

**The Black and Native American Communities in Flushing, 1821-1904:
Selected content from the *Flushing Journal* (1849-1880), *Long Island City Weekly Star*
(1880-1885), *Long Island Farmer* (1821-1865), and *Newtown Register* (1880-1904)**

Prepared by Lori Rothstein

Queens College Graduate School of Library and Information Studies

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Content Warning

These newspaper reports contain terms referring to Black people and Native Americans that were in common use in the 19th and early 20th centuries and are now considered racist and offensive.

Original names (e.g., Colored School, Colored Cemetery) and content descriptions have been preserved in this index for historical accuracy and to facilitate searching across this transcription document and the topical and name indexes.

Introduction

This document draws upon Vincent F. Seyfried's indexes and transcription volumes from the *Long Island Farmer*, *Flushing Journal*, *Newtown Register*, and *Long Island City Weekly Star*, available at the Archives at Queens Public Library (Central Branch, Jamaica). For a list of the volumes, see **Sources** at the end of this document.

It is important to note that the transcription volumes are not a complete record of articles and notices on the Black and Native American communities in these newspapers. Many issues have been lost or damaged. Additionally, the transcription volumes transcriptions include only "the articles that, in the opinion of the author, seemed historically important or shed significant light on the social, economic and cultural life of old Queens."¹

Because the Seyfried volumes contain a mix of transcriptions and hand-annotated photocopies of the microfilms, dates and pagination are sometimes unclear; such cases are indicated by question marks. A few reports not indexed by Seyfried were also found due to their presence on photocopied pages. These are indicated below as "not indexed."

Seyfried's introductions make clear that he worked mainly from print issues and occasionally from microfilms, but he did not specify which repositories he visited. The front matter, generally included with the index, indicates "Garden City" and a date. You may wish to consult the microfilms available at the Archives at Queens Public Library (Central Branch, Jamaica). For

¹ Seyfried, V.F. (1982): Introduction. In *Index to Second Volume, Long Island City Star and Transcript of News Articles, 1880-1885*.

available issues, contact the Archives: <https://www.queenslibrary.org/research/local-history/archives>.

Purpose

These newspapers are not available digitally, such as through Newspapers.com. This re-transcription was undertaken to make the texts searchable online. Optical character recognition (OCR) software does not correctly recognize all the elements of the typewriter fonts used in the transcription volumes. The transcriptions also contain some typographical errors and apparently omitted words, as well as variant spellings.

To facilitate searching, corrections, alternative spellings, and/or possible intended wording are provided in square brackets, with a question mark (?) where a best guess at partially illegible text has been made. Ellipses indicate missing or illegible text. Capitalization, punctuation, and abbreviations in the transcription volumes have been preserved.

Description

This index includes institutions, roles and spheres of activity, and topics with a direct connection to the Black and Native American communities in Flushing. Entries under two of Seyfried's topical categories were not transcribed: camp meeting notices and reports were skipped, on the grounds of too little substantive information. Crime reports were not included on the grounds that the veracity of the accusations cannot be determined, and because descendants of the community have no means of redress for harm caused.

Because Seyfried compiled his indexes over several decades, the very general topics he applied are not consistent across the volumes. For instance, it is not possible to search for children as a topic, and churches and clergy were indexed variously.

The topical headings applied in this document were chosen by the preparer with the goal of facilitating easy visual scanning based on topics that emerged organically from work with the texts. The organization of this document matches the headings in the topical index for this project. Entries are repeated under multiple headings where applicable.

Names of individuals, institutions, and organizations **in bold** also appear in the name index.

Project Indexes

Flushing and Long Island Newspapers, ca. 1840-1900: Black and Native American Communities—Personal Names and Associations/Organizations

Flushing and Long Island Newspapers, 1821-1904: Black and Native American Communities—Topical Index

TRANSCRIPTIONS

Note on Citations

Page and column are provided as they appear in the transcription volumes, e.g., 2:3 = page 2, column 3. Items that were photocopied are generally not annotated with page and column information.

ABOLITION AND EMANCIPATION

Flushing Journal, July 21, 1849, 2:3

Abolitionists on L.I: **Mr. and Mrs. Foster**, the celebrated abolitionists, are traversing L.I. and lecturing against slavery. They were mobbed in Hempstead, but nothing daunted, they proceeded to Flushing, and were mobbed there also and even pelted with eggs which had been kept too long. This outrage on their rights and liberties was perpetuated by a few Flushing loafers whom the authorities had not the energy to punish. The "Flushing Journal" denounces the scoundrels in indignant terms, and if justice in that town was left with Lincoln for administration, the mobbers would receive their deserts [desserts]. The Fosters, notwithstanding the brutality they have experienced, are still engaged in canvassing the island. The Patriots who would outrage them because they preach dissolution of the Union, should remember that they are doing nothing more than what is openly advocated by most of the ultra supporters of slavery in the South. (*Williamsburgh Times*)

[Note: Apparently reprinted from a Brooklyn newspaper.]

Flushing Journal, July 30, 1853, 2:4

St. Ronan's Well: There is to be a grand picnic at St. Ronan's Well on Thursday, Aug. 4th in honor of the emancipation of the blacks in the British West Indies. The somewhat conspicuous **William Lloyd Garrison** and the Hon. **Horace Greeley** are to be present.

Flushing Journal, August 6, 1853, 2:3

The National Anti-Slavery Society celebrated the anniversary of the Emancipation of Slavery in the British West Indies at St. Ronan's Well on Thurs. last. The services commenced by singing a hymn, afterward the throne of grace was addressed by a clergyman whose name we did not learn, and we left in the midst of an address by **Mr. Johnson**, one of the editors of the "Standard." The assemblage was not a large one and seemed composed equally of whites and apparently the better class of colored persons. The announcement that the celebrated **William Lloyd Garrison** was to be present attracted quite a number of our villagers to the spot who came away disappointed.

[Note: Likely Oliver Johnson, 1809-1889, editor, *National Anti-Slavery Standard*.]

Flushing Journal, May 31, 1856, 2:6

Ex-slave Minister: By consent of the Trustees of the M.E. Church and by permission of Divine Providence, the **Rev. Isaac L.C. McDaniel**, formerly a slave in Palymra, MO. will preach on Wed. eve. June 4th at 7 ½ p.m. [7:30] in the M.E. Church. After the services a collection will be taken up to aid him in the purchase of his wife and family who are now in slavery. The public may confide in the truthfulness of the matter as Mr. McDaniel has abundant evidence to convince the most sceptical [skeptical]. We believe that Mr. McDaniel has the sympathy of all the clergy of the village who commend his object as worthy the attention of all practical Christian people.

CEMETERIES

Flushing Journal, November 15, 1873, 2:2

A Colored Burying Ground: Our attention has been called to the smallness of the colored burying ground, the large number of interments in it, and the situation in the compact part of the village. We think that the authorities should see to it that interments cease in that ground. And as the colored people have not the means of purchasing a burial spot for themselves, would it not be well for the Trustees of the town to set apart a portion of the Public Burying Ground for their use, to be under their care, but the title to remain as it is. Something should be done and we know of no more efficient plan. It is too bad to have interments in a small lot in the midst of a dense population.

Flushing Journal, April 9, 1864, 2:1

Colored burial: While on this subject of colorphobia, it is worthy of note to find that the Trustees of the Flushing Cemetery are fully up to the prejudices of the time and that they decline to allow even the owner of a lot to bury in it a colored person whether Christian or heathen. In the Episcopal and Friends burying places repose the remains of respectable colored people and as far as we are able to learn, the contamination has brought about no premature resurrection of the whites. But then this was a long time ago. But there are some who find fault with the Trustees and even to reason and to argue the matter, as though they had not acted according to their light and their prejudices. They are true to the politics of the day and are for keeping the nigger out of sight. Then why not bury him? That is their business, not ours.

The idea that death makes us all equals, the king and the pauper, the white man and the negro, is one of those absurdities that has crept into the rhymes of the post and is the fruit of the vagaries of pious abstractionists. Since the people have given themselves over to politics instead of patriotism, has it not been discovered that the "negro has no rights that the white man is bound to respect" and that it is a fallacy of scripture to assert that "God hath made of one blood all nations of men" and that "of a truth God is no respecter of persons." when in the Constitution of the U.S. there is no acknowledgement of an Almighty Being and that consequently it is unconstitutional to assert any doctrine that implies an equality of races and foolishness of Solomon to assert that "One event happeneth alike to all." By the way, if Solomon had been around in these days of the Trustees of the **Flushing Cemetery** and have uttered this in their hearing, would they not have seen a nigger in the fence – and then – where are you, Solomon? We would say more in vindication of the cemetery Trustees, but likely as not some

meddlesome writer would try to oppose reason to prejudice and then there would be a pretty mess generally.

[Note: The conscious adoption of derogatory terminology was intended to mock the prejudices of the era.]

Flushing Journal, May 14, 1864, 2:4

Colored Burial: I understand from what I believe to be undoubted authority that the trustees of the **Flushing Cemetery** have refused to permit one of the plot holders to bury the body of a colored person in his own lot on account of her color. As one having a little interest there as I also own a plot, I write to ask you for information as to what the rights of the lot holders are, that I may not attempt to infringe upon any law or rule unwittingly. I have carefully read over the printed pamphlet which I received at the time of my purchase.[,] and I find that the cemetery is to be used exclusively for the "burial of the dead. [,]" with no restrictions. Difference is, however, made to certain statues, which, as I have not at hand, I apply to you to know whether any of them contain restrictions such as I have referred to above. Should race or color be of any objection, would it not be well for the Trustees to appoint a Committee of their own Board to attend at the house of the deceased and issue a certificate to the effect that the color is of the right shade to be permitted to rest in cemetery and thus save much trouble in the arrangement. Perhaps this has already been done. And I would respectfully ask them to have published for the benefit of the present lot holders and for those who may in future purchase lots there, whether only thoroughbred negroes are excluded or whether the grade excludes those in whose veins run more or less white blood, or whether it is color alone, or whether brunettes who have no trace of African blood in their veins will be excluded, while octoroons, whose shade of color is in some instances much lighter, is preferred. Again, whether the complexion is taken before or after death, for sometimes bodies, originally white, change color very much after death. By giving any information you have at hand on the above, you will no doubt oblige many of your readers and especially one of your friends. A Plotholder.

[Note: This satirical inquiry, likely written by the editor, uses the twisted logic of colorism to argue against the prohibition of the burial of persons of color.]

Flushing Journal, March 2, 1867, 2:3

Colored Cemetery: The directors of the **Flushing Cemetery** have in contemplation to purchase several acres of land opposite their present property as a cemetery for the colored population. It is proposed to lay out plots and to embellish the grounds in a suitable manner so as to suit the circumstances of those who may require it as a receptacle for the dead. We believe negotiations are being made with to buy a portion of his land on the road. It is high time that the colored population should have a cemetery of their own and we are glad that persons are having the matter in view on the part of the Flushing Cemetery.

[Note: indicates text missing or illegible at time of original transcription.]

Flushing Journal, March 16, 1867, 2:3

Flushing Cemetery: A short time since we printed the fact that the Trustees of the Flushing Cemetery were about purchasing contiguous land for the purpose of interring the colored population. It will be seen by the following from the N.Y. "Tribune" that it makes no allowances whatever for the prejudices of our Trustees. Because Greenwood, Mt. Auburn and other leading cemeteries of the country receive for interment both whites & blacks without asking any questions, there are some who think the Flushing Cemetery should do the same. What must be a dead white man's feelings to find himself lying beside a colored man awaiting the trumpet of resurrection, and the possible chance that the colored person might get the start of him and on the principle "that the Dead in Christ shall rise first". We have not time or room to defend the prejudices of our Trustees nor the tirade of the "Tribune." If the cemetery people are wrong, there is not much doubt that the pious negro will come out all right on the last day even if he has not been buried in the Flushing Cemetery.

"Colored me[n] must find it hard to escape the pursuing mindness of their white brethren. It kills them sometimes and sometimes is good enough to bury them. In perhaps a similar accommodating spirit, the directors of the Flushing Cemetery announce a benevolent intention. They contemplate (mark the sepulchral coolness of the announcement) purchasing several acres of land opposite their present property as a cemetery for colored people. This is what we should call Peckniffian in the face of eternity [gap: unclear whether text missing] and acting as a snob before death itself. It would be as goodnatured to ask the Flushing Cemetery owners going into their graves but with a respect for fossils, we forbear. Can they believe for a moment that the burial of colored people will alter the complexion of their cemetery? Or is there a phrenology of graves as well as a physiognomy of shades? We fear that these Flushing graves offer the black man the meanest kind of white hospitality inviting him into a back grave just as in cars and halls we give him a back seat."

[Note: Mr. Pecksniff is a character from Charles Dickens's novel *Martin Chuzzlewit*; the name became synonymous with hypocrisy and sanctimony. Phrenology, a pseudoscience that purported to measure personality and character traits based on the shape of the skull, was already under suspicion in the 19th century.]

Flushing Journal, November 15, 1873, 2:2

The Trustees of the **Flushing Cemetery** met at the Town Hall on Fri. eve. last week. A large plot of ground was set apart for the burying ground of Colored persons. This is a partial remedy of the former rule but as the law of the State gives them equal facilities with white people for being buried in any part of the ground where they can buy a lot, the action was useless. (Some Trustees oppose burial of John Mingo).

[Note: See Obituaries section, Flushing Journal, November 1, 1873, 2:5]

CHILDREN

Flushing Journal, January 18, 1851, 3:1

Fifty cents reward: Ran away from the subscriber, Dec. 29, 1850, a colored girl named **Eliza Tucker**, about 10 years of age, with a cast in one of her eyes. All persons are forbid harboring [harboring] or trusting said girl under the penalty of the law. Whovver [whoever] will return said runaway shall receive the above reward but no charges paid. Sibyl Furze, Flushing, Jan. 4, 1851.

Flushing Journal, October 2, 1852, 3:2

Any responsible persons wishing two boys respectively of the ages of 12 and 15 years, the one white and the other colored, are informed that the Overseers of the Poor of the Town of Flushing have two such to indenture to service on application to either of the undersigned. William Phillips, Thomas L. Powell. Sept. 25, 1862.

Flushing Journal, September 24, 1853, 3:1

One cent reward: Ran away from the subscriber on or about the 1st, an indentured colored boy by the name of **Andrew Cefus**, aged about 17 years. Persons are forbid harboring or trusting said boy under the penalty of the law. The above reward but no charges paid upon returning him to the subscriber.

Flushing Journal, March 7, 1857, 2:5

Boys as Apprentices: The undersigned Overseers of the poor have at the poorhouse two white boys of the age of 8 or 9 years, one colored boy of about the same age and one colored girl of 8 yrs. all stout healthy children which they are disposed to bind out to respectable persons wishing such help. William Phillips, Thomas L. Powell, Overseers. Flushing, Mar. 7, 1857.

Flushing Journal, July 16, 1859, 3:1

Poor House: Children as Apprentices. The Overseers of the Town of Flushing have two children of tender years that will be bound out to suitable persons as apprentices. Two of them are white boys, one colored boy and one small girl. Apply to either of the undersigned: William Phillips, Wm. Henry Salt, Overseers. Apr. 30.

[Note: These may be the same children as in the notice of 1857.]

Flushing Journal, June 13, 1862

Poor Farm: The undersigned Overseers of the Poor of the Town of Flushing have two boys and two girls to put out to suitable persons for apprentices or otherwise between the ages of 8 and 10 yrs. and one boy and one girl are white and the other colored. Wm. Henry Salt, Patrick Darcy, May 23.

Flushing Journal, May 11, 1867, 3:1

Poor: The Overseers of the Poor of the Town of Flushing have three children, one black boy and two white girls, each about 8 yrs. old which they desire to bind out to suitable persons. William H. Salt and William Phillips, Overseers.

CHURCHES AND CLERGY

Flushing Journal, February 22, 1841, 2:4

The ladies of **Macedonia Church** propose to pay their pastor, **Rev. Edward C. Africanus** a friendly visit on Wed. the 26th day of November throughout the day and evening and they would respectfully invite the friends of the cause of Christ to unite with them in offering their kind purposes.

Flushing Journal, June 21, 1856, 2:3

It is only this week that we have heard the death of **William Paul Williams**, a colored preacher, formerly resident in Flushing, where he was known as **Billy Paul**. He died during the last winter in Canada. Mr. Paul has left behind him some sayings that will long be remembered. On one occasion, when preaching he used an illustration as pat as any that graces the most thrilling pages of oratory: "My brethren, you are worse than master Billy Titus [sic] black horse. He will jump out of a bad pasture into good but you will not."

[Note: William Paul Williams was a trustee of the Macedonia AME Zion Church: https://s-media.nyc.gov/agencies/lpc/arch_reports/526.pdf. No further information on him was available online as of May 2024.]

Flushing Journal, July 19, 1859, 2:3

Church Fair: There has been a very general disposition manifested lately to extricate the various churches of our town from debt and we are glad to chronicle that in almost every case abundant success has attended the effort. The **African Methodist Church** in Liberty Street has an encumbrance that it is very desirable to remove. It is proposed to hold a Fair in the church on Wed. July 13 during the day and evening, the receipts of which are to be devoted to this object. We commend the effort to our readers and hope they will manifest their usual liberality in forwarding a laudable object. Donations will be thankfully received.

Flushing Journal, January 4, 1862, 2:2

The dedication of the **African M.E. Zion Church** will take place tomorrow, Sunday afternoon, Jan. 5, 1862 at half past 2 in Liberty Street. **William H. Bishop**, the Supt. of the NY District Conference will perform the services of the dedication. The public are respectfully invited to attend.

Flushing Journal, January 4, 1862, 2:4

The **African M.E. Zion Church** held a festival on the evening of New Year's in their house of worship which is to be dedicated next Sabbath. The room was crowded with parents, children and members of the congregation and listened respectfully and attentively to addresses from the Revs. Mr. Myers and P.M. Bartlett. It was gratifying to observe the good order and quiet behavior of the children and the interest manifested in the remarks made to them. The Rev. [Rev.] **John Washington**, the preacher in charge, has succeeded in creating considerable interest among the adults in the study of the Holy Scriptures, quite a number meeting regularly with the children for religious instruction. This Sabbath School numbers about 50 and it is hoped the interest will increase until all the parents with their children will convene every Sabbath and diligently improve the opportunity afforded them.

[Note: No further information is available on the Rev. John Washington. He does not appear in https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf. The Revs. Myers and Bartlett were apparently invited guest speakers and were likely white.]

Flushing Journal, May 24, 1868, 2:3

A New African Church: An effort is being made to erect a new **African Methodist Episcopal Zion church** in this village. A site is selected on Linden Ave. of 50 x 100 ft. It is estimated that the cost of erection will be about \$3000. The present congregation worship in shanty in the rear of other buildings on Liberty St. which is totally inadequate to the present purposes and certainly the object is worthy of the efforts of the colored people and should meet with a cheerful response from all who take interest in the elevation and moral welfare of the colored people. We really trust that our liberal-hearted citizens will respond appropriately to this call for the field to much good is open to them. The **Rev. Moses Manning** will soon call upon our citizens for contributions to this object. Mr. Thomas Leggett has consented to act as Treasurer of the fund for this purpose and his name will be a guarantee that all monies subscribed will be faithfully applied to the object.

[Note: The Rev. Moses Manning does not appear in https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf. He was later connected with congregations in Brooklyn and New York City: <https://chroniclingamerica.loc.gov/lccn/sn83016683/1890-12-19/ed-1/seq-8/> and brief notice of death in the *Brooklyn Daily Eagle*, Wednesday, October 27, 1987, page 20: <https://www.newspapers.com/newspage/50340426/> (log in through subscribing libraries). Thomas Leggett, the treasurer, was a white member of the Board of Education. See <https://tile.loc.gov/storage-services/public/gdcmassbookdig/addressreminisce00gelw/addressreminisce00gelw.pdf>.]

Flushing Journal, July 4, 1868, 2:4

Zion Church: Letter from **Pastor Moses Manning** of thanks to all those who contributed to the fund for a new church. \$418 up to the present has been collected. Congregation is negotiating for two lots on Linden Ave. Needed sum is \$3000.

Flushing Journal, September 19, 1868, 2:4

A concert was given on Wednesday evening at the Town Hall by the celebrated "**Black Swan**". We regret to hear that but a small audience was present, and as the receipts were to be applied to the benefit of the new colored church, it was in that respect a failure.

Flushing Journal, October 3, 1868, 2:5

Letter from the Colored Pastor of Flushing ME Church, **M. Manning**. All of his efforts to raise money to raise money for his church have netted only \$80 in cash. He requests permission to use some of it to pay creditors for debts incurred at concert in Town Hall and Camp Meeting.

Flushing Journal, June 25, 1870 (photocopy; p. 385; not indexed)

The Colored Ladies of the **African Zion.....Church**, held a well conducted and successful Strawberry Festival at Turner's Hall, on Wednesday evening...

Flushing Journal, July 26, 1870, (photocopy, p. 386; not indexed)

A short time ago a Strawberry festival was given at Turner's [Nassau?] Hall for the benefit of the Church of the good colored people, and all who went there remarked how admirably the affair was conducted under the direction of the female members of the congregation. As the colored race is now charged with greater responsibilities, it is satisfactory to note their worthiness, and manifest advance.

Flushing Journal, December 17, 1870, photocopy (p. 403; not indexed)

Zion ME Church (colored) in Flushing, **Rev. Peter Hawkins**, Pastor, will make an effort to raise funds for building a new Church edifice in this Village, and arrangements are progressing for a Concert to be given at the Cooper Institute, New York, December 19th, in aid of the project. "**Blind Tom**" will be among the attractive features of the entertainment.

[Note: The Rev. Hawkins is not listed among the clergy in

https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf

Flushing Journal, September 28, 1872, 2:3

The **Rev. Jarvis Prince** of the **AME Church** of "Flushing Springville," a portion of our village which lies on the Smart estate near the line of the Central RR (railroad) is soliciting contributions to erect a suitable place of worship there. There is already a good colored school in Springville and the inhabitants of the place compose a very respectable portion of the colored population of the village. The object is a worthy one and it is hoped that Mr. Prince will succeed.

[Note: The Rev. Prince is not listed among the clergy in https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf

Flushing Journal, June 17, 1874, 2:3

The recognition of the **African Ebenezer Baptist Church**, Flushing, took place at Boardman's Hall on Monday aft. The council consisted of delegates from Greenwood and Concord churches, Brooklyn, Central and Second Churches, Williamsburgh and the First Church of Flushing. The Rev. C. Rhodes acted as moderator and the Rev. W.T. Dixon as clerk.

[Note: The identities of the Rev. Rhodes and the Rev. Dixon are unclear. They were likely white clergymen assisting with the ceremony. The Rev. C. Rhodes may have been a Baptist minister from Brooklyn: <https://books.google.com/books?id=zW4PAAAAIAAJ&pg=RA9-PA32> and <http://bklyn-genealogy-info.stevemorse.org/Newspaper/BSU/1878.News.html>. The Rev. Dixon may be William T. Dixon of Concord Baptist Church of Christ, Brooklyn: <https://www.newspapers.com/article/the-brooklyn-daily-eagle-the-rev-dr-di/7731932/?locale=en-US> (log in through subscribing libraries).]

Newtown Register, August 11, 1898, 2:3

Flushing Zion Church: The **Rev. J. Henry Taylor** of the **AME Zion Church** at Flushing says the colored people of that section are in a deplorable state morally. He came to Flushing two months ago and found the church with a membership of over 100. He says he found but three of that number living lives that would permit them to enjoy membership in the church and struck from the roll the names of the wicked ones. The preacher says that drunkenness and bigamy are prevalent among the Flushing negroes. He styles these failures "loathsome luxuries." The Rev. J. Henry say[s] that when he announced that he proposed to preach against this state of affairs, a committee waited on him and threatened that he would be dragged from the pulpit and mobbed if he attempted it. Protected by the police, he has started his campaign and the congregation has shut off his supplies.

[Note: The Rev. Hawkins is not listed among the clergy in https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf

He appears to have moved to a congregation in New Paltz, NY, not long after, as reported in a news article of July 6, 1900: <https://omeka.hrvh.org/exhibits/show/ame-zion-church-in-new-paltz/introduction>. This article lists him as a native of St. Kitts and editor of *The New York Pilot* (given variously in other sources as *New York and New Jersey Pilot* or simply *Pilot*. According to <https://books.google.com/books?id=yDAIDQAAQBAJ&pg=PA92m> indicates the *Pilot* as a

conservative newspaper published in Virginia. Evidently the newspaper was published from wherever Taylor was working at the time. A photo including Taylor is available at <https://books.google.com/books?id=HQJ3EAAAQBAJ&pg=PT170>. <https://nyshistoricnewspapers.org/?a=d&d=tjd19060105-01.1.5&e=-----en-20--1--txt-txIN-----> notes the death of Taylor's wife in Schenectady in 1906. Taylor's own funeral in 1916 is reported in <https://www.newspapers.com/newspage/33454048/> (log in through subscribing libraries).]

Newtown Register, August 13, 1903, 5:3

Flushing Black church: Flushing's 3rd oldest church is the **Methodist A.M.E.** Society, of which the **Rev. E.T. Lawton** is pastor and which was founded in 1810 [actually 1811]. The church is now in difficulties owing to the erection of a new house of worship on which \$3000 is due the Portable House Co. of Corona. At first \$1700 was raised and the pastor, a practical man, took a shovel and worked in excavating for the foundations and later helped the masons on the walls. **Bishop W.B. Derrick** has come to the rescue of the church and on Aug. 30th will hold a grand rally in the clubhouse of the Good Citizenship League for the purpose of raising money.

[Note: Rev. E.T. Lawton is not listed among the clergy in https://ia800204.us.archive.org/22/items/historyoftownoff00wall_0/historyoftownoff00wall_0.pdf

William B. Derrick, 1843-1913, was an AME minister based at the time of this report in New York City: <https://books.google.com/books?id=5Es4AQAAMAAJ&pg=PA83>]

Newtown Register, July 24, 1904, 8:4

The **Ebenezer Baptist Society** of Flushing, the members of which are Negroes, laid the cornerstone of their proposed church on Sun, 24th with a large attendance including almost every negro divine in Greater NY a number of white preachers also assisting. There is a keen race on between the Society and the **Macedonians**, a Negro Methodist organization, to see which will complete its church building first, the latter having already commenced work on its house of worship.

CIVIL WAR

Flushing Journal, September 5, 1863, 2:4

Some 20 colored men have been drafted from Flushing. Within the last fortnight, some 20 of our colored citizens have left Flushing to enlist in a Rhode Island Regiment.

Long Island Farmer, September 8, 1863, 2:4

Drafted: From the Town of Flushing, about 20 colored men were drafted; from the Town of Jamaica, nearly as many more, and from the Town of Oyster Bay four colored men, brothers, were drawn...[continues with description of specific white men drafted]

Flushing Journal, December 19, 1863, 2:1

...We understand that in the last three months, some 30 to 40 colored men have left Flushing to enlist in a Rhode Island regiment. They are counted in the quota of that state and not of this which prefers to send white men to colored men...

[Note: Most of the text concerns white regiments and the draft. There is a typographical error in the date of the transcription, given as 1963.]

Flushing Journal, December 19, 1863, 2:2

There are 300 colored recruits on Riker's Island as a nucleus in a regiment to be called the **20th U.S. Colored Troops**. Vigorous measures are being taken and agents appointed in every County in the State to promote enlistments. Colored recruits receive the State bounty of \$75 as well as the Government and County bounties.

Newtown Register, January 30, 1890, 2:3

Flushing: **James Rantous**, a colored man living in the town of Flushing, made application in the Surrogate's Court at Jamaica last Thursday for letters of administration on the estate of his son, **Alfred Rantous** who left his home according to the affidavit of the petitioner in April 1861 and never returned, and who, as all attempts to find him or communicate with him had failed, was believed by the petitioner to be dead. The affidavit further related that the missing son was seen by a man during the war in Sickles' [Sickles'] Brigade. Deputy Surrogate Gillen secured the necessary bond and granted the letters judicially declaring the man dead. Alfred's interest in a certain estate was \$70.

[Note: Daniel E. Sickles, Excelsior Brigade.]

EVENTS, MISCELLANEOUS

Flushing Journal, May 31, 1856, 2:3

Our devil says that the industrious & useful citizen **Stephen Smith** the colored gardener and wood sawyer, is building a new house at Black dublin [Dublin]. Stephen was the victim of a vexatious lawsuit which dispossessed him of a house which he had provided for his old age in Liberty St. and which his hard earnings had paid for. Stephen has friends who sympathize with him in his misfortunes from 50¢ up to \$5 and with this practical sympathy, he is sheltering himself from the weather. Our devil thinks that a little more of this practical sympathy will complete the house and make Stephen as happy as he is worthy of material aid.

Flushing Journal, July 7, 1866, 2:4

Fireworks: There was no general display of fireworks on July 4th. There were several private displays admirably gotten up. The colored people of Liberty Street had a grand time with their pyrotechnic display and in that respect were triumphantly jubilant until a late hour.

Flushing Journal, August 27, 1870, p. 390 (photocopy)

AGED ONE HUNDRED AND TWO. – It is proverbial that in all places there is always to be found an “oldest inhabitant,” and this interesting individual generally contributes in no small degree towards the establishment of most of the local traditions that are always pleasant to hear repeated. The enterprising village of Flushing, ahead as it is in almost every respect, is not behind the age even in this; for here, as everywhere, is to be found one of those interesting landmarks of another generation, who furnish a slender link between the past and present, and preserve green memories of departed days. Such a character is to be found in the person of an aged negro, **James Ronters**, familiarly known as “old uncle Jimmy,” who on the 15th day of March last, became one hundred and two years old. Interviewing the old man, the other evening, there transpired many interesting facts in relation to his life, though, owing to his extreme age, he was unable to converse as readily as might be desired. He asserts that he has ever been a free man; but from reliable sources it appears that he, together with the other members of his household, were born slaves to the **Aspinwall family**, and are natives of this village. At that time, 1768 (?), the Aspinwalls lived in the old Bloodgood mansion, still standing on Broadway, near Union street. On Friday last he was [illegible] engaged in cutting wood for his family, and appeared in good spirits, although his trembling hand and stooping form betokened an early dissolution of his earthly tabernacle. The arrival, and subsequent encampment of the Hessian troops in this village, their amusements and manners, are memories still fresh in his mind; and he states how the noise of the cannon, during practice, used to frighten him to such an extent that he for safety sought the shelter of some neighboring tree or the protection of his mother’s petticoats. He remembers the meetings held by George Fox under the oaks near the Bowne House, which at that time stood in the centre of an almost uncultivated country, and says he was a frequent and earnest visitor to them. “**Uncle Jimmy**” has ever been a faithful servant, and is now in his last hours made comfortable through the kindness of several of our most respectable families. It is related of his brother, who at the time we speak of was with the Odgen family here, that being sent to New York to draw gold from a Bank, he accomplished his mission and started to row back to Flushing. Finding the tide too powerful to contend against, he pulled aside at Blackwell’s Island, and there met his master’s son. The old negro, afraid that should the son discover the money in the boat he would be compelled to relinquish it, rowed the skiff to a place where the water was comparatively shallow, and boring a hole through the bottom, there sunk his precious freight, thus at once proving his fidelity to the trust reposed in him and escaping the necessity of complying with a demand which, if made, he could not have refused. “Uncle Jimmy” has a dim recollection of General Washington, and of a visit made by that distinguished man to this village, when he was rowed from New York in a twenty-four oared barge, his object being to purchase trees from the old Prince nursery. The citizens turned out to receive their honored guest, and tendered him an ovation somewhere near the site of the old Town Hall. The chair occupied by Gen. Washington is now the property of John Purchase, Esq., and no money can buy it. It can be seen at the [mansion?] on Main street. This aged Patriarch is a sincere member of the Baptist church, and although now too feeble to attend the services, yet

until very recently has been able to read his Bible without the aid of spectacles. His face is turned toward the setting sun, and in all human probability, before another year has passed, he will be numbered with those of his kindred who have gone toward Zion, and thus this last link between past generation and the present will exist only as a dim memory of departed days.

Flushing Journal, November 26, 1870, 2:6

The ball of the “**Union Brothers Benevolent Society**” came off Wed. night, Nov. 23 at Turner’s Nassau Hall. The colored “Brothers” number 25 members banded together for humane objects of mutual aid and succor and holding monthly meetings. There were about 50 couples present at the festive gathering with plenty of good music for the gay revellers, several of whom had come from the great metropolis and the neighboring villages to enjoy the soiree dansante. A substantial collation was served under the supervision of **William Treadwell**, formerly of the Army of the Union.

[Note: This organization may have been a branch of the Washington, D.C.-based Colored Union Benevolent Association. As of early 2024, the Flushing organization cannot be traced online.]

Flushing Journal, December 16, 1871, 2:4

Mr. **William Barney**’s ball at the Town Hall takes place Wed. Dec. 27th 1871 and will be attended by a brilliant assemblage of Flushing’s colored brethren.

Flushing Journal, March 16, 1872, 2:3

The Exhibition by **Colored Young Ladies & Gentlemen**, assisted by the colored students of the Public School, filled the Town Hall Wed. eve. Mar. 13 and proved exceedingly creditable to all concerned. There were 34 songs, choruses, recitations, etc. on the program. The exercises were so well received by the very large audience comprising a fair representation of the whole community that a repetition [repetition] is proposed and will probably soon be announced.

Flushing Journal, January 24, 1874

John Mingo: Sale of his fine horses took place last Thurs., Jan. 22, 1874. Specific horses described and prices realized.

[Note: See Obituaries section, Flushing Journal, November 1, 1873, 2:5.]

Newtown Register, August 21, 1884, 1:1

Town of Flushing: In the year 1835, the Town of Flushing had 1904 males and 1749 females, a total of 3643. It had 672 colored persons, 9 paupers, 5 grist mills, 8 school districts. It paid \$251.36 for teacher’s wages and the number of children taught was 219. The number of children between 5 and 16 was 787.

[NB: The source for these statistics is unclear. The Colored School was not in existence at this time.]

Long Island City Weekly Star, March 18, 1885, 1:6

Lawyer Quarles estate: Surrogate Townsend has granted temporary letters of administration to **Marie J. Quarles** on the estate of her husband, John F. The estate is small. Mrs. Quarles stated that her husband left a will in a town in Spain which will be forwarded to this country and offered for probate in due time. Mrs. Quarles [Quarles] is a French woman.

[Note: See Obituaries section.]

Newtown Register, September 15, 1904, 1:4

Flushing: Owing to the enforcement of the alien labor law, work on the asphaltting of Broadway and the construction of the **Carnegie Library** in Flushing was stopped last Friday. 50 men, nine-tenths of whom were Italians and the rest negroes, were employed on the Broadway job, not one of the Italians being able to produce his naturalization papers. All the masons on the Carnegie Library job were Italians, and not one was working on Saturday.

INDENTURES

Flushing Journal, October 2, 1852, 3:2

Any responsible persons wishing two boys respectively of the ages of 12 and 15 years, the one white and the other colored, are informed that the Overseers of the Poor of the Town of Flushing have two such to indenture to service on application to either of the undersigned. William Phillips, Thomas L. Powell. Sept. 25, 1862.

Flushing Journal, September 24, 1853, 3:1

One cent reward: Ran away from the subscriber on or about the 1st, an indentured colored boy by the name of **Andrew Cefus**, aged about 17 years. Persons are forbid harboring or trusting said boy under the penalty of the law. The above reward but no charges paid upon returning him to the subscriber.

Flushing Journal, March 7, 1857, 2:5

Boys as Apprentices: The undersigned Overseers of the poor have at the poorhouse two white boys of the age of 8 or 9 years, one colored boy of about the same age and one colored girl of 8 yrs. [sic] all stout healthy children which they are disposed to bind out to respectable persons wishing such help. William Phillips, Thomas L. Powell, Overseers. Flushing, Mar. 7, 1857.

Flushing Journal, July 16, 1859, 3:1

Poor House: Children as Apprentices. The Overseers of the Town of Flushing have two children of tender years that will be bound out to suitable persons as apprentices. Two of them are white boys, one colored boy and one small girl. Apply to either of the undersigned: William Phillips, Wm. Henry Salt, Overseers. Apr. 30.

[Note: These may be the same children as in the notice of 1857.]

Flushing Journal, June 13, 1863, 3:2

Poor Farm: The undersigned Overseers of the Poor of the Town of Flushing have two boys and two girls to put out to suitable persons for apprentices or otherwise between the ages of 8 and 10 yrs. and one boy and one girl are white and the other colored. Wm. Henry Salt, Patrick Darcy, May 23.

Flushing Journal, May 11, 1867, 3:1

Poor: The Overseers of the Poor of the Town of Flushing have three children, one black boy and two white girls, each about 8 yrs. old which they desire to bind out to suitable persons. William H. Salt and William Phillips, Overseers.

INDIVIDUALS, MISCELLANEOUS

Flushing Journal, May 22, 1880, 2:2

John F. Quarles, a colored lawyer who has practiced law for several years in Washington, D.C., and who for the past three years has been U.S. Consul at Malaga, Spain, was on Thurs. admitted to practice in the courts of this State by the General Term of the Supreme Court. This is the first colored admission in this state.

[Note: While this entry is not directly connected to Flushing, John Francis Quarles maintained a residence in Flushing from 1880 until his death there on Jan. 28, 1885. See <https://www.yumpu.com/en/document/read/24687666/download-pdf-westminster-college> and https://archive.org/stream/holcad1884west/holcad1884west_djvu.txt.]

[Note: See Obituaries section.]

Long Island City Weekly Star, February 4, 1881, 1:7

Ex-slaves: ...In Flushing lives one **Jeannette Treadwell** who is believed to be the only female ex-slave now living. She formerly belonged to Coles Wortman of Oyster Bay and is said to be nearly 100 yrs. old.

[Note: The start of the text is about formerly enslaved persons in Suffolk County, Long Island.]

Newtown Register, April 22, 1886, 5:2

Mrs. John F. Quarles: Many in Newtown will regret to hear that the widow of the colored lawyer, **John F. Quarles** of Flushing, is sick and destitute. She is a French lady and married Mr. Quarles when he was a U.S. Consul at Malaga. His sudden death left her without any means of support. Her present home is at 1197 Third Ave., NY and anything that is done for her relief will be bestowed upon a [upon a] worthy and most unfortunate woman engaged in a hard and losing struggle with adversity.

[Note: See Obituaries section.]

MARRIAGES

Newtown Register, January 20, 1898, 2:4

Some days ago the **Rev. J.W. Fishburn**, D.D., of the **Macedonia AME Church** in Flushing united in matrimony **Henry Behringer** and **Emma Skent**, both of Bayside, the groom being a German and a white man and the bride a colored woman. This is the second mixed marriage that has taken place in Flushing within three weeks, and it is supposed to be the first instance of a German marrying a colored woman.

[Note: Rev. J.W. Fishburn is listed in the *Brooklyn Daily Eagle Almanac*, Vol. 14 (1899) for the Macedonia AME Church, Liberty Street, and was apparently living at 98 Congress Avenue (today 137th Street):

<https://books.google.com/books?id=9MEWAAAAYAAJ&pg=PA295&lpg=PA295>. By 1908, he had married and is listed as "of Newark" in the *New York Age*, February 13, 1908, page 3.]

MILITARY (pre/post Civil War)

(see also Civil War)

Flushing Journal, August 13, 1853, 2:2

St. Ronan's Well: The **Tinker Guards**, a company of colored men from New York, came up on a target excursion on Tuesday (annotation: 9, apparently 9th). The corps was a large one and were fully equipped and very well drilled. Their deportment through the day was very much commented upon by some of our citizens who thought them worthy of being held up as examples of gentlemanly bearing to many of the military companies who visit this section.

Flushing Journal, July 8, 1854, 2:3

Colored Guard: That superb uniformed company, composed of the chivalry of the very elite of New York colored society, denominated the **Tinker Guard** paid our village their usual annual visit on Monday. They were accompanied by their wives and children in great numbers. After riddling their target, feasting and drinking of the fat of the land, filing and deploying through our

streets to music of a ubiquitous sort, they returned to the great city. The Tinker Guard is increasing in numbers. Their members are fatter and generally in better condition than last year and of more polished complexion. We saw no fault in their tactics and evolutions. One of the officers, it seems to us, made rather too much of a spread, but we suppose that was according to Scott. On the whole, we should not like to be one of an equal number to meet the Tinker Guard in hostile array. For while we were dying of laughter, we should either be shot down or made prisoner, it would make no difference which.

[Note: The only reference to the Guards found online as of early 2024 is the article "Thrice from the tomb: How the Tinker Guard buried its noble dead and put a coffin in the wrong grave. A colored procession that came to a sudden halt. Myers, the cemetery litigant," New York Daily Herald, Sunday, December 22, 1878, p. 6.]

Flushing Journal, September 23, 1871, 2:5

The Colored Military Festival & Picnic at St. Ronan's Grove on Fri. 22nd was attended by an immense concourse of the colored residents of Flushing and vicinity, all in their best becomes. The turnout of the men, women and children was really tremendous and the martial bearing of the visiting military companies, 100 strong, received general commendation. Pres. **Barney** and his efficient aides maintained good order and contributed their best efforts to make everything pleasant for all who participated. Gold and silver prizes were awarded to the handsomest, most graceful, smallest-footed, and homeliest ladies present, also to the gentlemen accompanying them. The target shooting and other entertainments throughout the day and the ball in the evening were vastly enjoyed.

MUSICIANS

Flushing Journal, January 31, 1863, 2:2

The **Black Swan's** Concert: **Miss Greenfield's** concert on Mon. 26th last was fully and fashionably attended, a convincing proof that talent, irrespective of color, is and will be duly appreciated by our music-loving citizens. Miss G. was in capital voice and all her solos were sacred. Her own accompanist, being absent from the city, and that the audience might hear Miss Greenfield's voice to the best advantage, Mr. Frank Gilder kindly offered to accompany her in her own solos, for which he was much applauded.

[Note: Elizabeth Taylor Greenfield was a Black soprano with an international reputation. The accompanist for the occasion was the white pianist and vocal accompanist Frank Gilder, who had a successful career across the United States. After moving to Flushing, he became organist and choirmaster of St. George's Episcopal Church.

<https://books.google.com/books?id=xGkPAAAYAAJ&pg=PA115.>]

Flushing Journal, May 24, 1868, 2:2

Blind Tom: The wonderful Negro Boy Pianist who has attracted so much attention in this country and Europe and who is blind from his birth advertises to be in Flushing on Thurs. eve. next May 28th at the Town Hall and give an exhibition of his wonderful powers. 50¢.

[Note: Birth name: Thomas Wiggins. For an account of his life, see <https://www.georgiaencyclopedia.org/articles/arts-culture/thomas-blind-tom-wiggins-1849-1908/>.]

Flushing Journal, May 30, 1868, 2:2

Blind Tom: The musical phenomenon paid Flushing a visit on Thurs. eve. and gave one of his astonishing concerts at Town Hall to quite a large and fashionable audience who manifested their extreme satisfaction in an unmistakable manner. The program differed but little from those of which descriptions have been given in other places.

Flushing Journal, December 20, 1873, 2:1

“**Blind Tom**,” the “Negro Boy Pianist” will appear at Town Hall on Thurs. Dec. 18, 1873. 50¢.

Thursday night “Blind Tom” made his annual appearance at Town Hall. About the only change indicated in Tom is that he grows fleshy from year to year without making any serious change in his program. His audience this year was good though not as large as last and were as well pleased with the performance as ever.

OBITUARIES

Flushing Journal, February 7, 1863, 2:3

Old Uncle **Tom Smith** is dead – such was the announcement on the streets yesterday. Old Uncle Tom whose face is familiar to our older citizens, is a colored man who was the oldest person in town, being 92 yrs. old. He was a ploughboy in the fields when the British Army marched into Flushing in the Revolutionary War. Uncle Tom was an industrious man, exemplary in all his relations as a member of the community and generally esteemed by all who knew him. He enjoyed remarkable health up to within a few days of his death, earning his own living by “following the bay”. **Uncle Tom** was resigned to death and observed only a few hours before his death that he was “ready to go and was only waiting for the cars to come along”. The funeral will take place from the African M.E. Church in Liberty Street on Sun. afternoon at 2:00.

Flushing Journal, June 5, 1869, 2:4

Died: Mr. **Jonathan Mingo**, a well-known colored man, formerly of Flushing where he was universally respected for many admirable traits of character, died on May 28, 1869 at Albion, Mich. at about 70.

[Note: For the horse trainer John Mingo, d.1873, see below: [Flushing Journal, November 1, 1873, 2:5](#).]

Flushing Journal, July 2 (?), 1870, p. 385 (photocopy)

*Date annotated by hand; index date given as June 1870.

Henry Byrnes, a respectable old colored man, long and well known in Flushing for his industry and piety, died last Tuesday. He was, fifteen years ago, doing a good business as shoemaker, in New York, and followed his trade faithfully till the end.

Flushing Journal, February 10, 1870, 2:5

Selah M. Africanus, principal of Flushing **Colored School** died; no date given.

Flushing Journal, November 1, 1873, 2:5

John Mingo: The sporting fraternity of the turf throughout the country, the lovers & admirers of that most useful & valuable animal, the horse, and the citizens will hear with profound regret of the death of this celebrated trainer & veterinary surgeon, which occurred at his residence on Monday last October 27, 1873 after a painful illness. Mr. Mingo was the son of a full-blooded Indian and in his tall sinewy form & other personal characteristics, he bore the impress of the race of red men from which he derived his origin. Settling in Flushing about the year 1852 he soon acquired a more than local reputation for his vast skill and success in the management of young & unbroken & vicious horses. The celebrated "Dexter" and young "Bruno" together with almost every horse noted in our turf annals were committed to his care to break and train and the successful results of his treatment bear witness that the confidence of the owners of these valuable animals in his skill & judgment was not misplaced. Mr. Mingo's success as a trainer was due to his possessing unwearying patience and perseverance and almost intuitive perception of the character of the animal subjected to his treatment, and a happy union of kindness and sobriety by which the intelligence of the brute was brought into subjection and obedience to the intelligence & will of the trainer.

Without any adventitious aids at the beginning of his career either of fortune or education Mr. Mingo by strict integrity and attention to business acquired a handsome property and by hard study a fair education, a profound knowledge of the anatomy of the horse and admirable skill in the treatment of the numerous [word missing] to which horseflesh (and human flesh) is heir to. In his private relations of life as husband, father, friend & citizen, Mr. Mingo's career was most exemplary. Loved, respected & valued, the place of this useful man who on Monday closed a blameless life by a Christian peaceful death will be hard to fill in this community.

[Note: For Jonathan Mingo, d. 1869, see above: Flushing Journal, June 5, 1869, 2:4.]

Newtown Register, January 29, 1885, 5:4

First colored lawyer: **John F. Quarles**, a colored lawyer of Flushing, died at his residence in that village yesterday afternoon from an acute attack of pneumonia. He had been sick but about one week. Mr. Quarles had attained a high standing in his profession and had secured a good practice. He was born in slavery at Atlanta, Ga. 38 years ago. His father was a local preacher.

John F. was a pet in his master's family and through the influence of his father, Charles Sumner and other advocates of the abolition of slavery in the North, he was entered at Westminster College, Pa. He was graduated at the head of his class and soon after studied law in the office of Charles Sumner at Washington. He was admitted to the bar and it is said was the first colored man that ever attained that distinction. In 1870 Pres. Grant appointed him United States Consul in Port Mahone on the Spanish coast. He served during Grant's term and at his own request was transferred by Pres. Hayes to Malaga. While at Port Mahon he became acquainted with **Marie Jacqueminot**, daughter of the French consul of that port and granddaughter of Napoleon's old general of the same name and they were married. He resigned and returned to this country in 1880 just in time to participate in the Garfield campaign. He opposed the nomination of Garfield and used his influence among the colored delegates from the South for Blaine. When Garfield was elected, he retired to Flushing and practiced his profession.

In 1882, Secretary of the Treasury Sherman appointed him a special commissioner to visit the United States consuls on the Spanish coast. He performed the duties assigned to him to the satisfaction of the government and again returned to Flushing. This was the last political position he held. In the recent campaign, he was an active supporter of Mr. Blaine and the latter's friends attributed his nomination to the influence of Mr. Quarles with the southern delegates. He felt very much depressed when Mr. Blaine was defeated. He had just taken Charles H. Rugg's case to the Court of Appeals where he was to argue it next week. He was also counsel for Cadet Whittaker of West Point.

Newtown Register, July 28, 1887, 2:3

Flushing: **Elkanah Jackson**, an employee of C.A.S. Van Nostrand at Springville died. He was one of the noted and respected colored men in Flushing and was the first colored man to hold office in the village, being appointed a Marshal by the Trustees.

POLITICS

Flushing Journal, April 9, 1870, 2:3

The colored citizens of Flushing some 70 strong voted at the Town meeting Tues. under the blessed dispensation of the 15th Amendment. They went mostly Democratic. As many or more in Hempstead and North Hempstead took the opposite view of the political situation.

[Note: The *Evening Post* of April 6, 1870, p. 3, col. 8, shows that this was a vote for Queens County supervisors, and that in Flushing Edward A. (E.A.) Lawrence, Democrat, was elected without opposition: <https://nyshistoricnewspapers.org/?a=d&d=evp18700406-01.1.3&e=-----en-20--1--txt-txIN----->

The 15th Amendment (1870), which granted the vote to all men regardless of race, was passed during the Reconstruction era. Women did not have the right to vote until the passage of the 19th Amendment in 1920.

Historically, Democratic Party ideology was strikingly different from that of today, making the sweep for the Democrats in Flushing at first glance confusing, especially in light of the 1869 state referendum vote that preserved the \$250 property qualification requirement for Black voters.

There was a strong Democratic tradition in New York State generally; the incumbent Democratic ticket was re-elected to the State Assembly in November of 1870:<https://babel.hathitrust.org/cgi/pt?id=umn.31951002271731x&view=1up&seq=153>

Additional Sources:

"A New Phase of Politics." Brooklyn Daily Eagle. February 2, 1899, 5:3.

"Colored Men for Tilden." *Public Ledger*, 16, no. 108, June 7, 1884, 3:2.

Cuney, Waring. "Negroes of New York: The United Colored Democracy." *Amsterdam News*. June 12, 1939. <https://digitalcollections.nypl.org/items/c56824b0-80d2-0133-62be-00505686a51c#/?uuid=c56824b0-80d2-0133-62be-00505686a51c>

Liebman, Bennett. *The Quest for Black Voting Rights in New York State* (August 28, 2018). <http://dx.doi.org/10.2139/ssrn.3240214>

Flushing Journal, November 12, 1870, page 397 (photocopy)

THE **COLORED REPUBLICAN CLUB** of the Village of Flushing, held a large meeting in the A.M.E. Bethel [Zion] Church, Liberty street, on Wednesday evening of last week. Every section..floor and in the gallery was filled and great interest manifested in the proceedings. Mr. **William Barney**, President of the Club, stated that several distinguished speakers...by the Republican State Central Committee, had not arrived, including Rev. Mr. Butler, of Zion Church, N.Y. He was as disappointed as disappointed as any member of the Club. They now numbered sixty or seventy members, and believed they should act with the Republican party which had done all it could to elevate colored men and give them their franchise. To keep up these meetings would make men think and improve their condition. He appealed to his fellow colored citizens to organize politically and vote unitedly. This was every free man's government. He knew that Democrats were as much their individual friends as Republicans, but the latter had proved themselves their political friends, and they owed them gratitude and co-operation. Mr. **Samuel Wright** felt unable to fill the place of the distinguished orator and finished scholar expected to address the meeting. The speaker was but a humble student. The coming election would show whether the outbreak and resistance to law witnessed in 1863 would be repeated in 1870. Satan and his ministers were sitting in council in Tammany Hall, devising measures to overthrow the law. Mr. Wright is a public speaker of remarkable eloquence and power, using excellent language and expressing himself with the fluency and ease of an accomplished orator. In any political campaign, it is very rare to hear so able and effective an address as he delivered. **Mr. Tripp** followed in an earnest call for colored men to rally to the Republican Standard. He depicted the sufferings of his race and declared that if any of them voted the Democratic ticket in Flushing, they deserved to be burnt in a tar barrel. Until a year ago, or so, any ignorant Irishman, just come to America, and crazy drunk, could vote about as often as he pleased, and the colored man had no voice in the councils of the country. Though Tammany be decked with Chinese lanterns and flaming with torches, he was resolved, by the grace of God, to take Tammany by storm. **Mr. Woolridge**, a visitor from Richmond, Virginia, rejoiced to see the spirit of the people so aroused. The colored men had borne the cross, and the victory was come. They remembered Abraham Lincoln, their Moses. Ethiopia will [sit?] down the Union man and all will rejoice. Mr. W. [Wright?] spoke with great feeling, in a strain that carried his hearers

captive throughout his fervent discourse, There were several other speakers, who aided materially in maintaining the interest of the occasion, including **Rev. Anthony Treadwell** and Messrs. **Seaman, Moses, and Corwin**. The members of the "**Colored Union Benevolent Society**" came in near the close of the meeting, having had a reunion of their own elsewhere. Mr. **William Barney** would benefit the members of the Club by organizing them as a Lyceum now that the political period is passed. He is eminently fitted to fill the post of presiding officer, and the large attendance at the campaign weekly meetings show that there is sufficient ability manifested and interest awakened to warrant the [illegible] of the Colored Flushing Lyceum or Literary Association.

Flushing Journal, October 22, 1870, pp. 395-395 (photocopy)

The **Colored Republican Club** of the village of Flushing, met at the A.M.E. Bethel Church [Zion], Liberty street, Wednesday evening, Oct. 19th, **Wm. Barney**, President, in the chair. Addresses were delivered by Mr. **Samuel Wright**, **Revds. Henderson David, James Hyatt, Anthony Treadwell**, and Messrs. **Wm. Barney, John Mingo, Geo. Ames** and **James Seaman**. The Club meets every Wednesday evening, and will soon number 100 members. Mr. **E.A. Treadwell**, the secretary, keeps the rolls open for more subscribers, and the cry is "still they come."

Flushing Journal, May 21, 1870, 2:3

The colored people of Flushing held a meeting in their church on Liberty Street Monday eve. 15th, preliminary to casting their first vote at a State election.

[Note: This may refer to the New York State Assembly election of November 8, 1870.]

RUNAWAYS

Long Island Farmer, September 12 and 26, 1821, 4:5

One cent reward: Ran away from the subscriber about three weeks since a black man by the name of **Abraham** and sometimes by the name of Abe about 20 years old, about 5 ft. 10 in. All persons are forbid employing, harboring or trusting said runaway, as they will be prosecuted to the utmost rigor of the law. The above reward will be given but no charges paid. Matthew Farrington, Flushing, Sept. 12 1821, Sept. 26 1821

Flushing Journal, January 18, 1851, 3:1

Fifty cents reward: Ran away from the subscriber, Dec. 29, 1850, a colored girl named **Eliza Tucker**, about 10 years of age, with a cast in one of her eyes. All persons are forbid harboring [harboring] or trusting said girl under the penalty of the law. Whovver [whoever] will return said runaway shall receive the above reward but no charges paid. Sibyl Furze, Flushing, Jan. 4, 1851.

Flushing Journal, September 24, 1853, 3:1

One cent reward: Ran away from the subscriber on or about the 1st, an indentured colored boy by the name of **Andrew Cefus**, aged about 17 years. Persons are forbid harboring or trusting said boy under the penalty of the law. The above reward but no charges paid upon returning him to the subscriber.

SCHOOLS

Flushing Journal, March 11, 1841, 2:1

The District School: On Wed. last an adjourned meeting of the inhabitants of School Dist. #5 in this town was held at the Inn of William M. Smith for the purpose of designating a site for the new District School House. Resolutions were offered to the meeting that the colored children be instructed in the basement of the **African Church**, and that the girls be educated in the school house of the **Female Association**, and that the two schools have a prorata share of the public monies. These resolutions were laid on the table and the Trustees directed to ascertain upon what conditions the Union School House can be obtained for a boy's school and to report to an adjourned meeting to be held at Temperance Hall, this afternoon at 3 o'clock.

Flushing Journal, March 11, 1841, 2:1

We are authorized by the managers of the **Flushing Female Association** to state that they had no connection with the handbill distributed on the evening of the 7th nor were they cognizant of its existence until the next day. The handbills were given to their teacher by a gentleman on the evening of the 7th who requested her to send one of the children around with them. They disown all knowledge of the handbill or its author.

They also request us to state that reports have been circulated by an individual of this town seriously affecting their character for integrity and honesty in the appropriation of the public money. They do not wish us to comment on the improbability of such suspicion affecting ladies of the first character for respectability, and associated as they are for a strictly benevolent purpose; they merely wish us to falsify the report and call upon the individual to specify his charges. We would add that their books and vouchers are open to the inspection of anyone wishing to see them.

Flushing Journal, May 17, 1845, 3:1

Teacher wanted: A competent teacher is wanted to take charge of the **Colored School** in District #5. Apply to either [sic] of the Trustees. William Mitchell, W.H. Fairweather, John Willcomb. Flushing, May 17, 1845.

Flushing Journal, November 30, 1850, 2:2

Annual report of the **Board of Education** of Flushing Public School. The **Flushing Female Association** has resigned its charge of the **Colored School** and offered its building to the Board which has accepted. Numbers: Male 120, female 89. Primary Dept. 300. List of bills paid follows.

[Note: It is unclear whether the student numbers listed include both public schools.]

Flushing Journal, December 27, 1851, 2:3

Report of the Bd. of Education, Dist. #5: The school for colored children has taken place under the charge of **Selah M. Africanus** whose experience in teaching induces the hope of much benefit to this class. There are at present 68 scholars at this school and the studies pursued are Spelling, Reading, Writing, Geography, Arithmetic, and Drawing.

Flushing Journal, May 17, 1856, 2:2

...We are glad to hear from various sources that the **colored school** is also in a highly prosperous condition and under the management and faithful teacher [sic]. We think parents may now visit the schools with pleasure. An interest manifested by parents, it must be remembered, is effective of encouragement to the teachers. There should be more of cooperation with them in their too-often unthankful vocation.

[Note: The opening of the text concerns the white public school. Evidently there is some text missing in the transcription, or misconstrued from the original.]

Flushing Journal, January 19, 1861, 2:4

School District #5: Flushing

Colored School:

Number of pupils on register: Jan. 1, 1860: 55

Admitted during the year: 32

Discharged during the year: 37

Number of pupils on reg. Jan. 1, 1861: 50

Average daily attendance: 30

Flushing Journal, July 8, 1861, p. 29 (photocopy)

Public Meeting of Colored...tion to new School House...colored citizens of,,day evening 8th inst....Mr. James W. Pearson...(?)...Moore...[first paragraph illegible]

The Secretary then informed the...accordance with the notice the object of the...was to take into consideration the propriety of petitioning (?) for a new school house for the colored children.

After some few remarks, it was, on motion by Mr. John S. Kenney,

Resolved, That the Secretary draft a petition to be read at the meeting before adjournment.

The Secretary prepared and read the following:

Whereas, The present dilapidated condition of the school house in Liberty street is becoming unsafe because of its decaying timbers; and, whereas the adjoining property is exposed to the caprices of those who may and do choose to make the school yard a place of resort, because of broken fences; and, whereas, because of the decayed state of the building the winter winds have free access through the same, subjecting not a few of the pupils to chilblains and frosted feet; and whereas there present number of pupils, together with the efforts of the teacher, are encouraging as regards the intellectual, moral, physical, social and religious education of the former; therefore, be it

Resolved, That we, the undersigned, inhabitants of the Village of Flushing, do pray, petition and ask the honorable, the **Board of Trustees** of Public Schools of Flushing, District No. 5, composed of Messrs. Mitchell, Parsons, Hamilton, Baker and Cox (?) (or others) to erect, build and grant for use of **Public School No. 2** (colored,) of said village, a convenient, commodious and substantial school house, on the best approved modern plan for village schools.

Resolved, That feeling as we do our position, and knowing that around the present situation of the school house are many hallowed associations of the past, we, your humble petitioners, do pray, petition and ask the honorable, the said Board of Trustees, to erect and build for the use of said Public School No. 2 (colored,) a school house on the same site or as near as circumstances may allow.

Resolved, That a vote of sincere heartfelt thanks be tendered to the **Female Association** of the village of Flushing, for their former efforts in behalf of the education of our children and the elevation of [illegible] people.

Resolved, That a vote of sincere and humble (?) thanks be tendered to the honorable, the Board of Trustees of the village, for their kind attention in providing competent teachers, suitable books and other conveniences for the welfare of our people and children.

Resolved, That we will ever pray that the blessings (?) of our Heavenly Father may abide upon the [illegible] of both the Female Association and the Board of Trustees, and also upon our village, and crown their labors with success.

Resolved, That this petition be presented to the Board of Trustees as soon as possible.

Resolved, That the business of the meeting be published in the Times and Journal.

On motion of Mr. John S. Kenney it was unanimously adopted.

The petition has been signed by nearly seventy (?) persons.

Benediction was pronounced by Rev. Wm. Moore when the meeting adjourned.

Wm. T. Dixon, Sec'y.

Flushing Journal, October 19, 1861, 2:4

A fine brick school house for the colored population is being erected on the site of the old school house in Liberty Street under the auspices of the **Board of Education**. The **Female Association** are the owners of the lot and supply the means for erecting the edifice from the funds which have been left them for the education of colored youth.

Flushing Journal, February 2, 1862, 2:2

The opening exercises of the **Colored School** of this village will take place at the new school house in Liberty St. on Monday next at 10 a.m. The public are invited to attend.

Flushing Journal, February 6, 1864, 2:2

School Celebration: Our readers should not forget the school celebration that comes off next Fri. eve. at the Town Hall, as they will have an opportunity of witnessing the admirable progress which the colored children of the village are making under the charge of **Mr. T.W. Cardozo** Principal of **School #2**. We contend [commend?] the exhibition to the patronage of all who feel an interest in the progress of a class who are emerging from a condition that to our shame has been incompatible with the spirit of our institution. We hope this exhibition will be well attended and the more so that the colored people are doing their utmost to assist their brethren, the Freedmen of the South. The avails of this exhibition are to be applied to that purpose.

Flushing Journal, February 20, 1864, 2:2

The exhibition of the **Colored School** of this village brought together an immense assemblage, all of whom expressed themselves delighted with the admirable manner in which the colored children displayed their acquisitions of learning. The Exhibition realized \$73 which will be transferred to the freedmen at Port Royal.

[NB: Apparently Jamaica, British colonial era.]

Flushing Journal, December 10, 1864, 2:3

The Annual Exhibition of the pupils of the **Colored Public School** of this village will take place at the Town Hall on Fri. eve. Dec. 23. Our readers will remember a similar Exhibition several months ago that passed off with great éclat and reflected great credit upon **Mr. Cardoza** [Cardozo], the talented Principal of the School. That Exhibition was considered a complete success and very much creditable to both teachers and pupils, so much so that quite a pressure was made to have it repeated but without success. The proceeds of the ensuing Exhibition are to be applied to the benefit of the Freedmen. We have no doubt that a large crowd will not only be attracted by the merits of the Exhibition but also for the good it promises to the oppressed and downtrodden who are but just taking their positions as Freedmen.

Flushing Journal, December 17, 1864, 2:2

Colored School: The Annual Exhibition of the pupils of the **colored Public School** in this village will take place at the Town Hall on Fri. eve. of next week. The program is quite attractive. Those who have purchased tickets for reserved seats should occupy them by at least 8 o'clock, for after that time they will be left open to the occupation of anyone. Tickets can be had at Course & Coutant's drug store and at the Post Office. The Exhibition last year was a grand success and there are abundant reasons why this should be more so.

Flushing Journal, February 22, 1868, 2:2

The **colored school** of this village had an exhibition at the Town Hall on Mon. eve. last. We hear that it passed off very agreeably and evinced great improvement upon those of former occasions.

Flushing Journal, November 20, 1869, 2:1

Colored Sabbath School: We understand that the Flushing **Colored Sabbath School** has an attendance larger than can be comfortably accommodated in the School House in Liberty St. We are glad to hear that the Supt. & teachers feel encouraged in their work. They intend presenting to the public a petition for annual subscribers that they may not be in doubt each year as to where the needful [word missing?] is to come from. We hope our townspeople will be willibg [willing] generously to sustain this work.

Flushing Journal, July 26, 1870, p. 386 (photocopy)

The CHILDREN OF THE **COLORED SCHOOLS** of Flushing went Pic-Nicing to St. Ronan's Well Thursday morning and made a happy day of it, in company with their teachers, parents and friends. The little ones looked neat and clean, and well-cared for every way. In their nice new summer rig, they made a most creditable appearance, and behaved as well as possible.

Flushing Journal, December 31, 1870, p. 380 (photocopy)

The Flushing **Colored Sabbath School** held its Sixth Annual Festival at the Meeting House of the Orthodox Friends, Friday afternoon, Dec. 30th. About fifty bright looking, neatly dressed and well behaved colored girls and boys, mostly from five to ten years of age, took part in the singing of psalms and hymns, reciting verses of scripture in answer to questions concerning the Holy Land, Bible Readings, and other instructive services, which were conducted by Mr. T.H. Legget [Leggett], aided by Mr. & Miss Parsons, Mr. Murray, and other gentlemen and ladies who have the care of the school. Handsome evergreens adorned the interior of the House, and tables were bounteously laden with oranges, cakes, confectionery, a hundred books, and other Christmas gifts, which were given to the scholars at the close of the entertainment. The kind teachers also received fitting presents from their precious flock; and, to the thoughtful visitor, no incident of this holiday season could appear more pleasing than this yule-tide gathering.

[Note: Leggett, Mr. Parsons, and Murray appear to have been white members of the Board of Education.]

Flushing Journal, July 15, 1871, 2:3

The Annual Picnic of the **Colored Public School** children in Flushing took place at St. Ronan's Well, Thurs. Jul. 13. There was a procession of 60 or 70 neatly dressed boys and girls, attended by teachers, parents, relatives and friends, all in holiday attire and attracting much favorable remark. Before dark to their homes having enjoyed and other delicacies to their hearts' content.

[Note: indicates text missing or illegible at time of original transcription]

Flushing Journal, September 2, 1871, 2:4

The **Colored Public School** of Flushing opens Mon. aft. Sept in the convenient & well-adapted brick building on Liberty St. under the charge of the accomplished **Miss I.E. Smith**, principal, & her capable assistant. There will probably be 100 scholars in attendance during the coming term.

Flushing Journal, May 26, 1877, 2:2

The concert & exhibition given by the pupils of the Flushing **Colored School** at the Hall on Wed. eve. was largely attended and gave great satisfaction to the friends of the children. The program embraced both vocal and instrumental music, readings and recitations and reflected much credit on pupils and teachers.

Newtown Register, July 17, 1880, 5:1

The **Board of Education** find so much trouble in accommodating the children in the **colored school** on Liberty St. that they seriously entertain the idea of procuring a building elsewhere. The **Female Association** who control the present school house property, refuse to make needed additions and repairs and say the Board must do the work at the public expense and pay rent, etc. besides. The Board decidedly object to this course and they will remove the school if the Association do not come to reasonable terms. The Board now have another building in view.

Newtown Register, December 23, 1880, 1:1

Flushing **Colored School**: A rule enacted by the Bd. of Education in Flushing for the government of the colored school which is separate from the school for white children, is that pupils who pass a standard examination shall be promoted to the high school. Last Spring four colored children passed a satisfactory examination and were recommended for promotion to the high school but no action has ever been taken by the **Board of Education** and the leading Republican citizens and some colored men have begun to agitate the matter with a view of forcing the Bd. of Ed. to act.

Newtown Register, January 30, 1890, 3:3

In Flushing village a night school for colored people – two evenings in the week has just been opened under the auspices of the **Flushing Female Ass.** and under the intermediate instruction of **Mrs. Shaw** and is free to all who wish to attend.

Newtown Register, September 6, 1900, 4:1

Colored schools: The law providing for the abolition of separate colored schools will go into effect in Queens with the opening of the schools next week. The law will particularly affect the former villages of Flushing and Jamaica where separate schools were maintained. There is a lively time expected in Flushing where colored teachers were employed to teach the colored children. Under the new management some of the white children will have to be instructed by these teachers. It is said many white parents will refuse to submit to this arrangement and will keep their children from school or send them to private institutions.

SPEAKERS

Flushing Journal, January 14, 1865, p. 255

FREDERICK DOUGLASS!

THE GREAT CHAMPION

of

American LIBERTY

will speak at the

TOWN HALL,

on WED EV., JAN. 18th.

Subject, "The Past and Present."

Tickets 25 Cents.

Flushing Journal, January 14, 1865, 2:2

Frederick Douglas [Douglass]: It is announced in handbills and in an advertisement in another column that Frederick Douglas, the great champion of American liberty will speak at the Town Hall in Flushing on Wed. eve. Jan. 18 for the benefit of the sick and wounded Colored soldiers. Subject: The Past and Present. Admission 25¢. The object in view in Mr. Douglas' presence among us is such as should commend itself to all our thoughtful and liberal citizens and we trust in no small measure will meet with a response that will carry comfort and consolation into the hospitals that are now overflowing with the sick and wounded soldiers of African descent. We

must remember in this connection that quite a number of our colored citizens are in the Army doing good service in the cause of our common country. Of Mr. Douglas' ability as an orator it is hardly necessary for us to speak for it is of worldwide fame. He is probably the most eloquent man of his race and independent of the object which induces him to come among us, his talents are of that high order which should attract an appreciating audience. It is said that upon the advent of our Savior, mournful cadences were wafted over the Argean and Ionian Seas crying in the ears of all heathendom - "Great Pan is dead." Now that America is approximating to the true ideal of a Democratic (that is Christian) government and voices are echoing over our seas and plains and mountains that "American Slavery is Dead," let us not only accept the Omnipotent decree but heed the utterances of this best representative of the African race – himself born a slave, and give him a welcome that will attest the shipwreck of our miserable prejudices against an oppressed and downtrodden people.

Flushing Journal, January 21, 1865, 2:2

Our village was honored by a visit on Wed. eve. of an orator and a man of intellect in the person of Mr. **Frederick Douglass** who was announced to deliver a lecture at the Town Hall on "The Past and the Present." Mr. Douglass had a large and appreciative audience and was frequently applauded. His arguments for the complete enfranchisement of his compatriots and extending to them the privilege of the ballot, as strange as it may appear to the prejudices of many, were unanswerable and incontrovertible. A proper audience for this gifted man is such as meet in the legislative halls of the State. Human progress has fallen upon times when everything is moving will railroad velocity and it behooves error & prejudice to clear the track or be crushed. The war is approaching an end and the great question of the status of the colored man after the rebellion is ended and reconstruction comes up, is a momentous one and will require the concentrated wisdom of all our wise men. Rebellion has made it a question that cannot be evaded or shirked but must be met and settled in the interest of justice and righteousness.

Flushing Journal, February 11, 1865, 2:2

Our citizens who are beginning to have quite a penchant for brilliant oratory will be glad to learn that the distinguished young orator, **Rev. Sella Martin** who astonished England during 1862-63 with his bold flights of oratory while advocating the subjugation of the rebellion and rebels, is to deliver a lecture in the Town Hall on Thurs. eve. Feb. 16. Subject: The Friends of the Union in England. Mr. Martin is considered by many the superior of his compatriot Frederick Douglas [Douglass]. The proceeds of the lecture are to be devoted to the sick and wounded colored soldiers in the Nation's armies.

[Note: John Sella Martin was a minister, abolitionist, and orator who spoke against slavery in the U.S. and abroad. See <https://www.nps.gov/places/sarah-and-john-sella-martin-house.htm> and https://libraries.udmercy.edu/archives/special-collections/index.php?record_id=1677&collectionCode=baa&item_id=1965

Flushing Journal, March 4, 1865, 2:2

Our citizens and particularly those who were prevented from attending the first lecture of the **Rev. Sella Martin** will be glad to learn that this talented and eloquent speaker will give a second lecture at the Town Hall on Mon. eve. 18th. The subject will be "The Two Methods, or God's way of settling the negro question and Pride & Power in conflict in this war." The theme is a good one and doubtless will be handled in an able manner by this distinguished colored orator who in England for two years or so has held large assemblages of distinguished persons entranced by the charm of his oratory. As the proceeds of the lecture are to be devoted to the Freedmen of Savannah and Charleston, we doubt not Flushing will gladly contribute in this way to so worthy an object.

Flushing Journal, March 16, 1867, 2:1

Lecture: The **Rev. Henry Highland Garnett** [Garnet] the eloquent and celebrated colored preacher and orator will deliver a lecture at the Town Hall on Monday evening next for the benefit of the colored Methodist Episcopal Church in this village. The subject is "The Proscribed Race of America (close quotes missing). Mr. Garnett has not only a great reputation in this country, but in Europe and his subject in view of the recent altered political condition of his people is not only of vast importance to them but also to the whites. There can be no doubt but that our thinking people will attend and listen to the exposition of Mr. Garnett who is certainly a representative man of "the proscribed race."

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