THE LAND OF HOME SWEET HOME

Stories of Old Long Island, where the Cottage "Home, Sweet Home" still stands in East Hampton.

By

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PREFACE

The collection of stories in this book have been written from a research into thirteen histories of the past:—"Description of New York formerly New Netherlands" by Daniel Denton, printed in London, 1670: "Writings of Washington" Vols. IX and X: "Sketches of the First Settlements of Long Island" by Silas Wood, 1828: "History of Long Island" by Benjamin F. Thompson, 1839: "History of Long Island" by Nathaniel S. Prime, 1845: "Revolutionary Incidents of Kings, Queens, and Suffolk Counties" by Henry Onderdonk, Jr., 1849: "Sketches of Suffolk County" by Richard M. Bayles, 1874: "History of Long Island" by William S. Pelletreau, 1902: "History of Long Island" by Peter Ross, 1902: "History of Mattituck" by Charles E. Craven, 1906: "Personal Reminiscences of Men and Things on Long Island" by Daniel M. Tredwell, 1912: and "The Boroughs of Brooklyn and Queens, Counties of Nassau and Suffolk," by Henry Isham Hazelton, 1925.

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Deepest gratitude is hereby expressed to the Trustees and the people of the Village of East Hampton for their courtesy and permission to use the illustrations of "Home, Sweet Home." That shrine, the birth-place of John Howard Payne, located on their Main Street, stands as a symbol, to all the world, of the American Home.

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"HOME, SWEET HOME" FROM THE WEST
The birth-place of John Howard Payne, East Hampton, L. I.

CHAPTER I

Her Indians

The afternoon was glorious in September, 1609, and Hendrik Hudson grew enthusiastic about the scene before him. He and his crew had sailed from Holland, the land of beautiful flowers, and here before them was another land of beauty, as they looked upon the shores of an island covered with flowers and forests that glowed in the autumn sunshine. The inhabitants of the land swarmed down to the water's edge and made the picture complete as they moved about, clad in deerskins. They were friendly and went aboard Hudson's ship, "Half-Moon" and traded their green tobacco for the knives and beads of the men aboard the ship.

Hendrik Hudson did not know that he was on the shores of Long Island, where one day many years later would be built a home, to be sung about as "Home, Sweet Home" by many people and for many years. He did not know that inhabiting that land glowing in the autumnal sun were many tribes of Indians, the principal ones numbering thirteen.

Those who greeted him in so friendly a manner were the Canarsies, who lived in the present Kings County and part of Jamaica, which is in the adjoining Queens County. Two missionaries have left a description of the Canarsies and how their homes were built. Seven or eight families lived in one house in the Winter and pitched their tents on the shores in the mild and warm weather because of the fishing. The houses were low and the roof sloped down so far on the sides that one could not stand under it, and the doors, made of flat bark or reeds, one at each end of the building, were so small that the one entering had to stoop over and squeeze together to get in. The house was about sixty feet long and fifteen feet wide. The fire was built in the middle of the earth floor and ran the length of the house. Each family used the fire whenever they desired, with no regular meal time for anybody, but

with the cooking utensils for each family ready near the fire for use at any time. The missionaries were surprised, as they approached a Canarsie encampment, to see an old woman beating beans out of their pods with a stick, and the skill with which she did it won their admiration. She was strong and skillful at her job and she said she was eighty years old.

It is said that Chief Joel Skidmore was the last of the Canarsie Tribe. He had been Court Officer in the Kings County Supreme Court from 1872 until a year before he died, and had served under many judges. He died in New York City in February, 1908, at the age of ninety-seven years.

Adrien Block sailed on his ship, the "Restless", through Long Island Sound, about two years after the "Half-Moon" had been visited by the Canarsies, and Block is supposed to have been the first man to have recognized that Long Island was an island. He did not know, however, that nine of the principal tribes of the Indians on the island were settled in the eastern end in what is now called "Suffolk County", in which one day was settled the town of "East Hampton," the home of "Home, Sweet Home."

The neighbors of the Canarsies were the Rockaways, who occupied the land about what is still called Rockaway. Culluloo Telawana was the last of the Sachems, or Kings, of the Rockaway Tribe. When Abraham Hewlett was a boy, he was a friend of the aged Chief, and in later years he erected a monument to his old friend, which read:

"Here lived and died
Culluloo Telawana
A. D. 1818
The last of the Rockaway Iroquois Indians,
Who was personally known to me in my boyhood.
I, owning the land, have erected this monument
to him and his tribe.
Abraham Hewlett.
1888."

The Matinecocks were on the north side of the island on the western end, and they had land away out to the western

line of Smithtown, that town of the family of the Smiths. On the south side of the island, at the western end also, were the Merricks. The Marsapeaques, the Secatoags, the Patchoags, the Shinnecocks, the Nissequogues, the Seatalcots, the Corchaugs, the Manhassets, and the Montauks lived and loved, went on the war-path, and smoked the pipe of peace, in Suffolk County. They made friends with the white people who came to make their settlements there, and nowhere in the United States were the Indians more friendly with the invaders of their lands.

The Montauks were the most powerful of all the tribes and the leaders of the others. They resided at the most easterly end. No doubt, many a mocassin of a Montauk Indian passed over the earth on which some day would be that home dear to the heart of a poet. The tribe of Indians that was most powerful on Long Island were the owners of the land which was to be immortalized by that poet. Probably the last Sachem of the Montauks, Stephen, was the King who was distinguished from the rest of his tribe only because he wore a yellow ribbon on his hat. He died in 1819.

The money of the Long Island Indians was wampum, and this came in two colors, black and white. The white money was made from the stem of the periwinkle. The black money, which they valued twice as highly as the white, was made from the small purple part of the clam. It was made into beads and polished highly, after being pierced by a stone. Both kinds of wampum were considered by the Indians of all tribes to have far greater value than the coins of the white men, and one Chief thought the settlers quite simple-minded to place so high a value on copper and silver.

There were many dealings between the white men and the Indians which were not entirely to the credit of the settlers, and there were some murders and deceitful acts by the Indians, but there was never a general conspiracy against each other. The early English settlers of eastern Long Island and the Indians in their neighborhood were friendly, and it was not very unusual for a family to retire at night, leaving the door unlatched and the fire burning in the big fire-place, and then

to come down in the morning and find an Indian sleeping peacefully on the hearth.

The purchases of the land from the Indians in every section of Long Island were very cheap, to us, and many seem humorous today, but the Indians, on the whole, were well pleased with their pay. Oyster Bay, where now is the shrine of Theodore Roosevelt, to which the Boy Scouts have a pilgrimage every year, was bought from its owners, the Merrick Tribe, for six Indian coats, six kettles, six fathom of wampum, six hoes, six hatchets, three pair of stockings, thirty awl blades, twenty knives, three shirts, and as much wampum shells as amounted to four pounds stirling. Besides coats, kettles, hatchets, hoes, knives, wampum, and awl blades, called muxes also, Chief Raseokan of the Mattinecocks, got thirty needles for his land in Huntington, the area of which was more than six miles square. Jonas Wood of Huntington paid for "five necks of land", the price of "one hat, present in hand," besides twenty coats, twenty hoes, twenty hatchets, ten pounds of powder, ten pounds of lead, and one great "settell". He promised, too, to give to the Sachem from whom he bought the land, a coat every year for the following six years. Henry Whitney, also of Huntington, included "one good dutch hat and a great fine looking-glass," besides the other things usually asked by the Indians.

East Hampton, which is the town immortalized by John Howard Payne as the place where his heart ever strayed no matter how far he roamed, is on the eastern end of Long Island. When the English settlers decided to build their homes and their church there, they bought land from the Montauk Indians, the owners. The price they paid was twenty coats, twenty-four looking-glasses, twenty-four hoes, twenty-four hatchets, twenty-four knives, one hundred muxes. The Indians wished the privilege of fishing and hunting where they would, in consideration for giving up claim to their land. They bargained, too, for the fins and tails of any whales that should be cast up on the shores, and they put it in their agreement, also, that they should be allowed to fish for shells to make wampum, and that, if any Indian were out hunting deer and he drove

the deer into the waters, and any of the English should kill the deer, the English should have the body and the Indians the skin. They seem to have put a somewhat higher price on their land than most of the other tribes of Suffolk County. And the Englishmen agreed to their price. Did they have a presentiment that the land of "Home, Sweet Home" was worth more?

Wyandanch was the great Sachem of the Long Island Indian tribes, and a great friend of the settlers of Suffolk County, especially of Lion Gardiner. Lion Gardiner had been a military engineer in England. He came to America in 1635, arriving in Boston in November of that year, and was employed by a company to lay out land at the mouth of the Connecticut River. He named the town of Saybrook, where he lived for four years, and where his son was born, the first white child born in Connecticut. His daughter, Elizabeth, born later, on what is now called Gardiner's Island, is said to have been the first white child born in Suffolk County. In 1639, he purchased the island which now bears his name. Mr. Gardiner died in the town of East Hampton.

The Narragansett Indians, who occupied part of Rhode Island, were jealous of the growing power of the English, and their chief, Miantonomah, tried to induce the several tribes to unite, and destroy the English, all at one blow. The Montauk Sachem would not listen to the appeal, and there is no doubt but that had he not used his influence, the settlements on the south side of the Island would have been destroyed completely. Instead he sent the information of what was being planned against them to the magistrates in Connecticut, and the scheme of the Narragansetts failed.

A few years later Ninegret became the Sachem of the Narragansetts. He had the same idea that Miantonomah had had, but he was determined to carry it out to success. There had been much warfare between the Narragansetts and the Montauks, the consequence of which was that the Montauks were greatly reduced in numbers and now stood in great dread of their enemy. They had sought protection from settlers of the eastern end of the Island, and were in no way desirous of taking up arms with their natural enemies against those who

had proven, and were proving continually, that they were friends. Their Sachem, Wyandanch, and Lion Gardiner, who was a leader among his people, counselled together, and Mr. Gardiner's opinions were highly thought of by the Indian Chief.

Wyandanch's daughter was to be married and her father's tribe made a merry and festive occasion for the wedding. They cast aside all precautions and were having a mighty good time, probably with all the noise possible. With that stealthiness and utter quiet of which the Indians were capable, the tribe of the Narragansetts, according to Ninegret's plan and decree, descended upon the wedding party. The bridegroom was killed, and so was half of the tribe. Wyandanch escaped death or injury at their hands, but his beloved daughter, whose bridegroom was murdered at their marriage feast, was taken captive into the hands of her people's most awe-inspiring enemy.

Mr. Gardiner had had dealings with the Indians when he was in Connecticut, and had been able to carry on friendly relations with them. He used his influence with the Narragansetts, and finally was able to get Wyandanch's daughter ransomed and returned to her people, which bound the Sachem and his family and his people in closer friendship with Mr. Gardiner. They wished to make a gift of gratitude to him, and so Wyandanch, his wife, and his son, Wyanbone, signed a deed to him of the land they owned some miles further west, which is now known as Smithtown. The original deed is now in the possession of the Long Island Historical Society.

The Indians were religious. They believed devoutly in a Supreme Being, a Creator of the world, A Great Spirit, who ruled everything, in a life hereafter, a Happy Hunting-Ground, and they believed devoutly, too, in an Evil Spirit. To this Evil Spirit they had to give worship, and the ceremony which they performed, called "pawaw", was so repugnant to the English that they made a law forbidding any Indian "to pawaw" within their territories.

With the coming of the white man came the Indian's worst enemy, rum. The Dutch did not seem to see rum as a weapon which would be the destruction of the Indian. They saw

it only as that for which an Indian would give anything, and many a shrewd bargain could be made for a little rum. The English, however, seemed to divine that many of the cruelties and treacheries which the Indians were capable of, could be traced to that same drink, "fire-water." The "Duke's Laws," made in 1665, contained the phrase forbidding the sale of any liquor to an Indian, and if any sale was made, a penalty was immediately imposed of "forty shillings for one pint and in proportion for any greater or lesser quantity." Facts show us that the Indian who had something to sell for it, was able to get his rum. Was the Dutchman, the Englishman, or the Indian the original boot-legger on Long Island ?

The white settlers of Long Island were deeply religious people, and, especially on the eastern end, in Suffolk County, from the very first time of settlement, attempts were made to teach the Indians the ways of Christianity. For many a long year, it seemed as though all their trying was in vain, but the seeds were sown, and we find many evidences of sincere Christians among them.

The tom-tom beat of an Indian drum resounded through the woods of Islip, for several years before 1742. It was Islip, then, but that large territory, called Islip, has been divided into many villages, and it was probably in Oakdale where the drum gave forth its signal. Oakdale became well-known as the home of many of the "Four Hundred", especially in the summer-time, and visitors still stroll curiously over the land which was named "Idle Hour," the home of the Vanderbilts, not many years ago. On that same land, the congregation of the Segatague Indian Church assembled, for they knew that the drum's call meant that the preacher had come on one of his infrequent visits, and that he would preach to them every day, for as many days as he could stay, and tell them more of the Christian faith he had taught them on other of his journeys along the Island. The Indian Church at Islip had been organized by the Rev. Peter John, who for many years was a faithful preacher of the Christian religion among his own people. He was a native of Suffolk County, having been

born in Bridgehampton, not many miles from East Hampton, in the year 1712, or shortly after. He organized, also, small churches at Wading River and Poosepatuck. He died at the age of eighty-eight years, and was buried near the church in Poosepatuck, which is now called Mastic.

Samson Occum was an Indian born in Connecticut but who moved to Long Island and was ordained in 1750 by the Suffolk Presbytery as a minister. He opened a school among the Montauk tribe in 1755, and he taught and preached the Christian Gospel there for ten years. He is said to have been the first Indian preacher to have visited England and crowds went to hear him speak. He went on a European speaking tour in an effort to help raise funds for the establishment of Dartmouth College. The effort was successful.

Eighteen years before Mr. Occum had been ordained as an Indian preacher, Azariah Horton, a white native of Southold, which is also not many miles from East Hampton, had been ordained a minister by the Presbytery of New York. After his ordination he was commissioned a missonary to preach to the Long Island Indians, especially. He found his parish to be one hundred miles long. Four or five times a year, he made his way back and forth, and up and down the Island, from Montauk to Rockaway. He ate Indian food, slept in Indian houses and wigwams, and taught Christianity. When Mr. Horton began his ministry among the Long Island Indians, there was a general revival spreading through the churches of America, and it was during this era that so many of the Indians, after rejecting the advances of the white people along religious lines for so many years, accepted Christianity and gave up the ceremonies of their fathers.

Mr. Horton kept a diary and his descriptions of his visits are interesting. He wrote, among other things, "Islip, June 8, 1742. Preached. Two awakened to a considerable sense of their sinful dangerous conditions; others concerned before, brought under fresh and strong impressions of their guilty state, of their need of Christ; and to earnest inquiries, after an interest in Him, and in general they are very devout and at-

tentive . . . Islip, Oct. 6. They were greedy to hear and thankful to me for my instruction." After eleven years of journeyings on his elongated parish, Mr. Horton left Long Island and settled down as a minister in New Jersey.

The last native preacher to the Indian tribes was the Rev. Paul Cuffee. He was born in Brookhaven, in 1747, so some of our historians tell us. His mother was a daughter of the Rev. Peter John, the organizer of the several Indian churches. She was a pious woman and an active worker in the little church in the village of Wading River. But her Paul, as a boy, was wild and very fond of having a good time with wild companions. At a very early age, he was bound out as a servant on the farm of Major Frederick Hudson in Wading River. In spite of long hours of real work on the farm, he gained the reputation of being wild. He worked for the Major until he was twenty-one years old, and at about the same time that his time of being bound out was over, he was converted in one of those religious revivals which were well-known on Long Island. He consecrated his life to the teaching of Christianity to those of his own race. This consecration was not easily won; he had a severe time to overcome many of his habits of former times, but he was young and determined. He worked with, and preached to, the Indians at Moriches for two years, and then went to Poosepatuck, the place where his grandfather had worked and taught and preached and where he was buried. Here he was formally ordained a minister by the Connecticut Convention, and he became a member of the "Strict Congregational Convention of Long Island." He was employed in 1798 by the New York Missionary Society expressly to work among the Indians, and he did so until his death in 1812. When he knew that his last moments on earth had arrived, he selected the seventh and eighth verses of the fourth chapter of 2 Timothy, to be used as a text at his funeral, and, bidding his family farewell, he fell asleep.

Major Frederick Hudson, for whom the young scamp Paul worked as a servant, was a prominent citizen, inclined toward the Tories, and a man of aristocratic breeding and bearing. His grave is somewhere unmarked, and thought to be lost.

The grave of his wild young farm-hand of Indian breed, is well cared for, with a fence all around it, and a marble monument above it. It is visited today by hundreds who ride along Long Island's beautiful highways, for it is just off the roadway near Canoe Place Inn. They pay homage to the Indian who overcame his sins and then consecrated his life to helping his fellow-man, and in so doing won a name and place above that of his one-time master.

The monument on the grave of the Rev. Paul Cuffee, last full-blooded Indian Christian minister, reads:

> "Erected by the Missionary Society of New York, in memory of the Rev. Paul Cuffee, an Indian of the Shinnecock Tribe, who was employed by that Society for the last thirteen years of his life on the eastern part of Long Island, where he labored with fidelity and success. Humble, pious, and indefatigable in testifying the Gospel of the Grace of God, he finished his course with joy on the 7th day of March 1812, aged 55 years and 3 days."

CHAPTER II

Her Homes

When a few families decided to leave Massachusetts and Connecticut and set up homes on Long Island, they probably did not pack a great many things, for travel even across what is now the East River was so dangerous that men made their wills before leaving home. When they arrived on eastern Long Island and settled the first two towns in Suffolk County, Southampton and Southold, in 1640, they probably hastened to build shelters of some type for their families, even of very rude construction. Then they proportioned the land and divided it into home lots, according to the amount of money put in by the individuals when they had decided undertaking the common enterprises, and each man received about ten or twelve acres of ground. Each of the first landowners also had a right in the undivided lands, which they named "the commonage."

Since the first families in Suffolk County were deeply religious people, their first thought was to have a meeting-house built. They started building their church as soon as they were settled and put all the care and expense and beauty, if any, into that building. Then they paid attention to improving their dwellings.

Thomas Sayre was one of the original settlers who built in the town of Southampton, having gone there in 1640. He built his home in 1643, according to history, and we have a description of it, which, no doubt, gives an idea of the general home of that time. Possibly, it may have been more pretentious than some of the homes, for it had seven rooms, four large ones down-stairs and three above. The sitting-room and the dining-room had large fire-places and the kitchen had a baking-oven. The ceilings were low, and massive beams throughout the house were bound together with wooden pegs

of a large size. The roof sloped, and was covered with shingles, and the sides of the house were also shingled. And shingles had to be hewn by hand. The will of Mr. Sayre, which was dated September, 1669, besides showing that he had many acres of land to leave, stated that he had much pewter also, as he leaves one son "a Pewter flagon, a Pewter bowl, and a Great Pewter Platter."

The most common things were precious, for Long Island, especially the first towns settled in Suffolk County, were isolated and even traveling and trading by boat was hazardous. So we find in the various old-time wills that a husband left a wife those things which today seem too common to mention, and a beloved son was willed that which today he could acquire so easily for himself. The will of Barnabas Windes, dated in the year 1675, gave his son, Samuel, "a Flock bed and boulster and a coverlet or blanket." The bed was probably what we would call a feather bed.

The house of Barnabas Horton, who died in Southold before May, 1680, was what one might term a two-piece house. From a picture of it one sees that the half of the house on the right of the center door as one would face it, is two stories high, having two windows to the right of the door, and three windows on the floor above. The half of the house on the left of the center door has two windows on a level with those on the ground floor on the right half. The roofs on each half slant toward the front of the house, but that on the left half is lower, and the edge of the slanting roof on the left is on a level with the lower sills of the second floor windows of the right half. The picture of this house which stood for many, many years, but was finally torn down, helps to keep alive a knowledge of the past.

Houses made of stone were considered as the mark of the one who was gaining in wealth. Brick houses were built as early as 1690, but brick was a luxury. While the Dutch settlers of the west end of the Island considered the weathercock on the house to be the sign of a gentleman of the upper and wealthier class, the English at the end of the Island

"HOME, SWEET HOME" FROM THE SOUTH
"Be it ever so humble, there's no place like home."

DOOR-WAY TO "HOME, SWEET HOME"

fartherest east, deemed a garden and a lawn the mark of comfort and domestic happiness.

The houses were well built and probably kept in good repair through the years, but they must, indeed, have been well built at first, for a great many of them stood for hundreds of years, in spite of storms, and eastern Long Island has had some mighty severe storms both in winter and in summer.

The first minister in Southampton was the Rev. Ebenezer White, and the home which he bought in 1695 was standing for at least one hundred and sixty-five years, for it was not torn down until 1860. It was near the church and opposite the burying-ground, and it faced the south. A large house, the long roof on the north side of the house sloped until it almost touched the ground.

Dr. Epher Whitaker, who wrote a history of the town of Southold in 1865, says that the first villagers there used pewter ware and a little silver. Table-cloths and table forks, he tells us, seem to have been unknown. Probably their code of table manners called for the use of a spoon where the fork was used later. They had no carpets, and no pictures adorned their rough walls.

The houses of the 1700's are described in a history of the village of Mattituck, a village a few miles west of Southold. Strongly built of oak timbers, the houses in that section were covered with oak shingles and were built on a foundation of large, round stones, which had been gathered from the shore of Long Island Sound. The ordinary cooking had to be done in the large fire-places, which had hooks fitted in them for the pots and kettles. The baking was done in brick ovens, which had heavy iron doors.

Southern exposure was the idea in locating one's home. Therefore, many a house was built so that its back door faced the highway. In spite of not admiring the view of a back door from the highway, one must admit that a north wind helped to give a better temperature inside a kitchen which had to have a fireplace fire for cooking a July dinner. A southern exposure ought, also, to have helped warm the parlor in the winter when no heat was given from within.

Brinley Sylvester, who was born in East Hampton in 1694, built a beautiful home on Shelter Island in 1737. He was Surrogate for Suffolk County, and a man of wealth, for the doors and parts of his house were brought from England. When he went to the main-land of Long Island, to the town of Southold for church services, he was rowed in a barge manned by well trained slave rowers.

After the time of the Revolutionary War, more home comforts came to the people in general. There were carpets on the floors, at least in the best room, even if there were none in any other room. Those who had wealth, bought carpets of imported stock, and those who could not or would not afford such extravagances made rugs out of woven rags, and did not know that hundreds of years later their descendants would try to duplicate them and call them, very proudly, their Colonial rugs.

The lands had not only wooden fences about the houses, but the boundary lines of the property had hedges and "live fences" as markers. Some of the hedges were not in a straight line, for they were led from tree to tree in the general direction of the property line, on either side of which the owner dug trenches and the earth was piled up high. The branches of the trees were notched to make them bend over easily, and, after the notches healed, the branches set forth new shoots which intertwined with wild growing vines, and soon there was a hedge where the cattle could not break through. One can still see, in many parts of Suffolk County, old trees whose branches are growing out in the queerest shapes because they had been bent many years ago for the purpose of being a live fence. "Fence Viewers" were appointed at the town meeting, for the early settlers had herds of cattle which were allowed to run on the unimproved lands, but which had to be kept off of the cultivated sections of the farms. The fences were inspected by the "Fence Viewers," and an owner was given warning when he had a live fence which was not tight, and if he did not fix it, he was given a fine. An owner whose cattle were found in unfenced land after the middle of June, was fined ten shillings.

Each town had to produce its own tradesmen. The most needed was the blacksmith, for he shoed the horses; but he had to make the nails to put the shoes on with. He made the nails for everything else as well: the farming implements, the chains, the andirons, and the hooks for the pots, and anything else that was made of iron. Every other trade was represented among the townspeople themselves, but the shoemaker was usually a traveling man, having a good deal of trade in every town. Even the wealthiest men understood so well that a trade was a very valuable asset, that even if he were to be a farmer, a son was sent out as an apprentice at some trade, at least for a long enough time to learn.

Famous Long Island Homesteads

Richard Kirk, a Quaker, built a house in Roslyn in 1787, and took a great deal of interest in how it was built and how the forty acres of land about it were laid out. Joseph White Moulton, the historian, came into possession of the property, and in 1846 he sold it to one to whom it became a loved abode. He enlarged it, adding to the house on every side, and adding to the land until it was two hundred acres in size. This home was his pride and joy, and he spent many happy hours as a host to his many friends in the literary and artistic world of his day. This man was William Cullen Bryant, and he called his home "Cedarmere". It was here amid scenes of beauty and loveliness that he wrote one of his sweetest poems, a poem of joy in the earth, and the joy of his heart breathes forth in the verse which tells us how we can be that way, too:—

"And look at the broad-faced sun, how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters and gay young isles;
Ay, look, and he'll smile thy gloom away."

Mr. Bryant sleeps in the Roslyn cemetery, not so far from the land of his own home, sweet home.

Robert Williams bought one hundred acres of land from the Matinecock Indians, who resided near and in Oyster Bay, in 1668. Two years later, he sold his property to Lewis Morris.

The land and the home on it changed hands several times, not one owner knowing that one day it would hold a story of romance. One day it came into the possession of Daniel Whitehead who lived in Jamaica. He willed to his daughter, a Mrs. John Taylor, who, in turn, willed it to her only child, Abigail. Abigail had married the minister of the church in Southold, the Rev. Benjamin Woolsey, and when his wife was given the large estate of her mother, he and she moved down to live on it, although he did not give up his profession, inasmuch as he preached, free of any charge, where there was a need, at any time. He gave the estate its name, "Dosoris", which is a contraction of the Latin words, Dos Uxoris, meaning "A Wife's Gift."

"Tranquility" was the name Cornelius Van Schaick Roosevelt gave to his summer home in Oyster Bay, and it was to him truly a home of tranquility, a place where he enjoyed rest, peace and quietude. His grandson, when but a sickly little boy, spent many a lovely summer at this home, and no matter where he roamed, the memory of his childhood days there were ever poignant to him. Very shortly after he had graduated from Harvard in 1880, this young man, the famous Theodore Roosevelt, bought one hundred acres of land, and some years later, he built his beautiful summer home there, and his six children had as glorious a time on the grounds of "Sagamore Hill" as he had had on the grounds of his grandfather's "Tranquility" nearby. "Texas", the veteran war horse of Colonel Roosevelt's Santiago campaign, enjoyed the cool summer breezes and the warm winter stalls of "Sagamore Hill", the home of his master, who became President of the United States.

No name was given by its owner, William Payne, to the two-story cottage which was home to his family, but the name his son gave to it many years later has clung to it through many years. It was just a cottage like unto any of its neighbors in the village of East Hampton, a shingled cottage with a roof which sloped almost to the ground at the rear. It was enclosed by a wooden fence, and had an enormous tree in the yard. John Howard Payne no doubt had many a bruised knee for trying to climb that tree. Probably swinging on the gate of the fence,

or being caught climbing over it when he was supposed to stay in his own front yard, were some of the memories that made the cottage in East Hampton dear to him even when he roamed in France or in Africa. The town of East Hampton owns "Home Sweet Home" now, and dear as it is to the hearts of the people of Suffolk County, it becomes a place of memories of "home" to every one of the visitors that stop on their journeys along the beautiful highways of Long Island.

CHAPTER III

Her Names

Long Island is not the legal name of the land which Adrien Block said was an island many years ago. In 1692, two hundred and forty-seven years ago, Governor Benjamin Fletcher expressed the wish that the name of William III of Nassau, King of England at that time, might be retained forever among them. A bill was passed accordingly, giving the island the name of the "Island of Nassau", and it is understood that this bill has never been repealed. William is remembered only in the name of one of Long Island's counties, that of Nassau County, which is just west of Suffolk County and just east of Queens County. The name "Long Island" is known everywhere, however, for its Blue Point oysters are famous, and also its Long Island ducks, and Long Island potatoes and cauliflower, and its beautiful Southampton, "the Newport of Long Island", to which East Hampton seems to be becoming a rival in many ways.

Long Island has been called by several names other than the Island of Nassau and Long Island. The Indians called it Seawanhacky, which meant the Island of Shells, and sometimes Matouwacks, and Paumanock. The English called it Long Island, because, says Winthrop in 1633, "it is near fifty league long". A map of 1621 names it "Ilant de Gebrokne Lant."

Suffolk County was organized in 1683, on the first of November, by the first General Assembly. It derived its name from the County of Suffolk in England from which so many of the first settlers of the towns on the eastern end of Long Island had come. They had arrived in New England, but when they settled on Long Island they gave to their settlements the names that were from the homes in England. The County is a little more than two-thirds the length of the Island, having an area of nine hundred and twenty square miles, and today it comprises ten townships:—Southampton, Southold, East Hamp-

ton, Huntington, Shelter Island, Smithtown, Brookhaven, Islip, Riverhead, and Babylon.

About 1640 eight Englishmen, called the eight undertakers, left Lynn, Massachusetts, and sailed down Long Island Sound and up Peconic Bay. They made a landing at North Sea, and then went three miles through the woods to the south and started the settlement of the future Southampton. Since they were the first ones to undertake the hazardous journey from Lynn, they received the logical name of "undertakers", although that word has quite a different meaning to us today.

After twelve families had followed the "undertakers" and founded the settlement they obtained, they called the place Southampton for their old home-town in Suffolk, England.

There have been many disputes about the time of the settlements of the towns of Southampton and Southold, and those disputes are still taking place. However, in the year 1640, either at the same time or just before the eight undertakers got Southampton ready for more people to come from Lynn, a settlement was made not many miles away, and called Southold, because the founder, the Rev. John Youngs, had been a native of Southwold in England.

East Hampton was called Maidstone by her first families, because many of them had come from the village of Maidstone, in England. The name of East Hampton was given in place of Maidstone in 1662. It is the most easterly township on Long Island.

The Indians had called some land they owned by the name of Ketewomoke, meaning the place in back of the bay. When the English bought the land from the Indians, they called the place "Huntington." There are two stories about the naming of it:—1. in the first purchase of the land, the Indians reserved a piece for hunting, therefore it was the Hunting Town:—2. that, like other settlers of Suffolk County, they had a great love for the home-town in England, and that many of them had come from the home-town of Oliver Cromwell, called Huntington.

Long Island divides into two peninsulas, so to speak, at the eastern end, and Shelter Island is an island lying between

the two arms. The Indians called it "Manhansick Ahaquashuwornock", which translates into "the island sheltered by islands", or "Shelter Island."

Smithtown received its name from Richard Smith who bought the land which had been given to Lyon Gardiner by the Indian chief Wyandanch.

Fire Place was the name of the place that the Indians sold to several families from Boston, Massachusetts. In 1666, John Winthrop bought some of the land at the southwest part of the settlement, and called it "Brookhaven", probably because of his former associations with Lord Brook.

Islip was at first the estate of William Nicoll, who had come from Islip in Oxfordshire in England. He had bought a very large tract of land from the Indians. The township was called after this first estate, and it is situated just west of the town of Brookhaven.

Riverhead, the county seat of Suffolk County today, was situated at the head of the Peconic River, therefore received the logical name of River-head.

The township of Babylon is the youngest one, having been a part of Huntington until 1872. Babylon was known at first as South Huntington. The mother of Nathaniel Conklin, who owned a large area of land, was a devout woman, and, taking the name from the Bible, she gave it the name of New Babylon. It proved to be popular except that the "New" was dropped.

The names of the villages, streets and avenues, lakes, etc., in Suffolk County, have come down through generations. A great many of them remind us of the first landlords, the Indians. A great many others bring to mind the first land boomers, the English from New England, and of their home-towns in Old England. Some of the names of the small places do not let us know how they came to be applied, but are so descriptive that we can imagine their origin.

Numerous town, village and street names remind us that the Indians roamed, fought and hunted on our grounds. In the township of Southampton is Saggaponack, which is of Indian origin, meaning, "The place where the biggest ground nuts grow." The village of Sag Harbor, which is partly in

the town of East Hampton and partly in the town of Southampton, took its name from the Indian name of Saggaponack, being known at first as the Harbor of Sagg. Canoe Place got its name from the fact that the Indians were wont to carry their canoes over the isthmus between the two bays, Peconic and Shinnecock. Potunk Neck reveals the fact that to the Indians it meant "place where the foot sinks in the ground." Speonk, which name for their village caused a very great deal of argument and petitioning to Washington for changes, still remains Speonk, as the first native villagers, the Indians, named it because they thought it "high land near the water." Manhasset was named in honor of one of the principal tribes, who were friendly, although the Indians called the territory "Sint Sink."

Cutchogue, in the township of Southold, was named in remembrance of the Corchaug Indians, and in the beginning of the settlement the "Cutchogue dividend" was a tract of land in which a single lot was one hundred and twelve acres. About three miles west of Cutchogue the Indians called the land "Mattatuck", and the village grew up to be even unto today, "Mattituck."

Richard Smith, in honor of whom Smithtown, both village and township, were named, lived in the village of Nissequogue, which lies on the east side of the Nissequogue River. It was the royal seat, it is supposed, of the Nesaquake Indians. The village of Hauppauge takes its name from that given by the Indians to the springs of water at the extreme head of the Nissequogue River.

The first purchase of land in Brookhaven, in 1655, was from the Setalcott Indians who lived in the present township of Brookhaven. The white planters from Boston called their settlement "Ashford," for a time, but changed it to Setauket after the Setalcotts, and we find it writen as Setalcott in the first patents. Brookhaven, the largest Township in Suffolk County, has retained many Indian names. There is Moriches, so called by the Indians, and like Gaul, divided into three parts, namely Centre Moriches, East Moriches, and Moriches. Facts prove that the word Moriches came from the Indians

and not from the story of someone thinking that he would get more riches on that land.

Coram was named for one of the chiefs of the Indian tribes of the Brookhaven land-owners, and Mastic, not very far away, holds the original name given it by the Patchoag Indians, whose favorite land it seems to have been. The modern "metropolis of the South Shore," Patchogue, was named for these Indians. Yaphank, where the County almshouse is situated amid peaceful beauty, and which was a busy place during the World War when Camp Upton was established there, is from the original Indian word, Yaphank, sometimes spelled Yamphanke, in the old records.

Lake Ronkonkoma's name comes down to us from the Indians, and there are many Indian legends connected with the village and with the lake, which is most beautiful and is supposd to be bottomless at the center, although it is supposed, also, to have been proven that the bottom was reached. It is a place where one could sit and dream of Indian love-lore. However, one of its best villagers is beloved everywhere, for it is here that Maude Adams spent many hours on her estate, and here is the Cenacle, which she gave as a retreat for those of the Catholic faith. This is the most prominent name of Indian origin in the town of Islip, which is just to the westward of the town of Brookhaven.

Ucquebaak, Occabauk, Accobok, Accobog, Aquabauk, meaning "the cove place," have been rolled into one word and is now the name of the village, Aquebogue. Many Indian relics have been uncovered here and it was, evidently, at one time, an Indian village of a large size.

The youngest township in the County of Suffolk is Babylon Town, and within its boundaries is a village commemorating the name of an Indian who was powerful in his own nation. The village of Wyandanch is in memory of the Indian Chief Wyandanch, the friend of Suffolk's well beloved ancestor, Lion Gardiner.

East Hampton, the township of the home of John Howard Payne, contains the villages of Amagansett and Montauk, which keep alive the memory of the Indian tribe of the Mon-

tauks, and the name of one of their villages, Amagansett. This name meant "the neighborhood of the fishing place." The longest name for any territory is that mentioned in a deed in 1670, and which meant "the place of separation where the brook opens," and was located at Montauk, which is the most easterly point of the Island. The name is "Choppaughshapaughhausuck."

Some villages and localities have changed their names several times, some of the old names having been quite descriptive. Brentwood, in Islip, was established in 1851, by a band of reformers who called their settlement "Modern Times," and that name lasted for thirteen years.

Bull's Head was the name for Bridgehampton, while the romantic name of "Hulse's Turnout" was the first one for Calverton. Center Island had the unromantic cognomen of "Hog Island." Lakeville was known formerly as "Success," a name which should logically have had quite a psychological effect on its people. But why was Lloyd's Neck called "Horse Neck" when it was bought from the Indian Chief of Cow Harbor?

Malverne was named for a town in England which is a model of neatness, but at one time it had perhaps the oddest name of all—"Skunk's Misery." And Roosevelt, named for President Theodore Roosevelt, was nicknamed, at one time in its career, Rum Point, because it had three saloons, one on each of three adjacent corners. These two towns are in Nassau County.

Getting back to Suffolk County, we find the village of "Old Man's", now transformed into Mt. Sinai. The first name came because an old man kept an inn in that locality and the traveller stayed at the old man's.

CHAPTER IV

Her Churches

It is a well established fact that the first settlers of Long Island, both those from Holland and those from Old England and New England, were deeply religious people. The building of their churches was their first thought.

The conch shell sounded its trumpet call, and the men and women and children of Suffolk County in the year 1640 assembled for the worship of God. They came from many miles around, at first, to Southold and to Southampton. Within the next thirty-five years, they traveled from the surrounding country to East Hampton, Huntington, Setauket, Bridgehampton or Smithtown. There were no more churches built until the 1700's, and so we find that the very first churches in the County numbered seven.

A long line of hitching posts ran the full length of the church grounds, and a few posts were scattered about the grounds. Most of the horses were in double harness, but many were in single harness and some were under saddle. They were tied to the hitching posts and waited there patiently while their masters and their families stayed at least an hour in the church, and most of the time for much longer than one hour.

The first families of Suffolk County brought fans to the church service with them during the summer, and they brought foot-stoves for the ladies in the winter. The men and the young folks sat through the services without any heat, but their souls were satisfied by the long and severe discourses, which lasted much longer than the eighteen or twenty minutes allowed the ministers today. There were no beautifully shaped organ pipes to count, no lovely stained glass windows to admire, and the seats were hard and backless. Whether it was too hot or too cold, the worshippers were there to learn

of the Word of God, and the minister received perfect attention, although the men must have been not absolutely perfectly attentive, for they had to bring their match-locks with them and have them ready, and be ready, to grasp them in danger. They rested their guns on gun-racks during the long service, and they were guarded by armed sentinels.

The meeting-house was not only the Church, but it was the fortress and the town-hall, for everything being done for God's service became sacred, and thus the Church was the central factor in the life of the first communities. The government of the Church at its beginning seems to have been Congregational, since the congregation was the town and everything was voted on in the town meeting.

The Presbytery of Long Island was established in 1717, but not all of these first churches, which had been built before 1700, joined the Presbytery immediately, and therein lies one point in the minds of some concerning the arguments about the foundings of the Southold and Southampton Churches. The records say that the Southold Church joined the Presbytery in 1717, and the Presbyterian Meeting was held in their church. Southampton did not join until 1832. This argument, however, does not seem to have much weight concerning the establishment of the churches, but rather of their denominational choice.

In the book, "Celebration of the 205th Anniversary of the Formation of the Town and Church of Southold," printed in 1890, it is stated that the Hon. James H. Tuthill, the Surrogate of Suffolk County, said, in introducing the Hon. Henry P. Hedges, "The next speaker represents the town of Southampton, which has about as much history as we have, with five minutes more or less." Charles B. Moore, author of "Personal Indexes of Southold," and a native of Southold, gave a most interesting address, historically, at the 250th anniversary, in which he said, "We will not dispute upon so small a point as which of the two parallel towns was first set out. In union there is strength, as well as peace. Let us labor to have 'e pluribus unum' — 'from many, one' — and for both towns all the good we can get."

All seven of these first churches are standing today and all are of the Presbyterian denomination.

There was no organization of the churches from 1640 to 1675, and therefore the location of the meeting-house had to be where it would be most convenient for all of the people. Later, as the years rolled on and the buildings needed repairing, meetings were called and spirited discussions took place. When people met on the road or in front of gates, opinions were given pro and con, for their church was a very vital factor in life. While some would think that the church building could stand repairs, others would think that it was too old to stand any longer. When an agreement was made that it could no longer stand and that it would be better to build a new church edifice, then the discussion arose concerning the rebuilding on the old site, or the choosing of a new site. Sometimes, the discussions went on for quite a number of years.

The Revolutionary War affected greatly the Church in America, and probably no more so than on Long Island. The British soldiers used the churches for the housing of their men and of their horses, too. A great many churches had arisen by that time and in the old floor of the Presbyterian Church in Southaven, under the present floor, is the print of a horse's hoof, probably that of a horse belonging to a British soldier, although it has been said by many people that it is the horse that belonged to General Washington.

After the first one hundred and fifty years the discussions were sometimes very bitter about the rebuilding of the meeting-house, and yet, after it was all over and a decision was made to rebuild, the people would get together and raise so large an amount of money that it seems like a miracle that they could do it after the ravages of the Revolutionary War.

The first seven churches are all thriving today, gaining in membership, their buildings of the most beautiful architecture, and they still have scholarly men to lead their congregations. The beautiful tones of the bells in their towers call the people together today. Someone has already placed fans in the seats for each and everyone's convenience in the

summer-time. Heat has been supplied for quite some time before the congregation is assembled, and, instead of setting up a stove to keep the feet warm, the worshipper takes off his coat. What would happen to this congregation if the men marched down the aisles, each with a gun!

The folks of the first congregations thought that it was a desecration of the church service to have any musical instruments play for the singing, but what a lot of noise there must have been until the men got their guns in place before they sat down to worship!

The families that left Lynn, Massachusetts, and came to the settlement which they called Southampton, had entered into a church covenant with their minister, the Rev. Abraham Pierson. As soon as they settled in Southampton, the men drew up a declaration. "Our time interest and meaning," it read, "is that when our Plantation is laid out by those appointed. That there shall be a Church gathered and constituted according to the mind of Christ. That there we do freely lay down our powers of ordering and disposing of the Plantation, and of receiving inhabitants or any other thing that may tend to the good and welfare of ye inhabitants, at the feet of Christ and his Church."

Twelve or thirteen years after the building of the first Southampton church, the people decided to build another edifice rather than to repair the old one, and they picked a site on the present South Main Street. It took nineteen years before they could finally finish this building, and a few old stones show us that "God's Acre," their name for the cemetery, had been started behind the church, during this time. Evidently, some of those who discussed the question of repair to the old church or the building of a new one, had lay down to Rest before the realization of a new church building had come.

Thirty-five years after this church had been completed it was decided to build another, and the north east corner of Main Street and Meeting-house Lane was bought. It is in the purchase of this site that the first mention of the word "Presbyterian" is used in connection with the Church, for it

said, "They have pious intentions of raising a building for the worship of God by rites and forms used by Christian Protestants, styled 'Presbyterian'." The first meeting of the Presbytery of Long Island was held in that church in April of 1717. The first Sunday School in the town was organized in this building. Stephen Boyer was a French merchant living in Southampton at this time, and in 1729 he gave silver Communion cups to this church, and ten years later he presented two more. These were exhibited several years ago in the Museum of Art in New York City at an exhibition of old Church silver, and they were said to be among the most beautiful at the Exhibit.

One hundred and thirty-six years was the life span of the second church building. The present church was built in 1843, making it ninety-six years old now. While we would be surprised if our men should walk down the aisles with guns in their hands, and we might doubt their intentions, the men and women of 1640 would probably be completely dumbfounded as they approached the steps of the church, for they would surely not be able to comprehend that there could be such beautiful windows and a tower on a meeting-house. A clock, striking out the hour high up in the air, on the church itself, probably would cause them to have far more fear in their souls than the sight of a gun.

The first church edifice in Southold was built at about the same time as that in Southampton, and it was built upon a corner of an acre lot in the north end of the present Southold cemetery. While there was nothing very pretty about the structure, it was very substantial and the settlers put into it the very best material that they had. It had four cedar windows, and cedar was an expensive and highly prized wood then. Jonathan Horton bought these windows in 1684, "for three pounds in town payment," at the time that the church, forty-four years old by that time, was turned over to the town for thirty pounds, and it was remodeled somewhat and made into the county prison.

Across the street from the site of the first church, the people built their second meeting-house, and within the next

fifteen years, the population of the town had increased so much, that the seating capacity of the building was not large enough. A gallery was built, which was to be devoted to the children, and hired help and the negro servants. When the work was completed, the church authorities received four shillings from Samuel Clark, the contractor. He had been given this amount in nails and lumber, but he had not found it necessary to use that much, and was returning to the authorities that for which he had not found a use! This building stood for sixty-two years before it was torn down and the third one built on the same site as the second. Very soon after this one was completed, it was voted "to build a flatter roof on the Meeting-house."

At this time, the people were seated according to rank, dignity, and official duties. The men sat on one side of the building and the women on the other side, but the wife of each man had a seat of honor and advantage equal to his.

The church today is the fourth building, and is now one hundred and thirty-six years old. It was built in 1803, forty-two years after the building of its predecessor. It has all modern improvements and seats four hundred and twenty-five people. The beautiful organ was the gift of the late Mrs. Stewart Terry, in memory of her husband, who was an Elder of the Church for many years.

The church was extremely cold in the Winter, and so between the time of the first and second church services, the people went to the homes of those who lived near the church. This made quite a hardship sometimes on those who lived near, and, about 1720, in Southold, it was voted "to allow Isaac Conklin to build a house for convenience on the Lord's Day on the town lot." Probably everybody did their share in keeping the fires burning in this forerunner of the "parish house."

Nine years after the founding of the first two churches in Suffolk County's first family of churches, the Old Home Church was organized in East Hampton in 1649. The first meeting was held in the home of Thomas Baker, and it was voted that he should have "eighteen pence for every Lord's Day that the

meeting shall be at his house." In November of 1651 it was decided to build a church, and it was to have a thatched roof. Five men were appointed to get six loads of thatch within fourteen days, under penalty of ten shillings.

The meeting-house was enlarged, repaired and a gallery built in 1682. Items recorded at this time show "2 barrels of beefe lent to buy bords," and also "Memorand:—the Constable and overseers agree with James Bird to looke after the boys at meeting for one whole yeare for fifteen shillings; he began the 25 day of June, 1682." The people of East Hampton did not use the conch shell to call the people to worship, but used the beating of a drum for this purpose, for, in 1683, it says that James Diament was paid two pounds for this service.

A new church building was erected in 1717 and most of the timber was given by the owner of Gardiner's Island. It was said to be the largest and most costly church building on Long Island at that time, and in recognition of the gift of Mr. Gardiner, one of the best pews was given for the exclusive use of the Gardiner family, and for generations was known as "Gardiner's Island Pew." A new church was erected in 1862 at a cost of $13,500 and was called one of the finest churches in the County, and it can still be so listed.

Since his father was so closely connected with one of the church's ministers in his work in the Academy, one can almost see the little boy that was John Howard Payne, walking solemnly through the gate of "Home" down to the Old Town Church on a lovely Long Island Sunday.

The first settlements of the towns were a mixture of church and state authority but the records of Huntington tell us most definitely how this authority was merged. The first settlers, all churchmen, would not admit anyone into their town who was not agreeable to themselves. By a vote in the town meeting they appointed a committee, consisting of the minister and six of the most respected citizens. It was their duty to examine the character of everyone who wished to come and settle in the village. If they did not approve of anyone to whom any inhabitant was about to sell or rent land, they had the power to forbid him to sell or rent to that per-

son. If their judgment was not adhered to, the offender had a penalty of ten pounds put on him, the money to be paid to the town.

The Church was founded in 1658, and for several years services were held in private homes. The first church building was erected in 1665 on Meeting-house Brook, and it was supported by a tax levied on all the people. Thomas Powell was respected enough to be allowed to be one of the villagers, but he was a Quaker and he bitterly resented being taxed for the church to which he did not give his belief. For six years he refused and argued for his own way, but finally he was given the choice of paying or leaving. He must have liked the town and the people, for he chose to pay, even though it was with great reluctance.

When the first minister left, the invitation sent out to another, in 1676, was by vote of the town meeting, and it does not seem to have been by any special church committee or congregation but entirely by authority of the whole town. It was voted at the same meeting that a new church should be built, but the choosing of the new site caused violent contention, and the controversy concerning it lasted for four years. Finally, it was agreed that a meeting-house should be built on the site on which the church of the present stands. Four years it took to decide about the church, and then, after it was built, it stood for sixty-seven years. In 1776 the British troops marched in and were stationed there during the winter. They tore up the seats and made a store house of the edifice. They stayed for seven years, and when they vacated in 1783, they demolished the Church.

The people gathered together after the British had left on the spot where their church had stood, and they listened reverently to resolutions which their elders and officers had drawn up concerning the building of a new church. Since the War did so much damage and took so much out of the material life of the people, they must have sacrificed immensely to be able to build such a splendid church as they did. An elaborate plan of pews was laid out and each pewholder was given a certificate for one hundred and fifty years, and he

was liable to prosecution if he had any objections. It was not until 1920 that the church's congregation voted for free pews.

The women of the Huntington Church formed a society in 1831, with the name of the "Female Benevolent Society," and they had dues of two cents a week.

A new organ was installed in the Church in 1925, and a harp was added, because, one of the advocates said, "some of the congregation are dubious of hearing any harps in the next world." By means of recitals and choral work, the Church today has become a center of culture appreciated by a growing circle of music lovers. A parish house was built in 1928 at a cost of $65,000.

Setauket was the first settlement in the township of Brookhaven, and the first planters were strongly Presbyterian in faith. They organized a congregation and church organization about 1660, and built a town house on one of the home lots, which served for town meetings and for divine worship. A church building was not erected until 1679. Seventeen years later, this church was repaired. Although several new edifices have been built, they have all been on the same land, and the present church building stands on the same site as the first one.

The precinct of Bridgehampton and Mecoxe together was declared to be a parish distinct from Southampton, by an act that was passed by the Assembly in May, 1669. It said the parish was "for the building and erecting a meeting house." The first Bridgehampton Church was built the next year, on the north side of Bridge Lane and a little west of the Sagg Bridge. This must have been a substantial building for it stood for sixty-seven years, until 1737, when it was torn down. The second church was built on the north of Sagg Road, and must have been an even more substantial building, for it stood for one hundred and five years.

The present church building in Bridgehampton was erected in 1842 and dedicated on January 17, 1843. Since the building of the first church more than two hundred and sixty-nine years ago, only three churches have been built here.

The last church to be built before the 1700's was the Presbyterian Church in Smithtown, erected in 1675, near the mouth of the Nissequogue River. In 1750, the old meeting-house was dismantled, beam by beam, and removed to "the Branch," now a well settled village called Smithtown Branch. There was much discussion because the new site was a long ways away from the old familiar church land, but the people united in the idea of having the new site so far away, because two devout Christians settled the question thus:— "I, Obadiah Smith of Smithtown on Nassau Island, in the Colony of New York. . . from the desire I have to promote the Gospel of Christ among my brethren and townsmen. . . give a certain piece of land to the sacred use of building a house upon it for the Public Worship of God in a Prsbiterian, Dissenting Forme forever . . . 1750 Odabiah Smith." and "I, Epinetus Smith. . . for the valey I have for the Gospel of Christ give the land to the use of a Protestant Prispiterian Dissenting Meeting House . . . 1750. Epinetus Smith."

One hundred and fifty years went by, with services held in the Church at the Branch during war and peace, and then again came the idea that the old church must be repaired. Money was subscribed for "improvements," but the idea for a new building had been sown, and the idea grew, and in 1823, the agreements between the Trustees of the Church, and George Curtiss, were drawn up. They agreed that the money for the erection of the new church was to be paid "One hundred when the frame is raised, one hundred when the same is enclosed and the remainder when completed, and to be completed by the 25th of December next, except painting." George Curtiss agreed that the work should be done in a workmanlike manner, and that he should take the timber standing in the woods for the frame, but the Trustees were to cart it either to the mill for sawing "or on the spot for framing after the same is squared in the woods."

The new church meeting house was not a Christmas present, however. It was not completed until a long time after, the

dedication services not taking place until September, 1827. The old church was again taken down beam and beam, and put up again as the New Mill, where it watched many a piece of cloth woven, until several years later, a fire destroyed the mill-that-was-a-church.

The early church buildings were of the utmost plainness, for there was no market among the first settlers for luxuries. The sides, inside and outside, were unpainted, and it was a long, long time before there was any stove, and when the time did come that a stove was put in, a place had to be provided in the winter. Usually, two or three seats in the rear of the church were taken out and a stove set up. Then came summer and the seats were put back again and the stove put away. The changing of the seasons made quite a bit of work for somebody.

The pulpit was high up and the minister had to go up many steps to reach it. A low platform was directly below, in front of the pulpit, and thereon sat the deacons of the church. The congregation, down below, sat on hard, backless seats, and had to look up, which must have been literally painful to some of the hearers after the first hour had passed. The service began with a prayer which lasted at least fifteen minutes, and then a chapter of the Bible was read and expounded. No musical instruments were tolerated within the walls of the sacred houses of the first generation, for they were too suggestive of sinful amusements. After a minister had preached for an hour, if he were finished, another long prayer was said and a Psalm sung. But if he had not finished his discourse within the hour, he took the hour-glass which stood on the pulpit to remind him of the time, and he turned it up-side-down, so that another hour might begin. Even the sands in the glass might have been a boon for some of the young folks to watch, at times.

The First Sunday School

A sweet and demure little girl of eleven years joined the membership of the Presbyterian Church in Southold, because she was "deeply and genuinely converted." She was Phoebe Moore, youngest of the seventeen children of Dr. and Mrs. Micah Moore. Mrs. Moore had been a young, attractive widow, with a little son, when she had married Dr. Moore. That son became the famous explorer, John Ledyard.

Phoebe was still in her 'teens when, in 1791, she married Joseph P. Wickham and moved from Southold to their newly built home in Mattituck, a few miles west. Young Mrs. Wickham joined the Presbyterian Church in Mattituck, where her young husband was a devoted member. Although she had learned much from the long discourses of her own childhood's minister, she knew that it was not an easy thing for little girls and boys to sit still and keep their minds on sermons which were directed at adults, and not to children.

The young bride had read with interest of the schools that Robert Raikes had opened in London, England, some years before. He called them "Sunday Schools," and his purpose was to teach the Bible to children in a way that they could understand. Why could not such a school be held in Mattituck? thought Mrs. Wickham. She talked the matter over with her husband, found him sympathetic, and decided to try it. She asked all the children of the surrounding neighborhood to come to her home on Sunday afternoon. The children came, and the Sunday School was founded in the Wickham parlor. It was the first Sunday School in Suffolk County, and it is entirely possible that it was the first in New York State, and in the country, also.

The Mattituck Presbyterian Church has continued the work that Mrs. Wickham began, for one hundred and fifty years have gone by and the Church has never been without a Sunday School.

Churches in other parts of the Country saw that the work was good, and they also started Sunday Schools. Then, join-

ing together for greater work, they formed the Suffolk County Sabbath School Association just before the Civil War broke out. They even published a magazine, under the management of the Secretary of the Association.

It is an odd coincidence that Phoebe Moore Wickham, of a family of eighteen children, and a devoted lover of children herself, had no children herself. There were only the children of her neighbors to revere her memory.

Phoebe was beloved by all her family, but her step-brother, the oldest of the family, seems to have loved her most dearly. He became the famous traveller and explorer. Each generation of the Ledyard family have revered her memory and that of her mother, Abigail Hempstead Ledyard Moore, and have kept their given names alive in the families. Abigail Moore Ledyard died a few years ago, at the age of eighty-four years. She had two sisters, Sara and Phoebe, who was named after Mrs. Wickham. Their father was John Ledyard, a direct descendant of Phoebe's beloved step-brother. Sara Ledyard married and had a daughter, whom she named Abigail Ledyard Teaque, and who lives in Southold now. She is justly proud of her ancestry, and of an original letter she owns, which John Ledyard wrote to his mother while he was on one of his trips around the world.

CHAPTER V

Her Preachers

All of the religious faiths in Suffolk County have had courageous and distinguished preachers, who have brought a share of fame to their churches. The first seven churches in the County, having longer lives than the others, have had many men whose names are even now familiar to us.

Before the twelve families of Lynn, Massachusetts, set out for Long Island, to make a settlement which they would call Southampton, they thought of the church which they would build there. They invited the Rev. Abraham Pierson of Boston, to go with them and to become their minister. He assisted largely in organizing the settlement and yet his signature on the deed of the land from the Indians is the only relic of him in Southampton. He had come to New England in 1639, seven years after his graduation from Cambridge University. It was his desire that the state and the Church should be absolutely identical. The people, however, preferred to put themselves in union with the Colony of Hartford rather than with New Haven. Four years after the founding of the church, Mr. Pierson, and a few of his adherents, moved to Branford, near New Haven, where the right to vote was confined absolutely to church members only. He had always been interested in the Indians, and in 1660 he published a catechism in the Indian language for their use. It is said that, after twenty-three years in Connecticut, he left and went to New Jersey, and thereby left the Connecticut town almost empty, for nearly everyone went to New Jersey with him.

The first person named in the Dutch patent of the town of Hempstead from Governor Kieft was the Rev. Robert Fordham. He was living in Hempstead in 1649 when the people of Southampton asked him to be their minister, and he accepted. He stayed as pastor in Southampton for twenty-six years,

until his death in 1674. He had been a man of learning, and his library was valued at fifty-three pounds, and his property at two thousand pounds.

The Rev. Sylvanus White was one of the pastors of the Church at a later date, and he stayed there as leader for fifty-five years, from 1727 to 1782. He enjoyed remarkable health, and lived for all those fifty-five years without a day of sickness, and then in October, 1782, he became ill and died within one week. He left a day book of accounts in which all the articles he bought or sold are entered with scrupulous care. This little book gives a very accurate picture of family life of that day.

Not only did the Rev. Peter Shaw, who began his pastorate in 1821, start the first Sunday-School in Southampton, but he also originated a temperance reform. This was a time when the drinking of "ardent spirits" was almost universally popular, and it is reported that Mr. Shaw stood alone, even if firmly, and that none of his brother ministers had the courage to stand with him, even though they felt he had the right idea.

Southold, also founded in 1640, was settled with the idea of strict union of Church and state, and its founders seem to have meant it to be that all authority should be put in the church officers and the church members. The Rev. John Youngs had organized a congregation in New Haven and then they all moved to Southold, and Minister Youngs was the real head of the settlement, and is recognized as its founder. It was intended by the founder, and every settler, that the community was to be ruled by the Bible in civil, as well as spiritual affairs. The Minister, Mr. Youngs, was the leading and most influential member of the colony for thirty-two years, during which time everyone thoroughly believed that the state and Church could not be separated without the Church failing in its mission and the state becoming "a Godless and unwholesome thing." Mr. Youngs was a scholarly, hard-working clergyman, well-read in the theology of his day, but he did not believe that a man to be good must deny himself worldly goods and be poor. He bought large amounts of real estate, and divided it among his sons before he died at the age of seventy-four years.

Captain John Youngs, son of the beloved minister, and well beloved for himself, was entrusted with the duty of getting another minister to lead the Church. He went to New England and invited the Rev. Joshua Hobart to go to Southold. The Youngs and the Hobarts had been neighbors in Hingham, England, and Mr. Hobart accepted the offer. He received the salary of eighty pounds a year for four years, and then was raised to one hundred pounds, or about five hundred dollars. He was given gifts, which included thirty acres of woodland "toward the North Sea," a tract of land on Hallock's Neck, all the meadow in Little Hog Neck, and a second lot of commonage, which meant a double share in the land that was common land. He was the pastor for forty-three years, and the inscription on his tomb-stone tells of the influence he wielded and of the very busy life he led:— "The Rev. Joshua Hobart, born at Hingham, July 1629, expired in Southold, February 28, 1716. He was a faithful minister, a skillful physician, a general scholar, a courageous patriot, and, to crown all, an eminent Christian."

The third minister in the town was the Rev. Benjamin Woolsey, whose wife was left a large estate in Glen Cove by her father, and the minister-husband called it "Dosoris," meaning "a wife's gift." By that time he had been the minister for fifteen years, and so he left for Dosoris, but he did not give up his ministerial ambitions, for he preached free of charge whenever and wherever the need appeared for a preacher. Many people all over the Island mourned his death.

Mr. Woolsey's place was filled by the Rev. James Davenport, a son of the Rev. John Davenport of Stamford, and grandson of the first minister at New Haven. A few years after coming into the Southold pulpit, he began to entertain new ideas of religion. There is no doubt but that he went to extremes in his delusions and caused divisions in many congregations, and the Southold Church dismissed him eight years after his coming among them. Eventually he recovered, and prayed that the errors he had made and the dissentions he had caused, would be righted. It is easier to stir up strife than to cause its healing, and Mr. Davenport realized it too late.

The effects of Mr. Davenport's performances greatly hampered the efforts and usefulness of his successor at the Southold Church, and therefore the ministry of the Rev. William Throop was full of trials. He was a sad young man who met death at the age of thirty-six while still minister at Southold.

The Revolutionary War came during the pastorate of the Rev. John Storrs. He was distinguished for having one of his sermons printed. It was the one he preached at the ordination of his son, the Rev. Dr. Richard Salter Storrs, who became the grandfather of the famous Dr. Richard Salter Storrs of the Church of the Pilgrims in Brooklyn, New York. Pastor John Storrs was compelled to leave his church in Southold by the British troops in 1776. He returned after the War and preached there for eleven years more.

The Southold Presbyterian Church — first and last. That is what it meant to the Rev. Epher Whitaker, who was installed as its minister five months after his ordination. His ministry was forty-seven years long, and then he was pastor emeritus for twenty-four years more, until 1916. He was a magazine writer for over fifty years, and was known as a writer and historian in places far distant from his beloved Southold. His book, "History of Southold: Its First Century, 1640 to 1740," is an authority on the dates, family history, and other facts of local life.

The recent minister of the Church, the late Rev. William Huntley Lloyd, was just entering on his thirty-ninth year of being the minister of the Church when he met sudden death.

Not only has the Church been modernized in every way, but it owns a parish house across the street. The first minister believed that the church was the leading factor in the lives of his people. And Dr. Lloyd, so many years afterward, said:— "The success of the Church insures the Peace, Protection and Happiness of our life and homes."

The first minister in the Church at East Hampton was the Rev. Thomas James, who prepared a catechism in the Indian language, for which he received the thanks of the royal governor. He was the pastor for forty-six years, and he was

buried in the Old Burial Ground near the Church of his long ministry. His burial was contrary to that of the usual custom, because, it is said, he had asked that he be buried with his head to the East, so that he might be facing his congregation when the Judgment Day came.

The Rev. Nathaniel Huntting was residing in East Hampton for three years before he became the pastor of the Church, and during that three years he kept a record of the marriages and deaths in the town and its vicinity. He continued his record during his forty-seven years of ministry, and this record tells many a story of the habits of his parishioners, and of the diseases which caused their deaths. He died in 1753 and was buried beside Mr. James.

Samuel Buell graduated from Yale College and received his degree of Doctor of Divinity from Dartmouth. He became the third pastor of the Presbyterian Church and was influential in politics during the Revolutionary War. He was the founder of Clinton Academy in East Hampton. William Payne was a teacher in the Academy. He owned the house in the village which was so dear to his son that he called it "Home, Sweet Home."

The Rev. Lyman Beecher graduated from Yale in 1797 and the next year he was installed pastor of the East Hampton Church, succeeding Dr. Buell. Many people went to Church to hear the young dominie's first sermon and had not the least idea that his name and that of his children would be well known and loved a hundred years and more after that day. Dr. Beecher's influence, even in those first dozen years of his ministerial life, was great throughout the country, especially on the subjects of temperance and of slavery. His sermon on the death of Alexander Hamilton, who was mortally wounded in his duel with Aaron Burr in 1804, and his "Remedy for Duelling" in 1809, did much toward breaking up the practise of dueling in the United States. Dr. Beecher was the father of Henry Ward Beecher, who was pastor of the Plymouth Congregational Church in Brooklyn from 1847 until his death forty years later. Dr. Beecher was the father, also, of a daughter who is well-known even to the children of today, Mrs. Harriet Elizabeth

Beecher Stowe. Her book, "Uncle Tom's Cabin," is well-beloved, too.

It was in Huntington that the first minister there, the Rev. William Leveridge, the founder of the Church in 1658, was the leader of the committee of seven which was appointed to examine the character of everyone who wanted to settle in the village. Mr. Leveridge acted as lawyer and as referee in all disputes in the town, and he built the first mill in the village. The town voted the purchase of a house for the minister and also granted him the use of all the meadow about Cow-Harbor, on both sides of the creek, so long as he should continue to be their minister, which was for twelve years. His son had gone to Newtown, in Queens County, and in 1670 Mr. Leveridge moved there and organized its first church. He spent the rest of his life, seven years, there.

The Rev. Eliphalet Jones had a hard time for a while after he became the pastor in 1676, for there was a very bitter time for many years about the site for the building of a new church. Mr. Jones, by the way he handled the problem, won a reputation for peace and patience. After all the trouble of getting it built, the church stood for sixty-seven years until the British made a store-house of it. Mr. Jones, dying at the age of ninety-three years, was still the minister.

The first mention of a change in the money system is made in the record of the salary of the Rev. Samuel Robertson, who was paid seven hundred dollars, instead of its equivalent in pounds. The Huntington Church had owned parsonage lands but the ministers always had to rent their homes, However, Mr. Robertson persuaded the congregation to build a house on this land, and they did. The first child born in this parsonage was William Schenck Robertson who became the grandfather of Alice Robertson, the first woman elected to Congress.

Several years later, the people welcomed the Rev. Solomon Haliday, with great zeal and expectations. He was a great lover of out-doors. He liked to hunt, and he liked the companionship of his dogs. On the Sabbath Day, however, the dogs were supposed to stay at home, but they accompanied their master to his pulpit whenever they accidentally escaped

from the house. In a very short time, the people asked the Rev. James McDougall to take Mr. Haliday's place. He stayed for nineteen years, and had a mania for planting trees. He was so enthusiastic about planting that the people all around caught his enthusiasm, and he wrote that the village was being over-crowded with trees.

When the Rev. Samuel T. Carter became the minister later on, the trees in Mr. McDougall's orchard were cut down one by one to keep the home-fires burning for the thirteen Carters in the parsonage.

During the pastorate of the Rev. J. Jeffrey Johnstone, who resigned in 1920 because of ill health, Mrs. Robert De Forest and Louis C. Tiffany made a gift of a teak-wood table to the Church. Also, a tablet in memory of fourteen pastors was erected, and the Church celebrated its two hundred and fiftieth anniversary. George H. Brook had been the organist for fifty years, also.

Today's minister, the Rev. Edward Humeston, is well versed in the past history of his Church, and has a far-reaching vision for its future, socially and musically, as well as spiritually.

It was ten years after the settlement of the village of Setauket before there was a regular settled minister for the Church. He was the Rev. Nathaniel Brewster and he remained for twenty-five years. He preached for fourteen years in the town house before the Church was built. However, in October of the same year that the minister was installed, it was voted at the town meeting to buy Matthew Prior's house and lot "for the ministers accomodation namele mr. Brewster." The price was twelve pounds in Indian corn, wheat and peas.

The town ordered one hundred acres of land to be laid out for the second regular minister, the Rev. George Phillips, and later on, another one hundred acres were voted for him. These were to be his and his heirs forever, if he remained their minister for his life-time. He did, and that meant a ministry there for forty-two years. During his pastorate, a new church was built and the town voted that it was to be "a Presbyterian meeting-house forever."

Zechariah Greene was sixteen years old in 1777, and he had volunteered as a soldier in the American Army. At that time, the British had possession of the Presbyterian Church in Setauket. About one hundred and fifty men under the command of Col. Parsons, all volunteers, embarked from Black Rock, to capture the force that was encamped in the Church, but they were forced to retreat. Young Zechariah was one of the volunteers in this expedition, and he had no idea that the Church was to mean much to him later on. Although he was but a lad at that time, he had taken part in many engagements, and was wounded soon after that expedition, to such an extent that he was disabled from further service, and yet he had taken such a part that he is known as a Revolutionary hero. Three years later, he graduated from Dartmouth College, and had chosen the profession of clergyman. His first pastorate was in Cutchogue, about thirty-five miles away from the Setauket church. He stayed in Cutchogue for ten years, and then, still a young man, he became the pastor of the Setauket Church. He preached in the Church he had tried to rescue, for sixty-one years. When the Suffolk County Bible Society was formed in 1815, he was chosen its President. This Society was merged in after years with the Long Island Bible Society, and at its meeting in Jamaica in 1901, the President of the United States was the speaker. He was a war hero, too, was Theodore Roosevelt, then the President.

During the long life of the Church, a period of two hundred and seventy-nine years, there have been but thirteen pastors, from the time of the installation of the Rev. Nathaniel Brewster, to the time of the installation of the present minister, the Rev. Frederic E. Williams.

The Presbyterian Church at Bridgehampton, about thirty miles east of Setauket, had but ten ministers in its long history, but for the first twenty-five years, it was served by the pastors of the Church at Southampton. The first minister was the Rev. Ebenezer White who was installed pastor in 1695, not very long after his graduation from Harvard College. He had been in Bridgehampton for several months before that, for he had bought from Jonas and Lydia Wood of Elizabethtown,

New Jersey, "10 acres of land at Saggaponack, with housing, &c. bounded east and south by highways, west by street, north by Col. Henry Pierson." In May, 1695, fifteen acres of land were granted to him, also. He was the minister for fifty-three years, and he resigned eight years before his death. The Rev. James Brown became the second pastor at that time. He was the son of the Rev. Chadd Brown, a relative of the founders of Brown University. He resigned after twenty-seven years of preaching, and retired to a farm.

Then came the Revolutionary War, and the Church carried on for twelve years without a pastor. However, Deacon David Hedges kept up the public worship, read sermons, and officiated at funerals.

After this long period of being without a minister, the Rev. Aaron Woolworth became the third minister. His wife was the daughter of the Rev. Samuel Buell of East Hampton. Mr. Woolworth published the "Memoirs" of his illustrious father-in-law. He died in Bridgehampton, after a pastorate of thirty-four years.

Many pastors served the Church in the succeeding years, until 1883, when the Rev. Arthur Newman became the ninth pastor, and the Church prospered at that time. The membership increased, and $15,000 was raised for improvements. He had a very successful ministry for forty-one years, until his death in 1924.

The Rev. Herbert Moyer was installed pastor soon after, in 1925, and, in spite of The Depression, the Church raised $10,000 for all purposes.

The names of the first and third ministers of the Smithtown Church are recorded—The Rev. George Phillips, and Abner Reeve. About the second minister, we know more. His wife was buried in the old burying-ground. He, the Rev. Daniel Taylor, was given fifty acres of land by the "Proprietors" of Smithtown.

After the Church house was moved to the "Branch," a parsonage was bought and occupied by the minister, the Rev. Napthali Daggett, and the property consisted of one hundred and twenty acres and was known as the Bushy Neck property.

Mr. Daggett resigned in 1755, because of "lack of support." Later he became the President of Yale College, where his support did not have to come largely from one hundred and twenty acres of land.

The Rev. Joshua Hartt, pastor of the Church during the Revolutionary War, was a strong patriot. He was always breeding trouble for the British, and one Saturday, while he was preaching, a bullet whizzed by him and lodged in the wall above his head. He was arrested for his strong loyalty to the American cause and imprisoned in New York. It is said that he was chained to a negro. A British officer asked him, so the story goes, "How do you like your company?" and he replied, "Better than yours."

"To serve the parish as their pastor and teacher for one half his time, at the rate of $200 per year," is the call that the Rev. Richard F. Nicoll accepted to preach at the Smithtown Church, in 1822. A new parsonage was bought, called the Burnt House, with land of about four acres. The discussion was on about building a new Church, and probably Mr. Nicoll preached a sermon or two on the building and caring for the House of God, for, as he stood enclosed in the pulpit, he looked out at unplastered walls and open rafters, and old, worn shingles overhead. But by the time the new Church was built he had left and a new pastor, the Rev. Ithamar Pillsbury, preached the first sermon in the new building.

There have been many ministers in the Church since then, serving from two to seventeen years each, until the Rev. Edward W. Abbey was installed in 1903, and during his long pastorate both the membership and the contribution of money increased year by year by a large percentage.

We can appreciate that the pastors of the churches, even on Long Island, have had to wage a war to keep their congregations, Protestant, Catholic, and Jewish, intact, and increasing, during the severe days of the last few years. They are all scholarly, well-read and well-bred gentlemen, worthy to carry on the work begun by another set of scholarly gentlemen.

CHAPTER VI

Her School Days

The people of Long Island have always taken justifiable pride in their schools. They formed academies, which always were institutions of high learning, at a very early period. Suffolk County people yesterday and today, stand forth as a people who have taken great interest in the training of their children. A visitor to any town in the County is surprised to find how many of the High School students desire to go to College, and what a large percentage do go. The accord and co-operation between the parents and the teachers of today's children is a fact that is prominent in every village in Suffolk.

The school curriculum of colonial days featured moral and religious training, and, when the minister himself was not the teacher, the school-teacher was almost always under the control and authority of the minister. Many a child of 1650, and for two or three generations after that, learned to spell and read from the Bible and from no other book. If the schoolmaster were feeling good, or were naturally of a helping-hand nature, a child had a chance that day, because he would pick out the simpler words for him to spell. A frightened youngster had to stumble through the reading of some of the words which even his elders could not say, if the master were of the domineering character. Besides the Bible any text-books used in the class-room consisted of whatever a scholar could bring from his home. These were not many, and, of course, there were seldom two of the same book.

The first school-master was usually Scotch or Irish, more or less well-read in the classics, and proud of writing a scholarly hand. He used to sit in the chimney corner, smoking his pipe and reading his book, a book which was never so absorbing that he could not tell when a mischievous youngster could not

keep just so still and studious. Then that mischievous youngster was sure to have an hitting acquaintance with the ever-present rod. Sometimes, too, the teacher made a mistake, and the mischievous one did not get acquainted thus, but the one on whom he was venting his mischief did.

Richard Mills was the town clerk of Southampton, about 1650. He was the school-master, too, and this position gave him the distinction of being the first English school-master in the Province of New York. He left Southampton in March, 1652, however, and in September of 1663 Jonas Holdsworth was appointed the master, with a salary of about one hundred and seventy-five dollars a year, for two years at least. He was granted twelve days in each year to do anything else that he wanted, as the records say, "with ye allowance of 12 days in ye yeare liberty for the own particular occations." In the following September it was voted that a schoolhouse should be built at the town's charge, and it was in this school that the county courts were held after they were established.

John Mowbray became the teacher in 1694, and he put it in writing that he would faithfully and diligently teach the school on the stipulated price of twelve shillings in cash for each scholar for a term of six months. He pledged himself to the hours of teaching, also, which were to be from eight to eleven in the morning and from one to five in the afternoon. This pledge was witnessed by Matthew Howell and Thomas Stephens. Mr. Mowbray some years later became the owner of extensive land in Islip, which now comprises the village of Bay Shore. The school-house stood for more than one hundred years. About 1767 a new school was built and added to in 1804. A little later the district was divided, the school-house was sawed in two, and the south side moved away to the lot of its buyer. In 1857 the north side was sold and moved to the premises of its buyer, where it was used for nineteen years until lightning struck the barn nearby and the building that used to be the school burned down.

The first school in Huntington was established in 1657, with Jonas Holdsworth as teacher, the same man who later

went to Southampton. He made a very detailed written agreement for this first position, wherein the townspeople pledged themselves to build him a house and give him land adjoining. His salary was itemized, so much of it to be paid in butter, in wampum, in commodities that would suit him for his clothing, in corn and wheat and young cattle. The parents of the scholars were to get and have brought to the school when it was needed as much firewood as would be needed.

In 1793 The Academy was built, and it had a belfry. For about fifty years it was a very successful institution. When it was razed and a modern union school built, the old bell was transferred to the Fire Company.

Francis Williamson was employed by the town of Brookhaven in 1687 to be the schoolmaster, at a salary of thirty pounds a year, a general tax to pay for one third of this and the other two-thirds to be paid by the parents of the children who went to the school. He must have taught his scholars in his own home, for it was not until John Gray secured the position in 1704, that the building of the meeting-house was granted for the use of education. Mr. Gray, however, was held responsible for any damage that might be done the meeting-house by any of the scholars, and he had to see to it that it was left in the proper order for the religious services on Sunday. It was fourteen years after this before a school-house was built.

The school was taught in some private house in Shelter Island, also, in the beginning, but here we find that several times the ministers were the teachers too. There was a school-house built before 1827, for that is when it was burned down and a new one built. Throughout its history, the school has held a high reputation.

Sag Harbor had a school before 1798, for it is mentioned in the document which tells of the laying out of the highway at that time, and that the highway was to run to the northwest corner of the school-house. When this school was discarded, another was built which had a belfry that made the building look odd because it was so very large and out of proportion

to the rest of the building. The Academy was built in 1815 and destroyed by fire in 1864. For six years there was a need for a school-house, and then the old hotel, the Mansion House, was bought and renovated. Sag Harbor had been a thriving and prosperous town when its whaling ways were at their highest, and then suddenly the whaling business became almost nothing. It is significant of the great drop in business when whaling was over, that the Mansion House which had cost $17,000. when it was bought, was sold to the school trustees, with the lot, for $7,000.

In contrast to the price of the school-house in Sag Harbor, is the purchase price of $500 paid in Smithtown about 1816. A school had been maintained privately until this time, when it was bought and made into a union free school.

A little red school-house was built in Sayville about 1820, on the corner of North Main Street and Lincoln Avenue. The first teacher came soon after, but the teachers changed frequently since the school year lasted for only three months in the Winter. Then, in 1838, there were more children of the school age, and John Wood was hired for a ten months' session, at a salary of twelve dollars a month and to be "boarded around." In that little red school-house the scholars sat on benches that were built around the room, facing the wall, and the desks were just wide boards built out from the wall. Sayville grew in population and in finances, and in 1888 the Sayville Graded School was built at a cost of $15,000. The first graduating class under its Regents Supervision held its exercises for graduation in 1895, and it consisted of just one member, Anna L. Green.

The Secretary of the meetings of the Board of Trustees and Officers of the Board of Education, in 1829, in Mattituck, must have been a person of great accuracy, for the minutes of the meetings give strict accounts, especially of financial affairs. Even the fact that the wood ashes from the school stove were sold is recorded, and that they brought sometimes twenty-five cents into the treasury, and sometimes as high as fifty cents. The winter session was the longer and more important, and a

man teacher was employed for that time. The summer session being very short, a lady was hired as teacher. The older boys and girls of 1832 attended the Franklinville Academy. The Academy had a long and most useful life for sixty years, until 1892 when the public schools had added the higher grades.

Greenport's first little school-house unwittingly took up Domestic Science. It had been built in 1832, but about thirteen years later, it was thought not so worthy of its profession and a new one was built on the same site. The first one was sold and moved to the rear of a home nearby, where it became the kitchen.

Education in 1850 is vividly portrayed in the description of a meeting of the School District of Eastern Suffolk County. This was a special meeting called at Northfield, now Manorville, for the purpose of voting a tax for the support of the school for eight months. The school term was divided into two equal parts, a winter term of four months' duration and a summer term of the same length.

A budget was made up at the special meeting in 1850, although that wasn't what it was called. It was estimated that the education of the children ought to amount to one hundred and five dollars and seventy-eight cents for eight months. It was decided that the school-master ought to receive nine dollars for teaching during the Winter months for each and every month, and six dollars each month during the Summer session for the same services. The teacher's board, somewhere in the town, had to be paid over and above his salary, and that had to be figured at one dollar and fifty cents in the Winter and one dollar twelve and one-half cents in the Summer. The rest of the expenses of the school called for ten dollars for five cords of oakwood, one dollar for a new saw, sixty-three cents for a chair, and twenty-five cents for twenty-five sheets of paper. The girls swept the class-room and kept it in order, and the boys sawed the wood and kept the fires burning, but apparently their busy hands found other things to do, too, for it was found that twenty-five cents had to be spent for five window panes that had been broken. After some arguing, the decision was made that two dollars and fifty

cents should be spent for a book-case, and that put the expenses for that year over the one hundred dollar mark.

Patchogue, the metropolis of the County, has always been far advanced in its educational work, having four school districts as early as about 1850. Each district had a school-house, rudely built and small. The subjects taught were not many, but one of the teachers had quite a hobby — mental arithmetic. He was mighty proud when he could amaze a visitor by having a student "do an example in his head" and give the correct answer to such a question as this: "How much will 3 hogshead, 1 barrel, 15 gallons, 3 quarts, 1 pint and 2 gills of wine cost at 6 cents a gill?" It was told, later, by one of those "clever" students (who spoke with love, also,) that the master had drilled the apparently clever scholar for many weeks in advance. He was the last school-master before the coming of the Union School in 1869, and he was well-liked and honored.

The first kindergarten connected with a public school was organized in the village of Patchogue, and Miss Lucretia Titterton had charge of the first class of 1888. This was probably the first public kindergarten on Long Island, also.

Charles Barnes was one of the first settlers of the village of East Hampton, and became its first school-master. Philip Alcock was the second school teacher. This is about all that is known of the first "dispensers of education" in the town that produced the poet, John Howard Payne. Jonas Holdsworth, however, became the third teacher in 1674, and he had been in several towns in the County, always making written agreements concerning his position. In East Hampton he received thirty-three pounds a year salary, but he took it in half portions. One half was in beef, or oil, at two pounds per barrel, and the other half he took in oil and pork, and hides or tallow of whalebone, "at the price they commonly goe." He taught for but two years or so, and John Laughton, who followed in his foot-steps, received forty shillings a month and "his dyet." It is thought that these men had to hold their classes in their homes, and that the first school-house was built about 1682, when Peter Benson came to teach. The dif-

ferences in the modes of speaking the English language, then and now, is shown in telling of Mr. Laughton's "dyet," and in Mr. Benson's having "11 halfe scollers" and being paid for them at "8 shillings per peece."

Clinton Academy was founded by Dr. Buell, the minister who was so well-beloved by the people of East Hampton for more than one generation. The presiding officer of the meeting at which it was founded was a man well-known in his day and one whose name is studied today by school-children. Yet something brings forth a feeling of romance and a thrill beyond the mere learning, when it is known that one of its first teachers was the father of the poet, John Howard Payne, and the owner of the cottage, "Home, Sweet Home."

Dr. Samuel Buell, minister of the East Hampton Presbyterian Church for fifty-three years, was the founder of the Academy. William Floyd, whose name is recited in every class-room as one of the signers of the Declaration of Independence, was the presiding officer at the foundation meeting. It was decided that the Academy should be divided into two parts, and Jabez Peck was the teacher of the "classic school," and William Payne for the "English and writing school." Mr. Payne has been given the credit for the high standing which the Academy held among the academies of the County.

The masters of the little red-school-houses of one room and a wood-stove, would not know what to do within the walls of our schools and High Schools with their beautiful architecture and well-kept grounds. They would be embarrassed in the presence of many teachers in one school-house, with the supervising principal who has a secretary in his office, a librarian, a medical examiner, an attendance officer, and even a janitor whose duties are far more numerous than taking care of wood-ashes. He would have to sit in a scholar's seat himself to find out how reading and writing and arithmetic developed into English classics, bookkeeping, typewriting, algebra, and trigonometry, with cooking and carpentry classes added to several others

CHAPTER VII

From Father to Son or Wills of Long Ago

Lion Gardiner bought Manchonack from the Indians, and then secured his title by obtaining a deed from James Farrett, the agent of the Earl of Stirling, in 1639. Manchonack had its name changed to Gardiner's Island, and that is its name now. When Mr. Gardiner died in 1663, all his real estate was left to his wife. They had been married in England, and his work had sent him to America. Mrs. Gardiner had sailed to the New World with him, expecting to stay a year or two. When his engineering job was finished, and he wanted to stay in the new country, she took her chances with him and settled on the island he bought, even though she had no neighbors but Indians. He left everything to her, with but one proviso, "to dispose of it before her death as God shall put it into her mind." When Mrs. Gardiner died, she left the Island to her son, David, with legacies to her other children, Mary and Elizabeth.

Gardiner's Island, as well as the name of Lion Gardiner, have been given from one generation of the family to the next, and the Island was still owned by a Gardiner until very recently, when it was sold for the first time. Clarence H. Mackay, well-known financier, leased Gardiner's Island in 1920 for twenty-five years. He paid a yearly rental of $10,000 and taxes to a descendant of Lion Gardiner, who, three hundred years ago, paid "ten coats of trading cloath" for it. In 1935 it was reported that the Island was assessed at $400,000.

Real estate was not the only thing a son was given in memory of his father. A good suit of clothes was not an easy thing to acquire and probably Caleb Carwith was not the only son whose father's will read something like that of his father, David Carwith, "my suit of clothes and a bed blanket." Caleb's sister, Mary, we trust, must have had a blanket of her own.

Her father left her a Bible, and — why, do you suppose — a scythe.

The first amount to be paid five years after the father's death, was what one of the sons of Thomas Sayre of Southampton was left. It was a yearly amount after that, however, but it was to be paid either in shoes or in some other pay whereby he could procure hides to start a tannery.

Philemon Dickerson of Southold in 1665 provided well for his wife, Mary, for her whole life "if she did not marry again." She received his house and lot and the upland and meadow within the old town bounds and all the moveable goods in the house. Mrs. Dickerson also received her husband's crop of corn, his four cows and his swine. The rest of the cattle were to be given to his daughters, Elizabeth and Mary, when they should become twenty-one years old. His son, Thomas, received fourteen acres of land at North Sea, and the rest of the land there was to be given to the other three sons, with the house and home lot, after their mother's death.

Samuel Windes received a "flock" bed and boulster and coverlet, by the will of his father, Barnabas Windes of Southold. He must have owned land of his own, for his brother, Barnabas, was left the father's house and lot and meadow and one-hundred acres adjoining the land of Samuel. And while Barnabas received the house and lot, their sister, Prudence, was given all the moveable goods inside of the house.

Barnabas Horton must have been the shepherd of Southold in 1680, for his will bequeathed forty sheep to some of his family. His sons, Joseph and Benjamin, and his daughter, Hannah, got ten sheep each, while his daughter, Mary, and his grandson, Joseph, were given five sheep each. Their brother, Caleb, got the horse as well as some land, and three cows and a heifer were left to their sister, Mercy. Joshua was willed land, house lands, meadows, orchards, and "Common of Pastur." The youngest son, Jonathan, got houses, barn and all other lands not disposed of. On the surface Mr. Horton's will may seem, at this date, to be rather unequally divided, until it is considered that "land was plenty" and there was not so much cattle. In some places, the valuation of the land was on

the average one acre for two pounds, or over ten dollars, while cattle were about four pounds, or about twenty dollars, apiece. Mr. Horton was a man honored in his time and left an honored name even unto this generation even throughout Suffolk County, and it is considered that his will was just to his children. For many years the County Courts were held in his old home. His new house was left to his wife, with the third bushel of all grain grown upon all the lands, and also four cows "winter and summer."

Thomas Terry, who died several years before his neighbors, Barnabas Horton and Barnabas Windes, did not sign his will, but it was proved on the oaths of Barnabas Windes, Barnabas Horton, Thomas Hutchinson, Martha Hutchinson and John Elton, in the year 1672. Mr. Terry's will mentions first "my beloved wife," to whom is left fifteen bushels of corn yearly, ten bushels to be paid by their son, Daniel, and five bushels to be paid by their son, Thomas. Moreover, she was to get four bushels of apples every year, and the milk of one cow "as long as she lives." No doubt he meant as long as his wife lived. Besides all the household goods, Mrs. Horton was willed expressly "my bed and all that belongs to the same." Their son, Daniel, got the house, and apparently was not married, for his father provided that if he should marry and his mother and he and his wife should not like to live together, that Daniel should build his mother a comfortable house for herself. Daniel and his brother, Thomas, received their father's land, but their sisters, Elizabeth and Mary, received one cow each.

Just what William Halliock thought about what his wife, Margaret, could do when she died, must be guessed, for he left her all his land and meadow and his house "during her natural life and not longer." During her life she was to allow their son, William, to build a house in some convenient place. After giving full descriptions of the lands and properties he was leaving to his sons, Thomas, Peter and William, he makes a statement which warns them that they might lose their inheritance. If, by any chance, these sons should wander from the religion of their father, or if they should marry a Quaker,

"HOME, SWEET HOME" DINING ROOM

or, further still, if any of those to come after them should marry a Quaker, any one, or more than one of them, would immediately lose his inheritance. There was at that time on Long Island a bitter feeling toward the Quakers, except on the property of the Sylvesters, who shielded them. Mr. Halliock seems to have been bitter toward them, and, to a lesser degree, toward any other belief. His son, John, had thought and acted differently than his father, and his father's will states that John, being "an obstinate apostate" is rejected and deprived of all of the estate, excepting one little lot at the Wading Creek.

Mrs. Nathaniel Sylvester did not lose the pleasures of life when her husband died, for he commanded in his will in 1680 that she should "enjoy" the house and the garden. Mr. Sylvester owned Shelter Island, and he left one half of it to his wife and his brother-in-law, Francis Brinly, and his son-in-law, James Loyd, and his cousins, Isaac Arnold, Lewis Morris and Daniel Gould. His wife, however, received forty acres behind the orchard, and she was to take care of the children, and they were to be dutiful to her. There were nine children, one, at least, being married since James Loyd was his son-in-law. All the rest of his real estate was divided equally between his five sons, Nathaniel, Benjamin, Peter, Giles, and Constant, and he left legacies to his daughters, Patience, Elizabeth, Ann, and Mercy.

Benjamin Horton was one of the first settlers of the village of Orient, and he was the son of Barnabas Horton of Southold in whose will he is mentioned as receiving sheep, along with his brothers. Benjamin made his will in February, 1685, giving eighty bushels of wheat and "Indian" (meaning, no doubt, corn), twenty swine, twenty sheep, each, to his brothers, Caleb, Joshua, and Jonathan and their sister, Mercy Youngs, and everything else that was not mentioned in the will, to his brother, Joseph. In memory of their friendship, Thomas Tusten was to be given one lot of the common meadows over the River, a cloth coat, and whatever amount of corn that was left after the eighty bushels had been distributed to his family. He had a man, Joseph, whose time of service was to be up the

next May day, and to him was also to be given one sow, one gun, one sheep, and his time. Being a widower, Mr. Horton was leaving his wife's clothes to his two sisters.

He was a religious man, too, and did not forget to leave part of his worldly goods for the betterment of the church he had attended. He made the following provision in the year 1685,—"I give ten oxen for a bell for the meeting-house to call ye people together to worship the Lord God" and "I give my house & land & meadows except my Meadow of Common over the River to the Sacrament table yearly for evermore."

Mr. Horton did not die, however, until five years after he had made this will. Moreover, he married again, his bride being Mary Mapham, a daughter of John Mapham of Southampton. Since he had not made another will, his brother, Joseph, made a fair division of the estate he left, taking note of the widow's rights.

Richard Smith, the patentee of Smithtown, died in March 1692, and two days before his death he had made out a last will, which made void all others before it. His wife, Sarah, signed his will, also, and throughout the entire document, it states "we give", "we order", and "to our son". Mrs. Smith died sixteen years after her husband and also made an interesting will. Mr. Smith, in the joint will of 1692, divided his real estate almost equally among his children, excepting his daughter, Elizabeth.

Jonathan, the eldest son, received the homestead and forty acres of land more than his equal share in the division with the rest of the children. Richard was given, also, the negro, Harry, and Job was given the negro, Robin, for twelve years, after which time Robin was to be free, but Adam received just his equal share in the division of the land. Samuel received a little more than the equal share by getting an orchard, half a pasture, and a swamp, and Daniel got the other half of the pasture. Obadiah, the second son, had been drowned in 1680, when he was about twenty years old.

Their daughter, Elizabeth, was bequeathed Sunk Meadow, but their daughter, Deborah, was to receive an equal share in the division of the land with her brothers. In the gifts to the

daughters is the only time that a gift is not stated as "our". It said that Elizabeth should have "one halfe of my cloathing" and Deborah "ye other halfe of my clothing". This must have been the mother's clothing, inasmuch as almost the same phrase appears in her will later. With six sons to inherit his property, it is not likely that Mr. Smith would leave his clothing to daughters.

Words have changed their meaning in many instances in the years between 1708 and now, for Mrs. Smith's will, dated in 1708, states that she is leaving her son, Richard, certain lands because thereby he may be "obliged to quitt and null all debts yt he pretends is owing to him by my husband or myselfe, so it may prevent future differences among my children." It is doubtful that the word "pretends" meant the same to Mrs. Smith that it might mean now, because the will concludes with "& appoint my well beloved son Richard Smith to be my executive & to take & see that this will be to the true intent of it performed." Certain land and "the household stuff" and the cattle were to be divided equally among her six sons, but Richard's wife was to receive her cloak and Richard's oldest boy "my bluderbus". However, one cow was to be given to Mr. George Phillips, who was, do doubt, the minister at the Presbyterian Church in Setauket, where the Smiths had always attended church. Her daughter, Elizabeth, was to receive one trunk with all her linen, but her two grand-daughters, the children of Richard, were given "my silk whod and scarfe."

Although the Rev. Thomas James had received no more than sixty pounds a year, less than three hundred dollars, as salary as the first minister of the Presbyterian Church in East Hampton, his will gives the idea that he was a man having quite some of this world's goods. He had been married twice, but must have been a widower at the time of his death for his will does not mention his wife, but it does bequeath various articles to his daughters and his step-daughters, and a daughter-in-law. His "personal goods" he commands to be divided equally among his children. His oldest daughter, Sarah, who was then Mrs. Peregrine Stanborough, was given four score

pounds in cash, besides his share in the ship "Speedwell" and the feather bed on which her father lay when writing his will, and also the green rug "with it." Mary, who was Mrs. John Stratton, was left one hundred pounds in cash, and the same amount was to be given to Mrs. James Diament, who was Mr. James' daughter, Hannah, to whose husband was bequeathed the minister's share in the "horse mill". Mary's husband, John Stratton, was given the time of the man, Charles Jones, "the executors to make good his indenture and allow him forty shillings in pay more." Thomas Harris, the husband of the minister's fourth daughter, Ruth, had had one hundred pounds given him just before this, and the will confirms this to Ruth, and gives her also the feather bed and the furniture in the large bed-room.

Mr. James had several grandchildren, and to two of them, Mary Stanborough and Mary Stratton, he gave fifty pounds each, in addition to a feather bed and two pairs of sheets, a cow and six sheep, an iron pot, two pewter platters and a silver spoon, while his eldest grandson, John Stanborough, was to get ten pounds. The will states that the town of East Hampton owed him more than four score pounds and this was to be divided among all the other grandchildren.

Mrs. Anne Howell had been the widow of the minister's son, Nathaniel, when she married Abraham Howell. She is mentioned in the will and was to receive twenty pounds, providing she did not "bring in any other reckoning because of her first husband."

If the town of East Hampton speedily paid the debt of more than four score pounds which they owed the minister, his will said that he wished twenty pounds to be given to the town toward the maintaining of a good school-master in the town—"otherwise not". This will was written about ninety years before the father of the poet, John Howard Payne, became the outstanding teacher of East Hampton.

CHAPTER VIII

Fishing: From Whales to Oysters

Strolling down the street toward the beach at the foot of Main Street in Southampton, in any of the years from 1644 even until the 1800s, a resident of the village might suddenly feel like climbing one of the two high poles on the beach. He might sit on the pole and watch the horizon closely, and then quite suddenly wave his coat vigorously, thereby raising the whole town to great excitement. The word would spread far and wide that the pole-sitter had swung his coat, and men would run down the streets, while others, further away, would mount their horses and speed down to the shore. The man who had been swinging his coat was not seized as one who had lost his mind, but, instead, he would join the crowd of men who had begun pushing out boats into the water, knowing that he was going to make extra money for having sat on high and looked at the ocean, for he had been the first one to sight a whale! The first person to see a whale and give the signal from the pole, earned ten gallons of whale oil.

A whale was usually harpooned and killed quickly, and then lines were passed from boat to boat, and the dead whale towed to the shore. The trying-out, which was done in large pots set in brick, was kept up day and night, and usually, at the end of the job, the whale had produced thirty gallons of oil. The whale-bone, too, was very valuable.

It was only four years after the settlement of the village of Southampton, that laws were made concerning the whales. It was considered a gift from Providence if a dead whale was cast up on the shore. Although cast out of the sea by Providence, laws had to be made concerning man's disposal of the gift. The court ordered, therefore, that the town should be divided into four wards, of eleven persons each. When a dead whale was discovered on the shore, two members of each ward were chosen by lot to cut up the whale, for which employment

each was to receive a double share. The decree stated that they would receive this amount "for their paynes," and perhaps it was that to some of them. The law said, too, that two persons should go along the shore for a certain definitely stated distance, and look for any cast up whales, after each and every storm. This was not a paid job, but if those chosen did not see to it that they looked carefully for the gifts of Providence after the storm, they had to decide right soon whether they would pay a fine of ten shillings, or whether they would take a public whipping.

In the following year, 1645, it was ordered by the General Court that no one should take any part of a whale which was found on the beach, or anywhere on the shore, and if he did so presume, he would be fined twenty shillings. It was decreed that the one who found a whale, and immediately gave notice to the magistrates, should receive a reward of five shillings. This had one reservation, for the people were deeply religious, and they decided that if a man found a whale on Sunday, he should not be paid the five shillings reward, for he shouldn't have been looking for whales on the Sabbath.

The first whaling company was formed in 1650, after John Ogden had secured the vote of the town for that purpose. He was given the right to form a company and go whaling on the ocean for the following seven years, providing he did "something effectual in the business within the year." However, neither he nor his company, nor any individual member of his company, were to have any claim in any of the dead whales cast up on the shores, for they were told that they "should not meddle with them."

There was a distinction in East Hampton between the Indian who reported that he had found a dead whale, and the Englishman who reported it. The Indian received a reward of five shillings, but the Englishman was rewarded with a piece of the whale three foot broad, which probably gave him quite a bit of money after the oil and bone therefrom was sold.

The Indians had had some sort of use for the whales that Providence threw up on the shores before the first white men

came to eastern Long Island, for Wyandanch, the Indian Chief who was a friend of Lion Gardiner, gave Mr. Gardiner a grant of the beach in the western part of Southampton, with the proviso that any whales that should be cast up on the beach should belong to the Indians, as the document reads, "they have been anciently granted to them by my forefathers." They had skill in going out after the whales and killing them, too, and the whaling companies hired many Indians to man their boats. The Indian whalemen did not care for money wages, but for one season they were content to receive three Indian coats and one pair of shoes and one pair of stockings, powder and shot, and a bushel of Indian corn. One Indian agreed to take his coats in installments, one at the time of going to sea, one when the season was half over, and one at the end of the trip, at which time he might change his mind and take a pot instead.

As the years went on, the Indians must have found use for the money of the Englishman, because, in 1677, an Indian agreed to try out all the blubbers his employers procured for the sum of two shillings-six pence for every barrel of oil tryed out. However, while the Indian was willing to cut the wood for the fires, his bosses had to cart the pots and the wood to the trying-out place.

The fame of the whaling business on Long Island reached all over the world, and many a bargain was made with England for imports which were paid for in oil. This included even the church bell in Southampton in 1693. The first church bell got cracked. It seemed to be too small for the community, also. So it was sent to London for sale there and a new one was ordered. The old bell was sold for two pounds eight shillings, and the new one cost ten pounds one shilling ten pence. The balance of the cost of the bell, over eight pounds, far over one-half of the cost, was not paid in pounds, shillings and pence, but in their equivalent in whale oil.

Greenport, a village of the 'way down east Long Island, had a resident in the whaling days who was a cooper and made the staves for the great pipes or hogsheads used as oil containers by the whaling vessels. The place where he made these pipes became known as Pipe's Neck and the cove as Pipe's

Cove. This man was a descendant of a resident of the village before the Revolution, who had earned himself a nickname all his own, John Conklin. He built himself a house, and every year he built on to the length of his house until it was the longest house in the township of Southold. Therefore he became known as Longhouse John.

Captain John Clarke, of Mattituck, had good business insight. The whaling industry was at its height in 1831. The owners, captains, and officers of the whaling vessels went off on their trips for three years at a time and they had many merry gatherings before they left their families for so long a time, during which much happened both on their ships and in the homes they left behind them. Captain Clarke saw that a hotel in Greenport could be a boon to the men and women who wanted to have a good time before they separated, and he built "Ye Clarke House" in 1831 and won fame for his hospitality. The year after the opening of Ye Clarke House, he married Maria Jayne Davis, who was able to aid him in keeping up the colonial atmosphere for which he was noted. After the Captain's death, she and their daughters kept the business of the hotel going along with the postal service which had been installed in the basement of the hotel. The front door of the House was never locked and it was a place of great festivity for weeks before the sailing of a whaling vessel. The men who were leaving for so long a time spent lavishly in having a good time with their wives and sweethearts.

Many famous people stopped at Ye Clarke House, some of whom were very much interested in the whaling business, having money invested in some of the ships. Among the names of the guests registered in the hotel are those of John Quincy Adams, General Winfield Scott, J. Fennimore Cooper, Walt Whitman, General Stewart L. Woodford, Admiral Winfield Scott Schley, Admiral Thomas Hutchins, Admiral George Dewey, Captain Andrew Sharp, and Captain C. H. McClellan.

Four whales were killed at one time in 1847 and lay on the beach together in Southampton. This was the largest number ever killed at one time. A dead whale was washed on shore in 1884 in Southampton, too, which proved to be the

largest whale ever seen there, for it was eighty-four feet long. As late as 1882 a very large whale was caught and killed near Bridgehampton, and about thirty barrels of oil were made from it.

Sag Harbor, in the township of Southampton, and one hundred miles away from New York City, became one of the most famous whaling ports in the United States. During the height of the industry, about 1845, Sag Harbor's Main Street was soon filled with rollicking sailors of all nationalities when a whaling vessel returned from its long voyage. The whalemen had made money and they spent it and gave it away without thought of anything but that they wanted a good time while they were on shore, which was for only a few weeks before they were gone again for years. Among them were Shinnecock and Montauk Indians, who often became crazed with drink and later found themselves in "Indian Jail," which was the name given to the anchored ships on which they were locked up while intoxicated and crazed. Drink and cigars were cheap and the sailors had a lot of money. At three cents a glass for rum, they could get a good deal for little money.

The whale boats of Sag Harbor brought in whale oil, and bone worth twenty-five million dollars in the years of the industry, from 1790 to 1870, which averaged an income of over three hundred thousand dollars in one year. This amount was the result of more than five hundred voyages in the eighty years, which meant an average of more than six voyages in one year for the yearly income of three hundred thousand. That was the average amount for a year, but there was one year, that of 1845 to 1846, when more than one million dollars worth of oil and bone were brought home to Sag Harbor by her whaling vessels.

California gave impetus to the decline of the whaling business on Long Island. Without the aid of the telegraph or the radio, news spread out from California with amazing speed that gold had been found! Men from everywhere rushed West, and the strong men who were unafraid of the sea took no account of the long trip around the country, but started their ships which had helped them bring in so much in whale oil

and bone, and sailed for the land where gold was to make them rich in a hurry. The industry that had made the village of Sag Harbor one of the most prosperous, took a sudden decline with the going of the hundreds of those who knew the whaling business so well, and, after their departure, not enough men could be found to man the boats. On one of the first ships to sail for gold were nineteen whaling captains, and the boat was a whaling vessel, the "Sabina," which became a storehouse after reaching California. She sank in the Bay of San Francisco, brokenhearted at being tied down after a life of activity in which she had seen men rush down to her side in excitement, push her out into the waters, sometimes to have an immediate fight with a huge whale; sometimes to sail away for long months that turned into years; almost always to return home laden with wealth. Never, never, had the "Sabina" just bobbed around as a storehouse, with all the adventures on the ocean forgotten by the men she knew, men who were now seeking "easy" fortunes.

The business of whaling and marketing whale oil and bone had its decline about 1850. At about the same time the oyster industry became prominent on the Island, especially in Suffolk County, although it had been a profitable business as early as 1700, especially in Oyster Bay.

The Indians were very fond of the oysters from their shores. Even when they sold the land, they made bargains with the English settlers, by which they might still be able to fish on the shores of the land they sold. When the Indians caught clams and oysters they dried the clams in the sun first, then, right at the shore, they built fires and roasted the clams and the oysters together. Then they strung them on bark and carried them back to their homes.

The settlers also were fond of oysters. One writer in 1631 said that the oysters were fat, had pearls in them and were a foot long. Seventy-five years later the oyster was almost exterminated. In 1719 the General Assembly decreed that the oysters were being wasted and destroyed in "unseasonable times," and that the residents of the settlements should not gather up any oysters from May 10th to September 1st, and

that those who were not residents should not gather up and take away oysters under penalty of losing their boats and their equipments. The town meetings of several towns declared, in 1784, that outsiders taking oysters from their shores should pay a penalty of five pounds, which sum was to be paid over to the Overseers of the Poor. Five pound penalties were levied on anybody in 1801 who took up oysters in the months from May 1st to September 1st.

The oysters from all along the shores of Long Island are recognized as of excellent quality, especially those of the Peconic Bay. The most famous products of this industry are the Blue Point oysters, the cultivating and shipping of which are not carried on in Blue Point, which is almost entirely a residential village in the winter and a very popular summer resort in the warm months of the year. The Blue Points Company, which are the shippers of the famous oysters, are located in West Sayville, half a dozen miles nearer New York City than Blue Point. The weather in February of 1934 made a shortage of oysters along the Atlantic seaboard and caused a five hundred percent increase in the business of the Blue Points Company.

Oyster suppers are popular money-raisers in the churches. As early as 1868 an oyster supper given in the Blue Point Baptist Church brought in receipts of $77.83 after all expenses were paid.

The oyster industry lost thousands and thousands of dollars in the Hurricane of September, 1938, but with courage and fortitude, oystermen set to work immediately after the storm to retrieve their losses and build up again a profitable business.

No dead whales were cast up in that great storm, even where the tidal wave struck. This was a gift of Providence in the eyes of the modern Long Islander, just as the finding of a dead whale after a storm was a Providential gift to the first white people on Long Island's beautiful shores.

CHAPTER IX

The Delivery of Mail

The early settlers of Suffolk County had come over from England to Massachusetts and Connecticut, and then on to Long Island. Many of them left relatives and friends both in England and in New England, and they could keep in touch with one another only through letter-writing. How long it took for a letter to come from England in the Old Country, and from their former homes in the New World to the first Suffolkites, and how long it took for their relatives and friends to hear from them, can only be estimated. It took many weary weeks for a ship to cross the ocean in the 1600's, and it took a long time from New England to Long Island, too, for the crossing of the Sound was dangerous, and it was customary for a traveler to make his will before attempting the journey.

In England it became the custom to post the date of the sailing of a ship, so that those who wanted to write to the folks in the New World could have plenty of time, for, after getting all the news they could into a letter, they had to get it down to the ship. Having been able to get down to the sailing place, they had to gain the favor of either the captain of the vessel or one of the officers, to take care of their letter and to get it to New York. The officers took no responsibility for a letter beyond its arrival in New York.

Since there was no way of telling when a ship would arrive on the shores of America, many a letter arrived without an anxious, waiting Long Islander to claim it. Then the officers who had brought the letters over the ocean and who found that they would still have them in hand, took them down to the taverns in New York. These taverns were called coffee-houses, and here were provided racks made of boards covered with green baize and with tape fastened on with brass tacks. The letter which would be most welcome in this land but which

had no welcome owner looking for it, would be put back of the tape so that its address could be seen by everyone.

Those who were lucky enough to be in the City at that time went from coffee-house to coffee-house and looked over all the letters. When he found one that was addressed to someone in the town where he was going, he took the letter out of the rack so that he might deliver it. If he found a letter that was for someone in a town anywhere along, or near, the road on which he was to travel, he took that letter, too, and gave it to someone who was near the home of the letter's owner, and, if that person were not going to that particular town, but would be near it, he would take the letter on to someone else, and after awhile it would reach the person for whom it had been written. No, indeed, the early Long Islander could not tell how long it might be before he would receive the letter mailed from "Home."

The government of the colonies passed from the English to the Dutch and then back again to the English and, no matter what the government, the coffee-house letter-delivery system stayed as it was until 1686. It was unofficial but it was more enduring than the government. Then the order went through, in 1686, that all letters going to and coming from the ships should be sent to the custom house. The seventy-five years of getting one's private mail at one or another of the coffee-houses in New York, more or less a lengthy but picturesque system, had run its course.

As the custom house came in and the coffee-house went out of the life of the mail business, roads began to be important. Three commissioners had been appointed in 1704 in each of the counties on Long Island, for the purpose of laying out "The King's Highway," which was to run from Brooklyn Ferry to East Hampton, and in thirty years three distinct roads had been built, one on the north shore, one through the center of the Island, and one on the south shore.

Benjamin Franklin was Postmaster General, and he laid out a post route for Long Island and a mail-carrier rode horseback about once a week. He left New York and went to Jamaica, from which village he went along the north shore to

Southold, Shelter Island and Sag Harbor, and then over to East Hampton, Southampton, and the villages of the south shore until he had ridden back again to New York. The coming of the mailman on horse-back was quite an event in the lives of the villagers, but the roads were not good nor kept in repair and the mail service neither flourished nor survived up to the time of the Revolutionary War. In the winter-time it had been a rough ride and the service had had no way nor opportunity of being regular, and so it died.

Then came the War, the Revolutionary War, in 1776. A man of generous inclinations, one who had courage and a fellow-feeling, rode about once a week along the south shore to Babylon with the mail for the villagers, and if he had any mail to go further on east, he rode on as far as Brookhaven, which is about twenty-five miles east of Babylon. He rode horse-back over poor roads during a war, and for several years afterward, so that people might get letters and perhaps a newspaper once a week or so, and he did it as a volunteer service. He did not receive any pay and possibly he had to pay out money for food and sleep; possibly his only pay was in the way of being entertained by the villagers. A book ought to be written about him, for he gave freely, and much has been written about those of his nationality, concerning their inability to give freely, for the free-delivery post-man of the years of 1776, and after, was a Scotchman. Apparently his only mark of stinginess was in not leaving us his full name. He seems to be recorded only as "an old Scotchman named Dunbar."

There was not one post-office on Long Island until 1793, but there must have been one in Brooklyn by 1806, for there was a notice in the newspaper, "The Long Island Intelligencer," which stated that the Post-Master of Brooklyn had fifty-three letters which had not been called for. There were a few "post-masters" who, like Henry P. Deering of Sag Harbor, took charge of a certain amount of mail for the surrounding country, having in reality a "post-office" in his own home.

Although there was not a great deal of traveling by the first folks on the eastern end of the Island, a stage line was

run from Brooklyn to Riverhead about 1820. Six years later a stage went from Brooklyn to Sag Harbor, and the people at the very eastern end had the benefit of quicker travel and mail delivery. There were times when it was much more rapid to travel by boat but the wind and the tide had to be favorable and it was always a dangerous route when the colder months approached. The boats of every type were laid up for the severely cold part of the winter.

The statement of the Postmaster General to Congress showed that, for the year ending March 31, 1826, the largest postage receipts had been at Jamaica, which is not far from Brooklyn and New York City. The smallest receipts were at Jerusalem in the Township of Hempstead, in the County of Nassau, where there had been just one dollar and twenty-seven cents worth of postage used in the year. Sag Harbor was doing a rushing business with its whaling, at this time, and its whaling vessels were continually leaving on trips which lasted for years, and ships were continually coming into the Harbor. The village is listed as the second highest in postage receipts, having spent one hundred and seventeen dollars and six cents thus. The total receipts for all of Long Island, exclusive of Brooklyn, was eight hundred seventy-six dollars and eleven cents, of which amount six hundred twenty-four dollars and ninety-eight cents had been spent in Suffolk County. There were twenty-four post-offices then, most of them being in the homes of the postmasters, or in a hotel, as in Ye Clarke House in Greenport. These were located from Jamaica to East Hampton, which was about ninety-five miles from west to east. Today, in Suffolk County only, there are one hundred and nine post-offices, each with a building of its own, even though some of them are very small. Some of them are very beautiful and well planned buildings.

The stage which ran from Brooklyn to East Hampton did not have many passengers, but it was a welcome visitor in every village where it stopped, for it carried the mail. The silvery tones of the long horn which the stage drivers blew with great gusto as they approached a settlement, brought men, women and children running down the roads. The family who

received a newspaper from the mail bag invited all the neighbors over to their house on Saturday night to share in the reading of the "news." It wasn't news that was so very new, especially if the newspaper had crossed the ocean, or the Long Island Sound, before starting on its stage journey through the Island. The stage started from Brooklyn at about nine o'clock in the morning and jogged along to Hempstead, where a stop was made for lunch. Then it jogged along to Babylon, where a stop was made for the night. Babylon was left at daylight the next day and Patchogue was reached about dinner-time, and then the stage jogged and bumped along to Fire Place's little post-office, and here the horses were rested awhile. The stop for the night was made at Quogue which was reached at sunset. The stage left Quogue very early the next morning and went on to Southampton where the stop meant breakfast for the drivers and any passengers, and then Sag Harbor was reached in time for dinner. Usually there was not a single passenger going farther east and the stage went on to East Hampton entirely because of its mail service. At each of the stops along the way for the three days, letters, small packages and papers were left for the surrounding territory.

The mailman on horseback did not go out of style with the coming of the stage. Certain sections, about 1840, had a daily delivery of the mail, similar to the one from Patchogue to Babylon. Very early every morning, a mail carrier went on horseback from Patchogue to Babylon, a distance of about twenty miles, stopping at the homes where the "post-office" was situated. Usually the post-office was a table in the hallway of the home of the postmaster, and everyone who had a letter to send out, brought it to that table and paid a ten cent tax on each letter. The carrier stopped on his way to Babylon and collected the letters on the tables, and distributed them on his way in the town to which they were addressed, or to that which was nearest to the address. When he reached Babylon he connected with other horse-back-mailmen and exchanged mail with them, and then started east again in the afternoon, distributing the mail along the way as near as possible to where the letter was going. At Patchogue, he con-

nected with mailmen from other towns, too, so that he might pass on the mail from other sections of the Island. Once a week he picked up the mail left by the stage at Babylon and at Patchogue, and delivered that with his daily mail.

The building of the Long Island Railroad made a difference in the postal service. The Railroad was extended out into Suffolk County in 1844 and the mail was carried east and west on the trains. Roads were opened up from the principal villages on the south side of the Island to the nearest railroad stations. Local stage coach systems became numerous and the local stage coach made regular trips to the railroad station and got the mail there and took it back to the village where it belonged. The blast of its horn and the beat of its horses' hoofs were as welcome as they had been when they were heard once a week.

The mailman blows his whistle or rings an electric bell at the door of the house that is to receive mail, today, and all the recipient has to do is to take it out of his own box in the door or on the porch. That is the postal system in the large towns and villages. In the smaller ones, the citizen drives down to the post-office in his automobile and gets his letters there, and a certain definite friendliness survives in the cheery greetings of one looking for some mail to another looking for some, too. Be it ever so humble, the post-office is a popular place at certain times of the day, and especially at the time of the last mail of the day.

CHAPTER X

The Smiths

Bull, Rock and Blue,
Weight and Tangier, too,
Yes, under the skin,
They're brothers and kin.
—M. A. D.

One magazine editor has said that "In America we have one family name that crosses all boundaries. It is the name of Smith."

The first settlers of Long Island who were surnamed Smith were most definitely hemmed in by the boundary of the section of the Island where they settled, and a name was added to the Smith, which placed them definitely in a certain section.

The family which for many generations was known as the Bull Smiths received their title through the founder of the town of Smithtown in Suffolk County. The township of Smithtown consists today of fifty-eight square miles, and the village of the same name is forty-eight miles from New York City. The founder of this branch of the family and of the township of Smithtown was Richard Smith, a man of wealth, and a man who had a desire to be a very large landholder.

Mr. Smith had come across the Atlantic Ocean from England with his father. They had arrived in Boston sometime in the middle 1600s. The son had crossed the Sound and became the first Smith to own land on Long Island. He had settled in Southampton and was a witness to the deed of land which the Indian Chief Wyandanch gave to Lion Gardiner when Mr. Gardiner had used his influence in rescuing the Chief's daughter from an Indian enemy tribe. Mr. Smith bought this gift-land from Mr. Gardiner and settled his family there, after selling his lands in Southampton. He had quite a lot of trouble before he was able to get his patent fully established, because claims were made that his boundaries overlapped other lands.

As Richard Smith was a man who desired a great deal of land, he wished to have some property to the west of the land which he bought from Mr. Gardiner and which was owned by the Indians. After he had established his family in Smithtown, Mr. Smith undertook to raise stock, and his animals were very interesting to the Indians who still owned land about his settlement. One day, while he was driving a herd, an Indian chief became interested in watching the animals. He was the Chief from whom Mr. Smith wished to buy the land to the west and who did not wish to sell it. The Chief was feeling humorous that day and he had some sporting blood in him, too, although he thought, probably, that he hadn't the slightest chance of losing. He made a bargain with Mr. Smith that he would give him as much land as he could ride around, "from sun to sun," on a bull, and both he and Mr. Smith laughed about it. Modern history has not given instances of Indians laughing, even when pictures of their revelries are shown, but it has come down through generations that the Indian Chief and the first of the Smiths laughed together over the idea of riding a bull. However, the idea stayed with the man who wanted the land, and he trained one of his bulls to allow him to ride him, not only around his own place but also into the brush and wild land about. Then he told the Chief he was ready to take up his offer.

The Indian came around to Mr. Smith's place to see the fun of a white man being thrown by a bull, but he was astonished to see his neighbor mount the bull and ride off at such a speed that he could not keep up with him. He got some of his tribe together and near the time of the setting sun they met Mr. Smith, who finally was able to lay claim to a large territory. He had laid the foundation for the name of "Bull-rider Smith," or more frequently, "Bull Smith."

There have been other versions of how the nickname was added, but this is Long Island's story, and the one that Suffolk County believes. When the two hundred and fiftieth anniversary of the founding of Suffolk County was celebrated in 1933, one of the most popular floats in the large parade which was held, was the one which gave a vivid picture of the first Smith,

"Bull" Smith. Direct descendents of "Bull" Smith are living in Smithtown now, but the appellation, which was used for many, many years, is not applied now to show which family is his.

The first patent granted to Richard "Bull" Smith required that ten families should make a settlement on the land immediately. Mr. Smith brought his whole family with him; his wife, Sarah, and their nine children, and his sons established their homes about him, so he had little difficulty in meeting the requirements of the patent. Jonathan, the oldest son, settled on a part of the homestead, and his house stood until the year 1845, when it was torn down by Edmund T. Smith and a new residence was built by him.

Obadiah was the second son. He was the first man to be buried in Smithtown, for when he was about twenty years old he was drowned in the inlet of Smithtown Harbor. The inscription on the stone over his grave in the family burying-ground at Nissequogue, stated that he was "about" twenty years old, and that he was drowned on the seventh day of August in 1680.

Richard, the third son, built his home on the hill near his father's house. He became one of the first justices of the peace in Suffolk County. His grandson, Richard, won a name for himself, for he was known as "Shell Dick" because he used the Indian shells which he found on his farm to enrich his ground and he sold them, also, for fertilizer. He took after his great-grandfather in the ability for thrift and in gaining an unusual name.

The son next younger was Job and he settled in the house at the east of his father. In time this became the birthplace of Mrs. Richard K. Haight, who was a leader of fashionable society in New York for many years.

Daniel was the fifth son of Richard and Sarah, and he built his house on Mud Island near the parental home, but he seems not to have made any special name for himself because of his location, not even such a name as "Mud Dan" seems to have been added to his Smith. The two youngest brothers did

not win any additional names, either. Adam settled his family at Sherrewog, which became quite a village in itself at the head of the Smithtown Harbor. Samuel chose the lot on the east side of the Nissequogue River for his home.

The lives of the families of the sons of the "Bull" Smiths were closely interwoven with each other and with the life at the original homestead. The two youngest of the family were daughters, and when they married they settled in homes far from the home of their father. Elizabeth, the elder daughter, married Colonel William Lawrence, who was a widower with children. The Colonel and Elizabeth had five sons and two daughters. He was one of the patentees of Flushing which was about forty miles away from Smithtown. The Colonel died in 1680, and one year later Elizabeth married Philip Carteret, who was the Governor of New Jersey. The Governor helped Elizabeth to bring up her seven young children by her first husband. They lived in New Jersey which was still further away from the home of her father. Elizabeth was attractive in appearance and had a keen business sense. She made a contract, before her marriage to Governor Carteret, preserving her own personal and separate estate. The Governor, however, lived only a short time after the marriage, as his death is recorded as December, 1682, so that he was not able to give the help that he meant to in raising Elizabeth's young family. In a few years Elizabeth married again, this time to Colonel Richard Townley, and they had two sons. Colonel Townley had come over from England in 1683 and settled in Elizabethtown in New Jersey, which town had been named for the woman who had been the Governor's wife and widow, the former Elizabeth Smith of the "Bull" Smith's of Long Island.

The youngest of the Bull Smith family was Deborah. Her sister, Elizabeth, having married Colonel Lawrence and living at the other end of the Island, had her younger sister for long visits. Elizabeth had a step-son who was about the same age as Deborah, and he was his father's namesake, being William Lawrence, Jr. Deborah and William, Jr., fell in love and were married, and Deborah became Elizabeth's step-daughter. William and Deborah had nine sons and one daughter whom they

named after their step-mother sister, Elizabeth. They lived in Flushing, too, miles away from the old homestead.

While the daughters of Mr. and Mrs. Richard Bull Smith lived their adult lives far away from their mother and father, the six sons settled closely around them. In six homes nearby the patentee of Smithtown saw his fifteen grandsons and eleven granddaughters play about in childhood and grow to splendid adults. No doubt the sixteen grandsons and three granddaughters which his daughters gave him spent many happy weeks in Smithtown with their mother's parents.

The Bull Smiths had the qualities of country gentlemen, devoting their time and energies to making their own section a better place for their children to live in. They made a community in themselves and a family dinner must have been a very large affair in which there was much happiness and jollity mingled with their work. These were the days when slavery was still alive on eastern Long Island, and the Bull Smiths owned from one to seven in each household.

The "Rock" Smiths belonged to Nassau County, which is just west of Suffolk County, where John Smith was one of the first settlers of the village, which was called Merrick after the Indian tribe. The name of "Rock" was added to this branch of the Smith family because the first John had found a very large rock which he couldn't move very easily, just where he wanted to build his house. He couldn't remove the large rock, so he utilized it by building his house around it. It became the back of his fireplace and part of the wall.

One of the Rock Smiths, Captain Raynor Rock Smith of Freeport, Nassau County, in 1837, was given a silver memorial cup for bravery. On one side is the engraving of a ship that is almost wrecked in a storm, with her crew stretching out imploring hands to a boat which is struggling to get to them. The scene shows ice on the beach, denoting the season. The inscription tells the story:—"Reward of Merit, Presented to Raynor R. Smith, of Hempstead South, L. I., by a number of his fellow citizens of the fifth ward, as a token of regard for his noble daring, performed at the peril of his own life, in

saving the eight persons from the wreck of the fated ship 'Mexico', on the morning of Jan. 2nd, 1837."

The Rev. Mordecai Smith owned a large farm on the Merrick Road in territory that was part of Rockaway. The people in that section in 1854 wanted a post-office of their own. They wanted it called for Mr. Smith, but there was a village called Smithville and one called Smithtown. Someone remembered that the minister belonged to the Rock Smiths, and that there had been a Rock Smith in that section for nearly two hundred years. The village and the post-office, therefore, was named Rockville, and later Center was added, and today Rockville Center is a beautiful and large village in Nassau County.

The first of the "Blue" Smiths lived in Queens County, which is just west of Nassau County, and therefore somewhat farther away from Suffolk County, the section of Long Island most particularly thought of as the home of Home, Sweet Home. The first of this part of the Smiths wore a blue coat and won the additional name for his family because of it, but no one is sure, now, whether it was because he always wore a blue coat, or because the color was most unusual at that time.

The story of how they got their especial addition to the name of Smith is all that the Weight Smiths left behind them. They were the only family in a wide section of the country, who owned a set of scales. All their neighbors for miles around brought all they could that they wanted to sell, or to buy, to the Smiths to have the products weighed, and the Smiths gave everyone the desired weight, and became known as the Weight Smiths.

The Tangier Smiths are a part of the family which belong to Eastern Long Island and prominently to Suffolk County. William Smith was born in Northamptonshire, England, in 1655. When he was twenty years old, he received an appointment from the King, Charles II, to be Governor of Tangier in Africa, where he was to establish a trading post. Tangier was then a new possession of Great Britain, and a great deal of money was spent to make it one of the most important trading stations in the world. William married Maria Tunstall and the newlyweds set out for Africa, wealth, and fame. The

young Governor was given the title of Colonel, also. The plans which had been made for the station failed and Colonel and Mrs. Smith and the rest of those who had been sent to Tangier returned to England.

Colonel Smith stayed in England about ten years, and then crossed the ocean and came to Long Island in 1686. He bought a large tract of land from the Indians and established a patent in Brookhaven. He continued to add land until his property became a manor, which he called St. George's Manor. The holding of a manorial patent gave Colonel Smith the right to hold court, to invite immigrants and to demand a share in their labor. It gave him, also, a right to a seat in the General Assembly of the Province. Governor Fletcher appointed him Chief Justice in 1692, and he was an impartial and dignified Judge. He died at his manor in Brookhaven in 1705, just sixteen days after his fiftieth birthday.

Colonel and Mrs. Tangier Smith had three sons and one daughter. The oldest son, Henry, was County Clerk of Suffolk County for six years, from 1710 to 1716, and was a County Judge for many years. The second son, William, was also a Colonel, and his father's namesake. He was County Clerk for twenty years, from 1730 to 1750, and a judge of the Court of Common Pleas for many years. The youngest son, Charles, died when just a youth. The daughter, Anna, married a Judge, Selah Strong, of Setauket.

The grandson of the first Colonel Smith who gave the family their name of Tangier Smiths, was Colonel Henry Smith. He married Ruth Smith, who was the great-granddaughter of Richard Smith of Smithtown who gave his family the name of the Bull Smiths and thus Suffolk County's two Smith families, the Bull Smiths and the Tangier Smiths became blood relations not many generations after their forefathers had settled in America.

CHAPTER XI

Love Stories

Many are the stories of romantic love on Long Island, the land which produced loving thoughts of home to John Howard Payne when he was far away in a foreign country.

Miles Standish, who won a name in Romance which he had not wanted at all, when he sent John Aldrich to tell of his love for Priscilla, visited the Village of Manhasset in the days of its youth. He brought a young friend by the name of Davis with him. Davis fell in love with a young Indian girl, who returned his love. A young Indian chief had fallen in love with the girl, too, and was bitterly angry when she eloped with young Davis. He and several Indian companions pursued the couple and overtook them near a large rock, against which Davis tried to protect his Indian bride, but an Indian arrow killed him. The girl pulled the arrow out of his breast and drove it into her own. The couple were buried where they fell and their names were engraved on the rock. This Rock of Romance is still visited by lovers who repledge their vows of love beside it.

A large tract of property in Southold was the scene of four romances in a short time after the year 1648. Matthew Sinderland owned the land which he called "Hashamamock", as the Indians had done before his ownership. When Matthew died some time in the 1640's, he left all his property to his wife, Katharine, who a short time later married the village blacksmith, William Salmon. They had four small children when Katharine died, leaving the property to her husband. Very soon afterward the property witnessed another romance when the village blacksmith brought home Sarah Horton as his bride. William and Sarah had two children, and then William died and left the property to his wife. Hashamamock saw its fourth romance again, when Sarah married John Conkling, Jr., who had been a boyhood companion of William's, and who undertook to bring up the six little Salmons. Letters of administra-

tion were granted him on the estate of William Salmon in November, 1665, and, in mentioning the children, it is recorded about John that "he hath had greate care and been at considerable expense in bringing them up."

Shelter Island was bought with sugar in 1651, and it was the scene of several sweet romances. Nathaniel and Constant Sylvester, Thomas Middleton and Thomas Rouse bought the island from Stephen Goodyear and paid sixteen hundred pounds of good Muscovado sugar for it. Later Nathaniel Sylvester became the sole owner of the island. He had married Grissel Brinley in 1652 in England, and sailed immediately for America, and, intending to settle on Shelter Island, they brought many things with them for their home. As their ship neared New England's coast it was shipwrecked; the bride and groom were saved but they lost almost all of the things they had bought for their first home. When they reached Shelter Island their title was disputed by the Indians and they had to buy their island all over again from them.

Nathaniel and Grissel had a bad beginning to their romance but they lived happily ever after. Mr. Sylvester was in the West India sugar industry and prospered. He built a beautiful home of brick, which he imported from Holland, and the chimneys were tiled with "biblical tiles." They had six sons and five daughters, who possessed good looks as well as wealth and aristocracy. The girls were named Grissell, Patience, Aliza, Ann and Mercy, and the two oldest were acknowledged beauties.

Grissell was courted by a wealthy young Englishman, Latimer Sampson. She accepted him and was making plans to be married when Latimer died. He had owned property at what is now called Lloyd's Neck, in the town of Huntington, then called Horse Neck. Latimer left it to his prospective bride. Two years later, Grissell married James Lloyd of Boston, and they settled on the land Grissell had inherited, changing the name to Lloyd's Neck in honor of her husband.

At that time, there was no church on Shelter Island, and the Sylvesters were rowed over to the mainland of Long Island

to go to church in Southold. Their boat had a canopy and six negro slaves rowed it. One beautiful Sunday morning a young Huguenot, who had been exiled from home, stood on the shore and watched the boat as it came over the waters toward the town. His heart was lost to one of the beautiful Sylvester girls under the canopy. Later he saw them in church, and it was not long afterward that he was taking Patience Sylvester as his bride and she was Mrs. Benjamin L'Hommedieu, the first of a remarkable and honored family of Long Island.

There were broken hearts over romantic love affairs in the days of the early Long Islanders, too. John Kelly was a carpenter who came to Smithtown before 1650, and fell in love with Deborah Raynor. Deborah fell in love with him and promised to marry him, for he said that he was a widower. His wife was living, however, and Deborah sued him in Court, thus bringing about the first breach of promise suit in the land of Home, Sweet Home. Mr. Kelly made a plea for himself, saying that he meant that his wife was dead "in trespasses and sins." He did not get excused, however, but had to pay a large sum to Deborah for his treachery to her. Richard Smith, the patentee of Smithtown, who was known as "Bull" Smith, was one of the judges who sat in judgment of the case, and it was he who felt most bitterly concerning it and who was most influential in making the fine imposed on Kelly and paid to Deborah as large as possible.

The Church in Southold caused a blighted Romance about 1755, because two of its members married. Two young people, who were members of the Church, which was Presbyterian in form, had married and the marriage had been approved by everyone. The wife died. After a time the widowed member of the Church was lonely, and he decided to marry another member of the Church, but the lady member he chose was the sister of his dead wife. The two in-laws were married and caused, thereby, a great grief in the Church. Nothing like that had happened before in their midst and the other members of the Church did not know what to do about it, so, finally, their deacons went to the Presbytery, which is the higher court of appeals for any Presbyterian congregation in time of trouble.

The members of the Presbytery spent a great deal of time on the case and decided that a marriage between a man and his sister-in-law was not only unlawful but also sinful.

One of the first families to settle in Suffolk County was the Lion Gardiners, whom Romance followed even unto the seventh generation. Lion Gardiner was a man of exceptional ability and held several positions of honor in England and in Holland. While he was in Holland, he met and married Mary Wilemsen. Immediately after their wedding in July of 1635, the newlyweds went to London and then took passage on a small ship which had been misnamed, at least for this trip, "The Batchelor." Lion and Mary must have had rather a hard honeymoon trip, for it took their "Batchelor" three months and seventeen days on the seas before they were landed in Boston. They settled for four years in Connecticut, and their son, David, was the first white child born in that State. Mr. Gardiner bought an island in Suffolk County, situated between the two eastern "prongs" of Long Island, and he settled his family there and called it "The Isle of Wight," but its name was changed to "Gardiners Island" in his honor. Here a daughter Elizabeth was born, who was the first white child born in New York State.

The son of Mr. and Mrs. Lion Gardiner's son, David, was John, who was much impressed when the Pirate, Captain Kidd, landed on his father's island and buried treasure there. Captain Kidd demanded that he and his men be fed, and he was so pleased with the meal that Mrs. Gardiner served that he gave her a beautiful piece of cloth of gold, which had been a part of the dowry of the Grand Mogul's daughter and which Captain Kidd had taken from a ship.

The sea played a romantic part in the life of the great-great-grandson of Mr. and Mrs. John Gardiner, who was named John Lion Gardiner. He was a graduate of Princeton University and a scholarly gentleman, gracious in manner, of fine appearance, and a wealthy lord of the manor. Nevertheless, at thirty-four years of age, he was still a bachelor. Then, one pleasant day, a group of young people took a boat out from Lyme, Connecticut, and went sailing on Long Island Sound.

They were far from the home shores of Connecticut and close to the shores of Long Island when a severe storm arose. The party landed on Gardiner's Island and were graciously entertained by its owner, John Lion Gardiner, the young bachelor. John Lion fell in love with one of the fair young ladies of the storm-driven party, who was Sarah Griswold, daughter of John Griswold and niece of the Governor of Connecticut. They were married on March 4, 1803, but did not have a very long wedded life for Mr. Gardiner died in 1816, at the age of forty-seven.

Since "all is fair in love and war," war cannot stop some of the enemies from loving each other. Even America's first big war had its love affairs, to the very point of an English officer writing poetry to a Colonial girl. Colonel J. S. Simcoe wrote a poem to Miss Sarah Townsend of Matinecock, and then delivered it himself on St. Valentine's Day, even though he was quartered in the Townsend home as an enemy officer. Other girls who married members of the British army after the Revolutionary War, were Hannah Townsend, Patty Remsen, Sarah Luyster, and Mrs. Vashti Carr, a widow.

In 1817, a new Presbyterian Church was built on Shelter Island, and, for three or four years, there were no settled pastors there. In the early 1820s, a young man, newly ordained, was called to the Church, among whose members were Mr. and Mrs. Samuel B. Nicoll. They had a lovely young daughter, Maria, and she and the young Dominie were attracted to each other immediately, and just as immediately her mother and father were not attracted with the idea of a love-match between their daughter and the minister. The young couple, of course, were quite decided that nothing should interfere with their love, and they found a way, quite biblical, to let each other know they were always thinking of each other, and even to pledge themselves to marriage. Every Sunday morning, Maria was the very first one to get to Church, and she hurried up to the pulpit and placed a love note in the preacher's Bible, and took one out. The youthful Rev. Ezra Youngs ascended the many steps to the high pulpit with beating heart and opened his Bible with happy anticipation. Probably the

lasting love of the lovely Maria helped to make Ezra become a distinguished preacher in his day.

When the Rev. Ezra Tuttle officiated at the wedding of Captain Davis Baker and Jerusha Hedges Swezey in Patchogue in 1836, his granddaughter, Lydia Maria Smith, was the bridesmaid. Benjamin Chichester was the best man for the Captain, who was descended from one of the pioneer families of East Hampton, but which had moved to Patchogue before 1776. Immediately after the wedding, Lydia Maria and Benjamin stepped forward and changed places with the bride and groom, and the minister officiated at the wedding of his granddaughter. The double wedding had a greater significance than that for the minister, for, some years before, he had been the minister who had married the parents of these couples, which included his own daughter, Abigail Tuttle, whom he had made Mrs. William Smith.

One of the outstanding men of early times, and a beloved minister, was the Rev. Samuel Buel, who was Suffolk County's elderly John Alden. Dr. Buel was the pastor of the Presbyterian Church in East Hampton, and famed as the founder of Clinton Academy in which William Payne was a teacher. William Payne was the father of the author of the beloved "Home, Sweet Home." Before coming to Long Island, the young Rev. Samuel Buel, a graduate of Yale, was living in Coventry, Connecticut, and there he fell in love with and married the daughter of the minister in May, 1745. In September of the following year he and his wife, who had been Jerusha Meacham, settled in East Hampton, where Dr. Buel won fame throughout the fifty-three years of his pastorate of the Presbyterian Church. They had several children, with only one son, who died in young manhood when he was about to follow in his illustrious father's footsteps, for he showed that he had inherited many of his father's talents. Their daughter, Jerusha, married David Gardiner, owner of Gardiner's Island, and her descendants until recently were the owners of the Island. After his wife's death, Dr. Buel married Mary Mulford, who died a short time later.

Dr. Buel was loved by his parishioners, among whom was a young man by the name of Conkling, who was very much in love with Mary Miller. Mary was seventeen years old, a belle in the village, beautiful, and not in love with all the young men with whom she was so popular. Among those whom she did not love was young Conkling, but he was quite determined that she should prefer him above all others. However, he did not have the power to change her mind and he appealed to Dr. Buel and asked him to use all his persuasive abilities in his behalf. Dr. Buel did his very best in trying to extol young Conkling's virtues, but Mary could not be changed in her ideas, even by so well known a man as Dr. Buel. After a long and unsuccessful lecture about the young lover, Conkling, Dr. Buel said, "Well, if you don't marry him you ought to marry somebody. Will you marry me?" Dr. Buel was a man of high position in the ecclesiastical and social circles of the time, and, probably Mary was dazzled by the proposal. She did not need hours of persuasive words, nor to have someone else tell her about the man who wanted her hand, nor did Dr. Buel have to go to someone else to go to Mary for him.

Perhaps Love did live in the hearts of the seventeen year old bride and her seventy year old bridegroom, for they were happily married for twelve years, when Dr. Buel died. Mary was but twenty-nine, then, but she did not remarry, although she lived for forty-six years after her "John Alden" marriage proposal.

CHAPTER XII

The First Newspaper

David Frothingham was twenty-five years old in 1791, and very ambitious and romantic. He had fallen very much in love with Nancy Pell, a daughter of Joseph Pell of the Manor of Pelham, and Nancy had loved David. The aristocratic Pell family, however, did not approve of a marriage between their lovely and delicately reared Nancy, and David, the printer. The young couple had to run away from home and be married without parental blessing from the bride's mother and father. They were forgiven, when they proved that their love could not be hindered by any objections whatever, and that they were determined to start a life of marital bliss together.

David was the son of David Frothingham of Charlestown, Massachusetts. When it came time for him to earn his own living, he went to Boston and learned the printer's trade there. When he married, he and his bride decided that, in spite of much urging, they could not stay under the wing of wealthy parental forgiveness, therefore they crossed from New England to Long Island and gave full rein to their ambitions.

Mr. and Mrs. David Frothingham arrived in Sag Harbor in 1791. The young husband opened an office which was a printing shop, a book store, and a book bindery on Main Street, at the foot of the Street near the place called "The Landing", Nearby they established their home on the east side of Main Street near the Sagg Road. Almost as though he were living in the days of the "Depression" of one hundred and forty years later, he had a hard time to get cash for what he had to sell, and so he had to barter with his customers. When someone wanted to buy something in his store, or wanted some printing done on his press, Mr. Frothingham took in exchange old sail-cloths, rags, sheepskins, goose quills or hog's bristles. Sometimes he was paid with money.

With its editor, owner, and publisher, young and ambitious, and an eloped newlywed, "Frothingham's Long Island Herald" became the first newspaper on Long Island, with its first issue dated May 10, 1791. This was eight years before the printing of the first newspaper in Brooklyn, which less than fifty years later was declared a City. Sag Harbor has never become a city, although it was incorporated as a village in 1846. Its first newspaper, however, was also Long Island's first, and was issued only eighty-seven years after the very first newspaper in the United States had been printed. That was the "Boston News Letter" which had been established in 1704. Long Island real estate men believed in advertising, even then, for the following was printed in the issue of May 8, 1704:-

> "At Oyster Bay on Long Island, in the Province of New York. There is a very good Fulling Mill to be let or Sold, as also a Plantation having on it a large new Brick house, and another good house by it for a kitchen, & work house, with a Barn, Stable &c. a young Orchard and 20 Acres clear land. The Mill is to be Let with or without the Plantation. Enquire of Mr. William Bradford, Printer, in New York and know further."

The first editorial in the Long Island Herald, was one which gave an outline of what the editor intended to have in his newspaper, and, for eleven years, Mr. Frothingham fulfilled his promises to the fullest extent of his power and his means. He wrote:—

> "To the Public. With the greatest deference the first number of the Herald is laid before the public, on whose smiles the Editor founds his hope of patronage, and expects so laudable an undertaking will meet with encouragement tantamount to its merits. Too much puffing is frequently on this occasion made use of by publishers; but when the Editor shall cease to merit applause, he will no longer wish the favor of the public extended to him. Neither diligence nor labor shall be wanting to render this paper a useful repository of

knowledge and entertainment, while vice, the bane of society, with its concomitant attendants, though cloth-ed with the garb of authority, will be branded with every mark of infamy. Whatever has a tendency to expand the mind and embellish the understanding will be prosecuted with indefatigable zeal; and every branch of literature ransacked to enlighten the human mind; in a word, we shall

'Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise'.

In the course of this publication a corner will be devoted to the treasure of those in the poetic line, whose correspondence, together with those in the prosaic walk, are earnestly requested. —David Frothingham".

The editor was young and romantic and the first issues of his newspaper contained long articles on how to prevent unhappy marriages, several essays on happiness of every kind, and a whole column of poetry. The "ransacking of literature" showed forth in the essays on philosophy, philanthropy and subjects concerning European affairs. There was news from the old home-towns of Long Islanders, from Newburyport, Exeter, Boston, Worcester, Newport, and a few other places in New England.

One hundred and fifty years ago, people believed that advertising pays no matter what it was they had to advertise. There were nine local advertisements in the first issue of the first newspaper on Long Island, and it was printed in a town that did not reach the height of its prosperity, through the whaling industry, for forty years after that first edition. Among the advertisements was one concerning the fine points of having your tailoring done at the tailoring establishment of Silas Raymond. Asa Patridge's advertisement told the public that he was going to open a school for young ladies, while that of Ephraim L'Hommedieu was concerning the running of a packet to New London every week. Phineas Duvall had lost his dog and he was advertising that he would pay a handsome reward for its return. He described it as having a white ring around its neck and white feet and white breast.

One year went by and Mr. Frothingham brought out the fiftieth number of his newspaper on May 3, 1792. He had to announce, however, that the first volume could not be completed for two weeks after the anniversary date, since the printer was out of paper. The owner's payments for the work he had done in that twelve months must have been more in hog's bristles and goose quills than in rags and cash. The young and new editor was grateful to his customers for the encouragement they had given him during the year, and he told them so in his paper.

"Frothingham's Long Island Herald" was printed and sold by David Frothingham and distributed by a post rider whom he employed every week, for eleven years after it was established in 1791. In the next two years it belonged to three owners, for, in June of 1802, Mr. Frothingham sold his "Herald" to Selleck Osborn. Mr. Osborn had a reputation for good writing and editing, but he was not a good business man, and probably could not get enough hog's bristles and goose quills to keep up his courage, for he sold it to a company very soon after he had bought it, but he had changed its name to the "Suffolk County Herald." In February, 1804, the company sold it to Alden Spooner, who changed its name to "Suffolk Gazette."

Alden Spooner was young, even younger than the first editor had been, for he was only twenty-one years old when he left New England to try for a fortune on Long Island. He had learned the printer's trade from his cousin, Samuel Green, who was a well-known printer of New London, Connecticut. He was ambitious and he had all the faith that youth could give him. He left his mother and sister almost in want and went to Sag Harbor with a little more than five dollars in his possession, besides the newspaper and the printing outfit he had bought.

Young Spooner opened an office over the store of Jesse Hedges and boarded for a time in the Hedges family. Just as soon as he could, he had his mother and sister leave New London and he established a home in Sag Harbor. His mother died shortly after and was buried in the village. Within the seven years that he lived and worked in Sag Harbor, he was married, and his son, Alden J. Spooner, who became a promi-

nent citizen, lawyer and literary man of Brooklyn, was born there in 1810.

The printing materials which Alden Spooner had bought so that he might make a good livelihood for his mother and his sister and perhaps start himself on the road to wealth and fame, were, he found, in a most terrible condition. He had to call in the village blacksmith very often to repair the machinery before he could get out some printing job he had, and then call him in again, in order to print his newspaper. He found, too, and very quickly, that the press and type were really owned by about twenty persons, who had given five, ten or twenty dollars toward their purchase. His principal patron, however, was Henry P. Dering, the Collector of the Port, who made arrangements with the twenty owners to get their subscriptions to the paper for four years without charge, this to be full payment of their claims. After that time the "Suffolk Gazette" and its materials were the editor's free and clear.

Mr. Spooner had a great amount of work to do, under these circumstances, and for two years, he had to do every bit of his work alone, for he was not able to hire even a boy to help him. Hard work in the days of a man's youth, when it is accompanied by faith in his God, in his fellow-man and in himself, will bring fame and fortune to the man who develops from that youth. Alden Spooner was an example of that axiom.

Many, many discouragements came to Mr. Spooner, and yet he kept the Suffolk Gazette (and its press), going for six years. In May, 1810, he sold out to a company, but he remained the editor and manager for almost another year, until February 23, 1811. The newspaper was discontinued and the editor, in the last issue, said that he was relinquishing it reluctantly. Quite frankly, he gave to the public the reasons why he could no longer persevere. Sag Harbor included the settlements of North Haven and North Side at that time, and that meant that there were just one thousand, one hundred and sixty-eight people from whom Mr. Spooner could hope to get subscriptions, providing every man, woman and child subscribed for his paper or gave him some printing work, and he said, "they are indeed too few for the support of a newspaper." He felt,

also, that the situation of the town was an obstacle to his success and that it would be impossible to get and give news to the rest of the villages in the County, so he could not extend his territory. He moved to Brooklyn, at the extreme western end of Long Island, and bought the "Long Island Star," and he prospered and was well-loved.

The "Suffolk Gazette" was just another name for "Frothingham's Long Island Herald," and so, on February 23, 1811, the first newspaper on Long Island died at the age of twenty years. Today the Express-News is a thoroughly thriving newspaper in Sag Harbor, and there are thirty-five other newspapers in the County. However, no newspaper at all was printed during the War of 1812, in any part of the very large territory of Suffolk County, but four years later, in 1816, Samuel A. Seabury, who had been born in Sag Harbor and who had learned the trade from Mr. Spooner, started the "Suffolk County Recorder." The first newspaper in the County which was printed outside of Sag Harbor was the "American Eagle," which was begun in Sag Harbor by Mr. Seabury, and which he moved to Huntington in 1821.

The office of the first newspaper had, of necessity, to do printing of other literary accomplishments besides that of its editor's so that the newspaper might live, even as most newspaper offices outside of the larger cities must do today.

The first outside printing that young Mr. Frothingham had was of poetry. This first printing job was not of the poetry of Love such as a young, newly-married editor might enjoy, but it was the story of a tragedy. Its title was, "Verses occasioned by the loss of the brig Sally, on Eaton's Neck," January 16, 1791, together with some reflections said to have been made by Capt. Keeler during the storm."

The sermons of their ministers and preachers and books about religion were in more demand than any other type of reading by the people of the 1700s and the 1800s, and the future issues from the press that printed "Frothingham's Long Island Herald" showed that the people of Long Island were up-to-date.

"A plain and serious address to the Master of a Family on the important subject of Family Religion," was written by

the Rev. Phillip Doddridge, D.D., in 1740 and several editions had been printed before it was published again by David Frothingham in 1791 at Sagg-Harbour. It was advertised in many editions of the "Herald," which said that the price was sixpence, and it had thirty-six pages.

Herman Daggett was the minister in Southampton in 1792, and he delivered an oration at Providence College, which is now Brown University. He had his speech printed in booklet form, Editor Frothingham having the job, and an advertisement in the "Herald" told that the work had fourteen pages and was selling for sixpence. Its title was "The Rights of Animals, An Oration Delivered at the Commencement of Providence College September 7th 1791. By Herman Daggett. Candidate for the Master's Degree. 'A merciful man, regardeth the life of his beast.' Solomon. Sagg Harbor. Printed by David Frothingham M D C C X C I I ."

While Mr. Frothingham was the Printer of Long Island, he had many sermons to put through his printing press. There was "The Evil of Lying; a Sermon delivered at Bridgehampton, January 13th, 1793, by Aaron Woolworth, M.A., pastor of the church at that place." Mr. Woolworth had married Mary Buel, who was the daughter of Dr. Samuel Buel, the pastor of the Church in East Hampton, and the Rev. and Mrs. Woolworth had a little son whom they named Samuel Buel Woolworth. He died when he was three years old, and his grandfather preached a sermon after his funeral, on September 14, 1794. This sermon was printed by David Frothingham. It had forty-two pages, with the title "The Life of Christ as Lord and Redeemer; Lasting as Eternity, the Believers' Consolation."

Several other sermons went through the Frothingham press in the following years. There was "A Sermon on Covetousness" by Jonathan Bird, A.M., which had been delivered on February 1, 1795, in the Church at Southold.

The Rev. Noah Wetmore died and the Rev. William Schenck preached the funeral sermon, which was later printed by David Frothingham, under the title of "An Attempt to Delineate the Character and Services of the Faithful Servant of Christ." This was published at the request, and by the

widow and the children of Mr. Wetmore who had been the minister at the Church in Brookhaven."

David Frothingham had the printing, too, of "Rules and regulations for the government of the academy in East-Hampton," which was a booklet of twelve pages. The academy at East-Hampton was Clinton Academy, where William Payne, the father of the composer of "Home, Sweet Home," was a teacher.

CHAPTER XIII

United States Presidents

George Washington.

The first President of the United States had more pleasant memories of Long Island than those of the battles of the Revolutionary War, for he visited in many places on the Island after the War was over, for pleasure and for knowledge.

A federal celebration was being held in New York in 1788, and George Washington crossed Long Island Sound on his way to it. He went through Lloyd's Neck and on to Oyster Bay, where he spent the night at the home of Robert Townsend. He had a triumphal entry into Hempstead the next day, for fifty young men rode horseback from Oyster Bay with him across the Island, and a bugler rode ahead of them. All the residents of the village of Hempstead came out to greet General Washington as the notes of the bugle sounded clearly above the beat of the horses' hoofs. He spent the night and the following day at the Sammis Tavern in Hempstead.

Two years later, he slept in the same room, when he toured Long Island in 1790. This room was left without change and kept sacred for more than one hundred years. The Sammis Tavern had been built in 1680, and one hundred years later General Washington wrote about it, when he was President of the United States, that "ye inn was a hospitable place and filled with good cheer."

General Washington had reason during the Revolutionary War to know much about Long Island, and he knew many of the residents of Suffolk County, General Nathaniel Woodhull of Mastic and Colonel Abraham Skinner of Babylon being personal friends of his.

He was the President of our country in 1790, living in Bowling Green in New York City, and with Congress meeting in the City Hall, which was located on that famed street of Big Business, Wall Street. One day in April, he crossed by boat

to Brooklyn and then entered his waiting coach which was driven by four white horses, and began a tour of Long Island for the purpose of knowing the growth and development of agriculture. He made notes in his diary concerning his findings.

George Washington is known by many titles, first of which is "The Father of His Country." He is known as the little boy who couldn't tell a lie after he had cut down a cherry tree. He is known as a commanding General of an army, and the painting of "Washington Crossing the Delaware" is well-known. There is a name, however, by which he wanted to be remembered, for he told a friend in 1785, "My greatest pride is to be thought the first farmer in America." He meant, doubtless, that he wanted to be the outstanding farmer of his day, a man who could do great things with the soil, and at the time of his death he owned sixty thousand acres of land of which more than five square miles were under cultivation. He did not read very much, and when he did it was on only two subjects, agriculture and history.

The Presidential party, with the coach and four, left Brooklyn on April 20th, drove along the south shore, across the Island at Coram, and back to New York along the north shore, arriving home on the 24th. He dined on April 21 at the Inn owned by Captain Zebulun Ketcham in Huntington South, which is now Amityville, the most western town of Suffolk County. It is said that when leaving the Inn he gave a coin, "a half Joe and a kiss to Ketcham's daughter." The First Farmer noticed that the land was very sandy and he wrote that "it is of inferior quality" but that it yielded thirty bushels of corn, in spite of disadvantages. He noted, also, that wheat was not grown "because of the fly," but the crops of rye were very good.

The party went along the South Road, stopped at the house of "one Greene," which was probably in Sayville, and then as they travelled on to Patchogue, the President thought the land was more and more sandy until they came into Brookhaven where he thought it was better. They stopped in Patchogue at "Hart's Tavern in Brookhaven Township," and then struck to the north shore, while Washington described the road

as of indifferent soil, getting better as they approached Setauket. Roe's Tavern in Setauket was the next stop, where the President said, "there were obliging people in it." As they went along the north shore, he spoke of the pines but not in glowing terms, at all.

What a pleasure it would have been for the first President of the United States, the First Farmer in America, to have driven down the South Shore of Suffolk County and across to Medford now! Would he not have gloried in the Long Island Railroad Demonstration Farm, which was established in 1906? Can you imagine his surprise if he were told that the sandy soil and "the soil of indifferent quality" has produced over nine hundred varieties of tree, bush and vine fruits: that Long Island potatoes are famous: that the soil of eastern Long Island is particularly adapted to the growth of late cauliflower and Brussels sprouts: and that one of the places where he noticed the pine trees, is now an ideal place for the building up of invalids because it is in the pine belt zone, and the sea breezes blowing through the pines give invigoration in every breath. If he were to make a tour today, it would doubtless take him even longer than it did with his coach and four white horses, for he would be besieged in every town by committees urging him to speak at the Garden Club. We can imagine that, with his height of six feet two, he might possibly be embarrassed in such a situation, but that he might wax eloquent out on a cauliflower or potato farm.

Thomas Jefferson.

The third President of the United States, Thomas Jefferson, was very much interested in the Indian tribes. He made a special trip to Long Island and spent several days in Mastic, which is in Brookhaven township, and more than sixty-five miles out of New York. Mastic was the favorite residence of the Patchoag and Poosepatuck Indians, and there are some of the descendants of the Poosepatucks there today.

Several miles away from Mastic was a village called Souwassett because of its beautiful bay. The people of the village called it Port Jefferson in 1836, in honor of President Thomas Jefferson.

John Quincy Adams.

On the northern fork of eastern Long Island is Greenport, which was a great whaling port in the days when John Quincy Adams was President of the United States. An inn called Ye Clarke House was opened in 1831 to accommodate those who were interested in the business. On the registers of the old hotel are the signatures of many men prominent in literature, Army and Navy circles and politics, the greatest of which is the signature of John Quincy Adams.

John Tyler.

The tenth President of the United States, John Tyler, married a daughter of the distinguished Gardiner family, whose ancestor had bought the island in the east which was later called for him "Gardiner's Island," which name it retains yet. Julia Gardiner was born on Gardiner's Island on May 4, 1820, and when in her early twenties her father had to go to Washington on business, Julia accompanied him. They were guests of the President on board the war steamer, "Princeton," when a gun exploded, and Mr. Gardiner was killed by it. His body was taken to the White House.

Julia Gardiner was young, beautiful, accomplished, and an heiress, and the circumstances of her father's death brought her the marked attentions of the President of the United States, who was thirty years her senior and a widower, with grown children. The beautiful young Julia became Mrs. John Tyler, June bride of the President and Queen of the White House, on June 26, 1844.

Mr. and Mrs. Tyler had one son, Lyon Gardiner Tyler, who was born in Virginia in August, 1853. He was graduated from the University of Virginia in 1875. He died in February, 1935, at the age of eighty-one years, at which time he was President Emeritus of the College of William and Mary.

The Harrisons.

One of the first settlers of the town of Southold was John Tuthill, who had married Deliverance King, and built his home about 1654. They had a son, born in 1665, named Henry, who

later married Bethia Horton, and they named their son Henry when he was born in 1690. He married Hanna Bebee, and they named their son, Henry, too, when he was born about 1715.

This Henry the Third married Phoebe Horton. They lived in Aquebogue, where the records show that Phoebe Tuthill, wife of Henry, was taken into the communion of the Church by the Rev. Nehemiah Barker. Henry and Phoebe had a daughter whom they named Anna, and who married John Cleaves Symmes. Their daughter, Anna Symmes, made a name for herself when she married William Henry Harrison, who was the son of Benjamin Harrison, a signer of the Declaration of Independence and Governor of Virginia for three terms, and William Henry Harrison himself became the ninth President.

Anna Symmes of Aquebogue, as Mrs. William Henry Harrison, became the mother of John Scott Harrison, who married Lucretia Johnson, and the grandmother of Benjamin Harrison, who was the twenty-third President of his country. The Harrisons must have kept up their connections with eastern Long Island, for it has been stated that President Benjamin Harrison's wife, Caroline Scott, was born in Saugust Neck, now called Beixedon, on Peconic Bay, in Southold.

Theodore Roosevelt.

When Claes Martinzen Van Roosevelt came to America from Holland, he established a family which was to become prominent in wealth, politics, charity, culture and heroism. One of his sons was Nicholas, who had a grandson, Jacobus, who married Eleanora Thompson. Their son was also named Jacobus, but was known as James I. Roosevelt. He married Mary Van Schaick and they became the parents of Cornelius Van Schaick Roosevelt, who inherited a large fortune from his father and grandfather. He added to it by his own clever business ability until he was one of the richest men in New York City, engaging in the business of importing hardware and plate glass. He was one of the first of New York's families to establish a summer home at Oyster Bay, and he called his home, "Tranquillity."

The youngest child of Mr. and Mrs. Cornelius Van Schaick Roosevelt was Theodore, who became well known and well loved

for the charitable enterprises he helped to establish and supported. Among these were the Orthopaedic Hospital in New York City, the Newsboys' Lodging House, the Young Men's Christian Association, and the Bureau of United Charities. He was married to Martha Bulloch, who was descended from Archibald Bulloch, the first Revolutionary Governor of Georgia. Mr. and Mrs. Theodore Roosevelt had four children, Anna, Theodore, Elliott, and Corinne. They were very fond of Mr. Roosevelt's father's home, "Tranquillity," and so the childhood of President Theodore Roosevelt was spent in Oyster Bay. Like John Howard Payne, the memories of a home on Long Island remained with him through the years. As soon as he graduated from college, he bought one hundred acres of land near his grandfather's home, and named his estate "Sagamore Hill," because of a story about an Indian of the Sagamore Tribe who had once lived on the land.

During the Spanish-American War Colonel Theodore Roosevelt and his Rough Riders were encamped at Montauk Point, where another tribe of Long Island Indians had lived years before, the tribe of the Montauks, for whom the most eastern point of the Island is named.

When Theodore Roosevelt was Vice-President of the United States, President William McKinley was killed. It was desired that the Vice-President should take the oath as President immediately, but Mr. Roosevelt refused absolutely to take the oath and become President until he had paid respect to the slain President and the family he had left stricken so suddenly. He said, "I intend to pay my respects to William McKinley's bier as a private citizen and offer my condolence to the members of the family as such. Then I will return and take the oath."

Many prominent people were entertained at the home of the Roosevelts on Long Island, but it is possible that none enjoyed the life and the food there more than "Texas," Colonel Roosevelt's horse in the days of the war. He enjoyed the summers and winters of Sagamore Hill to the fullest in his old age.

The eighty-sixth annual meeting of the Long Island Bible Society was held in Jamaica in 1901, and the address of the

meeting was delivered by Long Island's leading citizen, the President of the United States, Theodore Roosevelt, who was elected Vice-President of the Society. The President's address on the Bible attracted wide-spread attention and thousands asked for copies of it. It was printed in the British and Foreign journals, and in Mexico it was translated into Spanish.

President Theodore Roosevelt lies in Young's Memorial Cemetery in Oyster Bay, and thousands of people of every class visit Oyster Bay every year for the purpose of paying respect to his memory. Most outstanding of the visitors are the Troops of the Boy Scouts of Long Island who make an annual pilgrimage to his grave.

Franklin D. Roosevelt.

Another President Roosevelt has visited eastern Long Island. President Franklin Roosevelt, to whom President Theodore Roosevelt, as her father's brother, gave Eleanore Roosevelt in marriage, has been a visitor in the harbor of Port Jefferson. He has been fishing often at the eastern part of the Island, at Montauk Point, where the Montauk Indians used to fish, and where Colonel Roosevelt and his Rough Riders tented at Camp Wickoff.

CHAPTER XIV

Home and Visiting Authors

"On old Long Island's sea-girt shore
Many an hour I've whiled away,
Listening to the breakers' roar
That washed the beach at Rockaway."

That is the way Henry William Herbert wrote about Long Island in his delightful poem which begins thus. He spent many days and nights on the beach at Far Rockaway, when he was a patron of the Marine Pavilion, which was a splendid hotel near the beach. It was built in 1834 at a cost of $43,000 and had one hundred and sixty sleeping rooms. It was destroyed by fire in June, 1864.

Many other men who were celebrities in that day and who won lasting fame for themselves, were guests, also, at the Marine Pavillion and loved Long Island's shore. One of them was Henry Wadsworth Longfellow, who wrote "The Courtship of Miles Standish." Miles Standish was also recorded as a visitor on Long Island, in the village of Manhasset.

Nathaniel Parker Willis "listened to the breakers' roar" at Rockaway, too. Besides having a long list of writings to his name he was editor of "The Home Journal."

Samuel Woodworth wrote one of the songs of the War of 1812 about Brooklyn, in Kings County, the most western County on Long Island. When various forts were being built, feeling ran high, and Mr. Woodworth's song, "The Patriotic Diggers" was very popular. One verse began:

"To protect our rights
'Gainst your flints and triggers,
See on Brooklyn Heights
Our patriotic diggers."

The whole poem tells of the types of people who became diggers, even to:

"Scholars leave their schools
With their patriotic teachers;
Farmers seize their tools,
Headed by their preachers.
How they break the soil —
Brewers, butchers, bakers!
Here the doctors toil,
There the undertakers."

This song made its writer very popular among the people of his own day, but he is more widely known to today's children as the author of "The Old Oaken Bucket."

One of the names on the registers of the Sammis Tavern in 1840 was that of Daniel Webster. The Sammis Tavern was located on Main Street in Hempstead, and had been built in 1680. The President of the United States, George Washington, also stayed there in 1790.

Mr. Webster stayed in Hempstead just one night and then journeyed on eastward to Babylon, where he spent the night at the American House. The hotel was the first large one that Babylon had, and it was a popular one, too, because the stage to and from New York always stopped there, since it was there that the horses were changed for the rest of the trip.

The next day, he went on to Patchogue, twenty miles further east, for the purpose of arousing the Patchogue Whigs who had lost their enthusiasm somewhat, but regained it from the visit of the energetic, determined and unconquerable enthusiasm of Daniel Webster.

The village of Quogue, which is seventy-nine miles east of New York City, lays claim to the fact that both De Witt Clinton and Daniel Webster spent their summer vacations in the town and enjoyed not only the fishing on the South Shore, but the delicious shore dinners for which Quogue was well-known then, and is now. The Suffolk County Historical Society are the owners of an ivory paper-cutter which Mr. Webster used often. It had been the gift of Charles Taylor of Peconic.

One of the whaling vessels that sailed out of Sag Harbor in 1849 was called the "Daniel Webster." This was at the time that whaling men, as well as others all over the East, thought they could make more money out of the gold of California than they could out of the business at home, no matter how lucrative that business had been.

One of the famous authors who visited Long Island from one end to the other was James Fenimore Cooper. He knew the eastern end well and probably did big business there, for he had invested money in a whale ship called the "Union." He was the managing owner and agent for it, and had Jonathan Osborne as his captain. Captain Osborne was famous for his ability to fight and conquer whales. Mr. Cooper must have been a good financier and a capitalist, even as his mind was busy with the material for novels, for the whaling business in Sag Harbor made fortunes for ship owners in the early 1800s.

As the business man Cooper waited for his ship to come in, in 1819, the novelist Cooper began his first work, "Precaution" while he stayed at Sag Harbor's first hotel, which was kept by Peletiah Fordham. There is no doubt but that some of the characters in some of J. Fenimore Cooper's books were taken from the real life characters in Sag Harbor.

Greenport, on the north shore across the Bay was also a center of a large whaling industry. Ye Clarke Inn, opened in 1831, had many distinguished guests, especially at times when the whaling ships were expected in the home port, and Mr. Cooper was one of its early patrons. His work, "Sea Lion," gives a description of the place which is in reality Greenport, as it was then and as he knew it well.

Another James Fenimore Cooper novel which shows that the author knew Long Island from one end to the other is "The Water Witch," which gives a description of going through Hell Gate when that trip was one of danger and thrills. It was published in 1830.

Horace Greeley, who wrote "What I Know of Farming" as well as many other books besides being Editor of the New York "Tribune," gave the main address at one of Suffolk County's Fairs. He said that the planting of trees and treat-

ing the soil with gas-lime would make the land better in the township of Brookhaven, where the soil varied from stiff clay which was used in brick-making, to a light sand which the winds transferred all around to a great extent. Would that Mr. Greeley could travel through the town of Brookhaven now, and see the beautiful trees, lawns and flowers throughout the whole sixteen miles of its acreage!

Margaret Fuller was literary critic for the "Tribune" and Horace Greeley wrote in his "memoirs" that she had the most gifted intellect of any woman of her day. She married the Marquis Giovanni Ossoli in Rome and their only child was born there. In 1850, four years after their marriage, they were returning to New York and their ship was driven onto Fire Island, on July 19, in a terrible storm. The family was wiped out and no one could tell the story of their going. The body of the Marchioness was cast on the shore of Fire Island in 1850, and fifty years later, in July of 1901, a memorial tablet and pavilion was erected there. Margaret Fuller's visit on Long Island was tragic but Long Island keeps the memory of her alive to everyone who visits the pleasant shores that proved so dangerous.

Washington Irving was an admirer of Long Island's "sea-girt" shores, too, when he stayed at the Marine Pavilion. He was an admirer of Mary Godwin, too, and was still her admirer after she was grieving as the widow of the poet Shelley. He made the heart of his friend, John Howard Payne, quiver when he was able to draw smiles and laughs from the lips of Mrs. Shelley. John Howard Payne was more than an admirer of Mrs. Shelley's for she had all his heart, and Washington Irving knew it. He often urged Payne to be more aggressive.

Suffolk County has been the home, sweet home of several historical writers, who have used their best talent in writing the history of their beloved Long Island. One of the first to give a record of facts was Daniel Denton who was a son of the Rev. Richard Denton, founder of Jamaica and the famous minister of the First Presbyterian Church in Hempstead. Daniel Denton's book was published in 1670 and gives many facts of that early time, even to a description of the horse races. Only

about half a dozen of his books can be located now, and they are worth over one thousand dollars each.

Silas Wood became well-known through his "Sketch of the Early Settlements of Long Island," the first edition of which was printed in 1824. He was a lawyer and a member of Congress for ten years, during which time he wrote, "A Sketch of the Geography of the Town of Huntington," a large portion of which were destroyed by fire. He visited almost every town in Suffolk County and looked into the clerk's records for facts for his writings. He travelled in a plain box wagon which has been described "as plain as himself."

"History of Long Island" was written by Benjamin Franklin Thompson and published in 1839. Dr. Thompson was the son of the village doctor of Setauket, and became a physician, also, and practised medicine for ten years. Then he took up law and was successful at that, having a large practise in Hempstead. He enjoyed collecting facts about Long Island, which culminated in his well-known book. He was the husband of Mary H. Greene, a daughter of the Rev. Zachariah Greene, the Revolutionary War hero who became the minister of the Setauket Presbyterian Church.

David Gardiner wrote a series of articles which were printed in Sag Harbor's newspaper of 1840, the "Corrector," and thirty-one years later, they were printed in book form and became very valuable. Their title was "Chronicles of the Town of East Hampton."

One of the histories of the Island which is quite different from any other, because it contains information which is not found in any other, is "A History of Long Island from its first settlement by Europeans, to the Year 1845." It was started as an historical account of the churches of Long Island but contains other facts as well. It was written by a Presbyterian minister, the Rev. Nathaniel S. Prime, who had several of his sermons printed, also, among which was one in 1811, entitled "Sermon on Intemperance," a sermon which had been preached at the Church in Aquebogue.

The Hon. Henry P. Hedges delivered fourteen addresses in various places in Suffolk County. Each one was printed

and each gave a great deal of historical information. The first address was given in 1849 and the last one in 1899, which shows that for fifty years the search into the early history of Long Island remained a fascinating pursuit for Mr. Hedges.

Historical facts have been written about Long Island by Long Islanders in interesting and story-like books. Outstanding are those by William S. Pelletreau, the first of whose family settled in Southampton in 1717: by Henry Onderdonk, Jr., of Jamaica: by the Rev. Epher Whitaker of Southold: by George Rogers Howell of Southampton: by Richard M. Bayles of Brookhaven: and by William Wallace Tooker, who wrote about the Indians and about the names of towns, especially on eastern Long Island, which he knew well, having been born and lived in one of the oldest and most romantic towns, Sag Harbor.

Life in the village of East Hampton, where the Payne family lived, has been described by Martha Wickham, who in real life was Cornelia Huntington, and who was born there in 1809, and died there in 1890. Her book was called "Sea Spray" and was published in 1857.

"The Island Heroine" was written by Mary B. Sleight and tells the story of living in East Hampton during the Revolutionary War.

Fifteen years after he had written "Home, Sweet Home," John Howard Payne was still thinking about East Hampton, for he wrote an article about it for the "Democratic Review" of 1838. He was a somewhat regular contributor to this magazine.

Roslyn, twenty-four miles out on the Island from New York City, was loved as home by one of the leading poets of America, William Cullen Bryant. Mr. Bryant loved "Cedarmere" so much that there is no doubt that his love for this home situated in the village of Roslyn made that village become a settlement of refined homes. He was a happy host, delighting in entertaining his literary and artistic friends in his big house and in finding a story in almost any spot on his two hundred acres.

Mr. Bryant lies near his beloved home, in the beautiful cemetery in Roslyn, and Cedarmere must remain in the family as long as there is any one of the family living.

Just before he died, Mr. Bryant expressed a wish and it was carried out by his daughter, Julia S. Bryant. His library was presented to his beloved Roslyn, and with it a beautiful building and grounds which was named the Bryant Circulating Library.

One day, when Mr. Bryant's family were out of town, he was eating at a quiet boarding place near his office, that of the "Evening Post," and his interest was held by a young man who was attracted to him. Mr. Bryant spoke to him and thereby made the acquaintance of Parke Godwin, and he asked him to come into his office. Godwin had never been in a newspaper office but he accepted Mr. Bryant's offer, and took the first step which led him into a literary career and into a happy family life in the Bryant family, for he became his bosses son-in-law.

Mr. and Mrs. Godwin spent their summers in an old-fashioned home on part of Mr. and Mrs. Bryant's estate, "Cedarmere," and entertained many famous friends there, among whom was Margaret Fuller, who enjoyed a swim in the harbor so near. The Godwins were in Roslyn in July when the storm arose which drowned the Marquis and Marchioness d'Ossoli and their little one, the Marchioness being better known as Margaret Fuller. Mrs. Godwin was very much affected by the storm and was sure that someone they knew was in danger. The first person Mr. Godwin met in the morning after the storm told him of the tragic shipwreck of the Fuller-Ossoli family.

After a time, Mr. and Mrs. Godwin built their home, "Clover Croft" near "Cedarmere," and it, too, became the home where famous men and women loved to gather. Here they entertained their neighbor, Editor Charles Dana, and the actor Edwin Booth, and Nathaniel Hawthorne who wrote not only "The Scarlet Letter" but also "Our Old Home."

Mr. Bryant and Mr. Godwin each declared that their long and healthy lives into their late eighties were due to the pure air and the restful atmosphere of their summers in Roslyn.

Long Island helped to give health to a sickly boy, too, who played on his grandfather's country estate at Oyster Bay, and who grew to be the rugged President of the United States, Theodore Roosevelt. So dear were the days of his childhood, that, at the age of twenty-one years, upon his graduation from college, Mr. Roosevelt bought one hundred acres of land in Oyster Bay and built his own home, sweet home, and a beautiful, historic and loved home it has ever been.

Theodore Roosevelt became an author at the age of twenty-three years, when in 1882 his book, "History of the Naval War of 1812," was published. He wrote many books and received the highest money paid to any writer when he received one dollar per word.

Theodore Roosevelt, Colonel, President, and Author, still sleeps near his beloved Long Island Home, and thousands of Americans and many, many distinguished foreign visitors pay honor to him at his tomb in Youngs Memorial Cemetery in Oyster Bay.

For many years, and even to the present generation, Oyster Bay has meant and does mean home, sweet home, to the Roosevelts.

CHAPTER XV

John Howard Payne

Sarah Isaacs of East Hampton, Long Island, was visiting in New London, Connecticut, when William Payne returned to New London from a trip on business in the West Indies. Sarah and William met and fell in love. They were married and returned to the hometown of the bride on Long Island about 1780.

Mrs. Payne was beautiful, well-educated and a fine character. She was the daughter of Aaron Isaacs, who had been a Hebrew of high education and wealth, who had lost a good deal of his fortune before the Revolutionary War started, but who soon after that, became very prosperous again. He was a man well thought of in the village of East Hampton, and it was said that an inscription, "Behold an Israelite in Whom Is No Guile," was carved on his tombstone in the East Hampton cemetery. This epitaph is not on his tombstone today, although there is room where it may possibly have been. Even part of his name has almost disappeared now. He was converted to the Christian religion and became in January 1764 an active member of the Presbyterian Church in East Hampton, where Dr. Samuel Buell was the minister.

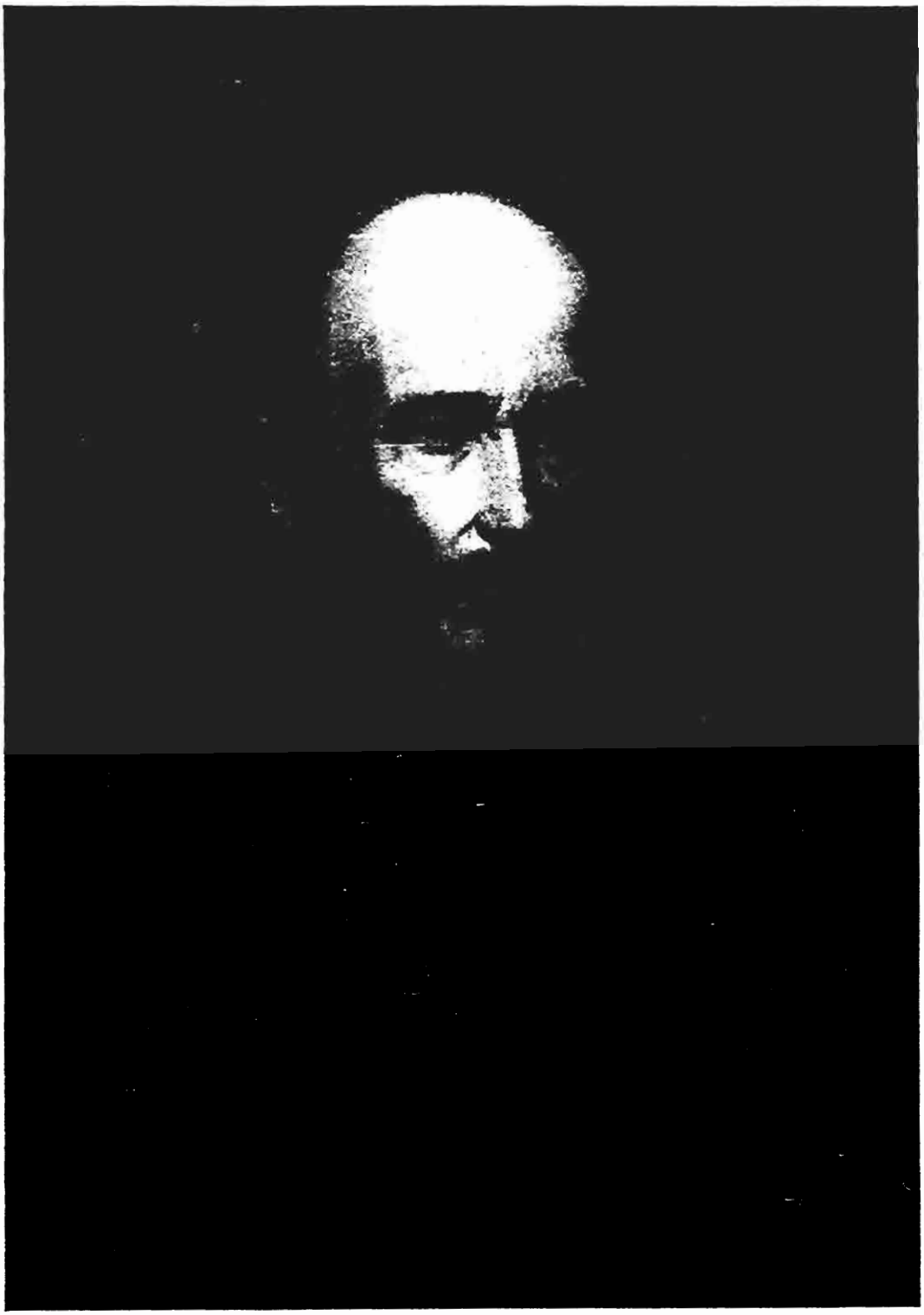
In the year following the establishment of their home, Mr. and Mrs. Payne became the parents of the first of their nine children, a daughter whom they named Lucy Taylor. Lucy was in her twenties when her Mother died, leaving Lucy to take her place, which was probably a difficult task, even with the two youngest of the family, John and Thatcher. A few years later, Lucy married Dr. John C. Osborn, in 1816, and lived in Brooklyn until her death nearly fifty years later.

The second of the nine Payne children was a son, named William, who was born when Lucy was two years old. He died in 1804, at the beginning of young manhood, for he was just twenty-one years old. The other children were Sarah

Isaacs, named for her mother; Eloise, two years younger than Sarah; Anna, two years younger than Eloise; John Howard who brought fame to his family; Eliza Maria who died when she was but two years old; Thatcher, who proved himself a friend indeed when his brother John needed him; and Elizabeth Mary, born after the family had moved to Boston, and who did not live more than two years after her birth. Mr. Payne lived several years after the death of his lovely and beloved wife, Sarah Isaacs Payne, since he died in 1812, a few months before his son John's twenty-first birthday.

Four years after Mr. and Mrs. Payne arrived in the village of East Hampton and settled there, it was decided that an Academy should be established in the town. The founder of the Academy, which became the famous one called Clinton Academy, was the Rev. Samuel Buell, D.D. He was the pastor of the Presbyterian Church where Mr. Isaacs and his family were members. Clinton Academy was the first one which was incorporated by the Regents of the State of New York. It was divided into two departments, one of which was for the study of the classics, and the other for English and writing. William Payne was the first teacher for the English and writing department, and he was well qualified for the position for formerly he had a school in Boston, and a good deal of the credit for the foundation of the high standard of the Academy has been given to Mr. Payne.

About ten years after the cottage that was covered with wood-bine had been made "home, sweet home" to the Paynes, Mr. Payne received an offer to teach a school in New York City, and he accepted. This was at just about the time that his son, John Howard, was born, and to some, it remains a question yet as to whether he was born in New York City or in East Hampton. At the present time there are more than twenty localities mentioned in print as the place of his birth, and the greatest number give an address that was a vacant lot in New York City. Historians of eastern Long Island, who have lived near East Hampton or in the town and have been able to delve into records close at hand, and who have had a deeper interest in their delving because of their proximity to "Home,



JOHN HOWARD PAYNE

From a Painting by A. M. Willard, now in "Home, Sweet Home"
Age About 59.

'Mid pleasures & palaces though we may roam
Be it ever so humble, there's no place like Home!
A charm from the sky seems to hallow us there
Which, seek through the world, is ne'er met with elsewhere!

Home, home! sweet, sweet Home!
There's no place like Home!
There's no place like Home!

An exile from Home, splendour dazzles in vain!—
Oh, give me my lowly thatch'd cottage again!—
— The birds singing gaily that came at my call—
Give me them!— and the peace of mind dearer than all!

Home, home! sweet, sweet Home!
There's no place like Home!
There's no place like Home!

John Howard Payne.

Sweet Home," feel sure that the cottage he loved was John Howard Payne's birthplace.

No matter where he was born, the love of his Mother and the home that she made, and a picture of her in its door-way, stayed with him always and his thoughts are immortalized in the second verse of his "world-song":—

"I gaze on the moon as I tread the drear wild,
And feel that my mother now thinks of her child,
As she looks on that moon from our own cottage door,
Thro' the wood-bine whose fragrance shall cheer me
no more."

Mr. Payne went back and forth from New York to East Hampton some time before John Howard was born, and he stopped with relatives along the way, for it took a few days to go one hundred miles in the 1780's and 1790's. On one trip, he stayed with a relative of his wife, the village doctor in Smithtown, Dr. John Howard, and he said to the doctor, "Doctor, I had a son born the other night. What shall I name him?" The doctor replied, genially, "Give him my name," and the baby was called John Howard Payne.

No matter what historians think about where the poet was born, they agree that he spent his childhood in the cottage in East Hampton. Because his song says, "The birds singing gaily, that came to my call, Give me them, and that peace of mind dearer than all," imagination paints me a picture of the youngster that was John Howard Payne, as an out-of-doors boys who loved birds especially and who had the ability to imitate their calls so naturally that they came when he called and were not afraid. Perhaps his imagination was fostered as he swung on the gate of the wooden fence that went around his father's land, as he watched the birds in the big tree in the front yard, or gazed at the vines that wound their way over the sides of the house, and left an unforgettable impression on his mind.

He must have been a short boy since, as a man he was not much over five feet tall, so he did not, probably, do much climbing up into the big tree. Friends, one of whom had been a student at Clinton Academy, described him as well-built for

his height, active, impulsive, humorous, sympathetic, blue-eyed and fair, and said that his eyes glowed with animation and intelligence. His younger brother, Thatcher, probably had a lot of fun with him, and perhaps his three older sisters knew instances where his active humor and animation tormented their lady-like souls.

His father contributed to his ability to excel in the arts, for, besides being a scholarly man, William Payne was a descendent of scholarly and intellectual men. Thomas Paine, who was born in England and came to America when he was ten years old, was a man of extraordinary education and a fine penman. Deacon John Paine, the sixth child of Thomas Paine, was Representative to the General Court at Boston for several terms from 1703 to 1725, and he devoted his spare time to writing both prose and poetry. William Paine, the grandfather of John Howard Payne, was a Lieutenant in the Colonial forces and died in service in 1746. He had been one of His Majesty's Justices in 1738. William Payne, John's father, was born in the same year that his father died, in 1746. He had studied, first, to be a doctor, but opened a school in Boston, instead.

The beautiful Sarah Isaacs Payne left love in the heart of her talented son, as well as intellectual impulses, for, almost twenty years after she died, a picture of her standing in her vine-covered East Hampton home "gazing at the moon" over Long Island even as he gazed at it then, in Europe, rushed into his mind and heart and moved him to write the second verse of a poem which has never been forgotten.

John Howard Payne is listed in Encyclopedias as a dramatist but he is thought of in the minds of people as a writer of a beloved song. His first job was that of a clerk in a mercantile house, but then, as throughout his life, he had no talent for the making of a business man, good or bad. He was thirteen when he had the job of clerk, but he did not last long at it, and within the year, he established and edited a paper called "The Thespian Mirror" of which fourteen numbers were published. He was a contributor to the "Democratic Review," the magazine which had as a contributor, also, Parke Godwin, the talented

son-in-law of William Cullen Bryant. Mr. Payne wrote, in 1838, an article about the codes and customs of East Hampton and Sag Harbor, in a humorous tone telling of their "whalefishery and farming activities." The article was republished in the Sag Harbor "Corrector," and the people of East Hampton were not pleased about it, thinking that he was ridiculing them, at the time. As a journalist, he was not so popular in his home-town.

When he was about eighteen years old, he went on the stage, taking the part of Young Norval in the play of that name, and acting it so well that he was an immediate success. He had many engagements in other cities, and was known as "the American juvenile wonder." He went to London, England, in 1813, and was a success when he played in the Drury Lane Theatre. His success there caused him to stay in Europe for twenty years, being connected with the stage as actor, manager and playwright. He played with Eliza O'Neill, who was a popular, emotional and dramatic actress of about his own age. He retired from the stage when he was about forty years of age. As an actor, he had been a success, but he had not had any business sense, and his retirement from a successful stage career found him still a poor man.

John Howard Payne, America's Home poet, was but fifteen years old when his first play was published. It was called "Julia" and it was performed in the Park Theater in New York in the same year that it was published, and in the same theater where its author made his debut as an actor later. He wrote a tragedy in 1818 called "Brutus," and another drama called "Charles the Second," which was very successful. He wrote or translated at least sixty plays, many in collaboration with his friend and advisor, Washington Irving. As a playwright he was a success, but he could not keep nor accumulate any of the money that he did make on his plays, although he was never properly paid for his work.

Mr. Payne was thirty-two years old when he wrote a drama called "Clari; or, The Maid of Milan." It was suggested that this be made into an opera and his song, "Home, Sweet Home" be put into it. He accepted the suggestion and the opera was performed at the Covent Garden Theatre in London in 1823.

He had heard a song when he was in Italy, and the air was adapted by Henry R. Bishop for the song, which became popular everywhere, but which did not make much money for its author. He heard everyone singing the song that was his brain-child, which had been inspired while he was dreaming of his home in East Hampton, and, even as he heard, he was hunting about for a place to sleep and with no money to find that place.

John Howard Payne had one unsuccessful line in his life. He fell in love with Mary Godwin, who had fallen in love with Percy Shelley, the poet. Mary and Percy eloped, although he was married and had two children. His wife drowned herself, and Mary became Mrs. Shelley. They had a little son who was just a little fellow when his father was drowned in a ship which was either run down by pirates or overturned in a sudden squall. Payne met Mary again when she was a widow and all his love came to life again, but he lacked the confidence in himself to bring his life's drama to a happy ending. Mary was in love with her husband and he lived on in their son, to her, and Payne allowed this to interfere with his own wooing. His friend, Washington Irving, was able to draw smiles and laughs from Mary, even as she mourned in her widowhood, and Payne jumped to the conclusion that they were in love, or at least that Irving was winning Mary. Even after Irving assured him that he was in love with another lady and not experiencing a happy ending himself, advised him to go forward more bravely, Payne still let Shelley stand between them. Mary Godwin was about six years younger than John Howard Payne, and had never known any real home, for her mother had died at her birth. She was the daughter of a mother and a father who were each an author, and Mary made a name for herself in literature with her first writing, that of "Frankenstein."

Payne returned to America in 1832, leaving his heart in Europe with Mrs. Shelley. He had been away from home for many years, and his foreign manners made him a stranger to his own family. He did a little acting on the stage, but became interested in the Cherokee Indians, and wrote many magazine articles about them. He collected many documents, myths and traditions of the tribe. He spent many days in a one room jail

in Georgia because it was suspected that the Indian documents were "French papers," while his brother Thatcher did all he could, many miles away, to get him released.

He was appointed consul to Tunis, Africa, and lived there until he received a letter from a friend saying that Mary Shelley had died. Life held nothing for him after that, and he gave up, sickened and died in April of 1852, at the age of sixty-one years.

There are many memorials of him: in Brooklyn, in the Academy at East Hampton, in the cottage, "Home, Sweet Home," where his happy days were spent, and one as far away as Georgia.

He was buried on the African shores, many miles from Long Island, and many miles from the England and France of Mary Shelley's life. Thirty-one years after his burial W. W. Corcoran, American banker, had his remains exhumed and brought to America, his native land, where they were interred in Oak Hill Cemetery, Washington, D. C. But this, too, is miles away from the only home he knew and from the cemetery in East Hampton where the Isaacs and the Payne families are buried.

His song, "Home, Sweet Home," lives on and the house that his mother's hands made dear for him is preserved in East Hampton, and honored by every visitor within and without its gates.

THE END.