

ANTIQUITIES  
OF THE  
PARISH CHURCH

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GENEALOGICAL SOCIETY  
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9635  
INCLUDING  
OYSTERBAY  
AND THE  
CHURCHES IN SUFFOLK COUNTY,

ILLUSTRATED FROM

LETTERS OF THE MISSIONARIES,

AND OTHER AUTHENTIC DOCUMENTS.

BY HENRY ONDERDONK, JR.,

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# Antiquities of Hempstead Church.

BY HENRY ONDERDONK, JR.

Hempstead was settled in 1643, by Presbyterians and Independents, who built a house of worship and maintained a minister by a town rate. We cannot give a clear account of the early ministers. In 1651 Rev. John Moore styles himself "Minister of the Church of Hempstead."

In a letter of the Dutch ministers at New York (1657) it is stated that "At Hempstead there are some Independents; also many of the Dutch persuasion and Presbyterians. They have a Presbyterian preacher, Richard Denton, an honest, pious and learned man, who has in all things conformed to our Church. The Independents listen attentively to his preaching, but when he begins to baptise the children of parents who are not members of the church, they sometimes burst out of the church."

In 1657, July 15th, Gov. Stuyvesant, who favored the Presbyterian interest, visited Hempstead in hopes of settling Mr. Denton's continuance there, and says: "If he cannot be persuaded to stay, you must then look for another able and godly man; but as Mr. Fordham, sometime your minister, left the place and exercise of the ministry without our wish or knowledge, and for little or no reason, we cannot admit of his coming back again."

The quarter's rate for Mr. Denton in 1657 was £17.10, being a levy of 3½ pence to the acre. In 1658 it was paid in wheat at 5s. per bushel, or oats at 2s. 6d.

In August, 1657, traveling preachers of the Society of Friends began to visit Hempstead, and by inveighing against paying money to "hiring priests," in the course of time drew off many from the church.

1660, November 10. The town order a house end to be set up to Goodman Pearsall's house, for the entertainment of young Master Fordham, and that the meeting-house be repaired and made comfortable to meet in.

In 1661, February 15th, some people of Hempstead write to Gov. Stuyvesant that:

"From the want of a minister, now so long continued, many of our children are yet unbaptised." The Governor sent (March 12th) Rev. Samuel Drisius to them, who preached and baptised forty-one children and an aged woman

In 1662, May 16th, the town had voted a salary of £70 to Mr. Jonah Fordham, who had been one year amongst them; but the magistrates had to send to the Governor for a warrant against some that refused to pay the minister's rate.

1670, April 1st. By major vote the minister of the town is allowed to have free pasture for six oxen.

1671, April 25. The town-house or the parsonage lot is sold at £9 in corn.

1674, November 30. Some of the townspeople petition the Governor "to install such authority among us as may be a means under God for upholding and maintaining the ministry, the worship of God and the Gospel of the Lord Jesus Christ amongst us, that the honor of God might be promoted and his Sabbaths observed, for the good of us and our posterity."

1678, January 7th. By major vote it was agreed to build a meeting-house forty by twenty-six feet, and twelve feet in the stud, with a leanto on each side.

1679, May 26th. Gov. Andros forbids Quaker meetings in Hempstead, but to no purpose.

1680, May 12th. The old meeting house and the fort enclosing it were sold at outcry for £2.12 in meeting-house pay.

1682, May 6th. By major vote at town-meeting, Rev. Jeremy Hobart is called to be minister. A house eighteen by thirty-six feet is to be built for him to live in. His salary was by subscription, £70 in corn or cattle, and his fire wood brought him at free-cost. Jeremy Wood is allowed 10s. a year for looking after the opening and shutting of the window-shuts of the meeting-house, and to look carefully after the hour-glass. Though

the town had ordered a bell from Amsterdam as long ago as 1656, it seems not to have arrived, for Richard Gildersleeve, Sr., is hired, at 20s. a year, to beat the drum to announce the hours of worship.

1687. The people of Great Neck (then included in the town) complain that Hobart don't preach and visit amongst them. In 1682 they had built a church by themselves and hired Rev. Morgan Jones as pastor, but Hobart forbid his preaching there as being in his parish.

1690, April 20. Samuel Sewall says, "I rode to Hempstead to hear Mr. Hobart, but he was at York. So I staid at Mr. Jackson's, read chapters, and Mr. Stoughton, my companion, prayed."

In 1690, December 4th, Mr. Hobart had to resort to the Court of Oyer and Terminer to compel the town to pay the arrears of his salary. In 1692 he was constrained to leave Hempstead, "by reason of numbers of the people turning Quakers and many others being so irreligious that they would do nothing toward the support of the Gospel."

In 1694-5, Mr. William Vesey is set down as an Independent minister here, the same who in 1697 became first rector of Trinity Church, New York.\*

We no longer find the names of the ministers on record, but there must have been such. Roger Gill, a Friend, speaks of having among his hearers (August 3d, 1699) a candidate for the Presbyterian pulpit, who took notes of his discourse.

\* "In the year 1697, Gov. Fletcher by his example and countenance promoted the building of Trinity Church, in New York, by voluntary contribution, and placed in it the present incumbent, Rev. William Vesey, who at that time was a dissenting preacher on Long Island. He had received his education in Harvard College, under that rigid Independent, Increase Mather, and was sent from thence *by him* to confirm the minds of those who had removed for their convenience from New England to this Province; for Mr. Mather having advice that there was a minister of the Established Church of England come over in quality of chaplain of the forces at New York, and fearing that the Common Prayer and the hated ceremonies of our Church might gain ground, he spared no pains or care to spread the warmest of his emissaries through this Province; but Gov. Fletcher, who saw into this design, took off Mr. Vesey by an invitation to this living, [Trinity Church], a promise to advance his stipend considerably, and to recommend him for Holy Orders to your Lordship's predecessor; all which was performed accordingly, and Mr. Vesey returned from England in Priest's orders."—*Address to the Bishop of London (about 1714) from Gov. Hunter's friends.*

The Friends having made such inroads into the Presbyterian Church, there seemed a good opening for establishing a Church of England. Accordingly the Rev. George Keith, a converted Quaker, but now an itinerant missionary of the Society for Propagating the Gospel in Foreign Parts, resorted to Hempstead several times in hopes of gaining over both Friends and Presbyterians to the Church. On one occasion Keith, following the steps of one Samuel Bownas, a traveling preacher, to Hempstead, appointed a meeting at the same hour as Bownas had, and to preach within hearing distance. Between the two appointments there was a very large gathering. The Quaker champion says: "I being very young and strong, my voice was plainly heard by the people who were with Keith, so that they all left his meeting but the clerk and William Bradford, and came to ours, for we had room enough for both meetings, it being a very large barn of Nathaniel Pearsall.

Keith says: 1702, September 27, (Sunday), I preached at Hempstead, in the afternoon, from Luke x, 42, where was such a multitude that the church [Independent meeting-house] could not hold them, so that many stood at the doors and windows to hear, who were generally well affected and greatly desired that a Church of England minister should be settled amongst them. November 26th, (Thursday), I preached there on Acts, xxvi, 18; and November 29, (Sunday), I preached there again on Hebrews, viii, 10, 11, 12. In 1703, November 21, (Sunday), I again preached there on 1st Peter, ii, 9, and lodged at Isaac Smith's, [north side the Plains], four miles from the church, where I baptized a young woman of his family, and a boy and girl of his relations, and a neighbor's child, a boy. This Smith had formerly been a Quaker, and was scarce then fully come off, but came and heard me preach, and was well affected and did kindly entertain me.

1703, January 12. "At a general town-meeting, John Pine was chosen church warden, and Jonathan Smith, Samuel Denton, John Haviland and — —, vestrymen for Hempstead: Mr. Thomas Jones, church warden, and Edmund Wright, Isaac Doughty, Samuel Dickinson, Richard Willis and Nathaniel Coles, vestrymen for Oysterbay. Thomas Gildersleeve was chosen, April 1st, in place of John Pine.

The above election was held agreeable to the Ministry Act of September 22d, 1693, which seems to have lain dormant hitherto, but was probably revived by the new Governor, Lord Cornbury. By this act Hempstead and Oysterbay were constituted one parish, and were required to raise £60 per annum for the support of a good sufficient Protestant minister.

The successive steps by which a Church of England minister was eventually settled at Hempstead are not well known, but we give all we have discovered.

The Rev. John Bartow, of Westchester, writes (May 24, 1704,) that "Hempstead has long expected a Missionary from the Venerable Society, and I hope they will soon be answered."

The Rev. Mr. Pritchard, of Rye, writes (November 1, 1704,) that "The Venerable Society would do well to recommend Mr. Stuart to Hempstead, where they stand very much in need of a minister, and complain very much for [want of] a Churchman, it being the best place in the Province of New York, and best affected for the Church. I design to preach there frequently, (God willing), in order to continue them in a good opinion of our Church till a minister comes. Mr. Vesey and the people of Hempstead have been very pressing on me to remove thither, saying Lord Cornbury would willingly consent thereto."

Lord Cornbury writing (August 23, 1703,) gives Mr. John Thomas a letter of commendation to the Venerable Society. He says he is a sober, ingenuous gentleman, and has served as lecturer over three years in Philadelphia. I hope you will send him to Jamaica or Hempstead. Keith says (April 2, 1703,) Mr. John Thomas, an ordained deacon, has set up a school in Philadelphia, and managed it well for above two years. He intends for London a year hence to be ordained presbyter. He was assistant to Rev. Evan Evans, and also preached in the country places about Philadelphia. The vestry of Christ Church commend him to the favor and patronage of the Bishop of London, as being discreet and inoffensive to all. Mr. Thomas had left Philadelphia by or before April 7, 1704, and had returned from England, in December following, in priest's orders and with an appointment to the church at Hempstead.

#### MANDATE FOR THE INDUCTION OF JOHN THOMAS.

EDWARD, the most illustrious Viscount Cornbury, Captain General and Governor of the Province of New York in America, Vice-Admiral of the same, &c.

To ALL and singular the rectors, vicars, chaplains, curates, clergymen and ministers whatsoever in and throughout the whole Province of New York, wherever established, and also to the present church wardens of the parochial church of Hempstead, Greeting.

WHEREAS, I commit to you jointly and severally our beloved in Christ, John Thomas, clergyman, presented to the rectory or parochial church of Hempstead, now vacant, to be instituted as rector of the same, and firmly enjoining I command that you collate and induct, or cause to be inducted, the same John Thomas (or his lawful proctor for himself and in his name) into the real, actual and corporal possession of said rectory or parochial church, and into all its rights and appurtenances, and that you defend him so inducted; and what you shall have done in the premises you will (when duly required thereto) certify me or some other competent judge in this behalf, or he will certify whichever of you being present may have executed this mandate.

GIVEN under the prerogative seal of said Province, the 26th day of December, Anno Domini 1704.

CORNBURY.

GEO. CLARKE, Sec'y.

#### THE RETURN.

We whose names are subscribed, by virtue of the above instrument have inducted the Reverend Domine Thomas into the real, actual and corporal possession of the rectory or parochial church of Hempstead, the 27th day of December, Anno Domini 1704.

WILLIAM VESEY, Rector of Trinity Church, N. Y.

WILLIAM URQUHART,

Rector of the Parish Church, Jamaica.

THOS. JONES, }  
THOS. GILDERSLEEVE, } Church Wardens.

In a letter of March 1st, 1705, Mr. Thomas thus writes of his new situation, to the Venerable Society: "After much toil and fatigue, I am through God's assistance safely arrived; and have been two months settled at Hempstead, where I met with civil reception from the people. They are generally Independents or Presbyterians, and have hitherto been supplied, ever since the settlement of the town, with a dissenting ministry.

"The prejudice and bias of education is the greatest difficulty I labor under. The country is extremely wedded to a dissenting ministry, and were it not for His Excellency my Lord Cornbury's most favorable countenance to us, we might expect the severest entertainment here that malice and the rigor of prejudice could afflict us with. All we of the clergy need the influence of His Lordship's most favorable aspect. Government is our great asylum and bulwark which My Lord exerts to the utmost when the necessities and inter-

ests of the Church call for it. His countenance, next to the Providence of Heaven, is my chiefest safety. I have scarce a man in the parish truly steady and real to the interest and promotion of the Church any farther than they aim at the favor or dread the displeasure of His Lordship. His Lordship's extraordinary respect to the clergy has set them above the snarling of the vulgar and secured to them respect and deference from the best of the people. The people of Hempstead are better disposed to peace and civility than they are at Jamaica. This is the face of affairs here according to the best observation I could make in the short time I have lived here.

"The gall of bitterness of this Independent kidney is inconceivable—not unlike that of Demetrius and his associates at the conceived downfall of the great Diana of the Ephesians. We have a great work to go through, unruly beasts (with Daniel) to encounter, but we trust that the great God whose cause we stand for will enable us to go on.

"The fathers of these people came from New England, and I need not tell you how averse they of that country are to our Church discipline. The people here being generally very poor, and utterly averse to the service of the Church of England. The inhabitants transported themselves here from New England, and have been ever since their first settlement supplied by a ministry from there.

"I have neither pulpit nor any one necessary for the administration of the Holy Eucharist, and only the beat of a drum to call the people together. His Excellency Lord Cornbury is a true nursing father to our infancy here, his countenance and protection is never wanting to us, his being by inclination a true son of the Church moves him zealously to support that wholly. If it had not been for the countenance and support of Lord Cornbury and his Government, it would have been impossible to have settled a Church on the Island."

It appears that the possession of the church, house and lands at Hempstead were willingly surrendered by the Independent minister, when demanded by Mr. Thomas.

1705, April 23. Mr. Thomas writes that "The church is not only better attended now than it ever was before, under the Dissenters, according to their confession, but I have admitted to the communion at one time three,

at another four of the most rigid of the Independents, while twelve had just received the holy ordinance of baptism, among whom were several adults."

1705, May 26. Mr. Thomas writes: "My path here is very thorny; all my steps are narrowly watched; I am obliged to walk very singly. I have brought some few of the honestest, best-inclined, to religion, and the soberest to the holy communion, and hope in time (if God enable me) to have a plentiful harvest among them."

1705, May 30. Governor Cornbury orders, "the parsonage house and home lot to be repaired so that they may be tenantable, and the parsonage meadow fenced at the town's cost, and the church to be repaired, and what is needful about them all." Town meetings were held in the church.

1705, June 27. "The people here are all stiff Dissenters—not above three Church people in the whole parish—all of them of the rebellious offspring of '42. Brother Urquhart, of Jamaica, and myself belong to one county, and the only English ministers on the Island. We are the first that brake the ice amongst this sturdy, obstinate people, who endeavor what in them lies to crush us in embryo; but, blessed be God, by the propitious smiles of heaven and the particular countenance of my Lordship's Government, we keep above water, and, we thank God, have added to our churches."

1706, April 7. Mr. Thomas writes: "I have by God's blessing advanced the number of my communicants from three to twenty-one, all of them rigid Dissenters, influenced against conformity to the Church by the strong bias of deep prejudice, inveteracy, and a contrary education. I have the prospect of a plentiful harvest among them, having already waded, I hope, through the most formidable difficulties."

1707, April 22. Mr. Thomas writes that: "Common Prayer Books are very much wanting to be given away, for though the people cannot be prevailed upon to buy, (were they to be sold), yet being given away, they might in time be brought to make use of them. My Lord Cornbury is very countenancing and assisting to me, and it is by an order from him that this building (a gallery in the church) gets forward. He is truly our very good friend: we want nothing that the countenance of Government can make us happy in."

"The inhabitants of this county are generally Independents, and what are not so are either Quakers or of no professed religion at all. The generality are averse to the discipline of our Holy Mother the Church of England, and enraged to see her ministers established among them. Their prejudice of education is our misfortune, our Church their bugbear, and to remove the averseness imbibed with their first principles must be next to a miracle."

1709. Mr. Thomas writes that "Though Hempstead had been settled above sixty years before my coming, and the people had some sort of Dissenting ministers, yet for above fifty-five years the sacrament had never been administered here. The oldest here could not remember to have seen or heard of its being celebrated." I have brought thirty-three to full communion of the Church, though at the first time of administering I could persuade but three to receive. The young grow up in miserable ignorance, and I can't catechise for want of a schoolmaster to teach children to read."

1710, January 16. The Vestry pay to Job Bedell 10s. a year for beating the drum on Sundays and other Church days, and to Daniel Bedell 20s. for sweeping and cleaning the church, taking care of it, and opening and shutting the doors.

1710, December 3. "Nothing new or very memorable since my last. All is well in my parish in general, and a happy continuance of mutual accord and affection between me and my parishioners."

1712. Mr. Thomas writes to the Venerable Society that the children of Hempstead, for want of letters and education, are as wild, uncultivated and unimproved as the soil was when their forefathers first had it, and requests that Mr. Thomas Gildersleeve be appointed catechist and schoolmaster. The Society grant him £10 yearly to teach the poorer children (with several others) reading, writing and to cast accounts, at under 20s. yearly a head each. The Society also send paper for the use of the school. The Vestry write to the Venerable Society that: "Without your bounty our children would have no education. Our people are poor and settled distantly from one another."

1715, February 17. Mr. Thomas writes that: "The Church is in a tolerably thriving condition (how powerfully opposed by its ad-

versaries, dissenters of all denominations,) chiefly through the prayer books sent by the Venerable Society, whose charity was well answered in that benefaction, consisting of two dozen prayer books, two dozen "King's Inventions of Man," two dozen "Dean of St. Asaph's Faith and Practice of a Church of England Man," and one "London Cases Abridged."

1716, July 21. "The ear-mark of Mr. John Thomas is a crop on each ear." So he seems to have kept creatures to graze on the Plains.

1717. "I have been a considerable time in these parts, rowing against wind and tide; first in Pennsylvania, against the Quakers, and here about twelve years, against rigid Independents. I have always observed that the pious fraud of a caressing, well-modeled hospitality has captivated and inclined their affections more powerfully than the best-digested discourses out of the pulpit."

1718, October 1. Mr. Thomas writes: "The people did not know it to be their duty to communicate, having never heard it so stated, nor seen the sacrament administered in any way whatever; nor indeed had it ever been administered, according to the testimony of the oldest inhabitants, at any time since the settlement of the town, till my arrival, embracing a period of more than half a century of years."

1720, February 17. Mr. Thomas thanks the Society for some books which have had a very good influence on many of the most thinking and sober part of the people.

1722, April 20. Mr. Thomas writes: "My last summer's sickness has produced a small Dissenting meeting-house in one part of my parish, [Fosters Meadow], but I thank God it is only the scum that is concerned in it; the people of figure and substance being entirely of the Church's side. This seems a great felicity to me, who at my first coming among them found not three persons in the whole compass of the parish any way addicted to the Church, but all of them to the bitterest degree prejudiced against it. It is the opinion of my best friends that if God will be pleased to enable me with health and strength to go on in my duty, this novel meeting and place, like another phantom, will soon disappear and come to nothing. The cat in the fable, transformed to a woman, could not at the sight of a mouse forget her ancient nature; so it is with some of these people."

1723, February 21. Mr. Thomas within eighteen months has baptized at least one hundred and sixty, many of whom adults. He inculcates in the people a sense of the benefit and privileges of the sacraments, and finds them in the main convinced of the wholesomeness and necessity of these ordinances.

1724, October 1. "Pray, Good Sir, give my humble duty to the Honorable Society, and assure them of my utmost fidelity in my mission as far as lame limbs and a decrepid state of health will permit. My heart is warm and sound, though lodged, God knows, in a crazy, broken carcass. Pray, tell them that like Epaminondas I shall fight upon the stumps for that purest and best of Churches as long as God indulges me with the least ability to do it."

1727, February 16. "A gratuity of £50 is voted by the Venerable Society to the widow of the late Rev. Mr. Thomas, missionary at Hempstead, in consideration of his long and faithful services, upwards of twenty years."

Mr. Thomas' will was made March 17, 1724, and proved October 28, 1726. He gives his wife Margaret the management of his farm in Harrison's Purchase, Westchester County. He leaves a son John\* [born October 23, 1708,] and two daughters, Margaret and Gloriana. His wife, his brother-in-law Edmund Smith, Captain Jonn Tredwell and John Cornell of Rockaway, are the executors. The witnesses are Jeremiah Bedell, Elias Dorlin and William Willis. The last is probably the writer of the will. He had an undated codicil as to the disposition of his negro boy Plato. The witnesses to it were Katharine Cock, John Morris and Ephraim Golding.

Mr. Thomas appears to have married Margaret Floyd, of Brookhaven, who was born April 25, 1690. Edmund Smith married her sister Susanna.

In 1706 Queen Anne gave the church a silk carpet for the communion table, a silver chalice and paten, a pulpit cloth, a large Bible, a Common Prayer, and book of Homilies.

The church into which Mr. Thomas was inducted was described, in 1728, as "An ordinary wooden building, forty feet long and twenty-six wide, the roof covered with cedar shingles and the sides clapboarded with oak.

\* John Thomas married Abigail Sands, a Quakeress, daughter of John Sands, living at the bottom of Cow Neck, February 19, 1729, and lived at the Purchase.

Within, it is not ceiled overhead, but the sides are boarded with pine. There is no pulpit, but a raised desk only, having a cloth, and cushion of silk. A large table stands before the desk, where the justices and leading men sit when they come to church. There are no pews except one for the Governor's Secretary, Mr. George Clarke. The rest of the church is filled with open benches. There is no fence around it, and the burial place is at some distance from it. It stands in the open road near a small brook which runs between it and the parsonage house."

1724, February 19. The Society receive petitions from a great part of the inhabitants of Brookhaven for a minister of the Church of England, which they have been destitute of hitherto, of whom there is great necessity. While Mr. Wetmore, catechist, of New York, was at Brookhaven, he baptized two adults and seventeen children. At Easter he had eight communicants, since which five more have been added. In which place a considerable number of the better sort are brought over to the Church, and there is a prospect of gaining the whole town if a sober, prudent minister was settled among them.

1725, February 18. Mr. Thomas Standard is appointed missionary to Brookhaven, at £50 a year salary.

1725, May 25. Governor Burnet signs a mandate for the induction of Rev. Robert Jenney as rector of the parish of Hempstead.

1726, February 17. £10 per year is granted to Mr. Daniel Denton, of Oysterbay, for teaching poor children to read and instructing them in the catechism.

1727. The Society grant £50 gratuity to Widow Thomas, in consideration of her husband's long and faithful services, upwards of twenty years.

1727, March 27. Mr. Jenney's ear-mark is a crop on the off ear and a slit in the end of the near ear and a nick under it.

1727, May 1. Mr. Jenney writes that he baptized (in 1726) eleven persons, whereof two were adults and one negro infant slave of his own, and has admitted six to the sacrament, all persons of piety and strict honesty, one a negro slave who has all along preserved his character unblemished.



1728, February 21. Mr. Jenney, since his last, has baptized eight adults and twenty-four infants, two of whom negro slaves. He has one negro communicant, and his own two negroes were baptized in their infancy, and shall be carefully instructed while he hath them.

1728, February 21. Daniel Denton reports about twenty nine scholars whom he teaches, with success, and that he likewise teaches to read and instructs in the Church catechism three negroes as often as they can get time to come to him.

1728, June 27. Mr. Jenney writes that "The Church's right to all this (the parsonage, &c.) is hotly disputed, and I am often threatened with an ejection, (1) by the heirs of one Ogden, from whom the purchase was made; (2) by the Presbyterians, who plead, from the purchase having been made by them before any church was settled here, and from their minister having been long in possession of it, that it belongs to them; (3) by the Quakers, who are a great body of people, and argue that it belongs to them, and ought to be hired out from time to time, as the major part of the freeholders can agree. The body of the Presbyterians live here in the town spot, but they are so poor and few that it is with difficulty they can maintain their minister, and we daily expect he will leave them."

1729, February 20. Mr. Jenney writes that he preaches every Sunday morning and catechises, and reads lectures on the catechism every Sunday afternoon—every third Sunday at Oysterbay, and the other two at Hempstead, at both which places he has an encouraging number of hearers. He has baptized, the last half year, in Hempstead, one woman, eighteen children, and two negro children.

The Society grant to Mr. Campbell, missionary at Brookhaven, £60.

1731, February 18. £70 to Mr. Campbell, missionary at Brookhaven. £10 each to Gildersleeve and Denton.

1732, February 16. £10 to Mr. [Thomas] Keeble, schoolmaster at Oysterbay. £10 to Mr. Davies, missionary at South Hampton.

1733, February 15. £10 each to Mr. Keeble and Davies, and £60 to Mr. Brown, missionary at Brookhaven.

1734, June 3. Mr. Jenney writes the Society that he proceeds in the performance of his duty with success, both at Hempstead and Oysterbay. In Hempstead his congregation

is so much increased that the old church cannot contain it, and therefore the people have come to the resolution to build a new one, and especially as the old church is not worth enlarging. They have already made great progress in the work, and raised a frame of timber fifty feet long and thirty-six feet wide, with a steeple, and hope to finish it so as to be fit for service by September next. It is fitted with galleries and will be able to hold the congregation conveniently. He baptized, in 1733, twenty-six children and two adults.

1734, April 29. Rev. Isaac Brown, missionary at Brookhaven, writes that he arrived at his parish December 14th last, where he hath continued to perform Divine service twice every Lord's day. He has good reason to believe the church is in a growing state, and that many dissenters who had a dislike to the Common Prayer are come into a good liking of it. He wishes some Common Prayer Books sent him to disperse among the poorer people who are not able to buy. He has distributed almost all the small tracts the Society sent him, which were received thankfully by the people.

The church wardens and vestry of Caroline Church, in Brookhaven, return thanks to the Society for sending Mr. Brown there, agreeable to their request. They find him well qualified for the work he is engaged in. They contribute £16, New York currency, towards his better support, and promise to advance their subscriptions as soon as they have finished the church they are now building.

1735, February 20. Mr. Jenney proceeds with success in the duties of his mission: preaches two Sundays at Hempstead and every third Sunday at Oysterbay. At Hempstead, where he resides, he has a numerous congregation when the weather permits; but many live very far from the church, and cannot, without great inconvenience and some danger, attend in very bad weather. The people are building a new church, the old one being too small and also ruinous. Governor Cosby encouraged and promoted the work very much. The church is named St. George's, and was accordingly opened on that day with Divine service; on which occasion His Excellency and a great number of ladies and gentlemen were present. The building is fifty feet long besides the steeple, and thirty-six feet wide. The steeple is fourteen feet square. It has a

spire and gilded ball about one hundred feet from the ground. The pitch of the ceiling within is about twenty-three feet. It is a timber frame covered with cedar shingles; it is partly pewed already and soon will be completely pewed. The congregation is very numerous, and there are many poor people of it. They very much want Common Prayer Books, as not being able to purchase. Several of these poor people have been with him begging books, and some negroes, too, who can read, were very desirous of having them; and he wishes more sent him. Since his last account he has baptized thirty two, whereof one adult and one child were negro slaves; of the thirty remaining, eight were adults and the rest children.

1735, February 20. Mr. Brown, of Brookhaven, writes that he takes diligent care of his parish; six have been added to his communicants, and he has baptized fifteen infants. He has lately preached two sermons at Southold, fifty miles distant eastwards, where he had upwards of one hundred hearers, well-disposed persons.

#### ERECTION OF A NEW CHURCH.

1734, April 2. John Mott and Thomas Gildersleeve, by order of the town, set apart half an acre for a new church, west of the old one. The carpenter gave the vestry a scantling of the timber. Anthony Yelverton, the head workman on the church, had 4s. 6d. a day and found. He boarded at Richard Bedell's. His apprentices had, some 4s., some 2s. per day. Joseph Hall, Sr., worked with the carpenters, at 4s. 3d. a day and found himself. His sons, Joseph, Benjamin and John also assisted.

At first the church was only half pewed; there were eighteen pews, presumably square; No. 1 was given to George Clarke, Secretary to the Governor, who lived at Hyde Park and was a benefactor to the church.

1734, November 1. At a town meeting the majority voted to move the seats out of the old church into the new.

#### CONSECRATION OF ST. GEORGE'S CHURCH.

1735. On Tuesday, April 22, His Excellency our Governor, with his lady and family, attended by his son-in-law and lady, Secretary Clarke, Chief Justice Delancey, Rev. Mr. Vesey, some of the clergy, and a great many of the principal merchants and gentlemen and

ladies of the city of New York, set out for Hempstead, to be present at the consecration of the church lately erected there. About six miles west of Jamaica he was met by the troops of horse, who escorted him to Jamaica, where a handsome dinner was provided for all the company. In the afternoon he proceeded to Hempstead, (escorted as before), where he arrived in the evening, and was entertained in a very handsome manner by the Rev. Robert Jenney, minister of that place.

The next day, being St. George's Day, the regiment of militia and troop being drawn up on either side, from Mr. Jenney's house to the church, His Excellency, attended by the most considerable gentlemen of the county, walked to the church, where a very excellent sermon was preached on the occasion, before a most crowded audience, by the Rev. Mr. Jenney, from Psalm lxxxiv, 1, 2: "How amiable are Thy tabernacles," &c.

After Divine service His Excellency reviewed the regiment of militia and troops standing under arms, and expressed a particular satisfaction on the appearance both of the officers and men. His excellency was afterwards entertained in a splendid manner by Colonel Tredwell, commander of the regiment, and in the evening by Colonel Cornwall, of Rockaway, in the same manner.

The next day the Governor returned, and arrived in town in good health, pleased with the reception he everywhere met with from all ranks, with the extraordinary concourse of people from all parts on the occasion, and with the handsome appearance of the militia, both horse and foot.—*New York Gazette*.

A generous collection was made for the church on this occasion. The Governor gave the King's arms, painted and gilded; Secretary Clarke, a crimson damask set of furniture for the communion-table, pulpit and desk; and John Marsh a silver basin for baptism. The Rev. Mr. Vesey and his people had already contributed about £50.

1735, June 27. Name of petitioners for the charter of the church:

James Albertus,	Rev. Robert Jenney, Rector,
George Balden,	Robert Marvin,
Gerhardus Clowes, Clerk	Jacamah Mitchell,
of Vestry,	Joseph Mott,
William Cornell, Sr. & Jr.,	Charles Peters,
John Cornell, Jr.,	James Pine, Sr.,
John Cornell,	John Roe,
Richard Cornell, Jr.,	Micah Smith,
William Cornell,	Peter Smith, Jr.,
Thomas Cornell, Jr.,	Timothy Smith,
	Peter Smith,

Isaac Germon,  
Thomas Gildersleeve,  
George Gildersleeve,  
Daniel Hewlett,  
James Hugins,  
Joseph Langdon,  
William Langdon,  
Thomas Lee,

Jacob Smith,  
Joseph Smith,  
Silas Smith,  
Robert Sutton,  
Richard Thorne, Esq.,  
Joseph Thorne, Esq.,  
Thomas Williams.

The Governor, July 23d, presented His Majesty's Royal Charter of Incorporation, by the name of the "Rector and inhabitants of the parish of Hempstead, in communion of the Church of England as by law established."

1735-6. Thomas Jecocks was clerk and sexton, at 35s. a year.

Mr. Jenney writes (May 5, 1737,) that he has received the box of Common Prayer Books and has distributed them where he thought them most wanted, and received for the Society humble thanks from every one of the receivers of them. He baptized within the last year thirty-two, viz.: three adults (one a negro man slave) and twenty-nine infants.

1737 to 1745, Daniel Patrean was clerk for setting the Psalms.

John Marsh left the church a legacy of £100: £25 of it was given for a bell; the rest of the money went toward repairing the church, house and yard fence.

1737, November 14. Mr. Keeble writes from Oysterbay that he has twenty-seven scholars under his care, and has received the Society's present of catechisms, and returns his humble thanks.

1738, March 25. Mr. Jenney writes that the year 1737 has offered nothing remarkable in his parish. He baptized thirty-five, of whom five were adults and one a young negro slave. He officiates, as usual, two Sundays at Hempstead and the third at Oysterbay. At Hempstead he has a large congregation, when weather permits, the larger part of his flock living a great way from the church, many of them twelve or thirteen miles; but at Oysterbay he meets not with the same encouragement, owing, as he supposes, to the want of a resident missionary among them.

1738, May 24. Rev. Isaac Brown, missionary at Brookhaven, writes from Boston that he reads prayers and preaches twice every Sunday in his parish, and diligently performs the other duties of his function. In his journey towards Boston he read prayers at Shelter Island, where, as far as he could learn, the service of the Church of England had never been performed, and almost all the inhabitants came to it; and there he baptized a man

more than thirty years old and three of his children, and has baptized in his own parish twelve infants in the preceeding half year, and will always make it the study of his life to promote the interests of religion to the utmost of his abilities.

1739, September 22. Rev. Isaac Brown assures the Society that he continues diligent in the care of his parish and steadily performs Divine service twice every Sunday; but he has some reason to fear that enthusiasm is creeping into it, chiefly by means of Barclay's Apology for the Quakers, which hath lately been sent over and industriously spread among the people, who seem (many of them) but too well pleased with the book, which is given out among the Quakers to be an unanswerable piece.

£10 each are granted to Messrs. Gildersleeve and Keeble, schoolmasters.

1739. Money paid for pews: Daniel Kism, £11; Justice Lewis Hewlett, £12; Henry Allen, £13; John Hewlett, £5; Daniel Hewlett, £5.

1739-45. Thomas Jones was sexton, at 35s. a year.

1740. John Rowland finished the steeple and arched it from post to post.

1740, April 21. Mr. Jenney writes that he proceeds carefully in his duty, and has a very encouraging congregation. He has baptized within the half year twenty persons, of whom two are adults and ten negro children. He recommends and transmits a petition of the inhabitants of Hempstead, that Mr. Thomas Temple\* be appointed schoolmaster there in place of Mr. Gildersleeve, deceased. Mr. Temple is well qualified, and has taught school many years in the neighborhood, with a good character.

1741. Mr. Jenney went to England.

Jenney was born in Ireland, 1688, educated at Trinity College, Dublin, ordained priest 1710, and was chaplain in the navy till 1714, when he became an assistant in Christ Church, Philadelphia, and in 1715 in Trinity Church, New York. From 1717 to 1722, he was chaplain in the Fort at New York; then rector of the church at Rye, whence, in 1725, he came

\* In 1731, Mr. Temple was schoolmaster at Jamaica. From 1739 to 1753 he was employed in Hempstead. In 1744, he married Isabella Thorne, and in 1753 the Widow Denton. In 1756 we find him in the almshouse. In 1706 Mr. Alexander Baird was licensed by Lord Cornbury to teach a school [at Fosters Meadow] in Hempstead.

to Hempstead, where his wife (Sarah) died, on Christmas, 1738. In 1742, he was chosen rector of Christ Church, Philadelphia, where he died January 5, 1762, childless. His second wife (Joanna Elizabeth) survived him only six days. He had a fit of the dead palsy, and for over five years, owing to his great bodily indisposition, was allowed an assistant in his ministrations.

1742, December 7. The province of New York is troubled from Methodism and the New Light, in which a deep tincture of enthusiasm appeared, which has induced many serious-thinking dissenters there also to come to our Church to worship God in sobriety and truth. Dr. Jenney is removed by the Lord Bishop of London to Philadelphia, and the churchwardens and vestry have called Rev. Mr. Seabury, missionary at New London, to be their minister, in virtue of a law of the province, and he has accepted, on condition that it be approved by the Society, which Mr. Vesey recommends, as it will very much contribute to the peace and edification of the good people at Hempstead.

1742, December 10. Rev. Samuel Seabury was inducted as rector by the Rev. Mr. Colgan, of Jamaica. Mr. Jenney having resigned on November 26th.

Mr. Seabury had been a Congregational minister; but having doubts of the validity of his ordination, he conformed and went to England to obtain orders at the hands of the Bishop of London. He took the following letter to the Secretary of the Society:

BOSTON, 23D MARCH, 1730.

SIR:—This waits upon the Society in the hands of one Mr. Seabury, a person who upon true and regular conviction is come into the bosom of our excellent Church, and now humbly desires a Mission from the Society in her service.

My acquaintance with him is earlier than my own Mission, and I have had farther opportunity of informing myself of him from the Dissenters among whom he has preached, and I find everything in favor of his sobriety and good conduct, for which reason he hath my ardent wishes of success in this affair, and my intercessions for him to the Society, with the deepest humility and respect due from their and your obedient, &c., &c.,

TIMOTHY CUTLER.

1742, December 27. At a town meeting, by major vote, Jeremiah Bedell, John Hall and John Dorland are appointed to take care and charge of our old church or town house,

to secure it from any further damage, and to prosecute those who have pulled and carried away a greater part of it.

1744, February 17. Rev. Mr. Brown sends an account of the increase of his congregation.

1745, February 21. Mr. James Lyons, a laborious and diligent itinerant missionary in Connecticut, was removed by the Society to Brookhaven, and granted £50.

1746, March 26 and September 30. Mr. Seabury writes that the Church manifestly gets ground in the esteem of the people, but that it is with great difficulty that they are brought to the sacrament of the Lord's Supper. However, he had gained two new communicants within the last half year, and has baptized many adults, after proper instruction, as well as a great many children, both white and black, (viz.: forty-six children and eight adults), within the preceeding year. It would be a genuine work of charity to put Common Prayer Books and Catechisms into the hands of such as are capable of properly using them, the better to enable them to join in the public worship.

The Society will send some books immediately.\*

1747, July 30. The vestry agree to relieve James Wood, the clerk, from service in the train-bands.

In 1748, Mr. Seabury informed the Society that "at Huntington a considerable number of people had conformed and built a church for the worship of God according to the liturgy of the Church of England; that he had frequently officiated there, and at their request his son Samuel read prayers and sermons for them, under his direction. He requested that his son be appointed catechist, with some small allowance."

The Society grant him £10 a year.

1748, February 17. £10 are allowed to Mr. Samuel Seabury, catechist at Huntington. £10 are allowed to Thomas Temple, school-master at Hempstead.

1749, September. Henry Lloyd started a subscription, by giving £145, toward building a church at Huntington. £5 were paid John Davis for the site.

1750, June 14. Christ Church, at Oyster-bay, was dedicated.

\* These Prayer Books proved of great benefit to the younger people, who were instructed and made their responses regularly at church, so that Divine service was performed with more knowledge and decency.

1751, August 19. A gallery is to be put in Hempstead church, on south and west sides.

1751, August 19. Subscriptions for erecting a gallery :

David Allgeo,	£10	Joseph Kissam,	£3
Josiah Martin,	20	John Brown,	3
Richard Thorne,	5	James Wood,	2
Leffert Hagawout,	8	Samuel Seabury,	2
Benjamin Hewlett,	2	Jacob Johnson,	0.8
James Smith,	1.10	Daniel Pine,	5
Isaac Golden,	1	Valentine H. Peters,	3
John Peters,	5	Richard Ellison,	1
Robert Marvin,	5		

Joseph Kissam and Benjamin Hewlett occupied pew No. 10.

1753, March 25. Mr. Seabury writes that the increase of the congregation at Hempstead had brought them to a resolution of erecting galleries in the church, which were then almost completed, and his communicants had increased to seventy-eight.

1755, February 21. Mr. Seabury writes that the Church in the province of New York is truly militant, being continually attacked on one side or the other : sometimes by the enemies of Revelation, at other times by the wild enthusiasts ; but in the midst of them true religion gains ground, and his churches of Hempstead, Oysterbay and Huntington are crowded in good weather.

1756, April 19. Mr. Seabury writes that his parish in general is in a good state, and at the request of the people of Dutchess County he had made them a visit, staid six days and preached four times to large assemblies.

1756-8. Miss Millicent Betts occupied half of No. 1.

1757, May 31. £1 a year for the past year, and 25s. a year for next year, is allowed to Newport, the sexton, (probably Mr. Seabury's slave), for sweeping and keeping the church clean, and for his service on Sundays in ringing the bell. He is to demand 2s. for tolling a funeral bell.

1757. Jacob Johnson is to build anew the fence around the church.

1758, April 15. Mr. Seabury, Sr., informs the Society that he had extended his mission and taken Dutchess County under his care. He had visited them four times and preached to very crowded audiences.

1759, April 5. Mr. Seabury had lately visited Dutchess County and found them attentive to Divine worship. The war prevents them from providing means for a missionary.

1759, April 5. Mr. Seabury writes that at Hempstead no other place is kept up for public worship except a Quaker's meeting house ;

but at Oysterbay public meetings are multiplied, and are frequently held by night by a sect called Separate Anabaptists, as they are chiefly made up by a separation from the old Anabaptists, whose meeting at Oysterbay is well nigh broken up by this separation, which hath no settled teacher, but is frequently visited by traveling ones. He had baptized thirty-one children and thirteen instructed adults in the preceeding twelve months. The number of his communicants is seventy-six.

1759. Timothy Clowes is employed to prevent a leak in the church.

1761. Leffert Hagawout and John Peters are to collect the Sunday contributions of the congregation.

1761, October 21. Mr. Seabury writes that he had the good success to bring several adults to baptism who he hopes will adorn their profession. Our church is well filled, both at Hempstead and Oysterbay, though Hempstead is supplied with an Independent preacher, and in Oysterbay Anabaptist and Separate Baptist meetings are constantly held.

The church at Huntington, where he can attend but seldom, is well filled, and the zealous members always lament their want of a minister.

At Hempstead are 5,940 inhabitants ; the number of adults baptized last year was twenty-one, one of them a negro ; of children one hundred and nine, of them three negroes ; communicants, seventy-two ; professors of the Church of England, seven hundred and fifty. The rest are dissenters, except a few Indians.

1762, March 26. Mr. Seabury writes that under God he has been the happy instrument in bringing 11 adults to baptism, who all appeared properly affected on the occasion. One of them in particular, Joseph Cheeseman, declared publicly that it was after considering most other professions and upon mature deliberation, he had determined to make the solemn confession of his faith in the Church of England. and accordingly himself, his wife and eight children were baptized.

He had baptized, in the preceeding half year, thirty-one children.

1762, September 30. Mr. Seabury writes that he had made a journey to Dutchess County, where he preached two Sundays to very crowded assemblies, and three week days, in different parts of the county, and baptized one adult and thirty-three children. He has also preached two. Sundays to the people

of Huntington, whose application for a missionary he begs leave to recommend. The people of Huntington, as appears by their own petition and letters from Dr. Johnson and others, have already erected an edifice for the worship of God according to the liturgy of the Church of England, and purchased a valuable house and glebe worth about £200, New York currency, which they are ready to make a conveyance of for the use of the church at Huntington forever, hoping to have leave, within a year or two, to send over a candidate for holy orders.

Mr. Seabury adds that his own people continue to attend Divine service in great numbers, and as usual at Oysterbay, where one of the Separate Anabaptist assemblies is broken up and their credit with the people much declined. He has baptized, this half year, two adults and fifty-three children, making in the whole, since he came into the mission, one thousand and thirty-two baptisms.

1763, April 10. Mr. Ebenezer Kneeland, late catechist at Flushing, has undertaken, with the advice of Mr. Seabury, Sr., the office of reader at Huntington. [Mr. Kneeland died in April, 1777.]

1764, February 17. In Huntington, which Dr. Johnson recommends for a mission, there are about forty families; and if Oysterbay was annexed, thirty or forty more; but on the south side of Long Island, to which they extend, there are not less than one hundred who have no teacher of any sort.

The number of inhabitants of Hempstead is six thousand, of whom seven hundred and fifty profess themselves of the Church of England; the remainder are dissenters, except a very few heathens and Indians. Mr. Seabury baptized, within the year, three adults and thirty-six infants, making in the whole, since he came into this mission, one thousand and seventy-one; and his communicants are sixty-three. At his request, a number of Common Prayer Books were sent to be distributed among the poor.

1764, June 18. Cloth is to be bought for a funeral pall for the church.

1764, July 12. Rev. Samuel Seabury, of Jamaica, acquaints the Society with the death of his father, at Hempstead, by whose death that laborious and extensive parish is become vacant, and a very large congregation of decent and well-behaved people left destitute.

The vestry beg the Society to consider them still in the number of their missions, and to permit them to look out for some proper person to succeed their late worthy minister. In the meantime Mr. Seabury, of Jamaica, promises to give them all the assistance in his power.

1765, October 1. Mr. Seabury writes that the parish of Hempstead being vacant by the death of his father, he has been obliged sometimes to leave his own people to assist in supplying that mission, where he has baptized ten children.

The church wardens and vestry have called Mr. Cutting, (who was licensed by the Bishop of London, December 21, 1763), and petitioned the Society that he be removed thither; but his removal from New Brunswick, being attended with some difficulty, is not yet determined.

1765, February 15. £10 are allowed Mr. E. Kneeland, catechist at Huntington. £50 are granted to Mr. James Lyons, missionary at Brookhaven.

Mr. Seabury has taken one journey to Islip, preached there, on a week day, to a large congregation, and baptized four white children, and one negro adult and five negro children.

#### ADMISSION AND INSTITUTION.

I, SIR HENRY MOORE, Baronet, Captain-General and Governor-in-Chief in and over the Province of New York and the territories depending thereon, in America, Chancellor and Vice-Admiral of the same. \* \* \* HAVE ADMITTED our beloved in Christ, Leonard Cutting, clergyman, to the Rectory of the Parish and Parish Church of Hempstead, in Queens County, to which he was presented by the Church-Wardens and Vestrymen, the true and undoubted patrons of said Parish vacant, it is said, by the natural death of Samuel Seabury, the last incumbent there; \* \* \* and HAVE INSTITUTED him into the Rectory of said Parish Church and Parish, with all their rights, members and appurtenances, observing the laws and canons of right in that behalf requiring to be observed. \* \* Given the 24th day of July Anno Domini, 1766.

H. MOORE.

1766, August 11. Rev. Leonard Cutting was inducted rector by the Rev. Samuel Seabury, of Jamaica, in presence of Daniel Kissam, Timothy Smith, James Wood, John Peters, George Watts, James Turner, Leffert Hagawout, George Ryerson, Adam Seabury, Cornelius Van Ostrandt and others.

1767-74. The salary of Jonathan Gilder-sleeve, sexton, is raised from 27s. a year to £2.

1767, April 9. Mr. Cutting, from Hempstead, with pleasure acquaints the Society that his people testify their gratitude for the continuance of the missionaries among them, by endeavoring to render their missionaries' situation in every respect easy and comfortable. Their church is in general well filled, and persons of different denominations are very frequent in their attendance, and behave devoutly. There are in Hempstead about eighty or ninety families, professed members of the Church of England, beside the Dutch, who are numerous and declare their regard for it. Numbers of adults have applied to him concerning baptism, whom he hopes soon to convince of the sacredness and expediency of that holy institution.

1768, January 7. Mr. Cutting writes that his new mission is a large one. He thinks the people of his parish to be civil, hospitable and grateful, and mentions one act of their gratitude, in building a house, at their own expense, for the widow of their late worthy missionary. His church is large and in general full. The spot where he lives is surrounded with Presbyterians, who are kind and obliging neighbors, sober and pious in their conversation, and averse to religious animosities. Great numbers remain unbaptized, owing to the principles of Quakerism which prevailed there so long. To the south of Hempstead are many inhabitants who are willing to be instructed and among whom he frequently officiates on week days; but being a very indigent people they have not the ability to get their children instructed, nor indeed the opportunity, there being no schoolmaster, which he thinks would be a real blessing in those parts. The Society, being of the same opinion, have desired Mr. Cutting to acquaint them at what place he wished a school to be fixed; and if he can procure a worthy and fit man, he has their leave to employ him.

At Oysterbay the church (which still remains unfinished) is in general well filled with constant, serious and devout people, but not equal in numbers to those of other denominations.

Since April he has at Hempstead baptized four adults and twenty-seven children, and admitted two new communicants.

1770, February 19. Mr. Cutting, in a second letter sent within the year, has observed

that there are in Hempstead eighty or ninety families. The new school to the south of Hempstead was opened June 22, 1769, by Mr. William Leaky, who had before taught in several places with a good character, and the Society have accordingly appointed him, with a grant of £10. Mr. Leaky left in 1771, having found a more profitable school.

Mr. James Greateon is appointed missionary at Huntington, with an allowance of £40. He was licensed January 28, 1760, by the Bishop of London.

1773, January 13. Mr. Greateon's account of his mission at Huntington was a very acceptable one to the Society. They lament his death, which has since happened, and the circumstances of his family, which have been represented to them as necessitous.

1773. Died, April 17, at Huntington, after a short illness, (said to be attended with fits), the Rev. Mr. James Greateon, Episcopal minister at that place, and formerly of Christ Church, Boston.

1774, December 29. Last Sunday sennit, at Huntington, B. Y. Prime, M. D., was married to the amiable Mrs. Mary, [Wheelwright], relict of the Rev. James Greateon.

1775, February 17. Mr. Cutting lives on very amicable terms with the dissenters. In the course of the year he has baptized thirty-six children and seven adults, and admitted six men communicants. He hath at last found out a person (Mr. John Lefferts, a person of character,) to undertake the school erected by the Society to the south of Hempstead, and upon his recommendation the Society have appointed him schoolmaster, with the usual salary, £10.

1775, February 17. A petition hath very lately been received from the churchwardens, vestry and professors of the Church in Huntington, Brookhaven, Islip and Queens Village, requesting the appointment of a missionary in the room of their late worthy pastor, Mr. Greateon, with the former allowance from the Society, to which they hope they shall be able to add £20; but the Society, considering the proposed subscription as insufficient, nor properly engaged for on the part of the petitioners, have thought it advisable for the present to postpone the application.

1776, January 9. Mr. Cutting says that Mr. Lefferts continued but a quarter of a year at his school, and that he hath no encouragement to attempt a supply of the vacancy.

This church continues in its usual state. He has baptized thirty-three children and eight adults, and admitted five new communicants.

Owing to the general disturbance in the Colonies, the Society say the accounts are short and imperfect.

1777, January 6. The Society have received one letter from Mr. Cutting, whence they learn that his church at Hempstead had escaped better than was expected, but that he was obliged to shut it up for three Sundays before the arrival of the King's troops, and that in the foregoing year he had not attended at Huntington, thinking it not advisable to go out of his own parish. Since his last he has baptized one negro child and twenty-five whites, and five white adults and one negro woman.

1779. John Van Nostrand was clerk, at £5 per year, with the vestry's thanks for past services.

1779. Leffert Hagawout, treasurer, reported that he had £8 in paper (which was worthless) and £25 in gold and silver.

1779, September 20. Rev. Mr. William Walter, a refugee from Boston, writes: "I have visited Huntington once. I was glad to find the state of that mission so much better than I had expected. The church and parsonage house are in good repair, but few of the members have been driven away by the rage of this rebellion, and their places have been abundantly supplied by refugees from the Continent, who have taken up their residence in this pleasing township. If we add to this the ruinous state of the meeting-house and the flight of the dissenting minister, many of whose parishioners, I am told, highly disapproved of his inflammatory preachments, and would willingly join to the more sober and judicious order of the Church of England, I cannot help thinking the present a very favorable opportunity of building up and establishing a flourishing church in this place, if a prudent and sensible clergyman could be found, who would devote himself to the service of the people."

1780, February 4. The British commander in-chief asks of Cutting a part of the church for a granary. Dr. Samuel Martin and Leffert Hagawout were appointed by the vestry to wait on Colonel Birch, the commandant at Hempstead, and represent the situation and order of the church. When informed of the nature of the building, Colonel Birch politely

and generously relinquished all pretensions to it, and said the congregation should not be deprived of public worship for an inconsiderable inconvenience to the army. The vestry thank him for his polite behavior.

1780, May 16. Mr. Cutting and the church wardens waited on Colonel Birch and complained of an outrage committed against the church during Divine service on Whitsunday, May 14th, by Cornet Searle, of the 17th Dragoons, and begged redress for it in the name of the congregation, and protection in future, that the congregation may attend the worship of God in peace and security.

The cornet was compelled to send in a written apology.

1780, July 20. Mr. John Sayre writes that, in compliance with the wishes of the Society, he went to the assistance of the mission at Huntington twice, and preached, baptized the children, visited the sick, and gave notice of his intention to administer the sacrament on a future day; but the next night but one after he was gone, the house where he lodged was searched by an armed party from Connecticut, who having neither plundered nor insulted the family, he conjectured that he was the object of their search, and therefore he has been afraid to venture there again.

1781, February 16. Mr. Cutting has written one letter to the Society, in which he observes that confusion and tumult are not at all favorable to religion, and the inhabitants of Hempstead being, many of them, in the King's service, and frequently employed on Sundays, are prevented from their regular attendance on Divine service; but that in summer time the church is pretty well filled; and upon the whole, he thinks that the church has by no means lost ground in these factious times. He goes to Huntington as often as he can consistently with his safety, and baptizes the children. Since his last he had baptized forty-nine, and had five new communicants. He complains of the great advance in all provisions, which bears the more hard upon him as he receives now nothing from his people, nor for two years past the small allowance that was made by Act of Assembly.

1781. Mr. Cutting writes that the Loyalists suffer more from the King's troops than they did from the Insurgents. "We have nothing that we can call our own." He especially complains that, having bought a house and twenty-five acres of land, near the



town spot, it was taken last winter by the British commandant and used as a hospital for the 17th Dragoons, till July or August, and no rent allowed him. They left it in a ruinous condition, merely saying they had no further use for it. Since then he has repaired the house and let it, with one acre, to a tenant, for £50 a year. It had fourteen acres of winter grain on it, which is much damaged, the house being in the midst of it. On October 28th, by order of the commanding officer of the 17th Dragoons, the house was a second time taken, broken open and entered by violence, for a hospital.

Mr. Cutting petitions the British commanding officer at New York that the house be restored or the rent paid, as he bought the farm to eke out his ill-paid salary, and went in debt for it.

The 17th Dragoons came to Hempstead in 1778, writes Mr. Cutting, and the commandant, after sundry acts of violence and oppression by which I suffered, he moved a public building which he used as a guard-house to the school-house, and thus broke up the school.

1781, December 9. Timothy Wetmore, a refugee, kept school at Hempstead.

1782, April 11. Mr. Cutting complains to Captain Archdale, commandant at Hempstead, of an outrageous insult, on Saturday night by violently breaking open the doors of the church by Cornet Sinclair, Lloyd, Delancey and others. Mr. Cutting's reception was not satisfactory. The captain, however, said he gave the soldiers a severe lecture.\*

1783, February 21. Mr. Cutting has written one letter wherein he remarks that occurrences in an old mission are not very various. He continues in his duty, and within the year he had baptized one hundred and nine, viz.: sixty-six children and ten adults in his own mission; nine children and three adults at Huntington; the rest were the children of Hessian Yagers and of the 17th Light Dragoons.

March 3, 1785. Thomas Lambert Moore was inducted.

\* Mr. Cutting had, in 1776, removed the furniture of the church and the King's coat of arms, and concealed them in his own house.

1785, November 3d, Thursday. Bishop Seabury, in St. George's Church, ordained John Lowe, from Virginia, being the first ordination in this State. The assembly was numerous.

1785-6. Jonathan Gildersleeve is sexton, Mr. Throop had been clerk. The bell, being extremely bad, had to be carted to and from Brooklyn.

1786. Hendrick Onderdonk, who became connected with the church a little before 1770, was sent as lay delegate to the Diocesan Convention.

1787-9. Jacob Bedell was clerk, at £5 a year.

1788. John Latham was clerk to the vestry. Leffert Hagawout is thanked for his past services, on retiring from the vestry.

1789. Silvanus Bedell is appointed clerk, provided he proves satisfactory.

1790. Mr. D. Kissam offers to be clerk, if Bedell won't serve.

1790, October 3. Died at Brookhaven, the Rev. James Lyons, aged about ninety. He was a zealous advocate for the Episcopal Church, and has left a handsome estate to his surviving relatives.

At the outbreak of the Revolution, Mr. Lyons sided with the King, and took every method to seduce the ignorant and counteract the measures recommended by Congress for redress of grievances. August 11, 1775, he was put under guard in General Wooster's camp.

1799, May 15. Mr. Rattoone declined a call, for sundry reasons which attached him to Jamaica.

1804. Richard Wiggins was clerk.

Rev. Mr. Hart, rector from 1801 to 1829, was of an inventive turn of mind and much given to mechanical contrivances. He invented a machine for shearing cloth, and went over to England to secure a patent for it. He also got up a machine for making brooms. He also kept a boarding school. Among his teachers were Adam Empie (1811) and Mr. Noble (1813). These, with Eli Wheeler, (1814), also officiated on Sundays in the church, being in deacon's orders.

1813, March 2. The vestry of St. George's Church need \$100 to enable them to pay Rev. Birdseye Glover Noble for ministerial services, and solicit the friends of the church to pay to the several collectors what they think their just proportion. The present subscription for the rector's yearly salary is about \$350, the

proportion of each will be about one-third of their yearly subscription. If the money collected overruns the sum immediately wanted, the overplus shall be applied to procure other assistant services (as opportunity may offer) in our churches.

SUBSCRIBERS' NAMES.

	£ s. d.		£ s. d.
Dr. Benj. Tredwell,	1	Samuel Poole,	2 8
John Tredwell,	1	John Peters,	4 0
Benjamin Platt,	1	Jonas Denton,	2 8
Samuel Valentine,	2 8		

Received May 8, 1813, from Mr. Benjamin Tredwell, \$9, on account of the above subscription for Rev. Seth Hart.

WM. H. HART.

One Sunday, as the people were coming out of church, an itinerant Methodist preacher, who had found his way into Hempstead, standing on a wagon near the door began to address them on the subject of religion, and taking advantage of the crowd that the novelty of the thing had collected around him, urged them to repentance and reformation. Such, it is said, was the origin of Methodism in Hempstead.

OMISSIONS.

1735, June 23. Mr. Jenney writes that a thunder-clap struck the steeple, which was surmounted by a weather-cock, and did considerable damage, but we are proceeding vigorously in repairing it, and the difficulty is how to get a bell. Governor Cosby commends us and thinks we have done wonders. We now use Tate & Brady's version of the Psalms, having discontinued Sternhold & Hopkins.

1736, July 14. Mr. Jenney complains that "Justices of the peace take it on themselves to solemnize the sacred banns of marriage, which the constables formerly did also, in the absence of ministers. Colonel Tredwell vends licenses for the Government. In about fifteen months he vended forty-four, the greater part of which were for persons in my parish, of whom I married but four couples."

1739, May 24. Extract from T. Keble's letter, at Oysterbay: "There are six schools kept in this township—one in the town, one at Norwich, one at Matinecock, one at Musqueto Cove, one at Cedar Swamp, and one at Jericho. At times there are several more places where schools are kept. The masters generally that teach in them are necessitous traveling persons, so that there is seldom school kept above one-quarter of a year or one-half a year at a place. I cannot hear that any of them are of any denomination, and but two of the masters that teach in them; the one at Jericho goes under the denomination of a Quaker, and the other, at Cedar Swamp, calls himself Churchman. Many people of this townspot and township are of no denomination. Some go constant to church and others to all sorts of meetings and sects that fall in their way; and some seldom go to any, but are so infatuated in the spirit of enthusiasm, and say that their inward guide will teach them all things without going to hear any religion, which makes some of them run into infidelity."—HAWKS' MSS., ii, 118.

1742, March 26. Mr. Keble, at Oysterbay, writes: "Since Mr. Jenney went home [on a visit to Europe] there has been here a voluntary Anabaptist preacher from North Carolina, and tells them there is no other way of baptizing but plunging, and that infant baptism is sinful and mock. His stay here was short. Since, there have been several of the enthusiastic people here baptized in that way, which has increased their meeting, which before was so small that there was but little notice taken of them, for the less reason there is in their preaching, the more they are minded amongst such people."—HAWKS' MSS., ii, 143.

1744, June 23. Thomas Keble, Oysterbay, writes to the Secretary: "Since Mr. Seabury came he has visited and preached upon week days, and has roused them up in all quarters of his parish, amongst all the denominations and others, particularly in this place where I now live. He has preached three times upon week days, besides several visits, and has baptized children out of four families, and one adult, in this place, and has preached several times at the Dutch church in the bounds of Hempstead, [Success], being invited by the Dutch people there, and of late has preached at Huntington, an old Independent place within five miles of Oysterbay church,

being invited by some of the people there who of late come constantly to church at Oysterbay and sometimes to Hempstead; for the Independent and voluntary preachers have infused false notions into the people in these parts, of the discipline of the Church of England, particularly of the Liturgy, which Mr. Seabury takes great pains to explain at all seasonable times."—HAWKS' MSS., ii, 168.

Mr. Thomas writes to the Secretary of the Venerable Society, (March 1, 1705): "Oysterbay, thirteen miles from hence, is likewise in my parish, where I preach every third Sunday. They have generally been canting Quakers, but now their society is much broke and scattered. Deplorable ignorance is their great misery, not free from a deep tincture of obstinacy.

"I want Common Prayer books and some small tracts of controversy between us and the dissenters. 'Bennet's Abridgement,' and 'The Faith and Practice of a Church of England Man,' would do very great service, and help blunt the knees of their bias and prejudice. The people are highly sensible and gratefully accept of the charity of the Honorable Society. The £5 worth of books which you gave me in trust have been distributed to the best advantage."

Mr. Thomas writes, (May 26, 1705): "I now draw for £10, which please deduct out of my allowance for the year 1705, my time having commenced on Lady day last. I hope my drawing so soon will be no offence, my present exigencies pressing me to it. Our £60 here being paid in 'country pay,' and corn at present very cheap, makes our allowance here very poor and dilatory. As for perquisites, I have none here, marriages being solemnized by the justices of the peace. Buryings and christenings we have nothing for. They are all dissenters, and being easy with them that way will be one powerful motive to gain upon them. I thank God I have a very thronged church, which (were you thoroughly acquainted with the inveterate humor of the people) would seem to you next to a miracle. It is my misfortune that I have none to answer the Responses; for that anybody should speak in the church besides the minister is, in the sense of these people, confusion. My path here is very thorny—all my steps narrowly watched—I am obliged to walk very gingerly. I shall endeavor, by God's assistance, not to give them the least occasion to calumniate,

and be as cautious in *walking* as I know they are in *watching*."

Mr. Thomas writes, (June 27, 1705): "I am very pleasantly situated here, upon an even, delightful plain, sixteen miles long, richly furnished with beef, mutton, and fowls of all sorts; the air sharp and severe, and not subject to those fulsome fogs so natural to the English climate. The place is sweet and pleasant. I have two distinct churches, fifteen miles asunder, where I preach by turns, but have neither Bible nor Common Prayer book in either, so I am necessitated to carry small ones of my own about with me for to read Divine service. I know of no place upon the main that is a truer and more real object of the Honorable Society's charity than this, the people being generally very poor and utterly averse to the service of the Church of England."

August 23. "The vestry of Oysterbay have raised a handsome sum to build an addition to the small church there, and the vestry of Hempstead a considerable sum to build a gallery in the church, (which the ministers of their kidney neither wanted nor could bring them to), as also to repair an old, weather-beaten parsonage-house they have here. Between both they raised about £200. I have a more constant and numerous congregation since I came here than ever was known when they had a dissenter, one of their own kidney, among them. This building will enflame the greatest part of them, and I must expect daily broadsides from them. Though all beginnings are difficult, I hope to live to make it a post easy enough for my successors. I baptized a dozen, Sunday was a sevensnight, some of them adults. I am very much put to it here for witnesses; godfathers, &c., being a great bugbear among them. I am necessitated to qualify the charge given the godfathers, &c., by the words, 'endeavor and as far as God shall enable me'; for our baptism will not go down by any means in the strictness of our Liturgy, for it seems to them, as they say, too severe, the charge being absolute and unconditional."

1705, November 9. "Our parishes here are widely extensive (being eighteen miles one way and sixteen the other) and the people much scattered. Besides, two sermons a Sunday make my private visits and familiar conferences with them at their own dwellings fewer than I could wish. However, I em-

brace all occasions of converse with them, that are consistent with my studies."

1707, April 22. Mr. Thomas writes: "I have often laid before my vestry the necessity of a register book in the parish, but to no purpose. Having no method of raising a fund to defray that and such like public exigencies, since I came here, I have converted the communion offerings (the poor here being very few and provided plentifully for by a public tax from the government) to buy some requisite necessities for the communion table, &c., and out of our late Easter offerings I hope to buy a register book, which I bespoke already; and then I shall take particular care to register all christenings, marriages and burials, according to our instructions from the Venerable Society. I have baptized some scores of infants and adults since my arrival here, and married some dozens of couples, but would never receive a farthing perquisites for them hitherto. It was customary here for the justices to solemnize marriages, who are very tenacious of that addition to their offices, and in order to bring marriages to the church I have solemnized all *gratis*; first, in order to reconcile them to our way, and then to take off that grand aspersion so often in their mouths against the Church of England's ministers, that they greedily covet the *fleece* and neglect the *flock*. I have received four pieces of eight [\$4] for one funeral sermon, the person dying being a bachelor and ordered it to me in his will; and 12 shillings from one married couple, who going out of my parish to be married into the city, Mr. Vesey reserved one-half of his perquisites for me; and that is all I accepted of since my coming to this parish. The people I live among are poor, and from their cradles prejudiced and disaffected to our constitution, and should I have screwed them up to perquisites I should assuredly have nipped the church in the bud. I have been strictly brought up in it, and shall spare no pains to propagate it. I allow my clerk a small salary out of my own annually, and without that I could have none. I have raised a school in the town since my coming, and allow towards it (in conjunction with the inhabitants) £20 a year. We are now building a schoolhouse and settling a piece of land upon it, which I have contributed unto. A good precedent of that nature, I presume, is the most moving rhetoric I can use to persuade those whose intellectuals are so mean

and earthly that they cannot discern the advantage, worth and excellency of education for their children's present and future welfare. In vain I preach to them the superstructures of Christianity when they are destitute of the groundworks and fundamentals of religion by education. I have bought catechisms to give away among the children, and hope in some time to have a set of catechumens. While the Honorable Society are pleased to continue to us their allowance, we may live upon honorable terms, independent of our people and not subject to either their scorn or contempts. When it is once withdrawn, we must expect to be assuredly miserable and subject to their insolencies."

1709, June 12. Mr. Thomas having proselyted some [thirty-five] rigid dissenters to the unity of the Church, the Venerable Society desire of him "a list of rigid debauchees, demoralists and rigid heathen converted to the faith, that being the chief design of the establishment of the Society." Mr. Thomas conceives himself "sent here as the minister of the parish. He has to prepare for preaching every Lord's-day twice, besides visiting and instructing the poor, ignorant people distantly scattered about the wilderness. Is not this employment enough for one man conscientiously to perform? I have within my district infidels of my own color, too many upon whom I bend my whole force. To convert a heathen into Christianity is a very good and pious work; but to reconcile the English, in a great degree sunk into paganism and infidelity, to the principles of the Christian faith, is a far worthier employ, especially since I find the one practicable, the other morally impossible. As to the infidels whose conversion you press home on me, they are of two sorts, negroes and Indians. I have many negroes who are constant hearers, but the native Indians are very few hereabouts, all whalers, sottish, debauched, wholly given up to drink. They are incapable of any Christian impression. Rum and strong liquors being the only deities they care to worship.

"We had a schoolmaster settled among us for two and a half years. Now we are destitute, the people being utterly weary of the subscriptions I had engaged them in. I hope in God's due time to induce them to settle another. I shall not be wanting to contribute towards it, both by purse and persuasion, as heretofore."

1723, April 1. Mr. Thomas writes that he has baptized ninety children and adults, thirty-seven whereof at one time, 18 of whom were adults, upon which occasion (it being performed in a distant private house) he discoursed at large, *ex tempore*, upon the subject and great necessity of the sacrament of baptism. "I have all along inculcated into the people here a sense of the benefit and privilege of the sacraments, that particularly of the Lord's supper. The word 'damnation,' so rendered in our English translation, is a mighty bugbear to weak, scrupulous consciences, which by public preaching and private conferences I have endeavored to explain.

"My necessary hospitality has all along in a very great measure amounted to the height of my salary both here and at home, much beyond those more cautious limits consistent with the welfare of my family. I have served my public view by it, though to the detriment of my private self. Burthening the purses of the new converts to the Church would soon render our ministry of little effect. I find affability and hospitality, next to a conscientious discharge of duty, to be very sinewy, prevailing arguments to mollify their innate, inveterate principles. It promotes my public designs.

"I have had a severe return of my distemper this last March, which for some time unqualified me for my duty, and the service of the church was wholly unperformed, for here are no supernumeraries to assist us when God is pleased to afflict us with sickness."

1724, October 1. "I am truly sorry," writes Mr. Thomas, in his last letter, "that Brookhaven is not likely to have a missionary. It lies forty miles distant from me, but I am tolerably acquainted with the place, having married my wife from thence, and am morally assured that a discreet gentleman settled there would be of the highest consequence to the interest of the Church in that country. They have three times petitioned for a Church minister, once above twenty years ago.

#### JENNEY.

Mr. Jenney writes, June 27, 1728: "Our past winter has been very severe. Mr. Gildersleeve, our schoolmaster, says Hempstead

was settled some time before they had any minister or house for Divine service. The first church was very small, much less than the small one we have now. Traveling preachers, sometimes Independents, sometimes Presbyterians, (for the most part from New England), did now and then officiate, without any covenant with the people or settlement by law. In 1680 the town agreed to build a better house by name of a meeting house; but after it was built there arose a great controversy between the Presbyterians and Independents, in which the Presbyterians got the better, and one Denton was covenanted with to be their minister; but he soon left, as did several others that were afterwards covenanted with after the same manner, till the arrival of Mr. Thomas from the Honorable Society. Him they inducted into the possession of the church, parsonage-house and glebe.

\* \* \* The church is not kept in good repair, which occasions thin congregations in cold weather. There is a cloth, said to be presented by Queen Anne, which seems designed for a table in front of the desk, which we are forced to make use of when we receive the sacrament. The minister's salary is £40 from Hempstead and £20 from Oysterbay, by an agreement among them. I have in possession an old, ruinous house, much out of repair, near the church, with three acres of poor, worn-out land, the pasture of which will not support one horse. There belongs to the parsonage a farm, about five miles distant, of one hundred and seventy-two acres of upland and twenty-five of meadow. I have put a poor man upon it, but whether to any advantage to me I can't yet tell. These two have been surveyed by Mr. Samuel Clowes, of Jamaica, who underwrites his draft that the church has a title to a hundredth part of the whole township. Besides this there is, about seven miles distant, a small lot of meadow, which I did lease out but got nothing by it.

"But I am threatened with an ejection; first, by the heirs of one Ogden, from whom the purchase was made, in what year I cannot find, for it is not in the records, and the deeds are lost, and all those concerned in the purchase are dead; second, by the Presbyterians; third, by the Quakers, who say it belongs to the town.

"As to the number of inhabitants at first, I can't meet with any information, from the oldest men here being at a loss in this point.

But it is certain it is much greater now, for the whole parish is settled very thick. In 1722 the governor ordered a census. The constable gave in:

HEMPSTEAD.		OYSTERBAY.	
WHITES.			
475 Men,	532 Boys	325 Men,	331 Boys
472 Women,	472 Girls	325 Women,	268 Girls
NEGROES AND INDIAN SLAVES.			
116 Men,	76 Boys	41 Men,	17 Boys
76 Women,	51 Girls	27 Women,	26 Girls
Total, 3,629 in my parish.			

"At the first coming of Mr. Thomas, I am told, not above five or six adhered to the Church, and they brought their religion from England, where they were born. The rest were Presbyterians or Independents, and the most Quakers. Our congregation now is very uncertain, being greater or smaller according to the weather. In summer we are generally crowded entirely, especially in the afternoon, and also in winter when there is snow enough upon the ground to carry their slays (a very convenient and easy way of traveling at such seasons), but they are but rare at other times. Our church is generally full, but not crowded. Most of the professed members of the church live at a distance from it; the body of the Presbyterians, at least the much greater part, live here in the town spot. The people's manner of living is scattered up and down, excepting that there are a few very small villages, as Hempstead, Jerusalem, Success, Bungy or Westbury, Oysterbay, Bethpage, Norwich and Wheatly. Those who live in the villages are the poorest of the people, the more substantial farmers finding it for their interest to live at a distance from each other. There are but two churches in my parish, one at Hempstead and a very small one at Oysterbay, where our congregation increases, but is yet very small.

"The Quakers have two meeting houses, one at the Head of Cow Neck, another at Bungy; but they meet at many places in barns or houses, according to the bigness of their congregation.

"In the town spot of Hempstead is but one Presbyterian meeting house, the only one in the parish; but they are so poor and few that it is with difficulty that they maintain their minister. We daily expect he will leave them.

"The religions in my parish are a very few Presbyterians in Hempstead, and rather fewer Baptists; at Oysterbay more of the Church, more than both together of the Quakers.

But most of all of latitudinarians, who run from one congregation to another and hold to that religion whose preacher pleases them best.

"Both the towns of my parish extend across the Island, sixteen miles from north to south, from east to west about twenty miles, from corner to corner near thirty miles. The roads are good in good weather, but yet traveling is very troublesome in the heat of summer and the cold of winter, which are both extreme. For great part of my parish being a plain of sixteen miles long, without shade or shelter, the wind and sun have their full strength, and sometimes in winter the snow is so deep as to make traveling impossible, and so it has been for a great part of this winter.

"There is nothing more inconstant than schools here, excepting those from the Honorable Society. The usual custom is for a set of neighbors to engage a schoolmaster for one year. 'Tis seldom they keep the same longer, and often they are without for several years. The only master that has staid long with his employers is one Thomas Keble, upon a neck of land called Musqueto Cove, where he behaves very well and does good service. The common rule for payment for the masters is by subscription, £30 with diet, or £30 without. But Mr. Gildersleeve has five shillings per quarter for each scholar.

"The church has no donation; the minister and schoolmaster no benefactions; the library is only that from the Venerable Society.

"The negroes are so dispersed that it is impossible for me to instruct them, and scarce any of their masters or mistresses will.

"There is in the town spot Mr. [Gerardus] Clowes, who about three-quarters of a year ago began a school, spent the Sunday evenings in catechising those negroes which would go to him, during the winter; but in summer he has no time, the evenings being short and the day taken up with the service in the church being twice performed, and then there went but a few to be instructed by him. I have one negro a communicant, and my own were baptized in their infancy, and they (being two) shall be carefully instructed while I have them.

"At my first coming here several of the leading men of the town pressed me earnestly to represent to the Society the necessity of a successor to Mr. Gildersleeve. Then Mrs.

Thomas was among them, who assured me that her husband designed to do so if he had recovered. I enclose a memorial recommending Mr. Clowes. He thereupon has wrote me a letter, which is also enclosed. He is the son of a very active friend of the missionaries, Mr. Samuel Clowes, of Jamaica, whose services, especially to the two parishes of Jamaica and Hempstead, are upon record."

Mr. Jenney writes, (September 8, 1729): "A few Presbyterians at Hempstead have an unordained preacher, as probationer, to officiate for them, whom they could not support were it not for the assistance which they receive from their brethren in the neighboring parish of Jamaica. They don't gain on me. So prevalent is Quakerism, that it is difficult to persuade constant hearers to be themselves or have their children baptized. This is more visible in Oysterbay, and I believe the weakness of religion there proceeds greatly from the want of a minister resident among them. My indispensable engagements to Hempstead restrain me from visiting them oftener than every third Sunday. I have a dozen catechumens at Hempstead, and would be more if I had books. I have been out of pocket for catechisms and prayer books. My circumstances won't permit me to answer all the demands on me. I beg the version of Psalms by Tate & Brady may be bound in the prayer books, for that version only do I use in the congregation. Some negroes who can read are desirous of using prayer books in Divine service. I believe it would tend to promote decency in the public service if they were supplied."

Mr. Jenney writes, (December 5, 1739): "The justices yet marry. I formerly wrote you that Colonel Tredwell, who lives not a half of a quarter of a mile from me, and vends licenses for the government, in about fifteen months vended forty-four, by much the greater number of which were for persons living in my parish, and of them I married but four couples. I yesterday saw a new book of Bonds for Licenses of the same Colonel Tredwell, wherein were but ten, all but one being to persons living in my parish, of which I married but one couple. The first was September 29, 1739. I am satisfied that ~~justices~~ marry, if not all, at least very near ~~all that~~ are not married by me."

## SEABURY.

Mr. Vesey writes, (November 22, 1742): "The precinct of Hempstead, as I am credibly informed, (though they have several dissenters among them), are inclined to call the Rev. Mr. Seabury, of New London, to officiate there; which if they should do and he accept of their call and be inducted, on condition of the approbation of the Honorable Society, it is the opinion of the wisest among us that it would be the most effectual means to preserve that infant church from disturbances and lawsuits, confusion and ruin."

Mr. Seabury writes, (September 30, 1746): "The people have imbibed Quaker notions, and are loth to come to the sacrament. I had two new communicants, and want copies of the 'Reasonable Communicant.' I have baptized many adults and a vast many children since my mission at Hempstead,\* many of whom are grown to years to join in the public worship. It is a genuine work of charity to give them prayer books. I want catechisms with questions, to try whether the catechumens understand the answers."

Mr. Seabury writes, (March 26, 1746): "The sectaries of all sorts (who abound in this parish) and professed infidels exert themselves to the utmost to hinder the growth of the church; and the more diligence I use, the more the infidels particularly seem to be inflamed, yet the church manifestly gets ground."

Mr. Seabury writes, (September 30, 1748): "My son is now studying physic, and before he be of age to present himself to the Society, I intend he shall spend one or two years at Edinboro' in the study of physic. I wish the Society to give him a place in their books, and grant what Commissary Vesey may recommend in regard to Huntington. He is not yet nineteen. He may be employed at some small allowance, as I presume to hope at Huntington, in reading prayers and sermons, and in catechising, to good purpose, before he will be of age for Holy Orders."

1750, October 5. "Religion prospers, though infidels try to weaken it. The new church at Oysterbay, which has been some years in building, is so far completed as to be convenient for use, and was dedicated to the service of God according to the Liturgy of England, on the 14th of June last."

\* In compliance with prevailing notions, Mr. Seabury, when requested, baptized by immersion.

"The church at Huntington is also rendered very commodious, and a congregation of fifty or sixty persons, and sometimes more, constantly attend Divine service there, who behave very devoutly and perform their part in Divine worship very decently. They had taken from them in the late mortal sickness four of their most substantial members, who bore the principal part of building the church, which has very much weakened their ability, and they have desired me to ask of the Society a folio Bible and Common Prayer Book, for the use of the church."

1752, March 26. "Religion has gained but little in our bounds, the winter past, the church having been troubled with some disturbers from a pretence that could hardly have been suspected. The increase of our congregation had brought us to a resolution to build galleries in the church, which were accordingly erected by subscription, are well-nigh completed, and are commodious to entertain one hundred and fifty people, which some restless spirits, enemies to the Church and Revelation in general, envying (as I fear) the church's prosperity, have made an occasion to raise a party who seem zealous for nothing but contention; but I hope, by the moderation of those who have the good of the church at heart, that the ill effects and mischief intended will be obviated."

"Never did any place need the means of religion more than this, or perhaps deserve it less, a few compared to the whole excepted. Religion meets with no support from the Government, except the establishing a support for it by some former laws, nor is it at all considered in the characters of those intrusted with commissions, in which 'party' (with which the country is terribly harassed) seems to have the greatest influence. Profaneness meets with no frown from the civil magistrate, there being none to put any man to shame for anything; nor doth the civil Governor seem to have anything in view but to secure interest and property, and though iniquity is not established by law, it is by custom; against the prevalence of which we have nothing to oppose but the public exercise of our religion and the example of a few."

"But the church gains ground, maugre all opposition; but then the comforts of such a Mission, where a man must always be struggling with gainsayers, must be in the prospect of a future reward. Indeed, if a man

will laugh at every jest cracked upon religion and revelation, and seem pleased with blasphemy which infidels call *wit*, he will find himself caressed by many; but a grave countenance and serious rebuke will not fail to get him implacable enemies."

Mr. Seabury writes, (October 13, 1752): "My son laid down his place as catechist at Huntington, in July last, and embarked from New York for Edinburgh in August, to spend one year in studying of physic and anatomy. the church has gained ground in Huntington by his assistance, and under a discreet minister it would be a flourishing church, notwithstanding the loss by death of its best members."

"In Hempstead the church holds its ground in spite of the great variety of sectaries and the implacable malice of infidels, who are not ashamed to scoff at the whole scheme of salvation by a mediator."

October 2, 1759. Mr. Seabury says: "The last time I wrote I sent the Society a pamphlet containing 'Animadversions' upon my letter to the Society, and under the form of 'A Letter from a Gentleman to his Friend,' in Duchess County with my reply. I purpose to make another visit to that County this instant October."

"I attend a full church at Huntington twice a year, on Sundays; and at Huntington South, which is sixteen or seventeen miles from any church or meeting house except Quakers, I have preached sundry times on week days, to a congregation of one hundred people, generally poor, who express great thankfulness."

1751, October 21. "Although the Independent meeting house in Hempstead has been constantly supplied with a preacher, and Anabaptist and Separate Baptist meetings be held constantly at Oysterbay, our church is well filled at both places, and they perform Divine service far more regularly than formerly. When I can attend Huntington (which is but seldom) we have generally a full church, and the zealous members always lament their want of a minister, and beg me to mention them to the Society by way of remembrance."

#### BOARDING SCHOOL.

1762, March 25. "The Rev. Mr. Seabury, in order to enlarge his school for the instruction of youth in Latin, Greek and the mathematics, (or, if desired, in reading, writing and



arithmetic), has engaged a young gentleman, who is a candidate for Holy Orders, to be his usher, and to give constant attendance in his school, both in the day time, and also, from November 1 to March 1, till 9 o'clock in the evening.

"Mr. Seabury will entertain young gentlemen at his own house, in a genteel manner, at £30 per annum, schooling, washing and wood for their school-fire included, they finding their own bedding. Whatever gentlemen or ladies shall be so good as to entrust him with the education of their children, may depend on their being used in the politest manner; and the strictest regard will be had to their morals, by their humble servant,

"SAMUEL SEABURY."

#### PRIZE IN A LOTTERY.

1763, June. Mr. Seabury says, in his diary: "The ticket No. 5856 in the Light house and Public lottery of New York drew in my favor. by the blessing of God, £500, (of which I received £425, there being a deduction of fifteen per cent.), for which I now record to my posterity my thanks and praise to Almighty God, the Giver of all good gifts. *Amen.*"

1764, March 26. Mr. Seabury writes that "Great numbers of people can't be brought to attend any sort of public worship, under a pretence of spending the Sunday as well at home; and this sort of people seems to be upon the increase, from the conversation of some deistical people, the spreading of deistical books, and the disposition of people of loose education to throw off all restraint; besides, many seem to interpret the Act of Toleration a toleration to be of no religion at all. From whence, and from a firm attachment to the Established Church being no recommendation to the public honors of the Government, and most of all from the Quakers' leaven, it comes to pass that it is an arduous task to bring people to the sense of their Christian obligations to attend the two sacraments which Christ has ordained in His Church."

#### CUTTING.

Mr. Cutting (April 9, 1767,) writes: "It is with pleasure I can inform you of the civil behavior of the congregation of Hempstead towards me. They have built a barn and put

the house in convenient repair, and endeavor at present to render my situation easy and comfortable. The Mission is very extensive, and as the severity of the weather came on before I was well settled, I could not take such a circuit round the country and can't give so perfect an account as I could wish. The church is in general well filled. It is difficult to form any proper judgment of the real members from the numbers of those that attend, as I find persons of different denominations pretty constant in their attendance, and apparently devout during the performance of Divine service; but according to the best calculation I have as yet been able to make, there are about ninety families, in Hempstead township, profest members of the Church of England. The Dutch are numerous and powerful, and declare to me their regard to our Established Church.\* The Quakers and their adherents are, I think, the next in number. The Presbyterians appear to me at present to be the fewest. I find it for the interest of religion and the Church to make in regard to my external behavior no difference betwixt the members of my own and other congregations.

"I have baptized at Hempstead fifteen white children. I find it very difficult to demand godfathers. Necessity, I hope, will excuse me if I accept frequently of the parents. I must go to their houses and comply sometimes with their humors, or the children will go unbaptized.

"The communicants that I have seen present have been about thirty-five at one time. The long interval betwixt the death of the late Mr. Seabury and my being appointed has been of some disservice to the church.

"I officiate at Oysterbay every third Sunday. The greatest numbers there are Anabaptists and descendants from Quakers. This town is of large extent. As the weather now grows moderate, I propose visiting every part of the Mission as often as I can on week-days, that I may be enabled to give a more perfect account to the Society in my next."

1768, January 7. Mr. Cutting writes: "I have not transmitted an account of my Mission in the limited time, owing to my being incapable of giving so perfect information as I

\* It was about this time that Hendrick Onderdonk, grandfather of the two bishops, joined the Hempstead church, which probably drew forth the above pleasant remarks of Mr. Cutting.

could have wished. The parish is large, and I was prevented in the summer, by several accidents, from visiting every part of it, as I expected, nor is it an easy matter in so short a time to form a certain judgment of so great a number, so dispersed. I have, however, found the people civil and hospitable, and I may venture to say, are grateful. As a proof of this, on the death of their late worthy Missionary, Mr. Seabury, they at their own expense built a handsome house and made it a present to his widow; but I am afraid they are opinionated and not very easy to be persuaded. The church at Hempstead is large and in general full; but that is an imperfect way of judging of the number of a congregation, as several of other denominations pretty constantly attend Divine service. The sectaries here have no settled teacher amongst them. Many of them, therefore, frequent the church, and appear devout and attentive. The spot where I live is surrounded with Presbyterians. I find them kind and obliging neighbors, sober and pious in their conversation, and no friends to religious animosities; though I am confident the number of those who profess themselves members of the Church are superior in number to those of any other denomination, the Dutch excepted. Great numbers of every profession, however, remain unbaptized, owing, I imagine, to the principles of Quakerism which prevailed here so long, nor are there so many catechumens as I might have hoped from so large a parish. I have proposed to some to attend for that purpose on evenings, at houses properly situated, and hope that plan will succeed. To the south of Hempstead, for several miles, are great numbers of inhabitants, in general in very indigent circumstances. They say they can't procure conveniences to come so far to church. I frequently on week-days go among them to officiate. I find large numbers of them assembled, who appear glad of my services and willing to be instructed; but are totally illiterate, great part of them not being able to read, nor have they abilities or opportunity to get their children instructed. A school there would be a real blessing.

"At Oysterbay, the church is not finished, nor are they able to do it. It is indeed in general well filled, as neither have the dissenters there (who are mostly Anabaptists and Quakers) any settled teacher. The members of the church are constant, serious and

devout, though not equal in numbers to those of other denominations."

Mr. Cutting writes, (December 28, 1768): "As we are not in this parish disturbed with a variety of itinerant preachers, a greater appearance of regularity, with its happy consequences, prevails; and as no animosity (that I can discover) reigns amongst those of different persuasions, no considerable change in any short time can be expected. Persons of all denominations attend Divine service, and the church here is much esteemed, and is certainly, both in respect to the number and importance of its friends and professors, superior to the sects. Amongst the friends to the church I include the Dutch, (who are a very respectable congregation), and it is with pleasure I observe that the disputes which some evil-minded persons (to serve a present particular turn) have raised concerning our earnest desire for Episcopal government in the Church, has been of real service, as it has opened the eyes of the people, made them examine more closely the principles of the Church, and habituated them to the name of a Bishop, and taught them to reflect upon that sacred office without terror or suspicion."

Mr. Cutting writes, (January 8, 1774): "The dissenting teacher who was settled to the south of Hempstead made no long continuance here. He married, and from the inability of the people to support him was obliged to remove. They now depend (as they have for a long course of years) on those who are sometimes sent by the Presbytery from the other congregations. When their meeting-house is shut, numbers attend Divine service at church, and we live on very amicable terms.

"As to the wild set at Oysterbay, they must dwindle. They already disagree amongst themselves. Opposition would raise them to a character they can't attain of themselves, and as it is not worth while for any artful person to make himself their head and form them into a regular sect, they will, I trust, soon sink into their primitive insignificance. The masters of the slaves and the near inhabitants feel the principal inconvenience."

Mr. Cutting writes, (January 6, 1777): "In the turbulent and precarious situation this county has been in since January last, the church here and at Oysterbay has escaped better than was expected. The people in general in this parish and through the whole

county were profest steady Loyalists and opposed to the utmost of their power the choosing Delegates, Committees, &c. They were indeed harassed by parties from almost every Province; our houses often filled with an armed rabble who lived at free quarters; the men forced to quit their habitations and conceal themselves in woods and swamps; some were seized and carried prisoners to Connecticut. These frequent incursions, however, and this temporary distress they rather chose to suffer than submit to the hourly tyranny of a Committee of the basest and vilest among themselves; and in this they persisted till the King's troops happily landed on this Island. In this distracted state the church was often threatened by banditties from the Jerseys and other Provinces. I continued, however, as usual. Divine service was uninterrupted for some weeks after Independence was declared by the infatuated Congress, and the church was in general much better filled than I could expect from the perilous situation the people were in. Orders were often issued from some distant parts, to take me out of the church, but never executed. At last I received intimation that as this was the only church in this and the neighboring Provinces that was kept open, it would be particularly marked for vengeance; and as the succeeding Sunday several armed men were sent from various districts, we were advised, though with reluctance, to shut the doors. I abstained from performing Divine service three Sundays at Hempstead and one at Oysterbay, when we were (by the blessing of God) relieved by His Majesty's forces, since which time we have been secure and undisturbed, suffering now only, in common with others, the natural though great inconvenience that must attend every place which is the seat of war, the scarceness and dearness of the necessities of life.

"The church here has rather gained, I think, during this unnatural tumult, for it is with pleasure said, I can assure you that in the whole parish there were not above three who called themselves Churchmen amongst the malcontents, and as there was no settled Presbyterian preacher to influence the minds of the people, the dissenters were left to their own cool judgment, attended the church-service, and in general approved of and joined their neighbors in the opposition to the Congress.

"I have not attended the vacant Church at Huntington this last year, as the principal persons of my congregations thought it by no means advisable for me to go out of my own parish.

"I have written some particulars to the Rev. Dr. Chandler, which (as he knows the people) may be agreeable to him."

Mr. Cutting was a graduate of Cambridge, England, 1747; a tutor of Greek and Latin in Columbia College, New York, from 1756 to 1763; rector of Hempstead and Oysterbay, 1766 to 1783; rector successively of churches at Snow Hill and Newbern. He returned to New York, where he died, January 25, 1794, aged sixty-nine, beloved equally by his pupils, parishioners and friends. He, as well as Messrs. Seabury, Moore and Hart, kept a classical school.

An obscurity hangs over the life of Rev. John Thomas and the circumstances of his family. Colonel Morris says of him, in 1708: "He has the reputation of being a good man. He has a great deal of warmth in his temper, but I have not heard of any prejudicial transports of it." The date of his marriage is not known, nor what became of his widow and two daughters. His son John, who lived on the farm in Purchase, is complained of as not being a church-goer, attending only once or twice a year. In the Revolution he was a Whig, and was carried off to the Provost, where he was inoculated for the small-pox, but died May 2, 1777, aged seventy, and was buried in Trinity churchyard.

In 1709, the Rev. John Thomas (by the help of his wife's money, doubtless,) bought a half of two-twenty-eighths part of a tract of land in New Jersey, for £200. How he acquired ownership of the farm in Westchester County we know not.

Bishop Hobart says: "On Friday, September 19, 1823, I consecrated St. George's Church, Hempstead. This building has been erected near the site of the former church, which was built about eighty years ago, and the decayed state of which rendered it necessary to take it down. The present church is of larger dimensions than the former, very neat in its style, and commodious in its arrangements, and reflects great credit on Mr. Hart, the rector, and parish, by whose exertions and liberality its erection has been accomplished."

Mr. Jenney writes from Hempstead, July 30, 1735: My congregation had grown too big for the house I officiated in, which is also very much gone to decay, and too old and crazy to be repaired and enlarged to any tolerable purpose. So we resolved to build a new one. We now make use of it. When I first set about it I consulted Mr. Commissary Vesey, and he proved very serviceable, by contributing largely out of his own purse, and by the interest he has, of a long standing, amongst my people, whom he encouraged and spurred on to the business, and by recommending the affairs to his own people, from whom I have above £50. His Excellency Governor Cosby\* and his lady (under whose influence and encouragement the church flourishes continually) have appeared for us in a public and remarkable manner, so as to influence others. They have done us the honor to name our church St. George's, and appointed St. George's day for the opening of it. There were present at the Divine service His Excellency and lady, with their Excellencies' son-in-law, with his lady, attended by Secretary Clarke, Chief Justice Delancey, Rev. Commissary Vesey, some of the clergy and a large company of gentlemen and ladies from New York, and some from other parts of the Province. At the same time a collection was made after the sermon, in which the Governor and lady and the gentlemen and ladies present were remarkably generous. Mr. John Marsh, a gentleman from Jamaica, W. I., now in this Province for the recovery of his health, gave us a silver bason, to serve for baptism in the place of a font, which we are not provided with. His Excellency also has made us a most noble present of His Majesty's Royal charter to make us a corporation, &c. Mr. Secretary Clarke has generously remitted the fees of his office. Mr. Attorney General Bradley has given his fee, and Messrs. John Chambers and Joseph Murray, counsellors and attorneys at law of great reputation, have prepared and engrossed the charter gratis. The chancel is railed in. Our pulpit and desk is completely finished, and half the church is pewed. We design to pew the other half. The east end window only is as yet glazed, and no plastering done; but we were in a fair way of completing the

\* Governor Cosby had a rural villa on the Edge of Hempstead Plains (1736) at or near Hyde Park, and attended Mr. Jenney's church.

whole, when an unhappy accident put a stop for a while to our proceedings. On the 23d of June a thunder-clap struck our steeple and did it considerable damage, but we are now vigorously proceeding to repair it, and at present the greatest difficulty we apprehend is how to get a bell of such size as to be serviceable to so large a parish. His Excellency and all his company have been pleased to approve our proceedings. They commend the workmanship and think we have done wonders, considering our circumstances and the time we have been about it.

1767, May 1. The Methodists now began itinerating on the Island. Mr. Auchmuty writes from New York that: "There is one Lieutenant Webb here who has commenced preacher. The man is turned mad and does a good deal of mischief about the country. His mad zeal is such that I shall not be surprised if he lays aside his red coat and endeavors to get into holy orders, which would be another affliction to the clergy here."

1776, July. Judge Thomas Jones says that: "Colonel Cornell, of the Rhode Island Line, by Washington's orders established his quarters at Hempstead when hunting for Tories. He converted the Episcopal church into a store-house, forbid the parson to pray for the King or Royal family, and made use of the communion table for a convenience for his Yankees to eat their pork and molasses upon." Mr. Cutting says nothing of this.

1781, December 9. Mr. Cutting writes: "My situation obliges me to trust my letters to a friend, generally to the gentleman who takes my bills. In respect to the schools, Mr. Timothy Wetmore is at present provided for. Mr. James Wetmore\* I know not; and if I

\* James Wetmore writes from New York, (November 1, 1779): "I continued my school at Musqueto Cove until the first of August last, to the satisfaction of my employers; but a number of my neighbors being captivated by the Rebels, and I very Providentially escaping, and the Loyal inhabitants being obliged to lodge in the fields for safety, I have thought it consistent with my duty, and prudent to quit the school, and am at present unsettled. My wife and a number of my younger children barely subsist between the lines, living in continual fear and subject to frequent depredations. I long to see the time that Rebels to God and King may be sensible of their folly and return to a true sense of their duty and happiness, a prospect that seems yet at a distance. I have been three years separated from my wife and children by the inhumanity of the times. I had forty scholars, at 6 shillings, currency, per quarter. I could afford my family but little relief were I not assisted by the Society."

did, it would be to no purpose, as the rapacity of an officer of rank [Col. Birch] has put an end to all hopes of that kind. When the 17th Light Dragoons came to Hempstead in 1778, the commanding officer, after various acts of violence and oppression too tedious to mention, (and by which I suffered considerably in my property), at length moved a public building [the cage] which he had used as a guard-house, and joined it to a house he had seized with some land, (the owner [Mr. Samuel Pintard] being then in England), converted the school to a guard-house, and appropriated to his own use three acres of land allotted for the benefit of the schoolmaster. In 1780 this officer was removed to a very high command in New York. We then had assurance that the school and land should be restored. In this expectation I wrote to the Society; but as [yet] his worse than useless regiment has been scarce out of the smoke of Hempstead since its first arrival. He still keeps possession of all. This is one, and perhaps the most trifling instance of a thousand, that might be produced of the tyranny we groan under. Where the army is, oppression (such as in England you have no conception of) universally prevails. We have nothing we can call our own, and the door to redress is inaccessible. What a state must that people be in who can find relief neither from law, justice nor humanity, where the military is concerned! This is the case of the inhabitants within the King's lines. In regard to myself I have often applied for redress; first in 1778, to Mr. Eden, one of the Commissioners, from whom I had a letter to head-quarters, which, however, was ineffectual. On other occasions I tried memorials to as little purpose. Necessity obliged me to apply more attentively to the earth for subsistence, and an advantageous purchase presenting, a friend kindly lent me the money to secure it. I now hoped to provide for my family in spite of oppression. How I was disappointed the enclosed memorial [to Governor Robertson] will show. It had no effect. Whether it proceeded from want of power or something else in the Governor is not for me to determine. Hospitals and everything of that kind are, I know, fully charged to governments, and when private property is thus violently seized, it is only to fill the purse of the oppressor."

"The memorial of Leonard Cutting humbly sheweth that the means for subsistence for

my family having been much impaired by the present times, I some time since made a purchase of a dwelling house and about twenty-five acres of land near the town-spot of Hempstead. During the last winter, while I was proprietor of it, the house was occupied as a hospital for the 17th Regiment of Light Dragoons; that no rent being allowed by them, I applied to Your Excellency for allowance of rent, or for the removal of the troops; that the troops continued in it till July or August last, and then left it in a ruinous condition, saying they had no further use for it. Wishing since to make the most advantageous use of it for the support of my family, I have been at considerable expense in repairing the house, and have let it to a tenant for the ensuing winter, who was put in possession of it. I have also on the land upwards of fourteen acres of winter grain, and have contracted to let the house and one acre of land for a year from next spring at a rent of £50. On October 28th, by order of the commanding officer of the above-said regiment, said house was broken open and entered into by violence, and possession taken of it, for the purpose of a hospital; and I am the more astonished at a measure so injurious to me, after sustaining last winter the burden of having the same house employed for the public use without receiving any compensation for it. At present my winter grain, in the midst of which is the house, will be exposed to destruction if the hospital is continued in it. I beg leave to complain of an unjustifiable violation of my property and of an unreasonable imposition on me; nor can I help feeling the distresses to which my family must be exposed when stripped of so considerable a part of the slender means I have for their support. I hope for redress from your humanity and your well-known justice, and pray Your Excellency will order the house to be restored to me or rent given for the use of it."

"However, the house and barn being a second time ruined, the fences torn away and the winter grain exposed to certain destruction, will put me even in a worse state than I was before, as I shall be destitute of grain, and the land will not only be useless, but I shall be encumbered with the loan of the purchase [money]. I am advised to transmit a copy of my last memorial to the gentleman who presides over American affairs, with a

circumstantial account of the violence and indignities both myself and the church have suffered. Various complaints from various persons are on their passage home. If they gain admittance they may, perhaps, raise a suspicion that more pains have been taken to subjugate the Loyalists within than to reclaim the Americans without the lines. The army has done more essential injury to the King's cause than the utmost efforts of his enemies.

"As to the church, it is in the same state as when I wrote last. The building at Oysterbay is in a ruinous condition, as I mentioned in my last, and, as it is exposed to every storm, must grow worse; nor have the people spirits or opportunity to repair it at present. The congregations of Hempstead and Oysterbay attend Divine service in as great numbers as the circumstances of the times will permit, and appear remarkably serious and devout."

Rev. Charles Inglis writes from New York, (November 26, 1779): "Rev. Epenetus Townsend's battalion was ordered to Halifax, and he embarked at New York with his wife and five children. A most violent storm arose soon after the fleet in which he sailed left Sandy Hook. The fleet was dispersed and several ships perished. He has not been seen since."

"The only vacant mission on Long Island is that at Huntington; but no loyal clergyman dare settle there. That part of the Island is infested by Rebels who are constantly making incursions across the Sound, plundering the inhabitants and carrying many of them off captives. The only place on the Island where a clergyman would be safe and have hearers (besides Hempstead and Jamaica, where missionaries are fixed,) is Brooklyn, where Mr. James Sayre officiates three Sundays out of four to a pretty numerous congregation, in a Dutch church of which he is allowed the use."

1779. Judge Jones says that Colonel Birch sent a party to Secatogue, twenty miles east of Hempstead, to pull down a Quaker meeting house and bring away the materials for his own use. On their return they also took out all the sash windows of a house of Thomas Jones, at Fort Neck. Every Sunday when Judge Jones went to church he had the mortification of seeing the windows of his house fixed in a barn which Birch had converted into a barrack. The same year Birch had the Presbyterian meeting-house at Fosters

Meadow pulled down, the materials brought away and converted to his own use. This sacred edifice was built by the villagers for the sake of Divine worship. Every inhabitant there was remarkably loyal. A minister who had prior to the rebellion occasionally preached in it was a Rebel. This, Birch made a pretence for robbing the loyal inhabitants of their church.

Samuel Pintard, a soldier at Oswego (1755) and wounded at Minden, had retired to Hempstead, where he bought a genteel, snug house, and a neat little farm adjoining the parsonage; but being tired of the thieving soldiers, he removed his furniture to Mr. Cutting's, a relation of his, and then locked up his house and embarked for Madeira, where he had relations. Birch soon fixed his eyes upon the place. He forced open a window; creeping through, he opened the door and took possession, sent his compliments to Mr. Cutting, and begged the use of Mr. Pintard's furniture for a few days, till his own could be brought from New York. Mr. Cutting, not willing to disoblige so powerful a neighbor, acquiesced and delivered up the furniture, which the colonel afterwards refused to return, claiming it as rebel property! A Mr. Hewlett, five miles from Hempstead, had laid in shingles for building a house; these Birch brought away without leave or license. When Mr. Hewlett, a noted Loyalist, applied for payment, he was called a Rebel, threatened with the provost and turned out of doors! Birch next cast his eyes upon a small building called "The Cage," erected by the inhabitants to confine persons convicted of drunkenness, swearing and petty larcenies. He thought it would do for a wash-house. On Justice Clowes' refusing to give consent to its removal, the colonel ordered it removed, "For 'The Cage' he would have." Birch's soldiers were expert at plundering, and nothing escaped their hands. In the course of six weeks not a lamb nor a calf, a duck nor a goose, a turkey, a pig nor a fowl, was to be seen in the town, nor a potato, a turnip nor a cabbage in the fields.

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#### EPISCOPAL CHURCH, BROOKLYN.

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The earliest account of any attempt to organize a church in Brooklyn is found in the

following advertisement from Rivington's *Gazette* of March 17, 1774:

#### LOTTERY

For raising £600, for building a church at Brooklyn-ferry, under the patronage of Trinity Church, New York, there being no place in King's County for public worship where the English Liturgy is used. The inhabitants (having long submitted to inconveniences [in crossing the river to New York] from the inclemency of the weather in the winter season and other causes) intreat the assistance of the Public in promoting this laudable method of raising money for the erection of a decent building for the service of Almighty God.

There are £4,000 in prizes, 4,000 tickets at 20 shillings each, 1,332 prizes and 2,668 blanks.

Managers, Alexander Colden, Esq., Capt. St. Payne Ayde, Messrs. Matthew Gleaves, John Carpenter, Thomas Everit, John Crawley, Whitehead Cornell and Thomas Horsfield.

1774, March 31. Many persons have been misled by an opinion that the church proposed to be erected by LOTTERY at Brooklyn is to be under the ministry of the Rev. Mr. Bernard Page.\* It will be a truly orthodox church, strictly conformable to the doctrine and discipline of the Constitutional Church of England as by law established, and under the patronage of the Rev. Rector and Vestry of Trinity Church.—*Rivington's Gazette*.

1778. On Sunday morning, April 5th, to the great satisfaction of the inhabitants, the church at Brooklyn was opened, and Divine service according to the ritual of the Church of England, performed by the Rev. Mr. James Sayre,† who preached an excellent sermon and baptized a child, which was the first infant admitted to that sacrament within said church, where there will be Prayers and a sermon next Sunday and on Good Friday, also on the three Sundays, following: every fourth Sunday, afterwards, the church will be occupied by the Dutch congregation.—*Gainé's Mercury*.

1778, December 23. Rev. Mr. Walter writes from New York: "I have resided more than two years in this city and neighborhood. The first summer I spent in Brooklyn, where I occasionally officiated to a small congrega-

\* Mr. Page was licensed by the Bishop of London, August 24th, 1772, for Wyoming. He was evangelical, of the Whitefield school. He died in Virginia. See "Fetters's Virginia," p. 259.

† Mr. Sayre lived in the large white house of Isaac Cartelton, on the Bay side of New Utrecht, which was burned November 15, 1779. He published "God's Thoughts of Peace in War." He went to Nova Scotia, but returned to Fairfield, where he died, 1798, aged 53. His brother John died in New Brunswick, 1784.

tion of English, who obtained for this purpose an order from the Commandant of New York to make use of the Dutch Church whenever the Dutch people had no service in it themselves, which was as often as three Sundays in five. This summer the Rev. Mr. Sears [James Sayre] has officiated there in the same manner, and still continues to do so. Next [summer] I shall probably reside far down upon Long Island, and then I propose to be a frequent visitant to the Society's vacant mission of Huntington, and the people of that neighborhood, who are at present totally destitute of all public worship."

Mr. Thomas, the first rector of Hempstead, was careless in keeping Records. He, however, left the following memorandum in a Register Book:

"I. John Thomas, of Jesus College, Oxford, was inducted Rector of Hempstead, December 27, 1704, and since my induction to the present, July 13th, 1707, have baptized the underwritten persons and children. The distinct time of their initiation into the Church by baptism I cannot particularly and precisely notice, this Register Book being lately brought and delivered into my hands. But all christenings hereafter shall (God willing) be duly and precisely registered."

#### BAPTISMS.

Children of Thomas and Mary Gildersleeve, baptized 1705:

Asa, born March 19, 1685	Richard, born April 7, 1695
George, " Oct. 22, 1687	Elisha, " May 7, 1697
Thomas, " May 16, 1690	Elizabeth, " April 4, 1701
Mary, " March 12, 1693	Dorcas, " May 17, 1704

Dorothy (wife of Samuel) Smith, aged 35, and all their seven children, baptized August 18, 1707:

Dorothy, b'n Oct., aged 13	Abraham, b'n June, aged 7
Samuel, " June, " 12	John, " Feb., " 5
Jonas, " Oct., " 9	Isaac, " Dec., " 4

Josias, born January, aged 2 years.

#### Sons of Samuel Syren:

James, born Sept. 23, 1708	Daniel, born June 10, 1706
John, born November 23, 1707.	

John, son of John and Margaret Thomas, was born October 23, 1708, and baptized November 29th.

John, son of Asa Gildersleeve, born May 23, 1706.

Hannah Flower, aged 19.

#### Daughters of Samuel Williams:

Mary, born March 26, 1703	Miriam, born Dec. 17, 1705
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Here end Mr. Thomas' records, as far as can be now ascertained.

1741, October 19. Mr. Brown writes from Brookhaven: "My church was never more flourishing. Some sober religious persons have been lately added to the communion. I baptized one brought up a Quaker, and five

of his children, and a woman over seventy, and several infants. Another Quaker has come over to the Church, the father of a large family, who attends steadily public worship on Sundays. I have lately been on the East end of the Island, fifty or sixty miles eastward. In passing through the villages I preached six or seven times in eight days to large congregations, and in the meeting-house at East Hampton, a large building with two rows of galleries, one above the other. The house seemed full from bottom to top. There never was so glorious a prospect of increasing the Church as at this day, if a missionary could be sent among them. Shelter Island (where are several families favorably disposed to the Church, whom I myself have baptized) lies in the middle of three towns—East Hampton, Southampton and Southold. They are too far off for me to visit, and then there is the expense of time and money in traveling. In five years past I don't know three persons who would have gone in a church sooner than in a Turkish mosque. I am the first person who performed the service of the Church of England there. In Southampton and a neighboring village the teachers and people conducted me into their meeting-houses unanimously, and they everywhere behaved with becoming decency.\*

1748. Mr. Henry Barclay made a visitation as Commissary, and writes, October 5th, that "Mr. Seabury had preached several times at Huntington, where he found a good prospect of making a considerable congregation. On the good people's solicitation the ministers recommend Samuel Seabury, Jr., to be their catechist for the present, to read the Church service and sermons, with such encouragement [pay] as the Venerable Society think proper. The schoolmasters at Hempstead and Oysterbay are incapable of further service, the one being deaf and the other deprived of the use of his reason. Their salaries might be paid to Huntington; although it may seem hard to turn a superannuated servant out of

bread, it is more unreasonable that the Society should be burthened with them, when ample provision is made for the poor by law."

1768, November 30. The church wardens and vestry of Huntington lay before the Venerable Society "their unhappy circumstances." In Huntington and Queens Village, five miles distant, are upwards of thirty heads of families, professors of the Church of England, who are destitute of the administration of God's Word and Sacraments. We employed Mr. Kneeland to read prayers and sermons to us and sent him to England for orders. Henry Lloyd, of Boston, recommends Mr. Greateon, of Boston, at a salary of £20, with firewood, a house and glebe. His services to include Islip and Queens Village. He may revive the Church at Brookhaven, which is almost ruined and come to nothing, through Mr. Lyons' misconduct.\*

1769, August 8. Mr. Greateon, at Boston, [on a visit], writes that at Huntington I have a very decent congregation, who almost constantly attend. Frequently a number of dissenters come to hear me, who behave with the utmost decency and seem much pleased. Several times I have had the church so full that it could not conveniently hold more, and many were obliged to go away for want of room. I flatter myself that in time a flourishing church may be raised up there, if the people are so happy as to continue to enjoy the smiles of the Society. The people have

\* 1767, April 23. The Society will continue their salary to Mr. Lyons till Michaelmas next, and no longer, as his mission is dwindled down under his ill conduct [eccentric habits] to almost nothing. Mr. Lyons replies: "I fling myself on the mercy of the Society. My enemies would deprive me of bread and character. They say my behavior is sordid, that I go to church in a lay dress, with blue cloth cloak; that I wear a threadbare coat on week days. This old coat harmonizes with my house, ready to tumble down, having for several years been propped within and without, and no assistance from the people. How much two or three bold leaders will influence a multitude! They are Churchmen in words, but Congregationalists in discipline. They can't charge me with omission of duty or immorality. I have been twenty five years in the Society's service. I've preached ever Sunday since my last letter, baptized four infants, had nine communicants last Christmas and seven this Easter. I've drawn a set of bills for £25 in favor of Garret Rapelye." Mr. Lyons thanked the Society (March 25, 1747) for a gratuity of £10, has baptized eight in his new mission, wants Clark's sermons and some tracts in opposition to Methodism, as enthusiasm prevails in these dark regions, through the zeal of canting preachers.

\* Rev. John Sharpe, Chaplain, had written from Fort Anne, N. Y., (November 24, 1705), "I think missionaries are wanting. Two for Suffolk County, in the East end of Long Island, might do good service." Lord Cornbury also writes, November 22d: "I was (on a tour to the East end of Long Island) last summer, at Brookhaven, and my chaplain (Sharpe) preached twice there. The minister and people came in to hear him."



purchased a new glebe, with a good house, at a cost of £344, currency, which they propose to make over to the Society in lieu of the old glebe, which cost only £120.

1780, May 18. Rev. Mr. Walter writes from New York that: "I was last Sunday at Huntington, and officiated for the first time this season at that church, to a small but attentive congregation. The church, which till last winter had remained untouched amid the desolations of war, was then taken by the [British] army for barracks, and, according to custom, greatly abused and damaged. The parsonage house is in tolerable repairs, but the barn has suffered in common with the church. Several of the principal families have gone into the rebellion, but their places are supplied by a number of refugees from Connecticut, who, uniting with the remaining families, are desirous, notwithstanding their discouragements, to keep the service of the Church among them. I have promised to visit them once a month till winter, and I hope to prevail on some of our refugee clergy here to do the same."

#### LOTTERY

For the benefit of Caroline Church, Setauket; 930 prizes, 2,070 blanks, being 3,000 tickets at \$4 each making \$12,000, with a deduction of 15 per cent. It is purely for the assistance of an infant community, not able to assist themselves, and for the promotion of the Christian religion. It is hoped every charitable and well-disposed person will cheerfully contribute their mite for the completion of so laudable and desirable an end. As soon as full, the drawing will commence at Brookhaven, under the direction of the Warden and Vestry, and under the immediate management of Selah Strong, Esq., John Moore, Esq., Joseph Brewster and Henry Nicoll. Tickets to be had of the printers, V. P. Ashfield, and of said Managers.—*Risington's Gazette*, January 22, 1783.

#### MR. CUTTING'S SALARY NOT PAID.

Nov. 5, 1783.

TO MR. ANTONY VAN NOSTRAND,  
WOLVER HOLLOW:

SIR—I believe you remember that at a meeting of the Vestry and Justices of Oysterbay, in April last, I attended, and that it appeared both from my book and the receipts produced by Mr. Van Wyck that there was two years' salary due to me from the 15th of January last. Mr. Van Wyck paid up to 1779. Mr. Isaac Hewlett was then chosen church-warden, and the constable paid into the hands of Mr. Justice John Hewlett 20 shillings for the year 1780. The years 1781 and 1782 are therefore still unpaid; and this present year, 1783, is not reckoned. All this, as you remember, appeared plain to the Vestry, who agreed that they thought it right that the back salary should be paid, but desired that the present year might not be brought to account. To this I agreed, and the con-

stable then said he would get me the money in a few days. When I called upon him he told me he was not prepared. I went to him a second time. He then told me it was necessary that I should have an order from the clerk of the Vestry. I accordingly waited upon you twice, but had not the pleasure of finding you at home. Since that I have been very ill, and can scarce now sit to write. I have therefore sent my son to beg the favor of you to give an order for the years 1781 and 1782. You must think it hard for services through all weathers for so long a time, attended with fatigue to myself and expense in horses, should pass unrewarded. Depending therefore entirely upon your humanity and justice for giving me that satisfaction which the Vestry at that time agreed to, I with pleasure subscribe myself your very humble servant and friend,  
LEO'D CUTTING.

1705, June 14. Lord Cornbury to the General Assembly: "The difficulties which some very worthy ministers of the Church of England have met with, in the getting the maintenance settled upon them by Act of General Assembly of this Province, passed in the year 1693, moves me to recommend to you the passing an Act explanatory of the above-mentioned Act, that those worthy, good men, who have ventured to come so far, for the service of God and His Church, and the good and edification of the people, to the salvation of their souls, may not for the future be vexed, as some of them have been, but may enjoy in quiet that maintenance which was by a law provided for them. I further recommend to you the passing an Act to provide for the maintenance of some ministers in some of the towns at the east end of Long Island, where I do not find any provision has yet been made for the propagating religion."—*JOUR. ASS.*, i., 196.

1717, April 13th. The memorial of Rev. Robert Jenney, master of the Grammar School, New York, was by order of Council laid before the House of General Assembly and recommended to their consideration, which proposed that a sufficient fund may be raised for building a school house and dwelling house for the master, and to allow him a salary of £70 per annum for teaching thirty-five boys.—*JOUR. i.*, 393.

Rev. John C. Rudd, deacon, was a missionary for several months in 1806, to the destitute congregations of Huntington, Oysterbay, Setauket and Islip. The three former congregations before the Revolution were numerous and respectable, but since, having only occasional services, were fast dwindling away. In Huntington he found it difficult to

arouse the dormant zeal for the Church of the few scattered families; but the ministrations of the Church revived their former attachment, and they arranged to repair their decayed church.

At Oysterbay the church was totally decayed, the few materials that remained were sold, and an Academy was built on the Church lot, the right being reserved to use it as a Church on Sundays. The Church families had become extinguished or joined other denominations. Mr. Rudd could do nothing, as the establishing a church would (as they feared) divert the property from the academy.\*

At Setauket the Church people being numerous, though destitute of public worship, yet retained a love for the Liturgy, welcomed Mr. Rudd, attended his ministrations, and joined in the responses, so that the prospects of the revival of the Church were flattering.

At Islip the congregation was small and had no money, yet were zealous and tried to put their church in decent repair. A family prevented its being desecrated, and though there were no services there, they cleaned out the church yearly and decked it with Christmas greens. In 1786, Mr. Andrew Fowler had been reader at Islip, Brookhaven and Oysterbay.

#### CHRIST CHURCH, MANHASSET.

For many years the congregation living north side the Plains (especially on the Necks) felt it a great inconvenience to ride over to the Hempstead church. To relieve them in some measure, occasional services were held in the Dutch church at Success. In 1799, June 26, Rev. J. H. Hobart preached at Major Kissam's, Flower Hill. On June 22d, 1802, the vestry of St. George's Church consented that a church should be built at Cow Neck, and on December 2d, George Onderdonk, farmer, and Sarah, his wife, for \$195.47 sold two acres and ninety-seven square rods, at the Head of Cow Neck, to John M. Smith, Benjamin Tredwell, William Mitchell and Thomas C. Thorne, farmers, in trust for an Episcopal church and cemetery.

#### SUBSCRIPTIONS FOR BUILDING THE CHURCH.

Akerly, Jacamiah \$5 | Akerly, Priscilla \$5

\* The Academy was opened April 1st, 1802, under the care of Rev. Marmaduke Earl, a Baptist, who was born March 1, 1769, and died July 13, 1856.

Allen, Henry	\$40	Kissam, Dan. Whitehead	\$18
Allen, John 2d	5	Kissam, John	120
Allen, Richard	30	Kissam, Joseph	25
Allen, David	105	Kissam, Joseph, Jr.	5
Allen, James	30	Lawrence, Stephen	2
Allen, Gideon	1	Marston, Lawrence	1
Allen, William, Jr.,	2	Mitchell, Allen	20
Allen, Philip, Jr.,	6	Mitchell, John	100
Allen, Jacamiah	5	Mitchell, Robert	5
Allen, Charles P.	50	Mitchell, Samuel T.	10
Allen, Dobson	2	Mitchell, Singleton	5
Allen, Maria, daughter	50	Mitchell, Sing. & Jos.	35
of Philip	50	Mitchell, Uriah	10
Allen, Mary, d'ter of S.	10	Mitchell, Whitehead	3
Allen, Daniel	10	Mitchell, William	100
Allen, Eliz., wid. John	5	Morrell, Ann	5
Allen, Richard K.	5	Morrell, John	85
Allen, Benjamin & Co.	20	Mott, Jacob	10
Appleby, Epenetus	25	Onderdonk, Hendrick	
Barton, John	2	& Sons	150
Baxter, Israel	5	Onderdonk, Peter	5
Beadle, Uriah	10	Peters, John	3
Blades, John	1	Platt, Benjamin	100
Blossom, Elisha	20	Poole, James	5
Burtis, John	10	Reeve, Isaac T.	5
Cash,	1	Reeve, Jonathan	1
Cheesman, Benjamin	2	Remsen, Daniel	2
Cheesman, Richard	2	Salts, Maurice	4
Cheesman, Timothy	3	Salts, William	1
Coles, Abram	1	Sands, John	50
Cornwall, Charles	20	Sands, John, Jr.	50
Cornwall, James	50	Sands, Ray & Griffin	10
Cornwall, Richard H.	20	Schenck, Ruel	10
Cornwell, Daniel	10	Sealey, William	1
Cornell, Hannah,	1	Sealey, Daniel	2
Cornell, Hannah, wid.	1	Searing, Mary	5
Cornell, Hannah, wid.	1	Sell, James	55
of Japhet	1	Smith, Hannah	1
Cornell, Henry	2	Smith, James	20
Cornell, Hewlett	50	Smith, John M.	85
Cornell, Joseph	4	Smith, Jos. & Silvanus	25
Cornell, Joshua	3	Smith, Richard	35
Cornell, Morris	2	Smith, Richard R.	5
Cox, William	1	Smith, Thomas	10
Crommelin, Charles	2	Smith, Timothy	20
Crommelin, Charles, Jr.	5	Smith, Timothy	8
Davenport, Newbury	20	Smith, William	60
Davenport, Samuel H.	5	Tatterson, Richard	10
Denton, Jonas	7	Thorne, Henry W.	10
Denton, Lawrence	7	Thorne, John	80
Denton, Samuel	6	Thorne, John, Jr.	20
Dodge, Thomas	2	Thorne, Richard	100
Dodge, Tristram	2	Thorne, Richard, Jr.	30
Dodge, William	3	Thorne, Thomas C.	55
Dodge, William	6	Thorne, William	65
Ellison, John	5	Thorpe, John B.	3
Ferguson, David	1.50	Toffey, Daniel	20
Hagner, Henry	20	Toffey, Rebecca	2
Hagner, Henry, Jr.	15	Townsend, Hewlett	20
Hains, Daniel	1	Townsend, Joseph	2
Haviland, William	5	Townsend, Jotham	2
Hawthurst, Townsend	4	Townsend, Rich (Hills)	18
Hewlett, Benj. & Sons	50	Townsend, Ruth and	
Hewlett, Benjamin	85	Freelove,	10
Hewlett, George	150	Tredwell, Dr Benjamin	30
Hewlett, Hannah	10	Tredwell, Benjamin	100
Hewlett, James	60	Tredwell, John	70
Hewlett, James, Jr.	20	Tredwell, Thomas	80
Hewlett, Joseph L.	75	Upton, Charles P.	30
Hewlett, Lewis S.	45	Valentine, Caleb	2
Hewlett, Samuel	45	Valentine, Jacob	5
Hewlett, Sarah	10	Valentine, Philip	10
Hewlett, Susan P.	50	Valentine, Richard	10
Hewlett, Whitehead	11	Van Wyck, Barnt	10
Hewlett, William	10	Van Wyck, Cornelius	5
Hicks, Samuel	5	Williams, John H.	5
Hicks, Sarah, w. Morris	2	Williams, William	4
Hicks, William	1	Williams, Wilson	2
Hoogland, Daniel	1	Willis, Townsend	15
Hutchings, John	4	Woolley, Benjamin, Jr.	1
Hutchings, Stephen	1	Woolley, Benjamin	24
Hutchings, William	4	Woolley, Henry	20
Hutchings, Sam'l		Woolley, John	17
Mott, Benj. B.		Woolley, Samuel	20
Ross, Charles	10	Woolley, Thomas	15
Weeks, Nicholas			
Keeler, Ebenezer	20		
Kissam, Benjamin T.	35		
Kissam, Daniel (Fl.)	35		
Kissam, Daniel	23		
		Trinity Church,	\$3,725.50
			2,000.00
		Total,	\$5,725.50

## SUBSCRIPTIONS FOR CHURCH FURNITURE.

Hagner, Mary	\$2	Sands, Anna	3
Hegeman, Catharine }	3	Sands, Kezia	3
Hegeman, Rebecca }	3	Sands, Sarah	3
Hewlett, Phebe	12	Smith, Jane	5
Kissam, Elizabeth	10	Smith, Rebecca	5
Kissam, Phebe	20	Sell, Catharine	3
Kissam, Rebecca }	20	Townsend, Sarah	2
Kissam, Sarah B.	1	Tredwell, Hannah	3
Mitchell, Jane H.	5	Tredwell, Peggy	3
Mitchell, Rebecca J.	1	Tredwell, Marian	3
Mitchell, Sally	5	Woolley, Susanna	3
Onderdonk, Maria	10		
Platt, Eliza and Sarah	6	Total,	\$116
Reeves, Caroline A.	5		

At the raising of the church a bountiful dinner was served up in the open air, on tables made of rough boards.\*

On Sunday, November 20th, 1803, Bishop Moore consecrated the new edifice by the name of Christ Church, and also confirmed fifty persons. Mr. Hart read prayers and the Bishop preached. In 1804, \$14 was paid Mr. Sell, sexton; and in 1805, \$9.37 was paid Daniel Cornwell, parish clerk.† William and

\* In 1818, Christ Church Academy (the first in North Hempstead) was erected by the vestry on the Church land, and opened in October, under the care of Rev. Eli Wheeler, who was assisted in succession by James P. Cotter, William Shelton and Harry Finch, candidates for Holy Orders, and Ebenezer Close. In May, 1824, the Rev. J. P. F. Clarke (ordained deacon in St. George's Church, December 10, 1820,) succeeded him, among whose assistants were William J. Barry, Frederick Craft, Henry Onderdonk, Jr., (1827-8), and Rev. William Ernenpeutch.

† Mr. Cornwell sat in a little box under the reading desk. He made the responses, gave out the Psalms to be sung, and led the singing, there being no musical instrument as yet in the church. The pulpit was a gift from St. George's Church, New York. It was made of mahogany, being the spar of a ship repaired in the Bay of Honduras. It was quite too large for the church. It was covered by a sounding-board of exquisite workmanship, on the summit of which was perched the emblematic dove with the olive-sprig in its mouth. The chancel and communion table were between the three-story pulpit and the rear window,

Dobson Allen built a store and inn near by, and in 1806 William was sexton and entertained the rector and cared for his horse on Sundays.

The rector, Rev. Seth Hart, officiated in the church every other Lord's day till 1818, when Mr. Wheeler, (ordained deacon May 8th, 1814,) who had been a private tutor in Wynant Van Zandt's family, became his assistant;\* and thereafter the church was open every Sunday.

Christ Church was separated from St. George's, March 29, 1819,† and incorporated, Mr. Wheeler remaining sole minister till November 1, 1823; and Mr. Clarke was called December 1st, and resigned in June, 1832; and Joseph F. Phillips was called August 20th, who was ordained priest in this church, October 17, 1833. In 1835, Nov. 30th, Moses Marcus came, and left in 1837, when Mr. Clarke was recalled, May 9th. Mr. Clarke resigned again, October 17, 1849. The rectors thereafter were Samuel Cox, 1849; G. W. Porter, 1854; G. F. Bugbee, 1865; and James E. Homans, 1869.

as it was in St. Paul's, New York. This arrangement was after the ancient manner, but it prevented the congregation from having a fair view of the most interesting ceremonies of the Divine office.

\* TO THE RECTOR, CHURCHWARDENS AND VESTRY OF ST. GEORGE'S CHURCH, HEMPSTEAD. }

I now have the pleasure of informing you that I accept the call to the office of Assistant Minister in the parish, which you were so kind as to give me in your meeting held at the Court House.

I am, Messrs., Your Ob't H'ble Ser.,

July 17, 1818.

ELI WHEELER.

† The writer hereof was present when Mr. Hart preached his farewell sermon. He shed abundant tears. Several respectable families had so deep-seated an affection for their old pastor that they were loath to part from him. For a while he met them on Sunday afternoons in the Reformed Dutch Church at Success.

JUN 1927

GENEALOGICAL SOCIETY  
OF UTAH

9635

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