregation once elected.

Construction of the new Six Mile Run church proceeded quickly once weather permitted. By April 22, work had advanced far enough that the *New Brunswick Daily Times* announced that "The ceremony of laying the cornerstone of the Reformed Church at Franklin Park will be observed on Tuesday, April 29, at 11 a. m. Rev. Wm. H. Campbell, D. D., of this city will lay the cornerstone with appropriate ceremonies. A number of other clergymen are expected to be present and take part in the exercises."⁴⁴ The same announcement appeared in the *Fredonian* three days later.

Detailed coverage of this important milestone event was reported in the *Fredonian* the day after the solemn ceremonies.⁴⁵

The corner-stone of the new edifice now in process of erection by the congregation of the Reformed Church of Six-Mile-Run, was laid on Tuesday, April 29th, at 11 o'clock A. M. The day was one of the most beautiful of the season. The copious rains of the previous day had refreshed the earth, and the warm sunshine made nature appear very beautiful. A very large congregation were [sic] in attendance to participate in the deeply impressive ceremonies. Many persons from the surrounding churches were present, and some came from a considerable distance to enjoy the services, which were full of interest and instruction. The exercises were brief and were calculated to make a good impression upon the people who are engaged in the noble act of erecting this House of the Lord.

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The exercises commenced by the announcement of the 137th Psalm, by Rev. James LeFevre, "I love Thy Kingdom, Lord." The service of song was led by Mr. Cushman, the entire congregation joining heartily in the worship. Prayer was then offered by Rev. R. H. Steele, D. D. At the conclusion of the devotional services, the proper work of the laying of the corner-stone took place. A suitable tin box had been prepared by the Building Committee, and a corner-stone, tastefully dressed and properly inscribed by Mr. William Clinton, had been set in place. Dr. Steele then said: within the corner-stone which we are about to lay we have deposited the following memorials:

Minutes of the General and Particular Synod for 1878.

Copy of the Constitution of the Reformed Church, and the Heidelburgh Catechism.

Catalogue of Rutgers College and Theological Seminary for 1878-79.

Historical Discourse by Dr. Steele.

Specimen verses of the Bible in various languages by the American Bible Society.

Copies of the New-Brunswick Daily and Weekly Fredonian, and the *Times*, the *Home News*, and the *Targum*.

Copies of the *Christian Intelligencer*, *Somerset Messenger*, and *Unionist*.

Psalm and Hymn Book of the Reformed Church.

Copper penny of 1810, found in the old church after the fire.

19th Report of the Somerset County Sunday School Convention.

Silver Dollar of 1879.

Specimens of fractional currency and of paper money used during the war.

Paper with sundry names.

Miscellaneous articles.

After reading the above catalogue, Rev. Dr. Campbell came forward and addressed the congregation in a condensed and timely discourse, which was received with marked favor. He said that the dearest spot on earth is the Church of God. God's people love it as they do nothing else on earth and are devoted to her interests. Here they give their best services, and yield their warmest affections. And they have good and substantial reasons for the attachment they have to the Sanctuary. God has done great things for the Church in the past, and he has pledged Himself to do great things for her in the future . . . And your memories are at work on this occasion, and the past comes up to mind. On this very foundation around which we are assembled, stood God's house, and in it Dr. Cannon proclaimed for many years the Word of Life. Some of you heard the gospel from his lips, and you remember how rich and full were the religious instructions of that man of God. And here Dr. Romeyn preached, a

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gifted and wonderful man, and you have him before you today pouring out words of fervid eloquence and power. And here is the congregation to whom the venerable Dr. Sears has preached for nearly half a century, and he is with you still to cheer and strengthen you in the work of the Lord. Am I not correct in saying that the dearest spot on earth is the Church of God.

But God's Providence has taken away from you the old house of worship. I cannot undertake to describe your feelings as you saw the noble building wrapt in flames. Some of you were present, and you said there goes the Church of our fathers, our holy and beautiful house is burned up with fire, and all our pleasant things are laid waste. And you grieved over your loss and shed many tears. But you were resigned to the visitation, and looked about for the lessons God was teaching by the fire. It is no wonder that you said, we must arise and build the house of God, and do it for His glory. You have counted that the richest blessings of life are connected with the work in which you are now engaged. This is a great event, and it is far reaching. The community is interested in it. These children – (the speaker pointed to a group of children who were most interested listeners) – will come into this new house, the corner stone of which we are now to lay, and they will be instructed and blessed. This is a work of faith, and it should be carried on with prayer. The spirit of kindness towards one another should rule in all of your hearts. Hearty unity of action should prevail.

Let it be said of the church of Six-Mile-Run – I love the old name for its many rich associations – in all the future, as it has been said in all the past, this is a field which the Lord has blessed. In the time of drought you will come to this sanctuary which you are now rearing and pray for rain, as you did in the past, and God will send you rain in His season. In the time of harvest you will come to this house and thank him for the ingatherings. In seasons of declension you will come here to weep and to pray, as you did in the past, and God will arrest the spirit of decay and revive this work, and bring again joy to all of your hearts. This is a good work that now engages your attention, and I beseech you to do it for God and His church.

Dr. Campbell, assisted by the builders, then proceeded to lay the corner-stone in the customary manner, tapping the stone three times with the trowel, saying "I lay this corner-stone of the Church of Six-Mile-Run, in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost, to be a building consecrated to the service of God, and where we believe that the blessings which have been bestowed in the past will be perpetuated in the future. And now may the favor of God rest upon you, and upon this undertaking in which you are engaged and to Him we will give all the glory."

The above is only a condensed report of an address which was most appropriate and instructive, and which was listened to with attention by the large congregation assembled.

While not so stated in the article, tapping the cornerstone three times with the trowel implies that Freemasonry rituals were followed during the ceremony. After Dr. Campbells' remarks, the elderly and much loved Dr. Sears, Pastor-Emeritus, shared his thoughts which, like those of Dr. Campbell, seemed aimed at congregational reconciliation after the several months of emotional, divisive, debate. The *Fredonian* article continued:

At the close of Dr. Campbell's address, Dr. Sears offered a few words of encouragement. He said: This service is well calculated to awaken in all of our minds peculiar emotions. I need not describe them. We are here to restore that which God in his Providence has taken away from us. This is memorable occasion, and while some of you have been looking forward toward the future, there are others here who have been turning their thoughts back upon the past. It is full of recollections. In all the past God has been with us as we can abundantly testify. Your

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fathers and mothers worshipped in the former sanctuary, and were blessed. Multitudes of those who were once with us have gone to mingle in other scenes. Here they assembled, and offered their praises and prayers. We have had very many delightful Sabbaths in the former house, and cannot forget what enjoyments we have had. Here are the children, and the children's children who can testify to the great things God has done for us. We rejoice together on this occasion in listening to the words that have just been spoken, that God has promised to dwell in the sanctuary which we are now building. Let us do this work heartily and to the Lord. He is to be sought now by us, and we are doing his work for Him. May He preserve the lives of all these builders so that there shall be no accident in the erection of this edifice, and in every respect crown this enterprise with success. Some of the older members of this assembly were present at the laying of the foundation of the former house. You can think of the emotions you then had, and how your hopes were realized. Let us do this work in the same spirit, and realize still further blessings.

Dr. Sears then lead in a very fervent prayer, the congregation standing with uncovered heads around their venerable pastor. The doxology was then sung, led by Mr. Abraham Beekman, a former member of the congregation who came from his home in Brooklyn to attend these interesting services. The benediction was pronounced by Dr. Sears. The assembly, which was very large, seemed highly pleased with all the proceedings, and tarried for a considerable time around the corner-stone offering to each other their congratulations. Mr. William R. Taylor, of the Senior Class at the Seminary, who it is understood will be called to the pastorate of this church as soon as he is licensed, was present, and received a very warm welcome from the congregation, who are most heartily united in him. The contemplated union is full of promise, and the congregation are [sic] waiting for the time to come when they again shall have a pastor ordained and installed over them.

This closed a day of rejoicing at Six-Mile-Run. The weather could not be surpassed. All the people were there. The beauty of early Spring made everything joyful, and full of promise.

The *Fredonian* editor then concluded with a summary of the building's status as of that moment:

The building is progressing in a very encouraging way. The foundation is completed, and the timbers are already framed, and in about two weeks there will be a great "raising," to which the people are looking forward with interest. We will reserve particular description of the edifice until the work has further advanced. We only state that the new building occupies very nearly the same position of the old one. More room is given both in front and on the side, and the edifice is well proportioned. Its dimensions are to be a front of fifty-five feet, with a depth of seventy-six feet, with a commodious vestibule. A tower, with a base of sixteen feet, is to be carried up in three sections, crowned with a tasteful spire which will rise to the height of about one hundred and twenty-five feet. The audience room is to have a ceiling of twenty-eight feet in height, and there are to be galleries on three sides, and three aisles. The windows are to be of similar construction to those of the Liberty-street church, and the ornaments are to be of plain and substantial character. The seating capacity of the building will be about the same as that of the old edifice, but more space will be given to the aisles and around the pulpit. The arrangements seem to be very complete, and the work is going forward rapidly, under the direction of Messrs. John Bastedo and John Bodine, carpenters, and John Covert, mason, with a large force of workmen.

The expectation is that the building will be completed and ready for occupancy in about five months.

This last section provides highly interesting information about the building and the principal individuals responsible for its construction. It indicates that a traditional frame-raising was to be held in about two weeks, and that the building measured

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55 feet by 76 feet, slightly deeper than the 70 feet reported in early February. This may reflect additional space provided around the front platform and reading desk to accommodate the choir and a small reed organ shown in early interior photographs of the building. The article also names the master carpenters and stone mason contracted to erect this imposing timber-framed church, facts not otherwise available from existing church records.

The master carpenters were John Bastedo and John Bodine, both local builders. Bastedo (1833-1908) resided at the time in Rocky Hill, Montgomery Township, Somerset County. Two younger brothers William H. (born about 1838) and Aaron (1840-1923), both carpenters, lived adjacent to him.⁴⁶ All three craftsmen were sons of John I. Bastedo (1806-1878), a farmer, and his wife Martha Thompson (1814-1883) of nearby Kingston, South Brunswick Township, Middlesex County, NJ.⁴⁷ John, Aaron and William's family are buried in the Rocky Hill Cemetery.⁴⁸ In fact, the Bastedo family represented a dynasty of Kingston area carpenters and builders in the 19th century. The 1880 census schedules indicated that three other brothers, sons of Elijah Bastedo (1810-1888), a wheelright, and his wife Ellender (1811-1893) of Kingston, also worked in the trade. They were Isaac Bastedo (1835-1903), William P. Bastedo (1838-1884), and Alexander Bastedo (born about 1843).⁴⁹ A William I. Bastedo (ca. 1812-1885) was also identified by the 1880 census schedules as a carpenter.⁵⁰ Isaac, William I., and Alexander lived in Franklin Township near Kingston. William P. resided in the South Brunswick Township side of the village. Elijah and his wife, Isaac, and William P. are buried in the Presbyterian Church cemetery in Kingston.⁵¹

John Bodine is most certainly John N. Bodine (1837-1899), who lived a short distance east of the Six Mile Run Reformed Church on the opposite side of what is now Route 27 in the extreme southwest corner of North Brunswick Township, Middlesex County.⁵² He was the son of Peter Bodine (born about 1804), a carpenter, and his wife Ellen (born about 1808) of Monroe Township, Middlesex County, NJ.⁵³ By 1860, John Bodine, his wife Lauretta Davison (1834-1934), and a son Garret S. (born about 1859) had settled at Six Mile Run, where he was identified as a master carpenter living in the household of Garret S. Wyckoff (born about 1795) and his wife Ellen (born about 1801).⁵⁴ At the time of the church rebuilding in 1879, Bodine was 43 years of age. He also served as a Deacon and on the Consistory in 1879 and 1880. Bodine and his family remained residents of Franklin Park until his death in 1899. His very lengthy obituary characterized him as "Well Known Contractor and Builder." It went on to say that "His death will be a severe loss to the Village of Franklin Park, of which he was a leading and valued resident. He was born near Cranbury 62 years ago on the 16th of last February. For over 32 years he has been established at Franklin Park, where he conducted an extensive business of carpentry and building . . . In business and social relations he earned the respect and admiration of all with whom he came in contact. He was for years a faithful member of the Reformed Church, of Franklin Park, and prominent in all good works of the village. He was charitable with an unassuming and modest charity . . . He leaves a widow and one son, J. A. Bodine, who was his partner and assistant in business."⁵⁵ John N. Bodine and his wife were interred in the cemetery of the Second Presbyterian Church of Cranbury, now known as the Westminster Cemetery.⁵⁶ His business as a carpenter and builder was continued in Franklin Park by his son, John A. Bodine, who was born in December 1869.⁵⁷

John Covert (1817-1888), the master brick and stone mason engaged at Six Mile Run, resided near Prospect Plains in the southwest portion of Monroe Township, Middlesex County.⁵⁸ He and his family were also interred in the graveyard of the Second Presbyterian Church in Cranbury.⁵⁹ While it is tempting to speculate that this person is the same as one John Covert, a mason also born about 1817, who was living in the East Ward of Trenton in 1850, it seems unlikely as their wives were different, as well as the lists of their children.⁶⁰ The Trenton John Covert had a son also named John, born about 1849, who remained a resident of Trenton, followed his father in the stone masonry and bricklaying trade, and lived in 1870 with Elias Covert (age 80) and Hannah Covert (age 77), potentially his grandparents.⁶¹

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The William Clinton named in the article who prepared the actual cornerstone was listed in the 1880 Federal Census schedules for North Brunswick Township, Middlesex County. He was at the time 50 years old, and had been born in Scotland. His occupation was identified as "Grannet [sic] Cutter."⁶²

In summary, the Building Committee of the Six Mile Run Reformed Church preferred to draw on very local resources for rebuilding their church, rather than turning to contractors from nearby New Brunswick or elsewhere. One master carpenter lived in Franklin Park and served on the Consistory (which automatically put him on the Building Committee as well); the other came from Rocky Hill. The master stone mason traveled furthest to the job site from Prospect Plains. But what about a design source? There is no mention in any of the surviving congregational records or newspaper accounts of an architect, which is atypical for the time if one had been consulted, especially by the editor of the *Daily Fredonian* in New Brunswick who consistently reported such details on construction projects throughout the area. In fact, the *Fredonian* is the sole source of information identifying the involvements of Bastedo, Bodine, and Covert at Six Mile Run. Plans for the new structure were in the hands of the Building Committee by January 27th, less than three weeks after the fire. In spite of the critical firestorm over the design, by February 2 the New Brunswick *Daily Times* reported that the "trustees are persistent, however, and have already contracted to go ahead. The lumber for the new edifice is to be furnished by one of our local lumber merchants." One newspaper correspondent from Franklin Park in late January bluntly implored the committee to "Employ a discreet architect, [and] let him draw for you the plan of a convenient and comfortable house of worship." Given all the evidence, stated as well as implied, this writer believes that the design of the new Six Mile Run Reformed Church represented a collaboration between a strong-willed Building Committee with very specific ideas of what they wanted, and two capable local builders. This team adapted a very traditional church form, applied to it a few superficial Carpenter Gothic details which could easily have been taken from pattern books of the day, and erected a large structure similar to but larger than the 1817/18 building it replaced.

At least seven other Reformed churches in Somerset and Hunterdon counties built or remodeled between 1859 and 1874 also followed the Wren-Gibbs building form with Gothic Revival and/or Italianate decoration.⁶³ They are:

Rocky Hill Reformed Church	Somerset	1856	
Clover Hill Reformed Church	Somerset	after 1862	Remodeled
Readington Reformed Church	Hunterdon	1865	
Annandale Reformed Church	Hunterdon	1868	
Pottersville Reformed Church	Somerset	1869	
North Branch Reformed Church	Somerset	1872	
Three Bridges Reformed Church	Hunterdon	1874	

Of this group, the most academic Carpenter Gothic design is that of Rocky Hill, which also happens to be the earliest. The Six Mile Run Reformed Church would therefore appear to rank among the last examples of this church type erected in Central New Jersey within its denomination. It also places among the very largest of these particular houses of worship. In trying to establish further local context for the Franklin Park church, one more structure should be noted. The Georges Road Baptist Church stands in the small village of Maple Meade in North Brunswick Township, Middlesex County, roughly four miles northeast of Six Mile Run (Supplementary Photograph 1). This modest building was erected in 1845, but then extensively remodeled in 1865-66.⁶⁴ The tower and spire, no doubt part of the renovations, bear similarity to that at Franklin Park in two ways, although on a dramatically reduced scale and ornamented only with simple brackets (Supplementary Photograph 2). First, the height ratio of tower (in this case two stages instead of three) to spire is closest to Six Mile Run of any of the area's other contemporary churches. And second, the octagonal spire framing descends through to the floor of the bell stage, where it attaches to the tower directly. The framing of the bell stage therefore hangs

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off the spire frame "wedding cake" style. This is only one of several options available to secure a spire to a tower, but a technique shared in common between these two neighboring churches.

After the laying of the cornerstone, news notices about construction of the new Six Mile Run Reformed Church thinned out quickly. By early July, the editor of the New Brunswick *Daily Fredonian* stated that.⁶⁵

The Reformed Church at Franklin Park (Six-Mile-Run), which was destroyed by fire last Fall, has been rebuilt. The contract for painting this edifice has been awarded to Mr. Henry Davis of this City, who expected to begin work today.

Davis, born about 1842, was a second generation house painter who in 1880 lived in New Brunswick with his wife and three small children all under the age of four.⁶⁶ His parents were Theodore Davis (born about 1815) and his wife Elizabeth (born about 1814), also residents of New Brunswick in 1860.⁶⁷ To Davis can possibly be attributed the elaborate trompe l'oeil interior decorations of the completed sanctuary.

Another notice in the *Fredonian* that appeared three weeks later observed:⁶⁸

The work on this Church is progressing in a moderate way. The sides of the Church have been shingled, and slates are being placed on the roof and spire. The spire is a very handsome one, and stands much higher than the old one. It is hoped to have the Church finished by next January. The Church will be larger than the old one.

Much of the rancorous design debate from January into March focused on the Building Committee's perceived desire to place the new church on the foundations of the old in order to save some minimal added construction expense. But the descriptions of the new structure's plan published in the New Brunswick *Daily Times* and *Daily Fredonian* already quoted indicated that it would measure 55 feet by 70 feet, later lengthened to 76 feet. This footprint is substantially larger than the 1817/18 edifice, as stated in the news note above, whose foundations survive under the present house of worship. The new church was situated slightly further back on the property than the old one in order to give it more setback from the main highway. It was also placed closer to the side street now called Pleasant Plains Road. So the old foundations support mostly the eastern or right-hand portion of the sanctuary floor for roughly two-thirds of its depth back from the main entrances. It appears that in the end the Building Committee never really intended to simply replicate the earlier building on its original foundations, as they were hotly accused, but merely wished to take advantage as circumstances permitted of existing salvageable fabric.

As Summer turned into Fall and work on the church advanced, a group of 36 women from the Six Mile Run congregation met on September 16 for the "formation of a society in connection with said Church to promote the work and efficiency of the Church and to engage in such works of benevolence as to the Society shall seem best."⁶⁹ Discussions and actions about making handcraft items and fancy work evolved by October 10 into the idea of holding a Church fair or entertainment. "It was finally decided to hold an entertainment on the afternoon and evening of Oct. 31."⁷⁰ At their next meeting held on October 21, "The Society then decided that if allowed by the Building Committee to do so, to purchase the Chandeliers for the new Church . . ."⁷¹

Notices placed in the New Brunswick newspapers announced the event. The *Daily Fredonian* commented that:⁷²

The Ladies' Aid Society will give an entertainment on Friday evening, Oct. 31st in the new Church at Franklin Park. They will at the same time offer for sale such articles as the Society has already manufactured, including plain and

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fancy articles, useful and ornamental work, &c. The church being so nearly completed as to make it very convenient for this purpose, the Building Committee have generously tendered the use of the building to the Society. As the admission fee is but ten cents, a large attendance is hoped for, and we predict a ready sale for their work.

The *Daily Times* echoed similar sentiments:⁷³

The Ladies' Aid Society will give an entertainment in the new church at Franklin Park on the afternoon and evening of Friday, Oct. 31, and will offer for sale such plain and fancy articles as they have been able to make during the short period since the foundation of the society. The proceeds are to be applied to furnishing the new church, and as the admission is only ten cents we hope to see a full house.

That this was to be an elaborate affair is indicated by the minutes of two meetings of the Ladies Aid Society both held on October 24th. "After a lengthy discussion and interchange of views it was decided to provide a Collation and the price fixed for that part of the entertainment was 25 cents each, all the material for such collation being contributed by the Ladies, except for the tea, Coffee, & Sugar, which was to be paid for by an equal assessment upon all the members . . ." "It was decided to ask a Committee of gentlemen to purchase confectionery and Ice Cream . . ."⁷⁴

The Minutes continued:

After discussion it was decided to have one long table [for the collation] to be in charge of the married ladies in squads of twelve to relieve each other. An Ice Cream and also confectionery table were provided for, and ladies were detailed to act as saleswomen thereat and also at the table for the sale of the Society's work. Several ladies volunteered to provide help to wash dishes and do such other work as may be found necessary. Mrs. Tolan volunteered to superintend the making of the Coffee. Several donations of Sugar were also made, and it was decided to appoint cash girls to aid the cashier in making change. The details of the entertainment being settled to the satisfaction of the Society, on motion adjourned.⁷⁵

No follow-up account of the Church Fair could be located. But it appears to have been a resounding success as at their November meeting, it was announced that "The Committee appointed to purchase Chandeliers reported that they had purchased two twelve-light Chandeliers at the price of \$223.46, which report was on motion adopted . . ." "The same Committee was continued and further directed to purchase other lamps sufficient to properly light the Church."⁷⁶ On December 19, "The Committee on lighting the Church reported that they had purchased the remaining lights with shades and fixtures, together amounting to the sum of \$14.50, which report was on motion received and the Committee discharged."⁷⁷ These entries refer to the two beautiful chandeliers and ten matching wall sconces that remain in the church to this day.

Over the next several months, the Ladies Aid Society continued to take a very direct role in furnishing the new church at Franklin Park. In November it was "decided that the Society should furnish the necessary chairs or sofa for the pulpit . . . A request having been sent in that the ladies of the Society should join with the ladies of the Congregation in sewing and fitting the new carpet for the church, it was decided to render such assistance and that until the carpet was finished the regular meetings of this Society be suspended."⁷⁸ (A large section of 19th century red ingrain carpeting that survives in the south balcony today may be part of that installed on the sanctuary main floor in 1879.) The minutes for the next meeting on December 19 noted that the Pulpit Committee "had procured a new chair and had caused the old chairs to be renovated and upholstered at an expense for all of \$40.50. The same Committee reported that . . . they had also purchased a border

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for the pulpit carpet."⁷⁹ Other items provided by the Ladies Aid Society included covers for the pulpit chairs, matting for the vestibule and gallery floors, and weekly flower arrangements for the pulpit.⁸⁰

At a Consistory meeting held on November 19, Elder Purnyea stated that "one object of the meeting was to make arrangements for the dedication of the Church, which he felt safe in saying would be ready by the 11th of December. A resolution was passed that the Church be dedicated on the 11th of December at 10 ½ o'clock A. M." The Consistory also decided that "by consent of Classis, Mr. Wm. R. Taylor, Pastor elect, be ordained and installed on the same day, services to commence at 2 o'clock P. M."⁸¹ It should be noted that construction of a church the size of that at Six Mile Run within a single building season of nine months was a most significant accomplishment. The Building Committee and the contractors they engaged deserved much credit for making the new building usable if not entirely finished in such a short time.

The New Brunswick newspapers covered this auspicious triple-ceremony day of dedication, ordination and installation in great detail. To quote the more succinct *Daily Times*.⁸²

The congregation of the Reformed (Dutch) Church of Six-mile Run, at Franklin Park, having completed their beautiful edifice, dedicated it yesterday (Thursday) to the worship of Almighty God, with appropriate exercises. The new building stands on the site of the old one, and its tall spire is a prominent landmark for the surrounding country. The auditorium is large, and very handsomely finished in walnut and ash; the galleries extend on three sides of the church, with balustrade and black walnut railing; the ceiling is decorated in fresco, and the interior lighted by two large and handsome chandeliers, when needed. The seating capacity is about nine hundred, and the estimated cost of the new church is about \$13,000. The attendance from the surrounding country was very large, the church being filled, while the vehicles of those in attendance extended for a long distance along the road. The exercises in the morning commenced at half past ten, the choir, under the able direction of Mr. Cushman, rendering the hymns of praise in an excellent manner, with Prof. Darrow presiding at the organ. There was a beautiful display of flowers around the pulpit.

A checklist of the program of exercises followed.

The editor of the *Daily Fredonian* provided substantially more detail. Selected excerpts from the extensive article are quoted below.⁸³

Eleven months have passed away since the burning of the old Six-Mile-Run Church, and the new building, although not completely finished, was in such a state of forwardness that it was deemed advisable to dedicate it at once, and Thursday, Dec. 11th, was fixed as the date. It was also deemed best to have the triple ceremony of dedication, ordination, and installation at one and the same time. Although the day was a gloomy one, with showers of rain falling, the church was well filled, many strangers being present. At half-past ten o'clock the exercises were opened by singing the Doxology, "Praise God from whom all blessings flow," to the tune of Old Hundred; the choir numbering some eight voices, giving the melody in unison and the congregation heartily joining in singing.

This was followed by reading from the 84th Psalm by Rev. Dr. Demarest, of New-Brunswick, who also offered prayer appropriate to the occasion. The Rev. Dr. S. Woodbridge then gave out from the Church Hymnal the 11th hymn, "Come thou, almighty King," which was sung by both choir and people to the "Italian Hymn." This being concluded, Rev. Mr. Taylor, in a few well chosen remarks, introduced Rev. Dr. T. W. Chambers, pastor of the

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Collegiate Church in New-York City, who delivered the dedication sermon. The theme selected by the reverend orator was the first verse of the 84th Psalm, and is in these words: "How amiable are thy tabernacles, O Lord of hosts!" . . .

The speaker then gave a brief sketch of the lives and labors of former pastors of this church, from the first establishment of the society under Theodorus Jacobus Frelinghuysen, to the present time, there being but five in a period of about one hundred and fifty years. The reverend gentleman then alluded to the fact that he was a descendant of Frelinghuysen, and that he was reared in Somerset County, had his first ministerial charge in the County, and said that it gave him peculiar pleasure to respond to the invitation extended to him to meet the congregation upon this occasion. Again alluding to the former pastors, he said these men were men of faith and prayer, who believed that their work, blessed by God, was not for a day but for all time, and he exhorted the people to prove themselves worthy to receive the benefit of these labors and prayers of those noble men, by standing stoutly in union and brotherly love for the maintenance of the Church and its principles . . .

At the conclusion of the sermon the Rev. Dr. J. C. Sears, Pastor Emeritus of the church, offered a solemn, and touching, though beautiful invocation, dedicating the new edifice to the worship of God the Father, God the Son, and God the Holy Ghost, three persons in our Godhead, the Divine Trinity, and prayed for a blessing to rest upon the church, the pastor, and the people.

Rev. Dr. Corwin then gave out the hymn

"Glorious things of thee are spoken,
Zion, City of our God."

And after singing[,] the benediction was pronounced by Dr. Steele, thus closing the Dedication services.

At two o'clock in the afternoon the congregation again assembled to witness the ordination and installation of the new Pastor, Rev. Wm. R. Taylor. Hymn No. 7 in the Church Hymnal,

"Glory be to the father," &c.

was sung, after which the Rev. Dr. Corwin, of Millstone, read the 4th chapter of 2d Corinthians, upon the conclusion of which prayer was offered by Rev. J. LeFevre, of Middlebush. The Rev. Graham Taylor, of Hopewell, N. J., a brother of the candidate for holy orders, read the hymn,

"Children of the heavenly King," &c.,

which was then sung to Pleyel's Hymn by the choir and congregation. The ordination sermon was preached by Rev. Dr. W. J. R. Taylor, of Newark, the father of the candidate . . .

The speaker then paid a graceful tribute to the aged Dr. Sears, and expressed a hope that the age and experience of the late pastor might have an influence upon the young pastor like that which St. Paul exercised over Timothy; and, that the Church may have continued prosperity in the new career now opened for it and its young pastor, and closed with a parental blessing upon the candidate . . .

The Rev. A. McWilliams, from East Millstone, then read the hymn,

"How beauteous are their feet,"

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and the singing was followed by the reading of the form of ordination from the ritual, by Rev. J. Addison Van Doren, President of the Classis of New-Brunswick, after which came the laying on of hands by the Classis and by other ministers present.

The newly-ordained minister was then presented to the congregation, who, by rising, manifested their acceptance of him in the pastoral relation.

Rev. Dr. Hutton, of New-Brunswick, then gave the Charge to the Pastor. After presenting the congratulations of the Classis to the new pastor he said: Christ said unto his disciples, Feed my sheep [which served as the subject of his discourse] . . .

The speaker then welcomed the new pastor by giving to him the right hand of fellowship.

The Charge to the People was then given by Prof. Samuel M. Woodbridge, D. D., of the Theological Seminary in New-Brunswick, but as the hour was late many of the people living at a distance began to leave the church, and the confusion was such that we were wholly unable to make any synopsis of his remarks.

[And just here we would like to ask why it is that when a man has on a pair of boots, with a squeak that can be heard a half a mile, invariably takes a front seat and as invariably goes out during service, thereby annoying the speaker and disturbing a whole congregation?]

Rev. Dr. Cooper read the final hymn,
"Come kingdom of our God,"

after the singing of which the newly-installed pastor dismissed the congregation with the usual benediction, and thus ended a day remarkable in the history of the Church, by its three-fold ceremonies of Dedication, Ordination and Installation. It is a remarkable coincidence that Mr. Taylor preached the sermon on the last Sunday on which service was held prior to the burning of the Church, and will preach in the new Church on the first Sunday after its completion.

The ladies of the congregation provided a bountiful collation at which all invited guests and members of the congregation from a distance were made welcome and abundantly refreshed, a forethought which proved a great relief to the gloom of a rainy December day. Capt. Darrow, of New-Brunswick, presided most acceptably at a very small machine, called by courtesy a Cabinet Organ, but which in the large auditorium was as much out of proportion as a pigmy in the palace of a giant.

It is a pleasure to add that all the other arrangements were admirable, the flowers furnished by the ladies to decorate the front of the platform were beautiful in themselves and very tastefully arranged. On the one side near the pulpit stairs stands a beautiful baptismal font of Caen stone, with the inscription, "Baptizing them in the name of the Father and of the Son and of the Holy Ghost. Amen," and which was the gift in memory of their father, who for so many years was a member of this church, of the children of Peter Cortelyou.

Among the clergy present and not already named, we noticed Revs. J. L. See, R. H. Steele, L. H. Van Dyke, and J. S. Heisler of this City [New Brunswick]; Rev. John Hart, of Neshanic; Rev. W. B. Voorhees, of Blawenburg; Rev. S. O. Lansing, of Rocky Hill; Rev. J. P. Searle, of Griggstown; and Rev. J. E. Saun, of Franklin Park.

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So ended this very notable day in which the Six Mile Run Reformed Church celebrated the completion of its large, well-appointed new sanctuary, and installed a Pastor after a year of making do with Supply Ministers and students from the New Brunswick Theological Seminary. Any residual animosity or emotional hard feeling left over from the design debates seems to have dissipated as the congregation came together in this moment of solemn accomplishment to begin a reinvigorated future together.

As noted by the editor of the *Daily Fredonian* the new church was not yet entirely finished at the time of its dedication. His colleague at the *Daily Times*, as an example, commented on the ceiling frescoes (Historic Photograph 8), but not the trompe l'oeil treatment of the interior walls. This elaborate paint work may have been among those items remaining to be wrapped up as a photograph of the church interior taken before 1892 shows such decoration on the wall behind the platform. In an ironic twist of fate, the painter depicted in three-dimensional effect a recessed chancel behind the three pulpit chairs (Historic Photograph 5). This must have given the "progressives" of the design debate who favored the "cubby hole" some small measure of satisfaction. On December 20, the Building Committee "requested that the Consistory locate the coal house. Resolved that it be built in the rear of the Church."⁸⁴ Even as late as April, landscaping details were still being addressed. "Mr. Suydam was appointed a committee to see about the stones in front of the Church door. It was resolved that flagging for the path in front of the Church be purchased."⁸⁵

By early January of 1880, most work on the Church had been completed and final construction costs calculated. It was therefore time to conduct the sale of the pews in order to extinguish the debt incurred. "The Committee appointed to place a valuation on the new pews, reported, which report after being in a measure revised by the Consistory, was adopted. \$13,000 was levied, conditions for sale of pews were drawn up."⁸⁶ A month later the Consistory met again. "The object of the meeting was stated to endeavor to make a final settlement in the matter of the building of the Church. After the report of the Treasurer of the amount of cash and notes received from the sale of pews, it was shown that there was a debt of about one thousand dollars remaining. It was resolved that on next Sunday, February 8th, subscriptions be circulated in the Church for the purpose of raising the deficiency. (The whole cost of the new Church was about \$12,200.00.) It was ordered that a note be given to C. C. Beekman for \$1,650.00 for six months signed by President of the Board, being the balance of the amount that he had advanced for building purposes. It was resolved that a vote of thanks be offered to Mr. Beekman for the use of this money without interest for so long a time." With these last financial actions, the rebuilding program of the Six Mile Run Reformed Church came to conclusion.

The new church made an imposing impression on all, then and now, due to its large size topped by a high 125-foot steeple (Historic Photograph 3). The sanctuary ceiling height of 28 feet created a spacious interior with galleries around three sides, three wide aisles, and a generous platform in front furnished with a pulpit and three pulpit chairs. In front of it was a communion table, a small reed organ to the right, and a baptismal font to the left given as a memorial gift by members of the Cortelyou family (Historic Photograph 4). Interior decoration featured varnished hardwoods of several types, with considerable faux grain painting on door casings, baseboards, wainscoting, door stiles and rails, etc. Walls and the ceiling were enriched with frescoed and trompe l'oeil work as already mentioned. Ten stained glass windows, five on each side of the sanctuary, were donated by members of the congregation. Stained glass had been purchased from John A. Magee of Philadelphia, a glass importer and dealer at Vine and North Tenth Streets. He also served as a "Manufacturer of Cut, Ground, Embossed, Stained, Enameled, and Bent Glass for Dwellings, Railroad Cars, Steamboats, Hotels, and Churches." Magee's invoice, dated December 6, 1879, indicates that he provided "Stained Glass Windows for Church / 589 sq. ft @ \$50" for a total of \$294.50. These stained and enameled windows remain in place and in excellent condition.⁸⁸ The remarkable lighting fixtures provided by the Ladies Aid Society have been discussed previously.

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The Franklin Park church incorporates an unusually steep roof pitch of 45 degrees, resulting in an inordinately high ridge line roughly 60 feet above the foundation. This feature contributes significantly to the very substantial general mass of the structure. Examination of the roof framing in the attic of the sanctuary has revealed a massive set of seven queen-post trusses, with related rafters, plates, etc., intended from the beginning to support the weight of a slate roof. All timber in the roof structure, obtained from an unnamed New Brunswick lumber dealer, was cut to specification in a vertical blade sash saw mill and seasoned in advance (no checking has occurred in the frame), thereby reducing dramatically the amount of hand preparation on site required from the carpenters. The use of queen-post trusses created a wide, high center aisle in the attic spanned overhead by one huge timber, with two lower side aisles. The combined effect of the massive framing in a queen-post configuration, the three-aisle arrangement, the sharp roof pitch, and the high ridge results in a space surprisingly similar to eighteenth century New World Dutch barns, which at one time were common enough in Central New Jersey. A pioneering study of these unusual barns determined that most of them had roof pitches averaging 40 degrees, although some steeper examples were examined.⁸⁹ While this writer is not suggesting there is any direct link between early barns and the Six Mile Run Reformed Church of 1879, this extraordinary frame does imply a major role in its conceptualization by the local carpentry contractors who may well have been familiar with old Dutch building traditions in the area.

In his account of the dedication, ordination and installation day quoted previously, the editor of the *Daily Fredonian* commented on the inadequacy of a small reed organ used for the services, which he characterized as a "very small machine, called by courtesy a Cabinet Organ, but which in the large auditorium was as much out of proportion as a pigmy in the palace of a giant." In April of 1880, the Consistory ordered the Treasurer "to pay the rent due for the use of the organ. Messrs. Polhemus, George Cushman, and J. M. Garretson were appointed a committee to procure (either purchase or heir [sic] another organ."⁹⁰ In all likelihood, this second instrument may be the foot-pumped reed organ to the right of the platform shown in the pre-1892 interior photograph of the church. But it would have provided only a marginal improvement in sound over its predecessor given the generous size of the sanctuary.

No changes took place inside the new Six Mile Run Reformed Church until 1892. On May 16 of that year, the Consistory took the following action: "On motion the committee on music were instructed to obtain an estimate of the cost of building a recess at the back of the church for an organ."⁹¹ Three weeks later the "report of Music Committee for building a recess for an Organ was submitted to the Consistory in the form of an estimate and plans furnished the Music Committee by Mr. John Bodine, the amount of the estimate to build a recess for an Organ was \$472.00 and the amount thought necessary to buy an organ was from \$2,700 to \$3,000. On motion, it was ordered that Mr. H. P. Cortelyou, Mr. R. Whitlock, Mr. Charles Suydam, and James Buckley be appointed to increase the present amount subscribed for the Organ Fund by the Church and congregation."⁹² In mid August, "The Committee appointed at a previous meeting of Consistory to procure additional contributions for Recess & Organ made report as follows: Mr. H. P. Cortelyou reported \$2,700 as the amount to be contributed, said amount included previous contributions. Resolved by Consistory that a committee be appointed as follows: Mrs. Mary H. Hoagland, Mr. H. P. Cortelyou, Mr. Matthew Suydam, Mr. A. T. Thomas, Mr. George C. Cushman, [and] Mr. Peter Cortelyou to select and procure an Organ and also to have built a suitable recess to the church to accommodate the same. On motion and unanimously carried, the above committee be appointed."⁹³

The Committee signed a contract on September 13, 1892, with Lewis C. Harrison of Bloomfield, NJ, for a two-manual instrument with pedals, "Said organ to be made of the best and choicest materials in the very best workmanlike manner, and erected, finished and put up in complete order . . ." for the sum of \$3,000 to be paid in two installments.⁹⁴ The specifications attached to the contract called for a large instrument of 23 sounding stops, plus all the usual couplers and accessories. It also incorporated a relatively new technology described as "Harrison Improved Tubular Pneumatic Action for each Manual and Pedals." In mechanical "tracker" action organs, the more stops that are engaged, the more finger

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pressure it takes to depress the keys. So 19th century rural church organs of this type typically averaged 10 to 15 sounding stops as the organist could experience difficulty with more engaged simultaneously. Tubular pneumatic action first introduced in the 1860s operated on compressed air, effectively removing any limitation on the number of stops that could be played at one time. Therefore, the Six Mile Run Reformed Church organ was roughly double the size of many of its mechanical "tracker" action contemporaries. The façade of the instrument, to be placed prominently at the front of the auditorium behind the platform, was described in the contract as follows: "The LOWER SECTION enclosed in a case made of native hard wood, cabinet finished, according to drawings submitted by us for approval. The UPPER SECTION of heavy zinc speaking pipes artistically decorated in gold and colors." Once installed, the Harrison organ became the focal point of the auditorium.

Lewis Condit Harrison (1838-1918) was employed as an organ builder in New York City as early as 1870, first by Hall, Labagh & Co., and then around 1875 by Henry Erben, who was considered one of the leading builders in America. After Erben died in 1884, his company went through several short-lived partnerships before being taken over entirely by Harrison. The works remained at the old Erben factory until 1891, when it relocated to Bloomfield, NJ, where Harrison had maintained his residence since 1886. However, the firm kept a New York sales office until 1899. Harrison continued in business until his retirement in 1908 at the age of 70.⁹⁵

In 1892, Lewis Harrison issued a supplementary insert to an 1885 catalogue, updating his opus list. The catalog contained references to 102 organs, the insert an additional 49, for a total of 151 instruments. The title page styled the firm "L. C. Harrison & Co., formerly Henry Erben & Co." Harrison apparently continued his numbering where Erben and his immediate successors left off, as the Six Mile Run organ is designated opus number 1387. Although Erben was known to resist mechanical or tonal innovations, Harrison adopted them freely. The use of tubular-pneumatic action at Franklin Park has already been noted. Harrison also tonally replaced the Great (lower keyboard) Mixture on this instrument with a large-scale Stopped Flute.⁹⁶ Furthermore, Oboe and Bassoon stops were included on the Swell (upper keyboard), and a Trumpet stop on the Great, unusual on a country church organ as reed stops such as these generally required constant maintenance and tuning. The Harrison organ at Six Mile Run was clearly advanced mechanically and tonally for its day. A 1973 article on it characterized the instrument as "very well made and despite some soft upper-work it is tonally outstanding for the period."⁹⁷

It is not clear just when the Harrison organ was installed and ready for use. In the seven years between 1885 and 1892, this builder produced 49 instruments, or an average of 7 per year. That would make an overall delivery time of slightly less than two months per organ. So it is conceivable that his commission for Six Mile Run might well have been ready in time for Christmas 1892, assuming that construction of the recess for it went forward as quickly. But surely the organ would have been in place before Easter 1893, which that year occurred on April 2. A detailed search of the New Brunswick newspapers from November 1, 1892 through April 2, 1893, failed to turn up any notice of its installation or of a dedicatory recital (which was quite traditional at the time, often being performed by the builder himself to demonstrate the instrument to full advantage).

An undated Organ Committee report to the Congregation detailed all final receipts and disbursements for the project. Six anonymous church members alone contributed \$2,278.97 toward the total cost of \$3,824.94. Another \$1,336.00 came from the rest of the congregation. Small additional amounts were also received from the Ladies Aid Society, the Missionary Guild, the Taylor Mission Circle, and from a Concert fund. As per contract, Lewis Harrison was paid \$3,000.00 for the organ itself. John N. Bodine, one of the carpenters who built the church in 1879, charged \$707.79 for erecting the recess (a 50% cost overrun of his original estimate). Incidental expenses included paying the Sexton for tending the stoves, for paint and painting the recess, insurance, and \$3.50 for "Blowing organ."⁹⁸ The last item indicates that at the beginning the

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instrument was hand pumped, this being a standard term for hiring a person to work the bellows handle. Later, the instrument was equipped with a water motor, and after 1926 with an electric blower.

Of 27 Harrison organs listed by the Organ History Society (not all necessarily still in existence), the Franklin Park instrument ranks fourth in size after three of 45, 40 and 37 ranks of pipes or stops respectively. Nearly all the others consist of one or two manuals with between 7 and 15 stops, more typical of rural churches in the late 19th century.⁹⁹ In the end, the Six Mile Run Reformed Church obtained a large, top quality organ that was mechanically and tonally advanced for the time (Historic Photographs 6, 7, & 8). It still serves the congregation well as of this writing after 115 years of use. The Harrison instrument remains today in unaltered condition, except that the façade pipes have since been painted white. The "progressives" of 1879, at long last, also accomplished their goal of having a recess to accommodate the choir. The front of the organ case sits back 50 inches from the line of the north sanctuary wall behind the platform. Original benches on either side of the organ console can seat 8 people, the apparent size of the choir in the 19th century.

After a Pastoral vacancy between March 1901 and January 1902, Reverend Clifford Case was named to the position. Under his stewardship, the Six Mile Run congregation supported the foreign ministry of Dr. Eugene Booth in Yokohama, Japan. Some history sources indicate that the decorative pipe screen was installed over the organ façade in 1906. Pictures of the church interior taken for their Bicentennial celebrations in 1910, however, do not show it (Historic Photographs 7 & 8). The Art Nouveau character of the design also suggests a slightly later date. Typically, a pipe screen hangs from the top cornice of the instrument itself. It serves to fill in the voids where some pipes are shorter than others. But the Franklin Park organ sits back in its recess with no framework above. So this elegant carved wood tracery was hung from the curved frame of the recess arch instead (Historic Photograph 9). Additional renovations to the church during the Case years included improving the heating system, installing new carpeting in the sanctuary, and putting a linoleum floor in the vestibule.¹⁰⁰

Reverend Case advanced the idea of building a chapel adjacent to the church, as well. On February 16, 1907, "Motion by Matthew Suydam for a vote of Consistory on advisability of building a chapel. Seconded by F. (?) Outcalt. Carried 6 to 2. Motion of T (?) E. Gibson that all contributors to church support over the age of eighteen be allowed to vote on chapel, seconded by J. Voorhees. Motion by Matthew Suydam that Consistory act as tellers, the congregation to be divided in seven sections. Ballots in writing, Yes or No. Seconded by J. S. Voorhees. Carried."¹⁰¹ Voters apparently approved the chapel, as at a Consistory meeting held on May 1 "Motion by John De Hart that a committee of nine be appointed, three members of Consistory, two from members, & four ladies to solicit subscriptions for chapel. Seconded by A. C. Lewis. Amended by W. J. Cortelyou to raise committee from nine to ten members. Carried. Motion of J. S. Voorhees that the President appoint committee. 2nd by John De Hart. Chair appointed L. J. Suydam, W. A. De Hart, John De Hart, Peter Cortelyou, A. V. D. Polhemus, C. P. Case, & two ladies from each of the Church societies."¹⁰² Voluntary subscriptions for construction of the chapel raised a total of \$5,902.20. Work went forward and the new addition was dedicated on July 4, 1908. Between the chapel and the main church, a pastor's study was also built.

The Frelinghuysen Chapel features a street façade with two asymmetric turreted corner towers capped by elaborate copper finials. They flank a central bay containing Gothic-style lancet windows, four at the first floor level, and three above. Three flat panels each capped by a lancet arch ornament the former main entrance in the east tower. Over it is a lancet-arched, 10-light fanlight with wood tracery and colored glass glazing. The side elevations contain pointed window openings also reflective of a restrained Gothic Revival style.

Completion of the Frelinghuysen Chapel in 1908 was the last major exterior alteration to Six Mile Run Reformed Church until post-war expansion in 1957–1958. Among the changes to the interior during that period were a complete redecoration

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of the church in 1921 (the first in the church's history), the introduction of electricity in 1926, and the installation of the current organ chimes in 1934.³⁸ On December 21, 1929 the church averted a second tragic fire when a hotel across the street was consumed by a large blaze. Fortunately, the church was unharmed. At some undetermined point, three pews were removed from both sides of the platform. Those on the right may have been taken out to create an entrance to the pastor's study and chapel extension in 1908. This change also involved the removal of one lower stained glass window section from the northeastern-most sanctuary bay. The open space created to the left of the platform now houses musicians who perform "Praise" music. Otherwise, the 1879 church floor plan remains completely intact.

In February 1957, plans for a new chapel were again approved by the Consistory. A large-scale renovation of the chapel and ancillary rooms occurred during this construction project. Work began in November 1957, with the cornerstone placed on "Children's Day" in June 1958.³⁹ An existing kitchen and restrooms were replaced, and the minister's study was relocated and expanded. In addition to the Fellowship Hall, a new kitchen, lounge, office, and classroom were constructed. Frelinghuysen Chapel was reconfigured into meeting and classroom space. The facilities entered into use again in September of 1958, with a dedication service held on Thanksgiving Eve. The \$105,000 project was funded, once again, by voluntary subscriptions raised entirely from the congregation.⁴⁰

The recent history of Six Mile Run Reformed Church has been one of continued cyclical maintenance and adaptation to the changing needs of a modern congregation. Under the stewardship of Pastor H.E. Speckman (1964-88) and Reverend David P. Risseeuw (1988-2006), there were no major alterations to the configuration of the church, although routine maintenance has been conducted at fairly regular intervals.

Recent improvements include the installation of a new fire system, and upgrades to the mechanical system and the women's restroom. During the final few months of 2007, the pastor's study was refurbished, several rooms in the first floor of Frelinghuysen Chapel were painted, and the HVAC system was upgraded.

Conclusion

The Six Mile Run Reformed Church is an outstanding representative example of a large-sized rural church, incorporating decorative elements of the Gothic Revival style on a traditional Wren-Gibbs church form popular by then for more than 175 years. The arrangement of the church building, even with twentieth century additions to the east, is largely unchanged and is comprised of the central auditorium, vestibule, and chancel. These spaces reflect a practical approach in combining traditional elements in a manner that serves the church's function and eliminates unnecessary spaces. Though the decoration of the church is somewhat restrained, the details incorporate a variety of significant Gothic characteristics, including: a steeply-pitched slate roof; gothic-arched and stained glass windows with tracery; gothic-arched transoms; heavy, arched moldings over the windows; and, quatrefoil exterior spandrel panels. The church's narrow windows and towering steeple place an emphasis on verticality, consistent with the Wren-Gibbs and Gothic Revival styles. Additional elements that evoke medieval aesthetics are trefoil pew endcaps, wainscoting and paneling in the chancel, arches in the vestibule, and heavy floral, lancet arch, and rivet moldings on the exterior entry doors. The church retains a very high degree of architectural integrity consistent with its period of significance, which is its 1879 date of construction. Two building campaigns expanded the church complex to the east in 1907/08 and 1957/58. The Frelinghuysen Chapel was built in 1907/09 along with the pastor's study and provided much-needed support space for the church's operations. Then, a large scale rear addition to the chapel in 1957 and 1958 completed the complex, by introducing a Fellowship Hall, a kitchen, lounge, classroom, and office. The size, scale, and use of materials such as vinyl shutters, vinyl siding, and asphalt shingles differentiates this addition from the slate, wooden shingle siding, stained glass windows, decorative

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spandrel panels, tower, spire, and steeply pitched roof that characterizes the rest of the complex and the architecturally significant appearance of Six Mile Run Reformed Church.

Significant Features

Among those elements of the church interior which further contribute to the structure's significance are:

1. A virtually unchanged floor plan in which only 6 pews have been removed on either side of the pulpit platform to create functional spaces in the 20th century.
2. Intact 1879 finishes, including much of the varnished hard wood trim as well as faux grain painting on baseboards, wainscoting, door casings, the stiles and rails of the doors themselves, etc.
3. Original memorial stained and enameled glass windows in excellent condition, missing only one lower panel removed to create an entrance into the chapel extension and pastor's study about 1908.
4. Two center chandeliers and 10 wall sconces, complete with their original glass globes, purchased in 1879 for the church by the Ladies Aid Society.
5. Complete chancel furnishings from 1879 or slightly later, including a reading desk or pulpit, three Gothic Revival platform armchairs, a communion table, and a stone memorial baptismal font.
6. A notable, large, unaltered 1892 New Jersey-built pipe organ from one of the leading builders of the day, Lewis. C. Harrison.
7. The large pipe-shade over the organ, consisting of elaborate carved tracery in the Art Nouveau style, installed after 1910.

The current Six Mile Run Reformed Church was erected in less than a year after the earlier church on the site was consumed by fire on January 7, 1879. The building was constructed with the intent of replicating the general dimensions and form of the previous building, while embodying elements of the Gothic Revival Style, which by that time had been popular for decades. Although the precise reason is unknown, factors of cost, availability of materials and skill, and speed likely figured in the decision to build with a timber frame over masonry. There are many types of Gothic Revival churches in New Jersey and across the country, but the needs, availability of materials, financial capabilities, and location of each congregation affect the design of each church, resulting in endless variations of the thematic elements.

The Six Mile Run Reformed Church falls within the wide spectrum of combined Wren-Gibbs and Gothic Revival churches in New Jersey as one of the largest, last, and least changed examples of its type erected in Hunterdon and Somerset counties.

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New Brunswick Daily Times, Microfilm Courtesy the New Brunswick Free Public Library and Rutgers University Alexander Library

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United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, New Jersey

National Register of Historic Places Continuation Sheet

Section number 9 Page 2

Six Mile Run Reformed Church Archives

Book of Accounts for the Expenses of the Building of the Church at Six Mile Run, 1817-1818
Church History Subject Files
 Organ Folder
 Stained Glass Windows Folder
Consistory Minutes, Vol. 1, 1796 – 1890
Consistory Minutes, Vol. 2, 1890 – 1928
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United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, New Jersey

National Register of Historic Places Continuation Sheet

Section number 10 Page 1

Verbal Boundary Description

Block 35, Lot 4 in Township of Franklin, Somerset County, New Jersey.

Boundary Justification

The nominated property includes the entire parcel historically associated with the Church.

United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, NJ

National Register of Historic Places Continuation Sheet

Section number Photo Page 1

Historic Photographs

Historic Photograph 1 of 10

Photographic view of the 1817/18 Six Mile Run Reformed Church, designed and built by Abel Stewart of Somerville, NJ. Destroyed by fire in 1879, the church served as a model for the Reformed Church in Hillsborough, which remains standing. From Rev. Eugene Keator, *Two Hundredth Anniversary of the Six Mile Run Reformed Church* (Franklin Park, NJ: Six Mile Run Reformed Church Consistory, 1910).

Historic Photograph 2 of 10

A 20th century re-draw of an original pew plan of the 1817/18 church that still remains in the hands of the Six Mile Run Reformed Church. Note the high pulpit with double staircase centered on the north wall of the sanctuary. The building contained 122 long and square pews, including one on each side of the pulpit lacking numbers usually reserved for Elders and Deacons. SMRRC Archives.

Historic Photograph 3 of 10

View of the south and west elevations of the current Six Mile Run Reformed Church taken prior to the addition of the Frelinghuysen Chapel in 1907/08. From Keator's 1910 history.

Historic Photograph 4 of 10

A 20th century re-draw of the pew plan for the 1879 Six Mile Run Reformed Church, dating before 1892. The most notable difference from the earlier building is the substitution of a platform at the front of the sanctuary furnished with three large armchairs and a pulpit or reading desk in place of a high pulpit. This church contained 114 slip or bench pews on the main floor, those against the side walls being angled toward the center for improved sight lines. More space was also provided around the platform, in part to accommodate a reed organ on the right, a communion table in the center, and a stone memorial baptismal font on the left. Chairs in front of the center range pews to the left of the central aisle were for the Elders, and those on the right for the Deacons. Note the coal stoves positioned in all four corners of the auditorium, which were removed after the installation of central heating. The two banks of three pews each on either side of the platform have subsequently been taken out, being the only change in the church's floor plan since built. SMRRC Archives

Historic Photograph 5 of 10

View of the church interior taken before installation of the organ in late 1892 or early 1893. The pews, chandelier, chancel furniture, communion table and baptismal font all remain in place. Note the trompe l'oeil decoration on the sanctuary front or north wall that depicts a recessed chancel in paint, an unusual choice given the emotionally charged 1879 design debates over the actual construction of one. A reed organ shows to the right of the platform. SMRRC Archives.

Historic Photograph 6 of 10

View of the sanctuary after installation of the large pipe organ built by Lewis C. Harrison of Bloomfield, NJ. The instrument was ordered in September of 1892. It remains completely unaltered as of this writing, except that the elaborate gold and painted decoration on the façade pipes has been simplified to plain white. SMRRC Archives.

Historic Photograph 7 of 10

A 1910 view of the church interior shows more clearly the 1879 trompe l'oeil painted decorations on the sanctuary walls, as well as the historic dark finishes of the gallery faces and columns. From Keator's 1910 history.

United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, NJ

National Register of Historic Places Continuation Sheet

Section number Photo Page 2

Historic Photograph 8 of 10

View of the church interior as decorated for the 200th anniversary of the Six Mile Run Reformed Church in 1910. This photograph depicts a portion of the "frescoed" ceiling mentioned in an 1879 newspaper review of the building's dedication. From Keator's 1910 history.

Historic Photograph 9 of 10

A photograph of the church interior following a major redecoration in 1921 reveals that the elaborate ceiling and trompe l'oeil wall decorations have been replaced by plain, light-toned finishes. The organ pipes have also been repainted in white, along with parts of the gallery fronts and support columns. Also note the installation of the delicate Art Nouveau pipe-shade over the organ.

Historic Photograph 10 of 10

View of Frelinghuysen Chapel and the pastor's study constructed in 1907/08. Note the original configuration of the entry at the study and the additional door at the south elevation of the western tower of Frelinghuysen Chapel. From 1935 History.

Photograph List

Common to all Photographs

1. Six Mile Run Reformed Church
2. Warren, Somerset County, New Jersey
3. Jon Schmidt
4. September 13, 2007
5. Westfield Architects & Preservation Consultants

Photograph 1 of 20

View of the south elevation of Six Mile Run Reformed Church showing the church at left, the Frelinghuysen Chapel at right of center, and the east end of Fellowship Hall at far right.

Photograph 2 of 20

Perspective view of Six Mile Reformed Church showing the south and east elevations of the church at left, Frelinghuysen Chapel at center, and Fellowship Hall at right, looking northwest across Route 27.

Photograph 3 of 20

View of the south elevation of Six Mile Reformed Church showing the mature tree off the southwest corner of the church and the full height of the church steeple.

Photograph 4 of 20

Perspective view of the primary entrance at the center of the south elevation showing the hanging lamp over the central entry doors, composition of the entry, and landscaping at the base of the facade.

Photograph 5 of 20

Detail of the bolection and decorative moldings applied to the primary entry doors at the center of the south facade of the church.

United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, NJ

National Register of Historic Places Continuation Sheet

Section number Photo Page 3

Photograph 6 of 20

Perspective view of the north and west elevations of the church showing the immediate surrounding landscape and primary vehicular access point to the property in the foreground.

Photograph 7 of 20

Detail of the steeple showing the decoration and fishscale slate shingles on the spire and the square cut slate shingles on the roof of the church.

Photograph 8 of 20

View of a typical fenestration bays on the west elevation of the church building, showing the two-over-two stained glass windows, decorative spandrel panels, and window hoods.

Photograph 9 of 20

Detail of the coursed stone foundation showing typical pointing and a typical foundation vent.

Photograph 10 of 20

View of the sanctuary looking towards the chancel at the center of the north wall showing the decorative wood tracery around the pipes, as well as the decoration and balustrade adorning the balconies along the east and west walls.

Photograph 11 of 20

View of the south wall of the sanctuary showing the pews, and balconies along the east, south, and west walls.

Photograph 12 of 20

Detail of the southwest corner of the church sanctuary showing the balcony support posts, the arrangement of the stained glass windows, the original sconces, and panelled and turned balcony balustrade.

Photograph 13 of 20

View of the side aisle and pews at the eastern side of the sanctuary showing the acanthus capitals on the columns. Note the contemporary lighting installed on the underside of the balcony.

Photograph 14 of 20

Detail of the wood trim and chancel stair at the northeastern corner of the sanctuary, showing lancet-arched tracery and a trefoil frieze panel.

Photograph 15 of 20

Detail of the western balcony showing the pews, window arrangement, and ovolo corner transition in the plaster, looking north.

Photograph 16 of 20

Detail of one of the two decorative original chandeliers hanging in the sanctuary. The design matches the wall sconces.

United States Department of the Interior
National Park Service

Six Mile Run Reformed Church
Somerset County, NJ

National Register of Historic Places Continuation Sheet

Section number Photo Page 4

Photograph 17 of 20

Detail of the main entrance at the center of the south elevation, showing the interior decoration of the doors and the stained glass, lancet-arched fanlight transom.

Photograph 18 of 20

View of the stair at the western end of the vestibule showing the winding stairs to the balcony, hanging lantern, closet beneath the stair, and exterior entrance (at right).

Photograph 19 of 20

View of the west wall of the Consistory Room in the second floor of the bell tower at the southern end of the church, showing a stained glass window at left and the door to the balcony stairway at right.

Photograph 20 of 20

View of the exposed posts, braces, and collar beams in the queen post trusses that support the roof, looking south in the attic above the sanctuary.

Supplementary Photographs

Common to all Photographs

1. Georges Road Reformed Church
2. North Brunswick Twp., Middlesex County, New Jersey
3. Joseph Hammond
4. Date Unknown
5. Westfield Architects & Preservation Consultants

Supplementary Photograph 1 of 2

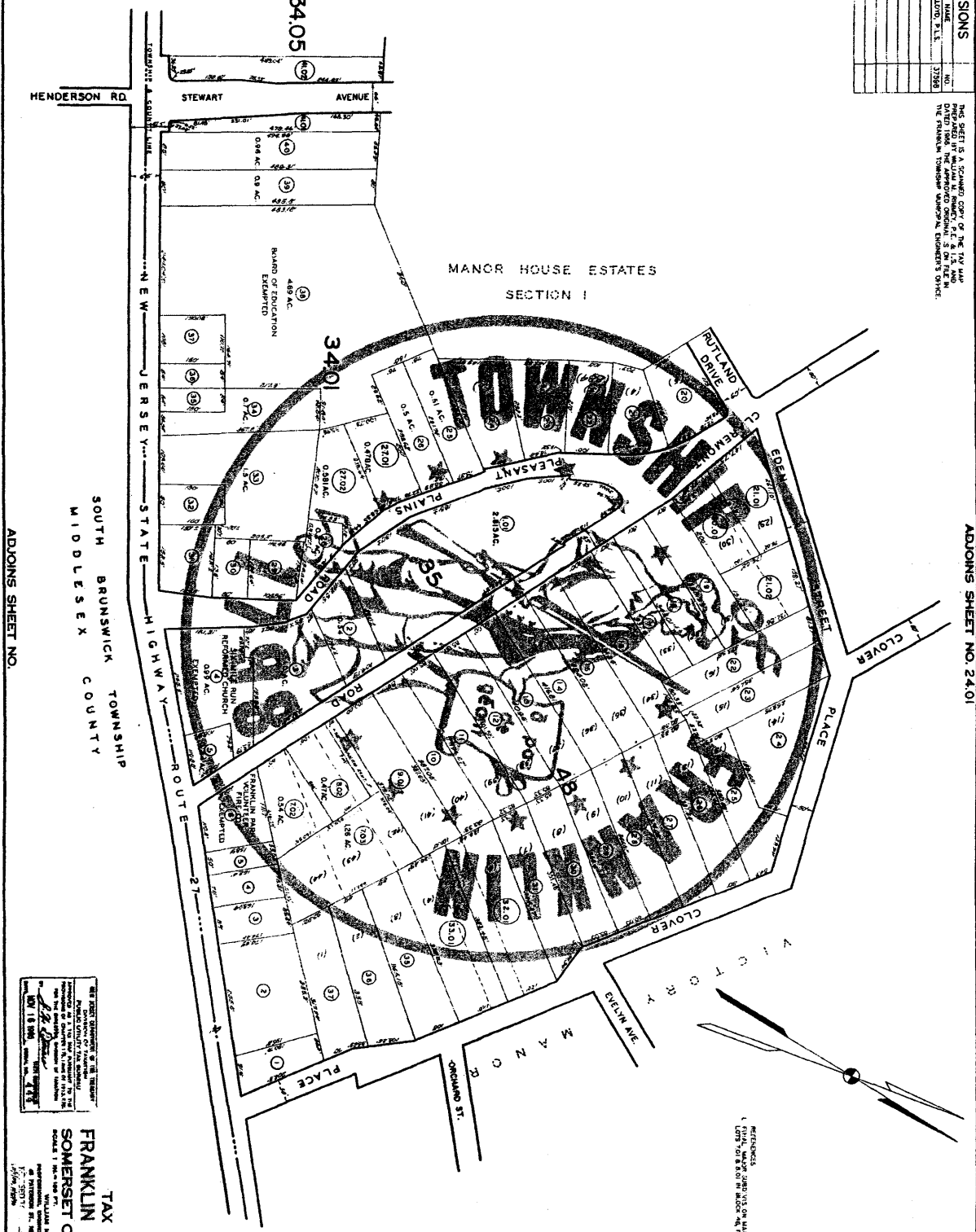
View of the Georges Road Baptist Church, North Brunswick Township, Middlesex County, built in 1845 and remodeled in 1865-66. This small rural church, its north and west elevations shown here, is located about four miles northeast of the Six Mile Run Reformed Church.

Supplementary Photograph 2 of 2

Detail of the projecting Georges Road Baptist Church tower, bell stage, and spire. It shares characteristics in common with the Six Mile Run steeple although on a much smaller scale. These features include a similar height ratio between the tower and the spire, and the manner in which the spire frame attaches to the tower at the bell stage floor level. The bell stage itself was then framed "wedding cake" style off the spire frame.

REVISIONS	
NO.	DATE
1	5/15/07
2	5/15/07
3	5/15/07
4	5/15/07
5	5/15/07
6	5/15/07
7	5/15/07
8	5/15/07
9	5/15/07
10	5/15/07

THIS SHEET IS A SCANNED COPY OF THE TAX MAP
 DATED 1/20/07. THE APPROVED ORIGINAL IS ON FILE IN
 THE FRANKLIN TOWNSHIP MUNICIPAL ENGINEER'S OFFICE.



ADJOINS SHEET NO. 24.01

ADJOINS SHEET NO.

SOUTH BRUNSWICK TOWNSHIP
 MIDDLESEX COUNTY

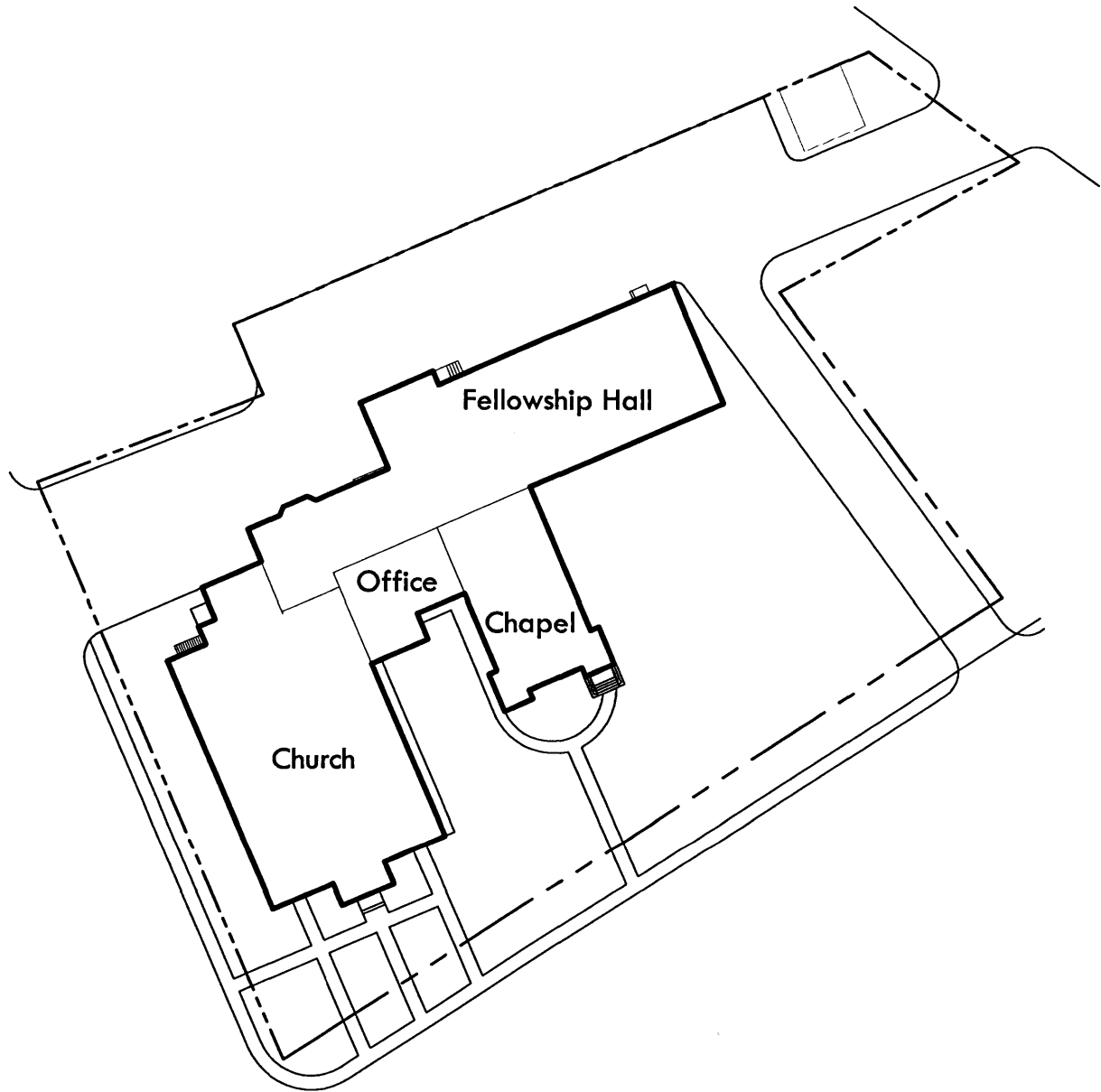
THE BOARD OF TAXATION OF THE TOWNSHIP
 FRANKLIN TOWNSHIP
 SOMERSET COUNTY, N. J.
 HAS APPROVED THE TAX MAP
 FOR THE YEAR 2007
 DATE 1/20/07

TAX MAP
 FRANKLIN TOWNSHIP
 SOMERSET COUNTY, N. J.
 2007

REFERENCES: MEASURE ON TAX MAP
 1. LOT 101 & 102 MADE IN P.L. 1995

24.02

24.02

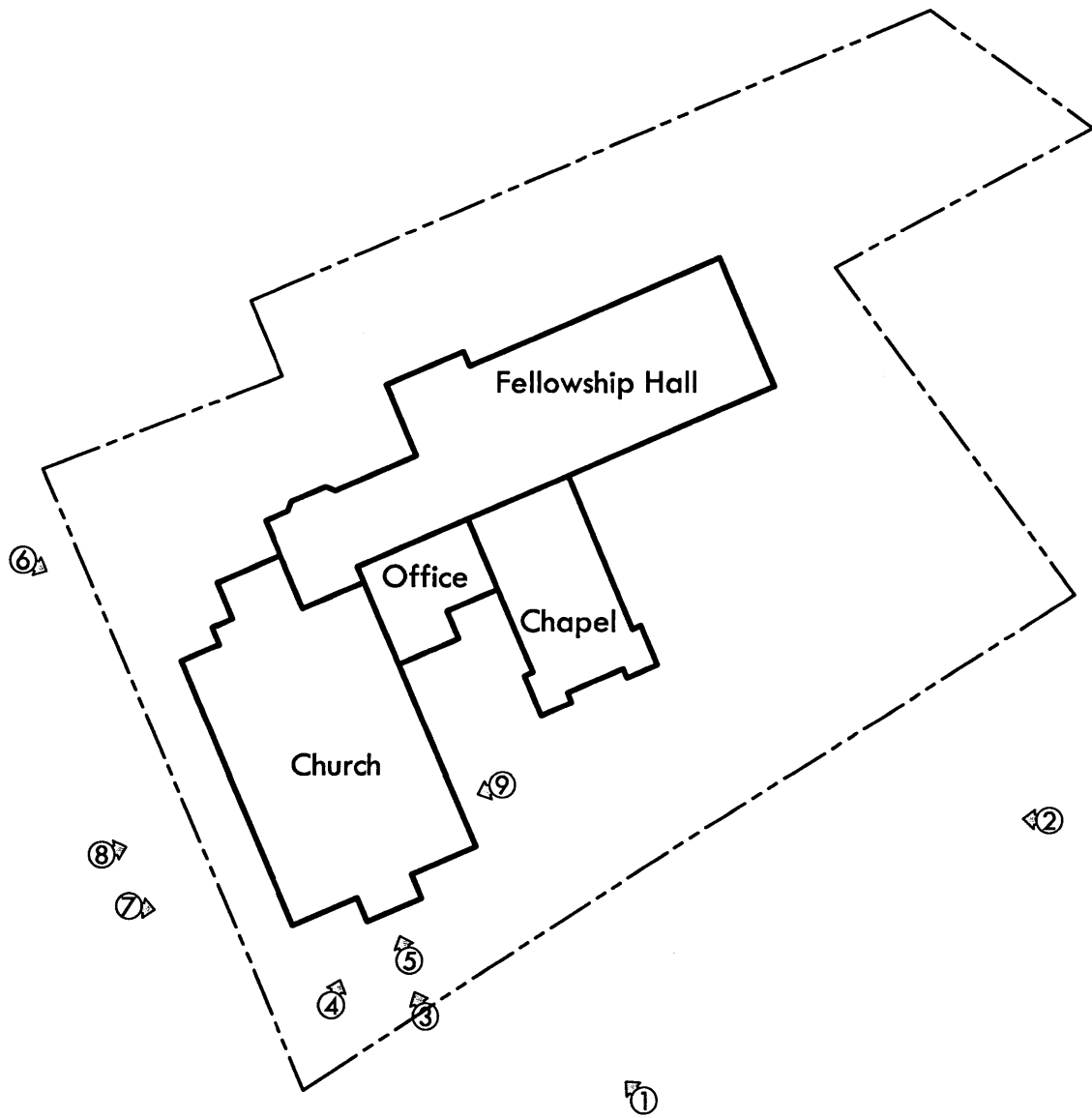


SITE PLAN DIAGRAM

SCALE: 1" = 50'

SIX MILE RUN REFORMED CHURCH
SOMERSET COUNTY, NJ



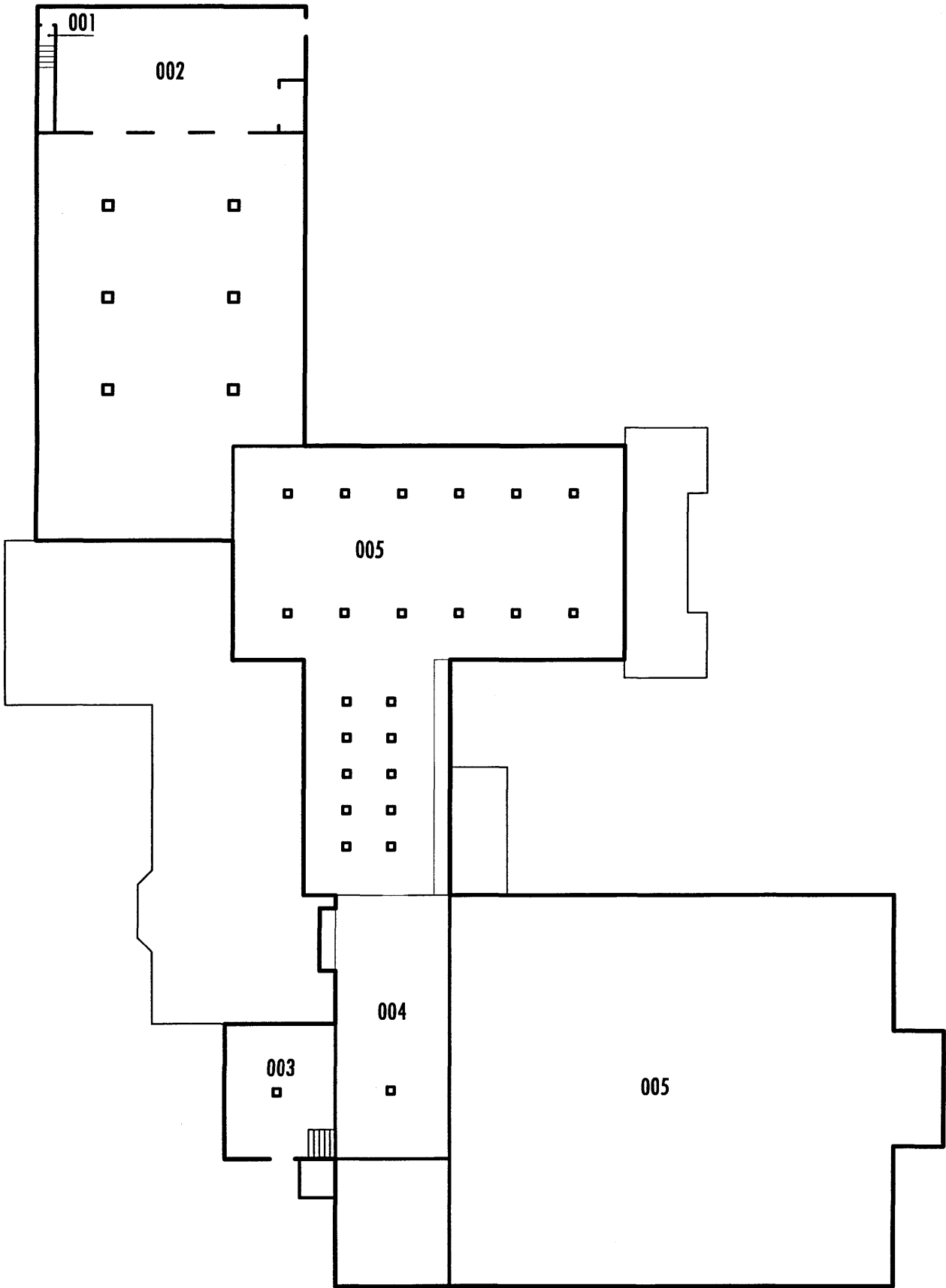


SITE PLAN- ANNOTATED

SCALE: 1" = 50'

SIX MILE RUN REFORMED CHURCH
SOMERSET COUNTY, NJ

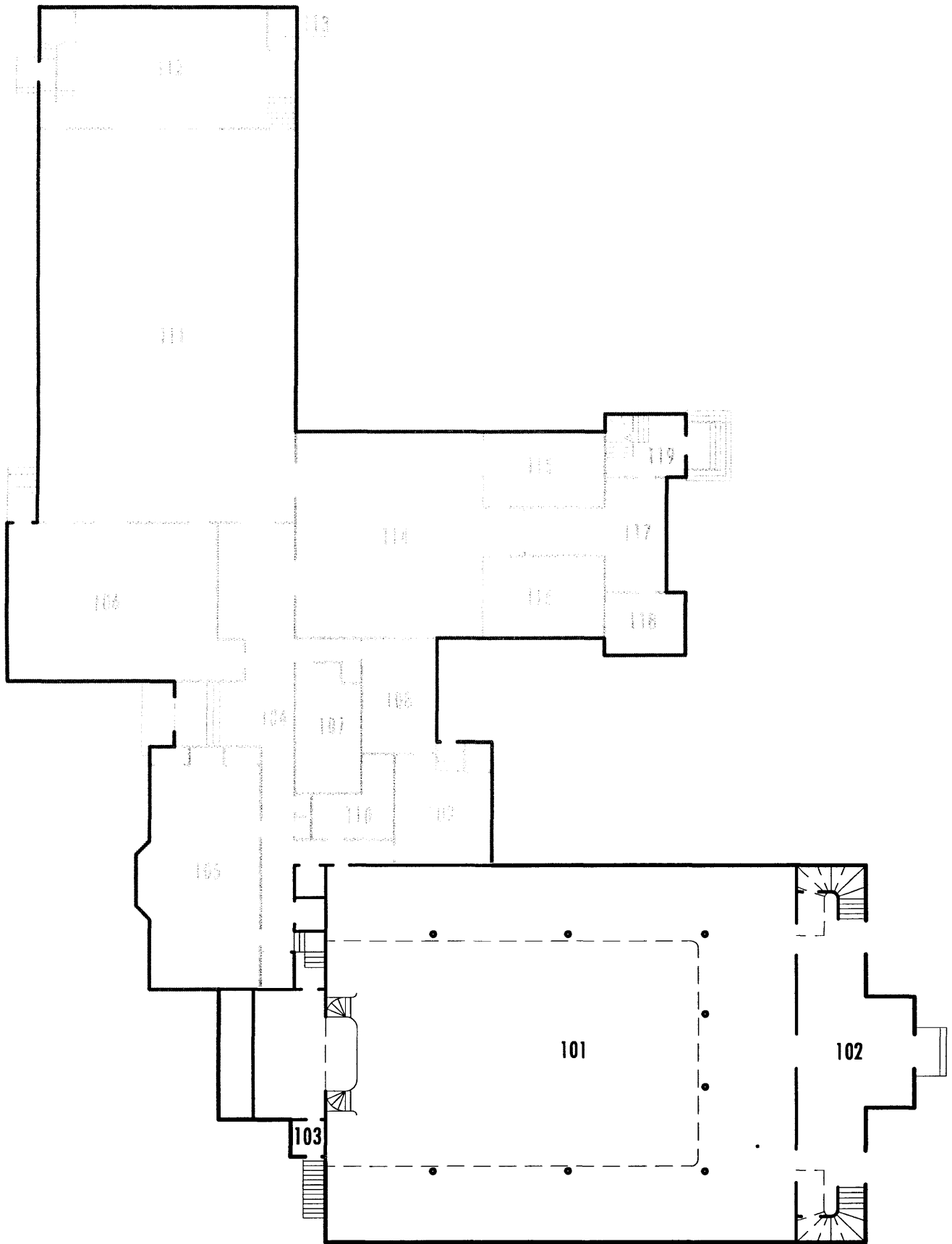




BASEMENT PLAN

SCALE: 1" = 20'



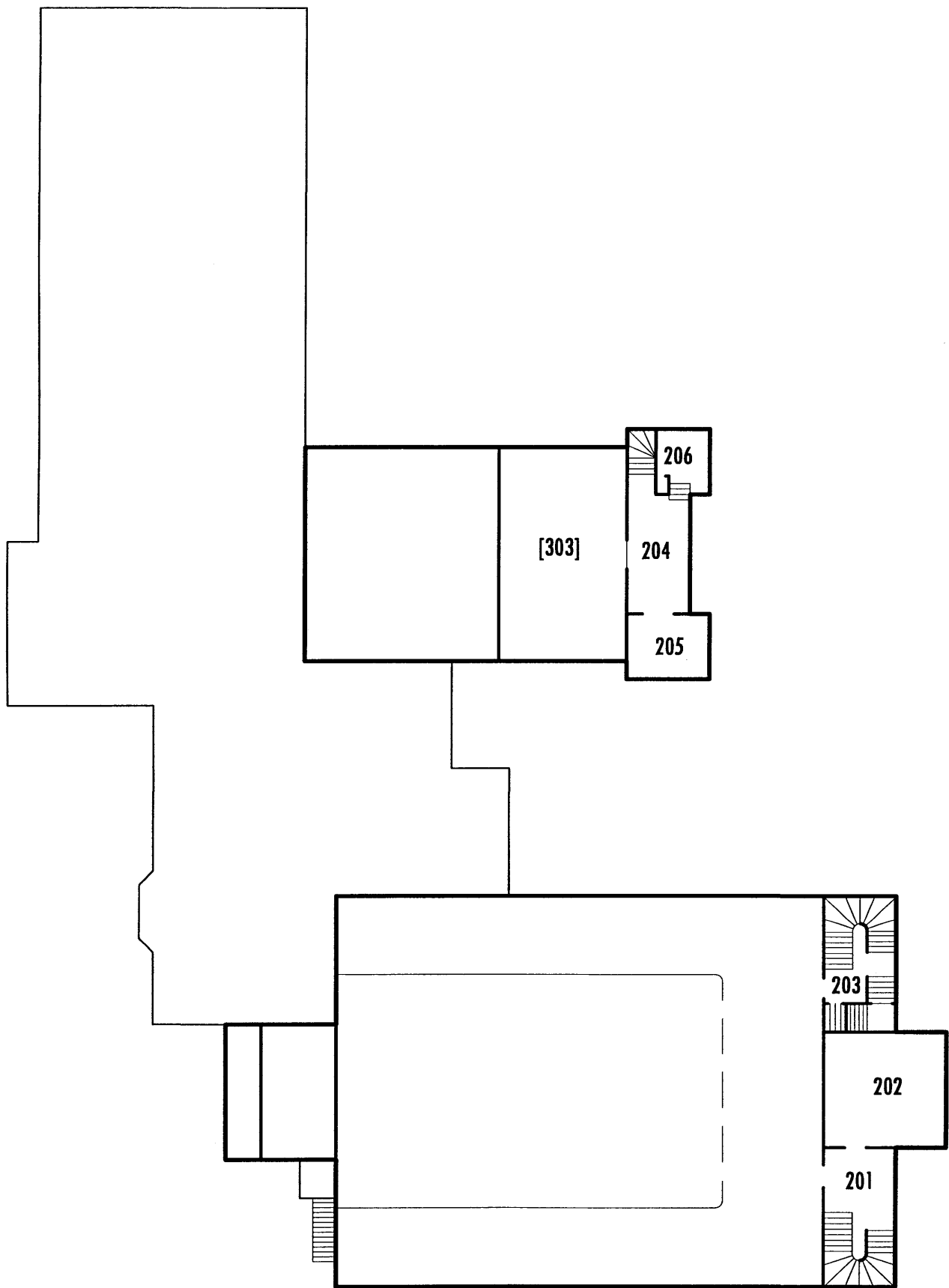


FIRST FLOOR PLAN

SCALE: 1" = 20'

SIX MILE RUN REFORMED CHURCH
SOMERSET COUNTY, NJ

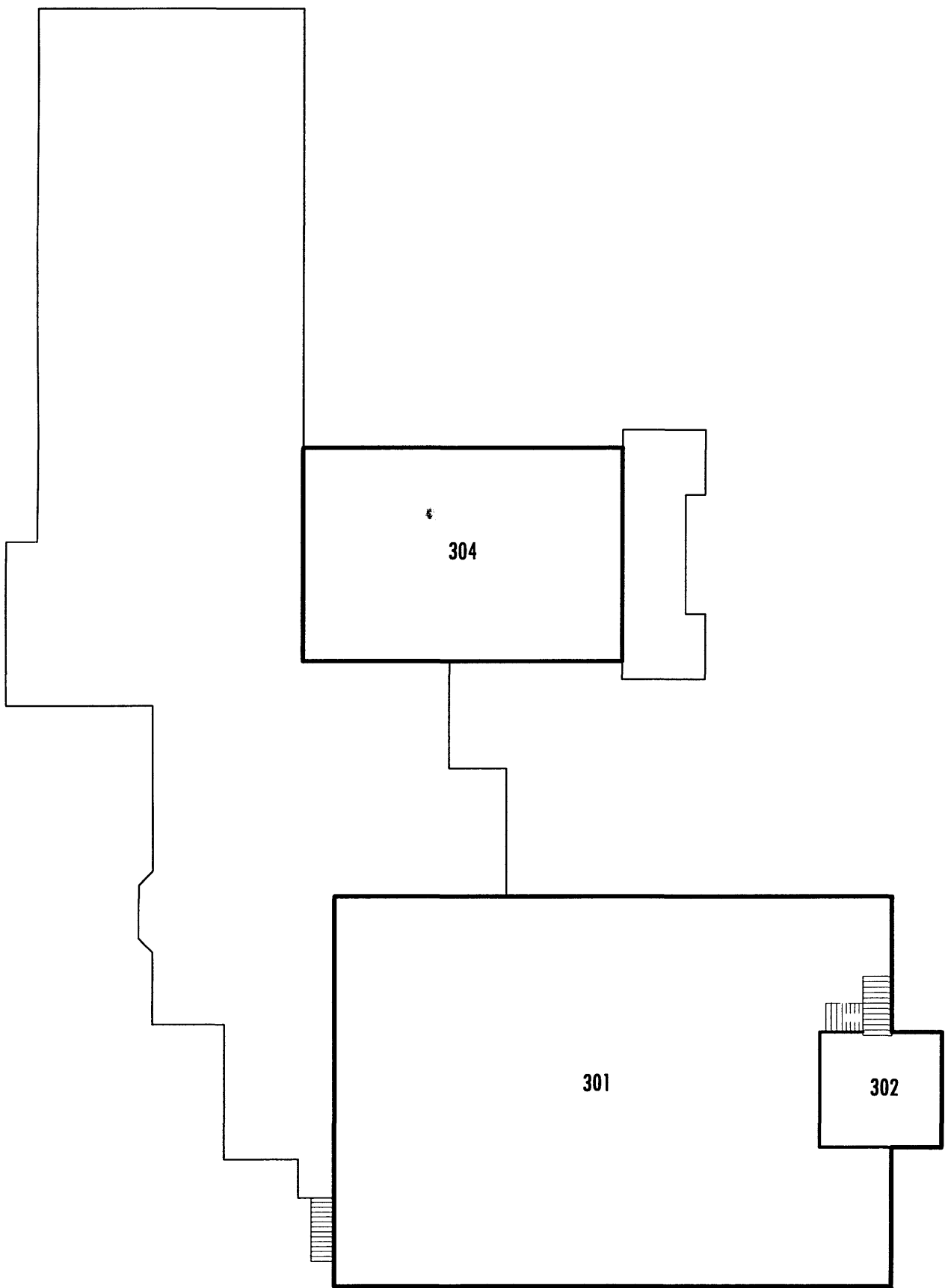




SECOND FLOOR PLAN

SCALE: 1" = 20'



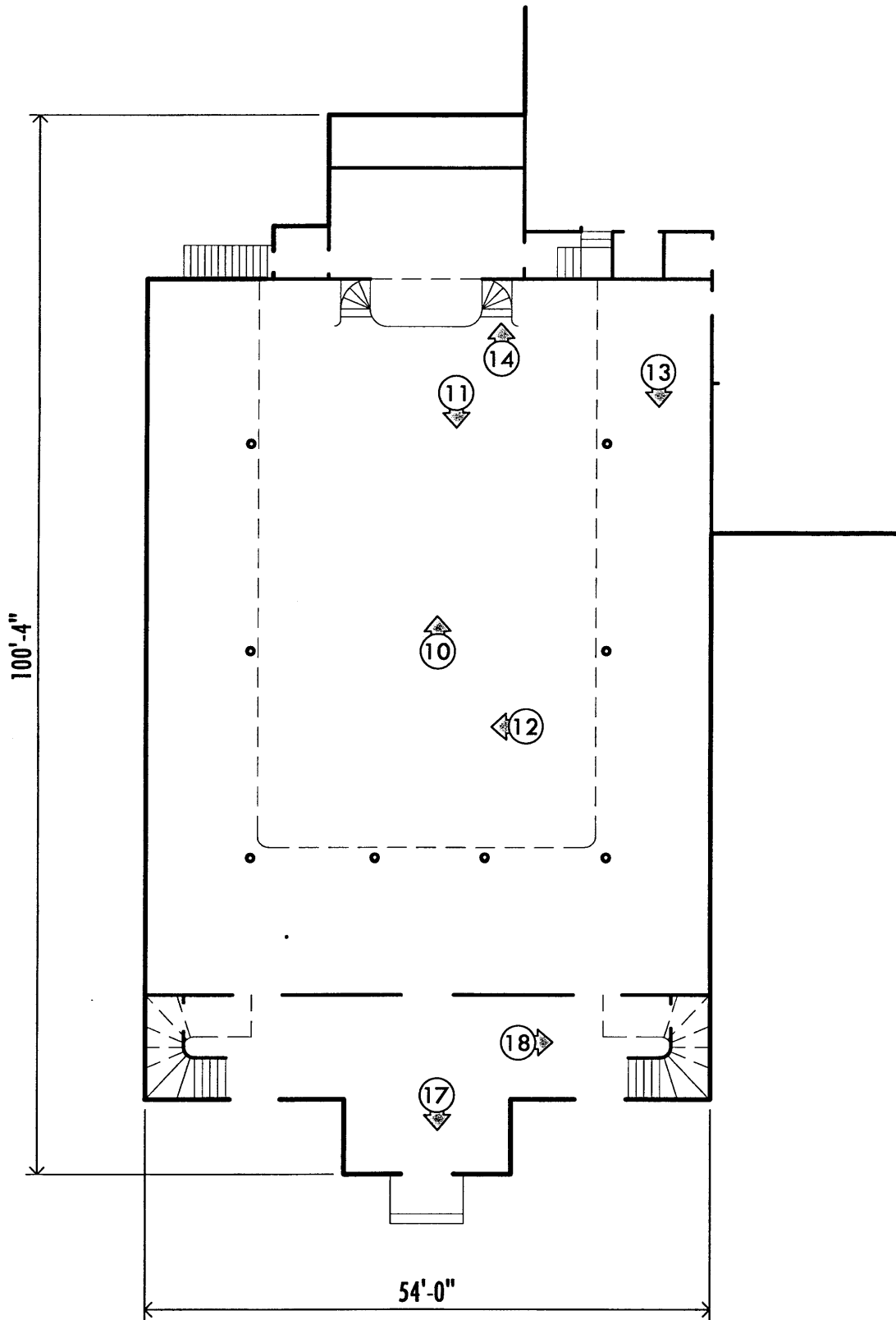


THIRD FLOOR PLAN

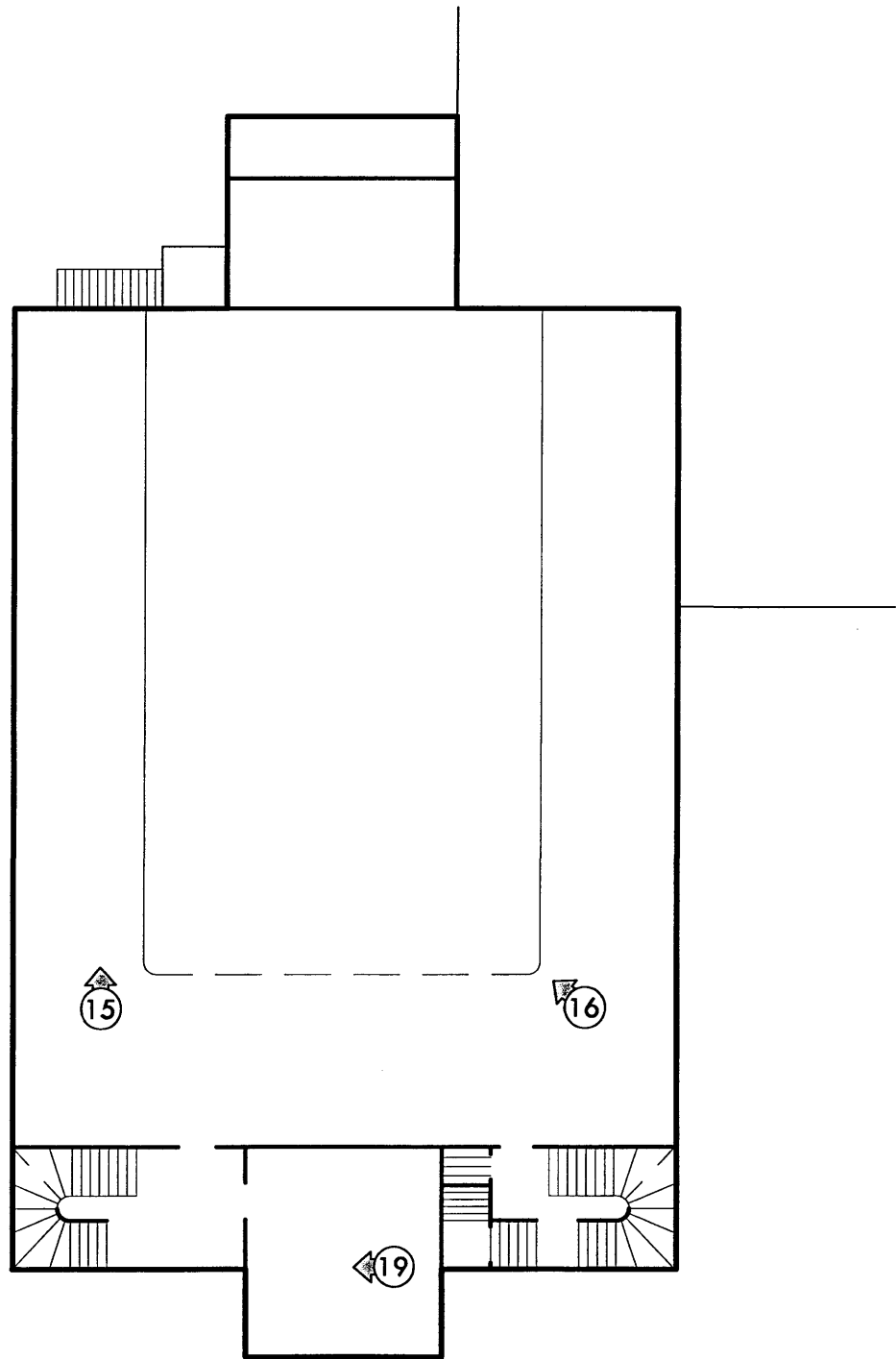
SCALE: 1" = 20'

SIX MILE RUN REFORMED CHURCH
SOMERSET COUNTY, NJ



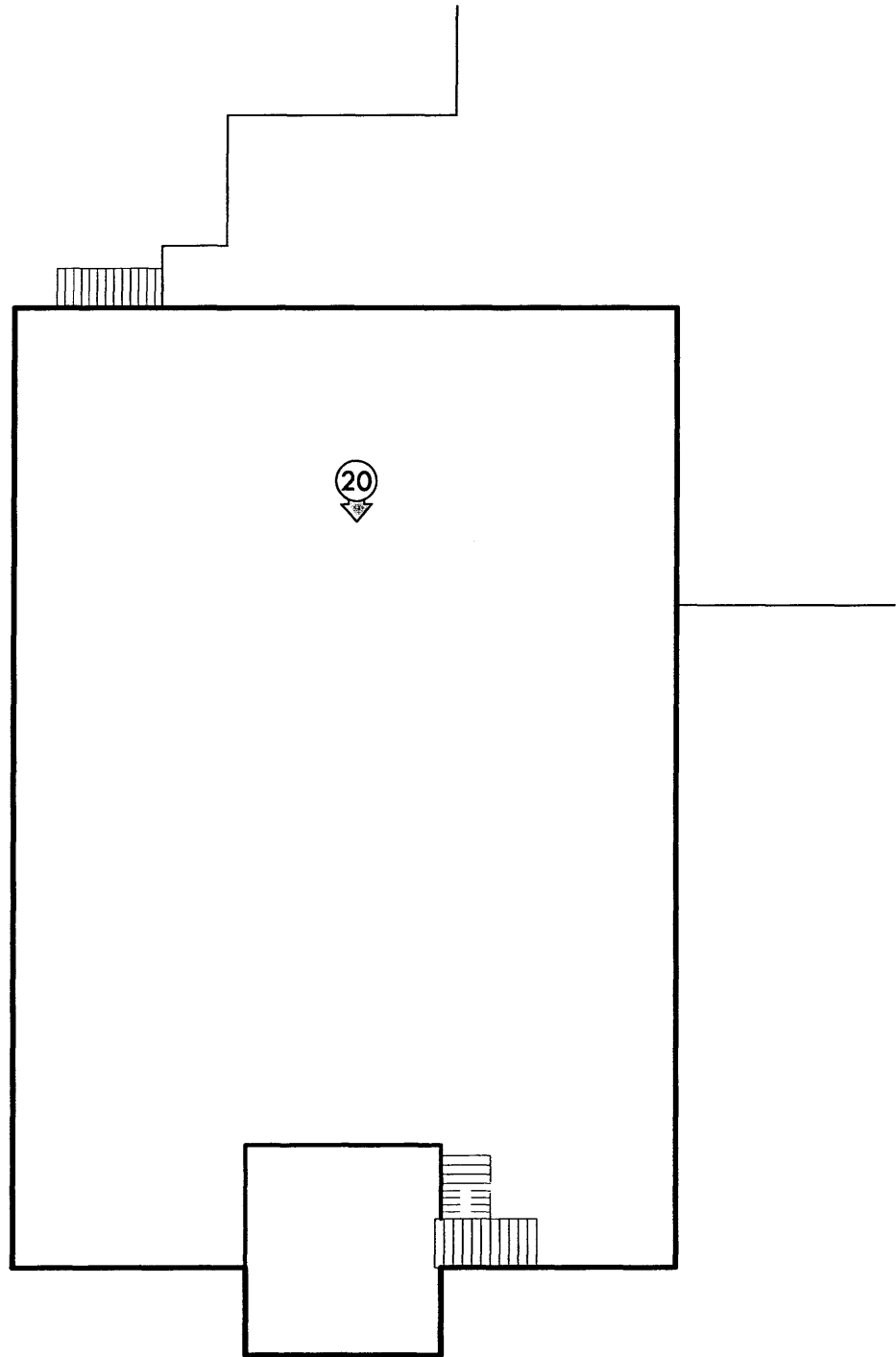


CHURCH - FIRST FLOOR PLAN-ANNOTATED
 SCALE: 1" = 15'
 SIX MILE RUN REFORMED CHURCH
 SOMERSET COUNTY, NJ



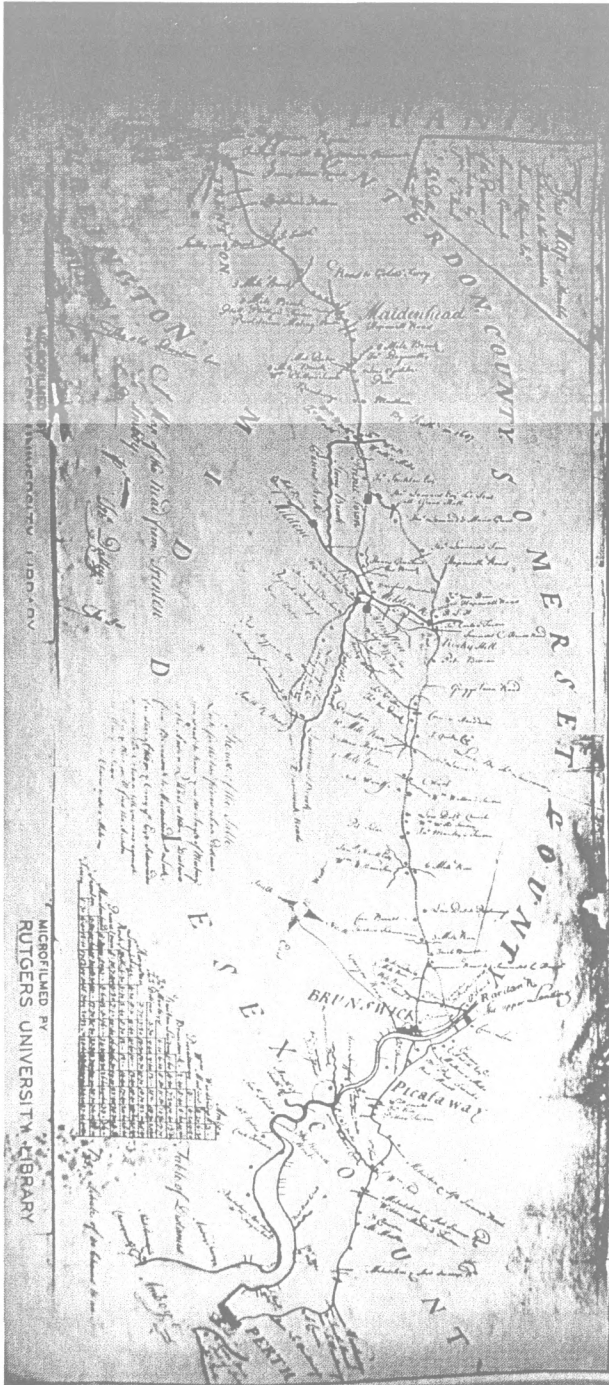
CHURCH - SECOND FLOOR PLAN- ANNOTATED
 SCALE: 1" = 15'

SIX MILE RUN REFORMED CHURCH 
 SOMERSET COUNTY, NJ



CHURCH - THIRD FLOOR PLAN- ANNOTATED
SCALE: 1" = 15'
SIX MILE RUN REFORMED CHURCH 
SOMERSET COUNTY, NJ

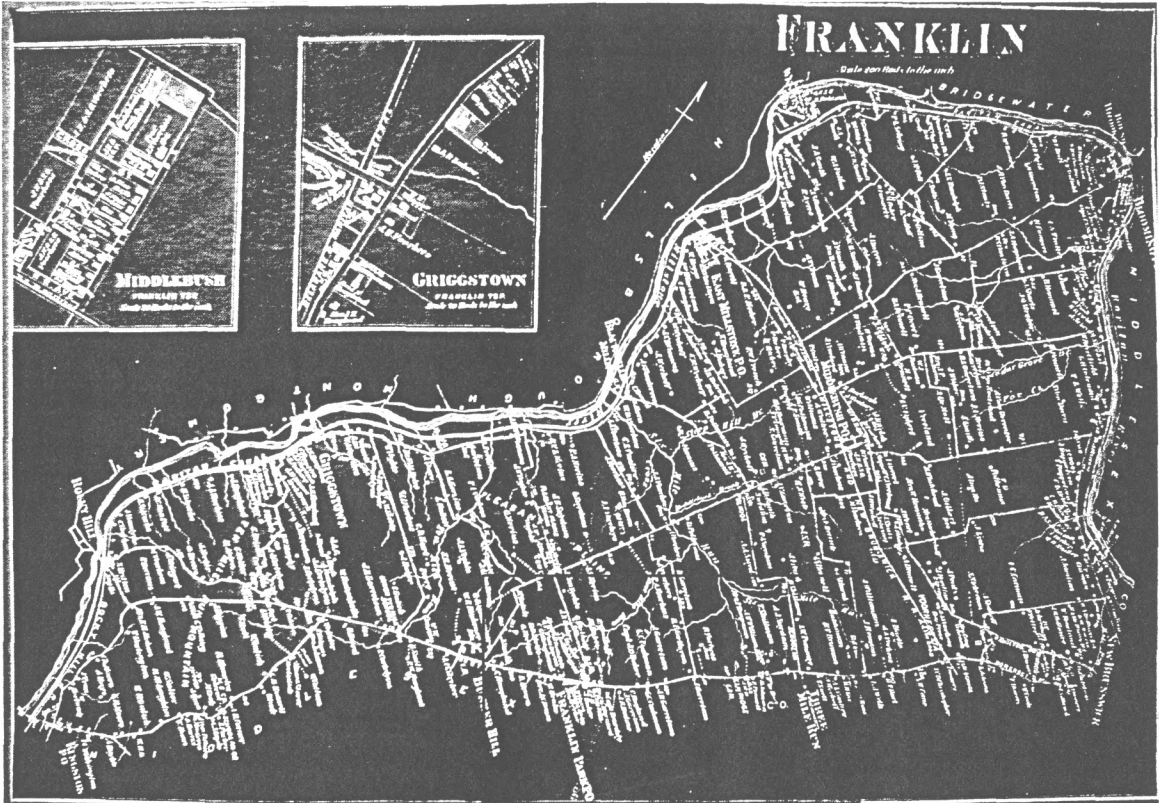
Historic Maps



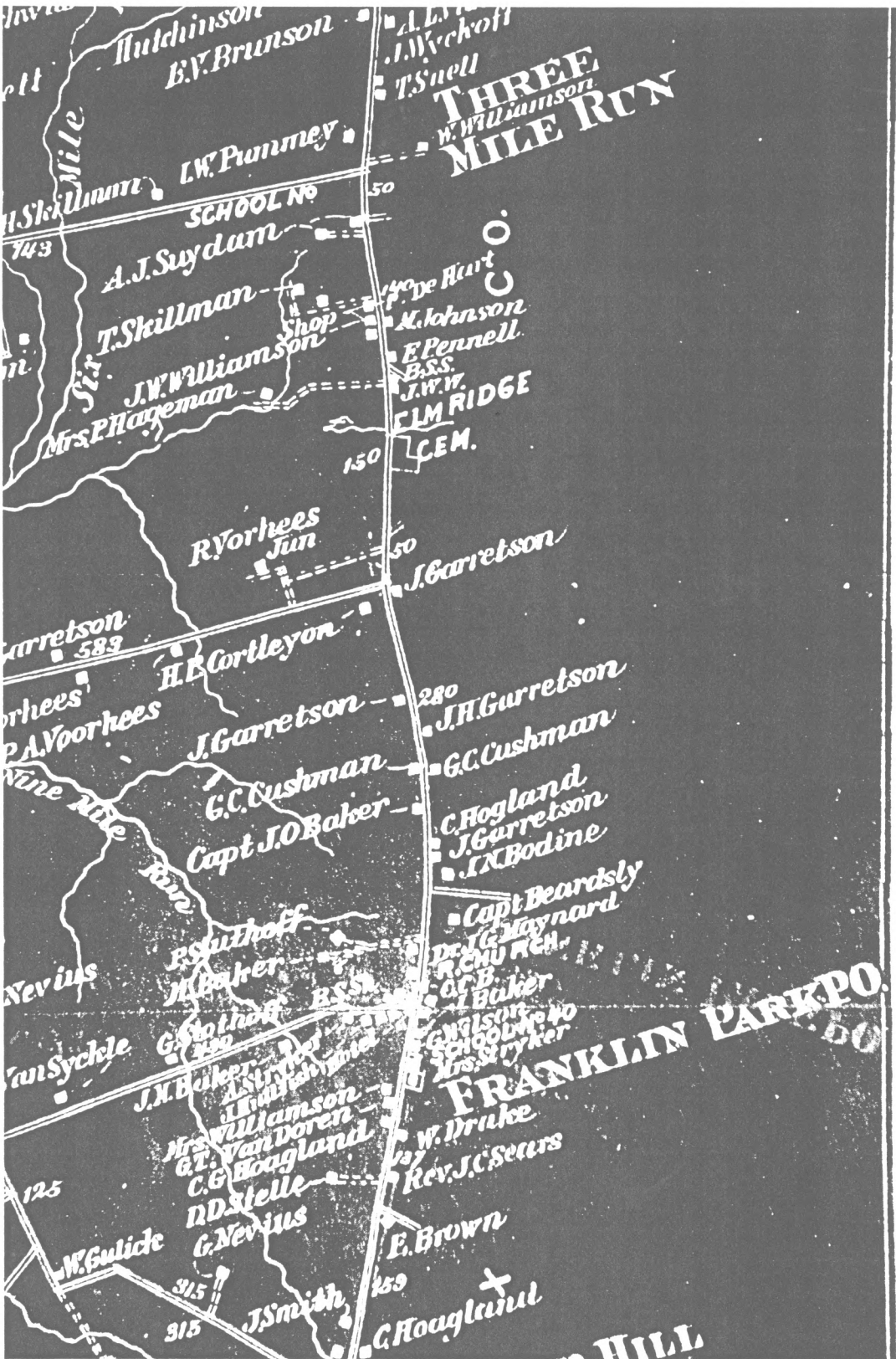
Historic Maps 1: Detail of the 1745 John Dalley Map showing Six Mile Run (at center) and the location of the 1717 Church at Six Mile Run. Marked as "Low Dutch Church," it is the third notation directly above "Six Mile Run" on the map. This detail of the map has been rotated ninety degrees to facilitate reading.



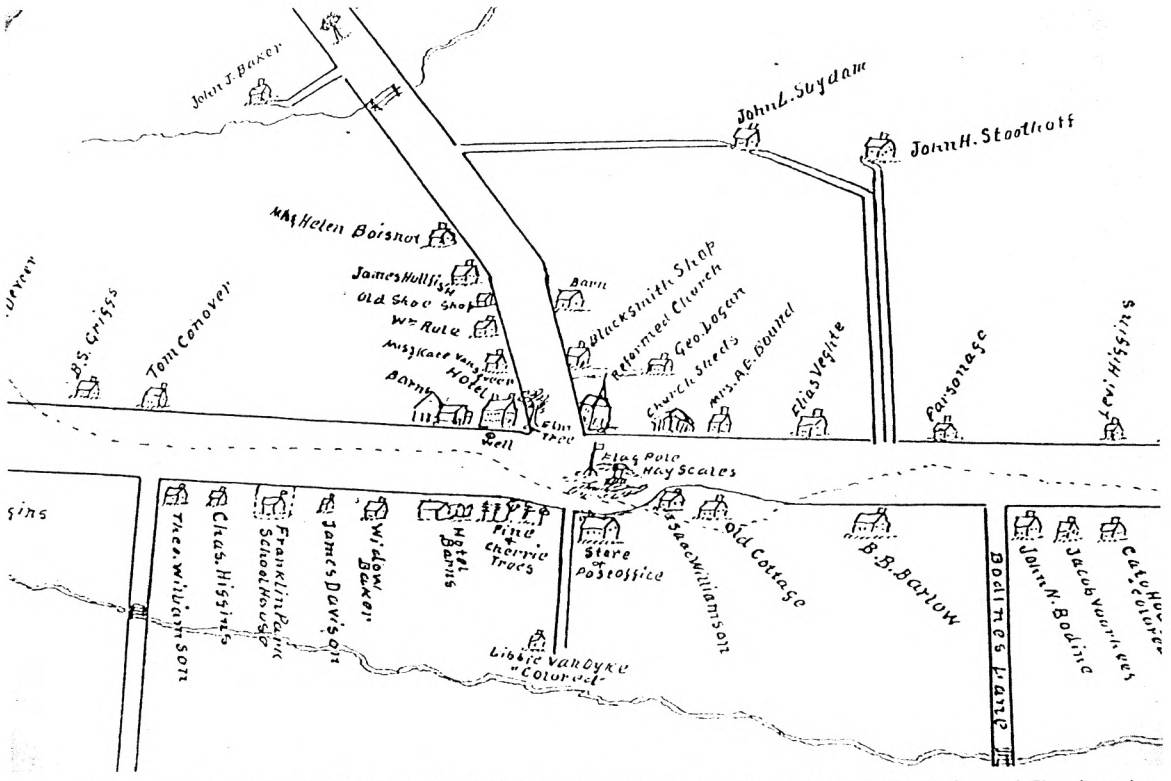
Historic Maps 2: Detail of the 1745 John Dalley Map showing Six Mile Run (at center) and the location of the 1717 Church at Six Mile Run. Marked as "Low Dutch Church," it is the third notation directly above "Six Mile Run" on the map.



Historic Maps 3: Photocopy of a c.1885 map of Franklin Township, Somerset County, NJ. The portion with Six Mile Run is marked above and enlarged on the next page.



Historic Maps 4: Detail of the c.1880 map showing the location of Six Mile Run Reformed Church in Franklin Park. In 1872, an act of government officially changed the name of Six Mile Run to Franklin Park. (This detail of the map has been rotated ninety degrees to facilitate reading the place names.)



Historic Maps 5: Detail of an 1893 sketch of Franklin Park showing the location of Six Mile Run Reformed Church at the center of the small community.

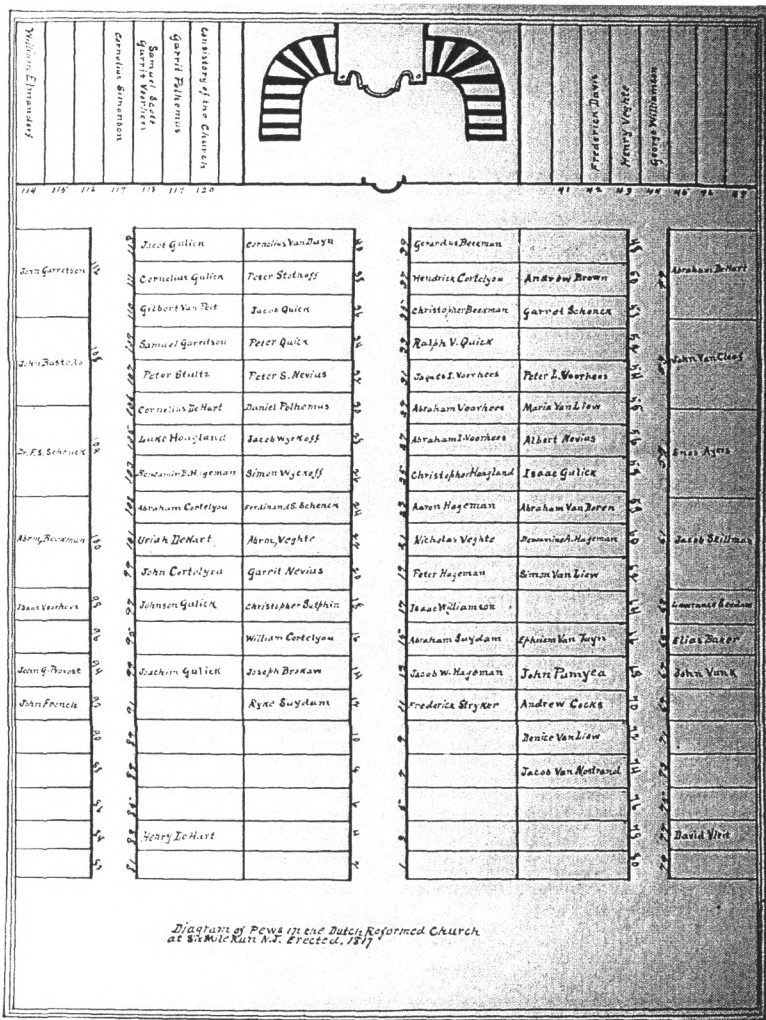
Historic Photographs



SIX-MILE RUN CHURCH
ERECTED IN 1817
DESTROYED BY FIRE JANUARY, 1879

Historic Photograph 1 of 9: Photographic view of the 1817/18 Six Mile Run Reformed Church, designed and built by Abel Stewart of Somerville, NJ. Destroyed by fire in 1879, the church served as a model for the Reformed Church in Hillsborough, which remains standing. From Rev. Eugene Keator, Two Hundredth Anniversary of the Six Mile Run Reformed Church (Franklin Park, NJ: Six Mile Run Reformed Church Consistory, 1910).

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



Historic Photograph 2 of 9: A 20th century re-draw of an original pew plan of the 1817/18 church that still remains in the hands of the Six Mile Run Reformed Church. Note the high pulpit with double staircase centered on the north wall of the sanctuary. The building contained 122 long and square pews, including one on each side of the pulpit lacking numbers usually reserved for Elders and

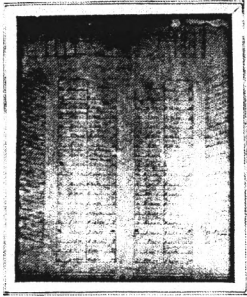
Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



THE PRESENT CHURCH WITHOUT CHAPEL.
DEDICATED DECEMBER 11, 1879

Historic Photograph 3 of 9: View of the south and west elevations of the current Six Mile Run Reformed Church taken prior to the addition of the Frelinghuysen Chapel in 1907/08. From Keator's 1910 history.

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



A photograph of the interior of the church, showing the sanctuary area with rows of pews. The view is from the front of the church, looking back down the central aisle. The pews are arranged in a traditional layout, with a central aisle and side aisles. The lighting is somewhat dim, and the image has a grainy, historical quality.

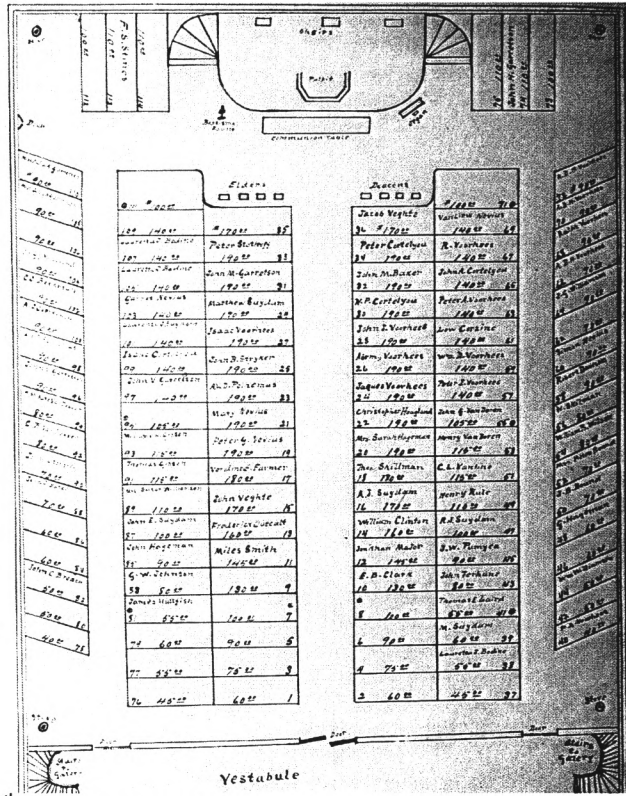
Row 2
 John M. Garretson was the father of Miss Julia A. Garretson.

Row 3
 John M. Garretson is my Uncle John's father's brother.

Pews 107-110
 Miss Julia A. Garretson was the daughter of Stephen Garretson, a brother of my father's mother's father's brother.

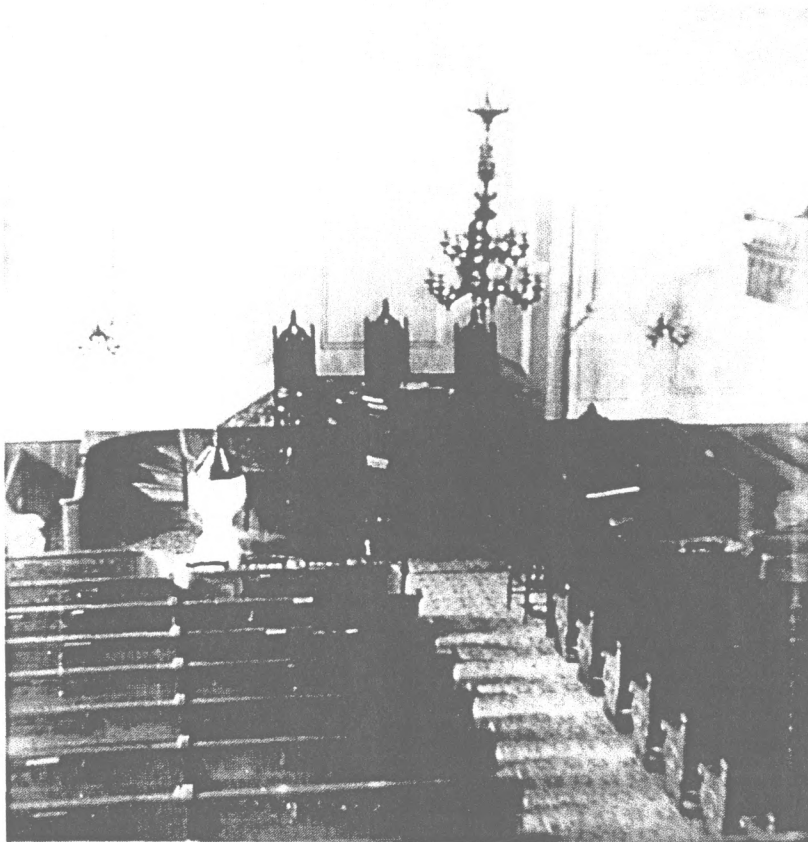
Row 57
 Peter J. Voorhes was the father of my father-in-law Edward Van Voorhes who married my sister Elizabeth's mother.

Row 58
 Peter J. Voorhes was the father of my sister-in-law Emma's mother who married my father's mother's brother John R. Garretson.



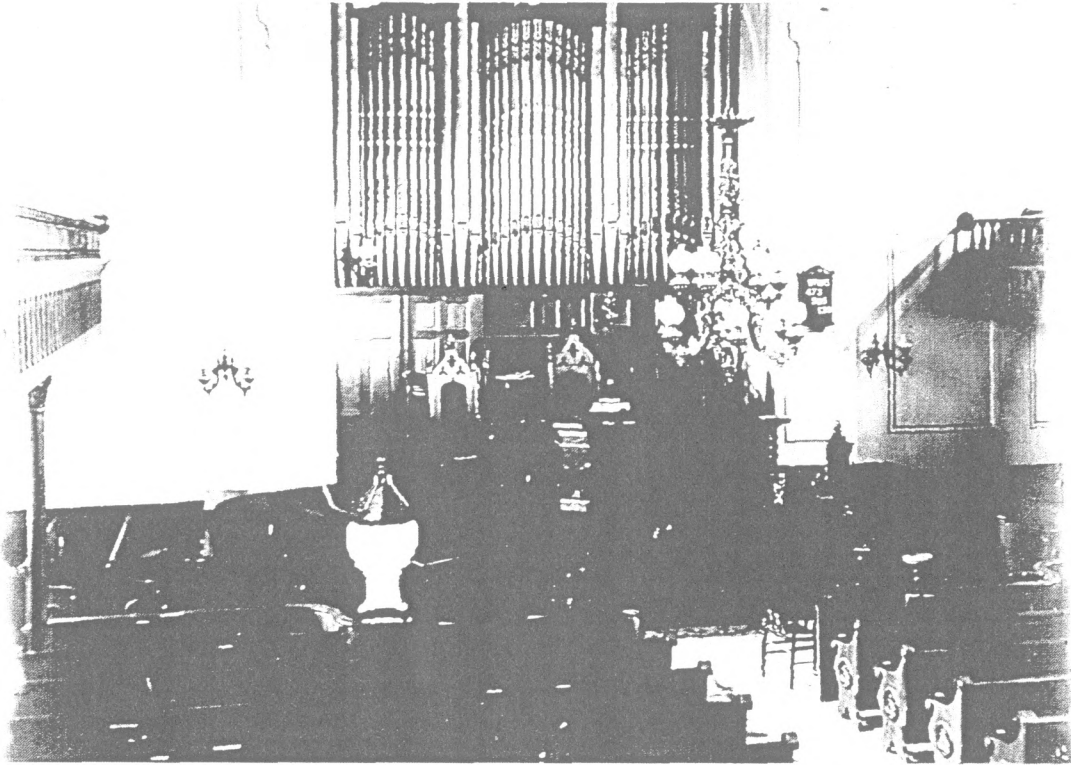
Historic Photograph 4 of 9: A 20th century re-draw of the pew plan for the 1879 Six Mile Run Reformed Church, dating before 1892. The most notable difference from the earlier building is the substitution of a platform at the front of the sanctuary furnished with three large armchairs and a pulpit or reading desk in place of a high pulpit. This church contained 114 slip or bench pews on the main floor, those against the side walls being angled toward the center for improved sight lines. More space was also provided around the platform, in part to accommodate a reed organ on the right, a communion table in the center, and a stone memorial baptismal font on the left. Chairs in front of the center range pews to the left of the central aisle were for the Elders, and those on the right for the Deacons. Note the coal stoves positioned in all four corners of the auditorium, which were removed after the installation of central heating. The two banks of three pews each on either side of the platform have subsequently been taken out, being the only change in the church's floor plan since built. SMRRC Archives

Six Mile Run Reformed Church
 3037 Route 27, Franklin Park
 Somerset County, NJ



Historic Photograph 5 of 9: View of the church interior taken before installation of the organ in late 1892 or early 1893. The pews, chandelier, chancel furniture, communion table and baptismal font all remain in place. Note the trompe l'oeil decoration on the sanctuary front or north wall that depicts a recessed chancel in paint, an unusual choice given the emotionally charged 1879 design debates over the actual construction of one. A reed organ shows to the right of the platform. SMRRC Archives.

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



Historic Photograph 6 of 9: View of the sanctuary after installation of the large pipe organ built by Lewis C. Harrison of Bloomfield, NJ. The instrument was ordered in September of 1892. It remains completely unaltered as of this writing, except that the elaborate gold and painted decoration on the façade pipes has been simplified to plain white. SMRRC Archives.

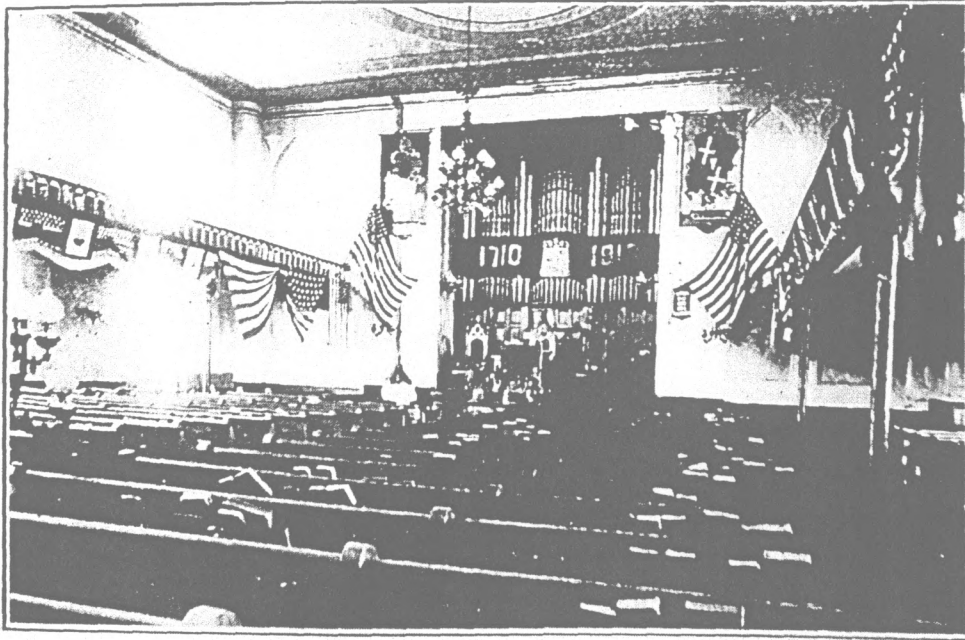
Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



INTERIOR OF SIX MILE RUN REFORMED CHURCH AT FRANKLIN
PARK, N. J. NINETEEN HUNDRED AND TEN

Historic Photograph 7 of 9: A 1910 view of the church interior shows more clearly the 1879 trompe l'oeil painted decorations on the sanctuary walls, as well as the historic dark finishes of the gallery faces and columns. From Keator's 1910 history.

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



INTERIOR OF SIX MILE RUN REFORMED CHURCH WITH
ANNIVERSARY DECORATIONS, NOV. 15, 1910

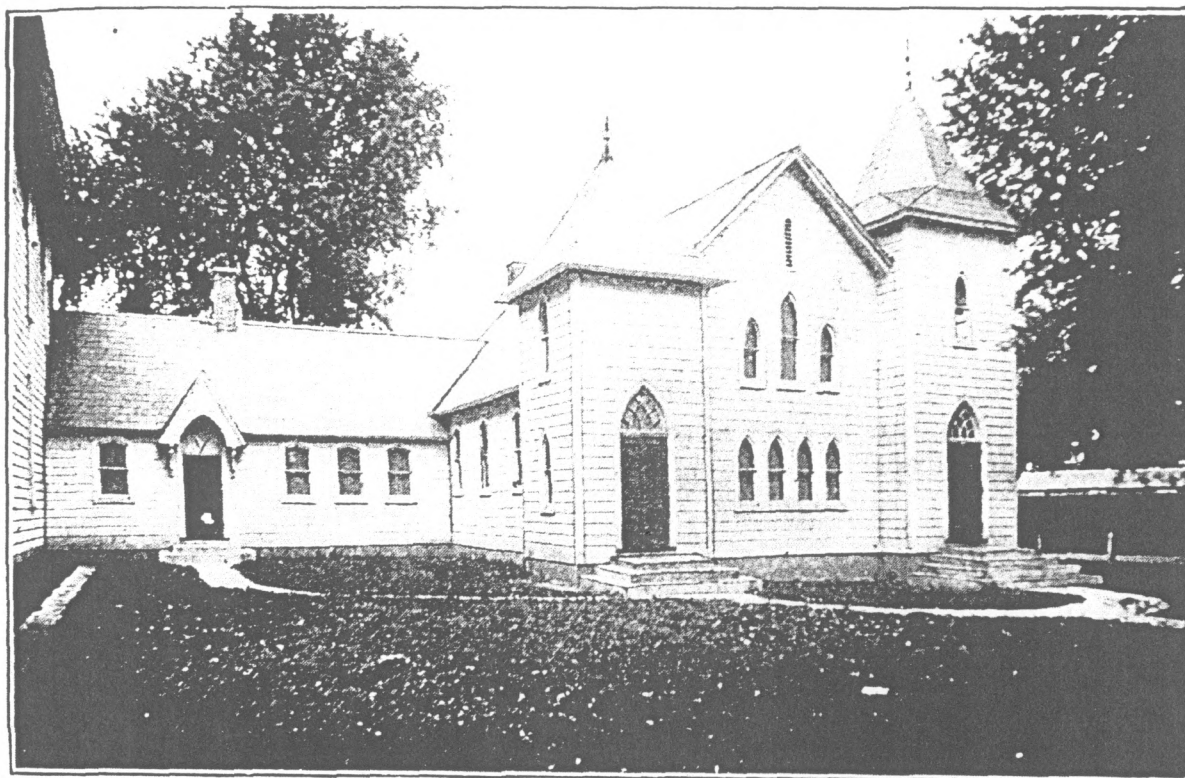
Historic Photograph 8 of 9: View of the church interior as decorated for the 200th anniversary of the Six Mile Run Reformed Church in 1910. This photograph depicts a portion of the "frescoed" ceiling mentioned in an 1879 newspaper review of the building's dedication. From Keator's 1910 history.

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



Historic Photograph 9 of 9: A photograph of the church interior following a major redecoration in 1921 reveals that the elaborate ceiling and trompe l'oeil wall decorations have been replaced by plain, light-toned finishes. The organ pipes have also been repainted in white, along with parts of the gallery fronts and support columns. Also note the installation of the delicate Art Nouveau pipe-shade over the organ.

Six Mile Run Reformed Church
3037 Route 27, Franklin Park
Somerset County, NJ



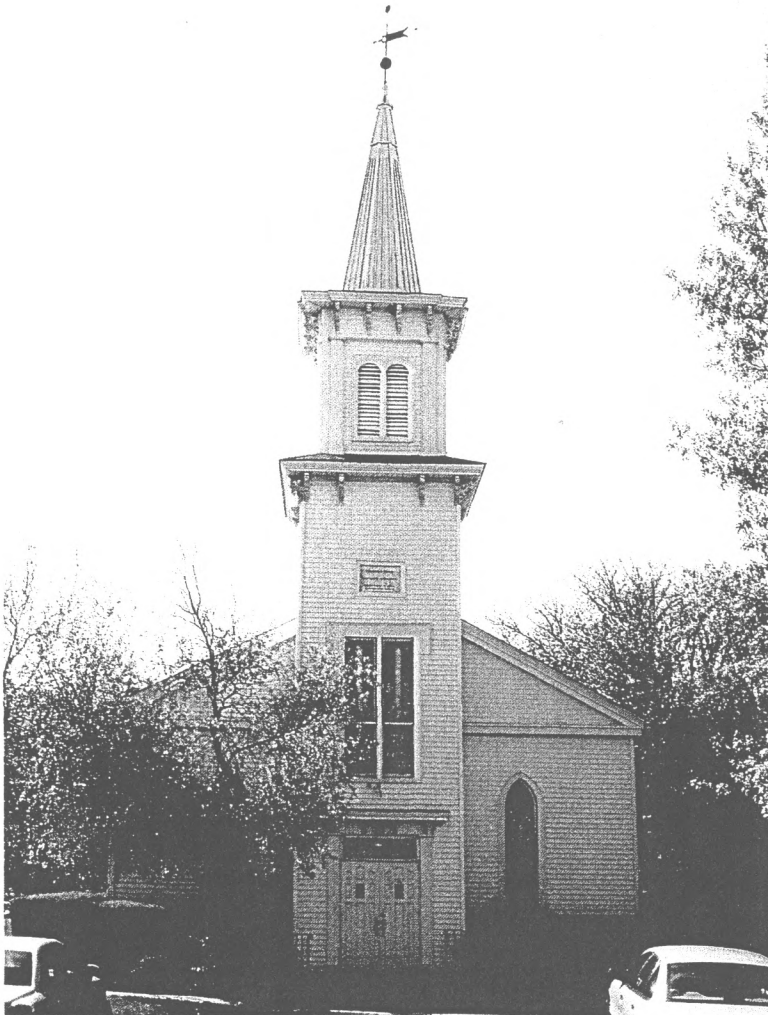
CHAPEL OF SIX MILE RUN REFORMED CHURCH
DEDICATED JULY 4, 1908

Historic Photograph 10 of 10: View of Frelinghuysen Chapel and the pastor's study constructed in 1907/08. Note the original configuration of the entry at the study and the additional door at the south elevation of the western tower of Frelinghuysen Chapel. From 1935 History.

Supplementary Photographs



Supplementary Photograph 1 of 2: View of the Georges Road Baptist Church, North Brunswick Township, Middlesex County, built in 1845 and remodeled in 1865-66. This small rural church, its north and west elevations shown here, is located about four miles northeast of the Six Mile Run Reformed Church.



Photograph 2 of 2: View of the front (west) facade of Georges Road Baptist Church showing the three-bay configuration with central projecting tower. It shares characteristics in common with the Six Mile Run facade although on a much smaller scale. These features include the similar fenestration pattern, height ratio between the tower and the spire, and the manner in which the spire frame attaches to the tower at the bell stage floor level. The bell stage itself was then framed “wedding cake” style off the spire frame.