

189

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The Bulletin  
OF THE  
Oxford Second  
Presbyterian Church

OXFORD, NEW JERSEY



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Rev. Andrew Gilbert Yount, Ph.D.  
*Pastor*

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*Be careful for nothing; but in everything  
by prayer and supplication with  
thanksgiving let your  
requests be made  
known to God*

*And the peace of God, which passeth all  
understanding, shall keep your  
hearts and minds through  
Christ Jesus  
Philippians IV. 6. 7*

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## STATED MEETINGS OF THE CHURCH SUNDAY SERVICES

Sunday School, 9:30 a. m.  
Church Worship, 10:30 a. m.  
Young People's Meeting, 7 p. m.

The Trustees meet on the first Tuesday of the month.  
The Ladies Aid Society meets on the first Wednesday of the month, at 2:30 p. m.  
The Lord's Supper is observed at Easter, and on the second Sundays of July, October and January.  
The Annual Business Meeting comes in last week of March.

## CHURCH OFFICERS

Elders—Abram Pittenger, Elisha B. Foss, Edward T. Green, Lewis Bergenback.  
Trustees—Harry Miller, James Radel, George Docker, Jr., Charles Renner, Fred K. Sarson, Lewis E. Green, Edward Sharps, Charles Dux, Benjamin Green.  
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Bulletin No. 189. November 12th, 1933

## Morning Worship

Doxology  
Invocation and Lord's Prayer  
Psalm 46      sel. 16  
Hymn 56  
Creed and Gloria  
Scripture Lesson  
Prayer  
Anthem  
Offering  
Hymn 189  
Sermon  
Hymn 368  
Benediction

## Prayer

"O God, who art the hope of all the ends of the earth; remember the whole creation pity our race, and save the world from sin. Protect our land from whatever threatens her welfare, so that religion and virtue may flourish more and more. Give humility to the rich and grace to use their riches to thy glory, bless the people in their callings and families, and be thou a refuge to the poor in distress. Make every home a shelter from temptation and a nursery of noble youth. Give peace, O Lord, in our time, and unite all hearts in the love of thy dear Son, our Saviour."

"What does it mean to Believe in Christ?" is the topic for the young peoples meeting tonight. These Sunday night services are growing in interest and importance, especially are the young developing in skill in leading the meetings and in taking part actively in them. The Bible is used by all and each meeting is in the nature of a Bible reading.

(concluded from page one)

"Then the grave was filled with earth. It was the custom of most tribes to light fires on the graves for four nights after burial."

The present number of the Algonquian family is about eighty to ninety thousand of whom about forty five percent are in the United States. The rest are in Canada  
(The end)



## Ladies Take Notice

A covered dish luncheon will be held at the home of Mrs. Ben. Green on Tuesday.

Lunch will be served at 12 o'clock.

at this meeting plans will be completed for the quilt which the ladies expect to have finished for the fair which will be held on December 8th.

----- By the President

The community has been shocked by the terrible automobile accident in which four men were burned to death. Two of them Oxford citizens,--John Cryan and Carl Frederick Neustadt. the others were from N.Y. City. Both Cryan and Neustadt were buried last Monday, the former in the morning from the Catholic Church, and the latter from the home of his parents, in the afternoon. Mr. Cryan leaves a widow and two children. Mr. Neustadt was single and 31 years of age. The stricken families have the deep sympathy of the entire community.

Mrs. Mary Docker of Bound Brook sends \$5.00 which she contributes to the special fund for the Bulletin.

She adds: "As you know I am one of the oldest members of the Oxford Church, and I am enjoying the Bulletin very much.

I wish to help a little to have the Bulletin continued." Many thanks!

Mrs. E.F. Stout of Cleveland Ohio, also sends \$2.00 for postage and the fund, and Mr. Theodore Little \$1.00. All these with those noted in last issue make a very encouraging start.

We are pleased to add to our weekly mailing list the name of Mrs. William Dawes of Oxford.

Mr. and Mrs. George B. Harvey of Maylan, Pa. were in Oxford recently, and Mrs. Harvey (Caroline Lukens) kindly made a call at the Manse.

Dr. Tannison has some unique relics of Jasper Smith, about whom Mr. Cooper recently wrote in this paper. One is a picture showing his great white beard, and an exhorters license dated 1851, and a poem in manuscript written with a goose quill. The script is beautiful.

## The Indians Tribes of the Delaware Water-Shed

By. Claude Crarup

(continued)

The north Jersey mountains have many caves and rock shelters which have been used by the Indians, more or less, depending on the accessibility and the nearness of the water supply. Some of these rock shelters have been excavated by the writer and some fine specimens of stone weapons and implements have been found.

One of the oldest Indian trails may be traced from central Jersey to Manunk-Chunk.

This trail crossed Warren county from Point Mountain to Sykes Gap then across the Meadows to Pequest, at this point the trail branched, eastward toward Great Meadows and Sussex County, and westward toward the Delaware River. An old legend tells of a

large party that made camp on Mountain Lake, and while there the entire party was stricken with a sickness, supposed to have been caused by eating fish taken from the Lake. Most of them died, and the survivors buried the dead in one large grave. Several stories of a large burial ground on the top of Jenny Jump mountains were long current, and a party of four, including the writer, went to the place to investigate the supposed burial mounds, and after careful examination, found that they were nothing more than markers placed there by the early settlers.

A cache of axes and spears was found when excavating for the barn on the farm now occupied by Joseph Shoemaker. This cache is now in the possession of the writer

Dr. Cummings of Belvidere N.J., who has a large collection of New Jersey relics, has, I believe, some of the finest specimens to be found anywhere in the state.

The religious belief of the Algonquian tribes was the same as in all others.

Their deities included objects animate and inanimate, and they were of great variety but the one to whom the creation and control of the world was ascribed was the same in character as in other tribes, though known by different names. The Lake tribes knew him as Michabo; the Siksika tribe named him Wapiw; the New England tribes called him Kichtan, Wocnard and various other names.

He it was who created the world, peopled it with game and other animals. He taught his favorite people the arts of the chase and gave them corn and beans. The objects of nature were deities to them, as the sun, moon, fire, trees, lakes and various animals.

(Continued next page)



There was a general belief in a soul, shad or immortal spiritual nature, not only in man but in animals and all other things.

They also believed in a spiritual abode to which the soul went after death of the body.

Among the Delawares descent was reckoned in the female line, and in the most of the Northern tribes in the male line. It was from the Algonquia tribes that the white settlers first learned to make hominy, succotash, samp, maple sugar, jonnycake etc.

Gookin in 1674, in describing the method of preparing food among the Indians of Massachusetts, says, "Their food is generally boiled maize, or Indian corn, mixed with kidney beans. To this pottage they frequently add fish, either fresh or dried such as shad, eels, alewives and meats of deer, bear, raccoon, rabbit, turkey, etc."

Their clothing was composed of the skins of animals, tanned soft and pliable, and was often ornamented with fringe, perforations, beads and paint. The dress of the women consisted usually of two articles, a leather shirt, or under garment ornamented with fringe, and a skirt of the same material fastened round the waist with a thong or belt reaching nearly to the feet. The legs were covered with leggings and the feet with moccasins.

The men usually covered the lower part of the body with a beach-cloth, and often wore a skin mantle thrown over one shoulder.

Their means of writing was of the picture type. In no other tribes north of Mexico was picture writing developed to the advanced state that it reached among the Delawares. The figures were scratched on pieces of bark, slabs of wood, slate. Some of the latter may be seen in some of the larger collections. The mortuary ceremonies among these Indians was thus described by Zoisberger: "Immediately after death the corpse was arrayed in the deceased best clothing and decked with the chief ornaments worn in life, some times having the face and shirt painted red.

Then laid on a mat or skin in the middle of the hut and the arms and personal effects were placed about it. After sunset, and also before daybreak, the female relations and friends assembled around the body to mourn over it. The grave was dug generally by old women, inside it was lined with bark and when the corpse was put in it, four sticks were laid across, and a covering of bark was placed over those. (see page one)

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