

SPECULA '76

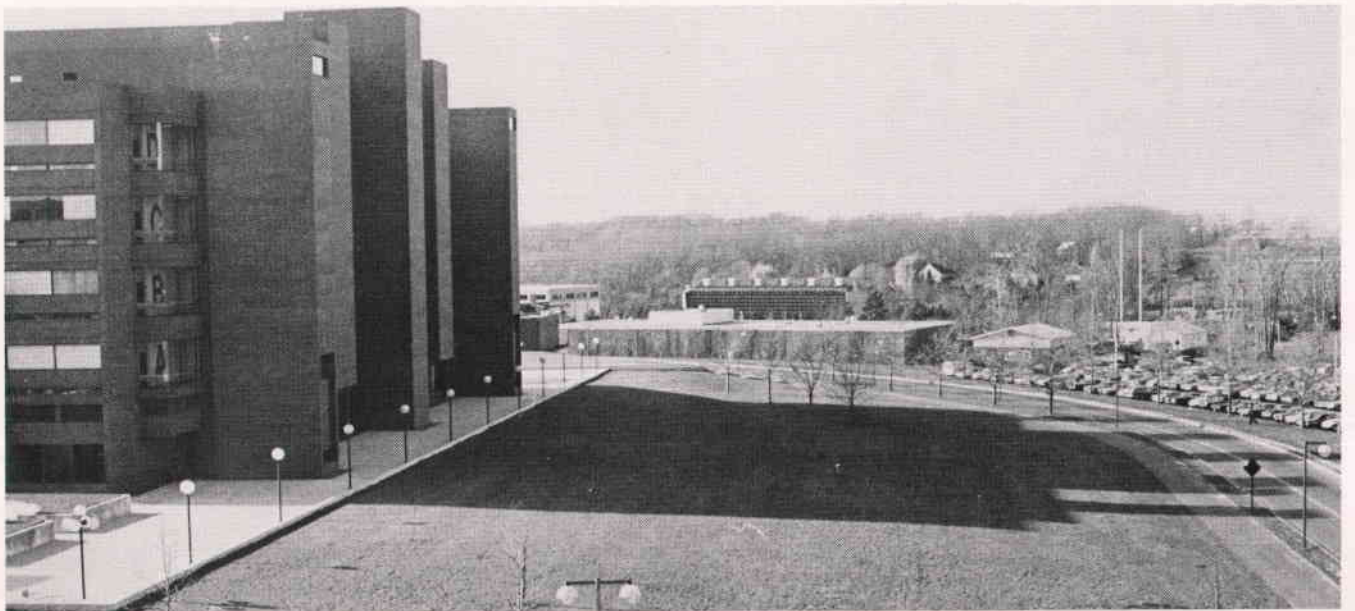








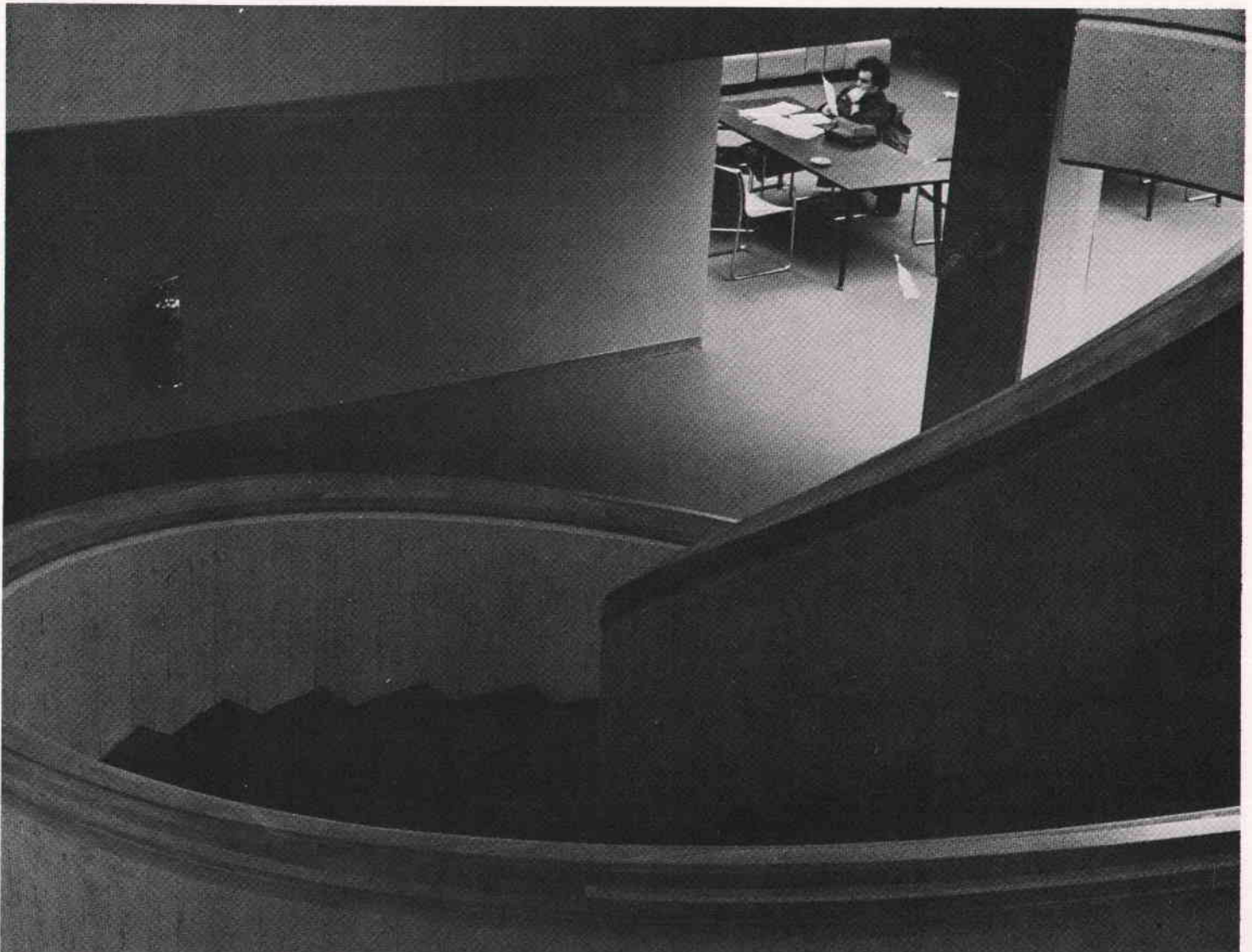
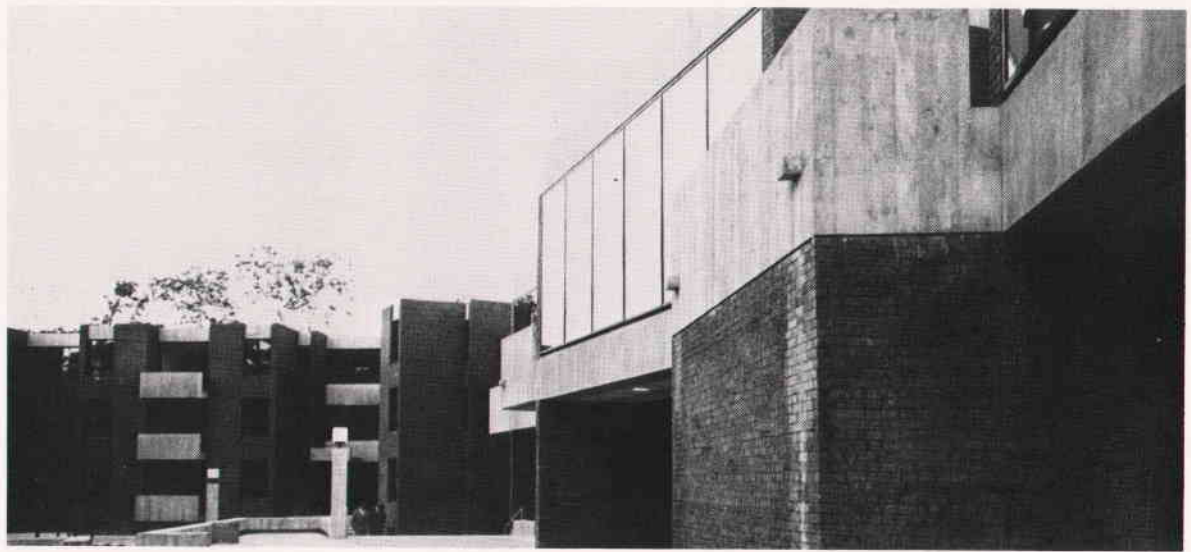
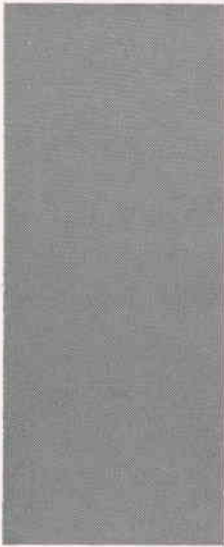


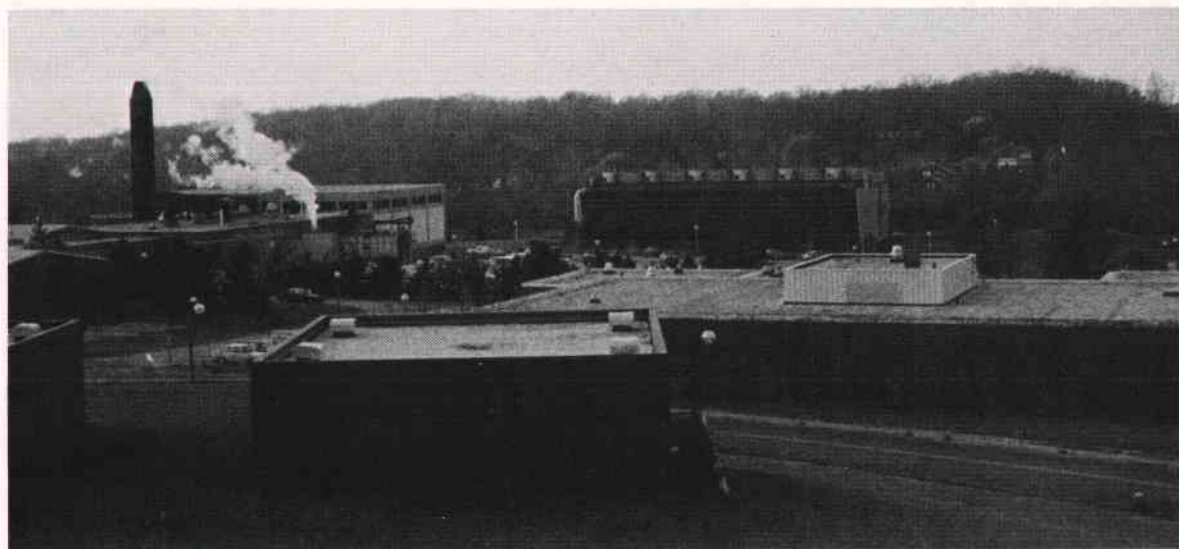








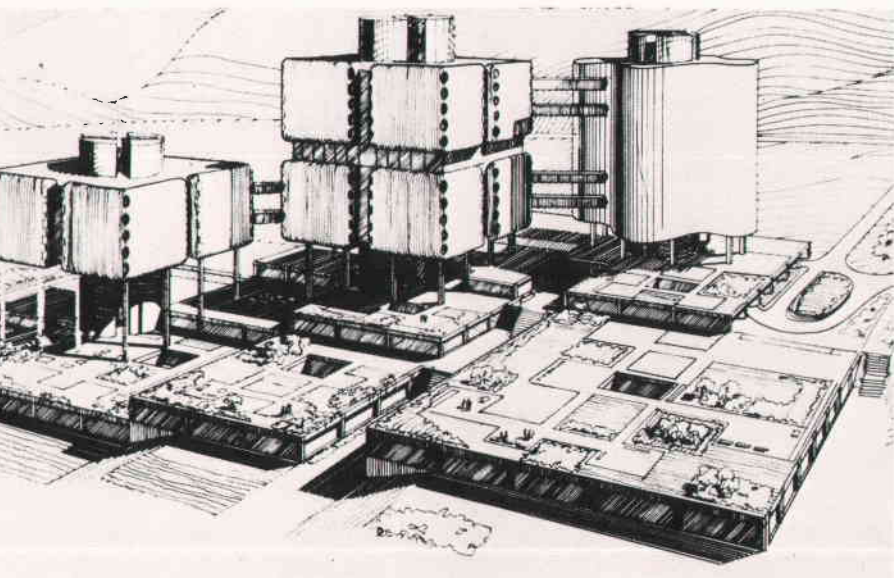




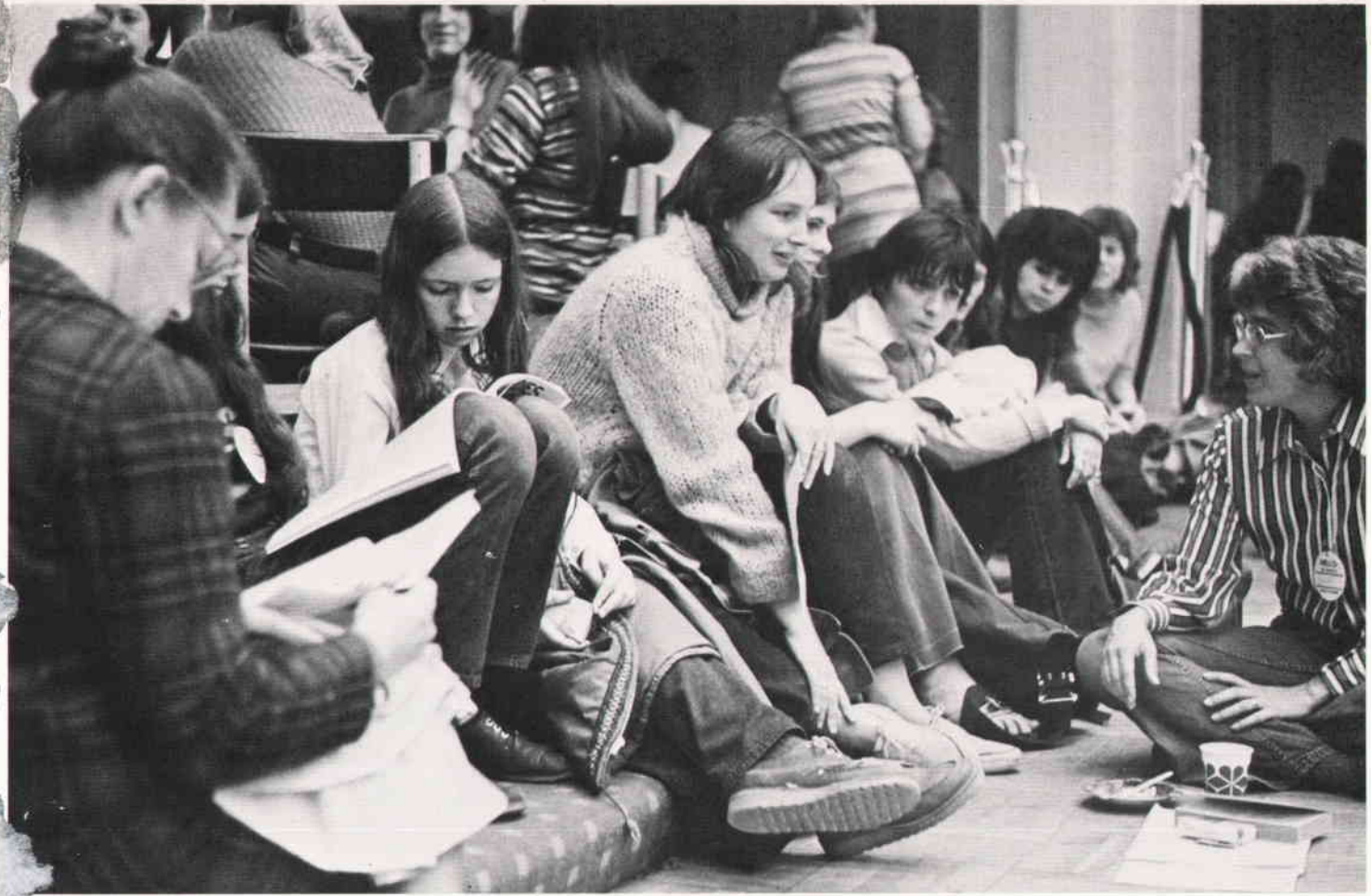






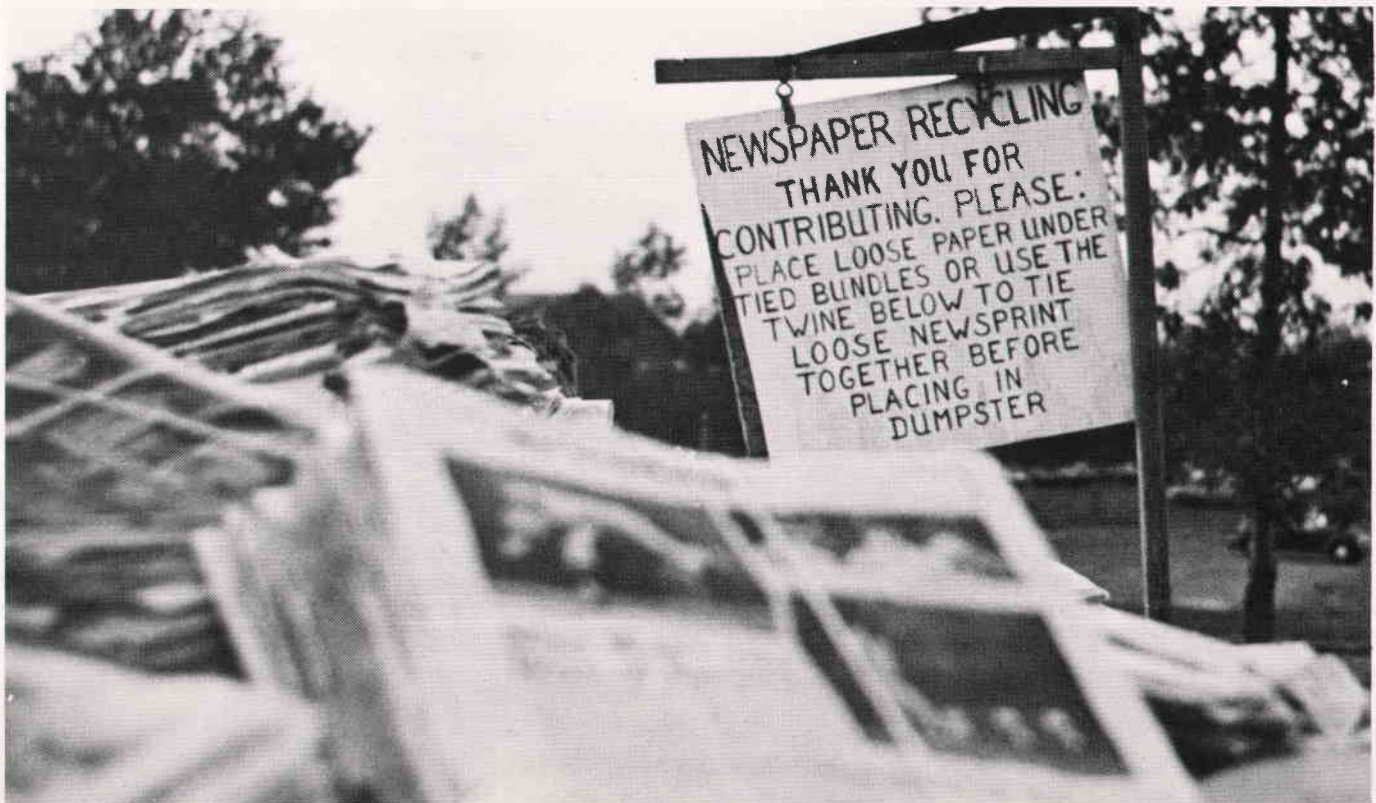
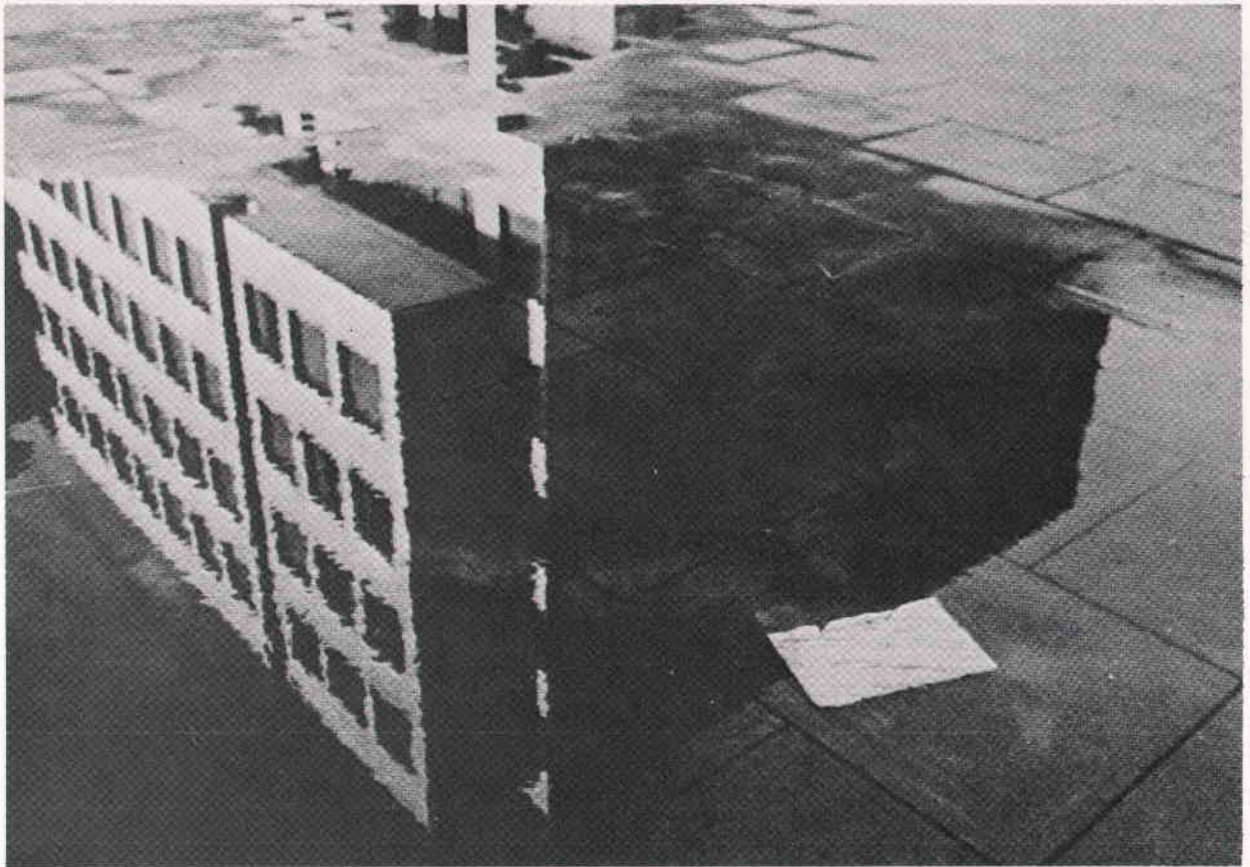


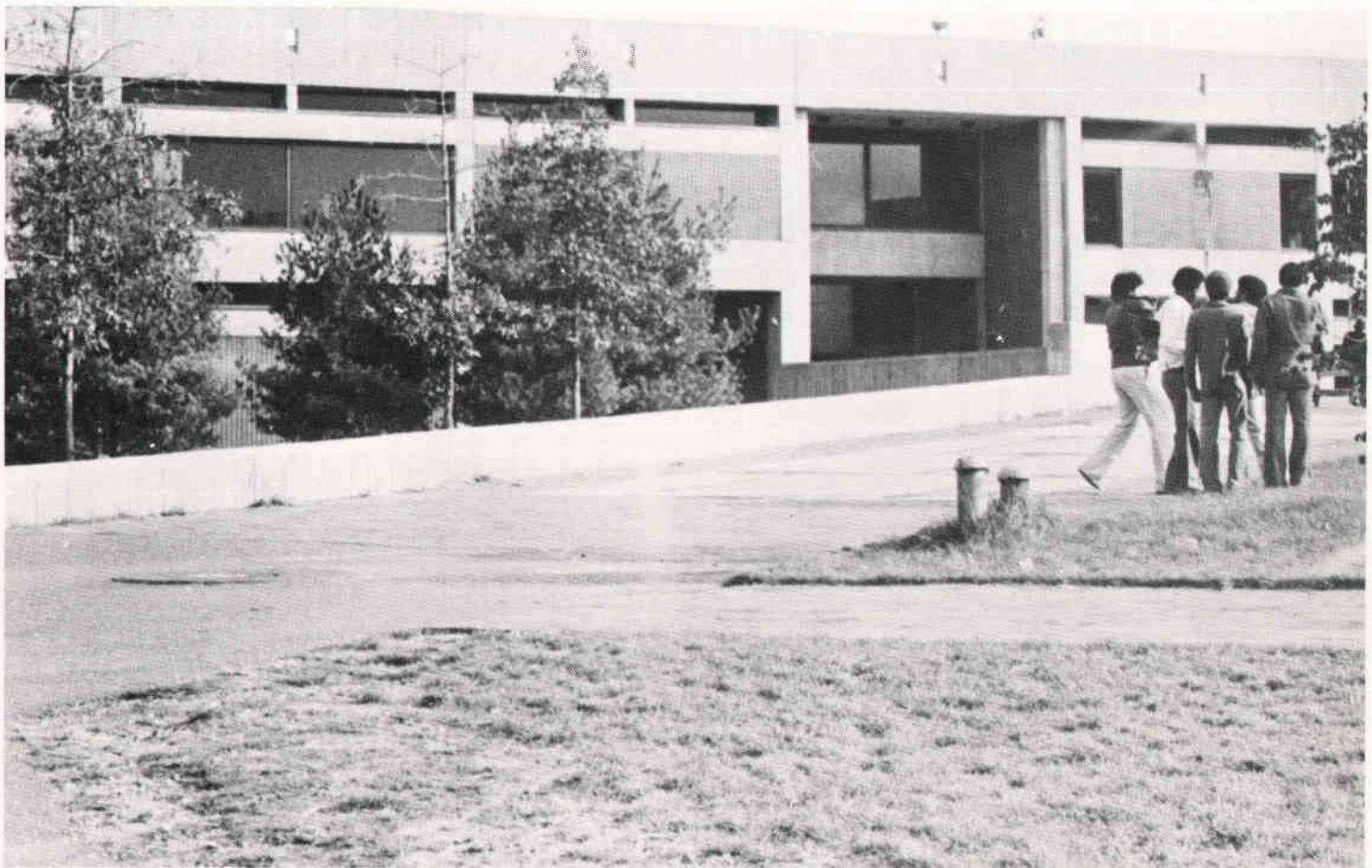
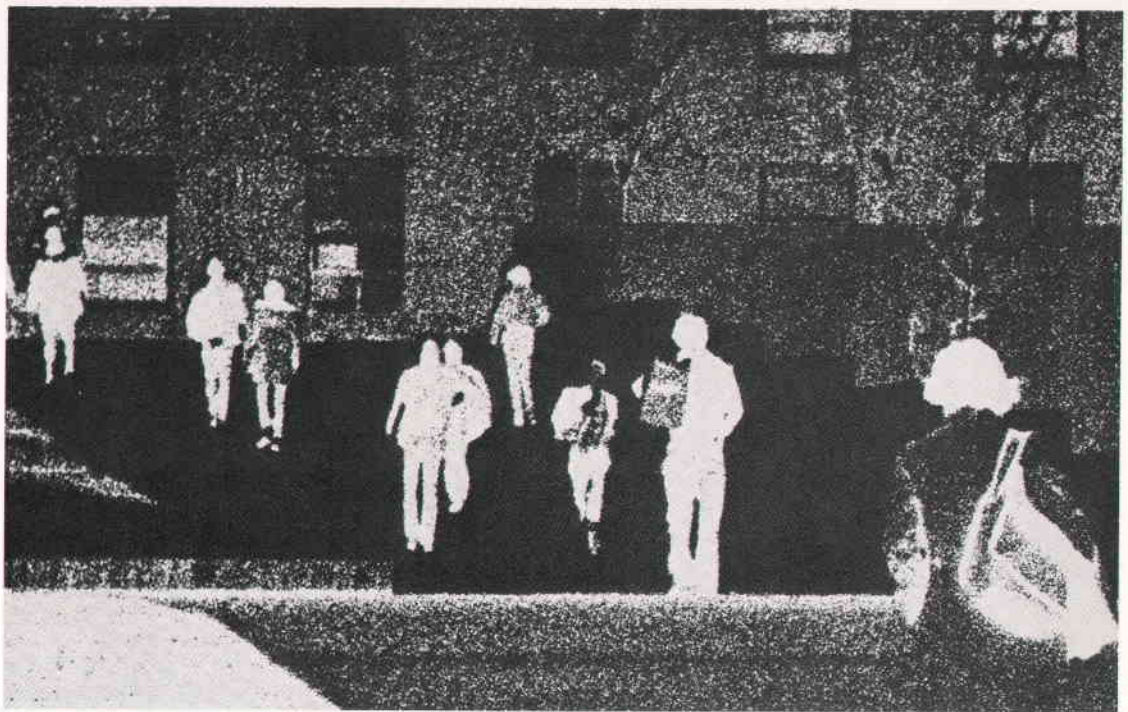








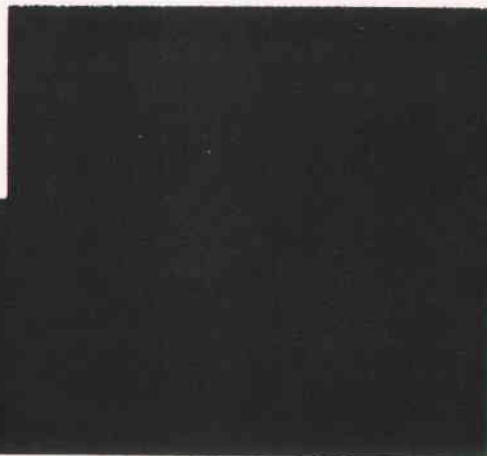
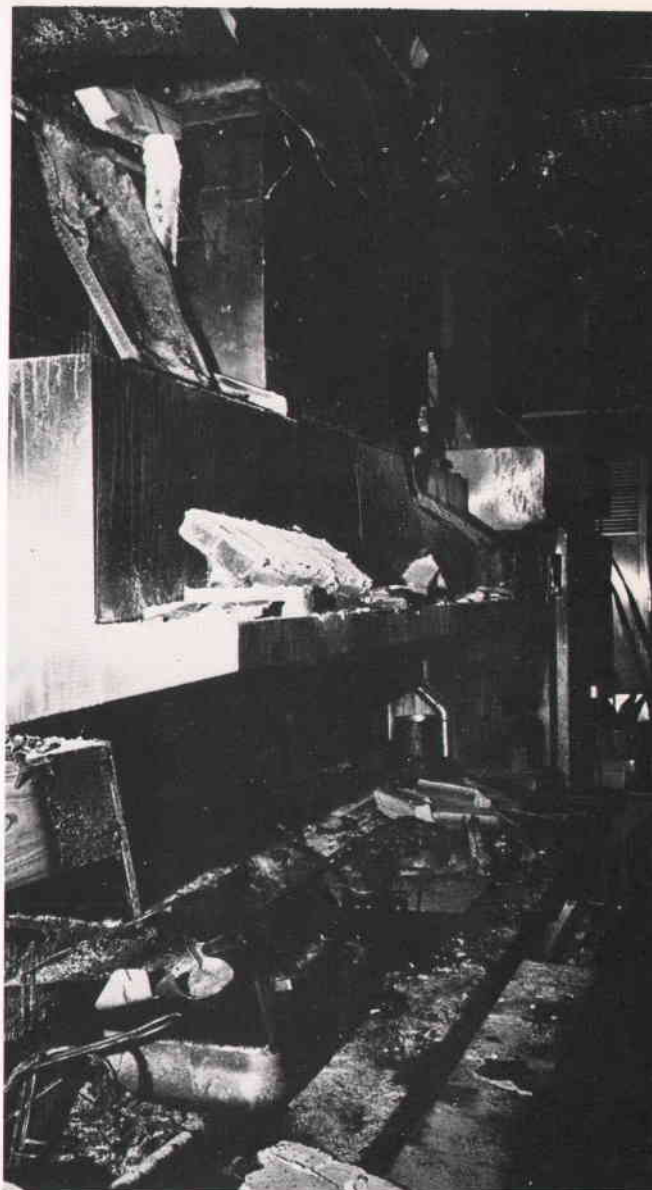






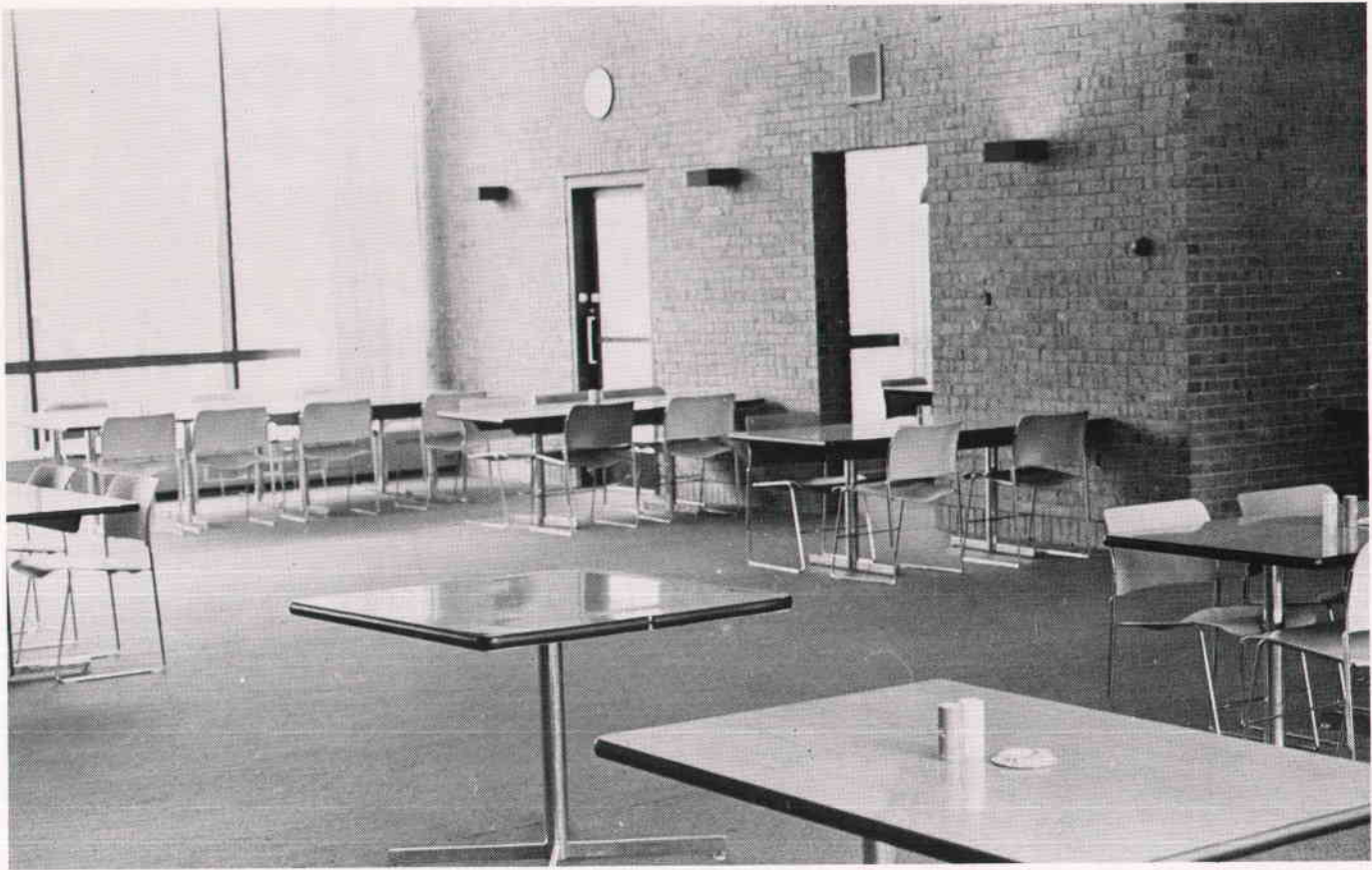






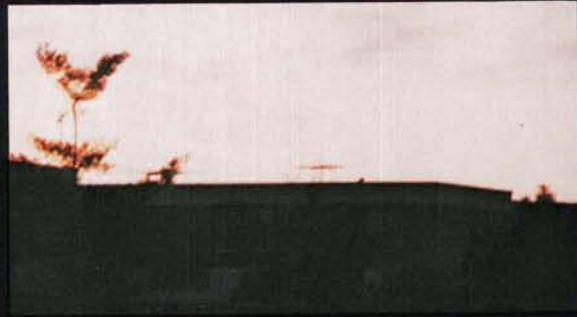




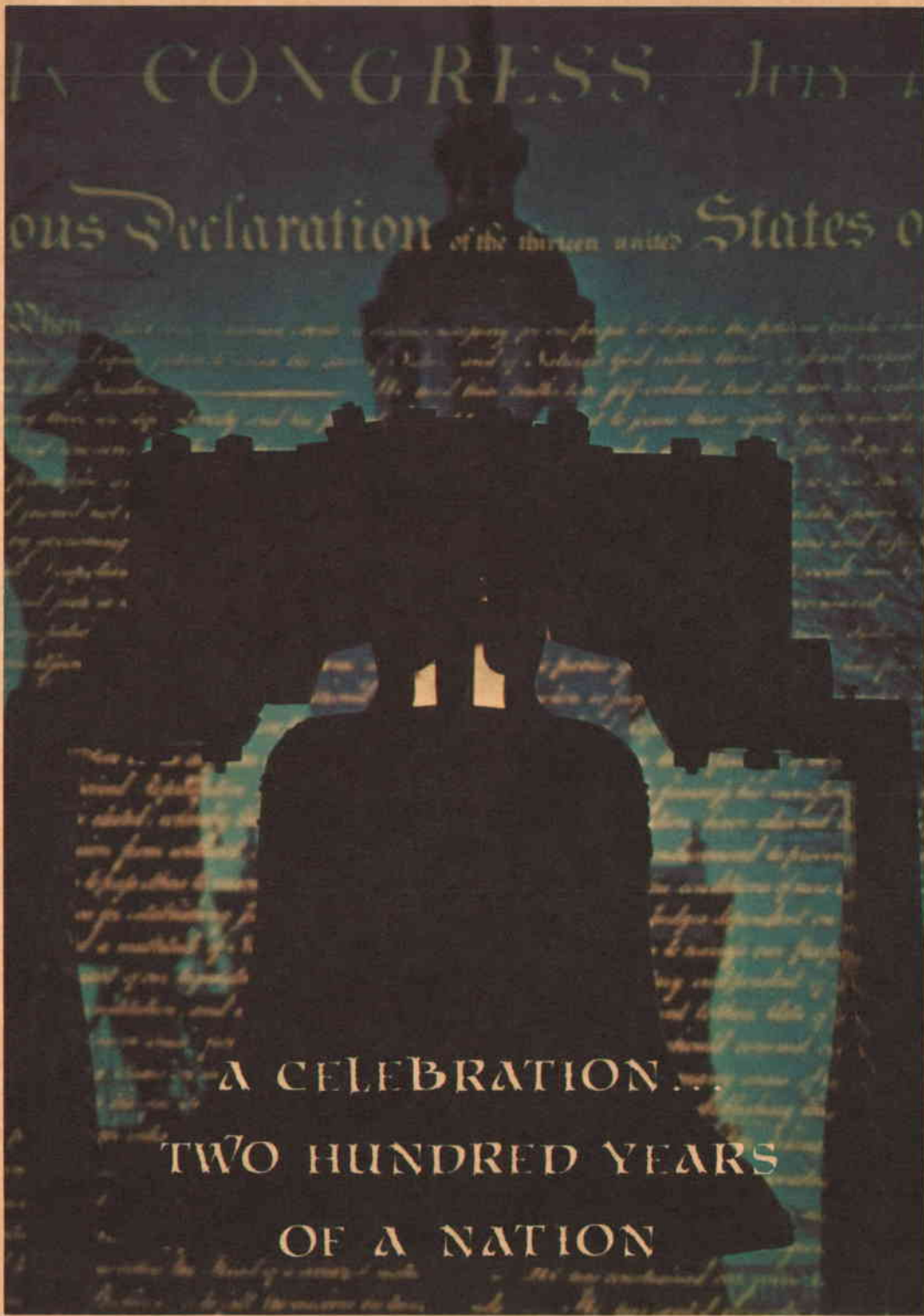






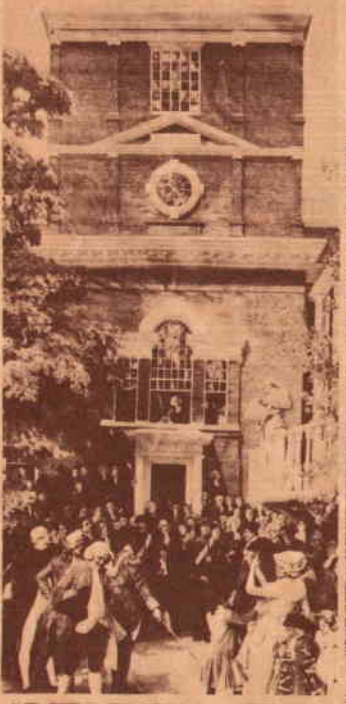
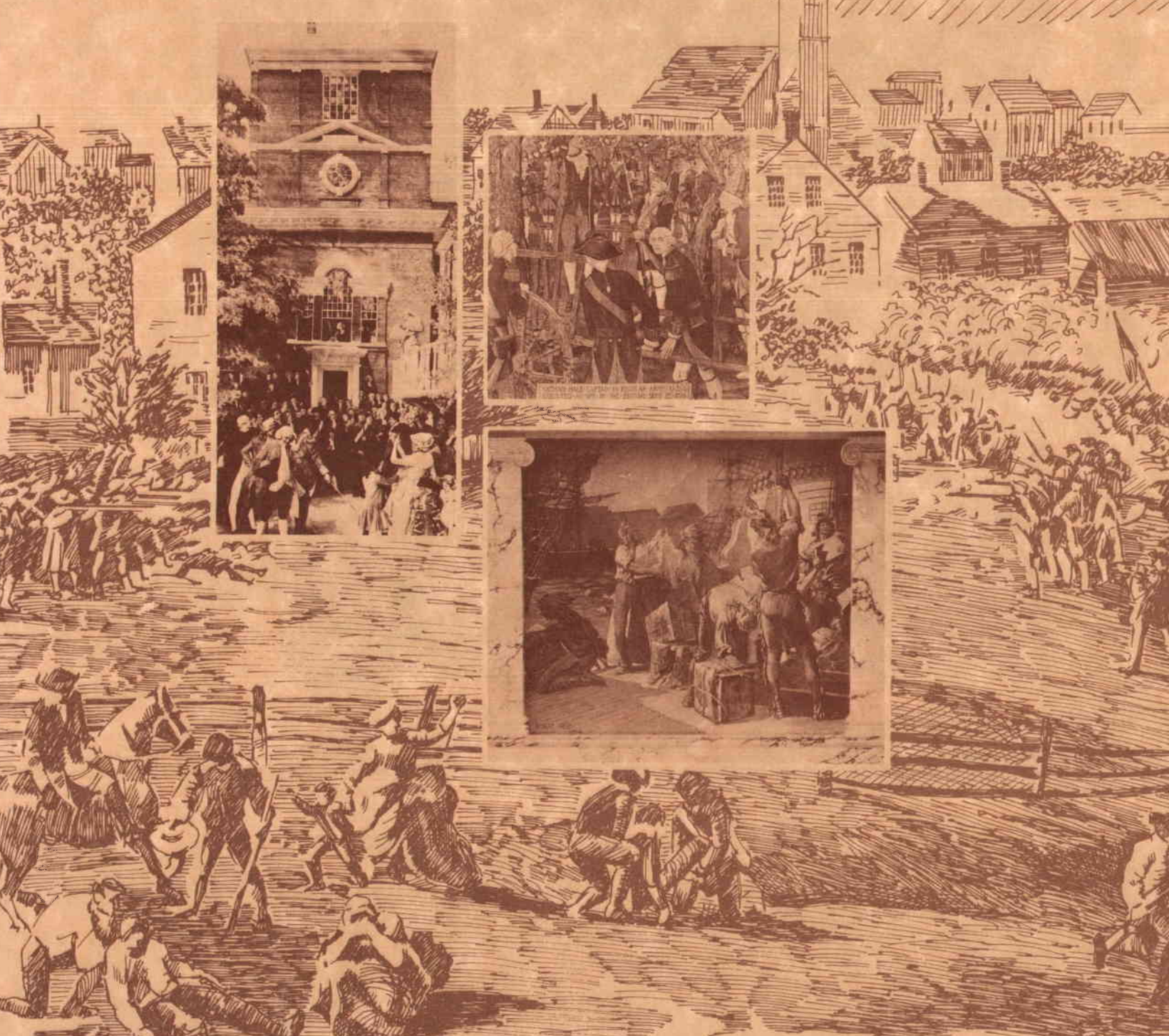






IN CONGRESS, July 4
ous Declaration of the thirteen united States of

A CELEBRATION...
TWO HUNDRED YEARS
OF A NATION

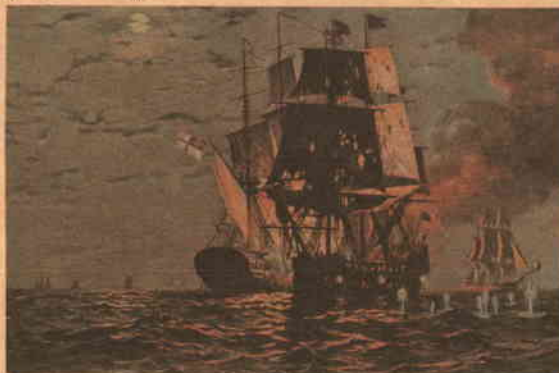
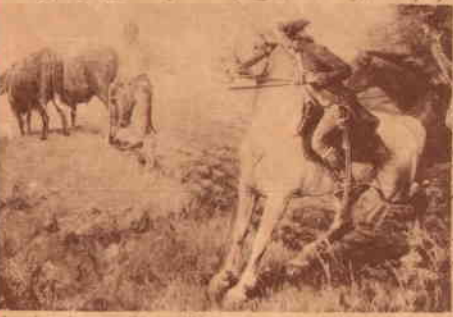


The idea of the original thirteen colonies and their leaders was born out of a passion to be free—to chart their own destiny of building a country out of this thin fabric called Freedom.

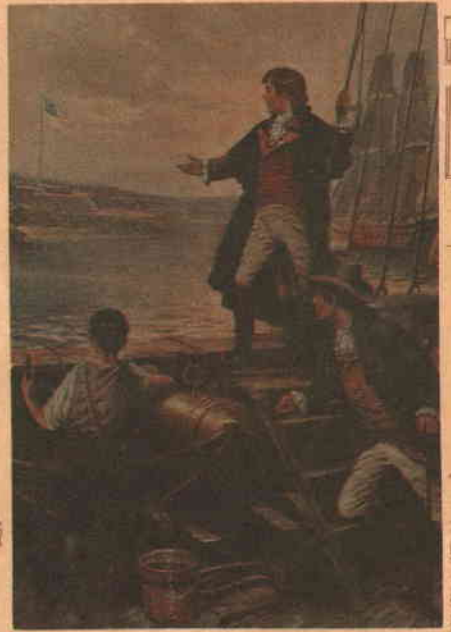
The break from England was not to come easily, as this fledgling was viewed as a serious threat to the tentacles of the vast and far-flung British Empire.

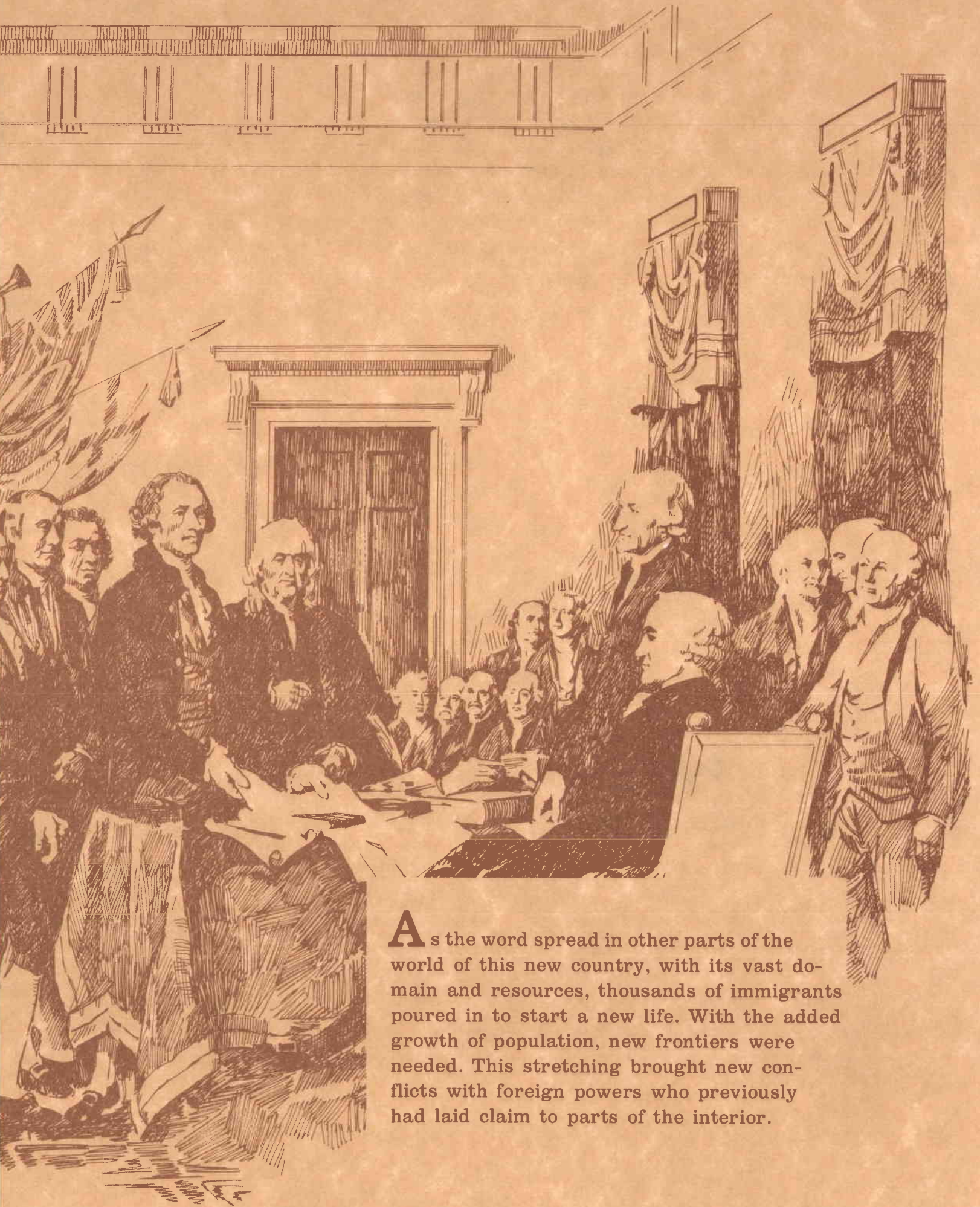






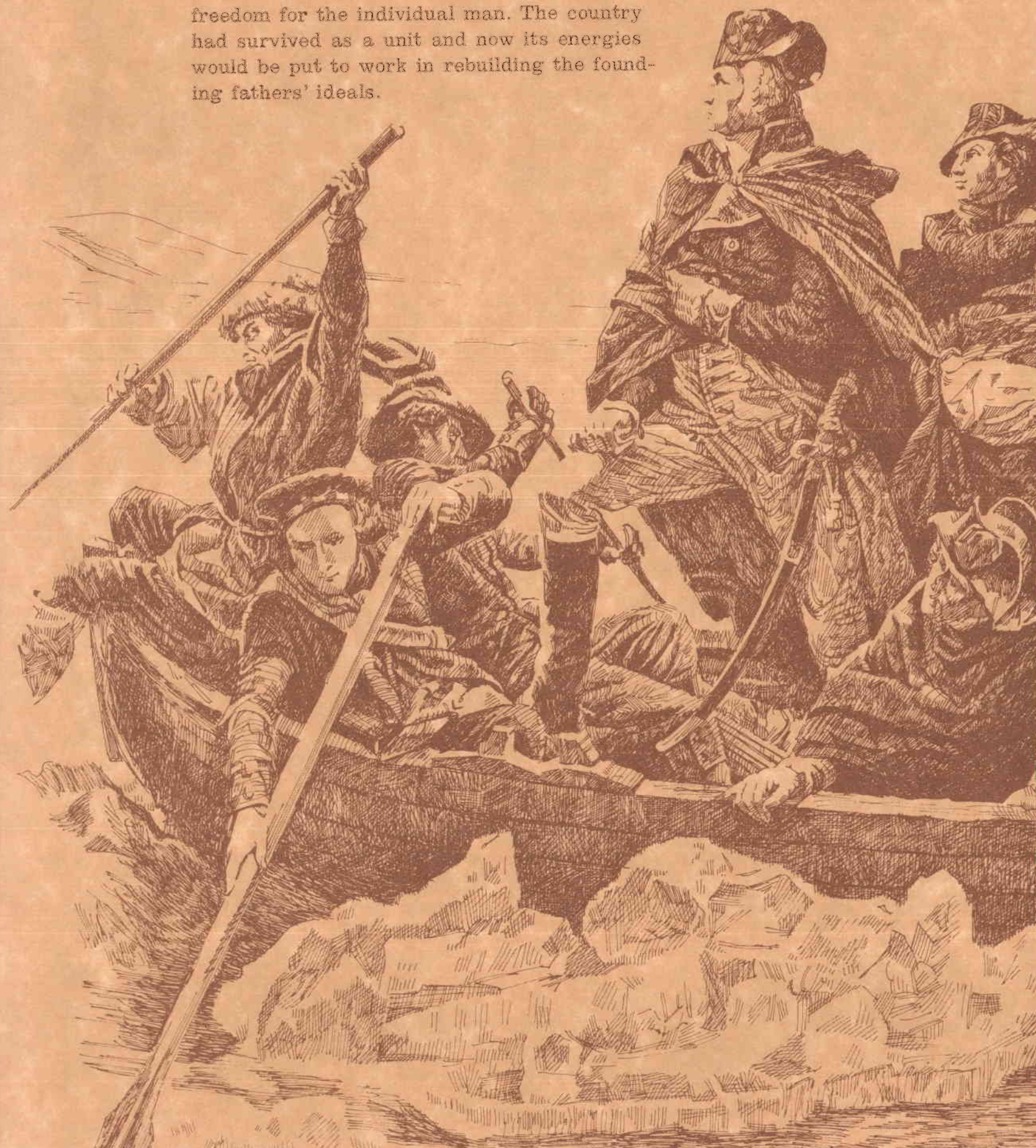
Patriots rose from every corner of the struggling country. Help came from other European countries to add to the flame of breaking the grip of England. Farmers, fishermen, cobblers and men from every walk of life took up their arms to defend this new-felt right to be free. As the smoke began to clear, ideas on organizing this diversity of colonies into a coalition of united states began to take shape. The form of a Constitution and Bill of Rights was molded by statesmen who previously were nonexistent.





As the word spread in other parts of the world of this new country, with its vast domain and resources, thousands of immigrants poured in to start a new life. With the added growth of population, new frontiers were needed. This stretching brought new conflicts with foreign powers who previously had laid claim to parts of the interior.

As the gangling country continued to grow, internal disagreement erupted into a battle of economic and philosophical differences. The battle was to leave scars which would heal only after generations had passed. Out of the wounds came a stronger fiber of freedom for the individual man. The country had survived as a unit and now its energies would be put to work in rebuilding the founding fathers' ideals.





PICTURES OF THE WAR

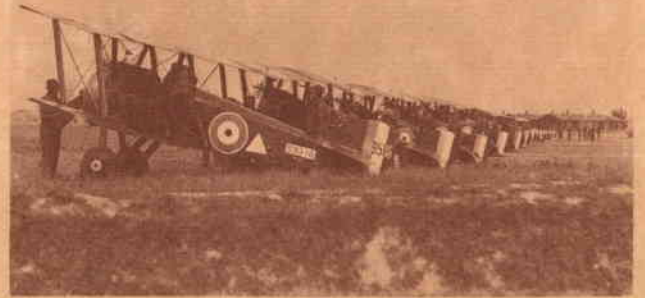
GOOD BYE: GOD SPARE YOU





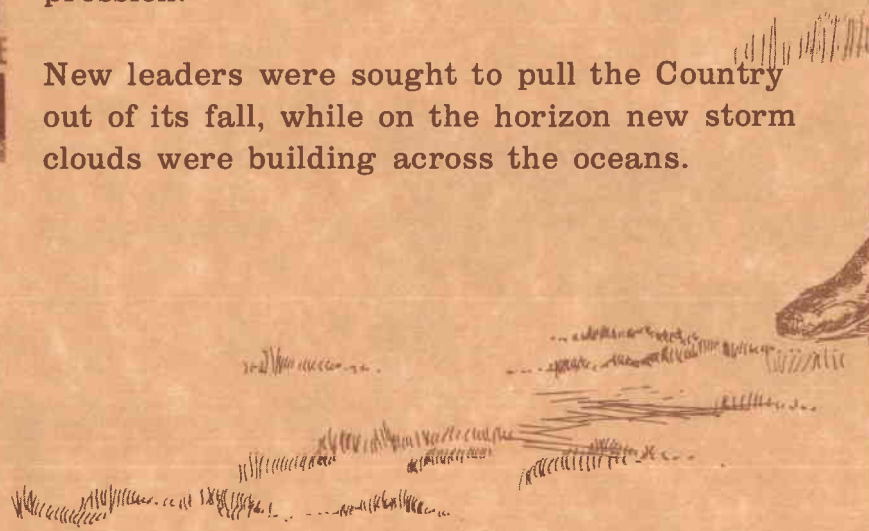


The need for new frontiers continued as movement spread West. A rapid explosion of technological advances pointed the country into the fore as an industrialized nation.



As one of the leading industrial nations, this strapping, growing giant became embroiled in the first of the World Wars. After its success with other Allied Nations, a never-before-felt boom and prosperity was followed with the shattering bust of the Great Depression.

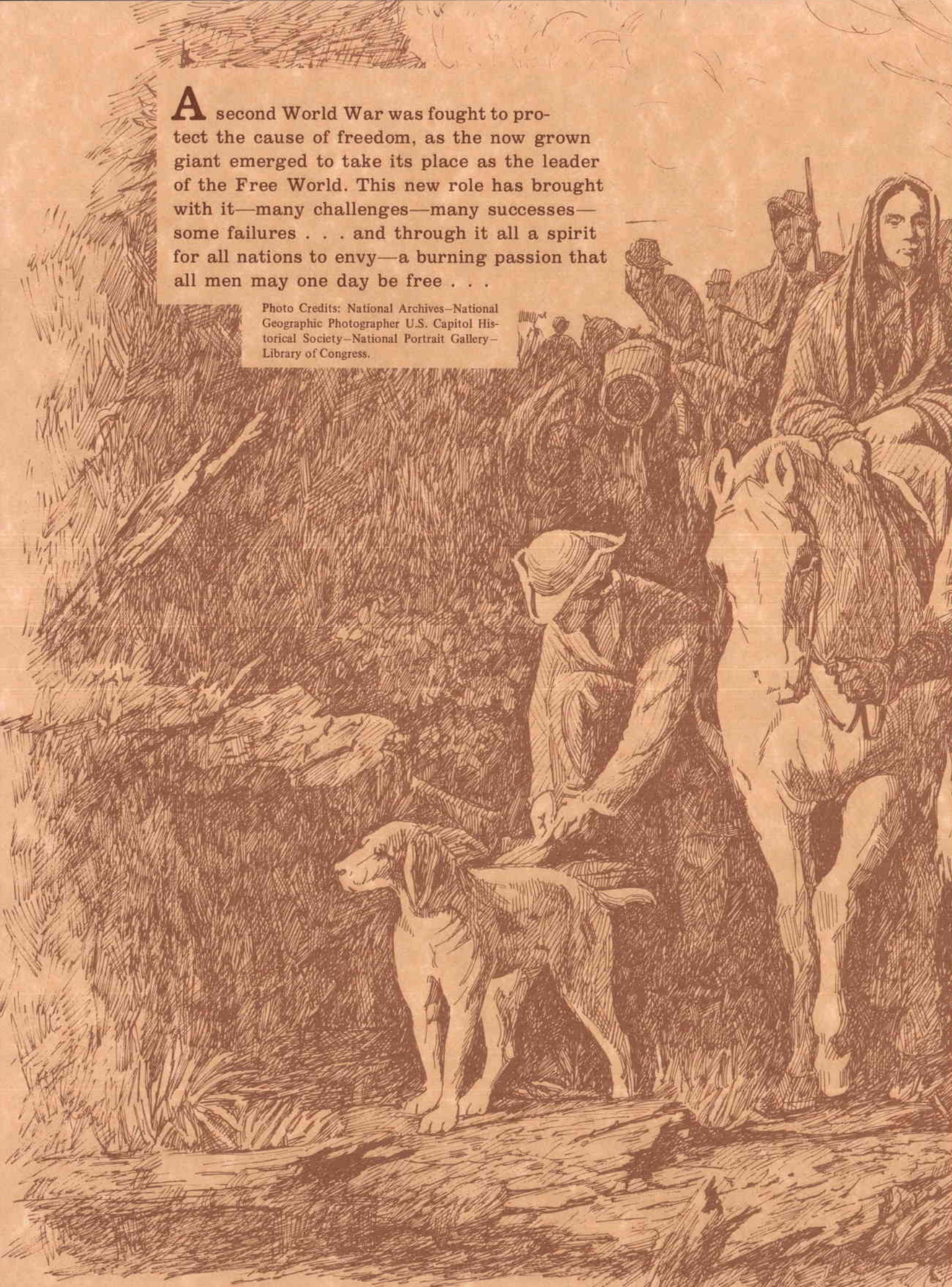
New leaders were sought to pull the Country out of its fall, while on the horizon new storm clouds were building across the oceans.

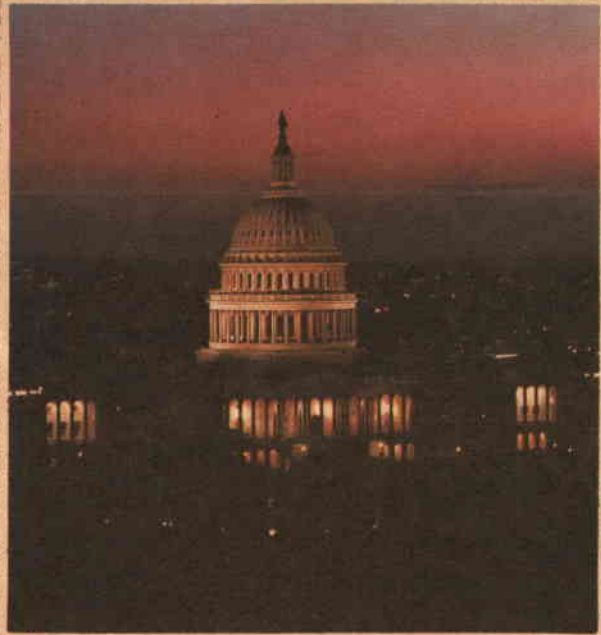




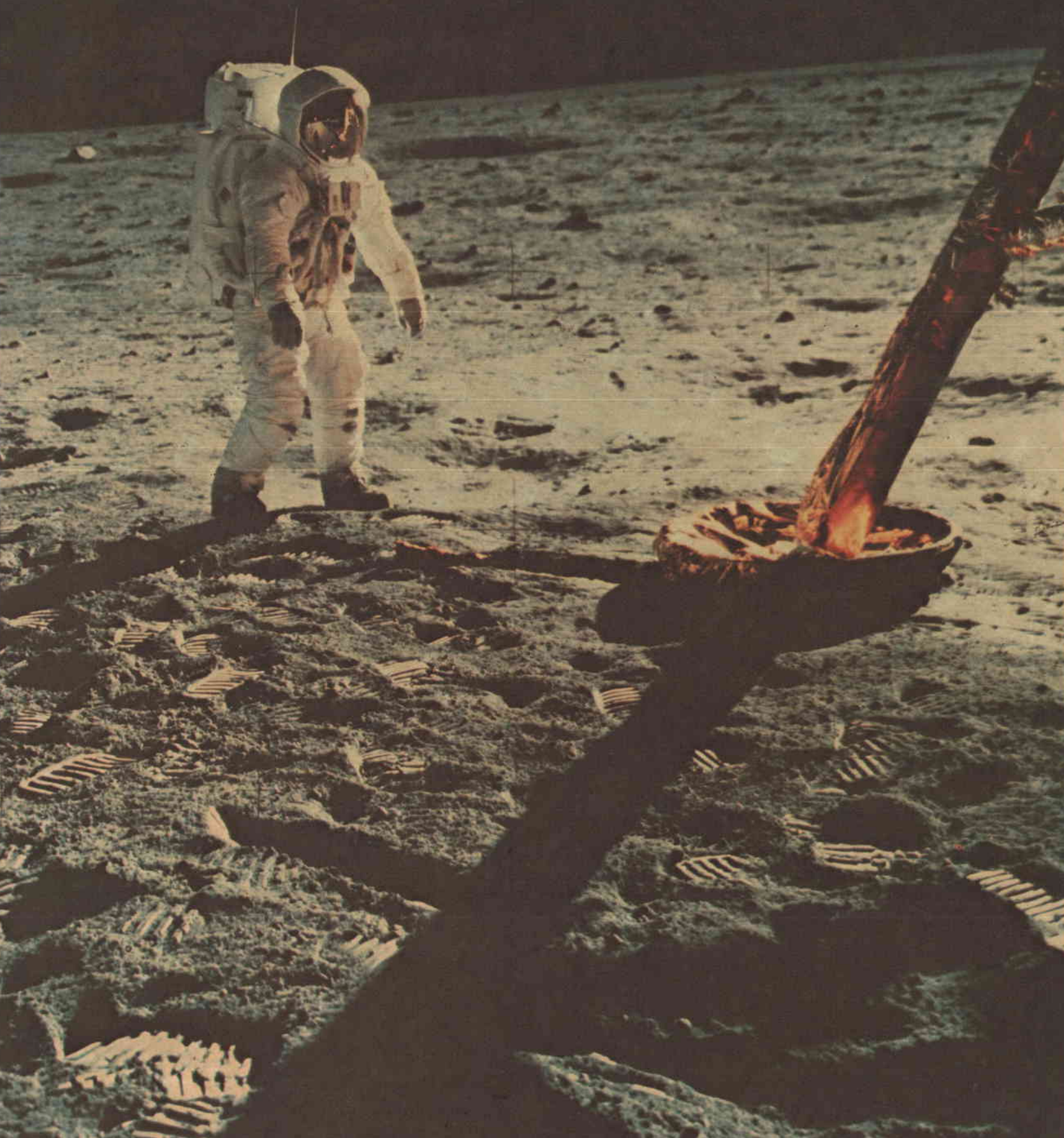
A second World War was fought to protect the cause of freedom, as the now grown giant emerged to take its place as the leader of the Free World. This new role has brought with it—many challenges—many successes—some failures . . . and through it all a spirit for all nations to envy—a burning passion that all men may one day be free . . .

Photo Credits: National Archives—National Geographic Photographer U.S. Capitol Historical Society—National Portrait Gallery—Library of Congress.

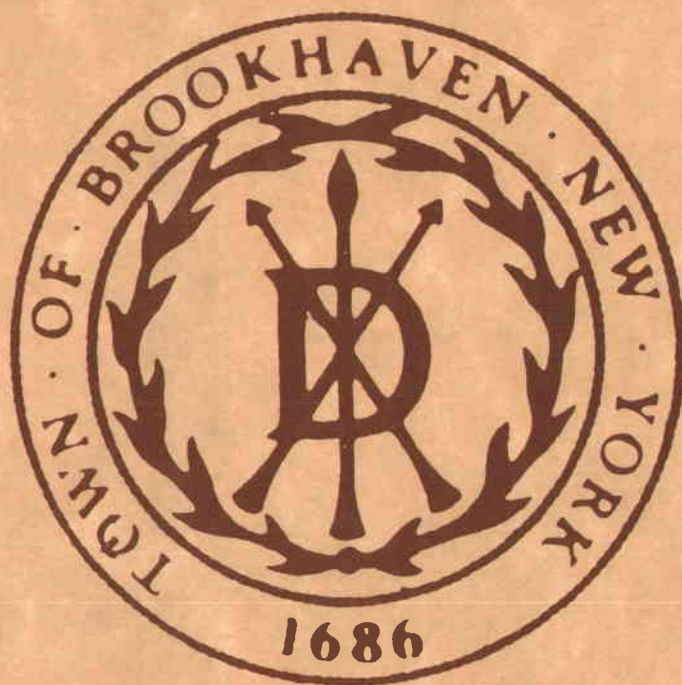




... "one small step for man, one giant leap
for mankind."



THE EARLY YEARS IN BROOKHAVEN TOWNSHIP



CONTENTS: THE EARLY YEARS . . .
BROOKHAVEN VILLAGES IN 1874.

The Early Years in Brookhaven Town By Thomas R. Bayles

The town of Brookhaven is the largest on Long Island, and extends across the Island from the Sound to the ocean, and is about twenty miles long, east and west.

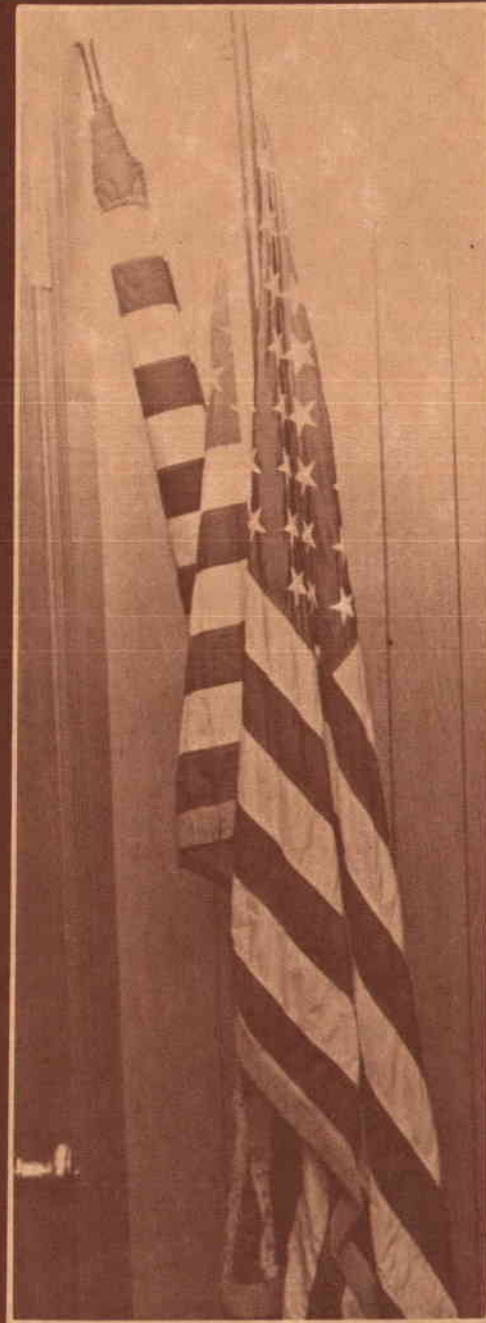
During the early part of the year 1655, a party of six men from the colonies of New England landed on the shores of those beautiful bays and coves around Setauket. They purchased from the Setalcott Indians, who had their headquarters there, a tract of land extending from Stony Brook to and including Port Jefferson, and gave the Indians in exchange "10 coats, 12 hoes, 12 hatchets, 50 muxes, (small brad awls) 100 needles, 6 kettles, 10 fathoms of wampum, 7 pipe bowls of powder, 1 pair children's stockings, 10 pounds of lead, and one dozen knives." The deed was dated April 14, 1655 and contained the signature marks of the Setalcott Sachem Warawasen, and fourteen of his tribesmen. The settlers were also given the right to let their cattle run beyond the bounds of their purchase, and to cut timber as far east as they pleased. The Indians and the proposed settlers agreed to live peaceably with each other, which they did.

The first settlement was called Ashford, later Brookhaven, and finally Setauket, and was located around the "meeting house green" at Setauket. The lands of the town were purchased from the Indians at different times by the early settlers and later held by the fifty four proprietors as tenants in common, which were divided among them as occasion demanded. In some of these divisions an extra share was made for the support of the minister.

Those first settlers at Setauket soon began to explore the south side of the town and discovered large meadows of salt hay and grass which could be harvested for their cattle. They purchased in 1657 two tracts of meadow land from the Unkechaug Indians, who had their headquarters at Mastic. On June 10, 1664, the settlers purchased from Tobaccus, chief of the Unkechaug Indians, all that tract of land extending from Yamphanke creek in South Haven, to a small pond in the western part of Bellport, and north to the middle of the Island. The same day Governor Winthrop of Connecticut, bought from Tobaccus all the land west of this to the Islip town line at a creek called Nampkee, in the western part of Blue Point. On this tract are the present villages of East Patchogue, Patchogue, and Blue Point.

The town also bought on the same day from the Setalcott chief, all the land on the north side from Mount Sinai to Wading River, and south to the middle of the Island. Old Field was purchased from the Indians sometime before 1659.

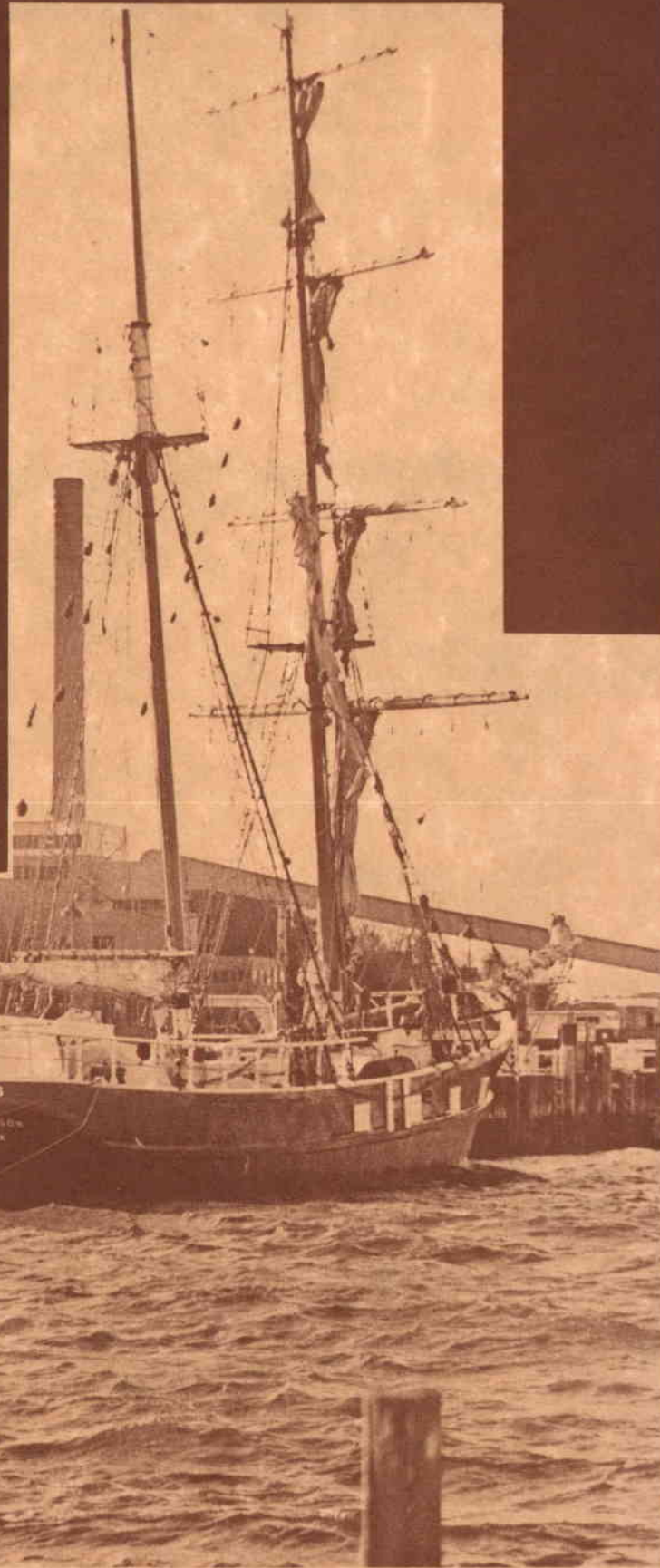
A patent was issued by Gov. Nicolls on March 7, 1666, for all the land that had been bought from the Indians, bounded on the west by a line running across the Island at Stony Brook, and on the east by a line at Wading River. On November 19, 1675, the Setalcott chief, Gie, conveyed to Richard Woodhull, acting for the town, all unsold land within the limits of the patent to the middle of the Island, and also confirmed all former grants, which covered all the land claimed by the Setalcott Indians from Stony Brook to Wading River. A second patent for the town was issued by Gov. Dongan on December 27, 1686, which included all former grants.



A tract of land on the south side extending east from the Connecticut (Carman's) river to the Mastic (Forge) river, and north to the middle of the Island, was purchased from the Indians by Col. William Smith in May 1691. This also included the Great South Bay, the islands in it and the ocean beach, and was known as the Manor of St. George. A patent for this immense tract was issued by Gov. Fletcher in 1693. Mr. Smith later purchased most of the land east of this to the Southampton town line at Eastport, and received a patent for it from Gov. Fletcher in 1697.

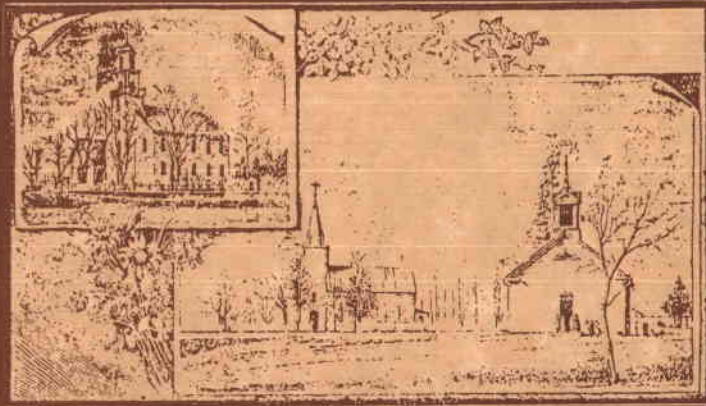
In 1659 the town requested an alliance with Connecticut for protection against any possible invasion by the Indians or the Dutch on the west end of the Island. In 1661 Hartford voted to receive Brookhaven town and this arrangement continued until 1664, when the English took over the Dutch settlement at New York, including Long Island. Richard Nicolls was appointed governor by the Duke of York, and Brookhaven town was required to take out patents for their land.

Men went to the south side at an early date to go whaling, as the whale oil could be burned in their lamps. An agreement was made with the Unkechaug Indians in 1667 that they should be paid five pounds in wampum for every whale washed up on shore. In 1675 Abraham Dayton and Thomas Bearley sold 18 barrels of oil, "lying on the south side of the Island at a place called Fire Place." Fire Place was probably the name given to a tract of land lying west of the southern part of the Connecticut (Carman's) river, which extended into the bay and was known as Woodhull's Point. Fires were built here to guide the whaling boats through the inlet from the ocean at night, which was opposite here. On the banks of the river were landing places with such names as Indian Landing, Squassacks Landing and Zach's Landing, where the boats brought the whales to be cut up and "tried out" for their oil and bone. The widow of Col. William Smith had a crew of Indians who brought in an average of twenty whales every winter, and the oil and bone was shipped to England and sold.

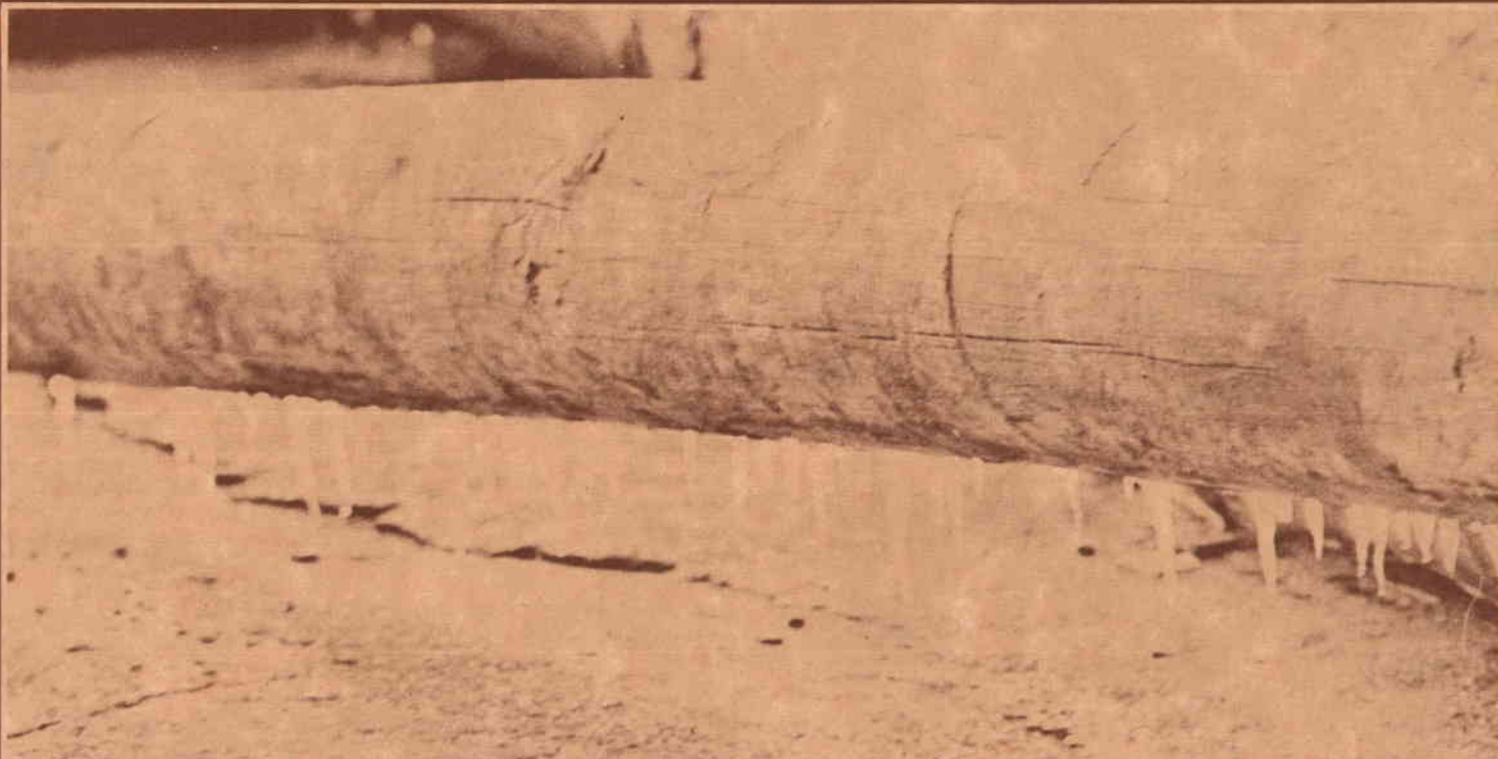
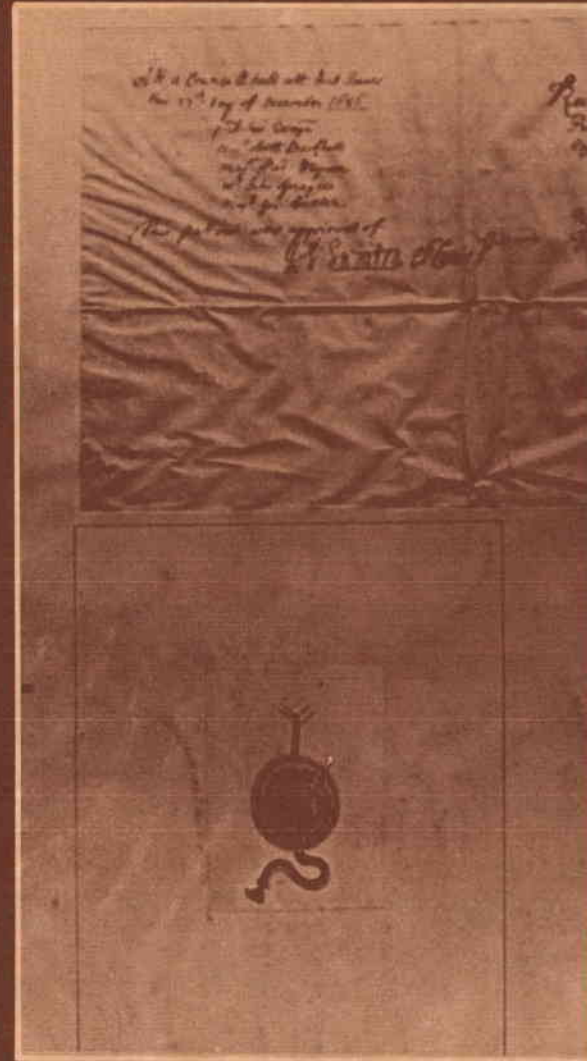


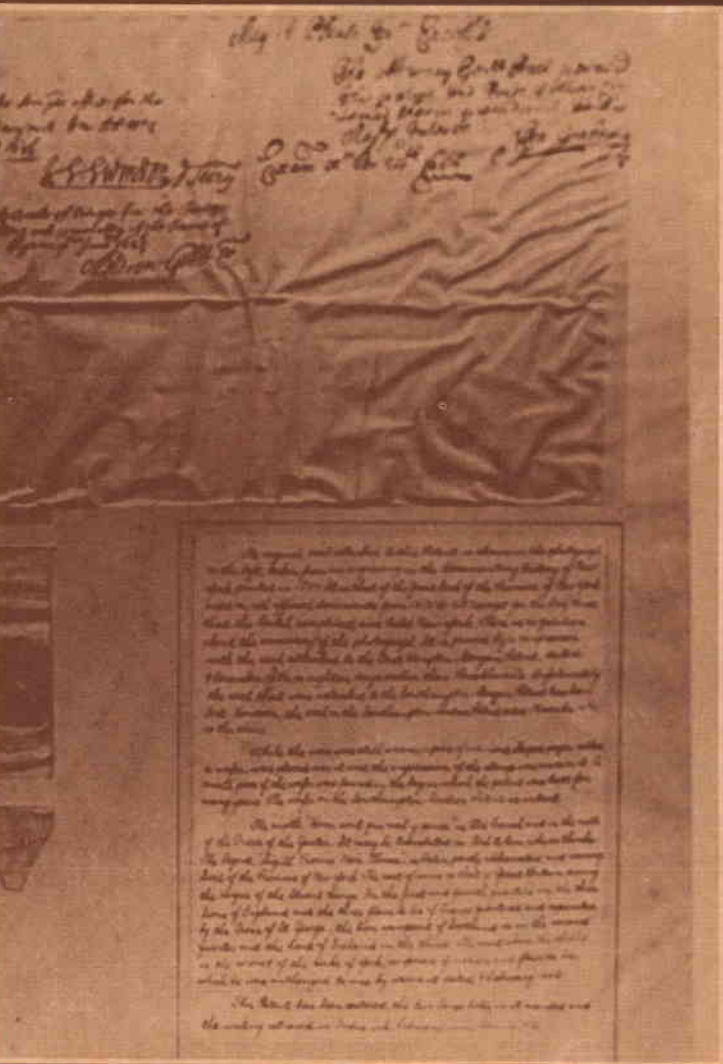
Those first settlers at Setauket were deeply religious and their church was the first public building to be built, and around it went up the homes of the people to whom this was the center of their life. The first minister was Rev. Nathaniel Brewster, who was employed by the town in 1665, and tradition has it that he preached his first sermon standing on a boulder on the "green" at Setauket. A house of worship was ordered built in 1669, which was also used as a town hall and schoolhouse. It was here the settlers held their town meetings, and at first only church members in good standing were allowed to vote in town meetings, which regulated the division of lands, the amount of the minister's salary and the enactment of such laws as were necessary.

The oldest church still standing on Long Island is the Caroline Episcopal church, which was built in 1729 on the north side of the Setauket Green. As the settlements on the south side grew it was a long trip across the Island to the old "town church" at Setauket, so in 1740 a Presbyterian church was built at South Haven, just west of the "goin over" on the Carman's river.



SETAUKET GREEN SHOWING PRESBYTERIAN CHURCH, CAROLINE Episcopal Church and old school house. From an old woodcut used in "Handbook of Long Island" by Richard M. Bayles, in 1874.





It was voted in November 1671 to establish a village of eight families at Wading River.

Church bells were unknown here in those early years so the drum was beaten to call the worshippers together on Sunday mornings, and in 1668 "Obad Seward is to beat the drum twice a Sabbath day on the Meeting House Hill at Setauket."

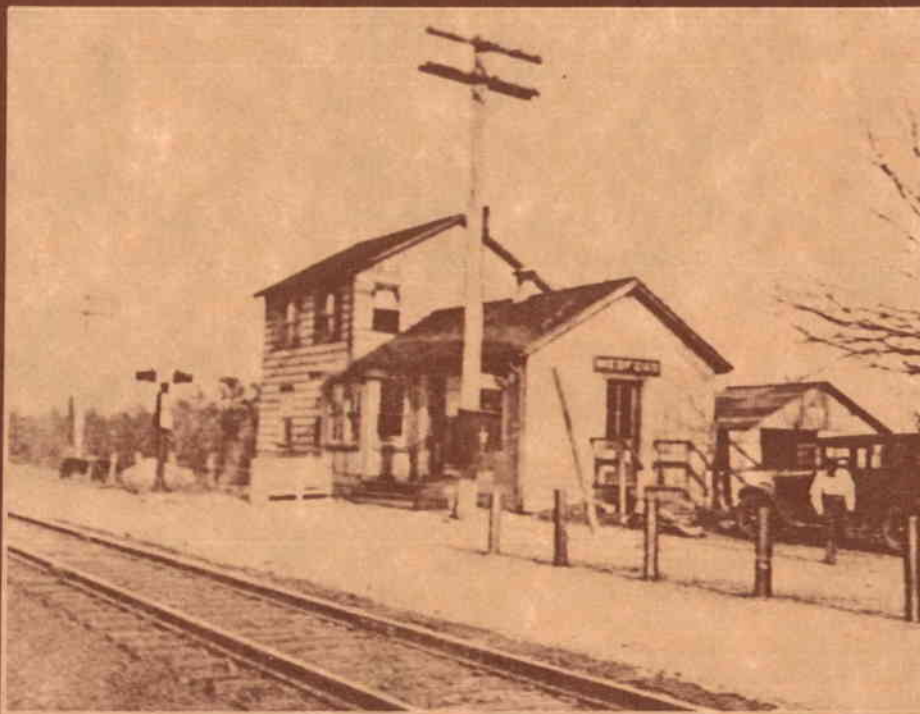
Robert Ryder was engaged as the first school teacher in the town at Setauket in 1678 at a salary of thirty pounds a year and payment was to be made in some kind of produce. School was held in the home of the teacher at first, but in 1704 the town gave him the privilege of using the town "meeting house" at Setauket, providing he had it cleaned every Saturday. As settlements grew, some schools were established in other parts of the town, but usually by private subscription rather than by public tax.

A fine of two shillings was imposed in 1659 on anyone who was late or failed to attend a town meeting without excuse. In 1667 the regular fee for an arbitrator in settling disputes between neighbors was "a gallant of sider." In 1663 William Poole was fined ten shillings for cursing. Corporal punishment was common and in 1696 Jonathan Owen was employed to make a pair of stocks for the town.

The blacksmith was an important man in the early life of the town, as the settlers had to depend on him for most of their farming implements, their nails for building and many other articles. In 1686 the people voted at a town meeting "that Christopher Swain be admitted and encouraged as a smith for this town, and a shop shall be built for him about next May."

The first post route was established in 1764, and a post rider on horseback went through the north side of the Island and back on the south side once in two weeks. In 1824 the postage on a letter of one sheet for 80 miles was ten cents, and double that for a two sheet letter. In 1830 there were eleven post offices in Brookhaven town, according to the National Archives in Washington, D.C. which were Middle Island in 1796, Drowned Meadow (Port Jefferson) 1801, Patchogue 1802, Fireplace (later Brookhaven) 1803, Stony Brook 1807, Setauket and New Village both 1821, Miller's Place and Wading River both 1825, Coram 1826, and Moriches 1827.

After the railroad was opened through to Riverhead and Greenport in July 1844 it was possible to make the trip to the city in two hours with the "iron horse," that had taken two days or more with the stage coach. Prime, in his history of Long Island says, "But until the people beheld with their own eyes the cumbrous train of cars drawn by an iron horse, spouting forth smoke and steam, passing like a steed of lightning through their fields and forests with such velocity that they could not tell whether the countenances of the people were human, celestial or infernal, they would not believe that a Rail Road had the power to annihilate both time and space."



LIRR HEDFORD STATION WHEN GREENPORT LINE OPENED 1844

1873

E. TUTHILL'S
CARRIAGE
MANUFACTORY,

Port Jefferson, Long Island

At this establishment may always be found a large assortment of vehicles, both new and second-hand, consisting of

Rockaways, Phaetons, Buggies, Skeletons, Sulkies, One and Two Seat Open Wagons, One and Two Horse Farm Wagons, &c.

PAINTING, TRIMMING AND REPAIRING
DONE WITH NEATNESS AND DISPATCH.

Old Carriages and Wagons taken in Exchange for New.

HARNESS (both Double and Single), ROBES, BLANKETS, WHIPS, COMBS, BRUSHES, &c., &c., &c.

ALWAYS ON HAND, AND

FOR SALE CHEAP.

Long Island Rail-Road
COMPANY

1847.--SUMMER ARRANGEMENTS

On and after May 1st, trains will run as follows, except on Sundays:

Leave Brooklyn at 9½ A. M.	for Farmingdale
" " at 1½ P. M.	for Greenport
" " at 4 " "	for Farmingdale
Leave Farmingdale at 7 A. M.	for Brooklyn
" " at 12 M.	for " "
" " at 3 P. M.	for " "
Leave Greenport at 8½ A. M.	for Brooklyn
Leave Jamaica at 8 " "	for " "
" " at 1 P. M.	for " "
" " at 4 " "	for " "

On Saturdays a train will leave Brooklyn at 4 P. M. Leaving Yaphank at 5½ A. M.

On and after May 15th, and until Sept. 1, 1847, will leave Jamaica at 7 A. M. for Brooklyn. Leave Brooklyn at 6 P. M. for Jamaica. And will land passengers at any place between Brooklyn and Jamaica.

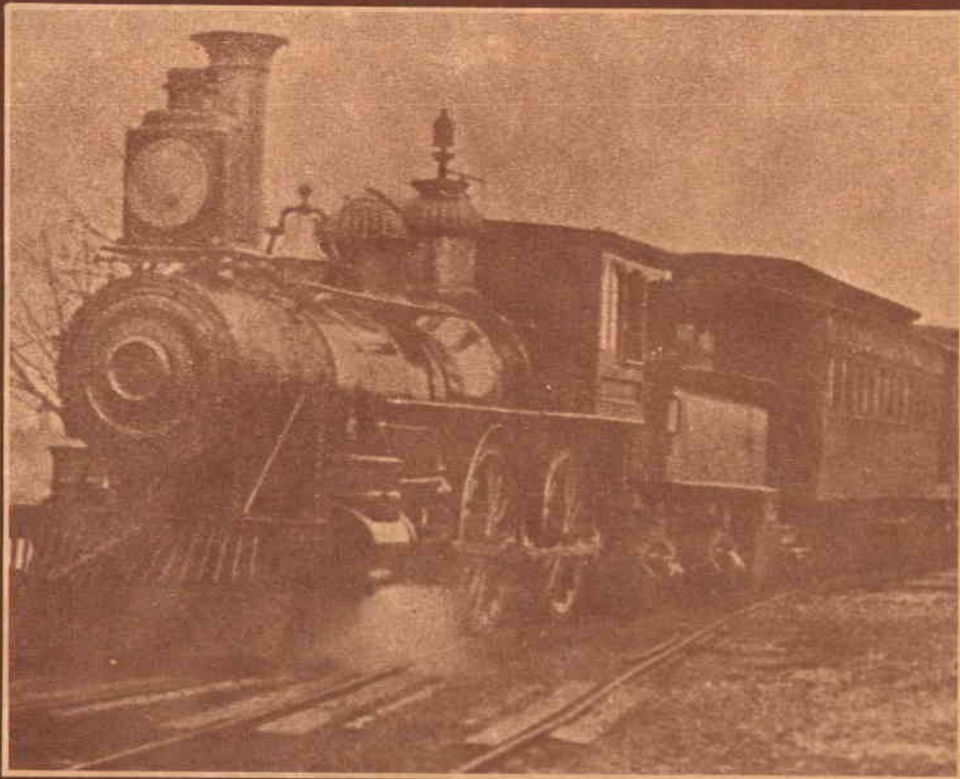
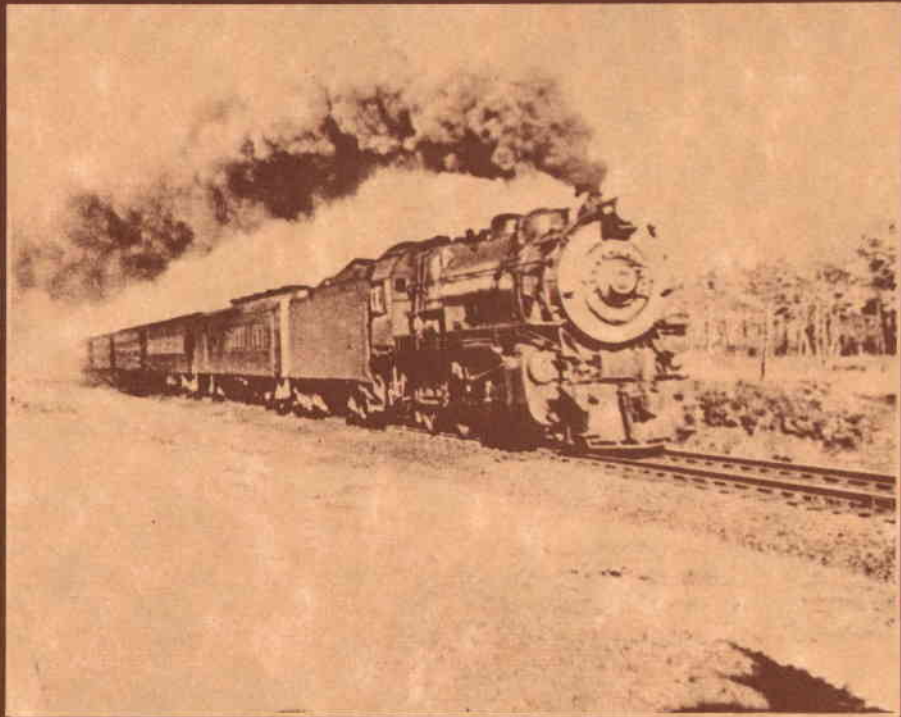
On Sundays—Leave Brooklyn at 10 A. M. for Farmingdale. Leave Greenport at 4 P. M. for Brooklyn.

Previous Trains.—Leave Brooklyn at 10 A. M. for Farmingdale. Leave Greenport at 12 M. for Brooklyn.

Passage Cates will be in readiness at the foot of the street to receive baggage for the several trains before the hour of starting from the Brooklyn.

The steamer "Statesman," Capt. Nash, leaves for the Harbor on the arrival of the Accommodation from Brooklyn.

DAVID S. IVES
Superintendent



ws,

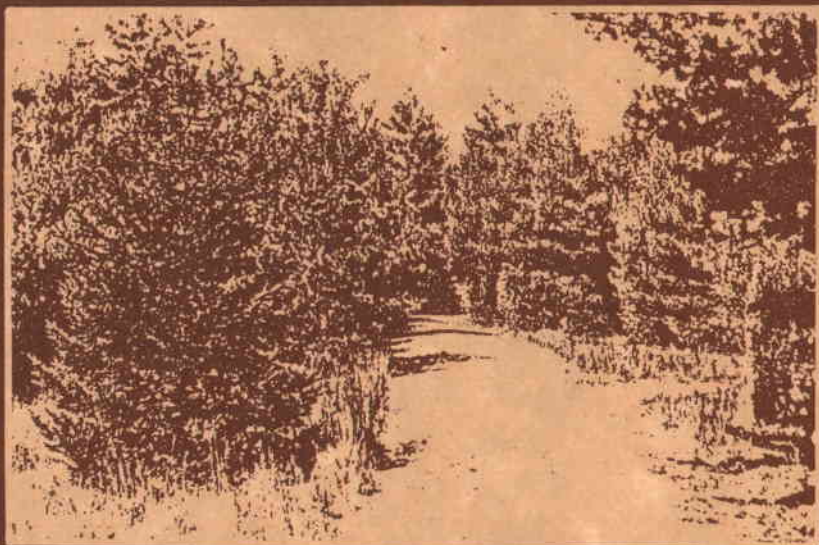
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Prosser's Cathedral Pines on road to Yaphank. Now part of Suffolk County Parks.



One of the most important men in the early life of the town was Richard Woodhull, was born in England in 1620 and located in Brookhaven town in 1657. He was a surveyor for the primitive colony, and was appointed to many offices and acted on many important commissions for the town. Another important man in the early years was Col. William Smith, who came from England in 1686 and purchased Little Neck, (Strong's Neck) at Setauket, where he built his home. He was appointed in 1692 as Chief Justice of the Supreme Court, and kept the position until his death in 1705. He was looked up to in Setauket with a great deal of respect and esteem, and was a loyal member of the old Town Church.

In 1700, Col. William Smith gave the Poosapatuck Indians, (part of the Unkechaug tribe) the right to use and raise crops on a 175 acre tract of land at Mastic, to be reserved for them forever. The annual rent to be paid forever was "Two Yellow Eares of Indian Corn." Since before the coming of the white man, the "June Meeting Day" has been an annual event of great importance to the Poosapatuck Indians. They gathered once a year on Sunday, in June during the "Moon of Flowers" for a big religious meeting and reunion.

The Carman's (Connecticut) river rises in Middle Island and flows down through Yaphank and to the bay in Brookhaven. This river was important in the early life of the settlers and furnished water power to operate several mills in Yaphank and South Haven. All that remains are the mill ponds above where the mills once stood. Yaphank was first called Millville, and was changed to Yaphank, an Indian name meaning the bank of a river, in 1846 when the post office was established.

The following entries appear in an old dairy of Minerva Hutchinson of Middle Island in 1808. "July 26; At night our rolls were brought home from the carding mill down the river, I began to spin them. Very good rolls. August 14; We got up very early in the morning. I got to spinning about sunrise, having had breakfast by candle light. Carded mixed wool for stocking year."





Here are some early regulations made by the town:

An order by the town on July 8, 1674 states, "Whereas there have been too much abuse and prophaneing of the Lord's day, by the younger sort of people in discoursing of vaine things and running of rasses, therefore we make an order that who-sever of the younger sort shall be out of their father's or mother's house past nien of the clock at niet, shall be summoned in to the next court, and there to pay court charges with whatever punishment the cort shall se cause to lay upon them."

At a town meeting on December 18, 1685, "it was ordered that Mr. Samuel Erburne shall go to Yorke to confer with the Governor about our lands within our patent, and to get a new patent; and that the town is willing to find the Governor twenty sheep for a present herewith."

Early slavery was practiced as is shown by the following record dated December 13, 1677, which states that Isack Rainer of Southampton, sold a negro named Samboe to John Thomas of Setauket, and the "said Rainer doth ingaeg to bring him safe and sound, winde and limb, and deliver him unto the above said John Thomas at Setauket." The consideration gien was nineteen barrels of good whale oil.

Evidently the Unkechaug Indians were displeased with the deal made with them for their meadows at Mastic in 1657, so at a town meeting in August 1671 a committee was appointed to go to the Indians and settle the dispute, and was instructed to "carry som likers with them to the Indians upon the Town's account." They were successful this time.

The rules regarding buying land by anyone not already a freeholder were clearly defined. The following regulation was passed at a town meeting on March 18, 1664. "To the end that the town be not spoiled or impoverished it is ordered that no accommodations shall be sold without the consent of the Overseers and Constable, and that no person be admitted to be an inhabitant in this town without the consent of the Constable and Overseers." Prospective settlers had to appear before the town meeting with their credentials and be examined before they could buy land. Those early settlers made every effort to see that no undesirable persons came into the town and took up land here.

In 1695 the trustees ordered that a pint of rum be paid as a fine by anyone of their members who failed to appear at the time and place appointed for an official meeting.

In 1703 the town passed a resolution regulating the seating of people in church. "Whereas there hath several rude actions happened in our church by reason of the peoples not being duley seated, which is much to the dishonor of God, it is ordered that they be seated after the manner and forme following." Those who paid 40 shillings a month to Mr. Phillips, (the minister) were to sit at the table, and that no women be permitted to sit there except Col. Smith's Lady." Pew number one went to those who paid 20 shillings within a month, number two fifteen shillings, three, four, five and six, ten, eight, seven and six shillings: pew number seven for the young men, eight for the boys, and number nine for minister, widows and wives; numbers ten, eleven, twelve, thirteen and fourteen for wives, according to what their husbands paid; number fifteen and sixteen for maids and girls, and seventeen free for any. Today the rear pews would bring the highest prices as people don't sit in the front pews very much.

(The first mill) The inhabitants of this town, whose names are hereunto subscribed, do engage and contract on the 12th day of October 1664, with Daniel Lane to build a substantial mill to grind the town's corn, on the brook by Thomas Bigs, and to pay him twenty shillings per lot and make a strong and sufficient dam, and Mr. Lane is to keep the dam and mill in sufficient repair from time to time, and the town is to maintain the dam for twelve months and a day, and the mill to be an absolute estate to the said Lane and his heirs forever, and to grind our corn sufficient, and to have two quarts per bushel for English grain, and 2 quarts and 1 pint for Indian corn, and to make a sufficient house over the mill.

(The first church) These presents testifieth, That I Nathanel Norton doth engage myself to build a meeting house, that is to say the frame of it 26 foot broad and 30 foot long and 10 foote between Joynts, to be sett up in the year 1669, fitted for clapboard and shingle, the towne drawing the lumber in place, and hands for to Raise it, and in consideration of the same the said towne of brookhaven is to free the said Nathaniel Norton from rates for six years, and to the true performance of the same I doe here unto sett my hand. (Signed—Nathanel Nortens & John Tooker.)

At a town meeting the 10th of March 1666 it was voted and agreed that every family in the town shall give 6d for every wolf that is killed, to the party that brings the head to the constable, according to law.

At a town meeting on April 3, 1671 it was ordered that William Satterly is to be in place of a church warden for the present year, to see that the minister's rates be brought in paid according to the "ingagment" of the town.

It was agreed at a town meeting on May 7, 1723, by the trustees now present, for the year 1723, "that Nathaniel Tooker shall have thirty shillings, to be paid by the Towne, for Beating the Drum on ye Lord's Daye and for sweeping ye meeting house for ye yeare above written."

At a town meeting on April 3, 1798, "it is voted by the inhabitants of the town, that no person is entitled to seaweed by heaping it up on Public Beaches; also, voted that no foreigners hunt deer or other game in said town; also, voted that no Oysters or fish be ketched by foreigners."

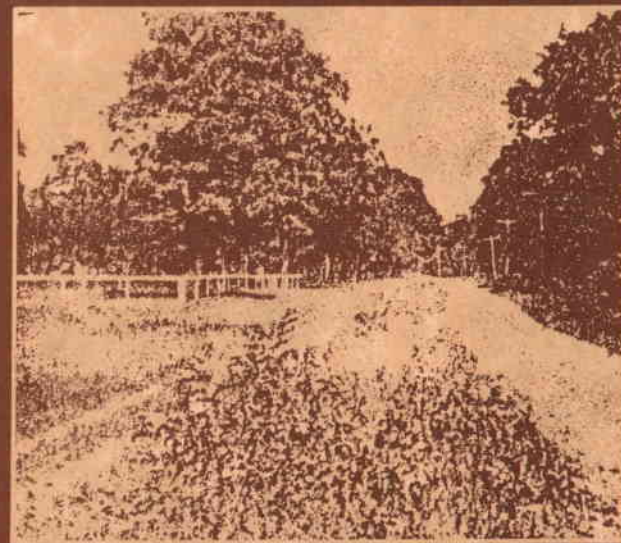
Coram was the headquarters for the Brookhaven Town government for nearly one hundred years until 1885, and the annual town meetings were held in April at the old Davis homestead, now the home of Lester H. Davis, which was built before the Revolution.

Town meeting was the event of the year and the voters came to the town capital in horse-drawn wagons from all over the town. Outside the house were baker wagons, oyster stands, farming implement salesmen, etc. The Riverhead peanut man was always there with his "here you go, your three legged, hump backed, double jointed peanuts, five cents a pint." Town meeting day was a sort of clearing house, and horses were swapped, conditions of the crops discussed and a social good time enjoyed by all. Dinner was served in the town house for 50 cents, but most of the farmers brought their lunch.

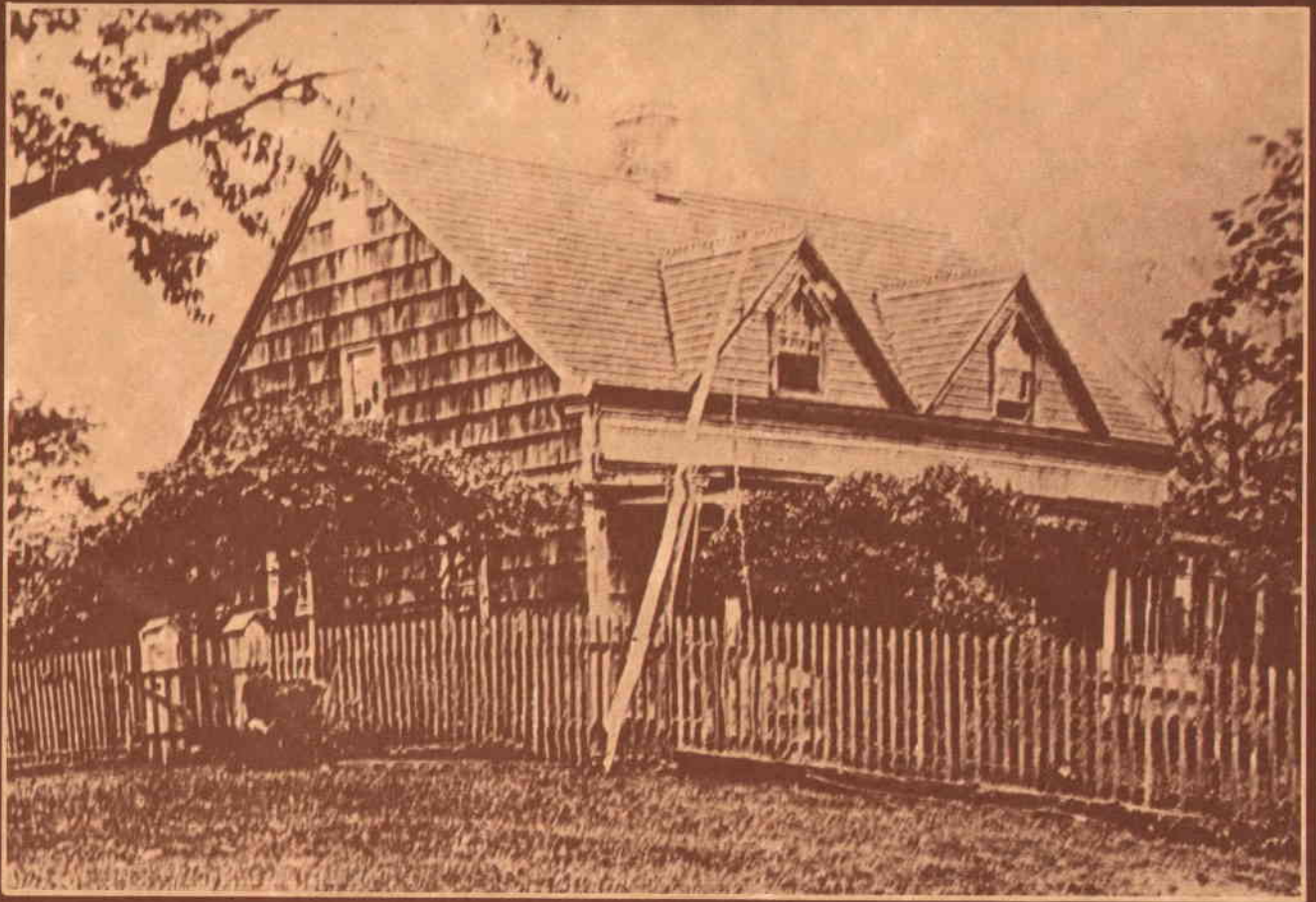
The west front room of the house was used for voting and the Justices of the Peace acted as inspectors. In the upstairs room was a long table with tall glass lamps. Voting lasted until sundown, when one of the Justices stepped out on the porch and called out, "Hear ye; Hear ye; these polls are now closed." The ballot boxes were taken upstairs and the work of counting was commenced, which often lasted until late into the night. The shaded oil lamps threw a dim light on the table, and the interested candidates stood looking over the shoulders of the workers. In 1884 it was voted to divide the town into election districts, and this was the end of the "town meeting days in Coram."



Town Meeting Coram 1880. Home of Lester



Middle Country Road. In front Coleman House, Cente



- 1900.

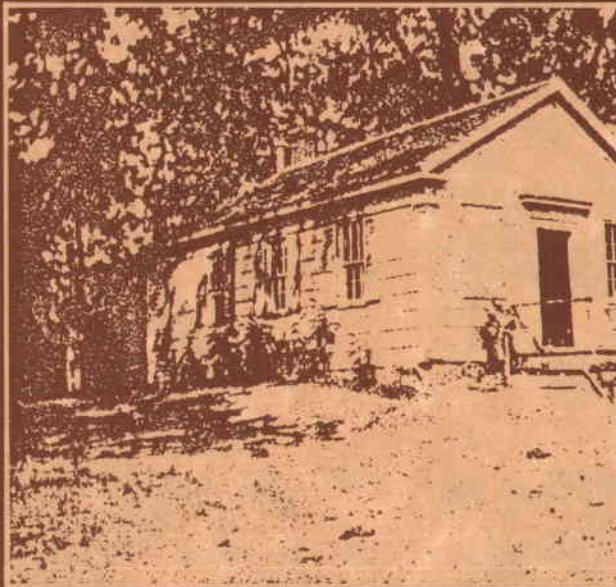
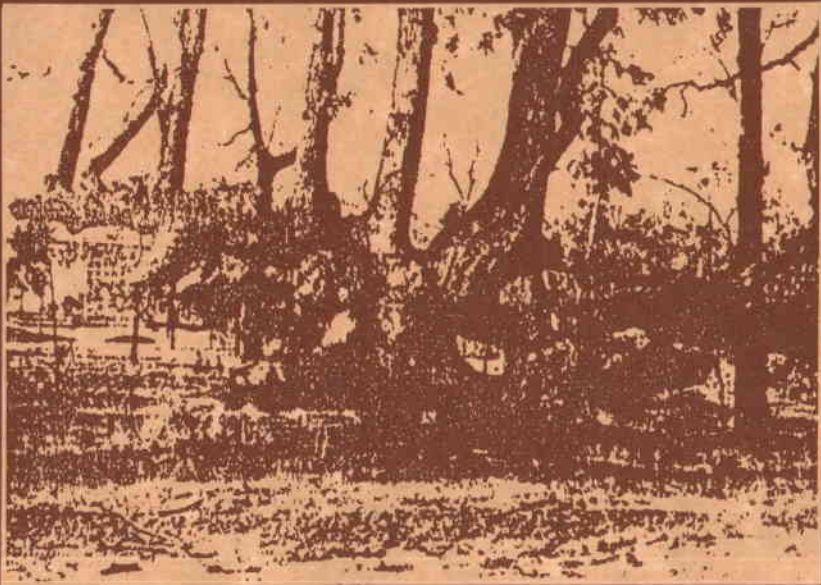
A Drive along many of the older roads in Suffolk County reveals large trees whose trunks grew upwards from the ground for two or three feet, then horizontally, and finally high into the air. The explanation of the purpose of these right-angled tree trunks is that they are the remains of living fences which surrounded cultivated fields and pasture lands. Today these tree trunks attract attention because of their peculiar shape and historic associations. When they have all gone the way of the old well sweeps and water wheels, they will never be replaced.

A hedge fence on Long Island has always been associated with a ditch and mound. When a tract of woodland was cleared, a border of trees a rod or two wide was left around the outside of the clearing, and through it was dug a ditch two or three feet wide and deep, and the dirt was thrown up alongside in a mound. To dig four rods of ditch was a standard day's work for a laborer, for which he received fifty cents.

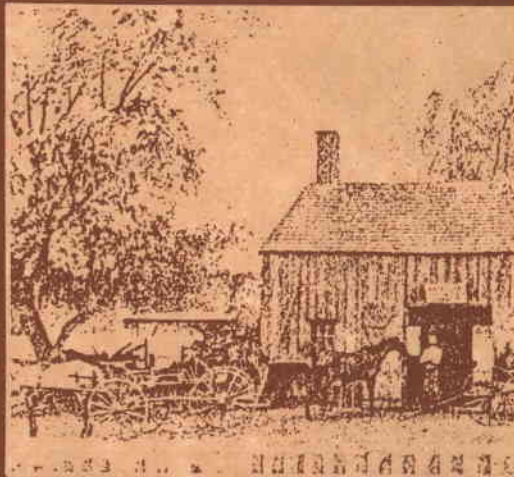
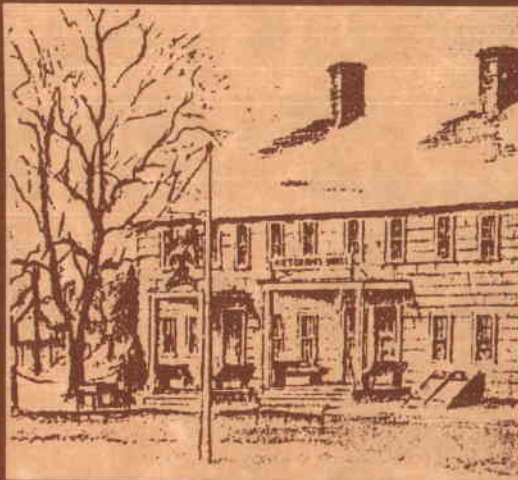
The phrase, "the face of the ditch," is often seen in old deeds in the description of property, which meant the line between the mound of dirt and the ditch itself. It is still usually possible for a surveyor to determine at what point the "face" of the ditch ran.

After the ditch had been dug there still remained the task of felling the trees lengthwise of the ditch, so that the mound would be topped with a fence of living tree trunks. This process was called "lopping," and the man who did the cutting had a boy assistant who climbed the tree and bent it over, so the tree would fall in the right direction, and with the least amount of cutting.

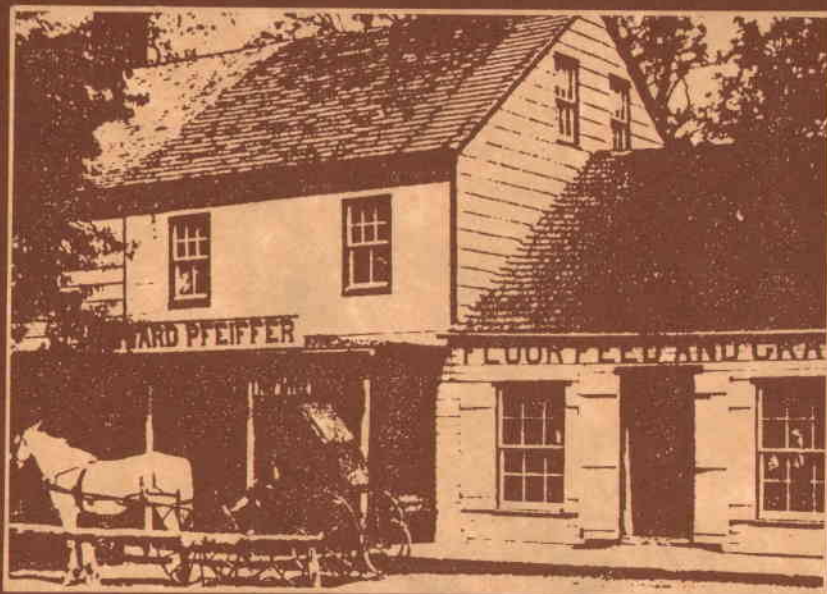
Farmingville Schoolhouse



The "lopped" tree, which had been only partly cut off would continue to grow and after several years its larger upright branches would become trees which would again be lopped. In this manner of repeated loppings, a fence would be maintained for a century or more, until the original tree trunk grew to be three or four feet in diameter, and the upright sprouts developed into large trees, still attached to the original trunk.



Iveson's blacksmith shop in 1900. Stood east side of



The country store was important in the lives of the people living in the smaller villages for many years and supplied nearly all the wants of the farmers for miles around. Pfeiffer's general country store in Middle Island was a typical store of this kind and was in operation for over one hundred years. Before that it was conducted as a tavern and stage coach stop for the stages that ran through the Middle Country Road from the city to the east end villages. It was built about 1735 by Daniel Brewster, grandson of Rev. Nathaniel Brewster, first minister of the old town church in Setauket in 1665.

The farmers for miles around came nearly every day to get their mail and supplies (the post office was located here for over sixty years), and brought their butter and eggs to trade for groceries. The store was a social center for the community and on stormy days in winter there was always a crowd of men and boys gathered around the old "pot bellied" stove in the store. Politics was a favorite topic and many of the issues of the day were settled around the old stove. The checker board was kept in daily use and some champion players were developed.

The store served the needs of the whole family with boots and shoes, clothing, yard goods, groceries, hardware, feed and grain, and almost anything one could think of. In the back of the store were men's and women's shoes, felt and rubber boots, men's and boys' clothing, and women's calico dresses. Around the sides were the counters with the cracker and sugar barrels, boxes of tea, coffee, oatmeal, raisins, prunes, etc., as most of the groceries were weighed out in those days. In the back room hung hams and bacon, and there were barrels of salt pork, vinegar and molasses, and old fashioned store cheese. New Orleans molasses at 50 cents a gallon was an important item.

THE EARLY YEARS IN BROOKHAVEN TOWN

BY THOMAS R. BAYLES



Brookhaven
Town
Bicentennial
Commission

WE WOULD LIKE TO THANK THE TOWN OF BROOKHAVEN BICENTENNIAL COMMISSION FOR THEIR COOPERATION AND THE OFFICE OF THE TOWN HISTORIAN OF BROOKHAVEN FOR THEIR HELP AND THEIR GENEROUS DONATION OF MATERIAL, INFORMATION, PICTURES, PHOTOS, AND FOR THEIR ASSISTANCE IN MAKING THIS SECTION POSSIBLE. WE WOULD ESPECIALLY LIKE TO THANK MR. DAVID OVERTON, THE TOWN HISTORIAN, AND MRS. CAROL HULSE, OF THE OFFICE THE TOWN HISTORIAN FOR THEIR TIME AND HELP. WITHOUT THEM, WE WOULD NEVER HAVE FINISHED THIS SECTION.

TOWN OF BROOKHAVEN BICENTENNIAL COMMISSION

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Paul Olinkiewicz, Coordinator

Councilman Robert E. Reid, Town Board Liaison

Councilwoman Ellen Davis, Town Board Liaison

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William B. Minuse
East Setauket

Mrs. William W. Crawford
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Blue Point

Mrs. Geraldine M. Sheridan
East Patchogue

Harry W. Huson
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Mrs. Adelaide Silkworth
Stony Brook

John A. Krzemien
Mastic Beach

Alvin R.L. Smith
Centereach

Mrs. Mallory Leoniak
Middle Island

Beulah Terry
Holtsville

Lucille S. Marinuzzi
Coram

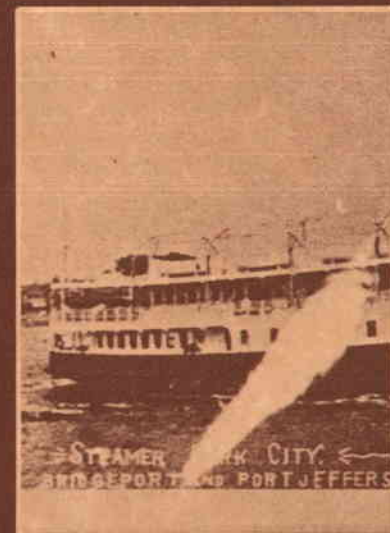
Mrs. Selma Warner
Old Field

BROOKHAVEN VILLAGES OF 1874

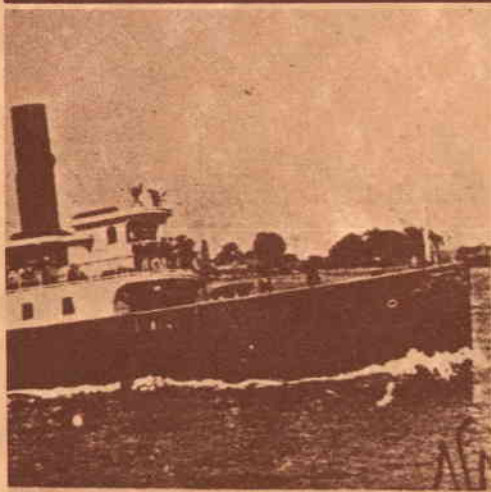
Prepared by Thomas R. Bayles
from HISTORICAL SKETCHES OF
SUFFOLK COUNTY published by
Richard M. Bayles in 1874



Brookhaven Town
Bicentennial Commission



Steamer Park City. Ran
From 1902 to 1952



Port Jefferson to Bridgeport

Stony Brook is a village of seven hundred inhabitants in the northwest corner of Brookhaven Town, and was called Wopowog by the Indians. Ship building is engaged in to some extent. The village contains two district schools, two hotels, five stores and a number of work shops. The manufacture of pianos was carried on some years ago by C. S. Seabury. A line of packet boats operate to New York. Crane Neck Point is a huge shoulder of land projecting three miles into the Sound. Crane Neck and Old Field form one peninsula, and Flax Pond, on the Sound shore was formerly fresh water and was used as a place for rotting flax, from which it derived its name.

SETAUKET

Setauket, the first settlement in the Town, and for many years the seat of government, lies about four miles northeast of Stony Brook. The village has two principal centers, Setauket and East Setauket. The first mill was built in the latter part of the 1600's upon a small stream at the head of the harbor in the eastern part of the village. Before that the settlers shipped their grain across the Sound to be ground into flour. Each locality contains a post office and a few stores. The first settlement was for some time called Ashford, and the harbor Cromwell Bay. In 1671 a meeting house was built on a site adjoining the "Green." This stood until a new one was built in 1715, which was used by the British soldiers during the Revolution, and although badly damaged, was used until 1811, when the present Presbyterian church was built. Adjoining this is the first burying ground established in the Town. On the northwest corner of the "Green" stands the Caroline Episcopal church built in 1729, and the oldest church still standing on Long Island. On the center of the "Green" stands the district school, and a Methodist Episcopal church built in 1870 stands half way between the two village centers. A two story schoolhouse built in 1866, stands in the eastern part of the village and has 150 pupils.

OLD FIELD

Old Field consists of about twenty-five houses along a road on the west side of the mill pond at Setauket. Old Field Point light was built in 1823 and refitted in 1855.

STRONG'S NECK

Strong's Neck lies between Conscience Bay and Setauket harbor and contains 480 acres, and is supposed to have been the royal seat of the Setalcott Indians.

GEORGE'S NECK

George's Neck, called by the Indians Poquott, lies between Setauket and Port Jefferson harbors.

PORT JEFFERSON

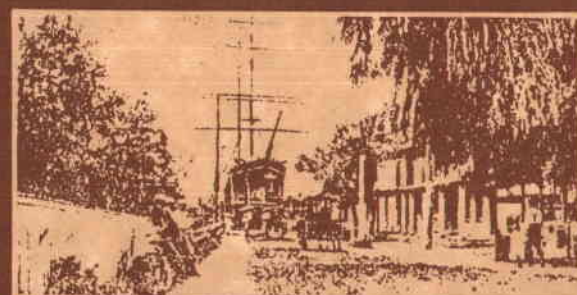
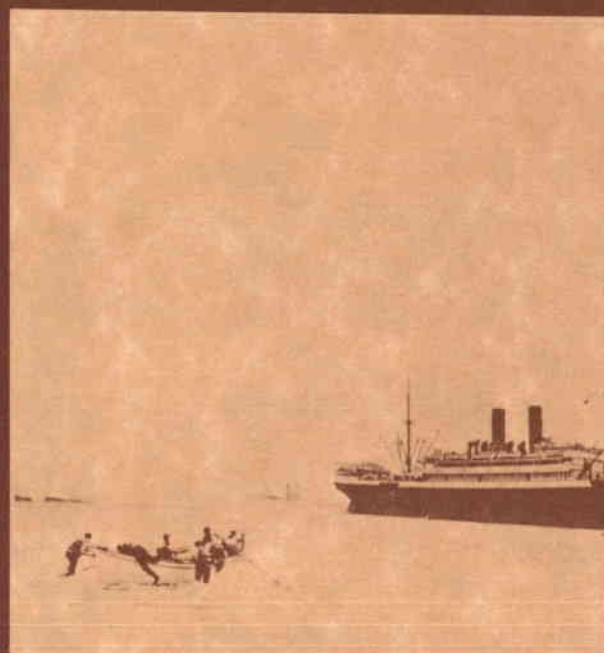
Nestling cosily in the bottom of a deep valley, Port Jefferson appears to be a little world of busy life all hidden away by itself. From a half dozen houses in 1800 it has grown to a village of about 2000 inhabitants at the present time. It lies at the head of a beautiful harbor, two miles east of Setauket, and is the eastern terminus of the Smithtown and Port Jefferson Railroad. The Indian name of this locality was Souwassett, and later was called Drowned Meadow. A steam ferry, making two round trips daily to Bridgeport has been in operation for two seasons. Ship building was commenced here in 1797 by Capt. John Wilsie. About the year 1836 the ship building enterprise was pushed forward with greater impetus and the present name Port Jefferson, was adopted. There are seven yards in which vessels of large size are built and about 200 men are employed in this industry. One of the largest vessels ever built here was the bark Nomad, of about 700 tons, launched from the yard of James M. Bayles & Son in 1872. The village contains about twenty stores and two hotels, the Townsend House and the Port Jefferson Hotel, which stand on opposite sides of "Hotel Square." Manufacturing enterprises include the Suwassett Steam Flouring Mills, and a steam moulding and planing mill. A Methodist Episcopal church built in 1836 stands on Thompson St., a Baptist church was built in 1855, and a Presbyterian church was built in 1854 on the west side of Main St. The public school ranks among the best in Suffolk County and has an attendance of 350 scholars. The Independent Press, a weekly newspaper first started in Stony Brook, was moved here in 1868, and the Long Island Leader was started here in 1873 by Winfield S. Overton. The Port Jefferson Division of the Sons of Temperance is one of the largest in the county and numbers 200 members. "Mittyville" is a local name given to a small settlement about half way up the hill on the road running South. "Cumsewogue" is a farming district about a mile south where the railroad depot is located. Cedar Hill cemetery was established in 1859 on a hill which commands a beautiful view of the surrounding landscape. The celebrated carriage factory of E. Tuthill is one of the most prominent industries of this village, and specimens of carriages from this shop have taken the highest premiums at the agricultural fairs on Long Island.

MOUNT MISERY

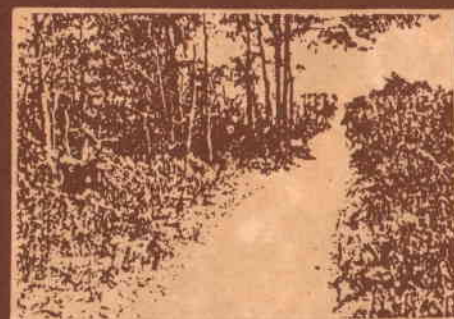
Mount Misery is the name given to that peninsula that lies between the harbors of Port Jefferson and Mount Sinai, which is owned by the heirs of the late Thomas B. Strong. Much of the land is covered with timber and Oakwood is the local name of the estate.

MOUNT SINAI

Mount Sinai, formerly called "Old Man's", is a scattered settlement near the head of a harbor bearing the same name, about three miles east of Port Jefferson. It contains three small stores, a windmill, two churches, a handsome district school building, erected two years ago, and a population of 280. The harbor is shoal, and is visited only by vessels of the smaller class. Ship building has been carried on here in a small way. Large tracts of meadow adjoining, and small islands in the harbor are covered with salt grass. Immense quantities of clams are dug from the flats of this harbor and shipped to the markets in Connecticut. Scallops, fish, oysters and eels are the products of this harbor. The first church in this neighborhood was erected about 1720 as a mission station with the original church in Setauket. The "First Congregational Church of Brookhaven" was organized here in 1789. In 1805 the old church was pulled down and a new and larger one erected on the same site, which is still standing. A small Methodist church, erected in 1843, stands near the central part of the village on the road leading to the harbor.



Looking down Main Street in Port Jefferson 1905. Shows the "Martha Wallace" being built.



Bicycle Path in vicinity of Selden. Picture from Hal. B. Fullerton Collecting Suff. Co., Hist. Soc., Riverhead.

MILLER'S PLACE

Miller's Place, a compact settlement of 35 houses, is located on the Sound shore about two miles east. This settlement was commenced in 1671 by Andrew Miller, son of John Miller, one of the first settlers of East Hampton. It has a small store and post office. An academy was erected in 1834, which has enjoyed an average degree of prosperity.

ROCKY POINT

Rocky Point is a small populated region two miles further east. It has a small store, a district school and about 20 dwellings. A post office has recently been established. A Congregational lecture room stands in the central part of this settlement on the road to the "landing" where large quantities of cordwood are shipped from the Sound shore.

WOODVILLE

Woodville, sometimes called Swezey's Landing, (later Wardencliffe and now Shoreham) is a more compact settlement on the Sound shore, two miles further east.

WADING RIVER

A small part of the village of Wading River lies in the extreme northeast corner of this town, and it was voted at a town meeting on November 17, 1671, "that there

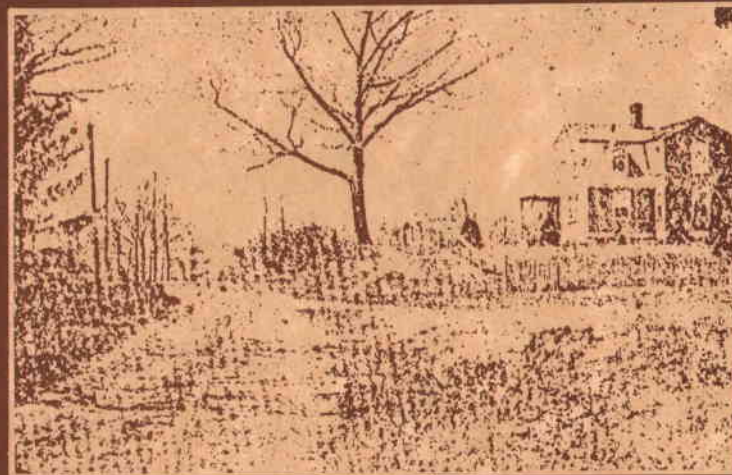
shall be a village at the Wading River of eight families, or eight men." The principal part of this village lies within the Township of Riverhead. Striking inland from this point across the great wooded plain, we pass a succession of swamps and ponds, the largest of which is Long Pond. The Peconic river has its source in this neighborhood and running east forms the dividing line between this town and Riverhead.

MANORVILLE

Manorville, so named from having once been included in Colonel Smith's patent of the Manor of St. George, lies upon the Long Island Railroad, at the junction of the Sag Harbor branch with the main line built in 1868. Nearly 500 inhabitants are scattered over a tract of country three or four miles square, which abounds with swamps and small streams, and is sometimes called Brookfield. The light, free soil of this locality is adapted to the cultivation of small fruits and vegetables. The principal center lies in the neighborhood of the railroad station, and contains a hotel, three stores, a church, and a few shops. The Methodist Protestant Church was built in Moriches in 1840, and moved here in 1868. A Presbyterian church, two miles southwest, was built in 1839. Wampmissic is the Indian name of an extensive swamp lying near the railroad, about three miles west of the Manorville station.

YAPHANK

Yaphank, formerly called Millville, is a village of 300 inhabitants four miles further west. The principal part of the village lies along the left bank of the Connecticut or Carman's River. It contains three churches, two grist mills, a lumber yard, two stores and a number of shops. The district schoolhouse, a neat octagon, stands in the center of the village. A woolen factory stands on the dam of the lower mill but has not been in operation for many years. St. Andrews Episcopal church was built in 1853 and a Baptist church in 1854 and a Presbyterian church was organized in 1871. The Suffolk County Alms House is located on a farm of 170 acres, which was purchased in 1870 for \$12,500. The house was built in 1871 and the poor from some of the other towns moved into it that year.



BELLPORT STATION

Bellport Station on the railroad two and a half miles west of here, is a hamlet of about half a dozen houses in the midst of a level plain. It was formerly an important railroad station for the village of Bellport, four miles to the south. (Railroad opened through Bellport to Eastport in 1881.)

MEDFORD

Medford, on the same line two and half miles further west, is a railroad station in the midst of the woods. Stage lines from Patchogue on the south and Port Jefferson, on the north, connect here. (Railroad not built to Port Jefferson until 1872.)

MIDDLE ISLAND

Middle Island is a thinly settled farming district containing a population of about 300. It has two churches, two schools and two stores. Extensive beds of clay are in this area and were used for making brick in a small way. The first Presbyterian church was built here in 1766 and a new one in 1837. A Methodist church was built here in 1841, (across from Tommy Lynn's) and moved to Coram in 1858 to the site of the old Baptist church. Another Methodist church was built on the Yaphank road adjoining Prosser's Pines in 1860.

RIDGEVILLE

Ridgeville is a scattered settlement of a dozen houses about three miles to the east. A handsome schoolhouse was built here in 1872 and is also used as a house of worship by the Middle Island Presbyterian Church.

LONGWOOD

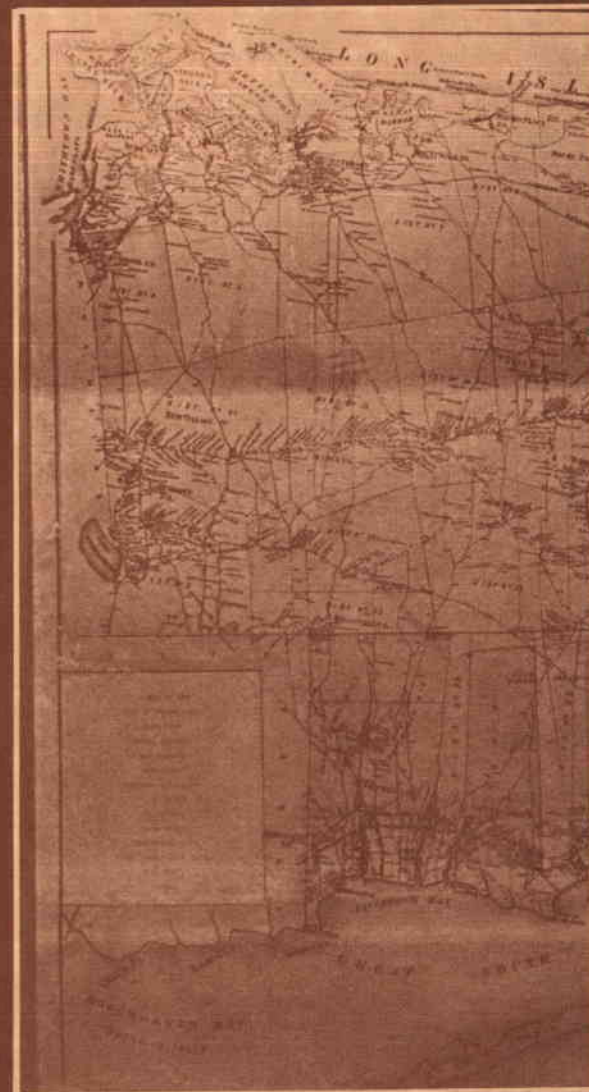
Longwood, the residence of William Sidney Smith, and once a part of Colonel Smith's patent of 1693, lies south of here.

NEW VILLAGE

New Village, sometimes called West Middle Island, is a farming district extending along the country road from Selden to the western border of the Town, a distance of about 4 miles. It has a population of 250, and has a district school and a church which was built in 1816, and has been occupied by the Congregational society.

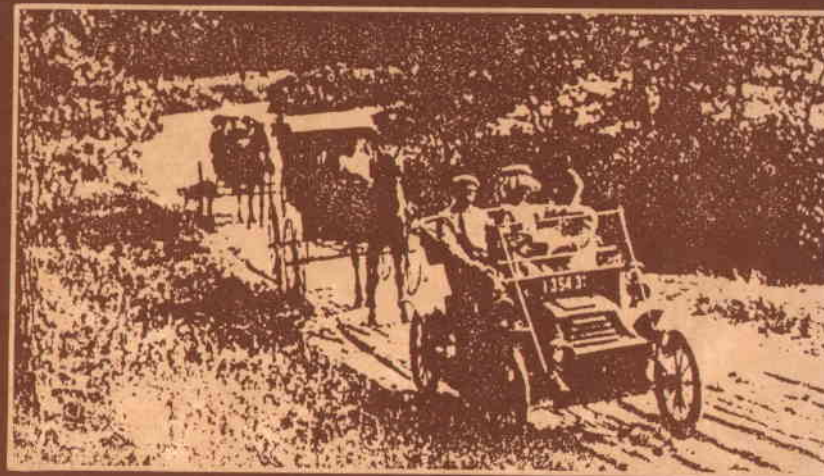
LAKE GROVE

Lake Grove, formerly Ronkonkoma or Lakeville, is a pleasant settlement of 250 inhabitants two miles southwest of New Village. It has a district school and three churches.

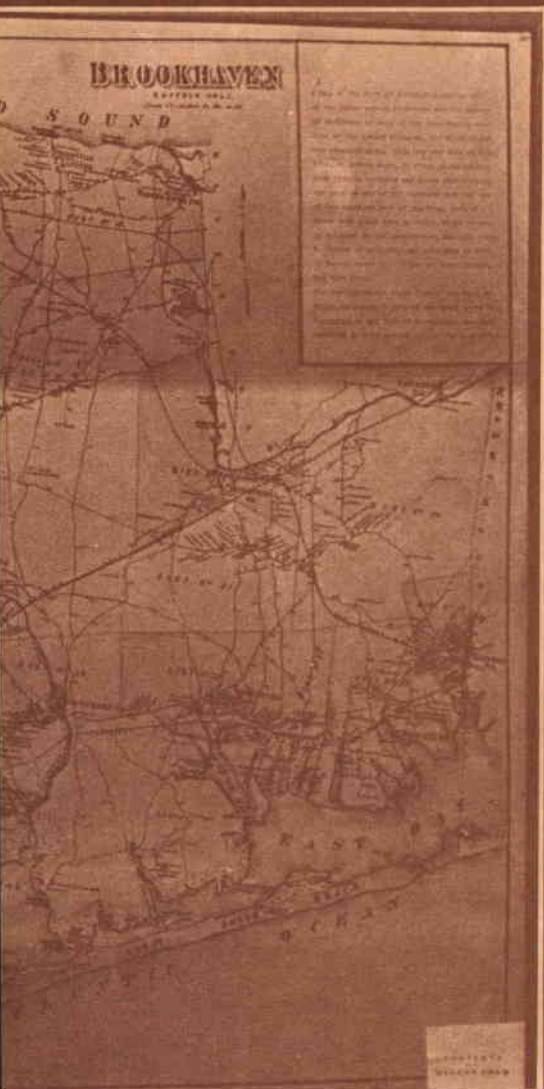




Looking east on Middle Country Road from about where Coram firehouse is now located. Pix about 1900. Grant shopping plaza on right now.



East side of Lake Ronkonkoma.



LAKE RONKONKOMA

Lake Ronkonkoma is one of the largest and most beautiful sheets of fresh water on Long Island, and thousands visit its shores every summer from neighboring villages. St. Mary's Episcopal church was built in 1867, and stands on the northeast shore of the lake. A Methodist Episcopal church was built at the cross roads near the school in 1852. A short distance up the road to New Village stands a Baptist church, erected in 1869. Lakeland Station, (Ronkonkoma) on the Long Island Railroad, lies about one mile south of here, within the Town of Islip.

FARMINGVILLE

Portion Road, from the lake eastward runs through a settlement of 25 houses called Farmingville or Bald Hills. A neat district school is located near the center of this neighborhood. The western part of this section is sometimes called Mooney Pond.

SELDEN

Following the country road west from here we enter Selden, formerly called Westfield, which has 150 inhabitants, a district school, a church and a store. The church was built in 1857 and has been occupied as a Presbyterian Chapel.

CORAM

Coram, the most ancient settlement in the interior of this Town, lies two miles west of Middle Island with a population of 200, and has a store, church and school-house. The town poor house was established here in 1817 and used until 1872, when the inmates were transferred to the new county house in Yaphank. For more than 75 years the public meetings of the town have been held in this place. During the Revolution petty skirmishes and robberies took place here, and a 300 ton stack of hay that had been collected by the British troops, was burned by a party of American troops under Colonel Tallmadge. A Baptist church was erected here in 1747, which was the first Baptist church in Suffolk County. The building was sold in 1847 and moved to Port Jefferson where it was made into a house. A Methodist Episcopal church was moved here from Middle Island in 1858 and occupies the site of the old Baptist church. Coram Hills is a hamlet of 16 houses and a district school, located two miles southeast of here on the road to Yaphank.

WAVERLY STATION

Waverly Station (Holtsville) is a compact hamlet of about 15 houses with a school, store, and Holtsville post office. Gardening and grape culture have been commenced here.

BLUE POINT

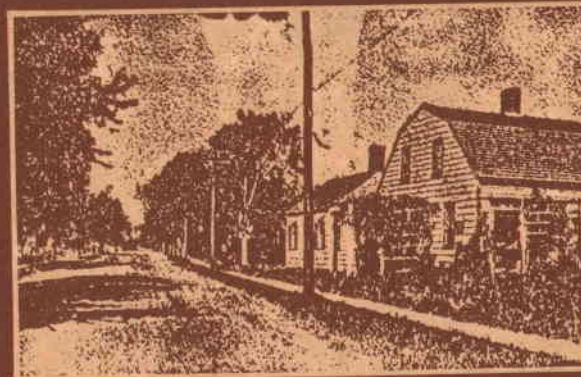
Blue Point lies in the extreme southwest corner of the Town, and Namkee Creek forms the western boundary of this village, as well as of the Town. The richest oyster grounds in the Great South Bay lie near this place, and the name "Blue Point Oysters" is widely known. The Village has two churches, two stores and a population of 320. A district school was built in 1871. Near this stands the Baptist church built in 1865. A Methodist Episcopal church was built across the street in 1866. The South Side Railroad has a depot here.

PATCHOGUE

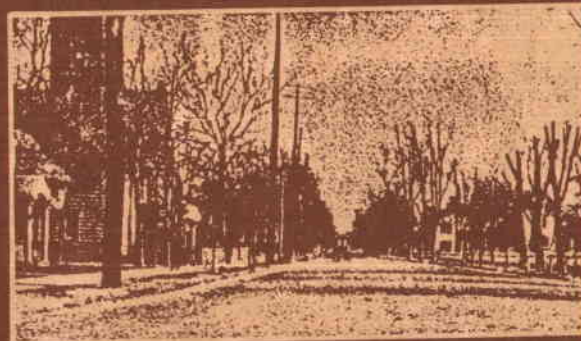
Patchogue is the largest village on the south side of the town and has a population of about 2300, and is the terminus of the South Side Railroad. The South Country road forms the principal street. The village contains four churches, two hotels, two cotton factories, two grist mills, twelve stores, and a number of shops and saloons. The fisheries of the bay form the principal support of the place and great quantities of oysters, clams and fish are sent to the New York markets. The oyster business employs about 350 men, and about 800 acres of bottom are planted with oysters by individuals. This village has long been noted for its manufacturing interest. Two streams flow into the bay, which are sufficient to furnish power for driving a large amount of machinery. Large flour and grist mills are located on each of them. On the west one a paper mill is located in a small settlement back of the village called Canan. The Union Twine Mills are located on the same stream in the village and is conducted by John E. Roe. The Swan River Mills, located on the eastern stream, are under the same management. Both of these mills manufacture cotton warp and twine and use about 200,000 pounds of raw material annually. The first church was built about 1794 and belonged jointly to the Congregational, Baptist, Methodist and Presbyterian. In 1831 the Methodist's withdrew from the union and erected a small church of their own near by and the Baptist and Presbyterian had become extinct, so the building passed into the Congregational Society. In 1855 they built a handsome building on Pine Street, a little north of the village center. The Methodist's built a new church toward the railroad depot in 1853. St. Paul's Episcopal church was built in 1843 and the former Methodist church was sold to the Catholics. The public school building of this village is one of the largest and finest in the county. It is located on South Ocean Avenue at Academy Street and is three stories high. It was erected in the spring of 1870 and cost \$10,700.00 and has about 450 scholars in attendance. Brookhaven Lodge I.O. of O.F. was organized here in 1847 and has about 108 members. South Side Lodge F. & A.M. was organized in 1860 and has a membership of about 100. The Sons of Temperance reports 107 members.

BELLPORT

Bellport is a village of about 450 residents pleasantly located on the shores of the Great South Bay, and the neck of land it occupies was called Accombamack by the Indians. Ship building has been carried on here to some extent. The village was commenced about forty years ago by Thomas and John Bell, for whom it is named. An academy was built here in 1834, and for a time was also used as a place of worship. A Presbyterian Church was erected here in 1850 on Main Street and contains a fine pipe organ. The Bellport Division of the Sons of Temperance is one of the oldest in Suffolk County and reports a membership of 98. A Methodist Episcopal church was formed here in 1870.



This was the home of Joseph Marvin on Brown's Lane, Bellport, called the "Marvinette."



East Main Street, Patchogue, looking east, as it used to be. John Ketcham's house 4th from right.



EAST PATCHOGUE

East Patchogue extends along the main road to Bellport, a distance of about three miles. The country is level and the road a delightful one to drive over.

BROOKHAVEN

Adjoining Bellport on the east lies the village of Brookhaven, until recently called Fireplace. It contains two churches, two district schools, two stores and a population of about 400. Immense tracts of salt meadows skirt the shore of the bay here, and is owned by farmers from the middle of the island, who come from eight to sixteen miles to gather the hay and haul it home. A small Methodist Episcopal church has been built here during the present season. A line of mail and express stages connects this village and Bellport with the railroad at Patchogue. (No railroad east of Patchogue to Eastport until 1881.)

MASTIC

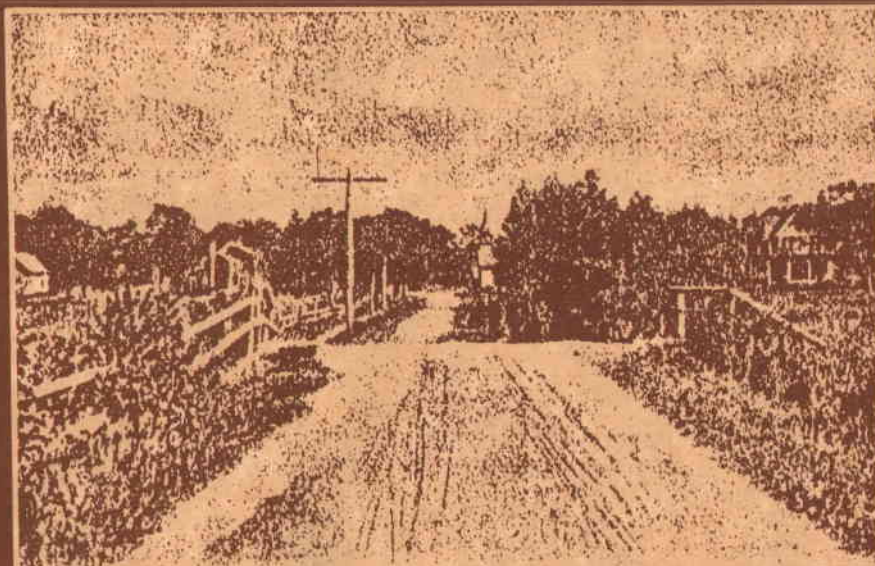
Mastic is a large peninsula situated between Connecticut river on the west and Forge river on the east containing about fifteen square miles of territory. Smith's Point is the southwestern extremity, and Floyd's Point is the southeastern. The shore is extremely ragged and many of its "necks" retain their Indian names. Among these are Poosepatuck, Sebonock, Necommack, Coosputus, Patterquos, Unchagoug and Mattemoy. This peninsula is the southern part of that tract of land extending back to the middle of the Island, which was purchased from the Indians by Col. William Smith in 1691 under the title of the Manor of St. George. The territory is divided into a few large farms but the larger part is still covered with forest growth. The homes of Gen. Nathaniel Woodhull and Gen. William Floyd, of Revolutionary fame, were located here. On the west side of Forge River, about two miles above its mouth is the home of the Poosepatuck Indians, which contains a dozen houses and a small church.



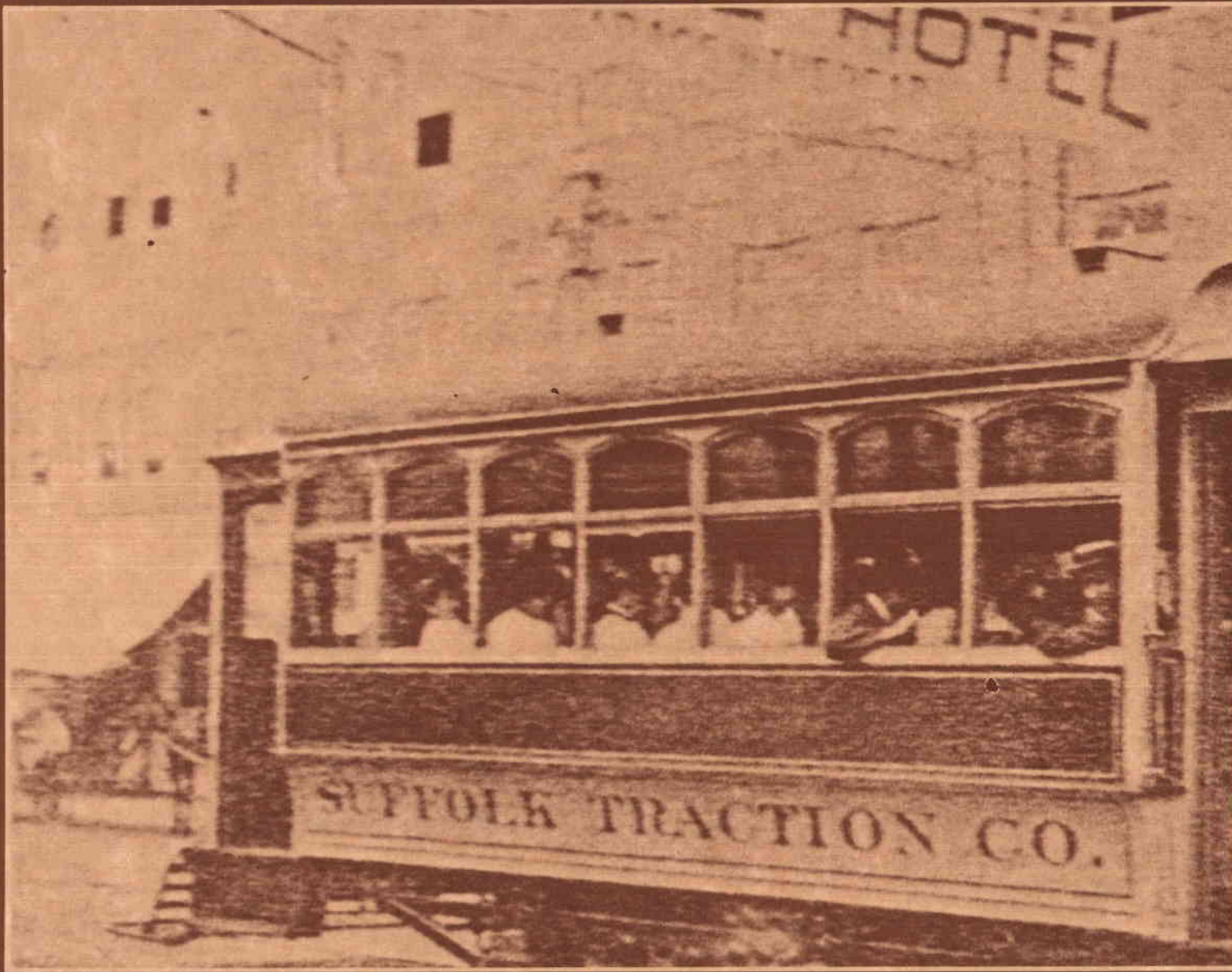
It was



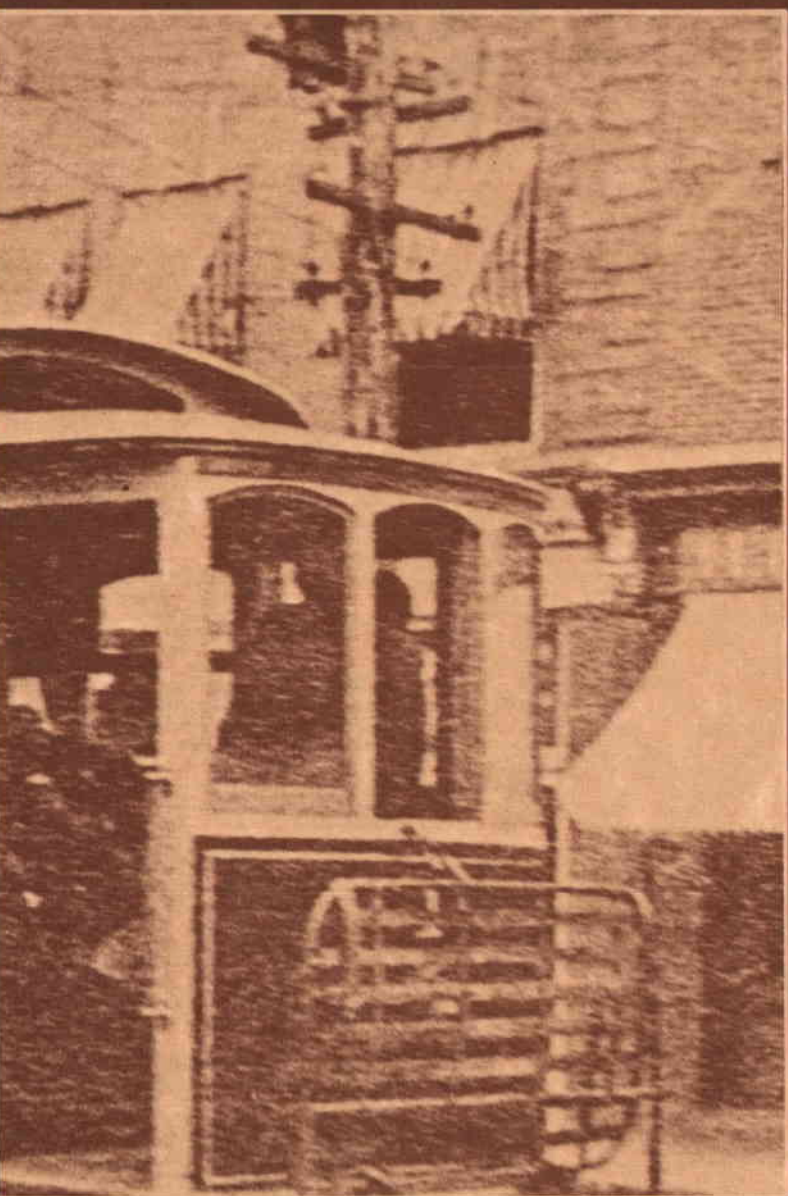
at 1900.



ROADWAY AT BEAVER DAM CREEK, BROOKHAVEN, L.I.



1665—



— 1976



CAROL HULSE, OFFICE
OF BROOKHAVEN HISTORIAN



SOUTH HAVEN

Adjoining Brookhaven on the northeast lies the hamlet of South Haven, on the west side of the Connecticut (Carmen's) River, containing about 20 houses, a post office, store, school church, and a saw and grist mill. The first Presbyterian Church was built here about 1740 and the present one in 1828, near the west bank of the river.

MORICHES

Moriches is the Indian name given to a continuous settlement extending along the Country Road from Forge river to within two miles of the east line of Brookhaven town, a distance of about five miles. It is divided into three villages, West, Center and East Moriches, each of which has a post office. West Moriches contains a store, grist mill, saw mill and paper mill and thirty five houses.

CENTER MORICHES

Center Moriches, a village of 600 inhabitants, is beautifully situated near the East Bay, and contains two churches, four stores, two hotels and a number of tradesmen. A grist mill is located on Terrell's river, which forms the line between this and East Moriches. Two large boarding houses are located near the shore and this village is largely visited during the summer. A bathing station on the South Beach, opposite here, is connected by a number of sail boats. The first church was built in 1809 and the present Presbyterian church and a Methodist Episcopal church were both built in 1839, also a Methodist Protestant church in 1840, which was moved to Manorville in 1868. A neat schoolhouse stands near the center of the village. A cemetery was opened for burial about 1851.

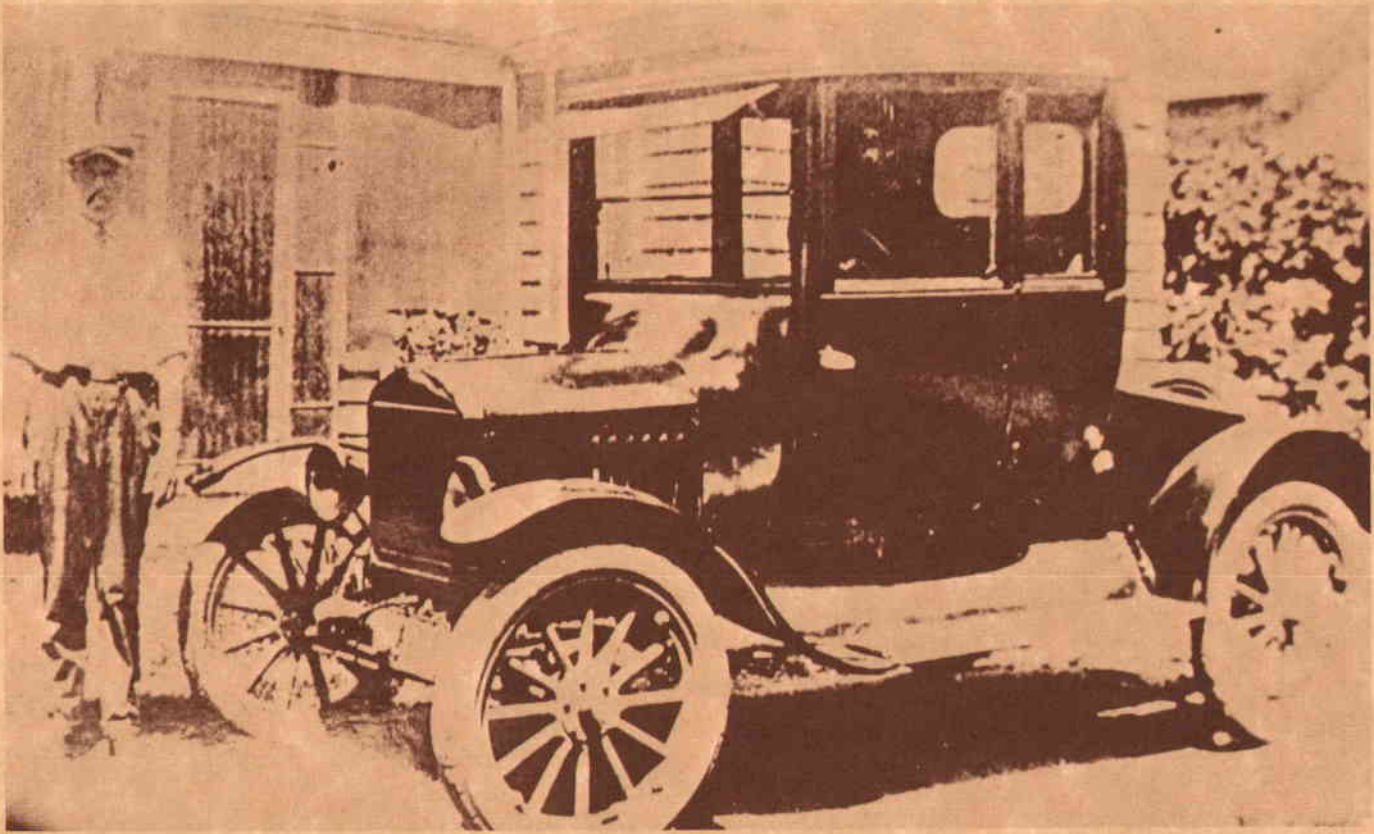
EAST MORICHES

East Moriches, east of Terrell's river contains about 400 inhabitants, a large district school, a lecture room, store, tannery and a few shops. A number of handsome residences are pleasantly situated in full view of the bay.

EASTPORT

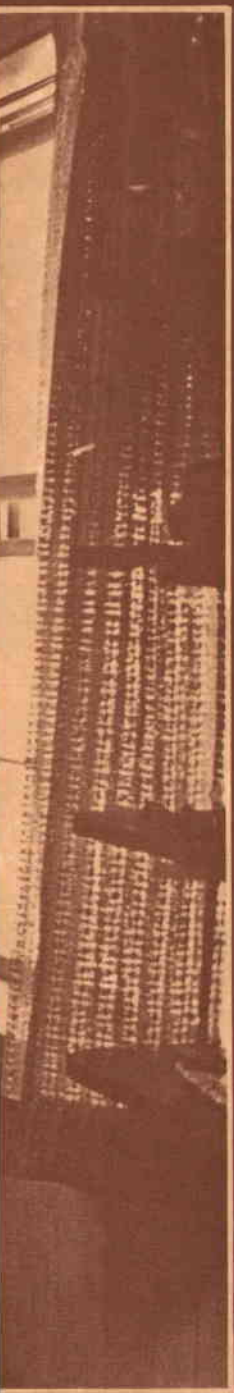
Eastport is a village of 350 inhabitants on the line between this town and Southampton town. It contains two school districts, one in each town, a church, two grist mills, two stores, a wintergreen oil distillery, and a blacksmith and wheelright shop. On the town line in the center of the village is a stream called by the Indian name Seatuck river, on which is a saw and grist mill. A Methodist Protestant church was built about 1845. A depot on the Sag Harbor branch railroad from Manorville is located in the western part of the village at the intersection of the country road.



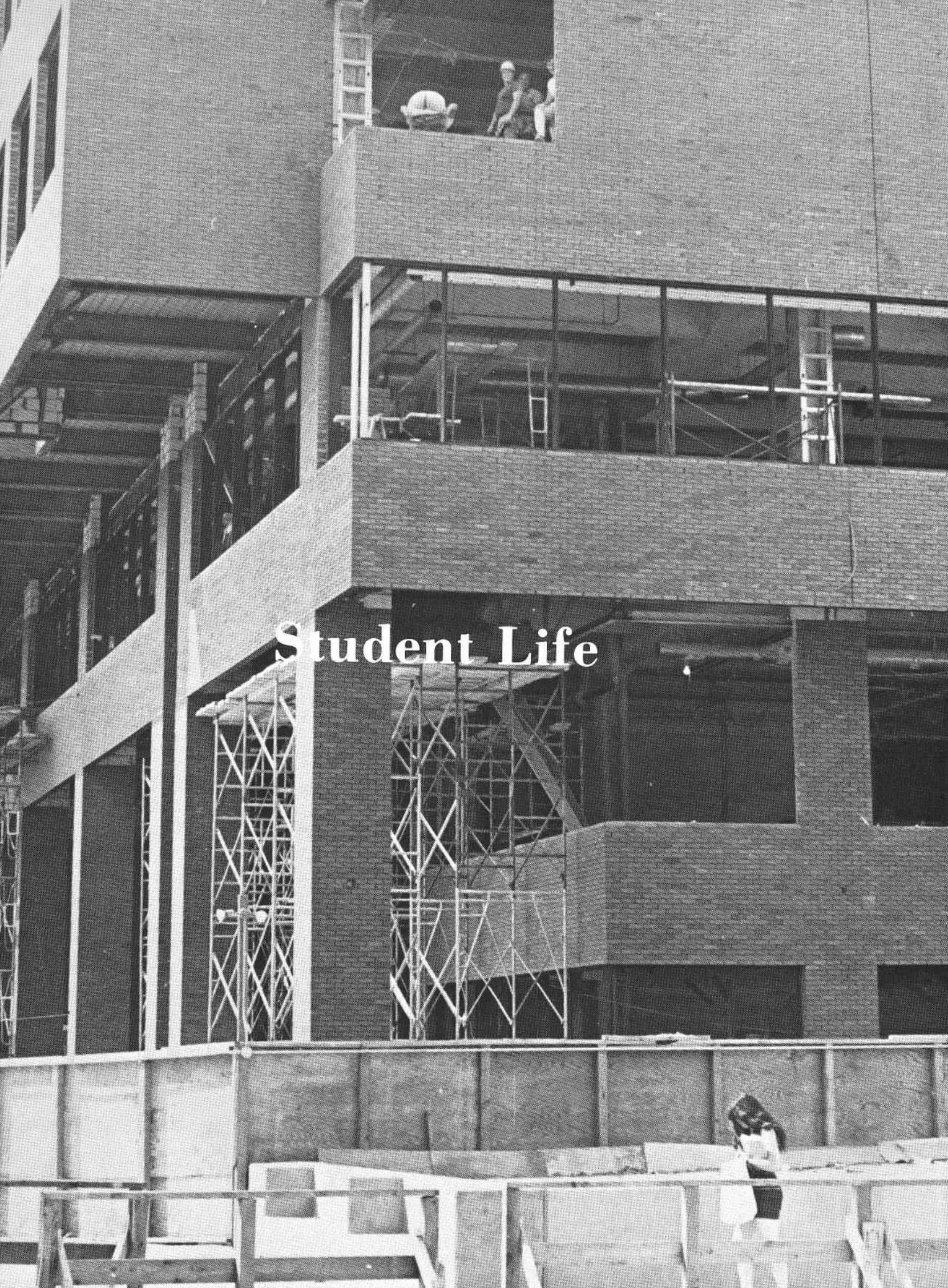




**DAVID A. OVERTON, CHAIRMAN
TOWN OF BROOKHAVEN BICENTENNIAL
COMMISSION; TOWN HISTORIAN**

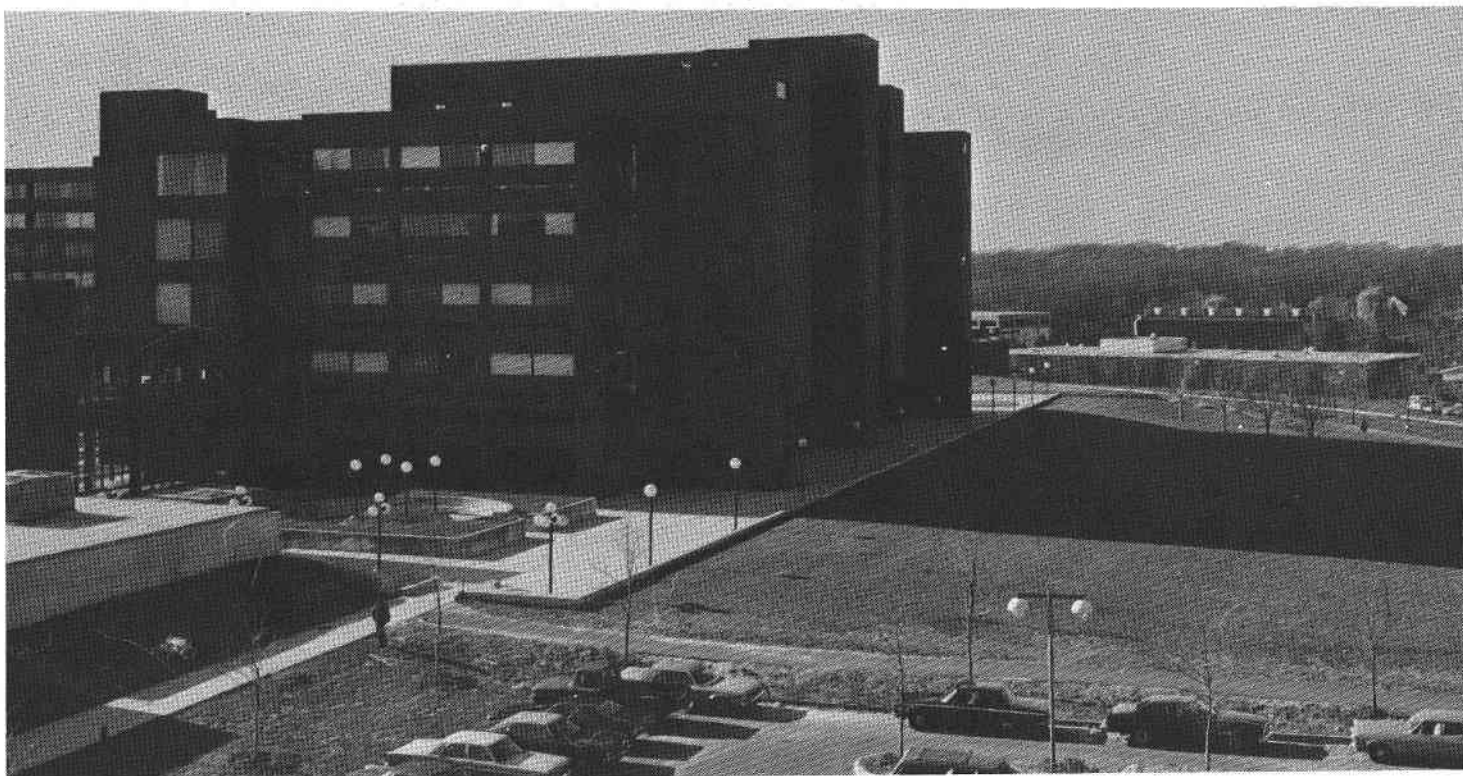
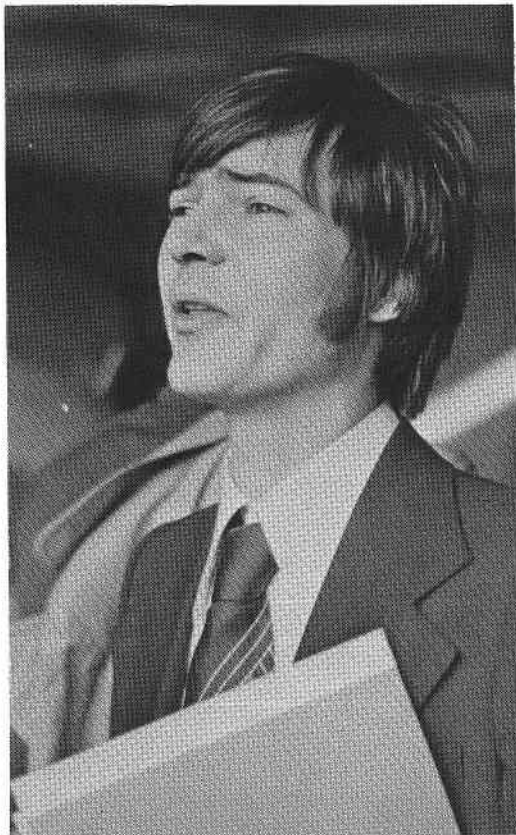


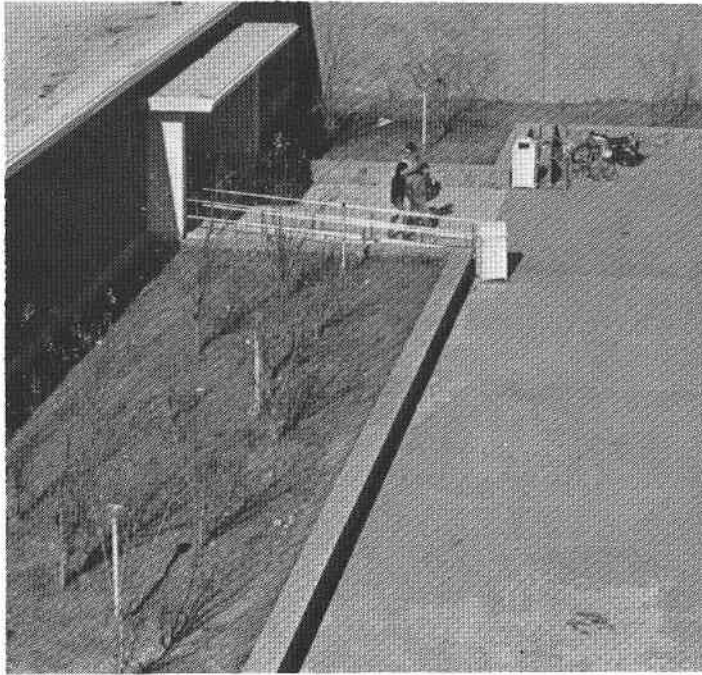


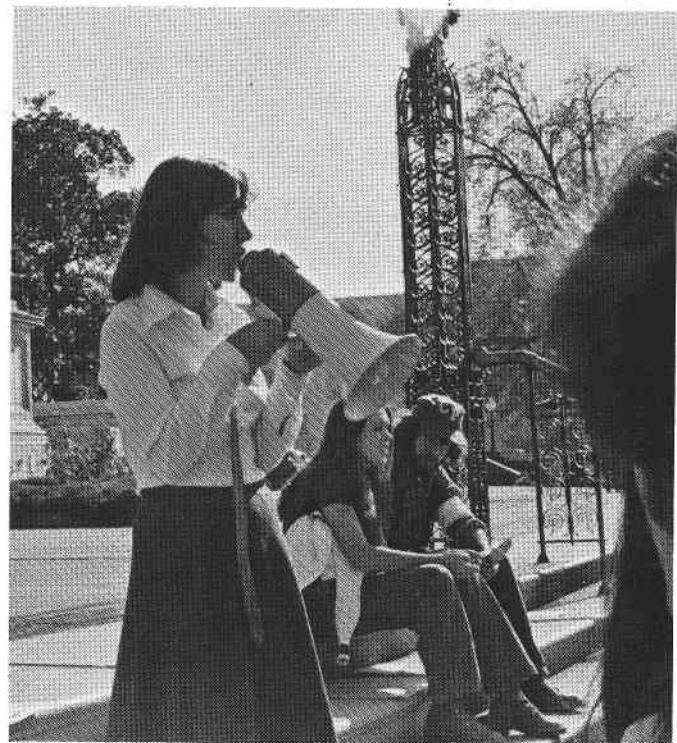


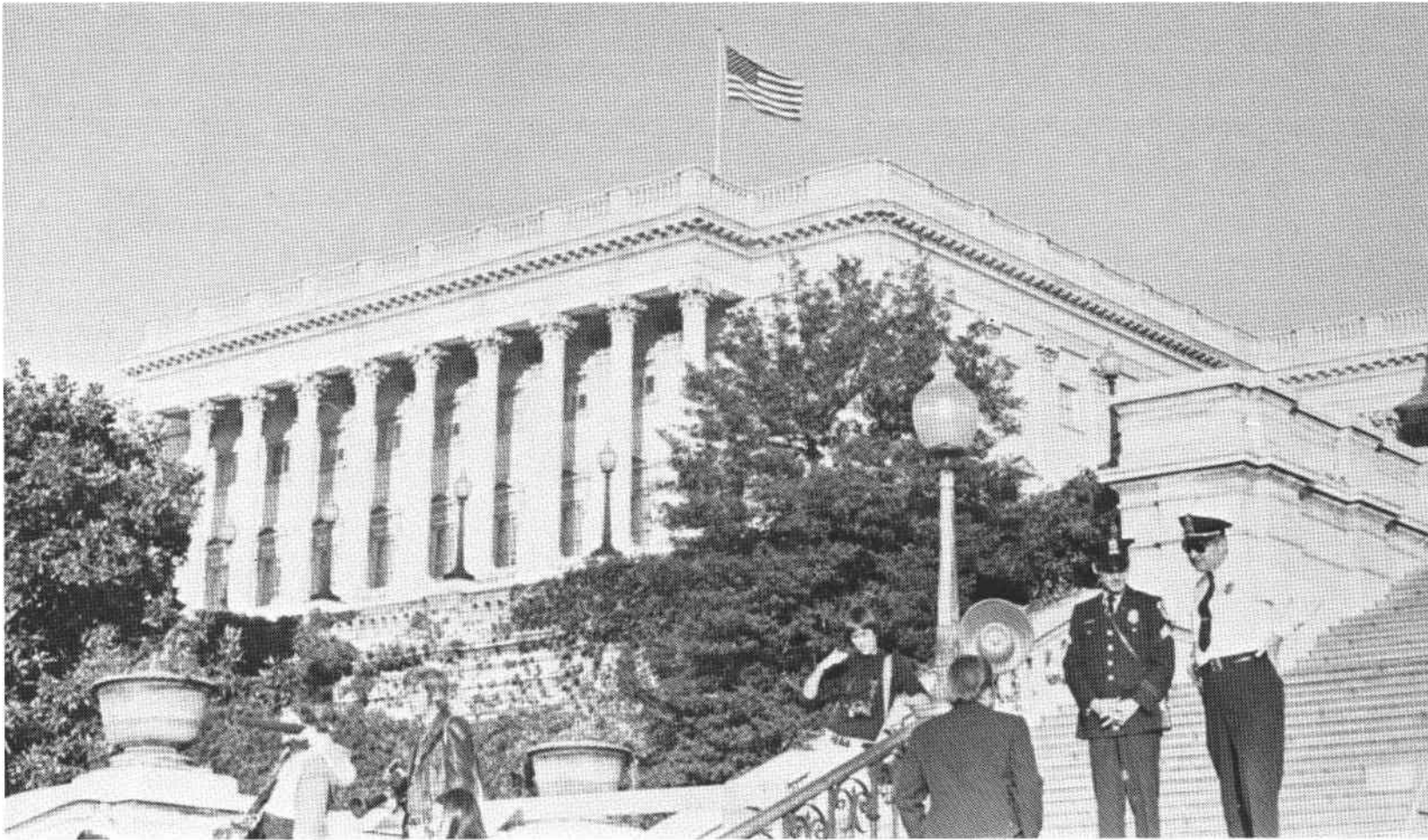
Student Life





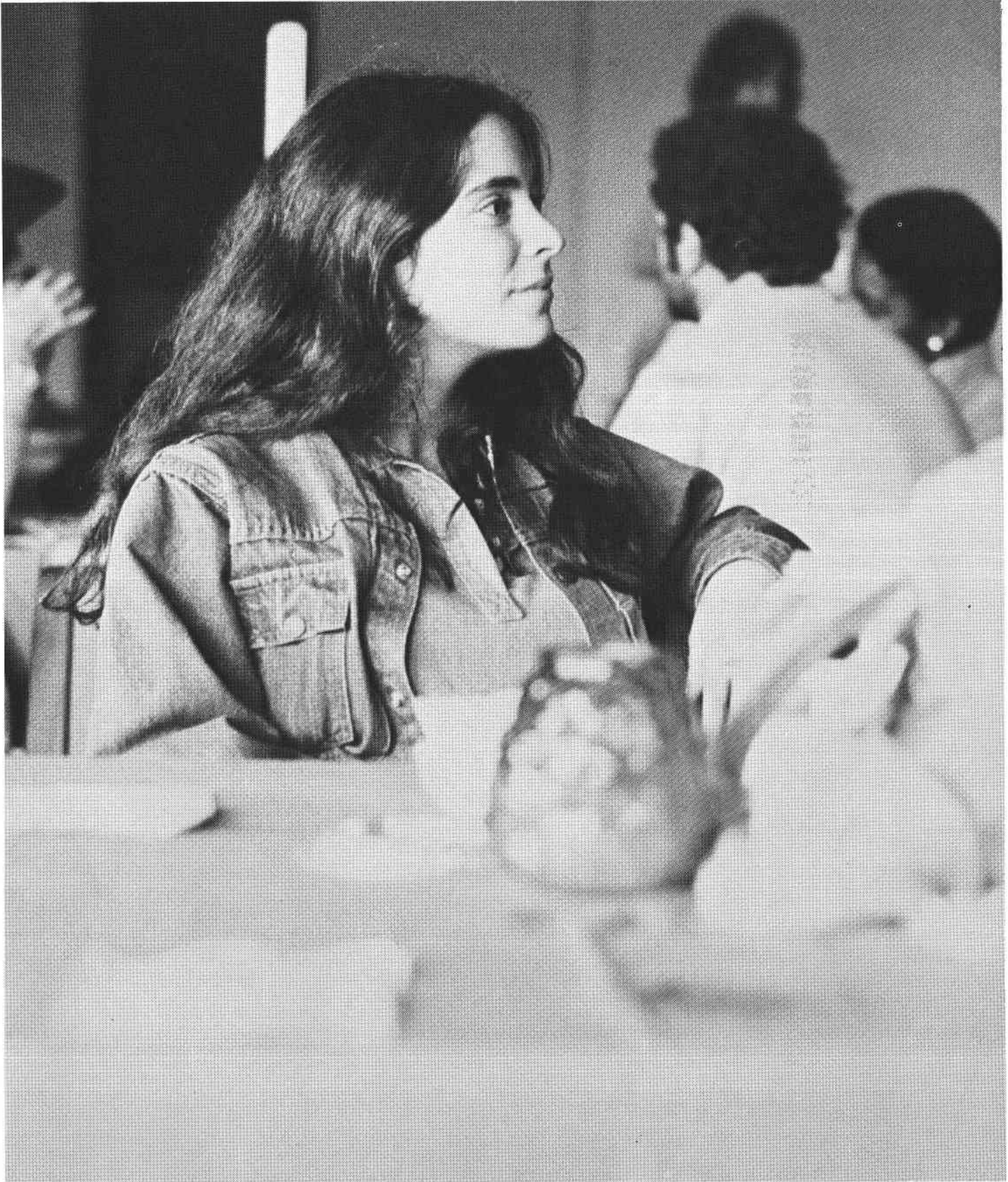




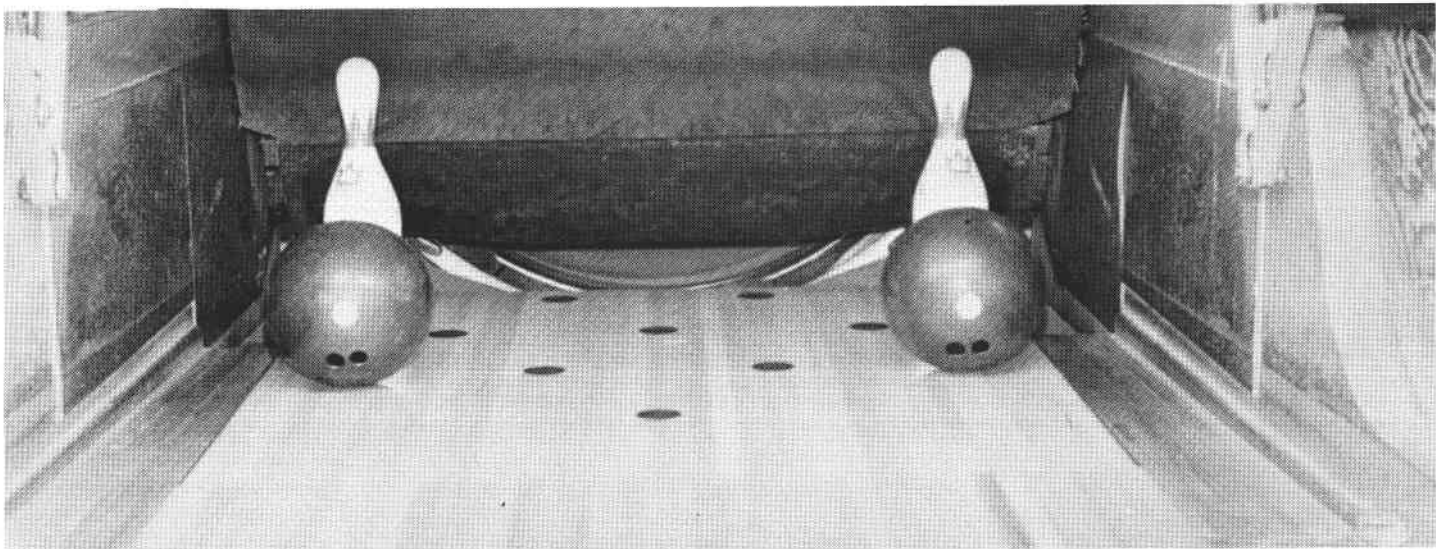
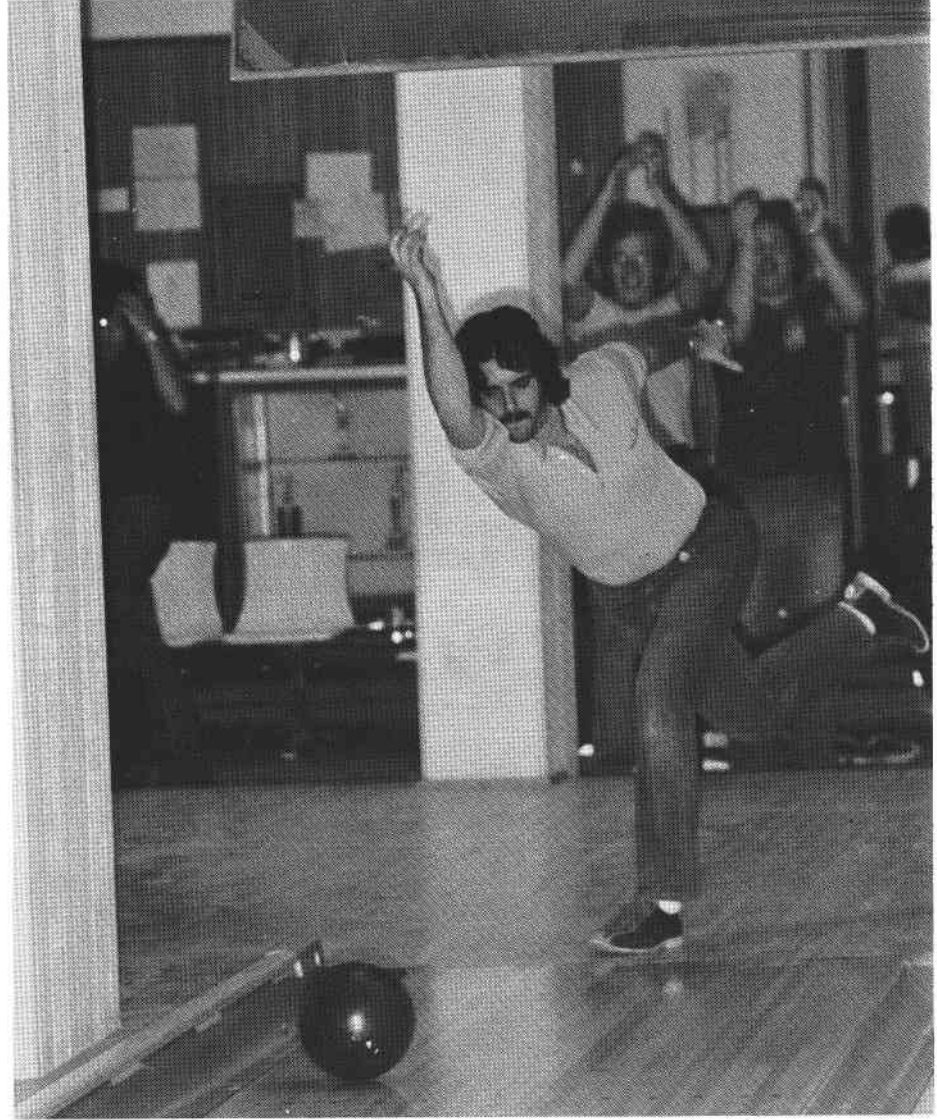




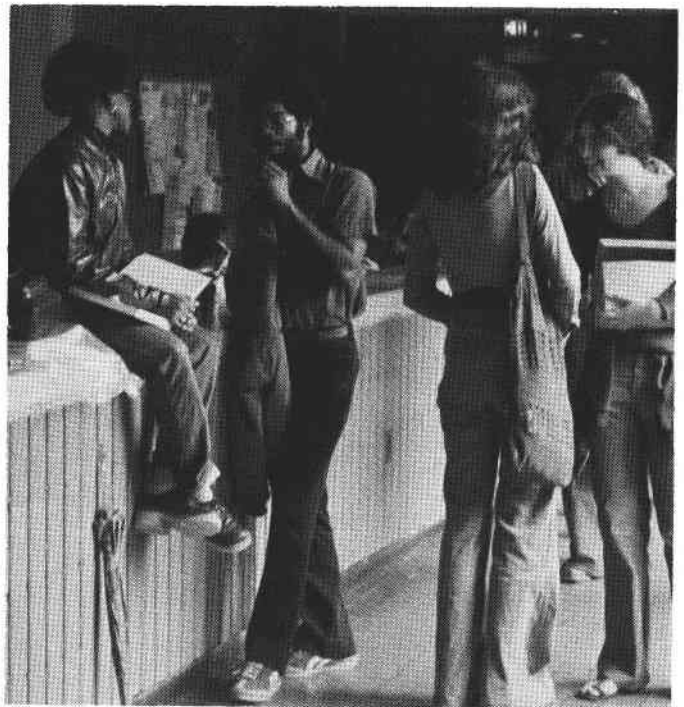
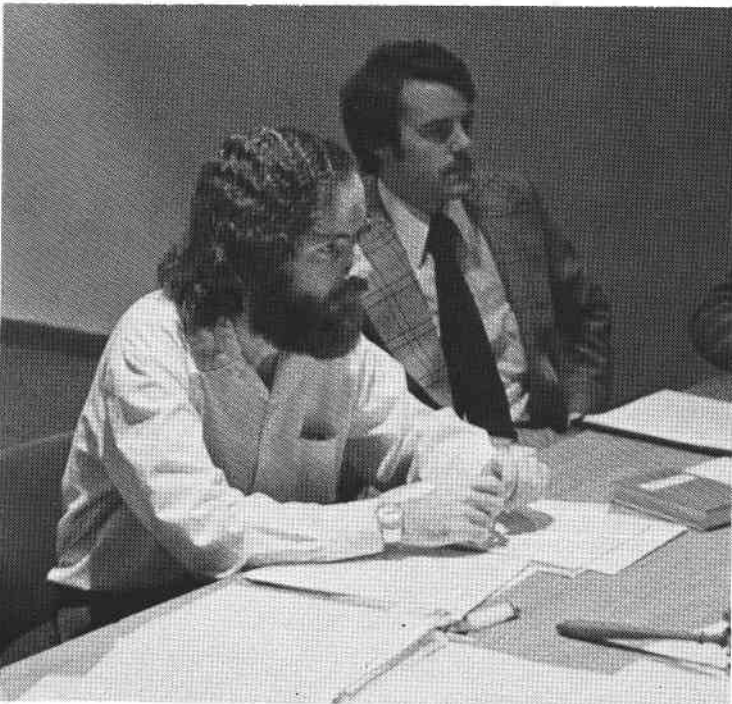
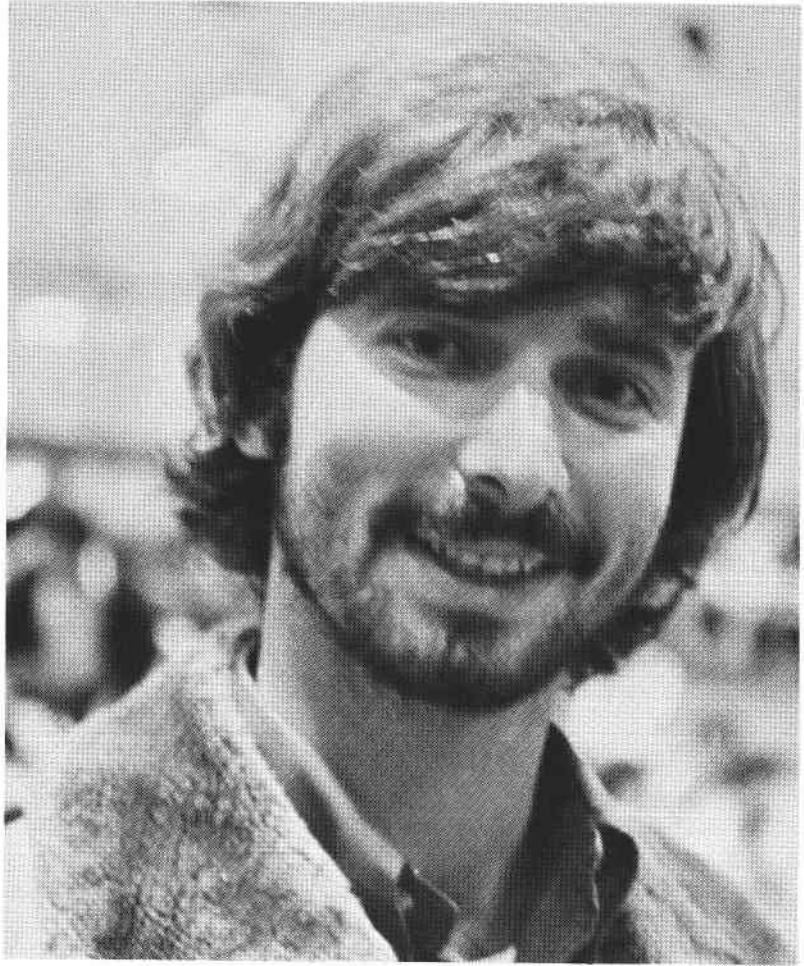


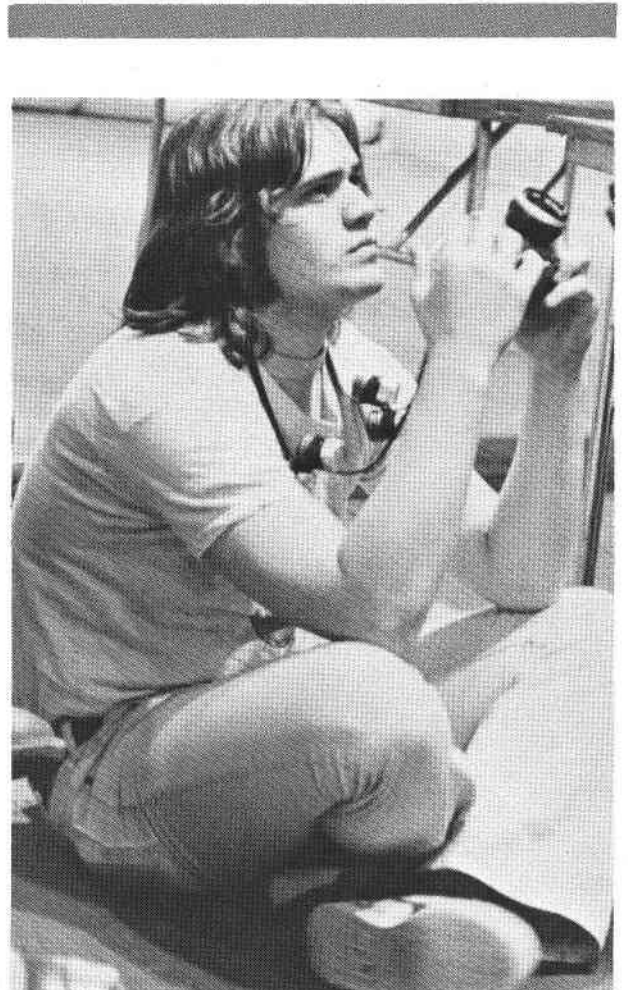
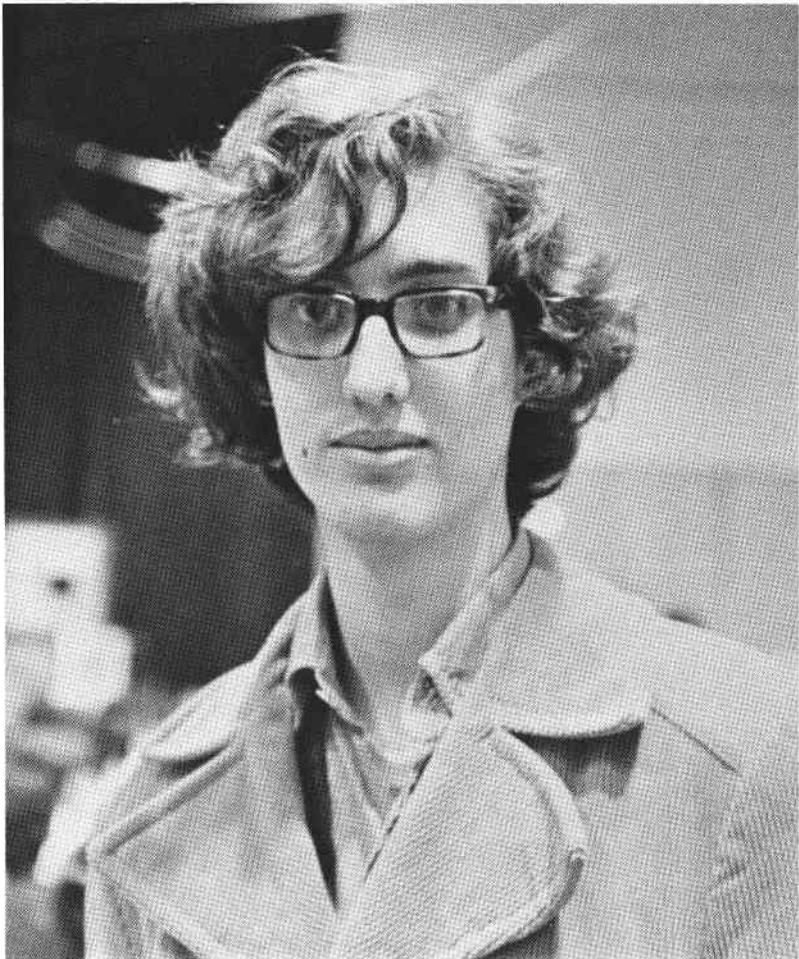


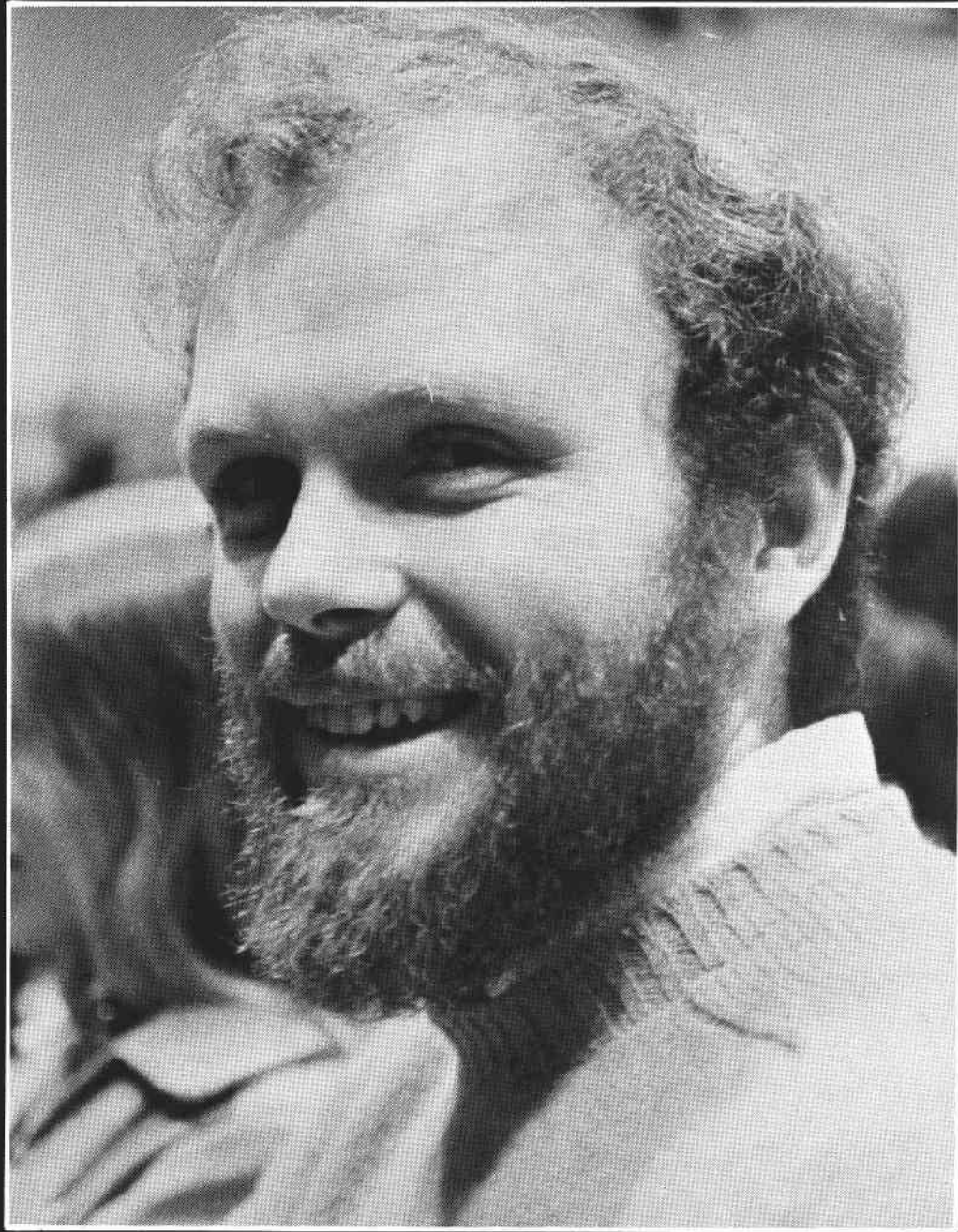












Michael Hart

—“For fifty years of service
in twelve months.”—

—Paul Trautman
December 10, 1975

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A. Jonaitis
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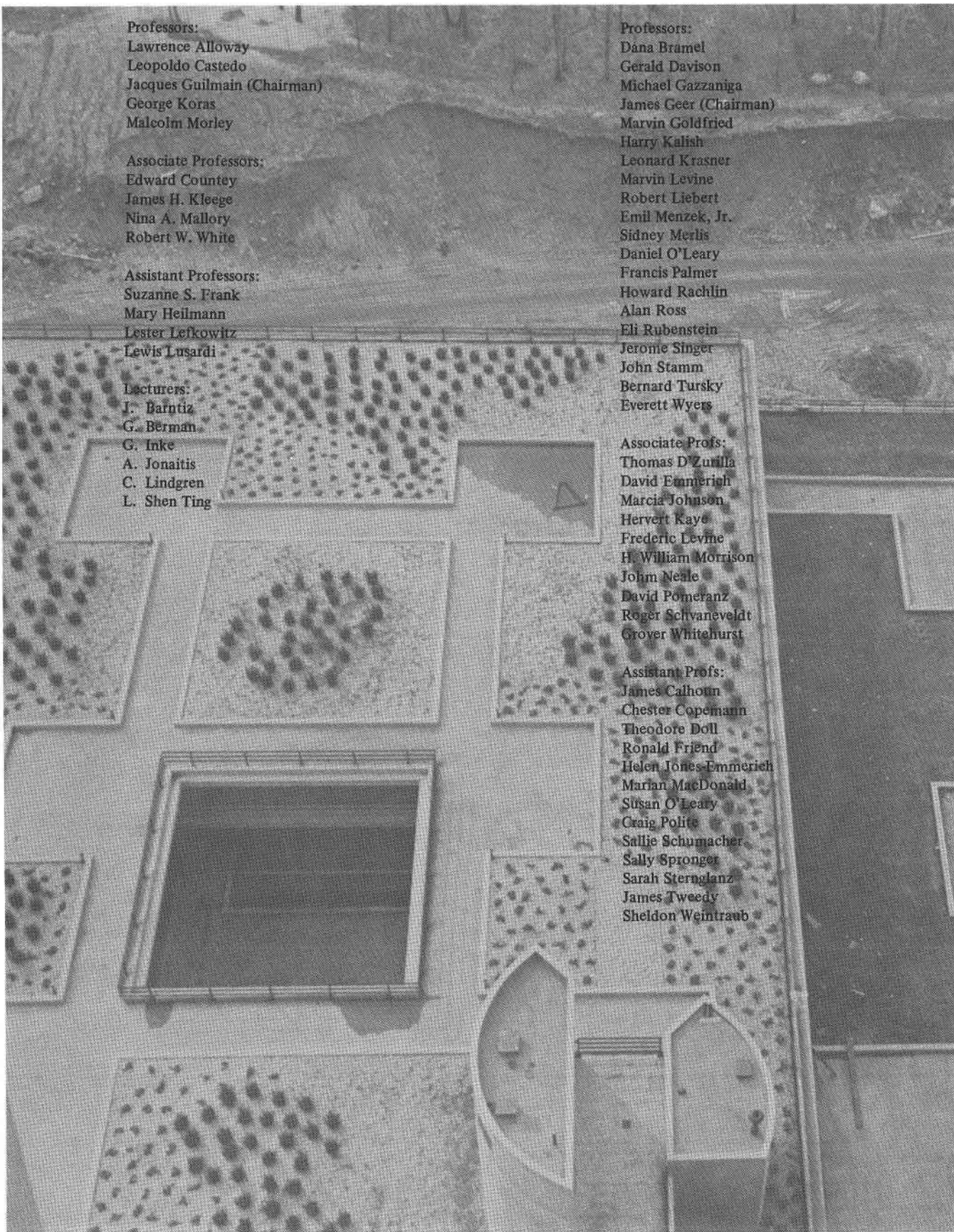
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COORDINATOR OF GENERAL CHEM LABS & LECTURES

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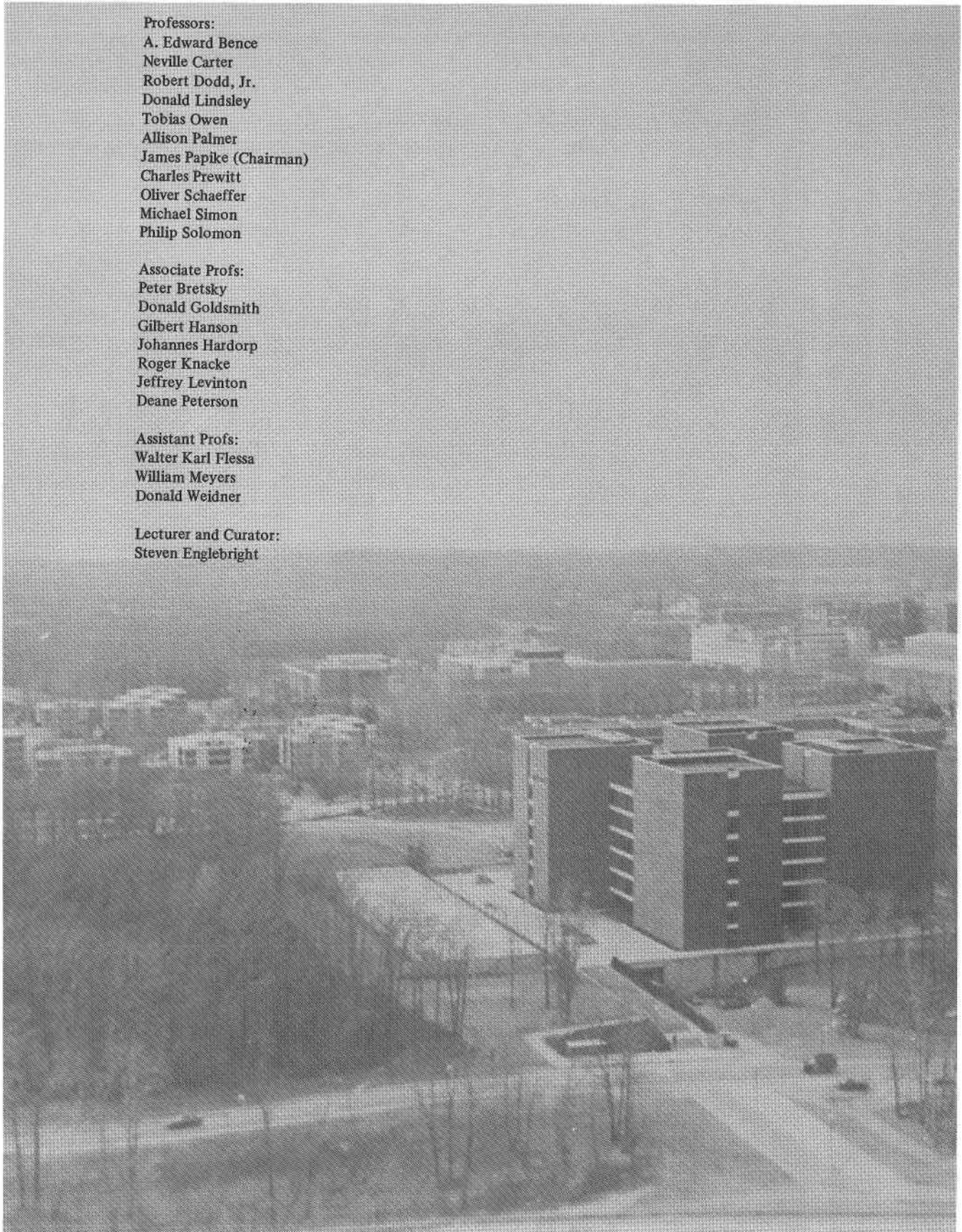
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Jeffrey Levinton
Deane Peterson

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William Meyers
Donald Weidner

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Steven Englebright



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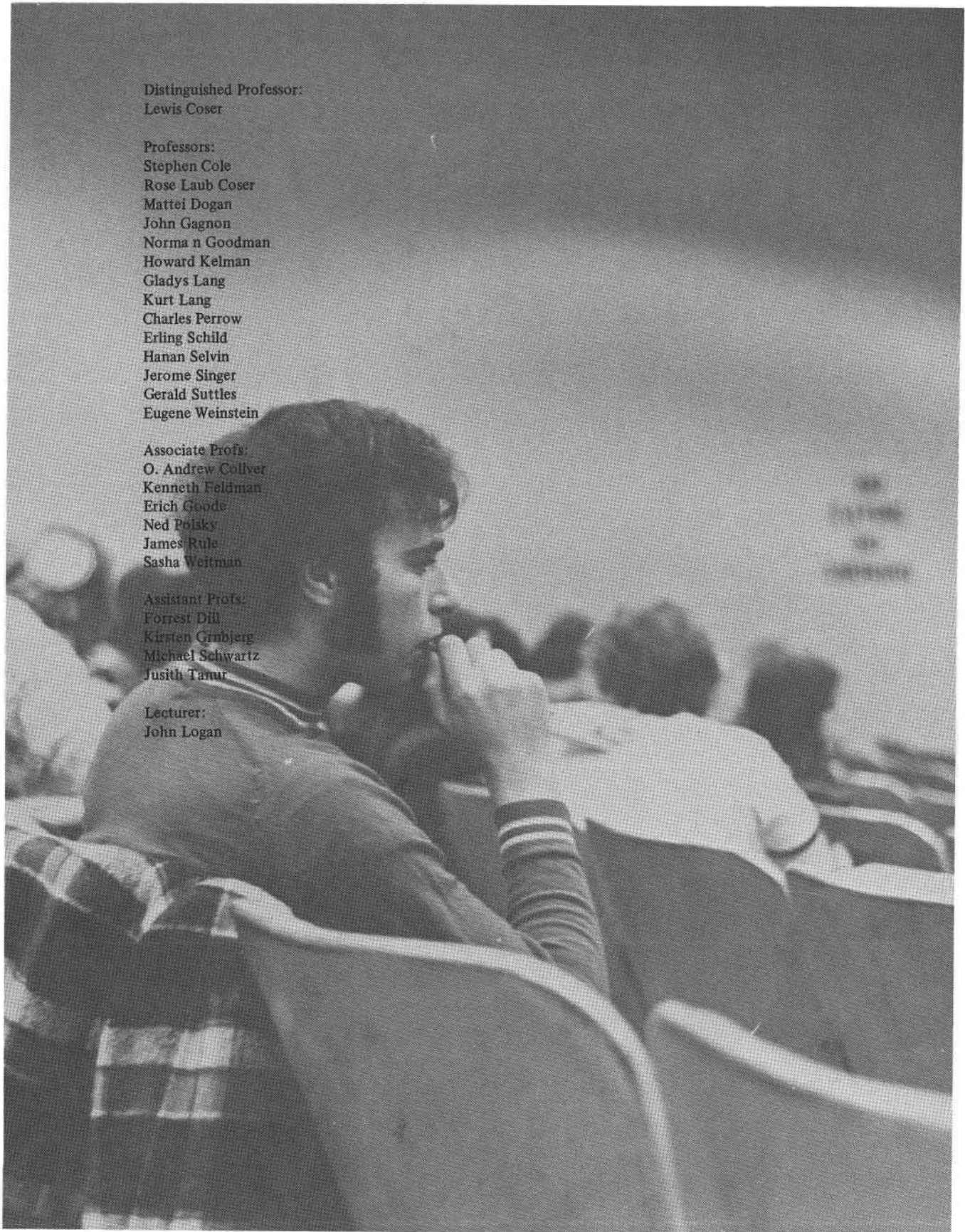
Distinguished Professor:
Lewis Coser

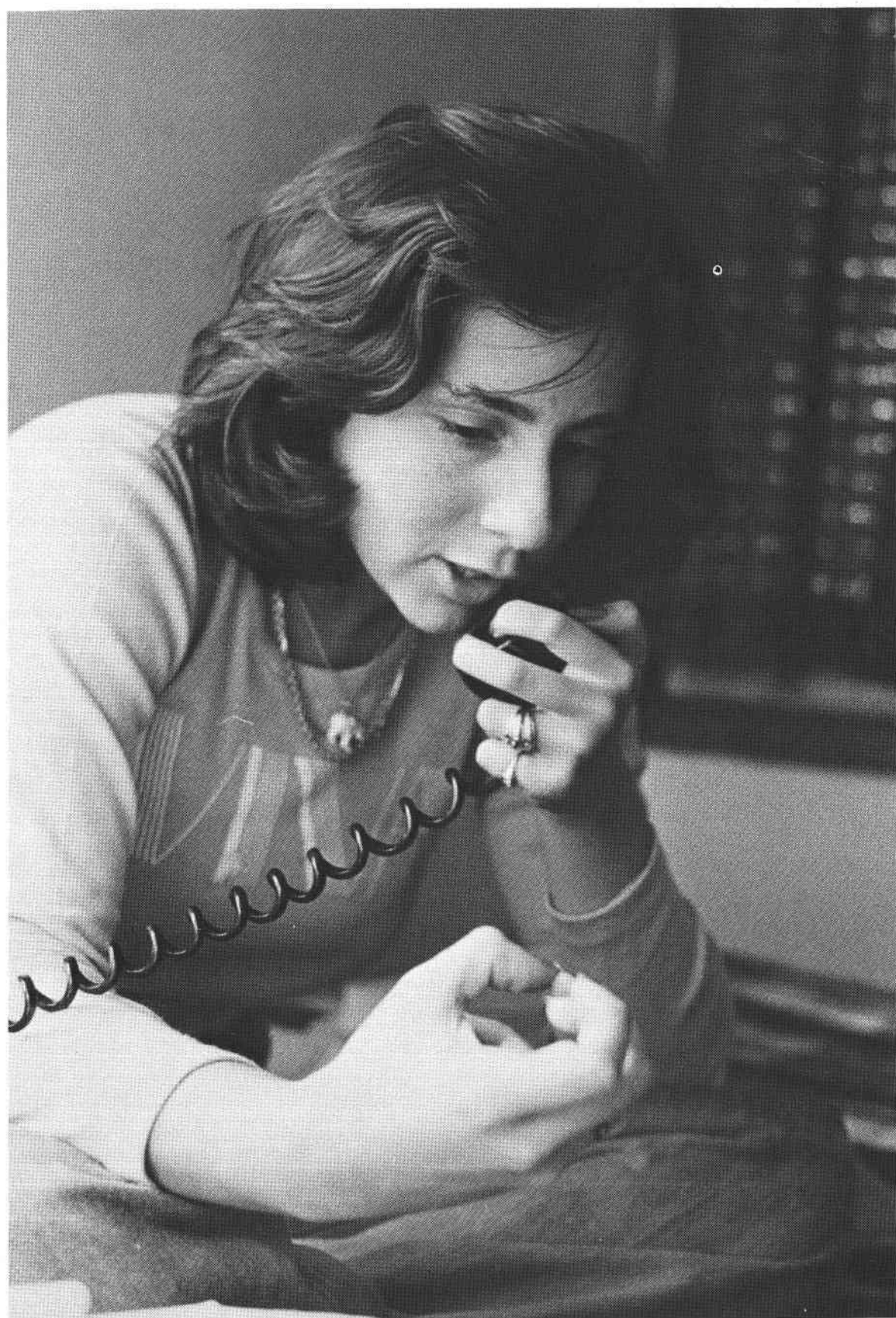
Professors:
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Rose Laub Coser
Mattei Dogan
John Gagnon
Norman Goodman
Howard Kelman
Gladys Lang
Kurt Lang
Charles Perrow
Erling Schild
Hanan Selvin
Jerome Singer
Gerald Suttles
Eugene Weinstein

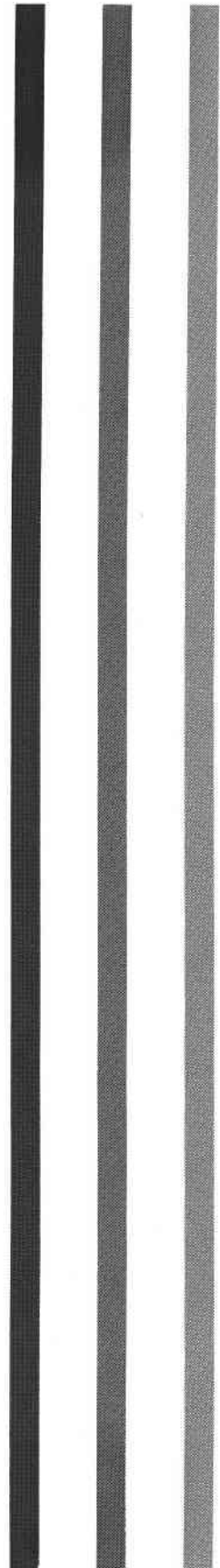
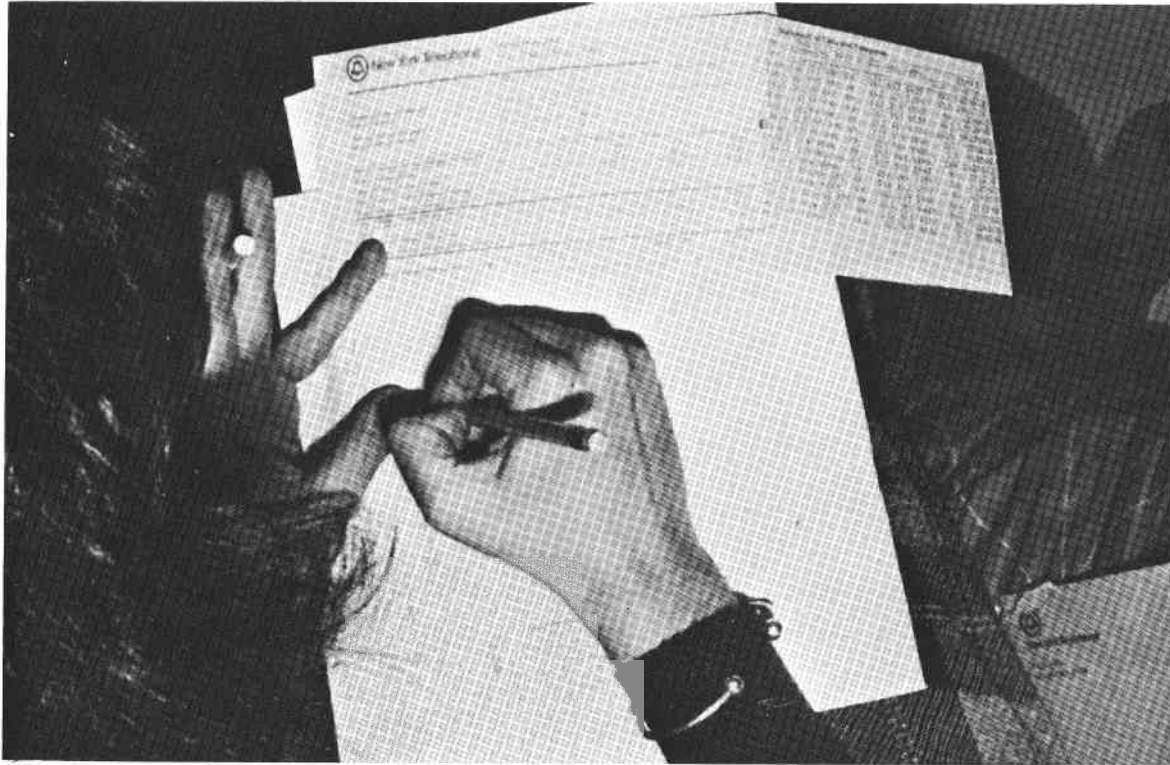
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Erich Goode
Ned Polsky
James Rule
Sasha Weitman

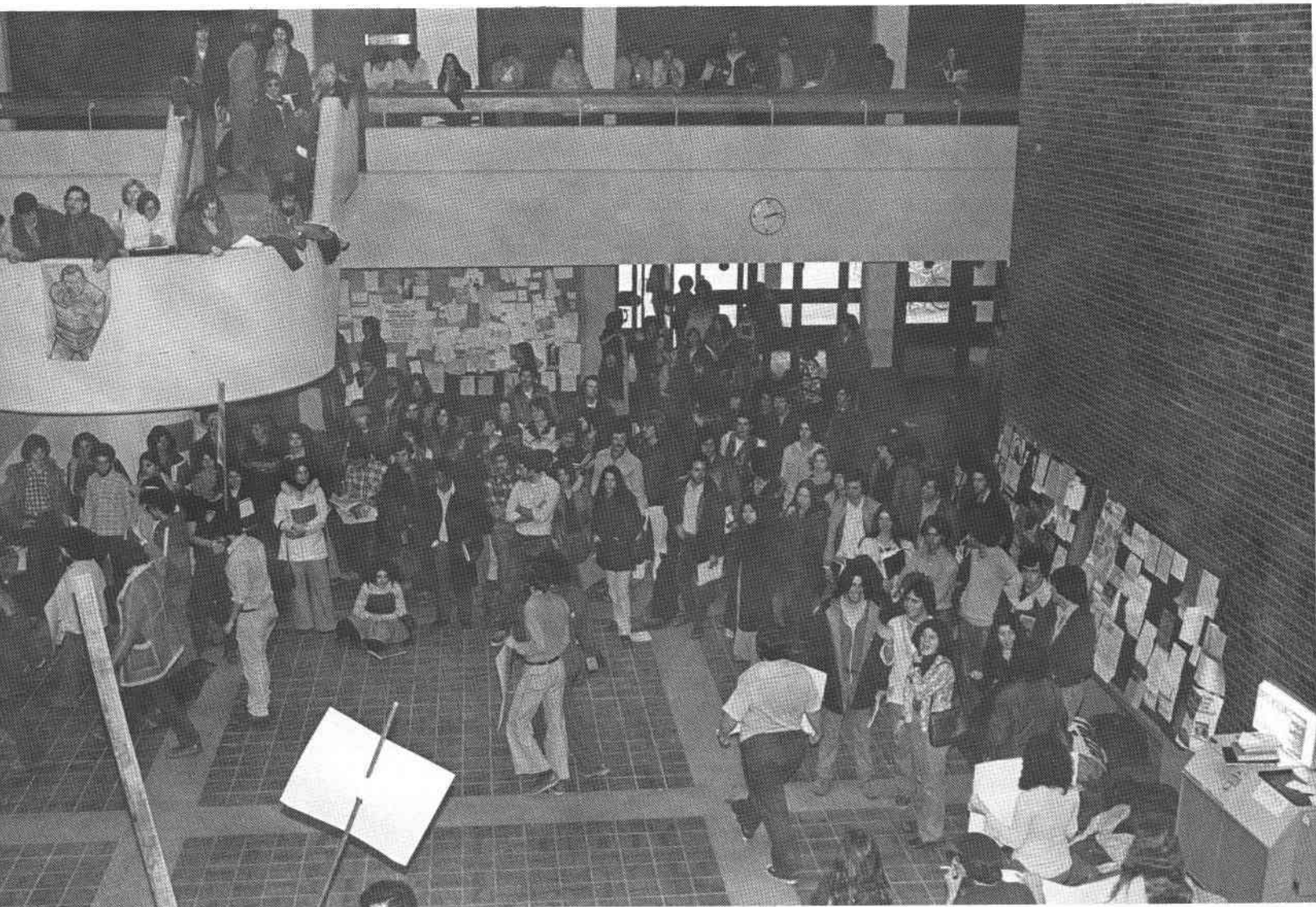
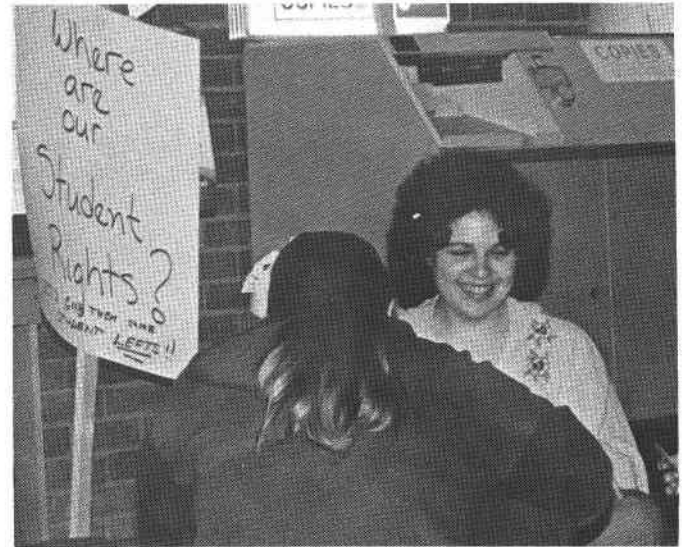
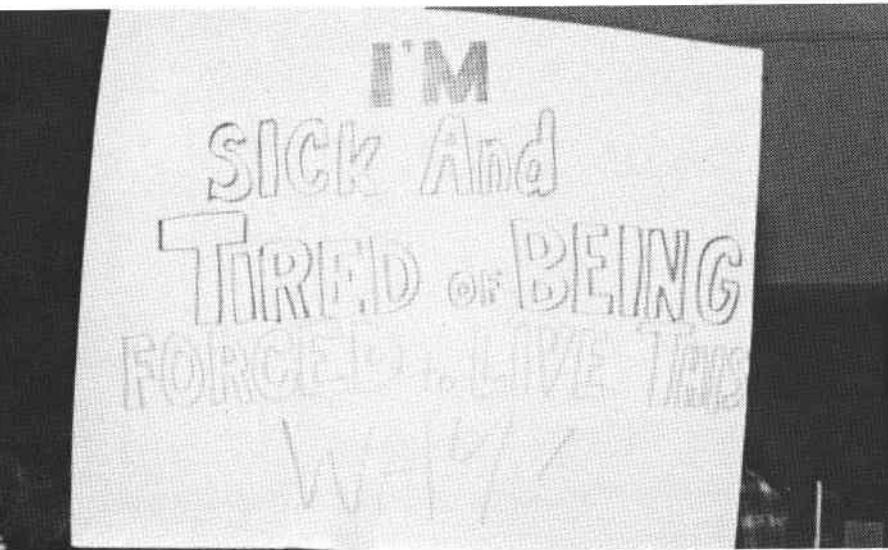
Assistant Profs:
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Kirsten Grubberg
Michael Schwartz
Jusith Tanur

Lecturer:
John Logan

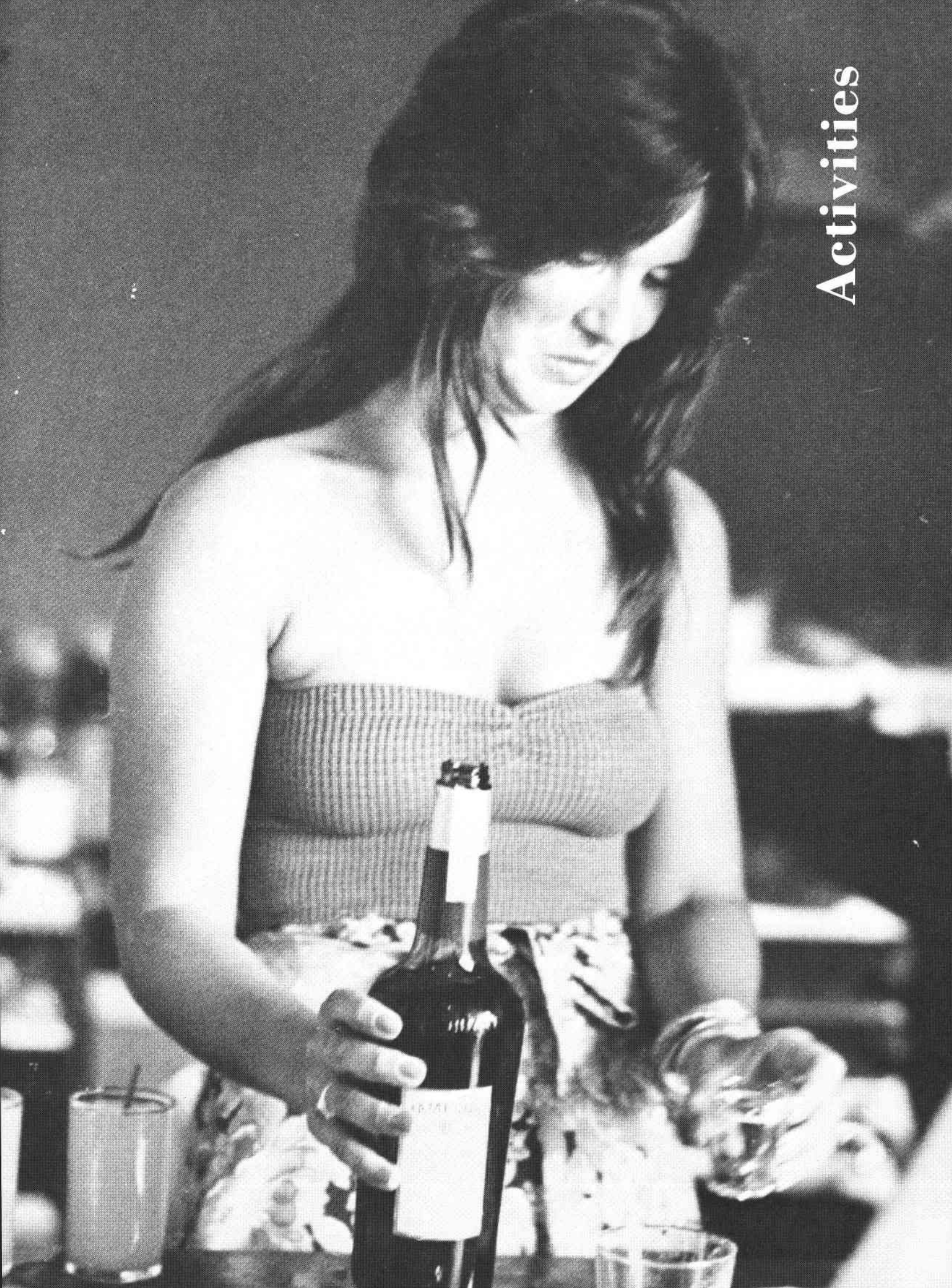


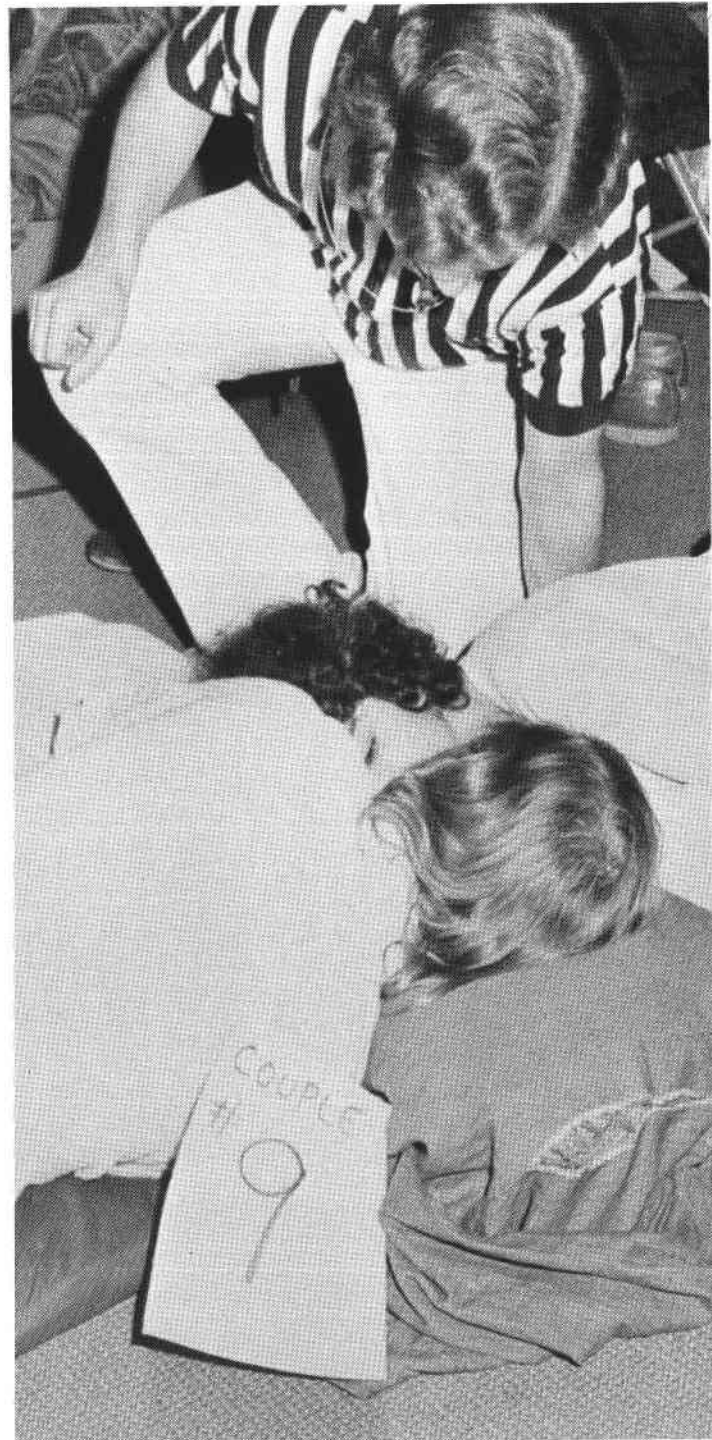
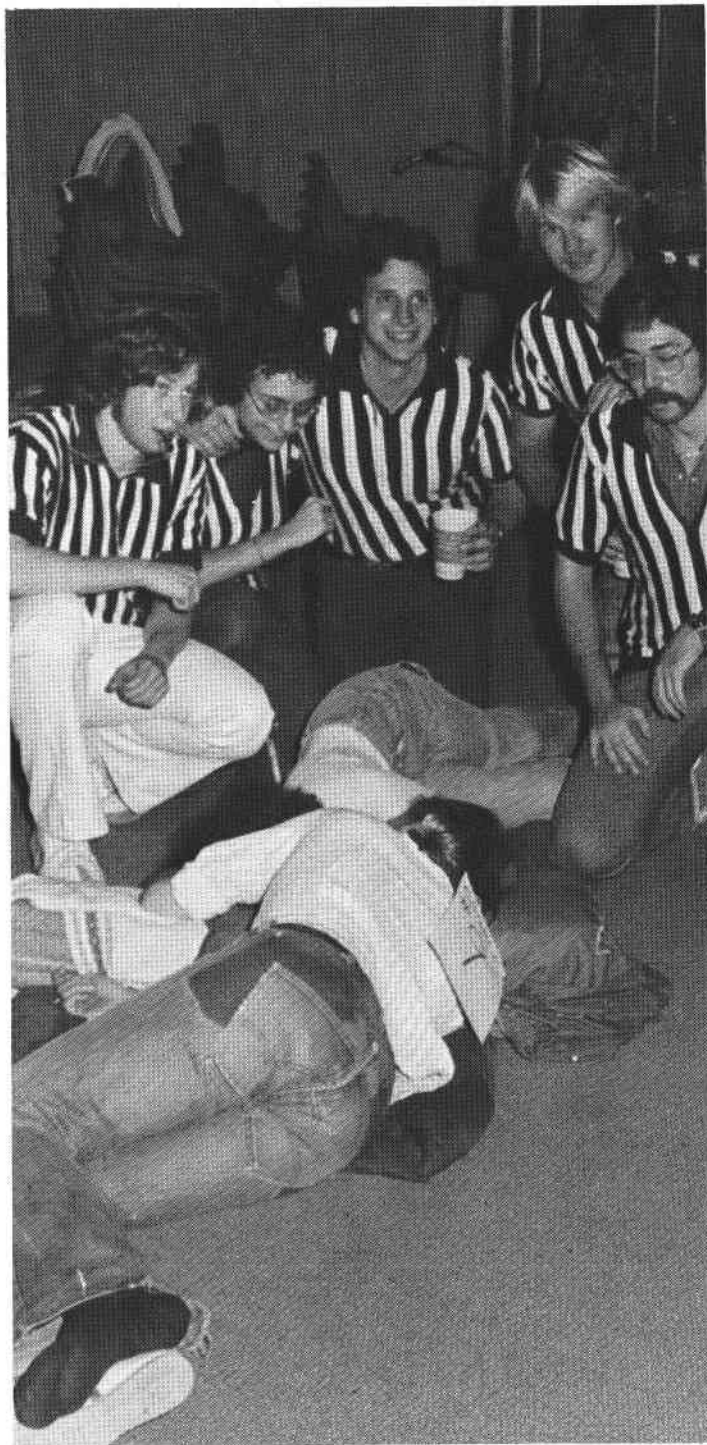




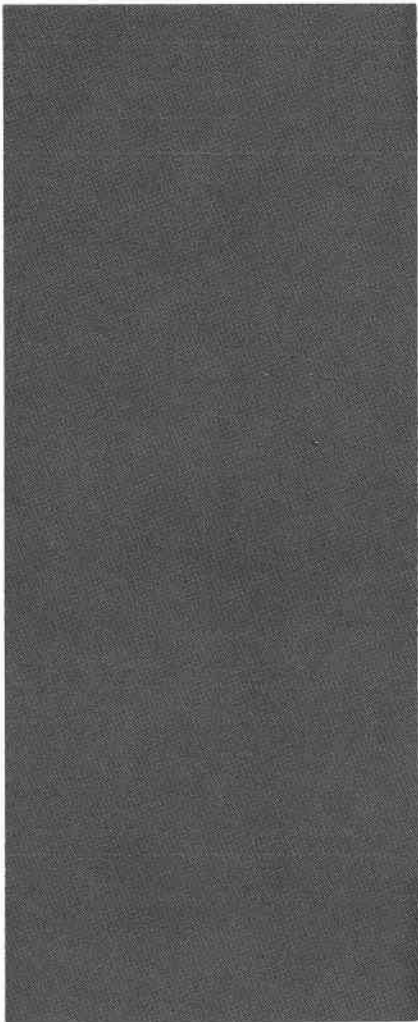
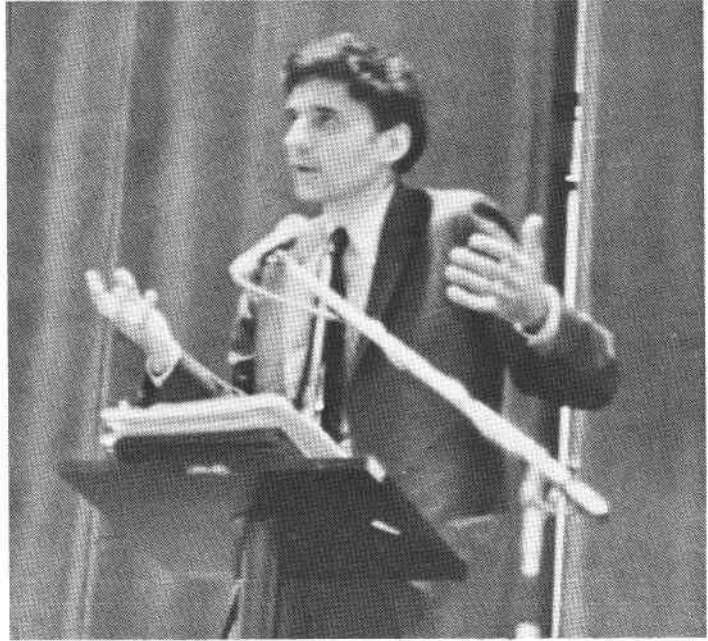


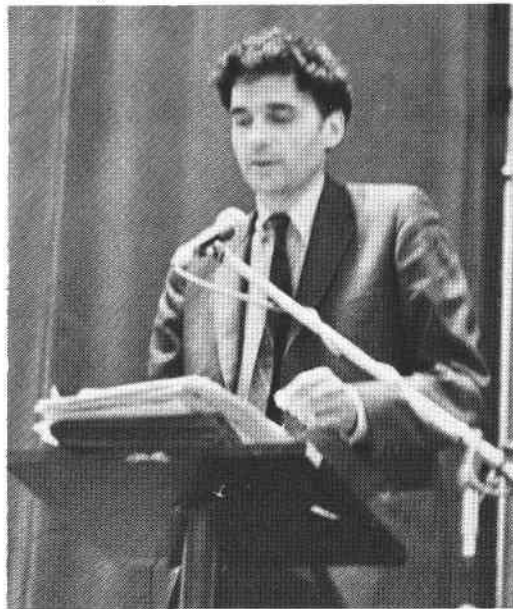
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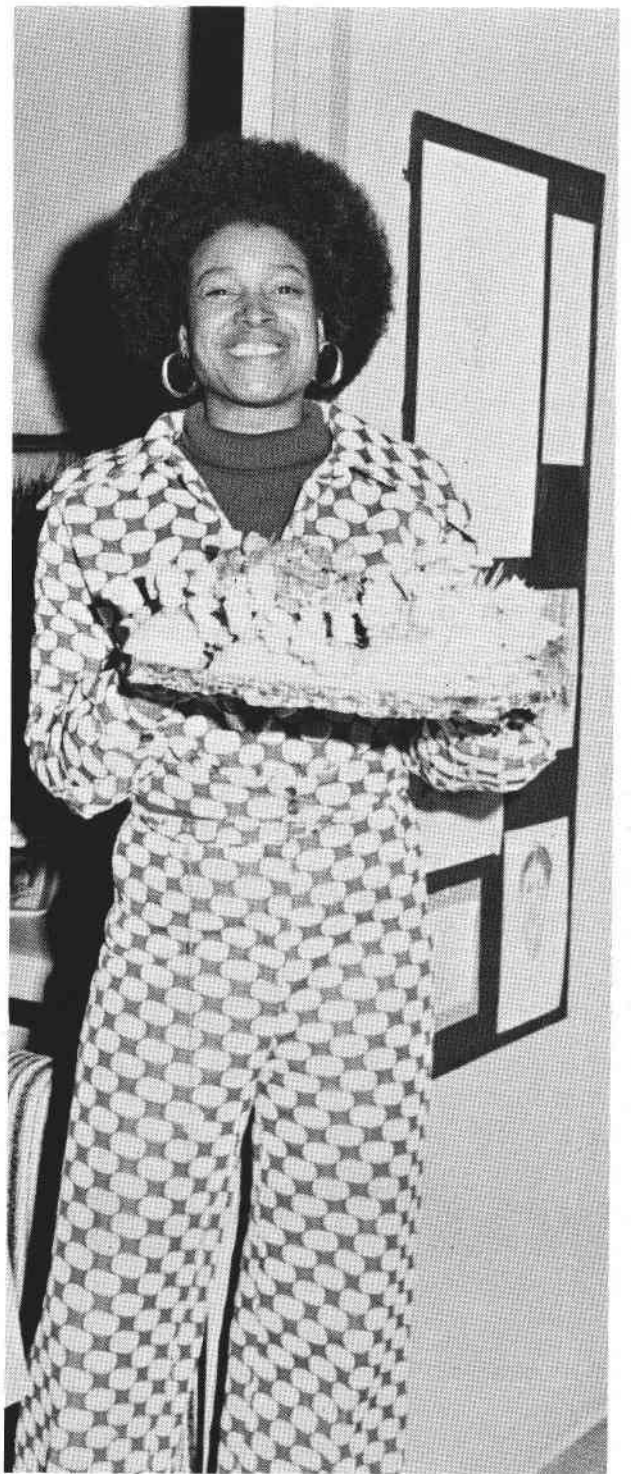


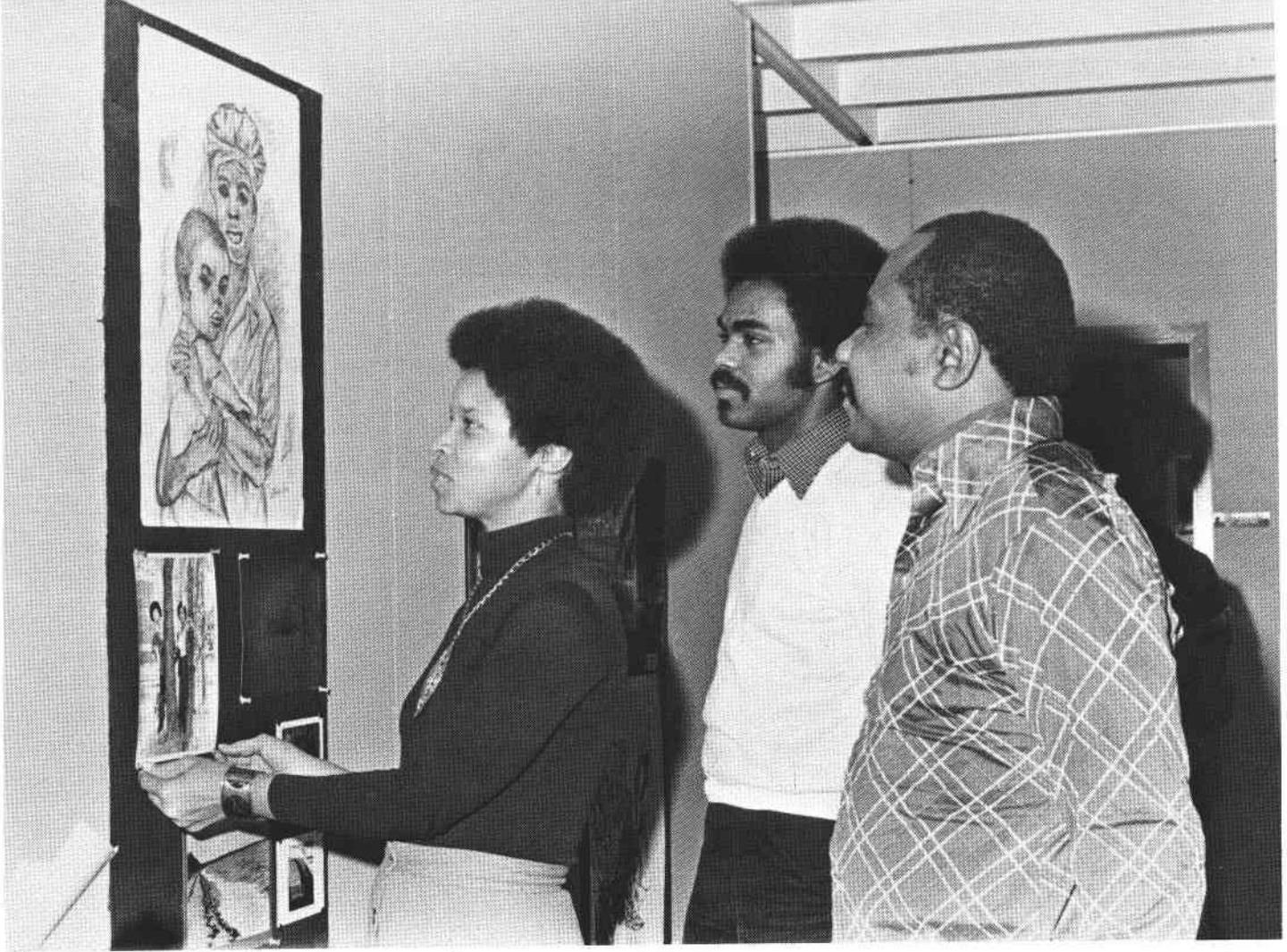


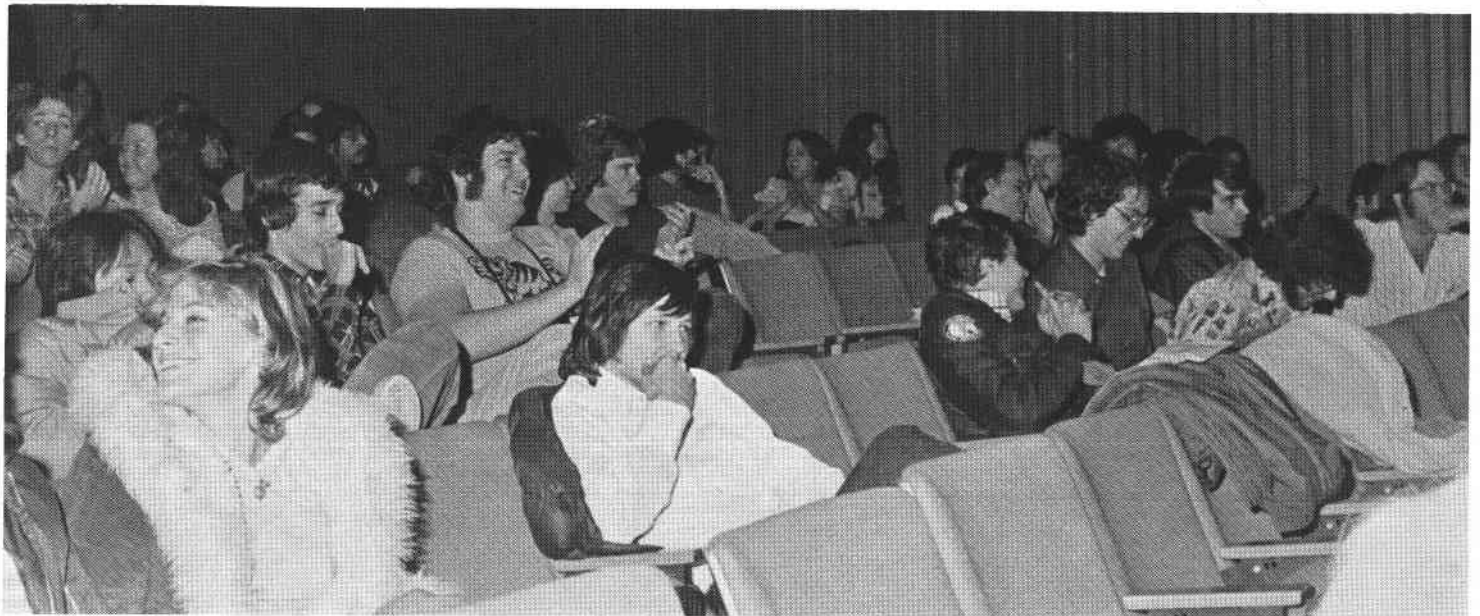
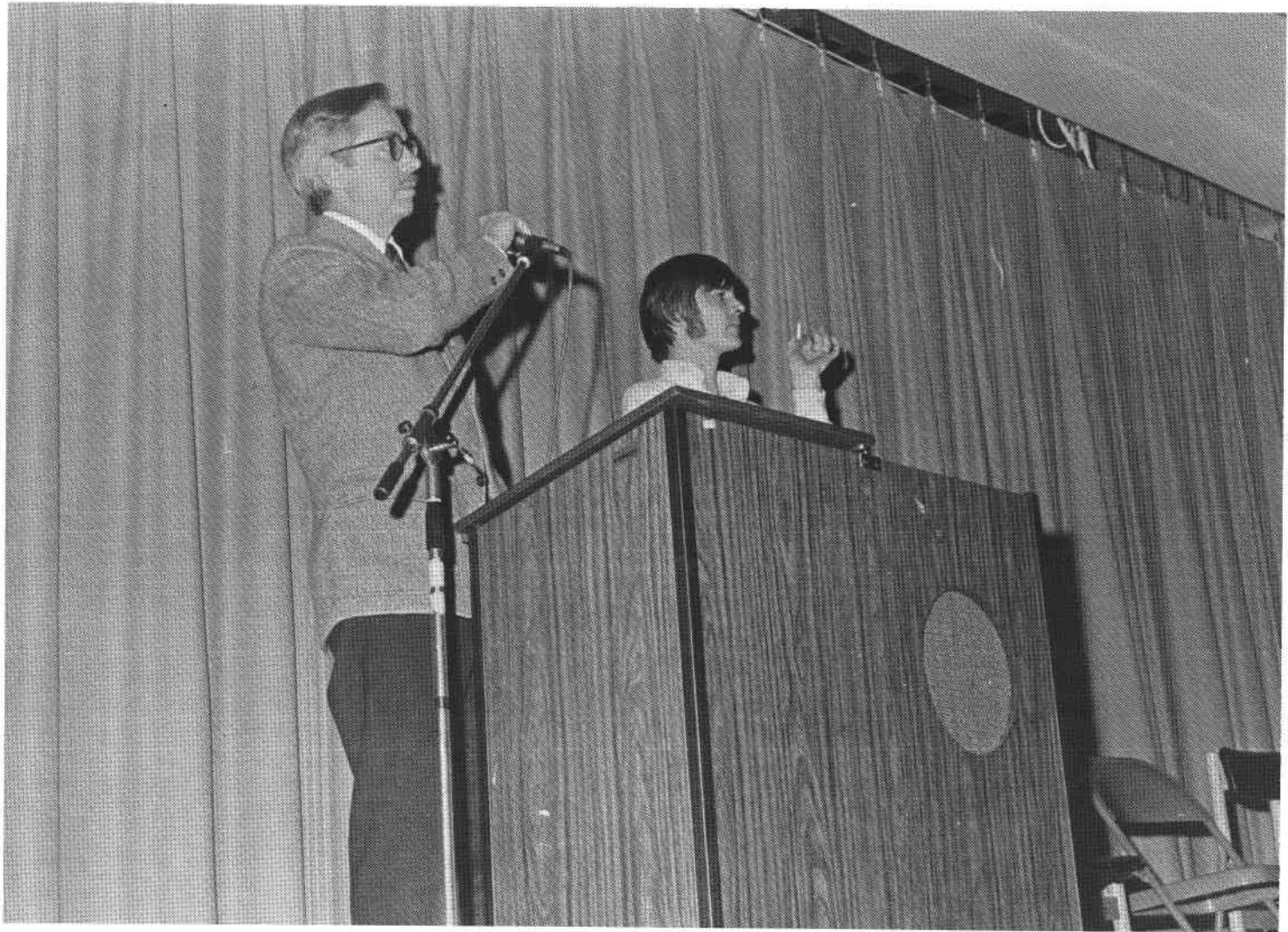




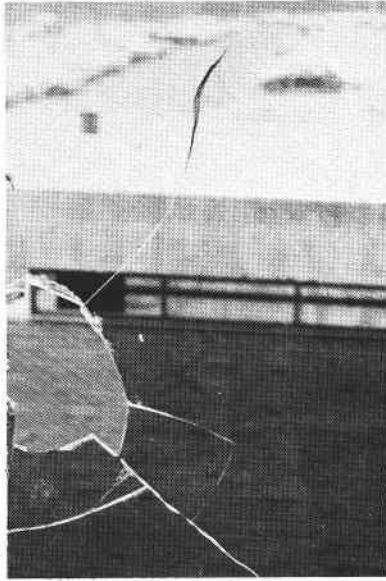


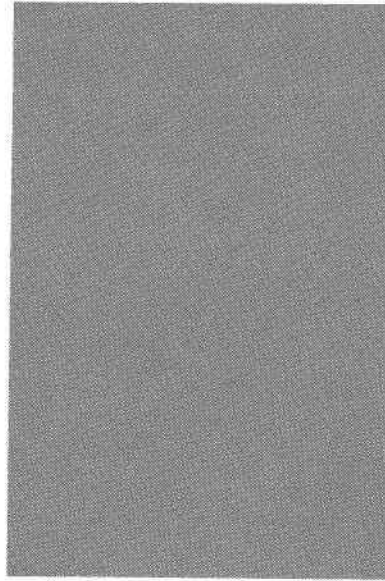




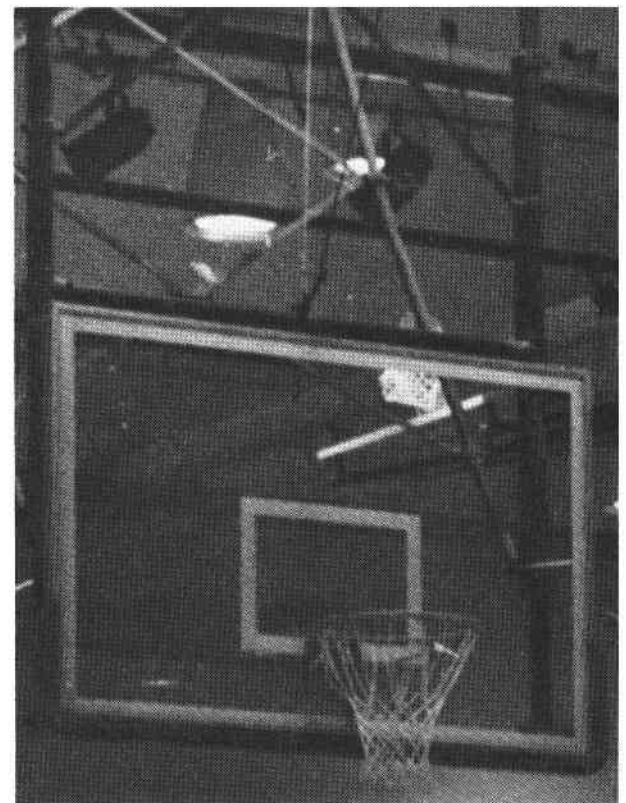


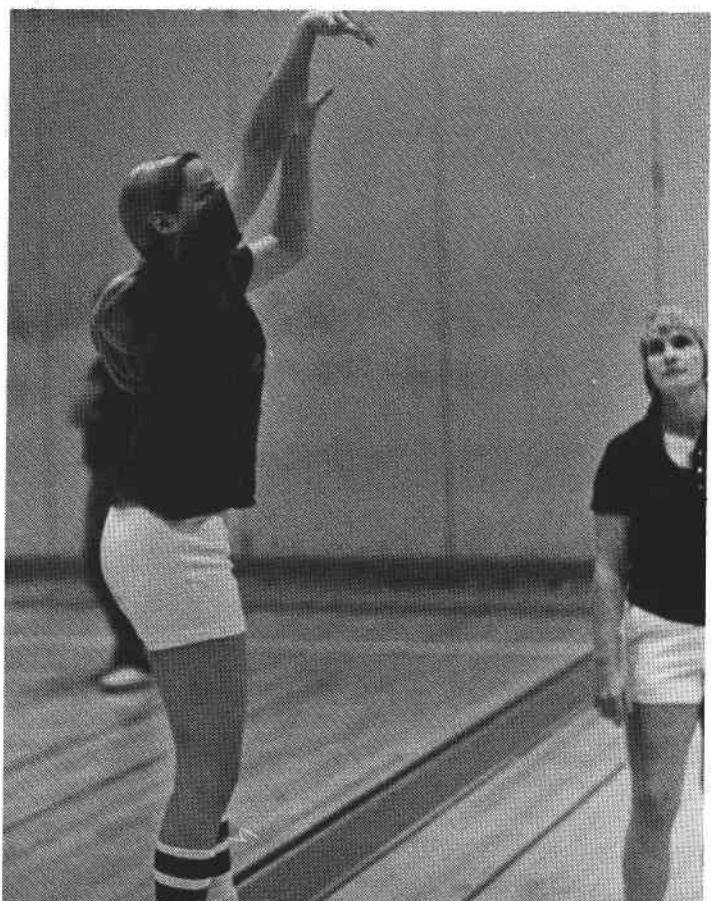
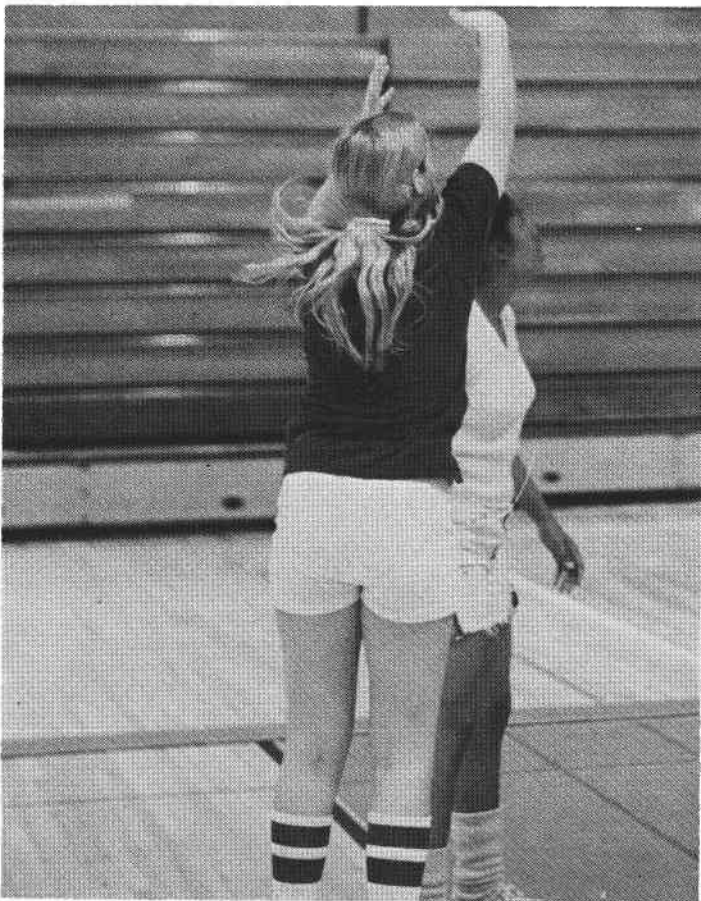
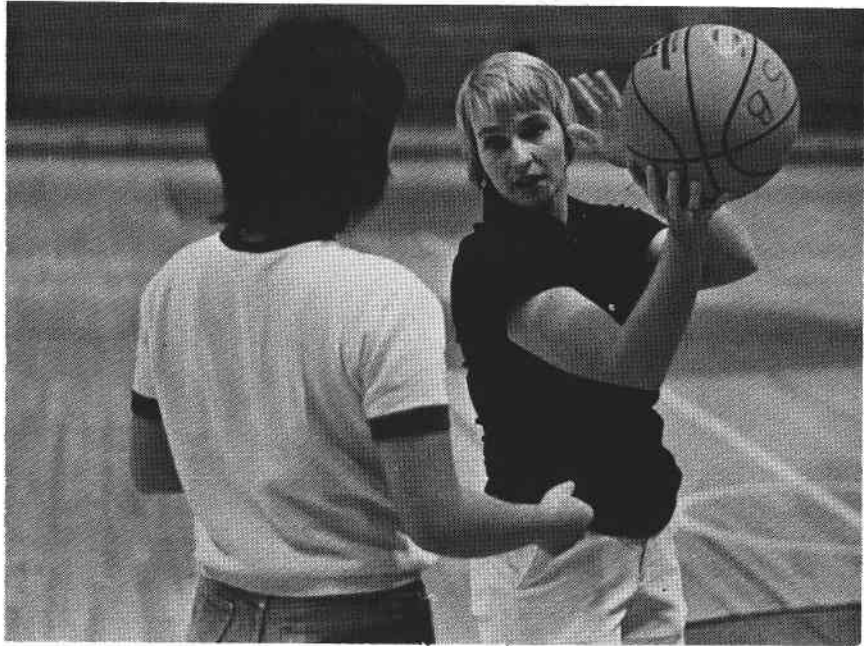
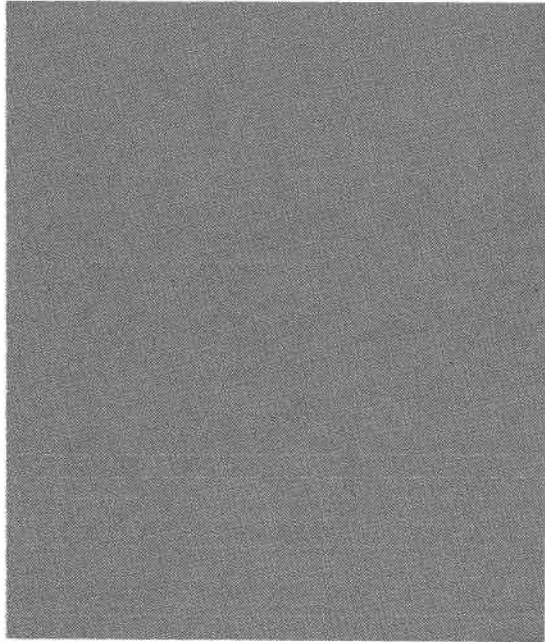


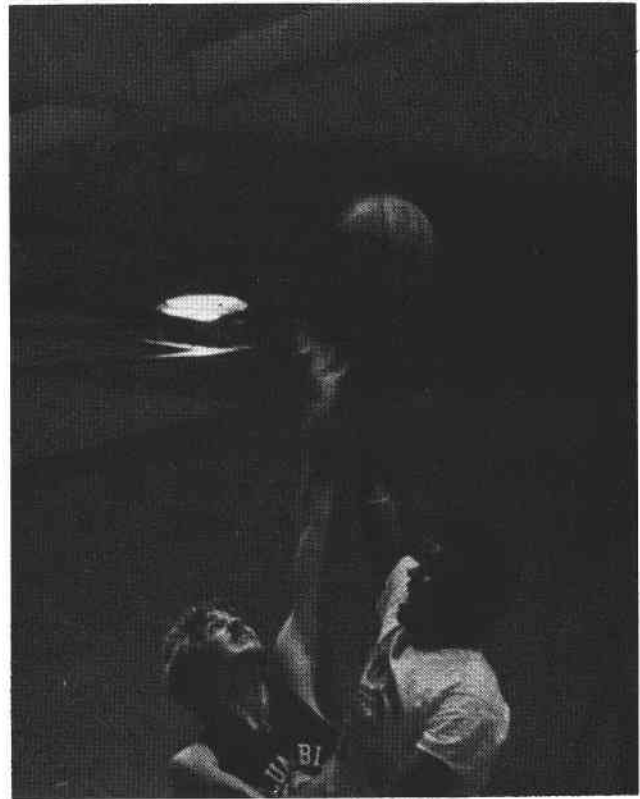
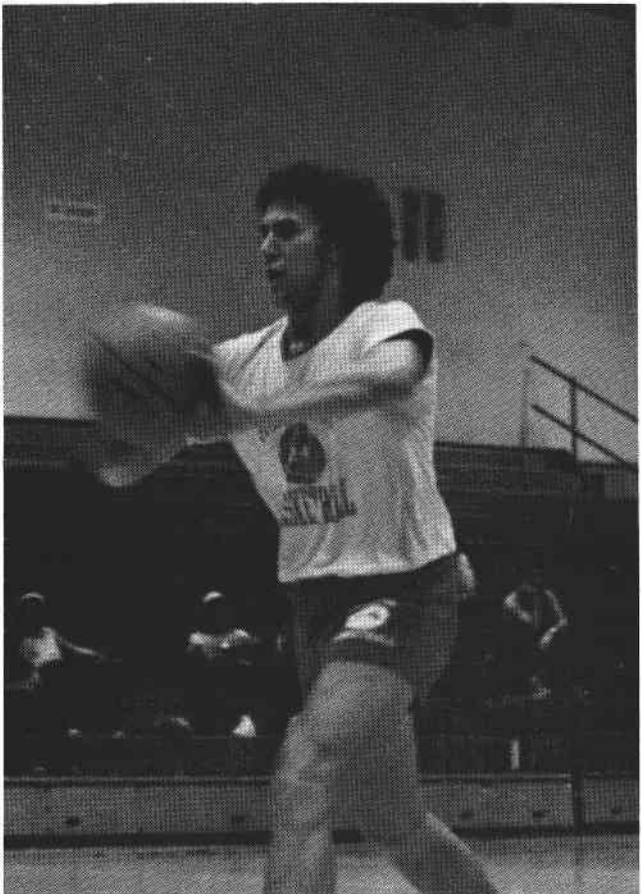
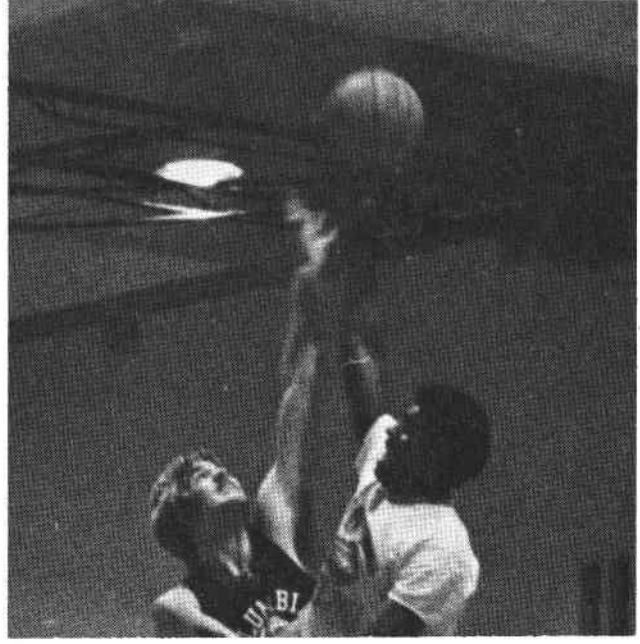






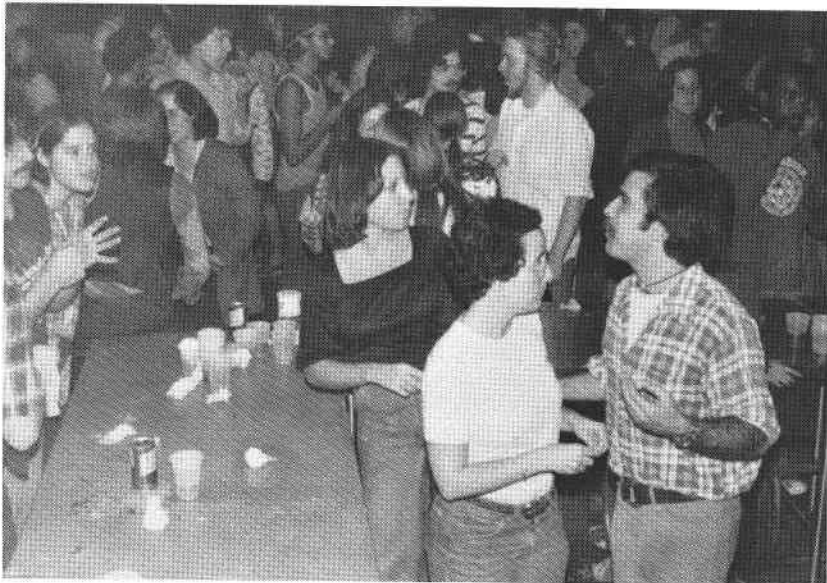






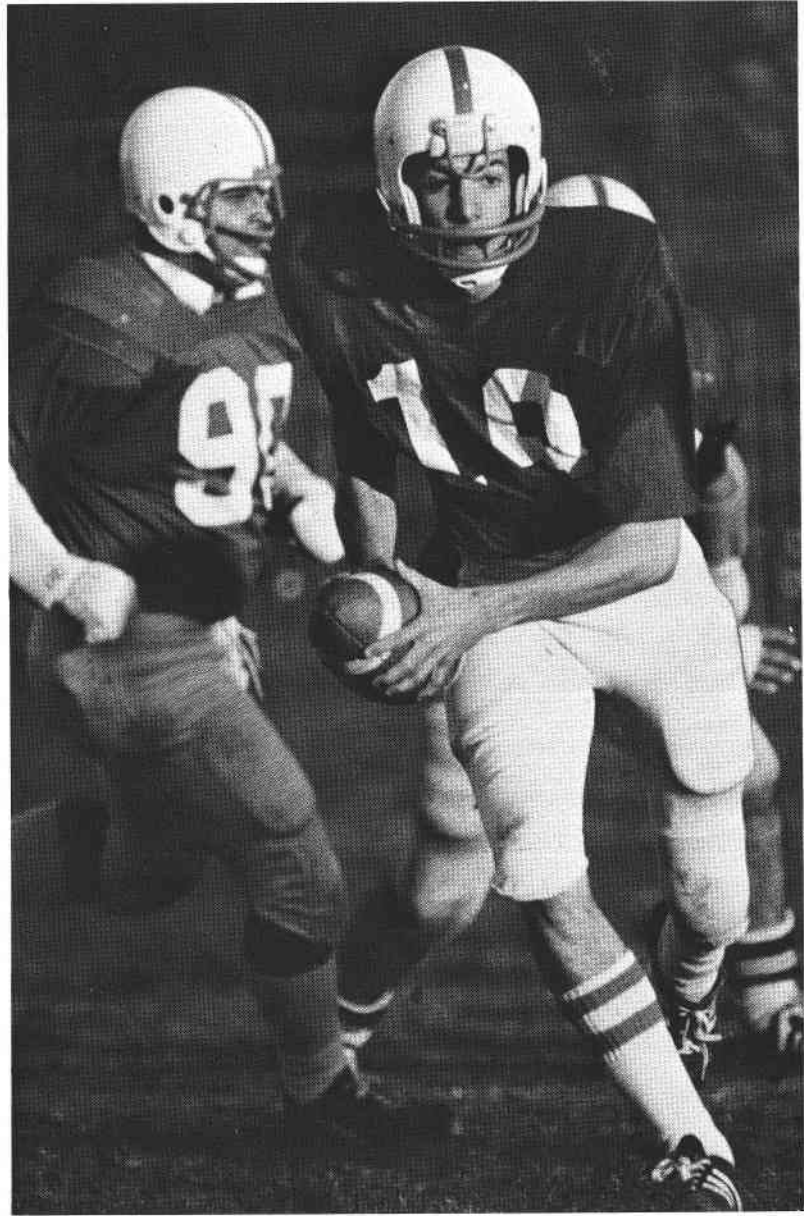


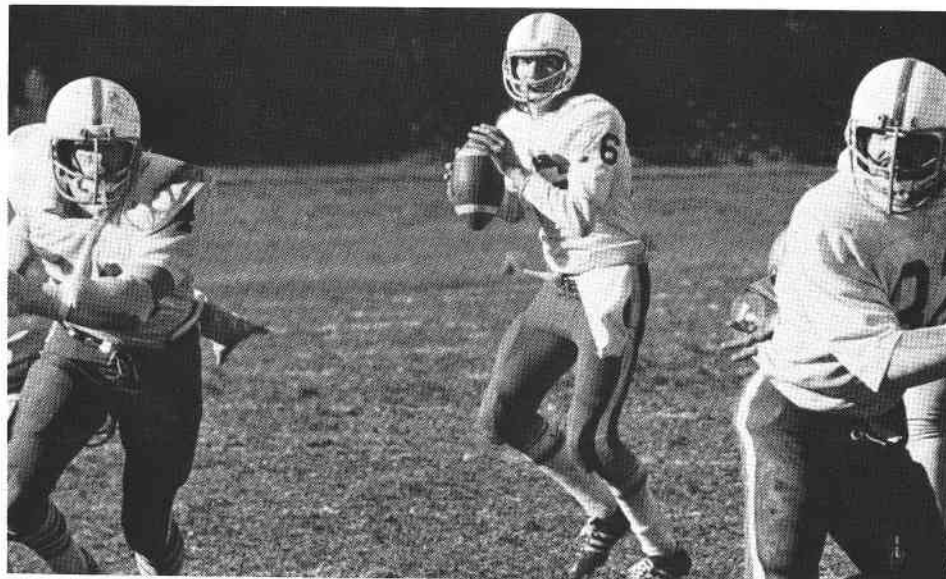
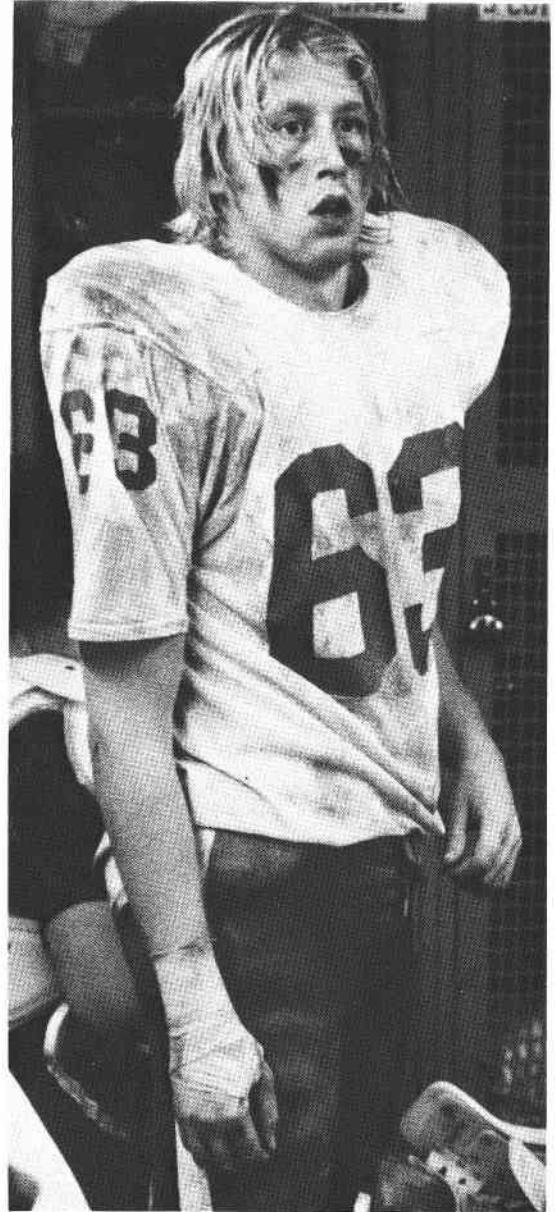
Tabler Quad Oktoberfest Fall 1975

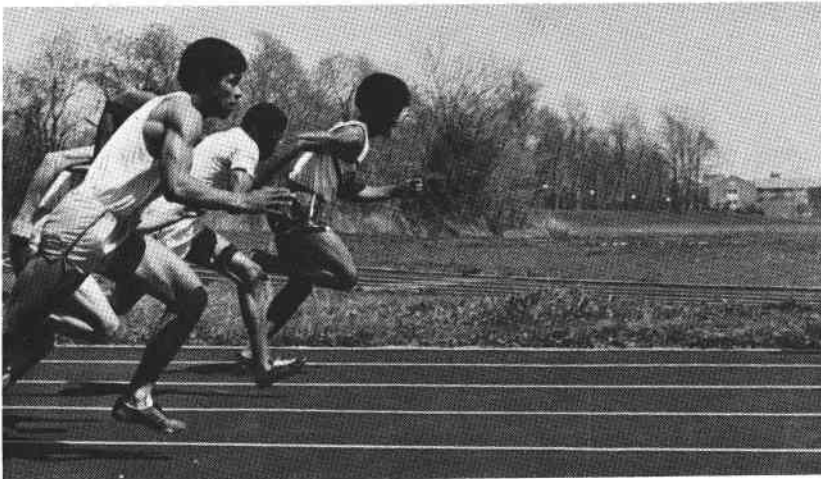
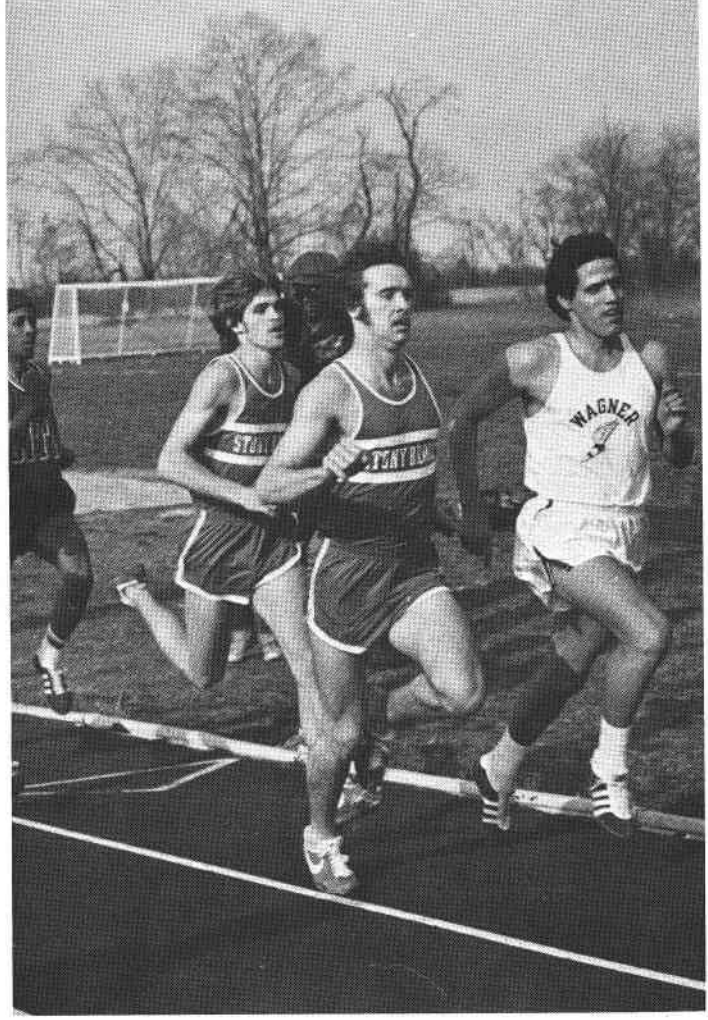


Two nights of beer, music and reverie.
What could be better . . .
Springfest???

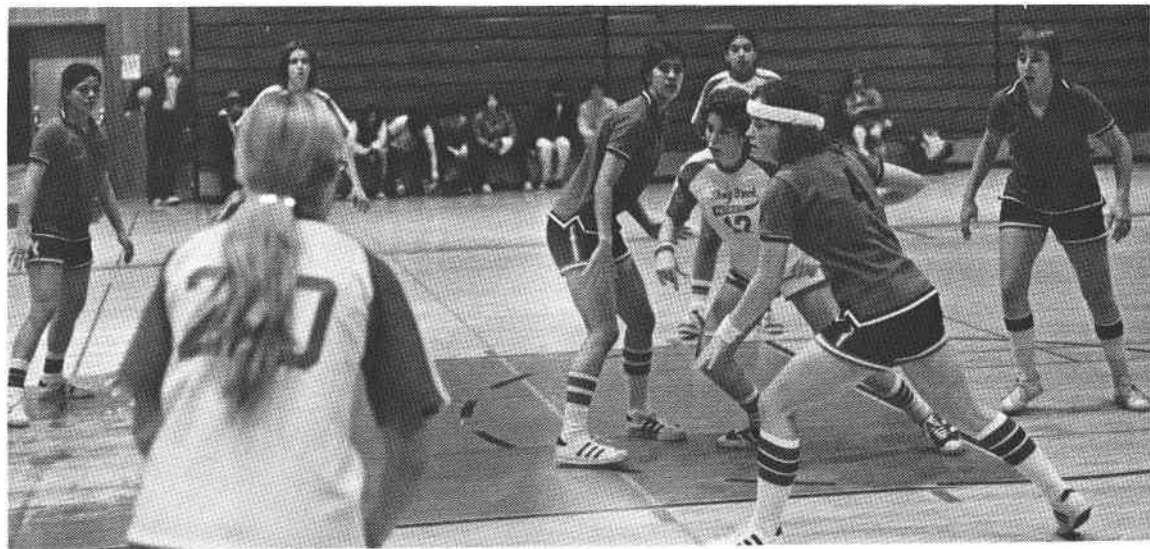
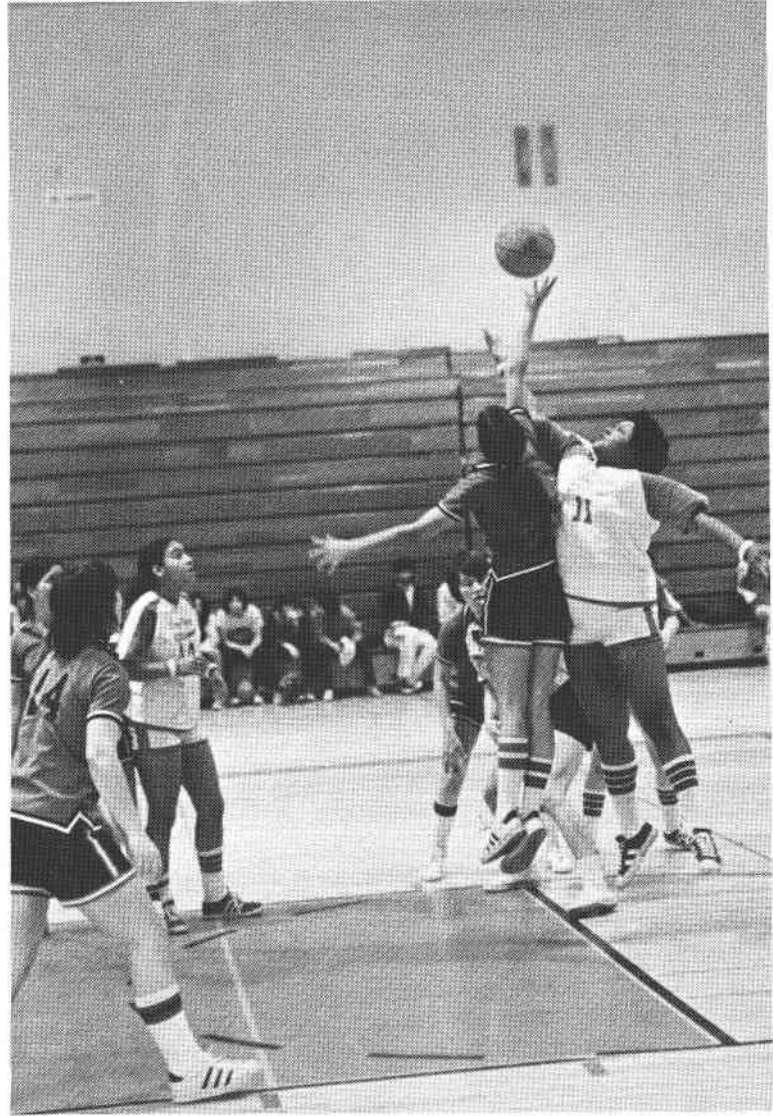
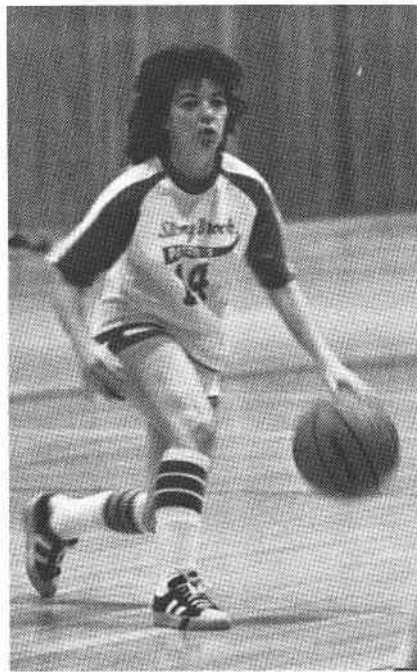


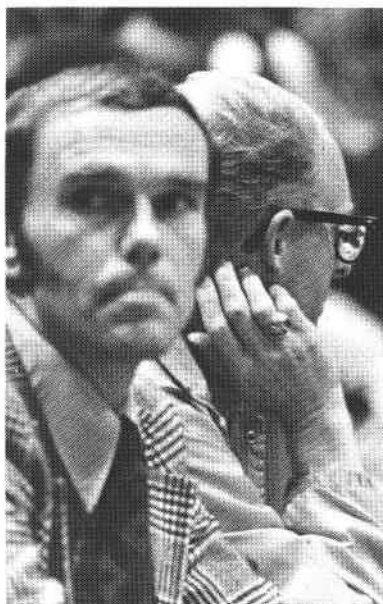
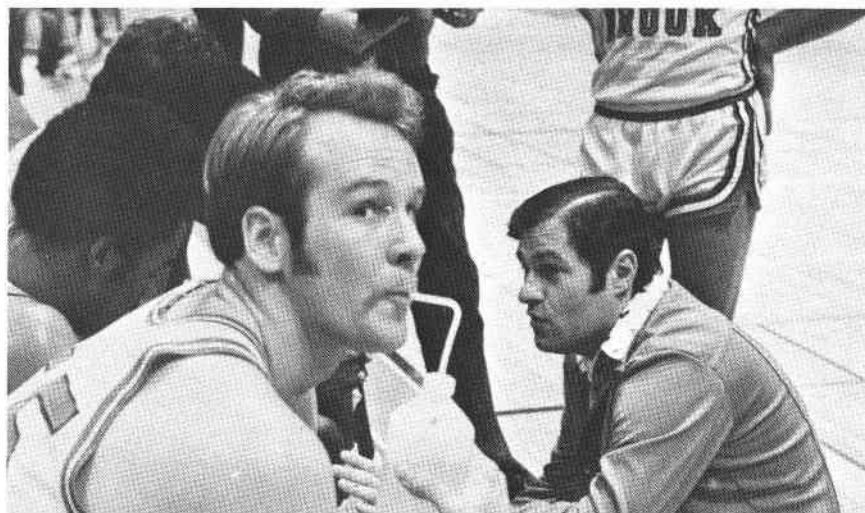
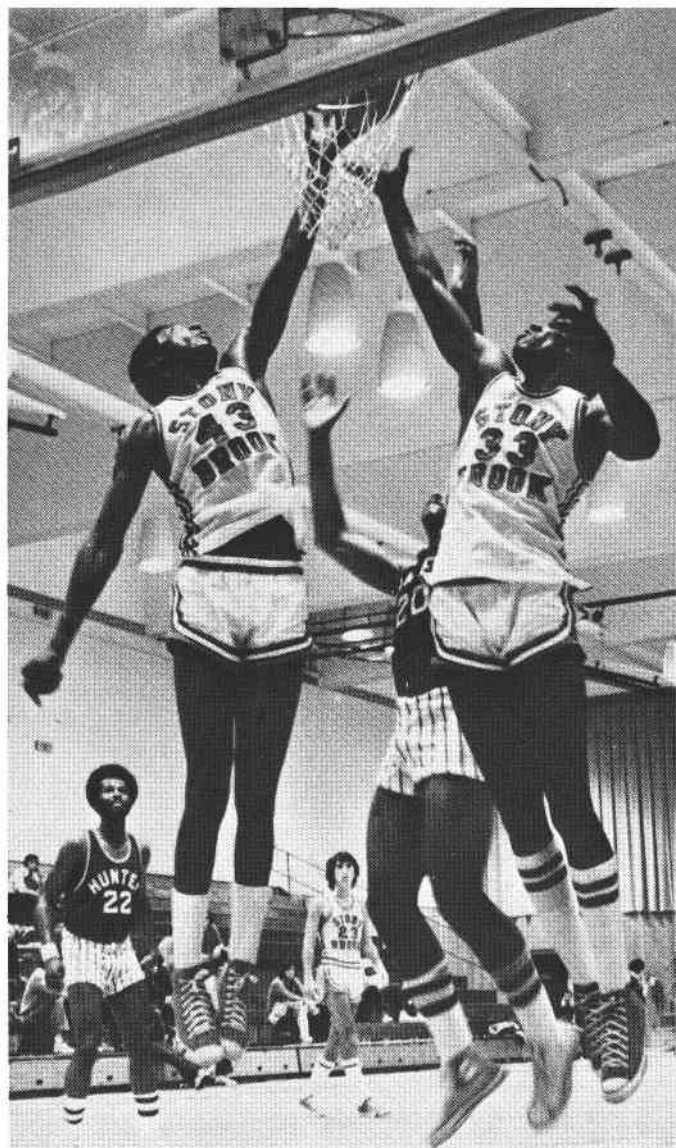


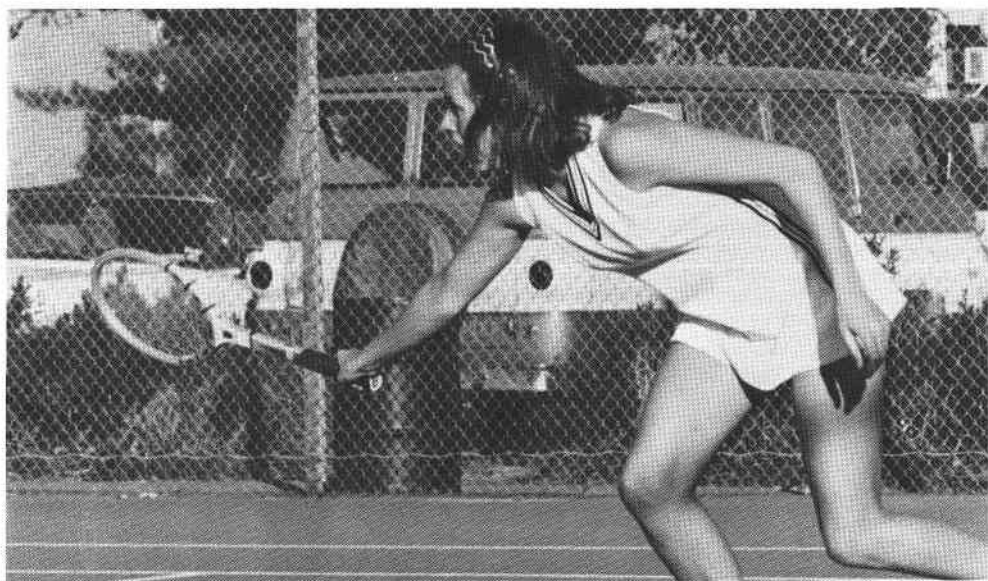
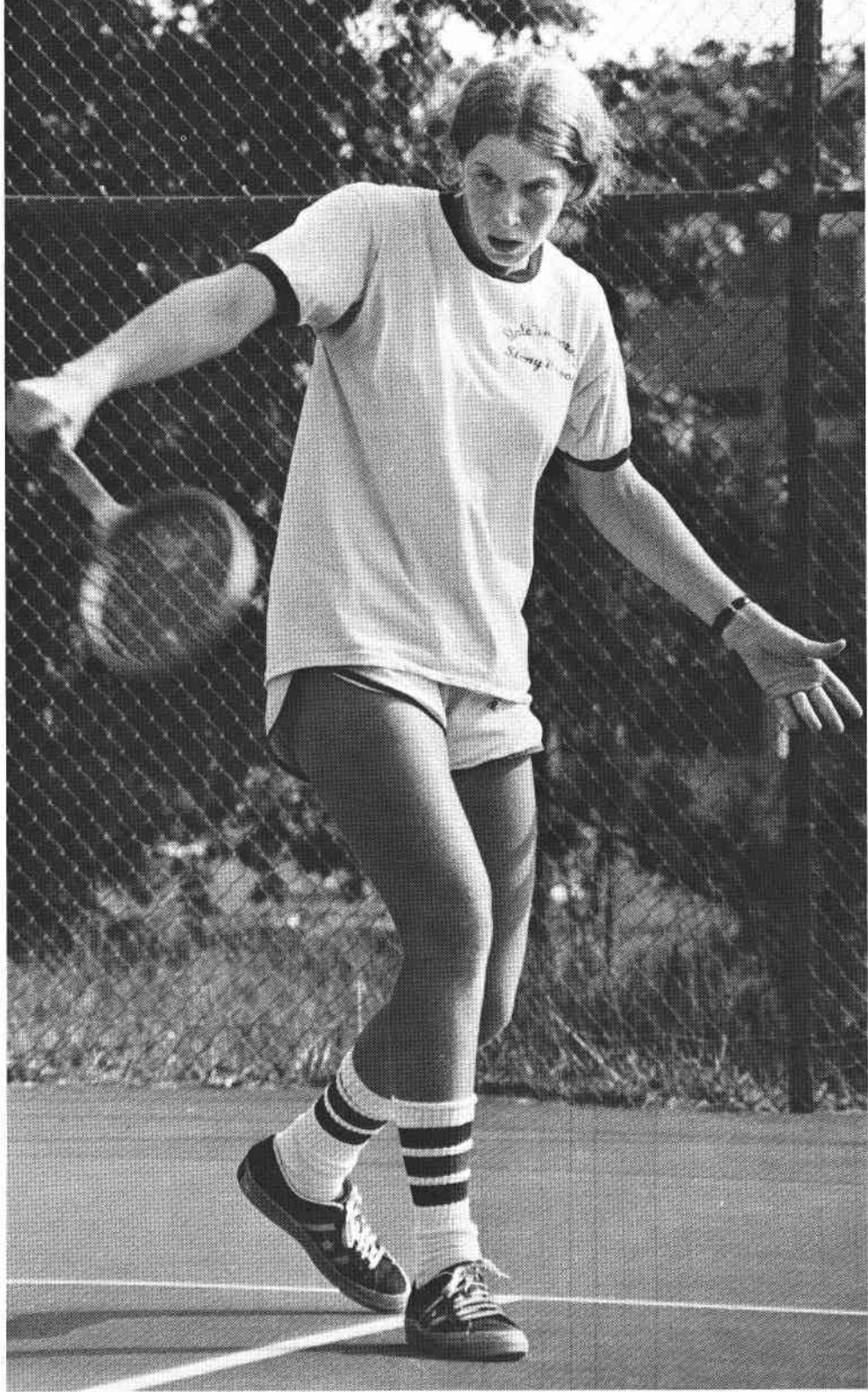


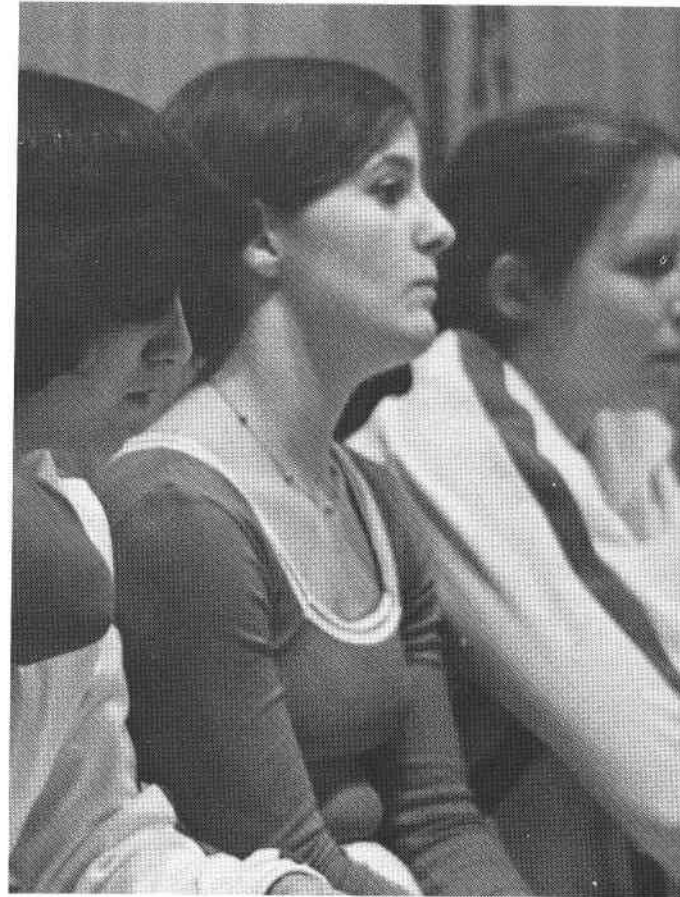


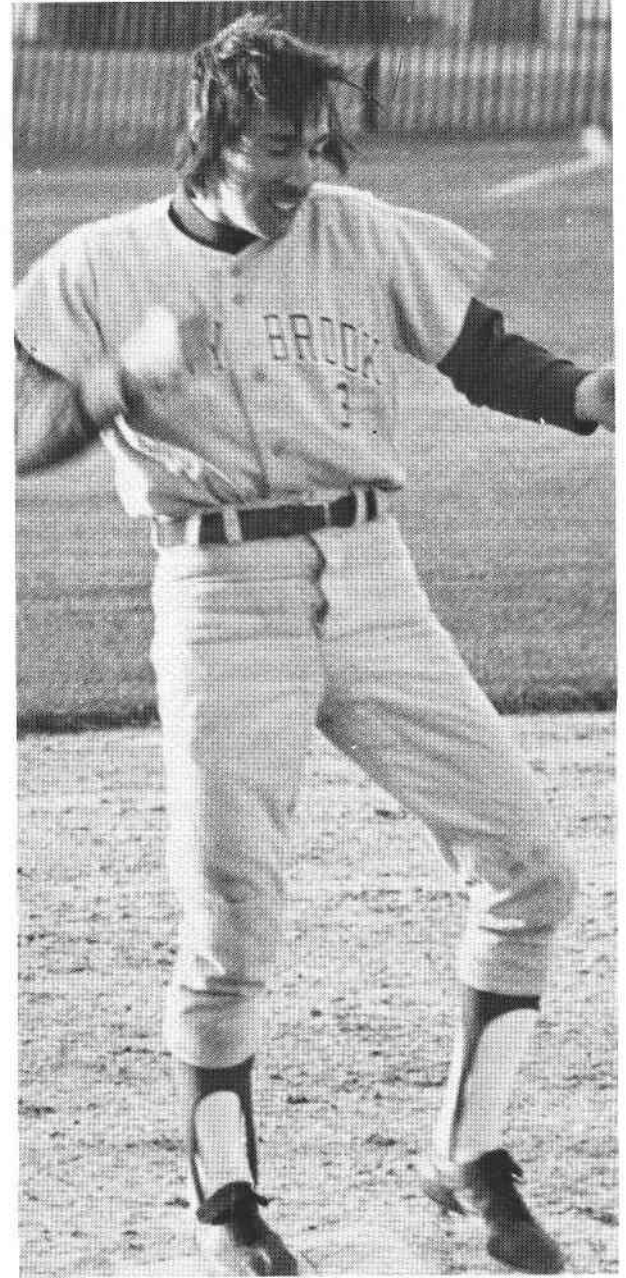


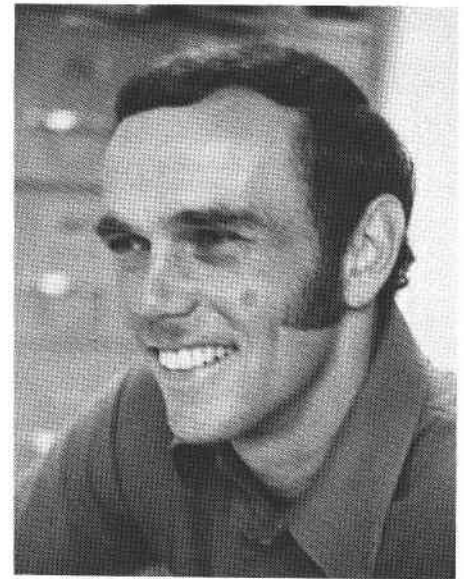
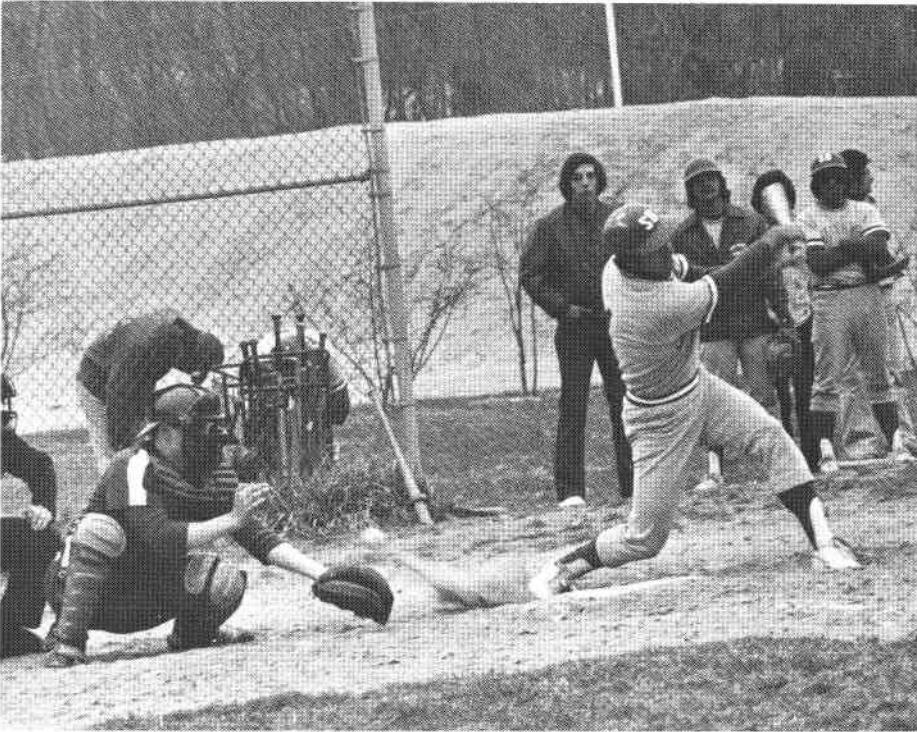
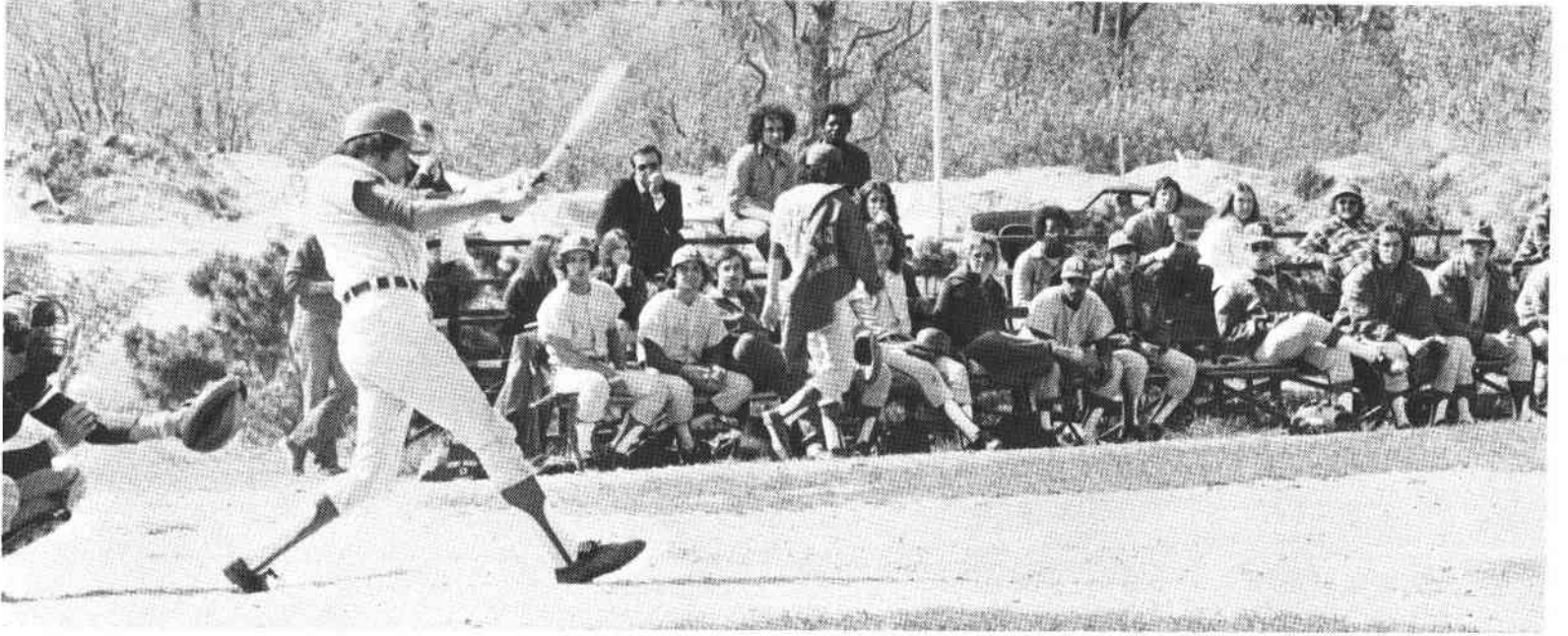


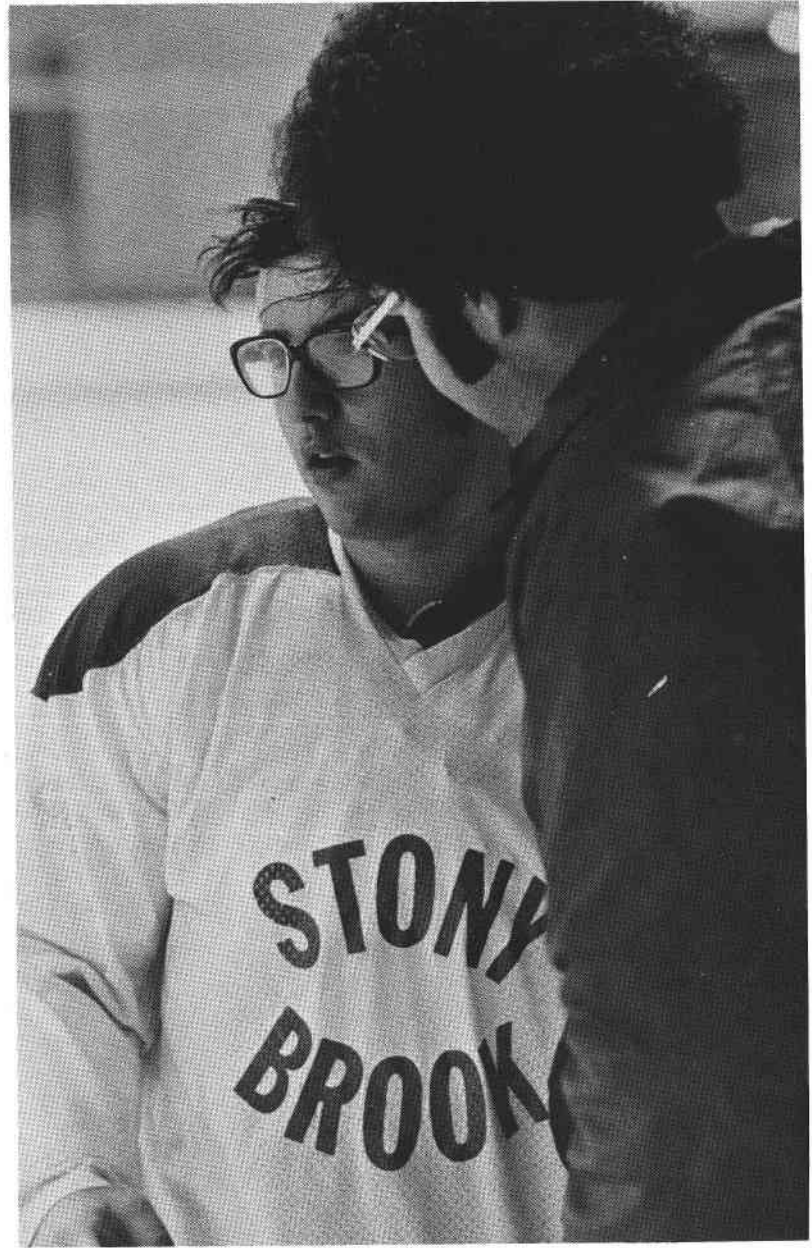
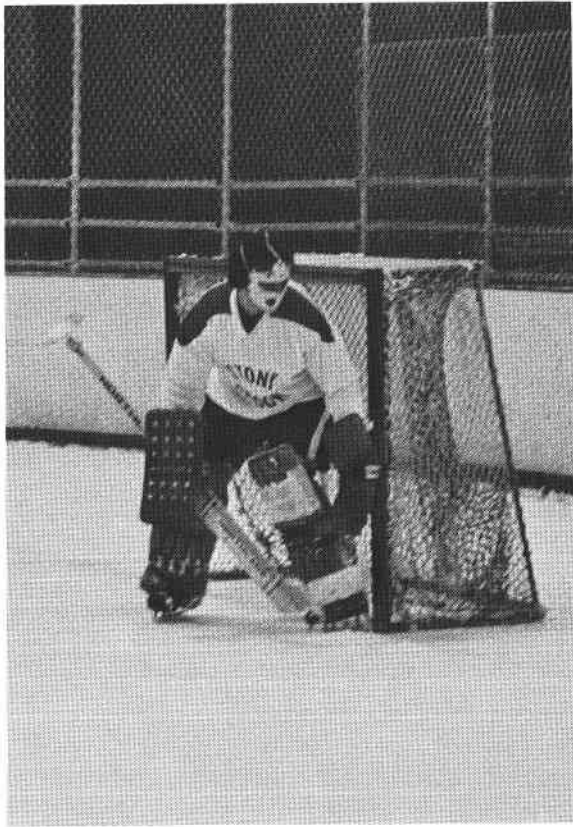




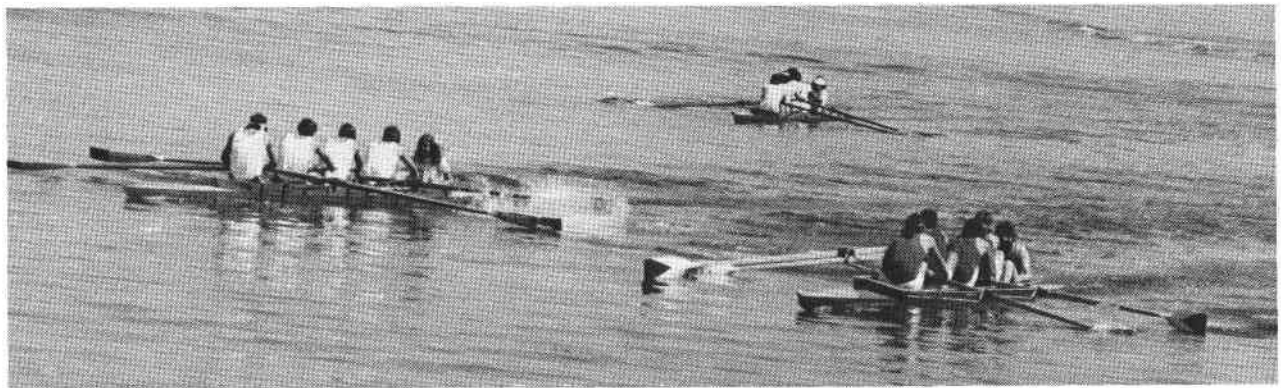


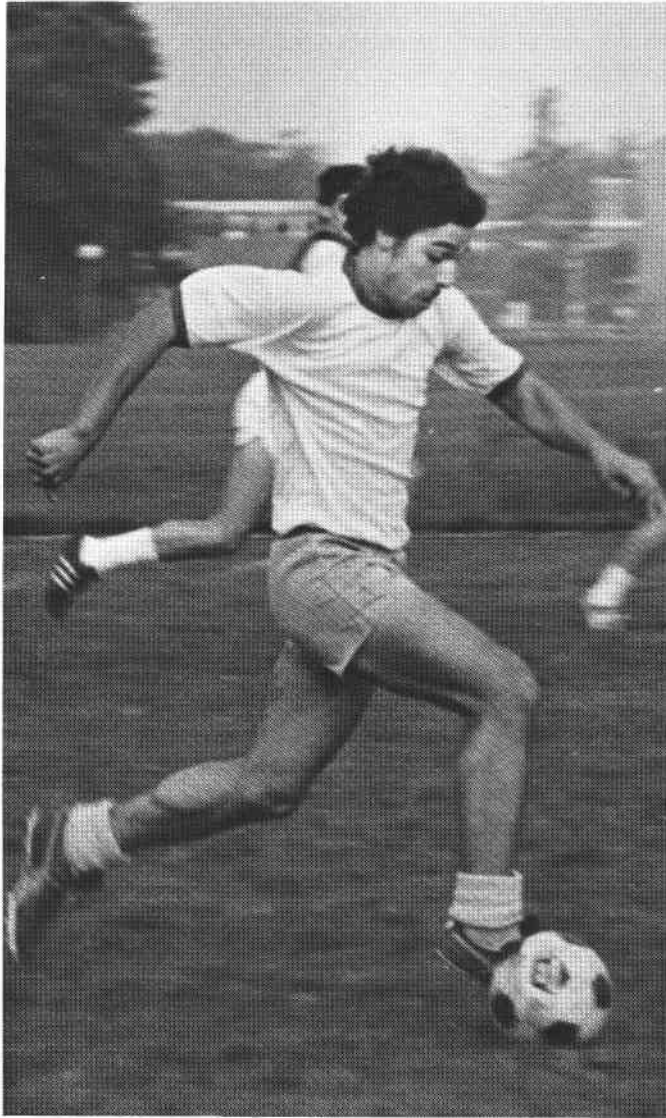


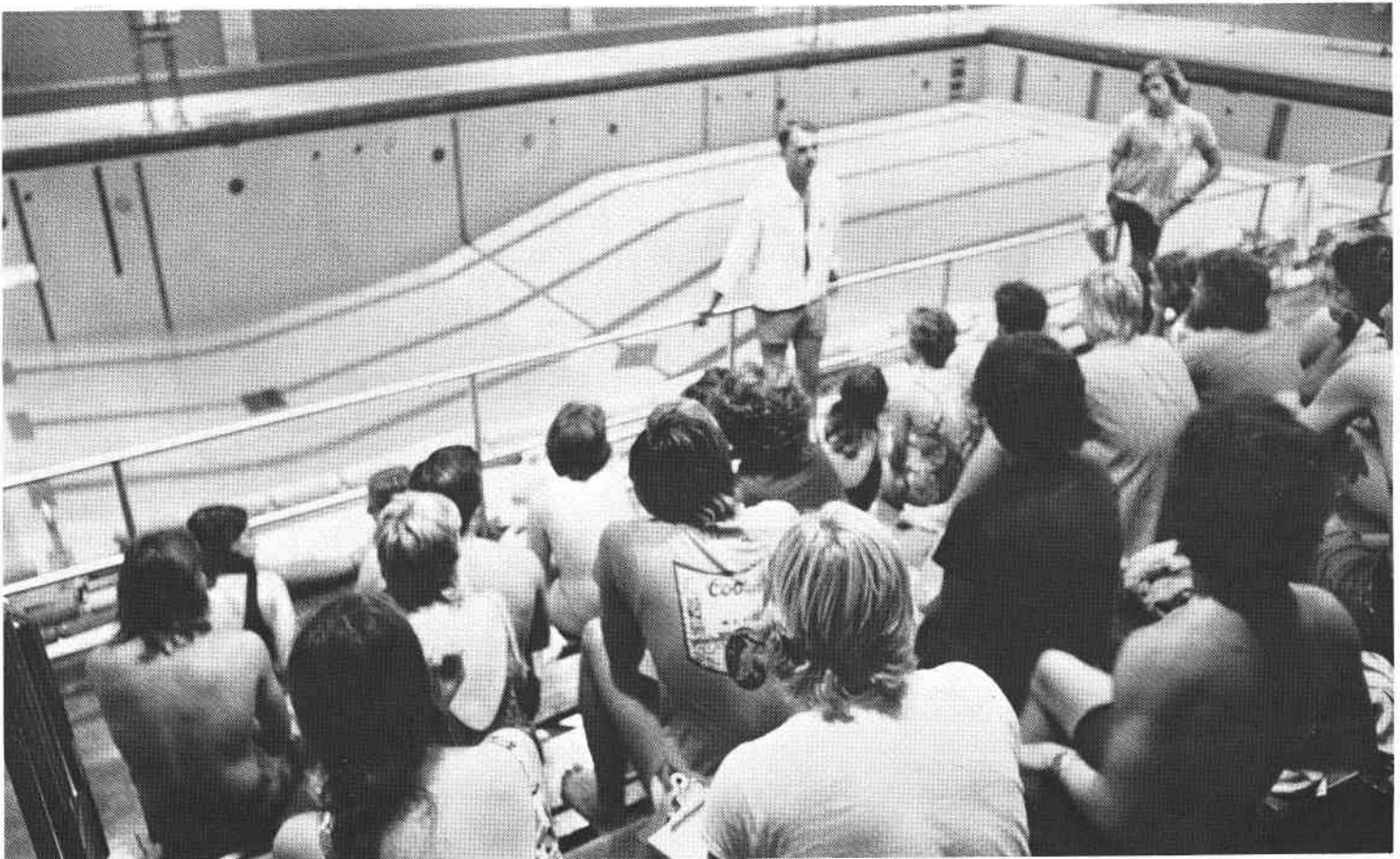
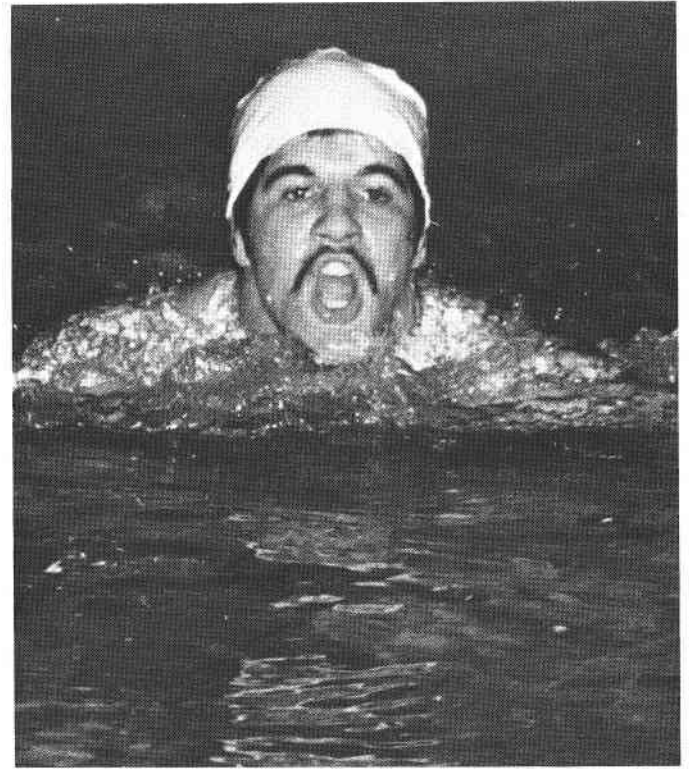
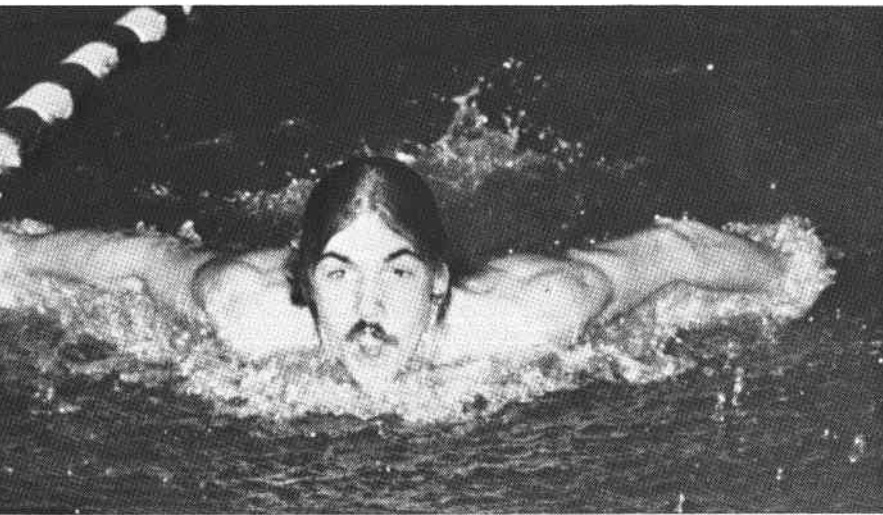


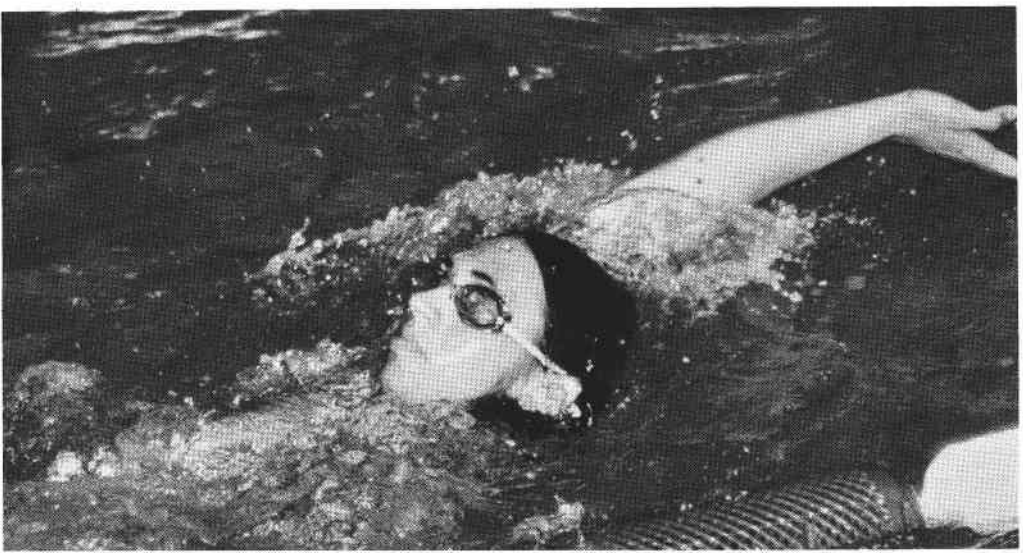
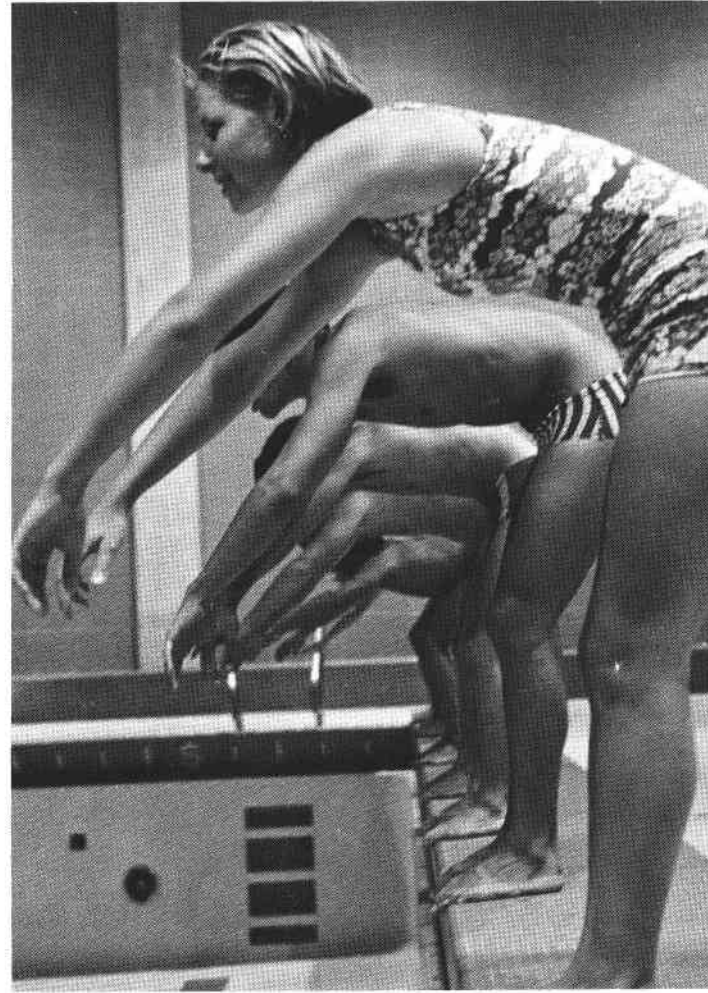
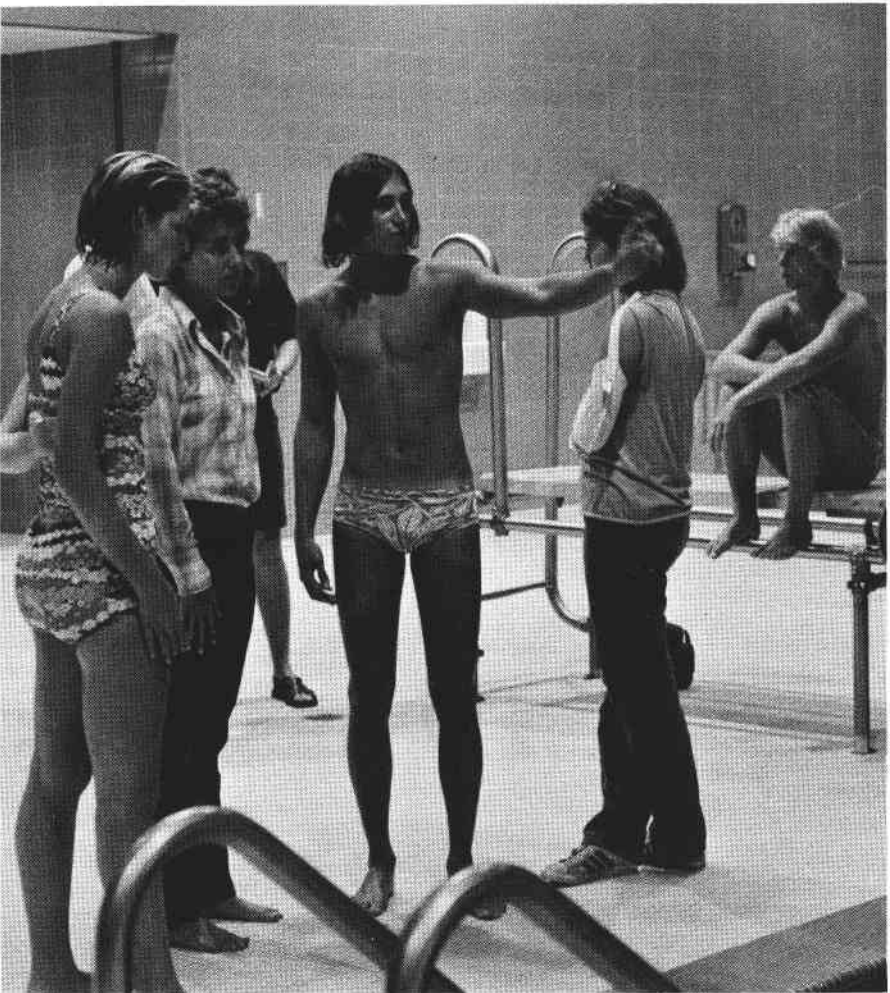




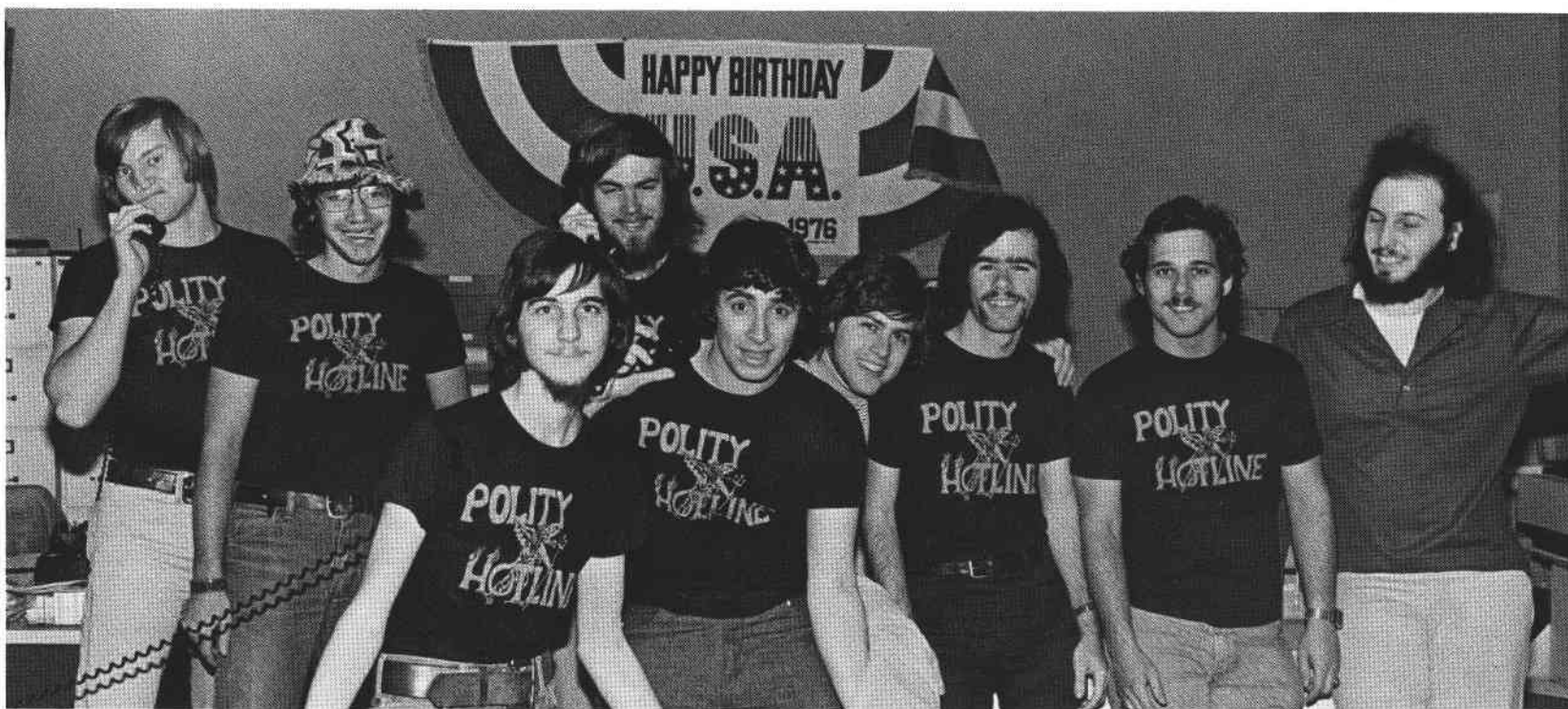
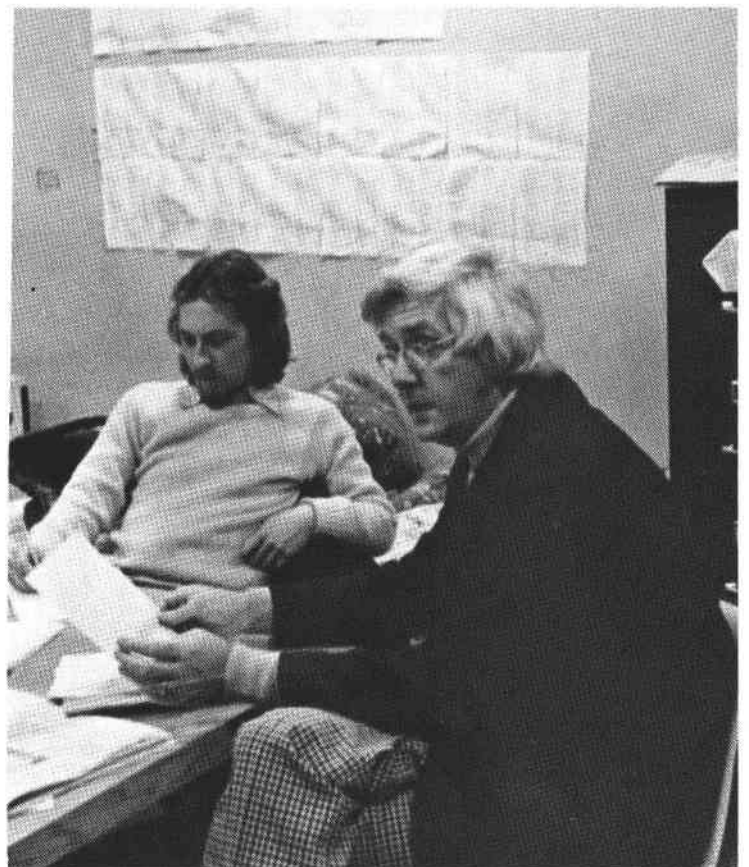












Statesman

"Let Each Become Aware"

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WEDNESDAY, MARCH 10, 1976

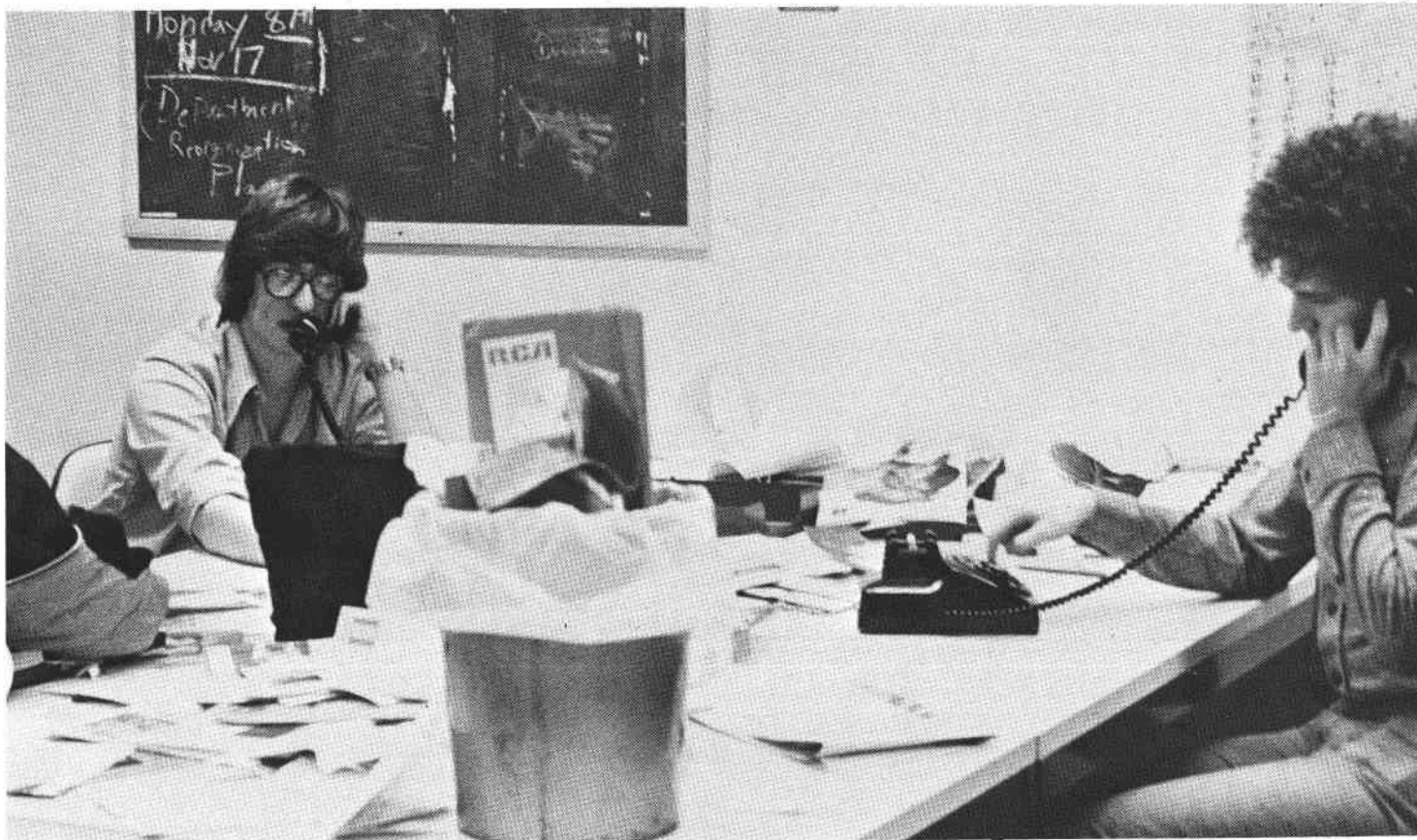
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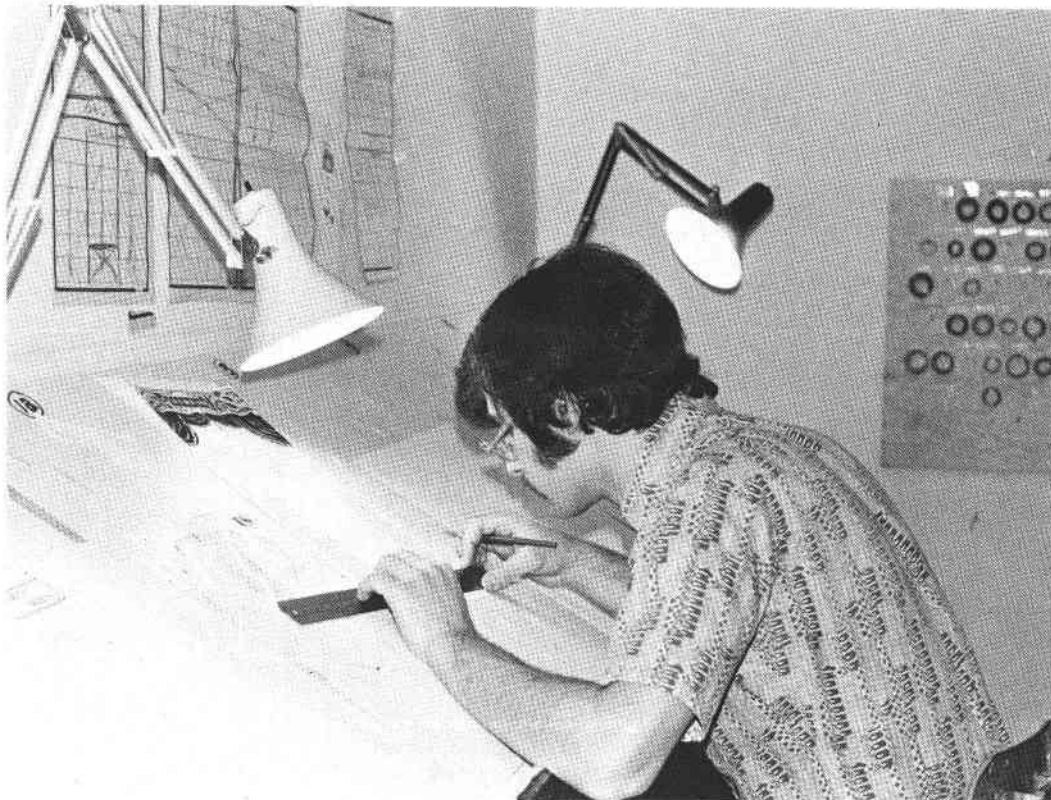
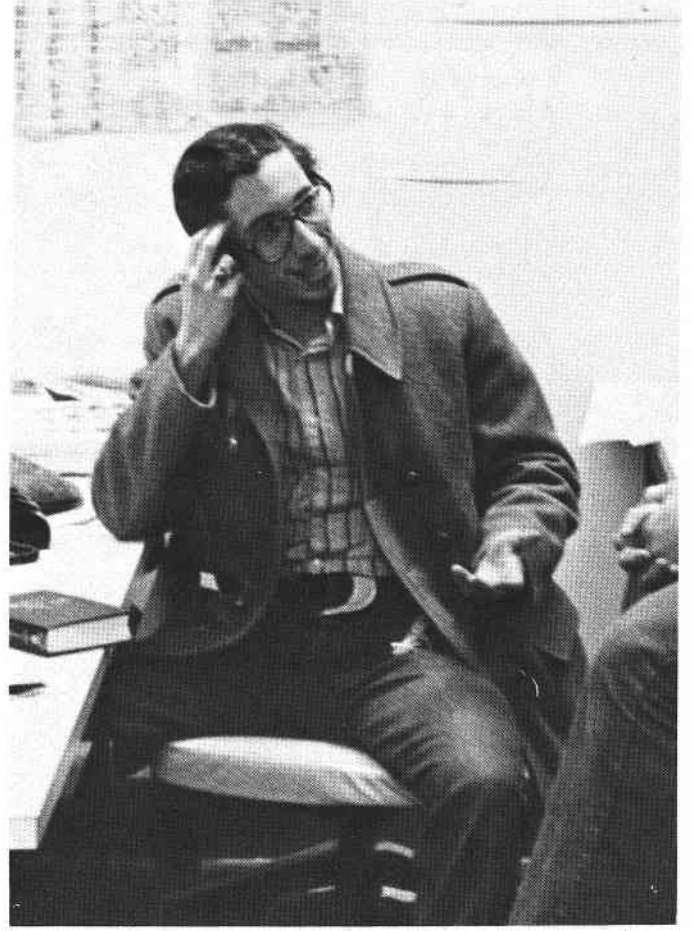
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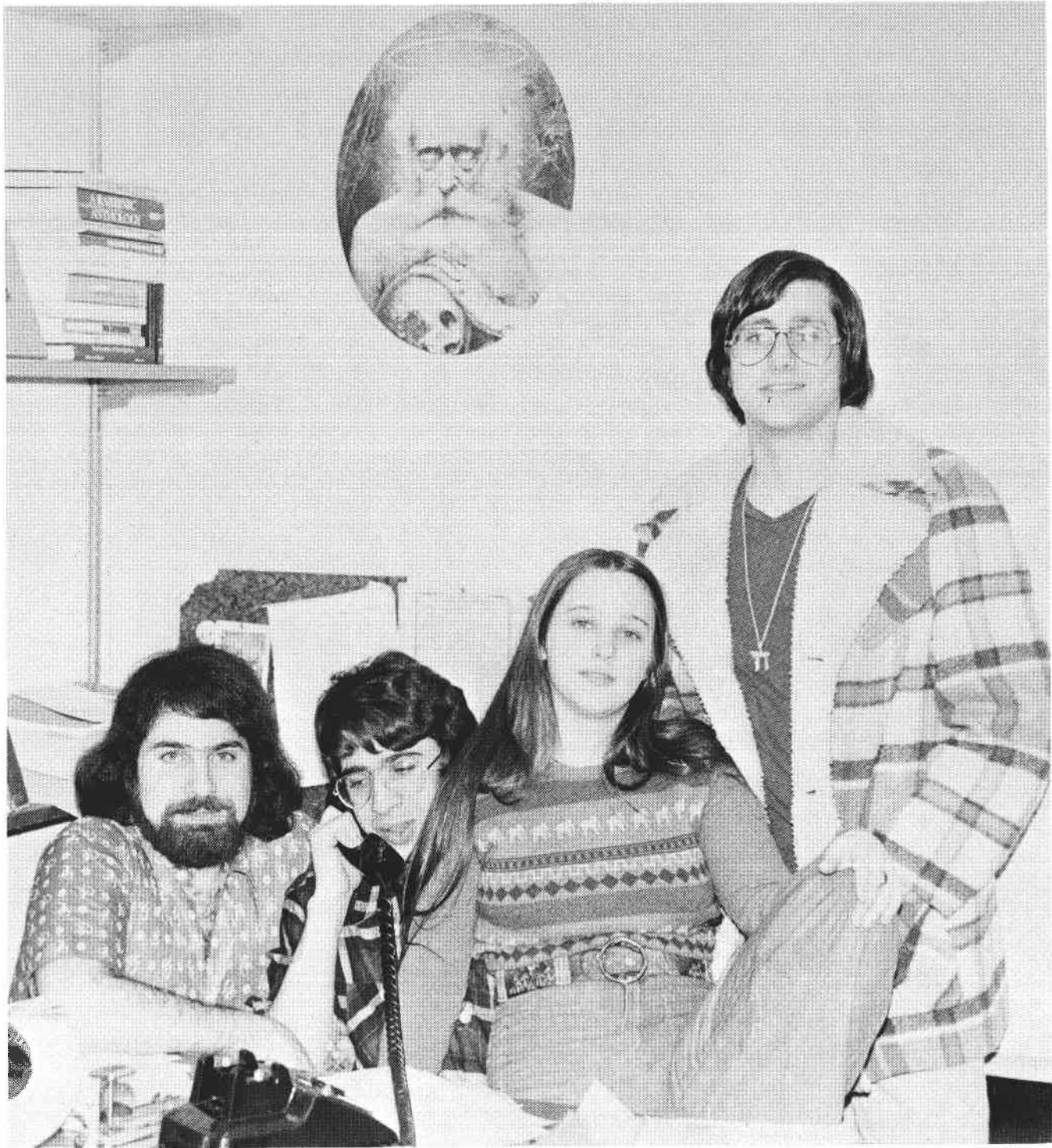
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Business Manager

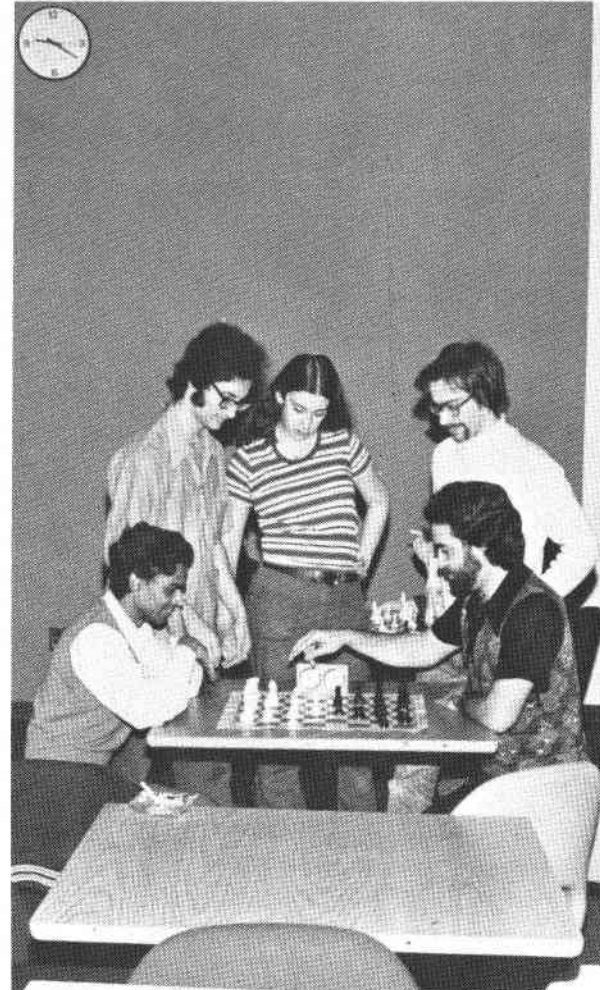
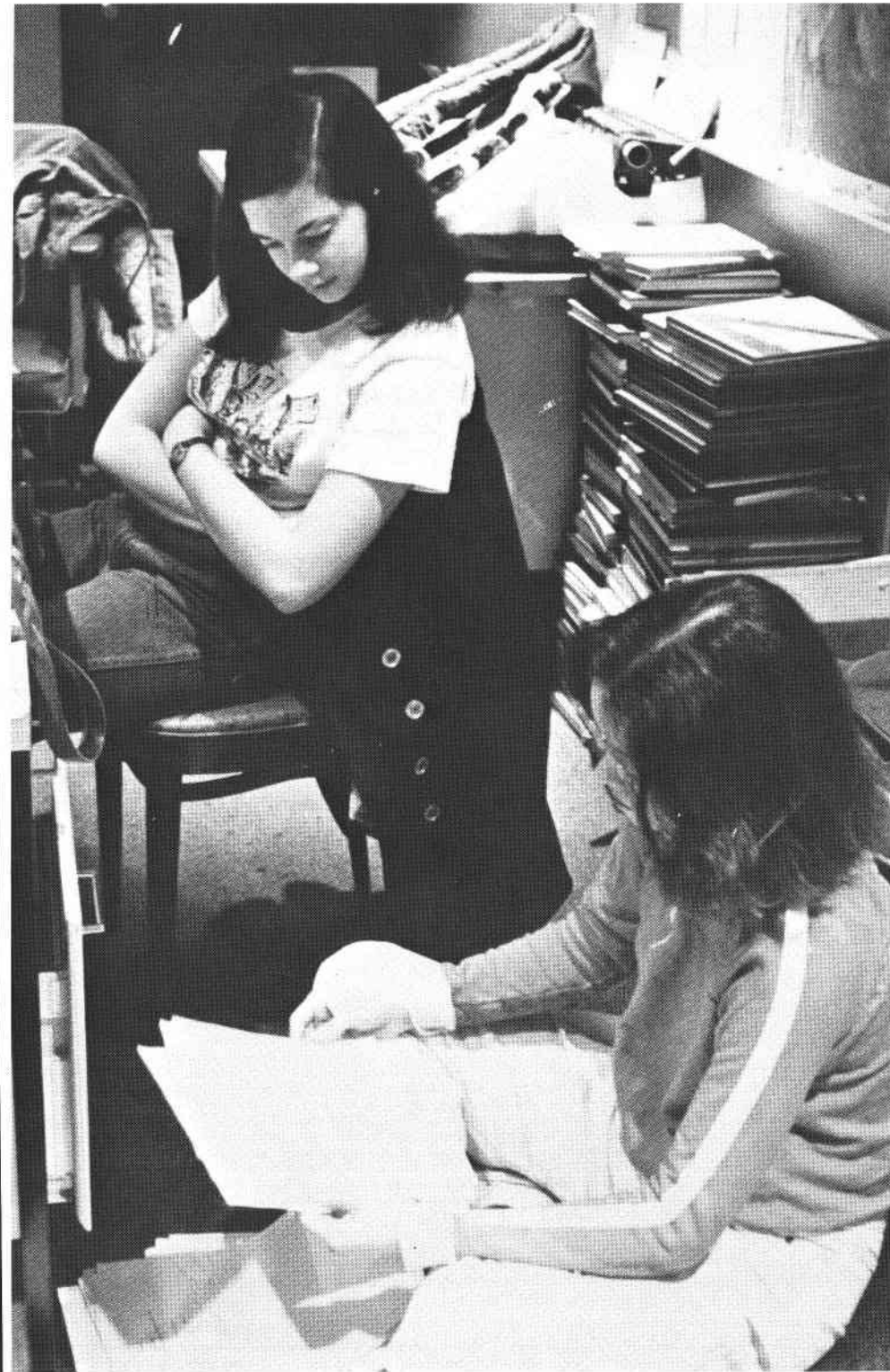
Rene Ghadimi
Associate Editor

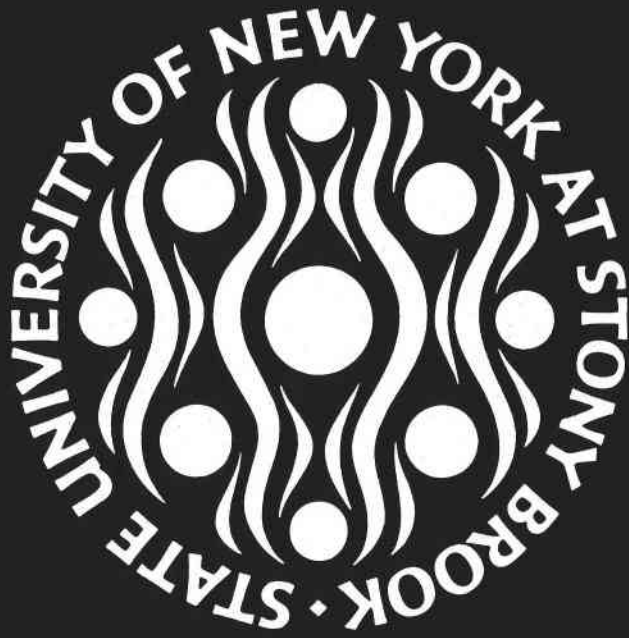
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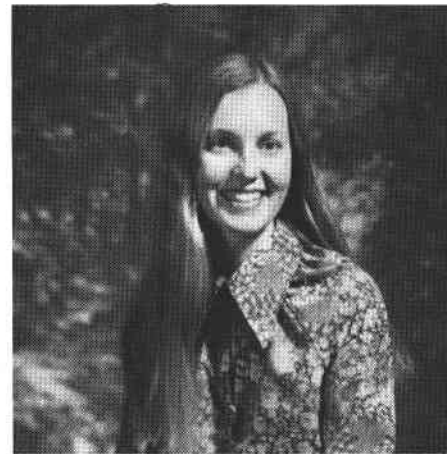
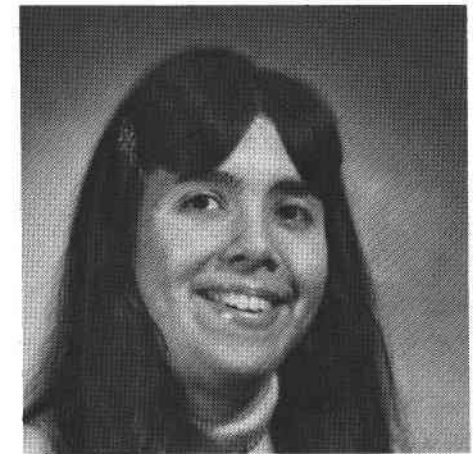
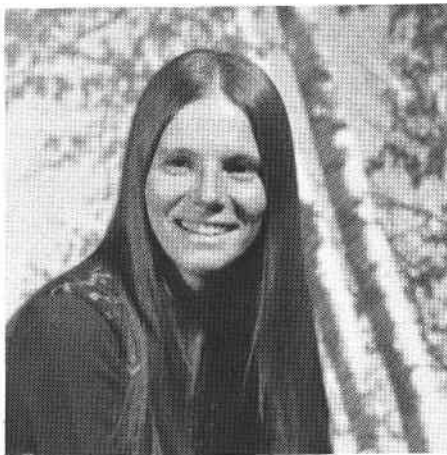
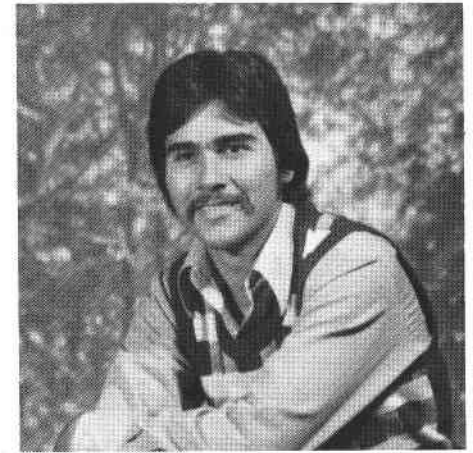
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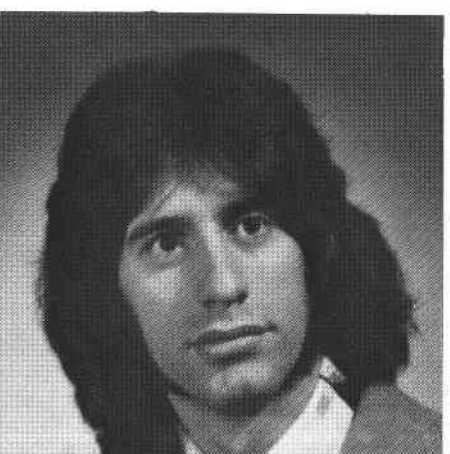
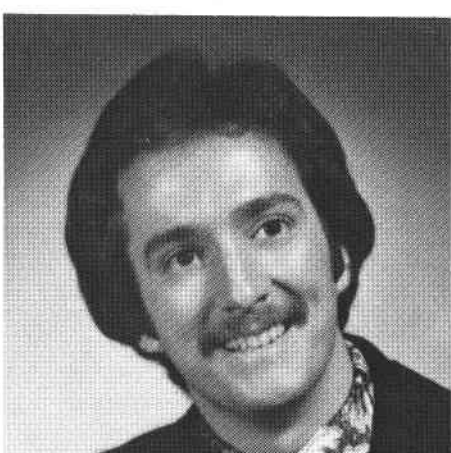
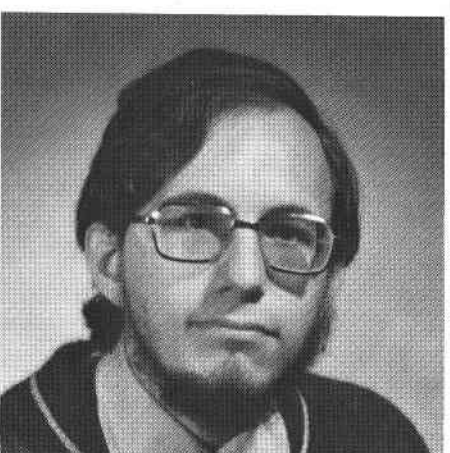
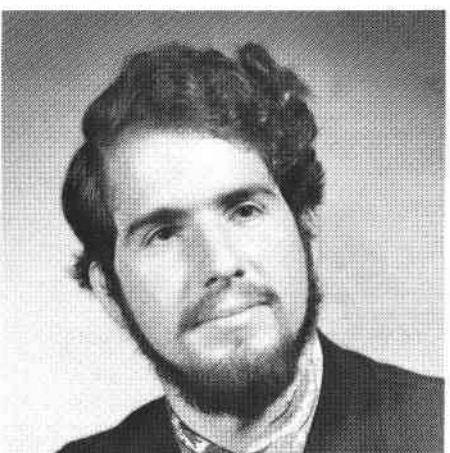
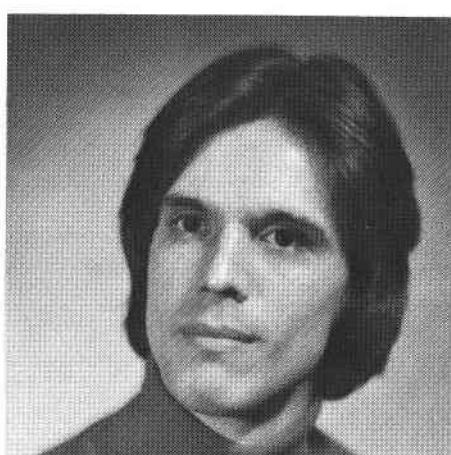
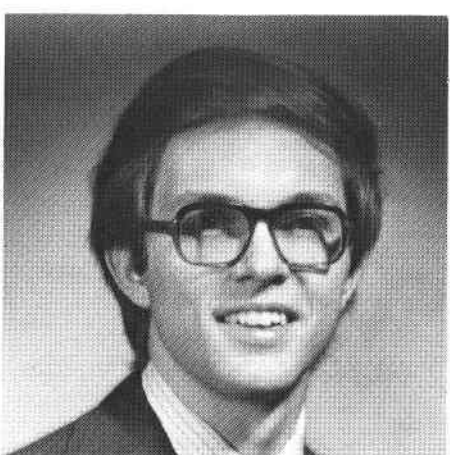
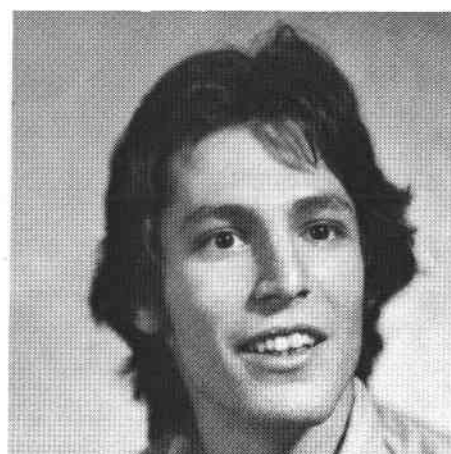
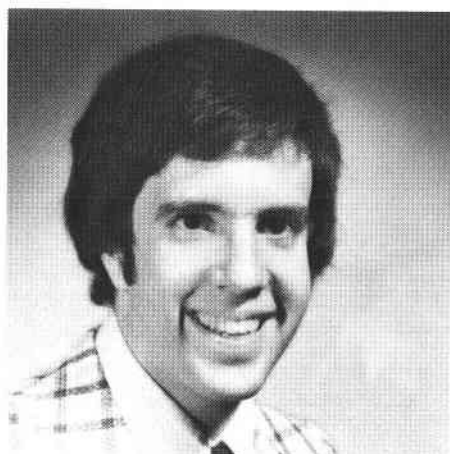
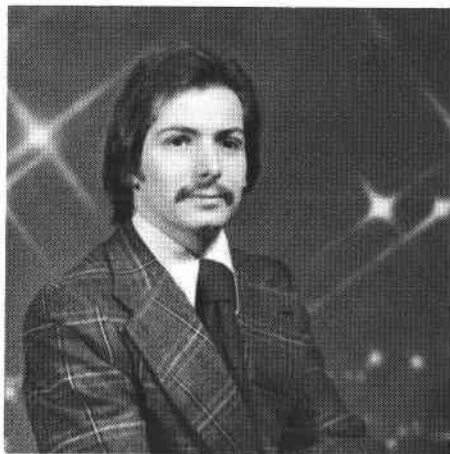
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Ambrosio, Linda
Anderson, Diane
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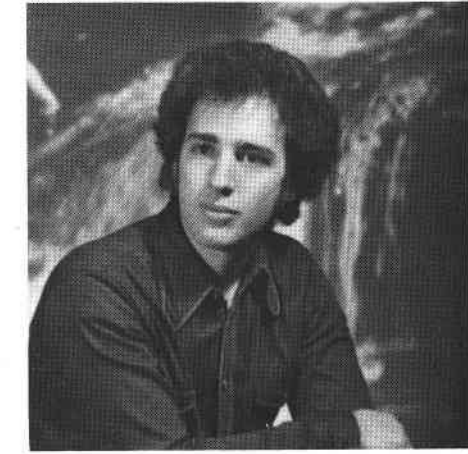
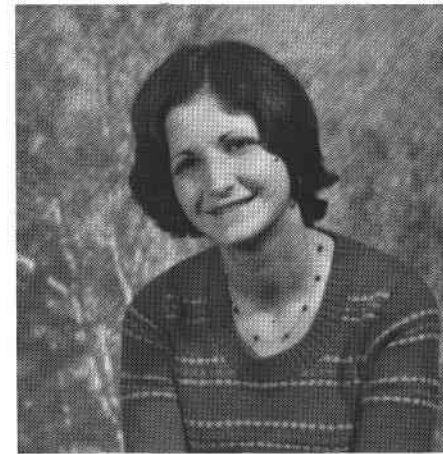
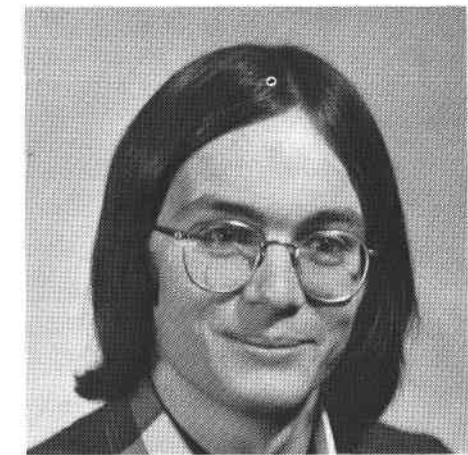
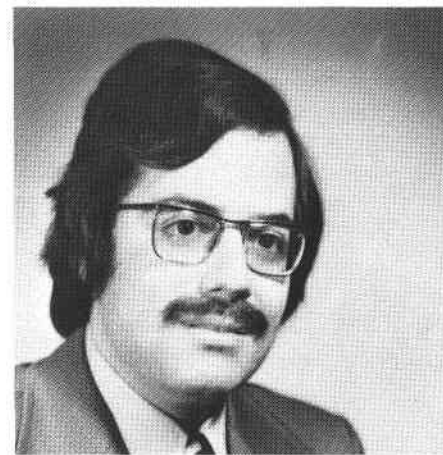
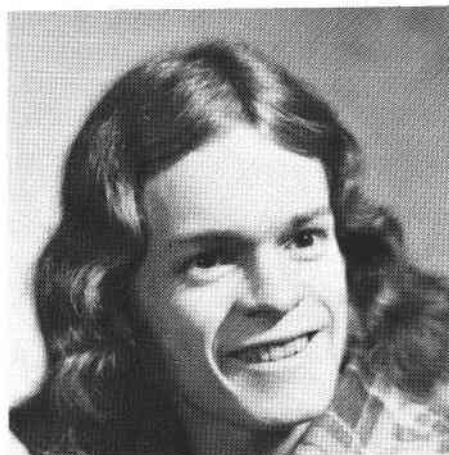
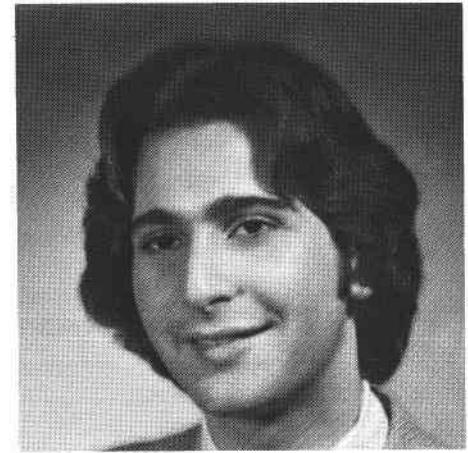
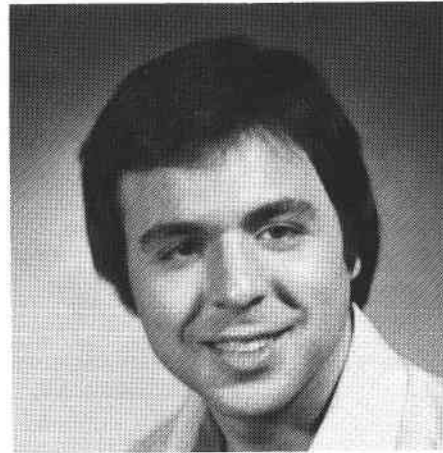
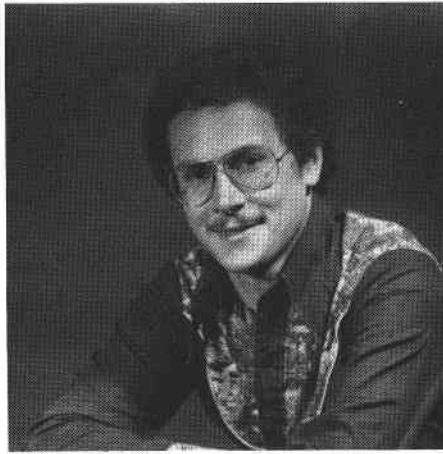
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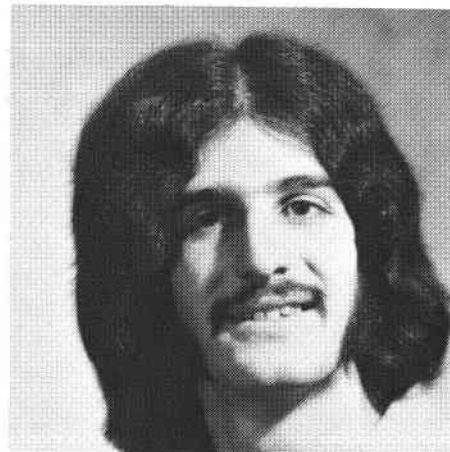
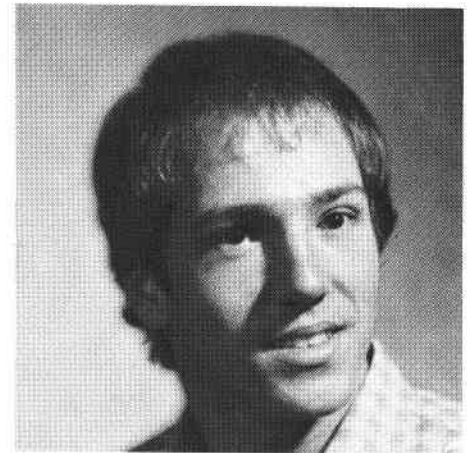
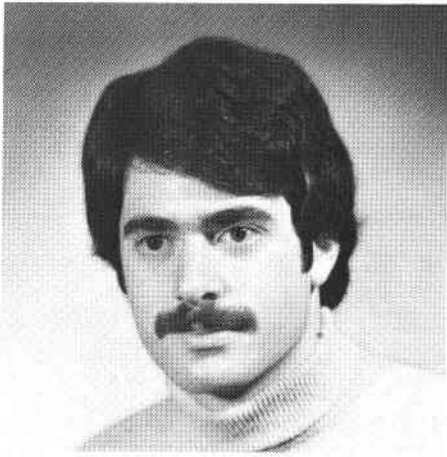
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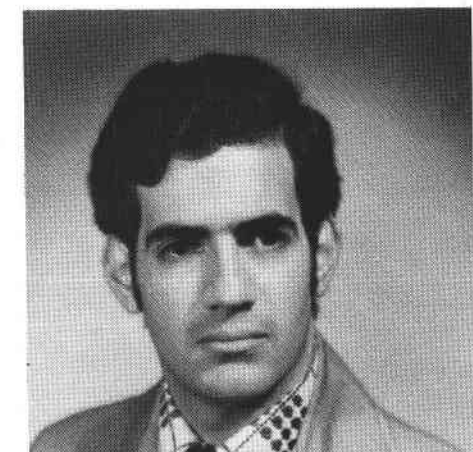
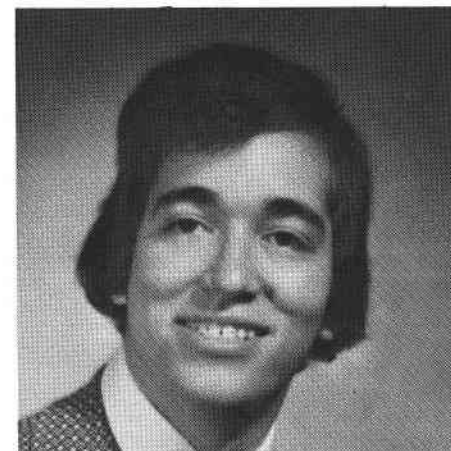
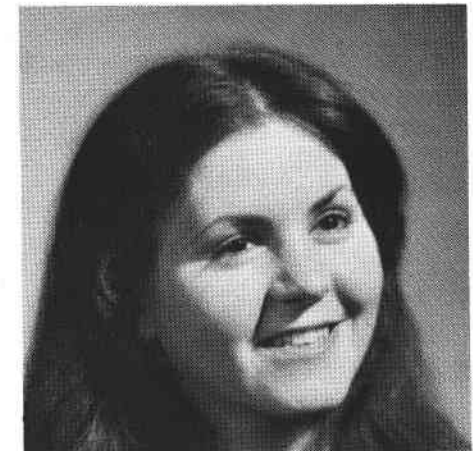
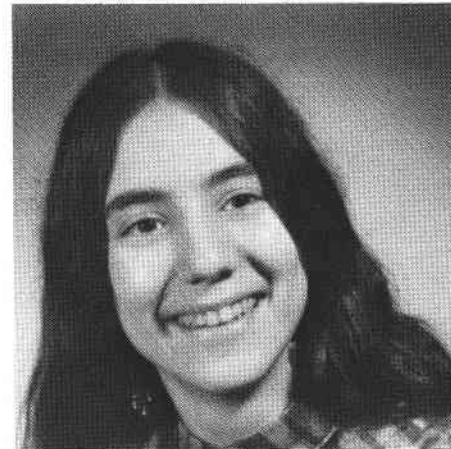
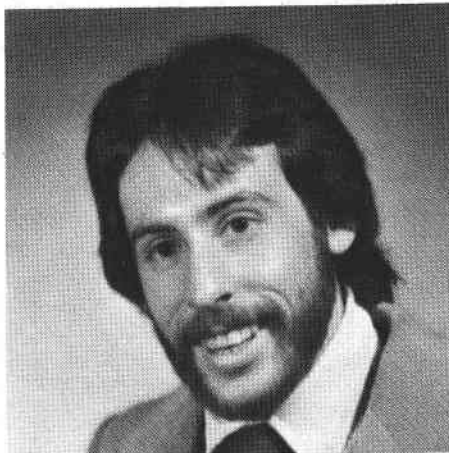
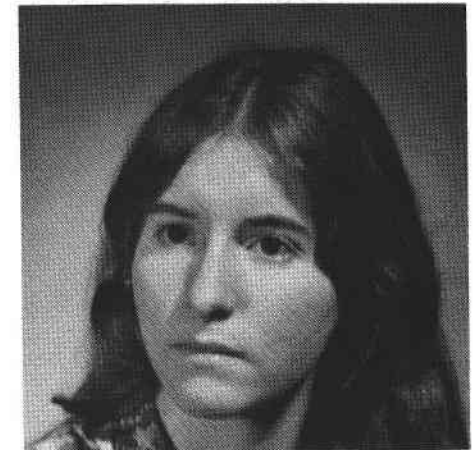
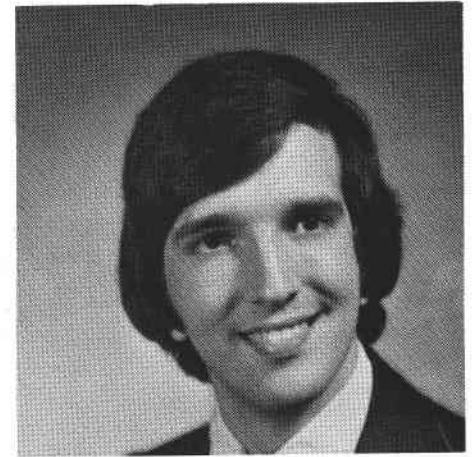
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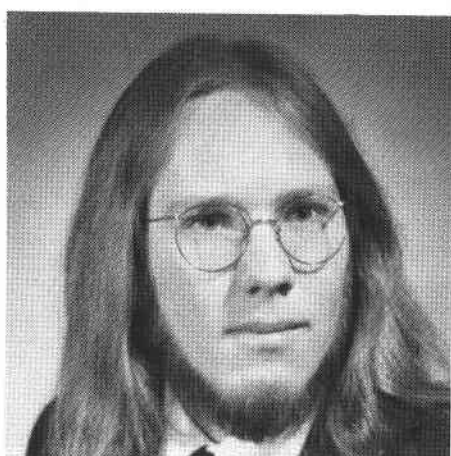
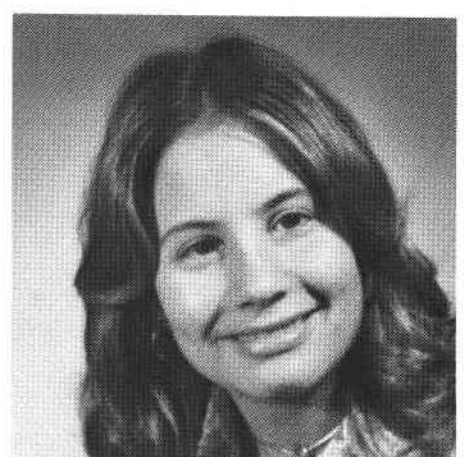
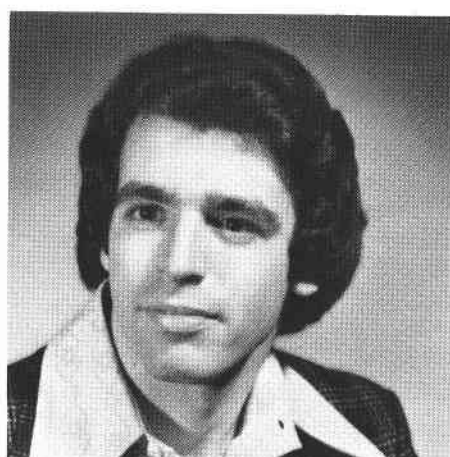
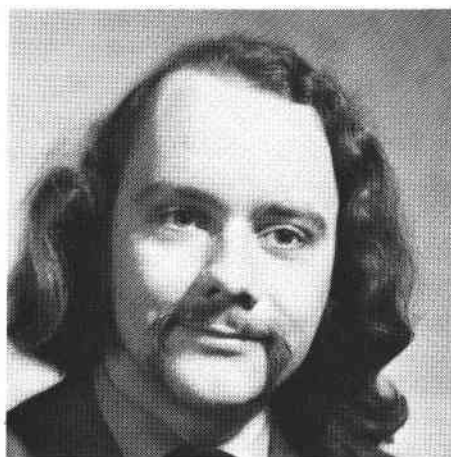
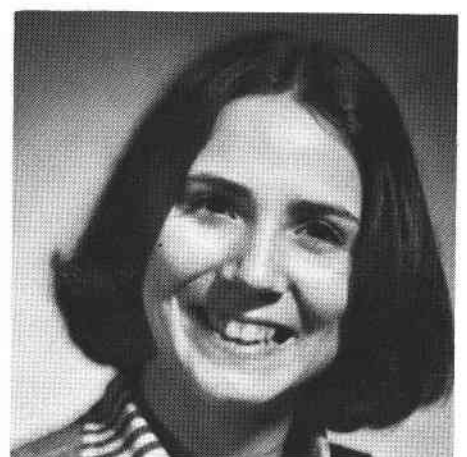
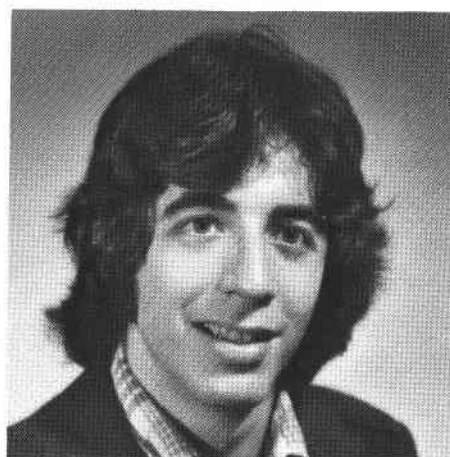
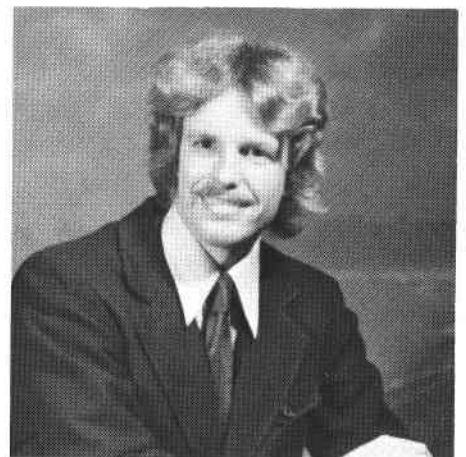
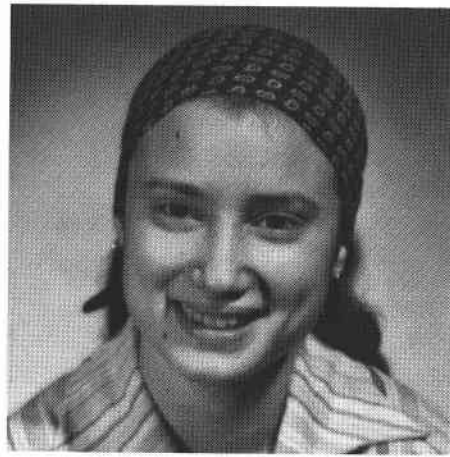
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Bonfiglio, John
Bonucci, John





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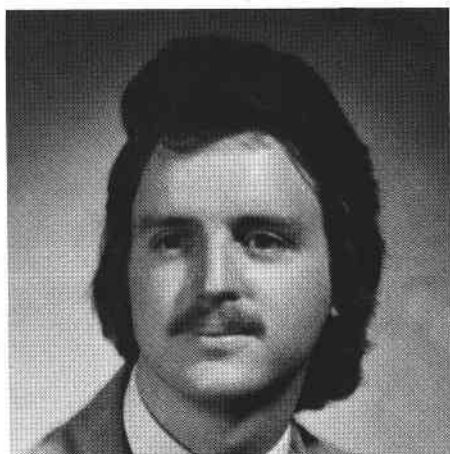
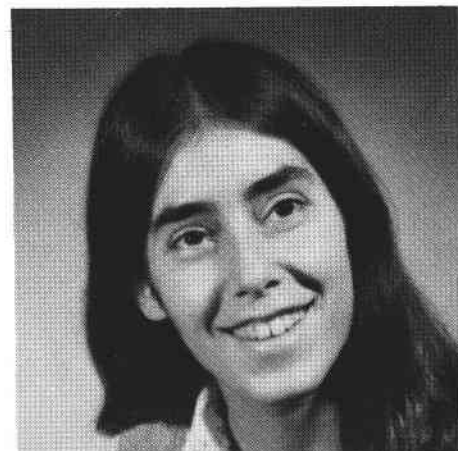
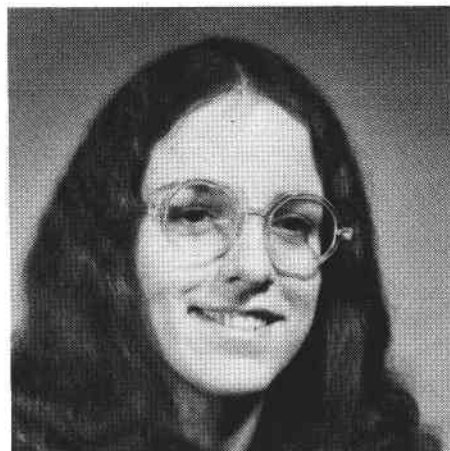
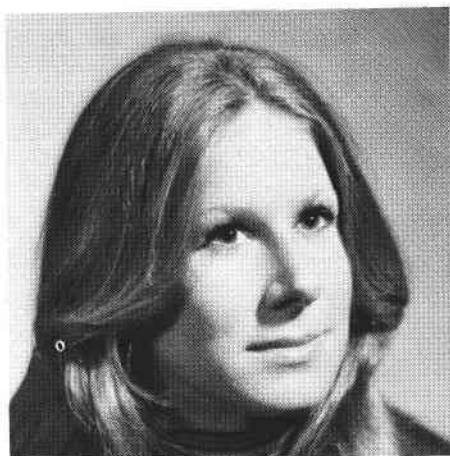
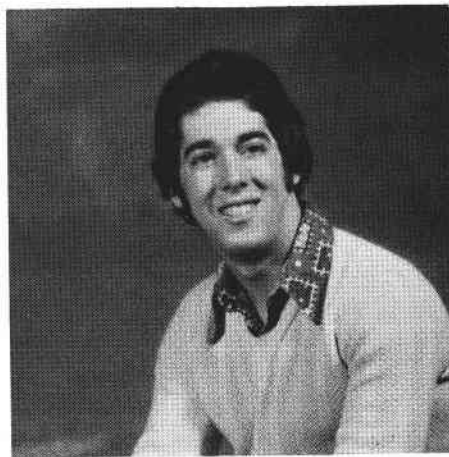
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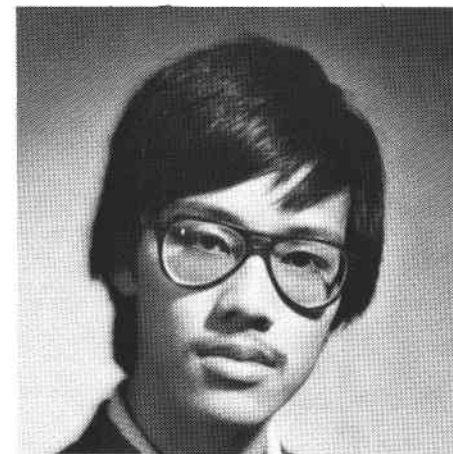
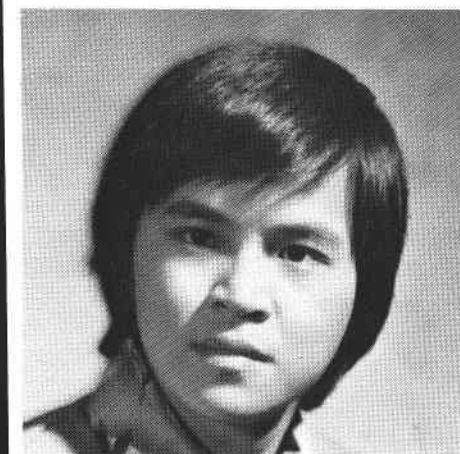
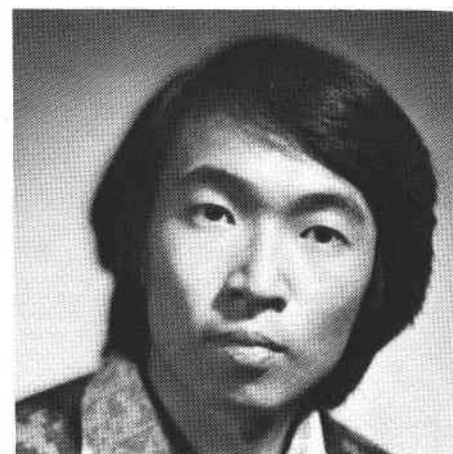
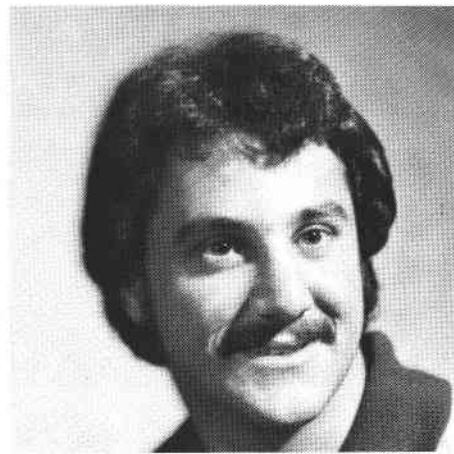
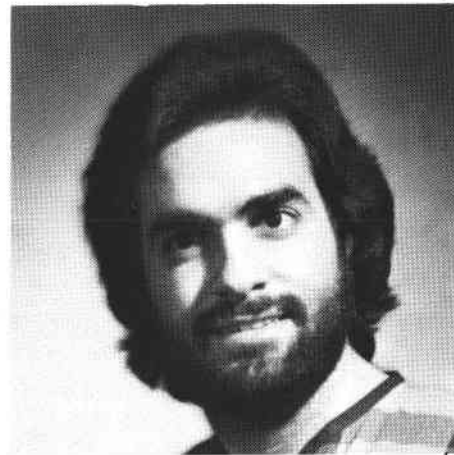
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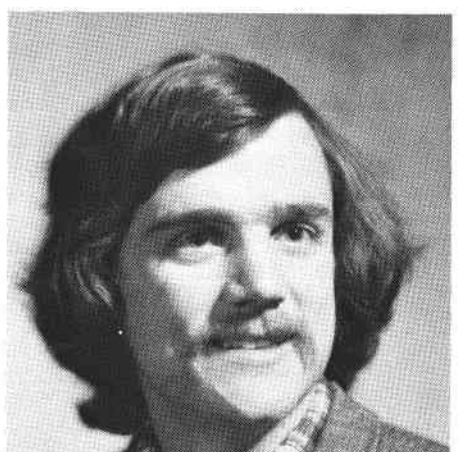
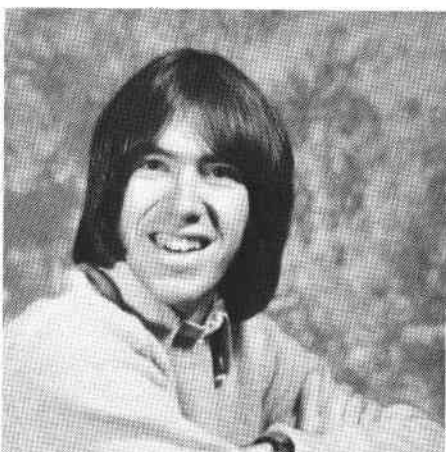
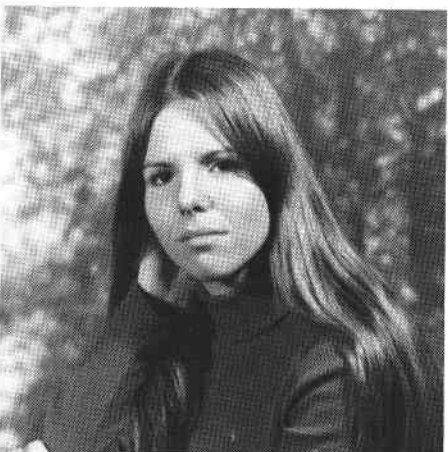
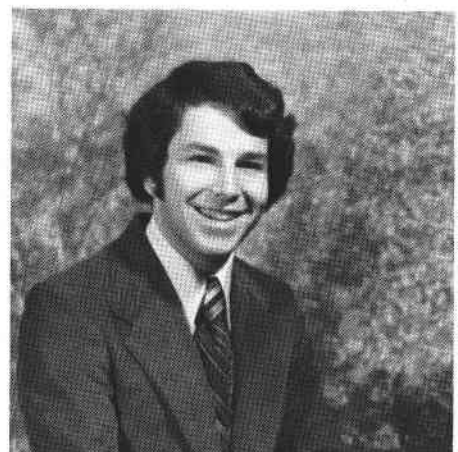
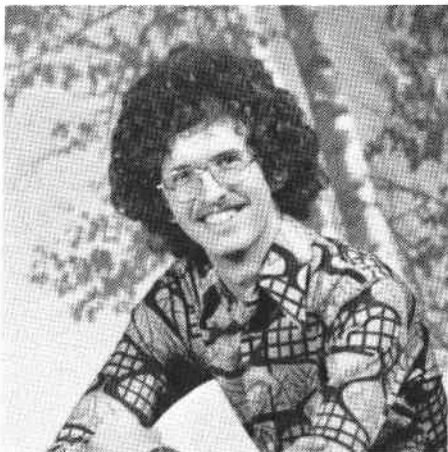
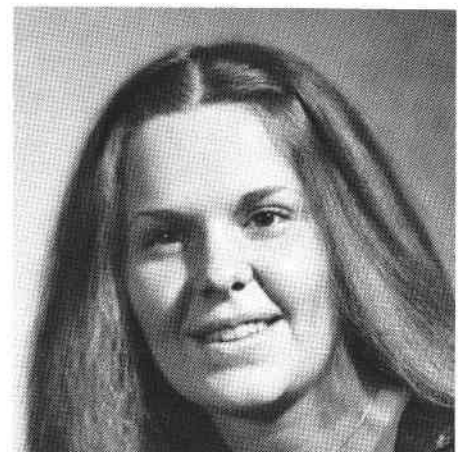
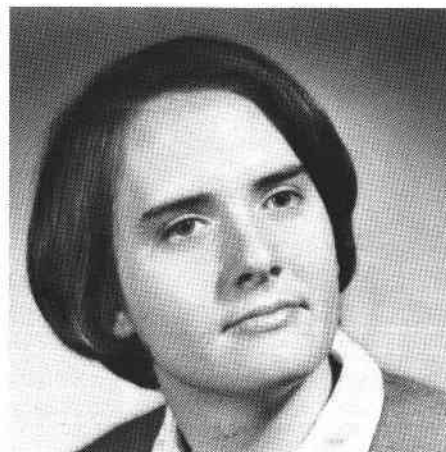
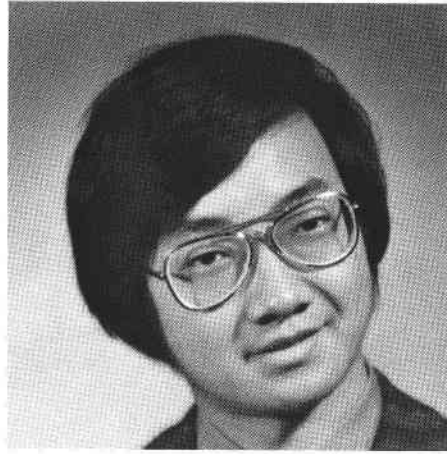
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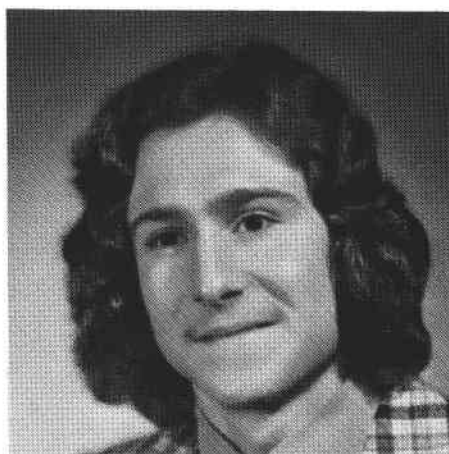
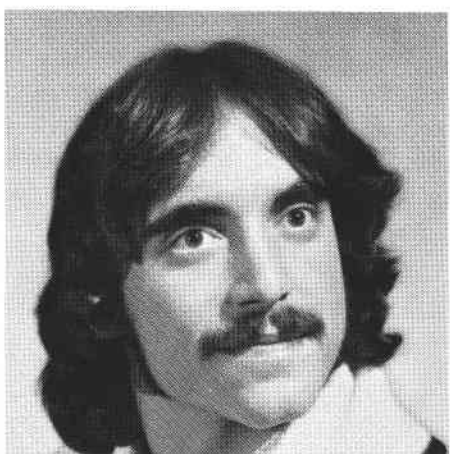
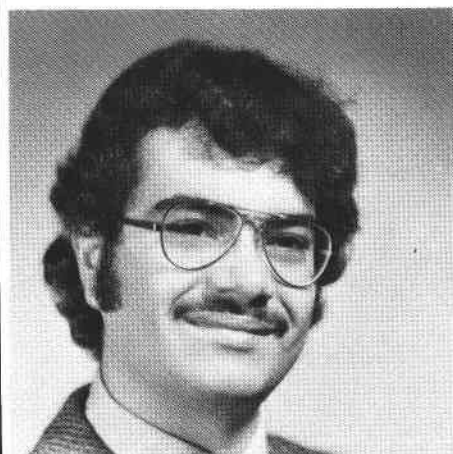
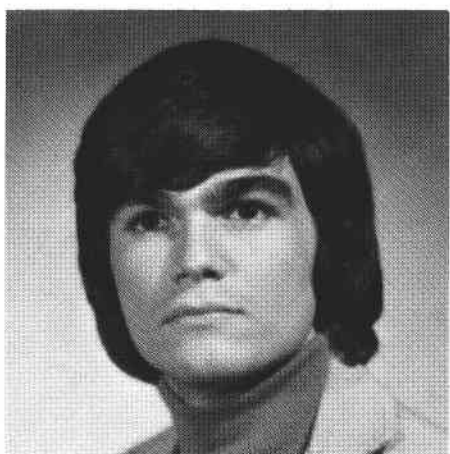
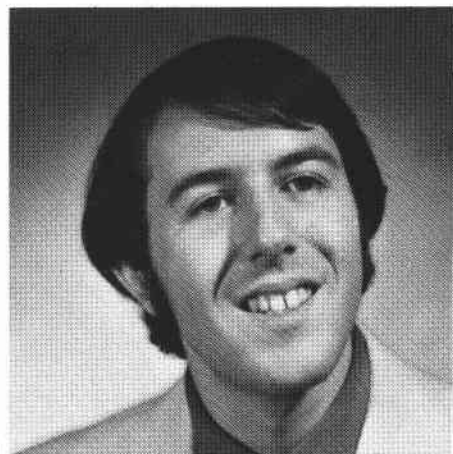
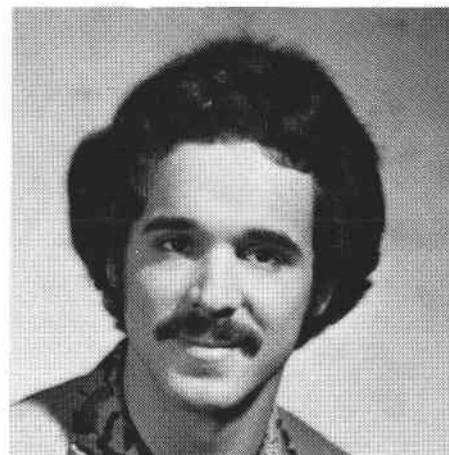
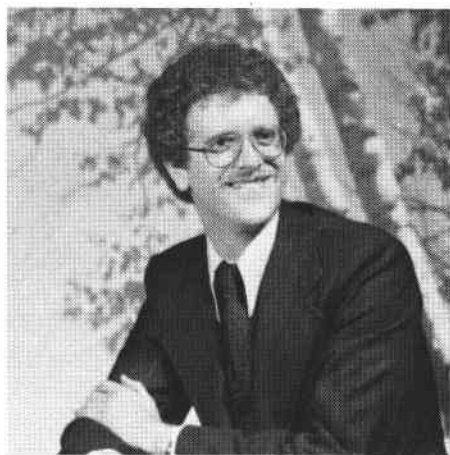
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Cole, Mark





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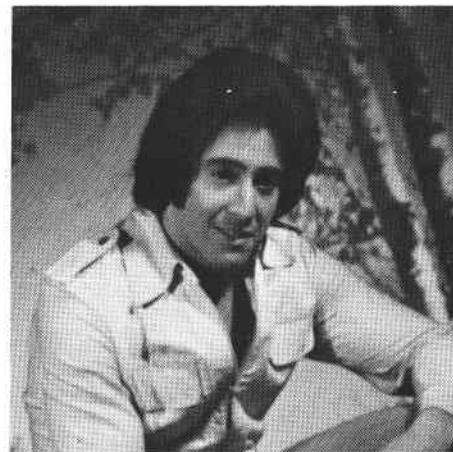
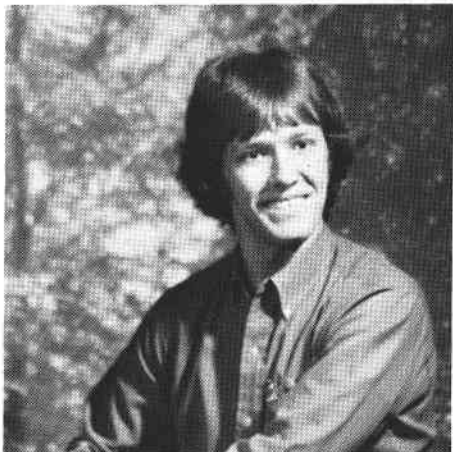
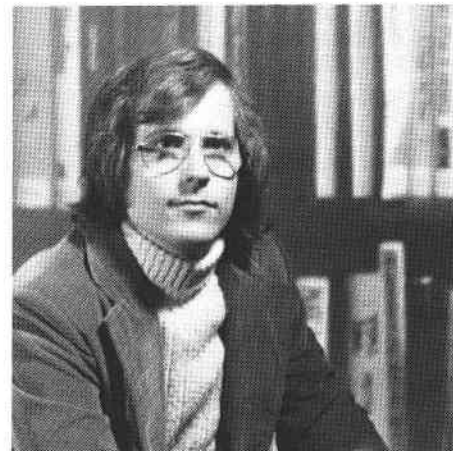
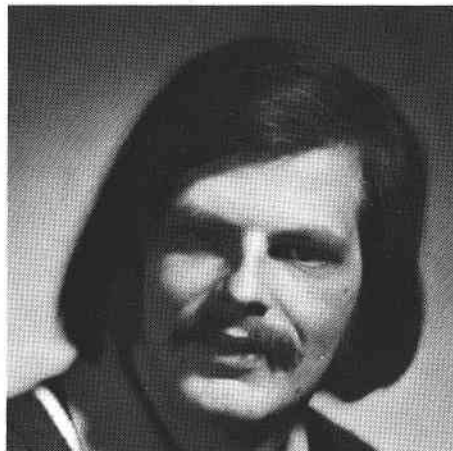
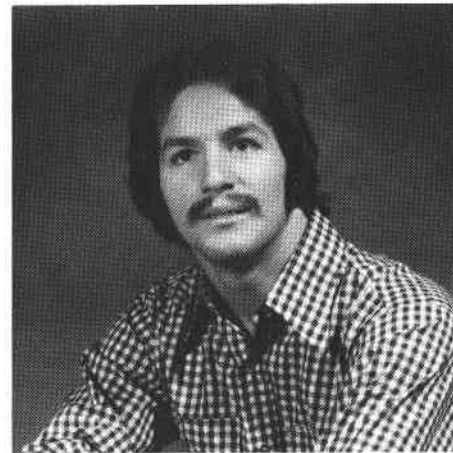
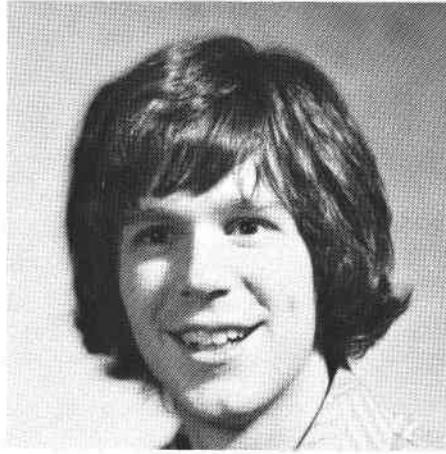
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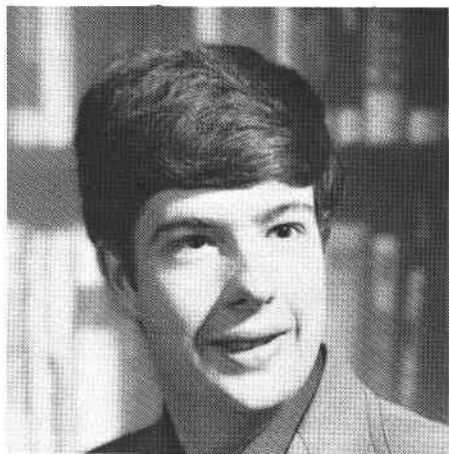
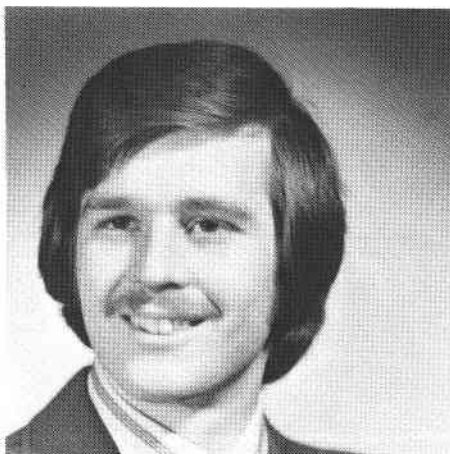
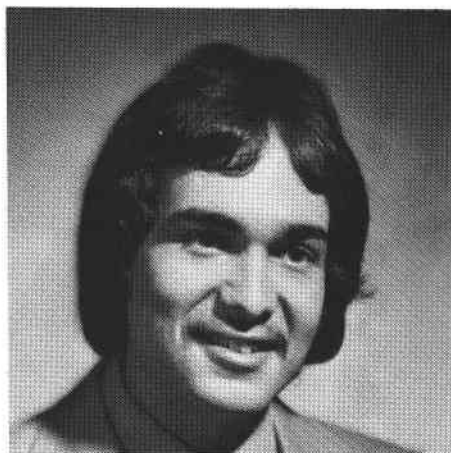
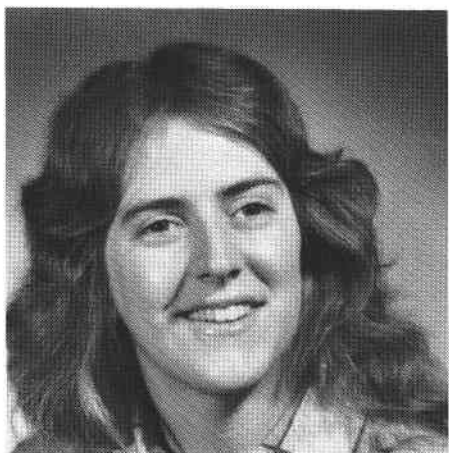
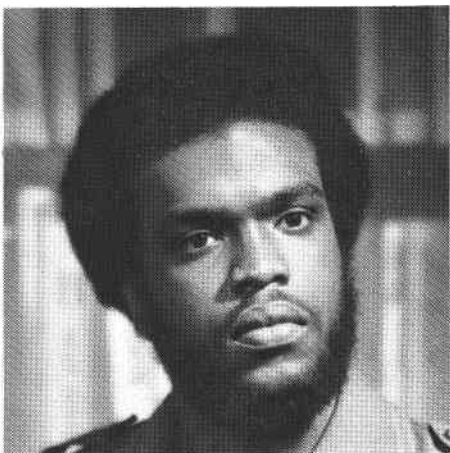
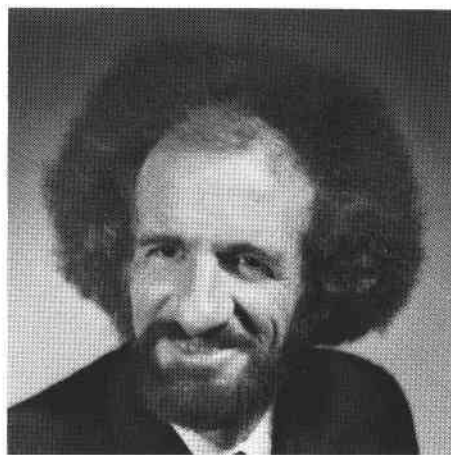
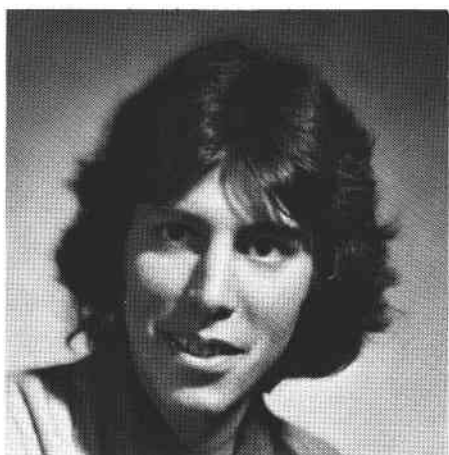
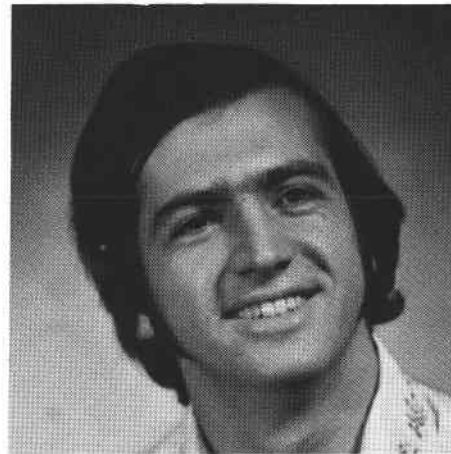
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Dingott, Debra
DiPierro, James





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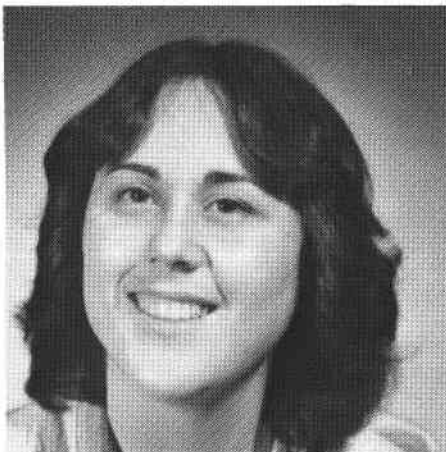
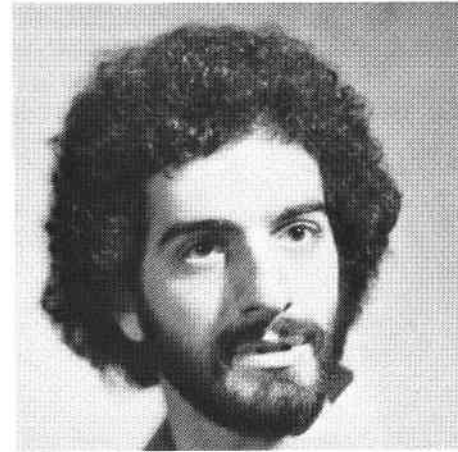
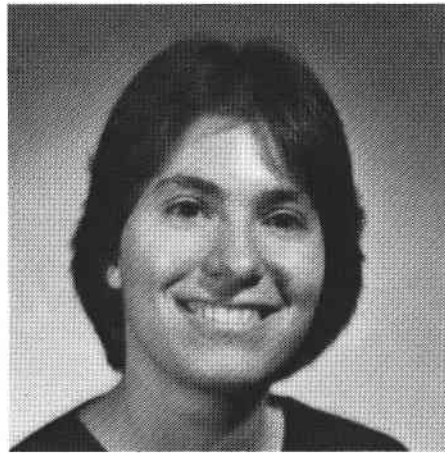
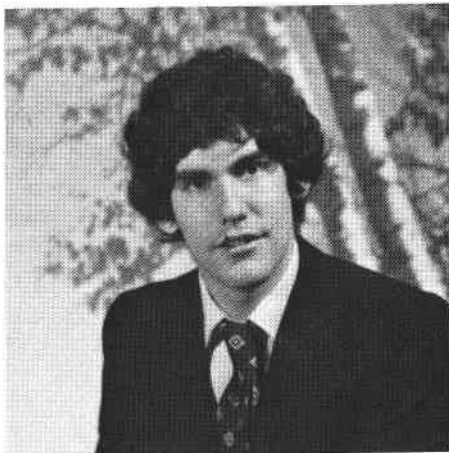
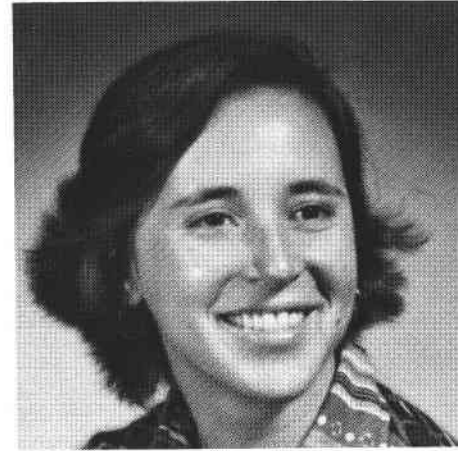
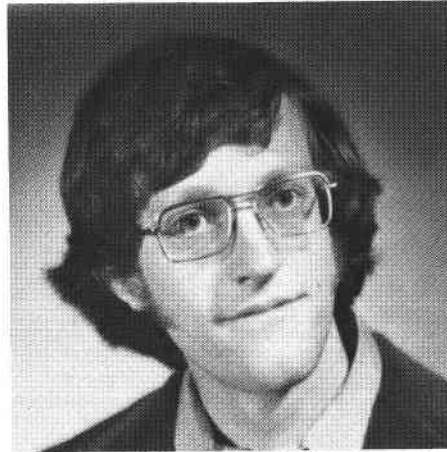
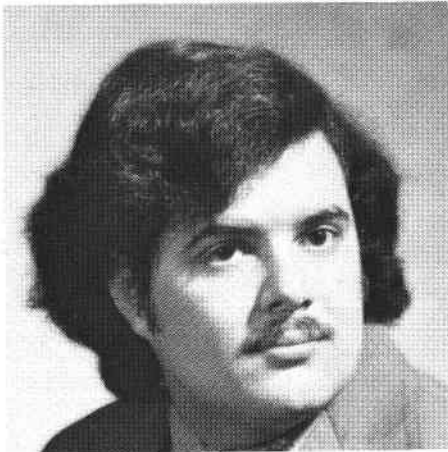
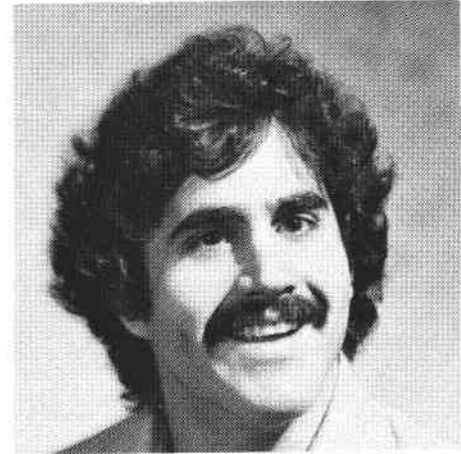
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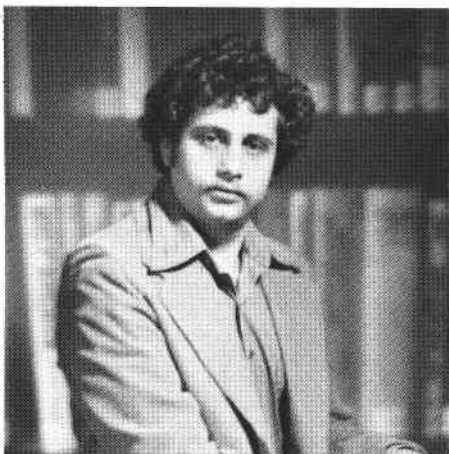
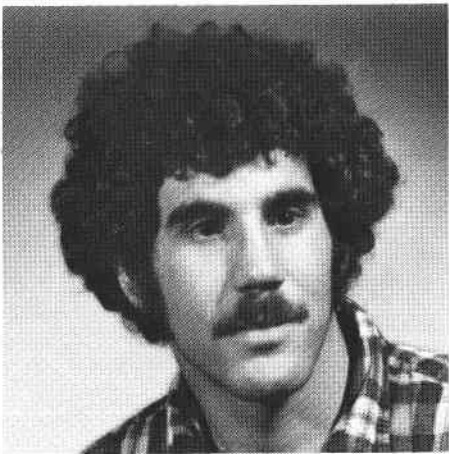
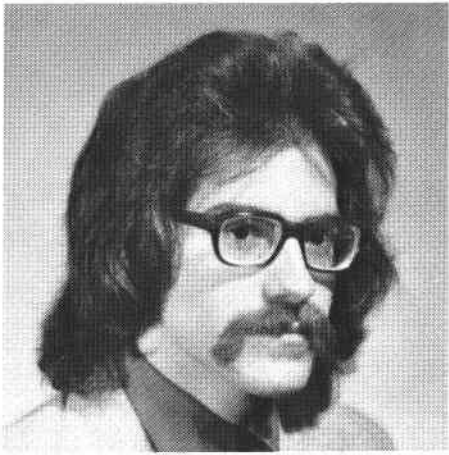
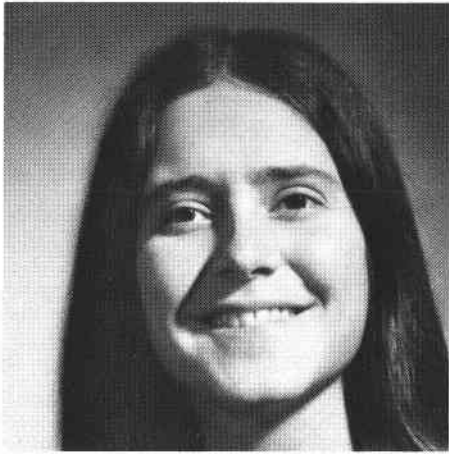
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Epstein, Terri





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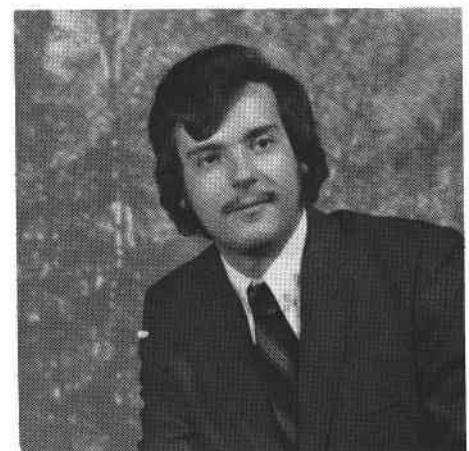
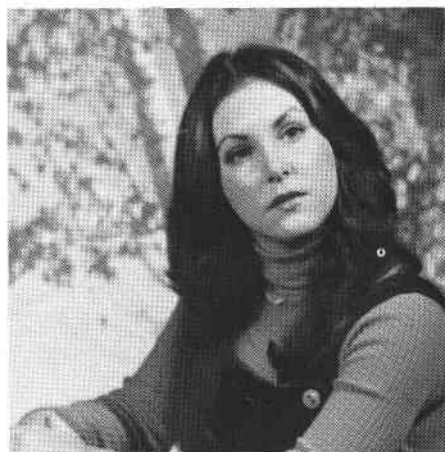
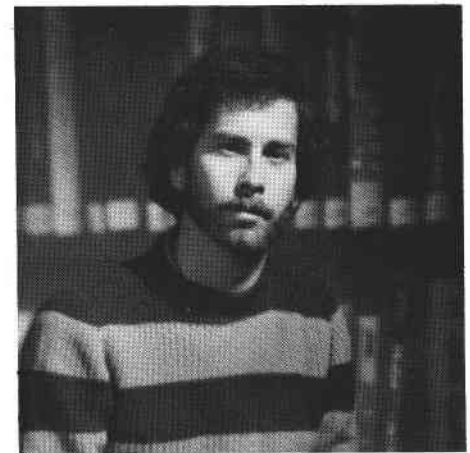
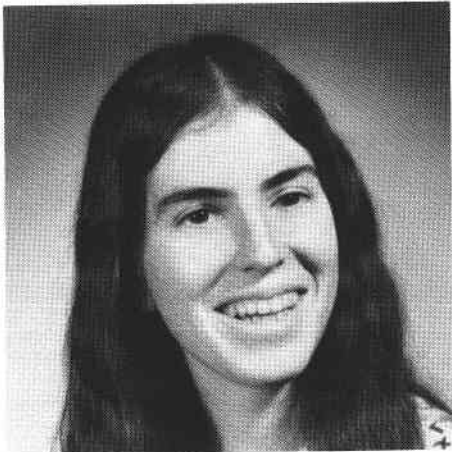
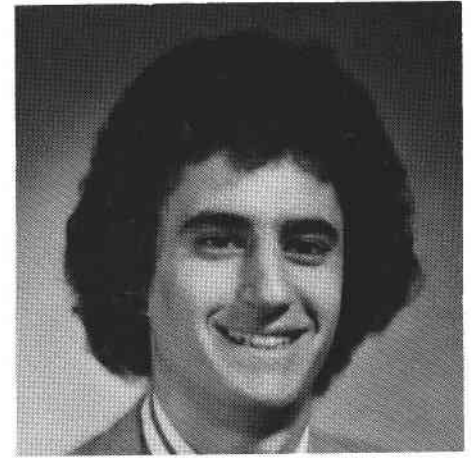
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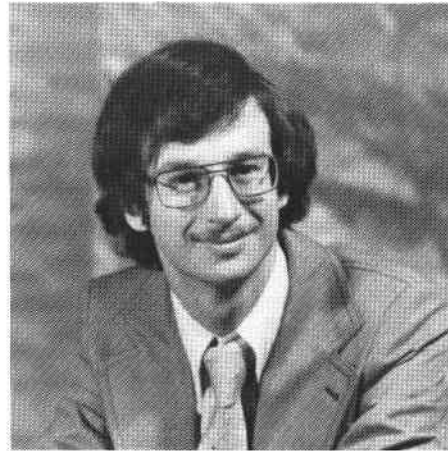
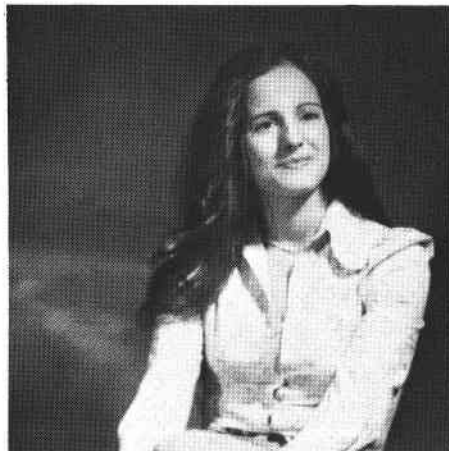
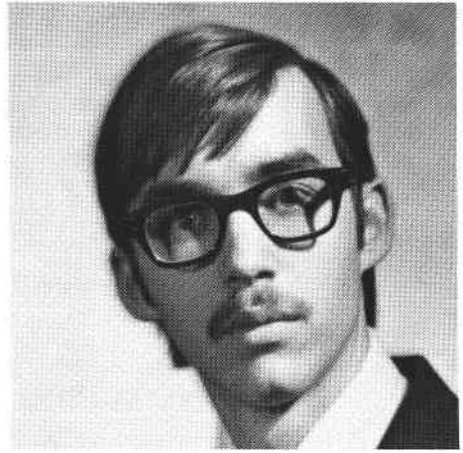
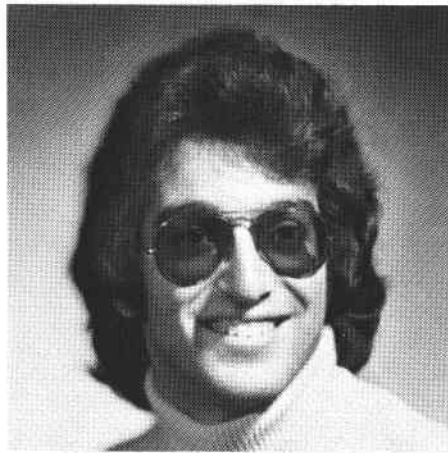
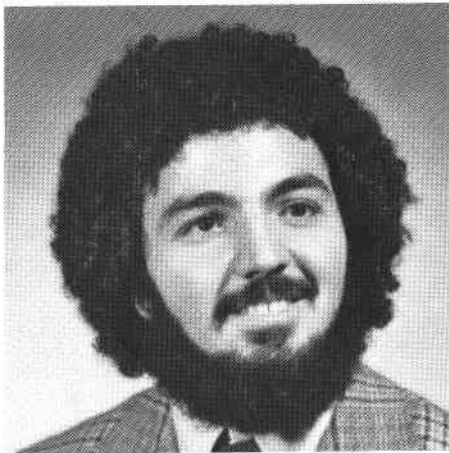
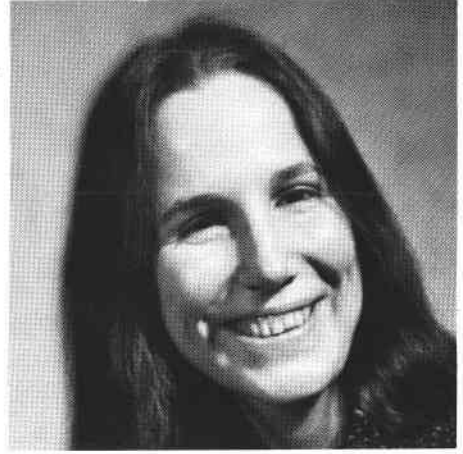
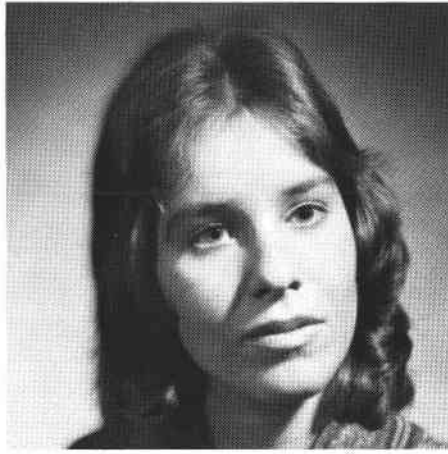
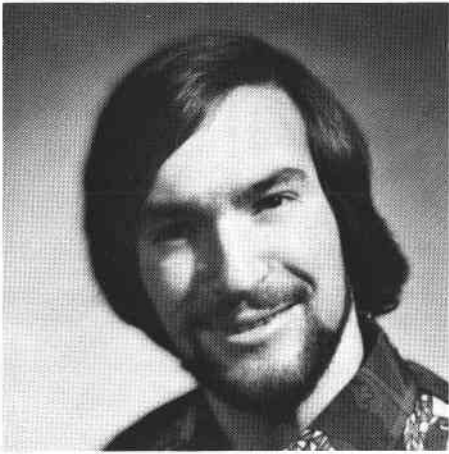
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Fishbein, Randi
Ford, Deborah
Foster, Ronald





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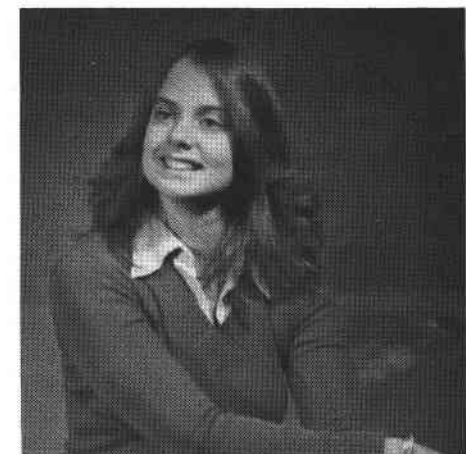
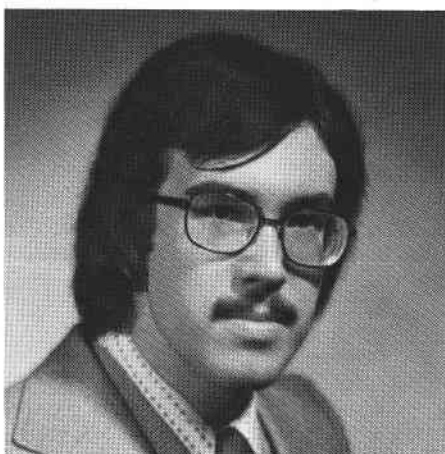
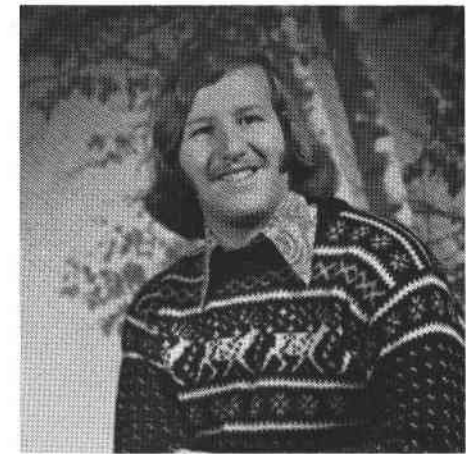
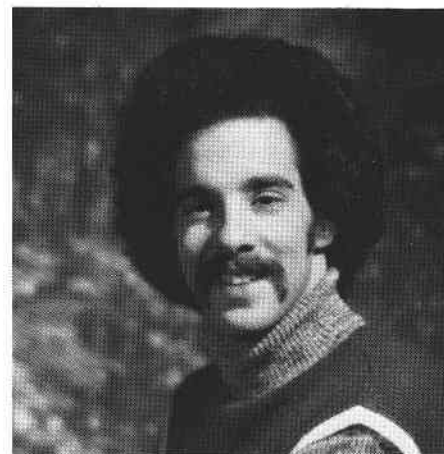
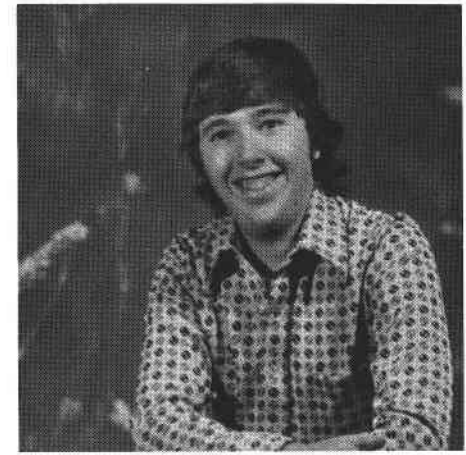
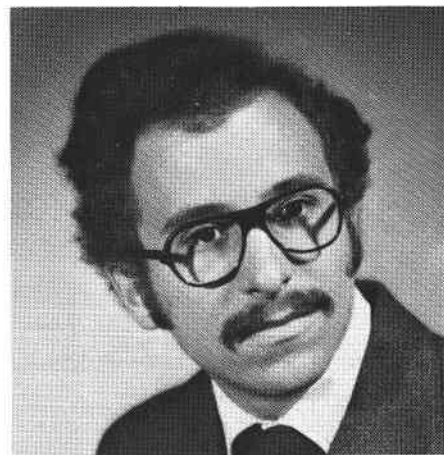
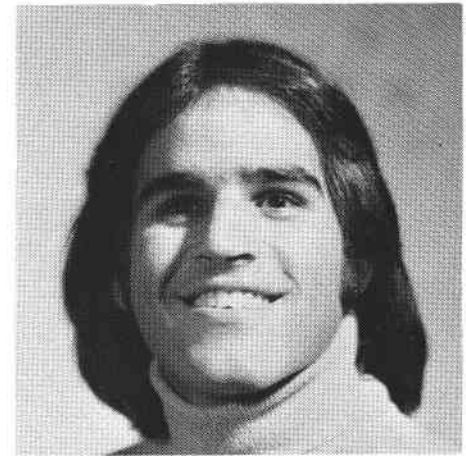
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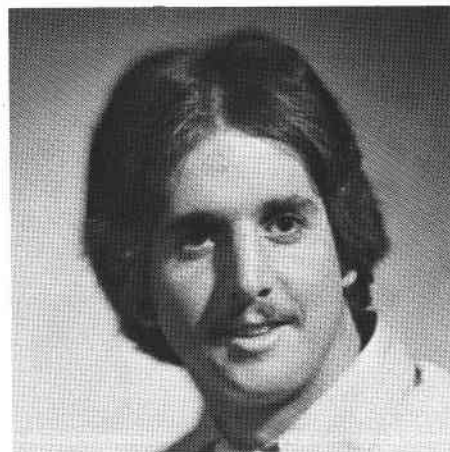
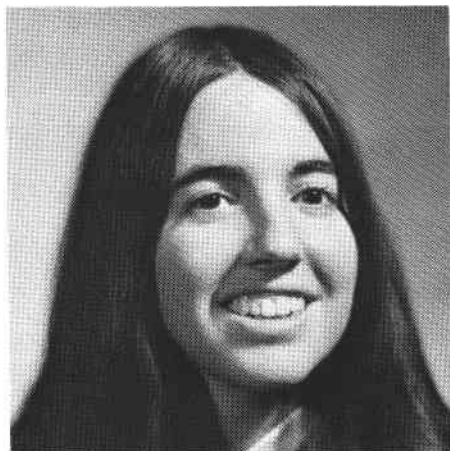
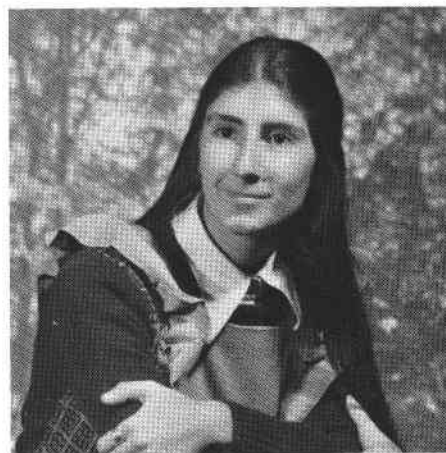
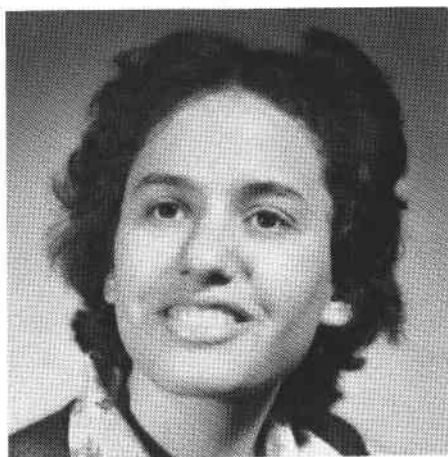
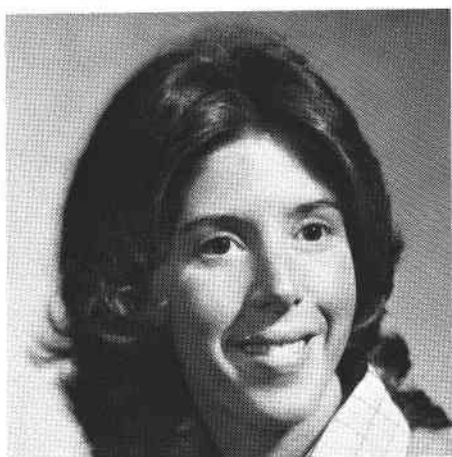
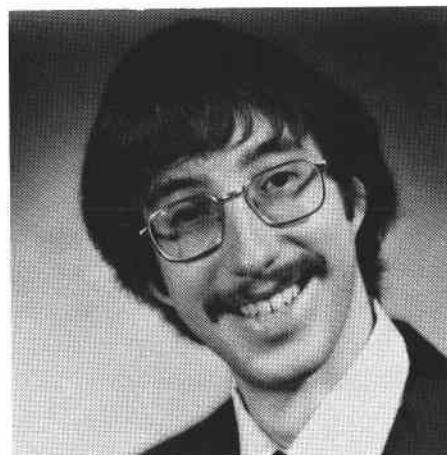
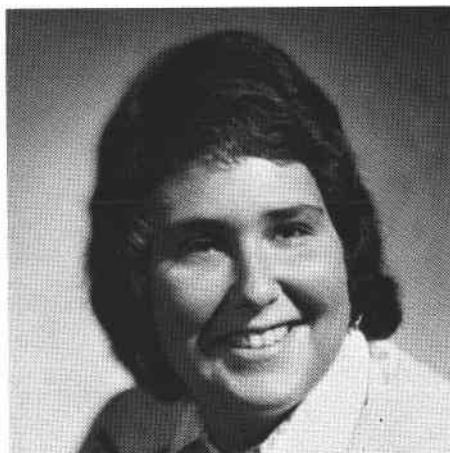
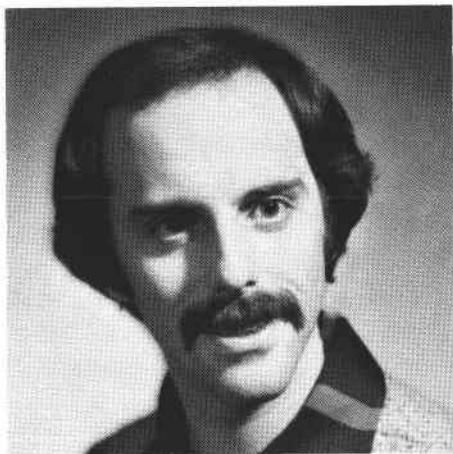
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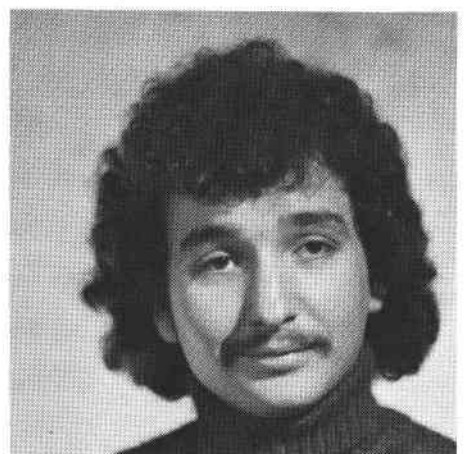
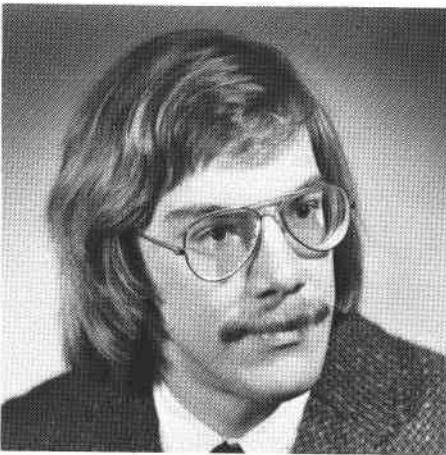
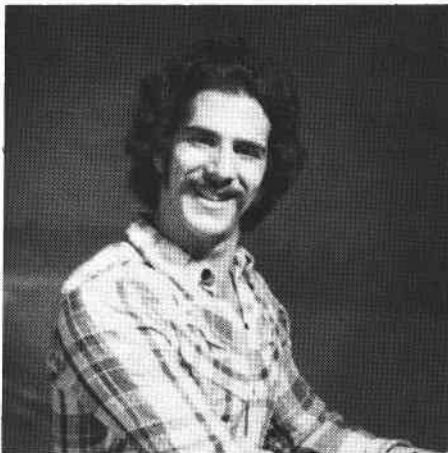
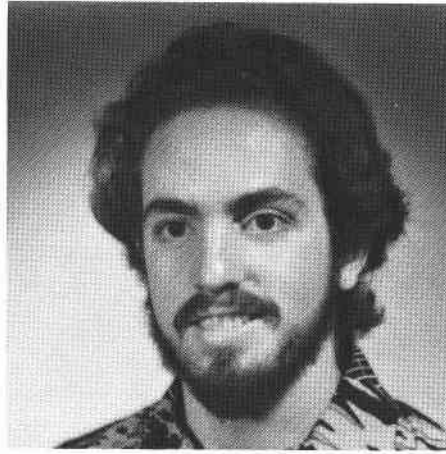
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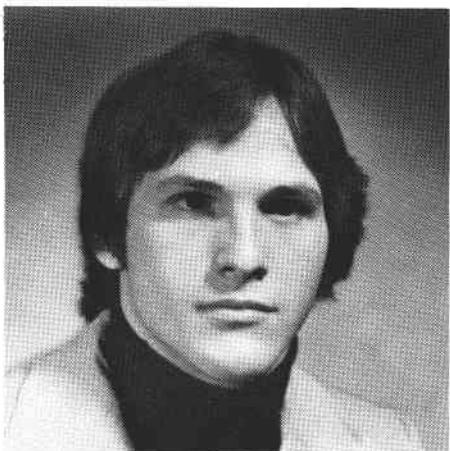
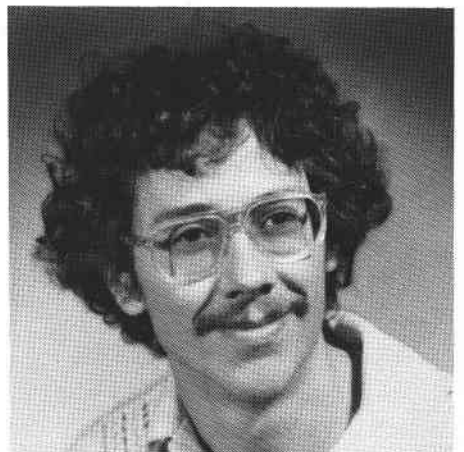
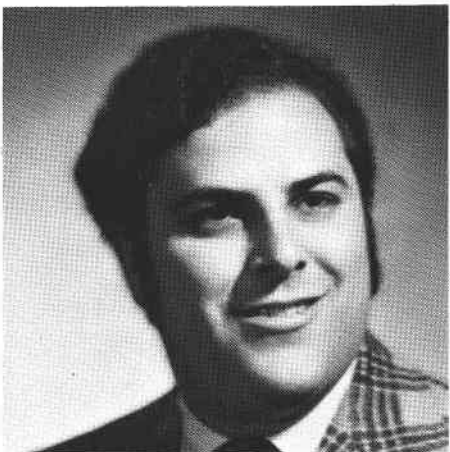
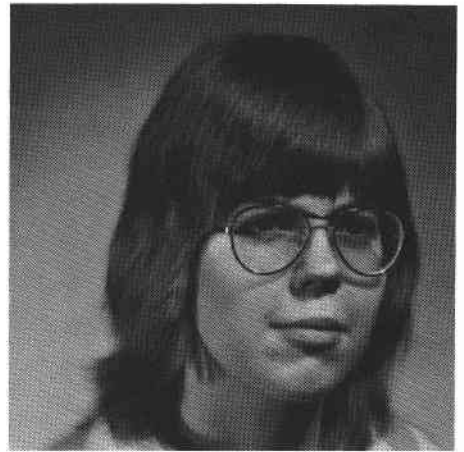
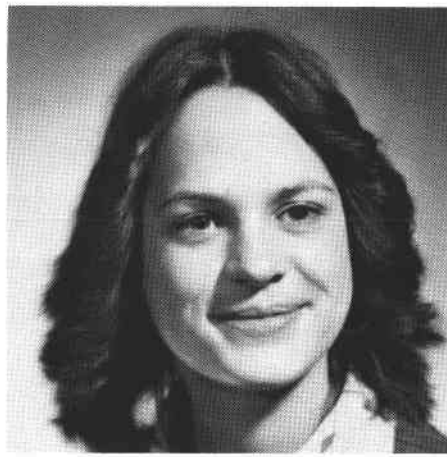
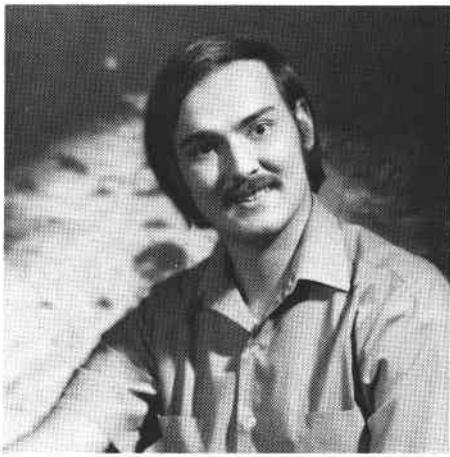
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Haft, Richard





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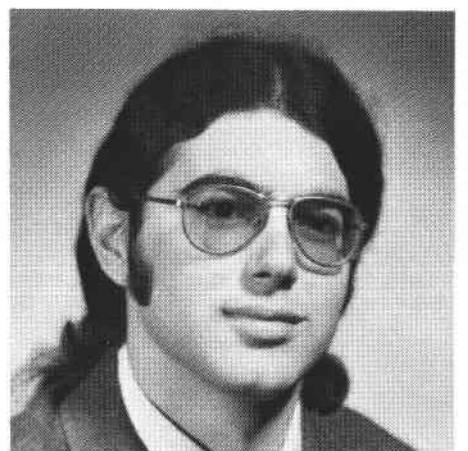
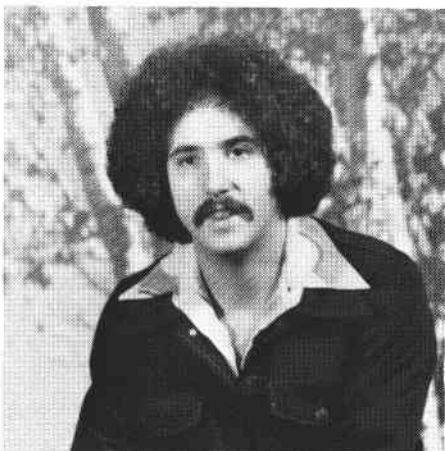
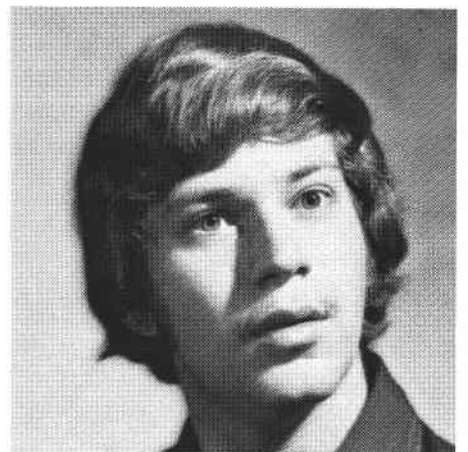
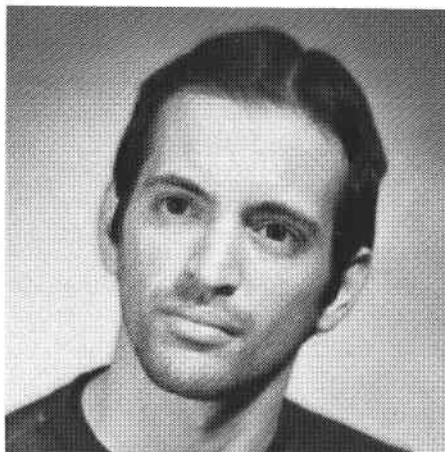
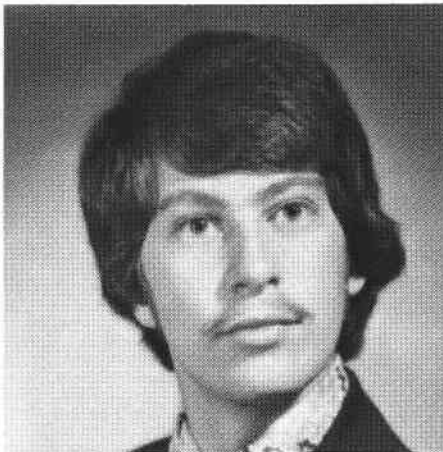
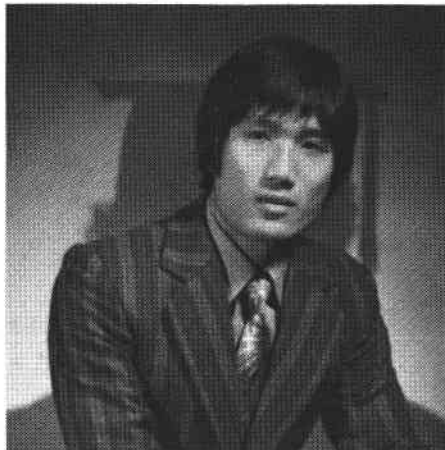
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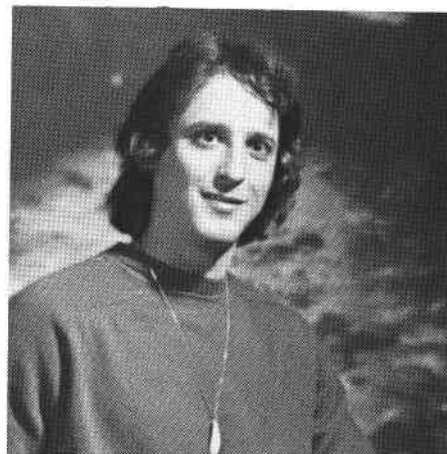
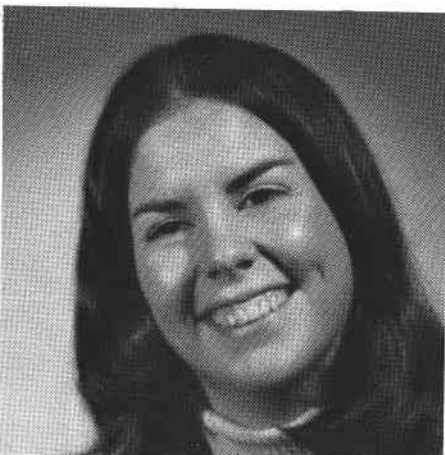
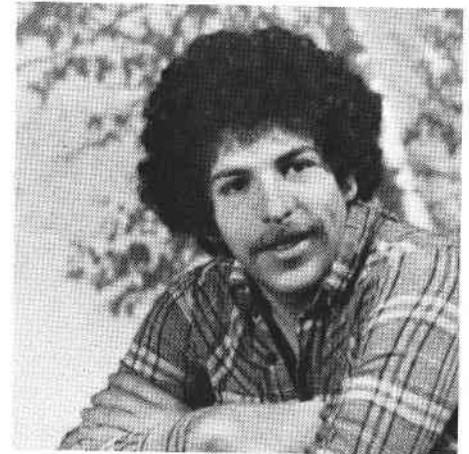
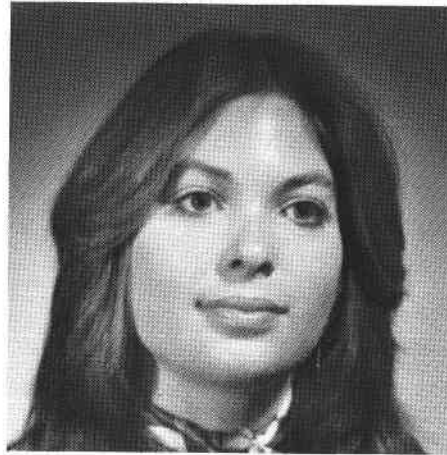
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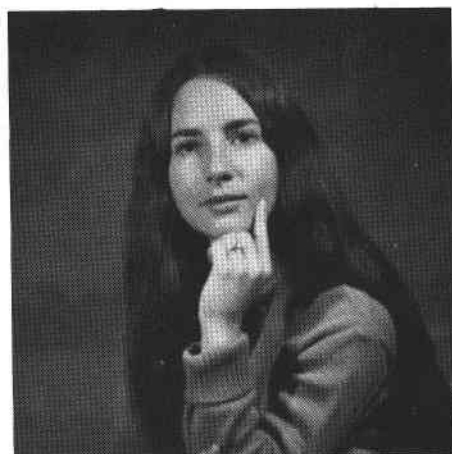
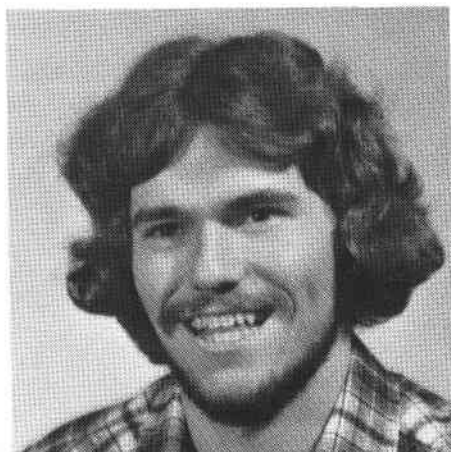
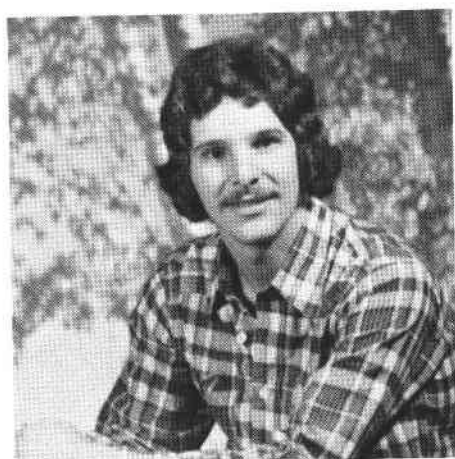
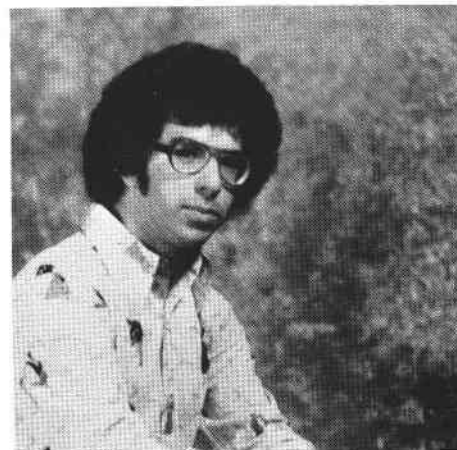
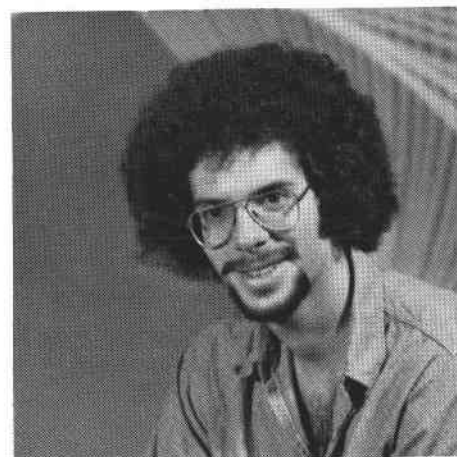
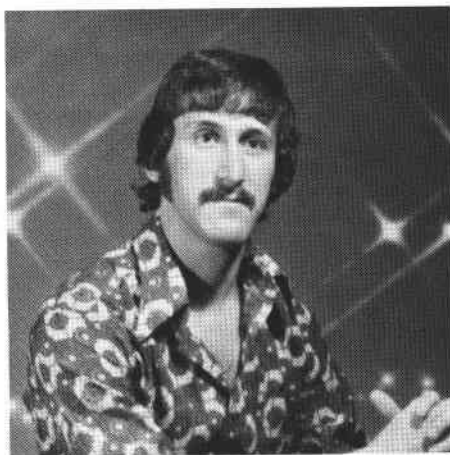
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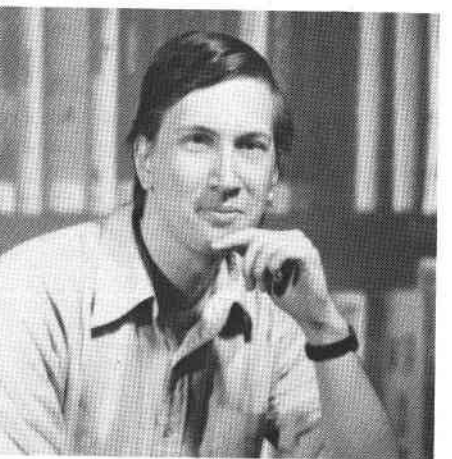
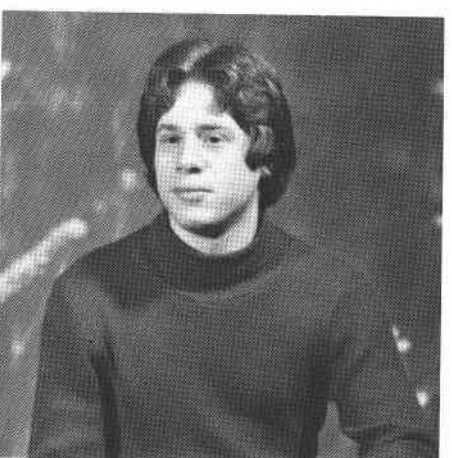
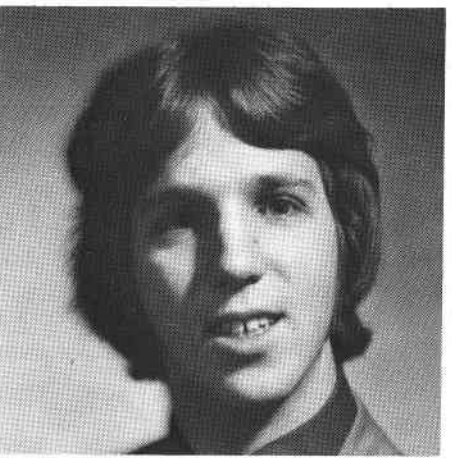
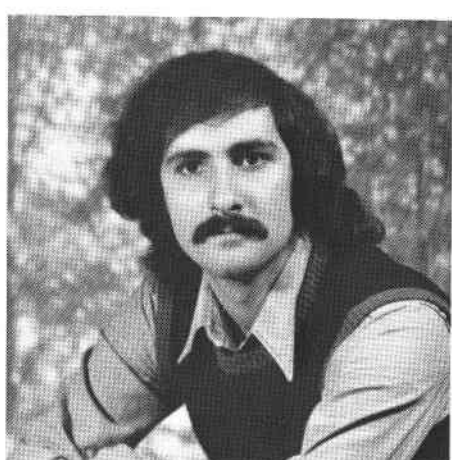
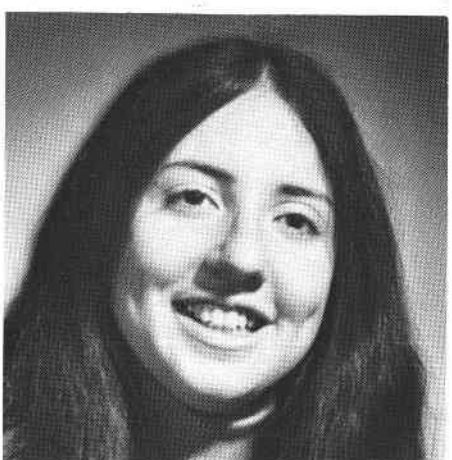
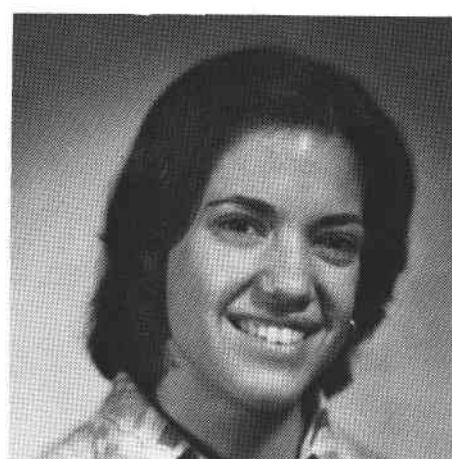
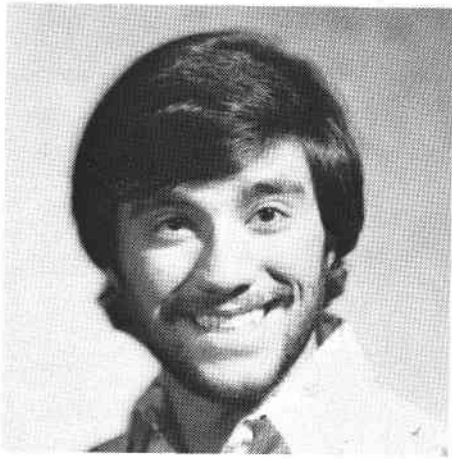
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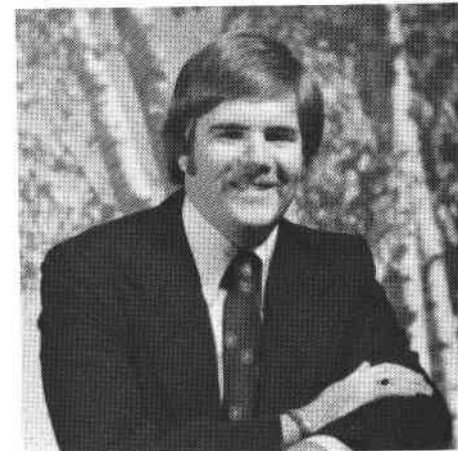
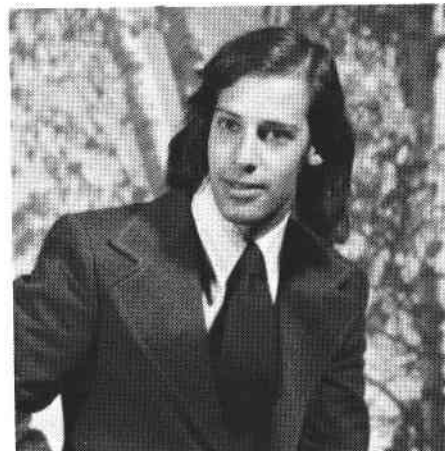
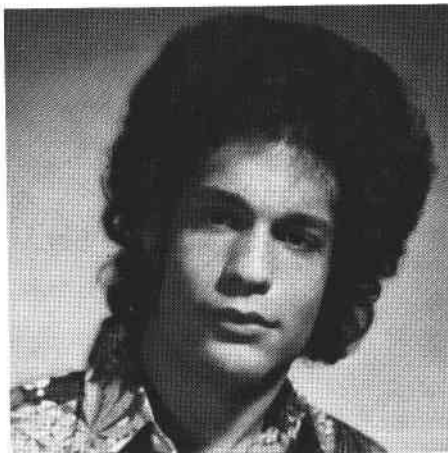
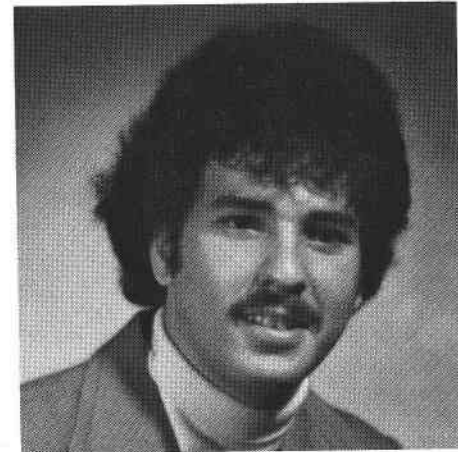
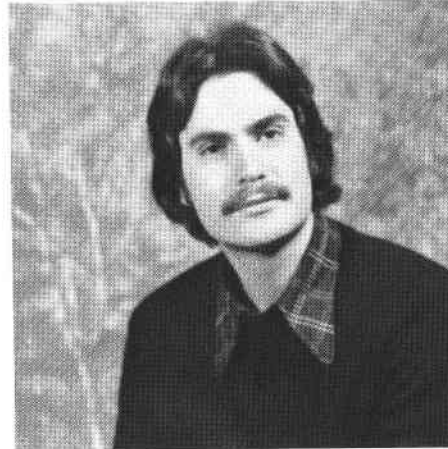
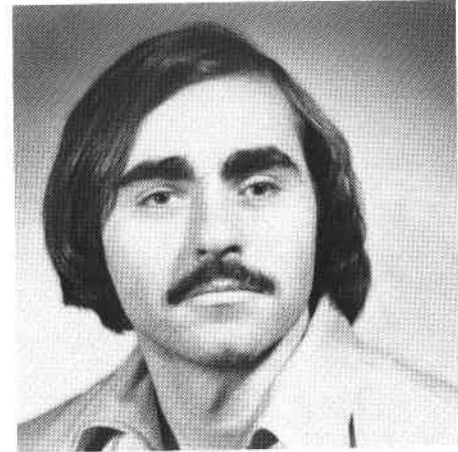
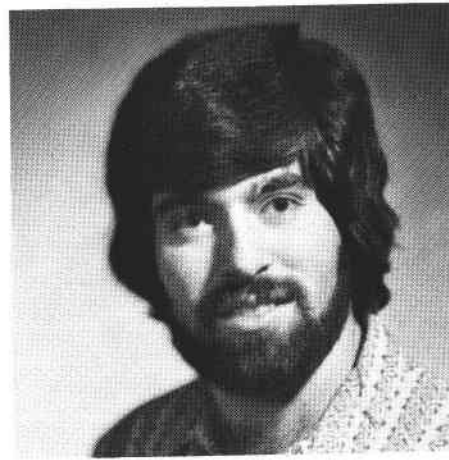
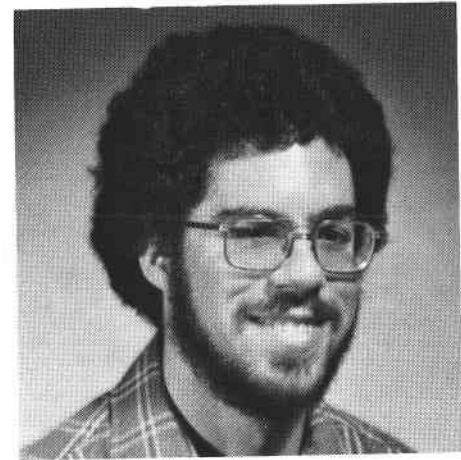
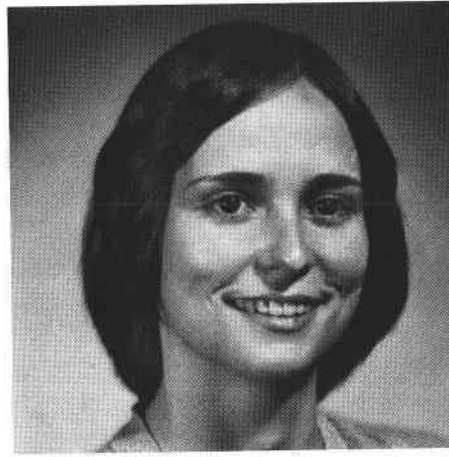
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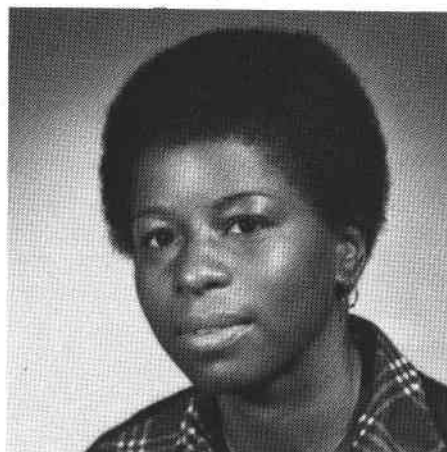
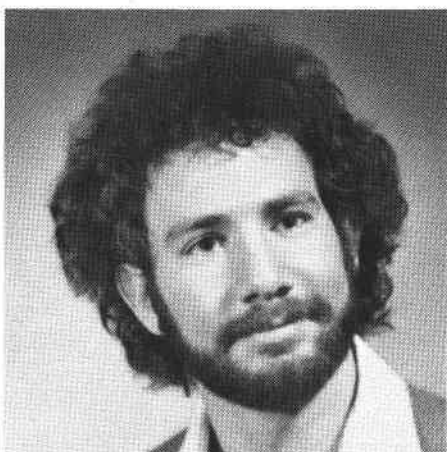
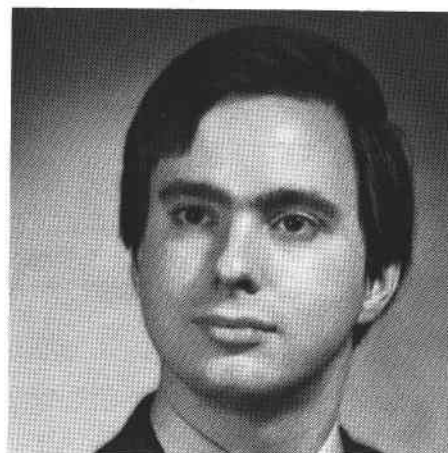
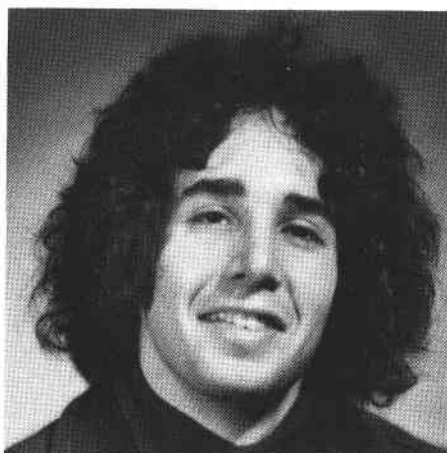
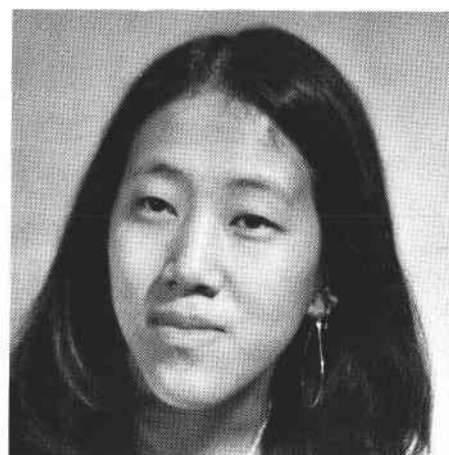
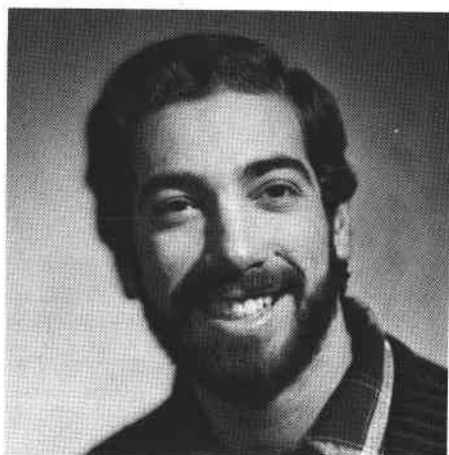
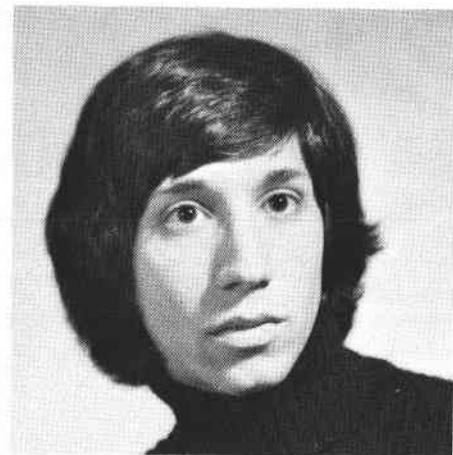
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Kushner, Robert
Lally, Lawrence





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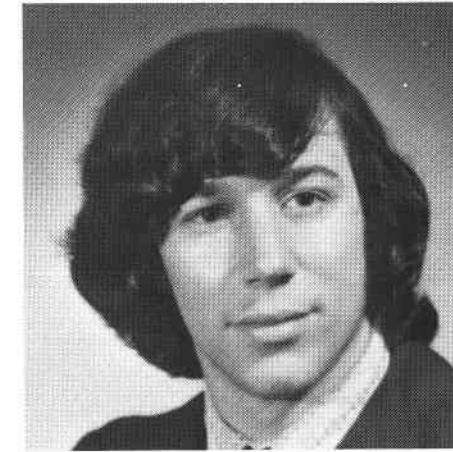
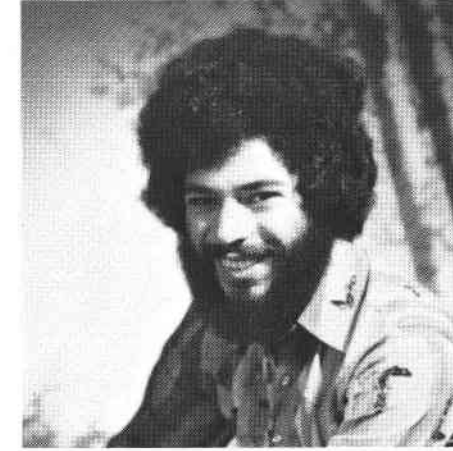
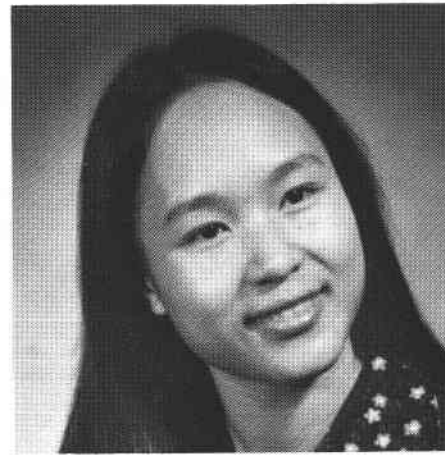
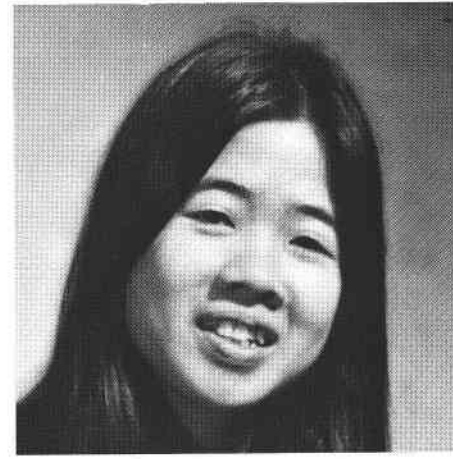
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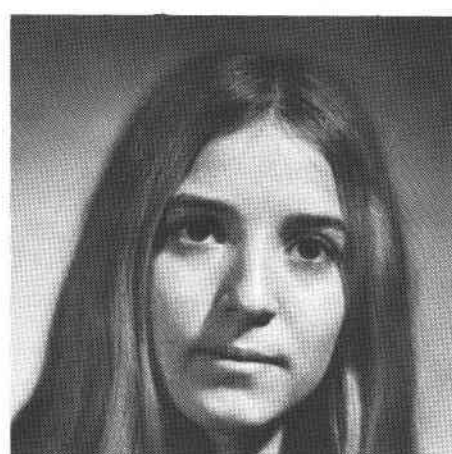
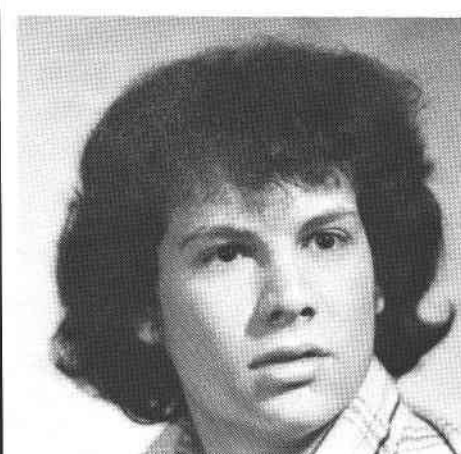
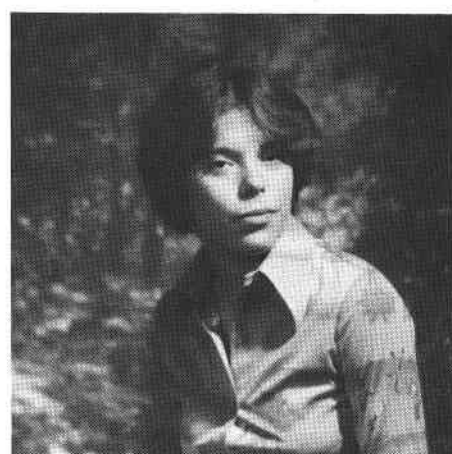
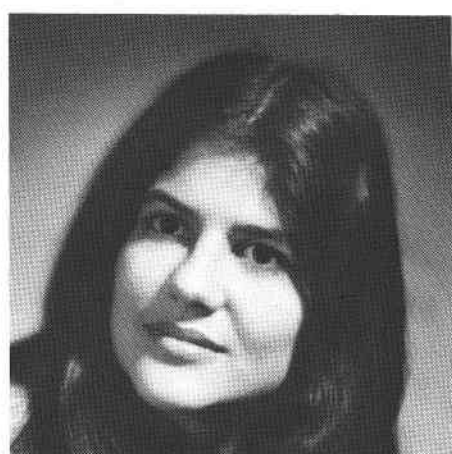
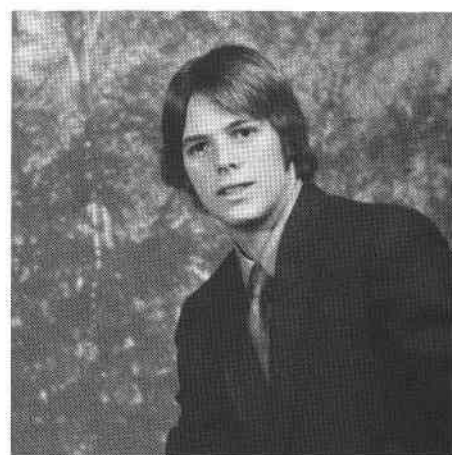
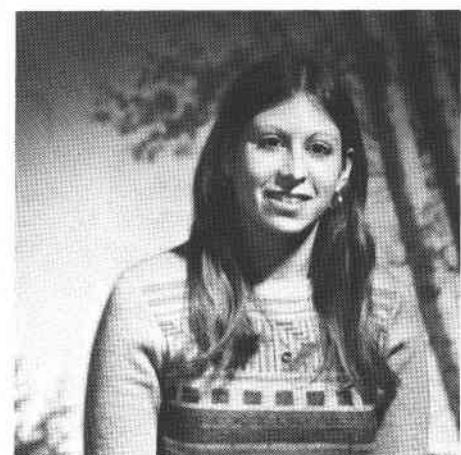
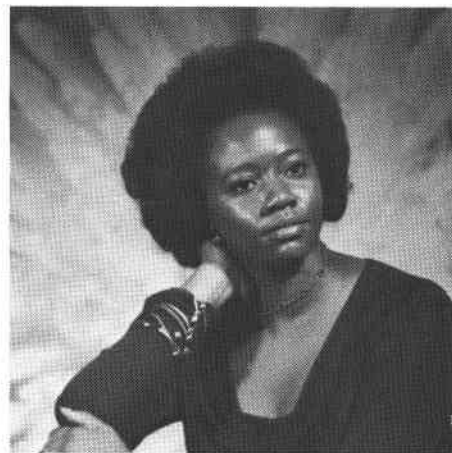
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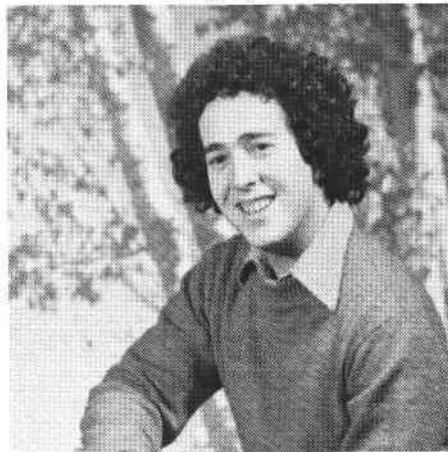
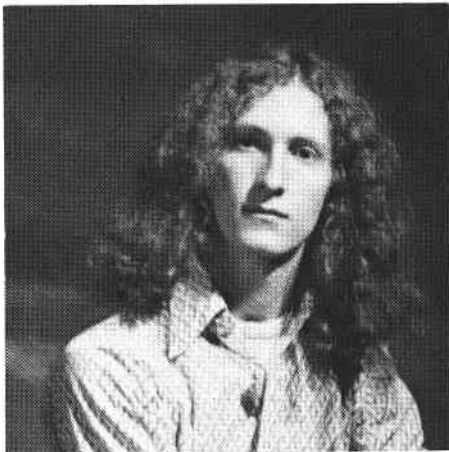
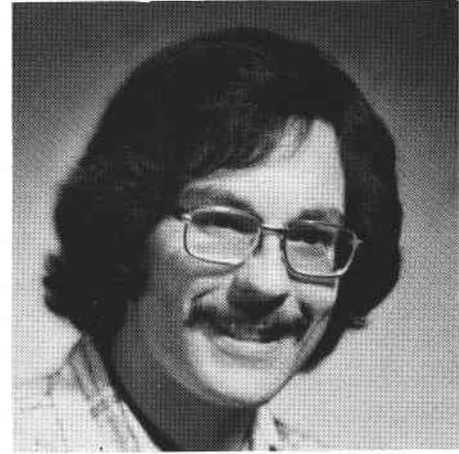
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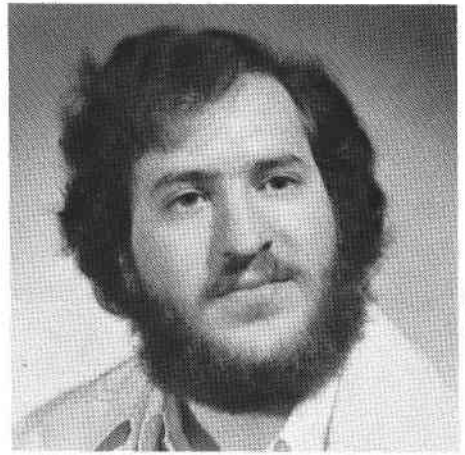
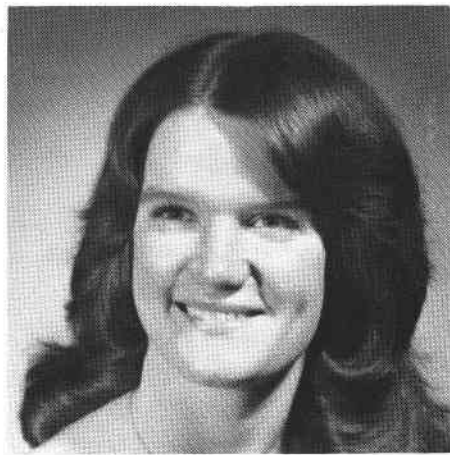
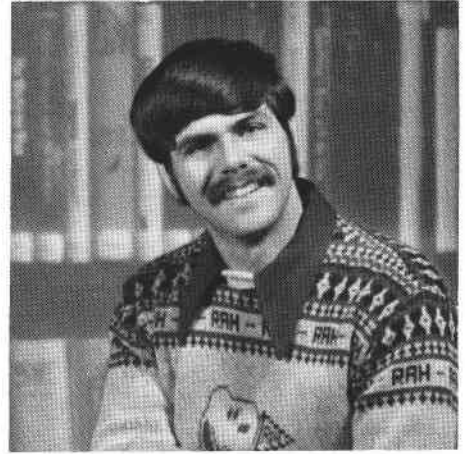
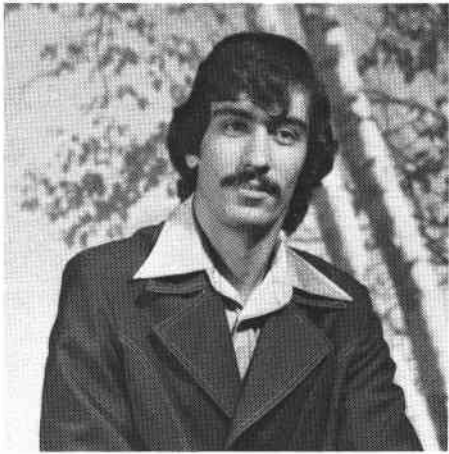
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Maerten, Catherine
Maguire, Deirdre





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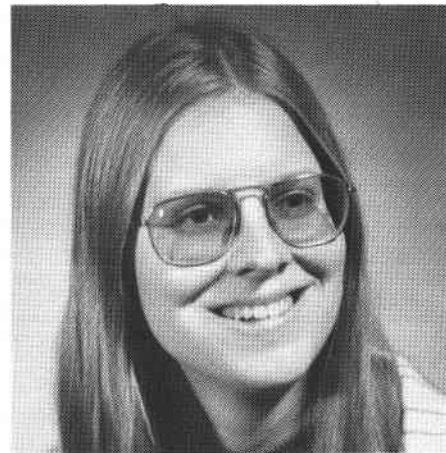
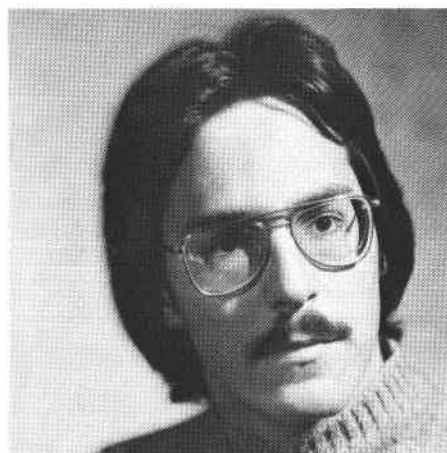
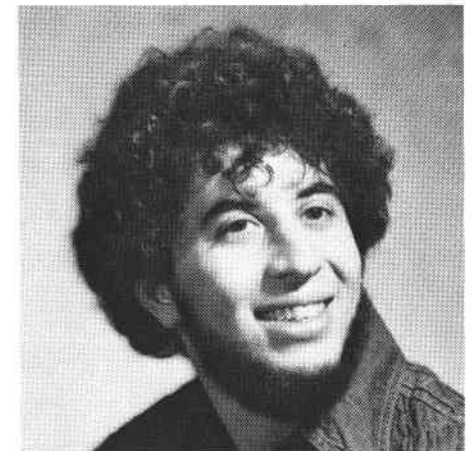
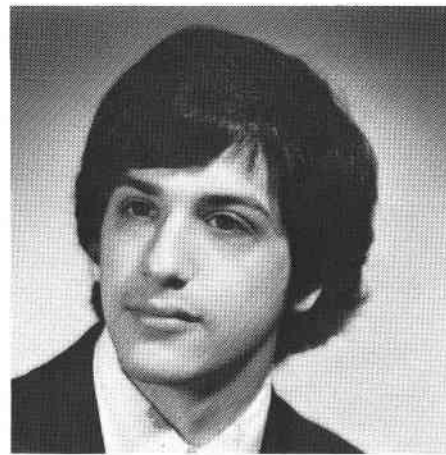
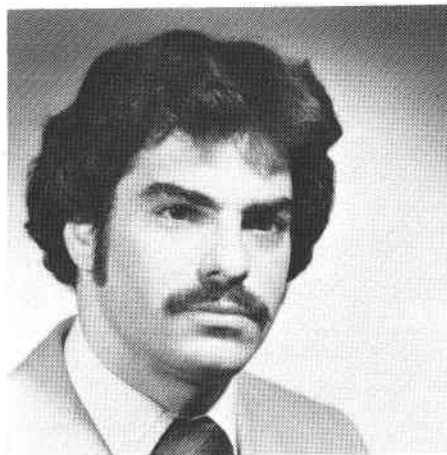
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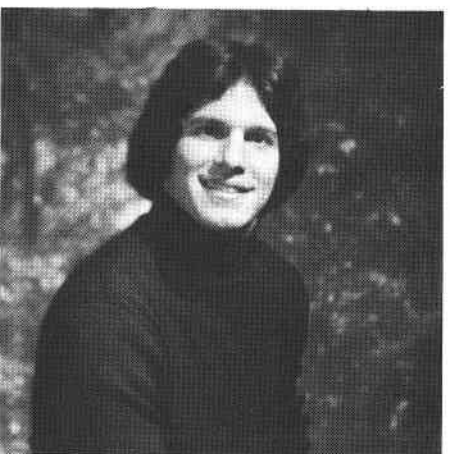
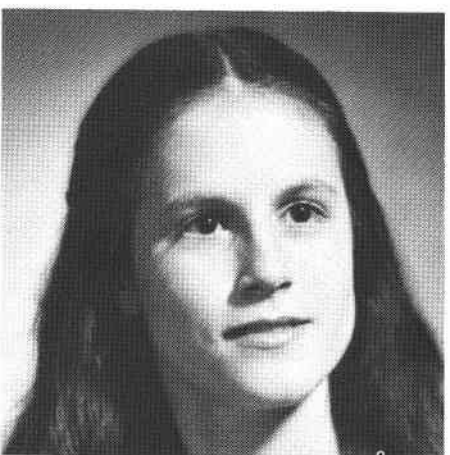
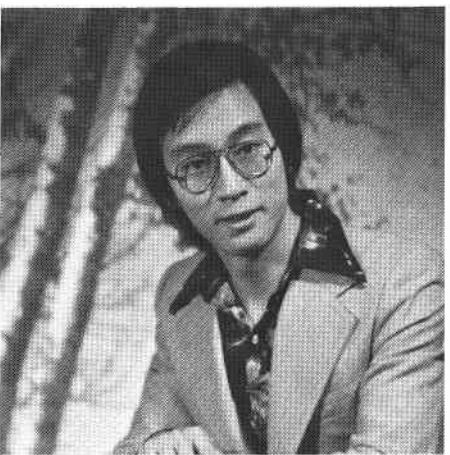
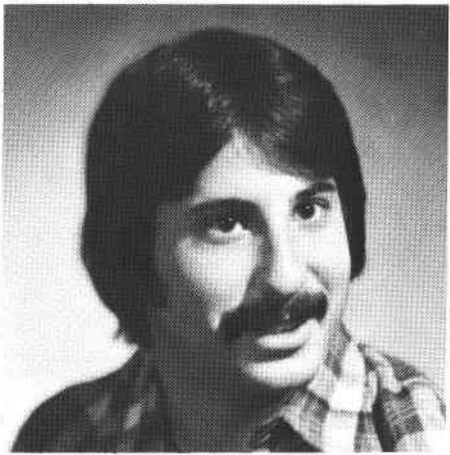
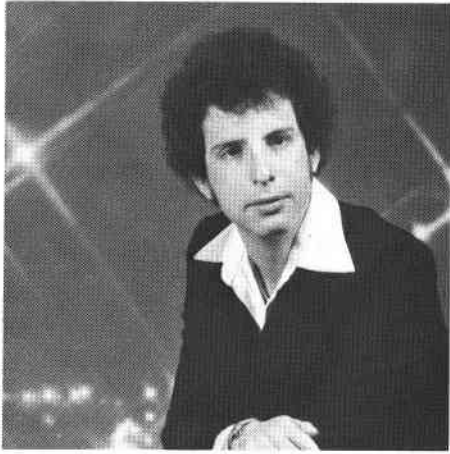
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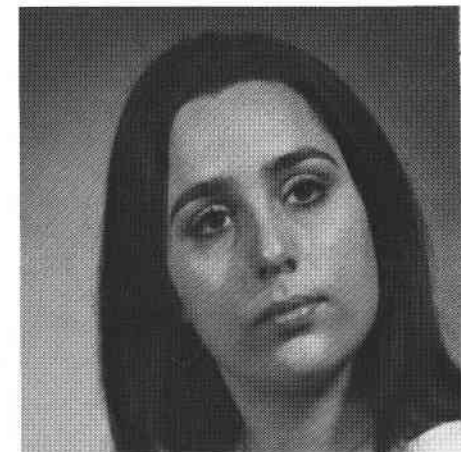
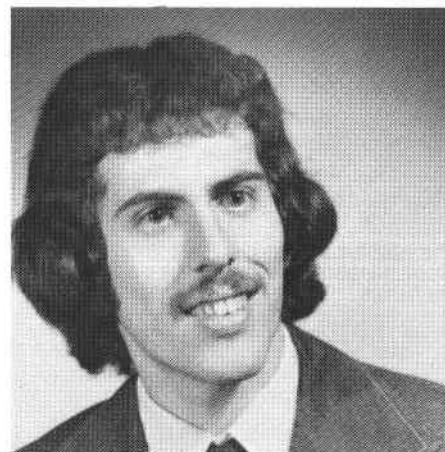
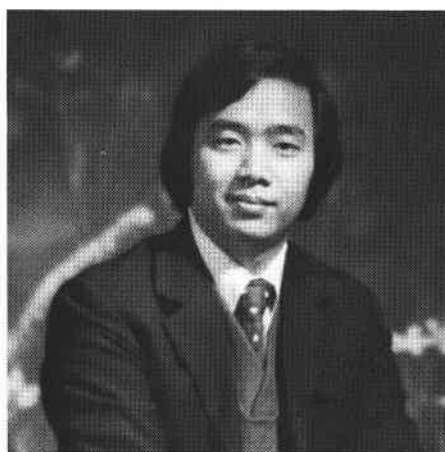
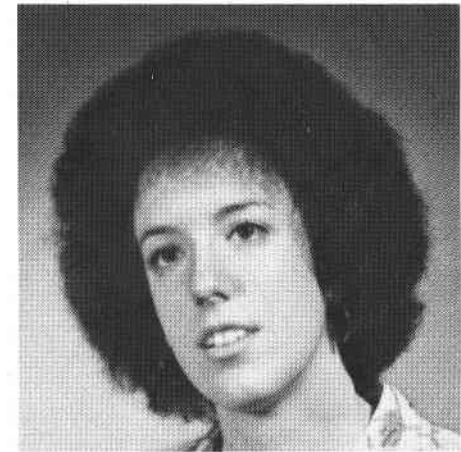
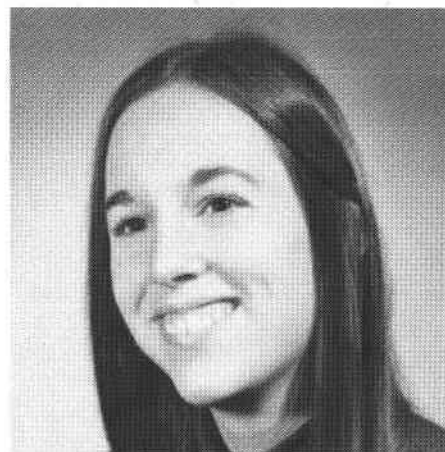
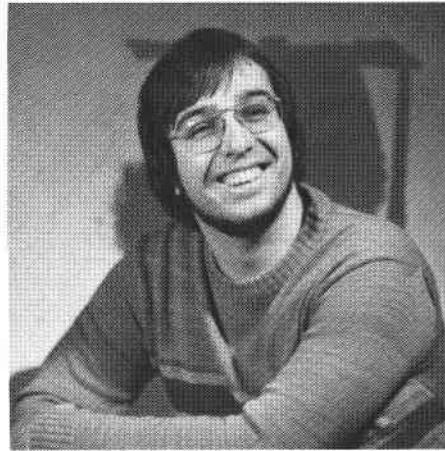
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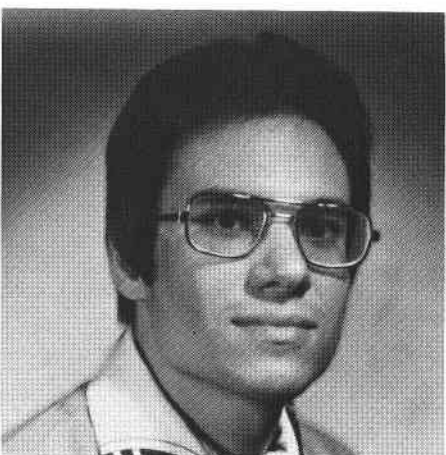
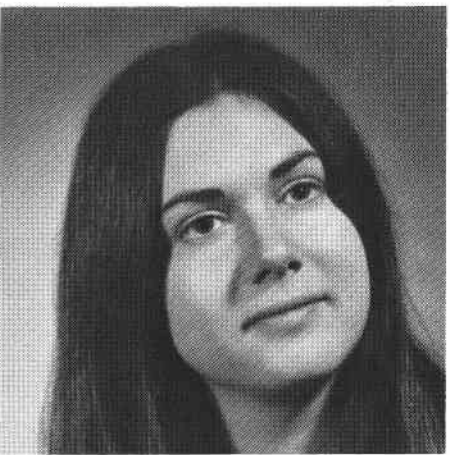
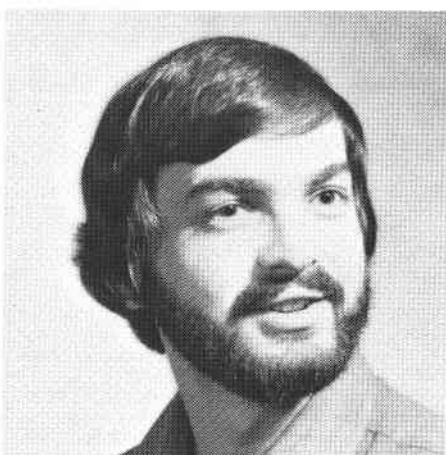
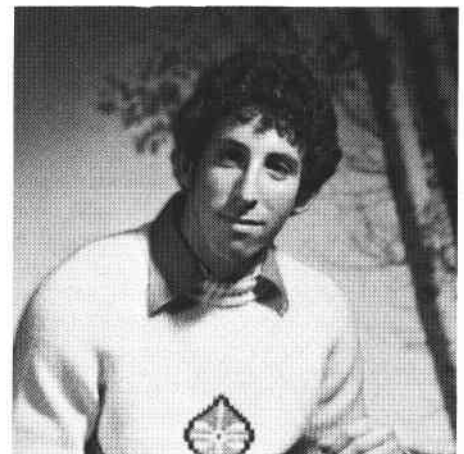
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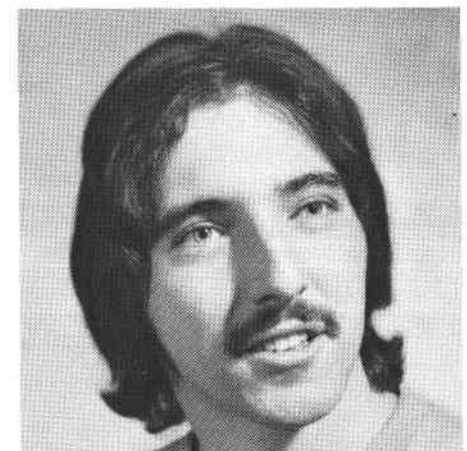
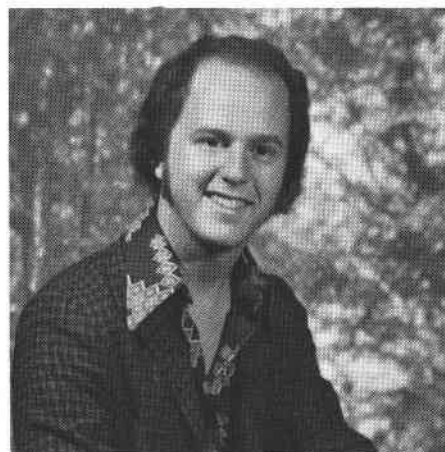
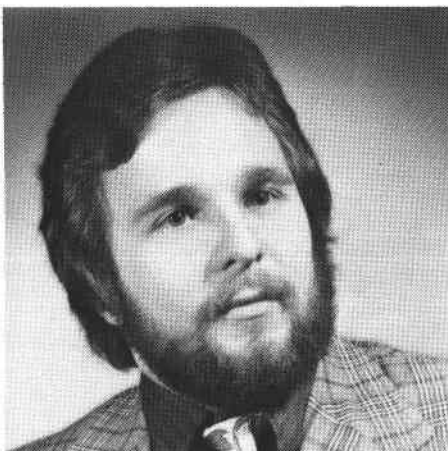
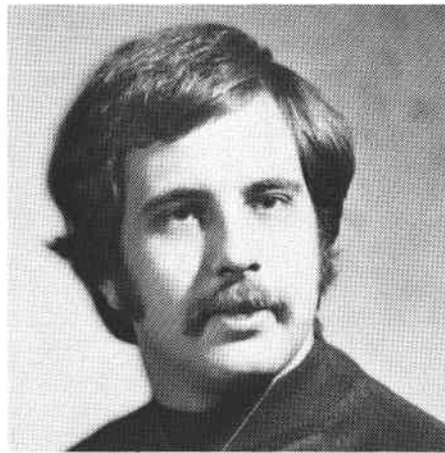
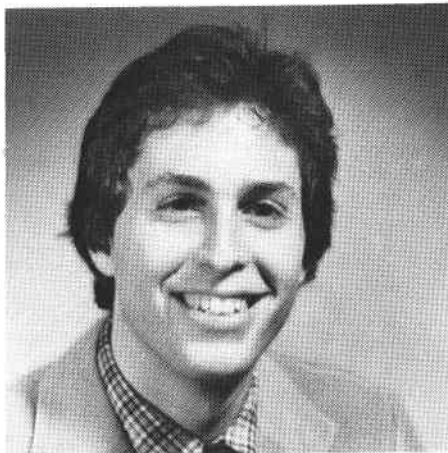
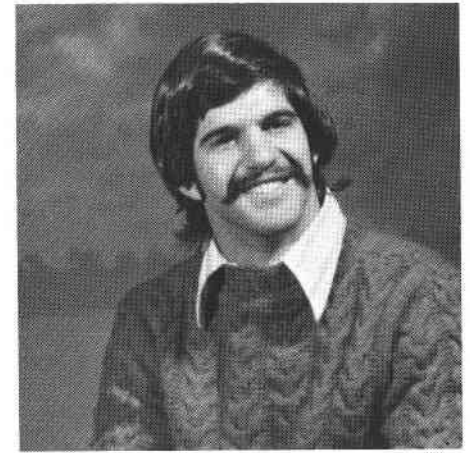
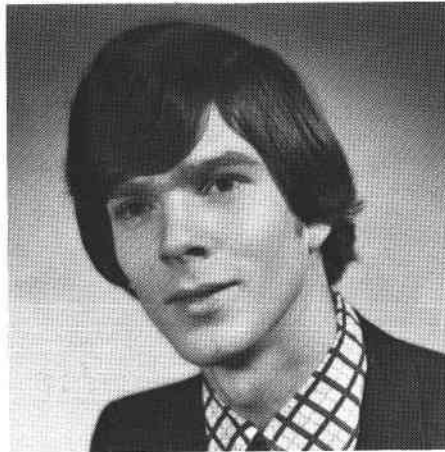
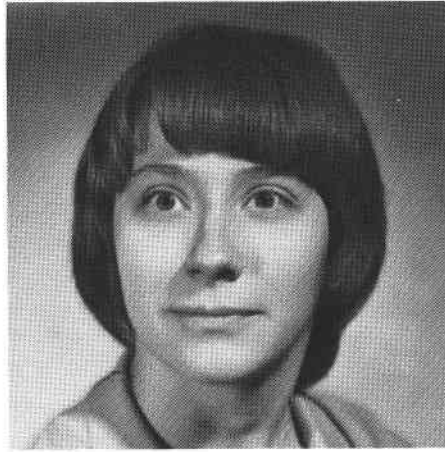
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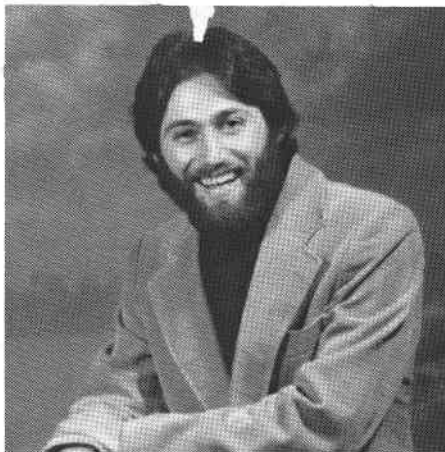
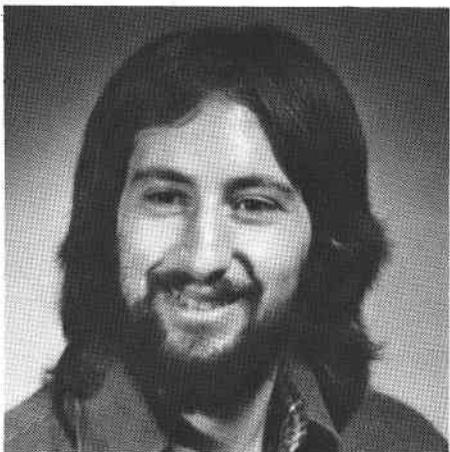
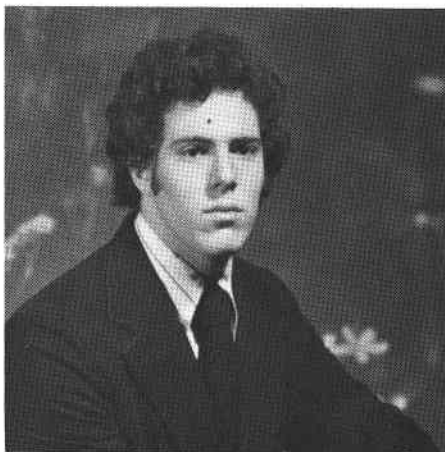
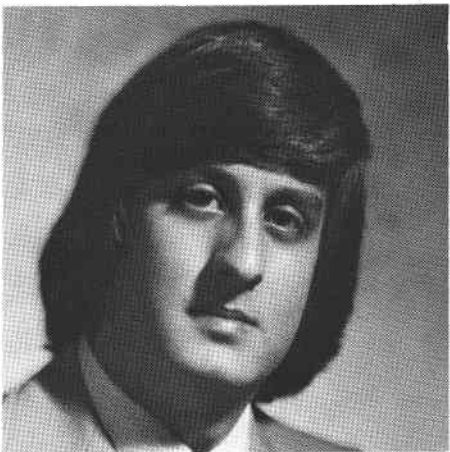
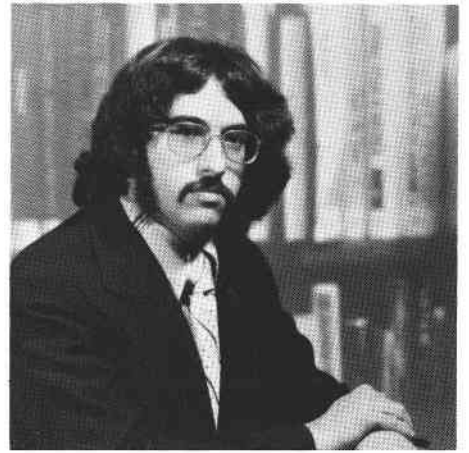
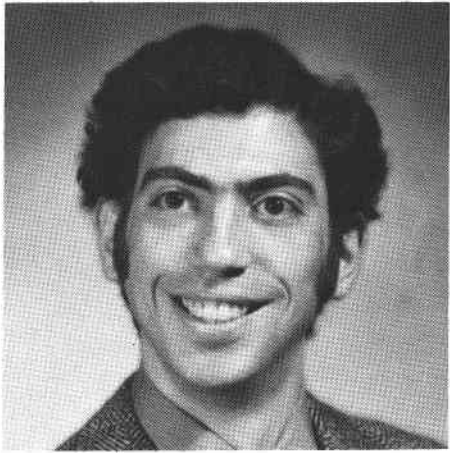
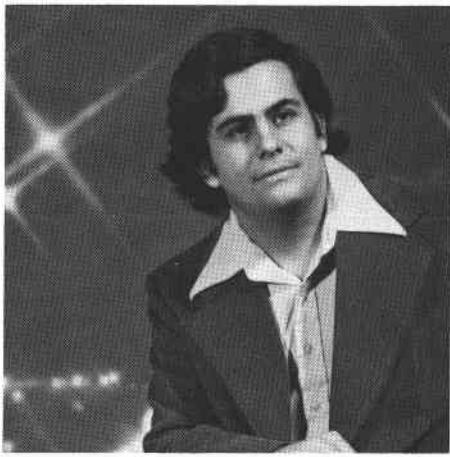
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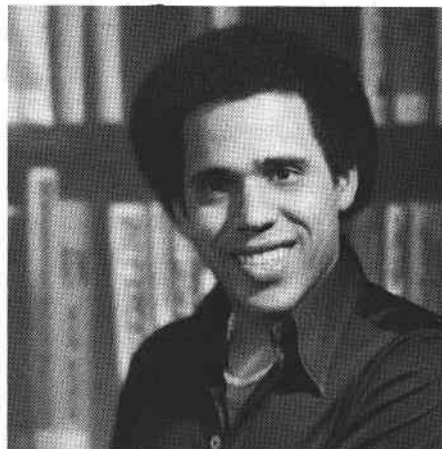
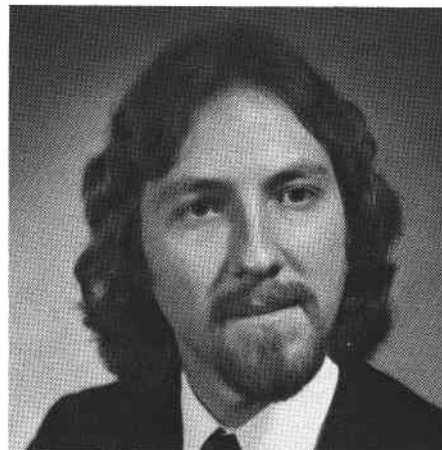
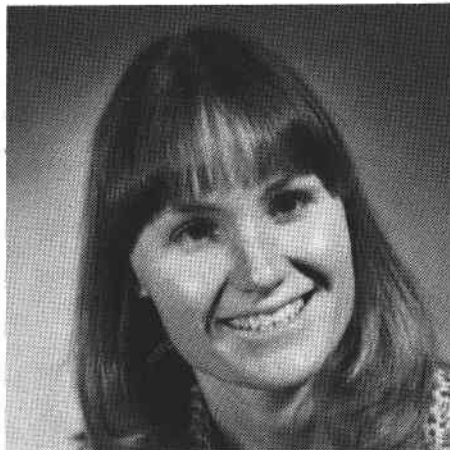
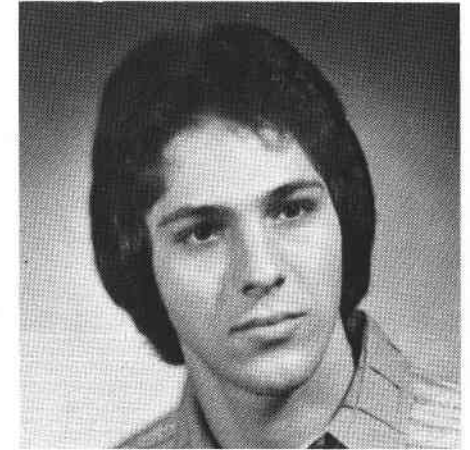
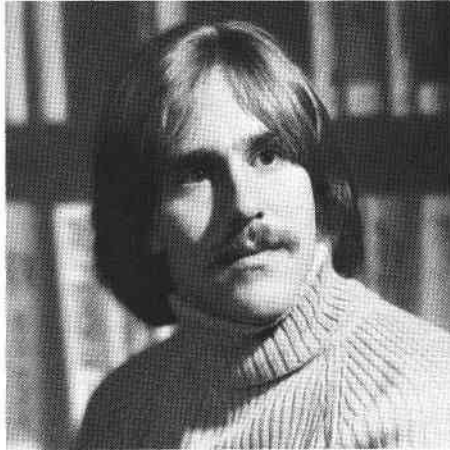
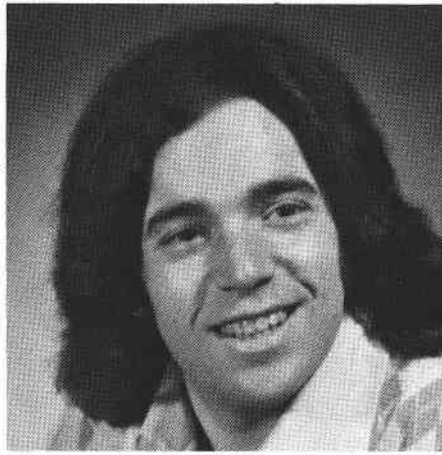
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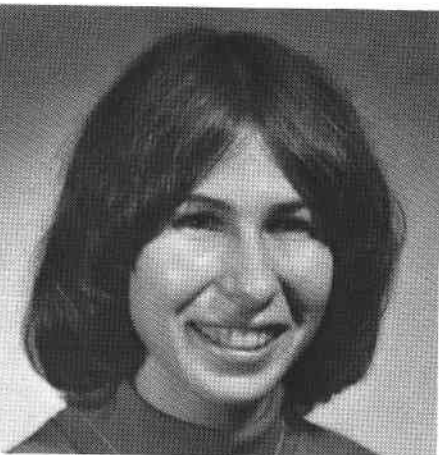
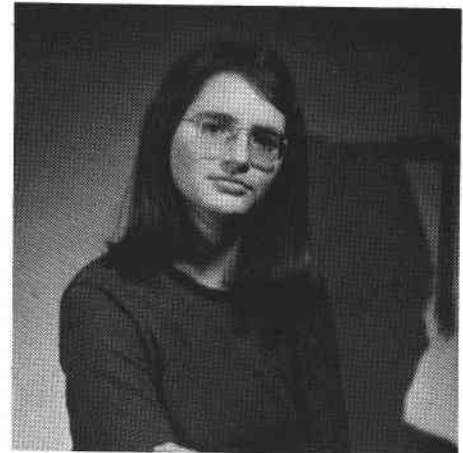
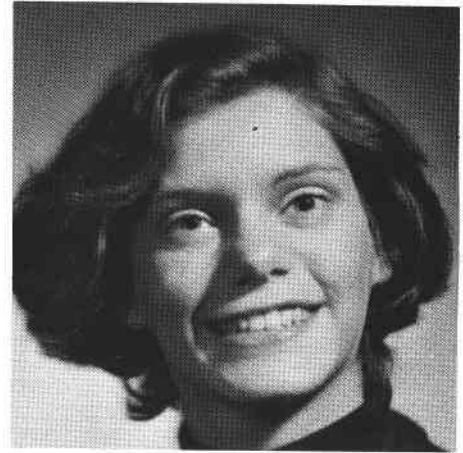
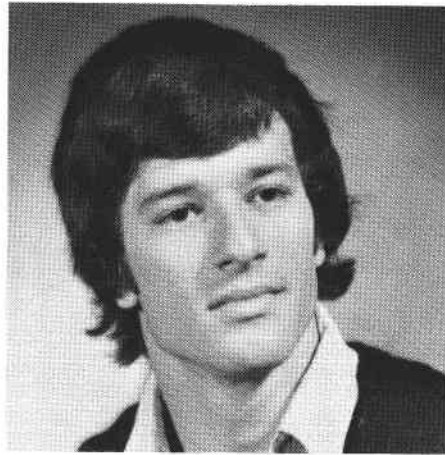
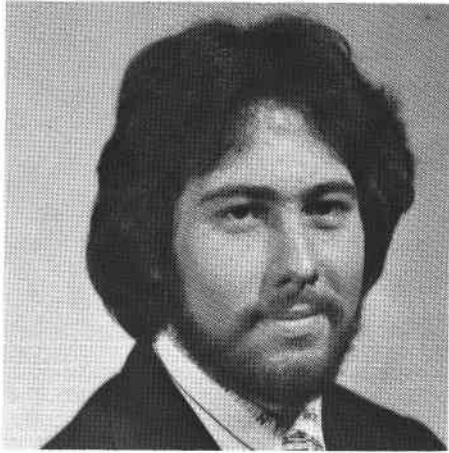
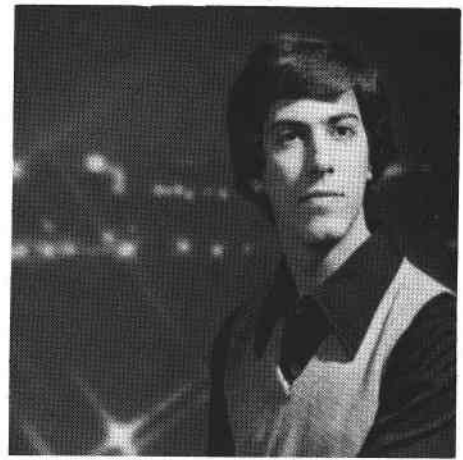
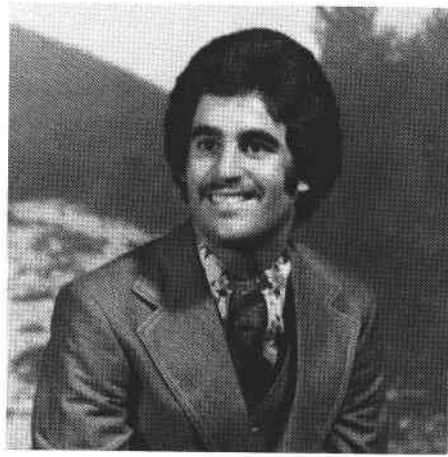
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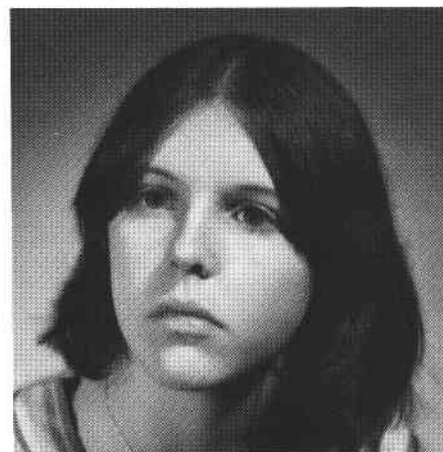
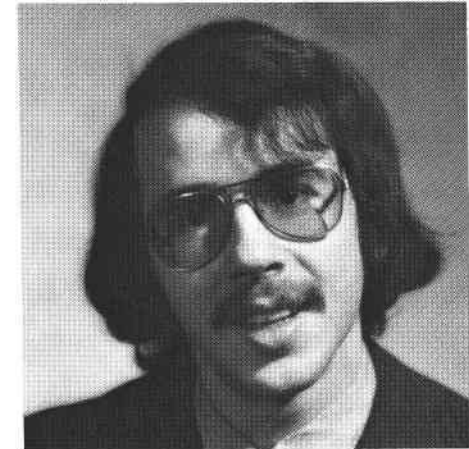
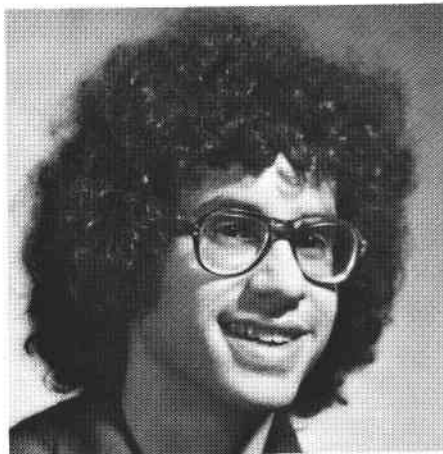
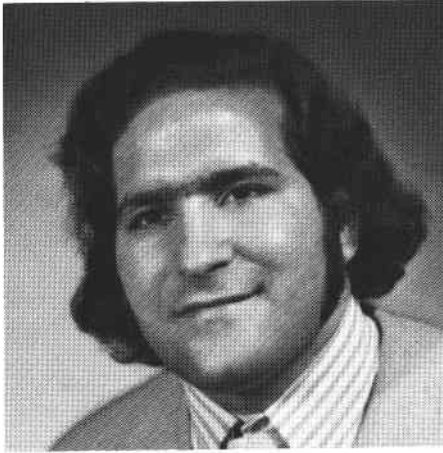
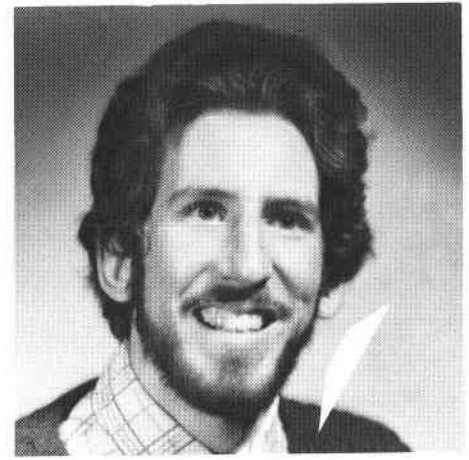
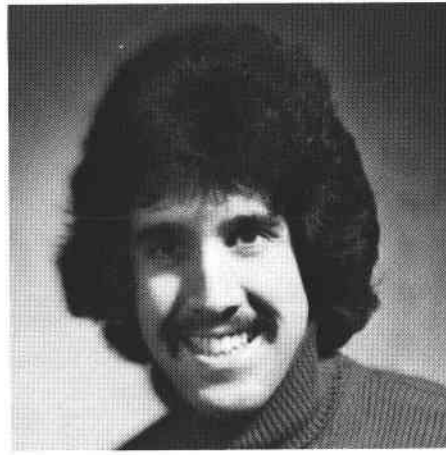
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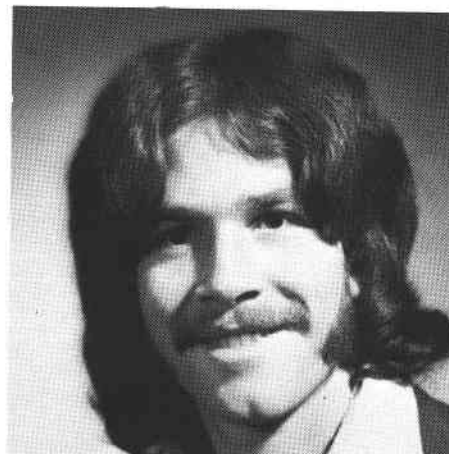
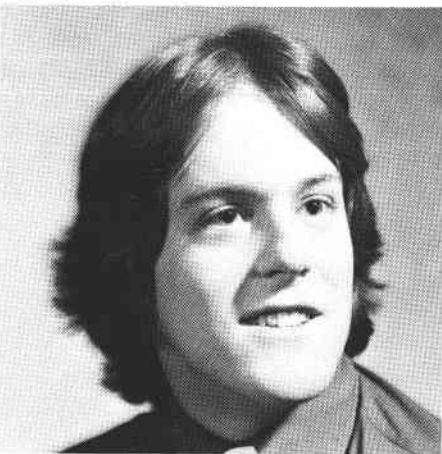
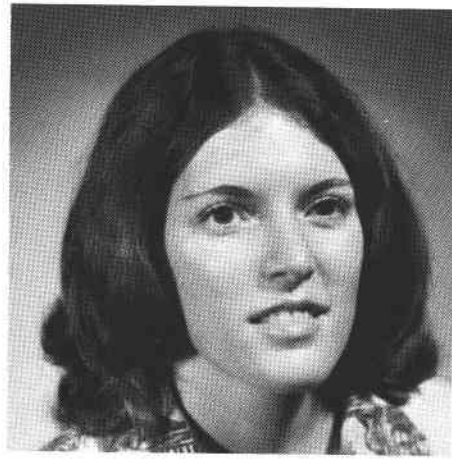
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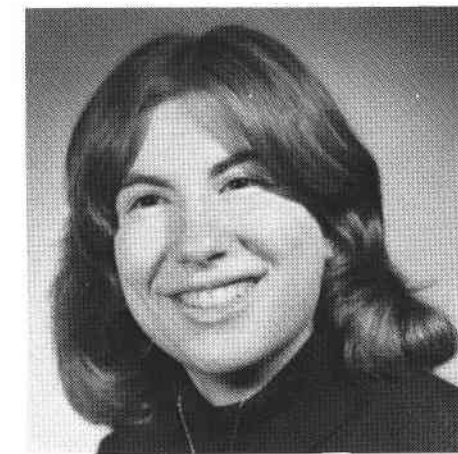
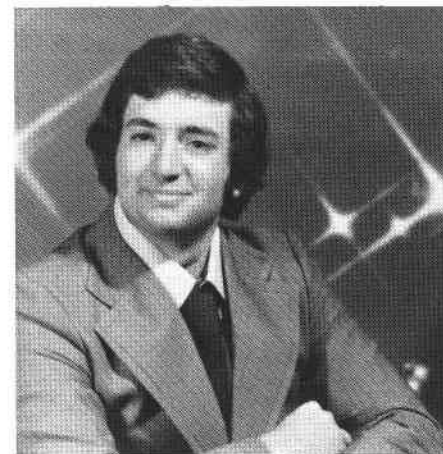
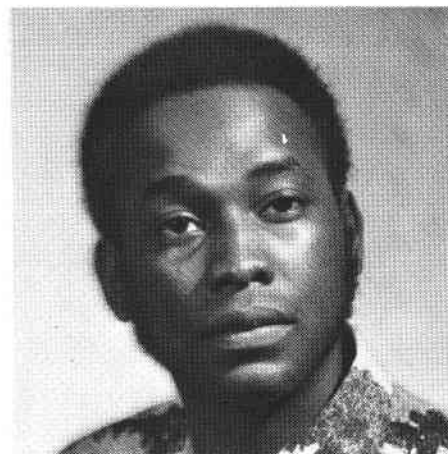
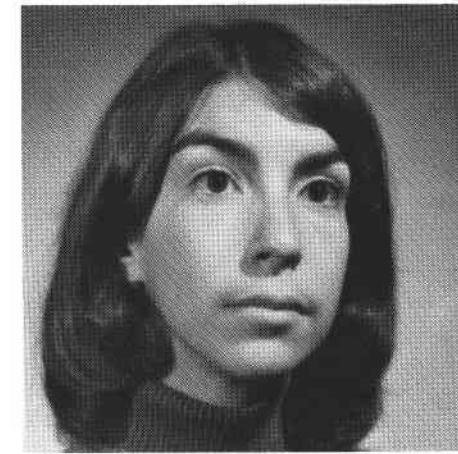
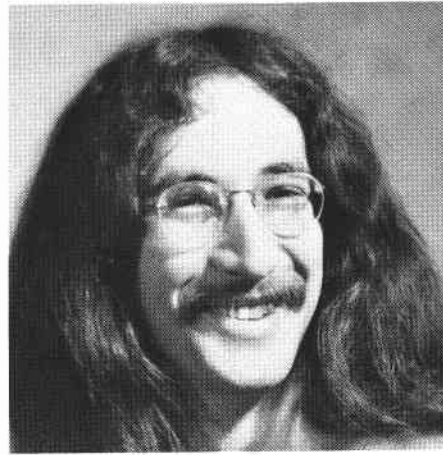
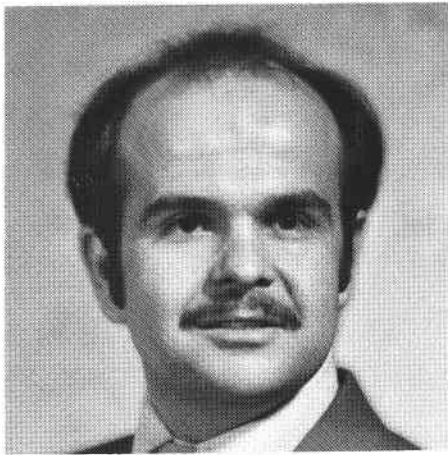
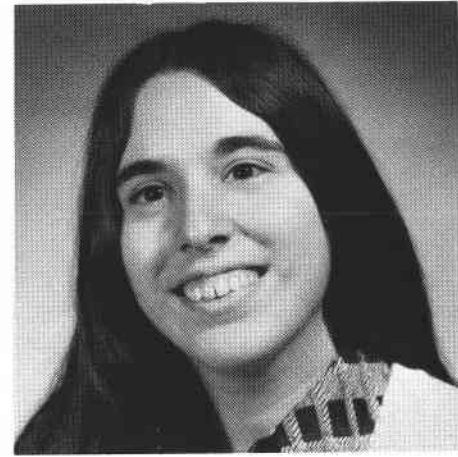
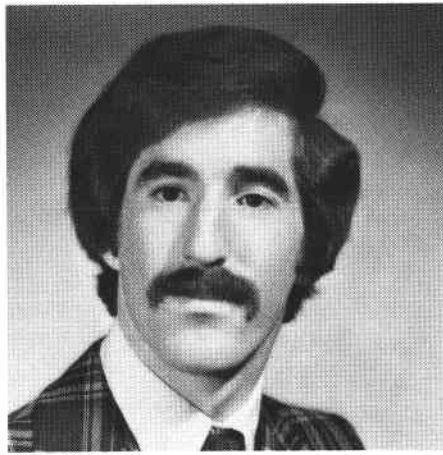
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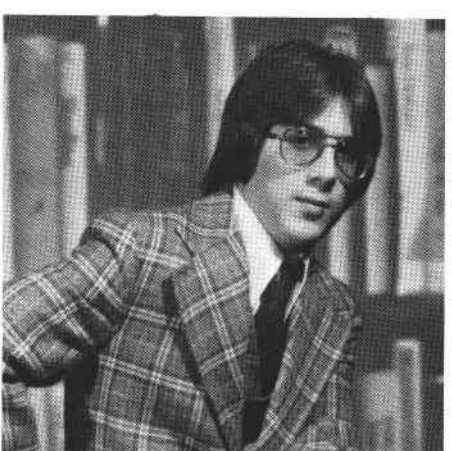
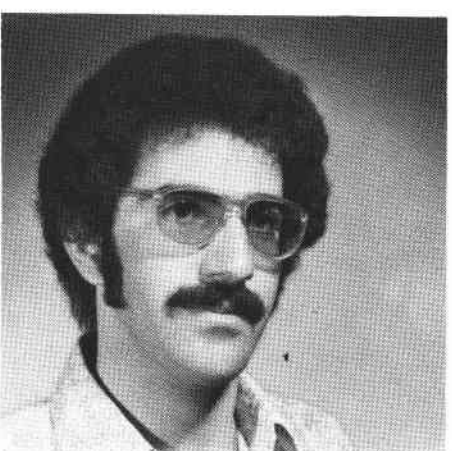
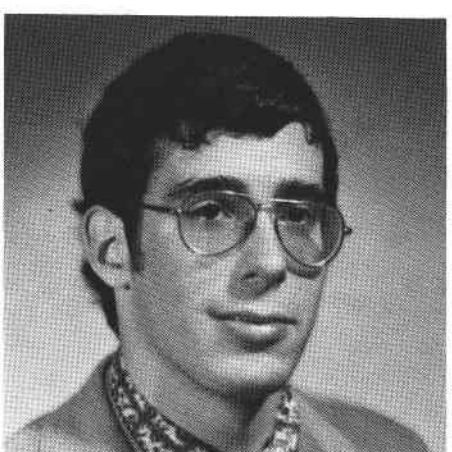
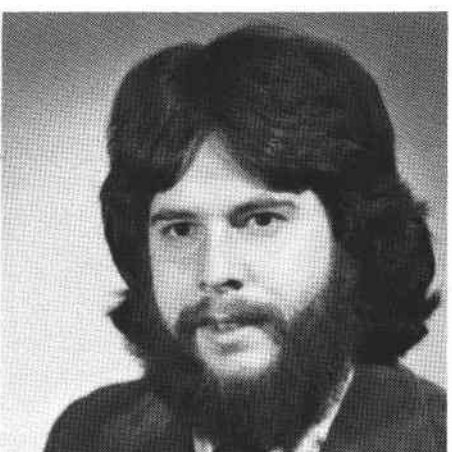
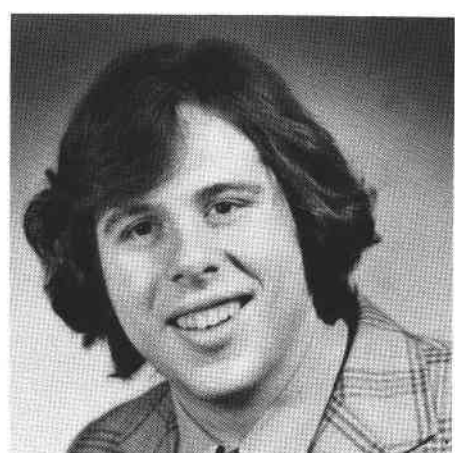
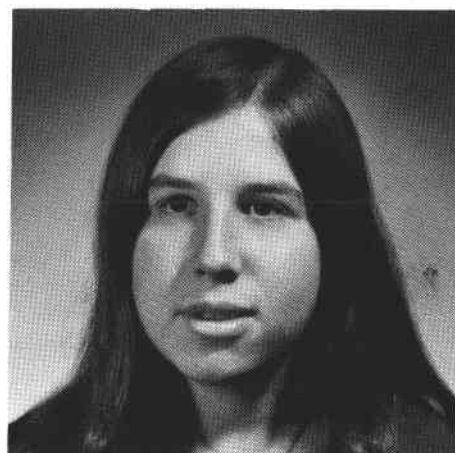
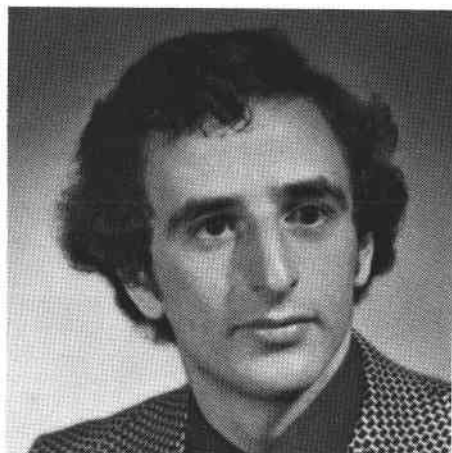
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Shuster, Rachel





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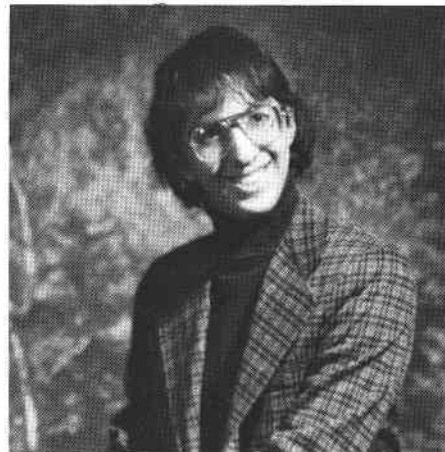
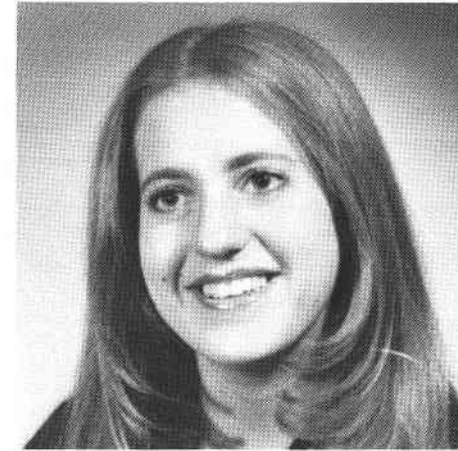
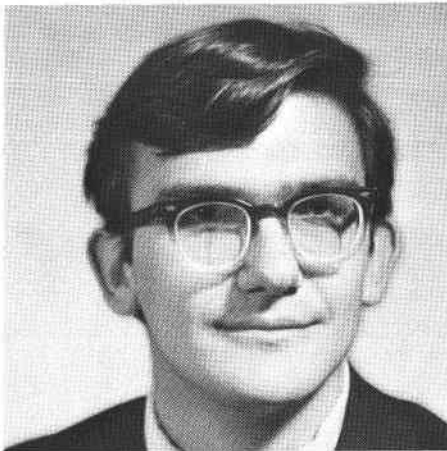
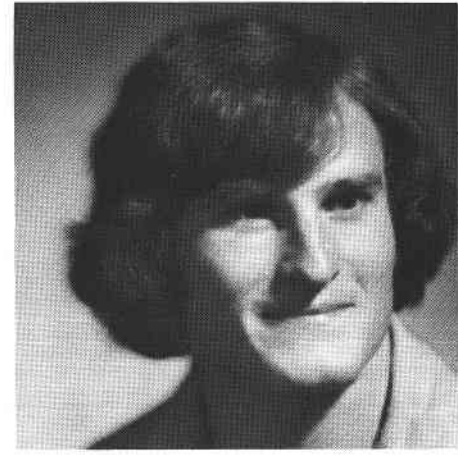
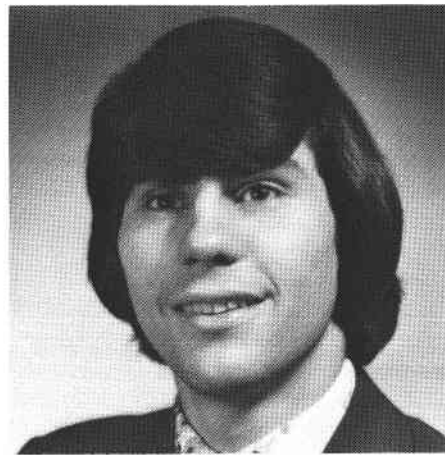
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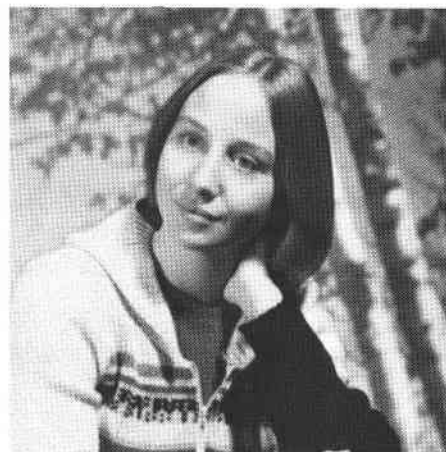
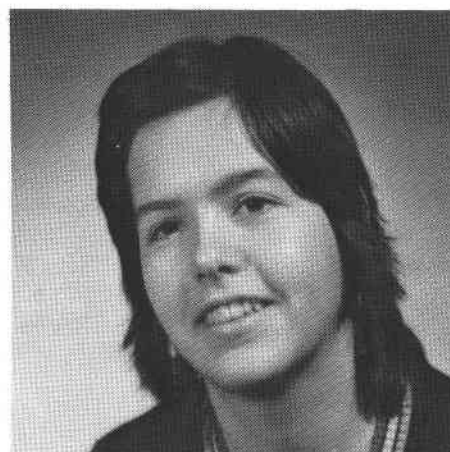
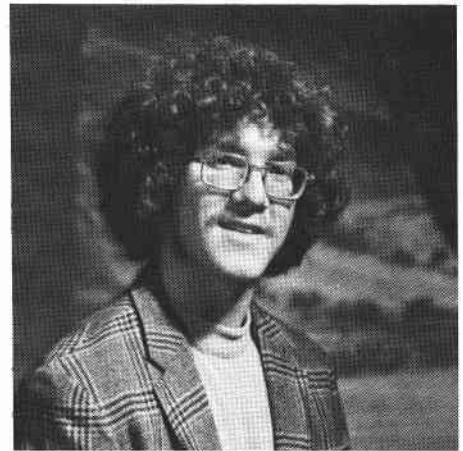
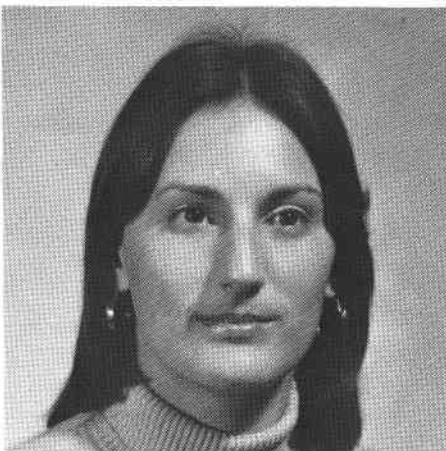
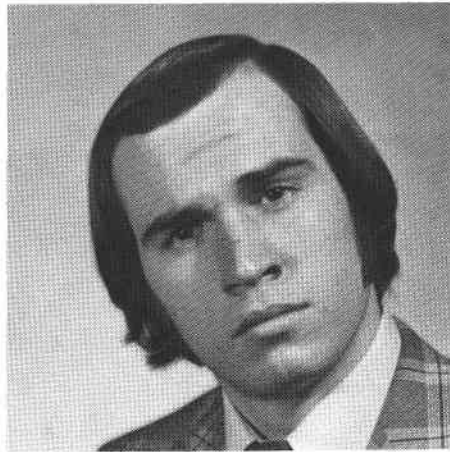
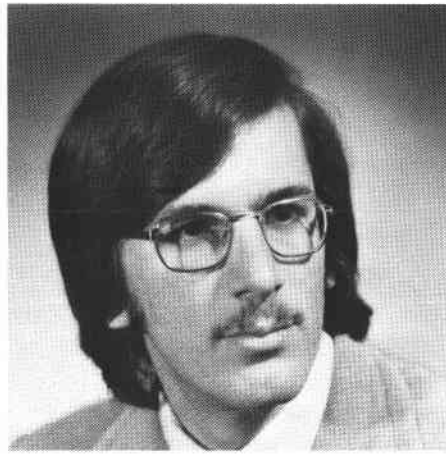
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Spiewak, Wendy





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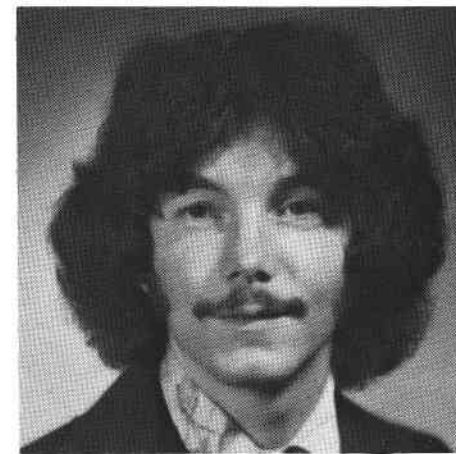
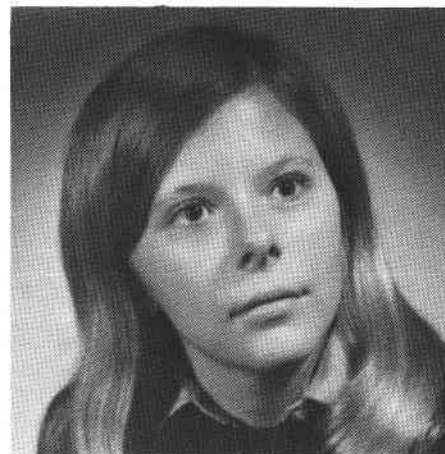
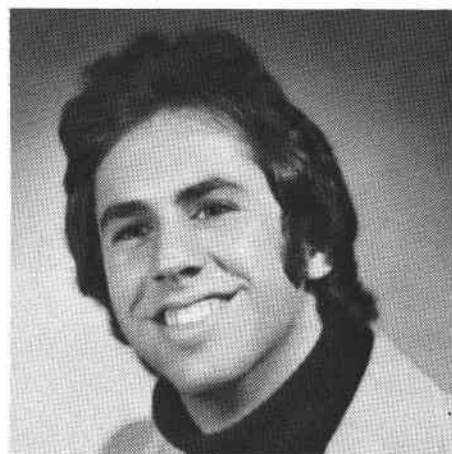
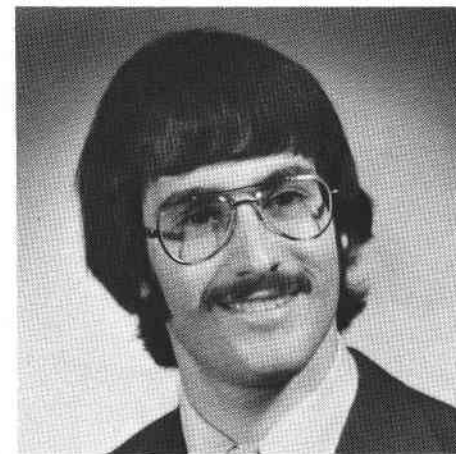
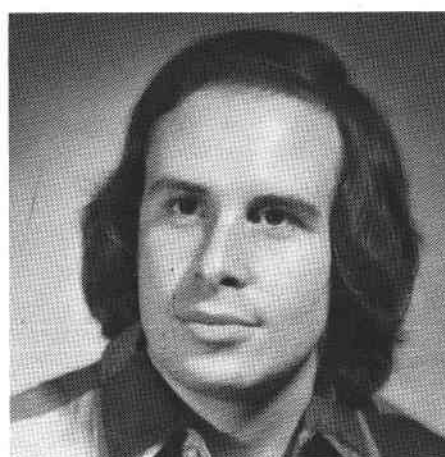
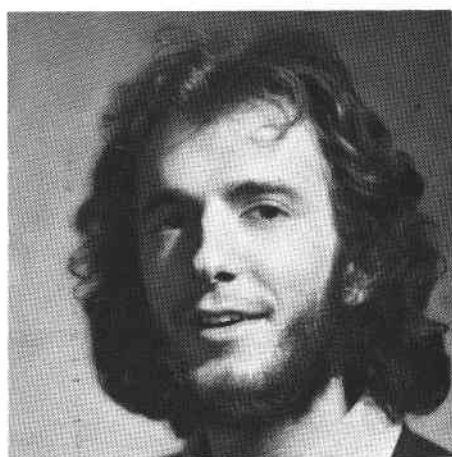
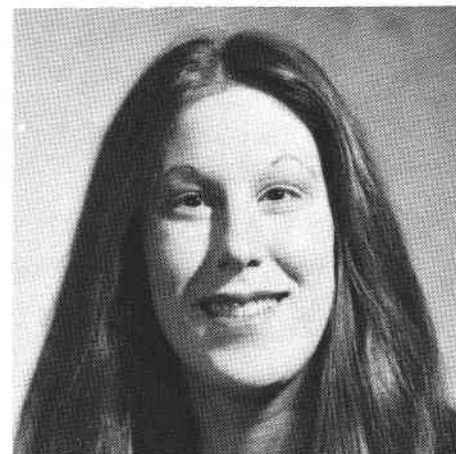
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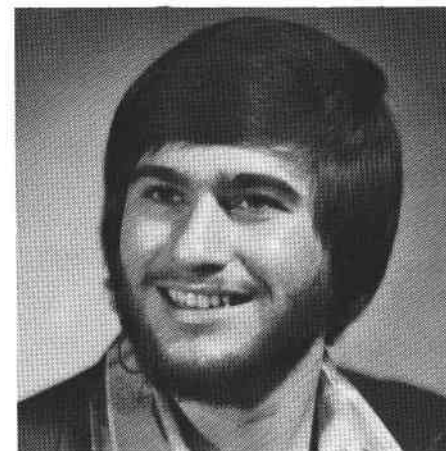
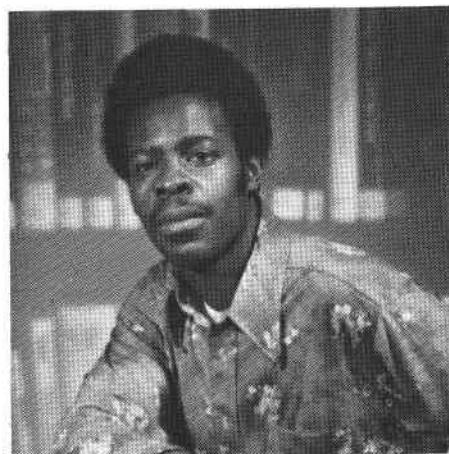
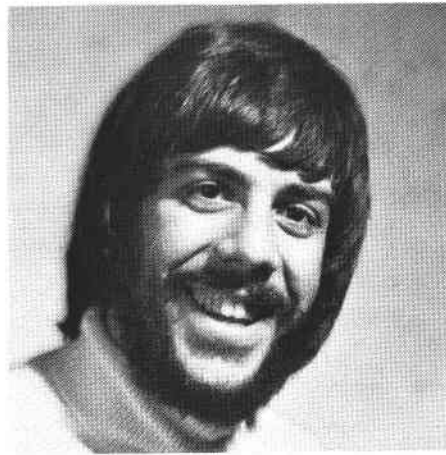
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Thompson, Carole
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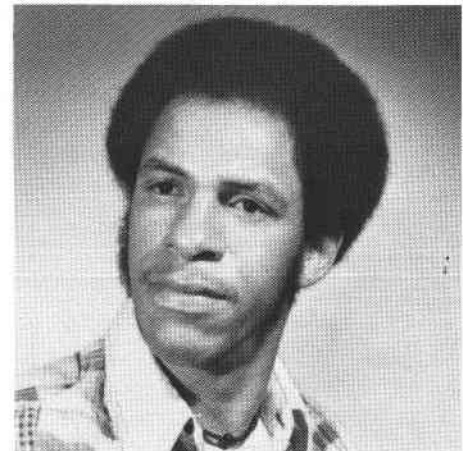
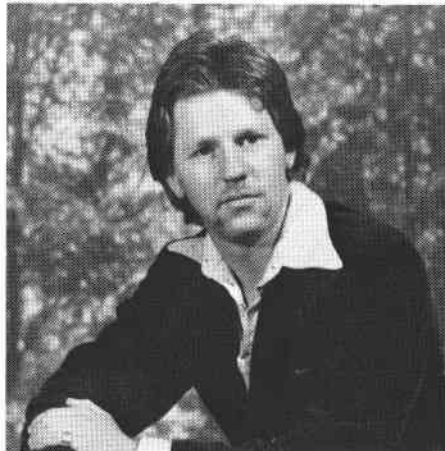
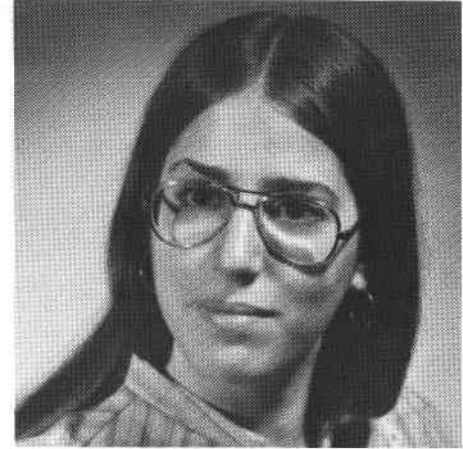
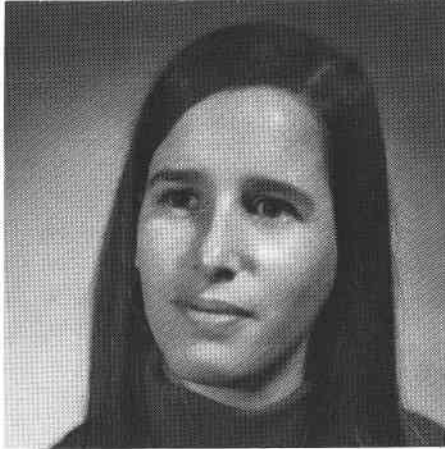
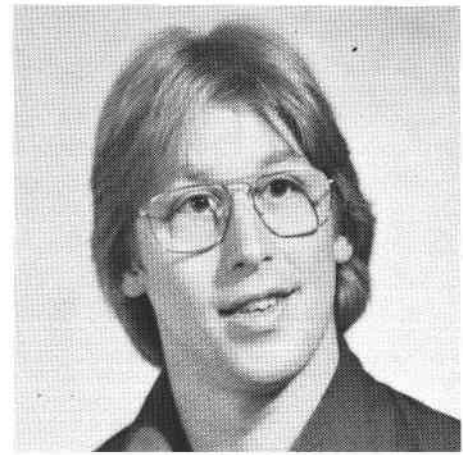
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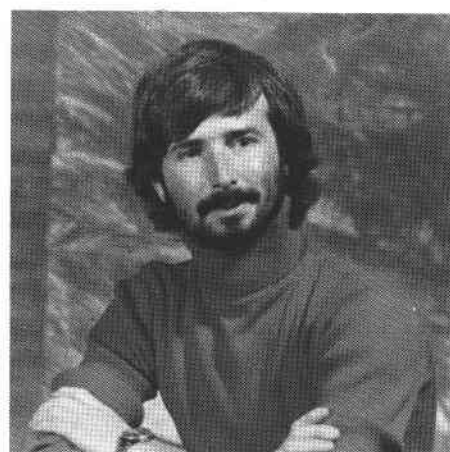
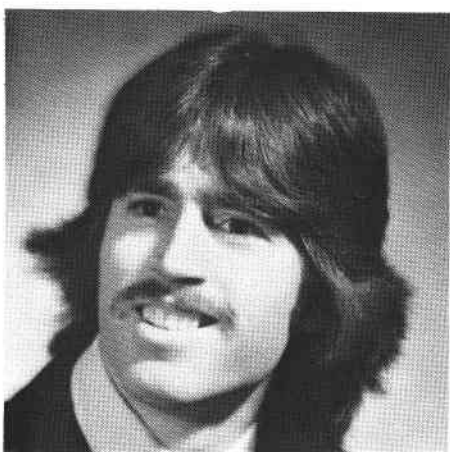
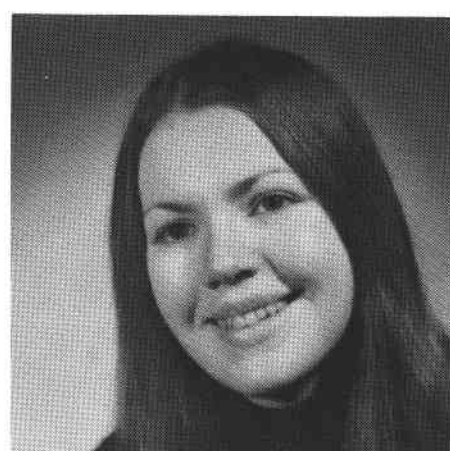
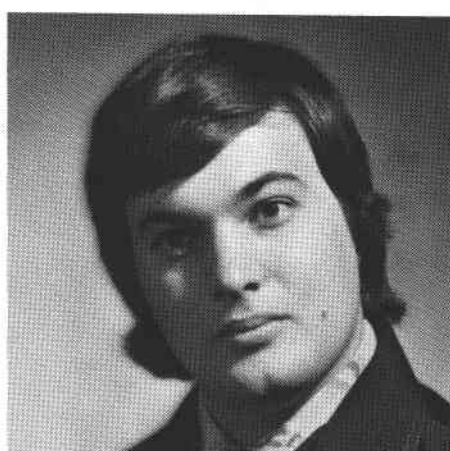
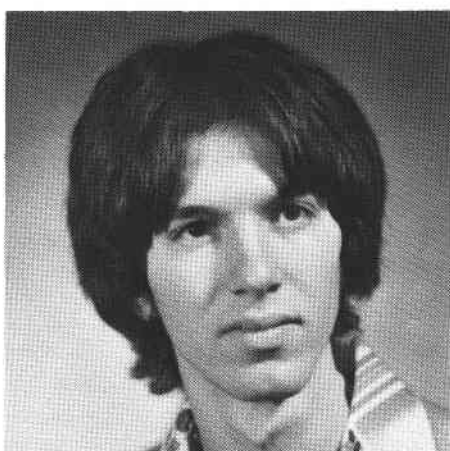
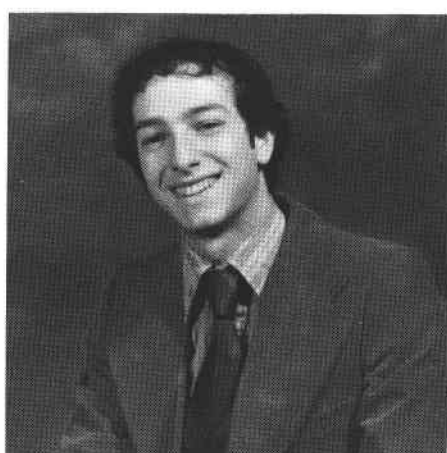
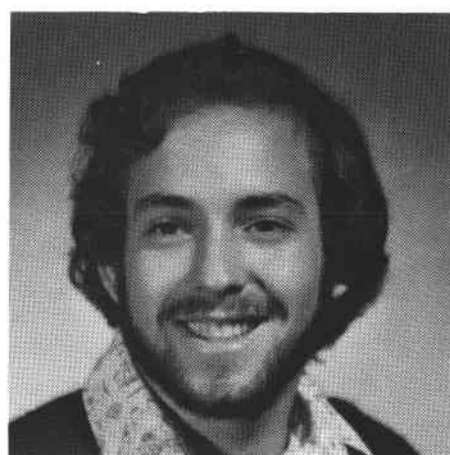
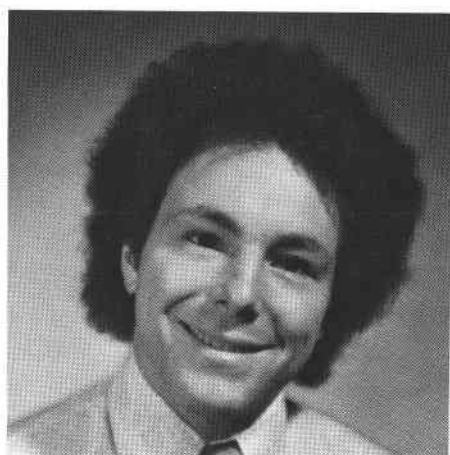
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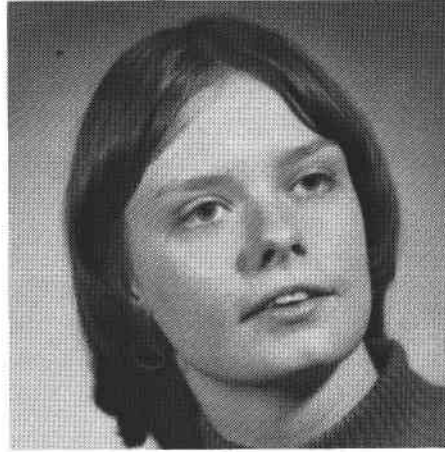
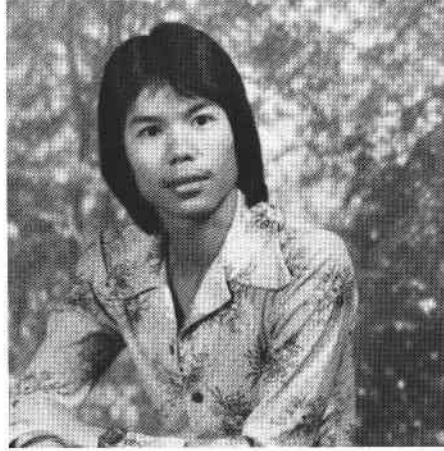
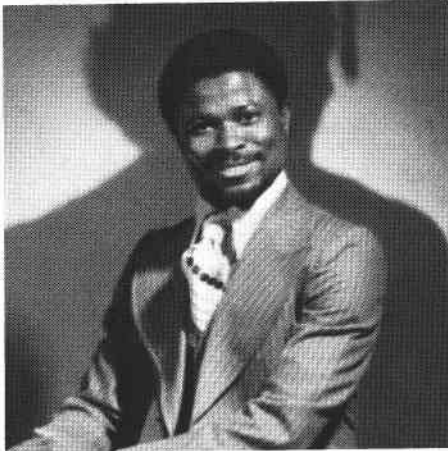
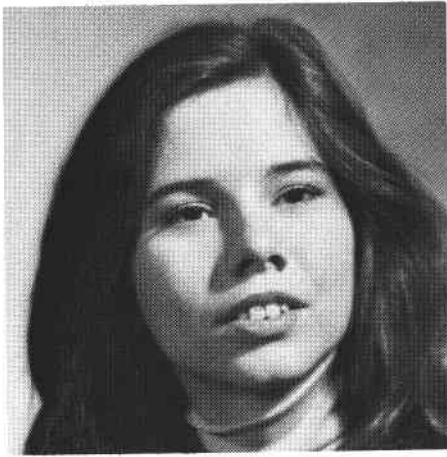
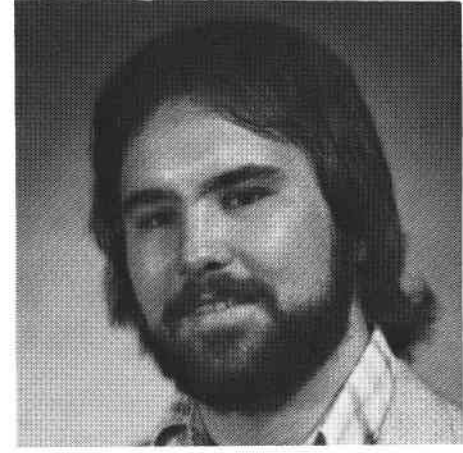
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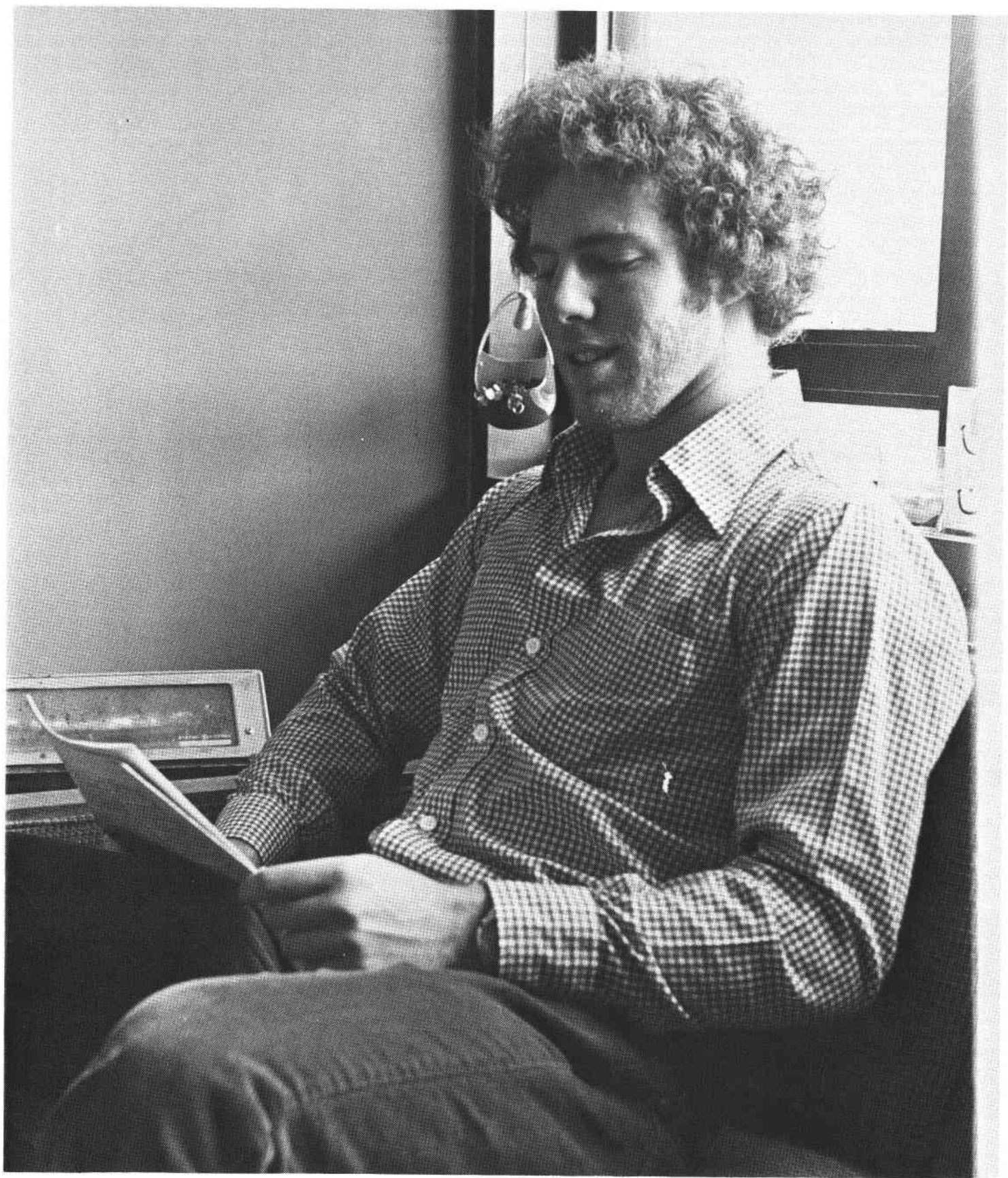
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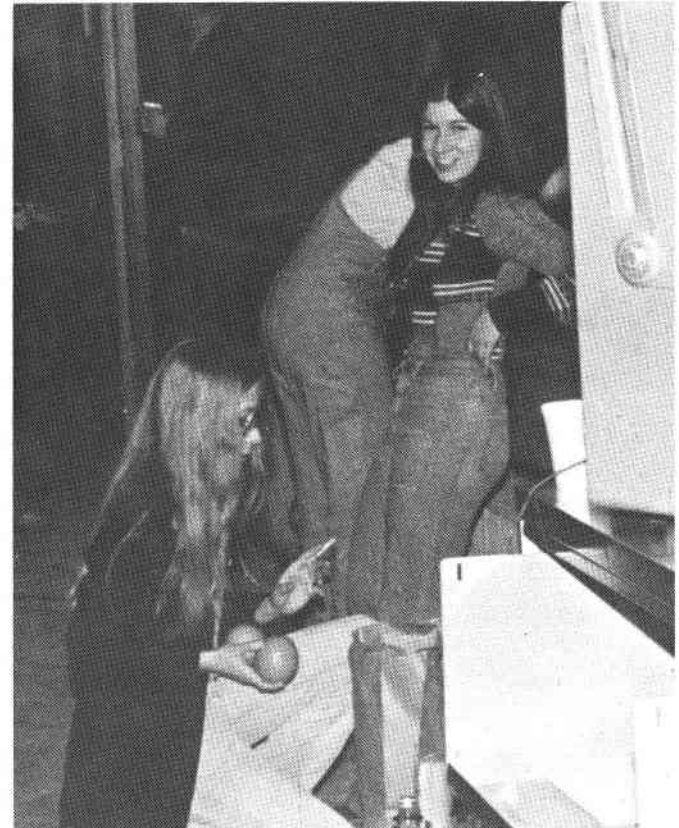
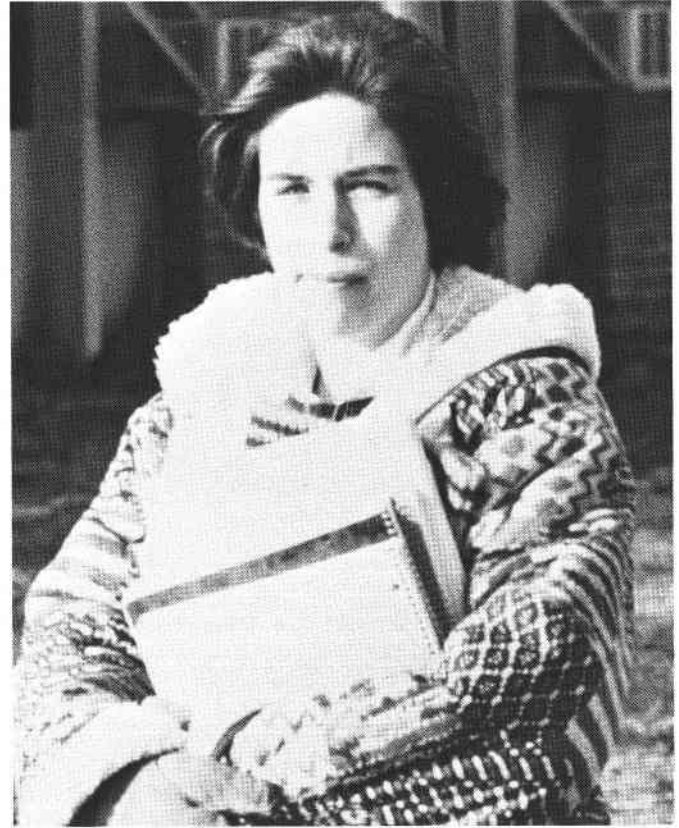
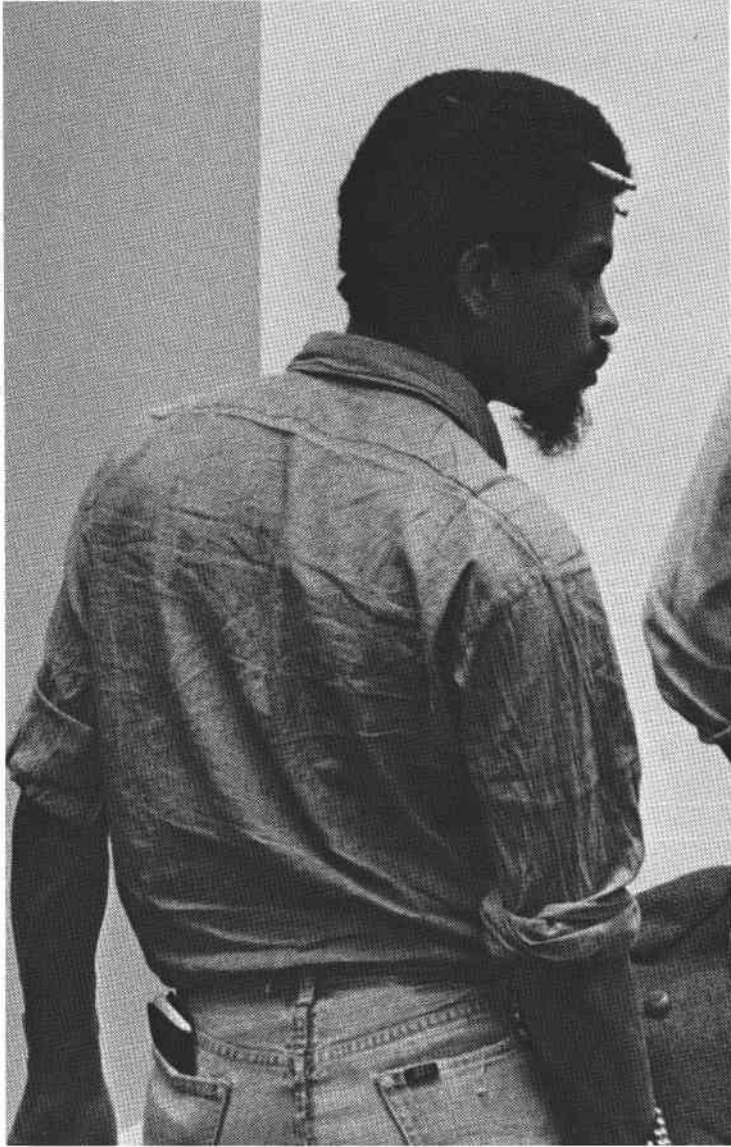
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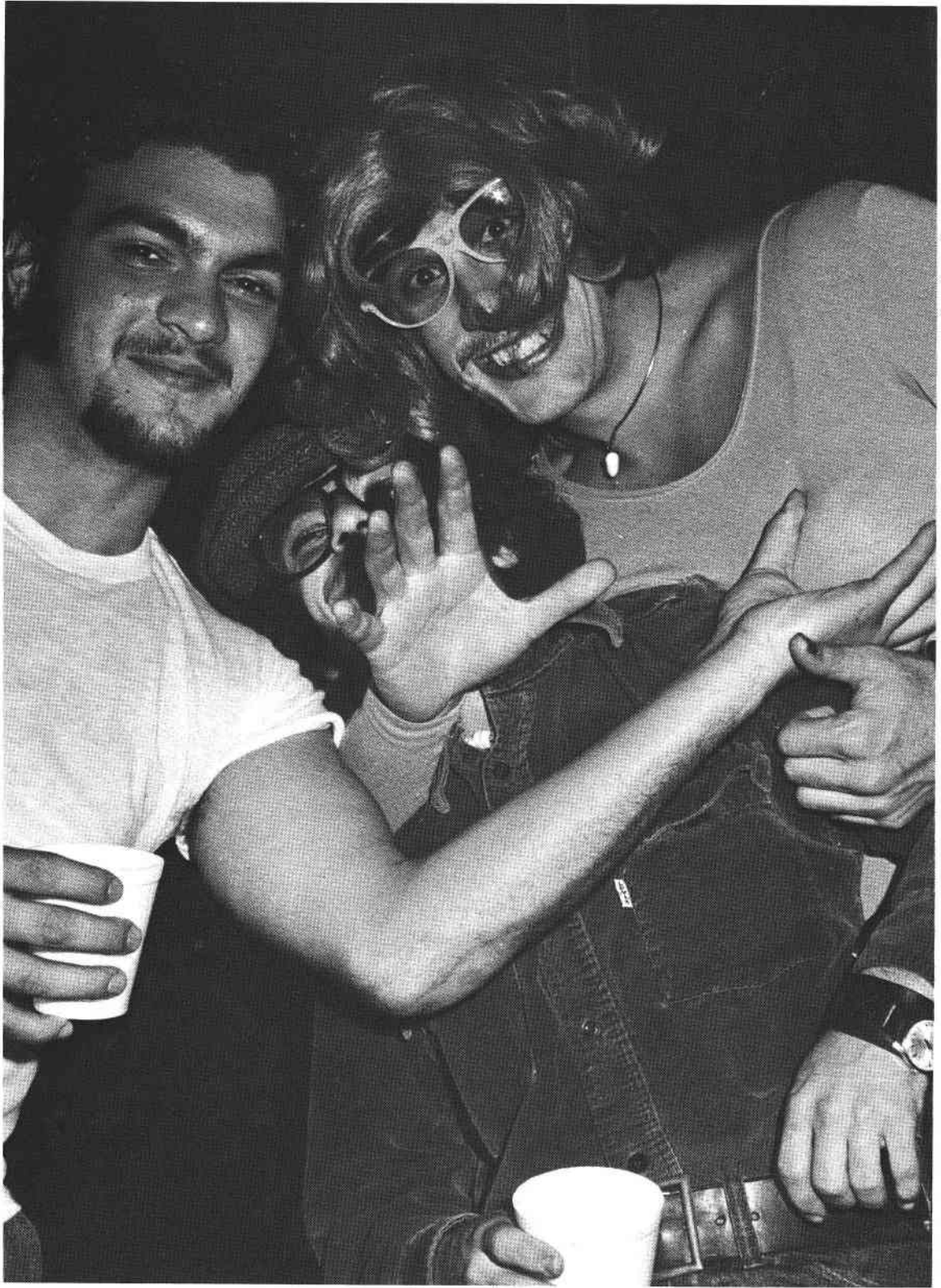


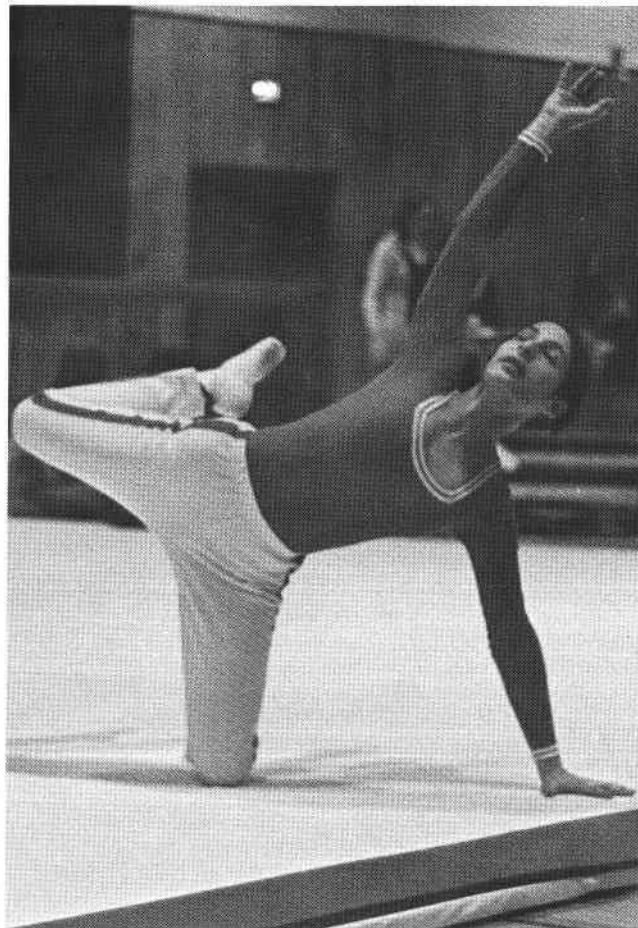




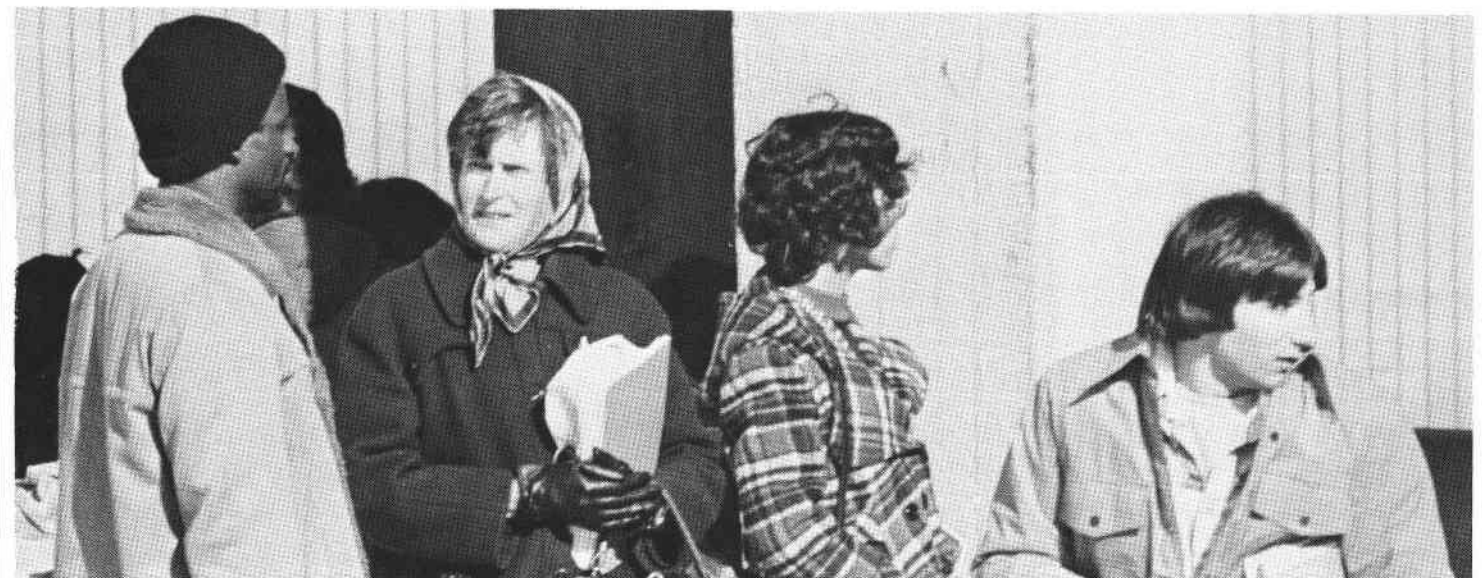
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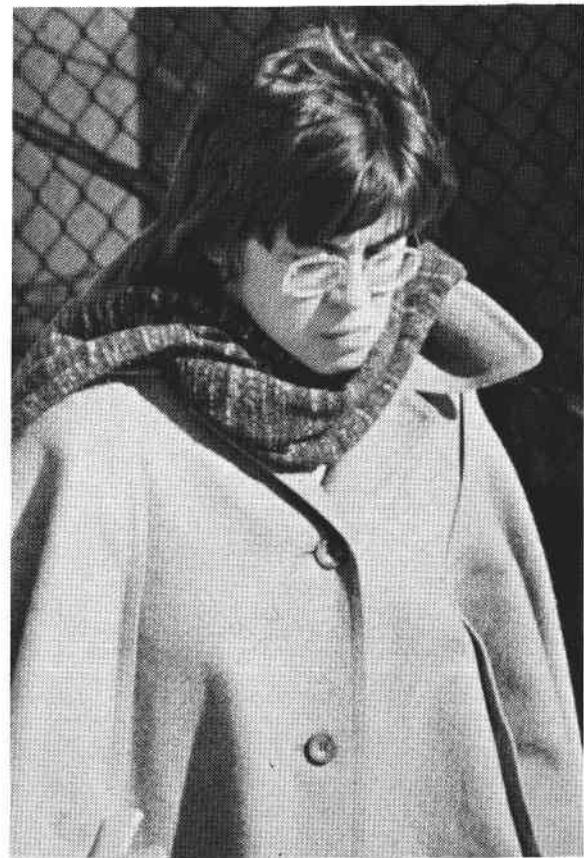
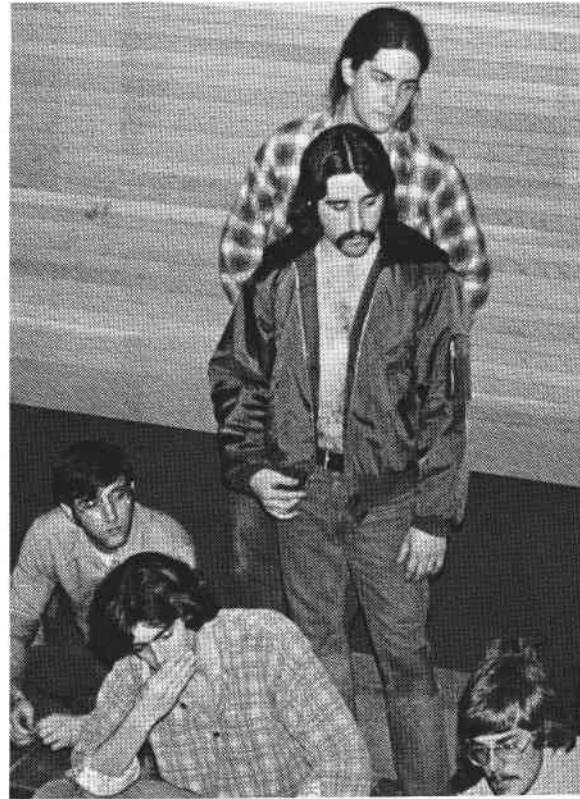


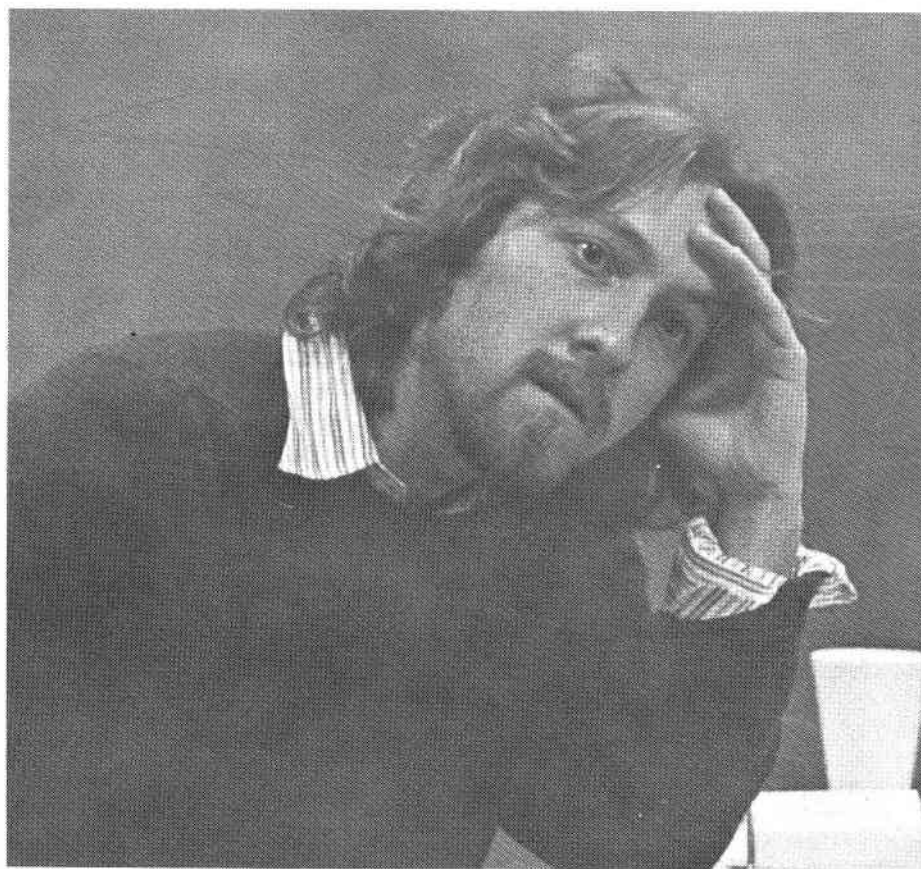


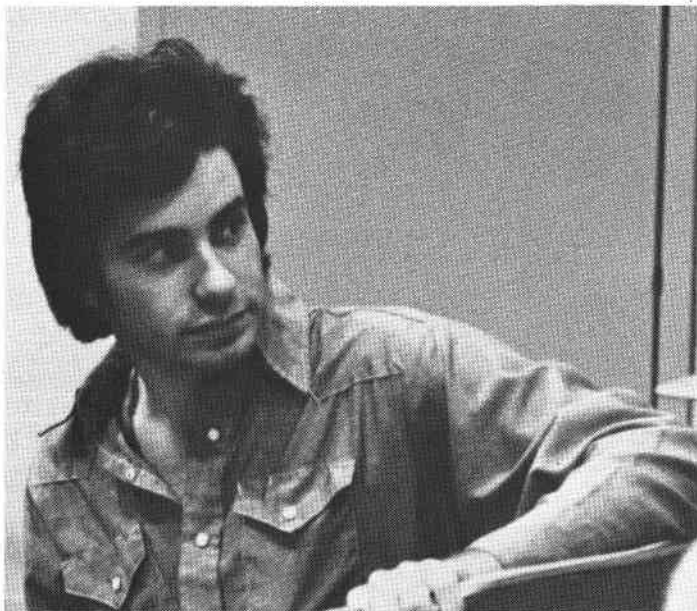


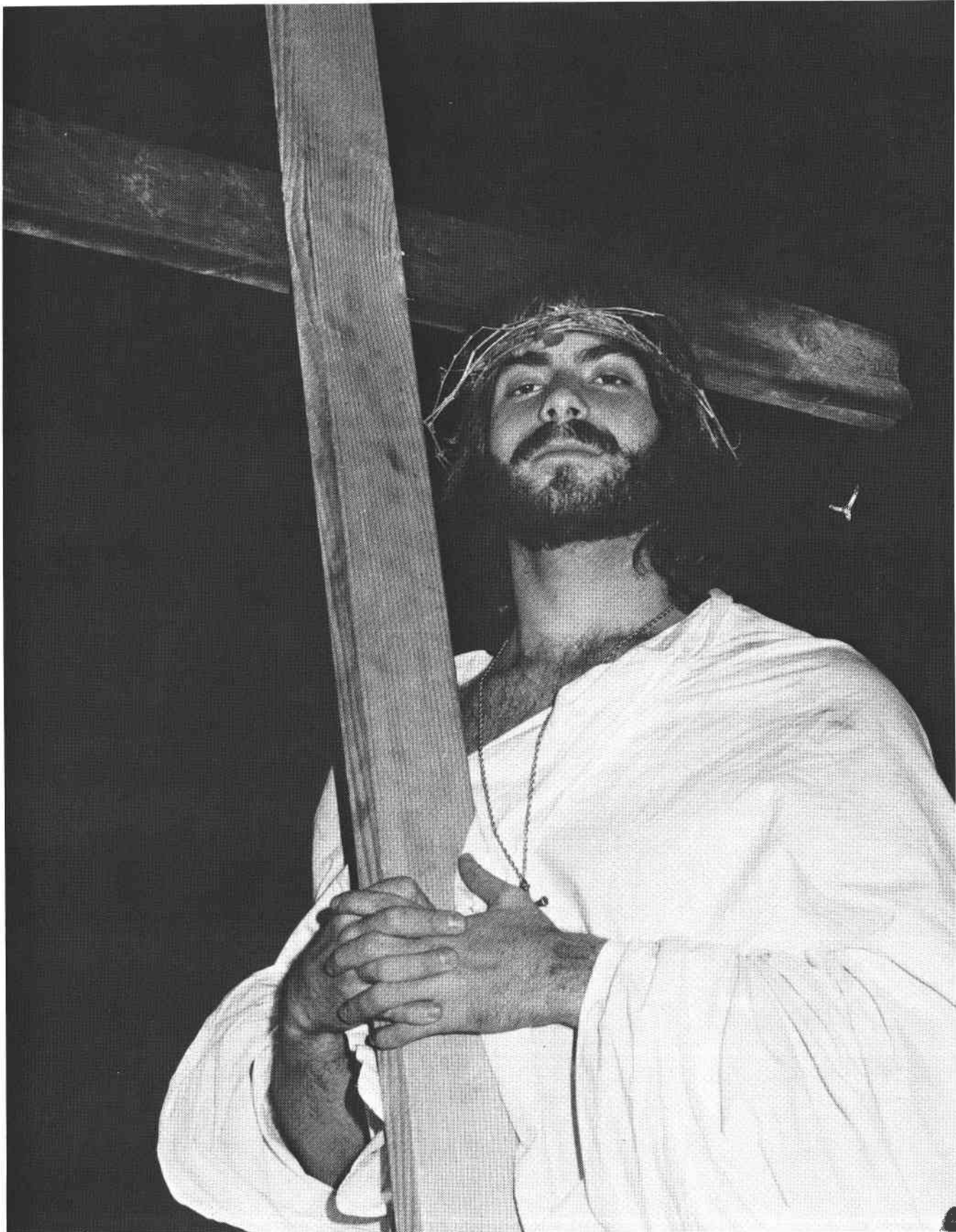


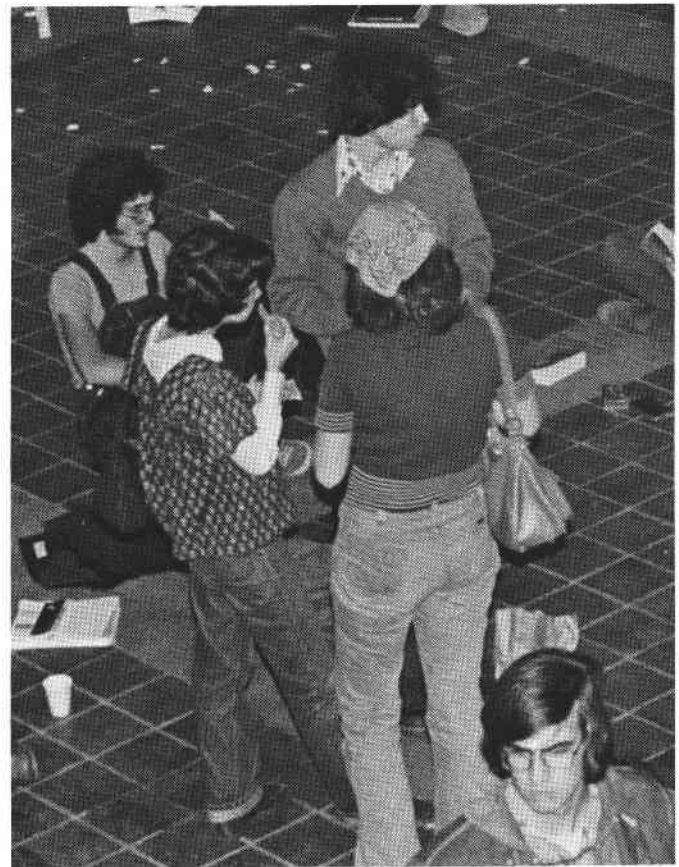
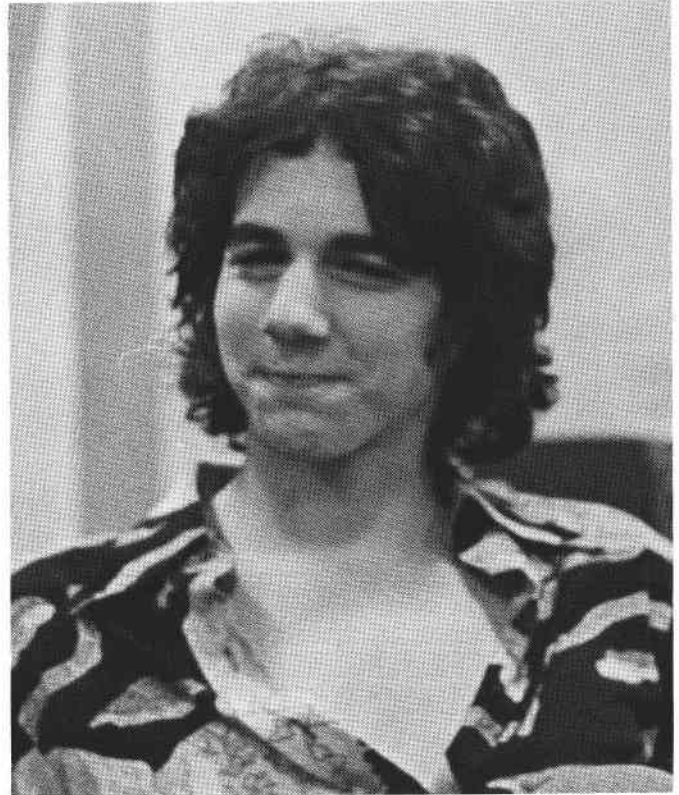






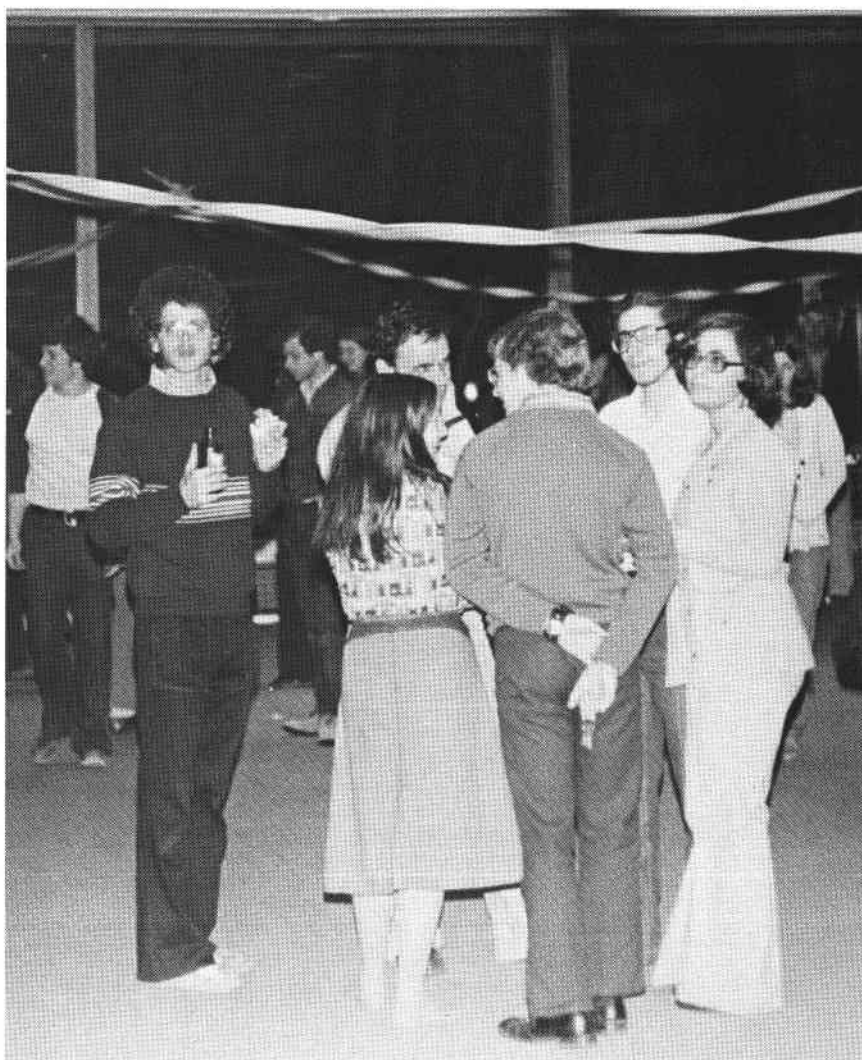
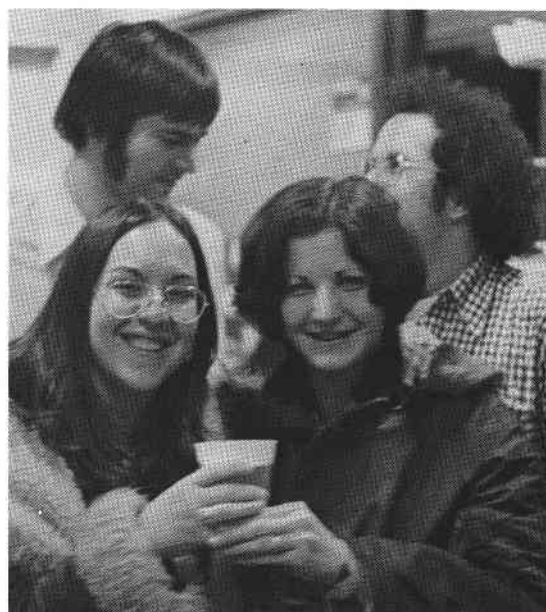
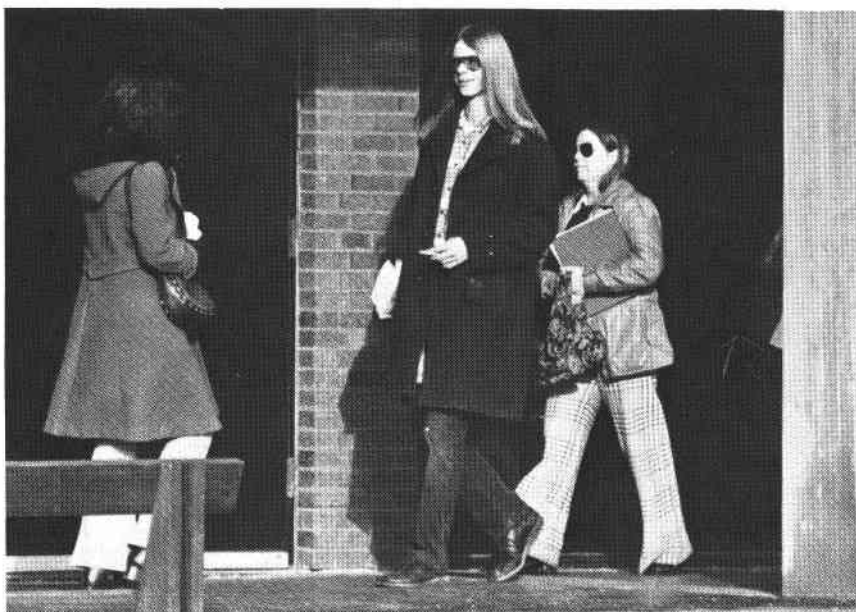




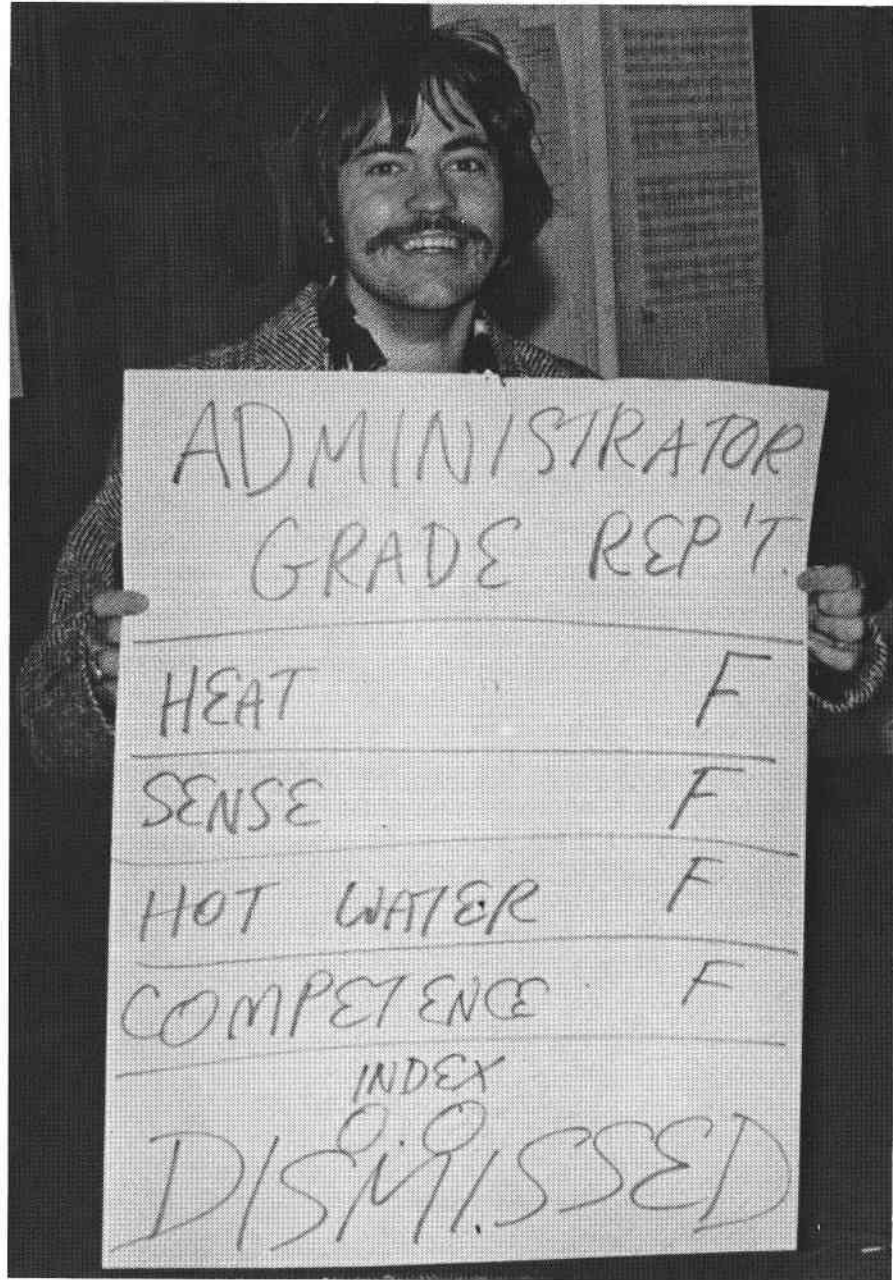


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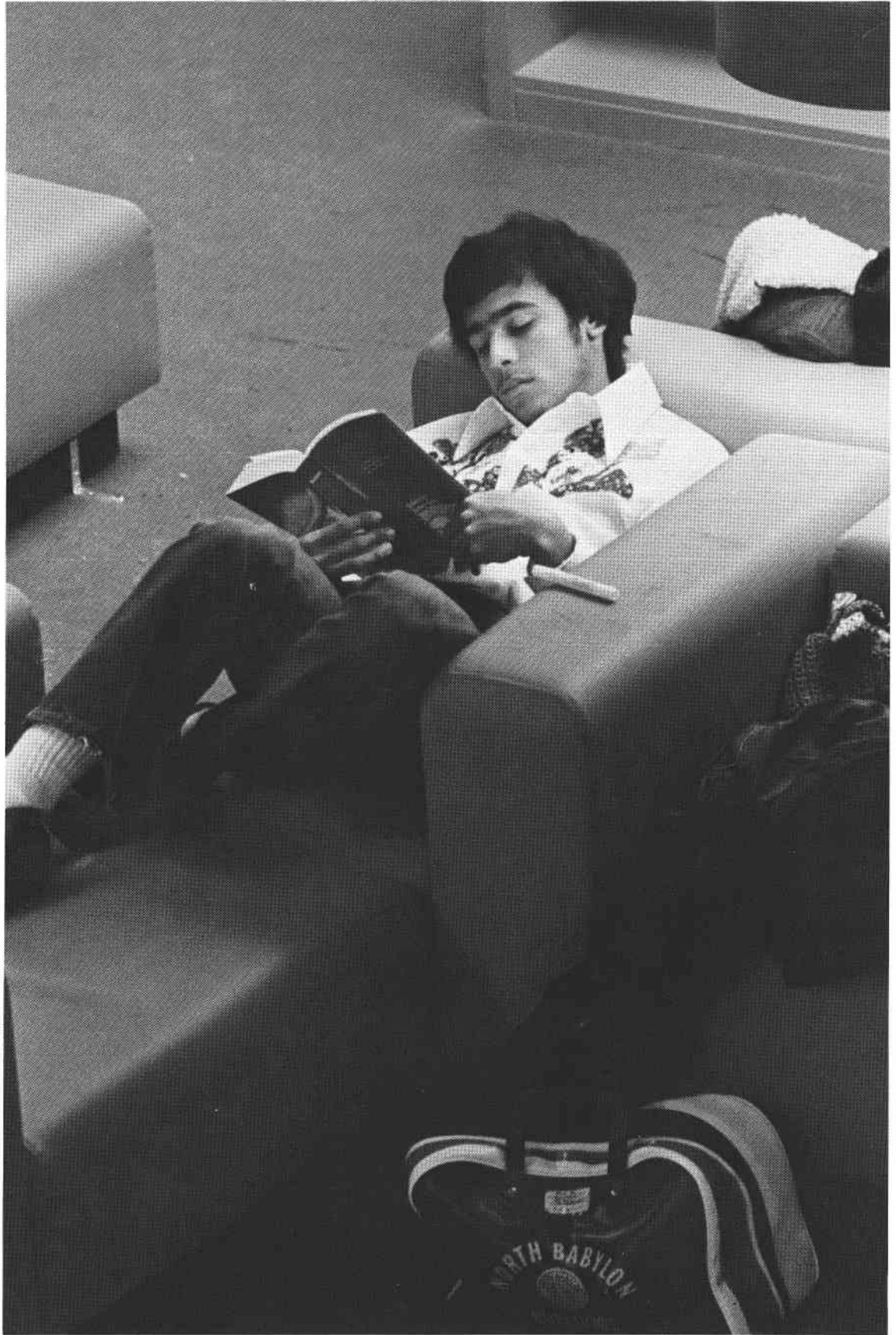


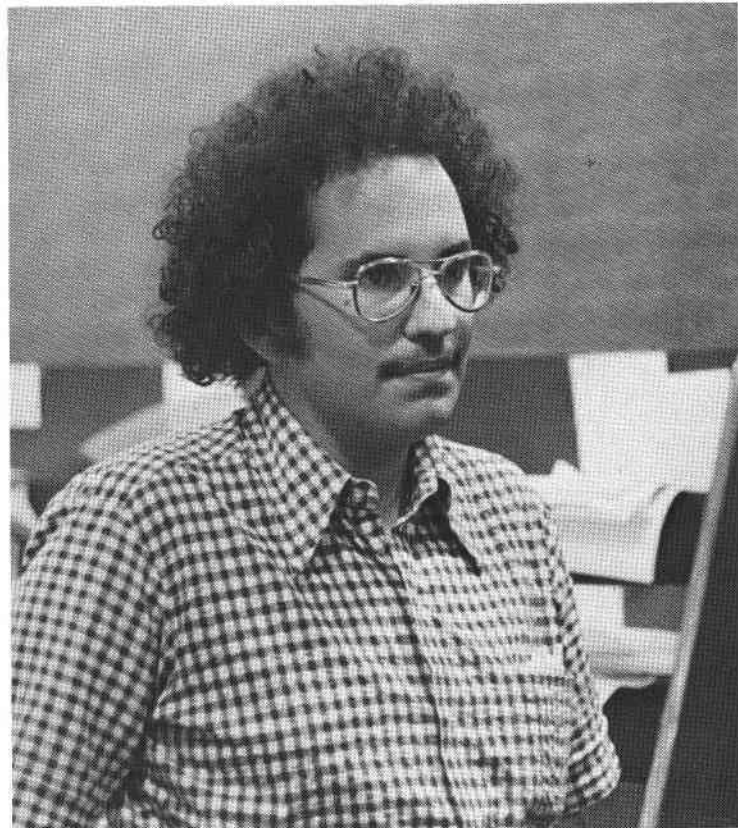
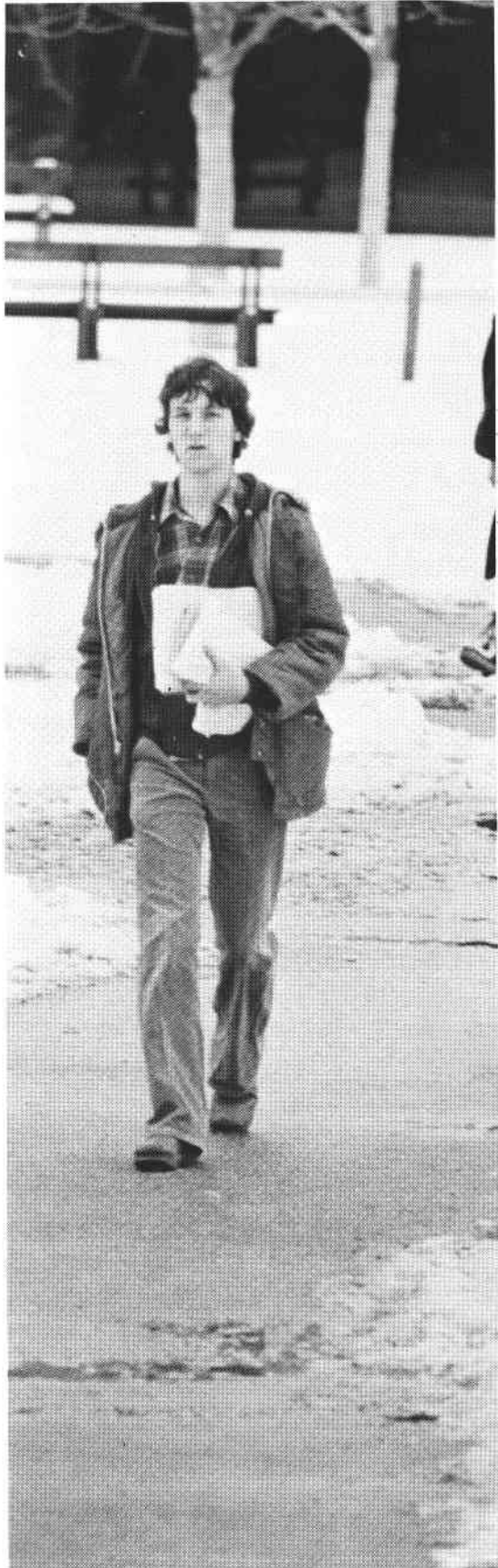


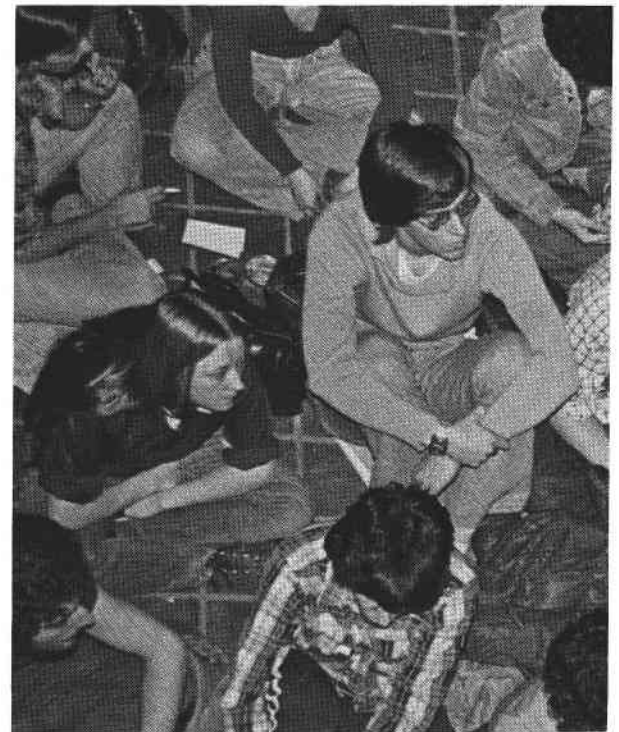
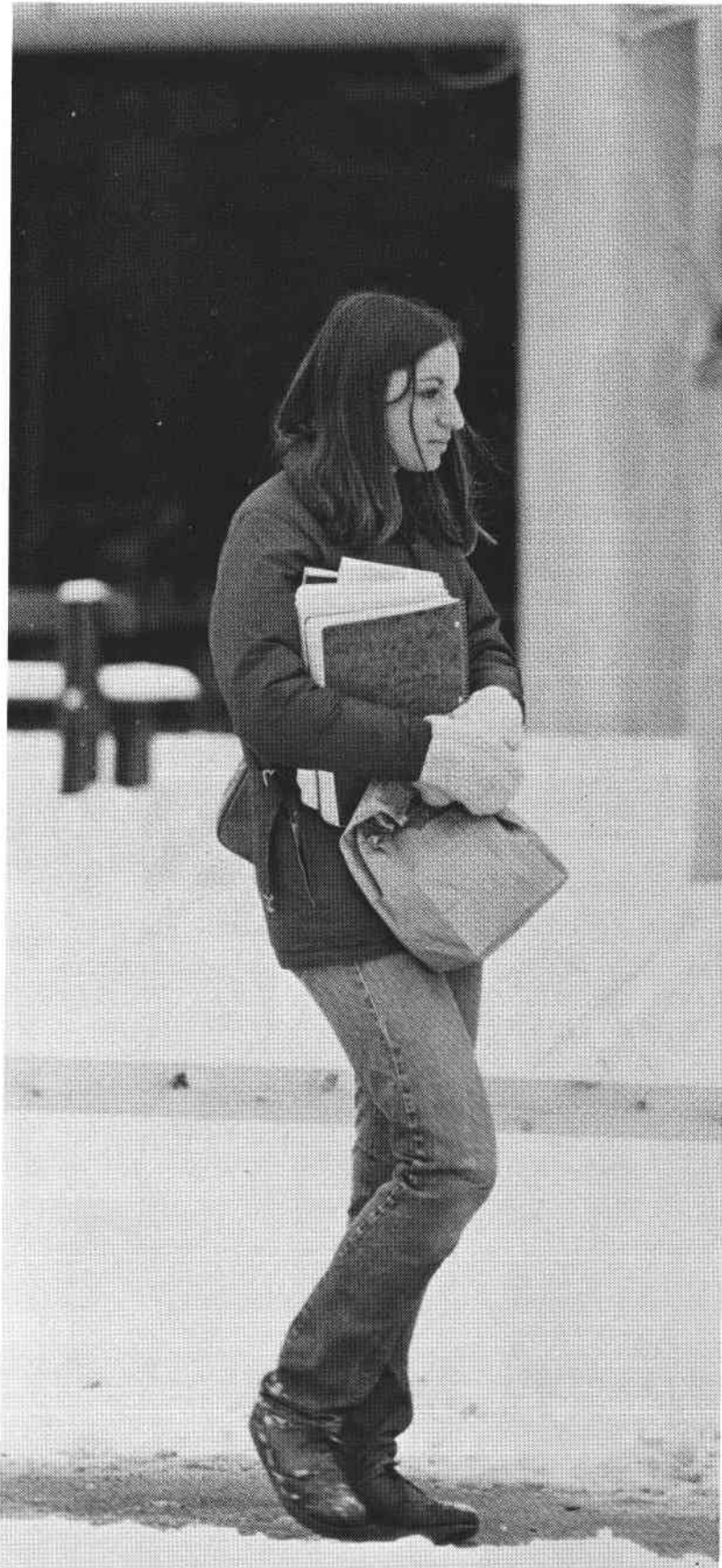














So Long . . .

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ING WHEN THE CHIPS WERE DOWN

THE CAMPUS COMMUNITY: FOR ITS SENSE OF HUMOR
AND ITS COOPERATION IN BE-
ING THE VICTIM OF OUR PHO-
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ESPECIALLY TO OUR REPRESENTATIVE FROM ICP:

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