

# The Bowne House Historical Society, Inc.

AUTUMN 2016

## FROM THE DIRECTOR OF EDUCATION

Hello Bowne House Members:

I am so pleased to have spent my last year working here as Director of Education. I have had a great year meeting many of you, working with the Bowne House staff and volunteers, and meeting our public - the students and adults who come every week for tours.

To give you a little background about myself, I have a PhD in Historical Archaeology from The City University of New York's Graduate Center and I have been working in New York City and New England Historical Archaeology since 1998. I spent many of those years teaching as an adjunct in the Anthropology Departments of Queens College, Hunter College, Columbia University, and Lehman College.

A couple of years ago a few things made me begin to search out a museum education job however. First, I always loved the tactile nature of being an archaeologist (you get to touch history!). My understanding of this principle deepened further for me on a personal level once I became the mother to my two boys (aged 9 and 5). I then discovered how much better they experienced the world if they could touch the object of their interest. They are intense nature collectors, making me house a collection of sticks and rocks along with their legos, markers, and paper for art projects. As I saw them start school I became more and more aware that they needed to be as actively involved in their education as possible. They remembered the information so much better if they were able to take part in the production of the lesson. So this then sparked my interest in working with a museum to help ALL of our kids feel more connected to the past.

Second, I began to realize that I wanted to teach my actual type of archaeology and not simply Archaeology 101 to undergraduates fulfilling a Social Sciences requirement. At heart, I am an Historical Archaeologist who focuses on the material culture of New York City and its environs and so the Bowne House feels like a wonderful fit for me in this regard. I feel extremely lucky to have been chosen to work here.

And finally, the subject matter at the heart of our museum's story hits me deeply. The Flushing Remonstrance, religious freedom, and the freedom of expression are all perhaps old news to us insiders, but it has been truly transformative to teach these lessons to whomever walks in off the street of Flushing's bustling downtown (and many do) and see their faces glow with renewed interest in these topics. I feel proud to be an educator these days.

Let me recap my last year for you. (And, wow, it is hard to believe that it has been a year since I started here at The Bowne House. Time flies when you're having fun!) I have spent these last 12 months acclimating myself to the space, the history, and the archaeological collection. I have been lucky enough to meet descendants, students from the neighborhood, scholars and other museum educators. We have run some great family-friendly public programs both at the museum and at the Flushing branch of the Queens Public Library as well as hosted more academic events such as a book talk by author Mau VanDuren during Preservation Week in April.

I look forward to spending my next 12 months in further outreach to teachers and administrators of New York City's schools and afterschool programs. There will be an exhibit at the Flushing branch of the Queens Library depicting how the Bowne House has been involved in New York's important events throughout its lifetime as well.

In conclusion, it has been wonderful working with our volunteers Ellen Spindler and Joe Akus, and archivist Charlotte Jackson. They have all enriched our education materials beyond my expectations. And thank you so very much to Rosemary Vietor and Anne Perl de Pal for your constant help, support, advice, and encouragement during these last 12 months.

Now, as we plan the next year, I feel confident that our many events and planned projects will grow and grow, letting us get the message out there. This is a unique place. New York is lucky to have it and I feel lucky to be there to help in however I can be most useful.

Sincerely,

*Elizabeth Martin*

Ph.D., Director of Education



# UPDATE

## FLUSHING REMONSTRANCE STUDY MEETING

### HELD OCTOBER 26TH

On Wednesday October 26, 2016 a town hall meeting was held to discuss aspects of the Flushing Remonstrance Study Act. The gathering took place at the Flushing Friends Meeting House on Northern Boulevard and included representatives of the National Park Service (NPS); elected officials Congresswoman Grace Meng, sponsor of the bill, Public Law 113-29; New York City Councilman Peter Koo and members of their staffs; board members, staff and members of both the Flushing Meeting and the Bowne House; representatives of other organizations including Flushing Town Hall, the Voelker Orth Museum and Gardens, and the Queens Historical Society. A number of local residents participated in the meeting and in the question and answer period following.

Two representatives of the Park Service explained the purpose of the special resource study, which is to determine if the resources related to the history of religious freedom and the 1657 Flushing Remonstrance would meet criteria for congressional designation as a unit of the national park system. The study would include the 1661 John Bowne House, Friends Meeting House, and "other resources in the vicinity of Flushing related to the history of religious freedom during the era of the signing of the Flushing Remonstrance."



The Remonstrance was written by a group of local residents, who to the best of our knowledge were not members of the Society of Friends (Quakers) at that time. The document was a declaration of protest against persecution of Quakers (and other sects) by Governor Peter Stuyvesant, whose edict outlawed the practice of religions other than the Dutch Reformed Church. This edict was in conflict with the 1645 charter of the Town of Flushing had guaranteed religious freedom. The Flushing Remonstrance is recognized as one of the first attempts to secure "the free exercise of religion in what would become the United States".

The Bowne House, located on Bowne Street, Flushing is the oldest surviving house in Queens. It was built by John Bowne, a major figure in the era of the Remonstrance, in 1661 or earlier. Bowne House is Anglo Dutch in style with later additions, and remains on its original site (the home lot). The property is listed on the National Register, is a New York City Landmark, and is a New York State Site of National Significance.



The Friends Meeting House is located nearby on Northern Boulevard. It was built in 1694 and is a National Historic Landmark. It is the oldest surviving house of worship in New York City. John Bowne and many early residents of Flushing are buried in its adjacent churchyard.

What comprises a special resource study? As outlined by the NPS, "the National Park Service was created to conserve unimpaired outstanding natural, cultural and recreational resources. The treasures in the system have been set aside by the American people to protect, preserve and share our nation's greatest stories." This is generally done by an act of Congress. The NPS collects data and evaluates the site; it then reports the results to Congress via the special resource study. Only those that meet the highest qualifications are recommended to receive a designation as part of the national park system.

In general, the study period can last up to three years. Available references and resources are examined.



# UPDATE

## FLUSHING REMONSTRANCE STUDY MEETING HELD OCTOBER 26TH (CON'T)

The NPS representatives outlined five steps in the process:

1. The resource must have national significance and contain nationally significant natural or cultural resources.
2. It must be a suitable addition to the national park system by representing a natural or cultural resource that is not already adequately represented in the national park system or is not comparably represented or protected by another entity.
3. It must be of significant size or configuration to ensure long term protection of the resources and visitor enjoyment and capable of efficient administration by NPS at reasonable cost.
4. Require direct NPS management.

When the study is completed, it is submitted to the Director of the Park Service and then to Congress with a recommendation.

There are circumstances in which the last two criteria are modified; not all sites are under NPS management and some are owned and managed by other entities. They may also be part of and included in a corridor of similar sites of significance. There are a number of ways in which the designation can be approached. Examples include Independence National Historic Park in Philadelphia and the Freedom Trail in Boston, MA.

The NPS has set up a means whereby the public can comment and submit ideas: [www.parkplanning.nps.gov/flushing](http://www.parkplanning.nps.gov/flushing).

They encourage answers to these questions:

1. What is significant about the Flushing Remonstrance and the history of religious freedom in Flushing?
2. What are the resources – tangible historic resources, archives, repositories – that we should examine related to the Remonstrance and the history of religious freedom?
3. Who should we be talking to?
4. What are concerns and expectations?

Flushing deserves recognition of its role in establishing the principle of religious liberty in America. The special resource study should highlight Flushing's early contributions in shaping American history. The Bowne House looks forward to assisting the park service in its research.



# THE DUTCH KAS

BY ELLEN SPINDLER, VOLUNTEER



One important icon of Dutch cultural heritage in the Bowne House collection is the early 19th century Dutch "kast" or "kas" formerly in its kitchen and now on display in the room known as the 1669 parlor. The Bowne House kast, a freestanding wooden cupboard with a top frieze drawer below a molded cornice and two lower side panels appraised as made of red gum, was sold at auction and then repurchased back in 1945. It is slightly over 5 feet tall.

The word kast or its English mutation kas has an etymology which traces to the Old High German "kasto" and means a box or case in Germany and a cupboard in Austria and parts of Southern Germany. It is also similar to the Yiddish word "kastn" meaning box.

The kast was an important symbol of Dutch cultural heritage signifying material success and a well-ordered and well-functioning household. In the Netherlands, it was often part of the traditional dowry ("uitzet" in Dutch) and mentioned in wills and was used to store valuable linens often under lock and key. Typically kasten (plural of kast) had two or three widely spaced shelves, with an additional drawer below at times for more storage. The Bowne House kast has two side panels with three shelves, in addition to an unusual top drawer rather than a lower one.

The Bowne kast has a keyhole in its right side panel. It has wooden pull handles on the top drawer and bracket feet similar to two kasten described as made by Matthew Egerton, Jr. of New Brunswick, New Jersey, a cabinetmaker of dual Dutch and English heritage, creating his own interpretation of a Kings County design. It is not known if these feet were original. According to Dean Failey, acceptance by English families of the Dutch version of the cupboards was restricted primarily to Kings and Queens Counties.

Some earlier kastens came in multiple sections, called the two-stage form, with the base, case piece and cornice each separate. This made it easier to transport and move into houses. It is not known if the Bowne House kast is all one piece or separate units, although it is described as a case piece in the museum's database called Past Perfect. The Metropolitan's publication about a 1991 Kasten exhibit states:

A number of distinctive kasten descended in families from Queens and Nassau counties in central Long Island; of one-part construction, they have platform feet and austere facades with a minimum of moldings.



## THE DUTCH KAS (CONT'D)

The Bowne House kast has a similarly austere yet elegant design. The kast's side panels and cornice are quite similar to an eighteenth century Queens's county kast formerly in the Kirby family now at the Roselyn Landmark Society. The identity of the Bowne House kast cabinetmaker is not known. It is described in original accession records as a Long Island kast.

Red gum, a tree of the genus eucalyptus, is a hard dense wood often found growing near waterways. It is not easily worked by hand but instead better carved or used by wood turners and can take a fine polish. The kast in the Bowne collection is a dark reddish brown –it is not known if it has some form of polish or if it was refinished at a later point in time. Some kasten were joined, often set into pegged mortise and tenon joints. The method of construction of the Bowne House kast is not known.

Earlier Dutch household guidebooks advised that laundry should be done every day and linen should be pressed and stored in the kast. This was also illustrated in Dutch emblem books-small inexpensive publications with woodcuts, accompanied by moral aphorisms, intended for mass consumption. Women were encouraged at a young age to make and acquire textiles for a dowry and store them in the kast. Kasten were shown serving as storage for textiles and other valuables, with expensive ceramics and other objects displayed on the top. A Dutch household was encouraged to be spotlessly clean and suitably religious.

In America, kasten were made exclusively in the Dutch cultural areas of New York, New Jersey, and Connecticut in the period from the mid-seventeenth century to the first quarter of the nineteenth century. Some kasten with hybrid features reflected a growing acceptance of English furniture styles and “the protracted survival of the archaic Dutch cupboard”. Generally, the continuity of design is believed to have come from the “relative isolation of some areas of Dutch culture in the later centuries on Long Island, New Jersey, and both sides of the Hudson Valley up to Albany”.

The Bowne House kast is a perfect symbol of the prosperous Bowne and Parsons families and acknowledges the continuity of their Dutch heritage.

## READINGS

*Failey, Dean F. Long Island is my Nation: The Decorative Arts & Craftsmen, 1640-1830, Setauket, New York: Society for the Preservation of Long Island Antiquities, 1976, pp. 109-110*

*Kenny, Peter M. Stafford, Frances Gruber, and Vincent, Gilbert T., “The eighteenth-century American kast”, 1991*

*Kenny, Peter M. Stafford, Frances Gruber, and Vincent, Gilbert T , American Kasten: The Dutch-Style Cupboards of New York and New Jersey, 1650-1800, Metropolitan Museum of Art, New York (available only on-line; out of print), published by the Metropolitan Museum of Art in conjunction with its same entitled exhibition January 19-April 7, 1991*

*Petraglia, Patricia, American Antique Furniture, 1640-1840, Michael Friedman Publishing Group, Inc., 1995, p. 15, 21*

*Reif, Rita, “Moveable (Whew!) Closets, With a Dutch Accent”, New York Times, February 24, 1991. Section H, Antiques, P.32*



# A LINK TO THE UNDERGROUND RAILROAD FROM THE BOWNE HOUSE ARCHIVES

BY CHARLOTTE T. JACKSON, M.L.S., ARCHIVIST

For the past nine months, I've enjoyed the privilege of visiting the Bowne House weekly to work with the B.H.H.S. Archives, many of which have never before been professionally processed. I'd like to introduce myself to the Bowne House community by sharing one of my most intriguing finds: a letter of introduction carried by a fugitive slave. Written by a prominent abolitionist, this document testifies to the Parsons family's activity in the Underground Railroad in Flushing.

Williamsburgh. Sept 28<sup>th</sup> 1850

William Parsons Esq

Dear Sir

I commend unto thee this colored brother who will tell you so much of his story as is necessary to guide your action for his welfare. Williamsburgh is too near the city for his safety. If he can be kept for a few days perfectly unobserved in your neighborhood he may after the hunters shall have returned take passage east or west as may be deemed advisable. This is a strong case and great care and caution is required

Having received injury in my arm by railroad accident I am dependent on my daughter to write this letter.

Truly yours  
S. J. Jocelyn



# A LINK TO THE UNDERGROUND RAILROAD FROM THE BOWNE HOUSE ARCHIVES (CONT'D)

The letter was donated to the Bowne House in 1987, along with several hundred other items of Bowne and Parsons family correspondence and memorabilia from the 19th and early 20th centuries. Although these items were individually accessioned into the Museum's collection, no one seems to have actually read them until now. Our database records simply describe it as "Letter dated Williamsburgh, Sept 28, 1850 from L.I. Jocelyn to William Parsons, Esq.;" the entry details how the paper is folded, how the ink is faded—even notes that it was dictated to the sender's daughter—but gives no hint as to its contents. The letter reads as follows:

"Williamsburgh, Sept 28th 1850

William Parsons, Esq.

Dear Sir,

I commend unto thee this colored brother, who will tell you so much of his story as is necessary to guide your action for his welfare. Williamsburgh is too near the city for his safety. If he can be kept for a few days perfectly unobserved in your neighborhood, he may after the hunters shall have returned take passage east or south as may be deemed advisable. This is a strong case and great care and caution is required.

Having received injury in my arm by railroad accident, I am dependent on my daughter to write this letter.

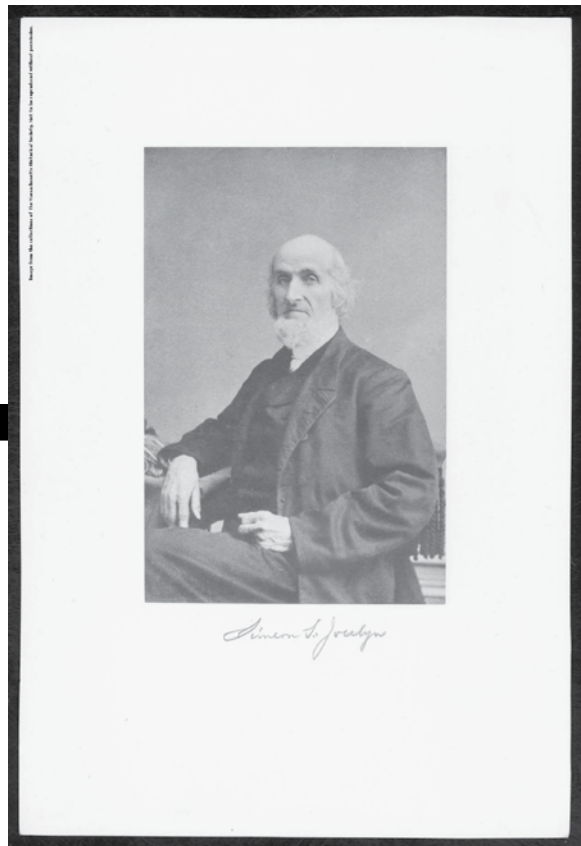
Truly Yours-

S.S. Jocelyn"

The signature appears in a shaky hand, presumably the writer's own. *But who was the author?*



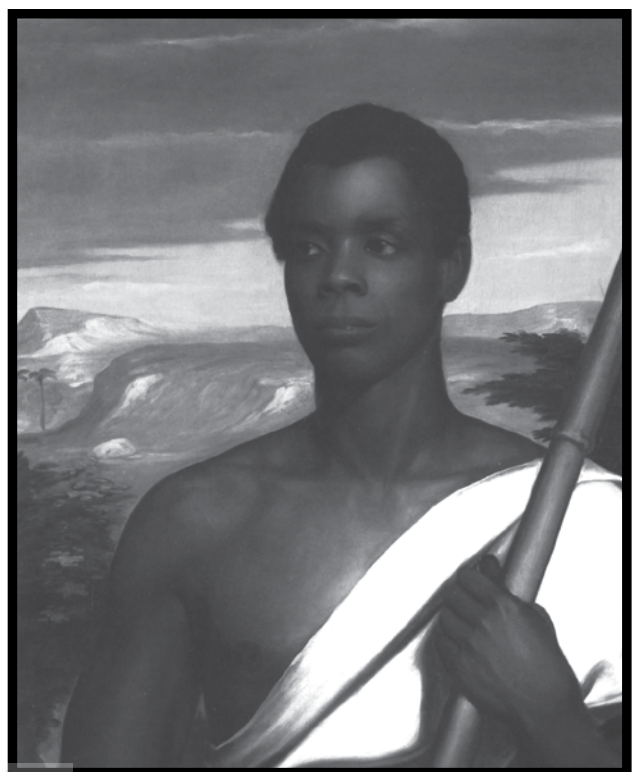
# A LINK TO THE UNDERGROUND RAILROAD FROM THE BOWNE HOUSE ARCHIVES (CONT'D)



The name recorded as “L.I. Jocelyn” appears to be a faulty transcription of “S.S. Jocelyn”—short for Simeon Smith Jocelyn (1799-1879) seen in this portrait courtesy of the Massachusetts Historical Society. A little research reveals that Jocelyn was a notable personage: a social reformer allied to William Lloyd Garrison and brothers Arthur and Lewis Tappan. A little research reveals that he was a notable personage: a social reformer allied to William Lloyd Garrison and brothers Arthur and Lewis Tappan.

Originally an engraver from New Haven, Simeon studied Divinity at Yale and became a Congregationalist minister and a vocal abolitionist. He started several schools and the city’s first church for Black residents, as well as financing Trowbridge Square, a racially integrated affordable housing development. Jocelyn’s vision of founding a “Black Yale” in New Haven to educate emancipated slaves foundered when he proposed this lofty goal at a town meeting just weeks after Nat Turner’s rebellion; his proposal was resoundingly defeated

by a vote of 700 to 4, and his home was later stormed by a stone-throwing mob. However, Jocelyn is perhaps best known for his role in the Amistad Affair, dramatized in the eponymous Spielberg movie. (Only Lewis Tappan appears by name in the film; however as a founder of the Amistad Committee, Jocelyn was instrumental in lobbying and fundraising on behalf of the imprisoned Africans, who had mutinied after being illegally kidnapped and held captive on the slave ship Amistad). Simeon’s brother Nathaniel, also an engraver by trade and a fellow conductor on the Underground Railroad, painted this iconic portrait of Cinque, the captives’ leader, an image which circulated widely and was credited with inspiring at least one other slave ship mutiny.





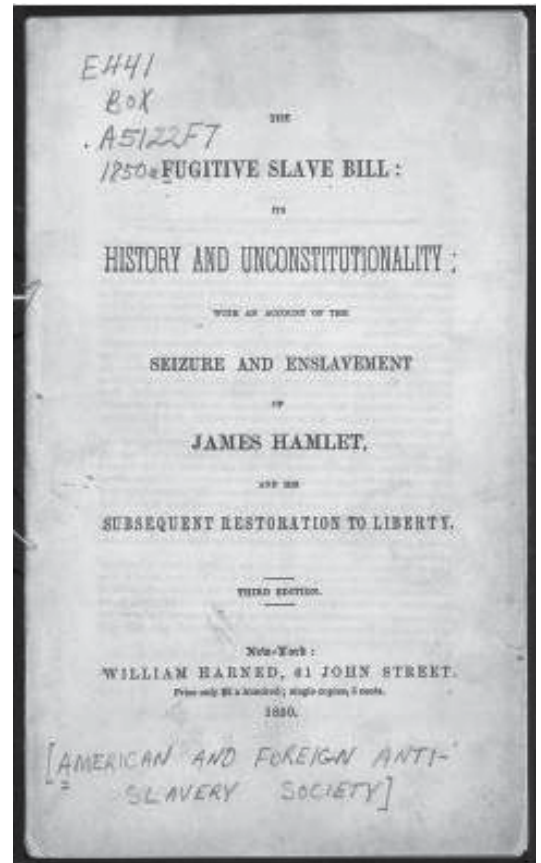
# A LINK TO THE UNDERGROUND RAILROAD FROM THE BOWNE HOUSE ARCHIVES (CONT'D)

By 1850, Simeon had settled in New York, where he lived with his wife and six children in Williamsburgh and presided over the First Congregational Church there, while serving as President of the anti-slavery American Missionary Society. Williamsburgh (as it was then spelled) boasted a sizeable population of free people of color with multiple Black congregations that, like the community of Flushing, formed a critical nexus in the Underground Railroad. At this time Simeon also held the vice-presidency of the New York State Vigilance Committee, which functioned as an underground "Grand Central Station. His role took on particular urgency after the Fugitive Slave Law was enacted on September 18th of that year. Mere days later, a free resident named James Hamlet was abducted off the streets of Manhattan by bounty hunters and imprisoned in Baltimore, as reported in this pamphlet at the NY Historical Society. Churchgoers of the community raised the funds to purchase his freedom, and in early October 1850 welcomed him home. This incident surely forms the backdrop to Jocelyn's letter, written just ten days after the law was signed.

As for the letter's recipient, William Bowne Parsons (1823 - 1856) was the younger brother of Samuel and Robert Bowne Parsons, who between them ran the Parsons and Kissena Nurseries and made groundbreaking contributions to the field of horticulture. The brothers were the great-great-grandson of John Bowne. Although William died young and comparatively obscure, a line from Samuel Bowne Parsons' handwritten recollections gives some insight into the kind of man he was: "My brother William...had a very lovable character, and his death was a great trial."

The Parsons family were well known by reputation to have been active in the Underground Railroad—Samuel Bowne Parsons' obituary states "It was his boast that he assisted more slaves to freedom than any other man in Queens County"—but this letter is the first primary source discovered within our collection to substantiate that claim. Judging from the formality of address, Mr. Jocelyn was not personally acquainted with William Parsons; however, it seems likely that the two had corresponded before, as Jocelyn feels the need to explain why the penmanship in this missive differs from his usual hand. He also must have gained a high regard for Parsons' judgment and integrity, given his comment about "great care and caution" being required.

As for the bearer himself, the "colored brother" who carried this letter on his journey to freedom, sadly we know nothing of his identity, nor his story. Such a letter by its nature tends to be short on incriminating detail. Indeed, it showcases both the power and the limitations of the documentary record. This dashed-off note buzzes with unanswered questions: what is the "strong case" of the fugitive, what the details of his daring escape? What was the nature of Jocelyn's injury? Is he referring to a literal railway accident, or is this a coded reference to some mishap connected with his Underground Railroad exploits? Where in Flushing could a wanted man best escape notice? Why would a fugitive flee to the South?



# A LINK TO THE UNDERGROUND RAILROAD FROM THE BOWNE HOUSE ARCHIVES (CONT'D)

Bowne House itself has been claimed as a stop on the Underground Railroad, but architectural and archaeological investigations have failed to uncover the secret passageways that oral tradition describes. Runaway slaves and their hosts tended to favor remote outbuildings over family homes on trafficked streets- but a shed or greenhouse in the Parsons Nursery might have been ideal. Furthermore, William Parsons never personally occupied the Bowne House; according to census records, in 1850 his maiden aunt—the surviving sister of his mother, Mary Bowne Parsons—was resident there. Of course, it's possible that she too was involved, and that the Bowne House may have served as one alternative hiding place. Indeed, where better to keep someone “perfectly unobserved” than the home of an elderly spinster? Ultimately, to an archivist, as to a researcher, these gaps themselves constitute a vital part of the record: they are the unanswered questions that fire our curiosity and impel us to dig ever deeper in search of clues.

## FURTHER READING

On Simeon S. Jocelyn:

McQueeney, Mary. “Simeon Jocelyn, New Haven Reformer.” *Journal of the New Haven Colony Historical Society* 19.3 (1970): 66. Print.

Dugdale, Anthony, J. J. Fueser, and J. Celso De Castro Alves. *Yale, Slavery, and Abolition*. Publication. New Haven, CT: Amistad Committee, 2001. *Yale, Slavery and Abolition*. Web. <<http://www.yaleslavery.org/YSA.pdf>>.

Tucker, Phillip Thomas. “Chapter 2: Emily D. West’s Birth in New Haven.” *Emily D. West and the “Yellow Rose of Texas” Myth*. Jefferson, NC: McFarland & Co., 2014. 34-63. Print. (Discussion of Simeon Jocelyn’s early career in New Haven.)

On the Underground Railroad in New York:

Driscoll, James, Wini Warren, Derek Gray, Kathleen G. Velsor, and Richard J. Hourahan. *Angels of Deliverance: The Underground Railroad in Queens, Long Island, and beyond*. Flushing, NY: Queens Historical Society, 1999. Print.

Foner, Eric. *Gateway to Freedom: The Hidden History of the Underground Railroad*. New York, W.W. Norton & Co., 2015.

On the Fugitive Slave Bill:

American and Foreign Anti-Slavery Society. *The Fugitive Slave Bill, its History and Unconstitutionality : with an account of the seizure and enslavement of James Hamlet, and his subsequent restoration to liberty*. Pamphlet. New York, William Harned, 61 John Street, 1850. Credit: New York Historical Society Library.

Historic Greenpoint: James Hamlet, Williamsburg Resident, First Victim of the Fugitive Slave Law : <https://historicgreenpoint.wordpress.com/2014/04/30/james-hamlet-williamsburg-resident-first-victim-of-the-fugitive-slave-law/>

— *Charlotte T. Jackson*

*Charlotte T. Jackson is a librarian, researcher, and archivist with Masters’ Degrees from Columbia University and the Pratt Institute. She works at the Brooklyn College Library and freelances as an archival consultant.*

# 2016-2017 EVENTS 節目



**Open House New York** / 紐約開放日

**SUNDAY, OCTOBER 16, 2016 12 PM – 5 PM**

Walking tour of Gamette Cadogan's "Planting Liberty: 350 years of Freedom in Flushing, Non-Stop Metropolis" October 2016, University of California Press



**Witches, Brews and Folk Remedies A Bowne House East West Halloween**

**SATURDAY, OCTOBER 29, 2016 12 PM – 5 PM**

East West Traditions:/. Celebrations, family-friendly activities for young and old based in ancient folklore and medicinal practices. 邦恩之家慶祝萬聖節：巫婆的釀造和民間傳統醫療祕方



**The Historic House Holiday Tour** / 邦恩之家歷史與聖誕節導覽

**SUNDAY, DECEMBER 11, 2016 12:30 PM – 5 PM**

Seven local sites decorated for the holidays with special programs.  
聖誕節特別活動：導覽七個法拉城的景點



**Lunar New Year Celebration** / 慶祝農曆新年

**SATURDAY, JANUARY 28, 2017 12:00 PM – 4 PM**

Celebrate lunar New Year with family friendly activities & traditions from East to West.  
合家歡活動：各位歡迎來邦恩之家博物館慶祝農曆新年



**Spring Festival and Garden Planting Workshop** / 春節和種植活動

**SATURDAY, APRIL 23, 2017 9:00 AM – 12 PM**

Learn about historic kitchen herbs and medicinal plants; All ages welcome.  
來認識及了解不同歷史性的廚房草藥和藥用植物；歡迎所有年齡



**"This Place Matters" National Preservation Month / 《這個地方的重要性》美國國家遺產保護月**

**APRIL 23, 2017 12:00 PM – 4 PM**

Presentations and tours by authors for National Preservation Month.  
一系列的演講和導覽



**NY Landmark Conservancy's "Sacred Sites Open House" Weekend**

**MAY 21, 2017 12:00 PM – 5 PM**

Weekend focusing on archaeology of Flushing and Queens.  
紐約地標保護協會《神聖地點開放日》週末



**NY State's "Path through History" Weekend / 紐約《穿越歷史的長廊》週末**

**JUNE 17, 2017 12:00 PM – 5 PM**

Presentations by authors and walking tours of local historic sites.  
一系列的演講和導覽

***Times may change so please consult the website for additional information.***

***The museum is open on Wednesdays from 1-4 PM and at other times by appointment.  
Group tours are welcome, please arrange in advance. For additional details please see  
[www.bownehouse.org](http://www.bownehouse.org).***



37-01 Bowne Street  
Flushing, NY 11354  
718.359.0528  
[www.bownehouse.org](http://www.bownehouse.org)



**2016 - 2017 MEMBERSHIP DUES RENEWAL  
THE BOWNE HOUSE HISTORICAL SOCIETY  
37-01 Bowne Street, Flushing, NY 11354  
789-359-0528**

Individual	\$25.00
Student (non-voting)	\$15.00
Family	\$50.00
Sustaining Membership	\$100.00
Corporate Membership	\$500.00
Life Membership (one time payment)	\$1,000.00

In addition to my dues, I would like to make a contribution in the amount  
of \$ \_\_\_\_\_.00

Signature \_\_\_\_\_

\* Life Members may receive, if they wish, a complimentary framed hand painted Life Member Certificate, personalized with calligraphy. Please list your name as you wish to have it appear on the certificate.

Please print your name and address below as you would like them to appear on our mailing list, as well as email, fax and phone so that we can better communicate with you.

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***Referral names and contact information:***  
We welcome your suggestions of friends and family who like to hear about the Society. Please list names and contact information below.

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The Bowne House  
37-01 Bowne Street  
Flushing, NY 11354

PRSRT STD  
US Postage  
**PAID**  
Permit #2643  
Newburgh, NY

The Bowne House  
Circa 1661

