

The History
of the
Westhampton
Presbyterian Church
1742 - 1976



My House Shall Be a House of Prayer

Luke 19:45

20 March 1983

MINISTERS
of the
WESTHAMPTON PRESBYTERIAN CHURCH

1748 - 1750	Nehemiah Greenman
1754 - 1763	Abner Reeve
1765 - 1772	Thomas Paine
1773 - 1786	Joseph Avery
1787 - 1796	Thomas Russell
1797 - 1801	Herman Daggett
1804 - 1807	Nathaniel Reeve
1812 - 1828	Abraham Luce
1830 - 1834	John R. Mosier
1834 - 1835	John Stocker
1836 - 1837	Sylvester Woodbridge, Jr.
1839 - 1841	Samuel Kellogg
1842 - 1848	Sylvester Woodbridge, Sr.
1849 - 1885	William B. Reeve
1885 - 1890	Henry Schlosser
1890 - 1901	Egbert C. Lawrence
1902 - 1904	Lansing Van Schoonhoven
1905 - 1939	Thomas Coyle
1939 - 1943	Glover Alexander Leitch
1944 - 1951	A. Ray Lewis
1951 - 1958	John H. Hendrickson
1958 - 1971	Frederick M. Homrighouse
1971 - 1984	Thomas C. Truscott

(Jan 31)

*[A few of the early dates are uncertain
in the records of the church]*

INTRODUCTION

As we celebrate the 200th anniversary of our nation as a political entity, what more meaningful way to honor this time than to undertake a project on the history of our church — to make concrete the ways in which our forefathers gave witness to their faith in the community of Catchaponack (Ketchabonack), the Indian name for Westhampton, “where large roots grow”. The purpose of this history is to answer questions about the past in order to illumine the present, to discover how the vision and dreams of those who came before us have shaped our lives as church people.

This little booklet does not pretend to be exhaustive in its coverage or scholarly in its approach. In the interest of readability, footnotes and credits have been omitted, but for those interested in documentation, the notes and material from the research are on file in the Westhampton Presbyterian Church office. Our sources are the books listed in the bibliography; minutes of the Presbytery, Session, and Trustees; village and town records; newspaper clippings; letters; and copies of the church newsletter, **Tidings**. We are grateful for the assistance given by Samuel B. Cross, Westhampton Beach Village Historian, to church members and friends who gave us information in interviews, to Mrs. William Lashley for typing the manuscript, and to Mrs. Henry Joseph for editing it. We have attempted to be as accurate as possible within the limitations placed upon us by time, by the discrepancies in spelling and dates, and by the illegibility of some of the earlier records. Occasionally we have had to be arbitrary in making choices. We trust that this will in no way detract from our justifiable pride in the rich religious heritage of the Westhampton Presbyterian Church.

Mabel Anderson
Dorothy Lindgren

Chapter I

FAITH OF OUR FATHERS

To understand better the faith of our fathers, we need to know a little about the times in which they lived, the problems and tasks they faced as the church grew and developed. In a way, this growth has closely paralleled the growth of our nation, and the significant events in American history have affected it and are reflected in its story. In the year 1640, forty settlers from Lynn, Massachusetts, landed on Peconic Bay not far from the present village of Southampton. It is believed that they came in search of a more favorable climate, fertile soil, game and fish, and grazing places for their cattle. Little is known of those first years. We do know, however, that in 1645 they built their first prison and that even before this they made frequent use of the whipping post and stocks. It was not long before a group of these ventured to Catchaponack, which was for the most part a vast wilderness of Indian trails. Some good land was found, however, and this was divided into lots which were quickly sold. One of the most serious problems faced by these early settlers was the presence of wild animals, especially packs of wolves which roamed the area.

The people in Catchaponack had little contact with the Dutch who had settled New York City. Until 1800, when roads were built between the two places, all communication was by boat. The exception was the post rider who started making regular trips to Brooklyn in 1765. Shortly after this, the first stage coach delivered mail to Westhampton, leaving it at a house at Beaver Dam. The recipients of mail paid the postage which was quite expensive, making the expression "think of me often but write to me seldom" popular.

This peaceful life was shattered in 1775 when the American Revolutionary War began. After George Washington was defeated in the Battle of Long Island in 1776, the eastern end was cut off from the rest of the war and remained securely in the hands of the British. The settlers wanted to feel that they were a part of the Revolution, however, and drew up their own declaration of independence, which was signed by everyone over the age of sixteen, except two persons. Under threat of execution, they were later forced to retract this and pledge their allegiance to the British. Soldiers were quartered in homes and horses were stabled in churches (except for the Church of England), but for the most part the Westhampton people were not seriously affected by the war. The financial records of the church do suddenly begin to appear in dollars and cents rather than in pounds and shillings.

Weather records were kept faithfully and are of interest. Most of the time the climate was favorable and the people were able to provide for their needs. There were several difficult periods, however. In 1762, it did

not rain from May to November. In 1816, it froze at some time during each month of the year and it was known as the year with no summer. In 1885 and 1917, the winters were bitterly cold and the ocean was frozen solid for several feet from the shore. These climatic irregularities created hardships.

Most of the social activities of these early settlers centered around the church, where weddings, funerals, quilting parties, and picnics brought them together. Morning worship services were long — often as much as three hours. After a brief period for lunch, the worshippers returned for afternoon services which were equally lengthy.

The very first churches on eastern Long Island were independent. Although they practiced some forms and rituals associated with Congregationalism, there was no organized union between them and they seem to have had no formal denominational connection. Their ministers were supported by the towns in which they officiated. Their salaries ranged from forty to seventy dollars a month, and they were provided with a house and land. However, all the churches that were organized during the first half century of settlement eventually became Presbyterian. The Church of England did not find as auspicious a field here during the colonial period as it did in other sections of the colonies. One of its adherents declared in 1704, "In Suffolk County, in the east end of Long Island, there is neither a Church of England minister nor any provision made for one by law, the people generally being Independents, and upheld in their separation by New England emissaries." The first churches of that denomination were established near the middle of that century.

It is difficult to trace the origin and progress of the Parish of Catchaponack, as its early history is combined with that of the whole region extending from Quogue to Fireplace (South Haven). Moriches appears to be the center. Records indicate that on April 6, 1742, the Town of Southampton granted thirteen acres of land to the Parish of Catchaponack at "Bushy Neck", Beaverdam River (near the cemetery on Montauk Highway), "for a parsonage for ye use of a gospel Presbyterian minister". This site stood in the midst of a pine forest on a substratum of deep sand with only two or three houses in sight and almost without a vestige of cultivation in view. A grist mill, the oldest flour milling establishment in New York State, had been built here about 1696 by John Parker. This was later taken down and removed to Riverhead where it was reassembled at the site.

During the years immediately following 1742, services were somewhat irregular and usually performed by itinerant preachers. Members came from Speonk on the west and Quogue on the east, calling themselves the "Congregation of the Western Meeting House" (implying a reference to Southampton), at Beaverdam. Since the church building was not completed until about 1750, the simple religious meetings were probably held in homes. The church was undoubtedly a small frame building, lacking everything but the barest essentials. There was a "warming house"

nearby where parishioners warmed themselves and replenished the hot coals in their foot warmers before the meeting began.

Nehemiah Greenman, a graduate of Yale College, has been considered the first "settled" pastor at the Catchaponack parish. He was appointed to preach at Moriches October 20, 1748, after having been licensed by the Suffolk Presbytery. It is probable that he had preaching responsibilities at Catchaponack and Fireplace from 1748 to 1750, although his residence seems to have been in Moriches. His health was "feeble", however, and his labors were not acceptable to the congregation. After he was released, he left Long Island and settled subsequently within the boundaries of the Philadelphia Presbytery. He was succeeded by Abner Reeve, whose ministry dates from 1754 to 1763, although these dates, like several of the early dates, are uncertain.

Much is recorded about Mr. Reeve's drinking problem. Prime, in his book, says, "It is an ungrateful task to record such instances of ministerial defection and degradation, but historical truth demands it, and the example of holy writ warrants the recitatives of ensamples, of which there is need, even in this advanced period of the temperance reformation, to warn ministers and others of their danger from that mighty destroyer, which has slain more than plague, pestilence or famine." It seems that his wife, Mary Topping, died in 1747 at the early age of thirty-three when he was serving as minister in the old church at Nissequogue (Smithtown). Because of his excessive drinking following this loss, he had been suspended by the Presbytery, but he fought his problem and was reinstated. The ministers who gave him permission to preach at Moriches and Catchaponack felt that he had experienced a "saving change" and was very desirous of preaching the gospel to others, but on October 27, 1761, they received a complaint from the parish at Catchaponack of his "having fallen foully into the awful sin of drunkenness, and requested that they might be dismissed from his charge, and set off as a separate parish." Mr. Reeve freely and fully acknowledged the fact (as before he had done to his congregations severally) and also proposed to make satisfaction to the several churches and congregations within the Presbytery. His written confession was ordered to be publicly read in all the churches and congregations under the care of the Presbytery. The request of the people of Catchaponack for his dismissal was postponed, but his pastoral relation with that parish was dissolved in 1763. A year or two later he moved to Blooming Grove, Orange County, New York, transferring to the Presbytery of New York. In 1770, he moved to Brattleborough, Vermont, where he labored until within a short period of his death, which took place in 1795 when he was eighty-five years old. It is understood that for a number of years preceding his death, he conquered his "besetting sin". His son, Topping Reeve, was for many years a Chief Justice in Connecticut and the teacher of many noted men at his famous law school in Litchfield. He married the only daughter of the President of Princeton whose brother was Aaron Burr, the third vice-president of the United States.

CHAPTER II

HOW FIRM A FOUNDATION

At the beginning of Mr. Reeve's term of ministry, John Brewster and John Jessup had requested the Suffolk Presbytery to organize the Catchaponack parish as a Presbyterian Church. Their petition was approved on November 6, 1755 — the date which was to be used henceforth in the celebration of anniversaries. The people were charged "to walk in the faith and fellowship of the Gospel, one with another." Thus, November 6, 1755, was for the little congregation at Beaver Dam the "day of arrival". The following are the minutes of that Presbytery meeting, so far as they concern the organization of the Westhampton Presbyterian Church: "A number of persons, who had been members of various Churches of Christ elsewhere, producing sufficient testimonials of their good standing in, and regular dismissal from the churches to which they did respectively belong, in order to their being incorporated into a particular, visible church, and subjected to the pastoral watch and care of Mr. Abner Reeve, upon his ordination, as a member of this Presbytery — Mr. Prime, presiding, incorporated them into a particular visible church of Christ, under the inspection and jurisdiction of this Presbytery, by a solemn covenant-transaction, in which they engaged by the help of divine grace, to walk together, in the Faith and Fellowship of the Gospel, as members of one Body, under the inspection and government of this Presbytery. The Church being thus incorporated, and they, with the congregation, chusing Mr. Reeve for their pastor, enter'd upon the publick worship of god..."

There is again some confusion of dates regarding the time of the ministry of Thomas Paine in the Catchaponack Church. The records indicate that he was licensed by the Presbytery of Suffolk County in 1747, and directed to preach at Cutchogue, where he served as minister until 1766 when he died at the age of forty-three. The Westhampton Presbyterian Church has, however, verbatim a subscription list dated February 29, 1765, of thirty-five names resulting from the following exhortation: "Let us try once more to enjoy so valuable a blessing as a preached Gospel i.e. Let us see what we can raise toward settling Mr. Thomas Paine, and so everyone give what he thinks he can pay yearly." This is, incidentally, the earliest record of a plea for the financial support of the church. The amount of approximately thirty-one pounds was pledged. In December of the same year, another subscription list was made for the same purpose. This list contained the same thirty-five names plus eleven more with about the same amount of money pledged. It is believed, therefore, that Thomas Paine served this church between 1765 and 1772.

Between the years 1773 and 1796, Joseph Avery and Thomas Russell were ministers here. An interesting note about Mr. Avery is found in Helen Otis Lamont's book, **The Story of Shelter Island in the Revolution**, which says that he received handkerchiefs, wheat, a book of psalms and hymns and a box of wafers by subscription for his preaching a year, alternately between Shelter Island and Sag Harbor. The book states further that "January 25th, 1773, whereas the western part of Southampton or parrish of Catchaponack, being destitute of a preached Gospel, have thought proper to give Mr. Joseph Avery a call to preach with us, hoping that our condition may be considered and proposals accepted. And for the Incouragement and support of said Mr. Avery the subscribers hereof do oblige themselves to pay to the said Mr. Avery the sum of forty pounds. And the use of our parsonage, that is to say, Thirty pounds in money, and ten pounds in labour as gitting of Hay, or such labour as may be most needful, each subscriber doing his proportion of labour."

Several significant events took place during the period of the ministries of Mr. Paine, Mr. Avery, and Mr. Russell. In 1763, the year Mr. Reeve left the parish, a time when it was being serviced by supply pastors, the Westhampton Presbyterian Church became a separate and distinct parish. In 1764, eastern Long Island was swept by one of several religious revivals and many converts were made. In 1771, the records of the Trustees of the Town of Southampton indicate that the people of the westward parish should have the plot of land on which the meeting house stood and also a plot of ground for a "Burying yard" near the meeting house and another plot for a school house. This tract of land, east of the river and south of the before-mentioned mill, contained one hundred acres. It was also voted by these Trustees that the "People of the Westward Parish may and shall have the priviledge of the Timbor that is Standing or groing on that tract of land lying back of their Meeting house that is from the Mill Pond Eastward twelve pole east of the Meeting house and Running northward to the Old Road and of Equal breadth at the north end as at the South end to be for the use of School house and Meeting house and that no person or persons whatsoever shall Cut any timbor on said tract of Land Except it be for the Use of said Meeting house and School on penalty Eight Shilling pr. load for Every load so Cut contrarary to the true intent and meening of this Act."

The burying ground mentioned in these minutes where the "rude forefathers of the hamlet sleep" has several tombstones with inscriptions perpetuating the memories of some of the earliest settlers:

"In Memory of Elisha Howell, Jr., who died Sept. ye 8th 1754 in ye 17th year of his age"

"In Memory of Stephen Jagger, Esq., who died April 10 1796 in the 77th year of his age Be not slothful, but followers of them who by faith and patience inherit the promises"

"In Memory of Ephraim Halsey, who died August 20th 1764, aged 71 years"

"In Memory of Cornelius Halsey, who died April 19 1782, in the 61 year of his age"

In this cemetery stands the monument erected by public subscription in 1866 to the memory of the soldiers from Westhampton who fought and fell in the struggle to preserve the Constitution and crush the great rebellion. It is of brown stone, about sixteen feet in height, and bears the following inscription: "West Hampton's tribute to the patriotism and bravery of her sons who in the war for the preservation of the Union heroically fought and honorably fell." "Cap. Franklin B. Hallock, Serg't. Cyrus D. Tuthill, Corp. Hiram H. Wines, Reeves H. Havens, Timothy W. Robinson, Thomas M. Smith, Edward Stephens, James E. Griffing, Henry S. Raynor."

The minutes of the Session meeting of April, 1794, mention the renting of the parsonage "farm" to the highest bidder with restrictions as follows: "to cut no green sticks except for farming that of pine to carry off no hay nor Dung to place only the - - - - ground and garden and give it up on reasonable terms if we settle a minister and give security if Required." In April, 1796, it was "Voted that the point of the Parsonage Should be plowed to be hired out for Two Crops by the Acre beginning at the west side. At Sd. Meeting it was agreed upon that the Parsonage Neck Should be Hired out all Except the Corn Ground at the point and the purchaser Shall be under Restrictions No Green Timber to be Cut Except for the maintaining the fence and the hay that is Mowed on the Neck to be Used on the place or Sd. Neck. All the Meadow below the lower fence at the Point is to be Mowed not pastured." Minutes of later meetings mention the hiring out of the parsonage and the land until, on April 1, 1811, it was voted "to sell the parsonage Farm for the benefit of the parish".

At the September, 1797, meeting, it was recommended "That Mr. Herman Daggett be invited to take the pastoral charge of this Church and congregation, and to Settle amongst Us in the work of the ministry. And whereas we deem it the duty of a people who call a gospel minister to settle and labour amongst them, to make such provisions for his Support and maintenance as that he may be as free as possible from worldly Concerns and embarrassments. That if Mr. Daggett will accept of our invitation and as long as he shall continue to be our minister he shall have the use of the parsonage house and lands and a Subscription of an hundred and Fifty Dollars Yearly which has been filled for the purpose. And in Case the Above Sum Subscribed shall be reduced, in consequence of the death, removal or inability of any of the subscribers and it cannot be made good in any other way, That at the end of five years, such deficiency shall be made good to Mr. Daggett by the remaining Subscribers and others who may be willing to join with them, each one paying in proportion to his Yearly Subscription."

The introduction to the subscription list describing the reasons for the financial support of the church is of special interest: "Taking into consideration the vast imports of a preached gospel amongst us and knowing that it is ordained of God that those who preach the gospel should live of the same, and being willing freely to communicate of our carnal things to those that do communicate spiritual things unto us, we promise to pay the sums afixed to our names" — the forerunner of the Every Member Canvass!

The Reverend Daggett accepted the invitation and ministered to the parish until 1801. Although dates again differ, it seems that he had graduated from Brown University in 1784, where during his second year, he became very interested in religion. Shortly after graduation, he became a theological student under a Dr. Emmons of Franklin, Massachusetts, a gentleman reputed to be very learned in his profession. Within a short time after Mr. Daggett became licensed, he visited Long Island with a view to being engaged as a preacher, believing that the climate here would prove more congenial to his health than that of New England. He supplied the Presbyterian congregation at Southold for a year, after which he became pastor at Southampton. During this time, he married Sarah, daughter of Colonel Matthewson, a respectable and wealthy citizen of Providence, Rhode Island. She was a lady of fine accomplishments and most exemplary character. They had no children.

Mr. Daggett resigned his charge at Southampton in 1796 and was almost immediately called to the pastoral care of the church at Westhampton. During the eighteen years of his residence on Long Island, in each of the charges with which he was connected, he enjoyed a large measure of public respect and was held in high esteem by his brethren in the ministry. Religion was still a grim business in the 18th century, and he seemed to have the approved behavior for the minister of those times. It is said that he was a man of undoubted talent — "a scholar, circumspect, social and cheerful BUT was never known to laugh." His thesis for his Master's degree was the first book published on Long Island by the first publisher, David Frothingham.

In matter of theology, Mr. Daggett was a hair-splitter. He did not accept the invitation to remain at Southold because of his views on the Half-Way Covenant. His refusal to accept this covenant led to difficulties in Southampton. It is a matter of record in the history of the New England churches that a Synod assembled in Boston in 1662 sanctioned the practice of administering baptism to the children of those parents who were themselves baptized persons, upon their "owning the covenant," as it was called, without any pretensions to personal piety, and with the full understanding that they might live in the habitual neglect of the other special ordinance. It was said that under this principle, a man might stand "One foot within the church's pale, and t'other out of doore". Mr. Daggett, although not the first, was among the first ministers of the Long

Island Presbytery to resist this principle. It has been for many years now banished from the Presbyterian churches of Long Island.

Mr. Daggett died in 1832 after a long and distinguished career. He had ministered to several parishes on Long Island and in other places in New York State. He became head of a Foreign Mission School in Cornwall, Connecticut, where his task was to harmonize and instruct youth of all ages and of many races. A final tribute to him may be found in Prime's book: "Having gone to his reward it is proper to state his character, which may be expressed in a few words, though it is worthy of a column. Mr. Daggett was a man of sterling talents, respectable acquirements and peculiar excellence of character. To all his other attainments as a scholar, he added singular neatness and an exact systematic arrangement of all his various duties. He was remarkably dignified in his manners and circumspect in his deportment. Though social in his habits and cheerful in his intercourse with others, always presenting a pleasant countenance, he was never known to laugh. His Christian circumspection, and his characteristic excellence as a minister, were comprehensively expressed by one of his brethren in a single line 'Brother Daggett is just a fit man to preach to ministers'."

The Session minutes of January 17, 1804, state that the members took action "to subscribe a certain sum of money as a present to the Reverend Nathaniel Reeve to Defray his expenses on his journey to us." Since Mr. Reeve was not installed until 1804, it is assumed that the church was served by supply ministers during the interim. Mr. Reeve was a native of Mattituck and although not liberally educated (according to Prime), he had been licensed to preach in 1791. He had attended Yale College until his studies were interrupted by the Revolutionary War, during which he served in Washington's army. After the war he returned to college, but ill health prevented him from completing his college course. He became interested in medicine — probably because of his own poor health — and spent some time studying it. When his health improved, he turned his attention to theology. After his ordination, however, he fell into a "gloomy state of mind" and left Long Island. For several years, he buried himself from the knowledge of all his friends in one of the southern states. He was aroused by the great religious excitement that pervaded the southwestern section of the country about the beginning of the 19th century and returned to Long Island to become pastor of the Westhampton Presbyterian Church. He not only entered upon his pastoral duties with all the ardor of a new convert, but devoted much of his time to "itinerating", exhorting his ministerial brethren to awake to duty and warning sinners "to flee from the wrath to come". He began to lose support since there were some things that induced the most judicious ministers to suppose that his zeal was not, in all cases, "according to knowledge". He was dismissed in 1807 and moved to Deerfield, New Jersey, where he remained for ten years. In 1817, he returned once again to Long Island and became

a stated supply for his native village of Mattituck. His health failed, and he was "laid aside from active labour". But to the honor of the congregation, "he was not wickedly and ungratefully abandoned, but lived in the parsonage, had the avails of the funds; and his relatives and other benevolent persons that he and his family were provided for."

Here, again, there is a gap — this time of five years — before the services of the Reverend Abraham Luce were obtained. During this time, the Session minutes indicate that on March 21, 1809, it was "voted to give Mr. Ezra Hayns a call to preach the gospel to us. When he is at liberty from the Oysterpond." It was also voted "to Rais seventy dollars a year for Mr. Hayns together with the privilage of the parsonage and get his firewood for him." The members of the parish were not inactive during these years when there was no regular pastor. The records of April 20, 1809, indicate that they "Voted to Hire out the parsonage Land and Buildings in the Following Manner — South Lot of Meadow Grass-Nathaniel Corwin; North Lot of Do-Thomas Rogers." Also it was "Voted to hire out the House and Gardin with fire wood for one Fire to be of Dead and Dry Wood and nothing else. To William Dayton Voted to hire out two acres of Ground Westward of the Parsonage for a Crop of Corn and Rye with Half of the Dung to Each Acre to be fenced with pine poles and Brush." Further, it was voted that the Committee put a new roof on the meeting house. On October 18, 1809, the records say "Hiring Mr. Emerson Foster to preach to us as it was also Voted to have him two months. At the rate we hired him the two preceeding months."

The first mention of the Reverend Abraham Luce in the records of the Session appears in the minutes of April 12, 1813, when it was "also agreed to give Mr. Abm. Luce Junr. A call to preach to us at Beaverdam and for his support to give him 300 Dollars and his Firewood as long as he is our regular preacher." He seems to have been a regular preacher until 1820. Thereafter, the minutes of June 19, 1821, April, 1822, May 15, 1823, and May 24, 1827, mention rehiring him. The terms of this last employment required him to "attend Fasts and Thanksgiving and Funerals if Sent for"

Mr. Luce seems to have been a forceful man who easily won followers. He lived on his own farm in Northville, ministering part of the time to Mattituck and driving "through summer's sands and winter's snows" to take care of his widespread parish. He was held in high esteem, especially by the people of Mattituck whom he eventually served full time. He was considered somewhat of a pioneer in Westhampton, as a letter written October 6, 1820, by Jabez Foster gives us a vivid and personal glimpse into his spirit: "I will now inform you of what Mr. Luce has introduced into our parish this summer past, it is Bible classes and Sabbath schools. There are three classes at Quagg (Quogue), one at Ceachabonack and one at Speonk. Myself and sisters are members of the class at Quagg. We have books with questions in them out of the Bible in which we search for the answers. Mr. Luce meets with each class every third sabbath and after

evening meeting he puts out the questions and we give our answers. Myself and Millicent are two of the teachers in the one at Beaverdam, the school at O.B. and Beaverdam begin at 8 o'clock A.M. and are out at meeting time; those in Quagg and Speonk are longer."

It should be noted here that the words of Christ, "Go Ye, therefore and teach," were obeyed. For many years, the church continued to operate two Sunday schools, meeting in the Union Chapel in Westhampton Beach (then located near where the present Westhampton Beach Library stands) and in the Quogue Chapel. Elders Erastus Post, Squire Griffin, Charles Baldwin, and James Fraser were for long years faithful workers in the Sunday school in Quogue, while at the school in Westhampton Beach there were Elders Hubert Stevens, Joseph T. Stevens, Thomas H. Stevens, and Miss Augusta Meeker.

Mr. Luce is buried in Jamesport. On his tombstone, which stands on the highest ground in the cemetery, these words are carved, quoted from a sermon he delivered before the Presbytery of Long Island in 1840: "I hope for salvation by grace through the atoning blood of Christ. I know no other way; I desire no other." This is a fitting inscription to sum up the faith and hope of a dedicated minister of the changeless Gospel and a man of solid, rugged character.

Little is known about the next two pastors, the Reverend John Mosier and the Reverend John Stocker, who served the parish from 1830 to 1835. Here, again, we must look to minutes for information regarding the activities of the 120 members of the congregation during those years. On March 8, 1831, it was "Voted to take the Meeting House Down and with the timber and what will answer Rebuild a house." On May 16, 1831, it was decided "To devise measures for repairing or Building a Meeting House." It was also "Voted That a Subscription paper be circulated through this parish to raise \$1500 together with the avails of the old House to Build a House of Worship to be plaiced at a certain spot to be appointed by three Refferences hereby Elected viz. Revd. Mr. Beers, Revd. Mr. Frances and Revd. Mr. Pillsbury." The spot selected was between the Aspatuck and Quantuck Rivers, a neck of land called in the old records "Little Assup's Neck" or Quiogue. This site was originally owned by Daniel Halsey and Daniel Foster. The church was built at the head of the neck. Other references to the old building are found in later minutes which request the parishioners to "Assist in taiking down the House and Cart all the Lumber and Stone to the place where the House is to be Built," and mention is made of a loan of \$100 by Colonel David Williamson for the purchase of lumber. This loan was to be repaid when the old meeting house was sold. A parish meeting on February 16, 1832, took action as follows: "That Twenty five dollars over and above the amount agreed on by the Committee for the purpose of Building the new Meeting House to be paid to Co. David Williamson for extra Labour on Sd. House. Also Resolved that Hiram Foster be appointed Sexton to

attend to keeping the New Meeting House Clean and Locked and windows Shut. Also a Committee to obtain subscriptions for the purpose of Hireing Mr. John R. Mosier to preach to us for the year ensuing. Also Resolved that Mr. Oliver Post, Capt. Shepard Halsey and Mr. Cephas Jagger and Mr. Joseph Phillips be a committee for the purpose of procuring a Suitable Site to build a Parish House. Also Resolved that the Old Meeting House be sold at publick auction Reserving a sufficient quantity of the Boards and timber for the purpose of fencing the Burying ground where the House now stands." A meeting on April 6, 1832, gave the committee authorization to "procure Two Stones Suitable for door Steps and Also procure paint and see that the House is painted inside and finished outside and obtain money by Subscription Sufficient to accomplish Sd. business."

The first sermon was preached in the new meeting house January 8, 1832, with the text taken from Job XVI-22. The building was dedicated by the Reverend Daniel Beers of Southampton on January 20 of the same year. His sermon was based upon II Chronicles VII-15. It was written that "A protracted meeting was holden in this house, which commenced on the 31st of January, 1832, and continued for the space of ten days. During this Short, but consecrated Season, nearly thirty professed to find comfort by believing in Jesus, while as many more Seemed anxious for the Salvation of their Souls. Eternity alone will fully disclose the results of this meeting." The site of the old meeting house was abandoned, and in the course of a few years all marks of the foundation were obliterated.

The location of the new meeting house was more central and equally accessible to the members from Quogue, Westhampton, and Westhampton Beach. At that time, the country was open and the beach could be seen from the front entrance. The new building was designed along ecclesiastical lines and for many years was considered the only church edifice worthy of the name between Moriches and Southampton. There were high windows, galleries, a choir loft over the vestibule, and a high narrow pulpit. Some of the timbers from the old church were used. Although, as noted above, interest in having a parish house was indicated in 1832, it was several years before one was built.

In February, 1836, the Reverend Sylvester Woodbridge, Jr., was given a call "to settle with us". Mr. Woodbridge had been born in Sharon, Connecticut, and married a Westhampton girl, Mary Foster, the daughter of Cephas Foster. Although he remained as minister for only one year, there is quite a bit of information to be found concerning his career. He was considered a very eloquent speaker. Descended from a clerical ancestry both in England and America, his father was the Reverend Sylvester Woodbridge, Sr., of Westhampton. When the Reverend Woodbridge, Jr., left Westhampton in 1837, he went to Hempstead where he remained until 1849. During this time, he wrote a history of that church. He preached occasionally at Freeport which at that time had no

church building, making it necessary to hold services in the school house. Out of the organization then formed grew the present Presbyterian Church at Freeport.

The Reverend Samuel Kellogg was installed in 1839 with his new wife, Mary. His son, Samuel, was baptized in the Westhampton Church a year later. It was during this ministry that an interesting problem involving a Mr. X developed. The minutes record that in the year 1836, Mr. X had taken his dismissal from the Westhampton Church for the purpose of uniting with the Church of Christ in a nearby community. He had not, however, connected himself with any church and had, moreover, since his removal embraced the "dangerous heresy of Universalism", and manifested much hostility to the faith which he once professed. A resolution was passed directing the Moderator to address a letter to Mr. X, admonishing him of his error and the "inconsistency and danger of his course". Mr. X replied that he distinctly avowed his belief in the Doctrine that all mankind would be saved and expressed his perfect willingness to be excommunicated from the privileges of the church. The Session thereupon did its painful duty and excluded him from these privileges.

In February, 1839, the question of building a parish house was again raised and a paper was circulated through the parish for the purpose of raising \$1,000. It was also decided at this time to raise thirty-five dollars to fence the parsonage grounds. Funds were obtained to pay Jabez Foster for firewood and for taking care of the church and "lighting lamps and stove". Several benevolent causes were recommended by the Session in 1841 to be annually presented for collections in the church at stated times, namely: Education, Foreign Missions, Bible, Domestic Missions, and Seamen.

In the summer of 1841, the Reverend Sylvester Woodbridge, Sr., the father of Sylvester Woodbridge, Jr., who had preceded him as minister of the Westhampton Church, was engaged. He had been born in Southampton and was descended from a long line of ministers. He graduated from Wiliamstown, studied at Andover, and was ordained at the First Congregational Church in Greenfield, Massachusetts. Before coming to this area, he was assistant to the Reverend Dr. Mathews in New York City and in 1832 had assumed the leadership of the American Tract Society. He had travelled over much of the United States, visiting every important town from Maine to New Orleans. Several of his sons became clergymen.

The Reverend William B. Reeve commenced his labours as Stated Supply in 1849, but after twenty years he became the regular pastor and served in this capacity until 1885. His six children were baptized in the Westhampton Church. During his tenure the members who resided in Speonk were given permission to leave the parish and attend the new church to be organized in that place. A circular letter was sent from the Presbytery setting forth the importance of the pastoral relation in

comparison with supplies for the pulpit, possibly a mild reprimand concerning financial priorities. Other items of interest as gleaned from the Minutes include the decision to sell the Parish Land at Beaver Dam, to raise \$200 to paint and repair the Parsonage, to auction off the Janitor's office (which was sold to William Brewster for thirty-five dollars), to collect pew rents at five dollars a year, to appoint D. K. Halsey and G. O. Post to be a committee to look into finding a mechanic to rearrange the seats of the church. The Trustees' minutes of November, 1872, note that "in relation to selling the land at Beaver Dam five acres be retained for Cemetery purposes and one acre be retained for a School House lot." Mr. Reeve's salary was \$700 in 1883, and in 1885 he was given a vacation of two months. Several Session meetings dealt with the discussion of the state of religion in the church, leading one to speculate on what concerns and anxieties prompted them. It was decided in 1874 to "resuscitate" prayer meetings.

During this period the Presbyterian congregation built two chapels in Quogue for Sunday school and regular services, one in 1870 on Quogue Road at Quogue Lane, the other in 1877 on Jessup Avenue north of Montauk Highway. The Quogue Road chapel was replaced a few years later by the present structure at the corner of Beach Lane. The land on which the chapel was built was given to the congregation later, in 1972, by Samuel F. Herrick, John H. Herrick, Mrs. Nancy Hartwell, and Mrs. Margaret Shannon. Joseph P. Payne was instrumental in obtaining this gift.

The files of the village of Westhampton Beach mention that in October, 1875, the manse was moved from the site of the present manse to Woodbridge Lane and Alden Lane and owned by J. Russell Kiernan. These same files note that the "Trustees of the Parish of Westhampton sold to the Westhampton Cemetery Association for ten dollars about five acres of land", part of the plot which had been given to the Parish by the Town of Southampton in 1771.

According to the **Long Island Traveler** of February 1882, an organ "recently purchased by the Presbyterian Society (West Hampton) came just before the blockade and was placed in the Church on Wednesday of last week. On Sunday the congregation was much gratified by the new purchase. The organ is a Mason and Hamlin of very plain outward finish." It is not known to what blockade this reference is made. This organ was used until 1920.

CHAPTER III

BLEST BE THE TIE THAT BINDS

The church continued to grow and the bonds of fellowship strengthened. The Reverend Henry Schlosser arrived in December, 1885, and was installed May, 1886. Most of what we know about him must be taken from church records. At one church meeting, Mr. Schlosser asked the counsel of the Session "as to his horse". Decisions "not to touch choir matters at present but to have Mr. Halsey lead the singing and let matters take their course with the organ music," to give the "Quior a note of thanks for its efficient services," to appropriate \$5,000 for the improvement of the church building, to have "new cuishans" in the proposed new church, and to give gratitude and thanks to Miss Hattie Raynor as an organist — all appear in the records during the period of Mr. Schlosser's ministry. Further, it was recommended that the ventilation of the church be attended to, that a tablet be placed in memory of Dr. William B. Reeve, and that the background of the tablet be of antique oak. The Trustees were authorized to put up a headstone at the grave of Dr. Reeve, the only minister buried in the cemetery behind the church. Mr. Schlosser requested a leave of absence in 1889 because of his voice, and at the annual meeting in April, 1890, he requested a "dissolution of his Pastoral relation; a bronchial ailment requires his separating and rest." This request was granted with reluctance. It was felt that his labors for four years as pastor had been attended "with signal success in the erection of a beautiful church edifice", and that he had labored with zeal and perseverance. He had lived to see his work completed and with his people to enjoy the comforts and pleasures of meeting in it. The congregation wished him well and the relationship was severed January 1890. The building referred to is the present church, completed in 1888 on the same site as the 1832 building, featuring characteristics of the architecture of that period. At first, it was painted a gloomy grey color, but later its appearance was improved by changing it to white. The earlier building had been moved and converted into a boarding house.

In June, 1890, the Reverend Egbert C. Lawrence was called as "Stated Supply for four months." He was later duly installed as pastor of the parish, remaining until 1901. A native of Onondaga County of upstate New York, descended from a long line of illustrious ancestors, he was educated at Union College in Schenectady from which institution he was graduated with highest honors. After a year as professor in Mechanicsville Academy, he attended Princeton Theological Seminary and after completing the course of study there, did post-graduate work at the Auburn Theological Seminary. Evidently he earned his doctorate there since he is mentioned by that title in the Session minutes. He served as

pastor of the Grace Presbyterian Church in Brooklyn, the Presbyterian Church in Mt. Vernon, Oneida County, the Second Reformed Church in Schenectady, and the Reformed Church at Thousand Islands. He was considered a fluent writer, contributing to the **New York Observer**, **The Christian Intelligencer**, and **The Christian at Work**. He helped publish the keys for Dr. Thompson's **Algebra and Arithmetic**, and published his own **Historical Recreations**. During his pastorate at Westhampton, it is said that the church enjoyed great prosperity. A "handsome" parsonage was built, at first using money from a legacy left by Mrs. Raynor, but later when it was decided to hold this legacy as a permanent fund, the necessary money was borrowed.

During this period, the parish was evidently proud of its record in the cause of foreign missions. Several references can be found in the minutes. One states that a resolution was passed to hold a monthly concert or missionary service one Sabbath evening in each month of the year. Another specifies that one-tenth of each collection be given to the cause of foreign missions.

The Reverend Lansing Van Schoonhoven served the church from 1902 until his death, December 27, 1904. There is no information about his background and education. The Session minutes state that during his ministry a request was received from a Reverend M. H. Fishburn "that the pulpit of the Church be opened to a discussion of the work of the American Anti-Saloon League and collection at service be contributed to the League." This request was denied in view of the many special collections that had been taken recently. Organists at this time were Mrs. Carrie Hutchinson and Miss Sara E. Griffing, both of whom received fifty dollars in salary. One hundred fifty hymnals were donated by Miss Julia Foster and Miss Sally Foster.

In 1903, a Young People's Society was instituted at the conclusion of the Thanksgiving services. It had a charter membership of sixty young people and children.

During the year 1903, the parsonage lot was cleared of stumps and graded and seeded. The lawn, with its graceful drive, was beautified with shrubbery and flowers. A windmill was erected and the parsonage was supplied with running water and equipped with a "perfectly appointed" bathroom. The kitchen was supplied with a fine new range and the fireplace repaired. The records of April 18, 1904, show that the "Temporalities have been largely increased by the addition to the parsonage, of an annex, providing for laundry, china pantry, and cellar. These improvements have greatly relieved the domestic situation. The Church is not strong nor great, nor especially holy, but it is earnest, humble, hopeful and we trust, faithful to our calling of God in Christ Jesus." One other improvement — horse sheds were erected.

The number of services was increased during the months of July, August, and into September, the pastor preaching at Westhampton at 5

P.M. and at Quogue at 8 P.M. in addition to the morning services. An even-song service was held at Westhampton at 7:30 P.M. Mid-week services were held throughout the year at both Westhampton and at Quogue. The Reverend Lansing Van Schoonhoven must have been a very busy man and certainly earned his salary of \$1,200 a year.

The longest regular pastorate was that of the Reverend Thomas Coyle, who was minister from 1905 until 1939. The celebration of the 150th anniversary of the organization of the church took place during this period, with plans formulated by Elder Post. Friday, September 6, 1907, was designated as the time for the celebration which would continue until Sunday, September 8. On Friday afternoon the Women's Home And Foreign Missions was to be addressed. Dr. Henry Van Dyke or Dr. Francis L. Patton were names mentioned for the Friday morning address. Mr. Coyle would speak Sunday morning on the history of the parish. On Sunday afternoon the Sabbath School and Young People's Group would be addressed by Mr. Van Ogden Vogt, Secretary of Young People's Work for the Home Board. Elder Post and his committee further recommended that the Woman's Missionary Society and the Sabbath Schools arrange a program in cooperation with the Session. Most of these plans were followed and on Sunday, September 8, the Reverend Newell Dwight Hillis, D.D., pastor of Plymouth Church, Brooklyn, preached a sermon appropriate to the occasion from Daniel XI:32: "The people that do know their God shall do exploits." At the evening service, congratulatory messages were read from former pastors and pastors of neighboring churches. The Reverend H. I. Teller of the Presbyterian Church of Remsenburg spoke words of greeting on behalf of the local churches. The Reverend Charles E. Craven, pastor of the Presbyterian Church at Mattituck and Clerk of the Presbytery, brought greetings from the Long Island Presbytery and read a paper on "Presbyterianism on Long Island". Professor John Woodbridge Patton, of the Law School of the University of Pennsylvania, spoke of former times in the parish. It was indeed a time of grateful remembrance honoring those whose great faith and strong hands established the Church. The date used as the "first beginning" of the Church to establish the anniversary was 1755, the year the parish was incorporated as a Presbyterian Church.

In June, 1913, a committee was appointed to "devise a method of finding the present condition of the religious life of the families of the parish with reference to blessing at Table, Family Worship, and attendance of children at church as ordered by the last meeting of Presbytery, and especially of encouraging the same in our families."

Other happenings of note which took place during Mr. Coyle's stay in Westhampton include the adoption of a rotary system for the election of Elders, special offerings for the Chinese Famine Fund and for the starving and suffering in Syria and Armenia, and discussions of the New Era Movement. Mr. Coyle's wife, the former Martha Thompson, died in 1937. Mr. Coyle died in Troy, Ohio, in 1960. Both are buried in Quogue.

The Reverend Glover Alexander Leitch succeeded Mr. Coyle and was installed June 18, 1939. Biographical data was provided by Mr. Leitch for this history. He was born in Nevada, Iowa, in 1915, the son of a Presbyterian minister. He attended the public schools of Denison, Iowa, studied at Maryville College in Tennessee, and then attended Princeton Seminary from which he was graduated in 1939. He met his wife, Helen Chambers of East Orange, New Jersey, while at Maryville. Her father had been for many years the pastor of Kilburn Memorial Presbyterian Church, Newark, New Jersey. They had four children, two boys and two girls. Before coming to Westhampton, Mr. Leitch had been a student assistant in Plainfield, New Jersey. He was ordained by the Presbytery of Sioux City, Iowa, in 1939. During his pastorate at Westhampton, he served as Moderator of the Long Island Presbytery and as Clerk. In 1943, he left to become pastor of the First Presbyterian Church of Pitnam, New Jersey.

The Reverend A. Ray Lewis served as pastor from 1944 to 1951. During his tenure, the first section of the new Parish House was built, coinciding with the introduction of new curriculum materials published by the Presbyterian denomination and in effect a "new" Sunday School began then in new facilities, with new materials reflecting a new concept of the content and method of Sunday School teaching and with new leadership. Mr. Lewis left to become pastor of the North Presbyterian Church in Tonowanda, New York.

The Reverend John H. Hendrickson came to the Westhampton Presbyterian Church in 1951, after serving as pastor of the Westminster Presbyterian Church in Manchester, New Hampshire. His early years had been spent in Lawrenceville, New Jersey, where the family had lived for generations and where his father had taught school. His college career at Princeton University was interrupted by World War II, and he spent a year working for the Applied Physics Laboratory of Johns Hopkins University in the development of proximity fuses. Unhappy with being a part of weapons development, he joined the American Field Service and for fifteen months drove an ambulance in Italy, with a short period also in Belgium and Holland. At the conclusion of the war, he completed his education at Princeton and at Union Theological Seminary in New York and was ordained at Lawrenceville in May, 1948.

During the pastorate of Mr. Hendrickson at Westhampton, the 200th Anniversary of the Church was observed. The Sunday bulletin of the day of observance stated that the anniversary was celebrated "In grateful remembrance of our forefathers whose great faith and strong hands established this Church 1755-1955. Jesus Christ, the Same Yesterday and Today and Forever." The Reverend A. Ray Lewis and the Reverend Thomas Coyle returned to take part in these worship services.

A recent letter from Mr. Hendrickson mentions his recollections of some fascinating hours pouring over old historical records while he was at Westhampton. For example, the Session records of the 19th century show concern for and Session oversight of the morals of the members. One

interesting case was that of a woman charged with public drunkenness on the streets of Riverhead. The two Elders appointed to investigate this scandal reported that she was not drunk with alcohol as alleged, but rather that opium was responsible for her behavior. Accordingly, the case was dismissed — ironical in view of the fact that today we seem to be more concerned with drug abuse than with alcohol abuse.

A humorous incident recalled by Mr. Hendrickson from his reading of the early records concerned a minister who had come to this church as a bachelor. A woman with two marriageable daughters invited him frequently to meals. When he returned from his vacation with a newly acquired wife, he reciprocated in all innocence by inviting this woman and her daughters to the manse for dinner. While there, she found a book opened to a passage which reminded her of a recent sermon delivered by the minister. She thereupon charged him through the Session of "lifting" his sermons from other books. It would seem, however, that the charge, which was dismissed, reflected less the woman's zeal regarding the preaching than her dismay that he had looked elsewhere for a wife.

Mr. Hendrickson became pastor of the First Presbyterian Church in Levittown, New York, after leaving Westhampton. In 1965, he became Director of Continuing Education at Union Theological Seminary, a position which he holds today.

The Reverend Frederick M. Homrighouse, with his wife Elaine, joined the parish in 1958 and served until he retired in 1971. In 1966, he conceived the idea of a church newsletter, now called **Tidings**, to chronicle church events, to print reports of the various organizations, to alert the congregation to coming events, and to assist them in deepening fellowship by passing on items of personal interest. This newsletter has grown in the 10 years of its existence to a booklet of several pages. It is mailed each month to 350 members and friends.

During this period, Mrs. William Schultze became Director of Music and has been in this capacity for ten years. She succeeded Mrs. George Harrup who had been organist for many years. Under Mrs. Schultze's leadership, a Junior Choir was organized which contributes to the ministry of music on special occasions. Recently, reflecting the spirit of the times, she directed this choir in the cantata, "100% Chance of Rain," by Walter Horsely, a jazz cantata designed for young people which tells musically the story of Noah.

The Ruth Lawrence Wittmer Scholarship Fund was dedicated, the money from which helps young church members in need of financial aid to continue their education at institutions of higher learning.

Mr. Homrighouse organized study meetings to discuss social and economic problems of the day — such as the Civil Rights movement, Communication in Family Relations Disorders, the Urban Crisis, Off-Shore Drilling, and Wet Lands preservation.

The Hampton Council of Churches organized a Selective Service Counseling Center and with the growing interest in the ecumenical movement, sponsored several activities and services, including a choir which furnishes musical programs several times each year. Mrs. Homrighouse attended, as a delegate of the United Presbyterian Church in the United States, the World Council of Churches Assembly in Uppsala, Sweden. Mr. and Mrs. Homrighouse and their three children are remembered with affection by the congregation of the Westhampton Presbyterian Church.

CHAPTER IV

ONWARD THEN YE PEOPLE

The Reverend Thomas C. Truscott was installed in October, 1971, with the ceremonies conducted by the Commission of the Presbytery of Long Island. Mr. Truscott had spent most of his life in the Chicago area. He received the Bachelor of Arts degree from Simpson College in Indianola, Iowa, in 1962 and the Master of Divinity degree from McCormick Theological Seminary in Chicago in 1965. He had also studied at Augustana Hospital in Chicago and St. Andrews University, Glasgow, Scotland. He began his ministry September, 1965, as assistant minister, First Presbyterian Church, Chicago Heights, Illinois, with primary responsibilities for youth work and adult education. Immediately preceding his call to the Westhampton Church, he had been minister of the Church of the Cross, United Presbyterian, Hoffman Estates, Illinois. He participated in an exchange program with the minister of Queens Park High Parish Church in Glasgow, Scotland, in the summer of 1970. Mr. Truscott and his wife, Suzanne, have two daughters, Jennifer and Jillian. He has stated that his emphasis is on pastoral work — counseling, family life, and community relations. He is presently a member of the Board of Education of the Westhampton Beach Schools; Member, Board of Trustees Hampton's Hospital and Medical Center; active in Presbytery affairs.

Much has been accomplished in the five years of Mr. Truscott's leadership. The Geer Memorial Library, donated by Mr. and Mrs. William Parker in memory of Mrs. Parker's parents, and constructed as a wing on the northeast corner of the Parish House, was dedicated June 16, 1974. This attractive room has been used for musicales, the pre-school story hours sponsored by the Church School, the "Afternoon with Books" series, as well as by individuals for research and groups for meetings. A permanent Library Memorial Fund makes it possible to keep it well supplied with books and other types of reading materials. On Sunday, May 19, 1974, the newly-renovated Bailey Hall, provided primarily through a gift from Mrs. George O. Bailey in honor of her husband who had served the church as a Trustee and Elder, was dedicated. This large room is used as a recreation and meeting center for church and community people. It is equipped with a soda fountain, ping-pong and pool tables, and a music system. A pipe organ, designed specifically for the church sanctuary, replaced the organ which had been in use since the 1920's. This organ was donated by Mrs. William Gill in memory of her husband who had served the church as Elder, Trustee, and Treasurer. On July 4, 1976, the Quogue Chapel was rededicated at a special Bicentennial Service after being completely repaired and renovated. Outside the Geer

Library, an area was landscaped, providing a lovely view through the glass doors of the Library and a place for quiet reflection and meditation. This garden was a gift from Mrs. Clinton C. Griffith. Another major building improvement was the renovation and modernization of the kitchen in the Parish Hall, a project sponsored by the United Presbyterian Women.

A Schulmerick carillon given by Mrs. William Dillmeier in memory of her husband, Basil O'Connor, chimes the passing of each hour and occasionally plays the old hymns beloved for so many years by the worshippers.

In 1973 the ministry was expanded by the addition of the Reverend Paul T. Bahner to the church staff. His responsibilities have been centered around the area of pastoral calling, particularly among the shut-ins. Mr. Bahner had served the congregation previously as interim minister in 1971. He is Pastor Emeritus of the Deer Park Presbyterian Church, Deer Park, New York. His faithful services and those of his wife, Mary, have helped the church better fulfill its evangelism responsibilities.

The women of the church through their years of devoted service have always made a great contribution to the life and work of the church. In 1882 the Synod of New York, meeting in Utica, had appointed to the Committee on Home and Foreign Missions Mrs. Ephie Whitaker of Southold, Mrs. Hunting of Southampton, and Miss Mary Hubbard Howell of Quogue. These ladies held their first meeting at the home of Miss Hettie Hallock in Quogue and determined to form a Woman's Home and Foreign Missionary Society of the Presbytery of Long Island. The duty of the officers they elected was to organize auxiliary societies in each congregation of the Presbytery. This they proceeded to do.

In January, 1885, at the home of Mrs. John Howell in Westhampton, the women of the Westhampton Presbyterian Church parish organized themselves as "The Learners", but two years later changed their name to the "Women's Home and Foreign Missionary Society" as they were influenced by the Committee of the Presbytery. The organization begun then continues now, with a larger purpose, as the United Presbyterian Women. A group of young women, meanwhile, formed a separate organization, existing side by side with the older one, the Presbyterian League. For many years, until it was merged with the U. P. W., it performed some of the functions of the larger organization, such as providing flowers for the church, paying for babysitting services for church functions, and even for the church telephone bill. Funds were raised for these expenses by a Strawberry Festival and a Christmas Tea.

In the beginning, the Circles, the three divisions of the United Presbyterian Women, had numbers rather than names to identify them. They also at one time had mother and daughter teams as leaders, such as

Harriet Carman and Betty Rogers. The names first adopted for the Circles were Martha, Rebecca, and Lydia; but today they are known as Mary (morning), Anna (afternoon) and Elizabeth (evening). Charter members still living are Helen Culver, Florence Vail, Betty Rogers, and Elizabeth Warner.

The United Presbyterian Women, under the capable leadership in recent years of Sue Bachman, Dorothy Otis, Mildred Joseph, and, presently, Julia Brown, is a very active organization. It sponsors Semi-annual Rummage Sales, a Christmas Bazaar and Tea, an Antiques Show and Sale, and a Flea Market. Funds raised by these projects are used, among other things, to help orphans in foreign countries and to buy equipment for the church, manse, and Parish House. UNICEF is supported by the sale of Christmas cards, and glass frames are sent to New Eyes for the Needy. This organization assumes charge of Family Night suppers, after-church coffee hours, and special receptions. A group of women from the U. P. W. has met weekly for many years to sew and quilt. Among those who have the longest membership record in the sewing group are Florence Smith, Louise Hubbard, Helen Culver, Florence Vail, Mae Hook, Sybil Rogers, Elma Helms, and Ida Mathil.

The purpose of the United Presbyterian Women is as follows:
"Seeking to be obedient to God's call in Jesus Christ, we unite: to support the mission of the United Presbyterian Church in the U.S.A., to help one another to grow in Christian faith and understanding, and to act in Christian concern in the company of God's people everywhere."

These purposes are implemented by Study, Prayer, and Service. Truly, as the Bible says, "Woman that feareth the Lord she shall be praised."

Variously called a Sunday School, Sabbath School, and now the Church School, this important part of the church ministry, begun in 1820 by Mr. Luce, continues to flourish. Recently a room was redecorated as a crib nursery with Winnie-the-Pooh murals painted by Bebe and Lise Frielinghaus. This provides a comfortable, well-supervised and attractive setting for babies to stay while the parents attend the worship services. The time of Church School classes now coincides with the regular Sunday morning worship services, the young people coming to the general services at the beginning and leaving for their classes before the sermon. The curriculum has been revised and improved several times in keeping with the changing needs of today's children. Many persons have given of their time to staff the Church School, including Arthur M. Perry who was superintendent for many years, the present superintendent, Mrs. Richard Anderson, and others who have served as teachers. The present Church School is continuing in the same spirit of its early beginning 176 years ago.

Other Christian Education activities include the before-mentioned

pre-school story hour, the Adult Education series, a camping program, the Senior RAP group, and a Senior High drama class.

It seems fitting to mention here that improvement has been made in the maintaining of church records. A Historical Committee, consisting of Joseph P. Payne, Mrs. Augustin Hook, Mrs. Vernon Hann, and Mrs. Carl W. Lindgren, was created to put in order all records and documents. It is planned to place these on permanent file in the Presbyterian Historical Society in Pennsylvania, thus insuring their safe-keeping and availability. This Committee has also undertaken to make up a church index file of all its members, a file which may be of interest to genealogists for dates of births, baptisms, deaths, etc. A directory of all members and friends of the church is compiled and distributed every other year.

In conclusion, we pay tribute to the many faithful and dedicated persons who throughout the years have worked together to make the Westhampton Presbyterian Church a living and growing church. It has not been possible within these few pages to name all of them, but special recognition was given at the worship service May 16, 1976, to James Fraser who has been a member for sixty years and who worked conscientiously and loyally during that time. He represents well the type of person upon whom the success of our church depends. Other individuals who have been members for fifty years or more are: Edward H. Stevens, Nancy Wells Jessup Wilson, Dorothy Ocame Bullen, Evelyn Ocame Hill, Alice Hallock Tuthill, Helen Tuthill Wheeler, Blanche Leary Raynor, Lydia Raynor Hough, Luther B. Cook, Helen Rogers Culver, Florence Bell Vail, Louise Swezey Hubbard, Blanche Swezey Williams, Alice Howell Bishop, Wilbur Benjamin, Charlotte Stevens Rinne, Marianne Downing Speir, Ella Lind Timberlin, Julia Anna Ocame, Grace Rowley, Viola Hawkins, Alanson Rogers, Lillian E. Witt, Thomas Henry Stevens, Mabelle Stevens, Jessie Culver Winters.

As our church continues to advance and achieve in the last part of the 20th century, it recognizes the universal need for a deepened concern toward those human problems near at hand, and also toward those which in our time grow out of increasingly difficult national and international relationships. The Westhampton Presbyterian Church moves forward as a church not yet "triumphant", but as a band of Christians seeking to know and do their Saviour's will.

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