“Base Ball at the Elysian Fields”:
Hoboken, New Jersey and the Origins of Modern Baseball
by John G. Staudt

According to legend, in 1839, Abner Doubleday, a West Point cadet who later became a popular Civil War general, sketched out the rules for what eventually became the national game of baseball in Cooperstown, New York. In reality, no evidence has ever been produced linking Doubleday to the creation of baseball or places him at anytime in Cooperstown. Rather the myth has its foundations in baseball entrepreneur, and sporting goods millionaire, A.G. Spalding’s attempt to promote baseball as an American game rooted in an idyllic rural past. The real origins of baseball are much more complex. Like many of America’s cultural institutions, such as jazz music, baseball’s core elements are derived from other cultures and have urban foundations.

One of baseball’s earliest ancestors was a game played in Elizabethan England called stoolball. A pitcher tried to hit the legs of upturned stools while a batter tried to prevent it by swatting or punching the ball. Over time the number of stools involved in the game increased. In due course the stools were replaced with posts which served as bases. A popular version of this game was called Rounders, and as early as the 18th century it was sometimes referred to as “base ball.” Despite the popularity of Rounders it was viewed as a rustic or a child’s game. Cricket, on the other hand, was considered to be a game played by gentlemen and it eventually became the country’s most popular sport and England’s national game. Much like the spread of baseball to other countries following World War 2, cricket gained international popularity during the imperialistic stage of British history.

From colonial times through the 1850s Americans played an assortment of bat and ball games which included many variations of those played in England. English immigrants brought these games with them to the colonies as early as the 17th century. In addition to Rounders, they included “Old Cat” and “goal ball.” Among the favorite boyhood activities of the country’s first vice-president and second president, John Adams, was “bat and ball.” Revolutionary War soldiers played “base” at Army encampments in Pennsylvania.

By the 19th century there were a number of city and regional variations of bat and ball games known as town ball. Although similar to early 19th century baseball, the two were clearly not the same. Town ball was usually played on a square field and had no foul territory; every ball struck was hit fair. Outs in town ball were recorded by “plunking” or “soaking” base runners with a thrown ball.

Town ball was very popular throughout New England and was also played in Philadelphia and areas of Ohio and Kentucky. The first documented evidence of a New York City version of baseball appeared as early as 1823 but had probably existed before then. The New York version followed certain guidelines exclusive to the region including: replacing a square field with a diamond-shaped one, the incorporation of the tag or force play and the elimination of “soaking” the base runner with the ball. Nonetheless, these matches were essentially ad hoc affairs involving informal groups of players (usually members of a fire brigade, etc.) playing on vacant lots in Manhattan.

As the city continued to develop, the number of ballfields diminished and the New York players were forced to look for other places to play. One group found a new location across the Hudson River called the Elysian Fields in Hoboken, New Jersey. The Elysian Fields was a popular spot for cricket players whose game was just reaching its ascendancy in America in 1845-1855. The playing fields of Hoboken were lined with enough picturesque trees and taverns to suit any New York ballplayer willing to chip in the seventy five dollars-a-year rental fee.

In order to pay the fees, Alexander J. Cartwright, an ex-bank teller who owned a book and stationary store, organized the New York Knickerbockers Base Ball Club on September 23, 1845, the first formal ball team in American history. The requirements of creating a ball club and collecting dues from players called for establishing an official set of regulations. Cartwright and his teammates wrote down a set of twenty rules to which each member of the club was to adhere. Among the codes were the addition of an umpire; a distance of ninety feet between bases; a ball caught on the fly or the first bounce was an out; three strikes to a batter; three outs to each side in an inning; and the creation of foul territory outside the baselines. The Knickerbockers sent out copies of these rules to anyone who requested them. These rules eventually became the basis for modern-day baseball.

It is likely that the Knickerbockers chose some of the rules based upon their prior experience with New York town ball. Since no one has produced the rules of play followed in those earlier games, it is impossible to know which rules were included and which ones Cartwright and his teammates originated.

First Official Game in Hoboken

The first official game between two recognized base ball teams took place on June 19, 1846 at Elysian Fields in Hoboken, New Jersey. The Knickerbockers lost 23 to 1 to the New York Nine in four innings. Cartwright chose not to play, opting rather to officiate. He laid the first fine on a baseball player under the new rules, the charge was 6 cents for cursing.

During the California Gold Rush, A.J. Cartwright headed west and brought baseball with him, teaching the game to anyone who wanted to learn. He eventually sailed to Hawai’i and settled in Honolulu where he became founder of the library and fire department and taught the young men and children how to play baseball.

Between 1846 and the Civil War, New York-New Jersey baseball continued to spread and the game eventually became the preferred sport of most Americans. By 1856 the New York Mercury began calling the game “the national pastime.” In 1860 the New York-New Jersey (Cartwright) rules were incorporated into the rules of the National Association of Base Ball Players. These ultimately evolved into the rules of modern baseball.

The game was so much a part of the national public psyche by the eve of the Civil War that it could be used to describe one of the country’s most important presidential elections. In 1860, a Currier & Ives lithograph portrayed Abraham Lincoln and his opponents in the presidential election involved in a game of base ball with Lincoln standing as the victor on home plate. Over the next five years the game spread rapidly as members of the Union Army played the game with Midwest farm boys and captured Confederates. By the time the war ended in 1865, hundreds, of thousands of men had been exposed to the game. A.G. Spalding, the creator of the Doubleday myth learned to play the game from a Civil War veteran in his home state of Illinois.

Despite the fact that most American’s adamantly proclaim that baseball is an American invention, it was an English immigrant who did more to shape the game than any other individual. Henry Chadwick moved to America as a young man. He eventually became one of the pioneering sports journalists in America, writing for such papers as the Long Island Star, The Brooklyn Eagle and The New York Times. Chadwick witnessed his first baseball game after an early end of a cricket match he was covering at the Elysian Fields in 1856. From that time on he devoted himself to promoting and improving the game as the “national sport of the Americans.” As a member of the Rules Committee for the National Association of Base Ball Players and editor of Beadle’s Dime Base Ball Player and the Spalding Baseball Guides, Chadwick helped to shape the evolution of baseball. Among his inventions are batting averages, E.R.A., the box score, and most of the game’s other common statistics. Chadwick’s creations provided the groundwork in which we have long used to track and measure the heroes, and villains, of the game.

Although New York would eventually field more world championship teams than any other region in the country, New Jersey had only one major league team, the Newark Preps, who played in the short-lived Federal League from 1914-1915. Nevertheless, thanks to the origins of modern baseball at Hoboken’s Elysian Fields, the Garden State’s spot in the pantheon of our national pastime’s history will always be “safe at home.”

References:
The Early Settlers of New Jersey
by Nancy Shakir

The Lenape of New Jersey were members of the Algonquin language family. They were called “grandfathers” by the Algonquin because of their peaceful and civilized ways. However, to the warlike Iroquois of New York, the Lenape were “old women.” Three groups of Lenape lived in New Jersey. The “Minsi” or “mountaineers” lived in the highland areas of Northwest New Jersey. The “Unami” or “People of the River” lived along the Delaware River. The “Unalachtigo” or “People Who Lived Near the Ocean” lived in the area that would become Newark. The European settlers called the Lenape the Delaware after the river that was named for Lord De La Warre, the first royal governor of the Virginia colony.

Although the first Europeans to claim land in New Jersey were the Dutch, it was actually Puritans of English background who first settled Newark. The area had been left untouched by the Dutch, who settled on the eastern shore of the Passaic River and along the Hudson River in what is today Hoboken, Jersey City, and New York City.

In nearby Connecticut, which had been settled by Puritans from England, a group had grown disgruntled with the community. Looking for another area to settle, they decided on land along the Passaic River, which was technically under the jurisdiction of the Dutch. One of the leaders of this dissident group, Robert Treat, wrote to the then governor of New Amsterdam, Peter Stuyvesant, asking permission to negotiate with the Indians for land on the western shore of the Passaic River and along the Hudson River in what is today Hoboken, Jersey City, and New York City.

It is ironic to note that the American Indians did not have a cultural concept of land ownership, so that the selling and buying of land was not within their ideology. Land was owned by no one, but was there for everyone’s use. It was particularly so for the Lenape, who, although maintaining wigwams in centralized locations, traveled annually to the shore during the summer months to enjoy the beauty and bounties of the Atlantic Ocean. It is the failure of this concept of land ownership that has led to present day lawsuits regarding treaties between Europeans and Native Americans.

A formal treaty was signed for use of land which today includes the Weekway section of Newark and extends north from present Clifton to Hillside and from the base of First Mountain (an area now known as Montclair, Nutley, Belleville, Glen Ridge, The Oranges, Irvington, and parts of Maplewood and Short Hills) to Newark Bay.

For this land, the Puritans paid “fifty-double hands of powder, one hundred barrel of lead, twenty axes, twenty coates, ten guns, twenty pistols, ten kettles, ten swords, four blankets, four barrels of beere, ten pair of breeches, fifty knives, twenty howes (hoes), 850 fathom of wampum, two ankors of Liquers ore something Equivalent and three trooper coats.”

In May, 1669, sixty men who left the Puritan colony in Connecticut arrived in what they originally called “Our Town on the Passaic.” Some records say that the name Newark derived from the English town, Newark on Trent, but others maintain that the first settlers gave it the name “New Ark” or “New Work” to symbolize a new spiritual adventure. Whatever its beginnings, Newark was architecturally laid out in a design similar to New Haven, Connecticut. It has become New Jersey’s largest city and a thriving metropolis.

Transatlantic Outreach Program to Germany
The Transatlantic Outreach Program (TOP) is administered by the Goethe Institut Atlanta. It makes it possible for K-12 social studies educators to visit modern Germany in a two-week all expense paid study/travel summer seminar. It includes visits to Munich, Dresden and Berlin. Applications for Summer 2005 are due by February 15, 2005. To find out more about the program and to apply, visit their website, http://www.goethe.de/uk/atl/enst.htm.
New Brunswick, New Jersey is situated on the banks of the Raritan River in Middlesex County. This city’s geographical location has played a major role in its history since the colonial era. It has been known as the “Hub City” because of its proximity to major cities in the tri-state area.

The first inhabitants of the area were the Lenni Lenape, whose name means “original people” in their language. Early European explorers, who thought the Lenni Lenape word for the area sounded like “Rarichons,” called the region “Raritan.” The legacy of the Lenni Lenape can still be found in roads that follow old Indian trails and towns located on the sites of former Lenape villages. Contemporary New Brunswick is near an ancient Lenni Lenape village called Ahandewamock where a trail once crossed the Raritan River.

The town of New Brunswick’s history begins with the purchase of a 1,300-acre tract of land by Thomas Lawrence in the late 17th century. It included the area along Clifton Avenue at the end of George Street. Lawrence’s stepson, Cornelius Longfield, owned another parcel of land that extended south of what is now Livingston Avenue. John Inian, who was also an early landowner, started Inian’s Ferry at Raritan Ford. The site selected for the ferry established the location for New Brunswick. New Brunswick lies downriver two miles from the Raritan River Valley which was primarily an area for farming. Because it was accessible to ocean-going vessels at high tide, New Brunswick was a major shipping and trade center until the mid-nineteenth century. It is not clear exactly when the name New Brunswick was first used although it may be as early as 1716. New Brunswick received its first charter from the British colonial government in 1730.

Among the first religious groups to settle in the New Brunswick area were members of Dutch Reform and Presbyterian churches. New Brunswick was one of the oldest centers for higher education in America. In 1766, the Dutch Reformed Theological Seminary became Queens College. It later was renamed Rutgers University and continues to be one of the leading state universities in the United States.

In November, 1776, George Washington led a full scale retreat through New Brunswick. He and his men camped here for for two days but fled when they heard reports that the Redcoats were preparing to cross the Raritan River. Alexander Hamilton, the artillery commander, fired upon British and Hessian troops from a buff overlooking the Raritan River.

Buccleuch Mansion was the temporary New Brunswick headquarters for George Washington. It was occupied by British troops from Northern Ireland during most of the American Revolution. The house was built by Anthony White in 1739 for his wife Elizabeth, the daughter of Lewis Morris, the Royal Governor of New Jersey.

After the Revolutionary War, improved roads and bridges played a major role in revitalizing trade and the town was incorporated as a city. However, New Brunswick’s importance diminished as a vital transportation center when the Delaware and Raritan Canal was opened in 1834.

From the late 1800s to the mid-1950s, New Brunswick was a haven for many immigrants. One of the largest groups of immigrants were Hungarians. At the turn of the twentieth century, new industries helped to change the landscape of New Brunswick again. By the 1930s, the city had approximately one hundred factories. Johnson & Johnson was the city’s major employer and two-thirds of its employees were immigrants. The company’s world headquarters continues to be in New Brunswick to this day.
New Jersey Soldiers During The Civil War
by Lenny Bussanich

Much has been written on the American Civil War and the soldiers who fought in it. We have been told that because of honor, glory, and patriotism, boys and young men rushed to arms eager to defend and die for the “cause.” From Bell Irvin Wiley to James McPherson, historians have researched soldiers’ letters, journals, and diaries to ascertain why they enlisted. To be sure, there must have been soldiers on both sides who held strongly to their beliefs until the very end. And it was these beliefs and their willingness to die for the cause that kept them in the ranks. However, there were other factors that motivated soldiers to enlist and prevented them from deserting once in the field. My research of a sampling of eight soldiers from New Jersey has led me to a different conclusion of how some soldiers could endure the hardships and bloodshed of four years of war.

Citizens became soldiers for many reasons. In the early phase of the war, some citizens flocked to the recruiting stations because there was a sense of adventure and the allure of distant places. For others, there was a strong sense of duty and patriotism in defending one’s country. Once in uniform, with rifle in hand, many hoped to achieve glory and honor on the battlefield.

Peer and societal pressures also induced some to rush to arms. Any able-bodied male was expected and required to go. Always afraid of being stigmatized and ostracized in the community, no man of military age, with some exceptions of course, could expect to stay home without being ridiculed. Soldiers were always quick to remind loved ones and friends that they enjoyed army life and refused to come home “disgraced.”

Just as important was the economic incentive for enlisting. Money undoubtedly played a very prominent role in inducing men to enlist and keeping them in uniform. Soldiers not only told of their experiences in the army but of how much better the pay was than at home. The soldiers’ concern with money heightened once they saw action. After witnessing the horrors of war, they became less concerned about obtaining glory and more about earning their pay. In fact, some soldiers bitterly complained of not getting paid on time, threatening to leave the ranks if this was not remedied.

As one delves deeper into their letters, the passing weeks, months, and years reveal a transformation of the reasons and attitudes for soldiering. Not always inclined to jingoism, soldiers expressed their own kind of dissent and indignation at the war. As in any war, there were those who initially were eager to take part in battle, to prove their courage, and if necessary, to die. However, as soon as they participated in a battle and witnessed the bloodshed and carnage, initial enthusiasm was often transformed into outright fear. Some felt powerless and contemplated desertion, but in the end fear of being disgraced and punished convinced them to stay. This daily personal struggle over whether to stay within the ranks or desert was undoubtedly a common occurrence as the Civil War dragged on. Over 200,000 Union soldiers managed to desert the Union Army by war’s end.

How New Jersey Soldiers Viewed the Civil War

1. Edmund D. Halsey (graduate of Princeton University, 15th Regiment, New Jersey Volunteers: “Last August [1862] when the call was made for 600,000 men I considered it my duty to fall in with the rest. . . . I came because I considered it my duty to go and would have gone before but that other things interfered to prevent. It was the duty of one of us to go certainly & I was easiest spared. If I should not come back I fall in a cause my friends will not be ashamed to speak of and as for myself it will be only a few years taken from time & added to Eternity.”

2. Charles Hopkins (14th Regiment, New Jersey Volunteers): “I being but 19 years of age the oldest of his children, and I will sustain the Government to the end; will sacrifice Home, Health, Friends, Life itself to defend that glorious Flag under which I was born & which I pray God I may die under. . . . Why am I in the Army? For two reasons; to uphold the honor of my country, and to better my condition, and indeed the condition of all of us.”

3. Private Henry Callen (7th Regiment, New Jersey Volunteers: “In looking forward to a battle I feel my chances of escape are small as my duties will necessarily carry me in positions of danger, if I lose my life it will be in a righteous cause & if it is God’s will I cheerfully give it for my Country’s cause.”
Sephardi Jews of Central Jersey

by Nathan M. Reiss (excerpted from the Jewish Historical Society Newsletter, Nov./Dec. 1998)

In 1654, the first Jews settled in New Amsterdam. This was a group of 23 Dutch refugees from the Brazilian port of Recife. They arrived aboard a small French boat, the St. Charles, which is sometimes referred to as the “Jewish Mayflower.” These Jews, their descendants, and those who followed them from Brazil and the West Indies, formed the original Sephardi Jewish communities of New York City and Philadelphia.

Members of the New York community who initially fanned out and traveled to Central New Jersey to engage in trade and business in places like New Brunswick (established 1679-80) and Freehold (established in 1715). New Brunswick was an important river port and business center and Freehold was the area’s agricultural center. Among the early Jewish settlers in Central New Jersey were Jacob Louzada and his two sons Aaron and Jacob, who owned land and grocery and hardware stores in Bound Brook and New Brunswick between at least 1700 and 1762. Another early Jewish settler was Daniel Nuñez, a businessman in Piscataway, a small village just outside the New Brunswick city limits. In 1722 he was the town clerk and tax collector for Piscataway Township and a Justice of the Peace for Middlesex County. Isaac Emanuel, a grocer, lived in Freehold before 1720, and he may well have been the first Jewish resident of Monmouth County. A 1781 map of Monmouth County is marked with a “Jews Town,” consisting of a cluster of houses, and located just north of Rt. 18, just west of where it intersects with Rt. 34, near Colts Neck. There is no trace of this settlement today. The site is now covered by agricultural fields. There is no evidence that this settlement ever developed into a full-fledged community.

A new migration of Sephardi Jews came to Central New Jersey at the beginning of the 20th century from Salonika (also called Thessaloniki) in Greece. In 1900, there were about 80,000 Jews in Salonika. In 1912, Leo Nahama, the first Jew from Salonika, arrived in New Brunswick. In 1917, a huge fire, which appeared to have been deliberately set, destroyed most of Salonika, leaving 50,000 Jews homeless. Torah scrolls, medieval manuscripts, libraries, and many artifacts brought by the Jews from Spain were destroyed. After the fire the Greek government, which was trying to spread its own culture into the city, prohibited Jews from returning to many of the parts of the city where they had previously lived. This triggered a migration to the U.S. Those who emigrated were fortunate because the approximately 50,000 Jews remaining in Salonika in the 1940s suffered a very sad fate at the hands of the Nazis. About 95 percent of them were deported to Auschwitz and died there in the gas chambers.

Sephardi Jews were attracted to New Brunswick by the French-owned Michelin Tire Company, which had a large factory in nearby Milltown. The tire company had a French-oriented culture and was a comfortable place for the French-speaking immigrants to work. Others were employed by Johnson & Johnson. Many of them became small business people, particularly in the market area of New Brunswick around Hiram Street.

To preserve their heritage, these Sephardi Jews joined into groups such as the Ahava Veahva (Love and Brotherhood), La Luz Mutual (The Mutual Light) and the Ermanada Sephardith (Sephardic Brotherhood). Ahava Veahva and La Luz Mutual merged and received a charter for a synagogue named Es Ahaim - Tree of Life - after the oldest Synagogue in Salonika. The Congregation was organized in September, 1916 and incorporated on June 27, 1921. During the depression, dues were a dollar a month and were sometimes collected door-to-door. Services in the beginning were conducted in private homes until it was decided to build a permanent house of worship. Property for this project was acquired on Richmond Street in New Brunswick. To finance building of the sanctuary, bricks were sold for 25 cents each and a mortgage taken for the remainder. Ground-breaking took place in 1928.

By the early 1960s, many of the Congregation’s members had moved from New Brunswick to Highland Park, and a new Jewish Community Center had been constructed there. In 1963, the Congregation moved to its present site in Highland Park.
The original design and the recommendation of the site for Branch Brook Park came from the firm of Messrs. Olmsted, Vaux & Co. of New York, landscape architects extraordinaire. Frederick Law Olmsted and Calvert Vaux had already completed the design for New York’s Central Park and Brooklyn’s Prospect Park. Their “Report on a Site for a Park at Newark” is contained in a 36 page detailed handwritten document which was submitted to the City on October 8, 1867.

The goal of Olmsted & Vaux was to create parks in America as magnificent as the public parks in European cities, such as Hyde Park in London, the Phoenix in Dublin and the Prater in Vienna. The Olmsted & Vaux philosophy of parkmaking favored the creation of a total environment and experience convenient to the inhabitants of the city.

Newark’s business leaders recommended purchasing 700 acres in the northern section of the City for over $1 million. Such a large expenditure required the approval of the New Jersey State Legislature. It took almost 28 years to secure acceptance for this idea and to move the plans for Branch Brook Park off the drawing boards and into action. In 1895 the New Jersey State Legislature passed the first law of its kind in the country enabling the creation of the Essex County Park Commission and empowering the Commission to create a countywide park system.

The construction of Branch Brook Park began on June 15, 1895, shortly after the City of Newark transferred to Essex County almost 60 acres adjacent to the old City Reservoir. Most of the land surrounding these 60 acres consisted of swamps and tenement houses. In the years before and during the Civil War, portions of this tract of land served as Camp Frelinghuysen, a large camp used for mustering Northern New Jersey’s Union Troops into action.

Today Branch Brook Park consists of 359 acres of land with 36 acres of waterways. It extends 2 miles in length from Route 280 and Clifton Avenue in the south to the Second River and Mill Street in Belleville in the north. The saplings planted in the late 1890s have matured into stately century old oaks, evergreens and sycamores. The Park expanded during the 1920s and over 2000 flowering cherry blossom trees were added. Substantial work was performed by members of the Works Progress Administration (WPA) during the days of the Depression. The first Newark Cherry Blossom Festival was in 1976. Since the life span of the famed cherry blossom trees is generally not more than 40 years, replacement of the trees is critical to the continuation of this spectacular display.

Another noteworthy event in the history of Branch Brook Park was its placement on the New Jersey Register of Historic Places on June 5, 1980 and its placement on the National Register of Historic Places on January 12, 1981. In 1995, Branch Brook Park celebrated its Centennial Year. The Branch Brook Park Alliance was formed in the fall of 1999. The goal of the Alliance is to support rehabilitation of Branch Brook Park and to insure that the historic Olmsted Brothers Firm landscape design endures well into the new millennium.

Information for this article was obtained from the Manuscript Division of the Library of Congress; the “Report on a Site for a Park at Newark” prepared by Olmsted & Vaux; the Annual Reports and Minutes of the Essex County Park Commission; the historical files of the Essex County Department of Parks, Recreation and Cultural Affairs; the Nomination of Branch Brook Park to the State and National Registers of Historic Places; and, The Star-Ledger.
The advances of women and minorities in the industrial workplace during World War II are commonplaces of 1940s history. The following is an attempt to flesh out these generalizations by examining one specific workplace and its people. The workplace is Picatinny Arsenal in northern Morris County, New Jersey. Established in 1880, its main missions during World War II were producing large caliber munitions, training other plants to produce these munitions, and developing new types of artillery rounds, mines, and grenades. Until well into 1942, Picatinny was the only plant capable of large-scale production of cannon-caliber ammunition.

The arsenal’s workforce numbered 2,690 in 1939. Aid to allies in Europe and anticipation of soon having to join the fight raised this to 5,536 on December 31, 1940. This figure more than doubled, to 12,322, by December 31, 1941. The peak was 17,936 on July 31, 1942. By then, private industry was able to take on more of the ammunition production burden and the work rolls decreased, to 16,400 on December 31, 1942, 9,678 on December 31, 1943, 8,991 on December 31, 1944, and 8,483 on September 7, 1945.

Women Workers

Because this large and rapid expansion of personnel rolls occurred while the arsenal was steadily losing men to the draft, hiring more women in a greater variety of jobs was a necessity, not an option. Of Picatinny’s almost 18,000 workers in mid-1942, some 10,000 were female. At their peak, women comprised 55 percent of the total workforce. In some units the figure was much higher. The Loading Department found women well suited to detailed inspection work, so in 1944 found its Process Inspection Branch 90 percent female. On September 7, 1945, Picatinny’s 4,042 women comprised 48 percent of its workforce.

Women had been at Picatinny before, but primarily in clerical positions or sewing propellant bags for artillery ammunition, tasks which were traditionally considered “female.” During World War I, at least one woman, a Ph.D., held an assistant chemist position, but there is no evidence this was anything but a wartime expedient. However, during World War II, women became truck drivers, worked on motor vehicle repair, handled heavy items in storerooms, and served on fire brigades. On August 29, 1942, 12 Picatinny women graduated from a special engineering aides course given at Dover High School by instructors from Rutgers University to workers who were college graduates and math majors. The students had taken 240 hours of classes in elementary engineering and another 240 in drafting. They started their new assignments on August 31, 1942. The arsenal also made special arrangements to train women as toolmakers.

World War II witnessed the first female physician at the installation’s health clinic, the first female photographer on the base newspaper, and the first female welder in the Operating Department. Some women advanced to management positions, as in the case of the former grocery store cashier who began as a line operator in May 1941 and eleven months later was bossing a gang loading tetryl and TNT pellets.

The increase in women employees spotlighted the need for day care. The first public day nursery for children of war workers in the area opened on November 1, 1943, as a cooperative effort of the Dover United Service Organization (USO), the Council of Churchwomen, the Dover Ministerial Association, and local welfare agencies. The Council of Churchwomen acted as sponsor and hired the staff. The nursery took children from two to six, charging $3.50 per six-day week for the first child, $3.00 for the second, and $2.50 for the third. Fees covered breakfast, two light snacks, lunch, and games and handicrafts for a six-day period. There were no plans for older children, although the Dover YMCA considered plans for care of boys six to fifteen. The nursery did not directly involve the Federal government, but it was in Victory Gardens, a Federal Housing Administration complex built for the war workers flooding to the jobs in the area, mostly at Picatinny and a nearby Hercules plant.

African Americans

While, women were not new to Picatinny in the early 1940s, African Americans were. As the arsenal’s own summary of its activities noted, prior to the war Picatinny had “few if any” Black employees. An arsenal yearbook published in 1937 showed exactly two Black faces, both Whites wearing “black face” for a show. At the time of Pearl Harbor, the arsenal had “only a handful of Negroes.” This handful increased
until, late in the war, African Americans were about a quarter of the workforce. This was due, in part, to a special recruiting session the Picatinny had conducted at the Apollo Theater in Harlem on the night of February 2, 1945. Picatinny was desperate enough for the help to join with Harlem community groups in establishing a day care center near 125th Street. The city and the state paid two-thirds of the cost, the parents the other third. Fees varied with ability to pay, but the six-day week minimum was $1.50 for preschoolers and $0.70 for school age.

While the largest concentration of African Americans were classified as laborers, a few achieved skilled positions. In 1942, three African American women broke racial and sexual barriers when they became laboratory assistants in the Explosives Department. Both Marion Tanner and Laura B. McMillan had bachelor’s degrees in science while Amanda McKee had a master’s degree from Cornell. Three other African American women became gang bosses in “Loading.” Their achievements showed how war could change career paths. Prior to coming to Picatinny, Connie Staton was a caterer, Yancy Parker was a nurse, and Katherine Williams was a presser in a dry cleaning plant.

One Black scientist was Dr. Burritt Lloyd, who joined the Technical Division in 1943. A native of Jamaica with a bachelor of science degree and a doctorate from the University of Chicago and a master’s from the University of Toronto, Dr. Lloyd had the task of liaison to the Jamaican workers recruited under an agreement between the U.S. War Department and the Crown Colony of Jamaica.

These workers could not work long in any one place due to union fears of job losses and public fears of illegal immigration, so they formed a migrant labor pool living in camps apart from the larger population. Picatinny received 247 of these workers on December 10, 1944 and another 284 on February 8, 1945. They lived at a former Civilian Conservation Corps camp in Hackettstown, New Jersey, and commuted by special buses. A retired minister provided religious services, and the Dover USO arranged movies and dances. Perhaps from lack of alternatives, the Jamaicans had noticeably low absentee rate. Working for an Army plant instead of a civilian one gave them the advantage of receiving the full stipulated wage for the work performed. One Jamaican died due to sickness. In accord with the labor agreements, these workers returned to their Caribbean homes after the war and left no permanent mark on the area.

After The War

After the war, Picatinny congratulated itself on its great success at integration and boasted “there was no difficulty based upon charges of discrimination or segregation.” Picatinny did not experience the often violent strikes such occurred at the Packard Company in Detroit or the Western Electric facility in Baltimore or the Philadelphia Transportation Company, and the director of the War Manpower Commission, Anna Rosenberg, and several community leaders did say nice words about Picatinny at the Apollo Theater meeting. Still, the arsenal seems to have approached workplace integration carefully. It started up a base newspaper on December 5, 1941, and the first photo of a Black person appeared on January 23, 1942. However, the first photo to clearly show Blacks and Whites working together on the same level, as opposed to those of Whites supervising or instructing Blacks, did not appear until the issue of November 6, 1942. While both White and Black faces appeared together in production line photos, there was evident racial clustering along the lines. Photos of athletic events and recreational activities almost always showed racially homogenous groups. Also, the word “colored” was frequently used to describe attendance at certain social functions well into 1942.

As soon as the fighting ended in August 1945, Picatinny began discharging workers as fast as possible, sometimes as many as a thousand per week. This fell heavily on the production employees and on the most recently hired.

Still, there was progress and it did not end with the war. Picatinny did not again keep close track of its women and minority employees until the 1970s. However, there were some signs that progress did not completely stop with the end of the war. In 1950, Dr. Lloyd was in middle management, heading up the High Explosives Unit in the Technical Division’s Propellants and Explosives Engineering Section. An organizational chart with his and other photographs shows four other Black people scattered among more than 400 employees. This does not appear much to shout about. Certainly, it does not match the changes which followed on the Civil Rights Movement. Still, compared to prewar conditions, it was, not a leap, but a step forward.
Physicians and social scientists are deeply concerned by the ongoing disparities in health and life expectancy between African Americans and other ethnic groups. To better understand the historical context of these urgent contemporary issues, it is helpful to look briefly at some of the problems faced by past generations of African American physicians who, like their patients, experienced the harsh realities of discrimination.

As southern Blacks migrated north in the early twentieth century, their health needs were, at best, only partially met. Diseases of poverty and crowding such as infant mortality, malnutrition, and tuberculosis affected African Americans in New Jersey’s industrial cities disproportionately. Their access to medical care was limited by a paucity of clinics and physicians willing to treat them. Nevertheless, many individual White physicians provided necessary care for Black patients in hospitals and clinics.

In the nineteenth century, there were no effective medical licensing laws in New Jersey. It was perfectly legal for a person with no formal training to set himself up in practice as a doctor, dispensing various herbs, potions, and advice. Many people are familiar with James Still (1812-1882), known as the “Black doctor of the Pines.” This self-educated herbalist practiced for many years in the Pine Barrens of New Jersey, building up a large biracial practice. Many people preferred Still’s remedies to the harsh medicines and surgery offered by the regular physicians. Still was respected by physicians as much for his popularity among patients as for his race. Still’s career, while quite remarkable, was outside the mainstream of medicine.

During Reconstruction, progressive White physicians recognized the critical need for properly trained and credentialed Black physicians. Howard Medical School in Washington (1868), Meharry in Nashville (1876), and six small schools in other southern states were founded to train Black physicians, dentists, and pharmacists. By the turn of the century, graduates of these schools were beginning to arrive in New Jersey. A few ambitious young African Americans gained admission to traditionally White medical schools.

In 1895, a handful of Black physicians, dentists, and pharmacists formed the National Medical Association (NMA). Although there were some exceptions, Black physicians were generally not welcome in the existing national, state, and local medical societies. The NMA leadership sought to help professionally isolated Black professionals keep up with advances in medicine. The NMA represented the interests of Black physicians in areas such as integration of hospital staffs, opportunities in the military, and access to medical education and training. In 1907, the first meeting of the North Jersey Medical Society (NJMS), attended by six physicians and two dentists, took place in an undertaker’s parlor in Newark. Thereafter, the growing membership met in private homes to present medical papers and hear talks by distinguished physicians, both Black and White. Gradually, the NJMS formed liaisons with the Medical Society of New Jersey, bridging the racial divide between the two professional organizations.

**Pioneering African American Doctors**

Pioneering African American doctors in New Jersey included George Rolerfort, a graduate of a Black medical college in Raleigh, North Carolina. He started practicing in Essex County in 1890. Rolerfort opened the first Black-operated pharmacy in the state and attended inmates at the Newark Alms Home. George Epps Cannon (1869-1925) was a 1900 graduate of the New York Homeopathic Medical College. Cannon built a highly successful practice caring for patients of both races. He also became a leading force in local and national Republican politics. Walter G. Alexander (1880-1953) graduated from a Boston medical college in 1903 and practiced in Orange, a town near Newark. Alexander was active in the NMA and interested in organizing a state society for African American physicians. Alexander fought throughout his career to improve the health of Black New Jerseyans, challenging health officials to reduce death rates from such diseases as tuberculosis. He served on the state board of health and was elected to the New Jersey legislature, where he used his position to fight for public health measures.

One of the most serious professional issues for Black physicians was discrimination in hospital staff appointments. Without constant practice and access to the latest equipment, specialists such as surgeons and obstetricians found it difficult to keep up their skills.
Some Black physician relied on friendly White colleagues to admit their sick patients to hospitals. A few New Jersey hospitals permitted Black physicians to work in out-patient clinics or pay courtesy visits to in-patients.

Black physicians met the hospital problem with a two-pronged attack. “Pragmatists” were unwilling to wait for full integration. They opened their own hospitals, many in converted houses. In larger cities, more substantial institutions were built, including Frederick Douglass Memorial Hospital in Philadelphia (1895). A small private hospital, the Wright Sanitarium, opened in Newark in 1921 with thirty beds, advertising itself as “the only institution in the state where colored physicians can treat and care for their own patients.” The second approach was a campaign to force existing hospitals, both public and private, to fully integrate by granting staff privileges to qualified Black physicians, including a growing number of specialists.

**Kenney Memorial Hospital**

John Kenney, director of the hospital at the Tuskegee Institute in Alabama came to Newark in 1924. He probably was motivated to relocate by threats of racial violence. Frustrated by the lack of adequate hospital facilities for Black patients, nurses, and physicians, he borrowed money to open the Kenney Memorial Hospital in Newark in 1927. Not all Black activists favored the building of “race hospitals,” arguing that they encouraged discrimination and segregation, while detracting from the struggle for full integration. For Kenney, practical considerations outweighed theoretical liabilities. He wrote: “Our people are sick, suffering and dying for need of suitable hospital treatment. . . . Our position is that we should face stern realities and make the most of them.” For their physician owners, small hospitals were usually a financial drain and their fate was uncertain at best. Kenney Hospital was well run with a good surgical record. In 1934, Kenney donated the struggling hospital to the community. It was renamed Booker T. Washington Community Hospital and its staff of Black physicians and nurses served the community until it was forced to close in 1953.

Clarence Janifer of Newark (1886-1950), a 1915 graduate of the New York Homeopathic Hospital, was the only New Jersey physician to win the French Croix de Guerre for bravery in World War I. After the war, Janifer returned to Newark, specializing in pediatrics and working for the health department. In 1948, he was appointed to the pediatric staff of Newark City Hospital.

**Integrating the Newark Hospital**

The distinction of integrating the Newark Hospital staff went to a woman, E. Mae McCarroll (1898-1990), in 1946. McCarroll graduated in 1925 from the prestigious Woman’s Medical College in Philadelphia. Her parents would not permit her to attend a co-educational medical school, Black or White. She practiced in Newark for over forty years, earning a masters degree in public health in 1939. Alarm by high rates of disease among young African Americans, McCarroll devoted much of her career to public health, rising to the post of deputy health officer for Newark.

By the mid-twentieth century, graduation from a medical school followed by a year or two of internship, usually in one of the Black hospitals, was no longer considered sufficient training for a physician who strove for excellence in the profession. Specialty training was becoming a necessity and increasing numbers of African American physicians were earning specialty certification through residencies and fellowships. One New Jersey physician, Lena Edwards (1900-1986), overcame multiple barriers. After graduating from Howard Medical School in 1924 and completing an internship, Edwards (with her physician husband) started practice in Jersey City. Most of her patients were European immigrants. As a general practitioner, Edwards delivered babies at home and later at the Margaret Hague Maternity Hospital. After a six-year struggle, Edwards was accepted to the obstetrical residency program at Margaret Hague in 1945. She was forty-five years old and the mother of six children, but she completed her specialty training and, in 1952, became one of the first board-certified Black female obstetrician-gynecologists in the county. Edwards was awarded the Medal of Freedom by President Johnson in 1964.

All Black physicians in New Jersey owe much to the men and women who took on Jim Crow medicine, not only because it was morally wrong, but because they understood that the health of Black New Jerseyans was inextricably linked to the professional skills and authority of Black physicians and other health-care professionals.
Thomas Edison and the Menlo Park Museum
by Jayne O’Neill

Someone can drive past the Menlo Park Museum in Edison, New Jersey without so much as a glance in its direction. But this small unassuming museum has quite a bit to offer the public. Once inside you are transported to a time when Thomas Alva Edison used this site as his laboratory. It includes an Edison Memorial Tower built in 1937 and the Menlo Park Laboratory tablet and memorial.

“The experiments of a laboratory consist mostly in finding that something won’t work. The worst of it is you never know beforehand, and sometimes it takes months, even years, before you discover you have been on the wrong line all the time.” - Thomas Alva Edison, Diary and Sundry Observations

Edison’s father built the Menlo Park laboratory in 1876. It was probably the first research and development lab in history. Thomas Edison chose the area because he wanted it close to New York City, where businessmen and potential investors lived. He also needed a location where he could avoid interruptions and noise. Among the inventions developed at the Menlo Park lab are the phonograph and mimeograph machine. While working there, Edison also made improvements in the telephone, the incandescent light bulb and wax paper. Students can learn about the process of invention as they examine five different models of phonographs in various stages of development. Children can even make their very own tin foil recording on one of the phonographs.

The Menlo Park Museum is located at 37 Christie Street, Edison, New Jersey. Hours are Tuesday through Saturday, 10:00 am to 4:00pm. For class trips or individual tours contact the museum directors at 732-248-7298 or visit their website at http://www.menloparkmuseum.com.

Addressing Aging in the Social Studies Curriculum
The Gerontology Infusion project of the Gerontology Institute at the Center for Health Sciences at Ithaca College, seeks to infuse issues of aging into the social studies curriculum for grades 7 to 12. Social studies teachers at Ithaca High School began writing curriculum on aging in 1997 and piloted lesson plans between 1997 and 2001. They report their students have gained a greater sensitivity and awareness of issues. The lesson plans are grouped by the social studies courses for which they were created: Participation in Government, Global History and American History. While each lesson plan was written to be part of a unit, the lesson plans work well as stand alone one-period activities. For a discussion about the importance of teaching about aging see http://www.unt.edu/natla. Lessons and materials are available at www.ithaca.edu/aging/schools/lesson_plans.
Teaching New Jersey Labor History

by Norman Markowitz

New Jersey is a state with a rich, complex history and a long tradition of activism by ordinary people. Teachers can make local history, which is less well-known than national history, exciting and interesting by involving students in research at local libraries and through interviews with community people.

Students should understand how economic conditions, including geography, influence history. From a relatively diverse agricultural economy producing grains and livestock for the South, New England, and the British West Indies, New Jersey became an important center for both industry and commerce. Textile mills, iron and steel production, finished silk, porcelain and pottery became part of the urban New Jersey landscape. Canal building in the first half of the nineteenth century and railroad construction in the second half linked the state to both local and New York and Philadelphia markets. Specialized agriculture, producing grains, poultry, and high value vegetable, fruit and berry crops for local and New York and Philadelphia markets, augmented the industrial economy.

Industry and agriculture only exist when labor creates them. Immigrant labor, initially from England and Ireland, then Germany and Southern and Eastern Europe, provided the work force that built New Jersey’s economy. English immigrants from Manchester and other industrial centers provided the labor force for New Jersey’s textile industry. The economic crisis of the 1840s, which stirred revolutions in Europe, the Great Famine in Ireland, and continental expansion in the United States, brought a huge migration of Irish and German immigrants, who worked in the construction of canals and railroads, iron and steel, and an expanding variety of manufacturing jobs.

In New Jersey industrial cities, an “ethnic pecking order,” common to United States industrialization, emerged by the end of the century. Protestants were generally above Catholics and Jews, and Northern and Western Europeans were socially above Southern and Eastern Europeans.

Newark Trades Union
Conflicts between workers and employers lead workers to try to organize unions. Although there is evidence of some trade union activity in New Jersey in the decades following the American Revolution, unions of artisans, shoemakers, cordwainers, harness makers, and saddle makers first became a force in Newark in the 1830s. They engaged in strikes and in 1834 established the Newark Trades Union, a coalition of over 16 artisan unions.

Newark was also a center of one of the United States’ first labor parties, the Working Man’s party. In the 1830s, it advocated public education, an end to debtors prisons, a 10 hour day, abolition of convict labor in manufacturing, and public education.

These artisan unions and incipient labor parties in New Jersey collapsed in the face of periodic economic crises. Early labor activists were also coopted into the Whig and Democratic parties after they had won local elections. Sometimes the major parties adopted programs advocated by the workingman’s parties and unions, including restrictions on the use of child labor, abolition of imprisonment for debt, and limited establishment of the 10 hour day.

Knights of Labor
The Knights of Labor were founded in 1869 by Uriah Stephens, a New Jersey born tailor. The Knights became the most important national labor organization in U.S. history up to that time and a major force in New Jersey in the 1880s. Unlike its successors, particularly the American Federation of Labor, the Knights actively organizing female and Black workers. The first socialist party in United States history, the Socialist Labor party, was founded in Newark, New Jersey, in the aftermath of the suppression of the National Railroad Strike in 1877.

After 1980, the American Federation of Labor affiliated New Jersey Federation of Labor became a center for the organization of skilled workers. It was also a battleground between conservative business unionists, who followed an exclusionary policy toward the unskilled, women, and Blacks, and socialist trade unionists, committed in principle to broader inclusionary unions. Building trades unions, a stronghold of business unionists, emerged as the leading force on city central labor councils and in the state federation in this period.

Industrial Workers of the World
The Industrial Workers of the World, a trade union center founded by socialists and other radicals in
Chicago in 1905, sought to revive the fight to organize textile factory workers in the state. It launched a series of strikes in 1912 at Patterson and in other New Jersey towns. While some of these small strikes were successful, employers often reneged on agreements. A major strike in 1913 involved leading figures in the IWW, including Big Bill Haywood, Elizabeth Gurley Flynn, Carlo Tresca, and John Reed. It resulted in the arrest of nearly 2,500 strikers. Although the strike’s defeat had negative national consequences for the IWW, the pageant held by New York writers and artists in support of the strike at Madison Square Garden represented the first major coming together of trade unionists and intellectuals in a solidarity campaign in U.S. labor history.

The IWW, the Socialist Party, and subsequently the new Communist Party, faced widespread repression by business and government in wartime and postwar Red ScARES. Conservative business unionists in New Jersey had allied themselves with the Wilson administration and experienced important gains during the war, only to see those gains lost through postwar repression and the anti-labor policies of conservative Republican national administrations in the 1920s.

Through its Trade Union Educational League, the Communist Party developed a strategy of “boring from within” the established unions. They hoped to develop class consciousness and promote militancy within the labor movement. In 1926, Communists led the Passaic Silk industry strike, one of the most important strikes in United States history. While it was defeated, it provided crucial experience for many workers who would build the industrial unions of the CIO in the 1930s.

The Great Depression produced an upsurge of workers seeking to organize unions. The New Deal enacted the National Labor Relations Act (1935), establishing for the first time in U.S. history a democratic system permitting workers to choose union representation. It also changed labor law, outlawing many of the worst employer abuses. Atlantic City, New Jersey was the scene in 1935 of the AFL national convention at which John L. Lewis of the mine workers led a walkout of industrial unionists. This led to the formation of the Committee on Industrial Organization, which began in earnest the organization of mass production workers and the unskilled.

**United Radio, Machine and Electrical Workers**

In New Jersey, the Textile Workers Organizing Committee and the left-led United Radio, Machine and Electrical Workers (UE) were the most important industrial unions. The UE won important victories at RCA’s Camden plant in 1936 and at Westinghouse and GE plants in Trenton. CIO national victories against General Motors and United States Steel, the two largest industrial corporations in the world in 1937, represented a qualitative breakthrough for the American Labor movement. Although many strikes were defeated, the period saw the passage of the Fair Labor Standards Act (1938), which established minimum wages and the 40 week in the United States. Congresswomen Mary Holmes Norton of Jersey City, as chair of the House Labor Committee, was the most important congressional figure involved in the development of the Fair Labor Standards Act.

In 1938, Jersey City Mayor Mayor Frank Hague was successful in using the city’s police force as an army to fight CIO organizers. He received negative national press attention when he replied to critics who called his actions unlawful, “I am the law.” The Supreme Court, in a landmark decision (*Hague v. CIO*, 1939) declared that peaceful picketing was a protected right in the United States. *Hague v. CIO* was an important victory for the labor movement, whose rights to picket had long been blocked by state and local laws and ordinances.

The labor movement grew substantially in New Jersey during WWII and the number of members in CIO unions tripled. The Cold War, however, saw the establishment of the Taft-Hartley law (1947) which restricted union growth. It instigated anti-Communist, anti-radical purges in CIO unions particularly and over time weakened the labor movement nationally and in New Jersey.

The UE, a left and Communist-led union which had been one of the most powerful in the state, was faced with a rival union, the International Union of Electrical Workers (IUE) after workers refused to remove its elected leaders. As a result of government induced purges, dual unions, and raids, the number of workers in New Jersey unions drop by 5% by the 1950s. While New Jersey labor was able for decades to hold its own, the Taft-Hartley Act encouraged employers to relocate to relatively cheap labor Southern and South-Western “right to work”states.

**New Jersey Labor Today**

National trends to not effect local areas equally. Compared to many states, New Jersey labor remained strong. This was due to a number of factors. The UE
and other left-led unions remained on the scene in New Jersey more than in other states. The success of the Communications Workers of America (CWA) in organizing Bell Telephone workers also went against labor’s postwar trend of retreat and defeat. The CWA later played a major part in organizing state employees and new ‘high tech’ workers. Other “white collar” unions, including the American Federation of State County and Municipal Employees (AFSCME) and the New Jersey Education Association (NJEA) grew substantially and became important forces in the state labor movement after 1970.

New Jersey benefitted from the fact that prominent trade unionists often held important positions in state governments. Carl Holderman, a founder of the CIO in New Jersey served as Commissioner of Labor and Industry in the administration of Governor Robert Meyner (1953–1961). Prominent trade unionists were able to influence the Democratic administrations of Richard Hughes, Brendon Byrne, and James Florio, while lobbying effectively with the “liberal Republican” administrations of William Cahill and Tom Kean.

In the process, organized labor contributed to New Jersey’s as the state with the highest median family income in the country. New Jersey also maintained some of the most advanced state and local social welfare and health care systems in the United States, although it lagged far behind other industrial states in support of higher education.

There has even been recognition of New Jersey’s work force from the national media, where New Jersey replaced Brooklyn as the butt of jokes about working class people on shows like “Saturday Night Live.” In an era characterized by economic stagnation and decline, national audiences were encouraged to laugh at New Jersey, a state with a significantly higher standard of living and better social services than most of the country.

Recommended Sources on New Jersey Labor


The Schenectady Digital History Archive

The Schenectady Digital History Archive located at http://www.schenectadyhistory.org is a service of the Schenectady County Public Library and a member of the American Local History Network. It is dedicated to making information about Schenectady's heritage more accessible to researchers around the world. The project is coordinated by Robert G. Sullivan (http://history@scpl.org) of the Schenectady County Public Library.

Left: An advertisement for the Schenectady Locomotive Works from an 1893 issue of The American Engineer and Railroad Journal. Quick Links Include:

Places: Schenectady County, City of Schenectady, Duanesburg, Glenville, Niskayuna, Princetown, Rotterdam, Scotia, Union College

People: Family Genealogies, Biographies, City Officials, Pearson's First Settlers, Hudson-Mohawk Genealogical and Family Memoirs

Research: Cemeteries, Census, Churches, City Directories, Coroner, Education, Health and Medicine, Labor, Military, Pictures, Vital Records, Wills
In several significant ways the Black experience in New Jersey typified that of the larger black population. The ubiquitous ghetto riot was certainly no stranger to the state. Few states, in fact, had more disturbances of this kind than New Jersey, perhaps because it is the nation's most urbanized state. And even the nonviolent direct action approach used to fight racial segregation in the South found expression in New Jersey. One dramatic example of this was the 1962-63 struggle to desegregate the Englewood elementary schools. As part of this protest effort, African American parents withdrew their children from the all-Black Lincoln School and enrolled them in improvised Freedom Schools that were established in private homes. The parents even held sit-ins with their children at the three all-White elementary schools before these schools were finally integrated in the fall of 1963 by an order of the state commissioner in education.

Nonviolent methods to eradicate racial discrimination were also seen in the work of the NAACP, in southern New Jersey in particular. In the late 1950s the NAACP in communities like Vineland, Bridgeton, and Glassboro, aided by Dr. Ulysses S. Wiggins, president of the NAACP Camden branch, took the initiative in breaking down racial barriers in elementary schools and public accommodations (such as movies and restaurants). In the early and mid-1960s the focus of Black activism in these communities switched to discrimination in employment and public services.

In the early and mid-1960s New Jersey also reflected the strides made in eliminating racial discrimination in housing, perhaps the most dramatic example of this occurred in Willingboro, a planned suburban community established in 1958. By 1962, owing largely to litigation efforts backed by the NAACP, Willingboro had its first African American residents.

Movement to Suburbia
The movement to suburbia by New Jersey Blacks, as revealed in Willingboro's integration, also mirrored another national pattern. This was the rapid expansion of the Black middle class, due in large part to the civil rights movement's success in removing racial barriers in employment, as well as the many well-paying positions African Americans occupied in the Great Society programs of the Johnson administration. In New Jersey, as elsewhere, however, the migration of middle-class Blacks from cities to suburbs weakened the social and economic stability of urban Black neighborhoods. Additionally, it meant that for the first time affluent Blacks were physically separated from the poorer ranks of the race, denying the latter their traditional proximity to viable mainstream role models.

Urban America
Black New Jerseys, like their kith and kin across the nation, were also affected by the advent of the postindustrial age. Indeed, structural changes in the economy leading to the decline in unskilled and semiskilled jobs and the expansion of the service sector contributed in large part to the appearance of what was termed an underclass. These were urban African Americans who, lacking any permanent connection to the work force, appeared locked in a seamless life of poverty and social misery characterized by violence, crime, drug and alcohol abuse, teenage pregnancy, poor academic performance, and welfare dependency. Thus, by the end of the 1960s in New Jersey and elsewhere, a disturbing trend was apparent: groups within the Black community were beginning to experience very unequal opportunities for upward mobility. The social classes at the community's two polar extremes -- the non-working poor and the privileged -- were growing the fastest; the socioeconomic gap among Blacks was widening.

Finally, New Jersey during this period foreshadowed a key development in the political realm: the election of African Americans to significant public offices. Newark perhaps illustrated this better than any other New Jersey city. In 1970, Kenneth Gibson was elected the first Black mayor of Newark, the state's largest city.
New Jersey and the National Struggle for Civil Rights

• Jim Crow in the North by George S. Schuyler, The American Mercury, June 1949

To the widely-publicized Four Freedoms, American Negroes would like to add a fifth – Freedom of Recreation. In the event of another war, black boys may have to fight on the beaches, but neither in war nor peace are they allowed to bathe on them. Along the Atlantic and Gulf coasts, from New Jersey to Mexico, there are less than half a dozen spots where Negroes may enjoy bathing privileges. Almost everywhere, mountain resorts are closed to colored people. The same applies to bowling alleys and even, in some cases, to motion-picture theatres. At this late date there are upwards of a dozen Northern cities in which Negroes are either barred from theatres or segregated in them. (The national capital, of course, is included in this list.)

An especially ugly situation developed in the Palisades Amusement Park, which is right across the Hudson River from New York’s Harlem. For the last three summers a non-violent direct-action group called New York’s Committee on Racial Equality has been campaigning to break down the banning of Negroes from the swimming pool at Palisades. The Committee’s pickets were rebuffed, insulted, and finally beaten up by police and jailed. In February 1948 a Federal judge ruled that the anti-discrimination provisions of the Federal Civil Rights Law did not apply to privately owned amusement parks. But finally, at the end of 1948, the New Jersey Supreme Court ruled that the discrimination was illegal. It remains to be seen whether New Jersey’s new laws, outlawing Jim Crow completely throughout the state, will be enforced and obeyed.

• How did African Americans in New Jersey challenge racial discrimination?

B. It Was a Great Day in Jersey by Wendell Smith, The Pittsburgh Courier, April 27, 1946

Jersey City, N.J. – The sun smiled down brilliantly in picturesque Roosevelt Stadium here Thursday afternoon and an air of excitement prevailed throughout the spacious park, which was jammed to capacity with 25,000 jabbering, chattering opening day fans . . . A seething mass of humanity, representing all segments of the crazy-quilt we call America, poured into the magnificent ball park they named after a man from Hyde Park – Franklin D. Roosevelt – to see Montreal play Jersey City and the first two Negroes in modern baseball history perform, Jackie Robinson and Johnny Wright . . . There was the usual fanfare and color, with Mayor Frank Hague chucking out the first ball, the band music, kids from Jersey City schools putting on an exhibition of running, jumping and acrobatics . . . Everyone sensed the significance of the occasion as Robinson and Wright marched with the Montreal team to deep centerfield for the raising of the Stars and Stripes and the “Star-Spangled Banner” . . . And we sang lustily and freely, for this was a great day . . . Robinson and Wright stood out there with the rest of the players and dignitaries, clutching their blue-crowned baseball caps, standing erect and as still as West Point cadets on dress parade.

The 25,000 fans settled back in their seats, ready for the ball game as the Jersey City Giants jogged out to their positions . . . Robinson was the second batter and as he strolled to the plate the crowd gave him an enthusiastic reception . . . They were for him . . . They all knew how he had overcome many obstacles in the deep South, how he had been barred from playing in Sanford, Fla., Jacksonville, Savannah and Richmond . . . And yet, through it all, he was standing at the plate as the second baseman of the Montreal team . . . The applause they gave so willingly was a salute of appreciation and admiration . . . Robinson then socked a sizzler to the shortstop and was thrown out by an eyelash at first base. The second time he appeared at the plate marked the beginning of what can develop into a great career. He got his first hit as a member of the Montreal Royals . . . It was a mighty home run over the left field fence . . . With two mates on the base paths, he walloped the first pitch that came his way and there was an explosive “crack” as bat and ball met . . . The ball glistened brilliantly in the afternoon sun as it went hurtling high and far over the leftfield fence.

• Why was April 27, 1946 a “great day in New Jersey”? Do you agree? Explain.

Mr. Chairman, and the Credentials Committee, my name is Mrs. Fannie Lou Hamer, and I live at 626 East Lafayette Street, Ruleville, Mississippi, Sunflower County, the home of Senator James O. Eastland, and Senator Stennis. It was the 31st of August in 1962 that 18 of us traveled 26 miles to the county courthouse in Indianola to try to register to try to became first-class citizens. We was met in Indianola by Mississippi men, Highway Patrolmen and they allowed two of us in to take the literacy test at the time. After we had taken the test and started back to Ruleville, we was held up by the City Police and the State Highway Patrolmen and carried back to Indianola where the bus driver was charged that day with driving a bus the wrong color.

After we paid the fine among us, we continued on to Ruleville, and Reverend Jeff Sunny carried me the four miles in the rural area where I had worked as a time-keeper and sharecropper for 18 years. I was met there by my children, who told me the plantation owner was angry because I had gone down to try to register. After they told me, my husband came, and said the plantation owner was raising cain because I had tried to register and before he quit talking the plantation owner came, and said, “Fannie Lou, do you know – did Pap tell you what I said?” And I said, “Yes sir.” He said, “I mean that ... If you don’t go down and withdraw ... well – you might have to go because we are not ready for that.” . . . And I addressed him and told him and said, “I didn’t try to register for you. I tried to register for myself.” I had to leave that same night. On the 10th of September, 1962, 16 bullets was fired into the home of Mr. and Mrs. Robert Tucker for me. That same night two girls were shot in Ruleville, Mississippi. Also Mr. Joe McDonald’s house was shot in.

In June, the 9th, 1963, I had attended a voter registration workshop, was returning back to Mississippi. Ten of us was traveling by the Continental Trailways bus. When we got to Winona, Mississippi, which is Montgomery County, four of the people got off to use the washroom. . . I stepped off the bus to see what was happening and somebody screamed from the car that four workers was in and said, “Get that one there,” and when I went to get in the car, when the man told me I was under arrest, he kicked me. I was carried to the county jail and put in the holding room. They left some of the people in the booking room and began to place us in cells. I was placed in a cell with a young woman called Miss Euvester Simpson. . . . And it wasn’t too long before three white men came to my cell. One of these men was a State Highway Patrolmen and he asked me where I was from, and I told him Ruleville; he said, “We are going to check this.” And they left my cell and it wasn’t too long before they came back. He said, “You are from Ruleville all right,” and he used a curse word, he said, “We are going to beat you until you wish you was dead.”

I was carried out of that cell into another cell where they had two Negro prisoners. The State Highway patrolmen ordered the first Negro to take the blackjack. The first Negro prisoner ordered me, by orders from the State Highway Patrolmen, for me to lay down on a bunk bed on my face, and I laid on my face. The first Negro began to beat, and I was beat by the first Negro until he was exhausted, and I was holding my hands behind at this time on my left side because I suffered polio when I was six years old. After the first Negro had beat until he was exhausted the state Highway Patrolman ordered the second Negro to take the blackjack. The second Negro began to beat and I began to work my feet, and the State Highway Patrolmen ordered the first Negro who had beat to set on my feet to keep me from working my feet. I began to scream and one white man got up and began to beat me in my head and tell me to hush.

All of this on account we want to register, to become first-class citizens, and if the freedom Democratic party is not seated now, I question America, is this America, the land of the free and the home of the brave where we have to sleep with our telephones off the hooks because our lives be threatened daily because we want to live as decent human beings, in America?

• What happened to Fanny Lou Hamer when she tried to register to vote?
• In your opinion, why did she testify at the Democratic National Convention in 1964?
In post Revolutionary America, New Jersey was subject to commercial warfare from New York in the North and Pennsylvania in the West. The Articles of Confederation, the nation’s first constitution, gave the national government no power to regulate commerce between the states. Benjamin Franklin once compared New Jersey’s plight to a “barrel tapped at both ends.”

At the Constitutional Convention, William Paterson is often credited, not only in closing the taps in New Jersey’s barrel, but also with preserving an important role for the states within the new federal system that would emerge from the Convention. Paterson led the fight to ensure that the small states were not squeezed out of existence by some combination of the larger states. The threat to small states had come from a proposal, known as the Virginia Plan, put forth at the convention by Virginia’s governor, Edmund Randolph.

The Virginia Plan was drafted by James Madison, a future United States President. The plan proposed replacing the one state one vote system that existed under the Articles of Confederation with a stronger national government where representation would be based proportionally on population. Prior to the convention, Madison had lobbied with some success to secure support for the plan.

In correspondence to James Madison, Thomas Jefferson, serving as an American diplomat in France, referred to the people gathered at the convention as, “an assembly of demigods.” The delegates included signers of the Declaration of Independence and the Articles of Confederation, Revolutionary war veterans, state governors and legislators, as well as members of the Continental Congress. Still, as the drama unfolded among this distinguished gathering, it was William Paterson’s skills that stood out at the Convention. One of the delegates from Georgia, Major William Pierce, a veteran of the Revolution and former member of the Continental Congress noted the following about Paterson: “[He] is one of those men whose powers break in upon you and create astonishment. He is a man of great modesty…but he is a Classic, a Lawyer and an Orator.”

Paterson and his allies were able to slow momentum of the Virginia Plan by proposing a plan known as the New Jersey Plan, or the Paterson Plan. This plan called for equal representation in a new national government as had existed in the Articles of Confederation. Paterson challenged the idea that Madison’s plan provided greater fairness, and hoping to gain attention from states which had claims on western territory, Paterson suggested that a truly national government would erase state boundaries and divide up the portions equally. “The whole must be thrown into a hotchpot, and when…equal division is made, then there… [will be] equality of representation.”

In the end, the Convention and the nation adopted a compromise between the two plans. Representation in the House of Representatives was based upon population, as Madison had proposed. Each state, regardless of population, received equal representation in the Senate, as Paterson had proposed. Paterson, who would serve in the first Congress as one of New Jersey’s Senator’s under the new Constitution, is often credited with being the “father of the United States Senate” for the role he played in advocating an equal voice among the states.

Expressing relief about the resolution of a convention that nearly ended over the issue of representation, George Washington wrote the following in a letter to Marquis de Lafayette: “It appears to me. . . little short of a miracle, that the Delegates from so many different States (which States you know are also different from each other in their manners, circumstances and prejudices) should unite in forming a system of national Government, so little liable to well founded objections.”

It is not unreasonable to assume that the abilities which Paterson displayed at the Convention were among the factors that led Washington to later nominate him to the United States Supreme Court where William Paterson would serve the nation interpreting and applying the principles of the Constitution he helped to create.
Encyclopedia of New Jersey
Review by William R. Fernekes, Laura Sproul and Sharon Sweeney

*Encyclopedia of New Jersey*, edited by Marc Mappen and Maxine Lurie (New Brunswick, NJ: Rutgers University Press, 2004), is a landmark of its type in the study of New Jersey history and culture. Prior to its publication, New Jersey lacked a one volume reference work of comparable design, scope and quality. With over 3,000 original entries, 150 maps and close to 600 photographs and illustrations, the *Encyclopedia*‘s content appeals to a broad readership. It includes topical entries such as “abolition” and “agriculture,” biographical entries on people with ties to New Jersey (e.g., Alice Paul and Paul Robeson), entries on the state’s twenty-one counties and 566 municipalities, and numerous entries on geographical locations of significance (e.g., McGuire Air Force Base, Musconetcong Valley). Complementing the entries are many useful categorical lists. The article on “museums” is followed by a comprehensive listing of the state’s museums, while the article on “rivers” contains a list of all the state’s rivers organized by their location in the state. An outstanding feature of the *Encyclopedia* is its set of 150 maps, some in full color, which function as either stand-alone reference maps or supplements other entries.

The *Encyclopedia* is a valuable starting point for further research on New Jersey’s history, culture and geography. Organized alphabetically, many entries are cross-referenced to related entries (the “Jersey Shore” entry is cross-referenced to one on “boardwalks”), and others conclude with bibliographic references for further study of specific topics. A classroom teacher seeking information about topics dealing with New Jersey could do no better than begin with *The Encyclopedia of New Jersey*. It provides a wealth of useful information about the state in a single source that is highly readable, well-organized and reflective of current scholarship.

The *Encyclopedia* does have some drawbacks which can be remedied in future editions. There is no overall index which makes locating various categories of information more difficult than necessary. Also useful would be categorical indexes (individual biographies, place locations, educational institutions, etc.). This would facilitate research by students into different aspects of New Jersey society. A listing of the longer, thematic entries (examples include ethnicity, immigration, and religion) would be of great value to educators who desire overviews of major historical and cultural topics. Beginning with these overview entries, an educator could have students read entries related to specific themes, facilitating connections between broad themes and specific individuals, events and locations.

While sample entries are included at the Rutgers University Press web site (http://www.scc.rutgers.edu/njencyclopedia/), teachers and their students would benefit from an interactive, web-based, teacher’s guide that connects the *Encyclopedia*‘s contents with potential classroom activities. If some of the maps were on-line, students could complete instructional tasks and then share their findings with peers in school. Entries from the *Encyclopedia* about specific geographic locations could be interpreted and analyzed in concert with findings from the interactive maps (for example, those dealing with the state’s geology), providing a strategy to integrate content standards from social studies and science in one or more lessons. - William R. Fernekes

**Selected Topics from the New Jersey Encyclopedia**

Paterson Silk Strike. America has had the most violent labor history of any industrialized nation and yet the Paterson Silk Strike of 1913 was uncharacteristically nonviolent. The strike was atypical in other ways as well in that both unskilled and semi-skilled workers joined together to shut down plant operations, the larger community of writers and artists were involved in the strike, and the silk weavers insisted on democratic control of the work stoppage rather than yield control to the more militant IWW. In search of an 8 hour day and a decrease in loom assignments, weavers and dyers gained support from New Yorkers as well, but alternative silk manufacturing in Pennsylvania foiled the five month effort. In the end, the workers did not gain the shorter day, but did revert back to two loom assignments per weaver.

Well written and insightful, this selection is a welcome addition to any secondary teaching unit on early twentieth century labor history. It gives students a glimpse into a case study that is provocative on many
levels. First of all, the Paterson strike is a clear example of how workers struggled for control over their work and their identity as workers. Secondly, the mention of semi-skilled and unskilled workers joining together signifies the shared working class identity which culminated in collective action. Thirdly, the culture created by the workers in Paterson was so engaging that it gained support from New York artists and writers. Lastly, this strike was very atypical in its lack of militancy, a stark contrast to the latter part of the nineteenth century. The bibliographic references are especially helpful to students wishing further information about this strike. Two classic accounts of the strike are listed along with a relatively new social history. - Sharon Sweeney

**Negro Leagues.** The creation of the Negro Leagues is an integral part of American social history; and yet, Lawrence Hogan gives only a sketchy glimpse into what life in the Negro Leagues was actually all about. Professor Hogan concentrates on New Jersey’s role in the 1887 decision to bar Blacks from baseball (it happened in Newark), and the creation of the Atlantic City Bacharach Giants. He briefly mentions the Newark Eagles and Jackie Robinson’s entrance into Major League Baseball at Roosevelt Stadium in Jersey City. What is most glaring is what is missing from this piece. For example, how did the creation, existence, and demise of the Negro Leagues affect African Americans throughout New Jersey as well as the United States socially, politically, and economically? Additionally, a brief explanation of “shadow ball” as it was called in the Negro Leagues would be helpful to students in order to gain an understanding of what the Negro Leagues were truly all about. Finally, what about “hometown boys” such as Larry Doby who were successful in both the Negro Leagues and Major League Baseball? An opportunity existed here to spark the interest of students in a topic they can both relate to and find interesting, but that opportunity was not pursued. - Sharon Sweeney

**Miss America.** The Miss America Pageant reflects the cultural, political, social and economic trends of the United States. While students reading Sharon Hazard’s article will gain an understanding of the pageant’s origins, the evolution of the pageant is only vaguely presented. The author overlooks the years 1929-1933, when the pageant did not run after religious and other conservative groups protested that “modern” contestants had low moral standards. Also omitted are Lenora Slaughter’s attempts to bring respectability to the pageant through her explicit rules and high expectations for contestants. Reflecting the nativism and discrimination of the 1930s Slaughter added rule number seven, which stated “contestants must be of good health and of the white race.”

In 1945, Bess Myerson, of Russian Jewish descent, was the first winner to challenge the original image of Miss America in a lecture on the topic “You Can Not Be Beautiful and Hate.” Unfortunately, the author ignores contestants such as Native American Mifauny Shunatona, Asian Yun Tau Zane and Puerto Rican Irma Nydia Basquez who also challenged Miss America traditions in the 1940s.

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The first African American crowned Miss America was Vanessa Williams in 1984. After Williams’ resignation, first runner-up Suzette Charles was crowned, thus becoming the second African American Miss America. Charles represented New Jersey, the state’s only Miss America, a fact omitted in the entry. Heather Whitestone, Miss America 1995 also deserves recognition for being the first winner with a disability. One of the most important pageant additions from 1944, the college scholarship program, is not highlighted. Such an addition reflected increasing female interest in pursuing higher education, wider career opportunities, and challenges to limited female gender roles.

One of the newest changes allows participants to make a public stand on a platform of her choice. At the conclusion of the entry, two winners and their platforms are highlighted.

The author heavily relies on content from the official Miss America Pageant website without including it in the bibliography. The Miss America Pageant is an important piece of New Jersey and women’s history that exemplifies how the concepts of “beauty” and the “beholder” have evolved. This should have been more of a focus in this entry. - Laura Sproul