

Individual Narrative of Rev. William¹ Leverich [1]

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Rev. William Leverich^{1,2,3,4,5,6,7,8,9,10} was likely born circa 1606 at Ecton, Northamptonshire, England, U.K. An estimated birth date has been calculated based upon the baptism record.^{11,12} He was likely the William Leverich that was baptized on 9 Nov 1606 at St. Mary Magdalene Parish, Church of England, Ecton, Northamptonshire, the son of Abraham Leverich and Eleanor Wickley. There is no direct evidence that this William Leverich is the same as Rev. William Leverich. However, indirect evidence associated with dates and places suggest that it is.^{13,14}

Misinformation regarding the English origin of Rev. William Leverich that was published in 1916 and 1924, and continues to be cited by some descendants of Rev. William Leverich, needs to be corrected. There is not and has never been any place called "Drawlington Hall" in Warwickshire. There is no record of a person called "Saville", or "John Saville" Leverich, knighted or otherwise, in England. There is no record of a person called "William Leverich" in Warwickshire. The coat of arms which has been adopted by some descendants was granted to William Leversage of Wheelock in Cheshire by William Flower, Norroy King of Arms, in 1580, but there is no evidence of any link between his family and the Rev. William Leverich.

What is the source of the misinformation? Some time in the 1850's John Leveridge (1792-1886), an attorney living in Manhattan, New York County, New York, apparently engaged a researcher in England who provided the misinformation cited above. John Leveridge shared this information with his son Cornelius Leveridge (1829-1906) of Union County, New Jersey. Cornelius shared the information with Susan M. Leverich (1836-1920) of Bridgeport, Connecticut. Susan was apparently the source of information published in the following two publications:

Encyclopedia of Biography of New York, by Charles Elliot Fitch, 1916.
Alumni Cantabrigienses, by John Venn and J.A. Venn, 1924.

Misinformation from these two works has been replicated extensively. The genesis of the information is recounted by Susan Leverich in her 1902 letter to F.H. Way and her 1903 letter to E.S. Atwood.^{15,16,17,18,19,20,21}

On 28 March 1622, William Leverich registered at Emmanuel College, Cambridge, Cambridgeshire.^{22,23,24} William received his Bachelor of Arts Degree at Emmanuel College Cambridge in 1626.^{25,26,27,28} He was ordained a Deacon in the Church of England on 24 November 1626 at Peterborough Cathedral, Northamptonshire.^{29,30,31} He was ordained a priest in the Church of England on 1 November 1627 at Peterborough Cathedral, Northamptonshire.^{32,33,34} William was appointed to his first clerical assignment on 7 October 1628 as curate, Church of St. Peter and St. Paul, Great Bowden, Leicestershire.^{35,36,37,38} He married Ellin Johnson on 10 Nov 1629 at St. Peter and St. Paul Parish, Church of England, Great Bowden, Leicestershire.^{39,40} Ellin had been baptized at Great Bowden on 26 August 1605 and was the daughter of John Johnson and Sara Fyshe, who had been married there on 6 August 1604. Five Fyshe/Fish family cousins of Ellin Leverich would later emigrate to New England.^{41,42} Charges of nonconformity were made against William in the Court of the Archdeacon of Leicester in 1629-1630. No record of the outcome of the cause against William has been found, but two years later he was able to obtain a new appointment as rector of the parish of Great Livermere in Suffolk.^{43,44} William received his Master of Arts Degree at Emmanuel College, Cambridge in 1631.^{45,46,47}

Rev. William Leverich was appointed Rector at the Church of St. Peter, Great Livermere, Suffolk, England, U.K. on 29 July 1631. "Will: Leverich cler. institutus fuit ad et in rectoriam de Livermere Magna in com. Suff. p[er] mortem Joannis

Ward ult incumb. vacant[em] ad praes[entationem] Henrici Meautys de Hertford arm[iger].” William Leverich, clerk, was instituted to and in the rectory of Great Livermere in the county of Suffolk, vacant through the death of John Ward, the late incumbent, on the presentation of Henry Meauty of Hertford, esquire.^{48,49,50} The copies of the baptisms, marriages and burials sent from Great Livermere to the Archdeacon of Sudbury in 1632 and 1633 are in the handwriting of John Cooke, one of the churchwardens. William signed the 1632 return as “G[ui]lielmus] Leverich Rector” together with John Cooke and William Noble as churchwardens. The 1633 return, which included the baptism of William and Ellin’s daughter Hannah on 3 June 1632, was signed by only Cooke and Noble. Hannah presumably died young, no further record of her has been found.^{51,52} The entries in the Great Livermere parish register suggest that William left the parish between November 1 and December 9, 1632. His successor was instituted on 24 April 1633.^{53,54}

Rev. William Leverich emigrated to America in August 1633 departing aboard the Ship James from Gravesend in London.^{55,56} He arrived at Salem, Essex County, Massachusetts on 10 October 1633. John Winthrop, governor of Massachusetts Bay Colony, recorded in his Journal: “The same day Mr. Grant in the Ship James arrived at Salem having been but eight weeks between Gravesend and Salem; he brought Capt. Wigen and about 30, with one Mr. Learedge a godly minister to Paskataqk (which the Lord Saye & the Lord Brooke had purchased of the Bristol men) and about 30 for Virginia and about 20 for this place.”^{57,58} William went to what is now Dover, New Hampshire, where he served briefly as the first ordained minister. The historian Jeremy Belknap wrote: “It appears from the ancient records that Wigin had a power of granting land to the settlers; but, as trade was their principal object, they took up small lots, intending to build a compact town on Dover Neck, which lies between two branches of the river, and is a fine, dry, and healthy situation; so high as to command all the neighboring shores, and afford a very extensive and delightful prospect. On the most inviting part of this eminence they built a meeting-house, which was afterwards surrounded with an entrenchment and flankarts, the remains of which are still visible. Wigin also brought over William Leveridge, a worthy and able puritan minister; but his allowance from the adventurers proving too small for his support in a new country, where all the necessities of life were scare and dear, he was obliged to remove to the southward; and settled at Sandwich in the colony of Plymouth.”^{59,60,61}

In a letter dated 24 October 1633 John Winthrop Sr. wrote to John Winthrop, Jr.: “Concerninge Mr. Leveredge, I knowe [not] how you can seeme to desire him without Offence to the Lords who have sent him over, though he may be free neither do I see how you are able at present to maintaine him and his familie but that you must waite till the springe: yet what lyes within my power to helpe you herein I shalbe readye.”⁶² A letter from William Hilton to John Winthrop, Jr. recounts “I praise the lord I am in good health with mr. Leueridge and the rest of our good Friends with us...Ser mr. Leueridge desireth to be remembred to you though unknowne.” This source dates the letter May 1633, which would have been before they left England. However, the letter reads as if Hilton was writing from Dover, New Hampshire, although the location is not specified.⁶³ Family historian Susan Leverich wrote to Leverich descendant F.H. Way, 12 November 1902: “I have a box made from the wood of the tree under which the Rev. Wm. Leverich preached the first sermon ever delivered by an ordained minister in the State of New Hampshire.” No contemporary reference to this artifact has been found.⁶⁴ On 6 May 1835, William received permission from the Court of Massachusetts Bay Colony to transport corn out of their jurisdiction for the use of his family at their place of residence.^{65,66}

“Wyllyam Leveridge of Puscattua” was one of four individuals who were admitted to the First Church in Boston on 9 August 1635.^{67,68} At a General Court at New Plymouth on 7 March 1636/1637, William Leverich is included in a list of “Freemen”.⁶⁹ William was chosen as an assistant to Rev. Mr. Ralph Partridge at Duxbury, Massachusetts in 1637. “And sometime after being united into one intire body they procured Reverend Mr. Ralph Partrich to be theire pastour; and Mr. William Leverich alsoe was with them att the same tiime and preached the word of God amongst them but hee stayed not longe amongst them ere hee removed to Sandwich and was teacher of the church there a considerable time.”⁷⁰ On 23 June 1637 William Bassett of Duxbury released to Mr. Ralph Partridge so much of the lot of his lands lying in Ducksborrow bordering “the houselott of Mr. William Leverich now layd forth for him to the North.”⁷¹ And again on 5 January 1637/1638 a similar agreement was reached regarding land released to William Leverich and Ralph Partridge.^{72,73,74} On 2 January 1637/1638, William was again included in the list of Freemen for the colony of New Plymouth.^{75,76,77}

By early 1638, Rev. William Leverich had relocated to Sandwich, Barnstable Co., on Cape Cod in Massachusetts, where he became the first minister. Thomas Hampton of Sandwich made a will in March 1637/1638 in which he left a legacy to “Mr. Leverich of Sandwich and his wife”. This is the first specific mention of William’s wife in American records.⁷⁸ On 5 March 1637/1638 in Plymouth Colony Court “Mr. William Leverich complains against William Hurst, in action upon the case to the damage of.”⁷⁹ On 5 June 1638 the Plymouth Colony Court made “an answee” to the Propositions made by

Mr. Levidge and others, of Sandwich, concerning the Lande there."⁸⁰ On 5 March 1638/1639, William was deposed regarding the last will and testament of Thomas Hampton of Sandwich, deceased.⁸¹ At a Sandwich Town Meeting on 3 October 1639, "Thomas Prence and Captain Standish ... were appointed to hear and determine all differences and controversies amongst the Committees and inhabitants of Sandwich. The points agreed to at a meeting in Sandwich on October 3, 1639 were As to those not fit for Church society it was ordered that none shall be admitted without consent and approbation of Mr. Leveridge and the Church."⁸²

In a journal entry 21 March 1638/1639, John Winthrop observed that "He (Rev. Charles Chancey) did maintain, also, that the Lord's supper ought to be administered in the evening, and every Lord's day; and the church at Sandwich (where one Mr. Leveridge was minister) fell into the practice of it; but that being a matter of no great ill consequence, save some outward inconvenience, there was little stir about it. This Mr. Chancey was after called to office in the church of Scituate."⁸³ At a Sandwich Town Meeting on 16 April 1640, William was included in a division of meadowland: "Mr. Levich, The Pastor, the same he had, 5 acres."⁸⁴ Nathaniel Morton, writing in the year 1669 in New England's Memorial makes positive mention of several ministers active in 1642, including William Leverich. "But that which is more, that about these times the Lord was pleased of his great goodness, richly to accomplish and adorn the colony of Plimouth, as well as other colonies in New England, with a considerable number of godly and able gospel preachers ... I thought meet to nominate some of the speciaest of them, viz. .. Mr. William Leverich ..."^{85,86} A list compiled in August 1643 of men able to bear arms includes Mr. William Leverich in Sandwich.⁸⁷

On 22 February 1645/1646, Rev. William Leverich wrote a lengthy letter regarding various religious issues to Thomas Hinckley. The letter was later transcribed and preserved by Thomas Prince, Hinckley's maternal grandson. Thomas Hinckley (1618-1706) was a Governor of Plymouth Colony. Thomas Prince (1687-1758) was Minister at the Old South Church Boston.^{88,89} In 1647, William was in court in consequence of some misunderstanding with a parishioner. Frederick Freeman (History of Cape Cod) observed that it was "in no way involving the pastor's integrity so far as we can judge."⁹⁰ On 29 November 1647, William acted as an arbitrator in two disputes heard in Plymouth Court.⁹¹ Writing in the year 1654 Edward Johnson, in his Wonder Working Providence of Sions Savior in New England, comments upon missionary work among Amerindians on Cape Cod: "1647 - also Mr. William Levericy, pastor of Sandwich Church, is ver serious therein, and with good success."⁹² On 22 September 1648, William was a witness to the will of George Allen the Elder at Sandwich.⁹³ At a meeting of Plymouth Court on 6 March 1648/1649, "the court allowed unto Mr. Leveridge for foure witnesses subpoenaed by him this Court 3 shill a peece, in all twelve shillings."⁹⁴ At a Town Meeting in Sandwich January 7, 1650/1 one of the items of business was "there shall be a levy of five pounds raised for Mr. Leveridge for to pay for covering and parting his house with board which was long since promised to be done for him by the Town ..."^{95,96,97}

Rev. William Leverich experienced some resistance to his ministry at Sandwich. R.A. Lovell, in his account entitled Sandwich: A Cape Cod Town, writes: "This alienation was pronounced in Sandwich where there were many families who were not supporters of the established church. Edmund Freeman and others were presented for failing to attend church. The Allen brothers, Newland brothers, Peter Gaunt and Richard Kerby were called the 'implacable' opponents of Rev. Leveridge. Ralph Allen and Richard Kerby were fined £5 each, a large sum, 'for speaking wild and deriding speeches against God's Word and Ordinances' ..."^{98,99} As his tenure at Sandwich progressed, William became more involved in missionary work among the Amerindians at Cape Cod. On 4 September 1651 the Commissioners of the United Colonies wrote to the President of the Society for the Propagation of the Gospel in New England: "Mr. Elliot and Mr. Mayhew continew their Pius labours in sowing sperituall seed amongst them, and Mr. Leveridge, Mr Blinman, Mr Person are Studying the language that they may the better treat with them Considering the thinges of their peace."¹⁰⁰

In a letter dated "Sandwich, this 22nd of the 7th, 1651", and signed "William Leverich", he writes to a fellow missionary Rev. John Wilson regarding his missionary endeavors: "Reverend Sir, I salute you in the Lord. I shall trouble you onely with two things, first, the mooving causes inducing mee to set upon this worke: secondly, with what successe I have hitherto been entertained, by the blessing of God upon my weake endeavors." Among his observations were: "The next encouragement I may not without ground omit to mention is this, that it pleaseth God to help some of these poor Creatures to look over and beyond the Examples of some of our looser sort of English, which I look upon as a great stumbling block to many."^{101,102,103} A contemporary of William's, Anthony Bessey, wrote in 1651 providing a testimonial from a private hand of what William mentions in his letter to Mr. Wilson: "Concerning the Indians ... some of them doe frequent our meetings ... they do attend diligently, but understand but little, but when that is done Mr. Leverich and they doe put questions one to another, and Mr. Leverich hath an Indian, that speakes good English, and he is interpreter." Either Henry Whitfield, or perhaps the Society for the Propagation of the Gospel in New England observed that "we do not

a little rejoyce to heare that Mr. Leverich is engaged in this worke, because he is a grave learned, knowing and prudent Christian, one indeed from whom by god's blessing we may expect much good."^{104,105} On 27 October 1651 Rev. John Wilson of Boston writes to the Society for the Propagation of the Gospel in New England: "Mr. Leverich being lately here and at my house, (who also preached at our New church) I conferred with him about the beginnings and progress of the Lords worke, among his neighboring Indians at Sandwich, and heare from him, what did my heart good. And therefore when he tooke his leave of me I requested him that he would doe me the favour at his returne home, to send me a brief story of that good hand of God which was there upon them, ab origine, which I thanke him he did soone after, and I though not amisse to inclose it, as it came to me, being written with his own hand, not doubting but it would adde unto your rejoycing in the Lord."¹⁰⁶

On 8 January 1652/1653 Rev. Thomas Allen wrote from Norwich, Connecticut to the Society for the Propagation of the Gospel in New England: "that there are divers persons in severall places, who doe take paines, and labour in that worke there, viz not onely Mr. Elliot of Roxbury ... and Mr. Mahew ... [of] Martins Vineyard; but of late also Mr. Leveridge in the jurisdiction of Plymouth ..."¹⁰⁷ The Rev. John Eliot's letter to the Corporation dated the 8th of the 10th month 1652 included an attachment endorsed "First Account sent over from New-England to the Corporation January 1652/3" which contained several references to work among the Indians by "Mr. Leveridg". "... The tools were disposed of as followeth: when I heard that Mr. Leveridg began to tech the Indians I sent him advice, to put them upon labour also & to that end I sent him by Mr. Paddy one broad axe ..."^{108,109} In a 1653 pamphlet, John Elliot introduces a section by Richard Mather, that included a group of confessions of Christian Faith by several Amerindians, including the third and final confession by Ponampam, which concluded with these words: "That the magistrates, elders, and other Christian people did much rejoyce to hear their confessions, and advised them to go on in that good way; but as for the gathering a church amongst them this day, it could not be; partly because neither Mr. Mayhew, nor Mr. Leveridg, nor any interpreter was here ..."^{110,111}

Two sons were born to William and Ellin Leverich, presumably at Sandwich: Caleb, about 1638, and Eleazer before 1641. Caleb Leverich married Martha Cornish, daughter of Thomas Cornish and the widow of Francis Swaine. Caleb and Martha had three children: John, Eleanor (married Joseph Reeder), and Mary (married Job Wright). Eleazer Leverich married Rebecca Wright, daughter of Nicolas Wright. They had no children, and were divorced in 1670.^{112,113}

Sometime prior to April of 1653, William wrote to John Winthrop Jr, Governor of Connecticut, on behalf of himself and a group of his parishioners at Sandwich. Governor Winthrop's support and assistance was solicited in facilitating a removal from Sandwich for William and his party.¹¹⁴ In the Spring of 1653, William Leverich was one of the original purchasers of land at Oyster Bay, on the north shore of Long Island, New York. "Anno Dni one thousand Six hundred & fifty th[ree] This writing witnesseth yt Asiapum alias Mohenes have sold unto Peter Wright, Samuella Maio, William Leverich ... all his Land Lyeing & Situate upon Oyster Bay." The deed was recorded at New York on the 27th of March 1667. An ancient copy of the document was pasted into Book B of the Oyster Bay Town Records.¹¹⁵

On 17 May 1653 the Comissioners of the United Colonies of New England met at Boston and "The commissioners considering how the precious light of the gossPELL might bee further communicated and spread amongst the Indians thought fitt to Incourage Mr. Leuerich of Sandwidge in Plymouth Collonie for that good work; and ordered Mr. Rawson to pay him the sum of six pound namely 3 pound in linnin for his owne use and 3 pound in tooles for the use of the Indians"¹¹⁶ On 9 June 1653, Mr. William Leverich was presented to the court "for chaunging a gun with an Indian, contrary to order of Court."¹¹⁷

On 24 October 1684, Samuel Titus, then of Huntington, recorded an affidavit: "I, Samuel Titus ... doth witness and declare that about thirty years since, at the first settlement of Oyster Bay ... that after the Indians had their pay, now quiet and well contented, and then the inhabitants, with the first purchasers, now agreed and was to give Mr. Leverich fifteen pounds per year, as minister among them."¹¹⁸ Purcell Robertson, in his 1975 publication Profiles of the Proprietors of Oyster Bay, records that "Lot #13 of the original Oyster Bay purchase allocation was laid out to William Leverich. His homesite lay in the block bounded by West Main Street, South Street, Orchard Street and Spring Street, the rights to which he transferred to his son Eleazer. Next door to the Leverich house lot was that of Nicholas Wright, father of seven children."^{119,120}

William most likely relocated to Oyster Bay in the fall of 1653, at which time his household goods were being transported in a ship owned by Samuel Mayo, one of the first purchasers at Oyster Bay with William. Mayo's ship was captured by a Thomas Baxter, and Mayo filed a complaint against Baxter. On 4 September 1653, the Commissioners of Plymouth Colony wrote to the Colony of Rhode Island pertaining to the Baxter case. "Mr. Samuella Mayo, Marriner, of Barnstable in

the Collonie of Plymouth presented a petition with Evidence upon oath concerning a vessell of his lately seized by Thomas Baxter under the couller of a comission from Road Island; the substance of both the Commissioners have expressed in their letter to that Government as followeth ...". "... But att this meeting we have received information and complaint from Mr. Samuel Mayo, that his vessell called the Desire then intrusted to the care and charge of John Dickenson Marriner and onely imployed in transporting the goods of Mr. William Leuerich of Sandwich in reference to a new plantation he intended to begin and settle at a place called Oyster Bay on Long Island ... was seized as a prise by Thomas Baxter ... "^{121,122,123} At a Session of the General Court in Hartford, on 6 April 1654, the Court ruled in favor of Samuel Mayo against Thomas Baxter: "that the sayd Baxter hath not acted therein according to his commission or instructyons, & therefore his seizure is unjust, whereby the sayd vessell, with all that belongeth unto her, is adjudged of right to belong unto the sayd Mr. Sam: Mayo."¹²⁴

At a Court of Magistrates at New Haven on 29 May 1654, Rev. William Leverich was the plaintiff in a cause of action against Capt Sylvester of Shelter Island, regarding a bill William purchased from a Mrs. Carman of Hempstead. The case was adjourned. The case was subsequently dismissed on 18 October 1654 when William failed to appear in Court.¹²⁵ At a Town Meeting in Sandwich on 24 June 1654 it was recorded that: "It is agreed upon that Mr. Leveridge only has liberty to put his sheep into the Town Neck with a keeper two days a week all this summer, and to keep them upon the farther side of the neck, that all the hither side may be preserved for the calves because of the water."¹²⁶ At the General Court held at Plymouth 3 October 1654, "Gyles Hopkins complained against Mr. William Leverich, in an action of defamcion, to the dammage of fifty pound. The jury find for the plaintife twenty pounds, and the charges of the Court."^{127,128,129}

The following is found among the entries of 1655-1656 (*Town Records of Sandwich*), but without a date, and without superscription indicating to whom it was addressed. "Loving Brother: – it is the earnest desire of our friends with ourselves, all whose names are under wrighten to incurrage by a cleare call to continue and imploy the spiritual gift and tallant which God of his goodness and mercy hath bestoed upon you hopping it if it please ye Lord to incline your hart to answere as in our desiers wee will not bee – to recompence your labor of love." The letter was signed by 19 individuals. Some writers <Robertson> conclude that this was addressed to Rev. William Leverich saying "Although Leverich had already acquired with his associates the Indian deed to Oyster Bay in 1653 his parishioners at Sandwich were reluctant to lose him." Other writers <Freeman> suggest "it may have been an invitation extended to some clergyman engaged as a temporary supply intervening the ministries of Mr. Leverich and Mr. Smith."¹³⁰

On 2 April 1655, the Dutch authorities at New Amsterdam (New York) served a protest on Rev. William Leverich for settling at Marten Gerritsen's Bay by him called Oyster Bay. The protest requested that "you do depart beyond the jurisdiction of New Netherland with your people ..." The land in the settlement area at Oyster Bay was apparently disputed between the English and the Dutch. The English settlers however disregarded the Dutch protest, and proceeded with the development of their settlement.^{131,132} At the Court of Magistrates of New Haven Colony, on 28 May 1655, William was mentioned as a witness in testimony in a court case involving sexual misconduct aboard a Samuel Mayo Ship.¹³³ On 31 May 1655, the Governor of New Haven Colony informed the Court of Magistrates regarding a letter from the planters at Oyster Bay and a second letter from Mr. Leverich dated 28 May 1655 from Milford, Connecticut, requesting that Oyster Bay be accepted under the protection of the Colony of New Haven.¹³⁴ At a meeting of the Commissioners for the United Colonies of New England held at New Haven on 6 September 1655: "And Mr. Leverich be allowed five pounds more for his former service."¹³⁵

In a letter dated 1 October 1655, John Haynes the younger wrote to Fitz-John Winthrop (son of John Winthrop Jr.): "I am ashamed the world should take notice how often I trouble you with my frivolous lines yet once more I shall make bold to entrench upon your patience, only to vent my joy that there is hope you & I may live together this winter. I hear you are to be at New Haven & I think so shall I, because there is a colledg to be settled there, Mr. Leveredg is chosen president."¹³⁶ Rev. John Davenport wrote to John Winthrop Jr. on 22 November 1655: "Mr. Leverets wifes violent aversenes from his settling in the College, he saith, causeth him to disist from that buisenes. So, that worke must waite for a better season."^{137,138}

At Plymouth Colony Court on 3 June 1656 it was decided: "Whereas Mr. William Leverich hath stood sometime presented for changing a gun with an Indian, contrary to order, and was by said order fined the summe of fifteen pounds, the Court, upon some considerations, have abated five pounds thereof, soe that hee is now to pay the sum of ten pounds."¹³⁹ On 23 January 1656/1657, inhabitants of Oyster Bay wrote to Peter Stuyvesant at New Amsterdam, concerning the title to that

part of Long Island: "... or give us under youre hand to free us from Insuing Damige of a Leter sent from gouernor Eyeton, whych leter was produced and parvsed by Myter Leveryge at youre being there ..."¹⁴⁰

Susan M. Leverich, in her undated biography of Rev. William Leverich, wrote: "Dr. Davidson mentioned that there is nothing said about Mr. Leveridge's salary, but a paper in possession of the writer dated 1657 may shed some light on the matter. It is in the peculiar spelling of the times, and acknowledges the indebtedness of Jonas Wood and Edward Higby of £8__ sterling to William Leverich, inhabitant of Oyster Bay. This to be in wheat and pease to be delivered at Conn. River, or Huntington Harbor, at the usual price of Capt. W. Mr. James Riker the historian said, 'Who Capt.W. was I do not know', and whether 8 pounds 18 shillings or 80 pounds was meant may be a question, as the paper has fallen out from age."¹⁴¹

Simon Bradstreet, on behalf of the Commissioners of the United Colonies, wrote from Boston 12 September 1657 to Rev William Leverich encouraging his missionary work among the Amerindians. "The Commissioners being informed by Mr. Elliott and other Elders that Mr. Blindman, Mr. Newman, and Mr. Leuerich were willing to apply themselves to the Indian worke; did for theire Incuragment therin write unto them as followeth Mr. Leuerich: ... that if it shall please God so to dispose of you in regard of the place of your habitation and shall incliue your spirit to this work so as you may be helpful to the Mantackett and Carchauge Sachems and their people or any other Indians within the English limits in teaching them the true knowledge of God in Jesus Christ ..."¹⁴² The correspondence of the Commissioners included further references to William's missionary endeavors. "... this years account concerning the Indian stocke was presented by Mr. Rawon to the Comissioners ... Richard Bourne, Mr. Blindman, Mr. Leuerich, Mr. Newman, Mr. Tompson: all these have been encouraged to the work though no certain allowance been stated on them but accordingly as they apply themselves so that we know not but that the charge may amount to £150, 0, 0 ..."¹⁴³

In 1658, Rev. William Leverich moved eastward from Oyster Bay to Huntington on Long Island. Robertson (Profiles of the Proprietors of Oyster Bay) observed: "The fact remains that Leverich did not tarry long at Oyster Bay but after several years moved on to become the first settled minister of the adjoining town of Huntington in 1658. There were probably several contributory factors. First, as a result of the Treaty of Hartford in 1650 the boundary line of English-Dutch jurisdiction ran from the southwest corner of the Town of Oyster Bay south to the Atlantic Ocean. The Dutch were establishing their own ethnic community nearby at Wolver Hollow and the Oyster Bay inhabitants were subject to jurisdictional pressure from both sides. As town minister at £15 per year he could expect no Dutch contributions and probably little English enthusiasm ..."¹⁴⁴ On 17 May 1658, William and others of Huntington petitioned the Court at New Haven asking that Huntington be accepted under the government of New Haven.¹⁴⁵ On 29 November 1658, William was a witness to a land transaction involving his son Eleazer: "Know all men by these presents, that I Elyezer Leverich of Huntington do hereby sell ... unto Nicholas Simpkins, of Oyster Bay, my house land and Meadow at Oyster Bay ..."¹⁴⁶

Rev. William Leverich operated the first grist mill at Huntington, built by Henry Whitney. William sold the mill to William Ludlam on 20 December 1659, at which time William was also litigating against Henry Whitney for breach of contract. William Ludlam sold the mill to Mark Meggs 13 June 1667: "... I William Ludlam of the towne of Huntington ... do selle ... all my Right in and unto my mill att Huntington Bought of Mr. will Leverich of huntington aforesaid ... by any purchas grant or bill of sale from Mr. William Leverich or the towne as Doth and maye appeare by the said Leveriches Bill of sale, dated the Twentie Daie of December anoe -1659 ..." In a note regarding this deed, Charles R. Street comments circa 1887: "This is the mill before referred to as having been built by Rev. William Leverich. It was located at the south-west corner of a lot on the north side of Mill-Dam Lane about five hundred feet westerly from where the brook crosses the highway."¹⁴⁷ At a Town Meeting on 13 January 1659/1660, "Mr. leverg cleared the town of their ingagment conserning thar not doing the dam at the tim be for the court the 13 of January; 59."¹⁴⁸

The Huntington Town Court Records reference the following: "January the 19: 59. Wm Levereg plaintiff against Henry Whitney, defendant, in action **** for breach of contract ..." regarding Whitney's building of a mill for Rev. William Leverich.¹⁴⁹ W. W. Munsell's 1882 History of Suffolk County summarizes the Whitney litigation: "Henry Whitney above mentioned, though a man of ability and influence, had a violent temper and a very provoking tongue. Between Mr. Leverich and Mr. Whitney a feud arose which considerably disturbed the peace of the community and especially the church. These parties carried their grievances into the courts, and a number of spicy lawsuits were commenced in January 1659. Whitney began by suing Mr. Leverich in town court for debt, and a few days after followed it up with a suit for slander. Mr. Leverich then brought four suits against Mr. Whitney for slander, breach of contract, defamation and debt. An examination of the voluminous testimony on record shows that Mr. Leverich had complained somewhat bitterly of the people's having failed to pay him according to contract, and he had threatened to preach no more in Huntington. Whitney

charged him with saying that he (Leverich) lived among a company of hypocrites and dissemblers, and declared that Leverich 'was guilty of a breach of the Saboth and profained it.' These charges were denied by Mr. Leverich and were the foundation of his suits for slander against Whitney. As to the slander the court required both parties to make a public acknowledgement that they had done wrong, or submit to a fine of 5 pounds. Each side recovered more or less in the actions for debt, and either Mr. Leverich or Mr. Whitney – from the records it is impossible to determine which – was fined for disorderly speaking in court. Mr. Leverich came out of the controversy without any serious injury to his character or influence as a minister. This is shown by the fact that he continued to officiate as minister here for ten years after these troubles."¹⁵⁰

On 18 April 1660, the Huntington Town Court records include three depositions in the Whitney litigation made by Rev. William Leverich, his wife Eleanor, and his son Caleb. This is apparently the only specific mention in American records of the given name of William's wife. The "Eleanor" compares favorably with the "Ellin Johnson" of the Great Bowden marriage record, and it would be reasonable to assume that they are the same person. No record of death or burial has been found for "Eleanor", but presumably it would have been after this date either at Huntington or at Newtown.^{151,152} On 17 June 1660, a verdict was announced in Huntington Town Court: "William Leverig plaintiff against Henry Whitney defendant in action of debt ... the verdict of the court ... find for the plaintiff that the defendant shall pay the ... which ... and that damag 6 shillings with the cost and charg of the court and ... the court ... to order that Henry Whitney for his contempt of the court to give public satisfaction ... court or pay 20 shillings."¹⁵³ "Henry Whitney's differences with Mr. Leverich were finally settled, as appears by the following receipt, a copy of which was furnished by Mr. James Riker of Waverly, New York from the original yet preserved by one of the descendants of Mr. Leverich: November 1, 1660: These presents witnes that I henery whitne of huntinton doe acknowledg that I have receved of mr william leverich forty pounds for the building of his mill and doe by these presents fully acquit and discharge the above named mr leverich his eyers execketors and assignes from all debts dues and demands that euer haue bin betwixt him and me, from the beginning of the world to this present daye. Witnes my hand Henery Whitney / x / his marke. Witnees John Stiklin / x / his marke. Thomas Bennydict."¹⁵⁴

In October 1660, Rev William Leverich, accompanied by his son Caleb, traveled to Europe, visiting the Netherlands and England. It is not known if they were also accompanied by William's wife Ellin or son Eleazer. On 6 October 1660, Peter Stuyvesant of New Amsterdam wrote to the Directors of the West India Company in Amsterdam: "Copies of representations and requests made by the English villages, which have been deprived of religious instruction for some time and now take advantage of the departure of the "Bontekoe" of a minister from New England, Mr. William Leverets, are sent herewith and will inform you of their wishes. We have not doubt you will reply as favourably as possible ..."¹⁵⁵ William and Caleb's presence in London in February 1662 was confirmed in a deposition that John Orpe, citizen and scrivener of London, age 60, made in the Mayor of London's Court on 10 May 1667. He declared that he witnessed a deed 26 February 1661/1662 whereby William Leverich of Huntington, New England, clerk, and Caleb Leverich of the same, yeoman, became bound to John Fish of London, citizen and fletcher. John Fish may have been a relative of William's wife, Ellin Johnson, whose mother was Sarah Fyshe.^{156,157,158}

William had apparently returned from England by June of 1662: "At a towne meeting of the inhabitants of Huntington aboute the 7th of June 1662: it was agreed and by vote granted: that Mr. Leverich shall have all the meadow yt lyes aboute cowharbor on boeth sides the creeke, for his yerly benefit, so long as he continue the minister of Huntington."¹⁵⁹ At a Huntington Town Meeting on 6 July 1662, it was determined that applicants for settlement would have to be approved: "it is this day ordered by the townsmen of Huntington that no man possing house or lands in this town shall not at any time sell or lett or any way alinatte any part of such houses or lands to any man or woman but such as shall be approved of by such men as the towne have chosen for that purpose p.vided they receit not such men as are honest as are well approved of by honest and xpditious men only such men as have been freely entertained into the towne as inhabitants have thar libertie to by and whomsoever shall breake this above mentioned order shall pay 10 ten pound to the towne. The men chosen by the towne to approve of such as shall be presented to them are as followeth. Mr. Leverage. Will Smith, Thos. Weekes, John Lum, Goodman Jones, James Chichesler and Jonas Wood."¹⁶⁰

People of the Quaker religious faith were very active at this time in both New England and on Long Island, and were often in conflict with proponets of other faiths, including Rev. William Leverich. The following is an account of an encounter between William and Quakers at Huntington, from the Quaker perspective. "Priest Leveridg having a dispute at his house at Huntington, on Long Island, with George Preston, Mary Tomkins and Alice Ambrose, he denyed that there was any Revelation in these dayes. George Preston demanded, From what then did he minister in himselfe, and to what? He answered, From the Spirit of the Lord, to the souls of the people. And yet he denyed Revelation. Mary and Alice

demanded of him, What did he profit the people, seeing Revelation he denyed? He answered, He thought as much as the Quakers, which he said, was nothing at all. George, Alice and Mary kneeled down in the court of the priest's house, and Mary prayed among the people. The priest ran upon her, and pulled her down. His sons, being ashamed of his brutishness, pulled him off her. The priest's madness and folly was hereby made manifest to the people."¹⁶¹

By the end of the year 1662, Rev. William Leverich accepted a call to minister to the settlers at Newtown, located west of Huntington on the western end of Long Island in Queens County. James Riker, in his Annals of Newtown records that "the thorough fitting up of the town house was probably with a view to the settlement of the Rev. William Leverich, who several months later is found occupying the building and preaching the Gospel among the people of Middleburg ... having removed from Huntington with his sons Caleb and Eleazer to Middleburg, about the close of 1662, where his labors met with decided favor."¹⁶² On 9 January 1662/1663 at Newtown it was voted "at a town meting that there shall be a meting house builded ... it is forther ordred by the Inhabitantes that the above said seven men shall have power to act for this present yere beginge att the date above said in such afaires of the town as concerns its publike good as buldinge a meetinge house repaireing the towne howse for the comfort of the minister ..."¹⁶³

John Bowne was a leader among the Quakers in Queens County, and his house in Flushing was a meeting place. In the fall of 1662, he was imprisoned by the Governor of New York Colony. In his journal, Bowne records a visit he received from Rev William Leverich on the 16th day of the 10th month, i.e. 16 January 1662/1663. "Then on the 16th of the month, the 3rd day of the week at night came Wm. Leveridge to ask me if I would accept the Governor's proffer, which was to go out of the Jurisdiction in 3 months time; which if I would promise to go, he would engage I should be set free the next day. I told him the Governor had made no such proffer to me, but if I might come to the speech of him, then if he did ask me a question I should like to make answer, for I did desire to speak with the Governor myself. So he said he would speak with the Governor again the next morning and in the morning said so again at George Woolsey's and did go to him as himself said, and being asked by Robert Gerry and George Woolsey of it, he said he had forgot it, and so went away home. Now, whether he lied in saying he would and did not, or whether in doing and saying, he had not done but forgot, I know not; but at the best it was bad enough. And that morning betimes, Cornelius Steenwyck told Robert Terry that the Secretary himself had told him that morning that I was free; but presently after I was kept closer than ever I was before in this room. Whether Wm. Leveridge was the cause of it I cannot tell. Then on the first day of the week, 21st of 10th month, came the scout in the morning and asked me, if they should let me have liberty to go see my wife and friends whether I would promise to come there again on the 3rd day at evening."¹⁶⁴

On 10 February 1662/1663 in Huntington "At a town meeting ... secondly it was the same day ordered that Thomas weekes and Thomas Joanes should doe their best to by a house and land in the Towne to be and continue the Townes for the use and beniffit of ye ministrey there in to entertain a minister."¹⁶⁵ E. B. O'Callaghan, in The Register of New Netherland, reports that "The following is a list of doctors appointed by the West Indies Company to practice in New Netherland ... 1663 William Leverich." O'Callaghan adds that "A supply of drugs was sent from Holland in the spring of this year, for an English Clergyman, versed in the art of Physic, and willing to serve in the capacity of Physician. The Rev. William Leverich is supposed to be the clergyman alluded to. He had sailed in October 1660, from New Amsterdam for Holland, in the ship Spotted Cow and returned in ... 1662."¹⁶⁶ At Huntington on 2 October 1663 "at a towne meting the 2 of ockto. Bar 1663. Calebe Cornell and Tho. Skidmor were chosen to make the rate for the pay for the house was boue of Mr. Leveridg."¹⁶⁷

On 22 March 1663/1664 the Oyster Bay Town Records contain an affidavit by Rev. William Leverich regarding the original land purchase at Oyster Bay from the Amerindians. "Whereas I understand there is Some Controvrsie about a Sale of Lands made by Assiopum otherwise Mohenus made to Samuel Mayo Peter Wright & my Selfe; for want of Some formalitys usuall in English Deeds; And being Desired to expresse wt I understand about ye prmises: I Do therefore testfie that ye Intention of ye Sd Asiopum &c was to convey not only his right; but ye right of his Heires, Executrs &c wch though not exprsed is easilie proved; 1st for that ye Indeans So far as I understand have never made any Sales for Lives but of custome wch is their Lawe: pass ye right of theirs; Heires &c wth their owne, unless they make any exprsse esception 2dly &c there is enough in ye writing to prove this to have been his Intention, Vizt the words interlined, Heires &c wee must put a Barre against his Heires, Executrs &c which if it may help such as are in diffarence to a better intelligence, I shall be glad, if otherwise, I shall be sorry that such as profess themselves Christians shall teach heathens less honesty under pretence of teaching them more law: this is the testimony of me. Wm. Leverich."¹⁶⁸

On 1 April 1664, the Newtown Town Records note that "... the towne thought it good to give to Mr. Willyam Leverich for his incorigment amongst us some meddows as lay common formerly as namly a pease of salte marshe medow lying ...

and because that was unknown how much but thought not to be enough to supplye his need it was voated and agreed to: that Mr. Willyam Leverich minister shall have twelve accers of fresh meddow layed out to him at the east ward end of the meddow called Long tranes meddow wher it shall be found most convenient for him."¹⁶⁹ On 12 May 1664, the General Assembly of the Colony of Connecticut recorded that "for Newtown, Mr. Loveridge, Richard Betts, Samuel Toe, Caleb Loveridge, Ralph Hunt, John Burrows, John Ramsden, Nicholas Carter, Gershom Moore, James Christy, are accepted as freemen, if they accept of it."¹⁷⁰ At a town meeting 3 of November 1664 in Newtown "the towne chose Nickolis Carter John Cockerill Sameull Tooe and John Ramsden they shal have power to gather the monys dew to mr. Leverich for the ministry."¹⁷¹

Early in the year of 1665, Rev. William Leverich returned to the pastorate at Huntington. Riker in the Annals of Newtown writes: "Pursuant to a decision of the Hempstead assembly, passed March 4, 1665, the town-house had been surrendered to Mrs. Doughty, as relict of the Rev. John Moore, and the return of the Rev. William Leverich to Huntington, at about the same time, had left the township destitute of ministerial services, a state of things deeply regretted by the pious portion of the community."¹⁷² A Church was built at Huntington about 1665. Romanah Sammis' Huntington-Babylon Town History records that: "This church was organized in 1658 and its first minister was the Rev. William Leverich, who was also Huntington's first miller. A church was built in 1665. It stood in the middle valley, on the north side of Oyster Bay Path and beside the stream which then became Meeting House Brook. Here the people gathered for worship through fifty years."¹⁷³

The Rev. William Leverich fulfilled several roles in the community in addition to that of pastor. For example, he operated the first grist mill at Huntington, and he was approved to act as a physician by authorities in New Amsterdam. William also served in the role of attorney, representing the Town of Huntington as defendant in a lawsuit brought by John Richbell pertaining to a dispute over the title of a piece of land called Horse Neck. This case was tried in the Court of Assizes for the Colony of New York from 28 September to 4 October 1665. The case was initially decided in favor of the Town of Huntington, but the verdict was subsequently reversed on appeal to the Governor and Council of New York Colony.^{174, 175, 176} On 10 October 1665, Rev. William Leverich of Huntington sold to John Lorison of Newtown "a persell of medoe given unto me by the towne of Newtowne." This deed was witnessed by Caleb Leverich and John Burroughs.¹⁷⁷ William was named in the Nichols Patent to Huntington November 30, 1666. "A Patent granted unto the Inhabitants of Huntington, Richard Nicholls, Esq., Governor Generall under his Royall Highness, the Duke of Yorke and Albany, etc, of all his territories in America ... I have ratified, confirmed and granted ... unto Jonas Wood, William Leveredge, Robert Seely, John Ketcham, Thomas Scudmore, Isaac Platt, Thomas Joanes, and Thomas Weeks, in behalfe of them-selves and their associates, the Freeholders and inhabitants of the s'd Towne ... all y't land that already have beene or hereafter shall bee purchased for and in the behalfe of the Towne of Huntington ..."¹⁷⁸

Early in 1669, Rev. William Leverich left Huntington and returned to Newtown. "Newtowne December 2 anno 1668 at a towne meting it is voated by the maiger part of the inhabitance then present that mr leaverich shal be called to the exercise of the minesteriall function amongst them in case he be fre from ingagement to any other they have further voated that Cap Coe Cap Lorance Leift Ketcham Leif Hunt with the cunstable & overseers shall send to mr. Leverich tarmes for his incoragment in coming among them. it is voated that in case Mr. Leverich cannot be attained that then mr Stone shall have an invitation."¹⁷⁹ William sold land at Huntington on 2 March 1668/1669. "Know all men by these presents that I William Leverich of Huntington in yorksheare upon Long Island doe heareby sell and alinate to John Tedd of the same towne A piece off Land with the Meddow Belonging to the same the Land lying on the west necke and the Meddow Bounded by the head of the Creeke lying by it which said land and Meddow was sould to me by John Ketcham the said land and meddow I doe hereby sell and alinate ffrom my selfe and heire to the said John Tedd and his heaires for ever witnes my hand this second Daye of March one thousand six hundred sixtie eaight in the presence of, William Leverich. Benjamin Jones and Samuel W. Wood, witnesses. This is a ture Coppie of the origginnall p, mee Joseph Bailey, Recr."¹⁸⁰

On 13 April 1669 Rev. William Leverich purchased land at Newtown. "Know all men by these presents that I Jonathan Hazard of newtown on Long lland in the west riding of yorkshiere have sold unto William Leverich of Huntingtun in the east riding my house and barne and orchyard uypland sixtene ackers more or lesse sittuate on the north sid of the towne bounded with John Lorison on the east and Jams Lorison on the west with a persell of fresh medo on the south sid of the highway before the house: and half the salt marsh which belongs to the said farm lying by the yonckers iland bsid all the up land which belongs to the said farme which is yet to be laid out ... in witnesse where of I have set to my hand and sealle this 13th of Aprill anno 1669." The following notation is inscribed on the left margin of the above record. Diagonal lines are drawn across the entire page. "I Caleb Leverich acknowledge this bill of seale to be madde void by my father

Leverich deceased and I doe alsoe for me my hayers executors & administrators disowne any rite or intrust to ye same and order it to be canelled as witness by hand. Caleb (his X mark) Leverich, this 2nd day of May 1694."¹⁸¹

On 20 April 1669, Rev. William Leverich sold more land at Huntington. "Know all men by these presents yt I Mr Wm Leverich of Huntington upon long Island ... have for a valueable Consideration in hand paid bargoned sold & make over from mee my heires executors adminestrs & assignes in & unto my accommodations or allotment situate & lieing in Huntington afore sd. unto Mr. Jonas wood of Huntington ... as also a certain parcel of meadow lying on south side of this Island on two several necks of meadow part one a neck called neguntataug & yet othe rpart on a neck Called bp ye name of the east necke both parcels Containes twelve accords bee it more or lese which is the proportion of a three hundred pound allotment all which the afore sd. lands meddows accommodations & p'vilidges I ye afore sd. Mr Wm Leverich doe by these presents sell ... unto afore sd Mr. Jonas wood .. of the afore said lands & every part and parcel thereof which lands was formerly in ye occupation of Edw. Tredwell, thence estranged to Calib Carwithy from Carwithy to John Ketcham & from Ketcham to mee Wm liverich which land & every part & p cll herein spesidfied I promise to Clear unto Mr. Wood ... as witness my hand ye one & twenteh day of aprill in ye one & twentieth yeare of his majtis Raine & in ye year of our lord according to ye Computation of England one thousand six hundred sixty nine. Wm Leverich. Signed, sealed & deldr in ye presents of Eliaser (his X mark) Leverich and Calib Leverich. This is a ture Coppy of ye original deed extracted p me. Tho: powell. Recr."¹⁸²

Although William had removed to Newtown, he apparently maintained some contact with the congregation at Huntington. At a Huntington town meeting on 4 April 1670, it was "voted and agreed this day that if Mr. Leverich went from the town, that it was the town's mind that they would have another minister, and that there should be some speedy course taken to seek out for some other to supply us."¹⁸³ On 26 April 1670 at Huntington "Ann order Made By the Constable and overseers the 26 Daie of Aprill Anno 1670 it is ordered and agreed the Daie and yeare above said that Mr Will Leverich shall in some shorte time Deliver in unto us whose names are under written or unto some one of us all those Rates that hath Been made ffor his paie since the yeare 1665 that wee maie take some speedie cors ffor the parfiting thereof that this Last Rate for the yeare 1669 may bee forth with gathered. Thomas Brush. Tho. Fleet. Tho. Skidmore. Thos (the mark X of) Wilks. Jonathan Rogers. Joseph Baiely, Rec."¹⁸⁴

On 13 December 1670 at Newtown, "a towne meting voated that mr William Leaverich shall continew at this town to preach the word & be our minester."¹⁸⁵ In 1670 the Leverich Homestead was built at Trains Meadow by William's son Caleb Leverich. Susan Leverich in a 1902 letter to F. H. Way wrote: "The old stone house where I was born at Newtown, L.I., was built on the ground bought by the Rev. William Leverich for his son Caleb and bore (before being plastered over by the person who bought it of us) the dates of 1670 and 1732."¹⁸⁶ A Church building was erected at Newtown in 1671. James Riker, in the Annals of Newtown, observed that "arrangements were forthwith entered into for the erection of the first church edifice that graced the village of Newtown, which enterprize was among the chief concerns of 1671. It was built upon a small gore of land appropriated for the purpose by Ralph Hunt, a respectable resident of the town; and this church remained for about forty years, the site being now occupied by the large house at the south corner of the main street and the Jamaica road, formerly known as the 'Corner House', and recently owned by Peter Duryea."¹⁸⁷

Additional land was laid out for Rev. William Leverich on 19 March 1671/1672. "Laied out by us Ralph Hunt and John Burroughes ... at the east end of trains medo which was given to mr William Leverich at the east end of the medo from the first stake east to ..."¹⁸⁸ On 25 April 1672, the Town records report "This wrighting witnesseth that I william Leverich of newtowne have given unto Richerd Owin and his wife all my right in & title to the house lott lying between lambert woodward & John Reder with all the preveledges of the fron and reare belonging thereunto witness my hand this 25th of aprill 1672. Wm Leverich. Frances Holmes and Caleb Leverich, witnesses."¹⁸⁹ On 11 December 1672 "William Leverich and Martha (her X mark) Leverich <were> witnesses to sale of land by Mary Lawrison of Newtown to Elias Doughty of Flushing." Martha Leverich was William's daughter-in-law, the wife of his son Caleb Leverich.¹⁹⁰ On 29 December 1674, Matthias Nicols, Secretary Colony of New York, wrote to John Winthrop, Jr., Governor Colony of Connecticut: "I have given a conveyance to your enclosed to Mr. Leveridge, which your honour saith related to some medicinall matter, but have received no returne, probably hee will find out some other way to give answer to it."¹⁹¹ At a Newtown Town meeting on 14 January 1674/1675 it was voted "that those that ware at meting are willing to make a rate for Mr. Leverich his maintenance."¹⁹²

In October 1675, in the Court of Assizes for the Colony of New York, complaints were filed against Quakers Mary Case and Samuel Scudder. Mary Case was fined for disturbing Mr. Leverich and the congregation. Samuel Scudder was fined for writing a scandalous letter to Mr. Leverich. Riker in the Annals of Newtown describes the incident. "The conduct of

the Quakers was at length declared to be a disturbance of the peace, a public scandal ... The excitement already produced was now heightened by the improper conduct of Mary, the wife of Thomas Case. Entering the Church at Newtown on Sunday afternoon, Sept 5 (1675), she thus addressed Mr. Leverich, who was in the pulpit: 'Come down thou whited wall, thou art one that feedest thyself and starvest the flock.' She was led out of the meeting by Samuel Moore, the constable, and persuaded to be quiet, but this interruption of public worship was deemed too serious an offense to be passed by, and Mr. Moore preferred a complaint against her ... To the charges brought against her Mrs. Case could only reply that she 'went in obedience to the Lord, to declare against Mr. Leverich's doctrine.' But the divine agency in this affair being not so apparent to the court, she was fined five pounds. Samuel Scudder, when charged with writing a 'scandalous letter' to Mr. Leverich, acknowledged it, and was sentenced to pay a fine of six pounds or suffer two months' imprisonment, and then to be of good behavior in the penalty of twenty pounds.^{193,194} On 16 January 1675/1676 Rev. William Leverich was a witness to statement of settlement of debt Elias Doughty re Content Titus.¹⁹⁵ On 22 February 1675/1676 William was a witness to sale of land by Samuel Wood to Benjamin Cornish.¹⁹⁶

Rev. William Leverich died circa 1677 at Newtown, Queens Co., New York.^{197,198,199} He was buried circa 1677 at Old Town Burial Ground, Newtown.^{200,201} On 19 June 1677, William's son Caleb applied for letters of administration on William's estate. Letters of Administration were formally granted 7 November 1677 by Governor Andros. James Riker wrote in the Annals of Newtown: "The year upon which we have entered spread a mantle of gloom over the township. Their pastor, the Rev. William Leverich, died in the early part of 1677. Mr. Leverich ranked high among the divines of his day, as an indefatigable laborer in the cause of religious truth, to which he brought the highly important qualifications of ardent piety and extensive learning."^{202,203,204} In his manuscript notes, James Riker reported that "Mrs Bonnet distinctly states that when a girl she used to see the grave stone of Rev. Wm Leverich, a red stone sunk low into the ground, and that he was said to be the first minister of Newtown. She has read the stone. It was in the old town ground. Mrs. Bonnet was a Leverich before her marriage with Peter Bonnet. J.R."^{205,206}

"Mrs. Bonnet" was 7-Patience Leverich. She was born 20 December 1785 at Newtown. Her parents were 6-Jesse Leverich and Grace (Gashe) Berrien. Patience was baptized at the Newtown Presbyterian Church 1 January 1792. She was married 22 September 1818 at New Rochelle, Westchester County, New York to Peter Bonnet(t). Patience died 1 October 1875, probably at New Rochelle (where she is listed as a widow in the 1870 Census). If Patience was a "child" when she saw Rev. William Leverich's grave stone, then it was likely between 1790 and 1800, when Patience would have been about 5 to 10 years old.^{207,208} Since William died in 1677, the grave stone would have been about 113 to 118 years old when Patience was a child.

On January 27, 1936 Mr. Arthur White, a local historian, wrote: "It is not known where the Rev. William Leverich, the first of the name in this country, and father of Caleb, is buried, but probably it was in the old town cemetery, now a playground on Justice and Toledo Streets, as that was the only burial place in the town at the time of his death in 1677."²⁰⁹

In the Annals of Newtown, Riker adds the following: "An interesting relic of Mr. Leverich exists in the town clerk's office. It is a volume of between six and seven hundred pages, about one hundred of which are occupied by a running commentary on the first fourteen books of the Old Testament, written by his hand, but in part copied from the commentary of the learned Piscator. The book seems to have been originally intended by Mr. Leverich as an index to subjects he should meet within the course of his study, the pages being numbered and headed with a great variety of subjects, written in Latin, and arranged alphabetically. But the design was not carried out, and after the decease of Mr. Leverich, the book was given to the town for public records."²¹⁰ Blank leaves of the volume were in fact used for the Town Records volume 2 (Book 286). At a Town meeting on 2 February 1685/1686 "...It is all soe voated that these men that w... Chousen for to see after the townes a fare. Is all soe Impowered to have the Records be... to be unbound & all soe to Caues it to be ... agayne: & that the writing of mr. Leverich is to betaken out of it." However, the Town's instructions were not actually accomplished until 1881.²¹¹

About 1865 this document was examined by Dr. John P. Knox, then pastor of the Newtown Presbyterian Church, at the request of Rev. Robert Davidson, then pastor of the First Presbyterian Church at Huntington. In a letter to Rev. Davidson, Dr. Knox makes the following observations: "It is an old folio volume. The covers are off, and a number of leaves both at the beginning and end are gone. The commentary as far as the record remains, begins with Deuteronomy and closes with 2 Chronicles. There is no name attached. We must take Mr. Riker's authority that it was written by Mr. Leverich. The writing is cramped, small, and much abbreviated; signs also are used for small familiar words; so much so that I could not define entirely a single line. The whole consists of one or two remarks or observations upon each verse, chapter by chapter; each remark comprehended in four or five words. For instance: 'God's hatred of Idolatry.' 'Example

of veracity in Eli admitting defense of Hannah.' 'Example of Humility'. Occasionally I see a reference to the New Testament, and also to other parts of the Old. With some study, the whole could easily be made out, after the signs and abbreviations were mastered. I suppose the author was simply jotting down his thoughts on each verse as he read, for matter and illustration in sermonizing. After his death the book was used as a volume of town records, with which its remaining pages, several hundred in all, are filled."²¹²

The work was bound by the Newtown Town Clerk in 1881. The binding contains the following reference. "Remains of Ancient Newtown. Part of the Record Book presented by the Leverich Family, containing the scriptural notes and reading of the Rev. William Leverich. As these leaves had come apart from the old book, I thought it better to bind together under cover by themselves. [signed] William O'Gorman, Town Clerk, Newtown, November 5, 1881."²¹³ In the late 1970's, at least a portion of the above referenced work was located in the Historical Documents Collection of Queens College, City University of New York, and was examined by this writer. The library catalog described the work as follows: "86 parchment pages, 34 cm x 20 cm, longhand, ink. Commentary on scriptural passages, organized by chapter and verse, in English, with Greek and Hebrew references, tentative dating from the 1640's." In an October 2001 telephone conversation with Dr. Leo Hershkowitz of Queens College, it was learned that the college's historical documents collection was closed down in the mid 1980's, and the collection dispersed to various other archival repositories. In a subsequent telephone conversation with William Asadorian of the Queens Borough Public Library, it was learned that the above document had been transferred to the New York City Municipal Archives in Manhattan, since the document had been included as part of the Newtown Town Records.

Tom Leverich examined and photographed the document at the Municipal Archives on January 11, 2002 and again on August 16, 2004. The descriptions of Mr. Riker and Dr. Knox are quite accurate. The volume now consists of 84 pages (42 leaves written on both sides) and is designated on the accession record at the Municipal Archives as Book # 286A of the Newtown Town Records. Book # 286 of the Town Records appears to have been recorded on blank pages taken from William Leverich's manuscript, and the pages still show William's subjects, written upside down at the bottom of each page. A comparison of the handwriting between the scriptural commentary and Book #286 of the town records clearly demonstrates this unusual phenomenon. It appears that William had planned out a larger work, annotating blank pages with "subjects", but never completed it. After his death, the town clerk apparently used the blank pages, inverted, for the town records. Although the condition of the manuscript is poor, it can be handled with extreme care. The script is legible in parts, but with significant effort. The manuscript is also available from the Family History Library, Film Number 484027.²¹⁴

The title page of James Riker's *Annals of Newtown* (1852) and the title page of Frederick Freeman's *History of Cape Cod* (1858) quote Rev William Leverich: "The benefits of God are to be kept in fresh memoray and propagated to posterity." The quote is from Williams "Scriptural Commentary", his observation regarding Joshua 3..6.7.8.9.21.^{215,216,217}

Writing about 1698, Cotton Mather in his work *Magnalia Christi American* "The Third Book, in Four Parts, containing the lives of near fifty divines considerable in the Churches of New England ... The First Clasis. It shall be of such as were in the actual exercise of their ministry when they left England, and were the instruments of bringing the gospel into this wilderness, and of settling churches here according to the order of the gospel. Our first Good Men ... Mr. Leverick of Sandwich." William included in list of 77 in "first classis".²¹⁸

An article in the *New York Times Magazine* 31 May 1936 discusses a desk allegedly owned by Rev. William Leverich. "Antiques of Long Island. Heirlooms that Have been in the Same Family for Generations are Seen in a Tercentenary Exhibition in Nassau County. Seldom is there a public opportunity to see pieces that are held in such special regard. The loan exhibition of antiques at the Nassau County police headquarters is therefore an event of prime interest ... it is part of the Nassau County celebration of the 300 anniversary of the first white settlement on Long Island ... Of European Dutch characteristics and origin is one of the oldest pieces in the exhibition, a desk brought from England in 1638 by William Leverich, one of the purchasers of the Oyster Bay district from the Mattinecock Indians." Contemporary efforts to track this item have been unsuccessful.²¹⁹

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