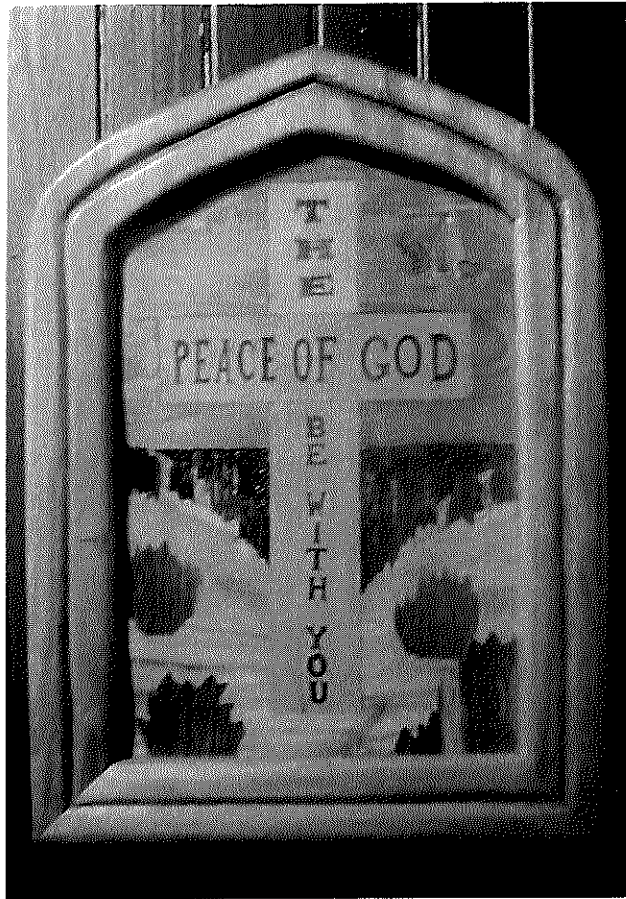


**The Racial History of the Episcopal Diocese of
Newark:
All Saints' Episcopal Church, Millington, New Jersey**

*Written By J.Carol Berry at the invitation of the Right Reverend Carlye J. Hughes
and the Racial History Commission of the Diocese of Newark*



The Plaque on the Front Door at All Saints'

The cover of this manuscript shows the beautiful plaque on the front door of All Saints'. This plaque was commissioned and created by a long-time parishioner, the late Jack Fuller. It was dedicated on January 10, 2010 on the Feast Day of the Baptism of Our Lord.

The plaque is an inlaid wood carving comprised of 12 natural woods: white pine, butternut, blue pine, tulip poplar, ebony from Africa, barberry, dogwood, bloodwood from South America, spalted birch from the nearby protected Great Swamp, black walnut, and sweet gum. The different woods come from near and far; they are varied in color and each has unique properties.

The plaque is mounted on white pine, a wood chosen for its strength and resistance to warping. The colors of the other woods show in the sky, sun, bird, bushes, cattails, water and sand bar depicted on the plaque. The cross is formed from dogwood, a tree that grows short and twisted and in legend represents humility. The letters which proclaim "The Peace of God Be With You" to all who enter are formed from bloodwood from South America.

These pieces of wood in their joining together have become something beautiful. This plaque seems a fitting symbol for how God's peoples, who like the pieces of wood forming the plaque come from many scattered places and experiences, can blend beautifully together in His house.

Clergy Leadership at All Saints' Millington, NJ

1906, The Rev. George W. Shinn, Vicar appointed by Bishop Lines
1906-1914, The Rev. Thomas Conover, Rector of St Bernards', Bernardsville
oversaw the mission with several supply clergy and lay people
1914, The Rev. George DeMott, Vicar
1914-1915, The Rev. Edward Scoville, Vicar
1916-1928, The Rev. August Ahrens, Vicar
1929-1937, The Rev. Willis Parker, Vicar
1938. The Rev. Gregory Locke, Interim Vicar (January to June)
1938-1941, The Rev. Otho Hoofnagle, Vicar
1941-1949, The Rev. George E. Rath, Vicar
1949-1964, The Rev. George E. Rath, Rector; All Saints now independent parish
1964, The Rev. Brewster Y. Beach, Priest-in-Charge (March to May)
1964-1971, The Rev. David St George, Rector
1971-1993, The Rev. Canon Alfred Salt, Rector
1993-1994, The Rev. Fred Magnuson, Interim
1994-2000, The Rev. Richard W. Wrede, Rector
2000-2002, The Rev. Molly Dale Smith, Interim (September 2000-January 2002)
2002-present, The Rev. Victoria Geer McGrath, Rector

RHC Mission Statement

The Racial History Committee of the Episcopal Diocese of Newark gathers, preserves, and explores the stories, experience, perspectives, and complexities of race relations between and among Episcopalians in northern New Jersey. Our principal focus is on the stories of BIPOC (Black, Indigenous and People of Color). We archive oral histories, writings, photographs, sermons, and similar materials from individuals and organizations throughout the Diocese of Newark and the Episcopal Church. The project seeks to gather these histories not only so that we may know and understand our history but also to acknowledge our own racism and individual prejudices in order to live our Baptismal vows “to seek and serve Christ in all persons, loving one another as God loves us, and to strive for justice and peace among all people no matter of race or culture respecting the dignity of every human being.”

A Note on Terminology for Racial Groups Discussed in This Manuscript

The terminology used to discuss racial groups has changed over the 100 years covered in this manuscript. I have used the words ‘black, African American, Negro and colored’ to indicate this population of people. I have used the words ‘indigenous, and Native American’ to discuss this other population of people.

Why Are We Exploring Racial History of All Saints’?

We are all aware of how much racial inequities and tensions have been, and remain, a part of life in this country, in our communities, and even in our churches. Although many Episcopal churches were built by slaves their descendants were often not permitted to worship there as black Episcopal churches were often separated by race. In some churches in our own Diocese, black people were discouraged and even prevented from attending white churches or relegated to worshipping in the galleries of those churches apart from white congregants.

What have we done and left undone in respect to racial injustice and healing? Has All Saints’ played any role in either contributing to, or opposing such inequities? How has All Saints’ responded to any racism within its own walls, in the surrounding community, in the Diocese, in the nation?

The purpose of this project is not to “dig up dirt” or to shame, blame, or lay guilt on anyone for unpleasant, hurtful racial incidences in our past. If we hope to heal the divisions that have separated us and move toward full inclusion of under-represented groups we cannot be silent about racial ugliness that has happened. We need to know the truth of racial injustice and discrimination which have so adversely affected people who are not white. We cannot remain silent. Silence can indicate complicity and as the lyrics of the song *King of the Ashes* by Nashville singer and songwriter India Ramey¹ say “Hate is the gasoline and silence is the matches.”

In looking back and reflecting on our own history, we hope to recognize, and honestly acknowledge any wrongs that may have happened. Only then will we be able to identify where we may have acted inappropriately, what we could have done better, how we can avoid repeating errors and build a better future for all of our children.

¹ India Ramey is the sister of Sister Monica Clare’s of the Community of Saint John the Baptist, Mendham, NJ

Racial History of All Saints’ Episcopal Church, Millington, New Jersey

The focus of this project is to explore the history of this parish by gathering information on All Saints’ response or lack thereof to discrimination and injustice directed toward persons who are black, indigenous, and people of color (BIPOC) within the parish, community and diocese.

All Saints’ is located in the south western most part of Long Hill Township, Morris County, New Jersey. A challenge of this project in this parish is that the number of non-white people who reside in Long Hill Township, previously known for many years as Passaic Township, is small. The 2010 census reported less than 1% of Black people, 0.09% American Indian, 6-10% Latino/Hispanic and 6-7% Asian residing in the area.[1] The 2022 census showed little change from 2010, but 3% of respondents claimed two or more races (Table below). Of these groups, the numbers of people likely to attend All Saints’ would be even smaller.

2022 Census Millington and Long Hill Township, New Jersey

	<u>Millington</u>	<u>Long Hill Township</u>
Population	3,161	8,649
	<u>Percentage of Population</u>	
White*	84	81
Asian*	7	6
Hispanic/Latino**	6	10
Black/African American*	<1	<1
Native American/Alaskan Native*	<1	<1
Native Hawaiian/Other Pacific Islander*	<1	<1
<u>Two or more Races</u>	<u>3</u>	<u>3</u>

*Alone, **Hispanic includes respondents of any race

While researching the main focus for this project, I found information about All Saints' experiences with other groups who may be marginalized because of age, gender, culture, social, educational, or financial status. The history of the interactions of All Saints' with these other groups is included at the end of this manuscript.

A determination of how All Saints' responded to racial discrimination and injustice can be revealed in how its people spent their time, energy, and money. Information to support this document has been gleaned from examination of parish records, vestry minutes, annual reports, parish outreach records, letters to the parish, oral history from parishioners, written historical documents, published books and literature covering pre-1700 to present day.

Beginning of the Beginning: Pre-1664 to 1906

Area and early settlers

The tone of this exploration into the racial history of the diocese with respect to this parish seems to have been set by the early residents of this area, especially by those who dreamed of building an Episcopal Church in Millington and saw their dream realized.[2-4] The early residents of Millington included wealthy, prominent and influential people, a renowned maritime artist, social reformers, farmers, builders, slave owners who profited from slavery, and those who helped slaves to freedom.[5,6]

Long Hill Township was once called Long Hill and Passaic Valley. Before white settlers arrived, this area was occupied by the Lenni-Lenape tribe of the Delaware Indians. Long Hill Road, a main thoroughfare, evolved from a stagecoach route connecting Newark and Elizabeth to Millington and is believed to once have been an Indian trail. After the English defeated the Dutch in 1664, proprietors in England appointed John Harrison as agent to purchase land claimed by the Lenni-Lenape Indians. I have no information as to whether this purchase was accomplished fairly. Indigenous people in the area gradually declined until 1759 when 100 indigenous families were placed on a reservation in Burlington and others migrated westward as settlers moved in.[7]

Labor was needed to establish the colony of New Jersey. When it became a crown colony in 1702, the colonial government awarded settlers additional acreage for every slave they brought with them.[8] Lord Cornbury, the first royal governor, was encouraged by the crown to develop slave importation from Africa.

In 1790, when the first US census was taken, there were 11,423 slaves in New Jersey; 5.6% of these were in Morris County and 15.8% were in Somerset County. [9,10] But while slaves were initially encouraged, free black persons were barred from owning land in colonial New Jersey. In 1786, slave importation was banned in New Jersey and free blacks with intent to settle in the area were forbidden from entering the state.[11]

One of the earliest settlers in Millington was Solomon Boyle, aka 'Planter Boyle', an Irish immigrant, who in 1730 purchased 600 acres from the Proprietors of East New Jersey. This land became known as the Boyle Tract. For a few generations the Boyle family farmed. Solomon and his son built homes on Old Mill Rd and established a gristmill, sawmill (Boyle's Mill), and forge on their property. These mills operated until 1902 and gave Millington its name.[7,12]

Another early settler was Daniel Cooper. He was born at sea in 1695 as his family emigrated from Holland to America. In 1732, Daniel purchased a tract in the easternmost part of Millington, and built a home on the corner of Long Hill Road and Carlton Road, not far from All Saints'. Parish records do not confirm if members of Daniel's family were later parishioners of All Saints' but provide evidence of the existence of slavery in the proximity of All Saints'. The early Cooper family owned slaves as indicated by shackles found in the cellar fireplace in this home where the slaves cooked. Later generations reformed and the home became a known stop on the Underground Railroad. The Cooper family also owned several more homes on Long Hill Road and Carlton Road.[7,13]

The nearby Millington Gorge was also believed to have been a safe place for fugitive slaves to hide. The Gorge and the Cooper House were both close to the Great Swamp, another place where escaping slaves could hide.

In 1870/1871 the Delaware, Lackawanna and Western Railroad extended its line from Summit westward to Millington and beyond, thus opening this rural area to workers and settlers from more urban parts of New Jersey.

Frederick Nishwitz (1829-1900), was born in Germany, and immigrated to America at age 11 with his parents in 1840. As a young boy, Frederick helped on his father Peter's farm in Long Hill where his family had settled. At 15, he was apprenticed to John Hubbs, a manufacturer of agricultural implements in New York; at 20, Frederick bought the business from his employer. In 1870, Frederick settled in Millington where he purchased the Boyle Tract previously owned by Solomon Boyle and built a home. In 1879, Mr. Nishwitz invented the Acme Harrow, a cultivating machine, which became known throughout the world. He

established a factory for manufacturing the Harrow at 109 River Road in Millington and employed 125 men.

In 1881, Mr. Nishwitz petitioned for better educational facilities, but then opened a private school, known as Millington Academy, on his property. This school was for elementary students through highschool and college preparation and was attended by students from Millington, Basking Ridge, and Bernardsville.

Mr. Nishwitz was Presbyterian and in 1888, he gave 135 acres of land to the Meyersville Presbyterian Church, previously known as The German Evangelical Church. [7,12,14,15]

Mr. Nishwitz's descendants were greatly involved in the establishment of All Saints' Church. Through Nishwitz's daughter Wilhelmina and her husband Frederick Taff, land from the Nishwitz's estate that had been part of the Boyle Tract was donated for the All Saints' Church building. Effie Taff, granddaughter of Mr. Nishwitz, married Frederick Schmidt. This family owned the Millington Quarry who donated stone for the building of All Saints' in 1905, and again in 1957 for the church extension. Doretta, another daughter of Mr. Nishwitz, married Frederick Palmer Kelly who was the architect for the Rath House, the early rectory at All Saints'. [3,4,12,14]

Mr. Nishwitz died in 1900. In his obituary, he was described as "a public spirited and progressive person, having done much to advance educational facilities in his locality and given generously to all measures for the public good." [3,4,7,12,14]

Duane H. Nash (1843-1905) came to Millington in 1882 and made a home at 123 Cross Hill Road, next to Frederick Nishwitz's home. Mr. Nash was Mr. Nishwitz's partner in the manufacturing of the Acme Harrow. Mr. Nash gave considerable money for the building of All Saints' and then gave additional money for the building of the bell tower. He also built the train station in Millington for the Delaware and Lackawanna Railroad train-line. [13-15]

Mary Hudspeth Benson (1824-1905), was a social reformer and resident of the Greenville section of Jersey City. She fought for a safe playground for immigrant children and was an advocate for the troubled children of criminal parents. She provided clothing, food and suitable homes for those children. She gave 'wayward' young girls shelter in her own home or found homes for them; provided Christmas gifts for needy children; fought for public sanitation and street

cleaning, and for a waiting room for trolley car drivers to use between runs. In 1865, She had been a witness for the prosecution at the Lincoln assassination trial. Benson and her family used to travel to Millington to visit her son Robert Hudspeth, a lawyer, federal judge and senator. Robert Hudsbeth bought 60 plus-acres of the Boyle tract on which he built a home. In 1902, She relocated permanently to Millington to live near her son.[16,17]

Sydney Norris Ogden (1853-1907) was the son of Morris Lewis Ogden who engaged in a cotton shipping business in Mobile, Alabama. After studying law, Morris moved his family to Washington, DC. While there, Sydney Ogden was a playmate of President Lincoln's sons. He was a lineal descendant of John Ogden, founder of Elizabethtown, NJ and a great grandson of the Rev. Uzal Ogden, second rector of Trinity Church, Newark (1788 to 1804/5). His wife was Mary Depue, the daughter of State Supreme Court Justice, David Depue. He was appointed by the United States Coast Survey as a hypographer and topographer then left to head Mutual Benefit Life Insurance Company, Newark. He was one of the incorporators and parishioners of St. James Episcopal Church, Newark but was a summer resident of Millington and supporter of the building of All Saints'. The wedding of Sydney's daughter, Lucy Ogden, was one of the earliest held at All Saints'. Later, his grandson, the Rev. Edwin Bell, was an assistant priest at All Saints'. [18]

The following is a brief History of All Saints'. Millington residents who had wanted an Episcopal church in their community since 1886, but had no firm plans for building one. During this time, the people of Millington met in each other's homes, in the Millington Schoolhouse, or traveled to St. Marks' in Basking Ridge for church service. In November 1903, Mrs. Hudspeth Benson visited the Right Rev. Bishop Edwin Stevens Lines at his office in Newark a few days after his consecration to ask if he would consider building a church there. In 1904, the Bishop met with those desiring to build a church in Millington. A Ways and Means Committee and a Planning Committee were established; land and funds were donated and promised; others donated stones and building materials. The Rev. Thomas Conover, rector of St Bernard's Episcopal Church, was given oversight over the mission. Children of the new mission held a picnic fair for All Saints' "Birth" Day and raised \$150 for the cause; children in the Sunday schools of the Diocese collected pennies every Sunday during Advent and donated \$500 for the new church. The church building was completed and in 1906 consecrated by Bishop Lines. [2,3,4] Sadly, Mrs. Hudspeth Benson, Mr. Duane Nash, and one of the architects of the church, Mr. William Stone, who were closely connected with

the establishment of All Saints', passed away before the building was completed. Coincidentally, Mr. Nash and Mr. Stone were both killed in train accidents.

1906-1928

For the first 10 years, many vicars and lay readers served for short periods with oversight from the Rev. Thomas Conover. In 1916, the Rev. August Ahrens was appointed as the first full time vicar.

Response to Discrimination and Injustice Directed to Blacks, Indigenous and People of Color (BIPOC)

The following stories are included because they provide examples of the racial climate of this area where few BIPOC people resided then or now. Each of these four people was concerned about making the world a better place for all. Three were African American and one was white; two served in the US military, three were pilots, one was a flight instructor, one a veterinarian, and one was a priest in the Episcopal Diocese of Newark. All had a connection of some kind with All Saints' Millington.

Mrs. Estelle Terry and Captain Robert Terry

When my family began attending predominantly white All Saints' in 1986, one of the first people to visit our home to welcome us to the parish was an African American lady, Mrs. Estelle Brock Terry. She was accompanied by an All Saints' vestry member, Mr. Bill Smith, who was white. Mrs. Terry lived on Lord Stirling Road in Basking Ridge and Mr. Smith lived one block away on Manchester Drive. While Mrs. Terry attended services at All Saints', she was not registered as a parishioner. Around the 1980's there was a 'Visiting Team' at All Saints' who welcomed new families into the community; perhaps Mrs. Terry was a member of that team or was simply invited to accompany her neighbor, Mr. Smith on a team visit.[19,20]

Before moving to Basking Ridge, my family had lived in Summit. The warm welcome extended to us at All Saints' helped to solidify our decision to join this church and we have remained here ever since. I vividly remember Mrs. Terry because the welcome at All Saints' was in such stark contrast to the cold, uninviting reception we had received at Calvary Episcopal Church, Summit when we were looking for a 'home church' there.

Unfortunately, Mrs. Terry left All Saints' before my family had a chance to get to know her. I do not know the reason for her departure or why she was never

officially a member of All Saints'. In seeking information about Mrs. Terry, I learned that she was a widow. Her late husband, Robert Terry, was born in 1911 on a farm in Mendham where his parents worked. His father bought a small farm on Lord Stirling Road in Basking Ridge; Robert grew up in this home and graduated from Bernardsville High School. Across the street from the Terry home, the Somerset Hills Airport was scheduled to open in 1932. Robert was hired by the airport manager, George Viehmann, to help with construction. He successfully bargained with his supervisor for flight instruction in exchange for work to clear the airport runway. He soloed in 1932 and became a chief flight instructor at the airport. In 1939, he received his commercial pilot's license from the School of Aeronautics at the Somerset Airfield and his official instructor's license in 1940. While he could not rent a plane because he was black, facility staff and friends always stepped in and co-signed on his behalf.

In 1941, wishing to serve his country in WWII, he applied to the Army Air Force, precursor of the United States Air Force. Despite his having logged thousands of hours in the air as a civilian pilot, he was rejected because he was considered too old at age 30 for combat missions, but more significantly because he was black². Determined to serve, he became a flight instructor at Moton Field, Alabama, for the all black fighter and bomber squadrons of the Tuskegee Airmen, the first black military aviators in the US Air Force. The young men he taught flew fighter planes during the campaign in North Africa and Italy and served America well.

At Tuskegee³ Mrs. Terry packed parachutes for the pilots, delivered mail, learned to fly, and gave birth to the couple's son. She was also a licensed pilot and flew various aircraft, including bombers.

After the war, the Terrys returned to their home in Basking Ridge. Captain Terry had hoped to get a job as a commercial pilot and sent out applications to every commercial airline, but he never got further than his first interview after they saw that he was black. Captain Terry continued working at the Somerset Hills Airport as chief pilot and instructor and also ran an air taxi service to La Guardia and other nearby large airports. In 1958, Captain Terry died, leaving his wife and their 11 year old son, Robert Terry, Jr.

² See *Half American* by Matthew F. Delmont, 2022 for more about racial discrimination in the US Army Air Corps.

³ See youtube documentary by Lawrence Walker, for Mrs. Estelle Terry's experiences with racial discrimination at Tuskegee: *To Serve My Country, To Serve My Race*, 2021

After her husband's death, Mrs. Terry and her son moved away from Basking Ridge to care for Mrs. Terry's ailing mother, but kept her home in Basking Ridge. During the 1970's through 1990's Mrs. Terry and her son and his family were once again living in Basking Ridge. For many years, Mrs. Terry worked as a nurse's aide at the Lyons Veterans Hospital in Basking Ridge; she died in 2009 in Selma, Alabama at age 93. Robert Terry, Jr., converted to the Muslim religion and changed his name to Qaaim Saalik; he was an accomplished artist in pottery in the community, a graduate of the University of Alabama and later a professor at Seton Hall University.[21,22]

It was not until 2007 that a Congressional Medal of Honor was struck to collectively honor the Tuskegee Airmen and their instructors. The service of this group helped pave the way for full integration of the armed forces. Fifteen years later on July 21, 2022, Captain Robert Terry and his wife Estelle were each posthumously awarded a Tuskegee Congressional Medal for their perseverance through racial discrimination to help the war effort. The medals were presented to Terry's son, Dr. Saalik, and two granddaughters, Malika Ra and Ramdasha Bikceem. A monument featuring a granite slab with a bronze plaque was also dedicated by the citizens of Bernards Township as a memorial for the Somerset Hills Airport and to honor Captain Robert and Estelle Terry for their struggles against segregation and racism. The monument is on Maple Avenue in Basking Ridge opposite the War Memorial Field, at the previous site of the airport where Captain Robert Terry had been a flight instructor, 1.5 miles from All Saints'.[23]