

NASSAU INSTITUTE SPREAD CULTURE 72 YEARS AGO

**Children From Distant
Places Attended Classes
On East Main Street.—
Observatory Furnished
View of Bay, Ocean and
Stars.**

Despite its small population in Civil War days, Bay Shore boasted a private school known as "Nassau Institute." Since the number of children in town then was hardly great enough to make such an establishment possible, it relied to a large extent upon the patronage of pupils from other communities.

Amos Dossee, who had taught in the public schools, became the brilliant and versatile principal of Nassau Institute. He was a man of liberal education, tolerant in his views, but at the same time a teacher capable of enforcing discipline even among the most unruly boys. He needed to be stern, if we may judge from stories of youthful mischief-making told by his former pupils.

The institute stood for about 25 years on Main street at what is now Oakland avenue. Its owner, Amos Dossee, was the great grandchild of Franklin B. Dossee, Mrs. William E. Petty and Miss Bernice Dossee.

During the early history of the school Miss Millicent Huff was assistant teacher. She later married James Jeffrey of Islip, father of Captain Leander Jeffrey, well-known seaman and yachtman. In "The School Journal" during 1862 we find an advertisement which says, "The school edifice is pleasantly situated in the town of Islip near the village of Penatquit (old name for Bay Shore), five miles to the east of Babylon. The building contains two main rooms—one above the other—the lower room being designed for the Primary Department and the upper for the Advanced; with convenient clothes rooms, apparatus and recitation rooms; and also an observatory which affords a commanding view of the bay and ocean, with every necessary facility for the study of Astronomy and Navigation." Low fees are promised, each term comprising 15 weeks.

Pupils wrote essays for a twice-a-month paper known as "The School Journal," edited by Amos Dossee. Some of the articles were admittedly written by pupils as a necessary part of their course and to avoid being "kept in after school," while others had genuine literary merit. One of the essays, contained in a bound volume of papers owned by Captain Edgar Reybert, is quoted for its clear description of Bay Shore in April, 1863:

"Penatquit is situated in the town of Islip, on the south side of Long Island and on the Great South Bay, directly opposite the Fire Island lighthouse. I cannot say very much about the place, as I have not resided in it long. I think, however, it is like a great many other places—that there is room for much improvement. There is not much going on at present. Many of the men have gone to the war. It is very pleasant here in the summer season. A steamboat runs every day from the village to the lighthouse, and other vessels are constantly sailing in every direction. The bay affords employment for a large proportion of inhabitants in clamming, fishing, etc. There is a mill pond in the village which contains a great many trout, and gentlemen from New York and other places take great delight in catching them." Nassau Institute stood back about 400 feet from Main street, on the north side of the road. The lane leading to it has since become Oakland avenue.

CHURCHES HAVE EVENTFUL HISTORY

Protestant

METHODIST EPISCOPAL

Until 1860 the Methodists of Bay Shore and Islip held services together in a building located about midway between the two villages. Methodism in the community dates back to April 10, 1810, when the first meeting took place at the house of John T. Dossee. The Rev. Henry Rodstone preached on this occasion. Travelling preachers conducted meetings semi-monthly for the group.

After local people had formed a part of the help charge, the earliest class at Bay Shore was organized in 1850 with Amos Dossee as leader. Four years later a one-story classroom was erected on the present site of the church. Selah Wicks bought the original structure and moved it to his farm on Fourth avenue, where, remodeled, it stands today as the rear section of the Dykstra building.

Bay Shore Methodists separated from the Islip church in 1860, without discord. A church edifice was planned, but owing to the depression incident to the Civil War it was not completed until May 23, 1869 when the new building was dedicated as the Bay Shore Methodist Episcopal Church. In 1893 a large auditorium was added.

The Rev. Edgar S. Jackson has served as pastor since 1931.

CONGREGATIONAL

The First Congregational Church was organized in 1860, with about 30 members.

Before the present church was founded a society of Congregational Methodists—formerly members of the Methodist Episcopal Church erected a small building on the north side of Main street several hundred feet east of First avenue. The congregation was organized by the Rev. Stephen Fordham. Among those who attended the organization meeting at the home of Lorenzo Hubbard were George Coe, Epenetus Smith, Amos Smith, D. Sheldon Hubbard, and Lorenzo Hubbard.

The original structure was subsequently enlarged and moved to its present site on Second avenue where the library now stands. The pastor from 1871 to 1879 was the Rev. Stephen Huff. During the summer of 1882 the Episcopal Society rented the Congregational building for their services on Sunday afternoons and made overtures for the purchase of the property. In 1884 the Trustees, Elijah Smith, Hallet Hill, Michael Hill, C. E. Kirkup and Deacon Oliver Downs acting for the church, secured the services of Rev. J. W. Brooks who served until 1887 and sowed the seed which resulted in the construction of the present building.

In 1881 the edifice at First avenue and Union street was erected.

FIRST CHURCH OF CHRIST, SCIENTIST

The First Church of Christ, Scientist, of Bay Shore, which is a branch of The Mother Church of Boston, began with four or five scientists and several who desired to become Christian Scientists, holding Sunday services in a private home on North Bay Shore avenue about the year 1917. After several months of these meetings the Odd Fellows Hall on the same avenue was rented by the year. At this location the organization grew to recognition by The Mother Church at Boston, as a branch society, and then later on to a branch church. Services, including Wednesday evening meetings, were held in the Odd Fellows Hall until 1928. Meanwhile the church purchased a large plot of ground on the corner of D'O'Neve.

The present church building was erected during the fall of 1928 and

was first occupied for Sunday services on December 25 in that year. The present building, now occupied and owned by the First Church of Christ, Scientist, will be used by the Sunday School while the organization outgrows it, and a larger church edifice will then be constructed.

LUTHERAN

St. Luke's Lutheran Church had its actual beginning when the Rev. C. F. Knoll, Mission Superintendent of the New York Ministerium, instituted a canvass for Lutheran families in this vicinity during the autumn and winter of 1924-25. This canvass culminated in the first service at the Community Memorial Building, which served as a place of worship and meeting until the congregation occupied its own Parish House five years later.

With only a handful of members in October, 1925, the congregation purchased property on the corner of Lawrence lane and Montauk highway. At the annual meeting in 1928 the decision was reached to erect a Parish House. After a financial campaign the congregation realized its hopes when on April 9, 1929, the structure was dedicated. The congregation looks forward ultimately to completion of its group of buildings by erecting, in addition to the Parish House, a church and parsonage.

The first pastor, the Rev. Edmund A. Bosch, originally became minister of both this congregation and the First Lutheran Church of Babylon. In April, 1928, he accepted a call to become full-time pastor of St. Luke's and has since continued in that capacity.

EPISCOPAL

St. Peter's Protestant Episcopal Church had its origin in services conducted by the Rev. Reuben Riley of St. Mark's Church, Islip. Six years later, in 1883, services were held regularly under the care of a mission organization, the first chapel being located on West Main street near what is now South Park avenue. It was a little white church used for worship by about 30 persons.

The mission was organized as a parish in 1888 and incorporated as St. Peter's Church of Bay Shore. In later years the present edifice was built at West Main street and Fifth avenue. The older chapel was later replaced by Miss Evelyn Malpel, due to a death in Mrs. Johnson's family. As trustees, the following were chosen: A. Mitchell, Dr. S. Soloway, Dr. M. R. Hoffman, M. Seider, H. Barron, M. Beck, Dr. M. W. Molinoff, N. Beck, treas. In 1919 the church incorporated H. Feinstein, S. Sacks, M. Malpel, Dr. S. Rubin, F. Morrison, R. Plambers, after was known as the United Hebrew Congregation of Bay Shore. George Helfkott, also twenty as associate trustees, qualified to take the first president. In 1929 the parish in discussions at meetings of Knights of Columbus Hall, situated the Board of Trustees, but not to on Second avenue, was bought and converted into a synagogue. Centre shortly after its inception, the Hall at 6 West Main street has re-Centre engaged as its Rabbi. Har-placed it as the home of activities.

Colored Methodist Episcopal Church of Bay Shore was organized in 1865 with the Rev. Jerry Bengt as pastor. The colored inhabitants had irregular meetings prior to that date.

Early in its career the congregation worshipped at a building on what is now the C. E. Kirkup Lumbar Company property on Brook street. In 1895 the church moved to its present home on Brook street near Second avenue. Among the original members were Mary Eliza Green, Sidney Green, Frank Conklin, Elizabeth Conklin, Oliver Cuffee, Dolly Cuffee, Oliver Green, Louis Green, Edward Green, Peggy Green, Lydia Bunn, Ann Moon, Lucy Jackson, Louis Jackson and others.

The Rev. Charles J. Gadsden has been pastor since 1932. BAPTIST (Colored) Steps to organize the First Baptist Church were taken at a meeting on September 16, 1921. D. W. Herrold and an evangelist, Mr. Lucilester Simms, were leaders dur-

Catholic

ST. PATRICK'S R. C. CHURCH

St. Patrick's Roman Catholic Church was founded in 1855 by Bishop Loughlin of Brooklyn. Services were held for four years in the most interesting history of all homes in Bay Shore—except, possibly, Sagtikos Manor, which is generally considered a West Bay Shore landmark. Another priest with a long history is the one west of the South side Hospital, on Montauk highway, now occupied by Eugene Mark and family. The best available records indicate that it was built by John Gibson, father of Samuel Gibson and grandfather of John J. Gibson. The original dwelling was a much smaller structure, which its owner enlarged by making additions on the west end as the needs of his family grew.



Rev. James E. Bobier, First Resident Pastor of St. Patrick's Church

land next to the present school property was purchased from the Lawrence Farms Association. The Rev. Cornelius M. Duffy has been pastor since 1928. The Rev. Thomas Brennan became assistant pastor in 1931.

Jewish Centre

The Jewish Centre of Bay Shore was formed at a most enthusiastic meeting in the Community Memorial Building last September by the merger of four local organizations—the United Hebrew Congregation, an orthodox observant Jewish Alliance, a newly organized social and cultural group of the younger Jewish element in the community, the Ladies' Aid Society, a charitable group; and the Junior League, Hebrew School, Free Loan Division, and Choral Society. Each of the said affiliates have been engaged in a very active program which has been enthusiastically supported by the membership.

Of the four merging organizations, the Hebrew Congregation was the oldest, having been organized in 1914 through the efforts of Messrs. M. Morrison, I. Goldstein, S. Rubin of Bay Shore, and A. Skolnik of Islip. Meetings were held in temporary quarters. High holidays, religious, educational, and social work is being conducted regularly.

The old Goldfarb of Staten Island, a graduate of Columbia University and Jewish Theological Seminary. Under his direction religious services are held weekly and on various holidays; also, cultural, spiritual, educational, and social work is being conducted regularly. The Jewish Centre is the parent organization. Its affiliates are the St. Peter's Church of Bay Shore, the Ladies' Aid Society, the Junior League, Hebrew School, Free Loan Division, and Choral Society. Each of the said affiliates have been engaged in a very active program which has been enthusiastically supported by the membership.

Wicks House The old Wicks farm in central Bay Shore contained a house that today occupies a spot close to its old location about 100 years ago. Formerly situated on Main street where Race's Pharmacy is now, the homestead has since been moved just south and faces Maple avenue. On January 30, 1919, Joshua Wicks and his wife Experience bought a piece of land on "Neck Penatquit" from the brook on the west to Benjamin Thurner's property on the east (near the present Maple avenue), north to Country road (Montauk highway) and south to the property of Hallett and Stephen Thurner. This land was purchased, title researches reveal from Selah Jarvis and his wife Charity.

About 1836 James Wicks, son of Joshua erected the homestead since the building bears no evidence of any additions or changes, it may be dated from the early 1800s.

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Mowbray Homestead (Ceballos Est.) Believed Most Historic Building

Descendants of Original Landowner Occupied Property For Many Generations.—Sold It To N. O. Clock.

Although it has been enlarged and improved extensively, the Ceballos residence on East Main street seems to possess the longest and most interesting history of all homes in Bay Shore—except, possibly, Sagtikos Manor, which is generally considered a West Bay Shore landmark.

So far as the Journal could learn by careful investigation, one section of the East Main street dwelling has stood at its present site for at least 175 years, or possibly longer. It was formerly occupied for generations by the descendants of John Mowbray, who purchased from the Indiana a tract of land several times as large as Bay Shore. Able to select any part of so vast an area, the family chose this beautifully wooded spot with its high land near a pretty brook and fertile soil which yielded crops in abundance long before the Revolutionary War. The structure is on the north side of Montauk highway three houses east of Brentwood road.

Ami, Z. Mowbray, a great-grandfather of Miss Mary Mowbray of Bay Shore, is understood to have lived his entire life at the old homestead. Tradition says—although there are no written records to prove it—that at one time the old section of the dwelling housed a store. Amias was the father of Eliphalet "Squire" Mowbray and the grandfather of Dr. Jarvis Mowbray, who in 1837 built on his farm a house now standing at the north-west corner of Main street and Montgomery avenue.

Nathaniel Oakley Clock purchased the former Mowbray home and resided there. He later sold it to the Ceballos family, with acres of beautiful countryside surrounding the estate, in 1829.

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Once "Mechanicsville," Then "Penatquit," and Finally "Bay Shore"

Descendants of Original Landowner Occupied Property For Many Generations.—Sold It To N. O. Clock.

Until long after 1800, so far as be learned from written records, the village remained so small that it had no particular name. Early minutes of school meetings refer to Common School Districts No. 1 and 8, but the community is not mentioned until 1842 when it carried the title of "Mechanicsville." Old timers speak of an early name, Sodom. There were no large settlements in the vicinity, however, so "Belly Town" seemed a satisfactory designation just as it covers the undeveloped areas now. Indiana Creek, evidently made up a large part of the population, which even in 1845 hardly exceeded 2,000 for the entire town bounded by Huntington Town, the ocean, a line east of Bayport and Smithtown on the north. A name often used was "Mechanicsville."

When they asked for a post office in 1848, the residents decided to call their village "Mechanicsville." The U. S. government rejected their plea because a place upstate already had that name and confusion would result. The local people's choice, it is said, was made because two mechanics lived here—Barto, a carpenter, and Aunt Tish Green, an Indian woman, who did basket-making.

In order to secure a post office the residents agreed to change their original selection of a name. At a meeting July 14, 1849, those present voted unanimously to suggest the title "Penatquit," designation of an Indian tribe which once made its home in the vicinity. The resolution was signed by Johnathan Smith as chairman and Seth R. Clock as secretary.

In 1868 or thereabouts the Rev. Charles Fordham, Dr. A. G. Thompson and Dr. Jarvis Mowbray led a movement to call the village "Bay Shore." Summer people comprised some of the most active workers to adopt a simpler and more attractive name, with the aid of many year-round residents. The proposal encountered opposition from a few influential persons who wanted to keep the old name, but the majority at a special meeting voted in favor of "Bay Shore."

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Embattled Citizens Won Fight Against Quarantine Station; Kept Boat From Dock

Descendants of Original Landowner Occupied Property For Many Generations.—Sold It To N. O. Clock.

Usually slow to anger, Bay Shore people became infuriated beyond description in the early 90's when New York State arranged to establish a quarantine station on Fire Island Beach near the lighthouse. A crowd of from 100 to 200 persons organized, sped across the bay in about a dozen boats, and staged one of the most exciting mob scenes that has ever taken place on the south shore.

A cholera epidemic in some European cities had caused alarm in New York, so the city wanted a place to send boats arriving from certain ports. Its dream seemed to be coming true when Governor Flower bought the sportsman's hotel on Fire Island Beach from D. S. Sammis and donated it to the State. Newcomers from Europe, he said, could be taken there for quarantine until examinations proved they were free of disease.

It may have seemed wonderful for the city, but to baymen who earned their living from shellfish production the scheme was just a pain in the pocketbook. How could local people sell clams and oysters if the government put a "cholera hospital" right at their doorstep? indignation rose steadily. The whole township surged with anger. Emotion broke out as news arrived that a steamboat would bring the first load of "patients" on the following day.

Leaders promptly called an indignation meeting. Active in the movement were such men as Dr. Edwin S. Moore, Selah Clock, William W. Hulst, Josiah Robbins, Edgar Reybert and Charles Fordham. Unwilling to wait until the morning, a dozen or more bandits of infuriated citizens went over during the night, took possession of the beach hotel, and waited until the movement to call the village "Bay Shore." Summer people comprised some of the most active workers to adopt a simpler and more attractive name, with the aid of many year-round residents. The proposal encountered opposition from a few influential persons who wanted to keep the old name, but the majority at a special meeting voted in favor of "Bay Shore."

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