ABSEGAMI:

ANNALS

OF

Eyren Haven and Atlantic City

1609 to 1904

Being an account of the settlement of Eyren Haven or Egg Harbor, and Reminiscences of Atlantic City and County during the Seventeenth, Eighteenth and Nineteenth Centuries

ALSO

Indian Traditions and Sketches

of the region between Absegami and Chicohacki, in the country called Scheyechbi.

With Maps of the New Netherlands (1656), West New Jersey (1698), New Jersey (1904), Atlantic County and Atlantic City

BY

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ATLANTIC CITY

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VOLUME I

Printed for the Author——Nineteen Hundred and Four.

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Manners and Customs of the Pioneers.

1700 to 1800.

E have seen in a preceding chapter that the first European settlers in this county were mostly whalemen from Long Island. The homes of these hardy men were generally along the shore —on or near the beaches—where they had their apparatus for securing the oil and places for storing the bone. Many of the "natives" of to-day are descended from the whalemen. The calling of these sturdy pioneers was exposing and dangerous, but usually very profitable.

The manufacture of salt by evaporation was also carried on extensively by the early inhabitants, who constructed shallow wooden vats, into which the sea water was pumped and left exposed to the rays of the sun for some days. This had the effect of carrying off the liquid and precipitating the salt to the bottom. In some cases wind mills were used for pumping purposes. Care had to be taken to prevent the rain from falling into the vats, to delay evaporation. This was done by sheds so arranged as to be moved back and forth, as necessity required. This salt was in demand as long as manufactured, being much cleaner and of better quality than any other in the market. The introduction of salt from the mines, however, so reduced the price of that commodity that the works along the coast fell into decay, and were abandoned many years ago.

Most of the pioneers in Atlantic County were also skilled in the mechanic arts, such as blacksmithing, coopering, carpentering, shoemaking, tanning and other useful trades. The men were proficient in the use of the musket, and some were great hunters and fowlers. Deer

Game in Old Egg Harbor.

could be started up in almost any wooded locality, and the salt marshes, bays and rivers abounded with geese, canvasback, brant, black ducks and many other kinds of wild fowls. On the marshes the eggs of meadow birds could be collected by the bushel. The waters were alive with fish of many kinds and the flats of the bays were covered with various kinds of shell fish. The forests abounded with red deer, bears, wolves, panthers, wild cats, foxes, rabbits, opossums, polecats, hedgehogs, and wild turkeys; pheasants, grouse and quails reared their broods in the thickets, and many species of smaller birds enlivened the woods with their songs. At the close of day the whip-poor-will—the "wekolis" of the Indians—came near the dwellings of men and sang the twilight hours away, and at midnight the hoot owls were heard, perched on the topmost branches of the tallest trees.

The women carded and spun wool, hackled and spun flax and tow, and then dyed the yarn they had manufactured with the bark or leaves of the forest trees or shrubs. They also wove the yarn into cloth, and then made it into bedding or wearing apparel. There was a loom in almost every house, and every family possessed at least one pair of wool cards, a spinning or woollen wheel, linen or flax wheel, and a hackle for combing the tow from the flax. The young women had no newspapers, magazines or novels to read, and no pianos or organs on which to play.

In those primitive times, hereabout, there were no stores, factories, churches, schools or roads, except Indian paths or hastily formed bridle paths.* The ambition of every enterprising man, from the Great Egg Harbor River on the south to the Mullica and beyond, on the north, was to have a farm, and with that intention he applied himself to the task of clearing the land. Indian corn and rye were the grains mostly cultivated. Wheat is a modern production of the soil of this locality. The soil pro-

*Horse-back riding was for many years a common mode of travel. Mr. Louis Richards, of Reading, Pa., (a native of this county) says that as late as 1811, when his father married Miss Rebecca Ludwig, of Berks County, Pa., he journeyed from Egg Harbor to Reading on horseback and returned to New Jersey with his bride in the same way.

Dwelling Houses and Mills. duced good crops of rye, but the farmers thought wheat could not be raised on Egg Harbor farms, and with that erroneous idea generations of them lived and died.

Grist and saw mills were introduced at an early date, and while the farmers were going some distance to mill, the mothers and children, who were sometimes left at home at night, were terrified by the noise of bears, wolves or wild cats, which were numerous and came prowling around the dwellings in search of food. At such times, those of the mothers and children who were brave-hearted would throw out a number of dead wild fowl to appease the hunger of their nocturnal visitors. But though the house-keepers were besieged by wild beasts, they had no fear of their Indian neighbors. Between the whites and the Indians there was always a bond of sympathy.

After the pioneers had their farms in a fair state of cultivation, most of the owners built thereon commodious dwelling houses, whose roofs and four sides were covered with cedar shingles or clapboards, nailed on with large-headed wrought nails. In some cases the nails were manufactured in the farmer's own blacksmith shop. The shingles were rove from huge cedar trees, whose age could not be estimated.

SLAVERY IN NEW JERSEY.

Around the evening fires in these primitive homes were collected the members of the household, consisting of parents and children, hirelings and in some instances slaves. A paper on "Slavery and Servitude in New Jersey" was read by the author of these "Annals" before the Monmouth County Historical Association, on October 30, 1902, and was subsequently published in pamphlet form. The monograph was sought by persons interested in the study of slavery in New Jersey, and copies are found now in a number of private libraries and in some of the public libraries of the country.

In this monograph it was shown that the first slaves in New Jersey were Indians. Indian slavery was no unusual thing in the colonies, prisoners of war being regarded as lawful spoil. That the Indians retaliated is also a fact of history, the first slaves that we hear of in North Carolina being white people whose masters were Indians. Both the Swedes on the Delaware and the Dutch on the Hudson were in the habit of enslaving Indian captives. However, the idea of making servants of the red men was soon abandoned, negroes brought from the west coast of Africa taking their places. The earliest instance of ownership of negro slaves in New Jersey is that of Colonel Richard Morris, of Shrewsbury, who, in 1680, had

Early Morning on the Boardwalk.

Slave Importing Encouraged.

sixty or seventy slaves about his mill and plantation. Ten years later, it is said, nearly all the inhabitants of northern New Jersey owned slaves. Slavery in New Jersey, although begun during the proprietary period, did not become a recognized system until the reign of Queen Anne, after which there was a steady increase in the number of slaves until 1776. The instructions given by Queen Anne to her cousin, Lord Cornbury, Governor of New Jersey, clearly indicated a desire to encourage the importation of negroes, and the Governor was told to report annually the increase in numbers.

The Queen was "willing to recommend" to the Royal African Company that the province "may have a constant and sufficient supply of merchantable negroes, at moderate rates," and the Governor was directed to "take especial care" to secure prompt payment for the slaves. A desire to stimulate the introduction of white servants led to a statute adopted in 1714, imposing a duty of ten pounds on every slave imported for sale. This statute, however, was repealed in 1721. The Council of New Jersey, in 1744, rejected a bill prohibiting the importation of slaves, declaring that even the mere discouragement of importation was undesirable.

The council maintained that the colony at that time had great need of laborers. An expedition to the West Indies had drawn off many of the inhabitants, and the privateering profession had attracted many others. For these causes wages had risen so high that farmers, tradingmen and tradesmen, only with great difficulty, were able to carry on their business. The question of a duty on slaves was again under discussion in 1761, for by that time the free importation of negroes had become a source of inconvenience, a large number of slaves being "landed in this province every year in order to be run into New York and Pennsylvania," in which colonies duties had been established. It is not related that any action was taken.

The author finds it difficult to determine to what extent negroes in New Jersey took part in the Revolutionary War. While a law adopted in 1780, providing for the recruiting of the remainder of New Jersey's quota of troops, forbade the enlistment of slaves, and another law passed the following year repeated the prohibition, it is a fact that slaves from New Jersey served in various capacities both the State and Federal governments during the war. There is record of two instances where a slave was manumitted by act of the Legislature as a reward for faithful service in the Revolutionary cause.

Perth Amboy was New Jersey's chief port of entry for slaves, and it was no uncommon thing when the trade was at its height to see there many negroes, freshly brought from Africa and still bearing their tribal marks. Adults sold for from £40 to £100. and a child of two to three years brought from £8 to £15.

The story of the abolition movement in New Jersey is a very interesting one. It was John Woolman, a Quaker, and a native of Mt. Holly, who first suggested the idea of abolishing the slave trade in America. Woolman published many tracts against slavery, argued against it publicly and made long journeys to talk with individuals on the subject. He died in 1772, when on a visit to England. Despite the teachings of Friend Woolman, Quakers figured as slave owners during all the Colonial period of New Jersey. However, there were those among the Friends opposed to the practice, and a

Abolition Society Formed.

cautious disapproval of slavery was adopted by the Quakers of New Jersey and Pennsylvania at their yearly meeting in 1716. In the minutes it is stated that, out of consideration for those Friends whose conscience makes them opposed to slavery, "it is desired that Friends generally do as much as may be to avoid buying such negroes as shall be hereafter brought in, rather than offend any Friends who are against it; * * * yet this is only caution, not censure."

About the year 1738 there was published, in Philadelphia, a book entitled, "All Slave Keepers Apostates," the author saying in his preface: "These things following are so far from offending or grieving my very dear and tender friends called Quakers, who love the truth more than all, that it is by their request and desire that they are made public." The "Friends called Quakers" took exception to this statement, expressing their disapproval of the book in a minute adopted at the annual meeting for New Jersey and Pennsylvania, held at Burlington that same year. The minute reads: "It is not improbable that some readers may be persuaded to believe the author is one of the people called Quakers, and that his book has been printed at their request, especially were they to be altogether silent on this occasion. Therefore, they have thought it fit, and hereby do give publick notice, that the book aforesaid contains gross abuses, not only against some of their members in particular, but against the whole society; that the author is not of their religious community, and that they disapprove of his conduct, the composition and printing of his book, and therefore are not to be accountable for its contents." Some have argued that this minute was equivalent to a declaration in favor of slavery—a declaration entirely at variance with the position of the Quakers in after years.

In 1786 a society for the abolition of slavery was formed in New Jersey, the constitution of which, after mentioning "life, liberty and the pursuit of happiness as the universal rights of men," ends with the statement that "we abhor that inconsiderate, illiberal and interested policy which withholds those rights from an unfortunate and degraded class of our fellow creatures." This society, of which Joseph Bloomfield was at one time president, was influential in obtaining legislation for the abolition of slavery in this State. A measure prepared by this society, and adopted by the Legislature in 1804, provided for the gradual abolition of slavery in New Jersey. Every child born a slave after the fourth day of July in that year was to be free, but should remain the servant of the owner until the age of twenty-five years, if a male, and twenty-one if a female. The right to transfer this "servant" to another person was guaranteed by the act.

This act and another one, passed in 1820, were ineffective in bringing about the desired ends, nor did the act of 1846 abolishing slavery lead to a complete emancipation.

In 1860 there were four slaves in Hunterdon County, one in Middlesex, one in Morris, two in Passaic, nine in Somerset and one in Warren. Hannah Mandeville, formerly a slave and said to be the last survivor of that system of bondage in New Jersey, died in Newark on November 10, 1902. Mrs. Mandeville before the war belonged to the old Condict estate, in Hudson County. When the war freed her she went to Pompton Plains with her husband, Anthony Mandeville, and lived there a number of years, afterward moving to Newark.

Obed Hicks, Last of the Slavers. It is of interest to note that the bill which removed from New Jersey's statutes the last vestige of slavery was passed so recently as 1880, the measure being introduced by the late Garret A. Hobart, then a member of the State Senate. An act permitting the master of a slave to take him or her to a public workhouse to be whipped had remained on the statute books for many years, contrary to the laws of the United States, and it was this obsolete law which was repealed.

When the question of slavery was before Congress, on April 19, 1784, Jefferson, who was opposed to the slave trade, proposed to exclude slavery from all the Southern and Western States admitted after 1800. The effect of the measure would have been to confine slavery to the southeast corner of the country. For the lack of a single vote the bill failed of passage. John Beatty, of New Jersey, was absent on account of illness. Had the Jerseyman been present the history of this country on the slavery question might have been wholly changed, for Mr. Beatty would have voted for Jefferson's measure.

In the monograph referred to, the story is told of the sole survivor of the last vessel to bring a cargo of slaves to the United States, as taken down by the author in 1888. This man was Obed Hicks, at that time nearly seventy years old, living in the pines near Egg Harbor City. The moral questions involved in the trade simply did not exist for this old fellow. He maintained that "niggers" or "blackbirds" were as good a cargo to run as rum or sugar. "As a slaver, the old man would argue, he got his $30 a month; while on a 'Quaker' ship, where the captain read prayers on a Sunday, he would get $14 and hard knocks. For his part he preferred the risk of hanging and his $30." In the most matter-of-fact way old Obed Hicks told of that last run of slaves in 1858. Incidentally they were boarded by a lot of revenue men just as they were ready to set out, "and the Wanderer was seized, but it was soon set right."

At the Calabar River they were to get a cargo from a trader named Fontana, "who looked like a Madagascar monkey." Unfortunately this man got quarrelsome aboard another ship and was chucked over to the sharks; that kept them a month, losing men from fever every now and then, but at length they secured "270 blackbirds, for whom we paid $30 to $50 a head." The captain had slaves of his own, and knew how to handle his cargo; he kept the women on deck, brought up the men in four shifts for four hours each and "made them wash themselves."

By this means "only seventeen died on the voyage; half of them committed suicide by doubling their tongues back into their throats." Those who were engaged in the enterprise lost heavily. Planters would not buy the negroes, as they could get no lawful title to them, and they were eventually given away to any one who would keep them.

During the winter evenings the male members of the old Egg Harbor families had some kind of employment, such as making or mending shoes, hoe handles, baskets, ladles and ox-bows, or moulding buck or duck shot, prepara-

Traveling Schoolmasters.

tory to a hunting or fowling excursion. While the males were thus employed, the females knit, sewed, carded tow, or spun flax, while the juveniles, under the tuition of the father or some of the older brothers or sisters, learned the letters of the alphabet, or were advanced in spelling and reading, or initiated into the mysteries of numeration. Many a child of that time in this way received the whole of his education. Often a member of the family circle read the Bible or some other book. In those days many people who were considered good readers usually spelt about half of the words as they were reading. There were no schools in the entire Egg Harbor district in that time, excepting sometimes one kept by a traveling schoolmaster, who received such pay as he could get from the people in the neighborhood. Some of these teachers were men of fair education, but their methods were necessarily primitive, and their discipline invariably severe. The range of study did not extend beyond the mere elementary branches, and the books were few and imperfect.

READING MATTER A CENTURY AGO.

A catalogue of books in the library of a West Jersey family has been handed down to us, and it indicates the kind of literature preferred by intelligent people of that period. A book, a pipe and an easy chair were comforts that the head of the family was wont to enjoy when evening came. In summer or winter it was all the same. At the end of the day's work he desired quiet until nodding time came. In his easy chair, by the light of a candle, he read and reread his favorite books, including Chatterton's works, Young's Night Thoughts, Shakespeare, Sully's Memories, Lyttleton's Letters, Drake's Literary Hours, Dobson's Life of Petrarch, Middleton's Life of Cicero, Dallas' Elements of Self Knowledge, Gibbon's Rome, Mayor's Universal History, Junius' Letters, Beddoe's Hygeia, Stark's Letters from Italy, History of Poland, Thelwale's Poems, Life of Cæsar, D'Israeli's Romances, D'Israeli's Miscellanies, Lavater's Journal, Cavallo on Magnetism, Clare on Fluids, Southey's Letters, Lairg's Scotland, Sullivan's View of Nature, Turkish Spy, Hutton's Recreation, Encyclopedia of Wit, Trusler's Synonyms, Newton's Principia, Burton's Anatomy of Melancholy, Williams' Sketches, Caleb Williams, British Poets, Rural Essays, and the Bible. The last named, in many families, was more often read than any other book.

In these days of many libraries and books it is not easy for the reader unacquainted with the literary history of the past to understand under what comparative difficulties our forebears had to struggle to secure their share of general reading. At present authors,

Liberty Tea Introduced.

publications and publishers have so multiplied that almost every little village may be said to have its equivalent for a circulating library. But a hundred years ago books and readers were few, compared with the present. One of these conditions arose from the fact that the former were high-priced, on account of the expense of their production, and the latter were not so numerous, because there was not such a passion for reading as now exists.

Looking over the following list of novels found in the library of the West Jersey family of one hundred years ago, we see how ephemeral is literary popularity. None of these books are known even by the bibliophiles of to-day: Watch Tower or the Sons of Ulthena, Honoria or the Infatuated Child, Don Sancho or the Monk of Kennares, Fate of Sponge Castle, St. Clair or the Heirs of Desmond, Tales of an Exile, St. Clair of the Isles or the Outlaw of Bana, Labyrinth of Cercira, Right and Wrong, Eccentric Philanthropy, Light and Shade, Margaret of Stafford, Hell upon Earth, La Belle Sauvage, Loriman, Sappho, Deserted Wife, Barons of Filsheim, Pride of Ancestry or Who is She, Philosophic Kidnapper, Aurora, Catastrophe, Terrific Tales, Delphine, Cave of Cefeuza, Ariana and Maud, Amasinla or the American Foundling, Village of Anecdotes, A Pup of the World, Tale of Mystery.

The avaricious woodmen in the long ago sharpened their axes and went in among the grand old trees of the forest, felling them to the ground in order to clear up farms and utilize the timber in building houses, barns, fences and other things belonging to civilized life. During the season of flowers, the uplands were radiant with the blossoms of dogwood, sassafras, laurel, wild rose and many other varieties of flaming shrubs and plants; the swamps, also, were fragrant with the blossoms of magnolia, swamp-lily, water cup, and scores of other kinds of sweet-scented and many-colored low-land flowers.

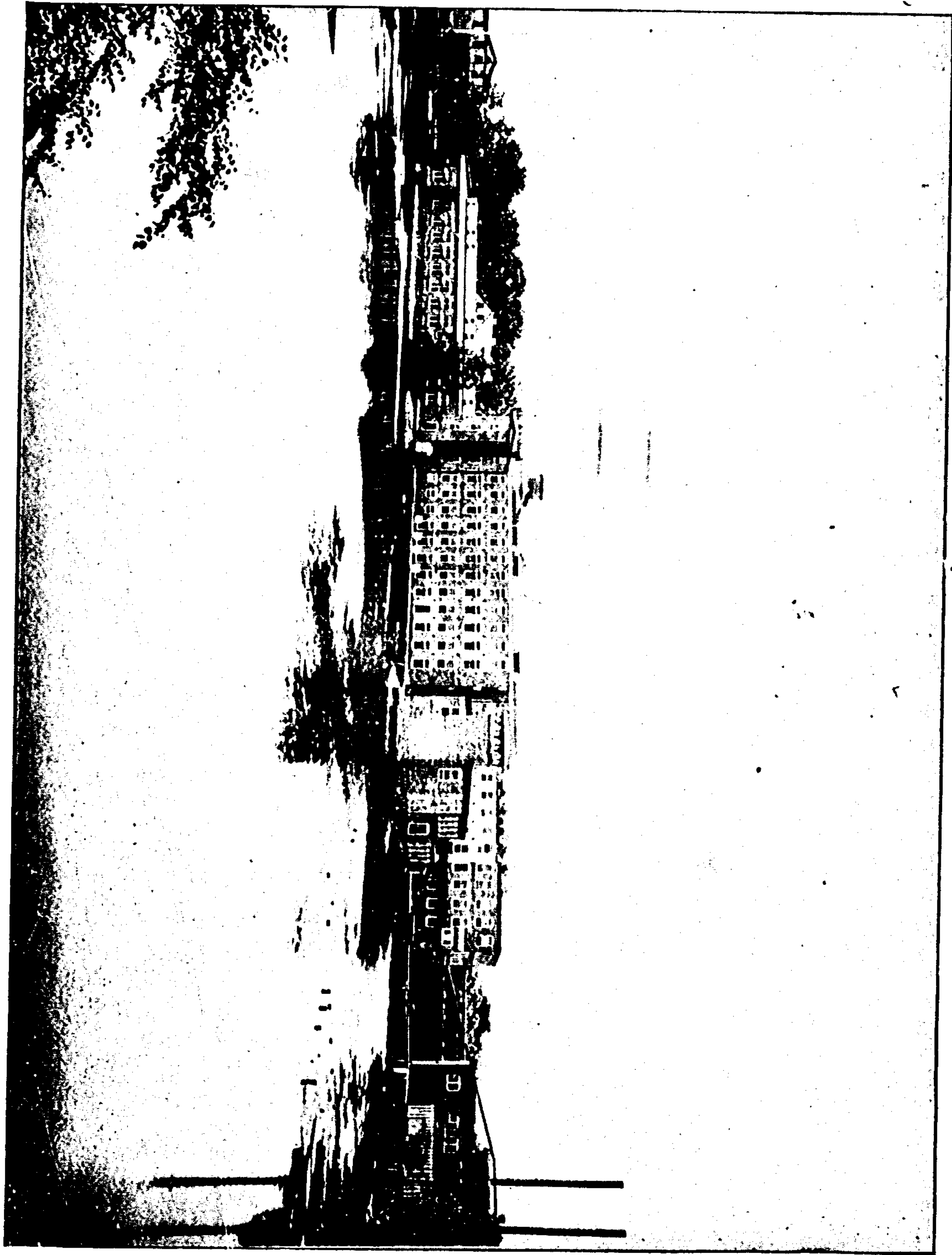
The eagle built his eyrie among the branches of the stately pine, and the turkey, grouse, pheasant and quails made their nests among the dead leaves on the ground. The buzzard, raven, owl, hawk, wood duck, quanck, blue-jay, robin, mocking-bird, whip-poor-will, gold-finch, red bird, sparrow, bobolink, cat bird, cedar bird, thrasher, blue bird, killdeer, and other kinds of birds raised their broods in the hollows of trees or on the ground, or built their nests in the trees and shrubs of the forest.

In the stormy days preceding the Revolution, when the colonists were in a turmoil over the stamp taxes levied

Tea Leaves and Tea Berries. by the mother country, it was considered unpatriotic to drink tea that had paid tribute to the government, and "Liberty Tea" was a popular drink. The native leaves most extensively used were probably those of a New Jersey bush that grows everywhere in dry woodlands and bears in June and July a profusion of delicate white bloom. An infusion of the leaves boils a clear amber color, and in looks is as attractive as real tea. Some effort has been made within comparatively recent years to revive the use of this plant as a substitute for tea on a commercial scale. The leaves are said to contain nearly 10 per cent. of tannin. The little plant whose scarlet berries about the size of peas are sold under the name of teaberries by fruit venders on city streets, is another herb which was long ago turned to use for tea, whence the common name by which it is known.

REVELATIONS OF AN OLD-TIME DEED.

Some hint of the occupation, education, etc., of most of the first settlers in Egg Harbor, and of the products of field, forest and stream hereabout is given in a deed of John Somers to his son James, dated the "twentyth day of ye first month called March," 1718, the consideration being the "natturall Love he hath & bareth unto his sd. son James Somers, and also for & Towards his settlement and advancement in the World, together with the sum of five shillings lawful silver money of America." The original copy of this deed is now owned by James Farish, of Linwood, by whom it has been kindly loaned to the author. In this deed John Somers, the first of the family of that name hereabout, conveys to his son James "one tract or parcel of land containing three hundred and fifty acres, let the same be more or less, as the same is admeasured layde forth & surveyed scittuate & being in ye Township of Great Egg Harbor & County of Gloucester afore sd., butting & bounding as hereafter followeth: having on the south east the sound, on the north east the lands of Andrew Steelman, on ye north west the creek called Patconck, and on ye south west by the land and plantation of John Somers. Together with all and singular the mines, minerals, woods, waters, marish land, creekes, swamps, savannas, fowlings, fishings, hawkings, huntings, forts, franchises, powers, proffits, comodities, heredittaments & appurtenances whatsoever to ye sd. three hundred and fifty acres of land belonging or in anywise appertaining, and all ye estate, right, title, interest, possession, property, claime & demand whatsoever of me the sd. John Somers, as well in law as equity, of, in, for or out of the sd. granted land and premises or any part or parcel thereof, with appurtinances and the revenue and reversions, remainder and remainders of the same and of every part and parcell thereof, with their and every of those appurtinances." * * * * * * * "It being part of som land I purchased of Thomas Budd, as



Mayslanding Cotton Mill.

Good Sense and Divinity.

by deeds from him to me bareing date the thirth day of November anno domini 1695 may more fully appeare, and allso that I the sd. John Somers hath not wittingly or willingly committed, suffered or don any act, matter or thing whatsoever whereby or by reason whereof the sd. granted premises is, are or shall or may be charged, burthened or incumbered in any title, charge, estate or otherwise howsoever or whatsoever other than the quitrent thereout issuing to our Lord the King, his heirs or successors, and the arraaerags thereof, if any be only exacted, and further that the sd. John Somers and all claimeing by, from or under him shall and will at all times hereafter dureing the space and term of seven years next enseuing the date hereof at the request and charges in the law of James Somers afore sd. make, doe and execute or cause or procure to be made don or executed all and every further and other lawfull act matter and thing whatsoever for the further better, more full and perfect conveying and confirming, assureing and sure makeing the sd. granted premises or any part thereof to my sd. son James Somers, his heirs and assigns forever by him ye sd. James Somers or his or their councell learned in the law shall be reasonably advised, devised or required, so as the person or persons to whome such request shall be made be not compelled or compellable to travell further than the town of Gloucester for the makeing, doeing and executing thereof."

This deed is witnessed by Jeremiah Adams, Joseph Dale and Thomas Oliver, and though signed in 1718, it was not acknowledged until six years later, as appears by the following:

"Memorand [Be it remembered] that upon the eighteenth day of May in the yeare of our Lord one thousand seven hundred and twenty-four there came before me, John Kay, Judge of the Inferior Court of Common Please in Gloucester County, Josephe Dale one of the wittnesses to the within deed and upon his solemn affirmation declared that he saw the within vender John Somers signe, seale and deliver the within deed to the [one] therein mentioned, and that he saw the within Jeremiah Adams and Thomas Oliver signe the same as witnesses."

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Rev. P. V. Fithian, who journeyed from Cohansey to Egg Harbor in 1775, kept a journal, and from this we learn something of the fastidious tastes of the people hereabouts in those days. He wrote: "I undersand the people in this wild and thinly-settled country are extremely nice and difficult to be suited in preaching. One would think that scarcely any but a clamorous person who has assurance enough to make a rumpus and bluster in the pulpit would have admirers here. It is, however, otherwise. They must have, before they can be entertained, good speaking, good sense, sound divinity, and neatness and cleanliness in the person and dress of the preacher.

Whale Oil and Candles.

This I found from the remarks which several of them freely made upon gentlemen who had formerly preached here."

For domestic illumination the pine knot was first utilized by the settlers; then the suet and fat of wild animals killed for food, from which they made the tallow candle, and then, drawing from nature's stores, they used the berries of a plant known in the North as the bayberry, in the South as the candle-berry and in other places as the wax-berry or myrtle-berry. The berries of this bush yielded a kind of wax, and candles made therefrom were valued above the common tallow candle by the pioneer housewives. When Kalm, the Swedish naturalist, visited New Jersey, Pennsylvania and other parts of this country in the middle of the eighteenth century, he was delighted with these candles, and described fully the process of boiling the berries and refining the wax. The pure flame, the fragrance and the faint green tinge all excited his interest. Beverly, the old-time Virginia historian, says of these candles: "They are never greasie to the touch, nor do they melt with lying in the hottest weather. Neither does the snuff of these ever offend the smell, like that of the tallow candle, but instead of being disagreeable, if an accident puts a candle out, it yields a pleasant fragrance to all that are in the room, insomuch that nice people often put them out on purpose to have the incense of the expiring snuff." The silk of the milkweed pods was woven into wicks for these candles. With the development of the whaling industry, and less primitive methods of domestic life, spermaceti came into use for candles, and whale oil and lard oil were burned in the tall lamps that were in use as late as the middle of the last century.

Seventy-five years ago, from 1825 to 1835, whale oil was still burned in lamps, and when there was no whale oil in the homes of Atlantic County, the families used the time-honored candle or the tallow dip. It was some years before the kerosene lamp was known, and gas was as yet unheard of in the cities. Indeed, coal was only beginning to compete with wood in the cities, and stoves were

Tinder Boxes and Matches.

just replacing the broad fire places of the immediate past. Wood was still invariably the fuel in the country, and coal, where it was used in the cities, was burned in open grates in parlors and living rooms.

The lighting of the fires was a process quite different from striking a match and starting a quick blaze. Matches were then thin slivers of wood, one end of which had been dipped in sulphur. To light them the tinder box was called into service; the flint and steel were struck together, over the box, until a spark was produced that was sufficient to catch in the charred linen or "tinder" within; then the match was applied, the sulphur blazed up and the candle or fuel was lit from that. A tinder box was made of sheet iron. *

Furniture for houses of the better class was of a substantial kind, somewhat massive and cumbersome, but well made, so that articles made then are stronger now than their modern successors. Mahogany was the favorite wood for handsome furniture, and was applied, for the most part, as a veneer.

The spinning-wheel had not entirely ceased its whir, and the hand-loom was still occasionally used. The old well sweep and bucket did duty in drawing water for the household. Barns and out-buildings were often thatched with straw. The more modern of the farm houses were ordinary frame buildings. Inside was the roomy kitchen, with its overhead beams and its wide fire-place, which constituted the family altar-piece. The blue and white tableware, so eagerly sought now by connoisseurs in china, was plentiful then in New Jersey homes. A little earlier than this, pewter dishes had been used for all everyday purposes. When a less costly product of the pottery was introduced for common use, the older housekeepers objected. They said the hard plates dulled the knives in cutting meat and they longed for the old pewter platters, that had required constant scouring, but paid for it by their brilliant display on the kitchen dresser.

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* The first practical sulphur match was invented by Chancel, of Paris, in 1805. The first friction matches were made by John Walker, at Stockton-on Tees, England, in 1827.

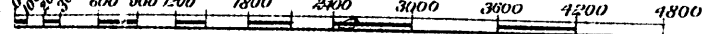
MAP OF

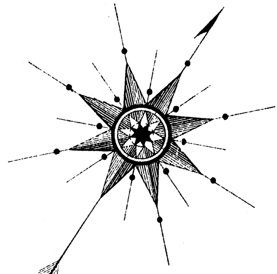
ATLANTIC CITY

AND ABSECON ISLAND.

Engraved for "Heston's Hand Book" and "Annals of Absegami."

Scale 1200 feet to One Inch.





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RISLEY'S

TO SOMERS POINT AND OCEAN CITY.

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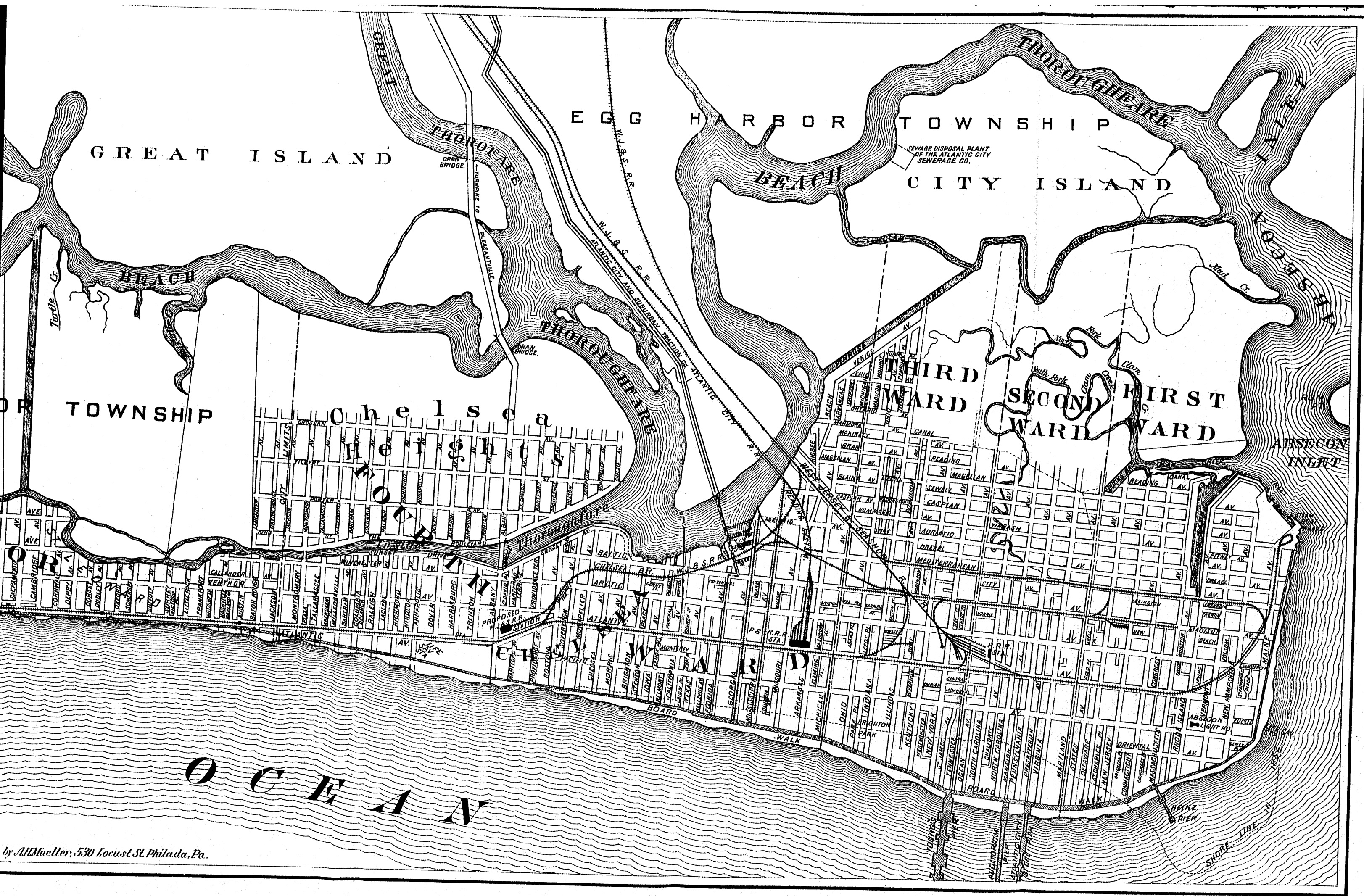

GREAT ISLAND
EGG HARBOR TOWNSHIP
CITY ISLAND
SEWAGE DISPOSAL PLANT OF THE ATLANTIC CITY SEWERAGE CO.
GREAT THOROFARE
BEACH THOROUGHFARE
THOROUGHFARE
INLET
ABSECON INLET
OR TOWNSHIP
Chelsea Heights
FOURTH WARD
THIRD WARD
SECOND WARD
FIRST WARD
BOARD WALK
OCEAN
by A.H.Mueller; 530 Locust St. Philada, Pa.