



# THE *FREE-HOLDER*

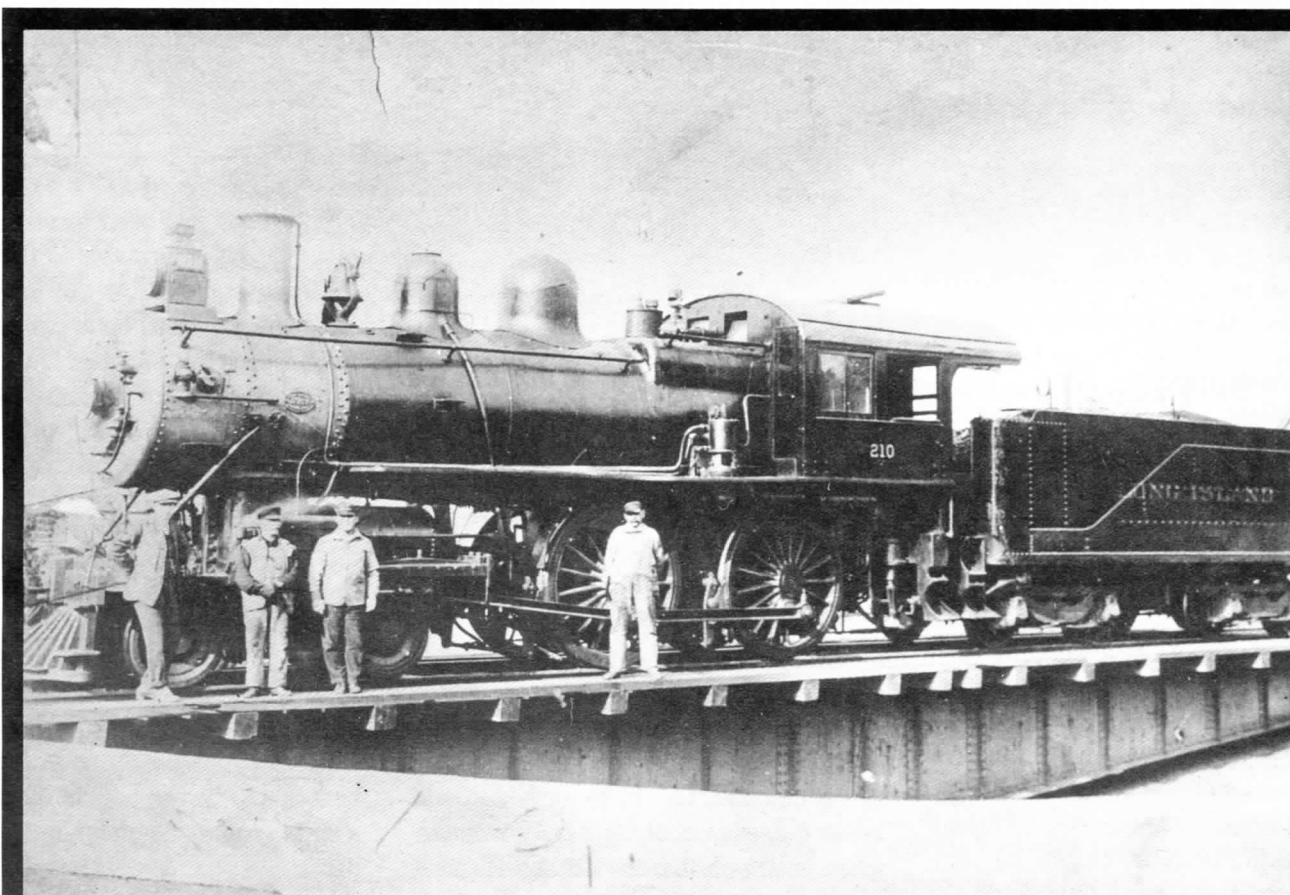
SPRING 1997    THE OYSTER BAY HISTORICAL SOCIETY    FOUNDED 1960

♦ OYSTER BAY  
BAND MUSIC

♦ FRANK  
BUCK'S  
JUNGLE CAMP OYSTER BAY, II

♦ CELTS IN  
COLONIAL

♦ SOCIETY  
GIVEN  
REICHMAN  
COLLECTION



WILL THIS SCENE BE REVIVED IN OYSTER BAY? SEE PAGE 9!

THE HISTORY MAGAZINE OF THE TOWN OF OYSTER BAY

## Editorial

We are saddened to relate the news that a friend and most ardent supporter of, and contributor to this magazine, Charles Reichman, has passed away. He was of invaluable assistance in putting *The Freeholder* together and he will be sorely missed. We would like to

thank Charlie's widow, Vera for the gift to the Society of his collection of antique tools and library (Please see related articles on pp. 9 and 13).

The Society is planning a series of special exhibits at assorted sites in Oyster Bay in the coming months which will showcase artifacts from this collection.

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### THE POST RIDER



To the Editor:

No doubt Noah Webster would have experienced pique at the substitution by the compositor of peak for peek in Charles Reichman's "Yesterday in Oyster Bay" (p.13) in the winter issue.

I only mention the matter because I

wanted to say how much I've appreciated *The Freeholder* out here in Indiana so far from my Long Island beginnings. I thought the Reichman piece about the compositor (p.3) was first rate and I enjoyed it thoroughly just as I have his many published pieces in a wide variety of periodicals over the years. You will know I am not faulting Mr. Reichman when I tell you that the *Oxford English*

## THE FREEHOLDER

of the

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Vol. 1 No. 4 Spring 1997

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Purpose: The Oyster Bay Historical Society was founded in 1960 with the express purpose of preserving the history of the Town of Oyster Bay.

The Society maintains a museum and research library in the Town-owned c.1720 Earle-Wightman House, 20 Summit Street, Oyster Bay.

Call (516) 922-5032 for more information.

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### ABOUT OUR FRONT COVER

Engine No. 210 has been turned around facing west on the turntable at the Oyster Bay railroad station. At the time, the turntable was powered by steam from the roundhouse nearby. Engineer Tom Rahilly is at right. See related story on p. 9.

Photo from collection of Edwin Rahilly.

*Dictionary* led him astray on the date of the introduction of "bodkin" as a printer's tool. They found the term with this meaning only as late as 1846. Had the editors of the OED looked more closely at Joseph Moxon's *Mechanick Exercises on the Whole Art of Printing* (1683) from which they frequently quoted, they would have found both a bodkin illustration and a short (and incomplete) description of its use.

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THE FREEHOLDER SPRING 1997

## BAND MUSIC IN OYSTER BAY

By Stephen Walker

The first known band musicians of Oyster Bay were Daniel Hopkins and William Wright. Inscribed in "A List of Militia foot under the Command of Captain David Laton of Oysterbay in Queens County, 1776" are the names Daniel Hopkins, Drummer and William Wright, Fifer ( *East Norwich Enterprise*, 10 October 1896).

For the 74th Anniversary of American Independence, on July 4th, 1850, after a prayer by the Rev. Marmaduke Earle, and a reading of the Declaration of Independence by William S. McCoun, there was "Music by the Band" at the exercises in Oyster

Bay's Academy Yard. In 1851 The *Long Islander* reported that the "Oyster Bay Brass Band" performed in Huntington for the Fourth of July celebration that year. The performance was appreciated so much that the band was engaged to play in Huntington again the following year.

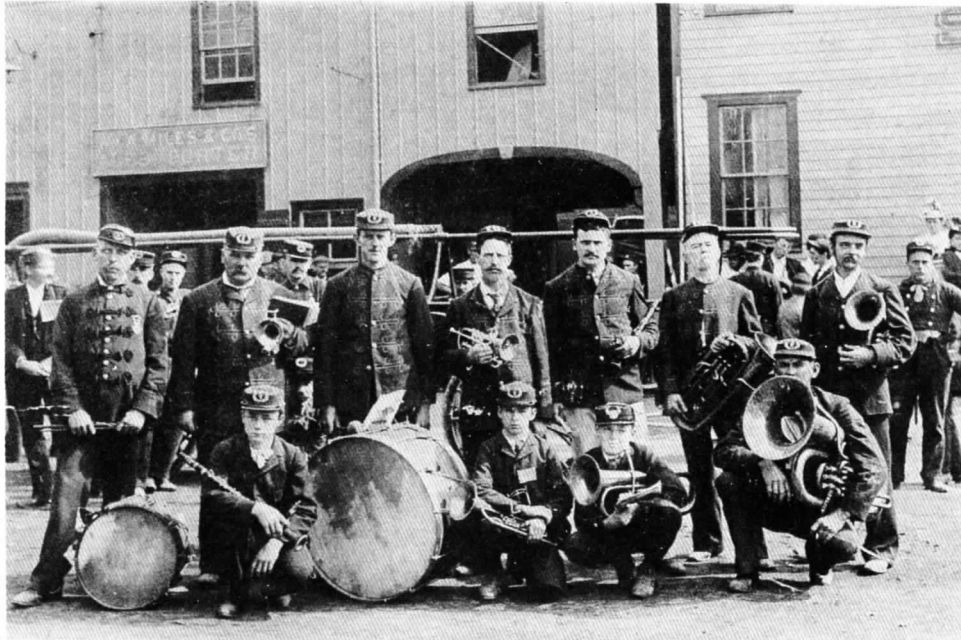
With its first issue (11 September 1880) the *East Norwich Enterprise* reported that "The Oyster Bay Brass Band have improved very much." Three issues later it reported on "the charming music discoursed by the

Oyster Bay Band" the evening of September 23rd. "Being in their way to Hicksville to fill an engagement ... the band serenaded our genial and enthusiastic neighbor, until the woods rang again with the reverberations of patriotic airs, which the meadows answered back in softer cadence, the echo of love's bounding strains."

As the Nineteenth Century drew to a close, Oyster Bay

"got off to a bad start, but when its members finally agreed as to what they were playing, blared enthusiastically!"

On September 15, 1902, President Roosevelt gave a reception for "Friends and Neighbors of Nassau County." The Oyster Bay Band stationed themselves at the railroad station to welcome visitors, then marched up with the procession to Sagamore Hill.



Six weeks later, on election eve, Oyster Bay gave its hometown President a reception himself, when he came home to cast his vote. This time the band didn't need to worry about

bandsmen geared up for as exciting a score of years (1898-1919) as any small town in America could wish for, the period when Theodore Roosevelt captivated our land.

In August of 1898, at the news of Col. Roosevelt's return from Cuba, the band assembled at the train station and gave him a hearty welcome. One month later they played again, at the Jubilee for the returning Rough Riders.

On the following Fourth of July, when Gov. Theodore Roosevelt spoke, the Band, according to Herman Hagedorn,

wrong notes, as fireworks blasted high over the bay, and a blacksmith gave an anvil salute with a sledge hammer every two and a half minutes. "Great was the racket!"

In June of 1903, the village yearned so to fete their native son that, when it became known that T.R. would attend the 250th Anniversary Celebration of the founding of Oyster Bay, two bands vied for the honor of welcoming the President, and Secret Service men had to pull the leaders of both bands together beforehand, and negotiate a truce

whereby "one would not play 'Dixie' while the other rendered 'The Star Spangled Banner.'"

In 1909, the Oyster Bay Band campaigned in earnest to have a permanent bandstand built in the center of town. Bandmaster Julius Blum spearheaded the drive, and took his concern to the Town Board. Despite the lighthearted response of George Fletcher, who created considerable laughter when he suggested that "there was already sufficient discord in the town without making preparations for making any more," monies were appropriated, and ground was broken on June 29th. Stephen J. Disbrow, a member of the band, designed the bandstand, and contractor Daniel Kraft constructed it. The cornerstone was laid on July 7th, with at least 300 people in attendance for the ceremony. At the close, three hearty cheers were given for the Townsend brothers, whose family had contributed the land for the park in which the new bandstand was to stand.

In June of 1910, Oyster Bay gave a tumultuous welcome to T.R. on his return from his year long expedition to Africa. The

world famous leader-turned private citizen noted how good it was "to see you all again and walk up behind the band."

With T.R.'s return to politics in 1912, the band went enthusiastically "Bull Moose." At Oyster Bay's Lyric Theatre (now the East Wing of the O.B. Town Hall) the Band played for the Progressive Party rally on September 3rd, and then T.R.'s election eve rally on November 4, 1912.

On April 4th, 1913, the band played outside Christ Church in Oyster Bay, for the new bride and groom, Ethel Roosevelt and Dr. Richard Derby. One newspaper reported that Col. Roosevelt himself arranged for the band's surprise serenade.

With the passing of T.R.'s era, and the conclusion of World War I, Oyster Bay's bandsmen reformed under a new aegis, the American Legion. The Quentin Roosevelt Post Band, led by Stephen J. Disbrow, and then Frank H. Doran, U.S.N., won several honors in parades and state music competitions over the next several years.

In 1932, in the desire to combine "band concert, park, and

seaside," a second, larger bandstand was built in Roosevelt Memorial Park near the water's edge. A series of Sunday evening summer concerts at the park were then instituted by the band.

In the 1940s, Donald N. Luckenbill started his 36 year tenure in the music department of the Oyster Bay-East Norwich Schools. After World War II, he revived adult band activity with the formation of the Oyster Bay Community Band. In 1950, the Community Band started a series of summer concerts on the lawn of Oyster Bay High School, a tradition which still continues today.

In 1980, the Theodore Roosevelt Association reconstructed the 1909 bandstand which had been demolished sometime in the 1940s. The new bandstand was dedicated to the memory of Ethel Roosevelt Derby and Leonard W. Hall. Soon after its completion, the Oyster Bay Community Band reorganized under the direction of its present conductor, Michael Iannicello.

*Below, the current  
Community Band*





## FRANK BUCK STOPPED HERE

By Arlene Goodenough

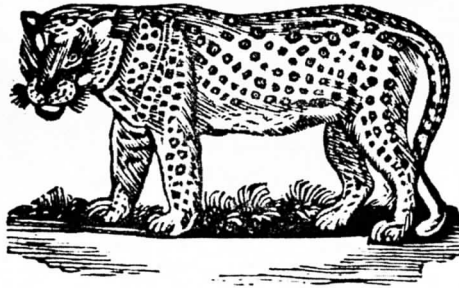
Readers of *The Freeholder* who were around in the 1930s will remember Frank Buck, the world famous wild animal dealer. He was only a young boy in Texas when he started trapping birds and snakes and making cages for them. His formal education stopped at seventh grade, his best subject being geography. Frank suffered from wanderlust and often dreamed of visiting far off exotic places.

When he was eighteen years old he left his poor but loving family and set out to make his fortune, hopping on freight trains around the West. He was tall, good looking, good company and quite able to defend himself with his fists if need be. Self confidence was never in short supply with Frank. He ended up in Chicago where he got a job as a bell boy in a very fashionable hotel. There he met Amy Leslie, a celebrated newspaper columnist who wrote about the theater. She was thirty-five years old and Frank was only twenty, but they fell in love and married. He got a better job in the music publishing business, and they lived happily together for several years. Then Frank won \$3,500.00 in a card game, enough, in 1911, to start him out, traveling the world collecting wild animals.

His first destination was Brazil, where he began his lifelong love affair with the jungle. Heat and humidity rarely bothered him. He learned how to deal with leeches, stinging ants, and mosquitoes. He was totally unafraid of wild animals. (interestingly enough, he

was afraid of flying and would not go up in an airplane.)

He traded with the natives where ever he happened to be, (mainly in the East), and always paid a fair price. He himself trapped many valuable and rare animals personally. He took excellent care of his creatures in transit, thus living up to the title



of his first book, *Bring 'em Back Alive*.

In the 1930's he made some extremely successful jungle motion pictures. The first one featured a leopard being crushed to death by a python. Frank had an enormous exhibit at the Chicago World's Fair. There he met a man named T.A. Loveland.

Together they leased twenty acres of land in Massapequa fronting on Sunrise Highway, from Charles Beall. Beall had a private zoo including a lion house and an elephant house. It was a ten year lease starting on Jan. 1, 1934. Three more buildings were added and a 75 foot high monkey mountain complete with 500 rhesus monkeys. There was a moat around the mountain filled with water because monkeys don't likewater and wouldn't escape. All together, there were over 1,000 specimens. The attraction was called "Frank

Buck's Jungle Camp." For some reason he always referred to it as being in Amityville.

It proved to be a very useful recuperating spot for animals that had landed in N.Y. harbor after arduous sea voyages. One was a young, extremely rare rhinoceros from Nepal. It was worth a fortune and Frank was very fond of it. Sadly, it was fed bad hay and died before he had a chance to save it. A 200 pound orangutan was also kept there. He had a arm span of 8½ feet. He was one of Frank's favorites and a special cage was built for him. The orangutan was very fond of molasses sandwiches. When he was 30 years old hesuffered a stroke. Frank took charge of his nursing for four months until he died.

At the rear of the camp Frank turned five acres into a sort of African veldt. All sorts of unusual antelopes roamed there, including blesbock, koodoos, blackbuck, reedbock and nilgai. It was a great pleasure for Frank to ride through the animals on his horse on the weekends when he was in residence. He and his beautiful second wife, Muriel, shared a sixteen room, three story house with T.A. Loveland right on the Jungle Camp property.

There was a restaurant, refreshment stands, and souvenir stands, elephant rides and camel rides. It wasn't unusual for paid admissions to amount to 25,000 people on a nice weekend. The Jungle camp received a tremendous amount of publicity in the summer of 1934 when

*continued on p. 19*

## HOW BLESSED THIS FAMILY WAS

Denice S. Evans

*We welcome new contributor Denice Evans, a 6th generation Carl family descendant and Oyster Bay native. She grew up hearing stories of her ancestors from her grandparents, which gave her the impetus to begin delving into Town and County records regarding her family over fifteen years ago.*

It would be hard to imagine how a whole African American family escaped the devastating chains of slavery on Long Island, in a time when slavery was at its very highest peak. Lewis Carll, born and raised in Cold Spring Harbor in 1799, was an African American free man. He was a coachman and loved the serene waters that surrounded his dwelling. Living as a free man in a time when slavery was considered a normal everyday word, may have been somewhat of a true blessing for him for the mere fact that he was fortunate enough to escape the chains that had enslaved so many African American people. Knowing that Cold Spring Harbor was an ideal slave port at that time, he decided to marry a Native American woman by the name of Katherine and move to a nearby community that apparently had similar picturesque views of the water. He had decided to make Oyster Bay his new home without the fear of his family being caught and sold into slavery as many free blacks were at that time.

Their first and only child, David Carll, born in 1843, took an interest in the water as well. He loved finding oysters in the Sound and other shell fish that inhabited the waters in abundance. At the age of 21, David met Louisa

Appleford, who had recently moved to Oyster Bay from Liverpool, England. They were married by a Reverend Thomas Rice in the Town of Oyster Bay in 1862. This of course, was a shock to everyone in the town, for this was the first interracial marriage to have taken place openly. Louisa was disowned by her family and many of the townspeople tended to shy away from this "strange" union. Nonetheless, David enlisted in the Civil War in 1864 and departed from Jamaica, Queens. He had joined the 26th Colored Infantry, Company C, with a few other African American men from his town. Being severely wounded, as well as having his whole regiment wiped out, with the exclusion of a few, he was honorably discharged at the end of the war in 1865.

Returning home to his wife, he had decided to start a family with the intent that he would try to build an empire, which no other African American had tried to do, especially in that town. From the money that he was receiving from the army while away, David sent it home to Louisa to save. He used part of the money to purchase property in the Town of Oyster Bay. The property extended from the Pine Hollow line all the way back to the Upper Brookville property line of Oyster Bay. Not only was it several acres of land, the town allowed the property to be named after him, "Carl's Hill." He also purchased a schooner in which he transported freight for trading along the Atlantic coastline.

Louisa began having children. Being that these children were

biracial, she and David were very protective and tried to avoid any unnecessary negative attention that might be drawn to the family. So they isolated themselves for the most part on Carl's Hill to prevent any destructive acts, especially being that there were many anti-black and anti-mixed people in that area. Fortunately, that didn't stop David or his wife from continuing to accomplish all they could. They wanted to make their children's life a little better than their own by any means necessary. David began showing his 12 children the knowledge of navigating with the hope that someone would take over his business someday. Unfortunately, none of his children did and David ended up selling his boat.

Once the children were of age, they did pursue business in other forms, as well as acquiring property. Frank Carll, David and Louisa's eldest son, born in 1866, established his own garbage business. His business consisted of a horse and buggy and made continuous trips to the secluded areas of Muttontown, Upper Brookville, Centre Island and Bayville. He made numerous trips along the Gold Coast of the North Shore. This of course, made him a very wealthy man with the intent of following in his parents footsteps. His other siblings took similar approaches by learning a trade and being property owners in Oyster Bay as well. One can only ask, how can this be possible in a time when slavery was all around them, and blacks were only seen as being enslaved without any knowledge

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## THE MAN IN THE SHED

By Nick LaBella

It was cold, bitter cold that winter of '36-'37; the very depths of the Depression; lack of adequate housing, lack of money for coal, no jobs, no money, little food, no heat. Through a wonderful quirk of good fortune an immigrant, Leo Lentelle, was chosen to participate in an art project through the W.P.A.

Born in Bologna, Italy in 1879 he had only been in this country a few years. He had labored in the fields but always wanted to be an artist, a sculptor like the immortal Michelangelo. He had (in his spare time) completed a few works and was beginning to get some notice when the stock market crash of '29 thundered and reverberated; the shock waves affected everyone, everywhere!

His plant manager received a form from the U.S. Treasury Department and submitted the immigrant's name, just in case. Miracle of Miracles! On the very day he was laid off the acceptance arrived. He was given the assignment of carving an "appropriate design" at the base of a new flagpole foundation, situated to the side of a new U.S. Post Office building being erected in Oyster Bay. The salary was \$2.00 a day (25¢ an hour). He was thrilled; he figured, because Oyster Bay was nestled on the North Shore, he would use a sea motif.

He drew up the plans and by the time the block of granite was laid in place, winter had struck in all its fury. It was bitter cold; at the site after several days of blocking the stone he believed it best to build a small shed.

And so all that terrible winter of '36-'37, this immigrant from sunny Italy was on his hands and knees inside this three-sided box chipping away at the large granite block. Slowly, painstakingly it

room over the feed store he would heat up some soup consisting of a few potatoes, garlic and a carrot. Dipping some hard Italian bread into it, he partook of his humble evening meal, lit up his pipe, grew sleepy, laid it down and fell asleep. Next morning, seeming like just a moment, his ordeal of creative labor would start all over again. He completed it by spring and left Oyster Bay, never to return. Rumors circulated that he

was to carve the figure of the Savior in the Cathedral of St. John the Divine in Manhattan.

Recently I made my trek to the post office, but this time I walked across the lawn to the side of the building. I paused by the flag pole and gazed at the magnificent, splendid work of art, so painstakingly completed 60 years ago. With respectful hands I traced the letters of his name, carved so proudly underneath the

heading "U.S. Treasury Department Art Project." L E O L E N T E L L E , Artist, Citizen of America.

And so a short tribute to an unknown, unheralded Italian immigrant who performed an act of love in the dead of winter. No longer shaking with the cold, no longer covered with stone dust, but rather standing tall and dignified in the Valhalla of art. Leo Lentelle, Citizen. The artist in the shed.



began to become what he had envisioned: four large sea horses gracefully protruded from each corner; from each head flowed a cornucopia of sea shells, they met in the middle forming an arch! Tiny fish emerged from the border; it was magnificent.

It was so cold! At the end of each day he would be shaking with feverish cold, covered with pumice chips and exhausted, he would cover up the unfinished work, walk to the little room he was occupying that winter. In the



## ASK UNCLE PELEG

Uncle Peleg:

You asked if any reader had more information on the lucky horseshoe. According to *The Women's Encyclopedia of Myths and Secrets* a horseshoe-shaped symbol was known long ago to the Hindus, Arabs, Greeks and Celts. The Sanskrit term for the symbol is "yoni." The Greeks gave the shape to the last letter of their alphabet, Omega. Identified with entrances, the symbol is duplicated by the horseshoe nailed over a doorway.

Sally Campbell

Lynn White Jr., tells us that there is no real evidence of the use of horseshoes before the end of the ninth century. The notion that the Romans had horseshoes, repeated by the *Oxford History of Technology* is apparently based on a misinterpretation of a remark by the Roman poet Catullus about a veterinary appliance. That throws into question our conjecture about the nailed up shoe being a

representation of Diana's crescent moon but leaves the possibility that reverence for St. Mary, for whom the crescent moon was also a symbol, was behind the custom. The late appearance of the horseshoe would seem to put the influence of the yoni symbol on the shoe's lucky charm status up for grabs. We're stumped.

Uncle Peleg:

In your answer to the question about the lucky horseshoes you illustrate with an ancient-appearing engraving. Can you tell us more about the picture, particularly its age since that may give some clue to the age of the custom of nailing a horseshoe over the door.

Amateur Blacksmith

Although the farrier's tools, tool box, leather apron and shoeing frame would all be recognizable to a farrier of our own century the picture is more than 400 years old. It was cut by Yost Amman of Nuremberg, an engraver whose many thousands of prints supply much information about daily life in his time. The farrier is administering a 'drench', that is a dose of medicine, to an ailing horse.

Uncle Peleg:

I have read that our ancestors, especially those settling in the backwoods, when in need of a brush for the

hearth or a fan to encourage the fire often made use of a bird's wing.

What is not made plain is how the wing was prepared for such use. Seems to me there is a certain amount of animal tissue involved that would be subject to spoilage. How would a wing be cured for use?

Merle Pugh

We offer a 15th century picture which seems to show a fire being fanned wingwise. We think the intention here is allegorical for one normally directs the breeze to the base of the fire not the flames when seeking increased combustion. All right. We're stalling because we don't know the answer to your question. We suspect the limited amount of tissue was dried, perhaps in the chimney but some reader will have to help.

## Winging it



1262  
M.C.S.  
**THE FREEHOLDER SPRING 1997**





## CURRENTS OF THE BAY



*This section focuses on the doings of local historical societies, museums, and communities in the Town of Oyster Bay and its neighbors. Upcoming special events, exhibits, lectures, and tours are featured, so send your submissions to the Editor if you would like to see your events covered by **The Freeholder**.*

### **REICHMAN ANTIQUE TOOL COLLECTION & LIBRARY DONATED TO SOCIETY**

A collection of antique tools and instruments assembled over many years by the late Charles Reichman has been donated to the Society's museum by Vera Reichman as an unrestricted gift in recognition of her husband's warm interest in OBHS and its aims.

Garnered for the most part on Long Island, the tools represent an important documentation of a significant facet of the history of Long Island life which is often obscured by the historians' concentration on events and personalities. Artifacts of the past provide for us a physical link with the lives of our ancestors as well as a measurement of the changes which our developing technology has brought us.

A memorial exhibition, drawn from the collection's more than 300 items, is planned for later in the year. To be seen will be objects of beauty, ingenuity and especial significance. Notable are such fascinating articles as a primitive post auger, a remarkable cradle scythe, a chest full of antique wooden planes and an unusual range of early patent hayknives. And those are only the beginning.

Long a member of organizations whose aim is the study of the technology of the days when

people were closer to the production of both the necessities and the luxuries of life, Mr. Reichman was a student of and a writer about tool collecting as well as many aspects of history. A eclectic collector, he put together an assemblage of tools representing many trades and many periods. Over the years he often lent his tools to organizations mounting exhibitions exploring antique tools and crafts. Of a more lasting nature were his many articles about his much loved tools appearing in a wide variety of publications, both national and local.

The Society extends its deep gratitude to Mrs. Reichman.

### **PROPOSED O.B. RAILROAD MUSEUM GATHERS STEAM**

From the immigrant laborers who got their first "good jobs" digging the railroad at the turn of the century, to the quarter of a million passengers who now ride it each weekday, the Long Island Rail Road (LIRR) has been a colorful part of the personal and economic histories of millions of Long Islanders.

To commemorate the LIRR's history, and to celebrate some of its rolling stock, a number of groups are currently working together to create a Railroad Museum that will be housed in the Oyster Bay LIRR Station.

Joining forces to make the museum project a reality are the Town of Oyster Bay, the Long Island Railroad, the Oyster Bay Historical Society, the Oyster Bay Chamber of Commerce, Nassau County, and the Locomotive #35 Restoration Group.

The Oyster Bay railroad station lends itself to such a project because, as the last stop on the LIRR's Oyster Bay branch, it is one of the few stations left with a still-extant turntable the lazy-susan-like device used to turn steam locomotives around at the end of the run. Fortunately for our project, the old station house recently became available when the LIRR will shortly begin elevating the Oyster Bay station platform, and will relocate the new station several hundred feet to the west.

The turntable at Oyster Bay needs some work to be brought back to operating condition, as does the station house, but the focus of restoration for the Railroad Project is Locomotive No. 35. Locomotive #35 actually ran on the LIRR during the mid-20th century. It is one of three remaining from an order of 31 G-5s locomotives built for the LIRR in the Pennsylvania Railroad's Altoona Shops. A ten-wheel (4-6-0) steam vehicle with relatively small, 68" driving wheels but substantial, 205 lbs boiler pressure, #35 was designed for the fast starts and stops



*No. 35 on the LIRR*

needed for high-speed commuting on branches with closely-spaced stations. In its heyday, Locomotive #35 traveled at speeds up to 70 mph pulling a ten-car train. In use from 1928 until 1955, when it and its sisters were replaced by diesel engines, #35 is currently being restored to operating condition by the Locomotive #35 Restoration Group and will ultimately serve as the focal point of the museum. Rolling stock, such as cabooses and passenger cars will also be on display, and informational exhibits will be housed in the old train station.

Long-term plans call for Locomotive #35, when it meets present-day safety standards, to pull excursion trains on the LIRR's Oyster Bay Line. The rail excursions, the railroad museum, and of course the continued development of the Historical Society museum should make

Oyster Bay an even more popular destination for train and history buffs in the near future.

Just imagine the thrill of seeing a working steam locomotive on the Oyster Bay line once again!

#### **SOCIETY TO ASSIST IN E. NORWICH ANNIVERSARY CELEBRATION**

The Historical Society has been assisting the East Norwich

community in a number of ways as the village prepares to celebrate its 300th Anniversary on June 1.

Director Tom Kuehhas has been working with the committee that has been charged with plans for the celebration, under East Norwich Beautification Committee President Jack Sheich.

The Society will provide an exhibit case filled with photographs, artifacts, maps, and

#### **OYSTER BAY HISTORICAL SOCIETY Categories of Membership**

Individual	\$ 20	Business	\$ 50
Family	\$ 30	Business Sponsor	\$ 100
Contributing	\$ 50	Business Friend	\$ 300
Sponsor	\$ 100	Business Patron	\$ 500+
Sustaining	\$ 250	Benefactor	\$ 1000+
Patron	\$ 500		

Member Benefits: Quarterly Magazine, Members' Party, Invitations to Exhibition Previews and Special Events, 10% Discount on Publications and Workshops. Call 922-5032 for more information on joining the Society.

documents dealing with the history of East Norwich.

Oyster Bay-East Norwich School District Superintendent Frank Banta and Social Studies Coordinator Paul Kantrowitz have also taken an interest in having the district's students celebrate the anniversary. Seventh grade teacher Rob Kurtz and his students from the Vernon Middle School have visited the Earle-Wightman House to view old maps and atlases of East Norwich, information contained in the Society's vertical files and archives, and photographs. The information they have gathered will be gathered together in a class report. They are also using information from documents transcribed by high school students Cristina Meng, Sean Quinlan, and Robert Oleyewski who have been fulfilling their community service requirement at

the Oyster Bay Historical Society.

In addition, Society trustee and Guardian columnist John Hammond has been working on a history of East Norwich at the committee's behest with hopes of its being published in time for the June 1 celebration.

#### **FARMINGDALE-BETHPAGE HISTORICAL SOCIETY**

The Society will celebrate its 33rd anniversary at the Annual Founders' Day Dinner on April 15 at the Bethpage State Park Clubhouse. Huntington Town Historian Stanley B. Klein will be the featured speaker.

An exhibit on Jesse Merritt, the first Nassau County Historian and a former Town of Oyster Bay historian, is currently in place at the Farmingdale Public Library.

#### **HICKSVILLE GREGORY MUSEUM**

The museum has been extremely fortunate in the last year to have added two highly prized fossils to its collection through the generosity of Mark and Karen Newman of Trans-Union Gems and Minerals. In addition, the museum's tenth annual Mineral Festival will be held on Saturday, May 17 from 11 A.M. to 5 P.M. and Sunday, May 18 from noon to 5 P.M. As usual, a wide variety of minerals will be for sale as well as fossils for the "pebble pups".



#### **OUR WARMEST WELCOME TO THESE NEW MEMBERS**

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**INVITE A FRIEND TO BECOME A MEMBER TODAY!**



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### HISTORICAL SOCIETY OF THE MASSAPEQUAS TO HOLD DANCE

The Society will hold its Third Annual Dinner Dance, a "50s Sock Hop" on Saturday, April 19, from 8 p.m. to 1 a.m. Live entertainment and full buffet dinner are included. For further information and tickets, call (516) 799-2023. Proceeds to benefit the Historical Society of the Massapequas.

### SPLIA EXHIBIT FEATURES FAMED CURRIER & IVES ARTIST

The Society for the Preservation of Long Island Antiquities Gallery in Cold Spring Harbor is currently exhibiting the work of Fanny Palmer, one of the major artists for the renowned American printmakers, Currier & Ives.

The Gallery is located on Route 25A and is open Thursday through Sunday from 11 to 4. The exhibit continues through Labor Day. Call 367-6295 for more information.

Visit the Oyster Bay  
Historical Society's  
website!

[http://members.aol.com/  
OBHistory](http://members.aol.com/OBHistory)

### HEMPSTEAD VILLAGE HISTORICAL SOCIETY

Among recent lecturers has been the Reverend Kenneth Nelson, Pastor of the Hood AME Zion Church in Oyster Bay, who delivered an interesting and thought-provoking talk about Native Americans on Long Island.

The February meeting was held at the Seaford Historical Society Museum, where Society president Joshua Soren gave a tour.



Many thanks to Harry L. Dickran of Levon Graphics Corp., 210 Route 109, East Farmingdale, for printing *The Freeholder* for the Society. His generosity allows the magazine to reach a much wider audience than was heretofore possible. Please patronize our sponsors!

### SOCIETY SEEKS ARCHIVAL MATERIAL

Do you have old photographs, letters, maps, ledgers, diaries or other memorabilia tucked away in your attic? If the answer is yes, why not contact the Oyster Bay Historical Society about preserving them for future generations of Oyster Bay residents, in the Society's archives? Please call Director Tom Kuehhas at 922-5032 if you have such materials.



## YESTERDAY IN OYSTER BAY

Charles Reichman, Editor

Charles Reichman left many notes from his research into the activities of long ago Long Islanders. Some of these, dealing with the textile industry, had been assembled for use as a follow-up for the account of a fulling mill in our story of the Bradford advertisement (Vol.I,#s 1&2). We feel that a selection of these represent an interesting and valuable though very brief look at an all but forgotten Long Island industry. Copies of the full notes will eventually be preserved in the Society's files for those who require more information than is supplied by the excerpts that follow.

March 17, 1685: Benjamin Coe and John Hanson are granted permission for a corn and fulling mill in the bounds of Hempstead

1696: John Parker (Pastor?) erects a fulling mill on the Little Run at Southampton.

July 17, 1705: Governor Cornbury comments on the setting up on Long Island of woolen manufactures of high quality serge.

August 21, 1749: Whitehead's Mill at Jamaica advertises that an excellent workman from Europe will attend to fulling, dyeing, shearing, pressing and spot and stain removal

1757: John Toffey is granted a site for a fulling mill at Great Neck.

September 24, 1764: A new woolen manufactory at Hempstead advertises for business from buyers of broadcloth and announces that

### Ave Atque Vale

Our young magazine has lost an important friend, supporter and collaborator. Charles Reichman, editor of the feature, "Yesterday in Oyster Bay" died on December 26, 1996.

From the days when *The Freeholder* was merely an idea, Charlie, as all the original projectors called him, was a mainstay. His career experience as the editor of a magazine serving the textile trade was invaluable in the production of a periodical publication. His interests in the history of technology and in the everyday life of the past equipped him in a dozen ways to create or deal with content appropriate to *The Freeholder*. These professional qualifications were important but most important to those of us who worked with him was Charlie himself. A charming, witty, generous man, he was a pleasure to be with and an inspiration to know.

Charlie's friends were legion. The institutions he supported with both help and money are too many to name here. Suffice it to say that we all feel better for having known him even though that does not relieve our sadness at having lost him.

wool, both pulled and sheared, will be bought.

1811: A patent is granted to Jessie Mollineux, Hempstead for a cloth shearing device.

August 16, 1823: A carding mill (just opened or reopened?) is

now in full operation in Sag Harbor.

May 24, 1832: William Burling resumes the business of wool carding at his old stand one mile north of Babylon.

May 31, 1832: ? and Tomlinson advertise that they are receiving wool for carding or manufacturing but will require cash for carding and cloth dressing.

April 18 1833 Jacob Dow has taken over the site of Benjamin Polli's manufactory--carding, spinning and cloth dressing, about 1 1/2 miles north of Babylon. Dow has finished an apprenticeship with S.C. Weeks. May 2, 1833: Henry G. Wea(?)ks has taken over the premises of James Faust and is operating all branches of a wool manufactory.

September 17, 1841: Zenas Beers becomes a shareholder in Phillips Mill, Smithtown.

March 20, 1847: Joseph Hegeman advertises he has conducted the Wool and Carding Manufactory at Roslyn for many years past.

### New York Times Assesses Plainview

Plainview, one of our Town's villages on the County's eastern fringe, was the subject of a glowing four-column story with pictures in the Real Estate Section of the Sunday *New York Times* on December 10. The 6.7 square mile community with 25,200 inhabitants is not the first Oyster Bay village to be featured in the *Times'* on-going "If You're Thinking of Living In..." series. Other OB

*continued on p. 16*



## THE GATHERING PLACE



"The Gathering Place" is the department of the magazine housing contributions of an historical slant but short length that might otherwise be lost among the longer pieces. To our members who are not ready to attempt long or deeply researched articles, this is the place for your notions and comments, however brief.

### THE DUTCH NEXT DOOR

By Lee Myles

It's doubtful, though not impossible, that an Adirondack-style packbasket was ever used within the town of Oyster Bay. However anything that was used or done within the area influenced by our Dutch neighbors is within the province of this apparently ongoing feature of *The Freeholder*.

At least the fringes of the counties containing New York's Adirondack mountains were touched by the northward surge of the colonizing Dutch and it may be that a bit of Dutch cultural influence was seeded there. I think so. I think that the colonizers brought what I'm going to call the Netherlandish packbasket with them to America and that it was a major if not the sole influence in the development of the Adirondack model. There is not a great deal of evidence, but then there is very little evidence of anything about the Adirondack model until the 19th century.

Adirondack packbaskets seem to have first appeared in written records in the 1830s. How long they existed previously may be conjectured but we do not know. Henry Glassie, the eminent folklorist, said in 1967 "The form of the packbaskets ... seems to have been a 19th century Indian development..." Note that his words were "the form of the packbaskets." This was because



A modern packbasket

he recognized that packbaskets were not and are not exclusively found in this country. However, he only mentions Ireland, Wales and Scotland in speaking of European users. In actuality, packbaskets were to be found

almost everywhere. And they were in common use across Europe long before their documented use in the Adirondacks.

One of the points to be made is that the form of the Adirondack pack basket was not exclusive with the Native American even though Mr. Glassie reports that the Eastern Algonquian Indians claim to have invented the packbasket. Incidentally, the basket does not appear here in only one form but in several, although most of these share the characteristics of a flat side against the back of the user and a

### TEST YOUR KNOWLEDGE

#### Room to Swing a Cat

Most of the items named in the first list came into use many years ago. Some are still part of ordinary speech. Choose the place in the second list where each is likely to have been used or kept and enter the item's number in the fill-in blank.

- |                    |                      |
|--------------------|----------------------|
| 1 Gyves .....      | A. Vestry___         |
| 2 Stanchion ....   | B. Nursery___        |
| 3 Race Knife ...   | C. Dining Room___    |
| 4 Coral & Bells    | D. Pantry___         |
| 5 Geneva Bands     | E. Gaol Cell___      |
| 6 Silent Butler .. | F. Print Shop___     |
| 7 Galley .....     | G. Barn___           |
| 8 Pie Safe .....   | H. Barrel Shop___    |
| 9 Muller .....     | I. Potato Bin___     |
| 10 Spud .....      | J. Paint Shop___     |
| 11 Abacus .....    | K. Counting House___ |
| 12 Frizzen .....   | L. Armory___         |



And finally, what is the room in which a cat is swung?

Answers on page 20

pronounced "tumble-home" in the shape of the basket-back. The form is not dictated by the material of which the basket is commonly made, splints of pounded ash. Other materials have been noted. Glassie remarks that "Splint basketry was apparently not known to the Northeastern Indians during colonial days" and points out that "the English arrived here with a pounded ash basketry tradition." That kind of basketry was not particularly popular with English basket makers who were heavily into osier baskets but there is no reason to think that it did not suggest itself to English settlers arriving up and down the coast and finding no wild osiers suitable for basket use. The use of splint basketry here certainly did not have to wait on its adoption by the Northeastern Indians.

O.K., was the Adirondack packbasket introduced by the Indians, the English, or someone else? For an answer we should examine a picture by Hieronymus Bosch, a Netherlander, painted very near the time Columbus was



*The packbasket of Hieronymus Bosch*

discovering America. The picture, called by several titles, *The Prodigal Son*, *The Wayfarer* and *The Pedlar*, shows a man trudging through a countryside in the Netherlands carrying a packbasket. The basket differs in four particulars only from the one used in the Adirondacks. It seems to be made of osier rather than ash which the Dutch knew as "es" but seemingly did not employ importantly in basket making. The basket has a lid. I have seen lidded packbaskets in the Adirondacks in this century although I am sure they are not common. A pedlar's basket holding goods of some value would require a lid. Bosch's basket has a handle on at least one side. Adirondack baskets, when they have a handle have it worked into the rim. The kind of handle shown by Bosch could be easily worked from osier but not from ash. The carrying strap of the Bosch basket is single and across the chest rather than over the shoulders. Other pictures from the general area show shoulder straps. For example, a picture by Jan van de Velde in the Albertina, Vienna somewhat nearer in time to the settlement of

New Amsterdam clearly shows shoulder straps. Called a tumpline, the single strap form is illustrated by Harold L. Peterson as one of the accouterments of the soldier in the Revolutionary War used to support a blanket roll pack. Tumplines come in two forms, across the chest and across the forehead. They have been said to have been developed by the Indians. Did the soldiery of the Revolution turn to the Indians for military gear or were they employing something already known across the Atlantic? The *Collegiate Dictionary* says tump is of Algonquian origin akin to the Abnaki madumbi = pack strap. We may wonder what the Dutch or Flemish word for it was in Bosch's time. In my profound ignorance of both Dutch and etymology I might point out that "toom" is modern Dutch for bridle and "lijn" means just what it does in English. However, whatever its source, the word tumpline is of secondary consideration.

I am convinced that the Dutch brought the packbasket to New Netherland, that it followed their route up the Hudson and



*A German packbasket of 1522*

westward along the Mohawk, that it continued to be used, if not recorded, through the 17th and 18th centuries and that it was ready and waiting for the Indian guides and others who developed the Adirondack area. Somebody, Dutch, English or Indian changed its material to ash splints early in its American history.

### A Picture of Early Skaters

By Karen Ward

I was interested by Lee Myles account of the introduction of the English to skating by the Netherlands. Further, I felt he was challenging the reader to trace the sport back to before the time of Hieronymus Bosch. I did some looking in old sources but without success. Almost ready to throw in the sponge, I happened on an illustration from *Vita Lijdwine* (The Life of Lidwina) published in 1498 at Schiedam, Holland about three miles from Rotterdam. The publication date was within Bosch's lifetime so no

Hopefully, I looked up Lidwina. She was born in 1380 and died in 1433 some years before the birth date suggested for Bosch. Her skating accident, which resulted in a lifetime of suffering that she bore with noble fortitude, occurred when she was only fifteen years old. The event pushes the practice of skating back perhaps as much as a century before Bosch's painting of skates and skating.

As early as Lidwina, skating seems to have been a recreation and not just a rapid mode of wintertime travel. Behind Lidwina on the ice are other skaters whose postures seem to convey that they are engaged in an entertaining sport rather than mere locomotion.

### Yesterday in Oyster Bay

*continued from p. 13*

villages in this series are Muttontown, Oyster Bay and part of Levittown.

In addition to citing the benefits of Plainview residence, homes ranging from \$140,000 to \$600,000; an excellent school system; a satellite hospital of North Shore University Hospital; easy access to shopping malls, services and popular restaurants; fine recreational facilities the article included these interesting tidbits:

- Plainview was not always the village's name.

Originally called Manetto Hill, the village, seeking its own post office, adopted a new name in 1880. The reason? An upstate New York hamlet with a long established post office had

already claimed Manetto Hill.

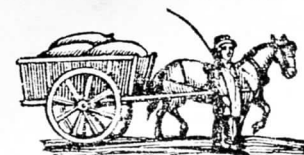
- The greater part of the land now called Plainview was purchased from the Indians in 1697 by a British military man, Thomas Jones, and a group of potential settlers. Later Jones obtained sole ownership of the land. In 1713 his sons, Thomas and William were deeded the property. With the death of Thomas in a ferry accident, William inherited Thomas' share. - From a bit over 1,000 persons in 1950, Plainview's population had grown by 1958 to more than 20,000.

-Plainview became the site of a huge estate carved from an area of farmland in 1916. The estate's occupants were the family of Robert Schwarzenbach, a silk manufacturer from the then not so Big Apple. Initially, the greater part of the estate, 200 acres, had been the Manetto Hill Farm. Mr. Schwarzenbach was instrumental in organizing the village's first volunteer fire department by contributing a fully equipped fire engine.

### How Blessed Was This Family

*continued from p. 6*

to advance themselves. Even though Frank eventually sold his garbage business, he was able to acquire his parents' property after Louisa died in 1900 and David in 1910. Frank had raised his children to be all they could be, knowing that they had a lot to be thankful for and proud of being African Americans. FREE AFRICAN AMERICANS.



*Lidwina takes a spill*

luck so far. But the picture was identified as showing St. Lidwina of Schiedam falling on the ice and she and at least one of her companions were wearing skates.



## CELTS & CELTIC-SPEAKERS IN COLONIAL NORTH AMERICA AND OYSTER BAY, Part II

By Gerald A. John Kelly

In an agrarian society, the intent and inevitable outcome of systematic land confiscation is starvation and death, as occurred in Ireland in the Great Hunger of the 1840s, by which time the Irish owned less than three percent of their own country. The 17th century land confiscations which finally caused Ireland's 19th century holocaust were also soon executed upon 18th century Scotland in the form of the infamous "clearances."

Slave hunting was also common. Bristol and Plymouth led England in the slave trade of the 17th and 18th centuries, but why sail to Africa with Ireland right next door? Bristol merchants began their slave raids in Ireland in 1607, but the Irish slave-trade didn't reach its peak until officially organized under Cromwell, "The Lord Protector." Estimates of the number captured in the 1650s range from a conservative figure of 80,000 to a high of about 200,000. Cromwell's own chief surgeon in Ireland estimated a figure of 100,000 in one year alone. Sold mostly into the sugar and tobacco plantations of the Caribbean and "the Virginias" (including the Carolinas), Cromwell made sure that Puritan merchants reaped the benefit of this trade rather than his Church of England enemies. As a result, many of these Gaelic-speaking Irish slaves also wound up in Puritan New England.

One such wretch was Anne Glover who could recite her Lord's Prayer in Irish and Latin, but couldn't speak a word of English. The Boston Puritans felt that sufficient evidence to hang

her as a witch (1688) in a precursor to the Salem travesty which soon followed.

Scores of thousands of Irish slaves in the Caribbean intermarried with their African counterparts, resulting in a legacy of Irish surnames throughout the Caribbean. Also as a result, several islands of mixed ancestry became Irish Gaelic-speaking for generations and sometimes centuries. The island of Montserrat was mostly Irish Gaelic-speaking even in the mid-19th century, and it is still not unheard of for a Montserratian to walk up to an Irishman and recite Gaelic poetry over three centuries old!

In the grip of this turmoil Gaelic-speaking Scots and Irish and Cymric-speaking Welsh were eager to precede English religious dissidents like the Pilgrims (1619) and Puritans (1630) to the New World. Sir Walter Raleigh used Irish "wood- kern" (lightly-armed warriors skilled in guerrilla-fighting in the ancient oak forests of 16th century Ireland) to kill Pemsipan, "King of the Indians" around Roanoake in 1585, and almost half of Sir Walter Raleigh's doomed settlers at Roanoake in 1587 were Irish. Sir Humphrey Gilbert, Raleigh's half-brother, and his successors used large numbers of Irish to colonize Newfoundland beginning in 1588. It is the oldest continually-occupied "English" settlement in North America. Newfoundland was largely Irish Gaelic-speaking, right through the 19th century. Approximately 1500 of Newfoundland's ethnic Irish still speak Irish Gaelic.

As for Jamestown (founded in

1607), our examination of the earliest surviving census (1623) shows a significant number of Irish (including some who apparently spoke no English at all), a larger number of Welsh [who almost uniformly record their surnames in the Welsh language: Ap William ('Son of William'), Ap Evan ('Son of Evan') etc.] significant numbers of French-speaking Belgians and French, some Africans and even some Italians (!). We'll be attempting to create reliable statistics on Jamestown's actual ethnic makeup over the coming months.

Unfortunately these colonists did not find religious freedom in the New World. The laws of England and the favored position of the Church of England applied equally to the colonies. Welsh Methodists, Scots Catholics and Presbyterians, and Irish Catholics faced suspicion, censure, or persecution. Catholics and Quakers were especially targeted. From time to time, punishment might include ear-cuttings, brandings, sale into slavery and execution. With the exception of 1) a brief period in New York (from 1683-1691 under Governor Dongan, a Gaelic Irish Catholic), 2) a brief period in Maryland (which ended by 1715 when even Lord Baltimore was forced to renounce Catholicism in order to retain his privileges), and 3) a late period in Pennsylvania beginning in the 1730s due to the influence of its Quaker founders and their Irish Catholic friends, Catholics were denied the "rights of Englishmen" in the American colonies until or after the American Revolution.

Some Gaelic Irish continued to worship as Catholics in secret, but the vast majority became Protestant, and therefore invisible to 19th century historians of the "No Nothing" era who wouldn't accept that the Gaelic Irish they despised had contributed in any way to the creation of the United States. Suddenly generals with pure Irish names like O' Sullivan and MacCarthy were deemed to be "Scotch-Irish," and imaginary "Scotch-Irish" legions were conjured up to be given credit for each Gaelic Irish contribution to American success. Certainly there were plenty of Irishmen of Gaelic Scottish descent who settled in America and fought on the American side in the Revolution, but even today our textbooks reflect a bias in favor of imaginary "Scotch-Irish."

The Episcopal Church received many Gaelic Irish, being the closest to the Catholic Church in dogma and liturgy. Indeed, it had been a dream of Charles II and his advisor the (Irish) Earl of Ormond to make of the Church of England a "house of many wings" which could accept Presbyterians, Puritans, and even Catholics and Quakers into its fold, and thereby give peace to the realm. Some of the tombstones in the graveyard of New York's Trinity Church (Episcopal) are written in Irish Gaelic. Trinity's founder was William Vesey, who is described as "the first Episcopal clergyman" in New York City. Based on the recorded knowledge that he was of an "old Irish family," and based on his surname (Vesey is the odd way Mac An Bheatha or "Son of Life"



*General John [O'] Sullivan  
by R.M. Staigg*

is anglicized in County Mayo), it's apparent that he was a Gaelic-speaking Irishman from Mayo. This is an area which was still largely Gaelic-speaking until the 1930s and which still retains Irish-speaking districts today. The secret Irish Catholics of William Vesey's parish only felt bold enough to leave Trinity and form St. Peter's in Barclay Street, the first Catholic parish in New York, in 1786. This was three years after the Treaty of Paris which officially ended the war and five years after the Battle of Yorktown which had won it!

One method of demonstrating the large presence of Celts in colonial America is to examine military musters (such as the musters of the Minutemen of Lexington and Concord, which reveal a surprising number of Gaelic Irish surnames among them). Another method is to examine records of landowners in the Town of Oyster Bay circa 1700. (Yes, armed with a better understanding of the period in which they lived, we can finally get to the Celts of Oyster Bay.)

**TO BE CONTINUED  
IN THE NEXT ISSUE OF  
*THE FREEHOLDER***

## SHORT TALES

By John Hammond

Local farmer Jerry VanSise had a most unusual brood of chickens a century ago. He kept them in his basement during the evening where they would all huddle together as chicks and patiently await being put in a basket to be carried outside. During the daytime they were obstinate and no-one could catch them, but at sundown they would again huddle together to again be put in the basket and taken back to their basement roosting place.



Alonzo Doty caught a fox in a most unusual way while driving along a roadway in Brookville. The fox was at the side of the roadway and Alonzo took his buggy whip thinking to hit the creature and thus chase it away. The whip, however, spun around the foxes neck catching the animal. Alonzo took the fox home and kept it for several days before releasing it.



When Seaman Hall moved out of his house in Oyster Bay in 1889 he accidentally spilled some gunpowder on the floor. Matthew Haines and his wife moved into the house shortly thereafter and while Mrs. Haines was cleaning up their new abode she swept the floor, throwing the unknown substance into the stove. A violent explosion resulted and the stove was blown apart. Mrs. Haines had all her hair burned off and her face seriously injured.

## AUNT EEK



Olde Things: Advice on the  
Care & Feeding of Antiques  
Dear Aunt Eek,

We have always followed father's advice to keep a capful of kerosene in the bottom of our family Banjo wall clock to keep it clean and lubricated. Other than this we know of no other attention to our clock since we inherited it from grandmother. Now the cord has broken and the heavy weight has fallen through the case breaking the bottom to the floor. The clock has a painting on the inside of both glass fronts and they are in excellent condition. A local clock maker has advised that the works are badly worn, cannot be repaired and that we should replace them with a modern battery works. The repair to the case and to the works will cost several hundred dollars. What should we do? We love our old friend but hate to modernize it. Help!

Sincerely,  
Mrs. John Lozier

Oh dear! Apologies to those of you out there who await a reply, but we simply could not resist this plea. We will be personally

answering Arlene and Joseph and Millie soon.

Dear, Dear Mrs. Lozier:

We believe that you are describing a real old gem and we certainly agree that it would be a hateful thing to abandon your family treasure to a modern conversion. Weight driven Banjo clocks are among the most desirable timepieces. No historically-minded clock maker would even hint at such a reckless approach to your repair. We have NEVER seen a weight driven clock which could not be repaired within its value, and value is the issue here. Once you make the proposed conversion you will be replacing the wonderful with the barely mundane, and will certainly regret it. For several hundred dollars (maybe less), in the hands of a competent certified clockmaker, you will certainly have your old friend back in shape. If you seek you will find many qualified clock repairmen right here on Long Island.

As to your kerosene, the jury is still out on this question but we know of no real adverse consequences. Once repaired we hope you will continue your family tradition and pass it on to the next generation. Given a chance maybe they will settle this old question.

Please send your inquiries and comments to:

Ask Uncle Peleg, or  
Aunt Eek

c/o Editor, The Freeholder  
P.O. Box 297

Oyster Bay, New York 11771  
email: OBHistory@aol.com

## The Post Rider

*continued from p. 2*

By now you should be realizing that I read and enjoy the whole magazine. The only changes I have to suggest are: more and oftener. I don't suppose that's possible but I suspect a lot of readers hope for the same. Thanks to everyone who makes *The Freeholder* possible. It's a fine thing the Society and its friends are doing.

Jon Brundage

## Frank Buck Stopped Here

*continued from p. 5*

someone left a plank across the moat around the Monkey Mountain and 150 of the furry rascals got out. It caused quite a sensation in the neighborhood and was even reported in the *New York Times*.

Unfortunately, it wasn't too many years before new parkways were built on L.I., siphoning off three quarters of the traffic from Sunrise Highway, and business fell off. Frank turned over his share of the business to Mr. Loveland and went on to new interests.

Many a celebrity has been connected with the Massapequan community, but for daring, courage, and love of adventure, no one can touch Frank Buck!

Bibliography: "All In A Lifetime" by Frank Buck with Ferrin Fraser. Published, 1941 by Robert M. McBride & Co



## MARK YOUR CALENDAR FOR THESE UPCOMING EVENTS!

### APRIL

Tue., Apr. 29, 8:00 p.m.

#### 20/20 Lecture

Arthur F. Sniffen, noted Long Island genealogist, will lecture on "Family History Research For Beginners." If you've been interested in starting your family tree, but weren't sure how to begin, you must attend Mr. Sniffen's talk!



### MAY

Tue., May 20, 8:00 p.m.

#### 20 /20 Lecture

David Relyea of the Frank M. Flower Oyster Company will speak on the long and colorful history of oystering in the waters of Oyster Bay. David had worked for the Flowers' for thirty years before taking over the business in 1995. He's sure to have some interesting stories!



### JUNE

Thurs., June 12, 8:30 a.m.

#### Bus Tour

Join the Society for a bus tour of the South Fork's historic sites, wineries, and farmstands. Call 922-5032 for further information.

Fri., June 13, 8:00 p.m.

#### Annual Meeting

All are welcome at the Society's Annual Meeting, which features a lecture, a short business meeting, and refreshments and a chance to mingle. Call 922-5032 for information.

### Answers to Test Your Knowledge, p. 14

1. Gyves = Fetters. Found in a gaol cell 2. Stanchion = a device for retaining a cow in her place in a barn. 3. Race knife = a tool used to scribe letters or numbers in the tops of casks in the barrel shop. 4. Coral & bells, an early baby's rattle made of a stalk of coral hung with silver bells and found in the nursery. 5. Geneva bands are two strips of white cloth depending from the clerical collar of a Calvinist clergyman. Look in the vestry. 6. Silent butler, a sort of dust pan used to sweep crumbs off the dining room table. 7. Galley, the container in a print shop into which freshly set type is placed in order to check for error. 8. Pie safe, a cupboard supplied with fly-proof, punched tin or wire screen ventilators for storing baked pies; found in a pantry or cellar. 9. Muller, a grinding stone, conical in form used with a stone slab to grind the raw materials of paint color into fine soluble powder in the paint shop. 10. Spud = potato. 11. Abacus; an early calculating machine utilizing bead counters strung on stiff wires in a box-like frame used for mathematical computations in the counting house. 12. Frizzen, one of the components of the firing mechanism of an early firearm, found in an armory.

And cat is the common short form of cat-of-nine-tails. A knout-like instrument of nine, knotted cords used to administer punishment. It would be quite at home in a dungeon.

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