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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Pine Hollow Cemetery
other names/site number _____
name of related multiple property listing N/A

Location

street & number Pine Hollow Road not for publication
city or town Oyster Bay vicinity
state NY code NY county Nassau code 059 zip code 11771

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local

Reg. Daniel Mackay 6-12-2018
Signature of certifying official/Title Date

DSHPD
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register determined eligible for the National Register
- determined not eligible for the National Register removed from the National Register
- other (explain:)

Oliver Obermayer 7/27/2018
Signature of the Keeper Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

Category of Property
(Check only **one** box.)

Number of Resources within Property
(Do not include previously listed resources in the count.)

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1	1	buildings
1		sites
		structures
		objects
2	1	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

Number of contributing resources previously listed in the National Register

N/A

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

FUNERARY / Cemetery

FUNERARY / Cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

N/A

foundation: _____
walls: _____

roof: _____
other: Granite, Concrete, Marble

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Pine Hollow Cemetery is located on Pine Hollow Road in the Town of Oyster Bay, Nassau County, Long Island, New York. Pine Hollow, a predominantly African American community, developed just south of the hamlet of Oyster Bay during the late 19th century. The cemetery was historically located near the center of the community. During the mid-twentieth century, much of Pine Hollow Road developed into a small commercial center to serve the new neighborhoods being built on former agricultural lands in the area. The cemetery is located across the street from the commercial center, and industrial buildings are immediately adjacent to its north. To the south and west, homes of large wooded lots mark the perimeter of the cemetery.

The cemetery, which is situated off Route 106, has an irregular shape comprising approximately 1.7 acres. The National Register boundary includes the cemetery parcel, as well as a small section of the old right-of-way for Route 106. The land associated with the cemetery gradually slopes away from a parking area near Pine Hollow Road. The land is generally flat and the slope is shallowest near the entrance to the cemetery and grows steeper as it extends up a steep hill. Pine Hollow Cemetery is an example of a modest burial ground that was created due to the segregation of the black community from the white community in Oyster Bay in the 1800s. It is unclear how many people are buried at the cemetery because many of the earliest markers have not survived; over 150 markers are located in the cemetery, and local records suggest that markers no longer remain for individuals from each of the primary families buried at Pine Hollow Cemetery. Although burials still continue at the cemetery, the majority of the markers predate 1968.

Narrative Description

Pine Hollow Cemetery (1 contributing site) is separated from Pine Hollow Road by a small, grassy parking area on the old right-of-way for Route 106. A metal fence with an auto and pedestrian gate separates the cemetery parking area from the road. The parking area, which has paved and grassy sections, is divided from the cemetery by a small metal fence and central entrance on brick piers. A recent rectangular wooden sign with a broken pediment and small, central cross is located over the central entrance, which is wide enough for vehicle access. The sign, which marks the entrance to the cemetery at the lowest portion of the steep hill, states:

THE PINE HOLLOW CEMETERY
Property of Hood African Methodist Episcopal Zion Church of Oyster Bay, New York
Donated in 1884 by John and Alice Weeks.

Smaller, square signs are located on each of the brick piers. One lists the names and brief information for each of the Civil War veterans buried in the cemetery, and the other states "In Memory of Gordon Maddox."

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An earthen berm runs along the south side of the parking area, blocking off the old Route 106 right-of way. A small concrete and frame shed, built ca. 1947, is located just south of this berm (1 contributing building). The shed is a one-story, two-bay by one-bay concrete block and frame building with a shed roof. The shed has a central, open, two-bay wide entrance. This shed was historically used by the Maddox family, and especially Gordon Maddox, who became the voluntary caretaker of the cemetery in the mid twentieth century. Inside the shed, Gordon Maddox created a concrete mold, which he used to create grave markers to replace deteriorated or missing stones; this same mold was also used to create the headstones for new burials. An additional metal shed, built ca. 1970, is located just inside the cemetery fence at the base of the hill (1 non-contributing building). The shed is a one-story, two-bay by two-bay front-gabled ribbed prefabricated metal building with a single hinged door. The church currently uses this shed for storage and maintenance.

While the cemetery lacks a formal design, it is generally laid out in an orderly fashion. Two wooden benches with concrete walks were recently installed inside the cemetery entrance. A central grass road extends through the middle of the cemetery. At the top of the hill, footpaths lead to additional stones to the south. All of the headstones are laid in horizontal lines, generally facing east and extend all the way up the hill into the woods. The gravestones in the lowest portion of the site tend to be more recent and are generally in the best condition. The lowest portion of the cemetery is sparsely landscaped, featuring a few large trees and smaller plantings, and has a variety of headstones. Burials continue up the incline of the hill. As the cemetery extends up the hill, it condenses into a narrower, flatter area. On this rear, more steep and hilly section, the tombstones are generally still laid in the same pattern. However, many are concealed by brush under the trees. While the condition of the tombstones varies throughout the site, some stones in this rear section are deteriorated or covered by brush at the start of the woods.

There are five prominent family plots, which are predominantly located along the central grass road. These plots, which are associated with the Potter, Brown, Fish, Satchell, and Surles families, are enclosed by short stone or concrete posts connected by metal rails. Families without formal plots also tend to be buried nearby each other. Throughout the cemetery, most of the headstones are modest and made of marble, granite, or concrete. The majority of the earliest remaining headstones are carved granite or marble, and vary in design. Most have minimal or no additional decorative detail beyond carving, and some have accompanying footstones. The cemetery also features a number of formal upright marble or granite veterans headstones; small flags are located throughout the cemetery to mark these burials and those of other veterans. The concrete headstones throughout the cemetery, which have a simple rounded design, were all created by Gordon Maddox from the mid-twentieth century on for new burials and to replace deteriorated or lost stones. Plaques made of various materials and often, but not always, rectangular in shape, were pressed into the still-wet concrete forms to identify the name, birth, and death dates of the individual. In some cases, this identifying information has been lost or may have never been included, in cases where Maddox replaced an earlier, unreadable marker.

The Potter family plot is enclosed by short round metal railings and rusticated concrete posts. Seven markers are located inside this enclosed area. The family's headstones consist of modest marble and granite funerary burials, each carved in relief with modest or no decoration. Most of the headstones are simple, granite markers dating to

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the mid-twentieth century, but the plot also contains a small, marble stone with an angel dedicated to Louisa, an infant who died in 1909.

The Brown family plot is opposite the Potter family plot on the lower portion of the cemetery. This plot is also enclosed by short round iron railings and concrete posts. It includes two headstones, for Samuel C. and Nancy W. Brown, of identical design. Each is rounded, features a bead and bevel pattern on its front corners, and rests on two stepped bases. Small footstones accompany each marker.

A second footpath runs south of the main grassy path along the cemetery property line. Three to four rows of burials extend up the hill away from the path. While this area includes a combination of burials from different eras, particularly in family sections, it tends to include some of the cemetery's oldest markers. This is likely due to a degree of greater protection from vandalism due to its distance from the entrance, and the difficulty of adding new burials to this portion of the site. Granite, marble, and concrete stones are intermixed in this section, as elsewhere. The Carl family is located near the intersection of the two paths, as are several other Civil War veterans, each of which have headstones, footstones, and GAR markers. Further south, the Surles family plot, which only retains the 1886 marker for Diana Mott, the wife of Joshua Surles, is the only marked plot in this portion of the cemetery. Plato Gale (d. 1868) and his widow, Sarah Treadwell Harte (d. 1886), have identical curved markers with a beaded bevel located nearby. The Maddox and Hart families are located near the southernmost end of the cemetery. A simple, hand-carved piece of rough stone which appears to read "C C" and is accompanied by three unmarked concrete headstones is also preserved nearby. This simple marker, as well as the unmarked headstones throughout the cemetery, stand as a reminder of the many unknown or unmarked burials it contains and of the challenges faced by members of Oyster Bay's community of color in life and death.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Social History

Ethnic History – Native and African American

Period of Significance

1884-1968

Significant Dates

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Native and African American

Architect/Builder

Period of Significance (justification)

The period of significance begins in 1884, when land for the cemetery was donated by Nathaniel and Alice Weeks to the AMEZ Church. Some headstones suggest that burials may have occurred sooner, or that burials were relocated to Pine Hollow after that time. As the cemetery has been used consistently since 1884, the period of significance extends to 1968.

Criteria Considerations (explanation, if necessary)

While the nominated property is a cemetery, it is one of the few remaining, intact sites associated with the nineteenth and early twentieth century history of the Pine Hollow African-American community in Oyster Bay. The cemetery reflects that history and serves as both archive and memorial of the community.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Pine Hollow Cemetery is significant at the local level under National Register Criterion A in the areas of social and ethnic history for its association with Oyster Bay's Native and African American community during the nineteenth and twentieth century. Native and African-Americans, both free and enslaved, played a role in establishing Oyster Bay, both working for entities like the Dutch West Indian Company as well as private individuals to clear land, construct buildings, and establish and operate agricultural fields. Between the manumission of Owah (Tom Gall) in 1685 and New York's passage of gradual manumission, Oyster Bay's free black community grew; in 1790, the town had equal numbers of enslaved and free people of color. Many settled on the edges of the village. By the mid-19th century, Pine Hollow, a small enclave of free people of color, had developed just south of the village. The community organized an AME Zion congregation in 1848 and constructed a wooden church on South Street in 1856 on land donated to them by Edward A. Weeks. The Weeks family, who were early white settlers and large landowners, were important benefactors to community institutions throughout the village. While this parcel was well-suited for a church and parsonage, it included minimal land for a cemetery. In 1884, Nathaniel and Alice Weeks donated land to the congregation for a cemetery. Located south of the Pine Hollow enclave on a steeply sloping piece of land, Pine Hollow Cemetery quickly joined the church as a second, important community space. The cemetery reflects growth and change within the community and Hood AME Zion Church during the late nineteenth and early twentieth centuries and is the final resting place of twelve Civil War veterans and prominent families and members of Oyster Bay's community of color. The cemetery, which remains an active burial site, remains intact to its historic appearance, documents the community's history over time, recognizes its major family groups, and serves as a tangible record of its existence. Its rambling, uncultivated site and collection of plain, undecorated markers provides information about the community, while its large concentration of burials testifies to the strength and tenacity of its members.

Early History of African-Americans in Oyster Bay

The Matinecock tribe, the original residents of Oyster Bay, occupied a wide spread of land on Long Island reaching Flushing in the west and Setauket in the east. Oyster Bay's abundance of shellfish, which provided both food and raw materials for wampum shell beads, made the area valuable to the Matinecock.¹ European settlers found its abundant oysters and excellent harbor equally attractive. The Dutch and English both made claims on Oyster Bay during the 1630s and the area remained disputed territory for decades. Some small, unsanctioned settlements were established during the 1640s, with moderate success. Captain John Underhill's 1653 "Battle for Fort Neck" against the Matinecock, who were already declining due to disease and enslavement, helped Europeans gain a stronger foothold and push the tribe out of the region.²

¹ John E. Hammond, "The Early Settlement of Oyster Bay," *The Freeholder* (Spring 2003, Volume 7, no. 4.): 3-9, 18-19; Frances Irvin, *Oyster Bay: a Sketch* (Oyster Bay, NY: Oyster Bay Historical Society, 1987), 13.

² Irvin, *Oyster Bay*, 28-31.

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In 1653, the Matinecock tribe sold land to European settlers Samuel Mayo, William Leverich and Peter Wright. These men, traders from Plymouth, did not swear an oath to the Dutch or the English colonies of Hartford or New Haven. They were able to remain, as the Dutch lacked the resources to throw out the settlers.³ The Dutch West India Company, which first purchased eleven Africans in 1626, used enslaved workers to help establish the colony and build public projects. Settlers in Dutch areas also purchased slaves to clear land and establish agricultural operations. To help affirm their hold on Oyster Bay and eastern Long Island, the Dutch West India Company used slave labor to build a fort in Oyster Bay in 1659.⁴ However, they soon lost power in the region. In 1667, Oyster Bay received its charter from the new English colony of New York. The community, which retained a strong Dutch and English population, developed into an active fishing and shipping port and important mercantile center for the surrounding agricultural region by the end of the 18th century.⁵

Under the English, the practice of purchasing enslaved Africans continued. In the colonial period, only about 3 percent of New England's population was enslaved. By contrast, slaves made up 12-15 percent of the population of the colony of New York, forming the largest enslaved population north of the Mason-Dixon line.⁶ Due to the region's relatively small population, free labor remained expensive and scarce. Slaves, who were not inexpensive, were considered a better long-term investment and more reliable as a labor force. For most of the Colonial era, Long Island had a substantial enslaved population. Slave-owning families averaged from two to four slaves, although a successful farmer might own between six and twenty people. While it was not as large as New York City's urban slave population, which was second only to Charleston, South Carolina, Long Island's population was 17 percent black in 1771. Nearly all were enslaved.⁷

Before 1790, it was uncommon for censuses to accurately and consistently count free blacks and Native Americans, who both lived within European communities and in independent free communities of color. Many enslaved men served in the French & Indian and Revolutionary Wars – fighting alongside their free and/or indentured African American and Native brothers – in order to win their freedom and serve their newly formed country. Some others were manumitted when their owners escaped to New England after the British took over

³ Hammond, "The Early Settlement of Oyster Bay," 3-9, 18-19.

⁴ Edgar J. McManus, *A History of Negro Slavery in New York* (Syracuse, NY: Syracuse University Press, 2001), 4-5, 8; Stephen Wagner and Joshua Liebman, "Slavery on Long Island," Hofstra University Library Special Collections, 1. https://www.hofstra.edu/pdf/library/libspec_soli.pdf

⁵ Hammond, "The Early Settlement of Oyster Bay," 3-9, 18-19; Peter Ross, "Oyster Bay," in *The History of Long Island from its Earliest Settlement to the Present Time* (New York: Lewis Publishing Company, 1902). http://dunhamwilcox.net/ny/oysterbay_hist.htm

⁶ Ira Berlin and Leslie M. Harris, *Slavery in New York* (New York: Plenum Press, 2005); Lynda R. Day, *Making a Way to Freedom: A History of African-Americans on Long Island* (Interlaken: Empire State Books, 1997); Edgar MacManus, *A History of Negro Slavery in New York* (Syracuse: Syracuse University Press, 2001); Graham Russell Hodges, *Root and Branch: African Americans in New York and East Jersey, 1613-1863* (Chapel Hill: University of North Carolina Press, 1999); Grania Bolton Marcus, "Discovering the African American Experience on Long Island," in *Exploring African-American History on Long Island and Beyond*, ed. Natalie A. Naylor (Hempstead: Hofstra University, Long Island Studies Institute, 1995).

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Long Island in the early years of the Revolution. They maintained the homesteads and, in some circumstances, cared for family left behind, while their owners were exiled. Some were deeded land. Others began to farm land that they were able to buy.

The 1755 and 1781 censuses of the Village of Jericho in Oyster Bay reflect a gradual increase in the number of free black households in the village.⁸ The Town of Oyster Bay, the most highly populated area in what would become Nassau County, had a population of 4,097. In line with the regional average, 16 percent of the town was black in 1790. That number included 381 slaves and 302 free blacks.⁹ The earliest known case of a manumission in the town, and one of the earliest on Long Island, is of Owah, who later became known as Tom Gall or “Black Tom.” Owah, then twelve or thirteen years old, was sold by Henry Townsend to Richard Crabb in 1673. In his purchase agreement, Crabb agreed to free Owah when he reached 31 years of age, or when his wife, Alice Crabb died. When Alice died in 1685, she left Owah a calf, an iron skillet, and a mare. Owah took the name Tom Gall, and acquired land for himself within the year and began farming. Tom was an expert at cultivating trees and bushes, and later in his life he was known for his knowledge as a “spruce” (someone with an expertise in cultivating the land and landscaping). In 1697, Tom married his wife, Mary, and they had a daughter named Mary. Later that year, the freeholders granted him and his children an additional two acres “on the south End of ye South street which he now lives on.”¹⁰

Tom and Mary were successful, later owning animals and additional land where they cultivated fruit, shrubs, and trees, and establishing a line of free blacks living in the region.¹¹ In 1717, Tom purchased a slave named Obed from Nathaniel Weeks for sixty pounds. They registered his manumission in the town records and described him as their son in law.¹² Later, Obed married Tom’s daughter, Mary. In the Oyster Bay Town Records from 1741, Obed is listed as a landowner.¹³

After the Revolutionary War, the New York State legislature attempted to bring an end to slavery. In 1799, New York State passed a bill for the gradual abolition of slavery. According to the law, a master could only retain the services of a slave born after July 4, 1799 until the age twenty-eight for a male and twenty-five for a female.¹⁴

⁷ Kathleen G. Velsor, *The Underground Railroad on Long Island* (Charleston, S.C.: The History Press, 2013).

⁸ Vivienne L. Kruger, “Born to Run: The Slave Family in Early New York, 1626 to 1827,” (PhD. Diss., Columbia University, 1985), 521-558. http://newyorkslavery.blogspot.com/2007/08/chapter-ten.html?sm_au=iVVkk0P0pW5np046

⁹ Federal census, New York, 1790; Laura Lane, “Documents confirm large presence of African-Americans in Colonial Oyster Bay,” *Long Island Herald*, February 9, 2018, <http://liherald.com/stories/documents-confirm-large-presence-of-african-americans-in-colonial-oyster-bay,99946>; Seth Mates and Erin Geismar, “Long Island in 1790: What America’s First Census Reveals,” *Newsday*, <https://projects.newsday.com/long-island/long-island-1790-census/>.

¹⁰ John Cox and George William Cocks, eds., *Oyster Bay Town Records*, vol. 2 (New York: T.A. Wright, 1916-40), 388.

¹¹ Cox and Cocks, *Oyster Bay Town Records*, vol.1, 83; Kruger, “Born to Run,” 521-558.

¹² Cox and Cocks, *Oyster Bay Town Records*, vol. 2, 408-9; Lynda R. Day, *Making a Way to Freedom: A History of African Americans on Long Island* (New York: Long Island Studies Institute Hofstra University, 1997), 39.

¹³ Oyster Bay Town Records vols. 1-4 passim; Day, *Making a Way to Freedom*, 39.

¹⁴ Day, *Making a Way to Freedom*, 39.

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There were many problems with this new law within the family unit as parents often remained slaves and were being resold to different owners without their children moving with them. At this time, the Town of Oyster Bay was paying up to \$3.50 per child if slave-owners sold their parents to different owners, leaving the children abandoned. The law was revised in 1817 to prevent enslaved Africans scheduled for emancipation from being sold out of state.

Between 1799 and 1827, many slaves gained their freedom through manumission, the legal freeing of slaves. Manumission required former owners of the slaves to certify that the free slave was under fifty years old and was in good health, to ensure that owners were not freeing old or sick slaves to avoid caring for them and to prevent ex-slaves from becoming the public's responsibility. Sometimes called a Certificate of Age for Charity, an example of one of these manumission documents from Oyster Bay dated May 21, 1813 reads:

We the Subscribers Overseers of the Poor of the Town of Oysterbay in Queens County in Nassau Island in the State of New York Do hereby certify That in Pursuance of the Act of the Legislature of the State of New York in such Case made and provided we have this Day at the Request of Samuel Jones of the said Town Esquire examined a certain Negro Woman named Lyze or Liba but usually called Lizzie owned as a Slave by the said Samuel Jones; and that the same Slave appears to be under the age of fifty years and of sufficient ability to provide for herself. We therefore allow the said slave to be free. Given under our Hands this twenty first Day of May in the Year of our Lord one thousand Eight hundred and thirteen.¹⁵

Between 1790 and 1810, in accordance with this legislation, blacks in Oyster Bay became increasingly free, but remained at 16 percent of the population.¹⁶ The institution formally ended in New York on July 4, 1827.

African American Community in Oyster Bay and Pine Hollow during the 19th century

On Long Island, many enslaved individuals and families transitioned to independence gradually. Even after some were given or able to buy their freedom, they worked under contracts until a certain age as indentured servants or tenant farmers. While some African American individuals and families lived in the houses or on the estates of their employers even after the end of these contracts, many preferred to establish their own independent households when possible.¹⁷ Similar to Tom Gall and his family, who had settled south of the village core on South Street, African American families appear to have primarily settled on the edges of or just outside Oyster Bay Village. By the second half of the nineteenth century, the Pine Hollow community had begun to coalesce just south of the village.

¹⁵ Seth Kaller, "Unusual Oyster Bay NY Slave Manumission," <https://www.sethkaller.com/item/1473-23621-Unusual-Oyster-Bay-NY-Slave-Manumission>

¹⁶ Federal Census, New York, 1790-1810; Laura Lane, "Documents confirm large presence of African-Americans in Colonial Oyster Bay," *Long Island Herald*, February 8, 2018, <http://liherald.com/stories/documents-confirm-large-presence-ofafrican-americans-in-colonial-oyster-bay.99946>.

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While information about the formation of the Pine Hollow community is sparse, the 1860 census and 1873 Beers map of Oyster Bay reflect that it had stabilized into a core group of families and modest buildings. By 1860, several of the core families in the neighborhood had become private property owners. Elias Conklin, Peter Smith, Samuel Gale and Plato Gale each owned properties valued at \$300; all of these men worked as farm hands. Clary Conklin, the only black female property owner, had land valued at \$350. They are listed, along with several other individuals, including David Carll, I. Potter, Mrs. S. Hart, and Mrs. M. Stephens, Mrs. S.A. Jenkins, and J.M.S., as owning property in Pine Hollow on the 1873 map (Figure 1). Most of these individuals were members of the community of color. J.M.S., or John M. Sammis, was an exception; he was a prominent lumber and coal dealer and property owner in Oyster Bay. Marked as the owner of two of the houses on the map, Sammis may have been responsible for developing some buildings within the community as rental property and slowly selling them off during the early 19th century.¹⁸ This cluster of black landownership in Pine Hollow demonstrates no small amount of hard work and sacrifice on the part of these families, and reflects the high value that they held on owning land and the desire to, in historian Andrew Weise's term, to create "places of their own." In addition to the security of owning their own home, land provided opportunity for greater economic subsistence, and the formation of community and "a place of social comfort and cultural affirmation, if not racial pride, a 'safe space' in which to nurture families and educate children, a symbol of resistance to white supremacy and a foundation for politics."¹⁹

Oyster Bay Village census records from the second half of the 19th century most often report the occupations of men recorded as black or mulatto as laborers or in farm work; wives often "kept house."²⁰ This generality obscures the wide variety of work that both men and women of color did to support their households, including participating in subsistence activities like gardening, fishing, or oystering. Families living within the village typically worked in occupations such as the building trades, local industry, or water-based trades, or as domestics, laundresses, or boarding-house keepers. For example, David Carll owned a schooner, which he, along with a few local Civil War veterans who had served in the 20th and 26th regiments of the United States Colored Troops, transported freight across the Long Island Sound to the New England area.

While the Anglican Church's Society for the Propagation of the Gospel in Foreign Parts, an organization with an interest in the schooling of slave children, provided education for black children in Oyster Bay through the Revolutionary War, both black and white children could attend district schools in the community during the nineteenth century. Although they were able to obtain an education in an integrated school, it was not uncommon for black children to experience discrimination from teachers or other students.²¹ While African

¹⁷ Day, *Making a Way to Freedom*, 42.

¹⁸ Federal Census, New York, 1860; F.W. Beers, *Atlas of Long Island, New York* (New York: Beers, Comstock, and Cline, 1873).

¹⁹ Andrew Wiese, *Places of Their Own: African-American Suburbanization in the Twentieth Century* (Chicago: University of Chicago Press, 2009), 6, 8; Day, *Making a Way to Freedom*, 52.

²⁰ Federal Census, New York, 1860, 1880.

²¹ Day, *Making a Way to Freedom*, 59.

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Americans and Native Americans were legally allowed to marry white partners, it was uncommon; the marriage of David Carll to Mary Louisa Appleford in 1863 was a rare exception.²²

Church activity and attendance played an important role in community life. Local church records document the births, marriages, and deaths of members of Oyster Bay's African American community. For instance, the Baptist Church of Oyster Bay records six marriages of members of the Gall family between 1820 and 1836.²³ While people of color could attend white churches, they were typically obliged to sit in a separate section and their participation in some activities was limited. During the colonial period, the Second Great Awakening, which focused on lower levels of society and advocated that individuals could have direct relationships with God, drew blacks and whites to worship together more equitably. Mary Cooper of Oyster Bay reported attending meetings led by black preachers during the 1770s featuring sermons and baptisms.²⁴ However, this movement was short-lived and more traditional worship predominated.

In addition, even if they were dedicated members of a white church, African Americans and Native Americans were rarely buried in white cemeteries. In some cases, families established separate burying grounds within their own family plots for their slaves or former slaves. For example, Youngs Memorial Cemetery in Oyster Bay, which is best known as the final resting place of Theodore Roosevelt, has a small section where Youngs family slaves are buried. Here wooden crosses mark the sites of the graves of African Americans, contrasting with the headstones at the free African American cemetery, Pine Hollow. Due to the discrimination they faced in life while worshipping and, more permanently, in death, many African-Americans never felt entirely welcome in white congregations.

Methodism originated within the 18th-century Church of England and became a separate denomination after the death of its founder, John Wesley. The movement spread throughout the British Empire, the United States, and beyond because of vigorous missionary work; today the denomination claims approximately 80 million adherents worldwide. The Methodist Episcopal Church evolved on Long Island later than the more conservative churches of the Presbyterians, Episcopalians, and Congregationalists. Early Methodists were drawn from all levels of society, including the aristocracy, but the Methodist preachers also carried their message to laborers and criminals and others who tended to be left outside organized religion at that time.

In Britain, the Methodist Episcopal Church made many converts in the early decades of the developing working class (1760–1820). In the United States, it became the religion of many slaves. While Methodists vacillated on

²² Francis S. Carl and Denice Evans Sheppard, *Footsteps of a Forgotten Soldier: The Life and Times of David Carll* (np, nd), 123.

²³ Six couples were married in Oyster Bay: William Townsend to Frances Gall (January 29, 1820); James Gall to Nancy Gaul (January 11, 1823); John Sands to Mary Gaul (April 17, 1825); Stephen Hart to Hannah Gaul (December 12, 1830); Plato Gaul to Sarah Treadwell (September 29, 1832); James Gaul to Priscilla Concklin (January 16, 1836), *Marriages by Rev. Marmaduke Earle, 1802-1855, Baptist Church at Oyster Bay, New York Genealogical and Biographical Society, New York, NY.*

²⁴ Day, *Making a Way to Freedom*, 54.

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the issue of slavery, they employed African and Native Americans as “exhorters” when they experienced a shortage of qualified ministers. Exhorting, unlike preaching, was a private and informal gathering of groups during which an exhorter would relate personal stories with a moral in order to motivate listeners. Exhorters, like pastors, had to be licensed by the Methodist leadership. George White (1764–1836), an early African American exhorter, traveled to Long Island in 1794 to convert people of color. Oyster Bay’s Methodist Episcopal congregation was established in 1833; its first church building was constructed in 1858.²⁵

Unfortunately, the Methodist Episcopalian Church (MEC) failed to institutionalize equality within the church. Free blacks later formed the African Methodist Episcopal (AME) and African Methodist Episcopal Zion (AMEZ) denominations, which emerged in 1787 and 1800, respectively, in response to the mainstream Methodists’ weak position on slavery and discriminatory practices within the church. The new denominations reflected the need for an independent church led by black leaders and which responded to the needs of communities of color. Not only slaves and free blacks deliberately left the MEC over the question of social equality. After he was denied ordination in 1829, the Pequot exhorter and prayer leader William Apess made his stand with these words: “Now, if we have his spirit, as we profess to have, we shall most certainly want the indigent of all classes made comfortable....” Apess was one of the first to note the disparity between Methodist doctrine and its discipline, or “course of conduct,” in *A Son of the Forest* (1829).²⁶ The denominations met a clear need, and early congregations were largely self-generated. Both grew quickly, especially after the mid-19th century, when established congregations could support the creation of new churches through missions.²⁷

Oyster Bay’s AME Zion Church is one of six black churches established in Nassau County in the years before the Civil War.²⁸ As Oyster Bay’s African American community coalesced, its members sought to establish a church of their own where they could worship freely. Oyster Bay’s Hood African Methodist Episcopal Zion Church grew from small meetings at the home of Plato and Sarah Gale, starting in 1848. Plato Gale, who was almost certainly already a private landowner at the time, is likely a descendant of Tom Gall. It soon became apparent that the fledgling congregation needed its own building. Nancy Brown, an early member, along with her husband, Samuel, worked for the Weeks family in Oyster Bay. Members of the Weeks family had lived in Oyster Bay since its founding and were well respected in the village. In addition, Edward A. Weeks, Nancy’s employer, was a man of means. In the 1850 census, he is noted as a gentleman by occupation, owning real estate valued at \$5,000; his household included his wife, two-year-old-son, three Irish domestics, and one black domestic.²⁹ Nancy Brown must have had a close relationship with the Weeks family. After she requested property from them for her church to congregate and worship, Edward Weeks donated land on South Street for

²⁵ George White, John Jea, and Graham Russell Hodges, *Black Itinerants of the Gospel: The narratives of John Jea and George White* (New York: Palgrave, 2002).

²⁶ Day, *Making a Way to Freedom*, 54; William Apess, *A Son of the Forest and Other Writings*, ed. Barry O’Connell (Amherst: University of Massachusetts Press, 1997).

²⁷ Henry H. Mitchell, *Black Church Beginnings: The Long-Hidden Realities of the First Years* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 98, 101-102.

²⁸ Day, *Making a Way to Freedom*, 125-127.

²⁹ Federal Census, New York, 1850.

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the church in 1848. While the congregation's size during these early years is unknown, it appears to have attracted families living within the village as well as outlying areas in the town. In 1856, the congregation built a small wood frame church and officially named themselves the First African Methodist Episcopal Zion Church. It remains the oldest continuously operating congregation still holding services in its original church building in Oyster Bay.³⁰

After Abraham Lincoln issued the Emancipation Proclamation in 1862, the Union Army began working to recruit African Americans. On May 22, 1863, the Bureau of Colored Troops was formally created. Following the encouragement of black leaders like Frederick Douglass, hundreds of African Americans from Long Island enlisted; most served in the Twentieth, Twenty-second, Twenty-third, and Twenty-sixth U.S. Colored Troops. Oyster Bay's community of color was quick to join; 26 young men immediately answered the call, enlisting at Jamaica. Their reasons were both patriotic and practical. Oyster Bay offered, and paid, the largest bounty to new recruits. A total of 37 men enlisted in the Twentieth and Twenty-Sixth U.S. Colored Troops in Oyster Bay. Twelve of these men are buried in Pine Hollow Cemetery.³¹

Establishment of Pine Hollow Cemetery

During its early decades, the fledging AME Zion congregation in Oyster Bay hosted a series of itinerant pastors. The congregation participated in the larger denomination, such as when a representative attended the third annual AME Zion conference in 1872, but struggled to meet expenses and attract a pastor. The 1873 map of Oyster Bay shows that a parsonage had been built next to the church. The congregation held fairs and concerts as fundraisers, and by the early 1880s had begun to attract increasingly stationary pastors.³² Within the decades after the church building's completion, local families of color increasingly began to settle on the village streets around it. While the 1880 census lacks street addresses, it suggests that approximately 61 people of color lived in the village and 64 lived in Pine Hollow on the edge of the village.³³

Oyster Bay lacked a village burying ground. Each of the community's churches established their own cemeteries, as did several of the families who were large landowners.³⁴ In the absence of their own land or churches, members of Oyster Bay's African American community may have relied on other congregations or established less formal cemeteries so they could bury their loved ones as they wished. As the AMEZ congregation grew and matured, it became evident that a dedicated cemetery was needed to serve it. However,

³⁰ John E. Hammond, *Oyster Bay Remembered* (Huntington, NY: Maple Hill Press, 2002), 344.

³¹ Day, *Making a Way to Freedom*, 100; John E. Hammond, "Civil War Records: Town of Oyster Bay," <http://oysterbaytown.com/wp-content/uploads/CIVIL-WAR-GUIDE.pdf>

³² F.W. Beers, *Atlas of Long Island, New York* (New York: Beers, Comstock, and Cline, 1873); "The Colored Conference," *The New York Times*, April 28, 1872; "The African Methodists," *The New York Times*, May 21, 1881; "Assigning Colored Pastors," *The New York Times*, April 24, 1884; "Appointments by the Conference," *The New York Times*, April 24, 1888.

³³ Federal Census, New York, 1880.

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their land in town was too small to meet this need. In 1884, Nathaniel and Alice Weeks donated the land for Pine Hollow cemetery to the church. The Weeks family owned a lot of property in Oyster Bay; this parcel, located in the Pine Hollow community about three-quarters of a mile from the church, was steep, rocky, and too difficult to farm. Members of the Pine Hollow community may have been already using this land as a cemetery less formally, as some of the stones suggest burials predating 1884. For example, Plato Gale, one of the founders of the congregation, died in 1865 and is buried at Pine Hollow Cemetery next to his widow, Sarah Treadwell Harte, who remarried and died in 1890. Alternately, Plato Gale and others may have been initially buried elsewhere, possibly on the church property in the village, and were later moved to Pine Hollow Cemetery.

While information about the early years of Pine Hollow Cemetery is sparse, it is clear that it quickly developed into an important, central place for the community of color in Oyster Bay. Between 1890 and 1900, the *Huntington Long Islander* noted the burials of at least three African-Americans at Pine Hollow. All were buried at the cemetery after services were held at the AMEZ Church. Notably, only one, Katie Howard, the widow of Isaac Howard, was a member of the Pine Hollow community. The other two were individuals with ties to Oyster Bay's community who had died in New York City: a grown daughter of Mrs. Hagar Conklin and a 6-year-old child of John Seaman.³⁵

In the decades after it became the steward of Pine Hollow Cemetery, the AME Zion Church stabilized and played a growing role in the lives of African-Americans in Oyster Bay and became increasingly visible as part of the wider community. Under the leadership of the Rev. John I. LaChia, who began serving the congregation during the 1890s, the AME Zion Church began playing a larger role in the wider community. LaChia held regular music programs and chowder suppers, bringing in groups such as the Charleston Colored Orphans Concert Choir. LaChia was also among the local clergymen recognized by Governor Theodore Roosevelt at an 1899 Independence Day celebration in Oyster Bay. Around the same time, the congregation began fundraising for and building a new parsonage. Only the foundation had been completed when LaChia left the congregation for another assignment. After completing a smaller-than-planned building, they welcomed their new pastor, James T. Gaskill, in 1901. Similar to LaChia, Gaskill reached out to the wider community to help the congregation become more sustainable. Local clergy circulated a letter requesting assistance for the congregation among prominent local families. Their donations, in addition to personal donations from local clergy, enabled the congregation to complete and expand the parsonage, install electric lights in the church, and build a fence. Around this time, likely under Gaskill's tenure, the congregation renamed itself Hood AME Zion in honor of Rev. J.W. Hood, an early AME Zion Bishop. In 1921, under the new leadership of the Rev. A.H. Pagon, the church and cemetery were formally incorporated and the parsonage was expanded. The Rev. Moses

³⁴ John E. Hammond, "Historic Cemeteries of Oyster Bay: A Guide to their Locations and Sources of Transcription Information" (2007), 3, 14-16. <http://www.interment.net/data/us/ny/nassau/oyster-bay-new-york-cemeteries.pdf>

³⁵ Notice (Seaman's child), *Long Islander* (Huntington, NY), n.d. (1890-95); Notice (Conklin's daughter), *Long Islander* (Huntington, NY), n.d. (1895-1901); Notice (Katie Howard), *Long Islander* (Huntington, NY), n.d. (1895-1901). Available online at Fultonhistory.com

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T. Smith became the congregation's new pastor in 1937. That year, the congregation covered the exterior of the church building in a brick veneer. Smith, whose tenure would last from 1937 to 1963, became the congregation's longest-serving permanent pastor to that time.³⁶

The maturation of Hood AME Zion as an institution during the late nineteenth and early twentieth century reflects the growth of Oyster Bay at large, as well as its community of color. During the mid-nineteenth century, Oyster Bay's proximity to New York City contributed to its growth as a summer recreational and resort destination for wealthier families, including the Beekmans, Louis Comfort Tiffany, and Cornelius Van Schaak Roosevelt. His son, Theodore Roosevelt, began building a permanent home in Oyster Bay, Sagamore Hill, in 1880. The extension of the Long Island Railroad to Oyster Bay in 1886 accelerated this development, enabling more families of varying means to visit the community and for wealthier families to live in Oyster Bay year-round rather than only seasonally. As a direct result, the Seawanhaka Yacht Club moved to Oyster Bay in 1892, formally merging with the Oyster Bay Yacht Club. By the early twentieth century, many of the family farms and estates surrounding the village were in the process of being transformed into summer estates.³⁷

This growth in Oyster Bay's economy directly affected Oyster Bay's community of color. By the 1925 New York State Census, a distinct occupational shift away from agricultural work had occurred. Work in skilled and unskilled trades remained common; the community included masons, a contractor, and a machinist. In addition, transportation-related trades, such as freight handler or truck driver, grew. However, the biggest shift was away from agricultural work and toward service work at estates or resorts. For example, members of the Seaman and Brown family, buried at Pine Hollow, worked as groundskeepers and chauffeurs on estates. John Maddox, who lived next to Pine Hollow Cemetery, was the only black farmer living within the village.³⁸ African and Native-American families in Pine Hollow, who owned or rented more substantial pieces of land than families in the village, continued to use their land as an asset for economic subsistence. For example, David Carll's son, Francis Carll, raised chickens and pigs on the property he inherited from his father. They grew numerous fruit trees, grape arbors and home grown gardens along his property line. These strategies were not uncommon in similar communities on Long Island, where available land and proximity to the sea were critical to supplementing a family's diet and income.³⁹

³⁶ Hammond, *Oyster Bay Remembered*, 344-345; "City and Suburban News," *The New York Times*, July 29, 1891; "Roosevelt at Oyster Bay," *The New York Times*, July 5, 1899; Oyster Bay, New York [map], 1891-1928, "Sanborn Fire Insurance Maps, 1867-1970 – New York."; This name change may have occurred after Hood's death in 1918. Documenting the American South, "J.W. Hood (James Walker), 1831-1918," <http://docsouth.unc.edu/church/hood/bio.html>

³⁷ John E. Hammond, *Oyster Bay* (Charleston, SC: Arcadia Publishing, 2009), 8; Edward J Smits, *Nassau, Suburbia, U.S.A.: the First Seventy-Five Years of Nassau County, New York, 1899 to 1974* (Syosset, NY: Friends of the Nassau County Museum, 1974), 6.

³⁸ State Census, New York, 1925.

³⁹ Judith Wellman et. al, "Bethel Christian Avenue Historic District, Setauket, Suffolk County" National Register of Historic Places Nomination (2017), 36.

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During the same period, Oyster Bay's African American community also grew as a result of the waves of African Americans moving north. Spanning from 1916 to 1970, over six million African-Americans moved to cities in the north, Midwest, and west as part of the Great Migration. Many migrants to New York settled in established African American neighborhoods in the city and in its surrounding suburbs.⁴⁰ Because of its scenic location on Long Island Sound and proximity to New York City, Oyster Bay also grew as a leisure destination for African Americans working in Manhattan. Some of these families owned and entertained at nightclubs, and others participated in their own marching band and boxing league. Dolly and Vera Mayhew, two dancers at the Cotton Club in Harlem, often visited extended family in Oyster Bay for leisure. The community also organized the Oyster Bay Colored Giants, a semi-pro baseball team that was known as the strongest black team on Long Island. They played other African American teams, and occasionally white teams, around Long Island and the region during the early twentieth century.⁴¹

While World War II brought prosperity to Long Island, which profited from a strong aerospace industry and government intervention in housing and infrastructure, the period brought uneven benefits to the Native and African American community in the region. Suburban neighborhoods and amenities, such as the Pine Hollow Country Club, created new service jobs as estates faded, and work in transportation industries remained constant. The aerospace industry became a dominant employer in the town, which aggressively courted new firms during the 1960s. Grumman Aircraft Engineering, located just south of Oyster Bay in Bethpage, first hired African American men and women during the war. Gordon Maddox Sr., and James Gordon Seaman worked for the company for twenty and twenty-one years, respectively. While these were good, reliable jobs, both men worked in support positions rather than in the white-collar, skilled positions that would become the foundation of Long Island's middle class.⁴² However, the community, which remained clustered in the village and in Pine Hollow, remained strong and centered around Hood A.M.E. Zion Church.

During the early 1960s, Gordon Maddox Sr. became the voluntary caretaker for the cemetery. Even though it remained actively used, it had become overgrown due to a lack of resources. In *Tales of Long Island* (1978), Edith Hay Wyckoff described his involvement at the cemetery:

Years ago, when Maddox took a member of his family to the burial ground, he had to clear a path for the procession. Fallen trees had knocked over headstones. Others were lost in a tangle of weeds and overgrowth. Disturbed by what he saw, Maddox began to clean around the graves of his own family. Soon he was clearing the whole cemetery. Now it is neat and green. Maddox even developed a way to make headstones to replace those that were broken or vanished. He made a mold into which he poured cement. Some graves are marked only by stones because Maddox does not

⁴⁰ Wiese, *Places*, 5, 37, 68-69.

⁴¹ "Baseball Tomorrow," *Daily Star*, August 31, 1912; "Robins Defeat Oyster Bay Giants," *Kings Park & Huntington Messenger*, August 26, 1932.

⁴² Tim Keogh, "Suburbs in Black and White: Race, Jobs & Poverty in Twentieth-Century Long Island," (PhD diss., City University of New York, 2016), 7, 323-324; National Park Service, "The Janes Who Built the Planes," <https://www.nps.gov/Nr/twhp/wwwlps/lessons/120floyd/120facts2.htm>; Oyster Bay Historical Society, "Digitization Day," <https://www.oysterbayhistorical.org/digitization-day.html>.

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know who is buried there. Maddox said he hesitates to bring anyone else into the cemetery because often when a new grave is dug he finds an old one... Maddox says the capacity of the burying ground probably could be increased if the heavily wooded acres could be cleared. It is a job too big for Maddox, who sometimes finds it difficult to keep up with his present self-assigned task of keeping the little cemetery well groomed and green.⁴³

Maddox used a shed, which remains extant south of the cemetery (included in the National Register boundary), to make replacement headstones and new burial markers for the people who could not afford them otherwise.

Notable Individuals Buried in the Pine Hollow Cemetery

Although it is a relatively modest site, Pine Hollow Cemetery documents and honors the lives of members of Oyster Bay's black community during the nineteenth and twentieth centuries. The cemetery includes veterans of the Civil War through the Korean War and a number of prominent individuals from Oyster Bay's African American community. While the histories of some of the community's families has been well-preserved and researched by later generations, others remain relatively unknown; in both cases, Pine Hollow Cemetery preserves their memory and provides a clue about their lives in Oyster Bay.

Hood AME Zion Church Founders

Pine Hollow Cemetery includes the burials of Hood AME Zion Church's two founding couples: Plato Gale and Sarah Treadwell Harte and Samuel C. and Nancy W. Brown. While simple, their stones are among the oldest and most decorative in the cemetery and reflect the esteem that the congregation had for them; it is uncertain, but plausible, that these markers were funded in part by donations from members of the congregation. Plato Gale, who may have been a descendant of Tom Gall, and his wife, Sarah, founded the AME Zion congregation at their home in Pine Hollow in 1848. When their home became too small, Nancy Brown used her connections with her employer, Edward Weeks, to obtain a donation of land for the congregation to build a church on South Street. The Gale and Brown families remained important leaders within the congregation and community, and all hold places of honor within the history of the Hood AME Zion Church and within the cemetery.

The Carll Family

The Carll family became part of the Pine Hollow community during the 19th century. Lewis (1795-1870) and Catherine Robinson (1795-1847) Carll, who were both of Native and African-American descent, lived and worked at the Jones Estate in Cold Spring Harbor as a stage coach driver and domestic, respectively. Two years after giving birth to her son, David (1843-1910), Catherine died. At some point after her death, Lewis moved his family to Oyster Bay to live with his relative Sarah Jenkins in Pine Hollow. She assisted with rearing David so Lewis could continue work as a coachman for another prominent family of the area, the Latting Family of Lattingtown.

⁴³ Edith Hay Wyckoff, "The Fabled Past" in *Tales of Long Island* (Port Washington, NY: Kennikat Press, 1978).
<http://longislandgenealogy.com/buriedpast.html>

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As a young man, David began working on the docks and eventually in the local steamboat industry along with his older brothers, Jacob and Lewis Carll Jr.. In December 1863, just before leaving to serve in the 26th United States Colored Troops (USCT) of the Civil War, David married Mary Louisa Appleford, whose family had emigrated from Liverpool, England. Episcopal minister Thomas Rice married David and Mary Louisa; the union was the first recorded interracial marriage in Oyster Bay. The following month, David enlisted in the Civil War in the 26th Colored Regiment Company C for the Union army. David used his \$300 stipend from the war to purchase property from the Town of Oyster Bay; today this property is still referred to as Carll's Hill. David and his wife, Mary Louisa, raised their ten children on the property. After the war, David purchased a schooner from Mr. Baylis and earned a living as a coastal merchant.⁴⁴

Frank Carll, one of David's eldest children, owned and managed his own garbage hauling business on Long Island. Frank Carll married a woman named Imogene and they had nine children. Although Oyster Bay had integrated schools, Iris attended St. Dominic's School and was the first person of color to graduate from this Catholic institution. Her mother, Imogene, attended the Hood A.M.E. Zion Church and served as its organist. Joseph Carll, David's youngest son, worked as an editor at the *Oyster Bay Record Pilot*, which was the local newspaper. In addition, Joseph was also a member of the Hood A.M.E Zion church for several years and served as a delegate until passing in 1924.

Most of David and Mary Louisa's children purchased homes next to each other along Pine Drive in the Pine Hollow section of Oyster Bay. All of these children, Herman Carll, Katherine Carll (Potter), Eugene Carll, Agnes Carll (Reed), Armenia Carll (Mayhew), Wilber Carll, and Joseph Carll, are interred in the Pine Hollow Cemetery. Members of the Carll family continue to live in the Oyster Bay hamlet and in Pine Hollow. Five generations of Carll family descendants remain on the Carll Hill land in the home that David Carll built.

Veterans

Oyster Bay's Native and African-American community has had a long tradition of serving in the American military and is especially proud of its Civil War Veterans. Twelve veterans of the 20th, 26th, or 31st U.S. Colored Troops are buried in Pine Hollow Cemetery. Two, John Bolden and James Smith, were born into slavery in the south and fought in the war after the announcement of the Emancipation Proclamation. After the war, both men moved to the region. James H. James, David Carll, Simon Rappalyea, Alex Conklin, and William Sysco (Cisco), were from Oyster Bay and the surrounding region. Less is known about the histories of William W. White, Thomas Valentine, William Smith Jr., and Thomas Mitchell, who are also buried at Pine Hollow.⁴⁵ In addition to serving in the Civil War, William Cisco also served in the Colored Infantry in the Spanish-American War. Collectively known as the "Buffalo Soldiers," black infantry and cavalry regiments were critical in the

⁴⁴ Carl and Sheppard, *Footsteps of a Forgotten Soldier*.

⁴⁵ Hammond, "Civil War Records: Town of Oyster Bay.": Dagmar Fors Karppi, "African American Civil War Museum Honors OB Civil War Vet David Carll," *Oyster Bay Enterprise Pilot*, August 27, 2010, <https://traditionofexcellence.wordpress.com/2010/08/27/african-american-civil-war-museum-honors-ob-civil-war-vet-david-carll/>

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Battle of San Juan Hill, fighting along white soldiers in what has been described as the most integrated 19th century battle force.⁴⁶ Pine Hollow Cemetery is also the final resting place of 20th century veterans, including Charles DeKay Townsend (1933, Army); Preston W. Harmon (1923-80, WWII); Harry M. Simmons (1921-1983); Lorenzo S. Miller (1915-86, WWII); James Lee Gregory Harmon (1948-87, Army) Floyd Townsend Cisco Jr. (1918-88, WWII); Theodore R. Willett (Korean War); and Levin R. Satchell (1913-2007, WWII).

Later History of the Pine Hollow Cemetery

Today the cemetery predominantly contains a majority of African Americans and several individuals of Native American ancestry and a few European burials. Under the leadership of the Rev. Ken Nelson, Hood A.M.E.'s pastor from 1981-2013, the cemetery was opened to individuals of all races and religions.⁴⁷ Gordon Maddox continued acting as Pine Hollow Cemetery's volunteer caretaker until his death in 1987, and he is buried in the cemetery. Since that time, other members of Hood A.M.E. and the community have cared for the cemetery, which continues to have active burials. In recent years, they have also begun actively sharing its history. Although much of the land along Pine Hollow Road has been developed, Pine Hollow Cemetery remains as a marker and a historic record of Oyster Bay's African-American community from the late 19th century to the present.

⁴⁶ National Park Service, "Buffalo Soldiers and the Spanish-American War,"

<https://www.nps.gov/prsf/learn/historyculture/buffalo-soldiers-and-the-spanish-american-war.htm>

⁴⁷ Laura Lane, "A Cemetery with Civil War Vets where race is still an issue," *Long Island Herald*, November 17, 2017, <http://liherald.com/stories/halloween-happenings-at-the-senior-center,97638>

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Newspaper Articles

- "The African Methodists." *The New York Times*, May 21, 1881.
- "Appointments by the Conference." *The New York Times*, April 24, 1888.
- "Assigning Colored Pastors." *The New York Times*, April 24, 1884.
- "Baseball Tomorrow." *Daily Star*, August 31, 1912.
- "City and Suburban News." *The New York Times*, July 29, 1891.
- "The Colored Conference." *The New York Times*, April 28, 1872.
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Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State

Lane, Laura. "A Cemetery with Civil War Vets where race is still an issue." *Long Island Herald*, November 17, 2017. <http://liherald.com/stories/halloween-happenings-at-the-senior-center,97638>

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Notice (Seaman's child). *Long Islander* (Huntington, NY), n.d. (1890-95).

Notice (Conklin's daughter). *Long Islander* (Huntington, NY), n.d. (1895-1901).

Notice (Katie Howard). *Long Islander* (Huntington, NY), n.d. (1895-1901).

"Roosevelt at Oyster Bay." *The New York Times*, July 5, 1899.

"Robins Defeat Oyster Bay Giants." *Kings Park & Huntington Messenger*, August 26, 1932.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State

10. Geographical Data

Acreage of Property 2.01 acres
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>18</u> Zone	<u>623353</u> Easting	<u>4524242</u> Northing	3	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing
2	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing	4	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

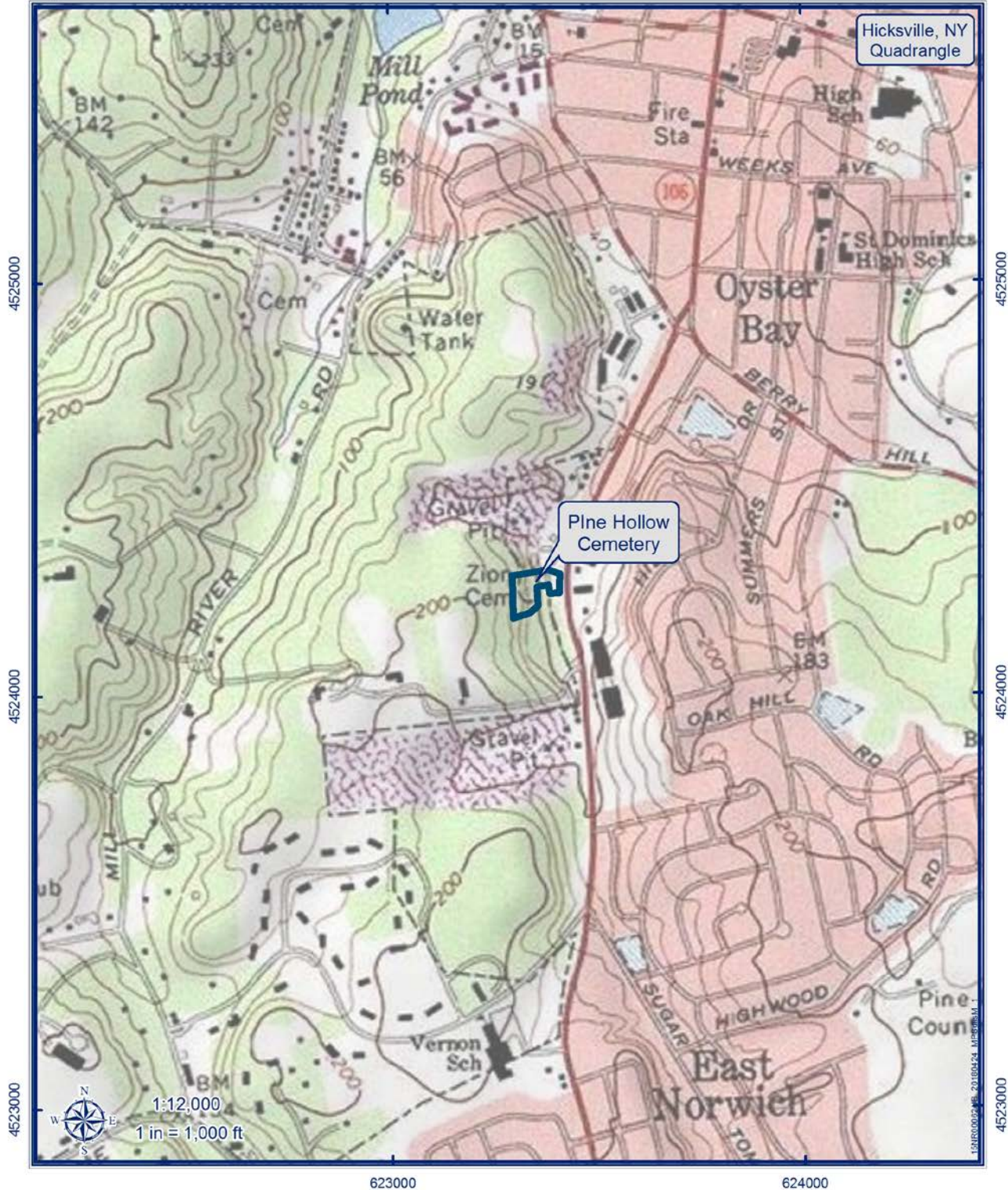
The boundary for the cemetery includes the parcel historically associated with the cemetery as well as a small piece of land in the former Route 106 right-of-way which Hood AME Zion members have historically used as a parking and work area for the cemetery.

Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State

Pine Hollow Cemetery
Oyster Bay, Nassau Co., NY

Pine Hollow Road
Oyster Bay, NY 11771



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State

11. Form Prepared By

name/title Elizabeth Canon and Denice Evans-Sheppard (edited by Jennifer Betsworth, NY SHPO)
organization Columbia University, Oyster Bay Historical Society date May 2018
street & number _____ telephone _____
city or town _____ state _____ zip code _____
e-mail _____

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Pine Hollow Cemetery
City or Vicinity: Oyster Bay
County: Nassau State: NY
Photographer: Jennifer Betsworth
Date Photographed: May 3, 2018

Description of Photograph(s) and number:

NY_Nassau Co_Pine Hollow Cemetery_0001
Parking area and Entrance, facing southwest

NY_Nassau Co_Pine Hollow Cemetery_0002
Concrete shed, facing southeast

NY_Nassau Co_Pine Hollow Cemetery_0003
Central grassy road, facing west

NY_Nassau Co_Pine Hollow Cemetery_0004
Cemetery, facing southwest

Pine Hollow Cemetery

Name of Property

Nassau County, NY

County and State

NY_Nassau Co_Pine Hollow Cemetery_0005
Metal shed, facing north

NY_Nassau Co_Pine Hollow Cemetery_0006
Cemetery, facing west

NY_Nassau Co_Pine Hollow Cemetery_0007
Potter family plot, facing southwest

NY_Nassau Co_Pine Hollow Cemetery_0008
Potter family plot, detail, facing west

NY_Nassau Co_Pine Hollow Cemetery_0009
Cemetery, facing west

NY_Nassau Co_Pine Hollow Cemetery_0010
Brown family plot, facing west

NY_Nassau Co_Pine Hollow Cemetery_0011
Upper cemetery area, facing west

NY_Nassau Co_Pine Hollow Cemetery_0012
Upper cemetery area, detail, facing northwest

NY_Nassau Co_Pine Hollow Cemetery_0013
Carl family section, facing southwest

NY_Nassau Co_Pine Hollow Cemetery_0014
Surlles family plot, facing northwest

NY_Nassau Co_Pine Hollow Cemetery_0015
Gale family headstones, facing west

NY_Nassau Co_Pine Hollow Cemetery_0016
Southern section of cemetery, facing north

NY_Nassau Co_Pine Hollow Cemetery_0017
Southern section of cemetery, unmarked headstones with GAR markers, facing west

NY_Nassau Co_Pine Hollow Cemetery_0018
Southern section of cemetery, facing west

NY_Nassau Co_Pine Hollow Cemetery_0019
Southern section of cemetery, facing southwest

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Pine Hollow Cemetery
Name of Property

Nassau County, NY
County and State

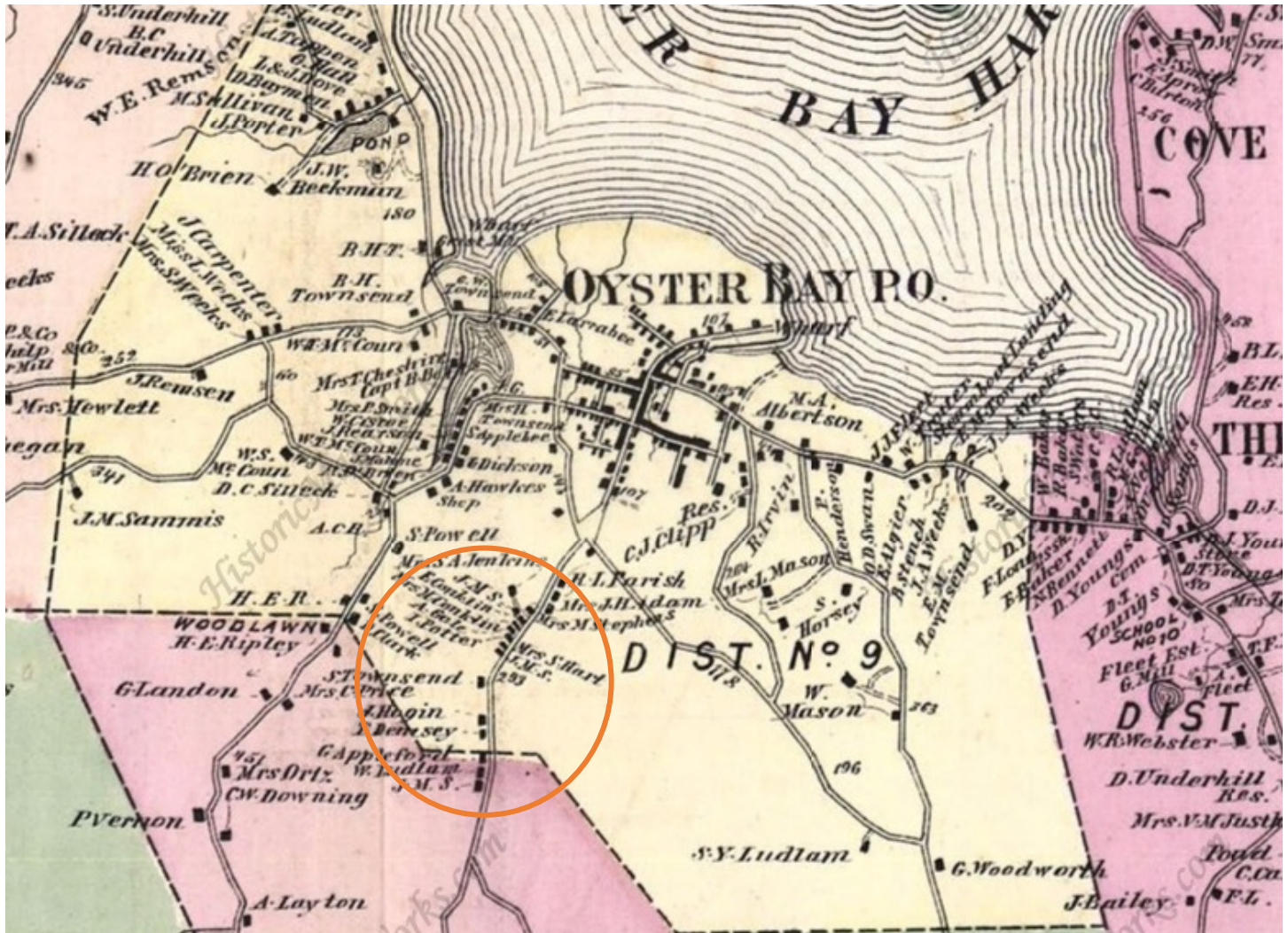


Figure 1. Town of Oyster Bay. F.W. Beers. *Atlas of Long Island, New York*. New York: Beers, Comstock, and Cline, 1873. Orange circle marks the rough boundaries of the Pine Hollow Community.

Pine Hollow Cemetery

Name of Property

Nassau County, NY

County and State



Figure 2. Oyster Bay, Bayville, Locust Valley. E. Belcher Hyde. *Atlas of Nassau County, Long Island, N.Y.* Brooklyn, NY: E. Belcher Hyde, 1906.



THE PINE HOLLOW CEMETERY













CARL
JAN 10 1915
OCT 10 1995

CARL
JAN 10 1915
OCT 10 1995

CARL
DAISY
JAN 9 1895 - JAN 7 1995
LOVED MOTHER OF
PIPKY & BUSTER

WALTER
JAN 10 1915
OCT 10 1995

MURPHY

MATSON

WILLIAM H. HARRIS
JAN 10 1915
OCT 10 1995



Large, weathered, light-colored stone marker with an arched top and decorative carvings. The surface is heavily stained and partially obscured by fallen leaves.

MATTOCKS
BORN [illegible]
DIED [illegible]

K... CARL
OCT. 4, 18...
FEB. 21, 1843



ADDIE HICKS
BORN APR. 2, 1868
DIED MARCH 12, 1970
MOTHER

CORTLAND
MADDOX
SON OF JOHN & AMELIA MADDOX
BORN JUNE 5, 1895
DIED JUNE 25, 1928

LATINA MADDOX
BORN FEB. 11, 1897
DIED FEB. 11, 1970

JAMES WILLIAM
WAI K. R.
BORN FEB. 22, 1946
DIED APRIL 3, 1970







CATHERINE FISH
BORN SEPTEMBER 1850
DIED MARCH 1920

WALTER FISH
BORN 1855
DIED 1925



MRS. SARRE L.
STHATTON
BORN OCT 16 18
DIED



ALICE EDWARDS
BORN
DIED
FEBRUARY 22 18
18



WILLIAMS

CARL

CARL

CARL
JEAN

WILLIAMS

DAVID GARZA
CPL
28 U.S.
CAVALRY

IMOGENE J. GARZA









W. MELBY HART
DIED
MAY 24 1887

W. H. H.

MADDOX
JOHN MADDOX
SEPT. 18, 1864
JAN. 16, 1926

[Illegible]

[Illegible]

[Illegible]



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 6/19/2018 Date of Pending List: 7/9/2018 Date of 16th Day: 7/24/2018 Date of 45th Day: 8/3/2018 Date of Weekly List: 7/27/2018

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 7/27/2018 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Discipline Historian

Telephone (202)354-2236 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



CHARLES D. LAVINE
Assemblyman 13th District

CHAIR
Election Law Committee

THE ASSEMBLY
STATE OF NEW YORK
ALBANY

COMMITTEES
Codes
Ethics & Guidance
Health
Insurance
Judiciary

June 4, 2018

Honorable Rose Harvey
Commissioner
NY State Department of Parks, Recreation and Historic Preservation
Pebbles Island State Park
PO Box 189
Waterford, NY 12188

Re: Pine Hollow Cemetery - Pine Hollow Road Oyster Bay, Nassau County

VIA ELECTRONIC MAIL

Dear Rose,

I am writing to convey my full support for the recent State and National Registers of Historic Places Listing Nomination submitted by the Pine Hollow Cemetery.

The Pine Hollow Cemetery was donated in 1884 by John and Alice Weeks to the Hood African Methodist Episcopal Zion Church of Oyster Bay. The cemetery has the uniqueness of having eleven Civil War Soldiers interred at its site and is therefore a significant community staple to the village of Oyster Bay. The Pine Hollow community was a predominately Polish, African American and Italian community in the earliest part of the 1800's and a good number of those descendants are also interred at the cemetery. Undoubtedly, the site is rich in its culture and history.

I have had the pleasure of visiting and meeting with the cemetery's stakeholders who own, operate and maintain the Pine Hollow Cemetery on a continuous basis. Every time that I have visited, there is a marked improvement in the structure and overall maintenance of the cemetery. It is gratifying to witness that steps are being taken by the Church and its congregants to not only maintain the cemetery but to also know that the cemetery is of such importance to this community, that is treated like the true national treasure it is.

I wholeheartedly, therefore, support the designation of the Pine Hollow Cemetery to the National and State Register of Historic Places in New York State.

Sincerely,

CHARLES D. LAVINE
Member of Assembly

CDL:jld

THE OYSTER BAY HISTORICAL SOCIETY
20 SUMMIT STREET—P.O. BOX 297---OYSTER BAY, NEW YORK 11771
(516) 922-5032
www.oysterbayhistorical.org email: obhsdirector@optonline.net

Preserving Our Past...Protecting Our Future

June 6, 2018

Dear Ms. Betsworth,

I would like to thank you and the nomination committee for selecting the Pine Hollow Cemetery for nomination as a historic site in Oyster Bay, Long Island. As a person who has such admiration and respect for the individuals interred at the Cemetery, it gives me great pleasure to see the fruits of our labor completed.

David Carll, my great, great, grandfather who fought in the 26th United States Colored Troop regiment and the other 10 soldiers of the unit can finally rest in peace knowing that their hard work preserving our union wasn't in vain. Their legacy will be continued with high regards and with pride. We are forever grateful for the support of Nassau County and New York State Parks and Recreation and hope that we can continue an ongoing relationship in the near future.

Although I wasn't the Executive Director at the time of the initial application process, I have come to recognize the importance of preserving the legacy and historic value of our past. As a community, we will continue to recognize the efforts of the African American soldiers who fought tenaciously for their freedom.

I know they would be proud!

Denice S. Evans-Sheppard
Executive Director

cc Oyster Bay Historical Society, Bd./Trustees



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner



15 June 2018

Alexis Abernathy
National Park Service
National Register of Historic Places

Mail Stop 7228

1849 C Street NW
Washington DC 20240

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to submit the following ten nominations, all on disc, to be considered for listing by the Keeper of the National Register:

Amagansett U.S. Life-Saving and Coast Guard Station, Suffolk County (U.S. Government Lifeboat Stations, Houses of Refuge, and pre-1950 U.S. Coast Guard Lifeboat Stations)

St. Stephen's Roman Catholic Church Complex, Erie County [note: no longer owned or used as a religious institution]

Fuller Shirt Company Factory, Ulster County
Immanuel Union Church, Richmond County
Buffalo Public School #57 (PS57), Erie County
Buffalo Public School #44 (PS 44), Erie County
Pine Hollow Cemetery, Nassau County
Wollensack Optical Company, Monroe Company
Faith Missionary Baptist Church, Erie County

Wardenclyffe Laboratory, Suffolk [note, while Wardenclyffe is technically a district, there is only one owner, who supports the nomination; please see the file of supporting documentation, which contains more than 9,500 expressions of support for this nomination]

Please feel free to call me at 518.268.2165 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office

Alexis Abernathy
9/4/18

June K. ...
9/4/18

SEP 07 2018

H32(2280)

The Honorable Kirsten Gillibrand
United States Senate
Washington, D.C. 20510

JDB
9/4/2018

M. Keeler
9/6/18

Dear Senator Gillibrand:

Thank you for your letter of August 9, 2018, to Deputy Director P. Daniel Smith supporting the nomination of the Pine Hollow Cemetery in Oyster Bay, New York, to the National Register of Historic Places. Pine Hollow Cemetery was listed in the National Register on July 27, 2018.

If we can provide further information or other assistance, please contact Alexis Abernathy of the National Register staff at 202-354-2236, or at alexis_abernathy@nps.gov. We appreciate your interest in the historic preservation programs of the National Park Service.

Sincerely,

/s/ Hampton Tucker

for Joy Beasley
Acting Associate Director, Cultural Resources, Partnerships, and Science
and Keeper of the National Register

cc: New York/SHPO

bcc: 7228 Ernstein
Basic File Retained in 7228

FPN:AAbernathy:OP:09/04/2018:S://NR/Alexis/Letter/Pine Hollow Cemetery Letter Gillibrand
NY

DCN # 26392

AD/ASSOCIATE ASSISTANT DIRECTOR

Due DATE?

S. Fainelli 8/27/18

KIRSTEN GILLIBRAND
NEW YORK
SENATOR

COMMITTEES
ARMED SERVICES
ENVIRONMENT AND PUBLIC WORKS
AGRICULTURE
SPECIAL COMMITTEE ON AGING

RUSSELL SENATE OFFICE BUILDING
SUITE 478
WASHINGTON, DC 20510-3290
202-224-4451

United States Senate

WASHINGTON, DC 20510-3205

August 9, 2018

Mr. Paul Daniel Smith
Deputy Director
National Park Service
1849 C Street NW
Washington, DC 20240



Dear Mr. Smith,

I write in support of the nomination of the Pine Hollow Cemetery to be placed on the National Park Service's National Register of Historic Places. The preservation of this site will improve its recognition as a historically significant site as well as ensure its continued protection.

Located in Oyster Bay, Long Island, the Pine Hollow Cemetery is part of the Hood African Methodist Episcopal Zion Church. The property for the church was donated by John and Alice Weeks of Oyster Bay in 1848 and the remaining cemetery property was donated in 1884. The cemetery serves as the resting place for African American veterans of U.S. wars dating back to the Civil War. As a result, the Pine Hollow Cemetery is not only important to the Oyster Bay community, but also represents the history of sacrifices made by African Americans in the United States military.

The church is currently undertaking a restoration project to properly reflect the significance of the cemetery. Including the Pine Hollow Cemetery on the National Register of Historic Places will ensure the protection of the cemetery as well as properly recognize the sacrifices made by the African American military veterans who lay to rest there.

I ask that you please give this application your full consideration. If you have any questions, or desire further information, please do not hesitate to contact my staff member Laura Driscoll at (202) 224-4421.

Sincerely,

Kirsten Gillibrand
United States Senator