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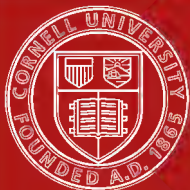
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A N N A L S
A N D
R E C O L L E C T I O N
O F
O N E I D A C O U N T Y .

“Stretch forth! stretch forth! from the South to the North,
From the East to the West—stretch forth! stretch forth!
Strengthen thy stakes and lengthen thy cords—
The World is a tent for the World's true Lords!
Break forth and spread over every place,
The World is a World for the Saxon Race!”

TUPPER.

BY POMROY JONES.

R O M E :
PUBLISHED BY THE AUTHOR.
1851.

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P R E F A C E .

IT is now sixty-seven years since James Dean and Hugh White became permanent settlers in Oneida County. Although lectures have been delivered, and half century sermons preached, containing valuable reminiscences of particular localities; yet the great body of the county has had little done for the preservation of its annals.

During a protracted illness of his father in 1838, while the Author's attendance was required near the sick bed, he wrote a few chapters of early incidents, which were published. At the time, the Author was strongly solicited to write an extended and connected history of the County. His duties, as a member of the County courts, and to his family, then prevented it. After the adoption of our present Constitution, by which one, instead of five Judges, was made to constitute and hold those courts,—the Author was left free from his public duties, and he at once set about collecting the materials for the following work.

When commencing, if he could have foreseen the amount of labor with which he was about to tax himself, possibly he

might have quailed ; but the pleasure experienced in his researches, added to the little native perseverance he possessed, entirely precluded the idea of an abandonment of his purpose.

It has been endeavored to have every portion correct. In all instances, the most accurate information has been sought. It is not, however, to be presumed but that minor inaccuracies are contained in the work. There has been frequently a very great discrepancy in the relation of the same transactions, by different individuals ; and it has been no slight task to reconcile these different statements ; but in most cases the Author has been enabled to do so, to his own satisfaction.

In relation to the military operations that occurred during the Revolutionary contest, there is a very great diversity in the statements made by different Authors. Col. Marinus Willett, a prominent actor in these operations, published a narrative detailing them, soon after the close of the war. This narrative has been considered the best evidence, as to the matters it contains. He was an eye witness, and wrote them out while fresh in his memory, while other authors have but compiled the recollections of men far advanced in life, or the still more unreliable evidence of tradition.

The Author has found himself too late by a quarter of a century, in looking up the materials for a full and perfect notice of "Men and events," in the early settlement of the County. Even since he commenced, death has closed many

lips, from which much valuable information was expected. An interview was had with the late Philo White, youngest son of Judge White, the pioneer of Whitestown, and valuable information elicited and notes taken. Another interview was promised; but ere it was had—his tongue was forever silent!

Joseph Blackmer, Esq., one of the earliest settlers of the County, and whose obituary will be found in the history of Westmoreland, a man of great observation and memory, and whose recollections of the early days of Oneida were more perfect and vivid than that of almost any other individual, and to whom it was intended to apply, was in his grave before the opportunity was had!

Lydia Parkman, a maiden lady, who moved into Westmoreland in 1790, and whose memory was such that her mind was a perfect record of whatever came to her notice in the first half century of her residence, died the past winter, aged seventy-five! The distance to her residence was so brief, that it was supposed that whatever she could impart, could be had at almost any time; and while looking to more distant sources, "the wheel was broken at the cistern," and this vast reservoir was beyond our reach.

These cases are but mentioned to show how fast all that is unwritten is being lost. A compiler, twenty-five years hence, would find little left but vague and unreliable tradition.

Much aid has been rendered by very many individuals in

different towns in the County. The names of Amos O. Osborn, Esq., of Sangerfield, William C. Brewster, of Annsville, and Clift French, Esq., of Western, should be mentioned, who left but little to be done for their towns, other than arranging and transcribing their manuscripts.

The names of all his friends, who have kindly furnished valuable information, would swell the list too long for this place; they will please accept our most grateful acknowledgements.

Joshua V. H. Clark, Esq., of Manlius, very politely gave permission to transcribe from his rich history of Onondaga, all that was requested, relative to Oneida County.

The two lectures of William Tracy, Esq., before the Young Men's Association, of Utica, containing "Notices of Men and Events in Oneida County," comprised much that is valuable and useful, and rendered essential aid.

Hon. O. S. Williams delivered two lectures to the Clinton Lyceum, on the history of that place, which have been of great use in preparing the notices of Kirkland.

The Rev. Dr. Asahel S. Norton, of Clinton, preached a Thanksgiving sermon; the Rev. Israel Brainard, of Verona, a New Year's sermon; the Rev. Messrs. Walter R. Long of the Presbyterian, and Jireh D. Cole, of the Baptist church of Whitestown, and O. Bartholomew, of Augusta, half century sermons, that contained valuable statistics of the towns where delivered. The addresses, and a portion of the sermons have been published, and those not published, the

authors have kindly furnished their manuscripts, which have essentially lightened the labors of compiling the annals for those towns.

A native of Oneida County, born in the year 1789, and not once having changed his place of residence—his own recollections of the earlier and later times in the County, has enabled the Author, as he believes, to add something to the interest of the book.

The work has been extended to a much greater length than was at first anticipated; for as the compilation progressed, materials have accumulated entirely beyond our expectations. This necessarily has caused delay. Other causes, over which the Author and Publisher had no control, unnecessary, and perhaps improper to be mentioned here, have effected further delay; but at length every obstacle has been surmounted, and the public have the results of years spent in the research.

It is believed no higher desire need be extended to the readers, than that each will derive as much pleasure from the perusal, as has been experienced in the compilation.

THE AUTHOR.

LAIRDSVILLE, 1851.

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INTRODUCTORY CHAPTER.

THE Dutch originally settled and governed the territory within the present limits of the State of New York, and by them it was called New Netherlands. As late as 1638 that portion of it lying west of Fort Orange (Albany) was termed by the Dutch chroniclers, "*Terra Incognita*," or Unknown Land. In 1674 the Dutch finally surrendered the colony to the English, and it was named New York, in honor of the Duke of York, to whom the colony had been granted by Charles II in 1664. It had, however, been surrendered by the Dutch Gov. Stuyvesant, in 1664, to the English, by whom it was held until 1673, when it was taken by the Dutch, and held by them until the next year. In 1683 the colony was divided by its Legislature into twelve counties, viz.:—New York, Albany, Dutchess, Kings, Queens, Orange, Ulster, Richmond, Suffolk, Westchester, Dukes, and Cornwall. In 1768 and 1770, the counties of Cumberland and Gloucester were added. Dukes and Cornwall, after a bitter controversy, were surrendered to Massachusetts in 1693; and a part of Gloucester and Cumberland was, after a quarrel, ceded to New Hampshire, and now forms a part of Vermont; and the portion of the two counties retained was formed into a county called Charlotte, now Washington County.

This chapter is written to show the changes made in the territory now or formerly *in*, or connected *with*, the territory

of the County of Oneida, including the formation of counties and towns, and the changes made in their boundaries.

In 1772 the County of Tryon was formed from the territory of Albany County lying westwardly of a line running nearly north and south through the present County of Schoharie. The name Tryon having become highly obnoxious from the active hostility and acts of wanton cruelty of Gov. Tryon towards the Americans during the Revolution, the Legislature, on the 2d of April, 1784, changed the name of Tryon County to Montgomery, in honor of the General of that name who had fallen at Quebec. By the same act Montgomery County was divided into five districts, called Mohawk, Canajoharrie, Palatine, German Flats, and Kingsland. German Flats district included all the western part of the State, and was then an unbroken forest, excepting a few German settlements upon the Mohawk. Kingsland district included the northern part of Herkimer County, and extended westwardly to the West Canada Creek. In 1786 Montgomery County contained fifteen thousand and fifty-seven inhabitants.

By the act of March 7, 1788, defining the boundaries of the several counties in this State, the County of Montgomery was declared to contain "all that part of this State bounded easterly by the Counties of Ulster, Albany, Washington, and Clinton; southerly by the State of Pennsylvania; and westerly and northerly by the west and north bounds of this State." By an act of the same date the following towns in Montgomery County were bounded and described, viz.:—Caughnawaga, Palatine, Herkimer, Mohawk, Harpersfield, Otsego, Canajoharrie, German Flats, and Whitestown. By an act of the same date, German Flats district was divided, and the town of White's Town (thus written) was formed, and bounded easterly by a line running north and south to

the north and south bounds of the State, and crossing the Mohawk River at the Ford near, and on the east side of, the house of William Cunningham, and which line was the western boundary of the towns of Herkimer, German Flats, and Otsego; southerly by the State of Pennsylvania; and west and north by the bounds of the State.

The house of William Cunningham referred to, stood near the foot of Genesee street in Utica, and upon, or near the site of the store now occupied by Stephen Comstock. These were the boundaries of the County of Oneida *in embryo*, in 1788; but we shall see that, by subsequent enactments, its eastern line was removed eastwardly to its present position at the eastern boundary of the county.

By an act passed March 22, 1788, the town of Chemung was formed in and from a part of Montgomery County lying on the Owego and Tioga Rivers, but its bounds would be hardly intelligible now.

By an act passed January 27, 1789, the County of Ontario was formed and bounded as follows:—"All that part of the County of Montgomery which lies to the westward of a line to be drawn due north to Lake Ontario from the mile stone or monument, marked *eighty-two*, and standing in the line of division between this State and the Commonwealth of Pennsylvania, shall be one separate and distinct county, and be called and known by the name of Ontario."

By an act passed Feb. 16, 1791, Montgomery County was divided, and the Counties of Tioga, Otsego, and Herkimer formed from its territory, and the bounds of the County of Ontario changed.

The County of Herkimer (including the present territory of Oneida) was bounded as follows:—"All that tract of land bounded westerly by the County of Ontario, northerly by the north bounds of this State, easterly by the Counties of

Clinton, Washington, and Saratoga, and southerly by the Counties of Montgomery, Otsego, and Tioga." The north parts of the towns of Palatine and Caughnawaga, lying north of a line beginning at a place called Jersey Fields, on the line between the towns of Herkimer and Palatine, and thence easterly to Saratoga County, were added to Herkimer County.

By an act passed April 10, 1792, the town of Whitestown was divided, and the towns of Westmoreland, Steuben, Paris, Mexico, Peru, and Whitestown formed of its territory.

Westmoreland was bounded by a line beginning at the eastern line of the Oneida reservation, where the line of Steuben crosses the same, thence southerly and westerly along said reservation line to a point opposite the south-west corner of a tract granted to Abraham Wemple, thence along the southern line of Wemple's tract to the "old line of property," thence northerly at right angles with said line of property to the Oriskany Creek, thence down said creek to the southern bounds of the Oriskany Patent, thence north-westerly parallel to the old line of property to "Steuben Town," thence along the line of Steuben to the place of beginning. First town meeting to be held at the house of James Dean.

Steuben was all that part of Whitestown bounded as follows:—Beginning at the mouth of the Nine Mile Creek, running thence north-eastwardly to the north-east corner of Holland Patent, thence northerly along the eastern bounds of Steuben's Patent to the north-east corner thereof, thence due north to the northern bounds of the State, and also from the place of beginning due west to the line of the Oneida reservation, thence north-west along said line to Fish Creek, thence due north to the northern bounds of the State. First

town meeting at the house of Seth Ranney, near Fort Stanwix.

Paris was all that part of Whitestown bounded as follows:—Beginning at Stillman's Bridge on Oriskany Creek, thence south-easterly to the house of Jas. Fairwell, on lot No. 80 in the 7th Division of Cox's Patent, thence southerly in a direct line until it meets the New Hartford road, where it crosses a creek a few rods west from the house of Samuel Wells, thence southerly in a line to the south-western corner of lot No. 7 in the 11th Division of Cox's Patent, thence due east to the line of German Flats, thence southerly along said line to Tioga County, thence westerly along the line of Tioga County to the western line of the twenty Townships, thence northerly to the line of Oneida reservation, thence along the last line to the line of Westmoreland, thence along the last line to the place of beginning. First town meeting at the house of Moses Foote, Esq.

Mexico was all that part of Whitestown bounded as follows:—Easterly by the eastern bounds of the Military Tract, and a line drawn northward from the mouth of the Connisse-rago Creek across Oneida Lake to Lake Ontario, southerly by Tioga County, westerly by the western bounds of the townships of Homer, Tully, Marcellus, Camillus, Lysander, and Hannibal, of said Military Tract, and northerly by Lake Ontario. First town meeting at the house of Benjamin Moorehouse.

Peru was all that part of Whitestown bounded easterly by the town of Mexico, southerly by Tioga County, westerly by Ontario County, and northerly by Lake Ontario. First town meeting at the house of Seth Phelps, Esq.

All the remainder of Whitestown to be and remain a town by the name of Whitestown, and the first town meeting to be held at the house of Jedediah Sanger, Esq.

The County of Onondaga was formed by an act of March 5, 1794, and was composed of the Military Tracts.

By an act passed March 5, 1795, the town of Cazenovia was formed of parts of the towns of Whitestown and Paris, Herkimer County; and the towns of Hamilton, Sherburne, Brookfield, and Sangerfield, were formed of parts of Paris.

By an act passed Feb. 26, 1796, the town of Mexico was formed of part of Herkimer County, with bounds different from those stated on last page. The reasons why this town was twice formed, are not stated. The bounds of Mexico as now formed were as follows:—Beginning at the north-western corner of Fonda's 40,000 acre patent, thence along the western side of Canada Creek to Wood Creek, thence down Wood Creek to Oneida Lake, thence through the middle of Oneida Lake to its western end, thence to the northern shore of Onondaga River, thence down that river to Lake Ontario, thence easterly and northerly along the shore of that lake to the mouth of Black River, thence up that river to the northern corner of 25,000 acres sold by Wm. Constable to Wm. Inman, thence southerly 37 deg. 30 min. west along the north-western bounds of the last-named tract to the north-western corner of Oothout's Patent, thence southerly 1 deg. west along the western line of the last-named patent to the place of beginning. First town meeting at the house of John Myer, "in Rotterdam, in said town of Mexico."

By an act passed March 4, 1796, the town of Steuben, Herkimer County, was divided, and the towns of Floyd and Rome erected from its territory. Floyd was bounded as follows:—Beginning at the north-western corner of the great lot No. 36 in Fonda's Patent, and thence along the western

bounds of that lot and lots Nos. 50, 63, and 71 in Fonda's Patent, and in the same course continued to the southern bounds of Steuben, thence easterly along the same to the mouth of the Nine Mile Creek, then along the south-eastern bounds of Steuben until a western line shall intersect the north-eastern corner of the great lot 41 in Fonda's Patent, thence along said line and the northern bounds of said lot 41 and lots Nos. 40, 39, 38, 37, and 36 in Fonda's Patent to the place of beginning. First town meeting at the house of Saml. J. Curtiss.

The town of Rome was bounded as follows, viz.:—All that part of Steuben bounded northerly by a line to begin at the north-western corner of said town of Floyd, and then directly along the northern bounds of great lots Nos. 35, 34, 33, 32, 31, 30, 29, and 83 in Fonda's Patent to Canada Creek, thence down said creek to its junction with Wood Creek, thence along the western and the southern bounds of said town of Steuben to the south-west corner of Floyd, thence along the western bounds thereof to the place of beginning. First town meeting to be held at the house of Ebenezer Claffin. The first town meeting in Steuben was to be held at the house of Joshua Wells.

By an act passed March 10, 1797, the town of Steuben, Herkimer County, was divided into three towns, viz.:—Steuben, Western, and Leyden. The first town meetings were to be held as follows:—In Steuben, at the late residence of Baron Steuben, deceased; in Western, at the house of Ezek. Sheldon; and in Leyden, at the house of Andrew Edmonds.

By an act passed March 24, 1797, the town of Schuyler, Herkimer County, was divided, and the town of Trenton formed from its territory, and bounded as follows, viz.:—Beginning at a point in the western line of Schuyler, four

miles north in the direction of said western line from Mohawk River, then northerly on said line to the north-western corner of said Schuyler, thence easterly on said town line to the great Falls on Canada Creek, thence down said creek to the north-western corner of lot No. 55 Gage's Patent, thence on the western line of said patent south to the north-western corner of lot No. 18 on said patent, thence westerly in a straight line to the place of beginning. First town meeting at the House of Thos. Weeks. Remainder of Schuyler to be the town of Schuyler, and first town meeting at the house of Geo. G. Weber—now *Weaver*.

By an act also passed March 24, 1797, the town of Sangerfield, Herkimer County, was divided, and the town of Bridgewater formed of its territory, and bounded as follows, viz.:—"All that part of the town of Sangerfield lying easterly of the division line between the third and fourth quarters of the twentieth township so called, be, and is hereby erected into a separate town, by the name of Bridgewater." First town meeting to be held at the house of Thos. Couvers; and first town meeting in the town of Sangerfield, thus newly formed, at the house of Ebenezer Hale.

At this time Herkimer and Montgomery constituted the Ninth Congressional District.

An act was passed March 15, 1798, dividing the County of Herkimer, and forming the additional Counties of Oneida and Chenango from its territory. The boundaries of Oneida were as follows, viz.:—"All that part of Herkimer County beginning at the south-west corner of the town of Bridgewater, and running thence easterly on the line of said town to the Unadilla River, thence northerly and easterly on the line of Bridgewater to the town of Litchfield, thence northerly on the line of Bridgewater and Litchfield to the south-east corner of the town of Paris, thence the same line

continued on the eastern line of Paris and Whitestown to the southerly line of Cosby's Manor, thence north-easterly in a direct line to the northerly bounds of said Cosby's Manor, at a point where the same is intersected by the division line between Gage's and Walton's Patents, thence northerly on the line between the said Walton's and Gage's Patents to the West Canada Creek, thence northerly up the waters of said creek to the forks thereof, thence easterly up the east branch of said creek to the north-east corner of Service's Patent, thence northerly to the northern bounds of this State, thence westerly along the northern bounds of this State to Lake Ontario, thence along the easterly shore of said lake to the mouth of the Oswego River, thence easterly up said river to the Oneida Lake, thence along the southern side of said lake to the Oneida Creek, thence up said creek on the eastern line of the County of Chenango to the northern line of the town of Hamilton, thence easterly along the northern bounds of said towns of Hamilton and Sangerfield to the north-western corner of the town of Bridgwater, thence southerly on the western line of said town of Bridgwater to the place of beginning."

In the County of Oneida three terms of the Court of Common Pleas and General Sessions were to be held annually, viz.:—On the third Tuesday in May, first Tuesday in September, and last Tuesday in December, at "the School House near Fort Stanwix;" but no Circuit Court was to be held in the County unless the Justices of the Supreme Court should "in their judgment deem it proper and necessary." Oneida and Chenango were to form a part of the district previously composed of Herkimer and Otsego, respecting all prosecutions in the Court of Oyer and Terminer. The same act provided that a Court House and Jail should "be erected at such place within one mile of Fort Schuyler,

otherwise Fort Stanwix, in the town of Rome, as the Supervisors" should designate; also that this County should be represented by three Members of Assembly, and that the first meeting of the Board of Supervisors should be held at the School House in Rome, on the last Tuesday in May.

By the terms of the same act, all that part of the town of Frankfort included within the boundaries of Oneida, should be added to the town of Whitestown; and all that part of Schuyler included within Oneida was erected into a new town called Deersfield, and the first town meeting in the latter was to be held at the house of Ezra Payne; and all that part of Norway included in Oneida was erected into a new town by the name of Remsen, and its first town meeting was to be held at the house of Samuel Howe.

By the same act all that part of Whitestown bounded westerly and southerly by the County of Chenango, easterly by Brothertown and Paris, and northerly "by the southernmost Great Genesee Road," was formed into a new town called Augusta, and its first town meeting was to be held at the house of Timothy Pond, Jr.; and the remaining part of Whitestown "lying within the Oneida reservation, so called," was annexed to Westmoreland.

The Counties of Montgomery, Herkimer, Oneida, and that part of Chenango formerly a part of Herkimer, were formed into a Congressional District.

By an act passed March 15, 1799, the town of Mexico, Oneida County, was divided, and a new town called Camden formed from its territory; and the first town meeting in the latter was held at the house of Samuel Royce; and "all that part of Township No. 2 in Scriba's Patent lying east of Fish Creek," was annexed to the town of Rome.

By an act passed March 14, 1800, the town of Mexico was again divided, and the town of Redfield formed.

Upon the revision of the laws of this State in 1801, an act was passed on the third of April in that year, fixing and re-asserting the boundaries of the several counties. By this act the boundaries of Oneida were as follows, viz.:—"All that part of this State bounded easterly by the County of Herkimer, northerly by the County of Clinton and by the northern bounds of this State, from the most westerly corner of the County of Clinton to a place in Lake Ontario, where the said northern bounds shall be intersected by the new pre-emption line aforesaid," (a line from Lake Ontario to Seneca Lake,) "continued due north, westerly by the line last mentioned to the south bank of Lake Ontario, and southerly by the Counties of Cayuga, Onondaga, and Chenango, and the southern bounds of the patent granted to William Bayard and others, called the Free Masons' Patent."

By the act passed the 7th of April, 1801, dividing the counties into towns, the following towns were described in the County of Oneida, viz.:—Bridgwater, Deerfield, Trenton, Paris, Whitestown, Remsen, Floyd, Steuben, Western, Leyden, Rome, Camden, Redfield, Watertown, Champion, Lowville, Turin, Mexico, Westmoreland, and Augusta.

By an act passed March 3, 1802, the County of St. Lawrence, with nearly its present limits, was formed from the territory of Oneida.

By an act passed Feb. 17, 1802, the towns of Verona and Vernon were formed of parts of the towns of Westmoreland and Augusta; and the first town meeting in the former was held at the house of Martin Langdon, and in Vernon at the house of David Tuttle.

By an act passed April 1, 1802, the towns of Leyden, Watertown, and Mexico, in Oneida County, were divided, and the towns of Brownville, Adams, and Rutland, formed from their territory.

By an act passed Feb. 22, 1803, the towns of Mexico, Turin, Lowville, and Champion, in Oneida County, were divided, and the new towns of Ellisburgh, Harrisburgh, and Martinsburgh formed from their territory. And by an act passed the same day, all such parts of the patent of land granted to Baron Steuben as were previously included within the towns of Trenton and Remsen, were annexed to the town of Steuben.

By an act passed March 24, 1804, the towns of Adams and Mexico, Oneida County, were divided, and the towns of Harrison, Malta, and Williamstown formed therefrom.

By an act passed Feb. 16, 1805, the town of Camden was divided, and the town of Florence erected from its territory, and the first town meeting in the latter was to be held at the house of John Spinning.

By an act passed March 28, 1805, the County of Oneida was divided, and the Counties of Jefferson and Lewis erected from the northern portion of its territory; and also forming the town of Boonville from the part of the town of Leyden remaining in the County of Oneida. First town meeting in Boonville to be held at the house of Joseph Denning.

By this act Oneida was entitled to three, and Jefferson and Lewis each to one Member of Assembly. The boundary line then established between Oneida, Jefferson, and Lewis, was substantially the same as that existing at present.

An act was passed March 21, 1806, dividing the town of Mexico, Oneida County, and forming the town of Fredericksburgh from a part of its territory.

By an act passed Feb. 20, 1807, the town of Williamstown was divided, and the town of Richland formed, and a part added to the town of Redfield. And by an act passed April 3, in the same year, the town of Camden was divided, and the town of Orange formed from a portion of its territory. And

by an act passed April 6, 1808, the name of Orange was changed to Bengal.

By an act passed April 8, 1808, the town of Williamstown was again divided, and the town of Constantia erected.

By an act passed April 3, 1811, the town of Western was divided, and the town of Lee formed from a portion of its territory; and the first town meeting in the latter was to be held at the house of Samuel Darling. And by an act passed April 5, 1811, the town of Fredericksburgh, Oneida County, was divided, and the town of Scriba formed from its territory, and the remainder of the former to remain a town with its name changed to Volney; and by a law passed in 1816, the name of Bengal was changed to Vienna.

By an act passed March 1, 1816, the towns of Constantia, Mexico, New Haven, Redfield, Richland, Scriba, Volney, Williamstown, (Oneida Co.,) and the town of Hannibal, (Onondaga Co.,) were formed into a new county, named Oswego.

By an act passed April 7, 1817, the town of Whitestown was divided, and the town of Utica formed; and by a law passed April 12, 1823, the town of Annsville was formed from the towns of Lee, Florence, Camden, and Vienna; and by a law passed April 12, 1827, the town of New Hartford was formed from a part of Whitestown; and by a law passed April 13, 1827, the town of Kirkland was formed from a part of Paris. By a law passed Feb. 21, 1829, the town of Marshall was formed from a part of the town of Kirkland; and by a law passed March 30, 1832, the town of Marcy was formed from a part of Deerfield; and by a law passed May 12, 1846, the town of Ava was formed from a part of Boonville. This completes the history of the formation of the twenty-seven towns constituting the County of Oneida, giving her *fair proportions*, which should never be marred by divisions, or detractions from her territory.

CHAPTER II.

ONEIDA COUNTY

Is centrally located in the State of New York, and is bounded north by Lewis County and a small corner of Oswego, east by Herkimer County, south by Otsego and Madison Counties, and west by Madison and Oswego Counties.

It is situated between 42 deg. 46 min. and 43 deg. 33 min. north latitude, and 1 deg. 05 min. and 1 deg. 55 min. west longitude from the city of New York.

The surface of the county is peculiar. Although the Erie Canal passes quite through it, on the long level which extends from Frankfort to Syracuse, and although the county lies lower than the country west from that city, still the water flows from the county east, west, north, and south. The Mohawk River is formed within its bounds. The East and West Branches, the Lansing Kill, and a number of smaller tributaries, rush together in the town of Western from the east, south, and north, and form the embryo river. Its course from Western to Rome is south-westerly, where it takes a south-easterly course until it leaves the county below Utica. After it leaves Rome, it receives from the north the Nine Mile Creek and several smaller streams, and from the south the Oriskany, Sauquoit, and smaller streams. The West Canada Creek, which for some distance washes the eastern boundary of the county, receives the united waters of the Steuben and Cincinnatus Creeks, just below Trenton Falls, and soon after it passes through a part of

Herkimer County, and empties into the Mohawk at Herkimer village. It is a fair presumption, that seven-eighths of the water of the Mohawk at this place, is drained from the springs and surface of Oneida County.

Wood Creek and Fish Creek, with their tributaries, drain four entire towns, and portions of five others, in the north-west section of the county, and after uniting their waters for a short distance, empty into the east end of the Oneida Lake. The Oneida Creek, which forms the western boundary of the county, opposite the towns of Vernon and Verona receives the Skenandoa Creek, a stream that rises in the western part of Augusta, runs south a short distance, then east, and shortly takes a northerly and north-westerly course, passing through Vernon until it falls into the former stream near the north-west corner of Vernon, and south-west corner of Verona.

The town of Sangerfield, in the south-west corner of the county, although one part is watered by the east branch of the Oriskany, sends a small stream into the Chenango River, one of the branches of the Susquehanna,—and the town of Bridgwater, in the south-east corner of the county, is drained by a head-water of the Unadilla, another tributary of the Susquehanna.

The towns of Remsen and Boonville, in the north-east section of the county, contain not only head-waters of the Mohawk, but the Black River, which empties into Lake Ontario at Sacketts Harbor, passes through these towns, receiving numerous small streams in its passage.

It will, therefore, be seen that the water from the north-west part of the county reaches the Atlantic by the Oneida Lake and River, the Oswego River, Lake Ontario, the River and Gulf of St. Lawrence; while that in the north-east part finds the same outlet by the Black River, Lake

Ontario, etc. The water in the south-west corner reaches the same ocean by the Chenango and Susquehanna Rivers, and Chesapeake Bay; while that in the south-east part finds the same egress by the Unadilla,—a head-water of the Susquehanna. And this while the great central portion of the county discharges its waters into the Atlantic by the Mohawk and Hudson Rivers.

GEOLOGY.—Few counties in the State present as great a variety of geological formations.

The primary system is found in the north-east part of the county, bordering on the Black River. At this point, granite, Black River and Trenton limestone are its components. Bordering on these are the Utica slate and the Hudson River group of shales and sand-stone. The Oneida slate, seen in almost every section of the county, next follows; and this is succeeded by the Clinton and Lockport groups of limestone, rich in fossils, and the Onondaga salt group, here mainly made up of red and green shales. The Oriskany sand-stone is found in many of the valleys of those streams in the south part of the county which run in a northerly direction. The Marcellus shales appear at a few isolated points in quite the south part of the county; as also is the Hamilton group of limestone.

Minerals.—The county is rich in iron ore. It is inexhaustible in the towns of Kirkland, Westmoreland, and Verona. Peat and marl are found in many localities. The principal mineral springs are noticed in the towns in which they are situated.

ELECTIONS.—The first town meeting held in the district (town) of Whitestown, was convened at the house of Capt. Daniel C. White, in said district, on Tuesday, the 7th day of

April, 1789, "agreeable to warning," and "it being more convenient," the meeting adjourned to the barn of Hugh White, Esq., at which time and place they "proceeded as followeth: 1st chose Col. Jedediah Sanger, Supervisor; 2d chose Elijah Blodget, Town Clerk; 3d chose Amos Wetmore, First Assessor; 4th chose James Bronson, Second Assessor; 5th chose Ephraim Blackmer, Third Assessor; 6th chose Oliver Collins, Collector; 7th chose Hugh White, Esq., and Capt. Moses Foot, Poor Masters; 8th chose George Doolittle, Jedediah Sanger, and Ephraim Blackmer, Commissioners of Highways; 9th chose Jedediah Phelps, Joseph Sowle, Salmon Butler, Amos Kellogg, Nehemiah Jones, and Alexander Parkman, Constables; 10th chose Maj. Gilbert Willett, Amos Ives, Ebenezer Butler, Jr., Alexander Parkman, Joseph Jones, Joseph Jennings, Overseers of Roads; 11th chose Lemuel Levenworth, Rice Hawley, Lemuel Cook, Seth Ranney, Barnabas Pond, Fence Viewers; 12th chose Ebenezer Butler, Jr., Daniel C. White, Pound Keepers; 13th voted to let swine run at large, 'yoaked and ringed;' 14th voted that the Supervisor appoint the place for holding the next annual town meeting. Then said meeting be dissolved."

The second town meeting in Whitestown was held at the barn of Capt. Needham Maynard, in said town, April 6, 1790. "The following persons were elected:—Major William Colbrath, Supervisor; Elijah Blodget, Town Clerk; Joshua Morse, Capt. Daniel C. White, Lieut. Isaac Jones, Col. Jedediah Sanger, Rozel Fellows, Assessors; Oliver Collins, Collector; Capt. Amos Wetmore, Capt. James Cassety, Overseers of Poor; Capt. Moses Foot, James Dean, Esq., George Doolittle, Commissioners of Highways; Samuel Ensign, Bill Smith, Rufus Blodget, Solomon Kellogg, Joseph Jones, Constables; Silas Phelps, Samuel Laird, Raphael

Porter, Samuel Wells, Samuel Winch, Ashbel Beach, Amok Miller, Wm. Satchel, Darias Sayles, Jedediah Phelps, Overseers of Highways; John Tillotson, John Barsley, George Langford, Aaron Kellogg, Fence Viewers; Lemuel Levenworth, Barnabas Pond, Pound Keepers.

“Voted to re-consider the whole votes that have been received as null and void, when the Inspectors adjourned the meeting till to-morrow morning at 10 o'clock. Wednesday morning at 10 o'clock, April 7, 1790, met according to adjournment. Chose, 1st, Jedediah Sanger, Supervisor; 2d, Ashbel Beach, Town Clerk; 3d, Joshua Morse, Capt. Daniel C. White, Lieut. Isaac Jones, Ensign John Tillotson, and Ebenezer Wright, Assessors; 4th, Oliver Collins, Collector; Capt. Amos Wetmore and James Bronson, Overseers of Poor; James Dean, George Doolittle, John Tillotson, Commissioners of Highways; Samuel Ensign, Bill Smith, John Bullen, Hezekiah Rice, Joseph Jones, Nathaniel Townsend, Constables; Silas Phelps, Samuel Laird, John Young, Joseph Farewell, Samuel Wells, Samuel Winch, Jason Parker, Ashbel Beach, William Clarey, Amok Miller, Seth Steel, William Satchel, Overseers of Highways; John Barsley, Lemuel Levenworth, Barnabas Pond, Pound Keepers.

“*Montgomery County, ss.*:—This certifies that the freeholders, and other inhabitants of Whitestown, being met in said town for the purpose of choosing Town Officers, on Tuesday, the 6th day of April, 1790, did on said day collect fifty votes for Maj. William Colbrath, and thirty-four votes for Col. Jedediah Sanger, for Supervisor, and William Colbrath was declared to be Supervisor. Then proceeded to the election of other officers, but many people being deprived of the privilege of voting for Supervisor, etc., *moved* to have the proceedings of the day made null and void, which passed in

the affirmative. The meeting being then adjourned to Wednesday, the 7th inst., at 10 o'clock in the morning, at this place. Wednesday, 10 o'clock in the morning, met according to adjournment, and the poll list being opened and kept open till about five o'clock in the afternoon, at which time the poll list was closed, and upon canvassing the same, found that Jedediah Sanger was unanimously elected Supervisor, with the number of 119 votes, which choice was publicly declared in said meeting, and that he hath produced a certificate from Hugh White, Esq., that he has taken the oath of office.

“ Attest for ELLIJAH BLODGET, Town Clerk.

“ Attest for ASHBEL BEACH, Town Clerk.”

In this “our day and generation” proceedings like these would be considered very singular. They are not given because they possess very much interest to the public, so far as the offices or candidates are concerned; but they have been transcribed to show the *spirit of the times*, and to show the manner in which the *people*, in the early settlement of this country, transacted their business in their town meetings. Some of the results of this double election are decidedly *unique*. The defeated candidate for Supervisor of the first day, was elected unanimously on the second; but to place the matter beyond doubt, the two Town Clerks sign his certificate of election.

Most of the candidates, as well as voters, were natives of New England, and it was of old in the New England town meetings where the people learned that they possessed the rights and abilities of freemen. The student of history soon learns that the attempt to abridge the rights of the New Englanders when assembled in town meeting, was a prominent cause of the Revolution; and also that those town meetings were powerful means in gaining our independence. Most of the actors in that town meeting had fought for liberty

in the Revolution, and we see with what tenacity they clung to their military titles.

Many of those then elected to petty offices in the backwoods town of Whitestown,—a town, however, then larger in territory than some of the kingdoms of Europe,—afterwards became men of distinction, and arose to some of the most honorable places under our Government. Their history would fill a large volume. Messrs. Dean, White, Sanger, and Maynard, were Judges of the County; Mr. Colbrath was Sheriff of Herkimer and Oneida Counties; Messrs. Collins and Doolittle were Generals in the Militia, and the first as such, served his country in the war of 1812; Messrs. Foot, Cassety, Isaac Jones, Joseph Jones, Wetmore, Levenworth, Phelps, and others, were for many years Justices of the Peace; Isaac Jones the first Supervisor of Westmoreland; and several others became distinguished in their various avocations and positions in life.

The first general election held in the town of Whitestown, was opened at the Cayuga Ferry (Bridge), thence adjourned to Moorehouse's Tavern in Manlius, thence to Fort Stanwix, and closed at Whitesboro.

In 1791, at the town meeting in Whitestown, Jedediah Sanger was elected Supervisor, Ashbel Beach Town Clerk, Ebenezer Butler (afterwards of Pompey) Collector, James Wadsworth of Geneseo, Trueworthy Cook of Pompey, Jeremiah Gould of Salina, and several others, Overseers of Highways.

COURTS, ETC.—The first Court of Record held within the present limits of the county, was a term of the Herkimer Common Pleas and General Sessions, at "the Meeting House in the town of Whitestown," on the third Tuesday in Jan., 1794. Present—Henry Staring, Judge, and Jedediah San-

ger and Amos Wetmore, Justices. In the list of Assistant Justices and Justices of the Peace found in the minutes of this term, are the following names of those within our present territory, viz.:—Hugh White, Judge Sanger, A. Wetmore, Alex. Parkman, Ephraim Blackmer, Moses Foot, Edw. Paine, Seth Phelps, David Ostrom, Needham Maynard, Elizur Moseley, Samuel Sizer, William Fanning, Ebenezer Wright, and Jedediah Phelps. Among the Constables named are Uriah Seymour, Simeon Pool, and Samuel Ensign, of Whitestown; Jesse Curtiss, Nathan Marsh, Amos Dutton, Samuel Branch, John Finch, and Ezekiel Goodrich, of Paris; Joseph Jones of Westmoreland; and Samuel Dickinson, Edw. S. Salisbury, Jasper French, and Benjamin Gifford, of Steuben. Grand Jury—Wm. Stone, Foreman; Archibald Beach, Jared Chittenden, Waitstill Dickinson, Matthias Halbert, Nehemiah Pratt, Abijah Putnam, Nathaniel Gilbert, Alexander Enos, Coonrod Edee, Debold Dedrick, Joseph Jennings, R. Mills, Matthew Hubbell, Benjamin Ballou, Nathan Seward, Thomas Jones, Alvin Wheelock, James McNutt, Benjamin Tisdale, Justin Griffith, Duty Lapham. William Colbrath, Sheriff; Jonas Platt, Clerk. Joseph Strong was admitted as an Attorney and Counsellor, and took the oaths of office. Eight men were convicted of assault and battery, and fined from sixteen shillings to three pounds each. Five civil causes were tried, two of which were in ejectment, viz.:—James Jackson *ex dem.* Wm. Cunningham, Jr., *vs.* Samuel Dexter, tenant, in which the defendant obtained a verdict; and James Jackson *ex dem.* Jacob Folts *vs.* Wm. Dygert, Sen., tenant, in which the verdict was for the plaintiff.

Mr. Tracy in his lectures states that this term of the Herkimer Common Pleas was held in Judge Sanger's barn, and in the preceding October. A half burnt record in the

Herkimer County Clerk's Office shows that the above statement, as to time, is correct; and as there was no meeting house at that time in the town of Whitestown other than the one in New Hartford (and that in quite an unfinished state), this, with other evidence obtained, is conclusive that the term was held in the New Hartford meeting house. The law authorizing the term provided that the Herkimer County Courts should be held alternately at Herkimer and Whitestown. New Hartford was then in Whitestown, and as Judge Sanger was never "found napping" when any thing for the benefit of his village was at stake, he exerted himself successfully with Judge Staring and a majority of the bench, and the court was appointed at New Hartford. This term, however, was the only one held in that village, for Whitesboro ever afterwards succeeded in getting it at that place. An anecdote of this first court is thus told by Mr. Tracy:

"A gentleman who attended the court as a spectator, informed me that the day was one of those cold 'January days frequent in our climate,' and that in the afternoon, and when it was nearly night, in order to comfort themselves in their by no means very well appointed court room, and to keep the blood at a temperature at which it would continue to circulate, some of the gentlemen of the bar had induced the Sheriff to procure, from a neighboring inn, a jug of spirits. This, it must be remembered, was before the invention of temperance societies. Upon the jug's appearing in court, it was passed around the bar table, and each of the learned counsellors in his turn upraised the elegant vessel, and descanted into his mouth, by the simplest process imaginable, so much as he deemed a sufficient dose of the delicious fluid. While the operation was going on, the dignitaries of the bench, who were no doubt suffering quite as much as their brethren of the bar, had a little consultation,

when the first Judge announced to the audience that the court saw no reason why they should continue to hold open any longer, and freeze to death, and desired the crier forthwith to adjourn the court. Before, however, this functionary could commence with a single 'Hear ye,' Colonel Colbrath jumped up, catching, as he rose, the jug from the lawyer who was complimenting its contents, and holding it up towards the bench, hastily ejaculated: 'Oh, no, no, no, Judge,—don't adjourn yet; take a little gin, Judge; that will keep you warm; 'tant time to adjourn yet;' and suiting the action to the word, he handed his honor the jug. It appeared there was force in the Sheriff's advice, for the order to adjourn was revoked, and the business went on."

Like terms of the court were doubtless held in the town of Whitestown on the third Tuesday in January, 1795-6-7.

The records in the Clerk's Office of Herkimer County were destroyed by fire in 1804, and it is impossible now to learn particulars of other terms of the courts affecting the inhabitants of Whitestown. From a scrap discovered in our Clerk's Office, it seems that at a term of the General Sessions held at the church in Herkimer on the third Tuesday in January, 1792, Hugh White, Jedediah Sanger, and Moses Foot, were fined one pound fourteen shillings each for non-attendance as Justices; and John Allen, Lemuel Bradley, and Smith Miller, were fined one pound four shillings each for like default as petit jurors.

Upon the organization of Oneida County in 1798, the following persons were commissioned to "keep the peace," viz.:—*Judges*—Jedediah Sanger, Hugh White, James Dean, David Ostrom, George Huntington. *Assistant Justices*—Amos Wetmore, Thomas Cassety, Garret Boon, Adrian Fr. Van der Kemp, Elizur Moseley, Henry McNeil, Peter Colt, Needham Maynard. *Justices of Peace*—James S. Kip,

James Steel, Matthias Hurlburt, James Sheldon, Jared Chittenden, Joseph Jennings, Reuben Long, Ithamar Coe, Jesse Curtiss, Kirtland Griffin, Wm. Blount, James Kinney, Ephraim Waldo, Thomas Converse, Joseph Jones, Daniel Chapman, Ebenezer R. Hawley, Abram Camp, Joshua Hathaway, Jesse Pearce, Matthew Brown, Jr., Daniel W. Knight, Samuel Sizer, Ebenezer Weeks, Wm. Olney, Henry Wager, John Hall, Isaac Alden, Joseph Strickland, Samuel Royce, John W. Bloomfield, Benjamin Wright, Luke Fisher, Jonathan Collins, John Storrs, Pascal C. I. De Angelis, Stephen Moulton, Abel French, Daniel J. Curtiss; Samuel How, Rozel Fellows, Rudolph Gillier, Medad Curtiss, John Townsend, Abiel Lindsley, G. Camp, Alexander Coventry, Joel Bristol.

The first Circuit Court in this county was held on the second Tuesday of September, 1798, at "the School House near Fort Stanwix," by Hon. John Lansing, Jr., Chief Justice. The following persons composed the Jury upon the trial of the first civil cause, viz.:—Jotham Wardon, Benjamin Case, Allen Risley, Ithiel Hubbard, Caleb Smith, Jr., Phineas Kellogg, Andrew Warner, Comfort Lee, George Stewart, Enoch Higby, Elias Merrill, and Peter Sloan. There were but four other causes upon the calendar. Until 1802 the circuits were held at the same place, and subsequently, alternately with Whitestown. Prior to 1818 but one term was held in a year.

The first Court of Oyer and Terminer in this county was held at "the School House near Fort Stanwix," on the 5th day of June, 1798. Present—Hon. James Kent, Justice of Supreme Court; George Huntington, Judge of Common Pleas; and Thomas Cassety and Elizur Morseley, Assistant Justices. The following persons were sworn as the Grand Jury, viz.:—Ebenezcr Wright, Foreman; Matthew Brown,

Jr., John White, Andrew Clark, Hugh White, Jr., Aaron Roberts, Ezra Paine, Samuel Wells, Timothy Pond, Michael Frost, Jesse Woodruff, Ozias Marvin, John E. Howard, Stephen Eldridge, and Joshua Wills. Stephen Ford and Thomas Converse were fined \$5 each for non-attendance. The Grand Jury found no bills of indictment, and but one criminal trial took place, which was that of Sylvia Wood for murder; but the particulars of her conviction will be given in another place.

At the next Oyer and Terminer, on the second Tuesday in September, 1798, the Grand Jury brought in but one bill. In that case the prisoner plead guilty to the charge of stealing a yoke of oxen, and was sentenced to the State's Prison for three years. No indictments were found, and no trials were had at the term of 1799. At the term for 1800 there was but one trial, and that was for trespassing upon Indian lands. The prisoner was Major Watson, "a subject of the King of Great Britain," and he was charged with occupying and trespassing upon certain lands "in the township of Oswegatchie (now Ogdensburgh), lying in said County of Oneida," he claiming to hold them under title from the Oswegatchie Indians, contrary to the statute, etc. At the term for 1801 three trials took place: one for murder, in which the prisoner, George Peters, an Indian, was convicted; one for forgery, in which the prisoner was convicted and sentenced to the State's Prison for life; and one for riot, in which two defendants were convicted, and a fine of one hundred dollars imposed upon one, and ten dollars upon the other.

The first term of the Oneida Common Pleas and General Sessions of the Peace, was held at the School House near Fort Stanwix, on the third Tuesday in May, 1798. Present—Hon. Jedediah Sanger, First Judge; George Huntington

and David Ostrom, Judges. A rule was entered that all Attorneys and Counsellors who had been admitted as such to the Herkimer Common Pleas, be admitted to practice in this court upon taking the oaths of office, and Thomas R. Gold, Joseph Kirkland, Arthur Breese, Erastus Clark, Joshua Hathaway, Joab Griswold, Nathan Williams, Francis A. Bloodgood, Jonas Platt, Rufus Easton, and Medad Curtiss, were admitted accordingly.

The following persons composed the Grand Jury, viz.:—Loan Dewey, of Whitestown, Foreman, Gershom Waldo, John Barnard, Ebenezer Wright, Jr., Amos Noyce, Cyrus Fellows, of Rome; Abraham Ogden, Levi Butterfield, of Floyd; Alpheus Wheelock, Jonathan Swan, Reuben Beckwith, of Western; Stephen Reed, Jacob T. Smith, of Trenton; Gurdon Burchard, Philo White, William Smith, of Whitestown; Richard Whitney, Josiah Whitney, Stephen Barret, of Paris; Shadrach Smith, William Fanning, Caleb Willis, of Deerfield; Josiah Stillman, John Baxter, of Westmoreland.

The following persons were summoned as petit jurors, viz.:—Matthew Brown, Reuben Merrill, John Hewson, Frederick Selleck, Abraham Handford, John Bristol, Stephen White, Asa Knap, William Walworth, Rufus Barnes, of Rome; Ephraim Robbins, Timothy Bronson, Josiah Woodruff, Stephen Cummings, of Floyd; Ezekiel Cleveland, Daniel Spinning, Luther Miller, Richard Salisbury, David Hicks, John Hawkins, Ichabod Brown, Daniel Eames, of Western; Isaac Chamberlain, Joseph Martin, Allen Pierce, Garret Becker, of Trenton; Aaron Clark, Arnold Wells, Barnabas Brooks, Zebediah Tuttle, John Hobby, William Brown, of Whitestown; Simon Hubbard, Abiel Simmons, Luther Richards, Elijah Dresser, Samuel Nickols, Zebediah Plank, of Paris; Hazard Shearman, John

Weber, Zadok Warren, George Damewood, John Damewood, John Reeves, of Deerfield; Alexander Dorchester, Nathaniel Townsend, Benjamin Blackman, Joshua Douglass, of Westmoreland.

But one bill of indictment was found, and that for assault and battery, to which the defendant plead guilty, and was fined five dollars, which was ordered to be paid to prosecutor and witnesses.

Messrs. Gold, Kirkland, Breese, Clark, Williams, and Platt were appointed a committee to report a system of rules for the court, and at May term, 1799, they reported twenty-two rules, which were adopted.

But five civil cases were upon the calendar, in all of which judgments were taken by confession.

The first civil cause *tried* in this court was tried at the September term, 1798. Hon. Hugh White took his seat upon the bench at the last-mentioned term, and Hon. James Dean took his seat in December term, 1799. The County Courts previous to May, 1802, were held at the "School House near Fort Stanwix." The jail at Whitestown having been completed, as appears by a Report of Sheriff Brodhead to the Court at December term, 1801, May term of 1802 was held "at the School House near the jail in Whitestown." Present—Jedediah Sanger, First Judge; David Ostrom, James Dean, Hugh White, Thomas Hart, and Henry Coffeen, Judges; and Amos Wetmore, Needham Maynard, and Joseph Jennings, Assistant Justices. During the year 1802 this court was held at Whitestown, and subsequently alternately at Rome and Whitestown. The terms were held upon the third Tuesday in May, first Tuesday in September, and last Tuesday in December.

At the September Sessions for 1803, the Grand Jury found bills of indictment against Hon. Thomas Hart, of

Paris, David Ostrom and Needham Maynard, of Whitestown, Nathan Sage, of Redfield, James Dean, of Westmoreland, and Henry Coffeen, of Watertown, Judges of Oneida County, for neglecting to attend that term. It is presumed this had the desired effect, for their names generally appear in the minutes of succeeding terms, and *not. pross.* were subsequently entered to the indictments.

JUDGES OF COMMON PLEAS AND COUNTY COURTS.

The following list of Judges appointed for this county since its organization, was politely furnished by Hon. Christopher Morgan, Secretary of State.

1798, March 22. Jedediah Sanger, of Whitestown, First Judge, Hugh White and David Ostrom, of Whitestown, James Dean, of Westmoreland, and George Huntington, of Rome, Judges.

1801, January 28. Silas Stone, of Lowville, Judge.

1801, August 21. Messrs. Sanger, White, Dean, Ostrom, and Huntington, re-appointed, with Thomas Hart additional.

1802, March 13. Nathan Sage and Henry Coffeen, of Redfield.

1803, March 31. Needham Maynard.

1804, April 3. Chauncey Gridley.

1804, July 3. Messrs. Sanger, Dean, Ostrom, Huntington, Sage, Coffeen, Maynard, and Gridley, re-appointed.

1805, Feb. 15. Messrs. Sanger, Dean, Sage, Maynard, Ostrom, Coffeen, and Gridley, re-appointed; and March 25, Samuel Dill; and April 8, Apollos Cooper additional.

1808, March 22. Messrs. Sanger, Dean, Gridley, Sage,

Dill, Cooper, re-appointed, and Joseph Jennings and Jarvis Pike additional.

1810, March 5. Morris S. Miller, First Judge, Jedediah Sanger, Henry McNiel of Paris, Abram Camp of Whites-town, and Timothy W. Wood.

1813, February 23. Moris S. Miller, James Dean, David Ostrom, Henry McNiel, George Brayton, Richard Sanger, Jesse Curtiss, Gerrit G. Lansing, Benjamin Wright, John Storrs, Peter Pratt.

1814, April 5. Messrs. Miller, Dean, Ostrom, McNiel, Curtiss, Lansing, Wright, Storrs, and Pratt, re-appointed ; and Levi Carpenter, Jr., and Frederick Stanley, additional.

1815, April 15. M. S. Miller, Joseph Jennings, Solomon Wolcott, Prosper Rudd, Daniel Ashley, Peter Pratt, James S. Kip, Sherman Barnes, Thomas H. Hamilton, Asabel Curtiss, Charles Wylie, Joseph Grant.

1818, April 24. Messrs. Miller, Wylie, Grant, and Hamilton, with Ezekiel Bacon additional.

1821, March 21. Messrs. Miller, Grant, and Hamilton, with Truman Enos and Joshua Hathaway additional.

1823, February 3. Messrs. Miller, Enos, Hathaway, and Grant, with Samuel Jones additional.

1824, November 22. Samuel Beardsley, First Judge, in place of M. S. Miller, deceased.

1825, March 9. Henry R. Storrs, in place of Samuel Beardsley, who declined the appointment.

1826, April 5. James Dean (son of former Judge Dean), in place of Truman Enos, who resigned upon his election to the State Senate.

1828, February 5. Messrs. Hathaway, Grant, and Jones, re-appointed.

1830, January 15. Chester Hayden, First Judge, and Israel Stoddard.

1831, April 8. Reuben Tower, of Sangerfield, in place of James Dean, whose term had expired.

1832, February 10. Nathan Kimball, of Augusta, in place of Reuben Tower, resigned.

1833, February 6. John P. Sherwood, of Vernon, and Arnon Comstock, of Western, in place of Messrs. Jones and Hathaway, whose terms had expired.

1835, January 23. Chester Hayden, of Utica, First Judge, and Israel Stoddard re-appointed.

1837, February 21. Nathan Kimball re-appointed.

1838, February 2. Pomroy Jones, of Westmoreland, in place of J. P. Sherwood, resigned; and March 9, Arnon Comstock re-appointed.

1840, February 2. Fortune C. White, of Whitestown, First Judge, *vice* Hayden; and April 14, Seth B. Roberts, of Rome, *vice* Stoddard.

1843, February 10. Chester Hayden and Amos Woodworth, of Florence, *vice* Messrs. Kimball and Comstock, whose terms had expired, and Pomroy Jones re-appointed.

1845, February 21. P. Sheldon Root, of Utica, First Judge, *vice* White; and April 14, Ebenezer Robbins, of Lee, *vice* Roberts.

1846, May 12. Othniel S. Williams, of Kirkland, *vice* Hayden.

1847, June. P. Sheldon Root elected County Judge.

Upon the organization of Herkimer County in 1791, Henry Staring was appointed First Judge, and Michael Myers, Hugh White, and Abraham Hardenburgh, Judges and Justices of the Peace; and Jedediah Sanger and Amos Wetmore, of Whitestown, Alexander Parkman and Ephraim Blakmer, of Westmoreland, and John Bank, Patrick Campbell, and William Veeder, Assistant Justices and Justices of the Peace.

Votes for Governor in the several towns of Oneida County from 1801 to 1822 inclusive; also the votes for and against the Convention and Constitution of 1821-2, with the names of all the towns in the county since its organization.

TOWNS.	1801.		1804.		1807.		1810.		1813.	
	George Clinton.	Stephen Van Rensselaer.	Morgan Lewis.*	Aaron Burr.	Daniel D. Tompkins.	Morgan Lewis.	Daniel D. Tompkins.	Jonas Platt.	Daniel D. Tompkins.†	Stephen Van Rensselaer.
Adams			89	41						
Augusta	22	175	131	87	139	176	150	200	74	126
Boonville					11	74	15	52	11	80
Bridgwater	5	130	41	63	52	67	63	88	65	72
Brownville.....			26	65						
Bengal.....							46	25	37	43
Camden.....	11	36	84	65	64	88	68	110	44	129
Champion	17	29	30	61						
Constantia.....							7	19	6	23
Deerfield	20	41	45	55	52	41	62	55	70	65
Ellisburgh.....										
Floyd	38	34	88	22	125	17	99	28	151	55
Florence					27	25	33	29	20	22
Fredericksburgh					2	5	5	6		
Harrisburgh			33	100						
Leyden.....	14	59	74	43						
Lowville.....	28	7	140	29						
Lec									89	26
Mexico	17	8	27	10	53	33	62	61	43	73
Martinsburgh.....			64	1						
Paris	47	612	128	403	143	412	187	465	158	500
Rutland.....			85	49						

* *Morgan Luis* also had 11 votes in Bridgwater.

† *Daniel D. Tompkins* also had 31 votes in Mexico.

Votes for Governor, &c., in Oneida County.

(Continued from last page.)

TOWNS.	1801.		1804.		1807.		1810.		1813.	
	George Clinton.	Stephen Van Rensselaer.	Morgan Lewis.	Aaron Burr.	Daniel D. Tompkins.	Morgan Lewis.	Daniel D. Tompkins.	Jonas Platt.	Daniel D. Tompkins.	Stephen Van Rensselaer.
Remsen.....	1	32	32	9	16	22	19	14	15	17
Redfield.....	24		50		53		54	3	57	2
Richland.....					37	25	73	79	71	125
Rome.....	84	60	96	33	138	68	100	82	116	76
Steuben.....	3	47	74	27	89	42	83	57	45	58
Scriba.....									23	6
Sangerfield.....			40	89	34	118	44	133	42	137
Turin.....	1	48	60	47						
Trenton.....	1	51	14	47	31	66	45	82	55	103
Verona.....			68	15	81	36	98	53	91	76
Vernon.....			73	93	102	78	88	102	142	213
Volney.....									5	26
Watertown.....	29	27	105	58						
Westmoreland.....	23	149	35	63	54	101	48	93	64	143
Whitestown.....	27	485	128	278	144	322	161	372	161	364
Williamstown.....					37	11	34	48	30	56
Western.....	91	12	248	7	295	1	255	20	210	15

Votes for Governor, &c., in Oneida County.

(Continued from last page.)

TOWNS.	1816.		1817.		1820.		1821.		1822.		1822.	
	Daniel D. Tompkins.	Rufus King.	De Witt Clinton.	Scattering.	Daniel D. Tompkins.	De Witt Clinton.	For Convention.	Against Convention.	For Constitution.	Against Constitution.	Joseph C. Yates.	Scattering.
Augusta.....	73	134	105	2	66	104	183	14	69	88	221	
Boonville.....	40	62	54		24	36	54	44	59	15	90	
Bridgewater.....	63	81	104	1	35	86	95	102	87	65	181	
Bengal.....	30	21										
Camden.....	53	97	86		89	166	74	64	47	111	253	6
Constantia.....	5	11	17		30	25	91	3	72	10		
Deerfield.....	78	48	72		33	97	103	81	95	84	210	2
Floyd.....	109	27	97		72	61	162	47	140	41	176	
Florence.....	14	19	28		16	41	40	17	31	18	59	
Lee.....	97	35	95		123	32	136	19	126	27	185	
Mexico.....	19	21	42	1	17	64						
New Haven.....	33	31	45		20	12	126					
Orwell.....			24		54	15	68	8				
Paris.....	186	433	340	8	129	430	272	409	252	269	621	14
Remsen.....	16	9	31		31	29		9	16	23	58	
Redfield.....	38		28	3	41	9						
Richland.....	139	115	51		66	64	391					
Rome.....	116	108	124		96	140	354	22	222	44	412	
Steuben.....	41	54	35	3	44	51	122	3	74	4	115	
Scriba.....	15	9	15		16		108					
Sangerfield.....	58	125	96	2	26	142	121	97	72	89	321	
Trenton.....	83	100	95	3	41	133	122	167	108	122	221	
Utica.....					25	122	244	64	139	90	448	9
Verona.....	104	73	101		78	95	180	50	134	83	262	
Vienna.....			75		20	149	80	71	73	58	164	
Vernon.....	80	127	106		20	196	140	151	67	164	219	
Volney.....	15	19	2	3	61	21	147	35	108	39		
Westmoreland.....	65	155	154		95	135	207	104	154	109	354	2
Whitestown.....	140	355	293	17	103	260	359	141	294	126	600	1
Williamstown.....	43	44	38		64	32	62	26	51	12		
Western.....	140	14	129		134	24	241	13	197	5	263	

Votes for Governor at each election since the adoption of
the Constitution of 1821.

TOWNS.	1824.		1826.		1828.		1830.		1832.		1834.		1836.	
	Samuel Young.	De Witt Clinton.	Wm. B. Rochester.	De Witt Clinton.	Martin Van Buren.	Smith Thompson.	Enos T. Throop.	Francis Granger.	William L. Marcy.	Francis Granger.	William L. Marcy.	William H. Seward.	William L. Marcy.	Jesse Buel.
1. Annsville	76	116	58	145	96	157	142	75	150	129	153	99	133	73
2. Augusta	196	222	188	164	243	225	247	208	305	248	314	231	236	101
3. Ava														
4. Boonville	120	92	115	126	163	180	188	29	263	217	247	172	196	113
5. Bridgwater	113	135	93	130	127	112	132	167	124	174	135	159	134	66
6. Camden	54	161	50	183	90	186	146	167	175	194	171	223	138	162
7. Deerfield	149	204	132	169	291	213	272	147	230	145	247	150	193	71
8. Florence	45	34	43	44	77	42	71	49	99	60	113	74	107	23
9. Floyd	154	90	122	92	183	125	206	77	217	97	191	82	162	49
10. Kirkland					251	505	215	171	222	284	267	323	220	215
11. Lee	193	77	160	92	323	107	242	14	383	113	335	135	286	88
12. Marcy									160	97	168	104	151	27
13. Marshall							140	117	192	219	222	206	161	104
14. New Hartford					163	328	188	264	200	325	191	344	163	248
15. Paris	287	704	233	511	165	319	205	261	214	317	219	297	146	204
16. Remsen	47	52	26	75	45	132	77	74	77	153	72	163	85	71
17. Rome	277	257	297	235	448	299	354	192	434	353	497	295	465	104
18. Sangerfield	91	228	63	199	151	235	196	173	235	221	236	222	182	141
19. Steuben	116	49	103	42	127	114	115	130	139	152	152	154	137	60
20. Trenton	117	250	122	201	169	353	229	212	259	323	265	310	212	216
21. Utica	150	384	246	460	470	715	501	323	470	689	472	776	461	503
22. Vernon	52	391	76	343	196	367	290	277	289	331	309	302	254	125
23. Verona	178	187	160	162	351	206	295	232	358	255	364	261	259	149
24. Vienna	80	139	100	166	165	142	181	113	265	110	252	121	233	32
25. Western	310	41	236	33	380	50	346	15	387	41	373	47	357	8
26. Westmoreland	250	230	205	199	253	276	266	252	281	301	243	286	217	179
27. Whitestown	255	516	244	409	203	349	292	247	342	378	315	415	223	238

In 1828, Solomon Southwick, the Anti-Masonic Candidate for Governor, received 136 votes in the county. In 1824, the votes of Steuben were rejected by the County Canvassers, on account of an error in the date of returns (1823 instead of the right year), by a vote of 9 to 8.

Votes for Governor, &c., continued.

TOWNS.	1838.		1840.		1842.		1844.			1846.		1848.		1850.		
	William L. Marcy.	William H. Seward.	William C. Botck.	William H. Seward.	William C. Bouck.	Luther Bradish.	Silas Wright.	Millard Fillmore.	Alvan Stewart.	Silas Wright.	John Young.	R. H. Walworth.	Hamilton Fish.	John A. Dix.	Horatio Seymour.	Washington Hunt.
1	159	115	191	177	189	126	210	173	23	194	152	143	175	72	245	165
2	227	117	257	204	229	176	233	173	52	169	166	152	177	102	221	195
3										34	94	15	71	72	98	88
4	218	227	460	333	290	268	336	305	16	145	255	96	231	206	349	324
5	146	121	154	158	149	120	164	131	22	129	103	120	130	39	152	115
6	161	176	173	279	169	165	210	209	59	135	190	56	183	251	292	249
7	226	104	271	167	183	102	235	142	54	166	108	99	99	193	256	101
8	113	41	127	82	135	47	179	86	45	49	117	30	60	195	298	86
9	159	56	219	86	172	56	193	80	16	151	58	125	57	46	191	71
10	258	241	284	323	264	290	266	311	28	220	292	125	283	180	276	268
11	317	97	453	149	392	136	432	188	31	269	158	210	163	178	368	222
12	140	66	211	126	157	67	212	104	15	116	66	57	62	100	174	73
13	190	130	235	210	176	139	221	199	27	183	133	54	138	170	167	194
14	162	331	231	391	203	307	240	399	33	169	342	166	345	87	237	340
15	237	197	244	315	225	229	264	316	66	228	272	112	299	241	272	385
16	67	163	94	214	91	140	120	202	31	63	156	32	158	116	132	196
17	464	359	578	519	569	410	577	516	35	382	433	410	479	198	677	560
18	236	190	281	248	268	192	285	222	7	210	183	169	189	111	271	178
19	116	141	138	195	124	117	140	190	37	53	142	58	124	94	141	141
20	242	237	311	348	268	277	293	337	79	202	292	64	271	256	271	344
21	603	658	785	377	776	796	852	1034	109	530	1087	449	1034	703	1201	1059
22	318	309	270	326	254	264	301	304	36	240	244	113	243	143	270	295
23	227	256	485	391	415	351	494	451	25	332	417	200	420	200	436	517
24	273	86	334	152	339	99	371	108	38	292	88	46	119	315	419	173
25	358	52	475	104	373	57	354	116	25	37	266	281	67	72	325	137
26	240	237	315	305	280	268	296	282	48	213	235	137	210	207	301	291
27	244	354	322	424	265	359	325	404	94	183	382	149	372	212	290	465

NOTE.—The numbers at the commencement of the lines indicate the towns as numbered on the preceding page.

Population of Oneida County at various periods.

TOWNS.	1800.	1810.	1820.	1830.	1840.	1850.
Annsville -				1481	1765	2688
Augusta -	1598	2004	2771	3058	2175	2271
Ava						1027
Boonville - -		393	1294	2746	5519	3309
Bridgwater -	1061	1170	1533	1608	1418	1308
Bengal -		454				
Camden -	384	1132	1772	1945	2331	2820
Constantia		153				
Champion -	143					
Deerfield -	1048	1232	2346	4182	3120	2287
Florence		396	640	964	1259	2587
Floyd -	767	970	1498	1699	1742	1419
Kirkland -				2505	2984	3421
Lowville	300					
Leyden -	622					
Lee -			2186	2514	2936	3025
Marcy -					1799	1857
Marshall				1908	2251	2115
Mexico -	240	845				
New Hartford -				3599	3819	4847
Paris - -	4721	5418	6707	2765	2844	4283
Remsen -	224	489	912	1400	1638	2384
Rome	1497	2003	3569	4360	5680	7920
Redfield -	107	362				
Richland		947				
Sangerfield	1143	1324	2011	2272	2251	2371
Stenben -	552	1105	1461	2094	1993	1754
Scriba -		328				
Trenton -	624	1548	2617	3221	3178	3540
Turin -	440					
Utica - -			2972	8323	12782	17556
Vernon - -		1519	2707	3045	3043	3089
Verona		1014	2447	3739	4504	5587
Vienna -			1307	1766	2530	3436
Westmoreland	1542	1135	2791	3303	3105	3292
Western - -	1493	2416	2237	2419	3488	2524
Whitestown -	4212	4912	5219	4410	5156	5820
Williamstown -		562				
Watertown	119					
	22837	33792	50997	71326	85300	99543

MEMBERS OF ASSEMBLY, WITH THE YEAR OF THEIR ELECTION.

1798. Henry McNiel, David Ostrom, Abel French.

1799. David Ostrom, John Hall, Nathan Smith.

1800. David Ostrom, Abel French, Jesse Curtiss.

1801. David Ostrom, Joel Bristol, Abel French.

1802. James Dean, Senior, Abel French, John Lay, Aaron Morse.

1803. David Ostrom, Joseph Kirkland, David Coffeen, Abraham Van Eps.

1804. George Brayton, Joseph Jennings, Joseph Kirkland.
A tie vote between Benjamin Wright and Walter Martin.

1805. George Brayton, Joseph Jennings, Thomas Hart.

1806. George Brayton, Charles Z. Platt, Uri Doolittle.

1807. Benjamin Wright, Henry McNiel, Thomas R. Gold.

1808. Benjamin Wright, David Ostrom, James Dean, Senior, John Storrs, Joel Bristol.

1809. David Ostrom, John Storrs, John Humaston, Samuel Chandler, Levi Carpenter, Jr.

1810. George Huntington, Henry McNiel, John Storrs, Isaac Brayton, George Doolittle.

1811. George Huntington, Joel Bristol, Erastus Clark, Isaac Brayton, John Storrs.

1812. George Huntington, Josiah Bacon, John Lay, Erastus Clark, Nathan Townsend.

1813. Isaac Brayton, Henry McNiel, Theodore Sill, James Lynch, Laurens Hull.

1814. John Storrs, Theodore Sill, John Lay, James Lynch, Rufus Pettibone.

1815. James Lynch, Richard Sanger, Roderick Morrison, Isaac Brayton, Jesse Curtiss.

1816. Henry Huntington, Martin Hawley, David Ambler, Wheeler Barnes, Newton Marsh.

1817. Henry Huntington, Joseph Kirkland, Nathan Williams, George Brayton, Theor Woodruff.

1818. Ezekiel Bacon, George Huntington, Theor Woodruff, Luther Guiteau, Senior, David P. Hoyt.

1819. George Huntington, Henry McNiell, James Dean, Jr., Theophilus S. Morgan, John Storrs.

1820. George Huntington, Joseph Kirkland, Allen Fraser, William Root, Josiah Bacon.

1821. George Huntington, Greene C. Bronson, Israel Stoddard, Samuel Chandler, Peter Pratt. (Jonas Platt, Henry Huntington, Ezekiel Bacon, Nathan Williams, Samuel S. Breese, Delegates to Constitutional Convention.)

1822. Henry Wager, Thomas H. Hamilton, James Lynch, Uri Doolittle, Samuel Wetmore.

1823. Henry Wager, Joseph Allen, Joseph Grant, Apollos Cooper, John Ruger.

1824. Joseph Kirkland, Israel Stoddard, David Pierson, Samuel Woodworth, Broughton White.

1825. Theodore Sill, Laurens Hull, Aaron Barnes, Israel Stoddard, Rnssell Clark.

1826. Theodore Sill, Winthrop H. Chandler, Benjamin P. Johnson, John Billings, John Parker.

1827. Thomas E. Clark, Benjamin P. Johnson, Gardiner Avery, Eli Savage, Linus Parker.

1828. Reuben Bacon, Fortune C. White, Benjamin P. Johnson, Eli Savage, Reuben Tower.

1829. Eli Savage, Arnon Comstock, Linus Parker, Ithai Thompson, Elisha Pettibone.

1830. Arnon Comstock, David Moulton, Reuben Bettis, Riley Shepherd, John F. Trowbridge.

1831. David Moulton, Daniel Twitchel, Lemuel Hough, Rutger B. Miller, Nathaniel Fitch.

1832. Ichabod C. Baker, Squire Utley, David Wager, Levi Buckingham, John Dewey.

1833. Ithai Thompson, Hiram Shays, Israel S. Parker, Aaron Stafford, Pomroy Jones.

1834. Amos Woodworth, Merit Brooks, Dan P. Cadwell, David Wager, Riley Shepherd.

1835. Henry Graves, Jared C. Pettibone, John W. Hale, John Stryker, William Knight.

1836. Andrew S. Pond, Lester N. Fowler, John I. Cook, Levi Buckingham.

1837. Russell Fuller, Fortune C. White, James S. T. Stranahan, Henry Hearsey.

1838. Ward Hunt, Israel Stoddard, Jesse Armstrong, Amasa S. Newberry.

1839. Charles A. Mann, John F. Trowbridge, Nelson Dawley, Ausou Knibloe.

1840. Nathaniel Odell, Luke Hitchcock, Calvin Dawley, Joseph Halleck.

1841. Horatio Seymour, Dewitt C. Stephens, Ebenezer Robbins, Ichabod C. Baker.

1842. John H. Tower, Amos S. Fassett, David Murray, Dan P. Cadwell.

1843. Horatio Seymour, James Douglass, Richard Empy, Justus Childs.

1844. Horatio Seymour, Andrew Billings, Calvert Comstock, Merit Brooks.

1845. Benjamin F. Cooper, Chauncey C. Cook, Daniel G. Dorrance, Russell Fuller.

1846. John Dean, Nathan Burchard, Abel E. Chandler, Isaac Curry. (Charles P. Kirkland, Hervey Brayton, Edward Huntington, Julius Candee, Delegates to the Constitutional Convention.)

1847. Luke Smith, Warren Converse, Bloomfield J. Beach, Henry Wager.

1848. Oliver Prescott, Nehemiah N. Pierce, James M. Elwood, Chauncey Stevens.

1849. William J. Bacon, Ralph McIntosh, Robert Frazier, Luther Leland.

1850. Joseph Benedict, Lorenzo Rouse, Lewis Rider, George Brayton.

Michael Myers was the Member of Assembly from Herkimer County in 1792-3, and Jedediah Sanger in the years 1794-5, and in 1796-7 no one was returned.

SHERIFFS AND COUNTY CLERKS,

With the years of their *first* appointment, or commencement of term of office under an election. Under the Constitution of 1777 Sheriffs were appointed annually, and under that of 1821 they were elected for three years. Clerks held their office three years.

SHERIFFS:—

1798. William Colbrath.
 1799. Elizur Moseley.
 1800. Charles C. Brodhead.
 1804. James S. Kip.
 1807. Benajah Merrill.
 1808. James S. Kip.
 1810. Benajah Merrill.
 1811. James S. Kip.
 1815. Apollos Cooper.
 1819. John B. Pease.
 1821. John E. Hinman.
 1823. John E. Hinman (elected).
 1826. David Pierson
 1829. John E. Hinman.
 1832. Samuel M. Mott.
 1835. Erastus Willard.
 1838. Lyman Curtiss.
 1841. David Moulton
 1842, Dec. 24. Theodore S. Faxton, app'd by Gov. Seward.
 1843, Jan. 13. Israel S. Parker, appointed by Gov. Bouck.
 1844. Palmer V. Kellogg.
 1847. Lester Barker.
 1850. John R. Jones.

CLERKS:—

1798. Jonas Platt.
 1799. Francis A. Bloodgood.
 1802. Abram Camp.
 1803. Francis A. Bloodgood (who held the office ten years).
 1813. Abram Camp.
 1815. Francis A. Bloodgood (again clerk for 6 years).
 1821. Eliasaph Dorchester.
 1823. Do. do. (elected).
 1826. John H. Ostrom.
 1829. John H. Ostrom.
 1832. George Brown.
 1835. John D. Leland.
 1838. James Dean.
 1841. P. Sheldon Root.
 1844. Delos De Wolf.
 1847. Patrick Mahon.
 1850. Alexander Rae.

William Colbrath was Sheriff of Herkimer County from its organization until Oneida County was organized, in 1798. Jonas Platt was Clerk of Herkimer County from its organization until the organization of Oneida County, when he was appointed Clerk of the latter. Mr. Platt resided in Whitestown, and this will doubtless account for a fact of considerable interest, and not very generally known; *i. e.*, that the Records of Deeds and Mortgages recorded in Herkimer County, from its organization (1791) to the organization of Oneida County (1798), are in the Clerk's office of Oneida County, at Utica. These records fill eight large volumes, and are evidence of conveyances and incumbrances affecting lands in the present Counties of Herkimer, Oneida, Madison, Onondaga, etc., including sales of "soldiers' rights" in the Military Tract, conveyances and powers of attorney from original patentees and their representatives, from Indians, etc. It was a fortunate circumstance that they were retained in this county, otherwise they would have been destroyed when the Clerk's Office of Herkimer County was burned in 1804.

DISTRICT ATTORNEYS AND SURROGATES,

With the year of their first appointment, or of commencement of term of office by election.

DISTRICT ATTORNEYS:—	SURROGATES:—
1798. Thomas R. Gold.	1798. Arthur Breese.
1801. Nathan Williams.	1808. Joshua Hathaway.
1813. Joseph Kirkland.	1813. Erastus Clark.
1816. Thomas H. Hubbard.	1815. Joshua Hathaway.
1818. Nathan Williams.	1819. Greene C. Bronson.
1821. Samuel Beardsley.	1821. Joshua Hathaway.
1826. Hiram Denio.	1827. Henry A. Foster.
1834. Ichabod C. Baker.	1831. Alanson Bennett.
1841. Timothy Jenkins.	1835. Henry A. Foster.
1845. Calvert Comstock.	1837. John Stryker.
1850. Roscoe Conkling, appt'd by Governor.	1847. Othniel S. Williams.
1851. Samuel B. Garvin.	

CAPITAL TRIALS AND CONVICTIONS.

Oneida Oyer and Terminer, held at the School House near Fort Stanwix, on the 5th day of June, 1798. Present—Hon. James Kent, Judge of the Supreme Court; Geo. Huntington, Judge of Oneida County; Thomas Cassety and Elizur Moseley, Assistant Justices.

The People	}	Thos. R. Gold, Esq., Assistant Attorney General.
<i>vs.</i>		
Sylvia Wood, <i>alias</i> Sylvia Brown.		

The prisoner had been indicted at the May term of the Oneida General Sessions, 1798. The charge was, that the prisoner had, on the 29th of April, 1798, murdered her husband, Major Wood, in the town of Augusta, by shooting him with a gun charged with shot.

The husband died the next day; but previous to his death, his deposition, with those of the wife and Letty Forbes, was taken by Thomas Cassety, Esq., a Justice of the Peace, by which it appears that the wife was intoxicated, (she and her husband having attended an election on that day,) and while her husband was attempting to restrain her, she seized a gun and inflicted the fatal wound. Samuel Dill, Moses B. Eldridge, Silas Perkins, Reuben Reynolds, Job Babcock, Jeremiah Stevens, Walter Hyde, John Wright, Wm. Jaff, Philo Hizer, Rowland Potter, and Nahum Morse, were empanelled as jury for the prisoner's trial. Thomas Cassety, Joseph Letty, Polly Forbes, and Timothy Pond, were witnesses for the people; and William Stutely and Ichabod Stafford for the prisoner. The jury found the prisoner guilty, and she was sentenced to be hung on the 29th of June (inst.), between 10 A. M. and 2 P. M., and that her

body be delivered to Dr. Amos G. Hull for dissection. Upon the morning of the day appointed for her execution, she was found dead in her cell in Herkimer jail, having hanged herself with the expectation that she could thus evade the whole of the sentence: In this, however, she was mistaken, for science had its *subject*.

Oneida Oyer and Terminer, at the School House near Fort Stanwix, on the 16th of June, 1801. Present—Hon. James Kent, Judge of the Supreme Court; Hon. Jedediah Sanger and David Ostrom, County Judges; and Amos Wetmore and Peter Colt, Esqrs., Assistant Justices.

The People	}	Thos. R. Gold, Esq., Assistant Attorney General.
<i>vs.</i> George Peters.		

The prisoner was a Montauk Indian, born at Montauk Point, Long Island. The remnant of his nation, with remnants of several other coast tribes of Indians, had formed a new tribe, significantly called the Brothertons, with which the prisoner resided. He was charged with killing his wife, Eunice Peters, at Rome, on the 24th day of February, 1800. An inquest was held by Coroner Bill Smith over the body of deceased, and the verdict was, that prisoner had murdered her by striking her upon the head with a club, or wooden poker. The following persons composed the jury upon his trial, viz.:—Lot Fuller, Grove Hulbert, Jotham Gaylord, Henry Crane, Loomis Kellogg, Ebenezer Markham, Peter Eastman, Nathaniel Montague, Nathan Hemingway, Truman Blackman, Abel Wilcox, and Joseph Phelps, who rendered a verdict of guilty. Peters was sentenced to be hung on the 28th day of August, 1801, and he was accordingly executed, under the direction of Sheriff Brodhead, upon the hill west of the village of Whitesboro.

The Court made an order in this cause, directing seven dollars and fifty cents to be paid to Solomon Rich for "victualling Indian witnesses."

Oneida Oyer and Terminer, held at the Court House in Rome, June 12th, 1817. Present—Hon. Smith Thompson, Judge of the Supreme Court; and Morris S. Miller, James S. Kip, and Joshua Hathaway, County Judges.

The People	}	Thomas H. Hubbard, Esq., District Attorney.
<i>vs.</i>		
John Tuhi.		

The indictment was found after a Coroner's Inquest had been held. The indictment charged that the prisoner murdered Joseph Tuhi on the 1st of May, 1817, in the town of Paris, by inflicting a deep wound upon his head with an axe. The two Tuhis were cousins, and had been to Clinton attending a militia muster, where, becoming intoxicated, they quarrelled about a small sum borrowed by one from the other, and John formed the design of killing Joseph. They belonged to the Brotherton tribe of Indians. Upon the trial the prisoner was convicted, and was sentenced to be hung on the 25th day of July then next, between 10 A. M. and 2 P. M. He was accordingly executed at the time appointed, by Apollos Cooper, Esq., then Sheriff, assisted by John B. Pease, Under Sheriff, upon that part of the city of Utica now known as Corn Hill.

Oneida Oyer and Terminer, held at Whitestown, December 19th and 20th, 1817. Present—Hon. Jonas Platt, Judge of the Supreme Court; and M. S. Miller, Joseph Jennings, Solomon Wolcott, and J. S. Kip, County Judges.

The People, <i>vs.</i>	}	T. H. Hubbard and N. Williams for People. Messrs. Gold & White for prisoners.
John Harris, John Denny,		
James O'Brien, David Linus,		
and Roswell T. Pratt.		

The prisoners were indicted at the same term in which they were tried, and were charged with having, on the 19th of August, 1817, set fire to the jail in Rome, by which means one Elisha Green was suffocated to death. The prisoners (as well as Green) were at the time confined in jail for different offences, and in that way attempted to escape, but before they could effect their purpose they were compelled to cry for help, and when extricated were all nearly dead. Green took no part in setting fire to the building, and no intention to kill him was shown. The jury found the prisoners guilty of murder, and they were sentenced to be executed on the second Friday in February, 1818. The gallows was erected, coffins prepared, and a large concourse had collected to witness the execution; but on the previous evening a reprieve had arrived from the Governor, changing their punishment to imprisonment for life. Harris, Linus, and O'Brien were in jail under a sentence to the State's Prison for three years, for grand larceny, Denny under an indictment for an assault with intent, etc., and Pratt under an indictment for passing counterfeit money. Denny and Linus were Oneida Indians.

Oneida Oyer and Terminer, held at the Academy in Utica, Oct. 7, 1824. Present—Hon. Samuel R. Betts, Circuit Judge; Joseph Grant and Samuel Jones, County Judges.

The People <i>vs.</i>	}	Samuel Beardsley, District Attorney.
Irish Morse.		

The prisoner was indicted at the previous May term of the General Sessions, for the murder of David Freeman, in the town of Rome, on the 9th of May, 1824, by shooting him with a gun charged with shot. Freeman lived two days after being shot.

Deceased was a lad about seventeen years of age, and the two were hunting on Sunday, one carrying the gun and the other a bottle of whiskey, when a drunken quarrel arose, and Morse seized the gun, and going off a short distance, turned and fired, lodging the charge in the lungs of the boy. The jury found the prisoner guilty, and he was sentenced to be hung on the 3d day of December then next. His punishment was, however, changed to imprisonment in the State's Prison for life, and it is understood that he died soon after at Auburn.

Oneida Oyer and Terminer, held at the Academy in Utica, on the 11th of October, 1839. Present—Hon. Philo Gridley, Circuit Judge; Nathan Kimball and Pomroy Jones, County Judges.

The People	}	Ichabod C. Baker, District Attorney.
vs.		
Robert Miller.		

The prisoner was indicted at the preceding June Sessions, for having murdered Barney Leddy, at the city of Utica, on the 29th day of April, 1839. Miller resided near Water street, in Utica, and deceased was proved to have been at his house on the evening of the murder, both being intoxicated, and having sent out for whiskey. The next morning Leddy was found, stripped of his clothing, insensible, and nearly motionless, lying upon the ground some thirty rods from Miller's house, he having received a violent blow upon his head.

apparently given with a club. Upon search being made, a part of Leddy's clothes were found buried under mud and water in the cellar of Miller's house, and the cinders and ashes of other articles in the fire-place, and bloody stains upon the floor. These facts taken together, unexplained, warranted the jury in finding the prisoner guilty of murder. He was sentenced to be executed on the second day of December then next. He was however respited by the Governor for a few days, when he was hung, in the jail at Whites-town, under the direction of Sheriff Curtiss.

Oneida Circuit Court, held at the Academy in Utica. from the 4th to the 12th of October, 1841. Present—Hon. Philo Gridley, Circuit Judge.

The People	}	Hon. Willis Hall, Attorney General.
vs. Alexander McLeod.		

J. L. Wood, District Attorney, Niagara County, and T. Jenkins, District Attorney, Oneida County, for the People. Messrs. Gardner and Bradley, Attorneys, and Hon. Joshua A. Spencer, Counsel for prisoner.

The prisoner was indicted at the February term of the Niagara County General Sessions, in the year 1841, for having, on the 30th day of December, 1837, crossed the Niagara River and burned the steamboat Caroline, then lying at the wharf at Schlosser, in the town and County of Niagara, in the State of New York, and at the same time murdering Amos Durfee. The facts of this case, as connected with the rebellion and disturbances in Canada in the year 1837, have become a part of the history of the country, and need not be repeated here. The venue in this cause had been changed from Niagara to Oneida by an order of the Supreme Court. Thirty-three witnesses were sworn on

the part of the People, and fourteen for the defense, besides a large number residing in Canada sworn before commissioners, whose depositions were read upon the trial. The following persons composed the Jury, viz.:—Charles O. Curtis, Edmund Allen, John Mott, Elijah Brush, Ira Byington, William Carpenter, Isaiah Thurber, Peter Sleight, Asher Allen, Seymour Carrier, Ezeck Allen, and Volney Elliott. Verdict—Not guilty.

Such was the anxiety, on the part of the public to be present at the trial (numbers having come a great distance for that purpose), that the Sheriff had summoned a large force of constables and deputies for the purpose of preserving order, and by directions of the Judge the following order of entering and leaving the Court House was established, viz.:—1. The Court. 2. Members of the bar and reporters. 3. Prisoner, in charge of constables. 4. Jury. 5. Witnesses. 6. Citizens, until seats were filled, when the doors were to be closed. 7. Persons having business in Court, admitted upon special application to the Sheriff.

Oneida Oyer and Terminer, held at the Academy in Utica, September 16, 1847. Present—Hon. Philo Gridley, Justice of the Supreme Court; P. Sheldon Root, County Judge; Julius C. Thom and Caleb Steves, Justices of the Sessions.

The People	}	Calvert Comstock, District Attorney.
vs.		
Mary Runkle.	}	J. A. Spencer and F. Kernan for
		prisoner.

The prisoner was indicted in the Recorder's Court of Utica, at the August term, 1847, and was charged with having murdered her husband, John Runkle, in the city of Utica, on the 20th of August instant.

The prisoner had seized deceased by the throat while he was asleep, in the middle of the night, with no light in the room, and with such a fiend-like grasp as to nearly sever his wind-pipe, and to cause immediate death. She was of a slight form, but, contrary to appearances, was proven to have possessed great muscular power. Common rumor had charged her—but with how much justice it is impossible to decide—with having destroyed two of her infant children by drowning them together in a wash-tub,—with murdering and robbing a pedlar,—with poisoning a son, who had arrived at manhood, and to whom she and her husband had conveyed some property to prevent its being taken by creditors,—and with many less heinous offenses. These are now, however, beyond the reach of human investigation and legal tribunals. After committing the crime, and having washed the body of deceased, put clean linen upon the body, and hidden that which was soiled with blood, and washed the blood from the floor, in the night in question, she called in several of her neighbors, stating that her husband had died in a fit! While the deed was being perpetrated, the unnatural monster, upon the pretext that her husband had been seized with a fit, called their daughter, about thirteen years of age, to her aid, directing her to hold his limbs in such a manner that he could make little or no resistance.

After a patient investigation, the jury found the prisoner guilty of murder, and she was sentenced to be hung on the 9th of November, 1847, between 10 A. M. and 2 P. M. She was accordingly executed, within the jail at Whitesboro, under the direction of Sheriff Barker, having made no revelations as to the crime for which she was convicted, nor relating to her previous life.

Other trials for murder have taken place in this county,

but they have resulted in verdicts of acquittal, or in convictions for the different grades of manslaughter, punishable by imprisonment in the State's Prison.

COUNTY ORGANIZATIONS.

The *Oneida Baptist Association* was organized September 27th, 1820. The churches of this denomination within the county had, for a few of the first years of the present century, belonged to the Otsego Association, and subsequently for a few years previous to the formation of this Association, to the Madison Association.

It is somewhat difficult at the present time, from the annual minutes of this body, to give the increase of the denomination in the county, as at its formation quite a number of churches from Madison County organized with it; still it can be approached with tolerable accuracy.

In 1823, there were fifteen churches in the county, (beside Boonville, which has ever belonged to the Black River Association,) seven ordained ministers, and 1074 members. On the same territory in 1850, there were twenty-six churches, twenty-seven ordained ministers, (two of whom are missionaries in the East Indies,) and 2,529 members.

This body has no ecclesiastical powers whatever. It is only advisory.

The *Presbytery of Oneida* was organized by an act of the General Assembly of the Presbyterian Church in the United States, at their meeting in the month of May, 1802. Its territorial limits included all of the State west of the east lines of Herkimer and Otsego Counties. Its original members were Rev. Messrs. Jedediah Chapman, John Lindsley,

Bethuel Dodd, Samuel F. Snowden, Isaac Lewis, and Peter Fish. The churches which were connected with it soon after its organization were, in Oneida County, those of Whitesboro, Utica, New Hartford, and Trenton; in Otsego County, those of Cooperstown, Cherry Valley, and Springfield; in Herkimer County, that of Little Falls; in Cayuga County, those of Washington, Romulus, Ovid, and Ulysses; in Steuben County, that of Bath; in Tioga, that at Painted Post; in Ontario County, those of Geneva, Palmyra, Lyons, Sodus, and Caledonia. Many of these counties have had their lines so altered by divisions, that these churches do not now belong to the counties they then did. Subsequently, the limits of the Oneida Presbytery narrowed down by the formation of other Presbyteries, so that it was confined principally to Oneida and Herkimer Counties. The first meeting was held at Whitesboro, September 7th, 1802.

In January, 1843, it consisted of thirty-one ministers, and about thirty-five churches. At that time it was divided by the Synod of Utica, the new body taking the name of the Presbytery of Utica. In consequence of some dissatisfaction, the two bodies were merged in the Presbytery of Utica at the next meeting of the Synod. The Presbytery of Utica, at the present time, consists of thirty-six ministers, and about thirty churches.

The *Synod of Utica* was organized at Utica, September 15th, 1829, by order of the General Assembly of the Presbyterian Church. When organized, it was composed of the Presbyteries of Ogdensburg, Watertown, Oswego, Oneida, and Otsego. At this time it consists of the Watertown, Oswego, St. Lawrence, Utica, and Otsego Presbyteries. Its territory comprises the Counties of Herkimer, Otsego, Oneida, Lewis, Oswego, Jefferson, and St. Lawrence.

In the summer of 1850, the "Old School" branch of the denomination organized a new body, by the name of the Presbytery of Mohawk. It is annexed to the Old School General Assembly of the United States.

The Episcopal Methodists have an Oneida Conference; but it does not seem to be a county organization, for it comprises much territory out of the county, while the Black River Conference embraces nearly or quite the northern half of Oneida.

The *Oneida County Temperance Society*, organized some years since, has performed well its part. It holds its annual meetings in the winter, and latterly it has had semi-annual meetings.

Oneida County Agricultural Society.— This Society holds a prominent place among the public institutions of the county. It was organized in 1841, and the first annual exhibition held in the autumn of that year, since which it has progressed steadily in usefulness and importance, until it now ranks among the best institutions of the kind in the Union.

Ten exhibitions have been held under the direction of this Society in as many successive years, each one of which has exceeded its predecessor in the amount of receipts, and the number of farmers and others in attendance. The premiums, which were at first confined chiefly to farm stock and products, have been extended so as to embrace most articles of household and domestic manufacture, and a large number of mechanical articles. Its funds for membership have steadily increased, and have for a few years past been augmented by making a small charge for admission to the show of domestic and fancy articles, until they amounted—

including the State appropriation of \$255—in 1849 to about \$1,000. In 1850 a new plan was adopted, the entire grounds (ten acres) for the exhibition enclosed with a high fence, at the expense of the citizens of Rome, and a charge for admission made to all who were not members of the Society. This arrangement brought into the Treasury about \$1,500, a balance of some \$500 above expenses for the same year. The Society has now a balance in the treasury amounting to near \$1,000.

Many of the farmers and other citizens of the county have taken a deep interest in the success and management of this Society. In this brief notice it is impossible to do more than present the names of the Presidents for each year, and a complete list of the officers elected for the year 1851.

<i>President in</i>	1841-2—	Pomroy Jones.
“	1843-4—	Benj. P. Johnson.
“	1845—	Elon Comstock.
“	1846—	Dolphus Skinner.
“	1847-8—	Ira S. Hitchcock.
“	1849—	Henry Rhodes.
“	1850—	Benj. N. Huntington.
“	1851—	Pliment Mattoon.

Vice Presidents—Franklin A. Spencer, Ephraim Storrs.

Executive Committee—Calvin Bishop, John Butterfield, Jonathan Talcott, Horace Dunbar, Henry Rhodes, Amasa S. Newberry, Oliver R. Babcock, Horace H. Eastman, Henry B. Bartlett, Horatio N. Carey.

Treasurer—Roland S. Doty.

Secretary—Levi T. Marshall.

The exhibitions of the Society have never been held two successive years in the same town, the opinion having prevailed that greater good could be accomplished by holding them in different parts of the county in alternate years. So large has been the attendance in the last two years, that it seems almost indispensable now to confine the show to a few of the larger towns, where only the great numbers who

attend can procure accommodations. Judging from the improvements already visible in the agriculture of the county, and the present flourishing condition of the society, it seems safe to predict for it a long and useful career.

Political.—The two great and earliest political parties in the United States had formed before the organization of Oneida County. The Democratic, with Jefferson at its head, and the Federal, with Hamilton as its leader. After the formation of the county in 1798, it was found to contain a Federal majority. Subsequent to the organization of St. Lawrence County in 1802, the Democratic party for two or three years was in the ascendant. In 1805 the Counties of Jefferson and Lewis were taken from Oneida, which left it with a Federal majority of from twelve to fifteen hundred. This was a powerful majority, when it is recollected that at the time scarcely one half of the citizens were voters, as the old Constitution of the State contained that most aristocratic and odious provision, requiring a freehold qualification of \$250 to entitle the citizen to the privilege of the elective franchise. In the war of 1812 the Federal party took strong ground, not only against the administration of Mr. Madison, but some of its movements were so anti-national, that they bordered on treason. In 1814 the Hartford Convention, composed of delegates from the New England States, held its secret session. At the time it was strongly suspected of hatching treason against the United States, and of giving aid and comfort to the enemy. The peace of 1815, however, entirely deprived the opposition of power for evil, if evil was actually intended. The party contrived to keep up its organization for three or four years, when it was found that the Hartford Convention was a mill-stone, sinking it too low for any reasonable hope of a resurrection. In 1819 was

witnessed the disbanding of the Federal party, and the amalgamation of a large proportion of it with the Clintonians, a section that had seceded from the Democratic party. For a short season the Clintonians had the ascendancy in the county, and in the county, as in the State, although Mr. Clinton by reason of his personal popularity usually obtained a majority, yet the Democrats succeeded in the Legislature. In 1821 a Convention was called to amend the State Constitution. In this body the Clintonians in this county were represented by three delegates, and the Democrats by two. The Convention was decidedly Democratic, and the amended Constitution which emanated from it, did away with the Council of Appointment, and the property qualification for suffrage, the two most obnoxious provisions of the old Constitution. Mr. Clinton's death took place soon after the commencement of the Anti-Masonic excitement, and the formation of that party. Strong men joined the Anti-Masonic party in the county; yet Oneida never became so far "infected" as to once give a majority to that party. In 1834 the Anti-Masonic party disbanded, and the present Whig party raised on its ruins. The Democratic party maintained its position in the majority until within a few years, when, weakened by divisions, the Whig party has obtained the ascendancy in the county, State, and Nation. The spring of 1851 has witnessed another political somersset in the county, the Supervisors elected standing eighteen Democrats to twelve Whigs.

At the close of this political notice of the county, it may not be entirely uninteresting to the reader to have a short account of a political celebration of the "olden time," although in the numbers who participated, it fell far short of modern political gatherings at the raising of log cabins, hickory poles, etc.

In September, 1801, the Democratic party having succeeded in electing Mr. Jefferson to the Presidency of the Union, and George Clinton to the gubernatorial chair of New York, the few of that party in Oneida County—barely sufficient to form a corporal's guard—determined to celebrate their victories by a public dinner. The day and place were appointed, of which public notice was given. The place was White's Tavern, in Whitesboro, then kept by the widow of Daniel C. White. For days the busy hum of preparation was heard. Pigs squeaked their final gasp, and gobblers strutted their last brief hour, to grace the ponderous table. A cannon, that for many a long year had graced the parapets of Fort Stanwix, and poured forth its booming thunder on St. Leger's beleaguering forces, was carted, the day preceding the dinner, through the intervening fens and morasses, to belch forth its joyous roar to each successive toast. The day arrived. It was most propitious. No skulking clouds obstructed sol's morning rays. Early the guests by twos and threes hurried their way to the banquet. But on their arrival what consternation! "The cannon is stolen," resounded from every mouth. Nought disheartened, another gun must be procured. It could be done in time, if man nor beast were spared. John B. Pease, trusty and true, was soon dispatched to relieve Fort Stanwix of another portion of its artillery. John Gilpin's famous ride, compared with his, was tame. Howe'er, a new disaster overtook him. When the return journey was but half performed, the vehicle gave out! But the good Dutch Colonel, who lived where Oriskany's waters mingle with the Mohawk, kindly supplied another, and soon the smoking steeds stood panting at our hostess' door, and joyous cheers announce the quick arrival. Anon the guests, fourteen all told, are doing ample justice to the good things the lone hostess had prepared, and soon, like all things else, the feast is at an end.

The cloth removed, the sparkling, mocking wine appears. The first of thirteen toasts is then announced. No cannon's roar responded. The gun is spiked; or, to use the lines of the Federal bard for the occasion:

"A rat-tail file fell from the skies,
And spiked the gun before their eyes."

These Democrats were still in courage. A sturdy son of Vulcan, residing in the same village, with sleeve uprolled, brawny arm, and ponderous sledge, cleared out the obstructed vent, and in due time nineteen discharges, told all within the sound, that thirteen regulars and half twelve volunteers had been drank. The ceremonies over, adieus exchanged, and ere the sun had sunk to rest beyond "Ontario's waters," all, all, had left for distant homes.

The half is not told. Time sped its way, as all time does, and the printed weekly messenger, "The Whitestown Gazette and Cato's Patrol," was scattered wide, by post, among the people. It was a small sheet, perhaps a little more than seven by nine. Weekly news and advertisements, compressed to smallest space, it had; but the "Poet's corner" was filled to overflowing. 'Twas all about the Democratic celebration. Low and blackguardly in language, its only merit was its rhyme. It thus began:

"From Simonds down to Doctor Shaw,
One great in physic, one in law."

'Twas said to have been the production of one who had spent long years in classic halls. Each of the fourteen Democrats came in by turns for a large share of personal abuse, if abuse it could be called. Capt. Isaac Jones received his full proportion, was termed "A would-be Justice living on the Genesee road." The sheet was read and laid

aside. Another week rolled round, and then another "Gazette" came to its patrons. Canto II "of the same sort" came with it. 'Twas like its predecessor, only its low slang sought to be more abusive. A specimen is given. Doct. Shaw's optics were of the largest, lightest kind. In speaking of the Doctor, the poet says:

"With eyes like new-peeled onions."

In those early days readers were so sparse, that one paper had to suffice for the whole county. Not then as now. Now, one party has its *Observer*, *Democrat*, and *Sentinel*; the other its *Herald*, *Whig*, and *Citizen*; and temperance men their *Tetotaller*, besides religious. Then one paper had to cater for all its readers, and small patronage at that. Therefore, he that was termed "the would-be Justice," in the same paper that contained the second "Canto," was heard,—'twas all in prose, except one half the motto. It thus began: "For as the crackling of thorns under a pot, so is the laughter of a fool."

"What sorry poems, what a wretched chime,
Do such mere poltroons jingle into rhyme."

It was short, caustic, and severe. Opponents freely admitted that the Captain took the advantage. The article thus concluded:—"You say I am a would-be Justice. God knows I want no office, but I am proud, infinitely proud, of being with a majority of three millions of freemen; and let me say to you, that your production is as heartily despised by the candid of your own party as by mine." And so it was. Federalists were heard to say, "that the actors should have been ashamed to have interfered in the least, and obstructed the celebration. That if the Democrats wished to meet and partake of a public dinner, they had a perfect right to do so; that we had fought for liberty, and our

citizens had the right, if they in no way disturbed the peace, to enjoy it."

In conclusion, the little petty persecutions at Whitesboro, no doubt made scores of Democrats in the county.

The foregoing is entirely from recollection. It is believed no copy of the papers are left in the county.

The names of the fourteen individuals who participated in the celebration, were,—John B. Pease, Esq., and Hon. Rufus Easton, of Rome; Maj. John Bellinger, Col. Nicholas Smith, Hon. Francis A. Bloodgood, James S. Kip, and Martin Dakin, Esquires, of Utica; Capt. Isaac Jones, Capt. Samuel Collins, and Hon. Truman Enos, of Westmoreland; John R. Todd, Esq., of Verona; and Alexander Enos, Esq., Doct. Jonathan Shaw, and Shadrach Smith, of Whitestown. The last-named was the blacksmith who cleared the spiking from the gun. Joseph Simonds, Esq., of Clinton, an Attorney at that place, was to have been present and delivered an address, but was prevented by sickness.

COXE'S PATENT.—This is considered an appropriate place to notice this extensive Patent, extending across a portion of Rome, and quite across Westmoreland, Kirkland, and Paris, to the north line of Bridgwater. It was bounded on the west by the line of property, and extends the whole length of it. By the survey of this Patent, the line of property is twenty-two miles and sixty-four chains in length. The Patent is bounded on the south by Bridgwater, on the east by Cosby's Manor, Bayar's, Morris', and Oriskany Patents, and north by Wood Creek. It contained 47,000 acres, and was a part of 100,000 acres granted by George III to William Coxe, Rebecca Coxe, John Tabor Kempe, and Grace his wife, descendants of Daniel Coxe, doctor of physic, on condition that said descendants execute a grant, release,

and surrender to the crown of all their right and tike, or pretended right and tike, to the Province of Carolana and Islands, as described in a certain original Patent to Sir Robert Heath. The Patent also prescribes that the said Grace Kempe certify her consent and acceptance, by such separate examination as, according to the laws of New York, will bind the inheritance of married women. It was granted without quit-rents for ten years. It was also made with the following reservation:—"Except and always reserved all mines of gold and silver, also all white or other sorts of pine trees, twenty-four inches in diameter twelve inches from the ground, fit for masts for the royal navy.

"Said tract to form two townships: that lying north-west of the Oriskany Creek to be Coxeborough, that to the south-east of said creek to be Carolana. Each of said townships to have two Assessors, one Treasurer, two Overseers of Highways, two Overseers of Poor, one Collector, and four Constables, to be elected on the first Tuesday of May in each year, by a majority of the freeholders.

"Signed by Cadwallader Colden, at our Fort, in the City of New York, on the 30th day of May, A. D. 1770."

CHAPTER III.

ANNSVILLE.

GEOLOGY.—The geology of this town presents features peculiarly interesting, perhaps as much so as in any town in the county. The indications are quite distinct, that portions of this town were at some former period covered with the waters of three small lakes.

The first, or lower one, was situated in the south-east corner of the town, and covered all that portion known as the Forks. This lake must have been about three miles in length from east to west, and two in width from north to south, covering an area of about six square miles. Its form was irregular, something in the shape of the human foot and leg, the toes to the north and the leg to the west. Its inlets were the east and west branches of Fish Creek, or perhaps more properly Fish Creek and Mad River; for the author finds that the names Mad River and West Branch are indiscriminately applied, by the inhabitants in the vicinity, to that branch of the stream. The outlet was at or near where Fish Creek now escapes from the valley. The barrier—feeble, to be sure—which confined this lake in the neighborhood of the outlet, was composed mainly of sand, intermixed here and there with small portions of clay and gravel. If conjecture be allowable, this barrier was forced by the accumulation of water thrown against it by the giving away of the banks which confined the upper lakes, and then this

increased body of water forcing its way to the Oneida Lake. On the south, east, and west sides, the shores seem to have been composed of the same material as the barrier, as no rocks and very few stones were found; but on the north side the rock formation commences, which extends north, east, and west, beyond the limits of the town. What was once the bottom of this lake, is now one of the finest agricultural sections of the town or county. This alluvial bottom in some parts contains many small pebbles, mostly of the same kind as those in the north part of the town, brought down and worn smooth by the floods of centuries. Occasionally granite bowlders are found, out of place to be sure. for there is no granite formation in the town, or nearer than the north-east part of Jefferson and the eastern part of Herkimer Counties. The water in this lake in many places was probably one hundred feet in depth.

The second lake of this chain was situated about three-fourths of a mile northerly from the first. In size it was smaller, and in form more regular, being semicircular, probably covering two square miles. What were its shores are entirely different in character from the first, the surface being composed of stone, gravel, and loam, while the lower stratum consisted of friable slate, alternated with a harder kind. The slate is divided, by perpendicular and parallel seams, into small sections or blocks. Its inlet was the east branch of Fish Creek, and its outlet where the creek now runs, at its south-west corner. The channel here cut through the stone, gravel, and slate, is from fifteen to twenty rods in width, and in some places sixty feet in depth. Its bottom rested on the rock formation which underlays this section of the town. The alluvial soil now covering it, is rendered nearly untillable by the quantity of stone brought from above by the water. Near the south-west corner there was

a bay, running three-fourths of a mile north-west. The point formed by the bay and lake is composed mostly of conglomerate or pudding-stone, overlaid with sand. In one place sand-stone is in the process of formation. The cement of the sand-stone and conglomerate is probably lime, although lime is found nowhere else in the vicinity. In the basin of this lake and bay is now situated Taberg Village. Its surface must have been at least fifty feet higher than the first.

The third and last lake was situated about one mile nearly due north from the second. In size and character it nearly resembled the second, with the exception that the creek, in the long course of ages, has worn for itself a channel of fifty or sixty feet lower than the bottom of the lake. Its elevation above the second lake must have been at least one hundred feet. The water at its lower end might have been sixty feet in depth, but in the upper part quite shallow. An island arose nearly sixty feet from its surface. It was known to the early settlers as Walnut Hill, from the grove of white walnuts which covered a portion of its surface. An outlet, where at least a portion of its waters were discharged, can be traced from its north end into the valley of West Creek in the town of Lee. This stream, by a circuitous route of some ten miles, empties into Fish Creek one mile below the lower lake.

The channel of the creek above this last lake, assumes the picturesque and sublime, beyond the power of description; and for three miles there are few places where its banks can be ascended or descended in safety. The sides of this chasm are walled up with rock, from eighty to three hundred feet in height, and the spectator from the giddy height looks down into the tops of tall trees which have for centuries braved the ragings of the stream and storms. To him, full grown persons at the bottom apparently dwindle

to mere pigmies. His sensations become allied to fear, but he soon learns to look from his perilous position with composure. To the spectator in the chasm, the forest trees at the top dwindle into mere shrubs. He looks with awe and wonder at the hoary crags and overhanging rocks above him, and his imagination is carried far back as he beholds the effects of mighty causes which have been in operation for ages. Here the waters from the melting snows of a thousand winters, and the rains of as many summers, falling in this extensive valley, have found a passage to the Oneida Lake, in their way overcoming every obstacle, removing every barrier. Around him the visitor sees, in wild confusion, the fragments left by this war of the elements, broken, worn, and rounded by the action of the hurried waters, and their violent contacts with each other. From the head of this branch of Fish Creek to the Forks, a distance of nearly forty miles, the current is very rapid, falling from thirty to seventy-five feet per mile.

Within the town of Annsville, and above the upper lake, the creek receives but two tributaries of any importance.

Miller's Creek empties into it near the head of the upper lake. It received its name from the first settler on its banks. It flows from the west, and its main features are the same as those of Fish Creek, its channel being worn equally deep in the rock.

Fall Brook empties into Fish Creek about three miles above Miller's Creek, and it also flows from the west. It takes its name from the falls where it empties into the creek. Unlike Miller's Creek, it has its channel upon the first layer of rocks until it falls into the main stream.

This fall is divided into three separate falls: the upper of fourteen feet, the middle of twenty feet, and the lower of sixty feet. The channel of Fish Creek where it receives

this stream, is about one hundred and fifty feet in depth, and the rocks have been worn back by the falls twenty-five rods. The bottom of this chasm has an area of about an acre in a triangular form, the base on Fish Creek and the apex at the falls. This is covered with the fragments of rocks, which once helped to fill up the chasm. Approaching from below, the visitor hears the roar, and meets a current of wind and spray some time before the falls are visible. A small stream is seen dashing and foaming at his feet, sometimes beneath the fragments of rocks, sometimes overleaping them. It seems, after so troublous a course, gladly to lose its identity in Fish Creek. As the visitant approaches nearer the falls, the almost perpendicular walls of rock, at least one hundred feet in height on either hand, become visible. The roar and spray increase, when, after passing a few more fragments covered with foliage and wet with spray, the falls are at once in view. Here a scene of sublimity and grandeur, little anticipated, is before him. Directly in front, is the fall of sixty feet, and about twenty-five in width, falling into a deep foaming pool below.

A current of air is created by the falling water sufficient to keep the leaves and tendrils of the trees that overhang the chasm in constant motion. Above, he sees the two upper falls plunging from one ledge of rocks to another, as if preparing for their final leap. When the stream is low, much of the water is dissipated in spray, but when swollen by rain or melting snow, it forms a scene of grandeur and sublimity beyond the powers of description. Trenton Falls excepted, probably no place in the county possesses equal attractions to the lover of nature's wild magnificence. Standing, as the spectator does, in this frightful chasm, where the light and heat of summer but partially ever comes, amid the fragments of rocks and the ruins of towering cliffs, he feels the vanity

of all that is human, and is thus led from nature up to nature's God, and he can hardly leave without becoming a better and wiser man.

The rock mentioned as underlaying this town, is a bluish-grey sand-stone. It is in layers of from six inches to two feet in thickness, and is cut into square and angular blocks by seams. Good building stone to any amount can be quarried on the banks of the creek, but it is too hard to be cut. It is not known that any other rock of this kind is found in this part of the State. It grows harder after being quarried and exposed to the air. The rock is underlaid and overlaid with dark-colored friable slate. The strata are from three inches to five feet in thickness. It soon falls to pieces on being exposed to the action of the sun, rains, and frost. It is evidently what our State geologists term Pulaski shale. The conglomerate or pudding-stone found near Taberg, has been already mentioned, as also the few bowlders of granite at the Forks. Beside these, it is not known that there is but one other kind of stone in the town, and that is composed of organic and vegetable remains. Of this stone, a portion is found in bowlders, and in some places it is found in strata among the slate and sand-stone. Some of the shells in this rock are two and even four inches in diameter. There is a slight dip in all the rocks in this town to the south and west. There has, as yet, been no minerals or ores discovered in this town, excepting bog iron, which is found in many places, but in small quantities. In most places the water has drained off, and left it to oxidize to an extent that renders it nearly worthless.

WATER POWER.

Probably no town in the county possesses as good and extensive water power as the town of Annsville. The prin-

cipal streams have been already mentioned, with the exception of the small one which empties into Fish Creek at Taberg, the water of which is sufficient for a blast furnace in the driest season. All the streams are very rapid. Fish Creek has a course of ten miles in this town, with a fall of from thirty to one hundred feet per mile. Indeed, so far as fall is concerned, it is believed its whole waters can be used every hundred rods in that distance. Its tributaries furnish almost as much power as the main stream. Although there is hardly one-twentieth of the water power occupied yet, there are now in operation two grist and flouring mills, twenty-one saw mills, twelve shingle mills, four lath mills, four turning lathes, two stave machines, one wool-carding, cloth-dressing, and manufacturing establishment, one blast furnace, two cupola furnaces, and two tanneries. Besides these, there is other machinery in the process of erection.

The blast furnace at Taberg requires more than a passing notice. In 1809 the Oneida Iron and Glass Manufacturing Company commenced operations where the furnace now stands. They gave it the name Taberg from that of celebrated iron works in Europe. In 1811 it commenced its first blast, and has continued its operations from that time to the present with but occasional stoppages. For some years it was extensively engaged in the manufacture of hollow ware, and similar articles. For a few years past, under a change of owners and direction, it has been exclusively used for the manufacture of pig iron. The castings of this furnace have ever sustained the highest reputation for strength and durability. Even now, the pig iron from this furnace suffers but little in comparison with the best Scotch pig, and for many uses it is even its superior. In the south-west part of the town there is an elevation known as Pond Hill, which receives its name from the pond situated upon it. It covers

an area of about six acres, and its altitude is about seventy-five feet higher than the country around it, and its depth is unknown. It has no visible inlet or outlet, and it must be kept up by springs below its surface.

GEOGRAPHICAL DESCRIPTION.

The town of Annsville is bounded on the east by the town of Lee, south by Rome and Vienna, west by Camden and Florence, and on the north by the line between Oneida and Lewis Counties. The general surface of the town is somewhat broken and uneven. Its general declination is to the south and east. Large swells, or ridges, running east and west, commence in the south, and rise higher and higher to the north line of the town. Between these rise and flow larger and smaller tributaries of Fish Creek. On the western side there is a small section which sends its waters into the West Branch, or Mad River.

SOIL AND PRODUCTIONS.

This town contains every variety of soil. The southeastern section is to a considerable extent clayey, with occasional small sections of sand and gravel. The soil of this part is quite productive in all the grains and grasses of the county. The south-western section is more elevated, drier, more sandy, and stoney in some places, and is the best section for grain, but probably not for grass. The north-east section is stoney and somewhat broken. The soil is strong, adapted to grain better than grass. The north-west section is better adapted to meadow and pasturage than the others, but is not as good for grain, excepting the kinds termed English grain.

By the census of 1845, the following list of the products, agricultural and other, is obtained :

Barley -	41	acres	225 bushels.
Peas -	20	"	494 "
Beans	24	"	124 "
Buckwheat	399	"	5,975 "
Turnips	46	"	2,574 "
Potatoes -	306	"	15,733 "
Flax	11½	"	1,530 pounds.
Wheat -	170	"	1,447 bushels.
Corn	811	"	15,138 "
Rye	109	"	926 "
Oats	1,290	"	32,880 "
Butter			105,458 pounds.
Cheese			7,440 "
Wool			5,879 "
Fulled Cloth			1,482 yards.
Flannel			3,598 "
Linen and Cotton -			2,257 "
Two Flouring Mills using	\$ 14,000	raw material,	
Turned out -	15,000	manufactured article.	
Eighteen Saw Mills using	\$ 13,605	raw material,	
Turned out -	30,959	manufactured article.	
Carding Machine using	\$ 4,200	raw material,	
Turned out	5,680	manufactured article.	
Iron Works using -	\$ 9,449	raw material,	
Turned out	14,400	manufactured article.	
Asheries using	\$ 550	raw material,	
Turned out	725	manufactured article.	
Two Tanneries using	\$ 2,889	raw material,	
Turned out	3,983	manufactured article.	
No of Horses			626
" Sheep -			2,868
" Hogs			1,522
" Cows -			1,059
" Other Neat Cattle -			1,112

Some of these sources of prosperity have largely increased since the last census, particularly that of lumber. It will

be perceived there are now three more saw mills than in 1845.

The construction of plank roads has become so extensive, that the lumber business is now far more extensive. A large amount of plank suitable for that purpose, has been furnished from the forests and mills of this town; and more shingles have also recently been manufactured and sent to the eastern market. Large quantities of hemlock, pine, spruce, curled and pinned maple, cherry ash, and bass-wood lumber, are annually sent from this town to the Erie Canal to be shipped for market.

It will be perceived that the persons taking the census were not required to furnish the statistics of a number of branches of the lumber business, to wit: the manufacturing of shingles, laths, staves, and the various articles from turning laths.

To all these should be added great improvements in buildings, and those of farms in fencing and ditching.

A few years since, the Legislature passed a law allowing the towns of Rome, Annsville, and Florence, to vote at their annual town meeting \$2,000 each for the improvement of the State road from Rome to Sacketts Harbor. They all passed the requisite votes, and are now fully realizing the wisdom of the measure in their improved facility in getting their products to market, and in the increased travel through their towns. There are three taverns in this town with sufficient accommodations to meet this increase of business. A company has been formed, the stock taken, and a plank road constructed from Taberg to Rome, on the route of the State road. There are also two stores and one grocery in the town.

INDIANS.

The branch of the Oneida Tribe which formerly resided at the meadows in this town, have been mentioned in the general account of the tribe. During or about the time of the old French war, a party of Canadian Indians, about twenty in number, came and settled at the Forks. They came for the purpose of enjoying the fishery. This exceedingly annoyed the Oneidas, whose territory and rights were thus invaded. They however succeeded, after a brief time, in driving off the intruders. How much force had to be used in their ejection, can not now be ascertained.

HISTORY, ANTIQUITIES, ANECDOTES, ETC.

John W. Bloomfield, Esq., was the first white settler of this town. He moved from Burlington, New Jersey, and made his first improvement near where Doct. Beech now resides. He purchased a large tract of land, and soon built a saw mill and grist mill. Mr. Bloomfield stayed the night before he arrived within the present limits of Oneida County, eight miles below Utica, then Fort Schuyler. This was in April, 1793. In the morning he started before breakfast, intending to make that necessary meal at Fort Schuyler. When he arrived there, such was the dearth of "*creature comforts*," that the hostess told him she had nothing with which she could refresh either himself or horse. As the only alternative, he was obliged to mount poor "dobbin," who was as hungry as himself, and travel another four miles over a dreary road to Whitesboro. It must be recollected that this was not in these railroad times, but in the days

when from one to two miles per hour over the corduroy and mud, was doing very well. Suffice it to say, that he arrived at Judge White's just in time not to miss the dinner hour, breakfasting and dining at the same time. He remained with Judge White about two weeks, and then went to Rome, then Fort Stanwix. The same day upon which he arrived at Fort Stanwix, the late George Huntington arrived with a small assortment of goods, as noticed in the history of Rome. After staying a short time, he went on to his purchase at Taberg. The next year after Esquire Bloomfield arrived at Taberg, he employed a man by the name of Gere to dig a well. Gere resided in the present town of Lee. After he had progressed to a considerable depth, the sand caved in and caught his feet and legs, and Mr. Bloomfield went down to extricate him. When he had landed at the bottom, he looked up, and saw that the sides of the well were cracking and heaving, ready to fall in upon them. He sprang and caught hold of the rope used for drawing up the earth, and by powerful exertion, succeeded in extricating himself, while poor Gere was covered to a great depth, and with him all the shovels on or near the premises. A messenger was immediately dispatched to Lee, and another to Rome, to get help and shovels. This was about the middle of the afternoon. Gere could talk with those on the surface, said that the tub which was suspended by the rope over him had prevented the sand from falling upon his head, and that he was not hurt, and only suffered for the want of fresh air. How intense were the feelings of the few by-standers! Minutes seemed ages before help arrived; but very soon, in proportion to the distance, men came scattering in with shovels. Each went to work as if the preservation of the life of a human being depended on his individual exertions. Such however was the vast amount of earth which had caved in,

and the constant running in, like water, of the sand from the sides, that the work proceeded very slowly. All night they toiled on without succeeding in reaching the sufferer. Each succeeding hour his voice grew more feeble, until some time in the night it ceased for ever. In the morning the force was increased, but it was nearly noon before all that remained of the poor well-digger was exhumed. The body was taken to Lee to be buried. He left a wife and children, and two of his sons afterwards lived with Mr. Bloomfield.

Previous to the breaking up the settlement of the Oneida Indians at the Forks, they used to bring salmon to Mr. Bloomfield at Taberg, for which he paid them a certain price per pound. The Indians were not slow in learning that the heavier the fish the more money they received. One day an Indian brought him a back load of fish, and they were, as usual, weighed and paid for. On dressing them, it was found that each fish had been heavily charged with gravel stones; but before the discovery was made, the poor Indian was far on his way to the Forks with his ill-gotten gains. A few days afterwards, Mr. Bloomfield saw Powlis, their chief, and complained of the fraud practised upon him. Powlis was very indignant, and said that Mr. Bloomfield had ever paid a fair price for every article he had purchased of them, and that he should not again be so illy treated; and in all his purchases afterwards, Mr. B. never found a fish with so indigestible a dressing.

One day, while Mr. Bloomfield was out upon his farm, an Indian came to his house, and requested Mrs. Bloomfield to let him have some liquor. This she resolutely refused, and he still as resolutely demanded it, saying that he knew they had it in the house. Finding that words did not terrify her, he drew his knife, and by threatening gestures drove her into a corner of the room, thinking thus to terrify her,

so that the liquor would be forthcoming. In this he was mistaken, for she then, in a determined voice, directed some member of the family to go out and call Mr. Bloomfield, who was not far distant. By this time he had learned the spirit of the woman, and thought he had better beat a hasty retreat, while he could with a sound skin, which he at once effected. The next day, to make peace with her, and to convince her that he highly appreciated her firmness, he brought a fine saddle of venison, and presented it to her. She was ever afterwards well treated by the Indians.

Another of the early settlers of Annsville, was Mr. Elias Brewster. Originally from Connecticut, and a descendant of the pilgrims, he emigrated to this county in 1789 or 1790. He commenced upon a farm in the town of Western, near where is now the village of Delta. In 1806 he bought a lot in the town of Annsville, and commenced clearing it in March of that year; and on the 1st of April, 1807, he removed his family to his new home. He had the curiosity to measure the snow on his premises, and found it five feet in depth; and it was not all gone on the 1st of May. (The writer well remembers measuring the snow in the forest, and found it four and a half feet deep on the 7th of April of that year; and this was in a location where it was not drifted, and in the town of Westmoreland.) The cabin into which he moved was of the rudest kind. Crotches were set in the ground, from which poles were placed to support the roof. The roof and siding were of rough boards and slabs. These had to be hauled three miles, at great labor, upon a route where no road or bridge had been constructed. A fire in a primitive fireplace at one end, over which an opening had been left for the escape of the smoke, warmed its inmates. A rough door, hung with strips of raw hide, and a window the paper panes of which were made transparent with oil, completed the

domicil of the new settler. His nearest neighbors were some two miles distant in the town of Lee. Wolves, panthers, bears, and foxes were much too plenty for the safety of flocks, herds, and the tenants of the farm yard, and not unfrequently were the settlers obliged to resort to strong pens, and watch-fires for their protection. Many and amusing were their encounters with these free denizens of the forest. As in all new settlements, their cattle had in summer to graze in the wide forest for subsistence; therefore, "*bringing the cows*" became household words with all the juveniles (gray-haired now) of those days. On one occasion it was near night before Mr. Brewster started for these useful animals, and ascertaining their direction by the tinkling of the bell suspended from the neck of the "*old cow*," he at once dashed into the forest. He found them a full mile from his house, and sunset warning him that darkness would soon be upon him, he therefore started the cows rapidly for home. The road was circuitous to avoid a miry swamp. The more rapid striking of the bell notified the family that the cows were found, and in full motion for home, as well as of the progress made. When about two-thirds of the distance was accomplished, the wild, unearthly scream of a panther on the track in the rear, gave notice to all concerned of the extreme danger of the father. These screams were continued at short intervals, and distinctly showed that the panther was fast gaining upon the bell. Soon the cattle reached home, and were let into the little clearing, when such a shrill and prolonged scream rang out from the darkness, apparently but a few rods from the house, as if once heard will ever be remembered. As soon as the cattle were yarded, a fire was kindled in the enclosure, which, with the aid of horns, tin pans, and brass kettles, successfully frightened away the unwelcome visitor; not,

however, until it had given a full and fair specimen of the hideousness of its notes, and its capabilities in prolonging them. On the following morning, the bark of a recently fallen beech tree showed the capacity of the animal to harm a subject more congenial to its appetite.

In the autumn of the second season of Brewster's residence in town, the bears committed great depredations in his corn field. A neighbor, who had recently moved to within about one mile of him, was the owner of a large black sow. In her perambulations, this animal had also learned the whereabouts of the corn field, and seemed to vie with Bruin in her sad havoc of the crop. The apology for a fence, was what was known in those days as a "tree fence," which was not a very good barrier against the grunting quadruped. She had often been forcibly ejected, but as often made a forcible re-entrance. One evening, and about dark, Mr. Brewster heard the work of destruction again going on in the corn field, some thirty rods from the house; and from the earliness of the hour he concluded it was the tame and not the wild trespasser. He therefore directed his son, of about twelve years of age, to go and again dispossess the animal. The little fellow demurred, saying that it was of no use. A reiteration of the order, however, caused him to start, not however in the best possible humor with things in general, or the black sow in particular. By the time he had arrived at the point of the animal's depredations, he had laid in, as instruments of expulsion, a number of good-sized stones. The beast was so busily engaged as not to discover the boy until he was close upon it, and had saluted it with a full volley of stones. At first the animal stood on the defensive, but another volley caused it to seek safety in flight. Satisfied with the ease with which he had expelled the sow, he returned to the house, reflecting upon her expertness

in climbing the brush and logs of the fence. He told his father it was of "no further use to try to keep out the sow, as she could climb as well as a cat, for she went over the fence where it was fifteen feet high." This aroused the suspicions of the father, and he enquired how the beast behaved when he commenced stoning it. The boy replied that "she raised herself upon her hind feet as if to make fight, when he sent a good big stone that hit her in the side of the head, which caused her to run and climb the fence" as described. By this time the father was satisfied with the nature of the beast the boy had driven from the field. He said nothing, however, for fear of alarming the family. The next morning, on repairing to the scene of operations, he discovered, by the size and shape of the tracks, that instead of a sow, his boy had been dealing with a huge bear. The next day two guns were set in the field, and some time in the night following, the report of the guns announced that something had crossed the cord. The following morning a bear was found dead but a few rods from the scene of operations. It was of the largest size, weighing about four hundred pounds.

As late as the year 1827 or 1828, the bears again made their appearance in this town, and did great damage to the corn crop.

On the 16th of August, 1816, a man by the name of William Lord, a neighbor to Mr. Brewster, went to Taberg after some necessaries for his family, and some rum, with which to do his harvesting. The distance was about two miles, and there was no road through the forest on any portion of his route. He had to cross Fish Creek where the Coalhill Bridge is now located. He reached Taberg, transacted his business, and just at night started for home, but was observed to be partially intoxicated when he left. The banks of Fish Creek, above the crossing place, are pre-

cipitous and rocky. Darkness, and the fumes of the liquor, caused him to lose his way. Instead of reaching the creek at the crossing place, he struck it about forty rods too high, and walked off the bank where it was about forty feet high, and fell upon the rocks, and thence into the stream. In his fall he caught hold of some bushes, but their roots were too frail to sustain his weight, and he floated down the creek a few rods to still water. When found, two days afterwards, the bushes were in his right hand, and the handle of the jug in his left. His neck was broken. The place where he went off the bank was on the west side of the creek, and opposite the centre of the island above the Coalhill Bridge. The still water where the body was found has ever since received the appellation of the "Rum Hole."

Like all new settlements, the advantages of education were very limited, and schools were like "angels' visits, few and far between." The history of one day will well portray the troubles of "going to school" in a new settlement.

Two little sons of one of the early settlers were attending the summer term of their district school in 1816. The eldest was nine, the youngest six years of age. Rain or sunshine, cold or hot, they had to walk three miles in the morning to reach the school house, and the same distance at night. Two little girls, of about the same ages, resided on their road, one mile nearer the school. The eldest girl was a slender, delicate thing, while her younger sister was stout and robust. The same disparity existed between the boys, but in the reverse: the eldest being a strong, athletic little fellow, and withal possessed of an indomitable will, that enabled him to do anything which could be done by an urchin of that age. Of these four, the youngest girl was the only one that possessed a pair of shoes, the others having to make their long daily walk with bare feet; and even the small girl was

not fortunate enough to possess those comfortable accompaniments of shoes,—a pair of stockings.

Those of us old enough will remember the 6th day of June, 1816. It had been preceded by cold frosty nights, and on that day it snowed in every part of the county, and in some parts it fell several inches in depth. Cold as was the morning, these four children were punctually at school. The school house—none too comfortable for pleasant weather—had become so cold by two o'clock in the afternoon, that the pupils were dismissed, with directions to go to the nearest house on their way home. There was a house on the road of the four we have introduced to our readers, about one-fourth of a mile from the school house. To this house, by moving in double quick time, they managed to get; but to their utter dismay, they found the door fastened, and its inmates from home. Here was a dilemma. To retrograde was useless, for the home of the girls, one and three-fourth miles distant, was as near as any inhabited dwelling. Snow was falling, and it was already two inches deep. Our eldest boy's strength of nerve was now put to the test. Nothing daunted, however, he well laid his plans, and at once proceeded to put them in execution. He had that morning—rather clandestinely, it is true—appropriated his father's roundabout, quite too capacious for him, yet possessing two very important advantages: it shielded him from the cold, and its extensive pockets, one on each side, served as a deposit for all the *et ceteras* of the school boy, viz.:—a ball, fish-hook and line, top, knife, sling, and whistle, toys as necessary to the man in miniature as others to those of larger growth. Little could he have imagined to how much more important uses these huge pockets would be put during the day. He directed the two girls to walk on as fast and as far as they could without freezing, then to sit down and both

rub the eldest girl's feet with their hands until he came up. He then took his brother upon his back, with a foot in each pocket, and his arms about his neck, and followed on. When he came up with the girls, he put down his brother, and told him and the smaller girl to proceed as before, and he took the larger girl upon his back, with her feet in those now useful pockets, and so on by successive stages until they had arrived within forty rods of the girls' home. Their father, who was chopping in the vicinity of the road, heard the cries of the girls, and came to their aid. Our hero then had the eldest girl upon his back, and, without speaking, the father caught the youngest two, one under each arm, and ran for the house. Our hero said he thought he never saw a man run as fast before, for ere he had gone one half the distance to the house, the father returned, and lifting the elder girl from his back, took her under one arm and our hero under the other, and soon had them deposited before a good rousing fire. The mother of the girls, previous to the arrival of our hero, had learned from them the whole history of the transaction. On his arrival she at once, in the fullness of her gratitude, loaded him with her caresses. This wounded his pride, although perhaps a very little of that article would have been excusable, for, as he supposed, he had saved his fellow-sufferers from perishing. She also, by her misjudged kindness, had him sit near to the glowing fire. The pain in his feet soon became almost insupportable, a sickening sensation came over him, his vision became obscured, he grasped at the chair, but did not succeed, his physical powers, which had been so over-tasked, gave way, and he fell. The intense agony of the moment was soon lost in a state of unconsciousness. For hours the poor sufferer lay insensible. The first thing he noticed on the return of reason, was the kind-hearted woman bending over him, and his father applying

some restorative to his feet. It was after dark. His father had started with his team in season to have saved all the suffering, had the school continued to the usual hour of dismissal. He was wrapped well in warm clothing, put on a sled, and taken home the same evening. His feet were so lacerated by the stones and sticks in his path, while devoid of feeling, that a number of days elapsed before he could even walk about the house.

Another of the early settlers was Squire Fairservice. He settled on the flats, a little above Jervis' mill, and was a noted fisherman. While splitting wood one day, his little child came out of the house, unobserved by him, and walked directly under his axe, and the descending blow cleft its skull, and killed it instantly. After the salmon had been shut out of the creek, Fairservice emigrated to Wisconsin, where he died.

Adam P. Campbell and Nicholas Armstrong settled on the meadow in 1805 or 1806. Dan Taft, and a man by the name of Jones, settled near where Vincent Taft now keeps a public house. Dan Taft for a number of years kept a noted tavern on the same premises. The author remembers of staying at it one night in June, 1814, and that a fine salmon graced the supper table, which had been caught the same day near by. About the same time a man by the name of Wade settled at the Forks.

The persons named are believed to be the earliest inhabitants of the town. Some have emigrated, and others have "rested from their labors," and repose in the several cemeteries in the town. But two of them are known to be living, John W. Bloomfield, Esq., who now resides in Rome,* and Adam P. Campbell, who yet resides near the scenes of his early toil.

* Deceased since this account was written.

Flint arrow-heads and hatchets, with other rude articles of ancient date, are found in this town. A few years since, a heavy freshet washed away the alluvial banks at the Forks to a considerable extent. On its subsiding, there were found, some three feet below the surface, the remains of large earthen vessels, from two to three feet in diameter; also several other articles, evidently made for culinary purposes. Hearths and fire-places were also exhumed by the same freshet. Conjecture said that these remains were the work of a race anterior to the Indian: who, or when, must ever remain a blank upon the pages of the history of the country. That the luscious salmon has here been cooked for long centuries, can not be doubted; but the civilized pale faces, by the construction of the Oswego Canal, have probably for ever shut these migratory fish from the Oneida Lake and its tributaries. In this instance, civilization has worked a vast injury to the lovers of good living in Annsville.

Benjamin Hyde was the first Supervisor upon the organization of the town.

RELIGIOUS SOCIETIES.

The *Baptist Church* in Annsville was organized February 17, 1831, with twenty members. Samuel Bloss was its first pastor. In the September following, it joined the Oneida Baptist Association, and reported thirty-six members to that body. For the next ten years its increase was gradual and constant. In 1841, William A. Bronson was its pastor, and it reported 106 members. For the next three years there was a slight decrease of numbers. In 1845 it sent no delegates to the Association, and in 1846 the minutes of that body show that the church was dissolved, but there are no

reasons given for its dissolution. It was, however, soon after brought into visibility; for in 1848 it had the Rev. P. P. Brown for pastor, and fifty-six members; Mr. Brown preached to them two years. In September, 1850, the Rev. Samuel R. Shotwell was its pastor, and it had so increased, that it reported seventy-three members to the Association. A few years after its organization, the church and society erected a small house for public worship, a little south of Taberg Village, and on the hill, the south bank of Fish Creek.

The *Methodist Episcopal Church* was organized in 1838, with nine members. The next year they erected a small house for worship, centrally located in the village. This body now contains forty-two members.

There is a *Presbyterian Church and Society* in this town. They have a respectable house for public worship, in the northerly part of Taberg. An effort was made to procure the statistics of this body by a friend residing in the place. He reported that its records were lost, and that, on enquiry, nothing satisfactory had been gleaned.

CHAPTER IV.

AUGUSTA.

THIS is the south-westernmost town in Oneida County. It lies in an elevated position, and from its bounds waters flow to the ocean through the Hudson and St. Lawrence; and if there are no waters which flow from this town to the ocean through the Susquehannah, it is but a short distance from the southern line of the town to waters which enter the ocean through that channel.

This town lies principally upon two high hills, or ridges, running nearly north and south upon each side of the Skenandoa Creek. On the side hills, and in some places reaching almost to their summits, are inexhaustible beds of limestone. This has been extensively quarried for fences and building purposes. In some quarries the seams are very regular, and no better stone for masonry can be found. From the abundance of lime in the soil, winter wheat is cultivated more generally than in any other town in the county. Although the town lies principally upon two ridges, yet its south-east corner extends into the valley of the Oriskany, and the village of Oriskany Falls is in this section. In general, the soil is excellent, and there is less of swamp in the town than in almost any other section of equal size in the county. Besides a small proportion of hemlock, and a very small quantity of cedar, within a short distance north of Augusta Centre, the forests of this town were composed of those kinds of hard timber common in the county, and denoting good land for grain.

In 1794, Peter Smith, father of Gerrit Smith, leased of the Oneida Indians about 60,000 acres, which, in honor of his name, was called New Petersburg. Gerrit Smith asserts that this lease was for 999 years; some of the oldest inhabitants, however, are of the opinion that it was for but twenty-one years, as they received their leases for that period. The pagan party of the Oneidas was opposed to the leasing to Mr. Smith, and at one time they proceeded so far as to drive the surveyor off from the tract. The south-east corner of New Petersburg was the south-east corner of Augusta, and it extended quite across this town and the County of Madison. There was a tract of 1,000 acres, which was situated east of Stockbridge, and west of the "Four Miles Square," as it was called, and lying within Smith's 60,000 acres: this was granted to John Gregg, Sen., John Gregg, Jr., and James Alexander, and was called the "School Lot," the rent of which was appropriated to the education of Indian children. Zaccheus Barber, Charles Francis, and Samuel Farrington, reside upon this lot. Riley Shepard resides upon the north-west corner lot of the "Four Miles Square" above mentioned. Mr. Smith divided his tract into four allotments, the first of which was entirely within the town of Augusta. Previous to 1797, most of the lands of this tract in Augusta were leased for twenty-one years. In 1795 and 1797, acts were passed by the Legislature, providing that all who had obtained leases of Smith could have patents from the State upon paying the State \$3,53 per acre, and that Smith should be allowed to retain six lots in this town, as part or entire pay for his lease from the Indians. The lands thus patented were mortgaged to the State, to secure the purchase money; and it is believed that one-fourth of the original purchase money is yet unpaid. P. Smith was born in 1768, of Dutch parentage. In 1795, the

Oneidas sold to the State a large tract, known in those days as the "Oneida Reservation." This purchase included the north part of Augusta, and large portions of the towns of Vernon and Verona. It was soon surveyed, and was sold at Auction in August, 1797. The Indians retained within this reservation a tract a mile square, which was eventually conveyed to the Northern Missionary Society, and for which the Society was to maintain a missionary and teacher among the Indians. This tract was located in the following manner:—A stake was stuck by the side of the spring, about sixty rods south-west of the present residence of John Curry, which was made the centre of the tract, and from this point the mile square was surveyed. The Rev. Samuel Kirkland, who came to Oneida in 1766 as a missionary, enjoyed a part of the avails of this lot after it was conveyed; and in 1809, after the death of Mr. Kirkland, the Society employed a Mr. Jenkins as a missionary among the Indians. His services were acceptable to but a very small number of the Indians, and he became discouraged, and left. The Indians have since sought further compensation for the land they had conveyed to the Society; but its acting members declared that they had been ready to fulfil upon their part, and as the land had been disposed of by the Society in good faith, they saw no violation of Christian principles in their course. The author knows nothing of the merits of this controversy, but is entirely satisfied that if all the dealings of those professedly Christians had been conducted upon "Christian principles," the efforts of the missionaries of the cross would have been attended with much happier results among these benighted children of the forest. Two hundred and forty acres of this tract were patented to Israel Chappin, being the lots upon which Lemuel Smith and Mr. Murray settled, and the remainder was patented directly to the Society.

FIRST SETTLEMENT OF THE TOWN, AND FIRST SETTLERS.

A man named Gunn built the first habitation for white persons in Augusta, in 1793, which stood not far from where Peter Stebbins now resides. Benjamin Warren built the second, upon the precise location upon which his house now stands. David Morton built upon the place upon which the Rev. Sheldon Smith now resides; and John Alden commenced a clearing in the same year upon the south lot upon the north and south road which passes through the centre of the town.

Upon the 17th of August, in this year, Ichabod Stafford, Joseph and Abraham Forbes, and their families, took up their residences upon the east hill in this town. Mr. Stafford "took up" the lot upon which Truman Cole resides, and the Forbes took up the lots adjoining and south of Stafford. Some of these slept upon their cart the first night they resided in Augusta. In 1794, Isaac and Benjamin Allen settled upon the farm upon which Isaac Allen resides; and Amos Parker, who had occupied a farm upon the Brotherton Tract for two years, removed to the place where he died. He was a brave soldier for his country, and lived and died an eminently active and devoted Christian. Upon one occasion, while serving in the army of the Revolution, he saved the life of La Fayette by disobeying orders. La Fayette ordered an intrenchment, which was protected by palisades and abattis, to be carried by storm.* For this purpose, he selected a forlorn hope of twenty-five men, armed with

* The author presumes that this was one of the redoubts stormed at the siege of Yorktown. La Fayette commanded the Americans, who stormed one, while, to excite emulation, a division of French troops stormed the other.

muskets, and also with axes, for the purpose of removing the abattis and palisades. Mr. Parker was one of this party, and marched by the side of La Fayette. They cleared the way to the palisades, and Parker struck one of the pickets with his axe, intending to sever it at a blow, but his instrument was too dull to produce that effect, even by a second blow. Putting his hand to the top of the post, by the help of his brawny arm it was so loosened that, by a well-directed effort, it was drawn from its position, and then another and another shared the same fate in quick succession. Upon the removal of the third, La Fayette exclaimed, "That will do, my boy," and passed through the breach, followed by Parker, to the works thrown up by the enemy. Within were the enemy, opposing their entrance, while friends were pressing in their rear. Death to his beloved General now seemed inevitable. Their orders were not to fire, under pain of death, until the word was given; yet Parker, preferring the chance of losing his life by the sentence of a court martial, to seeing his commanding officer sacrificed, drew up his trusty musket, and fired. This made an opening, through which he rushed, followed by La Fayette, into the intrenchment, and with the butt end of his musket he soon made a lodgment for himself and comrades, and the fortress was taken. After the transaction, he was arraigned before a court martial, and tried for disobedience of orders; but it was so evident that his disobedience had been the means of saving the life of La Fayette, and crowning the expedition with success, that he was acquitted. In 1824, when La Fayette, the "Nation's Guest," was at Utica, the old soldier called at his room, and although some were disposed to deprive him of admission, he persisted, and obtained an entrance. He offered his hand, and gave his name, but his old commander, not recognizing him, requested him to relate

some circumstance by which he might call him to mind. Mr. Parker mentioned the above occurrence, when they, who more than forty years before had undauntedly shared danger so imminent, now wept, like Joseph and Benjamin, upon each other's neck.

Mr. Parker, because the tallest man in the army, stood upon the right of the American troops when Cornwallis surrendered. As a conqueror he also met death when it came.

In 1794, Thomas Cassety came to the Falls of the Oriskany, and built a log house, and commenced preparations for building a saw mill. Ozias Hart, Abel Prior, Thomas Spafford, Ezra Saxton, Abiel Lindsley, and Francis O'Toole, removed into the town this year.

Francis O'Toole was an educated Irishman, and was impressed into the service of England while on his way to France to complete his education. He was in a number of desperate battles, and, after three years, was landed in Boston, without money or friends. He travelled over the country some four or five years in search of a home. The following narrative was related substantially to a friend by Mr. O'Toole:—

“After he had landed in Boston, he went to Hartford, Conn., where he hired to Col. Thomas Seymour, with whom he lived two years. Frank had the fortune soon to ingratiate himself into favor with the Colonel and his lady. For the first year he passed only as a wild, unlettered Irishman. Upon one occasion, Mrs. Seymour kindly proffered her services to teach him to read. Frank, with the greatest possible nonchalance depicted upon his countenance, gravely told her he thought himself now too old to commence an education. His benevolent employers were not undeceived as to his knowledge of letters until his second year's service, and he was then detected as follows:—Col. S. had a son, by the

name of Richard, pursuing his studies in Yale College. Being at home during his vacation, he wished to excite some wonder among the servants in the kitchen by a display of his learning, by "spouting" a sentence in Latin. This pedantry threw poor Frank off his guard, and Richard was retorted upon severely in the same language. This was overheard by Mrs. S. in an adjoining room, who soon made her appearance, and told her son she thought he would be very much improved by a farther acquaintance in the kitchen. The news soon spread that Col. Seymour's wild Irishman was liberally educated, and he who had*been only greeted with the epithets of Pat and Paddy, was now addressed as Mr. O'Toole."

In coming to this town, Mr. O'Toole followed the old Indian path, and upon arriving at the spring near where he built his house, was so well pleased with the place, that he resolved to make it his residence, if he could obtain it. This he was so fortunate as to accomplish, and located himself here in 1794, and remained until he was removed to his last resting place, February 23, 1842, at the age of ninety. He left a son, who is an Attorney-at-Law in Albany, and also a number of daughters, who are enterprising and highly respectable, and three of whom reside in Rome.

In 1795, Mr. Cassety completed his saw mill at the Falls. Lemuel Hart and J. Reynolds came into the town this year.

In the autumn of 1796, a grist mill was so nearly completed, that the inhabitants were not all compelled to go either to Clinton, Westmoreland, or Madison to mill. Previous to this time, it was not an unfrequent occurrence for the inhabitants, for lack of beasts of burden, to carry their grain to those places upon their backs. A grist mill was built at Fishville, in 1808, by Charles Fish and Benjamin Gregg. In 1809 one was erected at the Centre, by Josiah Bartholomew and Eleazar Metcalf.

Abraham and Alexander Holmes resided upon the east hill this year. Oliver Bartholomew, Deacon Philip Pond, William Martin, Stephen Crosby, Archibald and John Manchester, Robert Worden, and John Goodhue, were also residents of the town this year.

In 1797, an effort was made in the Legislature to organize this town. The bill passed the Assembly, but when reached in the Senate, Samuel Jones, then a Senator from the southern district, and who was the first State Comptroller, arose and asked, "What will they do for town officers? for the law declares they must be freeholders." This defeated the bill, for Peter Smith's land was then yet held by leases for twenty-one years, and the Oneida Reservation had not been sold.

In the spring of this year, five families came in company from Washington, Litchfield County, Conn., of whose number were Robert Durkee, Newton Smith, Joseph Hurd, and Sheldon Parmalce. Benjamin and Joseph Durkee, in the course of the year, followed from the same town. They all settled upon the road running south from the Centre, and which was called "Washington street." Previous to the arrival of these settlers, there was no road from Michael Hinman's, where George L. Brigham now resides, to the Centre.

An election was held this year, while the territory of this town was included in Whitestown, Herkimer County, at the public house of Charles Putnam, upon the hill east of Harvey Putnam's present residence.

This town was organized in 1798. The name of Augusta was given in consequence of a promise of Gen. Augustus Van Horn to Thomas Cassety, who was now a Colonel in the militia, that if the Colonel would procure the town to be named after him, he would give him a new military hat.

The name so nearly resembled the General's, that the Colonel received the promised "hat."

By the act organising the town, the first town meeting was to be held at the house of Timothy Pond, Jr. The first meeting was held agreeably to the Legislative appointment, and Thomas Cassety was elected Supervisor, and Joseph Durkee Town Clerk. Col. Cassety, from his education and talents, became a leading spirit in those days. Mr. Durkee held the office of Clerk twenty-four successive years, and of the nineteen men elected to office at this meeting, he is the only one who yet resides in town. But one other is known living, Oliver Bartholomew, who resides near Watertown. Col. Cassety was a Justice of the Peace for Herkimer County, for we learn of his having solemnized marriages while this territory belonged to that county. He administered the oath of office as Supervisor to himself, as appears by the records, and certified that the oath was taken before himself. Perhaps a part of this irregularity arose from the fact that the oaths of all town officers were recorded in the town book, and subscribed by themselves. In newly settled towns, many irregularities had to be overlooked. The statutes of those days required the oaths of town officers to be taken before a Justice of the Peace, or other proper officer, without fee or reward; and it is believed that Col. Cassety was the only person authorized to administer oaths within the limits of the town. The first election of Justice of the Peace by the people in town meeting, was that of Nathan Kimball, in 1830; but Justices were elected previous to that year at general elections, under the amendment to the Constitution adopted in 1826, but which the town records do not show. Esquire Kimball, who is yet living, has since held the office of County Judge. The town meetings were held regularly up to 1802. In 1801 the town meeting adjourned, to meet

the next year at the house of Seth Holmes, who resided upon the west side of the road ascending the hill from the south at Vernon Centre. This venerable mansion is yet standing, although much gone to decay, and uninhabited. The meeting failed, for before the time appointed, the town of Vernon had been erected, leaving the house of Mr. Holmes in the latter town. Accordingly, three Justices of the Peace appointed the town officers for 1802. In 1805, a Town House was built at the Centre, in which the town meetings have since been held. It has been twice removed to different locations, the last time to the Centre, in 1842, when it was repaired at the expense of the town.

The first merchant was a Mr. Adams, who kept his goods in the house of Ichabod Stafford, in 1798. He built, or rather raised and covered, a building for a store in that vicinity, but failed before he had filled it with goods. Mr. Smith "sold goods" near the present residence of Christopher Stebbins, but committed some crime, for which he was sentenced to State's Prison. Elisha Carrington established himself as a merchant at an early period at Newell's Corners, but he soon removed to Peterboro. Abel Lindsley traded at a very early period at the place now occupied by Cyrus Barber. Samuel Chandler came into the town and engaged in business with Mr. Lindsley, some five or six years before he commenced business with his brother. This firm failed, and Winthrop H. Chandler, after some delay, entered into business with his brother Samuel, in 1806. This firm, under the name of Samuel Chandler & Co., became one of the most respectable mercantile establishments in the county, and the brothers long enjoyed the confidence of the community.

They were both, at different times, elected Supervisors of the town, and Winthrop H. represented the county in the

Assembly. Winthrop H. did not become an actual resident of Augusta until May, 1808, and the two continued the business until 1818, when Samuel died. Winthrop H. continued the business until Feb. 24, 1835, when his store was destroyed by fire. This was the most disastrous blow to the prosperity of Augusta Centre that has ever happened. John J. Knox settled in Augusta in 1811. He has been extensively engaged in mercantile operations, and the purchasing of produce, up to the present time. He was for a time President of the Bank of Vernon. Knox's Corners is a place of considerable business.

Two citizens of this town have assisted in electing Presidents. David Ambler was a member of Assembly when the electors were chosen by that body, who elected James Monroe. John J. Knox was an elector when W. H. Harrison was elected. While in the Assembly, Mr. Ambler voted for the construction of the Erie Canal, a measure of vast importance, and which has fully shown the far-seeing wisdom of its supporters.

W. H. Chandler, Riley Shepard, and David Murray, have been members of the Assembly. Chauncy C. Cook, a native of this town, was a member of Assembly from Kirkland in 1845.

The first white child born in Augusta, was Peter Smith Gunn. The first persons married in the town, were Daniel Hart and Catharine Putnam. Col. Cassety officiated upon the occasion. The oldest native now residing in this town, is Mrs. Margaret Mahanny, daughter of Francis O'Toole. The first death in the town was that of Eleazar Putnam, who died April 15, 1795, aged 31 years. He lived upon the east hill; and as a number of families of that name had located near together, that section of the hill was known to the early settlers as Put's Hill. The next death of an adult

was that of Lucy Greene, who died in March, 1796. Age not ascertained. Two deaths of children occurred in this town at an early period, one a child of Ozias Hart, the other of John Porter, but which died first can not now be ascertained. They were first buried near where Herman Parker resides; but the ground proving unsuitable, they were afterwards removed to the present burying ground, south of David Stilson's. This ground was originally given for that purpose by John Porter, and was enlarged, newly fenced, and beautified in 1845. There are four clergymen buried in it: the Rev. Amos Crocker, whose grave is lost, and Rev. Simon Snow, whose epitaph is,—

“With Heavenly weapons I have fought
The Battles of the Lord,
Finished my course, and kept the faith,
And wait a sure reward.”

The Rev. A. P. Clark, and the Rev. John Ormsbee.

During the nine years preceding September 1847, there were 247 deaths in the town. The annual proportion is one in 76,2. The greatest number in a year, 42; least number, 19. Population, 2,271.

There have been four deaths by fire-arms, where the design to shoot, if not to kill, was shown. Mr. Major Wood, who lived upon the east hill, was shot by a woman who lived with him as wife. He had served in the continental army, and this woman came from the army with him. She was intemperate, and had been to an election the day preceding the commission of the deed, and was intoxicated at the time. Little was known of the circumstances, or how much of malice or design were manifested by the act. She was tried, convicted of murder, and sentenced to be hung, and her body given to the surgeons. In the night preceding

the day of execution, she hung herself in the jail at Herkimer. At the time, it was the opinion of many that she was induced to commit suicide by the belief that thereby she would evade the last part of her sentence, and save her body from the dissecting knife. If this was so, she failed in her object, for her remains were used for the promotion of professional science. (See section upon Capital Convictions, pp. 42, 43, for particulars of her trial.)

Theophilus Fowler, an Indian, shot Ethan Wiggins, another Indian. They, with others, had been on a squirrel hunt for two or three days. Coming into the neighborhood of the distillery, Wiggins went into the shoe shop of Charles Stiles, an upper room of the house now occupied by David Fish, and Fowler went to the distillery and obtained something to drink. Very soon Fowler took his gun and went rapidly up the street, until opposite the shoe shop. Wiggins was looking out of the window, and Fowler, without giving any notice of his intentions, drew up and fired. Wiggins fell, one shot having entered his eye, and was immediately carried to Brotherton, where he survived but about three days.

After the Revolutionary war, the Oneida Indians who resided at Oriskany, left that location, and a part came to the "Mile Square," in the neighborhood of the present residence of John Curry. This location had long before been occupied by Indians. Mr. Philo White was of the opinion that when the Oneida Indians left Oriskany, a part of them went to Canesaraga. After the settlement of Augusta, a number of those Indians yet remained upon the "Mile Square." Cornelius was their head man, and he had a son-in-law named Jacob. Jacob and another Indian, whose name can not now be ascertained, went to Clinton, where they obtained liquor. While upon their return, they

had a quarrel, and although Jacob was much the smaller man, yet, as is believed, from the fact that he was less drunk, he obtained the advantage in the fight. Upon arriving at their settlement, they first came to the home of the larger Indian. The latter went into his wigwam, and obtaining his rifle, came to the door, and shot Jacob, who fell dead. He then dragged the body into the woods, and made an attempt to conceal it. The next morning, Jacob not having arrived at his home, his father-in-law, Cornelius, started to search for him. When he arrived at the place in the road where Jacob had been shot, his practised eye discovered blood, and with true Indian sagacity, he traced its trail into the woods, and found the body. From the circumstances, he at once knew who was the murderer. Standing in the relation of the "avenger of blood," according to the Indian laws, he immediately proceeded to the cabin of the murderer, burst open the door, and with his ever ready knife, gave, as he supposed, the fatal stab. By means of "eaves-dropping," a few evenings afterwards, he ascertained that his aim had not been true, and that the murderer was recovering from his wound. Cornelius then went to Hendrick Smith, his nephew, who resided at the Indian Orchard, and who was also from Oriskany, and borrowed his brass hatchet, with a steel edge, and also persuaded Smith to go with him. They started, and ran without once halting, until they arrived at the cabin door of their victim. Cornelius burst open the door, and finding the object of their vengeance upon his bed, without uttering a word, caught him by the hair, and with one blow of the tomahawk cleft open his head. Not knowing in what light the matter might be viewed by the friends at Oneida, of the Indian whom they had executed, Cornelius and Smith thought it prudent to leave the place until the excitement, if any, had subsided. They therefore

went south into the Chenango country, and remained until they learned that the friends of the murderer were satisfied that his punishment was merited and just, and were not disposed to take any notice of it, or his executioners, when they returned.

The author is aware that there is some skepticism in relation to this transaction. His informant was the Hon. Aaron Stafford, of Waterville, who is a son of the Ichabod Stafford who settled in Augusta in 1793. He resided with his father at the time, and but a short distance south from where it took place. Although he was not an eye-witness, yet he well recollects the affair, and that the next morning after the murder, Jacob's wife, with a very young infant, came to his father's, accompanied by her mother, the wife of Cornelius, and of their talking of the subject, and weeping bitterly. He also well recollects having seen the brass hatchet, with steel edge, belonging to Hendrick Smith, with which it was said the Indian was executed; and also remembers the absence of Cornelius and Hendrick. Those acquainted with the tenacity of Mr. Stafford's memory, will hardly doubt the correctness of his statements.

Another instance of death from fire-arms, was that in which Thomas Grinnell, accidentally, shot himself in the arm, near the shoulder. He survived the accident but about a week.

Timothy Ranney was accidentally shot by his cousin, Silas Cook, on Sunday, the 10th of April, 1810. Riley Shepard and Timothy Ranney, were sitting near each other, reading alternately a verse from the Bible, and if the charge had possessed sufficient force to have passed through Mr. Ranney's head, Shepard would have shared the fate of his cousin.

At the Falls, Mr. Cady shot Mr. Gardner, who was acting

the part of a military officer, by giving him the word of command. There had been a training the day previous, and Cady was not aware that the gun was loaded.

Orrin S. Cook, son of Josiah Cook, was killed by the falling of a tree, Oct. 22, 1818.

Terence Fagan was killed July 12, 1838, by falling from his wagou, and the horses stopping with one of the wheels resting upon his neck. His death occurred in Stockbridge, but he was a resident of Augusta.

Roswell J. Lewis, of this town, was killed at Oneida Castle, on the 22d of May, 1842, by being run over while attempting to stop his own and E. Wooster's horses while running. After the accident, he survived but about twenty-four hours. Says his obituary: "Within the recollection of our oldest citizens, death has not entered our town under so painful a shape, and attended by such a variety of distressing particulars, as in this instance."

In 1834, a sum of about \$2,100 was raised for the purpose of an Academical School at the Centre. A very commodious stone building was soon erected, and a school went into successful operation. In 1840, the sum of \$400 was raised for a library and philosophical apparatus, and the Academy was incorporated. The form of the building is peculiar, at least it is so for Central New York. The front is a regular semicircle, while the rear wall is straight. The teachers in this Institution have been, Melville Adams, Rev. Benjamin Lockwood, Robert Bradshaw, J. Manross, Hewitt Bronson, G. L. Hall, Rev. Samuel Whaley, A. K. Eaton, C. Percival. Mr. Hall taught successfully during seven years.

This town, like Vernon, was settled by very many from Litchfield County, Conn. At this time, eighteen of the forty-eight families who reside upon the road which runs

north and south through the Centre, were from that county, or are the immediate descendants of such. The town of Otis, in Berkshire County, Mass., at one time had many representatives in Augusta.

Josiah Cook, grandfather of Chauncy C. Cook, of Clinton, attended a half century celebration at the Centre in 1847. He came from Otis to this town in 1799, with thirteen children, all of whom, with a single exception, settled with families in Augusta. His descendants, on the 7th of September, 1847, numbered 250.

Abner Ranney, who died September 1st, 1847, aged 101 years, 5 months, and 5 days, came from Blandford, Hampden County, a town adjoining Otis, had twelve children, eighty-seven grandchildren, and eighty great-grandchildren. These two patriarchs settled upon opposite sides of the same street.

Knox's Corners at one time went by the name of Cook's Corners.

Elisha Shephard, an old resident of this town, and who was in the battle of Stone Arabia, upon the Mohawk, on the 19th of October, 1780, in which Col. Brown, the commander, and about forty out of two hundred soldiers, were killed, related a fact which the author has never seen noticed in any account of the aborigines. Mr. Shephard states that none of the red-haired persons who fell in the battle were scalped, while no others escaped the horrid mutilation.

In 1795, Mr. J. Reynolds, while looking for his cows, accompanied by his dog, treed a bear, when about sixty rods south-west of Ozias Hart's. Being within hailing distance, he called to Hart to come with his gun, and shoot the bear. Mr. Hart misunderstood the request, supposing the bear had treed Reynolds. Although he had a gun well loaded, and one or two dogs, he went in search of his brother

that he might have his assistance in relieving his neighbor from his perilous situation. Mr. Reynolds becoming impatient, went to Hart's, believing the dog would keep possession; but in this he was mistaken, for the dog also left, and before the arrival of Reynolds or the Harts, the animal had decamped, and made good his retreat. The anecdote does no very great credit to the courage of Ozias Hart or the dog.

Another "bear story" is also told by the "oldest inhabitants." As Thomas Spafford was going to meeting one Sunday, at the house of Ichabod Stafford, and when about half way from the Centre to Stafford's, he discovered a large bear following him. For a time he pursued his way quietly, hoping the animal would soon leave the path, but in this he was mistaken, for the animal gained fast upon him. He now attempted to frighten it from its course, but without success. The bear at length having come so near, and its company being so unwelcome, Spafford left the path, and ascended a small hemlock, and by the time he was fairly out of reach, the animal was at the roots of the tree. Thus unpleasantly situated, and wishing to get a higher, and perhaps easier position, Stafford unluckily took hold of a dry limb, which broke, and he fell. Bruin, doubtless thinking as Spafford "came tumbling down," that he was "come for," suddenly left, while the latter pursued his way without further molestation.

Oriskany Falls is a flourishing village, in the south-west part of the town. The fall of the Oriskany Creek at this place is so considerable, that a large amount of water power is obtained. In its descent, the water is carried over a ledge of limestone, at an angle of about 45 degrees. There are a grist and flouring mill, two saw mills, two woolen factories, besides some smaller machinery; and the water power is

such as to admit a vast increase of business. The village contains about six hundred inhabitants, two taverns, two dry goods and two grocery stores, three storehouses, two cabinet and chair factories, and most kind of mechanic shops. The Chenango Canal, and "Hamilton and Deansville Plank Road," pass through this place. There is an inexhaustible quarry of limestone in and near the village, large quantities of which are quarried for building purposes and for lime, and transported upon the canal to different parts of the country. The Congregational Church is of stone, of good size, and is a substantial edifice.

Augusta Centre has three places of public worship,—a Presbyterian, Baptist, and Methodist, those of Presbyterians and Baptists with steeples. They are all painted, and are well-arranged, good buildings. The Academy at this place has been noticed. There are a tavern, one dry goods store, a grist and flouring mill, with the various mechanic shops usual in country villages.

There are four grist mills and six saw mills in the town.

RELIGIOUS SOCIETIES.

The first sermon preached within the present limits of the town, was by a Methodist minister, in 1794, in the house of a Mr. Fairbanks, upon the place now occupied by Mrs. Camp Williams. Possibly there may have been preaching previously by some missionary, but if so, it is not within the knowledge of any one now living in the town.

The widow of Ichabod Stafford, who is now quite aged, and resides in the village of Waterville, informed the writer that a Baptist Church was formed very early in the settlement of the town, in the vicinity of her residence upon the

east hill, of which she was a member. It was dissolved after a few years, and no records respecting it have been found.

In 1797, a log school-house stood upon the west side of the road which runs north from William Bridge's. In that school-house, on the 7th of September of that year, the present Congregational Church was formed, with nine members, by Rev. Doct. Asahel S. Norton, of Clinton, and Rev. Joel Bradly, of Westmoreland. The church was organized in the morning, and Rev. Mr. Bradly preached in the afternoon. The names of the first members were Isaiah Gilbert, Experience Gilbert, Benjamin Durkee, Susanna Durkee, Thomas Stafford, Lucy Stafford, Ezra Saxton, Abiel Linsley, and Anna Linsley. Mr. Linsley was the first moderator.

After the formation of the church, its members continued to meet upon the Lord's-day in private dwellings, school-houses, barns, and sometimes in the open air, for conference and prayer, and occasionally had preaching, by Dr. Norton and Rev. Mr. Kirkland, and sometimes others were employed for a few weeks, or perhaps months.

In 1800, the church numbered but sixteen, having received seven by letter, and two by profession.

In 1804, Rev. John Spencer commenced preaching to this people. He was a native of Connecticut, and had enjoyed but the privileges of a common school education. At the close of the Revolutionary war, in which he served as a soldier, he came to Worcester, Otsego County. He was a plain, unassuming man, but contemplating the moral desolation around him, and the paucity of laborers, he desired to enter the ministry. He was encouraged, and licensed to preach in October, 1800. He spent two or three years in the County of Greene, and afterwards in the County of Oneida, and removed from Vernon Centre to Augusta. The elder class of the people, speak of him with affection. He

left this place in 1807, and in 1809 removed to the then almost unbroken wilderness, but now the town of Sheridan, in Chatauque County. His praise as a missionary, was in many churches. A monument, bearing the following inscription, marks his grave in the burying place in Sheridan:

“This stone is consecrated to the memory of Rev. John Spencer, many years a missionary of the Connecticut Missionary Society. He was the first Gospel minister who traversed the wilderness then called the Holland Purchase, and was the instrument, under God, in forming most of the Congregational and Presbyterian Churches which existed in this region when he rested from his labors, 1826, aged 68.

“He trod a useful but laborious path to immortality, in the ardent, unremitting exercise of doing good.

“The Association of Western New York, grateful to his memory, have erected this monument, hoping that it may prompt the beholder to imitate his self-denying labors. 1838.”

Says Mr. Ayer: “From the time of Mr. Spencer’s removal until October 15, 1809, the church appears to have been in the wilderness in tumults, like sheep without a shepherd, going astray. At that time the church called the Rev. David Kendall, of Hubbardston, Mass., to take the pastoral charge, which was accepted, and he was installed May 2, 1810. Mr. Kendall was dismissed, August 11, 1814. During his ministry, twelve were received by profession, and two by letter.

The Rev. Oliver Ayer commenced his labors with this church in October, 1814, and was installed January 10th, 1816, the Rev. Dr. Azel Backus preaching upon the occasion, from Hebrews x. 25. Mr. Ayer continued his labors with the church about four years. These are reckoned as the four most prosperous years which this body ever ex-

perienced in succession. Two years of the time witnessed a revival, in which the church, numbering at their commencement but forty-eight members, received accessions of one hundred and sixty.

Mr. Ayer's health having failed, the Rev Ely Burchard commenced his labors with this church in January, 1818. Mr. Ayer was not dismissed until Feb. 3, 1819, and the council that dismissed him, ordained and installed Mr. Burchard the next day. The church enjoyed the labors of the latter four years and eight months, and was increased during his ministry by the addition of forty-four upon profession, and fourteen by letter. He was dismissed Oct. 15, 1822.

The Rev. Benjamin J. Lane commenced his labors, as stated supply, a few weeks after the dismissal of Mr. Burchard, and continued them about four years. In the early part of this period there was an interesting revival, and during the four years of his labors, sixty-five were received upon profession, and fourteen by letter. The Rev. Leverett Hull immediately succeeded Mr. Lane, and like his predecessor, was not installed. He continued four years, and received about one hundred upon profession of faith. The first protracted meeting in Augusta was held during the ministry of Mr. Hull. The revival, which was the result of this meeting, or at least the measures and means adopted, were condemned by some as extravagant. Mr. Hull had warm and decided friends, while some were as decidedly opposed to him.

The Rev. Mr. Hull was succeeded, for one year, by Rev. John Waters, whose labors were eminently useful. In June, 1831, a protracted meeting was held, in which the Baptists took part; a revival followed, and, as its fruits, on the 4th of September, fifty-three were received upon profession of faith, being the largest number ever received at one time by

this church. On the 25th of November, 1832, the church reached its highest point in numbers, having at that time precisely four hundred members.

In January, 1838, thirty-five members received letters of dismission, for the purpose of forming a church at Oriskany Falls.

After the trial of many candidates, Rev. A. P. Clark was called to the pastoral office, September 13, 1833, and was installed February 12, 1834. He was an excellent pastor and man. During the spring or summer following, he had the misfortune to break one of his limbs, which hindered him from his labors a number of months. He died Feb. 6, 1835, aged 38 years. He was entombed with the people of his affection, and his epitaph is,—“Remember the words that I spake unto you while I was yet with you.” Nothing could have been more appropriate.

A little more than two years of quiet followed, in which Mr. Robertson and Mr. Wells supplied the pulpit.

On the 10th of May, 1836, the present pastor, Rev. Orlo Bartholomew commenced his labors, and was installed by the Oneida Presbytery on the 24th of the following August. There were upon the church book when he came, 279 members. Of that number 119 have been dismissed, two have been excommunicated, and fifty have died. During this time, seventy-one have been received by letter, and ninety-four by profession of faith, and three who had been absolved, have returned, making the whole number received, 168, leaving the church three less than when the present pastor commenced preaching to them. In the first year of his labors, fifteen were added upon profession, the result of a protracted meeting, held in connection with the Baptist Church. In the third year, thirty-six were received upon profession. Most of these were hopefully converted in the

above-mentioned meeting. Elders Smitzer and Parker performed most of the preaching during the meeting.

Deacons Abiel Linsley and Isaiah Gilbert officiated for the first six or seven years of the existence of the church. They had each held the office before they came to Augusta. Deacon Linsley, after he left, was the instrument of doing much good; and a letter written by him to his pastor, when unable to attend public worship from ill health, was the commencement of the means which resulted in the formation of the Genesec Missionary Society. In 1804, Amos Gilbert and Philip Pond were chosen deacons. Lebbeus Camp, chosen in 1814, was dismissed in 1833. John Lewis was chosen in 1822, Robert Durkee and Mark Thompson in 1832, and Russell Knox in 1834.

This church has contributed liberally to the benevolent objects of the day. In five years, commencing with 1837, they gave \$4,419 09 to different benevolent Associations. From the time of the erection of the town house, in 1805, to 1816, it was occupied as a meeting house by this Society. In 1816 the present house of worship was built, and was dedicated Feb. 3, 1817. In 1844, its interior was remodelled, and it was re-dedicated the same year.

As early as 1802, there were two Methodist classes in Augusta, one of which met in the neighborhood where now the Messrs. Powers reside, and the other upon the east hill, in the vicinity of which the old chapel stood. This was the centre of the denomination in this town for many years, and they had often large congregations for the country. The old chapel was built by Riley Shepard, in 1819, and was regularly occupied until the new chapel was built at the Centre, in 1840. The new chapel was dedicated December 15, 1840, Zachariah Paddock officiating upon the occasion. The first service in it after the day of dedication, was upon

Thanksgiving-day, the 17th of the same month, when the Rev. O. Bartholomew, of the Congregational Church, preached from John vi. 12: "Gather up the fragments, that nothing be lost."

There are now in connection with the Methodist denomination at various places in the town, as follows:—At the Centre, forty-two; at the Falls, twenty-one; at Knox's Corners, twenty-three; upon the "Strip," twenty; making 106 members of the station or circuit. There are twenty of the inhabitants of Augusta connected with the Methodist Society at Deansville, eighteen with the Society at Vernon Centre, and five connected with the Society at Stockbridge.

The present Baptist Church in Augusta was organized August 22, 1829, with thirty-three members. The first meeting for business was held August 30, the same year, and their meeting house was dedicated the 20th of the same month. These dates may seem paradoxical, but they are in accordance with the records and the facts. It seemed to the author unusual for a Society to erect a good and convenient meeting house, and have it dedicated, before the organization of the church; but upon re-inquiry, he is assured the above dates are correct.

The most extensive revival was in 1831, and which is mentioned in the history of the Congregational Church. Seventy-six were added to the Baptist Church upon profession, and twelve by letter during its continuance. In September, 1833, the number of members was 127, in 1838, 141. Present number, 85. The preachers to this Church have been, Elders P. P. Brown, James A. Mallory, A. H. Haff, Jason Corwin, —. Bridge, —. Jeffries, and R. Z. Williams.

The Congregational Church at Oriskany Falls was organized January 31, 1833. Its present number is seventy-five,

of whom thirty-six reside in Augusta. There is but one more member of this denomination upon the territory which this Church occupies in Augusta, than when formed. The walls of their house were erected and enclosed in 1834, and the basement so finished that the congregation worshipped in it until the building was completed and dedicated, April 9, 1845. The dedication sermon was preached by the Rev. O. Bartholomew, from 2 Chron. ii. 4.

The Rev. John Cross labored with this church one year previous to the last Lord's-day in Nov. 1834, when the Rev. Pindar Field commenced his labors, and was installed by the Oneida Association, December 21st, and was dismissed by the same on May 26, 1846, a little more than one year after the house, for which he had made great personal sacrifices, had been dedicated. At the time of his settlement, the church consisted of forty-seven members. There were added during his ministry ninety-three, forty-one by profession and fifty-two by letter. During Mr. Field's pastorate, the sum of about \$700 was contributed by this Society to the different benevolent objects of the day.

COL. THOMAS CASSETY.—The author has not been able to ascertain satisfactorily the time of his birth. He was the son of James Cassety, who was a captain in the British army, and on service in this country in the French war of 1756. After the peace of 1760, the captain went to Detroit, and established himself as an Indian trader. Here he continued until the commencement of the War of the Revolution, when he was ordered to take up arms against the colonies. This he refused to do. In the mean time Thomas, the subject of this notice, was born, had pursued the usual

preparatory course, and was now far advanced in his collegiate education. During a vacation, he visited his father at Detroit, and while there, an officer of the crown was sent to arrest his father for treason, in refusing to fight the battles of George III against the colonies. The arrest was made in the presence of the son, which so exasperated him, that he seized a loaded musket, and fired at the officer. Whether he killed him or not, is not known, as the Colonel in after life would never throw any light upon the subject, further than that the ball passed through the officer's hat crown. The Captain was taken to Quebec, and for three long years confined so closely in prison, that in the whole period the sun never for once shone upon him. At length, with two others, he made his escape. Thomas, after firing at the officer, made good his retreat from Detroit, and took refuge with one of the western tribes of Indians. Here he was received and treated with kindness, was formally adopted into their tribe, one of the chiefs of which gave him his daughter for a wife. By her he had issue; and tradition has said, whether truly or falsely, that "the celebrated Tecumseh was a son of Thomas Cassety."

After a residence of several years with the Indians, and after our independence had been acknowledged by Britain, as he could then return in safety, he left the Indians, and again took up his abode in civilized life, and was again married. By this marriage he had seven children, two sons and five daughters. The next that is learned of him is, that he was residing at Canajoharie.

The surveyors employed by Peter Smith having been driven off, as before stated, their compass and chain broken to pieces by the pagan party of the Oneidas, Mr. Smith had recourse to Mr. Cassety, who was residing at that place, to induce him to come to Oneida, and make peace with the

Indians. From his thorough acquaintance with Indian character, he was peculiarly fitted for this mission, in which he was entirely successful. Mr. Smith, by means of these services, was enabled to realize a considerable fortune.

In 1794, Mr. Cassety removed to the town of Augusta, and settled at Oriskany Falls, a location which for many years was known only by the name of Cassety Hollow. Here he built the mills as before stated, and in erecting the grist mill, he and Peter Smith were in company: Soon after its completion, Cassety, who was now a Colonel in the militia, and Justice of the Peace, purchased of Smith his share, and mortgaged his property to Smith to secure the payment of the purchase money. Eventually, the foreclosing of this mortgage reduced the Colonel from competency to poverty. The earnings of years of toil and privation were all swept away.

His death was most melancholy. A clothier, in removing from his shop, had left, among other articles, a bottle of sulphuric acid. This the Colonel supposed to be whiskey, (a poison in most cases just as sure, if not as rapid,) and the fatal draught closed his existence in a few hours. He died August 14, 1831.

Colonel Cassety had talents of a high order, which had been improved by a good education. He was a warm and true friend; generous almost to a fault. The early settlers of Augusta often enjoyed his bounty. Upon one occasion, in a time of scarcity, he divided among them, gratuitously, all the bread-stuffs in his mill, poor as well as rich receiving in proportion to the numbers in their families. Unsolicited, upon another occasion, he advanced the money to save a poor man's cow from being sold upon an execution. He was a wit and humorist. In polished society, he was a gentleman. For the amusement of others, he could represent scenes from

savage life with skill and accuracy. In his intercourse with those in humble life, he could conform to them without compromising his dignity of character. He had his faults, but we would let those lie, buried in the same grave, where, without monument or epitaph, sleep his remains.

His father, Capt. James Cassety, died in Augusta, May 23, 1822, aged 84.

CHAPTER V.

AVA.

This is the youngest sister in the family of towns in Oneida County. It was taken from the west part of Boonville, and organized as a town, by an act of Legislature, passed May 12, 1846.

The territory included in this town was first settled by Ebenezer Harger. He removed from Connecticut to Whites-town in 1797, and to this town in 1798, and settled upon the east branch of the Mohawk, about three-fourths of a mile east of the location of the Ava Post Office. Zephaniah Wood and Abner Wood settled soon after Mr. Harger. Soon after,—and it is believed in 1800,—Philo Harger, Benjamin Jones, Lemuel Wood, and Justus Beardsley moved into the town. In 1801, Philo Harger and Benjamin Jones erected the first saw mill in the town, upon the east branch of the Mohawk. At this time, the few settlers were nine miles from any other inhabitants. The nearest grist mill was that of Gen. Floyd, at the place since named West-ernville, at a distance of twelve miles, without a road, bridges, or causeways. For the first few years, these isolated pioneers endured many hardships and privations. Wolves, those pernicious nuisances of border life, were quite too numerous, and destroyed many of their few sheep and other stock.

This town occupies an elevated position. Head-waters of the Mohawk, Black River, and Fish Creek emanating

from it. It is much better adapted to grazing than grain ; and products of the dairy are fast becoming the staple of export from the town. Indeed, it is believed that when its forests are relieved of their lumber, and its population become farmers only, that then its surplus butter and cheese will render Ava equal in wealth to any of the adjoining towns.

The town is well watered, and has an abundant water power. The east and west branches of the Mohawk, Point Rock Brook, and Blue Brook run through the town, and Fish Creek bounds the west end of the town. There are in the town one grist mill, and eight saw mills. The water is pure, and its numerous waters are yet well stored with the "speckled trout."

Horace Hoyt, Esq., who has been Supervisor of the town two years since its erection, is its only merchant. Besides the legitimate business of a country store, he deals largely in lumber. In 1848, he sold at least fifteen hundred thousand spruce shingles. He is also engaged in the manufacture of potash.

A Society of Friends, who have a house for public worship, is the only religious society in the town, although there are within its limits a resident Methodist preacher, and members of other denominations of Christians.

There is also a physician located in the town, and he, with the clergyman, are the only professional men within its bounds.

The Common Schools of this town are well sustained by its inhabitants. Each year since its organization, they have voted to raise a larger sum by taxation, than that received from the income of the State Common School Fund ; and in this they have surpassed a majority of the towns in the county.

The town has also a School Fund of between three and four hundred dollars, the income of which is also applied to the support of education. This fund was derived from a division of the poor fund of the town of Boonville, when this town was taken from it.

The soil is a gravelly loam, with little or no clay. Good stone for building purposes is abundant.

Within the town is a small lake, or pond, of some sixty or seventy acres in extent. The water is very clear and pure, and in some places seventy feet in depth, and still it has no visible inlet or outlet.

There is another small pond, of two or three acres, in the vicinity of Point Rock Brook.

The old French Road leading from Fort Stanwix to Carthage, passed through this town, and some portions of which can still be traced. This was probably the route taken by M. De Lery, when he and his command surprised and took Fort Bull, as mentioned in the history of Rome, Chap. XIX.

Besides those mentioned as first settlers, Messrs. Bates, Barnard, Fanning, Adams, Mitchell, Beck, and Tiffany were pioneers in the settlement of Ava.

Many Germans have located in the north part of this town, and they are a hardy, industrious, and frugal class of citizens.

Henry Capron was the first Supervisor, which office he again holds this year (1850.)

CHAPTER VI.

BOONVILLE.

IN the Introductory Chapter, it will be perceived that the territory embraced within the limits of this town, was included in 1788 in the town of Whitestown, in 1792 in Steuben, and in 1797 in Leyden, in which town it remained until 1805, when the town of Boonville was formed. Mr. Boon, the acting agent of the Holland Company, had proposed the name Kortenaer,—that of a distinguished individual of Holland,—but it seems that it was decided that the town should bear up the name of its patron. While this town and Leyden were united, Kortenaer (as Boonville was then called) took the lion's share, for nearly all the town meetings were held within its limits; and during the eight years of their connection, Andrew Edmonds, at whose house their first town meeting was held, was twice elected Supervisor, and the brothers Phineas and Silas Southwell were elected several times to the same office.

The first settler of the territory now included in Boonville, was Andrew Edmonds, who removed there in the spring of 1795. He was agent for Mr. Boon, or, more properly, for the Holland Company, and a number of men were in his employ or under his direction. During this season they erected a saw mill, and made other preparations for the commencement of the settlement. A grist mill was also commenced, and the boards sawed, but in kiln-drying the

boards, so that they could be worked, they unluckily took fire, and were all consumed. This so much delayed the grist mill, that it was not put in operation until the next spring.

In the spring of 1796, large accessions were made to the settlement; among them we find the names of Luke Fisher and his son, Phineas Southwell, Silas Southwell, Martin Southwell, Asahel Porter, Ezekiel Porter, Aaron Willard, Jacob Springer, Jephtha King, Hezekiah Jones and son, a Mr. Stockwell, and three young men by the name of King, and doubtless a number of others whose names are not now recollected. Of these, many were in the employment of the Holland Company, while others "took up" farms, and commenced clearing away the heavy forest. This spring the Company erected the store now occupied by the Messrs. Bamber, and with such rapidity, that it was occupied as a store as early as June. In the fall the Company erected a building for a tavern. In size and appearance, it nearly corresponded with the store. Of these several structures erected by the Holland Company, none now remain, except the store. The tavern was upon the lot upon which stands the stone building in which the Post Office is now kept. From the best information obtained, the first death in the town was that of a Mr. Truman. Of this there is, however, some uncertainty, as other informants think it was a Mr. Darrow who died first.

That pleasant relation first instituted in Eden, "when angels were witnesses, and God the priest," was early attended to. The first marriage was that of Mr. Henry Evans and Miss Elizabeth Edmunds, daughter of Capt. Andrew Edmunds, the first settler. If some died, others were born. The first birth in the town was that of a daughter of Jacob Springer.

This town lies in an elevated position, the head waters of the Mohawk and Black Rivers, and Fish Creek, being found almost in the same neighborhood. Snow falls to a greater depth than in the southern part of the county. The larger portion of the town is better adapted to pasture than grain. In the south part of the town is a section which has received the distinctive local name of Egypt, possessing a warm gravelly soil, which is good for grain. In many parts, the surface is dotted with immense bowlders. Quarries of good limestone for building purposes, are abundant. Dairying is the most general and productive business carried on by the farmers, and is receiving to some extent the attention it deserves. Lumber is abundant, and large quantities were prepared for market in anticipation of the opening of the Black River Canal in the spring of 1850, and which found its way to market in the following season of navigation. The forests of pine and spruce are so extensive upon and near the head-waters of the Black River, that many years must elapse, even with the facilities of the canal, before they can be cleared.

The Black River Canal feeder extends from the river at Williamsville, nine miles to Boonville village, at which is the summit level. Extending upon this level about two miles in a south-westerly course from the village, it enters the ravine (for valley it can not be termed) of Lansing Kill (Creek), and keeping in the frightful chasm of the Kill a number of miles, it debouches into the valley of the Mohawk in Western.

The Missionaries of the Cross early visited the "Black River Country," as the valley of that river and its vicinity was termed by the early emigrants. The Congregational Church of Boonville was formed by the Rev. Daniel Smith, a missionary sent out by the Massachusetts Missionary

Society, in the summer of 1805. Its records previous to 1822 are lost, and little is known of its early history. A committee was appointed a few years since, to look up its early statistics, but very little was obtained. This committee, however, reported, "that the Church at its formation consisted of nine members, five males and four females; that there were occasional supplies of preaching by missionaries from New Hampshire, Massachusetts, and Connecticut; that religious meetings were kept up upon the Lord's-day when there was no preaching." The committee could not ascertain the number of those who had been added previously to the time the present records commence. In April, 1831, a branch church was formed in the south part of the town, which consisted of twelve members, six males and six females. The church contained, January 29, 1850, 170 communicants.

The Boonville Baptist Church was organized Feb. 3, 1810, by Elder John Upfold. It consisted of seventeen members, ten males and seven females. The first pastor of the church was Elder Timothy Day, who filled the pastorate three years. The pastors since that time have been Samuel Marshall, Charles Clark, Norman Chase, A. D. Truman, John Hitchcock, Wm. Thompson, Perley P. Parsons, and Eliada Tuttle, the present pastor (1850). Up to 1826, the church held its meetings in the school house in the village, and in private dwellings. In that year they erected a respectable and commodious house of worship. Previously to, and after the formation of the church, and before it had a stated pastor, those veteran pioneers, Elders Stephen Parsons, John Stephens, John Clark, Williams and Way, occasionally preached to the Baptists in this vicinity. After the church had stated preaching, sometimes intervals of months occurred during which they had but occasional preaching from missionaries and others. The Rev. Peter P. Roots, Simeon

Hersey, Tillinghast Green, — Ashley, — Beeles, and D. G. Corey, now of Utica, occasionally supplied the pulpit.

The aggregate number of those who have joined this church since its organization, as nearly as can now be ascertained, is 275; and the present number of communicants is sixty-six. This body has never joined the Oneida Baptist Association, but has retained its connection with the Black River Association.

There is a Methodist Church in this town, with a considerable congregation, and which has erected a chaste and commodious house for public worship.

Boonville village is a very thriving and handsome place, situated upon the plank road leading from Utica to Turin and Lowville. The construction of the Black River Canal has added much to the importance of this village; and in amount of business, its inhabitants concede a superiority, of places within this county, but to Utica and Rome. The village contains seven dry goods stores, one drug store, 130 dwellings, and about 1,000 inhabitants. It has no Academy, but its common school house is a commodious two story stone building. Two teachers are employed in it, who have an average attendance of about ninety students.

Alder Creek village and post office are situated seven miles southerly from Boonville village, where the plank road crosses the creek of that name. This place has a small union church building, which was erected and has been occupied as a house of worship by the Methodists, Baptists, and Presbyterians. Here are an extensive tannery, and some other branches of mechanics; also a store and two taverns. The first settler at this place was John Platt, who commenced here about 1805, and who is still living in the vicinity.

Williamsville is a small village at the head of the Black River Canal feeder, upon the line between Boonville and

Remsen. Here are two saw mills, a store, planing mill, butter-tub factory, and several dwellings.

According to the census of 1845, there were then twenty-five saw mills in the town of Boonville, the largest number in any town in the county, excepting Vienna; also two grist mills, two carding machines, two iron works, three asheries, and three tanneries. The population of the town was 3,653.

The first town meeting in Boonville was held at the house of Joseph Denning. Jacob Rogers was elected the first Supervisor, but held the office but one year, and was succeeded by Philip Schuyler, who held the office one year, Job Fish one year, John G. Post two years, Martin Southwell thirteen years, John Dewey four years, Henry Graves nine years, Philip M. Schuyler three years, Stephen Ward five years, Wm. S. Jackson two years, and Wilson B. Grant three years: the last first elected in 1849. The decrease in the population of this town, apparent from a comparison of the census returns of 1840 and 1850, is to be accounted for in the facts that Ava, with a population of about 1,000, was taken from this town in 1846, and that in 1840 many hundreds of laborers upon the Black River Canal, and their families, were then inhabitants of this town, but most of whom have since removed to other sections of the country where public works were in progress.

CHAPTER VII.

BRIDGEWATER.

THIS town is located within and upon the sides of a valley, which extends through it from north to south, and its east and west lines are upon the highlands which form the sides of the valley. This valley is known in this section of the State by the name of Bridgewater Flats. The Flats at the north line of the town are about one mile wide, and decrease gradually to the south line of the town, where they are about half a mile in width.

These Flats are celebrated for their fertility, and in general are very highly cultivated. Portions of them in the central and southern parts of the town are quite sandy, and in the northern part they are somewhat stoney, with an occasional bowlder. The State geologist, when he visited this town, gave as his opinion that no rock existed underlying this valley, within 1,000 feet from the surface, and this opinion is partially sustained by the fact that no rock has been found in the deepest wells which have been sunk. One of the head-waters of the Unadilla rises in Paris, and passes through this valley to the south. Upon the banks of this stream was originally a dense cedar swamp, from twenty to sixty rods in width, which served to fence the farms in the vicinity, and much is left for future use. Another branch of the Unadilla rises near the north-west corner of Bridgewater, and empties into the above described stream, a short distance

above the Corners, near the south bounds of the town. The "Line of Property," so called, extends from a point west of Rome upon Wood Creek, opposite where the Canada Creek empties into it, to the head of this last described branch of the Unadilla. This was the longest line upon the same point of compass in the county. Its original course was south 27 degrees east. A sketch of the history of this "Line of Property," so often referred to in old Indian treaties and in conveyances, may be interesting. For a great number of years, the want of a settled boundary between the Six Nations and their dependencies, on the one hand, and the colonies of New York, New Jersey, Pennsylvania, Maryland, and Virginia, on the other, was the source of many difficulties. These resulted in complaints and outrages on the part of the Indians, and encroachments and wrongs on the part of the whites. For half a century, at nearly every annual meeting of the Indians with the Governor of New York at Albany, these difficulties were the subject of negotiation and "talk." To remedy these evils, a convention was held at Fort Stanwix, Nov. 5, 1768, in which the colonies were represented by Sir Wm. Johnson, General Indian Agent, Wm. Franklin, Governor, and Fre. Smyth, Chief Justice of New Jersey, Thos. Walker, Commissioner for Virginia, Richard Peters and James Tilghman, of the Council of Pennsylvania; and the Six Nations by Tyorhansere, *alias* Abraham, Chief of the Mohawks, Canaghaguieson, of the Oneidas, Seguareesera, of the Tuscaroras, Otsinoghiyata, *alias* Bunt, of the Onondagas, Tegaia, of the Cayugas, and Guastrax, of the Senecas. The boundary established between the Indians and colonies began at the mouth of the Tennessee (then Cherokee or Hogohege) River, near the junction of the Ohio with the Mississippi, thence up along the south banks of the Ohio to Kittaming, above Fort Pitt

(Pittsburgh), thence to the west branch of the Susquehanna, and across the Alleghany Mountains to the east branch of the Susquehanna, and thence up that branch to the Owego (Owego), thence to the Delaware River, and up that river to a point opposite where the Tianaderha (the Unadilla) falls into the Susquehanna, thence across to and up the west branch of the Unadilla to the head of the same, thence in a straight line to the junction of Canada Creek with Wood Creek, "at the west of the carrying place beyond Fort Stanwix." This was the "Line of Property," but that part of it from the head of the Unadilla in Bridgewater to Wood Creek, is more generally known by that name than the other portions. The Patent of Coxeborough, granted soon afterwards, extended the entire length of this part of the line, and was bounded upon it on the west. After the Revolution, the tracts granted by the Oneidas to this State, were bounded on the east upon this "Line of Property," and in subsequent conveyances, this Line has been constantly referred to, and that too by many who, wondering at the singularity of the term, knew little or nothing of its history. The south part of the Patent of Coxeborough was called, prior to the Revolution, the township of Carolana, and the north part the Township of Coxeborough, the line between the two being the Oriskany Creek. See notice of Coxeborough at the close of Chapter II.

Another small branch of the Unadilla is made from springs, and crosses the plank road near the centre of the town. Upon the banks of this stream there is a belt of small cedars, giving it quite a picturesque appearance. The water is so pure, that it is a favorite resort of the speckled trout.

In the north-east part of the town is a quarry of excellent limestone for building purposes. This quarry extends over

some three or four hundred acres, and lies about thirty feet higher than the flats opposite. In the same section, lying higher than the limestone, and upon the farm now owned by Peleg Babcock, a small quantity of coal has been discovered. The vein is very thin, and the quantity so limited, that very little hope is entertained of there being sufficient to render it of any importance. According to the theories of geologists, this vein seems out of place, "for although vastly higher than the coal region in Pennsylvania, it is too low for coal. In other words, the dip of the coal beds in that State is such, that it would rise much above any section of this county. In the same formation with this stray vein of coal, iron pyrites are found, which are quite inflammable, and burn like wood."

The hills upon the east and west sides of the valley, are quite dissimilar in soil and formation. In the north part of the town, south of the limestone, the side hill contains much slate; opposite, on the west side of the valley, there is shale. On the east hill, the soil is a gravelly loam; on the west, the soil is clayey.

FIRST SETTLEMENT OF THE TOWN.

In the year 1788, Joseph Farwell came to the south part of this town, and commenced a clearing at the place known as Farwell's Hill. This was the commencement of the settlement of Bridgewater. Ezra Parker came later in the same year. In March, 1789, Farwell, in company with Ephraim Waldo and Nathan Waldo, removed their families from Mansfield, Conn., to Farwell's Hill. They came by the way of Albany, up the valley of the Mohawk to Whitesboro, and

from thence by the way of Paris Hill to Bridgewater. From Paris Hill they were obliged to make their road as they progressed, following a line of marked trees. Their team consisted of two yoke of oxen and a horse, and the vehicle an ox sled. They arrived on the 4th of March. The snow at this time was about one and a half feet deep, but soon increased to the depth of four feet. They had two cows, which, with the oxen and horse, subsisted until the snow left upon browse alone. Upon their arrival, they erected a shanty in the most primeval style. Four crotches set in the ground, with a roof of split basswood, overlaid with hemlock boughs, with siding composed of coverlets and blankets, formed the first dwelling house ever erected in the town of Bridgewater. The three families continued in this miserable apology for a house until midsummer, when two of them, having more comfortable dwellings provided, removed to them, while the other remained for a year. Farwell's house was of logs, built upon the hill where he commenced the previous season. About three years afterwards, he erected the first framed house in town.

Ezra Parker removed with his family into the north part of Bridgewater in 1789, and built a log house, which soon afterwards he opened as a "house of entertainment." The same year, a Mr. Lyman settled upon the present location of Parkhurst's tavern. Three or four years subsequently he erected the second framed house in town, and this is the house in which the tavern is now kept by Parkhurst. All the families in town in that year have been named. The first two years, the settlers were obliged to go to Whitestown to mill, a distance of twenty miles, as their circuitous path by marked trees then ran. In 1790, two men of the name of Hubbard settled in the west part of the town. This year Maj. Farwell constructed a saw mill upon the west branch of

the Unadilla River, and which stood about three-fourths of a mile below the junction of the West Branch and the Tianadara Creek. This is probably the same name given above as Tianaderha, slightly changed. In 1791; Jesse Ives, Joel Ives, and Abner Ives, settled upon the hill known as Ives' Hill, where Jesse Ives yet resides.

In 1792, Ephraim Waldo built a store and a blacksmith's shop upon Farwell's Hill, and these were the first in town. This year, Mr. Thomas built the first grist mill in town, upon the same stream and a short distance below Farwell's saw mill.

Soon after the settlement of the town, a son of Ephraim Waldo, eight years of age, while in the woods, discovered a small young bear by the side of a log, asleep. The little boy, intent upon securing the animal, noiselessly retreated until he found a small elm, from which, with his *Barlow* knife, he succeeded in peeling a piece of bark suitable for his purpose. Having fixed a noose in the end of his lasso, and creeping to the opposite side of the log, he had the good fortune to slip the noose over little Bruin's head, at the same time making sure of his prize by tightening the cord so that it could not utter a cry. He was too much of a back-woodsman not to know that the dam, in such cases, is always within hailing distance of her young. Then came the "tug of war," in the process of dragging the animal towards home, and which manifested the strongest evidence of its not having been previously broken to the halter. The old bear, soon missing her cub, followed upon the trail a considerable distance, until she came to the highway, where, fortunately for the boy, she was discovered and shot by Jesse Waldo. The boy, now free from danger, kept on his way home, where he arrived in safety with his trophy of success in bear hunting.

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Bridgewater is the smallest town in the county. It is about four and a half miles in width from north to south, and five and a half in length from east to west. According to the last census, it was the smallest in population, containing at that time 1,358 inhabitants.

RELIGIOUS SOCIETIES.

The *Presbyterian Society* in this town was constituted March 8, 1798, with thirteen members. In 1805, they erected a house of worship, in which they continued to meet until 1834. The Church was then divided, and a new house of worship built at Bridgewater Corners, in the south part of the town. The other portion of the body formed the Cassville Church, and erected a meeting house at that place. Neither church has now a pastor. The following persons have been pastors of the Bridgewater Church, viz.:—Rev. John Southworth, Rev. A. Miller, Rev. C. Matchin, and Rev. Edward Allen. Mr. E. Allen was dismissed in the spring of 1846, went to Wisconsin, where he soon afterwards died. Since Mr. Allen left, the church has had no settled pastor. The present number of members is 112.

The *Friends* formerly had a considerable society in Bridgewater, and built a good and commodious house of worship. The society has become so scattered, that they do not now maintain worship, and their meeting house is fast going to decay.

The *Baptist Church* of Bridgewater was constituted July 12, 1826, with sixteen members. They settled the Rev. Amasa Smith as pastor, who labored with them about nine

years. The church was prosperous during his ministry, and increased to sixty members. The second pastor was the Rev. Jonathan P. Simmons, who commenced his labors in April, 1835. He was a successful preacher, for during the first year of his ministry, the church was increased to 114 members. Mr. Simmons was succeeded by the Rev. Jason Corwin, and he by the Rev. Daniel Dye, who was followed by the Rev. P. W. Mills, and he by the Rev. D. W. Smith. Rev. Mr. Smith is still connected with the church, but not as pastor, he having assumed the charge of the Female Seminary. Since the pastorate of Mr. Simmons, the church has experienced prosperity and adversity, its numbers having varied from 60 to 120. This body is well united at this time. Present number, 98. Their house of worship was erected in 1826, upon the hill a short distance west of the village. In 1840, it was removed to near the centre of the village, when it was repaired and much improved, and is now a very convenient house of worship.

The *Universalists* erected a respectable house of worship a little south of the village in 1834. Their first preacher was the Rev. L. D. Smith. Messrs. Grosh, Brown, and Woolly, have since preached to this society. At present they have no regular preacher. They number about forty members.

An Academy was established at the village of Bridgewater in the year 1826, and continued to flourish for about ten years, but was discontinued in 1839. A large and commodious building had been erected at a cost of \$2,500 for the use of this school, and furnished with a good chemical and philosophical apparatus and library. For the first ten years of its existence, it averaged one hundred

pupils, and maintained a high character for its efficiency in instruction. Its decline, and final extinction, was most unfortunate for the interests of education in that portion of the county.

Another school was instituted in December, 1847, by the name of the "Bridgewater Seminary," which in May, 1849, was altered to that of "Bridgewater Female Seminary," and is now conducted for the education of females. This school is very prosperous, with about ninety young ladies in attendance. Many attend, from its high reputation, the department of music. In this branch of education it has few equals. This school is under the supervision of the Rev. D. W. Smith, and its flourishing state is ample evidence of his fitness for the duties he has assumed.

CHAPTER VIII.

CAMDEN.

THE town of Camden is composed of the seventh and one half of the eighth townships of Scriba's Patent. It was taken from the town of Mexico, and organized in 1799. The first town meeting was held at the house of Samuel Royce, Esq., at which John W. Bloomfield was chosen Supervisor, and Samuel Royce Town Clerk.

Every person who visits Camden village notices the beautiful cottage at the head of the main street. This cottage occupies the site of the log house at which the first town meeting in Camden was holden.

In this town there is considerable variety in soil, and the country is quite varied. The soil of the shores of Mad River is a sandy loam, with a preponderance of sand; yet it is very fertile. The road leading from McConnellsville, in Vienna, to Camden village, is quite level, and few farms in the county are more productive than a number through which this road passes. In the west part of the town is a section known as Hillsboro, which is hilly, and its soil is more gravelly and stony, and is better adapted to grazing than grain.

Several quarries of good building stone are found on Mad River, particularly in Camden village, near Curtis' Mills.

FIRST SETTLEMENT OF THE TOWN.

Judge Henry Williams was the first permanent settler of this town. Jesse Curtiss, father of Jesse Curtiss, Esq., of Clinton, came to the town and erected a saw mill previously to the arrival of Judge Williams, but his family did not arrive until afterwards. The frame of this saw mill was raised by eight persons, viz.:—Maj. Jesse Curtiss, and his son Elisha, Samuel Royce, Esq., Aaron Matthews, Esq., and his two sons Aaron and Lyman, and son-in-law Church, and daughter Rosetta. Some are of the opinion that three or four other families came into the town about the same time Judge Williams arrived, but all of them, with the exception of the latter, returned to the older settlements to remain the first winter. This leaves the Judge the first permanent settler. The first settlers were Henry Williams, Levi Matthews, Daniel Parke, Seth Dunbar, Joel Dunbar, Aaron Matthews, Thomas Comstock, Jesse Curtiss, Elihu Curtiss (father of Gen. Lyman Curtiss), Samuel Royce, Noah Tuttle, Andrew Tuttle, Benjamin Barnes, Benjamin Barnes, Jun., Philip Barnes, Israel Stoddard, and Mr. Carrier. Judge Israel Stoddard came to Camden in 1798, and purchased a farm, upon which was a small house, and he again arrived with his family about the middle of May, 1799. Upon his arrival at his house, he found that a funeral was being attended within it. A Mrs. Bacon, with her infant child, and another woman, whose name was not ascertained by the writer, were crossing Mad River in a canoe, and when near the middle of the stream, the canoe was accidentally overturned, and the three left to the mercy of the rapid current. Mr. Carrier, who was near by, plunged in and rescued the woman, but Mrs. Bacon and child were

drowned. It was the funeral of the mother and child which the Judge found when he and his family arrived at their new home. These were the first deaths in the town.

Camden village, a very handsome, thriving place, is located upon the east side of Mad River, and contains about five hundred inhabitants. The village contains two common school districts, with about 125 children each. An unincorporated Academy occupies the lower story of the town hall, and has usually from fifty to sixty students in attendance. The common schools in town and village are generally well attended, and flourishing. There are fifteen districts, and parts of districts, in the town.

In the village there are a good flouring mill and two saw mills, four shingle machines, two tanneries, six stores, one grocery, six blacksmiths' shops, a woolen factory, employing from ten to twelve persons, and two iron foundries, connected with machine shops and plow factories, in which are manufactured all kinds of mill irons, and various patterns of plows, three taverns, and four churches.

In West Camden there are a store and a tavern. There are twenty-two saw mills in the town.

RELIGIOUS SOCIETIES.

The *First Congregational Church* in Camden was organized in Paris, in this county, on the 19th of February, 1798, by the Rev. Eliphalet Steele, then the pastor of the Congregational Church of Paris Hill. It consisted of eight members, four males and four females, who were dismissed from Mr. Steele's church, viz.:— Benjamin Barnes and Jemima his wife, Noah Tuttle and Thankful his wife, Philip Barnes and Laura his wife, Ruth Barnes, wife of

Oliver Barnes, and Benjamin Barnes, Jun. Thus organized, the Church removed to Camden, then a part of the town of Mexico. The first sermon preached in the place was by the Rev. Joshua Johnson, of Redfield, from Isaiah xxxv. 1: "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose." Within the year 1799, the church and society erected a house of worship, and the pews were sold for the support of preaching. The pews continue to be sold annually to raise money for the same purpose. In September, 1800, twelve were received from various other churches, and in November, 1803, eleven others were added to their number. June 5, 1803, several of the members of this church, and several others, in all twenty-three, were organized into a church, called the Second Congregational Church of Camden, and this society subsequently erected a house of worship.

In 1807, the First Church and congregation erected and enclosed a meeting house.

October 6, 1809, they gave the Rev. Ebenezer Lavenworth a call to become their pastor, which was accepted, and he was duly ordained and installed. He was a plain preacher, and during his ministry thirty-six were added to his church.

October 13, 1813, he was dismissed, at his own request, and removed to Pompey; and the church received stated supplies from the Rev. Messrs. Brainard, Sweezy, and others. Mr. Sweezy's labors were much blessed, and in the following winter Rev. Oliver Eastman, from Vermont, preached to the church, and as a result of their labors, and the revival which followed, fifty were added to the church. A society was soon organized under the statute, by the name of the Union Congregational Society. The terms of union were, that meetings should be held in the houses of worship

of the two churches alternately, and in proportion to the amount raised by each for the support of preaching.

In 1815, the Second Church united with the First Church, and subsequently but one organization was maintained.

In February, 1817, Henry Smith, a native of Durham, N. H., a graduate of Bowdoin College, and a licentiate of the Salem Association, was unanimously called by the church and society to become their pastor. The call was accepted, and he was duly ordained and installed by a body of ministers from the Oneida Presbytery and the Oneida Association. The Rev. John Frost, of the Oneida Presbytery, preached the ordination sermon, from 1 Tim. iii. 1.

In the autumn of 1818, by its request, this church was dismissed from the Oneida Congregational Association, and united with the Oneida Presbytery, upon the "accommodating plan," reserving to itself the congregational form of government.

The labors of Mr. Smith were greatly blessed to the good of the people. In 1818 and 1821 there were accessions to the church; and in 1824 about sixty, and in 1825 about seventy were added to their number. But 1826 was the crowning year of all, and justly styled, "the great revival." As a result of this revival, more than 150 were added to this church, while many others united with other churches and denominations. Defections followed, but the pastor being a "peace maker," the wanderers were generally reclaimed, and that too without compromising any principle on his part. Upon the organization of the Oswego Presbytery, Jan. 17, 1823, this church, with its pastor, became a member of that body.

During Mr. Smith's labors, the church increased from 100 to 600 members. Bible classes and Sunday Schools were fostered by him, and were instrumental of great good.

Mr. Smith, after a severe illness of about ten days, died, July 19, 1828. He died in the triumphs of faith.

The church was without a settled pastor about one year, but during this time was supplied by the Rev. Herman Norton and Lewis H. Loss, and about twenty were added to its members. A call was given to Mr. Loss to become its pastor, which was accepted, and he was ordained Nov. 11, 1829, by the Oswego Presbytery. During the year of the pastorate of Mr. Loss, forty persons, mostly heads of families, were added to the church.

Discordant anti-masonry, with its anti-Christian spirit, crept into the church, and Mr. Loss, from a consciousness of his want of experience, was induced at the end of the year to ask a dismission, which was reluctantly granted.

The Rev. John Barton was soon afterwards procured as a preacher, and he continued his labors for two years. He was well calculated to allay the excitement. The church modified its resolutions, and the Masonic members pledged themselves to refrain from any connection with the Masonic institutions, and thus harmony was restored.

In August, 1831, a protracted meeting was commenced, under the direction of the Rev. J. Burchard. The results of this meeting were the hopeful conversion of about 700 persons, residing in Camden and the adjoining towns.

Mr. Barton declining to become pastor of the church, his labors were terminated at the close of the two years, and Rev. John Gray succeeded him, and preached eight months. Soon afterwards, the Rev. William Lusk presented himself as a candidate for settlement, and, after a brief probation, was ordained, Feb. 19, 1834. At first he had a large congregation, but being understood to be somewhat prejudiced against "new measures," a disaffection was created, and at the close of the first year such was the state of affairs, that

fears were entertained that he could not be longer sustained. An unhappy division followed, but after a protracted examination, the Presbytery advised the continuance of their relations. A meeting of the society was called, and after a warm discussion by both parties, a vote was passed to give Mr. Lusk the six months' notice of their wish to have the pastoral relation dissolved, according to the stipulations of the settlement. The case was again presented to the Presbytery, and that body granted the request of the majority of the society, and the fall his labors terminated.

In 1836, their divisions had become in a great measure healed, and the society made a successful effort to repair their meeting house. The pulpit was supplied for a year and a half by the Rev. Messrs. William Fuller and John Cross, and Mr. Fuller was successful in gathering in a number of converts. A sufficient sum was raised by the sale of slips to justify the calling of a pastor, and an invitation was therefore given to the Rev. John Barton, which was accepted, and he was duly installed. He continued his labors with them for eight years, and was an instrument of much good to the people of his charge. During this term, there were 120 additions, 97 were dismissed, and 28 died. At the installation of Mr. Barton, the church numbered 325 members. His labors closed in the fall of 1844. He was succeeded by the Rev. R. Richard Kirk, who was installed Oct. 7, 1845. Mr. Kirk continues his labors with encouraging prospects, and enjoys the confidence of a large and respectable congregation. Thirty-five have been added to the church since the commencement of his labors, and at this time it numbers 325 members.

A few incidents will close the history of this church. Mrs. Thankful Northrop, one of the pioneers in the settlement of Camden, and one of the original members of the church

when organized at Paris Hill, (she was then the wife of Noah Tuttle,) is yet a frequent attendant at church, and a regular member of the Sunday School.*

Since 1815, the church has experienced eighteen extensive revivals, and has received about 1,100 members, a large majority of whom have changed their relation, to bear testimony in other spheres to the truths of the Gospel, and the blessings of its institutions.

At an early period the society received a donation of land from the heirs of Mr. John Murray, the avails of which produce an annual income of \$112. This fund is perpetual.

* Since penning the above, the writer has received the intelligence that this good old lady has gone to her rest. She died the 11th of February, 1849, being her birth-day, having completed her 94th year.

CHAPTER IX.

DEERFIELD.

By an act of the Legislature, passed March 15, 1798, the County of Oneida was taken from Herkimer County, with its eastern boundary commencing on the south-east corner of the town of Bridgewater; and running north on the east line of Bridgewater to the south-east corner of Paris, thence on the same line continued on the east line of Paris and Whites-town, to the southerly line of Cosby's Manor. Thus far, the county line was upon the original line of Whitestown, as established in 1788. Commencing on the southerly line of Cosby's Manor, the county line diverged from the original line of Whitestown, by running north-easterly in a direct line to the northerly bounds of Cosby's Manor at a point where the same is intersected by the division line between Gage's and Walton's Patents, thence northerly upon the line between Walton's and Gage's Patents to the West Canada Creek, thence northerly up the waters of said creek to the forks thereof, &c. The line of the county thus diverging from the original line of Whitestown, left portions of the towns of Frankfort and Schuyler in the county of Oneida. The act then proceeded to annex the part so left of Frankfort to Whitestown, and then organized the town of Deerfield of the part taken from Schuyler, providing that the first town meeting should be held at the house of Ezra Payne. The author has been thus particular in the descrip-

tion of this line, from the fact that heretofore there has been some uncertainty in the minds of a portion of the early settlers of the county as to when, and how, the east line of Whitestown (which crossed the Mohawk at the fording place now the foot of Genesee street, Utica) had been carried farther east than it ran originally.

The history of the first settlement of Deerfield contains much of interest.

In 1773, George J. Weaver, Capt. Mark Damoth, and Christian Reall, moved to the vicinity of Deerfield Corners, built themselves log houses, and commenced clearing away the forest. Little is known of their trials and hardships up to 1776. Like a large proportion of the Dutch on the Mohawk, these settlers were staunch Whigs. Not having the sign of being tories at their doors, (this sign was the scull bone of a horse upon the top of a stake), they were marked for the firebrand and the scalping knife. In the summer of 1776 an Indian, believed to have been an Oneida, and who for some cause had received the sobriquet of *Blue Back*, was hunting northwardly from the settlement, and in the vicinity of Canada Creek. While thus occupied he came upon a party of tories and Indians, who were very particular in their inquiries respecting the little settlement at the Corners. Blue Back gave such answers as he chose, and the party proceeded in the direction of the settlement. After they were out of sight, Blue Black, who was well acquainted with, and the fast friend of the settlers, and boding no good to them from the visit they were about to receive, determined to apprise them of their danger. For this purpose, being well acquainted with the intervening hills, swamps, and thickets, with all the rapidity of the Indian scout, he hastened to their settlement, and gave them timely warning of their danger. Soon their scanty furniture was hidden in the forest, and

the women and children, in a wagon, accompanied by the men on foot, were rapidly wending their way to Little Stone Arabia, a small fort, which was situated in the present town of Schuyler. The time was but brief ere the Indians and Tories were in the settlement, but "the birds had flown," and nothing was left upon which to vent their disappointed spite, except the empty dwellings. To these the brand was applied, and their charred ruins were all that was left of the first settlement of Deerfield.

If thus successful in their escape were these pioneers, yet in the succeeding troublous times of the Revolution, two of them at least came in for a full share of the suffering which fell so heavily upon the good Dutch inhabitants of the Mohawk valley. Mr. Damoth, who had previously resided at Herkimer, returned to that place, and soon afterwards received a Captain's commission in a company of rangers. In an attack upon that place, he had an arm so shattered, that it never afterwards entirely recovered, and on account of which he received a pension to the close of his life.

Mr. Weaver was hardly as fortunate. He was taken prisoner near Herkimer, by a party of Tories and Indians, and from thence, by the way of Oswego, was taken to Canada. He was kept in such close confinement in the prison at Quebec, that for nine months he never saw the sun, moon, or stars. From Quebec he was taken to England, where, after having been a prisoner for more than two years, he was exchanged, and returned to his native valley.

In the summer of 1784, as a singular coincidence, after all the casualties of war, when it could be truly said, "there was scarcely an individual in the whole Mohawk valley who had not mourned a father, mother, brother, daughter, or lover slain," after the guns of the Tories, and the firebrand, tomahawk, and scalping knife of the less savage Indians had ren-

dered this beautiful and fertile valley almost a desert waste, these three first settlers and their families were again united upon their old farms, planting and gathering crops in the same fields their own hands had cleared, at Deerfield Corners. About the same time, Peter Weaver, Nicholas Weaver, George Weaver (originally spelt Weber), George Damoth, Nicholas Harter, and Philip Harter, arrived and settled in the neighborhood. Of these, Nicholas Harter only survives, and now (autumn of 1850), at the age of ninety years, in the enjoyment of a green old age, with, apparently, but few of the infirmities of so long a life, he is left to recount the sufferings, trials, exploits, and incidents of the Revolution to a new generation. He was born at Herkimer, and although but a lad, was familiar with the paths to old Forts Schuyler and Stanwix, and the settlement at Deerfield, prior to the war. He married the daughter of Capt. Damoth (Damoot as pronounced by the Dutch, and Damewood by the early New England settlers). With a hearty laugh he related to the writer a "scrape" he once witnessed in the Mohawk, near the foot of Genesee street, Utica. A few days after the Oriskany battle, a party started from the Mohawk settlements with a number of beef cattle for the garrison at Fort Stanwix, and several women took this opportunity of an escort to visit their husbands who belonged to the garrison; the women on horseback, while the cattle drivers were on foot. Upon arriving at the fording place in the Mohawk at the point named, and as one of the women was descending the steep bank to the river, a brawny Dutchman, who did not wish to wet his feet, jumped upon the horse's back, behind the woman. The horse, offended either on account of this unceremonious accession to his load, or else the reversed order in which his cargo was arranged, sprang forward, and by "a well-directed

effort," threw the Dutchman into the centre of the stream, while the woman landed in safety.

The early settlement of Deerfield was confined to that portion of the town lying in the Mohawk valley, and the hill sides adjoining. The Coxes and Coffins settled in the north part of the town, near Canada Creek, some fifteen or twenty years afterwards.

Reall's Creek is the small mill stream that rises in the high land between Canada Creek and the Mohawk, and running past the Corners, empties into the Mohawk. It received its name from the Reall mentioned as one of the first settlers; his first house, which was burnt by the Indians, stood upon its bank. His second house is yet standing.

In 1792, the first bridge was erected over the Mohawk, between Utica and Deerfield. To insure more help, it was raised on Sunday. George M. Weaver, son of George J. Weaver, and his wife, with their little son, the present George M. Weaver, of Deerfield, were on their way to the raising, and when about half way from the Corners to Utica, and some twenty or thirty rods above the present MeAdam road, their dog treed a bear. Mr. Weaver left his wife and son with the dog, to keep the animal up the tree, while he returned for his gun. The peculiar barking of the dog had apprised the inhabitants of "Old Fort Schuyler," that valuable game was on foot, and a number of them arrived with their guns at about the same time that Mr. Weaver returned. Four or five shots were made in quick succession, and poor Bruin's life paid the forfeit for his temerity in approaching so near the site of an embryo city.

Dr. Francis Guiteau was elected first Supervisor, and Isaac Brayton Town Clerk.

The intervale land, so celebrated as the Mohawk Flats, is alluvial, and the soil such as is common to bottom land.

Back from this is a gravelly plain, naturally good for grain ; but too much cropping, with too little manure, has in many instances rendered it less productive than it should be. From this plain rises, and in some places quite abruptly, the high land adverted to, between the Mohawk and West Canada Creek, known as Deerfield Hill. This high land is better adapted to grass than grain. The forests of this high land have for many years supplied Utica with a large portion of its fuel, but these have now almost disappeared, and but a few years will elapse before, instead of taking wood to Utica, coal will have to be brought for home consumption.

Deerfield Corners is a village of considerable business, containing a dry goods store, a number of groceries, and a tavern. Between the Corners and Utica, nearly all the bricks used for building in the city of Utica have been made. They are made from the alluvial deposits of the Mohawk, and are durable weather bricks.

RELIGIOUS SOCIETIES.

The contiguity of the thickly-settled portion of this town to Utica, where large congregations of the different denominations assemble regularly for worship, has caused quite a proportion of the church-going population of this town to join the different societies in that city. The Baptists gathered a church in 1798 ; the second or third Baptist Church organized within the limits of the county, and erected a house of worship a short distance below the Corners. Elder Oded Eddy was ordained about this time, and became the first pastor of this church, which relation he sustained for twenty-four years. From the causes mentioned, this body has lost its visibility, but the denomination hold meetings occasionally

in their house. Elder John Leland, a man of extended fame for his strong native powers of mind; and as a preacher, statesman, and politician, when upon visits to his son, John D. Leland, Esq., preached in this place; and it is needless to say, that if timely notice was given, a large audience was insured.

The Methodists also hold meetings occasionally in the Baptist meeting house.

The North Deerfield and South Trenton Baptist Church reported fifty-four members in 1850. Rev. Albert Cole pastor. Elder A. F. Rockwell (now of Utica) was pastor in 1841; Elder S. S. Hayward from 1842 to 1844; Elder Nelson Ferguson in 1845-6; Elder Wm. A. Wells in 1847-9. The services of the church are divided between North Gage in Deerfield, and South Trenton. Of the history of this church prior to 1841, the author has obtained no particulars.

In 1845, this town had 2,347 inhabitants, and contained one grist mill, eight saw mills, one fulling mill, and one carding machine, besides various mechanics' shops. There are no factories in this town.

CHAPTER X.

FLORENCE.

THE settlement of this town was commenced in the fall of 1801. At this time Amos Woodworth, father of the Hon. Amos Woodworth now residing in the town, settled within about half a mile of its north line. John Spinning, at about the same time, settled on what is now known as the State Road; two miles south-easterly from Florence village; and a Mr. Turner also, at about the same time, moved into the town. These three settlers had each fifty acres of land given them by William Henderson, of the city of New York, who had previously purchased the fourth township of Scriba's Patent. The land was given as a bonus to induce them to commence the settlement of the township. Perhaps there were others who had land given them, but of this no satisfactory information has been obtained. Very shortly after these first settlers had moved into the town, Azariah Orton, a Mr. Crawford and his son Clark Crawford, and Norman Waugh, settled in the south part of the town, and Benoni Barlow, Ebenezer Barlow, Ambrose Curtiss, Ephraim Wright, Joseph Olcott, and Benjamin Youngs, settled on that part of the town known as "Florence Hill."

Nathan Thompson, who for many years kept a public house in what is now known as East Florence, and who was succeeded in the tavern by his son Aaron H. Thompson,

Esq., visited the town in 1801, but did not arrive with his family until the 6th of May of the next spring.

The settlement of this town, in common with the northern tier of towns, progressed more slowly than the other sections of the County. Indeed, until within the last ten years, quite a portion of the land had not been purchased by actual settlers. In general the land is cold, and there is but occasionally a year in which Indian corn comes to maturity. With but few exceptions, the soil is stony, and in many instances after cultivation the land is almost covered with cobble and flat stones, a large portion of which are too small to make permanent wall for fences. The town is better for grazing than grain. Where the farmers have turned their attention to dairying, they have been successful, and it is believed that eventually, this town will furnish a fair proportion of butter and cheese for market. Being elevated, with a clear, bracing atmosphere, and pure water, it is unusually healthy.

Within the last three years, the author was at Florence Hill. When about to start to go down to the village, a fine rosy faced little boy of some twelve or fourteen summers, very politely asked if he could ride about two miles. The request was granted. He was intelligent and communicative. In reply to inquiries in relation to the productions of the soil, he said, "grass did very well, they could not raise much corn, oats did a little better, that the land was so cold they could not raise much grain of any kind, but then it is *very healthy*." There was a moral to be gleaned from the closing remark of the boy. How little can be enjoyed, in a country, let the soil be ever so rich, and its productions luxuriant, if obtained by the sacrifice of health, and how sweet the coarsest food if seasoned with a good appetite. We could not help internally saying,—that is right my little fellow, always look at the bright side of the picture.

There is a quarry of good building stone on Little River, about half a mile below Florence village. The town is hilly, but not mountainous. It is well watered with numerous springs and streams.

Mad River is the most considerable stream in the town. It enters on its north line, and flowing quite through the town of Florence, passes into the town of Camden some little distance above Camden village. It is but a small stream where it enters the town, but swelled by its numerous little tributaries from the hill country on either side, it leaves the town a very considerable stream for water power. Little River is the name of the stream on which Florence village is situated. Although not large, still from its extensive fall, it is capable of turning quite an amount of machinery. It must not be confounded with its namesake which empties into Mad River from the west, between Camden village and McConnellsville. This Florence Little River which empties into Mad River on its easterly side, adds still more to the singularity of the names of the streams in the "Fish Creek Nation," as this portion of the county has sometimes been called. Mad River, two Little Rivers, with numerous smaller streams united, meet Fish Creek at the Forks, when conjointly, they form but a *creek* to the Oneida Lake.

By the act organizing the town of Florence, the first town meeting was to be held at the house of John Spinning. The town meeting was held agreeably to the terms of the act, on the first Tuesday in April, 1805. The meeting was held in a small framed house in which Mr. Spinning kept a tavern; with its moss-grown roof it is yet standing. It is on the east side of the State Road, about two miles south-easterly from Florence village, and can readily be distinguished by the traveller by a large ornamental pine, that stands in such close contiguity as to nearly or quite touch one of its corners. At

the first town meeting, Asa Jenkins was elected Supervisor, and David Young, Town Clerk. Mr. Jenkins held the office for six successive years. Then Benoni Barlow was elected at nine succeeding town meetings. It seems at the close of Mr. Barlow's services there was a vacancy, whether from his resignation or removal, does not appear by the records. Samuel Stanford was elected at a special town meeting to fill the vacancy, and served that and the succeeding year. Then Calvin Dawley held the office for five years, Amos Woodworth (Junior) six years, Simon Davis two years, Charles Curtiss two years, Safford S. Delano two years, Nathan Thompson one year, Varnum Dunton one year, Anthony Empey two years, Daniel G. Dorrence two years, Watson Sammons one year, Aaron H. Thompson three years, and John Downes, Jun., was elected in 1851, who is the present incumbent.

The town owns the basement of the Baptist Church in the village, and use it for all town purposes, such as elections, town meetings, etc.

Florence village is a small but thriving village, centrally located in the town. It contains between fifty and sixty dwelling houses, and about 300 inhabitants. It has two physicians, and a Catholic clergyman, three dry goods stores, one drug store, one clothing store attached to a tailor's shop, two blacksmith shops, two wagon and sleigh makers' shops, four boot and shoe shops, one harness and saddler's shop, and one cabinet shop. There are also in the limits of the village one grist and three saw mills.

Its largest source of prosperity is its tanneries, the most extensive of which was formerly known as Stranahan's, but for the last three years owned and worked by the Hon. Lewis Rider, the present member of Assembly from the third district in this county. He has nearly or quite doubled the

amount of business since he commenced, three years since. He employs from fifteen to twenty-five hands through the year. The present year he will tan from 26,000 to 28,000 sides of sole leather. This is done on commission. He has on hand at the close of the winter of 1851, over 3,000 cords of hemlock bark. This cost two dollars per cord delivered. He uses also from 1,000 to 1,200 cords of wood in a year. The water power is insufficient to grind the large amount of bark needed in the establishment, so that recourse is had to a steam power for the remainder.

Mr. John Sliter has a smaller tannery in which he manufactures both upper and sole leather. He tans 1,200 sides of sole, and 400 sides of upper and harness leather, 400 skins, and uses 150 cords of bark the present year.

RELIGIOUS SOCIETIES.

The first church organization in the town of Florence was a Congregational Church on Florence Hill, December 16, 1816. At the time of its formation, it consisted of ten members, three males and seven females. When constituted, it was on the congregational plan of government, but early joined the Presbytery on the accommodation system. It had so increased, that it reported to the Presbytery, January 1, 1829, sixty-eight communicants, in 1832 and in 1834, seventy-two in each year. From this time it declined in numbers until 1845, when it reported but forty members. From the time of its formation up to 1825, the church had no pastor, but was supplied with preaching quite a portion of the time by clergymen employed for different lengths of time. October 7, 1825, they gave the Rev. Samuel Sweezy a call to settle with them. A society in connection with the church was

formed January 26, 1826, and forthwith became incorporated under the statute. Mr. Sweezy, having accepted the call was installed March 8, 1826. At a society meeting, held February 6, 1826, a vote of thanks to Gerrit Smith was passed, "for furnishing part of the glass, a site for the meeting house, a liberal lot for a burying place, thirty acres of land for the benefit of the society, fifty acres to the Rev. Samuel Sweezy, and a subscription of ten dollars a year for the support of the Gospel."

In 1825, the meeting house on the hill was commenced, but was not completed under two or three years. The Rev. Mr. Sweezy now resides in Camden, and the church has lost its visibility.

Methodist Episcopal.—There are no records of this denomination to be found earlier than 1832, still it had organizations in the town of a much earlier date.

The first class formed was on the Hill, and about thirty-five years since. For a time it flourished, and then for quite a space it languished, but of late has revived. In the village there is a class of about thirty years' standing. They have a small, yet neat and convenient, chapel for worship, which was erected in 1833. There is another class in the town, of about thirty years' standing, on Mad River, which meets about three miles below the village. For a time it has been in a low state. Although not large, all of these classes are now active, flourishing, and prosperous.

Baptists.—There was a church of this denomination formed in this town previous to 1828, but the precise time of its organization can not be ascertained. In that year it belonged to the Oneida Baptist Association, and reported to that body twenty-four members, and that Roger Maddock, a

licentiate, was preaching to them. Mr. Maddoek labored with this church until 1831, when he was returned as an ordained preacher. In 1835 it reported sixty-four members. and James B. Olcott as preacher. This was the largest number to which it arrived.

In 1836, Denison Alcott, a licentiate, as preacher, and fifty-three members. In 1837, Benjamin Fuller as preacher, and fifty-five members. Mr. Fuller continued his labors to this people for a number of years. The last time this body reported to the Association was in 1841, when it had become reduced to thirty-four members. For a number of years it has lost its visibility. In its palmy days it erected a very respectable house for worship in the village.

In 1833, the denomination started a school for the education of young men, combining somewhat of the manual labor system.

In 1834, they erected a large three story stone building for the school. The school, however, prospered for but a few years, and at length was discontinued for want of patronage. Some few years since, the Catholics purchased this building for a church, and it is now surmounted with a cross. At this time a majority of the inhabitants of Florence are Catholics, and the clergyman of that denomination in Florence village is the only one sustained in the town.

REMINISCENCES.—The name of Nathian Thompson, one of the early settlers of Florence, who moved into the town in the spring of 1802, has been mentioned. He was a native of New London, Ct., but had lived the most of his life time until his removal, in Sandisfield, Mass. When he arrived, there was but one house between that of John W. Bloom-

field, Esq., at what is now Tabérg, and the house of John Spinning, two miles easterly from Florence village, a distance, by the route then travelled, of about twenty-two miles. The name of this settler was John Rogers. Mr. Thompson says he had to depend entirely upon wild game for his supply of animal food. With his gun he selected with care the fattest and sleekest from the numerous herd of deer that then abounded in the forest.

The 11th of July, 1809, was an eventful day to our settler. Indeed, the preservation of his life would seem almost miraculous. He was engaged in drawing wood to his door, with a single horse, by draughts. When about to hitch the chain to one, the horse started, and the hook of the chain caught through the flesh, and taking up the tendons under his left knee. Thus fastened, the beast drew him at full speed along a crooked path, over knolls, and through the mire, a distance of twenty-five rods, when it was brought to a pause by a fence that crossed the track, but was evidently preparing to leap it, when Mr. Thompson, whose presence of mind had not forsaken him, disengaged the hook before the plunge, and thus escaped almost certain death.

He was taken into the house, and was confined to his bed four months. The wound was a most frightful one, of full ten inches in length, while the tendons were loosened from their ligaments from the knee to the heel. His back and arms were terribly lacerated. The celerity of the ride was such, that some persons who soon examined the route, found that in a number of instances he cleared by actual measurement ten feet at a bound. The hideous scar attests in full the truth of the statement.

The sterility of the soil has been noticed. The following ludicrous description of the failure of a portion of the first settlers, it is presumed, will not be entirely uninteresting to

the reader. The author travelled through this town in June, 1813, and called at Thompson's tavern to refresh himself and beasts. Our landlord was busy in attending to the out-door duties of the establishment, while his good lady assumed occasionally some of the duties in the bar. Between Fish Creek and our stopping place, we had observed that about one half of the log domicils had been abandoned, and were tenantless. The landlady was appealed to for the reasons for so general a desertion. With much sang-froid she replied, "that some were too lazy to work and had to clear out to keep from starving, others of this class, rather than starve, would steal a yoke of oxen, and they had to be sent to State's Prison, but the greater part failed, in not knowing how to farm it on such land, for they did not know that sorrel seed was worth more to them by the bushel than clover seed, because more natural to the soil."

In 1845 there were two grist mills, ten saw mills, and three asheries in the town.

CHAPTER XI.

FLOYD.

THIS town was named in honor of General William Floyd, one of the signers of the Declaration of Independence, a sketch of whose biography is given in the history of the town of Western, Chap. XXVII. Gen. Floyd was the owner by purchase of considerable land in this town in Fonda's Patent, and among which were a 500⁺ acre lot, upon which "Floyd Corners" is located; also another 500 acre lot, and quite a number of other lots; but how much in the aggregate, has not been ascertained.

After making the most careful and diligent inquiry, the author has been unable to ascertain the year in which the first settler moved into the town, or the name of the pioneer who led in advance the "forlorn hope" into its forests. However, from the best information obtained, it is probable that Capt. Benjamin Pike was the first settler, and that he removed into the town in the year 1790. Not much later, however, Stephen Moulton, the younger, settled in the town. Shortly after, but in what year could not be ascertained, William Allen, Nathaniel Allen, and James Chase, arrived in the town together. Mrs. Allen, the relict of William Allen, is yet living. She says that when they arrived, Capt. Benjamin Pike, Elisha Lake, and a man named Howard, resided below the present residence of Linus Moulton. At a very early period, two brothers of the name of Howard

resided about half a mile east of the Corners. Not much later, Hope Smith settled in the town. He was the father of Stephen R. Smith, one of the earliest and most popular Universalist preachers in the county.

David Byam, James Bartlett, and a Mr. Putney, were the earliest settlers in the north part of the town. Jarvis Pike, a son of Capt. Benjamin Pike, if he did not move into the town with his father, very soon followed him.*

As early as February, 1795, the different members of the Moulton family from Stafford, Connecticut, had settled in this town. As before mentioned, Stephen Moulton the younger was among the earliest settlers. Within five years after his arrival, his father, Stephen Moulton, and four other sons, Salmon, Joseph, Benjamin, and Ebenezer, had moved into the town. Stephen, Sen., and Stephen, Jun., and Joseph and Benjamin (twins), are dead. The obituary of Stephen the younger is given at the close of this chapter. Salmon, now ninety-three years of age, and Ebenezer, aged eighty-one years, yet reside in the town. Salmon (May, 1851) enjoys good health, but is so far deprived of hearing, that the author, after repeated efforts, gave up in despair of gleanings from the fund of important reminiscences he possessed of the early settlement of Floyd. The Moulton family were among the staunchest Whigs of the Revolution in the land of "steady habits," and sacrificed much in the cause of their country. Salmon was taken prisoner on Long Island, and suffered all the horrors of a confinement in the "Sugar House," a place more noted for the suffering of its inmates than the "Black Hole" of Calcutta, because more protracted. A more particular notice of the sufferings of the

* A lease was shown the author, executed by William Floyd to Jarvis Pike, of a lot northerly from the "Corners," dated at Whites. town, Herkimer County, October 26, 1793.

American prisoners in the "Sugar House," is given in the history of Westmoreland, in speaking of Capt. Phineas Bell. Mr. Moulton was kept so short of provisions, that he and his compatriots used to chew pieces of the oak staves of the sugar casks left in their prison, for the little nutriment they contained. His father, Col. Stephen Moulton, was afterwards taken prisoner at (as is understood) Fort Washington, and there confined. After a tedious confinement in the "Sugar House," Salmon was paroled to leave for Fort Washington, and soon after both father and son were paroled to go to their homes.

William Allen, Esq., whose name has been introduced as one of the earliest settlers of this town, died about seven years since. His former acquaintances assured the writer, that if he had been applied to while living, a much more perfect early history of Floyd could have been obtained than from any source now left, as his retentive memory was well stored with much that was useful and entertaining.

Samuel Dyer, Esq., was one of the early settlers of this town. After a number of years' residence, he sold his farm, and removed to what is now the town of Marcy. He was a man of great good sense, yet it seems that neither Philomela nor Orpheus had very nicely attuned his ear to the harmony of "sweet sounds." Upon one occasion, Esquire Dyer was at the office of the late Thomas R. Gold, in Whitesboro. Mr. Gold had just purchased for his daughters a piano, which was among the first, if not the first, brought into the county. Mr. Gold gave Esquire Dyer an invitation to go to his house, to listen to the music of the instrument. The invitation was accepted, although it is probable no very rich treat was anticipated. Awhile the "many strings" of the instrument were made to vibrate the richest music, from the delicate touches of the daughter. Mr. Gold, in raptures,

asks his guest if he had ever heard such charming music before. "Yes, yes," was the prompt reply. What could it have been? was now asked, and the response given, "That of half a dozen men whetting their scythes in my meadow before breakfast."

Captain Nathan Townsend moved into Floyd in 1801, and settled upon the farm now owned and occupied by his son, William Townsend, in the south-easterly part of the town. This farm was purchased of Governor George Clinton, who had previously purchased the whole of Sumner's Patent, which was located between Holland Patent and Fonda's Patent. Gen. Floyd's purchases were made from the last-named Patent, which was located in the central and westerly parts of the town. Previous to Capt. Townsend's purchase of this lot, one Turner Ellis had been in possession of it, as a squatter.

Capt. Townsend is yet living at Holland Patent village, aged eighty-six. He has had seven sons, viz.:—Gardner, who resides near Holland Patent; William, who resides on the homestead in Floyd; Halsey, who died at the South; Palmer, an extensive importing hard-ware merchant in New York; Ingham, a large farmer, who resides upon the road from Floyd Corners to Holland Patent; Nathaniel, a resident of New Orleans; and Nathan, a resident of Camden, in this county.

Thomas Bacon was an early settler in that part of the town known as Floyd Hill. For a time this locality was known as Bacon's Hill, from this early inhabitant. Samuel Cummings was also a very early settler upon the Hill.

GEOLOGY.—There is nothing peculiar in the geological formation of this town, there being neither ores, minerals, or

stone quarries within its limits. The extensive quarries of stone at Stittville, and other parts of Trenton, in the immediate vicinity of Floyd, together with the liberal supply of bowlders upon the Hill, in a good degree remedy the lack of building stones.

If ever the lake existed, from the Little Falls uniting with the Oneida Lake, its northern shore must have been a little north of the site of the road running from Floyd Corners to Holland Patent. The indications are here strongly in favor of the speculation.

There are no better or more beautiful farms in Oneida County than those upon this road. Judging from their high state of cultivation, the symmetry, and good condition of the farms, the elegance and convenience of their buildings, their owners are not only thriving, but wealthy. From this section to the summit of the Hill, the land is better for pasturage and dairying than for grain, and the agriculturalists are adapting their farming to their soil, and thrift is manifest in their progress.

The first death in the limits of the town, was that of a Mr. Foster, who died from disease. The second was that of Nathan Thompson, who was killed while falling a tree. In the latter part of the summer of 1796, the dysentery prevailed among the few inhabitants of the town. Col. Stephen Moulton, Sen., lost his wife, and his son Benjamin lost three children, with this disease. The four died within the same week.

The town of Floyd was taken from Steuben, and organized by an act of the Legislature, passed March 4, 1796, its first town meeting to be held at the house of Samuel J. Curtiss. The first town meeting was held the same spring, and Stephen Moulton, Sen., was elected Supervisor, and Moses Coffeen Town Clerk.

The town records for 1797 are lost.

In 1798 and 1799, Abel French held the office of Supervisor.

In 1800, Jarvis Pike was elected Supervisor, and held the office for eleven successive years. Since that period, the following persons have held the office for the terms specified:

In 1812, Nathan Townsend, Sen. In 1813, Ephraim Robbins was elected, and held the office until 1819 inclusive. In 1820 and 1821, Nathan Townsend again. In 1822, 1823; and 1824, Ephraim Robbins again. From 1825 to 1832 inclusive, Salmon Pelton, and from 1833 to 1837 inclusive, David Moulton were elected. In 1838 and 1839, Samuel C. Brooker. In 1840, 1841, and 1842, David Moulton again. In 1843 and 1844, Hosea Clark. In 1845, David Moulton was again elected, and has been re-elected in each year to the present time (1851), making fifteen years that the present incumbent has held the office.

The first tavern in the town was kept at the Corners, by Capt. Benjamin Pike. He kept it, however, but for a short time, and was succeeded by Moses Coffeen, who continued in the business at that place for several years.

RELIGIOUS SOCIETIES, AND HOUSES FOR PUBLIC WORSHIP.

At the Corners there is a very respectable "Union" house for public worship. The articles of agreement under which this house was erected, are quite peculiar. Each slip in the house has an appraised and relative value, and is transferable by purchase. On the first Monday in January in each year, the proprietors meet, and each has a right to designate the denomination he wishes to occupy the house during the year. After a list is thus completed, it is ascertained, in proportion to the value of the slips owned, what

proportion each denomination shall occupy for the ensuing year. Some years, the Presbyterians, Baptists, Methodists, and Universalists, have each put in their claims, and had the house in proportion. The present year (1851), the Methodists have the house three-fourths, and the Baptists one-fourth, of the time. As far as ascertained, the action of the proprietors has been quite harmonious, however unique their model.

The *Baptists* have a small meeting house upon the Hill, where they maintain worship when they do not occupy the house at the Corners. This Church was organized in 1807, under the care of Elder Simeon Jacobs, and in 1816 numbered eighty-three members, of whom twenty-two had been baptized the preceding year. From that time, for many years, no materials for its history have been found. Elder R. Z. Williams was pastor in 1841 and 1842, Elder Isaiah Matteson in 1843, Elder V. D. Waters in 1844, Elder Josiah Hatt in 1846, and Elder Thomas Applegate in 1847. In 1850 61 members were reported.

The Welsh *Methodists* and the Welsh *Presbyterians* have each a small house for worship on the Hill. And here, as in other sections of the county where the Welsh have settled, they maintain their national character, in sustaining the public worship of the God of their fathers.

The common schools in Floyd have been well sustained and flourishing, until that unequal law, termed the "Free School Law," was passed in 1849. Since then, they have but shared the calamity with all the towns in the State, of having the cause of popular education rapidly retrograde.

There are nine school districts, and parts of districts, in the town.

Floyd Corners is the only place in the town which aspires to the dignity of being termed a village. Here are a small collection of dwelling houses and mechanic shops, a church, school house, store, and tavern. The Floyd post office is kept here; it is the only office in the town.

The Nine Mile Creek forms a portion of the southern boundary, and passes through a small section of the southwest part of the town. The first mill erected in Floyd was upon this stream, at a location known as the Punch Bowl. According to the census of 1845, there were, at that time, one grist mill and three saw mills in the town.

The following obituaries of early settlers in Floyd were published at the time they bear date in the *Rome Sentinel*, and are copied with the belief they will be interesting to the reader.

“DIED, in Floyd, on the 12th of December, 1849, Mr. Samuel Denison, aged 76 years.

“Mr. Denison was one of the early settlers of this county, having resided, we think, on the same farm for almost half a century. Although not the first, the town of Floyd was one of the earliest settled towns in the county; but its pioneers, many of whom have lived to a good old age, are dropping away, and a few years more will have removed all of them from the scenes of their early adventures, and the home of their manhood and old age. Mr. Denison located in Floyd in the year 1800, or forty-nine years ago. Several others came about the same time, a few prior to his arrival, and others soon after: but we regret that we have not the information necessary to a correct account of the men and the occurrences of that early period.

“Among the first settlers were Nathan Townsend, James Chase, Nathaniel and William Allen, Latham and Samuel Denison, Salmon Moulton, and, we believe, also the grandfather of Col. David Moulton, whose first name we do not now remember. There are doubtless several others, whose names will occur to those longer and better acquainted with the early history of the town. These settlements were made in different parts of the town, while it was yet a wilderness, and while the whole county was nearly in the same condition. There were settlements of several years' standing in Whitestown, (by which name all the county north and west of Utica was then called,)

Fort Stanwix, (now Rome,) Western, Westmoreland, etc.; but the population was sparse, and neighbors few and far between. It was at that day not unusual for the citizens of Floyd to go with ox teams to Western, Lee, and other distant towns, to meeting, a task which our present inhabitants would hardly feel willing to accomplish.

“Of the pioneer settlers named above, only two now remain, Mr. Salmon Moulton and Capt. Townsend, the former still residing in Floyd, and the latter at Holland Patent, having retired from his farm several years ago. Mr. Chase died many years ago, the two Mr. Allens about six years since, at an advanced age, and Mr. Latham Denison some four or five years ago. Mr. Samuel Denison, whose recent death has led to this brief and imperfect narrative, had continued to reside on the farm where he first located, and to enjoy the esteem and respect of his townsmen and acquaintance, until his death on Tuesday last. His health had for the past three or four years been seriously impaired, although such as to admit of the superintendence of his farm and business affairs. He was celebrated for the skill and intelligence with which he conducted his farm, and for many years has been a constant subscriber to agricultural papers, which he has perused with much interest, while those younger and less experienced have steadily rejected all such aids.

“How few of our first settlers, of those who cleared up the wilderness, and who have literally made this county to “bud and blossom like the rose,” now remain among us. Let us appreciate the services, the toils, and privations, as well as imitate the virtues of those who have departed, while we respect and minister to the comfort of those who remain among us.”

“ANOTHER REVOLUTIONARY PATRIOT GONE.—Died, at his residence in Floyd, N. Y., on the 1st of February, 1851, Stephen Moulton, formerly from Stafford, Ct., aged 91 years, of inflammation of the lungs.

“He was a member of the celebrated band of musicians of the Revolutionary army, under Mr. Timothy Olmstead. He emigrated to Floyd sixty-one years since, was one of the pioneer settlers of the county, and has occupied the same farm from that period. He was never sick until his last sickness, but at all times enjoyed health and vigor during a long life, and often boasted that ‘the doctors were no richer for him, as he never took a portion of their medicine.’ He was very spry and active to an advanced age, and at the season, walked over in the morning from his dwelling to this village, [Rome,] some seven miles, priding himself upon being the *first* to execute his pension papers, on the 4th of March and September. He was

honest and particular in his business transactions, and very cautious and unwilling to contract a debt; was a kind, considerate, and obliging neighbor, husband, and father. He had the happy faculty to 'drive away dull care,' and always a fund of anecdotes to instruct and amuse those around him, enjoying, as he was wont, a hearty laugh with unmeasured satisfaction. His death occurred about four weeks after the attack, and such was the strength of his constitution, that his muscular powers were in some force for twelve or fifteen hours after his pulse had apparently ceased."

CHAPTER XII.

KIRKLAND.

THIS is a most interesting section of the county. Its college and seminaries of learning render it, not only the literary and scientific emporium of Oneida County, but of central New York. The religious societies of the town are of the highest order, and their early records show them as models for their cotemporaries and successors.

The settlement of this town was commenced in March, 1787, the first emigration having consisted of eight families. Some little uncertainty exists as to the names of all the heads of these eight families, but as to five of them there is no dispute. Moses Foot and his three sons, Bronson, Luther, and Ira, and his son-in-law Barnabas Pond, were of the number; and there is but little doubt that Levi Shearman and Solomon Hovey were two of the eight; but whether Ludim Blodget or Timothy Tuttle made the eighth, must remain a matter of uncertainty. But this is a question of very trifling importance, for in the month of April succeeding, we find the names of Blodget and Tuttle, Samuel Hubbard, Randall Lewis, Cordial Storrs, John Bullen, and Capt. Cassety, father of Col. Cassety,—the pioneer of Oriskany Falls,—among the settlers. Capt. Moses Foot was the leading spirit of the emigrants.

In the fall previous (1786), an exploring party of the settlers came from the German Flats to Paris Hill, following

thus far the "Old Moyer Road," an Indian trail leading from Buffalo to the valley of the Mohawk, at a place some distance below Utica, where a Dutchman named Moyer kept a tavern. The exploring party left Paris Hill and came to the elevated plain near where Daniel P. Northrop and the widow Mary Baird now reside, and here the party divided, a part wishing to commence operations at this place, while the others proceeded to the site of the park, or "green," in the centre of the village of Clinton, equally determined there to commence the settlement. A committee was appointed by each party, who met upon the banks of the small creek near where Scott's slaughter house now stands, but neither would yield, and they returned to their constituents without having effected a compromise. Subsequently other delegates were appointed by each, who settled the dispute, and the location of Clinton village was agreed upon for their future residence. Tradition asserts that, in the fall of 1786, Ludim Blodget commenced building a log house upon the ground where the widow Philena Catlin now resides. On the 27th of February, a few days previously to the arrival of Capt. Moses Foot and his party, James Bronson visited the site of Clinton Green. Exhausted by his rambles in exploring the country, he contrived to construct a shelter by the side of the upturned roots of a large hemlock. He was the first white person who ever slept in the village of Clinton, and so well pleased was he with the place, that he afterwards settled where his grandson Roswell now resides, opposite the Liberal Institute.

But to return to the first settlers. Habitations were first to be provided. Huts constructed with crotches and poles, and sided and roofed with bark, destitute of floors, doors, or windows, were their first domicils. Ludim Blodget completed the log cabin he had commenced the fall previous,

and although built of logs, and covered, as were the huts, with bark, it bore quite an *aristocratic* appearance among its more plebeian neighbors just described.

Mrs. Solomon Hovey was the first female who arrived, and of course something *extra* had to be provided for the accommodation of her table furniture and wardrobe. Her husband felled a large hollow basswood, which grew a few feet west from where the Kirkland Bank now stands, and cutting off a piece of the proper length, split and hewed off one of its sides; this, raised upon end, with a number of shelves fitted into it, and placed by the side of their hut, was found admirably contrived for a pantry, cupboard, and clothes press. A street was laid out, extending north and south, from Royce Mansion to the dwelling of Mrs. Hays. To each family was set apart a lot of two acres upon this street, and upon these lots the first apologies for houses were erected.

Soon afterwards, and in the next year, additional lots of eight acres each, adjoining the two acre lots, were set apart to the several families.

As soon as their first rude shelters were provided, the settlers fell zealously to work to clear for each a piece of land, upon which to raise vegetables, and a crop of Indian corn. The lofty forest trees which had withstood the storms of centuries, were laid low by the blows of the sturdy axemen. In the course of the summer, the place, by common consent, was named Clinton, in honor of George Clinton, who was then Governor of the State, and who was largely interested in various tracts of land in the present limits of the county, some of which were located in the present bounds of Kirkland. It may not be improper in this place to mention, that George Washington, the beloved father of his country, was the joint owner with Gov. Clinton of quite a number of now valuable farms in Oneida County. The lot

No. 14 in the 5th grand division of Coxeborough of 316 acres, and composing the farm of the late Nathaniel Griffin, of this town, was held by a deed directly from President Washington and Gov. Clinton. The author has seen this deed, signed by the hands of George Washington and Gov. Clinton, and witnessed by Tobias Lear and De Witt Clinton, dated July 22, 1790. Within five years past, 1,000 acres of the Mount Vernon estate have been sold to a company of Friends at \$25 per acre. Washington could hardly have anticipated that these cheap wild lands in the vicinity of the Oneidas would, within half a century, readily sell for twice, and in some instances three times, the price per acre of his beloved Mount Vernon.

The nearest mill was Wetmore's, at Whitestown, about seven miles distant from Clinton, and at the time of the commencement of the settlement, there was no road to it, and for portions of the distance there was not even an Indian trail through the tangled forests and miry swamps. To go to mill and return, was a hard day's journey, especially when, for lack of horses, the grain was borne on the back of the owner. Capt. Foot was the owner of the first and only horse in the place, and this "sorry jade" was soon stolen by the Indians. In the month of June, 1787, a party of the settlers turned out and cleared a road sufficient for the passage of an ox cart, and the next day Samuel Hubbard drove the first team to Whitestown, and returned with six bushels of corn. The same season, Capt. Cassety built a small grist mill on the east side of the Oriskany, a short distance above the site of the factory of Barton and Tracy. By September it was so far completed as to be ready to commence business, when Samuel Hubbard, Ludim Blodget, Jesse Catlin, and Salmon Butler, each shelled a peck of corn, of which they made a joint grist, and then cast lots to

determine whose shoulders should bear the precious grain to the mill. The lot fell upon Samuel Hbbard, who forthwith carried it to the mill, and as it was the first grist, immemorial custom decreed that it must be ground free of toll. This was the first grist mill west of German Flats, except Wetmore's, at Whitestown.

A saw mill was erected, either the same or the succeeding season, a short distance above the grist mill, drawing water from the same pond.

On Sunday, the 8th day of April, 1787, the first religious meeting was held, at the half completed log cabin of Capt. Foot. This rude edifice stood upon the spot now occupied by the tin shop and printing office. Capt. Foot commenced the services by prayer; Bronson Foot, Barnabas Pond, and Ludim Blodget were the principal singers; and Caleb Merrills, who had settled near the place now known as Middle Settlement, read a sermon. From that day to the present, there are probably very few places where the Lord's-day has been more appropriately and religiously observed. Public worship, with scarcely an interruption, has been well attended and maintained.

The summer passed away and autumn came; but how changed! What in March was an unbroken forest, now showed the germ of a thriving settlement. The numerous little openings and clearings,—the fences, indeed not very ornamental, surrounding fields of corn dotted with the yellow pumpkins,—the blue smoke ascending from perhaps twenty log houses and cabins,—showed distinctly that other than the red man was there, and that the new settlers were of the genuine persevering Anglo-Saxon race.

The settlers were becoming contented and happy. Contrasted with New England's bleak hills, their location was fast becoming an El Dorado. Home, with all its sweet

associations, it was fast becoming. The author remembers, something more than twelve years since, of meeting Mr. Eli Bristol, one of the pioneers of Clinton. "How is your good old father?" was the first inquiry. Upon being informed that he was in usual health, Mr. Bristol resumed, "Tell him from me, that I want to see him once more before I die. I am now more than eighty-five, and I can not expect to live much longer. We are now both so deaf, that we can not converse together, but I want to see him. Tell him also that I remember that the first twelve years I spent in this country, were the twelve happiest years of my life." Such was the universal testimony of the pioneers of Oneida. They say "all were on a level." An aristocrat can not breathe the air of a new settlement.

The early settlers of Clinton, living as they did almost beyond the pale of civilization, and beyond the limits of any organized town, early bethought themselves of the necessity of some compact or civil polity, for the preservation of order and quiet in their isolated settlement.

The author found the following articles among the papers of his uncle, the late Isaac Jones, who was one of the first settlers in Clinton. Such was the scarcity of paper, and rigid economy of the times, that they were written upon the margin of the pages of a pamphlet, and doubtless they were the original and rough draft.

"Whereas, Capt. Moses Foot, and some others, formerly of ye State of Connecticut, did last fall find a good and convenient place for a large settlement in Coxeborough, County of Montgomery, State of New York; and whereas, the said Foot did contract with John Lansing, Jun., of Albany, in ye State aforesaid, for a large tract of land, sufficient for a considerable number of inhabitants, and did invite his acquaintances and others to join with him in the purchase and

settlement of said land: Therefore, we, whose names are underwritten, being about to take the benefit of said invitation, for our future safety and benefit with regard to buying said land, and other internal business amongst ourselves, do by these presents covenant with each other, jointly and severally, that we will be under the following rules, regulations, or by-laws, viz.:—

“We will, as soon as may be, meet and choose a Secretary, whose business it shall be to record all our public papers, votes, &c., and said record shall be binding on us all; said Secretary must be sworn to the faithful discharge of his trust, and serve for one year.

“2. Any seven persons shall have liberty to call the proprietors or company together, and the Secretary shall, by their application, issue out a warrant for a meeting at least four days before said meeting.

“3. Three copies of said warrant, set up in the most public places of our settlement, shall be deemed a sufficient warning while we live as compact as at present; and every article of business to be done shall be inserted in said warrants, that the members may have time to consider of them, and be in some manner prepared to give their opinion, and it shall not be lawful to act on any business not mentioned in the warrants.

“4. In all matters of debate, the moderator shall allow every member to have his turn to speak, provided he does it in an orderly manner.

“5. No votes shall be recorded, or be binding, except two-thirds of the members are of a mind.

“6. Upon the consideration of Capt. Foot's taking us in as partners with him, we agree to pay him the account he has kept in cash in procuring said land, that is, labor for his time, and cash to the amount of what he has expended.”

In 1788, about twenty families were added to the number. This was most cheering and brightening to their prospects.

When the location was agreed upon in the fall of 1786, they supposed that they were not within the limits of any patent, and that the land had never been surveyed. They characterized themselves as squatters, but presumed upon the benefit of the pre-emption right. Upon exploring and clearing up the land, they however soon discovered lines of marked trees, and during the second season they ascertained that they were on Coxe's Patent, a tract of land granted by the colony of New York, on the 30th of May, 1770, to Daniel Coxe, William Coxe, Rebecca Coxe, and John Tabor Kempe and Grace his wife, and by them had been surveyed into lots.

Clinton was found to be on the "two thousand and sixteen acres tract," and by this descriptive name it is still known by the older inhabitants and surveyors. It was based upon the Oriskany Creek on the west, extending east to Daniel P. Northrup's, north to Solomon Gleason's, and south as far as Mrs. Hays'.

The most unpleasant part of the discovery was yet to be made. The tract had been surveyed into twenty lots of equal size, and the proprietors had offered to give the tract to any company of twenty families who would make a permanent settlement upon it.

After this state of things had been discovered by the settlers, they entertained strong hopes of realizing the benefit of this offer; but the patentees ascertaining that the settlement had been made in ignorance of their offer, the settlers were required to pay ten shillings per acre.

In the summer of 1788, therefore, Capt. Foot was sent to Philadelphia to make the necessary contracts for the pur-

chase of the whole tract, and eventually the several lots were taken by the different settlers. The site of the village was on a triangular piece, called the "handkerchief lot," from its resemblance to a half handkerchief, and was purchased by Capt. Foot.

If the settlers were happy and contented, they also came in for their share of grief allotted to humanity. In the spring of this year "the insatiate archer" sent a shaft into their secluded settlement, and he rarely assumes a more distressing or heart-rending form. The bow was not drawn at venture, for, as the poet writes,

"Death loves a shining mark."

Miss Merab Tuttle, aged 17, daughter of Col. Timothy Tuttle, who owned and resided upon the Royce farm, was drowned in the Oriskany Creek. The circumstances were briefly these:—Miss Tuttle and Miss Anna Foot, daughter of Capt. Moses Foot, started late in the afternoon to make a call at Mr. William Cook's, who resided on the west bank of the creek, in a log house which stood near the site of the house formerly owned by Mr. J. Herrick, and at present occupied by Mr. John Nettleton. For lack of perfumed French hair powder for their toilet, they called on their way at Cassety's mill, and with the mill-dust whitened their locks, as for some gala day. Though now obsolete, such then was the fashion. At that time no bridge spanned the stream from its source to its mouth. The settlers had felled two trees across, a little below the site of the bridge on the road to the college. When the girls arrived at the crossing place, they found the stream swollen from the spring freshet and recent rains, and its turbid waters were rushing and foaming madly down its channel. At first they quailed, but Miss Foot, the more courageous of the two, soon led the way,

followed by her companion. When near the middle of the stream, Miss Foot heard from her friend the exclamation, "O, dear, my head swims!" which was instantly followed by a splash in the water, and turning, saw her struggling in the current. Miss Foot gave such loud and prolonged cries for help, that she was distinctly heard through the woods at Miss Tuttle's residence. Mr. Cook, who happened to be at his house, either witnessing the accident, or attracted by the cries, sprang into the stream to rescue the drowning girl, and nearly succeeded in grasping her by her clothes, when the current drew her from his sight under a pile of drift wood. Instant and continued search was made for the body. The blacksmith made hooks, which were fastened in the ends of long poles, with which to drag the stream. These were unsuccessfully plied through the whole night. In the morning the remains of the unfortunate young lady were found, drawn under a pile of drift wood, near the site of the Clinton Factory. Few eyes slept in Clinton that night. Intelligence of the accident was sent to their neighbors at Dean's Settlement, in Westmoreland, as also the time appointed for the funeral. At the time named, many of the few settlers on Dean's Patent attended. The late Nehemiah Jones, father of the author, when about to start, and knowing there could be no clergyman expected, (as probably there was none west of Albany,) took with him a volume of sermons, in which was one preached on the occasion of a young man being drowned. At the funeral he was requested to read that sermon, and after a prayer by Capt. Foot, he did so. The text upon which the sermon was founded, was 1 Samuel xx. 3: "There is but a step between me and death." Her grave was first dug on the "green," but it being thought too wet, she was buried in the south part of the present burying ground, which was then a part of her father's farm. Major

Barnabas Pond, but a few years before his death, informed the author that he dug her grave, and that he dug every grave in that burial ground until there had been over one hundred interments.

There were few or none of those fevers in the settlement, the scourge of many of the new settlements in the west and far west. The second death was that of Thomas Fancher, Jun., who was killed by a falling tree, in 1791; and the third was that of Mrs. Mercy Stebbins, wife of Judah Stebbins, Jun., aged 26 years. She was the mother of James D. Stebbins, yet residing in Clinton.

Cupid, the wily little god, was not idle, but visited the settlement in 1788, casting his darts, and making some very pleasant wounds among the young people. The result was, the marriage of Elias Dewey and Anna Foot, and Andrew Blanchard and Mary Cook, upon the same day. The first public wedding, (and even some claim that it was the first marriage of a white couple in the county,) was that of Mr. Roger Leverett and Miss Elizabeth Cheesbrough, sister of the late Harry Cheesbrough and Mrs. Benedict Babeock, Sen. The bans were solemnized upon the Congden farm, in a log house which stood upon a knoll in the first orchard east from where the road from Clinton to Utica crosses the Chenango Canal. Jason Parker, of Utica, so long known as a stage proprietor and mail contractor, was an invited guest. In lack of other, the fire-sill was used as the most prominent seat for the company: It was a real merry-making; and if the bill of fare did not quite come up to that of the modern weddings of Clinton, yet we are quite sure it did not fall short in that essential ingredient of a good wedding,—happy guests. Among the early marriages was that of Mr. William Stebbins to Miss Lydia Branch, November 25, 1790. The Rev. Sampson Orcum, the Indian

preacher, officiated, and, as was the custom in those days, saluted the bride without giving any offence.

The first child born in the settlement was Clinton Foot, son of Luther Foot, who died before he arrived at manhood. The second was Fanny Kellogg, daughter of Capt. Amos Kellogg. She is yet living in Clinton, and is the widow of the late lamented Orrin Gridley. The third, Julius Pond, Esq., deceased, who was extensively known in the county, was born July 26, 1789; and the fourth was James D. Stebbins, who was born September 11 of the same year.

Many settlers arrived in 1789, among others, Jesse Curtiss, Esq.,* who is still living, in the enjoyment of a green old age, a monument between the past and the present age, honored and beloved. He brought on his back from the log huts in Utica, a skipple (three pecks) of seed wheat.

It is believed that, for the first time, horses were seen in the settlement this year, excepting the one before mentioned as brought in by Capt. Foot. William Carpenter and Nathan Marsh each had one, and during the fall they went on horseback to Albany. It is no very great compliment, however, either to the roads or the powers of the beasts, to state that Jesse Curtiss and Bartholomew Pond, who started on foot at the same time, preceded them some hours in arriving at Albany.

The summer of 1789 was in one respect more trying to the settlers than its predecessors. Famine, with all its horrors was upon them. The crops of the previous year were insufficient for their own wants and those of the daily increasing emigrants. The hoarded little stock of flour, and their last year's crop of potatoes, were consumed, and the corn and meal were nearly exhausted, while the forthcoming crop was not matured. At planting time such were their

* Since deceased. (See his obituary at the close of the chapter.)

straits, and their care to husband their limited supply, that the eyes of the potatoes were cut out for planting, and the remainder carefully preserved for the table. To slaughter their few cattle, would be at once to destroy their future prospects, and nothing but the last extremity could have induced them to do so. Money was almost out of the question, and it is believed that if they had been compelled to contribute their all, not enough would have been found to purchase a barrel of flour, even at present prices. The forests were searched for ground-nuts and leeks, the fishing rod put in requisition, and most fortunate was the hunter who succeeded in securing a bear or her cubs, to aid in their extremity. Notwithstanding, children cried for food, and strong men put themselves on a stinted allowance, that the more helpless might be fed. All this did not suffice; something farther must be done. A small party was sent to Fort Plain, Montgomery County, to see if supplies could not there be obtained. At that place resided a large farmer and miller, named ISAAC PARIS, and to him imploringly they appealed. He responded most liberally; and with a promptness which did honor to his heart, he loaded a small flat boat with flour and meal, and sent it up the Mohawk to the mouth of the Oriskany. Here it was met by a party of the settlers, transhipped into a log canoe of their own construction, and from thence, with the aid of setting poles, paddles, and ropes, their "ark of plenty" was taken up the creek as far as the site of the bridge upon the Lairdsville road, and from that landing it was transported in carts to the settlement. Language is too feeble to describe the rejoicings upon the arrival of this timely supply of breadstuffs. Clinton has never before nor since witnessed such an overflow of gratitude.

The settlers did not go to Mr. Paris as beggars. Silver and gold they had none, but they had industry, and strong

hands and arms, and they agreed to pay for the meal and flour in ginseng, to be delivered the next fall. This root, in the early days of Oneida, was a considerable article in commerce. Although our cattle have now almost extirpated it from our forests, it was at that early day found in great abundance. It was shipped to those countries afflicted with the plague, where it was for a long time considered the best antidote against that disease. In 1792, a new town, including Clinton, was formed from Whitestown, and in gratitude to their benefactor, the name of Paris was given to it. The original town of Paris has since been divided, and the town of Kirkland, including Clinton, taken from it. At this time, such is the veneration of the name of Paris, that many of the descendants of those who enjoyed his beneficence, although rightfully proud of the name of Kirkland, regret that the name Paris had not been retained by that portion of the original town including Clinton.

This year the settlers commenced building for themselves more permanent and comfortable habitations. Col. Timothy Tuttle erected the first framed house, which yet remains, and is the carriage house upon the premises of the late Samuel Royce.

The same year, Ebenezer Butler erected the second framed house, upon the spot where is now the residence of Asa Olmstead, and there he opened and kept the first store in town.

About the 20th of October, 1789, snow fell to the depth of nearly two feet, and this upon a bed of mud of nearly the same depth. The weather became cold and inclement, and most forbidding to him who had yet to erect a frame dwelling. Precisely at this time, a settler, determined not to be foiled in his plan of building a framed house before the winter should set in in full severity, went to Capt. Foot's saw mill, and for three days and two nights, unremittingly, and

without aid, continued to saw the lumber necessary for the building. When the task was completed, his hands had become glazed, as by fire, by the constant use of the frosty mill-bars; but he was well repaid for his toil, for in a few days he was enabled to rear a frame dwelling sixteen feet square. That dwelling is now the kitchen of Mr. Horatio Curtiss, and that persevering settler was Jesse Curtiss, already mentioned.

The first two framed barns were built this year, the first by Judah Stebbins, upon the farm now owned by Mr. Edwin J. Stebbins, and the second in the latter part of the season, upon the farm of the Rev. Hiram H. Kellogg. These were both large, and the first built in the vicinity.

In the year 1792, Thomas Hart removed to Clinton. He was the father of a number of sons, one of whom has been conspicuous in our great commercial emporium, another in central, and others in western New York. In company with one Seth Roberts, Mr. Hart opened a store in the building in which Ebenezer Butler had before traded. Mr. Hart was appointed one of the Judges of Oneida County some years previous to his death. The most expensive monument at that time in the Clinton burying ground, was erected to his memory, with the following inscription:—

“In memory of THOMAS HART, Esquire, who died Feb. 11, 1811,
aged 60 years and 4 months.”

In 1793, Judah Stebbins erected the first two-story house in the town, and which yet stands, being the large yellow dwelling upon the farm of the before-named Edwin J. Stebbins, his grandson. A single fact shows at once the difficulties which had to be surmounted, and the laborious habits of those days. Mr. Stebbins, with his own hands, rived or split the clap-boards upon this house, from pine trees. Now

the builder is hardly content with the best of half inch pine stuff, sawed, planed, and jointed by steam power, and delivered at his door.

Clinton was settled by natives of New England, principally from Massachusetts and Connecticut. Its history shows the striking influence of early habits and education; for from 1787 to the present day, the place has continued to possess most of the characteristics of a New England town. The staid habits, prevailing morality, and the attachment to education, which are here found, most distinctly show their eastern and Puritan origin.

Sometimes, the settlers met with odd adventures. The bears in those days were very destructive to green corn and young pigs.

In the fall of 1790, Mr. Curtiss, and three or four others, on their return from meeting one Sunday afternoon, passed through a corn field, near where stands the mansion formerly occupied by Maj. Pond, and now by Mr. Gunn. They heard an unusual rustling in the corn, and in searching for the cause, discovered two bear cubs busily engaged in breaking down and masticating the green ears. Forthwith they made an onset upon the trespassers, and, despite their piteous cries for their dam, by dint of blows and kicks, soon despatched them. The same afternoon, Mr. Bronson, upon returning from meeting, found the old bear sitting very quietly and demurely upon the steps of his door, little *dreaming* of the sad calamity which had overtaken her young.

The street leading past the house of James D. Stebbins was for a long time called "Brim Field" street, being entirely settled by emigrants from the town of that name in Massachusetts. The street leading to Utica was long known as "Toggetown," from the long lines of log fence on each

side of it, made by "toggling" the logs together at the joints. Even at this day, some of the old inhabitants designate this street by that name.

The name of "Chuckery" is indelibly impressed upon the eastern part of this town, and when the section bearing that name became so populous as to send a colony into Madison County, such was the partiality for the name, that the cluster of buildings is known as "New Chuckery" to this day, notwithstanding some modern innovators have attempted to change it to Perryville. The little village upon the creek above Clinton, now known as Franklin, once bore the unseemly name of Sodom. If its inhabitants ever deserved so uncourteous an appellation (which is very much doubted), its present population have earned their title to the popular name by which their village is now designated.

In the early settlement of Clinton, a circumstance occurred similar in some respects to the famous *dreaming match* between Sir William Johnson and the Mohawk sachem. A man named Owens was building a framed house near where stands the residence of the Rev. Mr. Sawyer. The Rev. Mr. Kirkland, in passing it with a cart and oxen, observed some pieces of boards which he needed, and said to Owens, "I had a dream last night." "What did you dream?" was the response. "I dreamed that you gave me these nice pieces of pine boards, and that I took them home in my cart." "Well," says Owen, "if you so dreamed, you must take them." The next day, as Mr. Kirkland was again passing, Owens saluted him, and told him he had had a dream. "What was it?" asked Mr. Kirkland. "I dreamed that I wanted your cart and two yoke of oxen to go to Whitesboro for brick for my chimney, and that you let me have them." "Well," says his Reverence, "if you dreamed so, you must have them, but, dear me, do not ever dream again."

In the year 1801, Ephraim Hart, who had succeeded his father, Thomas Hart, in the mercantile business, had collected 1,800 silver dollars, with which he was soon to start for New York to purchase goods. An Irishman named Samuel McBride, who had in some way learned that Mr. Hart had that sum on hand, on the night of the 23d of July, broke into the store, and stole the whole. In the morning the theft was discovered, and immediate search made for the thief and money, and the burglar was soon captured, with the whole sum, excepting about two dollars. He was brought back to Clinton for examination, where he made his escape in the night from his two keepers, and got into the forest. Upon the high ground opposite where the Middle Settlement road leaves the Utica road, and in rear of the house then the residence of Mr. Samuel Hecox, he found a hollow stump, some ten or twelve feet high, into which he stowed himself, intending to remain through the next day, and the next evening to leave for "parts unknown." But the Fates had otherwise ordered, for at evening, in attempting to leave, he found himself unable to get to the top of his hiding place, and for several hours hope forsook him, and he believed he must there remain, and die from starvation. The next morning, in the frenzy of despair, and aided by the light of day, a more desperate effort was successful, and he was upon the point of escaping from his novel cell, just in season to be re-captured by some person in search of him. He was subsequently tried, convicted, and rewarded for his villany with fourteen years' duress in State's Prison. Although in amount this fell far short of some modern bank robberies yet in those hard money days, it created much sensation in the vicinity. The stolen money was composed entirely of Spanish milled dollars.

Some account has been already given of the first religious

meeting held in the village. No minister visited the place until the month of November, 1788, when the Rev. Samuel Eells, then pastor of the Congregational Church in Branford, Ct., visited the place, remained some time, and preached to the people. He also formed for his hearers a covenant, which much resembled the "half-way covenant," so popular in those days in New England, and this was signed by nine males and seven females. This covenant was not very orthodox in its character, requiring merely "moral character," "historic faith," and baptism, but not requiring "saving faith" as a pre-requisite for communion. As a basis of Christian and church fellowship, such a covenant might possibly be considered a little preferable to the absence of all religious association, yet even of this some doubts might be entertained. It appears that the "half-way covenant" was very soon abandoned in Clinton.

In August, 1791, Dr. Edwards, better known as the younger Edwards, then pastor of a church in New Haven, Conn., arrived in the place, and during his stay organized a Congregational Church, of about thirty members. On the 26th day of September, of the same year, "The Society of Clinton" was organized by the election of Moses Foot, Eli Bristol, Ebenezer Butler, Jun., Hannaniah Ellinwood, Ebenezer Tuttle, and Samuel Tuttle, as trustees. The articles of association are dated September 1, 1791, and were signed by eighty-three members, embracing nearly all the prominent men in the settlement.

In 1792, the Rev. Asahel S. Norton "came, at the request of the people, to preach the Gospel of salvation."

After he had preached to them some time, they gave him an invitation to become pastor of the church and society, which was accepted. Owing to some disappointment in obtaining the person selected to preach the sermon, his

ordination was delayed to a much later day than was intended. He was ordained in the open air, near the centre of Clinton, on the 18th of September, 1793. Dr. Norton remained pastor of the Congregational Church a few weeks over forty years, and was dismissed in November, 1833.

At the close of Dr. Norton's pastoral labors, 741 had joined the church, including those who united at its formation. But thirty-four had joined previous to his ordination, and of these, seven had been already dismissed, leaving but twenty-seven members at that time.

Of the whole number (741) who had joined previous to the close of his services, 571 had been received by profession, and 170 by letters from other churches. These numbers show that his labors had been eminently successful. In 1820, Dr. Norton preached a Thanksgiving sermon, which was published at the request of his congregation, and in which he states,—“There have been added to the church 419 since it has been under my pastoral charge. The whole number of members since the first formation of the church, 453; of these, 213 have fallen asleep, or removed to other parts of the country. The number now remaining in the limits of the society is 240.”

Near the close of 1799, a revival commenced in Clinton, which continued through 1800 and a part of 1801. As its fruits, sixty-three joined the church on profession of faith in 1800, and forty-four in 1801, besides twenty-four who joined by letter within these two years.

In 1831, another revival of religion occurred and progressed during the year. Ninety-one were added upon profession, and eight by letter, and in 1832, eighteen by profession, and fourteen by letter.

In 1835, the Rev. Moses Chase was installed pastor. His ministry was successful, for within that year twenty-one

joined upon profession and twenty-five by letter, and in 1836, thirty-five by profession and twenty by letter. In 1838, thirty-nine were added upon profession and nine by letter.

Mr. Chase was dismissed in 1839, and the aggregate accessions during the five years in which he was pastor, were 104 upon profession and sixty-five by letter.

The Rev. Wayne Gridley, was installed pastor in 1840. In 1842, nineteen joined by profession and ten by letter, and in 1843, thirty-five by profession, and four by letter. In 1845. Mr. Gridley was dismissed on account of ill health. During the five years in which he was pastor sixty-eight were added on profession and forty-four by letter.

In 1846, the present pastor, the Rev. Robert G. Virmilye was installed. During the years 1846, 1847, and 1848, ten were added by profession and sixteen by letter. From the formation of the church in 1791 to the close of 1848, 1,082 had been received into the fellowship of the church, 830 had either died or been dismissed, leaving the present number 260. In 1850 this church reported to the General Association 250 members, 80 males and 170 females, and that five had been received upon profession and nine by letter during the year, and the removal of fifteen by death, by dismissal, etc. Doctor Norton yet survives. He was eighty-five years of age on the twentieth of September, 1850, and still dwells upon his farm about one mile north-west of the village, which has been his home for more than half a century. He has lost the sight of one eye by disease, and the other has become dim by age. He walks to and from the post office in the village, with the sprightliness, if not with the elasticity, of youth. In speaking of him, the author feels justified in swerving from the rule he had adopted, not to speak but in general terms of the characters of the living. He is a loved monument, spared to us, of the past generation, of the early

settlers of the county. He loves the people of Clinton, and they love and venerate him. Each succeeding winter they make him a pastoral visit, when not only a large portion of his own beloved church and society meet, but others of the different societies; and well they may, for during his long and useful life, the benediction of his Savior in the sermon on the Mount has well applied to him: "Blessed are the peacemakers, for they shall be called the children of God."

Baptist Church.—During the revival of religion in 1831, a portion of the converts were impressed with the belief that immersion is the scriptural mode of baptism, and that believers are the only subjects. In the month of June of that year, a meeting of those persons was held to consult as to their duty, and after a full and free discussion, and the advice of members of different Baptist Churches, they came to the conclusion to unite with the first Baptist Church in Westmoreland, with the understanding of ultimately being dismissed to form a church in Clinton village. Accordingly, on the sixth of July following, the Westmoreland Church held a meeting in the Universalist Church in that village, and received seventeen members, who resided in that vicinity. This was the germ of the Baptist Church. On the 25th of September afterwards, a Council was called to advise as to the propriety of organizing said members into a church, and after a full discussion, the Council advised to the measure, and they forthwith proceeded to organize such church, as they believed, on the apostolic plan. It consisted of nineteen members, nine males and ten females. Elder P. P. Brown, of Augusta, preached the sermon, Elder David Morris, of Rome, gave the hand of fellowship, and Elder Daniel Putnam, of Sangerfield, addressed the church on the occasion.

They soon procured the use of the Grammar school building,

and on the first Lord's-day in October they commenced worship, which has been regularly maintained to the present time. In the winter of 1832, a subscription was circulated to raise funds to build a meeting house for their use. Nine hundred and fifteen dollars and ninety-one cents having been subscribed, they proceeded to commence preparations for purchasing a lot and building a house, which were to cost \$1,800. The house was completed and dedicated on November 9th of the same year. The building is sixty feet by forty, with a circular gallery and basement, and was at the time considered a neat structure, as well as an honor to its projectors and builders and an ornament to the village. On the completion of their house the church found itself in debt about \$1,100, on which an annual interest had to be paid, besides the support of a pastor. This to a body, the assessed value of whose individual property amounted probably in the aggregate to less than \$8,000, must have appeared somewhat onerous, but there was union, and where that is, there is strength. By assessments and re-assessments, and with the aid of \$193,53 generously donated by members of other denominations, in 1837, the whole debt was cancelled, one family having paid within the five years \$536,90.

The church has had its seasons of prosperity and adversity. From its commencement to the present time, 337 have been added to its numbers, 174 by letter, and 163 by baptism.

The first pastor of the church was Elder Daniel Putnam, who remained but one year. From that period to the present, the church has had a succession of pastors, eight in number.

In 1842, 1843, Elder Jason Corwin was pastor; in 1844, Elder William Thompson; 1845, 1846, Elder A. Kenyon; 1847 and 1848, Elder Harry White; 1850 and 1851, Elder D. Alcott. The present number of members is eighty-five,

Of those who have been dismissed, the greater portion have joined other Baptist Churches, a few have died, and but few have been excluded. Of its original members, seven yet remain in the church.

The Universalist Society.—Universalism was first preached stately in Kirkland, in 1820, when the Rev. Stephen R. Smith, so well known and appreciated through the whole denomination, delivered a course of lectures in the village of Clinton. As mentioned in the history of New Hartford, (Chap. XVI.) the Whitestown Society was the parent stock from which the others of the same faith emanated. In Clinton there were several prominent members of the denomination, and they wished to bring the blessing of public worship as they held to be the truth, to their own doors. The lectures of Mr. Smith in 1820, prepared the way for the erection of a neat and commodious brick church in 1822. Joseph Stebbins, Esq., headed the subscription with \$500, and as money was needed, during the erection of the building, he advanced about \$1,000 over his subscription. For his generosity he has never received, as he probably never expected, any other return than the approbation of his own conscience, and the gratitude of his brethren in the denomination. This society has never been more than moderately prosperous, and has had to contend against much prejudice. Still it sustains a respectable rank as to wealth and numbers, and will compare favorably with either the Methodist or Baptist Societies. The Congregationalist is very much larger.

In connection with the Universalist Church should be mentioned "the Clinton Liberal Institute," which is under the patronage of this denomination. It was founded in 1832, and received a charter in 1834. It consists of a male and female department, which occupy separate buildings. That

of the male department is a large stone edifice, nearly 100 feet in length, and four stories high, and cost over \$9,000. The female department has until recently occupied a building which has been found inadequate for its purposes.

In 1850 a new building was erected for this department, the architectural design and execution of which have conferred much honor upon its projectors, and an ornament upon the village. The estimated expense of the building was \$6,500. The site was a gift to the Institute, and one of the finest in the village, having been valued at \$500. Considerable improvements are being made in the male department, and the trustees and friends of the Institution are putting forth their earnest efforts to raise the school to the first rank among the Academies of the State. A subscription for a permanent fund of \$10,000 has been recently nearly or quite filled up, besides a considerable sum required for the erection of the new building for the female department. Within a short period two very liberal bequests, amounting to from nine to ten thousand dollars, have been made to the Institute, which, when received, will add materially to its means of usefulness, in diffusing the blessing of a good education to its pupils. At present the school sustains a respectable rank among the literary institutions of our country. It employs six teachers, and generally has about one hundred students. The Rev. Thomas J. Sawyer is now at the head of its faculty

Methodist Society.—This denomination has a respectable society in Clinton. A few years since they erected a very neat and appropriate chapel for public worship on the easterly side of Clinton Green. The author has repeatedly, from time to time, been promised notes, containing statistics of this body, and had left a blank in his manuscript for as extended a notice of this as of the other religious societies in

the place. He has, however, been entirely disappointed in receiving the information so often sought, and is reluctantly compelled to go to press with but this stinted notice.

There are now in Clinton village more than twenty ordained ministers of different denominations, four churches, seven stores, eight licensed physicians, one College, the Liberal Institute, an Academy, two Seminaries for young ladies, a District School, a bank, and a printing office. The Surrogate for the county now resides in Clinton, and holds his courts there. A plank road from Waterville to Utica passes through Clinton, as does also the Chenango Canal. Clinton has been justly termed the literary and scientific emporium of Central New York.

GEOLOGY.—This town possesses numerous beds of iron ore, from which about 3,000 tons are used annually at Constantia and Taberg. This is mostly converted into pig iron for the supplying of cupola furnaces. Its quality approximates to that of best Scotch pig. This ore was formerly worked to a small extent in a forge at Walesville, and in Marshall, but the iron, either from the want of skill in the manufacturers, or the inferior quality of the ore, proved to be most miserably poor. There are quarries of good building stone near Clinton village. Near Hamilton College are extensive beds of red shale, otherwise there is nothing peculiar to distinguish this from the neighboring towns.

Manchester village (although its post office bears the name of Kirkland), lies one and a half miles below Clinton, where the Seneca plank road crosses the Oriskany Creek. Here in the olden time was the Indian trail from the ford at Fort Schuyler (Utica) to the Oneida Castle. It was also considered as the head of navigation on the Oriskany, al-

though perhaps occasionally a canoe may have ascended as high as Clinton. The wrecks of two or three batteaux were found here when the first settlers arrived. A small stream here enters the Oriskany from the south-east, and on the point formed by the two streams there was a small Indian clearing, with another on the easterly side, still smaller, used for encamping. The first settler in this village was Robert Parks, who arrived here in 1788, and in the same season a number of families removed to this place and vicinity. Mr. Parks erected the first framed house, which is now the back part of the tavern owned by David Pixley, Esq. There are in the village two stores, two taverns, an extensive cotton factory, several mechanics, and from thirty to forty dwelling houses. There are a Congregational Church and Society, with a respectable house of worship. This church reported in 1850 forty-nine members. Rev. S. W. Raymond, the present pastor, commenced his labors with the church in 1846.

The water power for the factory at this place was obtained in a manner different from the ordinary mode. The flats of the Oriskany at this place are wide, and instead of confining the stream to either side by a dike, a heavy wall of masonry, about fifty feet in length, laid in hydraulic cement, was raised some twenty feet, near the centre and crosswise of the valley, a few rods from the channel of the stream just above the site of the factory. From the ends of this wall heavy parallel embankments of earth were carried so far up and into the stream, as to raise the water nearly to the top of the wall. Although expensive, a power was thus obtained sufficient for the machinery of a large factory.

One of the earliest Sunday Schools in the county was established in this village. Warren Converse, Esq., then superintendent of the factory, and Mr. Isaac Pixley, were

mainly instrumental in getting up the school. It was started early in 1817, and it had a two-fold object: first, instruction in the Scriptures; and, secondly, to give those destitute of other means, an opportunity to acquire the rudiments of education. Some were found, even thirteen years of age, without a knowledge of the alphabet. Instances can be given of young men who have succeeded well in life, and have made respectable members of society, who in this school received their entire education. Although at its commencement it had to encounter prejudices, it is continued in its usefulness to the present time.

HAMILTON ONEIDA ACADEMY.

This Institution was incorporated by the Regents of the University, by charter, dated "the thirty-first day of January, in the seventeenth year of American independence." [1793] This charter is written upon parchment, and is in a good state of preservation, having been kept in a tin case.

The preamble of the charter sets forth that, "Whereas Samuel Kirkland, Jonas Platt, Eli Bristoll, Erastus Clark, Joel Bristoll, Sewall Hopkins, James Dean, and Michael Myers, by an instrument in writing, under their hands and seals, bearing date the 12th day of November, in the year of our Lord 1792, after stating, among other things, that they are founders and benefactors of a certain Academy in Whitestown, contiguous to the Oneida Nation of Indians, in the County of Herkimer, in the State aforesaid, who have contributed more than one half in the value of the real and personal property and estate collected and appropriated for the use and benefit of said Academy, did make application to us, the said Regents, that the said Academy might be incor-

porated and become subject to the visitation of us and our successors, and that we would signify our approbation that Alexander Hamilton, John Lansing, Egbert Benson, Dan Bradly, Eli Bristoll, Erastus Clark, James Dean, Moses Foot, Thomas R. Gold, Sewal Hopkins, Michael Myers, Jonas Platt, Jedediah Sanger, John Sergeant, Timothy Tuttle, and Samuel Wells, named in the said application, and their successors, might be a body corporate and politic, by the name and style of the Trustees of Hamilton Oneida Academy." The Regents then proceed to "signify their approbation" of said Trustees of Hamilton Oneida Academy, etc. This charter is signed by George Clinton, Chancellor, and N. Lawrence, Secretary.

Of the persons named above as petitioners and trustees, it is believed that not one is now living; certainly not more than one or two.

In 1794, a large and commodious wooden building was erected for the Academy, and partly completed. The corner stone was laid with much ceremony. The Baron Steuben was present by invitation, and to him was given the honor of placing it in proper position. He was escorted to Clinton, and from thence to the "Hill," the site of the Academy, by Capt. George W. Kirkland and his troop of Clinton Light Horse. My informant says he wore his military hat—the one worn in the Revolution—upon the occasion. If speech could have been given it, what an "o'ertrue tale" it could have told, of suffering witnessed, of hard service, of battles fought and victories won in the cause of the United States.

In the latter part of the same year, a school was commenced, under the preceptorship of the Rev. John Niles, and during a portion of the time he had the charge of the school, the Rev. James Murdock was associated with him.

Mr. Niles was succeeded by the Rev. Robert Porter. Mr. Porter was succeeded by the late Professor Seth Norton, who remained but one year, and then returned to Yale College, and was succeeded by the Rev. James Robbins, who remained a year, when Professor Norton returned and resumed the charge of the school, and continued at its head until the college charter was obtained, when he was elected Professor of Languages in that Institution. As long as Mr. Kirkland lived, he continued the benefactor of the Academy.

Within the past year a travelling pedlar called at the residence of the author, to dispose of some of his wares, and while present produced a small package of papers, which he said he had found in the road near New Hartford village. On examination, they were found to be dated in the latter part of the last century, mostly of a legal character, and of no possible use at this time to any one. One paper, however, as a relic of Mr. Kirkland's devotion to his favorite Institution, is worth preserving. It was under the hand and seal of Mr. Kirkland, and in a short preamble he set forth that the trustees of Hamilton Oneida Academy were desirous to borrow three or four hundred dollars to complete the Academic building, and then proceeds, by promising, for value received, to make himself personally responsible to any person who would loan the money to said trustees. *Comment is unnecessary.*

In its time, Hamilton Oneida Academy performed well its part. Many of the sons of Central New York left its halls with their all of classical education, to become eminent in the pulpit, at the bar, and in the medical profession. Among the contributors to its funds may be found the names of almost every inhabitant of Clinton, and many from the adjoining towns. Thus useful and prosperous, and thus fostered, it soon became apparent that, at no distant

day, a wider field of usefulness was opening before it. A subscription was again opened, to raise funds to endow it as a College. This subscription was headed by that excellent man,—the then patroon of Albany,—the late Stephen Van Rensselaer, who gave \$1,000. The late Daniel D. Tompkins—then Governor of the State, and afterwards Vice President of the United States—gave \$500. They were followed by many generous donors, until a sufficient sum was raised, added to the prospective bounty of the State, to warrant an application to the Regents of the University for a college charter. The prayer was heard, and on the 26th of May, 1812, a charter was granted to Hamilton College.

The trustees named in the charter were, Henry Huntington, George Brayton, Morris S. Miller, Nathan Williams, James S. Kip, James Carnahan, Jedediah Sanger, Joseph Kirkland, John H. Lothrop, Thomas R. Gold, Jonas Platt, James Eells, Asahel S. Norton, Ephraim Hart, William Hotchkiss, Joel Bristol, Henry McNeil, Peter Smith, Dirck C. Lansing, Jasper Hopper, Obadiah German, Arunah Metcalf, Simeon Ford, and Walter Fisk. Of the above twenty-four trustees, all that survived at the time of the annual commencement, July 1849, were James Eells, Asahel S. Norton, William Hotchkiss, Dirck C. Lansing, Jasper Hopper, Arunah Metcalf, and Walter Fisk.

The Rev. Azel Backus, D. D., was elected first President, in 1812. This selection was most fortunate. The college, under his auspices, was fast rising in usefulness and public favor; but his connection with the institution was soon severed by death. Dr. Backus was born in the town of Franklin, near the city of Norwich, Conn., on the 13th of October, 1765. His father died while his only child was in infancy. The death of the father was an almost irreparable loss to the son, for he particularly needed in youth those

restraints which none but a father can so well impose. His ardent temperament required a firm and steady control, and his early years were marked with great licentiousness of opinion. His companions were rude, ignorant, and dissolute. His mind became poisoned with infidelity, and he often spoke of himself "as a brand plucked from the burning."

While engaged in his studies, preparatory to his admission to college, he began an intimate acquaintance with his uncle, the Rev. Charles Backus, of Somers, who soon won the affections of his nephew. The influence thus obtained, he employed to promote the eternal welfare of his young kinsman. He was successful, for the infidel was arrested, and trembled in view of his danger, and the arrow fastened in his heart. Guided by the Spirit, he bowed to the sovereignty of the God he had denied. Religion softened his heart and subdued his will. After the completion of his preparatory studies, he was admitted a member of Yale College. While in college his insatiable thirst for knowledge often led him into a desultory course of reading, and through life his learning, though extensive, in some degree lacked system. The completion of his collegiate course had exhausted his patrimony, and left him to some extent indebted to friends. As yet, he had not selected his profession. With but few friends, and no pecuniary resources, he was almost discouraged, and at one time he had decided to abandon the farther prosecution of literary pursuits, and join the army. Here again his uncle stepped in as a guardian angel, and rescued his wayward nephew. A change of purpose was effected, and a resolution formed to enter upon the study of divinity. His first occupation after leaving college, was the charge of the grammar school in Weathersfield, where he was associated with his classmate, John H. Lothrop, Esq., and in the divi-

sion of duties, the care of the young gentlemen devolved on Dr. Backus. His superior talents as an instructor were here developed. He was licensed and commenced preaching in 1789, and soon afterwards was invited to preach to the congregation then lately bereaved by the death of Dr. Bellamy. He afterwards received an unanimous call to become the pastor of the church, which was accepted, and his talents and character did not fail to render him acceptable and useful to his congregation. He was a faithful pastor: In his intercourse with his people, he was candid and affectionate; as a preacher, he was sound, original, attractive, and instructive. His imagination was brilliant and chaste, producing some of the boldest combinations and brightest specimens of intellectual creations. His pen never did justice to his talents as a preacher. In 1798, he preached the annual election sermon, by the appointment of Gov. Wolcott; and in 1799, he preached Gov. Wolcott's funeral sermon. Soon after his ordination, he opened a select school in Bethlehem, the principal object of which was to prepare young men for college. He continued this school as long as he resided in the State. He was peculiarly qualified for a teacher, by the clear and direct manner in which he explained and illustrated first principles, and adapted his ideas and language to the capacity of his pupils. He always acquired and retained the affection and respectful regard of those under his care. His selection and success as President of Hamilton College, have been noticed. In the midst of his career of usefulness, he died of typhus fever, December 9, 1816, aged fifty-two. His funeral sermon was preached by Rev. Dr. Norton. The corporation of the college, as a token of their respect for their departed President, erected over his remains in the college cemetery, a handsome monument to his memory. The inscription is in Latin.

In person, Dr. Backus was of the middle stature, robust, and athletic; though corpulent, he was active.

He buried several children before he came to this State, and four survived him. Two have since deceased: Wealthy, wife of Gerrit Smith, of Peterboro, and Albert, who died in France, where he had gone for the benefit of his health.

The Rev. Henry Davis, D. D., succeeded to the Presidency in 1817. He had previously been President of Middlebury College, Vermont. For the first five years he was successful, and the institution prosperous. Here it would be grateful to the feelings of the author, were a thick veil drawn over its history, never to be raised; but such is not the case. The decline and almost extinction of Hamilton College are remembered by those who survive.

In November, 1823, an occurrence took place of the most astounding character. A small cannon, heavily loaded and plugged, was fired and burst, at two o'clock in the morning, on the fourth floor of one of the college buildings. It was placed in the hall, by the side of a room occupied by a tutor, who, at the time, was asleep in an adjoining room. Although some of the students had a pique against the tutor, yet it was never suspected that there was any intention to take his life; still, his escape was almost miraculous. His coat, which was hanging on a chair at the foot of his bed, was so rent as to preclude repair. The fragments of the cannon were thrown in every direction, some through the roof, and others through all the floors, quite into the basement. Some of the windows in that section of the building, were almost annihilated, sash as well as glass. The side of the tutor's chamber was entirely swept away, and the door was found erect against the opposite wall. In the end, this event brought the institution to the very verge of dissolution, although such a result did not necessarily follow such a

cause. It is believed that, if there had been harmonious action between the board of trustees and the faculty, its prosperity need not have been disturbed; but such was not the case. The faculty believed that, by the college by-laws, its government was vested in them; the trustees, or at least a majority of them, thought differently, and at a meeting of the board, a committee was appointed to investigate the matter. This committee made no progress in obtaining the names of the authors, although, providentially, the faculty were soon in possession of all the facts, and the names of the nine students concerned. The reader need not be carried through the long labyrinth of troubles which followed. A portion of the trustees wished the President to resign, which he distinctly refused to do, on the ground that his reputation was too deeply concerned to permit such a course. Year after year of crimination and recrimination passed between a majority of the board and the President; and as a house divided against itself can not stand, so, in the years 1829 and 1830 there was no graduating class. During a portion of these years, the college was reduced to nine students, and a part, perhaps all of these, were induced to remain to save the charter of the institution. "New measures," as they were termed, for producing religious revivals and excitements in Oneida County, became interwoven with their troubles. The Western Education Society had erected, in the vicinity of the college, a large boarding house, for the gratuitous boarding of its beneficiaries; and as another of the evils the institution had to encounter, these students were a source of jealousy and annoyance to those who were able to defray their own expenses.

After being thus brought to the very threshold of dissolution, better counsels prevailed. A portion of the trustees resigned, and others of different views were appointed.

“Charity Hall,” as said boarding house was called, was sold, and became a private dwelling. The prospects of the college began to brighten. In 1831 there was a graduating class of nine, in 1832 of eleven, and in 1833 there were ninety-three students in attendance, and a graduating class of twenty.

In 1832, Dr. Davis resigned the Presidency, but it was not accepted until the appointment of his successor, the Rev. Sereno E. Dwight, D. D., in 1833. Dr. Dwight continued in the Presidency but two years, and in 1835 he was succeeded by the Rev. Joseph Penny, D. D., who, in 1839, was succeeded by the present incumbent, the Rev. Simeon North, who had been for the previous ten years Professor of Languages in the institution. Since President North entered upon the Presidential duties, the college has been constantly gaining in public confidence. Indeed, it was never as flourishing as in 1849. This year the catalogue shows a

Senior Class of	-	-	-	-	-	51
Juniors	-		-	-		40
Sophomores	-					44
Freshmen	-			-		23
						<hr/>
Total						158

Of the Seniors, forty-seven graduated at the annual commencement of this year, the largest number of graduates since the incorporation of the institution.

Notwithstanding the clouds and darkness which have at times overshadowed this institution, the future in prospective is most cheering; it is one of the bright and sunny spots in Central New York; improvement is visible in its course. Some little change in the course of studies, such as experience may dictate, to bring it up to the standard of the age, and it will be all that its fondest friends can wish, or its founders hoped.

We are gratified that, on commencement day, the ludicrous chapeau and gown no longer disfigure the form of the President, but he appears in a plain suit of citizen's black. On the last commencement, when the atmosphere was ranging near 110° Fahrenheit, the audience was not tortured with Greek and Latin exercises; and it is fondly anticipated that, at no distant day, we shall hear the degrees conferred in plain Anglo-Saxon, that language of which it has been said, "Wherever it is spoken, there the rights of man are best understood." The dark ages are past, when the gaping multitude supposed that something supernatural is conferred in a collegiate degree. Now, it is believed that, in connection with a thorough course of studies pursued in disciplining the mind of the student, it is rendered almost priceless; but it is not believed that four years spent in college in idleness and dissipation, and, if he is so fortunate as to receive one, a degree conferred in Latin, and a parchment inscribed in the same language, very well qualify the possessor for the active duties of after life.

This history of Hamilton College can not be closed in any way so satisfactorily to the author, as by inscribing the following address of A. M. Stowe at the last commencement. Mr. Stowe was a member of the graduating class, and kindly furnished a copy, by request:—

"Benignant Heaven did smile propitiously, and gave us proof of love to man, when, with Almighty hand, He made these rolling hills, and this delightful valley. I would ask those here to-day who have strolled in foreign lands,—lands where the muses sang most sweetly, I would ask, Where, in all thy rounds, didst find such scenes as these? Stroll through these groves, and climb the rugged hill with me, and, from the summit of some lofty brow, feast well thine eyes on Nature's most exquisite volume.

"I come to speak at first, of those once lords of this fair land, 'whose foot-prints in the sands of time' we have washed away, I

would point you to their graves, if I knew where to find them. Their graves! They are all about us; we tread each day upon the dust of noble men. We meet to-day where brave Oneida's sons once met in councils wise. Here curled the smoke, here ran the deer, and here the arrow flew. The war-whoop's deafening yell was heard from hill to hill, from glen to grove, most fair; but cries like these were most unusual; Oneida's sons loved peace, and only when provoked to deeds of bloody hue, would they go forth in dread array; but when their ire was up, not one of all the five remaining nations dwelling round could stand before them. Like as the lion, when roused from peaceful rest by some intruder, they would make the earth to quake, and heaven's broad arch to ring.

"A crude idea they had of the Great Spirit; to it they bowed with reverence. They bowed when it was seen in blasts terrific, prostrating mighty forest oaks; they bowed when lightnings flashed across their path, and thunders pealed on high; they also bowed when death, the mighty foe of all, unnerved their neighbor's arm, and laid his icy hand on tongue and vitals. But worshipped they not as the understanding Christian worships. For ages, no volume well inspired to them was known; no true idea of duty, God, or final retribution. Their ideal heaven was in Elysium's plain, where game is found in great abundance, and fleetest hounds, and arrows true, secure them richest food. To such delightful home they hoped to go when the Great Spirit called them. In yon fair valley dwelt Oneida's tribe for ages out of mind, and each successive generation stronger grew, till numbering many hundreds.

"In this condition Samuel Kirkland found them. When quite a youth, he left the halls of Princeton, from whose doors scores, not a few, have gone, to bless the world, and with a heart burning to be useful, he gave himself away, as give the men of God in this our own day, who go to foreign land to teach the 'way of life.' Oneidas' habits soon he learned, their language too; and then methinks I hear him say, 'O, noble son of nature's wild domain, thou should'st not die without the truth; the image of the Holy on thee is stamped; with thee I'll spend my days, and count it pleasure.' One friend he had to comfort him; save her, for years, he seldom saw the face of Saxon blood; but saw he something better,—he saw the natives turn their faces heavenward, and ask for mercy. Such faith and works as he possessed can not but succeed. His step was always welcome to the rudest wigwam; the chiefs in him confided.

"Skenandoa, whose powerful intellect and native eloquence is on the lips of all, loved Kirkland much; loved as those alone can love who worship God sincerely. He lived till five score winters whistled through his locks, and died,—died as a Christian dies. His monu-

ment, plain, simple, time-worn, you will find on yonder hill, where sleeps the dust of some well-versed in classic lore.

“England, with strong desire to make us pay a tax on tea, swarmed on our coasts by king’s command. Of nations dwelling round this tribe, some joined our foe, and used their influence strong to make Oneida’s sons rush to the bloody fray. On council ground the chiefs of neighboring nations met. In harangues long and eloquent in their euphonious language, (so unlike our own) they spoke successively. Oneida’s tribe did waver; it felt the force of sophistry, which seldom is without effect in this our day, when men of intellect perverted speak to the people. It seemed that one more burst of eloquence would turn the scales. The keen, discerning eye of Kirkland saw the crisis, and rose to make the final speech. His brow was calm as evening’s placid waters. In their own language, which he spoke most beautifully, he led them back to time when first he knew them; afterward, with careful step he traced his way up to the present then, and drew the contrast. When the Great Spirit dictates man, he must prevail: no eloquence like that which comes from lips moved by the Great Eternal. Kirkland never dreamed of failure; his faith and hope were strong. He did prevail. From that momentous hour, Oneida’s sons buried the tomahawk, and always proved our friends.

“With self-denial more than we can know, this holy man did labor, labored till auburn hair had blossomed white, and his firm step became uncertain. He sowed the seeds of truth, he reaped a glorious harvest. To see the natives ‘look and live’ was all his heart’s desire, and this he saw.

“Should I pass by one certain act of that good man, you would think it wrong. Turn then your thoughts far back, to that propitious day when Kirkland laid the corner-stone of our beloved college; and as they gathered round, natives and all, his prayer went up like incense pure, that it might prosper. May be, his spirit hovers o’er to-day; delightful thought! Would you know where his ashes sleep? On yonder hill side, go with me, my friends, and drop a tear; not that he died, but that our path, compared with his, has been so crooked. But where is the tribe he loved so well, and for whose weal he sacrificed so much? Time would fail to tell; it would take a volume of octavo size to state their wrongs. The peeled and scattered remnants will reply.”

Rev. Samuel Kirkland was born at Norwich, Conn., on the 1st of December, 1741. His father, the Rev. Daniel Kirkland, was the minister of that part of the town of Nor-

wich then called the parish of Newcut, and now the town of Lisbon. His mother's maiden name was Hannah Perkins. The Kirkland family, as the name indicates, is of Scotch descent, and in this country can be traced back to Saybrook, Conn., in 1635. Among the thirty-six heads of families who were the early settlers of that place, the name of John Kirkland appears, who is said to have come from Silver street, London.

Samuel, the subject of these memoirs, was the tenth in a family of twelve children. Little is known of his childhood and early youth. The first that can be learned of him is as a student at the Rev. Dr. Wheelock's school, at Lebanon, Conn., in 1761. He was there highly esteemed and beloved. He entered the Sophomore class of Nassau Hall, Princeton, N. J., in the autumn of 1762, and received his degree at Princeton in course, at the commencement in 1765. He had, however, previously left college, and at the time his degree was conferred, he had entered upon his missionary labors for the Indians. While at school at Lebanon he had made considerable proficiency in the Mohawk dialect, under the instruction of a young native, a fellow-student. This shows that, thus early, he was preparing himself for a missionary to the Six Nations.

Mr. Kirkland's missionary expedition to the Senecas was undertaken at the early age of twenty-three, and was the first great act of his life, and abounded with romantic and perilous adventure. On his way, he arrived at Johnson Hall, the residence of Sir William Johnson, His Majesty's General Agent for Indian Affairs, on the 16th of November, 1764. He was kindly received by Sir William, who gave him a speech and a belt of wampum to deliver to the Senecas. Sir William also furnished him with an escort of two trusty Indians of that tribe, each conveying a pack of

forty pounds' weight. He left the Hall January 17, 1765, and made the journey on snow shoes. On arriving at Kanonwalohule (Oneida Castle), the principal village of the Oneidas, the Indians, after being made acquainted with the object of his mission, expressed some concern for his safety, and gave him an invitation to remain with them one year, before visiting the Senecas. He thanked them for their kind intentions, but told them he must proceed, unless Providence hedged up his path. On his route from Oneida to Onondaga, being unused to walk on snow shoes, his ancles became much swollen, and he stayed one night and most of the next day at the latter place. As this was the central council fire of the Six Nations, the Onondagas claimed that the message of Sir William should first be delivered here. The missionary acceded to this, and gave the substance of the speech, to which the chief sachem replied, and then affectionately embraced him, which was followed by the others present shaking his hands. On the 7th of February, towards evening, twenty-three days after leaving Johnson Hall, he arrived at Kanadasegea, the principal town of the Senecas. The two guides had been very kind, going before to make a track for him, but still he suffered much from his swollen ancles. The day after his arrival a council was convened, and Sir William Johnson's address and belt of wampum delivered. These were thankfully received by the head sachem and a large majority of the nation, but there was, however, a small minority with sullen countenances, and this minority, headed by an influential chief, subsequently caused him great trouble.

Mr. Kirkland was soon adopted into the family of the head chief; but the chief's house being crowded, it was determined that he should reside with a small family near by. In this family he was comfortable, and kindly treated;

but in a short time his host died very suddenly in the night, he having been in perfect health the day previous. These circumstances were seized upon by the enemies of the mission, and a council called, in which they tried to induce a decision for the death of the missionary. Better counsels, however, prevailed, the head sachem averting the threatened event. After this last council he lived in great harmony, friendship, and sociability. But famine drove him from his station near the end of April, and in company with his Indian brother and family, he returned to Sir William Johnson's. This journey was made in a bark canoe as far as the Oneida Lake; and on his way he called at Fort Brewerton, at the west end of the Lake, and enjoyed the hospitality of the commanding officer. Here the keenness of his appetite was such, that his host had to restrain him, to prevent his injuring his health. In crossing the Oneida Lake they were overtaken by a storm, and their danger was most imminent; they, however, made for a point upon the northern shore, and upon striking which, their frail craft, having been so much strained, fell to pieces. They reached Johnson Hall in the early part of May, and the first salutation of Sir William was, "My God, Mr. Kirkland, you look like a whipping post." After staying about three weeks, preparations were made for his return, and he was supplied, by Dr. Wheelock's order, with such necessaries as he would need the ensuing season. Sir William *lent* him a new blanket, "on condition he would never return it." A second-hand batteau was also presented him, in which to carry his provisions and baggage. His Indian brother, who had shared with him the downward passage, accompanied him on his return, and they reached Kanadasegea on the 29th of June. For some time matters went on very pleasantly; he had acquired such knowledge of the language as to be able to

engage in common conversation; his peace was, however, again disturbed by his old enemy the chief, who insisted that Mr. Kirkland's continuance would be the destruction of the nation, and announced it as his fixed purpose to put him to death if he did not leave; and an attempt was made to put this threat into execution. A subordinate of the chief waylaid him, and snapped his gun at him twice, which fortunately missed fire.

He left the Senecas in May, 1766, and arrived in Lebanon the 19th of that month. He was accompanied by a chief and his Indian brother, who were treated with great respect by the General Assembly, who were then in session. They were much affected by the kindness they received, and were greatly surprised to find the country so thickly peopled.

Mr. Kirkland was ordained on the 19th of June, and the same day received a general commission as an Indian missionary from the Connecticut Board of Correspondents of the Society in Scotland. With his new commission he started, in July of that year, and took up his residence at Kanonwalohule, among the Oneidas. His principal reason for changing the field of his labors was, that he regarded the Oneidas, in moral qualities, as the noblest of the Six Nations, and altogether the most susceptible of religious impressions. His opportunities for arriving at a correct conclusion, had been good, for he had passed some time with this people in passing to and from the Seneca country. A strong friendship had already sprung up between himself and some of the chiefs. He commenced his missionary labors among the Oneidas about the first of August, 1766, and continued them, with but occasional interruptions, for more than forty years. In the November following, he succeeded in building himself a house, cutting and hewing the timber, and digging the cellar, with his own hands. Mr. Kirkland cultivated a

garden on the same ground now occupied for the same purpose by Hon. Timothy Jenkins. Among his first acts was an attempt to stop the tide of intemperance, in which he was quite successful. Eight of the chief men were appointed to seize all the intoxicating liquors which could be found, and destroy, or otherwise dispose of them. The effects of this strong measure were such, that about eighty casks of rum were carried through the town, and offered for sale, and even to be given away, yet not in one instance were the Indians prevailed upon to take it.

The Divine blessing soon followed his labors. Many individuals and families were converted to the Christian faith, and continued firm, adorning their profession by lives of sobriety, industry, integrity, and piety. They became the steadfast "helpers in Christ Jesus" of their spiritual teacher. His poverty was such, however, as to retard his usefulness. In 1769 he received the first pecuniary assistance from the Society in Scotland. An order drawn upon John Thornton, for one hundred pounds sterling, was sent him, and James Baine, of Scotland, sent him in addition thirty pounds.

In the spring of 1769, his health having failed him, he took a short respite to regain it. He spent the summer in Connecticut, and on the 15th of September of that year, he was married to Jerusha Bingham, the daughter of a respectable farmer. She was indeed an excellent woman, and well fitted, by her good sense and devout heart, to become the wife of a missionary. Shortly after his marriage, he returned to his post, accompanied by his wife. As it was necessary to enlarge his house from ten to sixteen feet square, he left Mrs. Kirkland in the family of Gen. Herkimer, on the Mohawk, until he could accomplish it. This being completed, he removed her to her new residence in the latter

part of December. Mrs. Kirkland's influence was soon felt in introducing order, neatness, industry, purity, and devotion among the Oneida women.

In 1670, Mr. Kirkland visited Boston, when he was taken under the patronage of the Boston Board, and a salary of one hundred pounds a year as their missionary, and thirty pounds additional in consideration of his great pains and expense in learning the principal dialects of the Six Nations. Through the aid of the Boston Board, seconding the exertions of the Indians, a meeting house, saw and grist mills, and a blacksmith's shop, were erected, and farming utensils purchased, in the course of a few years. The progress of a portion of the nation in acquiring the habits and arts of civilized life, as well as in Christianity, was rapid. The correspondence of this period between Mr. Kirkland and the Society in Scotland, shows that his missionary services were highly appreciated by the Society.

Early in the summer of 1770, Mrs. Kirkland started, on horseback, for the residence of her mother, in Connecticut, but was unable to proceed farther than Gen. Herkimer's, at the foot of Fall Hill, on the Mohawk. Here she remained several weeks, and on the 17th of August gave birth to twin sons, named by their father, after his esteemed friends, George Whitfield and John Thornton. During her illness, she received a letter from the celebrated George Whitfield, full of Christian consolation. As soon as her strength permitted, she returned to Oneida, to the great joy of the Indians, who immediately adopted the boys into the tribe, giving George the name *La-go-ne-ost*, and John that of *Ah-gan-o-wis-ka*, that is, *Fair Face*.

Mrs. Kirkland passed the winter of 1772-73 in Stockbridge, Massachusetts; and as the turbulent times preceding and during the Revolution now commenced, she did not

return to Oneida until after the peace of 1783. A small farm was purchased at that place, upon which she and her family resided. Mr. Kirkland, however, continued his residence and labors, as well as the unsettled state of the country would permit. He endeavored to keep the Indians in a state of neutrality, and this seems to have been the object of Congress, as appears by its records. (See chapter on Indian History.) With the Oneidas he was to a great extent, although not entirely, successful, in the early periods of the contest; but subsequently, about two hundred and fifty warriors, under the celebrated chief Skenandoa, rendered important service to the United States.

Mr. Kirkland was commissioned as chaplain by the Continental Congress, and performed duty as such at Fort Stanwix, and other posts in the vicinity, during a large portion of the Revolutionary contest. In 1779 he was Brigade Chaplain in General Sullivan's campaign against the Indians, on the Susquehanna and the western part of New York, and witnessed that terrible retribution which was meted out by that General, for the British and savage barbarities inflicted upon our frontier. He continued with the expedition until late in the fall, when he visited his family at Stockbridge. During the remainder of the war, he spent the most of his time at Fort Stanwix and at Oneida Castle, as Kanonwalohule was then and is now called.

In 1784 he again renewed his labors among the Oneidas, as directed by the Boston Board for the Society in Scotland. That Society, however, very properly refused to pay him his salary while employed as chaplain by Congress.

In the fall of 1784, a great Council of the Six Nations was called at Fort Stanwix, at which commissioners on the part of the United States attended, and Mr. Kirkland was present as interpreter, and aided, by his advice to the Indians, in bringing them to agree to terms of peace.

In 1786, a general religious awakening occurred among the Indians of Mr. Kirkland's charge at Oneida, and more than seventy souls in the villages were under serious impressions. The external reformation was conspicuous; and for more than seven months not a single instance of drunkenness was known in two of the villages. The pagan party in the tribe were much annoyed by this state of things, and laid a plan to take the life of the Missionary. In this they were defeated by the Christian Indians, who hid him during the night in which the murder was to have been perpetrated, and in a council held the next day, the pagans were brought to terms, and asked Mr. Kirkland's pardon. His journals for 1786 and 1787 gave full satisfaction to the Society in Scotland.

During the residence of Mr. Kirkland's family in Stockbridge were born his son Samuel and three daughters, Jerusha, Sally, and Eliza.

While Mr. Kirkland was on a visit to his family in January, 1788, Mrs. Kirkland died. She was an excellent woman, wife, and mother. This was a severe blow to the mission, to the missionary, the husband, and the father, and his plan of removing his family to Oneida the following spring was frustrated; he therefore returned solitary and alone to his labors. A considerable part of the summer of 1788 was spent on a tour among the western nations of the confederacy, as far as Buffalo Creek. At that place he found a large concourse assembled, principally from the Six Nations, with some Delawares, Cherokees, and other western and southern Indians, and here he met many of his friends of the Senecas, with whom he had become acquainted in 1765, and the greeting was most cordial. At this council he had interviews with Indians from every village and branch of the Six Nations, and their whole population, from the best infor-

mation he could acquire, was then 4,350, exclusive of the Mohawks, who had removed to Grand River, in Canada. He also had an interview with the celebrated Brant, in which that great chieftain informed him, he had been trying to unite the Indians in a confederacy, independent of white people, that a delegation from the Six Nations had visited twenty tribes, and that belts had been received importing a compliance with this plan, from all these nations. The object of this alliance was, the peace and good of Indians, and not war with either Britons or Americans. This was a wise and righteous policy; and well worthy its originator.

The main object of this council was the extinguishment of the Indian title to a tract of 6,144,000 acres, familiarly called the *Genesee Country*. This land was granted by New York to Massachusetts, and sold by the latter State to Phelps & Gorham, for \$1,000,000. This price at the present day, and but little more than sixty years afterwards, seems a low price for lands now worth on an average \$60 per acre. For Mr. Kirkland's services at this treaty, Messrs. Phelps & Gorham subsequently gave him a deed of 2,000 acres, located in Ontario County, in the seventh township, seventh range of towns.

Returning from this tour the latter part of August, he resumed his labors among the Oneidas. At this period, the intrigues and influence of the French traders among the Indians, began to interfere with his usefulness. In the spring of 1789, a French Roman Catholic Priest, who was a Jesuit, came to Oneida, and took up his residence near the lake, and claimed to have been sent by the French Ambassador at New York. Assisted by one Pennet, a French trader of great shrewdness, a considerable French party was soon formed among the Indians. Mr. Kirkland carefully avoided all disputes between the American and French

parties. The spirit of animosity rose to such a pitch as to endanger the peace of the tribe. The author of this work recollects of hearing, when but a small lad, his father state that this quarrel at one time had risen so high, that nineteen Indians of one party and twenty of the other, all armed to the teeth, met with the determination to settle the matter by trial of battle, and for this purpose they had chosen a large room, where they had all met, and were about to commence their murderous contest,—which, had they proceeded with their purpose, would have eventuated in the almost entire extermination of the whole party, so equally balanced were they as to strength and numbers,—when Mr. Kirkland by some means heard of the meeting of the parties and its object, and at once went to them, and obtained admission. He then proceeded, in one of his most glowing speeches, to depict the wickedness and folly of their shedding each other's blood, and with such effect upon his savage auditors, that they were induced to forego their work of slaughter.

During the difficulties between the American and French parties, each had written to Governor Clinton, of New York, on the subject, who returned the following answer, which was translated to a full council of the tribe. This letter is so replete with plain common sense argument, that it is believed it will well repay the perusal of every reader.

NEW YORK, September 12, 1789.

“BROTHERS:—I have received your letters, and shall give you an answer. Mr. Pennet is only to be considered among you as an adventuring merchant, pursuing his own interest. He holds no office, nor does he sustain any public character in this country. He attempts to deceive you, therefore, when he says he is sent by the King of France and the Marquis La Fayette, to transact business with you. You ought not to listen to his speeches, nor pay any attention to his dreams.*

* Pennet had dreamed that the Oneidas gave him five miles square of their best land.

“The King of France is our good ally, and he has an ambassador here (whom you saw with me at Fort Stanwix last fall) to transact business and maintain friendship with the United States; but he has nothing to do with any particular State, or the Indians residing in it. You must not, therefore, believe Mr. Pennet, when he says he is sent among you by the ambassador. I believe the priest now among you came at the request of Mr. Pennet and his friends. They have a right to worship God in a manner most agreeable to them; but I approve of your determination to adhere to your old minister, for I fear the preaching of different doctrines among you will only serve to perplex and puzzle your understandings; and divisions, either in respect to your temporal or spiritual concerns, may prove dangerous to your welfare and prosperity.

“Brothers:—I am happy to hear you are firmly united as to our late agreement, and you may be assured that it will be faithfully adhered to on the part of the State.

“Let me exhort you to sobriety and industry, for it is this alone, by the blessing of the Great Spirit, that can secure to your comfort and happiness.

“I am your friend and brother,

GEORGE CLINTON.”

This letter did much to produce quiet, for it unmasked the character of Pennet, and confirmed the wavering.

The year 1790 was one of comparative quiet. Taught a lesson of wisdom by the severe sufferings from famine the previous year, the Indians paid greater attention to agriculture. One family harvested more than one hundred bushels of wheat, a greater quantity than had been ever raised before in the territory of the Six Nations by Indian culture.

The only incident giving variety to the life of the missionary this summer, was the arrival of Count Adriani, an Italian nobleman, who spent several days at Oneida; and the chief pleasure Mr. Kirkland derived from this visit, was in the confirmation of his own previous opinion respecting the musical powers of the Indians. The Count said he thought “the melody of their music, and the softness and

richness of their voices, were equal to any he ever heard in Italy."

In January, 1791, Mr. Kirkland again visited his children, but shortly returned to resume his arduous duties. A difficulty of long standing between the Wolf tribe and the Turtle and Bear tribes, caused by the Intrigues of the French traders, was brought by him to a peaceful issue. He wrote to General Knox, advising the sending of Capt. Hendrick, a Stockbridge Indian, upon a mission to the western and south-western tribes. The plan was approved, and Capt. Hendrick sent, to endeavor to keep these Indians in a state of peace; he was, however, unsuccessful, and the bloody defeat of St. Clair followed in November.

In January, 1792, in compliance with the wish of Gen. Knox, Secretary of War, Mr. Kirkland attended a council of the Six Nations at Geneseo. The object of this council was to induce the Six Nations to send a delegation to Philadelphia, then the seat of government of the United States. After surmounting many difficulties, Mr. Kirkland was at last successful, and a delegation of forty reached Philadelphia late in March. Mr. Kirkland's conduct was entirely approved by the War Department. Indeed, the credit of bringing this large representation of the Six Nations to the seat of government is due, and the success attending the measure is attributable, mainly to his efforts and influence with the Indians. Its results were highly important, for there had been previously a strong disposition among the Six Nations, with the exception of the Oneidas, to make common cause with the western Indians in their hostility to the United States. Had they done so, the frontiers of New York and Pennsylvania, instead of the territory north-west of the Ohio, would have been the seat of savage warfare and barbarity. Such a calamity was averted by the visit to the

seat of government of so large a number of chiefs. Mr. Kirkland returned to Oneida about the middle of May, rejoicing in being able to return to the immediate duties of his mission, but with a consciousness that he had been in the way of his duty, and had rendered some service to his country, to the Indians, and to the cause of humanity.

The family of Mr. Kirkland had, in October, 1791, removed to the land given him by the Indians and the State. After his return from Philadelphia, in May, 1792, he spent the summer in the discharge of his missionary duties, and superintending the measures adopted by government for the instruction of the Indians in agriculture and the arts of civilized life. Additional oxen, plows, and other farming implements, were purchased and distributed.

In August he attended the commencement of Dartmouth College, and took with him an Oneida chief, by the name of Onondegah, but called by the whites Captain John. During the exercises, President Wheelock addressed Captain John, and the latter replied, and in the close of his remarks he addressed the graduating class, in a strain of wisdom which would be an ornament in the address of any President of a college in his counsels to the young men at the close of their collegiate studies.

In October, Mr. Kirkland injured one of his eyes while riding through the woods from his residence, near Clinton, to Oneida, and in December his sight and general health had become so much affected, that his physician recommended a journey, and application to oculists in New York and Philadelphia. He was the more disposed to make this journey, because, in addition to the benefit to his health, it would enable him to do something for the furtherance of an object he had near his heart. His plan for the education of the Indians embraced a High School or Academy. An

institution of this kind, to be located near what was then the boundary line between the white and Indian population, Mr. Kirkland had long regarded as of great importance for the improvement of both. This project was warmly seconded by all the intelligent and influential persons who had emigrated from New England to the towns of Whitestown, Paris, and Westmoreland. They had faint hopes indeed of any great benefit to the Indians, but felt its importance to the growing communities around them. In his journey he saw and conversed with many influential individuals on the subject. At Philadelphia he saw President Washington, who "expressed a warm interest in the Institution;" and at New York he saw the Governor of the State and the Regents of the University, and took the initiatory steps for a charter. Mr. Hamilton had previously consented to be named as one of the trustees in the petition for incorporation.

Early in 1793 the institution was incorporated, by the name of "Hamilton Oneida Academy." But Mr. Kirkland's services to the institution did not end here. In April of that year he made it a valuable donation in lands, the preamble to the title-deed of which is as follows:—"A serious consideration of the importance of education, and an early improvement and cultivation of the human mind, together with the situation of the frontier settlement of this part of the State, though extensive and flourishing, yet destitute of any well regulated seminary of learning, has induced and determined me to contribute of the ability wherewith my Heavenly Benefactor hath blessed me, towards laying the foundation and support of a school, or academy, in the town of Whitestown, County of Herkimer, contiguous to the Oneida Nation of Indians, for the mutual benefit of the young and flourishing settlements in said county, and the various tribes of confederated Indians, earnestly wishing

the institution may grow and flourish, that the advantages of it may be extensive and lasting, and that, under the smiles of the God of wisdom and goodness, it may prove an eminent means of diffusing useful knowledge, enlarging the bounds of human happiness, aiding the reign of virtue and the kingdom of the blessed Redeemer."

This preamble is followed by a deed conveying to the trustees of Hamilton Oneida Academy several parcels of land, containing in all several hundred acres. One lot of twelve acres was declared to be inalienable, and this is the "ground plot," as it is termed, upon which Hamilton College now stands. The remainder of the lots were left to the disposition of said trustees. The establishment of this school was the last important act in Mr. Kirkland's life.

The Pennet party caused him much trouble, and in 1794 they made an unsuccessful effort to have him superseded. The Rev. Drs. Belknap and Morse were appointed a committee by the board to investigate the grounds of complaint, and reported favorably to Mr. Kirkland, and upon this report, and the testimony adduced by him, the board dismissed the complaint.

In 1795, by the stumbling of his horse, Mr. Kirkland was thrown upon the hard ground, with great violence. He never recovered from the effects of this fall, but for five or six years was much of the time an invalid.

In 1797, the Society in Scotland dissolved its connection with Mr. Kirkland, and about the same time the Society discontinued most of its missionary operations in the United States. In 1805 his youngest son, Samuel, died in Boston, and in 1806 his son George W., in Jamaica.

As far as health would permit, Mr. Kirkland continued his labors at Oneida through life. The Christian church at that place, as long as he survived, regarded him as their

missionary and pastor. In one of his last communications to the Society he says,—“Whether I hold the office [of missionary] or not, while I live, and have any capacity for service, I must do much of the duty. I know their language and manners, I love them, and they me. I have learned to bear with their ignorance, their perverseness, their dulness, and not be angry, or despondent. They must and always will come to me, and expect to receive counsel, instruction, sympathy, and hospitality.” He frequently expended the whole of his salary in his hospitality to them, and it was no unusual thing for him to furnish seventy, eighty, and even a hundred meals in a single week to the Indians. Even after his death they seemed to expect, and claimed almost as a right, the same attention and hospitality they had ever received in his lifetime.

After a brief but severe illness, he died of pleurisy, on the 28th of February, 1808. His remains were carried to the church in Clinton, where a funeral sermon was preached by the Rev. Dr. Norton. He was interred in a private grave near his house, where, on one side, rest the remains of his widow* and youngest daughter, and on the other the celebrated Skenandoa.

His daughters were all married: Jerusha, the eldest, (now the sole survivor of the family,) in 1797, to John H. Lothrop, Esq., of Utica; the next, Sarah, in 1804, to Francis Amory, of Boston, and the youngest, Eliza, in 1818, to Rev. Edward Robinson, D. D., then Professor in Hamilton College, and subsequently known as an oriental traveller, and now a Professor in the Union Theological Seminary of New York City. His sons George W. and Samuel died unmarried; John T. married late in life, and had no children,

* Mr. Kirkland was married a second time. His second wife survived him several years, and it is her remains that rest beside his.

so that there is no descendant of Mr. Kirkland bearing his name.

Perhaps the reader may think that the memoirs of Mr. Kirkland have been made too prolix for a work of this kind. The incidents of his life were, however, so varied, and abound with so many important and useful data, that, in the opinion of the writer, they could not have been abridged without detracting materially from the instruction they furnish, and the interest they possess. To have omitted more, would have been to mar the fair proportions of the superstructure,—“a well spent life.” Much of detail, and many things possessing interest to the various classes of readers, are necessarily omitted for want of room. For the materials of this sketch, the author is chiefly indebted to the *Life of Mr. Kirkland*, written by his grandson, Samuel Kirkland Lothrop.

MOSES FOOTE, who was the “leading spirit” of Clinton, was born August 4, 1734, in the town of Waterbury, Conn. He was the son of Moses Foot, who was born January 13, 1702, who was the son of Nathaniel Foote, who was born April 13, 1660, and he the son of Robert Foote, who was born about 1627, and he the son of Deacon Nathaniel Foote, who was born about 1593, and emigrated from England to Wethersfield, Conn.

The subject of this sketch was twice married, first to Thankful Bronson, of Waterbury, August 12, 1756; by this marriage he had one son, Bronson Foote, who was a soldier of the Revolution, and died in Clinton, August 30, 1836, aged 79. The second marriage was to Amy Richards, May 17, 1758, and by which he had nine children, viz.:—Ira, Thankful, Luther, Amy and Anna (twins), Moses, Arunah, Jairus and Betsey (twins). Of these, Thankful,

(the wife of Major Barnabas Pond,) Amy, Moses, Arunah, and Betsey, (the wife of Deacon Gold Benedict,) died in Clinton. Little is known of the biography of Mr. Foote, other than that related in the account of the early settlement of Clinton. He was engaged as a soldier in securing the independence of his country, the contest for which had but just closed when he put his fortitude to a severer test, by emigrating to the vicinity of the Oneidas, and subduing a portion of the tangled, heavily-timbered forest.

He was eminently fitted by nature for a pioneer settler, endowed with an iron frame, full six feet in height, and of a temperament and muscular texture capable of almost any amount of hardship and privation, and also possessing a large share of native shrewdness and sagacity. He lived to witness the progress of society, as it swept like an avalanche over Central and Western New York, making the wilderness literally to "blossom like the rose." He lived to see his own Clinton become a flourishing village, with a well-endowed college within its bounds; he lived to see also the commencement of that stupendous work, the Erie Canal, and its middle section nearly completed, and agricultural products raised upon lands cleared by his own hands, transported upon its bosom to the Atlantic markets; and this, too, over a route a portion of which, forty years before, he had on foot threaded his way, without even that first impress of civilization,—a road. He died in Clinton, February 9, 1819, aged 84.

It may not be improper here to say, that John and Adonijah Foote, brothers, who were early settlers in the town of Vernon, and the former of whom died in that town, in 1833, the latter still living, were descendants from the same stock, as also was the Hon. Elial T. Foote, who for about twenty-five years was a Judge, and the last twenty years of the time, First Judge of Chautauque County.

JESSE CURTISS.—In the foregoing sketch of the history of the town of Kirkland, the author has made “honorable mention” of the name of Jesse Curtiss, but since it was penned, he too, “like a shock of corn, fully ripe,” has been gathered to his fathers. An obituary, published in the *Oneida Whig* shortly after his death, and from which the following are extracts, is but a just tribute to departed worth.

“DIED, at his residence in Clinton, Oneida County, N. Y., on the 19th of January, 1850, Jesse Curtiss, Esq., aged 83 years.

“The press is often called upon to record the names of that race of men of fearless hearts, honest heads, and iron sinews, who settled the County of Oneida. One by one the survivors of another generation are departing, and soon the last foot-print of the last veteran will vanish from the shores of time. In this class was found Mr. Curtiss. He was born in Plymouth, Conn., of a sturdy Puritan ancestry, and at the age of twenty-two years emigrated to Clinton, with no resources save his integrity and his enterprise. ‘He came from Utica in the spring, and brought on his back, from the log huts at that place, a skippel (three pecks) of seed wheat.’ His was not a life of wild turmoil and lawless excitement; no bloody feats in arms, no direful carnage, were his to tell. But ‘peace has its triumphs,’ and in these he bore no inferior part.

“The following account of the building of his house is taken from the ‘Early History of Clinton,’ and it develops at once the rudeness of the land and the energy of the man:—

“About the 20th day of October, 1789, the snow fell to the depth of nearly two feet, upon a bed of mud not much less; the weather became cold and inclement, and most forbidding to the wayfarer and laborer. Precisely at this time, a settler, zealous to build a frame house before the winter should set in with its full severity, went to Capt. Cassety’s saw mill, and for three days and two nights, alone, and without rest or intermission, continued to saw the lumber necessary for the building. When the task was ended, his hands were glazed as if by fire, from using so constantly the cold iron bars of the saw mill; he felt himself well repaid, however, for all his toil and fatigue, for in a few days he reared a frame dwelling sixteen feet square. That dwelling is now the kitchen of Mr. Horatio Curtiss, and that diligent settler was Jesse Curtiss, already mentioned.’

“With but little confidence in mere theory, he was a practical farmer, and furnishes one of the most striking examples to be found

in the county, of the success which follows unceasing industry and economy. On the same farm of fifty acres on which he first located, he lived for more than sixty years, engaged in no other pursuit except such offices of trust and honor as his fellow-citizens conferred upon him. With no other means of acquiring property, he made the farm a garden, and himself a man of good estate; he brought up and established in life his children, and retained to the day of his death a handsome competency. The golden stream, if it was not quick and violent, was constant and unceasing.

“Mr. Curtiss was eminently an useful man in all the departments of life; a man of decided piety, and yet no zealot. A firm supporter of public and private morals, he was always in the foremost rank in the promotion of every useful and benevolent enterprise. Education never had a more steadfast friend. For sixty years the common school was not beneath his fostering care, and our academies and college can bear grateful witness to his repeated benefactions.

“In the political history of the county, and especially of the ‘Old Town of Paris,’ Mr. Curtiss was a prominent actor. A decided politician, he all his life maintained an uniform course, and was ever found doing valiant service for his party and his country. No resistance ever dismayed him, and no obstacle ever diverted him from his path. The confidence of the county honored him with a seat in the Legislature, and for twenty-eight successive years he was Supervisor of the town.

“The Old Town of Paris!” How many striking recollections are stirred up by these words, and what changes in that town have been witnessed by the departed! When he became one of its citizens, it was a wilderness, embracing nearly the present Second Assembly District, with here and there an opening cut by the pioneer. Two hundred souls was its whole population, but they were the seed of a mighty people. Now, they have grown to 20,000 in number, and its village spires, its massive manufactories, and its schools, testify to the sterling character of its earlier inhabitants, and to its present prosperity, morals, and intelligence.

“It was no small honor to have the confidence of such a community; and for almost half a century, the names of Jesse Curtiss, Isaac Miller, Henry McNeil, and Kirtland Griffin, were identified with the political power of the town. All these have departed; the sharpness of party politics may at times have produced dislike and political, or even personal unkindness, yet that was transient, and they have sunk to their graves in peace, honored and beloved by the generation that succeeded them.”

At the time of his death, Mr. Curtiss was possessed of one of the oldest, if not the oldest, Bible in the United States. It was published in Geneva, by John Crespin, in 1568, and is, therefore, 282 years old. On its blank leaves it contains written evidence that it was owned by the Curtiss family as early as 1636. Although it carries unmistakable proof in its appearance of having been thoroughly "searched," yet it is in good repair and preservation.

CHAPTER XIII.

LEE.

THE first settlement made within the town of Lee, was by two brothers, Stephen and Reuben Sheldon, in the year 1790. They located on the west bank of the Mohawk River, on the site of the present village of Delta, at that time there not being one house between them and Fort Stanwix. Others soon moved into their immediate vicinity, among whom were David Smith, Daniel Spinning, John Spinning, Benjamin Spinning, Stephen Salisbury, and Nicholas Salisbury. Soon after the arrival of these pioneers, Nathan Barlow, William Taft, Dan Miller, Smith Miller, John Hall, Frederic Sprague, and a Mr. Hale, moved into the present limits of Lee, and commenced the settlement of "Lee Centre" and its vicinity. As early as 1795, James Young, Charles Ufford, Elisha Parke, a Mr. Potter, and some others, whose names can not be ascertained, had removed to the place, and reinforced the settlement at the Centre. The first settlers of Lee in general were men of limited means, and with their but small capital had to overcome the hardships of a new country, and to endure many privations before they had cleared and cultivated sufficient land to insure a competence. They were, however, industrious and frugal, they labored hard and fared hard, but they were persons seemingly raised up for the purpose of settling a new country; they were temperate and healthy,

and, with the blessing of Providence, were prosperous, contented, and happy.

It may not be entirely uninteresting to give the ideas of the old settlers of this section of the county before their removal, together with that of their friends in Connecticut at the time. It is given in their own language, as narrated by one of the descendants of the pioneers of Lee, now residing in the town.

The Military Tract, consisting of the bounty land given by the State of New York to her revolutionary soldiers, — now the Counties of Onondaga, Cayuga, and Seneca, was said to be “so far off, and so near the ends of the earth, they supposed it never would be settled by a civilized people.” What is now Lee and Western were described as “away up the Mohawk River, away beyond Fort Stanwix, inhabited only by bears, wolves, and Indians.” A land

“Where nothing dwelt but beasts of prey,
Or men more fierce and wild than they.”

The ideas of these good people of the “land of steady habits,” could hardly in these days be considered as very correct in relation to the settling of the Military Tract, but they undoubtedly were as to the inhabitants, “bears, wolves, and Indians” being then the only occupants of this town.

Although the two sections noticed were the earliest settled, the whole of the southern part of this town was soon dotted with emigrants from New England. The westerly part of the town, on the former State Road, now the Rome and Taberg plank road, was not far behind the Delta and Centre sections of the town.

At the time of its settlement, the territory composing the present town of Lee consisted of the following patents or tracts of land:—Scriba's Patent, Oothoudt's Patent, includ-

ing Bowne's Purchase, Banyar's Patent, Fonda's Patent, Matchin's or McIlwaine's Tract, Boon's, Cooper's, or Mappa's Tract. A part of Scriba's Patent, known as the 6,000 acre tract in township No. 1, and a part of the 4,000 acre tract in township No. 2, were sold to Daniel C. White, John W. Bloomfield, John Hall, George Huntington, and others. There is a tract of land lying in the west part of the town, (and extending into the town of Annsville,) known as the Franklin and Robinson, or Quaker Tract. It was originally a part of Scriba's Patent, but was not a part either of the 6,000 or 4,000 acre tracts, and extended to Fish Creek, and is intersected by the town line.

As the settlement of the "Whitestown Country" progressed, towns were organized with an extent of territory only regulated by its number of inhabitants. As the population increased rapidly, divisions and subdivisions of the towns and counties followed in quick succession. The earliest inhabitants of this town first found themselves in Montgomery County, then in Herkimer; and then in Oneida; first in the town of Whitestown; second, in Mexico; third, in Steuben; fourth, in Western; and fifth, in the good town of Lee. The town of Lee was organized in 1811, since which time its boundaries have only been changed by having a part of Annsville taken from it. It is bounded on the north by the town of Ava, on the west by Annsville and Fish Creek, on the south by Rome, and on the east by Western. It seems that for a short time previous to its organization, its territory, or at least a portion of it, was known by the name of Worcester, but on its organization, James Young, junior, of Lee, and Joshua Northrup, of Western, who were members of the committee appointed to get the new town organized by the Legislature, and select a name, and who were both emigrants from the town of Lee,

Mass., proposed that name for the new town, which was adopted by the Legislature. The area of the town contains about 29,000 acres.

By the act of the Legislature forming the town of Lee, the first town meeting was to be held at the school house, near Samuel Darlington's. (This school house is hereafter noticed as the first erected in the town.) The town meeting was held agreeably to the terms of the act, on the third day of March, 1812, and elected James Young, junior, Supervisor, and West Waterman, Town Clerk. The town has now been organized forty years, and the following list gives the names of those who have served as Supervisors, and the number of years each has served:—

John Young, junior	- -	2 years.
John Hall		3 "
William Parke	- - - - -	16 "
Daniel Twitchell		8 "
James N. Husted	-	2 "
Freeman Perry		1 "
Lyman Sexton	-	2 "
John J. Castle	-	2 "
Jerome Cheesebrough		1 "
Mansir G. Phillips		1 "
Charles Stokes (the present incumbent)	-	2 "

The southerly portion of the town, which has but a slight elevation from the village of Rome, has a very warm, productive soil, some sections of which resemble the cobble stone and gravelly plain on which the village of Rome is located, while other sections are a sandy loam. There is no part of the county better adapted than this to the raising of Indian corn; indeed, it produces well all those kinds of grain and grass cultivated in Central New York. From this portion of the town, the land rises to an altitude approximating the high lands in the north part of the county. This is a good

section for pasturage, grass, oats, potatoes, etc.; and its farmers are now turning their attention to dairying and the raising of stock, as the most productive farming of which their soil is capable; and it is worthy of remark, that the more elevated portions of the county, where the agriculturists are engaged in dairying and the raising of stock, are full equally flourishing with those parts adapted to the raising of grain, however much more these sections are inviting in appearance. On Fish Creek, where it forms the north-west boundary of the town, there are extensive quarries of good building stone. Other than these, there are no quarries, and the inhabitants in the other sections have to use for building purposes, the small bowlders and cobble stone in their neighborhood, or draw them quite a distance.

The early settlers were much annoyed by bears and wolves, committing depredations on their herds of swine and flocks of sheep. The large tract of low land and swamp on Wood Creek, towards its confluence with the Oneida Lake, made a sure retreat in the day time for these pests of the new settlers, and the proximity of their place of shelter to these new settlements, enabled them to gratify their appetites for pork and mutton at the expense of the inhabitants. To obviate this, these domestic animals had to be driven up and yarded each night, and it was surprising how soon the flocks of sheep would learn the voice of their owner in collecting them to their place of safety, their numbers often made minus one or two, even in the day time.

Two sons of the Emerald Isle, by the name of Thomas and Henry Cunningham, were rolling logs, to clear a farm they had purchased, when they heard the most piteous cries from one of their porkers, proceeding from the edge of the forest, in the immediate vicinity of where they were at work. Not wishing to part with their embryo bacon without making

an effort, they flew to the rescue, with no other or better offensive weapons than the handspikes with which they were at work. When they had got to the place of the encounter, they found Bruin had the hog in close embrace, and had already commenced making a meal from that which its owners had fondly anticipated would in the fall have formed one of the substantials for the feeding of their own households. The trespasser could very readily have parried the blows of one assailant, but had not an extra eye nor arm for the two, especially when the blows fell in most rapid succession, and soon the depredator had to yield the contest and his life, to a well-aimed heavy blow on the cranium. This was on the farm now owned by George Remington.

The first child born in the town was Fenner Sheldon, a son of Reuben Sheldon, one of the two brothers who first settled at Delta. He was born in the year 1791, and yet resides in the town, in the vicinity of "Lee Centre." His parents were advised to apply to the patentees for a land warrant for their son, as the first-born in that vicinity; but if the application was made, it must have been unsuccessful, as the son never received the "bounty land."

The first death in Lee was that of a young man named Job Kaird, aged twenty years, who died in 1798. His disease was the bilious putrid fever, the germ of which he brought from the vicinity of Wood Creek and the Oneida Lake. Alvan Young, Esq., yet residing in the town, well remembers attending the funeral, about one mile from his father's residence, and on the farm now occupied by Freeman Milks, and speaks quite confidently that this was the first death in the limits of the town.

The first marriage was that of Mr. Dan Miller, to Miss Amy Taft, daughter of William Taft. The next was that of two daughters of Mr. James Young, to young men in their

neighborhood. Unfortunately, the author has not obtained the dates of these first weddings, but they took place early in the settlement of the town.

The first saw mill erected in Lee, was built either in 1791 or 1792, by David Smith, Esq., on the Mohawk River, on the site of the present mills in the village of Delta. The second saw mill was erected in 1796, by John Hall and Smith Miller, on the Canada Creek, at Lee Centre. There are now twenty saw mills in the town, the most of them doing good business.

The first grist mill in Lee, or indeed in this section of the county, was built by Gen. William Floyd, in 1796. It was situate on Canada Creek, one and a half miles south of Lee Centre, and near the line between Lee and Rome. It accommodated a large section of country, there being at the time of its erection no grist mill nearer than at Whitesboro. Many of the early grists brought to this mill, came on the backs of the owners, horses in those days being a luxury beyond the means of most of the settlers. This ancient mill, erected by the immortal signer of the Declaration of Independence, has long since been in ruins, and its site abandoned. The second grist mill in the town was built in the year 1798, by Thomas and William Forfar, emigrants from the Highlands of Scotland. It was located on Canada Creek, on the site now occupied by the mill at Lee Centre. There are now two grist and flouring mills in the town, one in Delta and the other at Lee Centre, each doing an extensive business.

The first school house was erected in 1796 or 1797, by the voluntary contributions of the inhabitants, in money, materials, and labor, and was situated one mile south-east from Lee Centre. In this pioneer school house, many of the early sons and daughters of Lee received their first lessons

in the rudiments of a common school education. Some of them yet reside in the town, and they say if some luckless wight failed to get a fair portion of ideas by the ordinary course of study, as the course of discipline then was, the knights who occupied the chair pedagogic would make the attempt to quicken the perceptions by a smart application of the hand on the ear, and if that failed, an effort was made to reach the seat of knowledge through the cuticle of the back, by a thorough application of the rod.

The manufacture of leather was commenced on a small scale as early as 1815. There are now four tanneries in the town, doing a fair but not extensive business.

There are three wool-carding and cloth-dressing establishments, in one of which the manufacture of woolen cloths is carried on to a considerable extent.

There are also in the town an extensive plow manufactory, two lathes for the turning of wood, driven by water power, and seven dry goods and grocery stores.

RELIGIOUS SOCIETIES.

The first church organization in the town was a *Congregational Church*, constituted as early as 1797, and ten of its members, seven males and three females, belonged to the limits of the present town of Lee, viz.:—Nathan Barlow, Lydia Barlow, John Hall, Dan Miller, James Young, Hannah Young, Ebenezer Seymour and wife, Joseph Simmons, and Eliakim Miller. There were a few also who united with this body who resided in the present town of Western. Joshua Wills and wife, Hezekiah Elmer and wife, and perhaps one or two others. The first pastor of this church was the Rev. James Southworth, then the Rev. Mr. Norton.

Missionaries for a time—Rev. Mr. Cook, Rev. Mr. Leavensworth, Rev. John Alexander, Rev. Mr. Long, Rev. Mr. Hall, Rev. Simeon Snow, Rev. Clement Lewis. The present pastor (1850) is the Rev. Mr. Edwards. It is now under the Presbyterian form of government, and has about thirty members. This society used as a house of worship, for about twenty years, the school house noticed as the first in town.

The *Methodists* are the most numerous body of Christians in Lee. They have a respectable house for public worship in Delta, besides a share in the house belonging to the "Union Ecclesiastical Society," at Lee Centre. This last-named house was erected in 1819, and was the first house for public worship in the town. The Methodists are supplied by circuit preachers, the Rev. Messrs. Chidester and Richards supplying them in 1850.

The *Friends* have quite a numerous society and a house for worship located near the West Branch Post Office, in this town.

The *Universalists* have a society in this town, and have for their present pastor the Rev. Mr. J. S. Kibbe, alternately holding their meetings with the Methodists in the "Union Church."

The common schools previous to 1849 had been well sustained, were flourishing, and the cause of education rapidly advancing. Few towns could produce an equal amount of talent in useful and active life, which had been developed but in the common schools. In 1845 there were seventeen public schools in successful operation. The school house at Lee

Centre is a good two-story wooden building. The cost of the several school houses, and the land connected with them was \$3,768.

The first settlers in the region of Fish Creek possessed one advantage over the early settlers in many other parts of the country. The luxury of the "roast beef," pork, and mutton, of older settlements, is sparingly enjoyed in new; but in the neighborhood of the creek, the luscious salmon almost compensated for the deprivation. From the time the salmon made their first appearance in the spring until fall, the supply was only limited by the demand, and after the wants of "home consumption" had been satisfied, the surplus was frequently taken to gratify the voluptuaries at Fort Stanwix, Whitestown, and Old Fort Schuyler. Many of the inhabitants thus drew from Fish Creek a considerable part of their support. In the fall they were salted down for winter's use, and formed a far more palatable substitute for "meat victuals," than did the salted pigeons substituted by the pioneers of Whitesboro.

There are no large villages in this town, but there are four points where business centres.

In the west part of the town, on the Rome and Taberg plank road, is a small cluster of houses, mechanics, etc., and there are in the vicinity four saw mills, and other machinery on West Creek, a stream that empties into Fish Creek. Here is the Lee Post Office, and a tavern.

Lee Centre, as its name indicates, is centrally located in the town. Here are a number of dwellings, the Union Church, two stores, a tavern, a grist and saw mill, Lee Centre Post Office, a tannery, with various shops for mechanics. It is a quiet country village, isolated from the bustle of canals, rail or plank roads, yet its water power makes it a place of some importance and considerable business. It is

situated on the Canada Creek, a stream sufficient to turn quite an amount of machinery, that empties into Wood Creek westerly from Rome.

Nisbet's Corners are about two miles easterly from the Centre, where the road from that place to Delta crosses the Rome and Turin plank road. Here is a store, tavern, and a small collection of dwellings and shops, and Stoke's Post Office. This place takes its name from Robert Nisbet, a gentleman from Adams, Mass., who settled here about the year 1818, and resided here until his death, which occurred in March, 1839. He was a prominent and active business man. For many years he was confessedly the best farmer in the county, and in his farm management probably had few superiors in the country. He was also extensively engaged in the produce business, and did more at an early day to introduce and encourage good dairying in this part of the State, than any other person. The little village which bears his name, was built up under the influence of his active and extended business, and for many years presented, during the autumn, the stir and activity often not witnessed in towns of a much larger population, but lacking the energy of a master spirit to guide and direct its operations. The influence of Mr. Nisbet's example and advice has contributed largely to the agricultural improvement, not only of the town where he resided, but of this entire section of country. This brief tribute to his memory is not therefore undeserved.

Delta is situated in the extreme eastern part of the town, a small portion of the village being in Western. It lies on the westerly side of the Mohawk River, which affords it an abundant water power. Delta has a post office of that name, a Methodist Church, a grist and flouring

mill, a saw mill, a large distillery, a plow factory, a wool carding, cloth dressing, and woolen manufacturing establishment, and the various mechanics usually found in a country village, with quite a collection of respectable dwelling houses.

CHAPTER XIV.

MARCY.

In the year 1740, and in the north of Ireland, were witnessed the parting adieus of a young man and his lately betrothed wife, to parents, brothers, and sisters, and the dear friends of their childhood and youth. The parting over, a long, long, lingering look was given to the green valley that had ever been their home, and where the shamrock covered the happy playgrounds of childhood; a long farewell was inwardly breathed to Ireland, and the journey to the harbor of embarkation was at once commenced. They had heard of "swate Americy," the home for the oppressed and poor, where labor was abundant, and wages fully compensated for its toil, and, above all, where but a small portion of the laborer's earnings were swallowed up in rents, tythes, and taxes. To this El Dorado of their imaginations were our young emigrants about to exile themselves.

Having crossed the wide Atlantic, the town of Plainfield, in the State of Connecticut, was selected for their future home. Poor in this world's goods, yet rich in each other's love, in stout hearts, strong arms, and persevering industry, they could hardly fail to be successful. At the end of twenty-five years, we find our emigrants with ample competence, almost rich, and with ten healthy children, nine sons and a daughter. Another emigration now became necessary, to secure farms and homes for this numerous

progeny. Vermont was then the "New Country," whose woods and cheap lands were inviting the tide of emigration, and in 1765 we find our Irish-Yankee settled in the town and County of Windsor, in that territory, then claimed by New York and New Hampshire. A few years found them with good farms, cleared of their primeval forests; then came the time that "tried men's souls," and eight of the nine sons were found with the Green Mountain Boys, battling for their country. The ninth and youngest would have joined his comrades, but his age did not come up to the continental standard. What was seemingly remarkable, they all lived to see their country's independence established; although some were "during the war's" men, no bullet had been commissioned to harm them, and being some of the iron men of that age, they had withstood the hardships and privations which swept so many of the soldiers of independence to untimely graves.

Vermont not coming fully up to their anticipations, four of the sons were among the earliest settlers of the town of Marey. John Wilson, the sixth son, was the first person who removed within the present limits of the town. He came in the spring of 1793, and brought a large family of children, all under eighteen years of age. He settled upon a river farm, about half a mile east of the Nine Mile Creek, where he built a small log house, and cleared several acres of land. In the fall he was taken ill of a bilious fever, and died, and several of his elder children continued to reside on the farm, while the younger separated, and went to live with different relatives. Early in 1794, James Wilson, the seventh son of the Irish emigrant, arrived in the town. A Dutchman, named Tull, had preceded him, and built a log house eighteen feet square, in which he and his family, in all twelve persons, were living. The house stood on the bank

of the Nine Mile Creek, about sixty rods above its junction with the Mohawk. Like all new settlers, Tull's latchstring was out, and James Wilson removed in with the already crowded household, adding six to their numbers, and there remained until spring, when he purchased a "new lot," as unimproved lands were then called, about one mile north of the Oriskany village, upon which he moved. His first efforts in agriculture were unfortunate. He cleared a few acres the first spring, and planted it with corn, adding a liberal supply of pumpkin seed to the corn seed. The pigeons pulled up every stalk of the corn, leaving the pumpkins to luxuriate alone on the virgin soil. Their numbers were legions, and their size enormous, but they were his only produce the first year, and consequently the hardships of the settlers were trying and severe, as the oxen and cows had to be fed the first winter from the tops of the elm, basswood, and maple. Hardships were, however, borne without complaint, and at the end of fifteen years from his arrival, he was a wealthy farmer.

In 1794, Isaac and Jacob Wilson, fourth and fifth sons of Thomas Wilson, removed into this town, in the neighborhood of their brother. Of these *first* settlers, not an individual now remains in the town, all having died or removed; the last, Thomas, son of James Wilson, who was but a small lad when he arrived, having recently removed to the town of Vernon. Of the early settlers, among whom were the Careys, Camps, and others, several still reside in the town.

The first settlers were mostly uneducated men, yet with their rude manners, kind and neighborly. They were in the habit of meeting at some one of their houses, to celebrate the advent of the new year. A "rich supper," as they termed it, was provided, by each furnishing the articles in which he most abounded; and the result was, that these

suppers exhibited a bountiful supply of turkeys, chickens, pies, cakes, etc. After the supper, the young people spent the evening in dancing, while the older ones told their stories and *cracked* their jokes.

Strong drink was freely used, although by few to intoxication; for this was before the invention of temperance societies. Logging and wood *bees* were also the order of the day, to which a whole neighborhood were invited, to give one of their number a *lift* in drawing, piling, and burning logs, in clearing land, or to cut and draw fire wood. It is very questionable whether those who have succeeded them enjoy life with as high a relish as they did. They were a plain people, manufacturing in their families almost every article of their wearing apparel, the fabric of which, though coarse, and colored from the bark of the hemlock, soft maple, butternut, and hazel, was warm and durable. The females, or as they might be termed, "nature's ladies," were well fitted, by inclination and habit, for pioneers; and threading the paths through their tangled forests on foot, or at best on horseback, was to them a pastime. An instance might be given of a young married woman, who, wishing to visit her father's family, some three miles distant, at the place now known as Colman's Mills, in the town of Whitestown, went to the pasture, caught a highly spirited four years old horse, manufactured a halter from her home-spun, home-woven, long and strong unmentionables, and without other head-gear for her horse, or even a saddle, performed the journey, having to ford or swim the Mohawk at the "Oxbow," on her outward and homeward passage. She had a pleasant visit, and her, it must be confessed, perilous ride, was performed without accident.

This town, in common with the early settlements of the county, suffered much from the depredations of bears, wolves,

and foxes, and some of the early settlers soon learned to be quite skilful in making the bears rue their depredations in the corn fields. Probably a Mr. Hall had acquired the "art and mystery" beyond any of his cotemporaries, for at one time he had sixteen of their pelts stretched on the sides of a barn to dry.

The early settlers in general enjoyed good health, and but occasionally a case of bilious or intermitten fever occurred in the valley of the Mohawk, or on the margin of a mill-pond. Consumption was hardly known, but of late years almost one half the deaths in the town are from this disease. The principal causes for this change would doubtless be found in the different modes of living, and the warm houses, heated in winter almost to suffocation by stoves, and then the sudden transition into the cold north-westerns of our climate.

A portion of the first settlers were not very strict in their observance of the Lord's-day, and a number of them used to congregate on this day upon the Mohawk Flat, near the Oxbow, to talk over the news of the day, etc. Two lads, of about fourteen years, took a rather novel way to cure the evil. Near the place of rendezvous stood a tall pine tree, the top of which grew so thick as to be quite impenetrable to the eye, and one Sunday morning, previous to the time of gathering, the boys, with testament in hand, and taking advantage of a thickly-limbed cedar which shot up beside the trunk of the pine, reached the thick top of the latter, and snugly ensconced themselves within it. At the usual time the loiterers convened, and soon one of the boys, in a loud but sepulchral tone, commenced reading from the sacred volume texts against the desecration of the day. Occasionally the reader would interlard the selected scriptures with an admonition to desist from the bad example

they were setting their children. The hearers strained their optics to see from whence came the warnings, but no discovery was made. They, however, very soon left, and the cure was most perfect. For more than thirty years the principal actors in this scene kept the secret locked in their own breasts, but after their whole congregation were either dead or removed from the town, one of them divulged the whole matter.

GEOLGY. — There is nothing dissimilar in the geological formation of this town, from that of many of the towns in the county. Commencing on the southerly side of the town, which is bounded on the Mohawk River, we find the alluvial flats common to the stream, and the alluvial deposits are in many parts of great depth. In digging a well on that flat, a frog in a torpid state was found, encased in clay and gravel, twenty feet below the surface. After being exposed to the air a short time, animation returned, but it survived but a few hours. The flats in this town are of various widths, but in general the whole width is about one mile, and as the river meanders from side to side, it leaves at some places the larger portion in this town, and at others a large portion in the adjoining town of Whitestown, while at others the river is nearly central. When not too wet, they are very productive. Rising from the flats, there is a strip of table land, averaging about one hundred rods in width, and which is much higher in the north-western than in the south-eastern parts of the town. Opposite the Oriskany village, the hill is very considerable, while against Whitesboro it has but a slight elevation above the alluvial flats. In the lower part of the town, the soil of this table is almost entirely sand, warm and quick, and, with high manuring, very pro-

ductive. In passing up the Mohawk to a point opposite the upper part of Whitesboro, there is found a small rivulet which rises on the hills at the north, and empties into the river, passing between the residences of Milton and Horace Dyer, and this stream is the boundary between the sandy and gravelly portions of the table land; above it is entirely gravel. The cobble stone and gravel of this section have the appearance of once having been washed, and occasionally clumps of petrified shells are found, a strong indication that this table was at some period covered with water: If, as many suppose,—and there are certainly very strong reasons for the opinion,—Fall Hill at the Little Falls was the eastern terminus of a lake which once occupied the Mohawk valley above, then the depth of water would have been sufficient to have covered this table land. It is very productive, the earth thrown from wells fifteen or twenty feet in depth, possesses all the fertility of that on the surface.

Leaving the table land, and further back from the Mohawk, the land rises into hills of primary formation; these are not quite as productive as the alluvial and table lands, yet there is much good second quality land. Most of it is underlaid with slate from two to twenty feet below the surface. The slate has a slight dip to the south, and this will be found true of all the rock and mineral formations in the county. Much time and money have been expended in this town in boring for coal, and in one instance a few individuals penetrated 100 feet, near the Nine Mile Creek, without finding coal, and for the very best of reasons,—there is none. If the geology of the county had formerly been as well understood as at present, much labor and money might have been saved for more useful purposes.

AGRICULTURE.—The agriculture of this town is improving.

Wheat has been almost driven from its limits by the wheat worm, but within the last two years a few good crops have been raised, and strong hopes are entertained that, when the worm has passed by, wheat growing—to an extent equal to home consumption—may be resumed. All other crops common to the county are successfully cultivated; much, however, of this success is found with those farmers who pay the greatest attention to the superior methods of manuring and cultivating their land. Within a few years there has been a decided improvement witnessed in the agriculture of Marcy.

SCHOOLS.—There are no Seminaries or High Schools in the town. The common schools are represented to be quite flourishing.

INDIANS.—There were no Indians residing in this town when the county was settled. A correspondent informs the author that there was a place about half a mile east of the Oriskany, upon a beautiful piece of table land, on the north bank of the Mohawk, which was known to the first settlers by the name of the “Indian Castle.” As early as 1796 it was mostly covered with second-growth timber, five or six inches in diameter; and a small mound, about eighteen inches high, and from eight to ten feet across the top, is still seen upon its site. Near the place of this Indian settlement are from twenty to thirty “hopper holes,” as they were termed by the first settlers, and, according to tradition, they were used to secrete their corn on the approach of an enemy. Each hole would contain about ten bushels, and the bottom and sides were carefully lined with dry brakes and grass. Several of these were found upon the farm first purchased by James Wilson. Iron hatchets, of a very peculiar shape,

have been ploughed up on the same farm, supposed to be of Spanish manufacture. The author's correspondent is of the opinion that this place and the Oriskany village were, anterior to the Revolution, occupied by a branch of the Mohawk tribe, and that the Oneidas took possession after they had left. This may be correct; still the author had never previously heard of the Mohawks having any villages as high up the river.

By the last census the town contained 1,769 inhabitants. It then contained no grist mill, seven saw mills, one trip hammer, using \$400 in raw materials, producing \$1,500 in manufactured articles, two tanneries, using \$7,700 in raw materials, and producing \$10,600 in manufactured articles.

RELIGIOUS SOCIETIES.

There are two *Baptist Churches* in the town, the cost of which was \$1,050; one *Congregational Church*, cost \$200 and one *Methodist Church*, cost \$1,320. Of these churches no statistics have been obtained, with the exception of the Berean Baptist Church, and of this they are quite meagre. The Berean Church was formed early in the year 1844 under the pastoral care of Elder Wm. H. Thomas, and reported that year sixty added by baptism, thirty by experience and letter, and seventeen dismissed, excluded, and deceased, leaving a total of seventy-three. In 1845, 116 members were reported. In 1846 and 1847, Elder Myron H. Negus was pastor, and seventy members reported the former, and sixty the latter year. In 1849, Mr. Alfred Harris, a licentiate, supplied the pulpit, and but forty-seven members were reported. The first pastor became a "castaway," and fled to a distant part of the country, where he

died in poverty and disgrace. How much of the declension of this church is chargable to his *fall*, will never be known in time.

By a law passed March 30, 1832, the town of Marcy was formed from the town of Deerfield, and was named in honor of William L. Marcy, then Governor of the State, and Secretary at War during the administration of President Polk. A few months after the formation of the town, Gov. Marcy visited it, and was the guest of C. Baldwin, Esq., who was the first and then Supervisor of the town.

CHAPTER XV.

MARSHALL.

IF the author had commenced a few years earlier, he could here have opened a rich mine of historical incidents. In this town was located the tribe known as the Brothertown Indians. It was composed of the remnants of the various tribes of New England and Long Island. They had melted away in their murderous wars with the pale-skins, and by adopting their vices, until, when they here sought a refuge, these remnants were small indeed. After they had congregated at this place, they numbered but about 400. What a fearful accounting will have to be rendered by our New England forefathers for the mighty balance of the once powerful Naragansets, Mohegans, Pequods, Montauks, Naticks, and numerous smaller tribes, who welcomed them to their shores, fed them from their own scanty supplies, and not as the ancient Israelites, when by persecutions and exactions driven from the land of Egypt, with increased numbers, but by "war, pestilence, and famine," forced them to emigrate, with this little pittance of numbers, to Brothertown, given them by the ever hospitable and generous Oneidas.

The territory presented to the Brotherton Indians was much more extensive than was ever used or occupied by them, and they very early sold quite a section of it to the State. The part which they reserved to themselves lay on

each side and contiguous to the Oriskany Creek. A portion of this reservation was within the present town of Kirkland, but their main settlements were in Marshall, in the vicinity of Deansville and Dickville. By the death of the late Thomas Dean, Esq., who for many years resided within the limits of the Indian settlement, the author has lost the most reliable and valuable source for information respecting these Indians. Asa Dick, Esq., died a few years since, and a brother of his emigrated but about two years since, who were very intelligent men of the Naraganset stock. Since the death of Squire Dick, and the removal of his brother, not one of the tribe has been left to tell the story of their emigration to this place. their sufferings, privations, and wrongs, and meagre indeed is the little that can be gleaned of their history.

A portion of them settled at this place prior to the Revolutionary War, but the year has not been ascertained. Prominent among those who settled thus early, were the names of David Fowler, Elijah Wampy, and John Tuhi, (grandfather to the one of the same name who was executed in 1816.) A large proportion, however, of those who settled before the war, left their settlement soon after its commencement, fearing the ravages of the Senecas, Cayugas, and Onondagas, who had espoused the cause of the king, while they in feeling were with the colonists, although professing neutrality. A few—probably not more than two or three—of the men staid, spending a portion of their time at this place, for the purpose of seeing to and cultivating their land to some little extent, while the remainder of their time was spent at Fort Stanwix. Wampy, who has been before noticed, was of this number. On one occasion, as he was going from the Fort to Brothertown, and had proceeded some two or three miles on his way, a hostile Indian sprang from behind a tree, close to his path, and was about to shoot him

down with his rifle, when Wampy flew at him, knocked up the muzzle of the gun, so that the ball passed harmlessly over him, and with his knife laid his brother red-skin dead at his feet. The victor, believing that other foes would soon be attracted by the report of the rifle, caught the weapon from its now passive owner, and, bearing the trophy of his prowess, in double quick time, retraced his way to the Fort.

When the great body of them left during the war, potatoes had been planted, and were left growing in the fields, and when they returned at its close, after an absence of some five or six years, they found that the tubers had continued to yield their annual crops, in diminished quantities to be sure, yet a sufficiency at least for planting.

After their return, many of them became quite skilful agriculturists, had large and productive fields in the Oriskany valley, and quite a proportion of them managed to live very comfortably. But the "pale-faces" were on their trail, and soon had surrounded their settlement; with one hand presenting them with the Bible,—the Word of Life,—and with the other, that "fire-water," their greatest, direst curse, and which was well known to be death, physical and moral, to the savage. After the fathers who emigrated had mostly "fallen asleep," the tribe went to decay. Intemperance, with its accompaniment, licentiousness, fast did their work, and the descendants of king Philip, Sassacus, and a host of sachems renowned in the New England wars, debased in body and soul, but greeted the eye of the spectator of their wrongs. On their petition, a little more than twenty years since, the Legislature passed a law permitting them to sell their farms to individuals, with the advice and consent of the Superintendents of the Brothertown Indians; and, in 1831, a portion of them, having sold out, emigrated to Green Bay, where they commenced a settlement, separate from the

Oneida and Stockbridge Indians, who removed to the Bay at about the same time. They continued to sell and emigrate until two years since, when the "last of the Brothertons," like the "last of the Mohegans," had a second time abandoned to the pale faces, the burial-place of their fathers.

The first settlement by the whites of the territory at this time included within the limits of Marshall, was on that part of the Brothertown tract sold to the state. It is believed that David Barton was the first settler: he removed to this place from Connecticut in 1793. He was, however, very soon followed by Warren Williams, who took up the farm now owned by Horace H. Eastman, Esq. Williams soon sold out to Elder Hezekiah Eastman, for Elder Eastman received his deed from the State, dated in 1795, acknowledged before Judge Hugh White, and recorded by Jonas Platt, then clerk of Herkimer County. Beside those named, Capt. Simon Hubbard and Levi Barker were very early settlers in the town. Col. Lester Barker, ex-sheriff of Oneida County, was the first white child born on the Brothertown tract.

GEOLOGY.—The geology of Marshall nearly resembles the south-western part of the county. There are extensive quarries of limestone on the higher lands in the town. The best for building purposes, and hardly surpassed in the county, is that on the farm of H. H. Eastman, Esq. There are but very few bowlders and little of the land can be termed stony. The soil is very productive. Few towns in the county equal, and none excel it, in the average quality of the land. The valley of the Oriskany here ranks with its best portions, while much of the hill land, almost, and in some instances quite, rivals it in fertility. On the plank road from Waterville to Paris Hill, a part of the distance of which passes through the south-easterly part of Marshall, the farm-

ers have displayed much taste in ornamenting the road with rows of maples and other forest trees. Esq. Eastman has on his farm, at least a mile in length, twelve feet apart. In summer these shade trees present a very fine and picturesque appearance. The town is well watered. The west branch of the Oriskany Creek enters it but a short distance below Oriskany Falls, while the east branch enters it in the lower part of Waterville. After each running about four miles, they get into the same valley opposite Dickville, and their proximity is but quite trifling on the plank road south, from Deansville to Waterville, forming a junction a little below Deansville, and just before it enters the town of Kirkland. Beside there are numerous rills that rise in the hills on either side of the branches, entering them as tributaries.

RELIGIOUS SOCIETIES.

The *Congregational Church* in Marshall was organized June 14, 1797; this was the first church formed within the limits of the town. At the time of its formation, it was in the "old town of Paris," and early it received the distinctive name of "Hanover Society." The church was constituted with fourteen members, seven males and seven females, since which there have been added by profession 234, and by letter 86, making in all 334. Mrs. David Barton (the first settler) joined this church in the September after it was formed, and Mr. Barton in 1804, and are both yet members. Mrs. Eunice Griffin joined in 1803, and is still a member.

In 1801, the *Hanover Church and Society* erected their first house for public worship, and after having used it as such forty years, it was rebuilt in 1841. The church has

had four pastors. The Rev. John Eastman was ordained about 1809, preached to this people about thirteen years and was dismissed January 8, 1822. Rev. Ralph Robinson shortly after commenced his labors with this Society, was installed pastor May 9, 1827. Rev. Richard M. Davis was installed pastor July 2, 1833, and was dismissed in May, 1835. Rev. Pindar Field commenced his labors with this body in October, 1846, and was installed pastor February 23, 1848; he is the present pastor. Previous to the ordination of Mr. Eastman, a Mr. Thompson, of Sangerfield, a Mr. Bell, Rev. Publius V. Bogue, and Rev. Lothrop Thompson, preached for different lengths of time. After the dismissal of Mr. Robinson, and previous to the installation of Mr. Davis, Rev. Mr. Bogue again, and Mr. Ingersoll about two years, and after the dismissal of Mr. Davis, and before the installation of Mr. Field, Rev. Rufus Pratt about eighteen months, Rev. David J. Weeks two years, Rev. E. Parmely eighteen months, Rev. Mr. Grosvenor, Rev. Seth P. M. Hastings, and Rev. S. W. Raymond, through the summer of 1842, then S. W. Raymond for three and a half years supplied this people with preaching, with occasional supplies from President North and Rev. Salmon Strong. The present number of members belonging to the church is fifty-five. twelve males and forty-three females.

The *Baptist Church* of Paris, afterwards known as the *First Baptist Church* in Paris, was organized within the present limits of Marshall, July 6, 1797. It will be perceived that it was but twenty-two days the junior of the Congregational Church just noticed. It was constituted and fellowshipped by a council from the Baptist Churches in Whitestown, Litchfield, Fairfield and Palatine, Peterboro, and 2d Burlington. Composing in part the delegation from

these churches, we notice the names of Stephen Parsons, Joel Butler, Peter P. Roots, and Ashbel Hosmer, those veteran pioneers of the denomination in Central New York. The church when formed consisted of twenty-seven members, fifteen males and twelve females, probably a larger number than were organized into a church, thus early, in the county. The council convened at the house of David Wood, and this house was their place of meeting for public worship for a number of years. The church received accessions from time to time, until about one hundred and sixty persons had been members. Elder Hezekiah Eastman commenced preaching to this people as early as 1796, probably earlier. After the church was constituted, he became its pastor, and continued his labors with it until 1809, when he asked and received a dismissal to the Sangerfield Church. Soon after this he went on a missionary tour into the western part of the State, as is shown by the following extract from his journal:—“September 22, 1809, I set out on a missionary tour to the Holland Purchase.”

After the dismissal of Elder Eastman, John Beebe, a member of the church, commenced preaching to the people, and on the 26th of October, 1811, the church called him to ordination. A council was called, and met on the 13th of November following, and after an examination and approval of the candidate, proceeded next day to his ordination. Eld. Beebe continued as pastor for a number of years, but his health failing in 1823, Eld. John G. Stearns was called, and assumed the pastoral duties. Eld. Stearns continued with the church about five years. The records of this body close January 16th, 1832. At this time it seems to have lost its visibility. The anti-masonic excitement had much to do with its dissolution. A part of its members united with the church in Clinton, which had then been but recently formed.

Methodist Episcopal. — This denomination had a class in this town as early as 1803, which was supplied with preaching once in two weeks by the preachers appointed to the Westmoreland Circuit. In 1828, a society was organized preparatory to building a house for public worship, but nothing was accomplished, in consequence of a disagreement as to its site. Nothing further was done as to building a house until 1837, when an effort was made to raise funds for the building of one at Deansville, which was so far successful that a respectable house for public worship was erected at that place in 1832, the site of which was presented to the society by the late Thomas Dean, Esq. In 1839, Deansville was set off as a station, and has so remained to the present time. The church now numbers about ninety members.

The *Universalists* have a small society, and a house for worship in the locality known as "Forge Hollow." It has preaching one-half the time.

In this town was enacted one of those daring feats and escapes, of which the Revolutionary contest was so fruitful. The story of Heinrich Staring's escape from the Indians at Brothertown, has been often told, varying in minutiae, but agreeing in all the important particulars.

Mr. Tracy's relation of it in his lectures, is probably the most correct account now within the reach of the author, and has therefore been followed, with but slight alterations in this work.

As this individual, when Herkimer County was first organized, and when it comprehended within its limits the present county of Oneida, received, and for many years held the office of first judge, and also his birthplace so near the present eastern line of the county, it seems to warrant in this

place, a somewhat extended notice of him. Heinrich Staring was a native of the Mohawk Valley, and was born about eleven miles below the city of Utica, and soon after the settlement of the German Flats. Little is known of his early history.

“At the commencement of the Revolutionary War, we find him a militia officer, and regarded by the royal party as a most important and influential personage in his neighborhood. He was present at the battle of Oriskany, and from that period held the office of colonel of the Tryon county militia during the remainder of the war. Possessing great shrewdness, strong common sense, and unflinching intrepidity, he enjoyed the unlimited confidence of the German and Dutch settlers on the Mohawk, and became a prominent object for seizure by the enemy. A great number of anecdotes illustrative of the extraordinary means that were used by the enemy he had to deal with to procure his person or destroy him, might be related. The story was from the lips of the old man several years after the war. The event took place some time late in November, and about the year 1778 or 1779. He had, for some purpose, gone into the woods at some distance from his home, and while there, by chance, came suddenly upon a party of hostile Indians, who, during those years, were frequently prowling about the settlements on the Mohawk, and occasionally making murderous incursions among the inhabitants. Before he became fully aware of their presence he had got so completely in their power that flight or resistance were out of the question. He was seized with every demonstration of hellish delight, and rapidly hurried away in a contrary direction from his home and southward of the Mohawk, until his captors supposed themselves out of the reach of pursuit, when they directed their march westward, and at night reached a small uninhabited wigwam.

at a little more than a quarter of a mile from the right bank of the Oriskany Creek, above Clinton, in what is now called Brothertown. The wigwam consisted of two rooms, separated from each other by a partition of logs. Into the larger of these there opened an outside door which furnished the only entrance to the house. Another door communicated from the larger to the smaller room. The latter had one window, a small square hole of less than a foot high by about two feet wide, placed nearly six feet above the floor. The whole structure was of logs, substantially built. The Indians examined the smaller room, and concluded that by securely fastening their prisoner hand and foot, they could safely keep him there until morning. They, therefore, bound his hands behind him with withes, and then fastened his ancles together in the same manner, and laid him thus bound in the small room, while they built a fire in the larger one, and commenced a consultation concerning the disposition of him. Staring, though unable to speak the Indian language, was sufficiently acquainted with it to understand their deliberations, and he lay listening intently to their conversation. The whole party were unanimous in the decision that he must be put to death, but the manner of doing this in the way best calculated to make the white warrior cry like a cowardly squaw, was a question of high importance, and one which it required a good deal of deliberation to settle satisfactorily to all his captors. At length, however, it was agreed that he should be burned alive on the following morning, and preparations were accordingly made for the diabolical sports of a savage *auto da fe*. During the deliberation, the horrible fate that awaited him suggested to Colonel Staring the question of the possibility of an escape. As he lay on the ground in the wigwam, he could see the window I have spoken of, and he determined to make an effort to

release himself from the withes which bound him, and endeavor to effect a passage through it without alarming his savage keepers. Before they had sunk to rest, he had so far succeeded as to release one of his hands from its fastenings, sufficiently to enable him to slip his wrist from it. On finding that he could do this, he feigned sleep, and when the Indians came in to examine and see if all was safe, they retired, exulting with a fiend-like sneer, that their victim was sleeping his last sleep. They then all laid down on the ground in the larger room, to go to sleep. Staring waited until all had for a long time become quiet, when, slipping his hand from the withes, he was enabled silently to release his ancles, and by climbing up the side of the house by the aid of the logs, to escape from the window without creating an alarm. In the attempt, and while releasing his ancles from the withes, he had necessarily taken off his shoes, and had forgotten to secure them with him. He was now outside of the wigwam, barefoot, at a distance of five and twenty miles from his home, without a guide or a path, hungry, and in a frosty night in November, and with a band of enemies seeking his heart's blood, lying ready to spring upon him. But he was once more free from their clench, and this one thought was nerve, and strength, and food,—was all he needed to call into action his every power. He stole with cautious silence from the wigwam, directing his course towards the creek, and increasing his gait as he left his captors, and got beyond the danger of alarming them. He had got about half way to the creek, and had begun to flatter himself that his whole escape was accomplished, when he heard a shout from the wigwam, and immediately the bark of the Indian dogs in pursuit. He then plunged on at the top of his speed, and knowing that, while on the land, the dogs would follow on his track, in order to baffle their pur-

suit, as soon as he reached the creek, he jumped in, and ran down stream in the channel. For some time he heard the shouts of his late masters, and the baying of their hounds in the pursuit; and now that he had reached the water, where their dogs could not track him, he laughed out-right as he ran, in thinking of the disappointment they would feel when they arrived at the bank. The fear of the faggot, and all its accompanying tortures, furnished a stimulus to every muscle, and he urged on his flight until he heard no more of his enemies, and became satisfied that they had given up their pursuit. He deemed it prudent, however, to continue his course in the bed of the creek, until he should reach a path which led from Oneida to Old Fort Schuyler,—a mud fort, built on the present site of Utica during the French war, and which was situated between Main street and the banks of the River, a little eastward of Second street. The path crossed the Oriskany about half a mile westward of where the village of Clinton now stands. He then took this path and pursued his course. I have mentioned that, in his haste to escape, he forgot his shoes. He had on a pair of wool stockings, but in running on the gravel in the creek, they soon became worn out, and the sharp pebbles cut his feet. In this difficulty, he bethought him of a substitute for shoes. In the coat he wore, which, fortunately, was made of a thick heavy serge. He cut off the sleeves of this at his elbows, and drew them upon his feet, and thus protected them from injury. But he used to say he soon found this was robbing Peter to pay Paul, for in the severity of the night, his arms became chilled, and almost frozen. He reached the landing at Fort Schuyler just in the gray dawn of the morning, and cautiously reconnoitering, in order to ascertain whether any one was in the fort, which was frequently used as a camp ground, he satisfied himself that no one was in the neighbor-

hood. In doing this, he fortunately discovered a canoe which had floated down the stream, and lodged in the willows which grew on the edge of the bank. He instantly took possession of it, and by a vigorous use of the paddles, with the aid of the current, succeeded in reaching his home with his little bark in the middle of the forenoon."

"As has been noticed, in organizing the Court of Common Pleas for Herkimer County, Colonel Staring was appointed its first Judge. It is not to be supposed, or pretended, that any peculiar qualifications or fitness for the office recommended him for the appointment. His honest and strong, but uncultivated mind, had never been schooled to threading the mazes of legal science; and indeed, he had enjoyed few even of the most common advantages of education. But he possessed the confidence of his fellow-citizens for his sterling integrity, strong common sense, and tried and approved patriotism; qualifications which were regarded by the venerable George Clinton, then Governor of the State, as sufficient to warrant his appointment to the office. Indeed, at that period in the history of the State, few Courts of Common Pleas could be found with a lawyer on its list of judges; and it is no disparagement to these courts at that time, to assert, that the court in which Judge Staring presided was in no respect inferior to its sister tribunals. Many anecdotes illustrative of his simplicity of character, and lack of education, are related."

In the early settlement of the county, the story of Judge Staring's "*Yankee Pass*" was as familiar with the people as "household words."

By virtue of his office, which carried with it the powers of a magistrate, it became his duty to see that the laws were properly enforced and obeyed. Then, as now, our statutes forbid "all unnecessary labor and travelling on the first day

of the week, commonly called Sunday." Soon after his appointment as first dignitary of the bench, a shrewd Yankee, who had been visiting that unlocated and fast-receding region, the "far west," that then hardly extended as far towards the setting sun as Onondaga Hollow and Salt Point, was passing, on horseback, the residence of the Judge, on his his way "down east," on the first day of the week. Judge Staring, who, like many of the good Dutch settlers in the Mohawk Valley, was quite strict in his observance of the day, at once went to the highway, and arrested the law-breaking traveller. At first the traveller stoutly demurred, stating that his business was urgent, and required haste. The Judge was, however, immovable, and the traveller, making a virtue of necessity, soon proposed to pay his fine of six "York shillings." This was accepted by the law enforcer. "Now," says the traveller, "I suppose I can proceed?" to which he received an affirmative answer. The traveller then said to the Judge, that as he had satisfied the broken law, by paying his fine, he wished a pass, that he might not be again molested in his journey. The judge declared his willingness to give the desired paper, but stated his inability to write it, and further, if the traveller would do it, he would affix his signature. To this the Yankee assented, and proceeded to pen the wished-for document, to which the Judge signed his name, and forthwith the traveller proceeded on his way. A few months afterwards, Judge Staring went to Kane's store, at Canajoharie, and was there presented for payment with an order for twenty-five dollars. At first he strenuously denied having given such an order, but having more particularly examined the signature, and finding it genuiue, he revolved the matter over in his mind, and at last caught an inkling of the puss at the bottom of the meal-tub. He asked for a description of the person who

presented the order, when the Yankee and his beast were most accurately described. "Oh! now I know it all," says the Judge, "it is nothing but that '*Yankee Pass.*'" As the signature was genuine, and as no proof could be made of the fraud, the draft had to be duly honored; but for the remainder of his official term it is presumed the Judge never gave another "*Yankee Pass.*"

The following is related by Mr. Tracy:—"One day, an unfortunate debtor applied to the Judge to obtain the relief afforded by the statute, and having prepared and duly executed his assignment, waited the signature of the Judge to perfect his discharge. 'Well,' said he, 'have you got all things ready?' 'Yes,' replied the debtor, 'every thing is prepared; all you have to do is to sign my discharge.' 'Very well,' said the Judge, 'have you paid all your debts?' 'Oh! no,' said the debtor, 'if I had I should not apply for the benefit of the statute.' 'But,' replied the Judge, 'I can't sign the paper till you have paid all your debts: you must pay your debts first.' Upon this point he was inexorable, and the applicant was forced to seek elsewhere the relief desired."

VILLAGES.—*Deansville* is the most important point in the town of Marshall. It is located on the Chenango Canal, in the north-easterly part of the town. The plank roads leading from Waterville and from Madison, to Utica, unite here. This place has the Methodist Church, Deansville Post Office, two store houses, two mercantile houses, two taverns, a grocery and provision store, with a number of mechanic shops, etc., and but a few rods easterly is the grist mill erected by Asa Dick, Esq., on the west branch of the Oriskany Creek. Here was the mansion of the late Thomas

Dean, Esq., so long and favorably known as the agent of the Brothertown Indians.

Dickville.—Since the construction of the Chenango Canal, and the building up of Deansville, this place has nearly lost the characteristics of a village. It received its name from Asa Dick, Esq., before-mentioned, who lived and died here. He was a man of enterprise, lived in good style, had a good two story dwelling, painted white; but in the latter part of his life, he extended his business beyond his means, and after his death his estate was found to be insolvent. Formerly the place had its merchant and mechanics, but is at this time little more than a neighborhood of farmers, located on very choice land, with its two saw mills on the east branch of the Oriskany.

Forge Hollow.—As its name indicates, its inhabitants are engaged in the manufacture of iron. The first forge was erected here in 1801, by Daniel Hanchet, John Winslow, Thomas Winslow, and Ward White. It manufactured iron from ore. It has now three smaller establishments of the kind, which work only scrap iron. Billy Titus has for quite a number of years been engaged in furnace castings, formerly quite extensively, but at this time the infirmities of age have compelled him to materially abridge his business. The place has the Universalist Church, a merchant, and a number of mechanics. It is located on the east branch of the Oriskany, the hills on each side of its narrow valley rising abruptly, and to a considerable height. The Waterville plank road passes through Dickville and Forge Hollow. A man by the name of Putnam was probably the earliest settler in this place; Elder Tremain and Timothy Burr were also among the early settlers.

Marshall (formerly called *Hanover*).—This place is located on the plank road leading from Waterville to Paris Hill, New Hartford, and Utica. It has the Congregational Church, the Marshall Post Office, a store, public house, various mechanics' shops, and a small collection of dwelling houses. The farms in this vicinity are of the first quality, there being no better upland in the county.

A protracted effort has been made to procure from his family the facts, dates, and incidents, for a biography of the late Thomas Dean, Esq., but without success.

ADDENDA.

After the copy of the foregoing notices of Marshall was in the hands of the printer, and a part of it in type, the author accidentally discovered, at the house of George W. Bass, in that town, the "Book of Brothertown Records," from 1796 to 1843. In penmanship, and in neat, orderly arrangement, it excels many of the books of town records in the county. On the first page each Town Clerk has entered his name in the order in which they were elected. To revive the recollection of the names of some of the more prominent members of this amalgamated tribe of Indians, the list is inscribed:—

Elijah Wampy, David Fowler, jun., William Coyhis, Christopher Scheesuck, Thomas Crosley, Jacob Dick, Wm. Dick, jun., James Fowler, jun., Daniel Dick, David Toucee, R. Fowler, James Kiness, Simon Hart, James Wiggins, Alexander Fowler.

These were all the clerks from 1795 to 1843, several of them holding the office for a number of years.

James Kiness, who served longer than any other individual, wrote a most beautiful engrossing hand, which few clerks of the present day can equal, and which still fewer can excel. His orthography is very correct, indeed the whole book in this respect fully comes up to the generality of town records. There is a paper copied into said book, dated September 26th, 1795, signed by Samuel Jones, Ezra L'Hommedieu and Zina Hitchcock, "Commissioners appointed by an Act of the Legislature of the State of New York, 'An act relative to lands in Brothertown,' have appropriated to the following Indians. the following lots of land, as the same have been laid out and delineated upon the map of the land, set off by the said Commissioners, for the use of the Indians."

Then follow the names of forty-five persons, several of whom were widows, and the number of the lot or lots assigned to each. In this list is found the name of George Peters, who was afterwards executed for the murder of his wife Eunice. To him and his family was assigned two lots, which lay a little east of McMillen's. The wife that he murdered was a daughter of the celebrated Wampy before noticed.

June 13th, 1796, William Floyd for himself and in behalf of the other Superintendents, set lots to eight families.

July 3, 1797, Thomas Eddy, Superintendent, assigned lands to eight families; by the proceedings it appears that a part of the lots assigned to these families, had been previously assigned to others, and by them forfeited, but does not state in what the forfeiture consisted.

At a meeting of the Superintendents of the Brothertown Indians, held in the school house in said town, January 8th, 1812. Present—Uri Doolittle and Asahel Curtis, Superintendents, and William Hotchkiss, Attorney. At this meeting lands were assigned to ten persons and families. A part of these lands had been previously assigned and forfeited,

and it is stated that the forfeiture was worked by the persons dying without issue. After these assignments the records show that individuals selected such unoccupied or forfeited lot as they chose; then the Peacemakers gave a certificate to the superintendents of such choice, which seems to have given a right to possession.

By an act of the Legislature the people of Brothertown were to meet on the first Tuesday in April of each year, to elect their town officers. At these meetings the Peacemakers presided, and were also authorized to notify special meetings. The elective officers were a Clerk, two Overseers of the Poor, two Marshals, three Fence Viewers, a Pound Master, and Overseers of Highways. The office of Peacemaker, answering in most respects to that of a Justice of the Peace, and which entitled the possessor to the affixture of Esquire to his name, was not elective, but seems to have been appointed by the Governor and Senate. They had Tithing-men, but none of the minutes of the town meetings show that they were elected. Probably they brought from New England the idea of such an officer, but as the office was not known to the laws of New York, they selected such a person to do the duties, only as an individual.

The book contains many by-laws, quite a portion of which are for the suppression of vice and immorality. The by-law for the observance of the first day of the week, commonly called Sunday, is quite similar to the statute of this State, in the characteristics of the offence and the amount of the fine, seventy-five cents, but with this difference "and in case no property can be found to answer said fine, and it is not answered in thirty days, then every such offender shall by a warrant under the hand and seal of any one of the Peacemakers of said town, be set publicly in the stocks, for the space of two hours, then, and in every such case, the cost for

executing said precepts, shall be paid the Marshal out of the treasury of said town."

By another section the like punishment was to be inflicted for card playing and frolicking on Sunday, and on Saturday or Sunday evenings.

In another section a fine of thirty-seven and a half cents is imposed for any one offence in profanely cursing or swearing, and in default of paying the same in thirty days, or giving such security as shall be accepted by the Peacemakers, then to be set publicly in the stocks for one hour, and for any number of offences, whereof any such offender may be convicted at the same time, two hours. Drunkenness is punished by the same penalties and pains as cursing and swearing. Extra penalties are inflicted for intoxication at town meetings. There is a section for the punishment of accessories to stealing.

Arbitration is provided for as a court of reference by a rule from the Peacemakers. There are a number of sections defining the duties of town officers, and one to prevent females from attending town meetings.

In common with most Indian nations, they deprecated any mixture with the African race, the following is the forty-fourth by-law:—" *Negro Mixture Women*. As they are not proprietors of the tract of land called Brothertown, notwithstanding their marrying to any of the inhabitants of said town. Therefore, they henceforth shall have no right or title to any of the annuity of the said Brothertown Indians." In all, there are sixty-seven sections of the by-laws, and this notice of them will be concluded by transcribing that in relation to "Fugitive Slaves."

"If any of the inhabitants of Brothertown, at any time hereafter shall indulge, harbor or conceal any child or children, servants or apprentices, that has run away or absconded

from his, her or their master, guardian or parent, and be thereof convicted, shall forfeit and pay to the person aggrieved, the sum of one dollar for every twenty-four hours thus indulging, harboring or concealing any child, apprentice or servant, without the consent of the master, guardian or parent as aforesaid, to be recovered with cost of suit in any court of the Peacemakers of Brothertown."

By the records it appears that the following named persons held the office of Superintendent of the Brothertown Indians:—Samuel Jones, Ezra L'Hommedieu, Zina Hitchcock, William Floyd, Thomas Eddy, Bill Smith, Thomas Hart, Henry McNeil, Uri Doolittle, Asahel Curtis, Joseph Stebbins, William Root, Nathan Davis, Austin Mygatt, Samuel L. Hubbard, Elijah Wilson, Samuel Comstock.

The Peacemakers were appointed from among the Indians. It would seem that they were usually made from a few of the more prominent and educated families, the senior and junior members of which sometimes held the appointment at the same time. Prominent among the Peacemakers from 1796 to 1843, were the Fowlers, Johnsons, Scheesucks, Tuhis, and the Dicks.

In 1809, the Brothertowns sent John Tuhi, sen., John Scheesuck, sen., Jacob Fowler and Henry Cuchip, delegates to treat with the western Indians. Their proceedings were ordered to be recorded.

Speech of the said delegates, July 3, 1809, to the Delawares, and the rest of the Wawponohkies, as follows:

"*Brothers*:—We sent our salutation to you last year, with a promise that we would pay you a visit, we are very glad that the Good Spirit has enabled us to sit with you at this council-fire to-day.

“Brothers:—Our ancestors and your forefathers were in friendship with each other, but the covenant which they have made with your forefathers has been forgotten by us. Nevertheless, when we heard you were in trouble, we were sorry, and when you were promoting peace among yourselves and your neighbors, we rejoiced.

“Brothers:—Our forefathers have had the same fate your ancestors have met with, they have had a long war with the white people. Our people were then numerous, but after many years of storm or war, they made peace, then they found their numbers much lessened, and the white people possessed of their native country, as they have done to your forefathers, and for that reason we have had to move from place to place, as you have also done.

“Brothers:—Although we live a great distance from you, and in among the white people, ever since we were in being, still we feel our minds drawn towards people of our own color.

“Brothers:—We now take hold of your hand, to renew that friendship which subsisted between our ancestors and yours, which has been forgotten for a great length of time. this friendship is extended to the whole of the confederacy, on our part we shall teach our children how to maintain this friendship, that it may last to the latest of our generations.

“Brothers:—We take your council-fire to be the front door at which we should enter at first, and here we put down our talk and request you to communicate the same to the whole of the confederacy.

[One belt of wampum delivered.]

“Brothers:—As you have a sad experience for many years past, you understand well what poverty is, therefore, we now lay our case before you, as we have not land enough

to contain all our people in the east, we should feel happy if you would consider us: May the Great Good Spirit enable us to keep this friendship always bright."

[Delivered a white belt of wampum, with three black streaks on it, containing ten rows of wampum.]

Answer to the above:—

“WHITE RIVER, July 3, 1809.

“At a General Council held by the Wawponohkies (to wit):—Delawares, Mohiconick, Monssy, Wescoopsey, and Nanticoke Nations, at which time Working Pomseon, a principal chief of the Delaware Nation, delivered a speech to the deputies of the four towns which stand on the banks of the Grand River and River De Trench, also to the Mohekons, and the remnant of the seven tribes of Indians who reside at Brothertown, in the State of New York, as follows:—

“*Grand-children, Brothers, and Friends*:—I am happy to see you. I salute you all. It is a happy thing that we are met together so many of us, the remnant of the Wawponohkies, to deliberate upon the welfare of our respective tribes.

“Grand-children:—While we were sitting by the side of this river, in a dismal situation, about twelve months ago, our grand-children, the chiefs and head warriors of the Miamies, arrived and sat where you now sit, and we were sitting where we now are, our business with them was to settle the difficulties which did arise on account of this land.

“Grand-children:—With great satisfaction I now mention to you that last fall the Miamies and ourselves have removed all cause of uneasiness, and we have had a confirmation by the President of the United States, whereby we are assured we may live on these lands without molestation.

“Grand-children, Brothers, and Friends:—Be it known to you that you have the same privilege as we have to this land, we can not point out a particular spot for you to live on, but you may take your own choice wherever you should be suited on undivided land along this river, there you may build your fire-place.

“Grand-children, Brothers, and Friends:—All our chiefs, head warriors, and young men send their salutations to your chiefs, heroes, and young men: Be it known then that our union is full and complete, and established to-day; therefore, let your eyes be fixed on this place, that your minds may not be fluctuating as heretofore, but easy and settled. This speech is to you all, as we have become one people.”

[Different strings of wampum delivered. Two strings of white wampum to the Brothertown people.]

It will be perceived that the Brothertown Indians are spoken of as remnants of seven tribes: In other parts of their records they term themselves emigrants from the seven tribes, but no where give the names of all of them. No doubt but what there were seven principal tribes from which they were derived, but it is a fact well known to a person acquainted with the history of the New England Indians that a tribe was frequently divided into villages, bearing separate names, still members of the same tribe or stock.

There was another book of records, containing the minutes of the courts held by the Peacemakers. Some time in the year 1850, the tribe now at Green Bay sent by a messenger for both books, but for some reason the messenger did not obtain the book containing their town records, but did that containing their judicial proceedings, which he took to Green Bay.

A few of the Brothertown Indians obtained marble slabs, and placed them at the graves of their friends. Two only of their inscriptions have been obtained.

“JOHN TUNI, Esq.,
Died December 14, 1811,
Aged 65 years.”

This monument is now broken down, and is in three pieces.

“ESTHER POUQUINAL,
A Member of the Mohegan Tribe of Indians,
A Practical and Exemplary Christian.
Aged 96 years.”

CHAPTER XVI.

NEW HARTFORD.

THIS town embraces territory which was among the early settled sections of the county. Although the village of New Hartford received its name at an early period, yet until 1827 the present territory of the town was included in Whitestown.

The settlement of this town was commenced by Colonel (afterwards Judge) Jedediah Sanger, who arrived at the site of the village, and commenced making improvements, in March, 1788. He bought 1,000 acres of land lying upon, and about equally divided by, the Sauquoit Creek, and which includes the whole of the present village. He contracted to pay fifty cents per acre, and within the first year of his residence he sold one half of his purchase, including all on the east side of the creek, to Joseph Higbee, for one dollar per acre, thus clearing one half of his purchase, including the site of most of the village. Higbee's half of the entire tract was found, upon a re-survey, to contain six hundred acres.

Under the auspices of its enterprising founder, New Hartford had a rapid growth, and the evidences of the energy of its master-spirit were every where witnessed, and a large clearing made in the course of the first season. In March, 1789, Col. Sanger removed his family to New Hartford, and in that year he erected a saw mill, and in the

following year a grist mill. In the first three years of its settlement, this town contained a band of pioneer settlers, who compared favorably with those of any section of the county.

Those who settled west of the village, and in the vicinity of the present plank road, were Ashbel Beach, Amos Ives, Solomon Blodget, Salmon Butler, Joel Blair (the three last named at Middle Settlement), Agift Hill (on the farm for many years owned by Oliver Sandford, Esq.), a Mr. Wyman (on the farm now owned by Linus Parsons), and Stephen Bushucll (who settled upon the farm now occupied by his son of the same name), and Oliver Collins and Joseph Jennings (upon the road from Middle Settlement to Whitesboro). Those who settled east of New Hartford village, were Joseph Higbee, Nathan Seward, and John French; and south of the village, three families of Kelloggs, two of Risleys, two of Olmsteads, and Messrs. Seymour, Butler, Hurlburt, Kilborn, and Montague. In the early settlement of Chautauque County, a branch of the Risley family emigrated thither, and a member of the family—Hon. Elijah Risley—has been Sheriff of the county, and a Representative in Congress.

The village and territory now embraced within the town of New Hartford, for a considerable number of years made a healthy and rapid progress in population and wealth. The construction of the Seneca turnpike road, in 1800, gave the village great advantages, and its business soon outstripped that of many of its cotemporaries. For the location of the road through this place, the town was indebted to the same master-spirit. Located as the village was, out of the direct route, yet Judge Sangcr, by taking a large amount of stock, exerting his potent influence, and putting in full exercise his industry and perseverance, when a valuable

object was to be attained, could scarcely fail, and success-crowned his efforts. The immense water power of the creek was then just being developed, and from that time to the present. its use in propelling machinery has rapidly increased.

For a considerable portion of the time after the construction of the turnpike, and before the completion of the middle section of the Erie Canal, a much larger amount of business was done in New Hartford village than in Utica; and to its extensive water power—the lack of which has ever been severely felt in the latter place—was this extent of business attributable. Even her merchants, at the head of whom stood the heavy firm of Wilbor & Stanton, at one time traded more extensively than those of its neighbor on the Mohawk. But the construction of the Erie Canal dried up many of the sources of the prosperity of New Hartford. in common with other villages situated upon the turnpike. The carrying business for the mighty west at once left the Great Western turnpikes for the canal, and Utica soon grew to be a city, and the New Hartford merchants were obliged to yield the palm. The canal did not, however, cut off one most important source of prosperity, for the Sauquoit continued to flow on, and with this advantage New Hartford must ever continue a village of considerable business.

The village contains at this time four dry goods stores. one druggist and one grocery, two tin shops. one cabinet and one paint shop, one blacksmith and wheelwright, and two shoe shops, two taverns, two large and three small cotton factories, one grist and one saw mill, and a tannery, at which more than \$30,000 worth of leather is manufactured annually. The village also contains five houses for public worship, viz.:—one each for the Presbyterians, Episcopalians, Methodists, Friends, and Universalists; and also five

ministers of the Gospel, four physicians, no lawyer, and about 1,000 inhabitants.

The first child born in New Hartford, was the late Dr Uriel H. Kellogg. He died some four or five years since.

RELIGIOUS SOCIETIES.

The oldest religious society in New Hartford, is the *Presbyterian Church*, which was organized, with thirteen members, August 27, 1791, by the Rev. Jonathan Edwards, D. D., of New Haven, Conn. It was organized in the same month, and by the same clergyman, as was the Congregational Church in Clinton. This was also formed as a Congregational Church, and so remained until 1802, but since which its discipline has been in strict accordance with the standards of the Presbyterian Church. Its first pastor was Dan Bradley, who was ordained in February, 1792, and was dismissed in December, 1794. On the 6th of September following, Mr. Bradley removed to Marcellus, Onondaga County, and it appears that he did not again preach the Gospel, but entered on the business of farming, and in after-life became one of the most skilful and scientific agriculturists of Onondaga County. He was appointed a County Judge in 1801, and First Judge in 1808, and was appointed President of the first Onondaga County Agricultural Society in 1819. He died at his residence, at Marcellus, September 19, 1838, aged 71 years. He wrote much for the different agricultural periodicals of his day.

The next pastor was the Rev. Joshua Johnson, who was installed October 26, 1795. It is said that the young people, to do due honor to the occasion, held in the evening an "*Ordination Ball*," but some persons living at the present

day entertain doubts as to the correctness of this statement. The balance of testimony is, however, in favor of the assertion that a "ball" was actually got up for the occasion. Loth as the writer is to believe that so solemn an occasion should have been desecrated by the mirth and levity usually found in the ball room, still he finds the "*Ordination Ball*" noticed by two respectable authors,* who have published histories of the times, and it is believed neither would have so done had not the evidence been to him entirely satisfactory.

Another circumstance in relation to the ordination of Mr. Johnson, is deemed of sufficient importance to be preserved in the history of the times. At a day some time previous to his ordination, a council was called to examine him, and, if found worthy and competent, to officiate in the ordination ceremonies, and so confident were the church and society in the fitness of their candidate, that public notice was given that the ordination would take place on the day succeeding the sitting of the council. The council convened and entered upon their duties, and on the next day a large concourse assembled to witness the ceremonies. After waiting some time, the chairman of the council came in, and informed the people that the council had found the candidate not sufficiently orthodox to admit of his ordination, but did not state the points upon which he was considered heterodox. Mr. Johnson was then requested, by one of the leading members of the society, to state why the council refused his ordination, and he complied with the request. The sentiment to which he could not give his assent, was one that had caused much agitation in the religious world at the time. It was this:—"That before saving grace could be applied to the conversion of the soul, it must feel an entire willingness to be damned." The assembly dispersed, and a council was

* Tracy's Lectures, and Clark's History of Onondaga.

called from New England, which took a different view of the question, and Mr. Johnson was ordained and installed on the day above mentioned.

Mr. Johnson preached to this people five years, and was dismissed December 15, 1800. Rev. Samuel F. Snowden was installed in May, 1807, and was dismissed in August, 1813. The Rev. Noah Coe was installed pastor in June, 1814, and continued his pastoral labors for more than twenty years, and was dismissed in February, 1835. He was highly respected and beloved by his people. The Rev. Moses C. Searle was installed July 8, 1835, and was dismissed in June, 1845. The present pastor, Rev. E. H. Payson, was installed October 14, 1845. There are now over 200 communicants in the church.

This church and society erected the first house for public worship in the county, and indeed in the State west of Herkimer. It was erected in 1793, although not completed, nor the steeple erected, until 1796. Great credit should certainly be awarded the architect, for although remodelled and repaired, the house is still occupied, and the steeple yet stands, and it yet is in appearance a very respectable house of public worship, venerable for its age, it having outlived many of its juniors, and seniors it had none, in the county. In this house was held the first County Court held within the limits of Oneida County. Judge Sanger gave the lot on which it was erected, and also gave a lot in Sangerfield for the benefit of the church.

The *Episcopal Church* at this place is styled,—“St. Stephen’s Church, New Hartford.” Rector, Rev. Stephen H. Battin. Belonging to this society are about forty-five families, comprising nearly 200 individuals, and about sixty communicants. It has a Sunday school, with five teachers,

and about forty pupils; and it has a neat brick church edifice, with a tower and bell, erected in 1825. Judge Sanger gave the lot upon which it stands, and also by his will gave an annuity of \$250 to aid in the support of a clergyman.

There is an *Episcopal Methodist Society* in this town which have a small, yet very neat house of worship in New Hartford village.

The *Friends* have a small society in the town, with a small house for worship in the south part of the village. Their house, like all those of the denomination, has its two front doors, where the males and females enter separately. The members here, as every where, are characterized for their industry, temperance, simplicity, neatness, and thrift.

The *Universalist Society* in this town is the parent stock of the denomination in Central New York, and the third in the State. The two older societies were one in the city of New York, gathered by the Rev. Edward Mitchell in 1797, and the other in Hartwick, Otsego County, gathered in 1803. The doctrine was introduced into this place by the Rev. Nathaniel Stacy, in 1805, and in December of that year was formed "The Universalist Society of Whitestown." For many years this was the principal seat of the denomination in a large extent of country, and its influence was wide-spread. Judge White, the pioneer of Whitestown, was one of its prominent members. In 1815 this society built a small but comfortable church, a little below New Hartford village, on the road to Utica, which is still standing, and occupied as a house of worship by those who have followed in the faith of their fathers,—the doctrine of universal salvation.

There was also for a few years a small *Baptist Church* in the town, organized as a branch of the church at Whitesboro, but which was dissolved in 1844. In 1840 this body reported thirty-one members, and James Reed, a licentiate, as their preacher; in 1841 it, instead of remaining a branch, organized as a church; and in 1843 reported but twenty-four members, and Elder O. Tuttle as pastor.

JEDEDIAH SANGER.—This individual, whose name is so prominent in the history of the first settlement of the towns of New Hartford and Sangerfield, was born in Sherburne, Middlesex County, Massachusetts, on the 29th of February, 1751, consequently he had a birth-day but once in four years. His parents were Richard and Deborah Sanger, who had ten children, Jedediah being the ninth. He received but the common education of boys at that time, worked upon a farm, and subsequently kept a small store. In May, 1771, he was married to Sarah Bider, by whom he had four children, none of whom survived him except a daughter, now the widow Eames, who resides a short distance south of New Hartford village. In 1782 he removed to Jeffries, Cheshire County, New Hampshire, where he purchased a large farm, which he carried on, keeping a tavern, and also a small store in his tavern and dwelling. He was successful for two years, when, in 1784, his store and dwelling, with their entire contents, were consumed by fire. The time of the fire seemed to be peculiarly unpropitious, for two heavy loads of groceries had arrived at the close of the preceding day, and which had been unloaded just in time to be destroyed. The loss left Mr. Sanger bankrupt, but his was not the courage to quail

under misfortune. He was but thirty-three years of age, with a perseverance which could overcome every thing but impossibilities. Soon after his loss, the account of the famed "Whitestown Country" reached him, and he determined to emigrate thither as soon as he could arrange his business to do so. His arrangements having been completed, he started upon his journey for that then almost unknown country, and commenced the settlement of New Hartford in March, 1788. The author believes it but justice to his memory in this place to disabuse the public as to the report that he clandestinely left Jeffries, "between two days and two weeks," to avoid his creditors. From the most reliable information, this was not the case. That he left on Monday morning, and took what, in the parlance of the times, was termed an "early start," some two or three o'clock, was true; but that the journey was kept secret, is incorrect. He gave his word to his creditors, that if he was ever able, no man should lose one penny by him, and such was their confidence in his integrity, that no effort was made to molest him, knowing as they did that his bankruptcy had been caused by unavoidable misfortune; and most sacredly was the promise remembered and kept, for after he had become prosperous, and able to do so, the last farthing of his debts, principal and interest, was paid.

As has been stated, he built a saw mill in 1789, and grist mill in 1790. In 1796 he erected the first grist and saw mills on the outlet of the Skaneateles Lake, now in the beautiful village of Skaneateles, Onondaga County. He was one of the acting and leading partners in the Paris Furnace, which was erected in 1800, and went into operation in 1801. In 1805 he was engaged in the manufacture of cotton. His land agencies for the Coxes and other proprietors in New York and Philadelphia, have to some extent been

noticed. He spent eleven winters in Albany as a member of the Senate and Assembly, to each of these bodies, having been elected by the people. He was the first Supervisor of Whitestown, and held the office for three successive years. He was appointed First Judge of Oneida County upon its organization, and held the office until 1810, when he resigned, as, by the constitution and laws, his age (60 years) disqualified him from holding that office.

His first wife died September 26, 1814. His second marriage was to Sarah B. Kissam, August 31, 1815, who died April 23, 1825. His third marriage was to Fanny Dench, October 3, 1827. She survived her husband, and died in May, 1842. The subject of this brief memoir died June 6, 1829. The following epitaph is copied from his monument in the village cemetery:—

Sacred
to the memory
of
HON. JEDEDIAH SANGER,
who died June 6,
A. D. 1829,
The founder of New Hartford, .
His charities are widely extended,
And his munificence has reared
And supported several edifices
Devoted to the service of his
Maker.
His virtues are indelibly impressed
upon the
Hearts of his Countrymen.

Upon the cenotaph in the Episcopal Church, raised by members of his own family, is the following inscription:—

Sacred
to the memory
of
JEDEDIAH SANGER.
Born Feb. 29th, 1751,
Died June 6th, 1829.
He,
being dead, yet
speaketh.

The distinguishing traits of Judge Sanger's character were, great energy and decision, close application to business, coupled with the strictest integrity. In politics, he belonged to the Federal School. He was liberal and public-spirited, and his benefactions to the public seemed to have been returned to him tenfold.

GEN. OLIVER COLLINS was one of the very early settlers of New Hartford. He was a native of the State of Connecticut, and served in the Continental Army, in the Line of that State, in the capacity of a sergeant. At the close of the revolutionary contest he, in common with his comrades, was discharged, with a worthless currency in his pocket as pay, yet rich in the consciousness of having well performed his duty to his country, and in that resolution which ordinarily brings success.

It is believed he emigrated to this town in 1789. He commenced on the farm now owned by Thomas W. Moore, a short distance from Middle Settlement, on the road to Whitesboro, where he continued to reside the remainder of his life. At an early period he received a captain's commission in the militia company organized in Whitestown, from whence he rose in regular military gradation to the

rank of Brigadier-General. While holding this commission, the war of 1812 was declared, and in this war also he rendered valuable services to his country, having been, in 1814, commandant of that most important military post, Sacketts Harbor. Here his position was a most trying one. The British, in the latter part of this year, had the naval ascendancy on Lake Ontario. The United States' regular army was mostly with General Brown on the Niagara frontier, and the whole American flotilla on Lake Ontario was moored at this place, the enemy's odds against it being too great to justify its taking the offensive upon the Lake. The garrison at Sacketts Harbor consisted of but the 13th regiment, about 500 strong, a battalion of artillery, a few hundreds of militia, and the sailors and marines belonging to the fleet. With this incompetent force for the defence of millions of public property, which the enemy were constantly menacing, Gen. Collins called out the militia of Oneida County *en masse*. The call was promptly obeyed, but from mismanagement in the commissariat, the provisions furnished were inferior in quality, and unwholesome. To add to this, the season was very rainy, and the streets in Sacketts Harbor and its environs became so bad as to be almost impassable, even the sidewalks in many instances being ankle deep in mud. Disease soon made its appearance in the militia, and was very mortal. Panic seized them, and they deserted even by half companies, in some instances the commandants of companies running away with portions of their commands. Many, however, had too much patriotism and principle to quit the post without leave, but, when taken sick, would apply to Gen. Collins for passports to go out of the place into a more healthy atmosphere. He always treated these applications with lightness, and a prompt refusal. Great dissatisfaction prevailed. Gen. Collins, no doubt, acted

from the best of motives, and if he committed an error in his treatment of these requests of the militia, it was one of the head and not of the heart. His wish was to keep up at least a show of defence, until the garrison could be reinforced by the army under Gen. Brown, then on its march from Buffalo to the Harbor. On Gen. Brown's arrival, he, in general orders, highly complimented Gen. Collins for the great zeal he had manifested in the public service.

On the expiration of Gen. Collins' term of service at Sacketts Harbor, he returned to Oneida County, and ordered a Court Martial for the trial of the deserters from the detached Militia at the Harbor. The Court Martial convened at the public house kept by Major John Bellinger, in Utica, now known as the "New England House." Some of the culprits employed able counsel for their defence, and in addressing the Court Martial, the counsel made the remark that, "if the Court presumed to sentence his clients, the good citizens of Utica would never suffer the sentence to be carried into execution." Notwithstanding, the delinquents were sentenced to have all their back pay stopped, and to be drummed out of camp, as far as Deerfield Corners, with the "Rogue's March," wearing their coats wrong side out. Gen. Collins, who was present, and whose duty it became to see the sentence of the Court Martial carried into execution, and taking the hint from the remarks of the prisoner's counsel, went to the commandant of a company of regular soldiers, then stationed in Utica, and loaned their music and a sergeant's guard of sixteen men, to assist in the performance of his duty. The guard were marched to Bellinger's, and the prisoners brought forward. A considerable number of persons had collected, and there was unmistakable evidence that there was a disposition to carry out the threat of counsel. Gen. Collins at once ordered the guard to load

their pieces with ball cartridges, and then turning to the spectators, said, "If you interfere in this business, Gentlemen, it is at your peril, for I will cause more bullet holes to be made through your bodies, than there are button-holes in your coats." It is almost needless to add that there was no interference, and that the sentence was executed to the letter.

At the close of the war he retired to private life, and upon the farm he had redeemed from the forest, he spent the remainder of his days in quiet, having by his industry and economy secured a competence for his declining years. In his politics, Gen. Collins never swerved from the Democratic platform. He was four times married. His eldest son died some years ago, in St. Lawrence County. His second son has been one of the most prominent citizens of Lewis County. His relict, and a son and daughter, now reside in Manchester village. Gen. Collins died August 14, 1833, aged 76 years.

MANUFACTURES.

This town, located as it is on both sides of the Sauquoit Creek, a stream which for its size stands unrivalled for its water power, has ever held a high position as a manufacturing town, and contains a larger number of manufactories than any other town in the county, or probably in the State. Near the north line of the town, are the "New York Upper Mills," an establishment owned by the same company as the New York Mills, just below, in Whitestown, and consists of a large stone building and a wooden one. The wooden building has ever been known as the "Burr Stone Factory," having received its name from its having been erected and long used as a grist mill, in which the first French burr mill-

stones in the county were used in the manufacture of flour. These Upper Mills are entirely employed in the manufacture of colored goods, pantaloon stuffs and chambrays, of which 25,000 yards per week are turned off. It employs 450 operatives, and pays about \$ 1,000 per week for labor.

Next above is what was formerly the "Capron Factory," now the "Utica Cotton Mills." It manufactures 28,000 yards per week, employs 156 operatives, 136 looms, and 7,000 spindles, and uses annually 1,150 bales of cotton of 400 pounds each.

Above are Howell's two factories, the New Hartford Mill, Washington Mill, and two factories known as the "Hollister Factories." The location of the Hollister manufacturing establishment at this place has received the local name of Checkerville, from the fact that Mr. Hollister, at the time of his commencement here, was engaged in business in the Checkered Drug Store in Utica.

Still above are the large machine shop and foundry of Rogers & Spencer. The location of the latter has received the romantic name of Willow Vale, from the number of willows growing in the vicinity, on the margin of the creek and dyke.

Near the south line of the town are the Eagle Cotton Mills of Chadwick & Sons.

In the north-west corner of the town, on the Oriskany Creek, are Clark's Mills, for the manufacture of cotton. The building is 250 feet long, 70 wide, and four stories high, the wheel house, which projects from the centre of the building, being five stories; the basement is of stone, the remainder of brick. Until the recent erection of the Utica Steam Cotton Mills, this was the largest building for manufacturing purposes in the county. At this place the town of Westmoreland lies on the west side of the creek, and the towns of

New Hartford, Whitestown, and Kirkland corner on the bridge which here spans the stream; this leaves the buildings of the company in all four of the towns; the main factory, however, is in New Hartford. The factory has been built within the last five years, and is owned by Ralph Clark, of the firm of Ralph Clark & Co., of the city of New York, and his brothers Enos and Ammi B., who reside near the premises. and are engaged in the business of the factory, a store, and a grist and saw mill just above, in the town of Kirkland. All this business can not fail shortly of building up a large and important village. The building is as yet but half filled with machinery, and it is probable that the whole creek, with the heavy fall attained, will be unequal to the carrying of the machinery the building is capable of containing. but that a steam engine will have to be called to its aid.

There are four grist and nine saw mills in the town

CHAPTER XVII.

PARIS.

The first settler of this town was a Capt. Rice, who moved on to what is now known as Paris Hill, about the first of March, 1789. About three weeks after, and on the 20th of March, Benjamin Barnes, Benjamin Barnes, jun., and John Humaston, arrived and settled in the neighborhood. Three days after the arrival of Mr. Barnes, Stephen Barrett came, and within a few weeks after, three brothers, Aaron, Adams, and Abel Simmons, moved on to the Hill. These were the first settlers of the town of Paris, as it now is; but it should be borne in mind that Clinton, which was originally included, and whose inhabitants gave it its name, was settled two years earlier by Capt. Foot and his company.

The early settlers of Paris Hill were a moral and religious people. In 1791 a small Congregational Church, of five members, was constituted by Dr. Jonathan Edwards, while on the same visit to these frontier settlements in which he officiated in the formation of the first churches at Clinton and New Hartford. All that is obtained of the history of the Paris Hill Church is contained in the inscription from the table stone over the grave of the Rev. Mr. Steele, its first pastor, which is copied entire. It is very much regretted that more of the earlier and later statistics of this venerable body have not been obtained. Assurances were made that, without fail, they should be forthcoming, but they have never been received.

This Monument is erected
 to the memory of the
 REV. ELIPHALET STEELE, A. M.,
 By his affectionate Church,
 In testimony of
 their respect for his talents,
 and gratitude for his
 faithful labors
 in the pastoral office.
 Watchful and diligent,
 An impartial inquirer
 after truth,
 An able defender of the
 Christian faith.
 He was born at Hartford, Conn.,
 June 26, 1742,
 Graduated at Yale College, 1764,
 Was ordained to the work of
 the Gospel Ministry
 at Egremont, Mass., 1770,
 Dismissed from his pastoral charge
 in that place, 1794,
 Installed at Paris, July 15, 1795,
 Died Oct. 7, 1817, aged 75.
 The Church in Paris,
 of which he was the first Pastor,
 was formed by the
 Rev. Jonathan Edwards, D. D., in 1791,
 of 5 members.
 When Mr. Steele was installed,
 it consisted of 19,
 273 were added during his ministry,
 and at the time of his decease
 there were 193 members.

Mr. Steele was considered by his cotemporaries as very
 orthodox, and sound in his sentiments. He was a man of
 great plainness of speech, and by some it was thought his

maner savored of bluntness. An anecdote is recollected by the author, and is given as illustrative of the man. About the commencement of the present century, at a meeting of the Oneida Association, a charge was preferred against a young clergyman for preaching unsound doctrine. He had been cited, and was present with the manuscript of the sermon complained of. On the sermon's being read, it was found there was nothing objectionable in sentiment, but was obscurely worded. Mr. Steele took the occasion to lecture the young man to be more cautious in his language, and ended with this remark. "Aye, young man, you do not know more than half as much as I do, and I do not know one half as much as I think I do." This, it must be confessed, was a very peculiar way of putting himself on a level, as to knowledge, with the young man to whom he was administering a reproof.

In the *History of Berkshire County*, speaking of Mr. Steele, is the following:—"The people generally [of Egremont] were united in their pastor, until the time of Shay's rebellion. As he was supposed to be favorable to the Government, the malcontents became his enemies and opposers. On a certain occasion, several armed ruffians violently entered his house in the night season, and after treating him in a very insolent and abusive manner, carried away his watch, and several articles of clothing." Mrs. McNiel, widow of the late Henry McNiel, Esq., of Paris, and daughter of Mr. Steele, and who now resides in Clinton, although but a small girl at the time, well remembers this transaction. She says that armed sentinels were placed at all the doors and windows of the house, to prevent any persons escaping, and giving the alarm. The numbers in and about the house were so great, that resistance was entirely hopeless, and none was made. She had blue silk in the house for a new bonnet,

which was taken by these marauders, they saying that it would make good colors for Shays. When the party left, they fired two guns in quick succession, supposed to be signals. Parties became so violent, that he was dismissed by a council, April 29, 1794.

For more than forty years after the first settlement of Paris Hill, its inhabitants were reckoned as a sober, moral, and industrious people. About the year 1835, perhaps earlier, their fears became awakened, and their suspicions aroused, that a number of young men, residents on the Hill and vicinity, were extensively engaged and connected in shoplifting, and passing counterfeit money. Great vigilance and prudence had to be exercised in the matter. The culprits managed so ingeniously and cautiously, that years passed before the proofs had become sufficient to make any arrests. In the latter part of 1837 and the fore part of 1838, there were several arrests made, and the proof found sufficient to put them on trial. As they were men of property and tact, it now became necessary that every proper exertion should be made to convict the guilty. Many of the most respectable inhabitants stepped forward to strengthen the hands of the officers of the law. As the accused had the means, the most eminent counsel were employed in their defence, and equal counsel was retained by said inhabitants to assist the District Attorney. In March, 1838, Hiram W. Meeker was tried and sent to the State's Prison. In June, Daniel Head, Oran Head, and George Brown were convicted and sentenced each to five years in the State's Prison. At the same term Guy Carter, jun., was tried, but succeeded in getting a verdict of not guilty; subsequently he was tried for larceny, and still more subsequently for perjury, but his good fortune in procuring testimony seemed to defy the meshes of the law, and he escaped conviction. After these

repeated admonitions that the way of the transgressor is hard, and after his father, who was an able farmer, had expended his all, in the defence of his son, justice, though tardy, was sure. He went to Schenectady, passed counterfeit money, was arrested, tried, convicted, and sent to the State's Prison. It was well remarked at the close of that June term, that Oneida County never in one year sent four better looking, better dressed, or more talented men to the Legislature, than it now sent to the State's Prison.

Some important civil causes that were tried soon after, one of which was to some extent connected with a portion of the criminal prosecutions, caused a most deplorable state of things. Few, however fair their characters had previously been, were found who could not be impeached; such powerful litigants seemed to manufacture testimony for the occasion. Neighbor was arrayed against neighbor, and most fortunate did the counsellor consider himself who could get one witness on to the stand who was not impeached by a dozen before the trial closed. This state of things has since subsided, and now society moves as quietly as in most other sections of the county. The lesson taught, that however successful, for a while, combinations in crime may prove, "justice will surely overtake the wicked," has been most salutary. It is but justice to close this lamentable chapter of crime with the remark, that many of the parents and relatives of the young men were not at all implicated. Unpleasant as has been the duty of penning the foregoing, still the hopes that it might be a beacon-light to the young men of Oneida, has been the only incentive.

The oldest monument in the burying ground is that of Harriet, daughter of Henry and Margaret McNeil, who died April 28, 1796, aged one year and nine months. The next oldest is that of Ebenezer Ketchum, who died July 8.

1796, in the fifth year of his age. That there were earlier deaths at this place is probable, but the author has been unable to procure any earlier data.

In looking through this cemetery, a number of things strike the eye of the observer as singular. Deacon Nathaniel Tompkins had erected four monuments to as many wives he had buried side by side. The first, Elizabeth, died March 22, 1805, aged 27; the second, Mehitabel, who died September 10, 1810, aged 29; the third, Lucretia, died October 10, 1827, aged 43; and the fourth, Clarissa, who died May 20, 1839, aged 50. Deacon Tompkins himself died January 18, 1848, in the seventy-third year of his age. He left a widow, who still survives.

In another part of the yard, is a stone erected to the memory of seven children of Patrick and Martha Campbell, aged four, sixteen, twenty-five, twenty, sixteen, twenty-five, sixteen.

On another stone is this inscription:—

“In Remembrance of GEORGE STANTON, who was burned in his house, Feb. 11, 1827, aged 67 years.”

On inquiry, the author learned that he was a brother of Deacon Daniel Stanton, and that he resided about one and a half miles from the village, within the present limits of the town of Marshall. The house was burned in the night time, during one of the coldest and most severe snow storms for many years; and it was supposed that Mr. Stanton succeeded in saving some articles of furniture, and went back for others, when, mistaking a door, he fell into the cellar, where his remains were found. He left a wife and three daughters, who escaped with nothing but their night clothes, and before they could get to a neighbor's, their

limbs were all more or less frozen, some so severely that it was with difficulty they were saved from amputation.

As an historical reminiscence, it should be mentioned that, early in the settlement of this place, it was visited by Bushrod Washington, to see the lands that had fallen to him, as legatee of his illustrious relative, "the father of his country."

St. Paul's Church, Paris Hill—*Episcopalian*.—This is one of the oldest societies of this denomination in the county. The Rev. William Baker is rector at this time. By the parochial report to the diocese of Western New York, for 1850, there were fifty families belonging to the congregation, thirty-six communicants, five of whom had been admitted within the year. The rector reports that "the parish of St. Paul's is in a very prosperous state." "The time to favor Zion, the set time, is come," and brethren dwell together in unity. Funds have been raised to enclose the church and lot with a neat fence, which is in progress. The vestry propose to plant shade trees around the church, which will be a great improvement.

SAUQUOIT.—The name of this village is taken from that of the creek on which it stands, and is a corruption of the original Indian name, Se-dau-quate.

This village (or more properly two villages) stands on two parallel streets, about half a mile from each other, on opposite sides of the creek, and united by a cross street. On the west side is a tavern and store, the Presbyterian Church, post office, with quite a number of private dwellings. On the east side is the Methodist Church, the Academy, a store,

a tavern, as also a number of private dwellings, mechanics, etc. On the cross street there are various kinds of machinery turned with water power.

The settlement of this section of Paris was commenced soon after that on the Hill. In the fall of the same year, (1789.) Phineas Kellogg came and built a log house about 100 rods north of where Savage's tavern is now located. In March, 1790, Mr. Kellogg, John Butler, Sylvester Butler, Asa Shepard, and Mrs. Plumb and two children (the wife and children of Joseph Plumb), removed from New England, and arrived at the house built by Kellogg the preceding fall. When they arrived, they found the roof broken in by the snow, a heavy bank of which yet remained in the house; this was shoveled out, and the room made as comfortable as circumstances would permit, for the accommodation of the new comers. Mr. Plumb followed the same spring. In the course of the season, probably there were some arrivals, for in the fall William Swan, a lad of about fourteen years of age, died, which was the first death within the present limits of Paris, of which there is at this time any knowledge. The winter after Swan died, there were two or three deaths in the vicinity from the small pox.

In the year 1791, Kirkland Griffin, Capt. Abner Bacon, Deacon Simeon Coe, Spencer Briggs, Baxter Gage, Josiah Hull, Nathan Robinson, Enos Pratt, and a Mr. Root, settled in the vicinity of Sauquoit. Mr. Butler is yet living on a farm about a mile west of the village, and Enos Pratt lives in Westmoreland. These two, it is believed, are all that survive of the heads of families who came to this part of Paris in the two years named.

Kirkland Griffin, Esq., whose name has been mentioned as one of the early settlers of the Sauquoit valley, resided on the east side of the creek. During our revolutionary con-

test, his life was an eventful one. He shipped on board of one of the earliest privateers that were fitted out in that contest, to annoy and cripple the commerce of Britain. The cruise was a short and unfortunate one, for their craft was soon captured by superior force, and taken to England, and himself and comrades were confined in that den of misery, the Mill Prison. Here the sufferings of the prisoners were most intense. So stinted was their supply of food, that if fortunately a rat could be caught, it was roasted and deemed a luxury. Suffice it to say, that their sufferings were only equalled by the prisoners on board the Jersey prison ship, and the sugar house in New York. After thus suffering for two years and five months, they were exchanged, and sent in a cartel to the minister of the United States in France. Accessions of captured sailors had from time to time been made to their numbers, so that, when exchanged, there were over two hundred. They were shipped for the United States on board the Alliance, the consort of the Bonhomme Richard, under the command of Com. Paul Jones. That daring officer, instead of sailing direct to the United States, must needs "beard the lion in his den," by cruising around the Island of Britain. On this cruise he fell in with and engaged the Serapis frigate. The battle that followed was one of the most obstinate and bloody recorded in naval warfare. The stars and stripes were victorious, and St. George's cross humbled before them. After the British captain had come on board Com. Jones' vessel, he in some way learned that the Mill Prison sailors were on board the American vessel, and he then exclaimed, "Now I know why I am conquered; without those prisoners you never could have obtained the victory." And well he might thus form an opinion, for he knew that men who had suffered as these men, would take victory or death as a watchword,

vastly preferring the latter in fighting their country's battles, to another term in the Mill Prison.

Confirmatory of this incident in the life of Esquire Griffin, the following is extracted from Cooper's *Life of Paul Jones*:—"About this time (1779) a cartel arrived at Nantes, bringing in more than a hundred exchanged American seamen from Mill Prison. A short time before this exchange, Mr. Richard Dale, late a master's mate of the U. S. brig Lexington, had made his escape from the same prison, and had joined Jones in his old capacity. This gentleman, a native of Virginia, and subsequently the well known naval captain of this name, was now made first lieutenant of the Richard, by Jones, who had blank commissions by him. The men of the cartel were applied to, and many of them entered, thus giving the Richard a respectable body of Americans to sustain the honor of the flag she wore."

Esquire Griffin ever afterwards observed the anniversary of his release from the Mill Prison, as a day of thanksgiving. In true primeval New England style, on that day, his children and children's children were invited guests to share the bounty of the patriarch's table.

When he left the Serapis, he took from her armament a plain cutlass, which he afterwards carefully retained. It is still preserved in his family, as a memento of the "times that tried men's souls."

He was truly an excellent man. He held the office of Justice of the Peace for a number of years, and was the officer for this section of the town without distinction of party.

Benjamin Merrills was an early settler in this vicinity. He was a soldier in the old French war, and was one of a detachment of 500 Connecticut troops sent to Havanna, on the Island of Cuba, in that contest. It is recorded in its

history, that such was the unhealthiness of the climate, and the fatality of sickness, that but seventeen of their number lived to return; and of this number was Mr. Merrills.

In 1802 Judge James Orton kept a store and tavern in a part of the building now known as "Savage's Tavern Stand." Previous to Judge Orton's keeping a public house, Capt. Abner Bacon had kept a tavern on the site of the present residence of Col. Chauncy Butler.

The *Methodist Episcopal Church* is a neat brick structure, erected in 1842. The congregation is respectable, and the society flourishing.

The *Union Presbyterian Church* of Sauquoit was organized January 29, 1810, pursuant to a vote of the Norwich Church on the 13th of December, 1809, dismissing a number of their members for that purpose. The services of organization were performed in the house of Capt. Abner Bacon, the Rev. Messrs. E. Woodworth, J. Eastman, and J. Southworth officiating. It consisted of twenty-six members, the most of whom were dismissed from the Norwich Church; the remainder were received by letters from other churches, and some by profession. For almost a year the church and society met in the school house, known as the "Centre School House," when their first house for public worship was dedicated. The first deacons were Joseph Howard, Timothy L. Bacon, and David Curtis, and its first minister was the Rev. Ezra Woodworth, who was dismissed in 1813. He was succeeded by the Rev. Publius V. Bogue, who was subsequently installed pastor, March 15, 1815. Mr. Bogue was dismissed February 7, 1826. From Mr. Bogue's dismissal until the spring of 1829, the Rev. Orin Catlin supplied the pulpit; from that time until the fall of 1830, the Rev. Oren Hyde;

from the fall of 1830 Tentius D. Southworth became stated supply, and continued as such until the Rev. Beriah Hotchkin was installed pastor, April 30, 1833. The pastorate of Mr. Hotchkin continued until August 11, 1836. He was succeeded by the Rev. Francis Jones, who was installed December 5, 1838, and dismissed July, 1841. The present pastor, the Rev. John Waugh, immediately succeeded him as stated supply, and was subsequently installed, December 27, 1843, the same day on which their new house of worship was dedicated, which is a beautiful and commodious house, sixty feet by forty.

The ecclesiastical relations of this church have been twice changed. It was organized as Congregationalist, and remained connected with the Oneida Association until, by an unanimous vote, it became attached to Oneida Presbytery, on the accommodating plan. On the 26th of April, 1832, the church resolved to become wholly Presbyterian.

This church at several times has been visited by powerful revivals of religion, particularly in 1820, 1829, 1839, and 1843. At present it numbers nearly 150 *resident* communicants. The valley of the Sauquoit is rapidly filling with inhabitants, and the congregation constantly increasing.

CASSVILLE.—This is a small village in the south part of Paris, and on the Sauquoit Creek. At this point the main branch comes from the west, and after uniting with a small stream that heads in a large spring a short distance southwesterly from the village, the creek turns abruptly to the north, which course it keeps until it empties into the Mohawk, below Whitesboro.

The first settlers at this place were Elias Hopkins, Mark Hopkins, and Eleazar Kellogg. The precise date of their settlement has not been ascertained, but it was quite early,

as Elias Hopkins built a saw mill, the first mill of any kind erected above the Paris Furnace. It stood on the site of the grist mill owned by Benjamin Rhodes, of Bridgewater. There are now two saw mills on the west branch of the creek, above Cassville. There is a fork factory at this place, on the stream formed from the spring. There is another saw mill a short distance below the village. There was a grist mill built very early by John Budlong, (now Johnson's,) three-fourths of a mile above the Paris Furnace. It was reached by a road that came down the hill from the west, the road up the valley of the creek then reaching no higher than the furnace; indeed it was for a number of years supposed by the first settlers that it would be impossible to make and maintain a road from the furnace up to Cassville; but modern enterprise has, however, completed an excellent plank road between these two places. Budlong's mill is now known as Johnson's.

There are two houses for public worship in Cassville.

The *Baptists* have a very neat and well finished house, with a tower and bell, and the society is flourishing. Although requested, the author has been unable to obtain the early history of this church. By the minutes of the Oneida Baptist Association, in the years 1847 and 1848 this church reported 129 members in each year. In the year 1849 it reported an addition of forty-one members, twenty-eight by baptism, and thirteen by letter, seven dismissed, and three died, present number 161.

Worship is not now sustained in the *Presbyterian* house.

From the mill built by Budlong, (now Johnson's,) the valley of the Sauquoit is a continuous succession of villages, and water power applied to almost every manufacturing pur-

pose. For its size and length, the world can hardly furnish an equal to the Sauquoit. Its length is but about twelve miles, and in that distance there is 860 feet fall, not by cataracts, but quite even in its whole course. Next below Johnson's mill are the two scythe factories, the upper owned by S. A. and the lower by David J. Millard. These factories turn out about 4,000 dozen scythes and 3,000 dozen forks annually. Next is Miller's machine shop, connected with Petty's cupola furnace. Below these are the Clayville woolen factories, which manufacture about 800 yards of broad cloths daily, and pay about \$80,000 annually for labor. This village contains, as near as can be ascertained, 1,000 inhabitants. In the years 1848 and 1849, there has been an elegant Episcopal Church erected and completed in this place.

Next below Clayville is a saw mill owned by D. J. Millard ; then the Farmer's Factory, now owned by Hungerford & Ruger, who manufacture 9,000 yards of cotton goods per week ; and next the paper mill of Savage and Moore, doing a very extensive business. The next in order is the Franklin Factory, owned by Brownell & Son, who manufacture from 15,000 to 20,000 yards of cotton goods per week. The next is the Bacon saw and grist mill, now owned by Henry Gilbert ; then a saw mill and clothing works, owned by Abner Bacon ; next Brownell's new factory ; and last in the town of Paris is the saw mill of J. B. Bacon.

A reminiscence of some interest is related showing how mistaken were the views of at least one of the early settlers. Judge Sanger sent a millwright, by the name of Spofford, to explore the Sauquoit from New Hartford upward, to ascertain its capacity for water power. After carefully examining the stream, he reported that no site for a mill could be obtained above New Hartford until a little below where the

Paris Furnace stood, and opposite the residence of the late Col. Avery, a distance of nearly six miles, and in which it is now ascertained the creek falls 384 feet. A son of Mr. Spofford afterwards erected a saw mill at the place selected by his father, and what renders it still more peculiar is, that the site thus designated is now considered one of the least feasible in the vicinity, and since the demolition of the saw mill, no structure has been there erected to use the water.

The Paris Furnace, which did an extensive business for many years, was commenced in 1800, and went into operation in 1801; it stood a little below the Clayville factories. Eliphalet Sweeting was the first founder.

A man by the name of Hill kept the first boarding house, in a log building, and as late as 1802 it was the only building within one mile of the furnace.

On the hill west of the furnace, both above and below, the settlement was commenced earlier than at the furnace. Among these settlers were Col. Bentley, Deacon Charles Allen, and David Budlong. North of the furnace, in 1802, there was a log house, in which Thomas Spofford, the son of the millwright, resided, directly in front of the mansion of the late Col. Avery. The next was three-fourths of a mile further north, which was a log house occupied by Theodore Gilbert, and stood near the present Spring House.

Col. Gardner Avery, who removed to the vicinity of the furnace in 1802, was for many years a large stockholder, and one of the leading managers of the concern. He was a man of strict integrity, and great business habits. The following is his obituary:—

“DIED, at Saratoga, on the 17th of August, 1849, Col. GARDNER AVERY, aged 75 years. Col. Avery was one of the early settlers of Oneida, and through a long and active life maintained a character

for intelligence and integrity, such as few possess. As a professor of the Christian religion, he was conspicuous for his benevolence, for his zeal for promoting the interests of the cause he had espoused, the faithful and conscientious discharge of life's duties, and for a deportment generally in harmony with his profession."

The following appeared in the *Utica Observer*, some time in 1844:—

"DIED, at Paris Hill, the 7th inst., after a distressing illness of four days, EDWARD SCOVILL, Esq., aged 54. He was the youngest son of the late Darius Scovill, who removed with his family from Watertown, Ct., to this place, in 1803, then almost a wilderness. The deceased having been a resident of Paris for forty-one years, had cultivated an extensive acquaintance in this section of our country, with its social, political, and religious history; and in his social relation thereto, he was remarkable for his diffidence in adopting hasty decisions on the apparent merits or demerits of principles and topics affecting any of these subjects; and also for his firm adherence to them when adopted. In the relations of husband, parent, neighbor, and friend, he was kind affectionate, obliging, firm, and enduring; a zealous supporter of good order and gospel institutions."

By the census of 1845, this town had 3,097 inhabitants, six grist mills, and seven saw mills.

CHAPTER XVIII.

REMSEN.

THIS town forms the north-east corner of Oneida County, this angle extending further north than any other portion of the county. It is located on the summit between Lake Ontario and the valley of the Mohawk at Utica. The Black River passes through it near its centre, in a north-west course towards Lake Ontario at Sacketts Harbor. The north bounds of the town cross Moose River, an important branch of the Black River. West Canada Creek, the largest tributary of the Mohawk, forms the eastern boundary of the town, where it is the dividing line between Oneida and Herkimer Counties. The smaller streams that rise in the town flow into both the Black River and Canada Creek. The numerous falls and rapids in these two streams show that the altitude of Remsen is very great. Like all high sections of country, its soil is better adapted to pasturage than tillage. With the exception of oats, which produce quite well, there is but little grain raised, yet small quantities of corn, barley, and buckwheat, are cultivated.

GEOLOGY.—The geology of the town differs but little from the other high sections of the county. The southern part of the town rests on a bed of limestone, excellent for cement when burnt, and for cutting for building and other purposes. In the section north of the Black River, primitive

rock bowlders, a species of granite, abound. Some specimens of iron ore have been discovered in its north-east part, and it is believed by many that future research will show that it abounds in that quarter of the town.

This town was named from Henry Remsen, late of the city of New York, one of the original patentees of Remsenburgh Patent, which was located mostly within the present limits of Remsen. Considerable portions of a number of the old patents were embraced in it, viz.:—Adgate's eastern tract, Woodhull's (being about eight miles square), Remsenburgh, and a small part of Service's. In territory it is a very large town, and although Verona by some is claimed to be the largest, still future surveys may give the precedence to Remsen.

Until recently the northern half of the town was little known, and with but very few permanent settlers; but since the commencement of the Black River Canal and feeder, this part of the town has risen in importance. The canal feeder dam, nine miles above Boonville, is in this town, and as the canal is now completed to Boonville, a market is opened for the vast amount of lumber standing on these lands. Capitalists can not fail of investing the necessary amount to render it available, by bringing into use the almost unlimited water power with which the country abounds. Another reason why this section of the country has remained dormant is, that much of the land has been kept out of market. A better state of things in this respect now prevails; the land is put for sale, and this will soon add so materially to its population, that it probably will soon be divided, so as to make a new town in the north part, including the Woodhull Tract.

The settlement of this town was commenced in 1792. Barnabas Mitchell, from Meriden, Connecticut, was the only

settler in that year. The whole region was then a howling wilderness, and we can hardly conceive at the present day of the amount of moral courage necessary to induce a settler to thus locate himself and family so far from the dwellings of his fellow men. Hardships they experienced, but hope buoyed them up. He located about five miles north-east of the present village. In 1793 our pioneer was cheered with quite a reinforcement to the settlement. In this year John Bonner, Nathaniel Rockwood, Bettis Leclerc, Perez Farr, and Jonah Dayton moved into the present limits of Remsen. These first settlers are now all dead, and their hardships, privations, and trials are unwritten. Indeed, nearly all the early settlers have paid the debt of nature, and their posterity, some of whom are now on the down hill of life, in many instances occupy their places. Milo Mitchell, Esq., a son of the first settler, seems to have inherited at least a portion of his father's enterprise, industry, and perseverance, for he is the largest farmer in Remsen.

The first death in the town was that of Capt. Peek, but the date of his decease is not known. The first birth was that of Polly Mitchell, daughter of the first emigrant.

The early settlers of this town were from the Eastern States, but about the year 1808, David Mound, John James, Griffith I. Jones, John Owens, and Hugh Hughes fresh from the mountains of Wales, located in Remsen. This commenced a new era in its population. The reports of these early foreign emigrants to their friends in Wales, of the cheapness and fitness for dairying of the lands in this section has induced these Ancient Britons to emigrate in such numbers, that competent residents of the town believe that at least three-fourths of its population are Welsh. It is said that Remsen, Steuben, Trenton, and portions of Deerfield, Marey, and Boonville, are almost as well

known in Wales as in Oneida County. These descendants of the ancient Cambrians form a hardy, industrious, frugal, and of course thriving population. Their butter dairies, for which they are far famed, are carried on to great perfection, producing an article rivalling the products of old Dutchess. They are a moral and religious people. The statistics of crime in Great Britain show that, in an equal population, but one Welshman to ten Englishmen and fifteen Irishmen are convicted, and it is confidently believed that the records of Oneida show that here this people have not degenerated. The author's probity as an historian, and the portions of English and Irish blood that course in his veins, he believes to be sufficient to incite to impartiality, still he hopes to be pardoned if he speaks a little enthusiastically of a people from whom he is in a direct line descended.

RELIGIOUS SOCIETIES.

These are all Welsh, and divided into four denominations, viz.:—*Episcopal Methodists*, *Whitfield Methodists*, *Presbyterians*, and *Baptists*. The *Whitfield Methodists* are the most numerous. There are ten houses for public worship in the town. Although the Welsh are somewhat noted for dividing into small societies, still as they are remarkable for their strict attendance at church, these several houses are well filled, and preaching well supported. They are exact as regards their religious discipline, and as a people they are Calvinistic in their doctrines. A Welsh Catholic would be an anomaly, and they are peculiar in their hatred of all that appertains to Popery. It is quite well ascertained that this people have furnished but one Catholic in Oneida

County. They are almost a nation of singers, and in this part of public worship nearly the entire congregation join. In general their voices are harsh, but probably this is more from want of cultivation than any native defect, as some who have cultivated their voices are superior. They excel in harmony, discords rarely occurring.

SCHOOLS.—The schools in this town have heretofore been well attended and flourishing. The effects of the free school law of the last year (1849) have been most deleterious; schools are on the decline, and in some districts there are now no schools. This is but common with all the agricultural and rural districts in the county. This state of things should be a warning to future legislatures, never to assume, unasked and unexpectedly, to legislate on important questions, where the great body of the people are interested.

Remsen Village.—This is the only village in the town, and was incorporated in 1845. It is situated in the southwest corner of the town, including a small piece of Trenton within the bounds of the corporation. The Cincinnatus Creek passes directly through it, and towards the lower part of the village the creek falls about twenty-five feet nearly perpendicularly, which vastly adds to its capacity for turning machinery.

The settlement of the village was commenced in 1795, by James Smith, deceased, who opened a public house in the place. The building he prepared for the accommodation of travellers, was composed in part of boards and part of logs. This public house thus constructed was continued for several years. Broughton White, Esq., now one of the oldest citizens of the town, opened the first store, in 1803, and a store has been continued on the same spot to the present time. Esq

White was a surveyor, and for some years was a member of Baron Steuben's family, while the Baron was engaged in settling his patent in Steuben.

There are at this time in the village two taverns, five stores, an extensive tannery, for many years conducted by Mather Beecher, Esq., and now by Hale & Colback, three saw mills, and most of the mechanic shops found in country villages. There are three commodious houses for public worship within the village, one *Baptist*, one *Congregationalist*, and one *Whitfield Methodist*; and there is an Academy in which, on the first of January, 1850, there were fifty-six students in attendance; also a common and infant school. The plank road from Utica to Boouville passes through the village.

This place was formerly conspicuous for its intemperance, and the means it furnished to its own and the neighboring inhabitants. A respectable merchant, who has now banished alcoholic drinks from his store, informed the author that at one time he retailed 3,500 gallons of whisky in five months. He said,—“Such was the press that we did not stop to measure, for when a customer brought a keg, we inquired its capacity, placed it under the tap, and filled it, rolled it away, and under with another.” “Yes,” said a partner, who was sitting by, “and we did not make one penny by all this liquor traffic, for at the same time we were retailing goods on credit, and with our strong drink we sent out among our customers such a flood of bankruptcy, ruin, and death, that in the end we lost more than we made by it.” The temperance reform has performed wonders for Remsen. Her inhabitants in this have developed one of their true Welsh traits,—perseverance. They less rarely break their pledge than any other people. Comparatively very little alcohol is now used as a beverage.

There is a Rechabite Tent in the place, numbering over 100 members, and they are making sober men of the intemperate. The innkeepers are not licensed to sell strong drink.

The village numbers about five hundred inhabitants, and there are few in the county of its size where more business is transacted.

There are in the town twelve saw mills, two grist mills (one worked by steam), seven mercantile houses, besides groceries, three physicians, and three lawyers.

The first town meeting was held in 1798, and the following is a list of the Supervisors elected, and the number of years each has served:—

Ephraim Hollister	-	-	-	-	-	-	-	1 year.
Gershom Hinckley	-	-	-	-	-	-	-	10 "
Broughton White	-	-	-	-	-	-	-	11 "
James Sheldon	-	-	-	-	-	-	-	2 "
Zalmon Root	-	-	-	-	-	-	-	2 "
Luther Conkling	-	-	-	-	-	-	-	2 "
Lemuel Hough	-	-	-	-	-	-	-	3 "
Henry R. Sheldon	-	-	-	-	-	-	-	6 "
Mather Beecher	-	-	-	-	-	-	-	4 "
Evan Owens	-	-	-	-	-	-	-	5 "
Thomas R. White	-	-	-	-	-	-	-	1 "
Obadiah J. Owens	-	-	-	-	-	-	-	1 "
Griffith O. Griffiths	-	-	-	-	-	-	-	1 "
Andrew Billings	-	-	-	-	-	-	-	1 "
William H. Thomas	-	-	-	-	-	-	-	2 "
Evan Jones	-	-	-	-	-	-	-	1 "

The following obituary is from the *Utica Daily Gazette* of June 9, 1851:—

DIED, at Remsen, on the first inst., Mr. JOHN G. JONES, aged 68 years.

Mr. Jones was one of the oldest and most respectable inhabitants of his town, and was very highly esteemed by a large circle of acquaintances. He resided in this vicinity about fifty years, and accumulated great wealth. He was followed to his resting-place by about 500 of his old friends, and no less than 110 carriages and wag-
gons being in the procession. ✓

CHAPTER XIX

ROME.

THIS town presents a richer field for the historian than any other town in the county. At a point within its limits, the Mohawk River and Wood Creek, while of sufficient size for batteau navigation, approach within a mile and a half of each other. The intervening ground is low, and covered with a deep alluvial deposit, from which it may be inferred that far back in the history of our globe, during freshets, their waters commingled, and still farther back, when the barrier of Fall Hill was unbroken, the valleys of the Mohawk and Wood Creek were covered with a lake, extending westward from that barrier some sixty or seventy miles, and including the Oneida Lake. The cobble stone on the dry plain upon which the village of Rome is built, give evidence of having been rounded and smoothed by the action of water.

The importance of this "carrying place," or, as called by the good Dutch inhabitants lower down in the Mohawk valley, "Trow Plat," was early appreciated. The Indian name for this portage was De-o-wain-sta; *i. e.*, the place where canoes are carried across from one stream to another.

The first mention of it that has been found in any written document, was in a petition of the New York city merchants to the assembly in 1724. At this time France and Britain were at peace, and the French Indian traders had

taken advantage of the times, by making their purchases for the trade in that city. Of this our provincial Indian traders complained to the assembly, stating that it gave the French traders the advantage, by enabling the latter to undersell them on account of their easier water communication by way of Lake Champlain, and the passage of a law was procured, forbidding the New York merchants to sell goods for the Indian trade to the French. Against this law the New York merchants in turn complained, and in their memorial to the Assembly set forth, that "from Albany the English traders commonly carry their goods sixteen miles overland to the Mohawk at Schenectady, the charge of which is nine shillings (New York money) each waggon load. From Schenectady they carry them in canoes up the Mohawk River, to the carrying place between the Mohawk and the river that runs into the Oneida Lake, which carrying place between is only three miles, except in very dry weather, when they are obliged to carry them two miles further. From thence they go down with the current the Onondaga River to Catarqui [Ontario] Lake."

In 1726, the English sent a party of 100 men to take possession of Oswego, for the purpose of securing it as a place of trade, and the next year the fortifying that post commenced, under the direction of the Colonial Governor Burnet.

At what time the first fortification was erected at the "carrying place," is uncertain. The necessity for a fort at this point was first set forth in the petition of a number of Indian traders to the Assembly, in October, 1736, in which they asked the erection of a fort at the "carrying place, at the upper end of the Mohawk River."

There is a tradition that two forts had been destroyed at this place previously to the erection of Fort Stanwix,—the

first by flood, the second by fire. If this be true, the first must have been a very slight affair, and probably built nearer the Mohawk than Fort Stanwix. Still there are accounts which locate a fort (not finished) at that period upon the portage between Forts Williams and Bull, and at this day it is impossible to clear up the matter, unless light shall be thrown upon the subject from the archives of some of the European Governments. Indications of a work located near the Mohawk were observed by the early inhabitants. The second fort was undoubtedly Fort Williams, which was destroyed by Gen. Webb in 1756, as hereafter stated. The author has been unable to ascertain when this second fort was built. Its location was doubtless on the same ground afterwards covered by Fort Stanwix, for when that work was levelled a few years since, ruins were discovered which had the appearance of having belonged to an anterior work.

Two and a half miles west from Fort Stanwix stood Fort Bull, and which was probably erected a short time previous to the French war of 1756, as, when taken by the French, it bore the name of its commandant. It was customary at that period for officers who had superintended the erection of forts upon the frontiers, to be honored by having them named after themselves, and from this fact the inference is drawn, that the same officer who built Fort Bull commanded it when taken, as hereafter related. The fort stood on the north bank of Wood Creek, where the ground was so low, that a dam across the creek just below, threw the water into, and filled the ditch quite around it, thus easily forming a moat which rendered the fort difficult of access.

The following is copied from the *Documentary History of the State of New York*, and is the first authentic account of Forts Bull and Williams:—

"CAPTURE OF FORT BULL.—By M. De Lery.

"PARIS DOCUMENT, XII.

"On the 27th of March, 1756, at four o'clock in the morning, the detachments commanded by M. De Lery, lieutenant of the colonial troops, commenced their march, very much weakened by the fatigue they experienced during fifteen days since they left Montreal, for they were two days entirely out of provisions. At half past five they arrived at the road to the carrying place, and the scouts in advance brought in two Englishmen, who were coming from the fort nearest to Chouaguin [Oswego], whom M. De Lery caused to be informed that he should have their brains knocked out by the Indians if he perceived that they endeavored to conceal the truth, and if they communicated it to him, he should use all his efforts to extricate them from their hands.

"These prisoners stated that the fort this side Chouaguin was called Bull, having a garrison of sixty soldiers, commanded by a lieutenant; that there was in this fort a considerable quantity of munitions of war and provisions; that the fort was constructed of heavy pickets, fifteen to eighteen feet above ground, doubled inside to a man's height, and was nearly of the shape of a star; that it had no cannon, but a number of grenades, which Colonel Johnson had sent on intelligence being communicated to him by the Indians of our march; that the commandant of the fort was called Bull; that fifteen batteaux were to leave in the evening for Chouaguin; that at the moment sleighs were arriving with nine batteau loads; that the fort on the Corlear [Mohawk] side, at the head of the carrying place, was of much larger pickets, and well planked, having four pieces of cannon, and

a garrison of 150 men, commanded by Captain Williams, whose name the fort bore; and that they did not know if there were any provisions in the fort, not having been in it.

“At 10 o'clock the savages captured ten men, who were conducting the sleighs, loaded with provisions. These confirmed what the prisoners had stated, and added that 100 men had arrived at 8 o'clock on the preceding evening, who were said to be followed by a large force.

“Monsieur De Lery, whilst occupying himself in distributing among the detachment the provisions found in the sleighs, was informed that a negro, who had accompanied the loads, had escaped, taking the road to Fort Williams; whereupon, not doubting but they would have intimation of him at that fort, he acquainted M. De Montigny, his second, of his determination to attack Fort Bull, the prisoners having assured him that the greater part of the provisions and stores were there. Each officer received immediate orders to form his brigade; and M. De Lery told the savages that he was about to attack the Bull, but they represented to him that now they had provisions to carry the detachment to La Presentation [Ogdensburg],—English meat that the Master of life had bestowed on them, without costing a man,—to risk another affair would be to go contrary to His will; if he desired absolutely to perish, he was master of his Frenchmen. The commander replied that he did not wish to expose them, and asked them only for two Indians to guide his expedition, which they with difficulty granted. Some twenty determined afterwards to follow him, being encouraged by some drams of brandy. The Algonquins, Nipissings, and those Iroquois who were unwilling to follow him, accepted the proposition made by M. De Lery, to guard the road and the twelve prisoners. They assured the commander that he may make the attack; they would take

possession of the road, and watch the movements of the English at Fort Williams.

“The detachment having commenced their march along the high road, the soldiers having their bayonets fixed, M. De Lery gave orders, when within fifteen acres of the fort, to move straight forward without firing a shot, and seize the guard on entering the fort. He was still five acres off when he heard the whoop of the savages, notwithstanding the prohibition he had issued. He instantly ordered an advance double quick, in order to carry the gate of the fort, but the enemy had time to close it. Six Indians only followed the French, the others pursued six Englishmen, who, unable to reach the fort, threw themselves into the bush. M. De Lery set some to cut down the gate, and caused the commandant to be summoned to surrender, promising quarter to him and all his garrison, to which he only answered by a fire of musketry, and by throwing a quantity of grenades. Our soldiers and Canadians, who ran full speed the moment the Indians whooped, got possession of the port holes; through these they fired on such of the English as they could get a sight of. Great efforts were made to batter down the gate, which was finally cut in pieces in about an hour. Then the whole detachment, with a cry of *Vive le Roi*, rushed into the fort, and put every one to the sword they could lay hands on. One woman and a few soldiers were fortunate enough to escape the fury of our troops. Some pretend that only one prisoner was made during this action.*

* “Except five persons, they put every soul they found to the sword.”—A Faithful Narrative of the Dangers, Sufferings, and Deliverance of Robert Eastburn, and his Captivity among the Indians of North America. Annual Register, Vol. I. Anno 1758.

This Eastburn was taken prisoner by the French on this occasion, and removed to a town called Oswegatchy.

“ The commandant and officers repaired to the stores, and caused their men to use diligence in throwing the barrels of powder into the river, but one of the magazines having caught fire, and M. De Lery considering that he could not extinguish it without incurring the risk of having the people blown up who would be employed there, gave orders to retire as quick as possible. There was hardly time to do this, when the fire communicated to the powder, which blew up at three points. The explosion was so violent, that a soldier of Guyenne, and an Iroquois of the Sault, were wounded by the debris of the fort, though they were already at a distance. The Indian especially is in danger of losing his life by the wound.

A detachment was, however, sent to look after the baggage that remained on the road, and shortly after an Indian came to notify M. De Lery that the English were making a sortie. This caused him to rally his forces, and placing himself on the bank of the creek, he had the bombs, grenades, bullets, and all the ammunition that could be found, thrown notwithstanding into the water. He had the fifteen batteaux staved in, and then set out to meet the sortie of which he had been informed; but he learned on the road that the Indians had repulsed it, after having killed seventeen men. This sortie was from Fort Williams, on the intelligence carried thither by the negro. The Indians who, unwilling to attack Fort Bull, took charge of the road, acquitted themselves so well, that this detachment quickly retreated, with a loss of seventeen men. The Indians, coming some hours after to congratulate M. De Lery on his fortunate success, failed not to make the most of their advantage. A chief asked him if he proposed attacking the other fort; which was nothing more than a boast on his part. M. De Lery replied he would proceed forthwith if the Indians would

follow him. This reply drove this chief off, and all those of his party prepared to follow. Our troops did the same, and encamped in the wood, three quarters of a league from the fort. The Fort Bull prisoners were examined, and we learned that Col. Johnson, having been informed of our march, had sent notice to all the posts, regarding it, however, as impossible, in consequence of the rigor of the season. Fort Bull is situate near a small creek that falls into that of Chouaguin, about four miles from the fort. Fort Williams is near the river Mohawk, which falls into that of Corlear. The carrying place from one fort to the other is about four miles long, over a pretty level country, though swampy in some places.

“ M. De Lery's detachment was, 15 officers, 2 cadets, and 10 soldiers of the Queen's Regiment, 17 of Guyenne's, 22 of Bearn's, 27 of the Colony, in all 93 soldiers ; 166 Canadians, 33 Iroquois from the lake of Two Mountains, 33 from La Presentation, 18 from Sault St. Louis, 3 from St. Bigin, 3 Abenakies of Missiskoui, 2 Algonquins, and 11 Nipissings. Total, 362 men, 265 of whom attacked the Fort. A soldier from the Colony, and an Indian from La Presentation, were killed. A soldier of the Queen's, two Canadians, and two Iroquois, were wounded. It is estimated that more than 40,000 weight of powder was burned or thrown into the creek, with a number of bombs, grenades, and balls of different calibre. A great deal of salted provisions, bread, butter, chocolate, sugar, and other provisions, were likewise thrown into the water. The stores were filled with clothes and other effects, which were pillaged ; the remainder burnt. This day has cost the English ninety men, of whom thirty are prisoners. Our detachment killed or captured thirty horses.”

Thus far has the writer followed verbatim the French.

account. On the retreat of the party, they fell on their knees, and returned thanks to God for their victory. After the second night, they made a very hasty retreat for fear of General Johnson (Sir William) who they learned was in pursuit, and they suffered almost as much from famine on their return as on their advance, by reason of their not being able to carry on their backs a sufficiency to last them to their stores at Lake Ontario.

It might have been hoped, for the honor of human nature, and the French in particular, that the account of this massacre,—for by no other name can it be called,—was exaggerated; but it is so well authenticated by the English accounts published at the time in the *New York Mercury*, that it can not be doubted, although the numbers probably are over-estimated. Of the slain, fifteen resided in and near Albany.

On the 11th of August, 1756, Count Frontinac commenced the siege of Oswego, with an army of 3,000 regulars, Canadians, and Indians. On the 14th of the same month, the commander, Col. Mercer, having been killed, Lieut.-Col. Littlehales, who as senior officer had taken the command, surrendered the place to the French.

In a note to the foregoing article in relation to the taking of Fort Bull, is the following:—"The latter [Fort Williams] stood until 1756, when it was destroyed by General Webb, on his famous flight from Wood Creek, immediately after the fall of Oswego."

Smith, in his *Colonial History of New York*, says that, after the loss of Oswego, "Gen. Webb, who was then posted at the Oneida carrying place, was in such consternation that he ordered trees to be felled in Wood Creek, to obstruct the progress of the enemy if they should attempt to penetrate that way, and the Earl (of Loudon), in equal terror at

Albany pushed on Sir Wm. Johnson with the militia to sustain Webb, and ordered large drafts to follow from Albany and Ulster, and importuned even the southern colonies for recruits." Subsequently the same author says:—"The disasters of the campaigns of 1756-7 were followed by a quarrel between several of the army officers, in which mutual recriminations took place, one party charging that the loss of 'German Flats' (destroyed by a force of French and Indians, Nov. 12, 1757) "was a consequence of the destruction of Fort Williams by Gen. Webb, while that officer, to lighten the burden of imputations under which he rested, averred that he destroyed the fort in pursuance of positive orders from Earl Loudon."

The worst consequences were anticipated from the abandonment of the territory adjacent and the destruction of Fort Williams, and one of these is mentioned in a communication of Sir William Johnson to the Board of Trade at London, dated June 18, 1757, in which he says:—"Tis probable our destroying the works at, and abandoning the Oneida carrying place last summer," (Sir William at the time of its destruction was at the German Flats, with a force of militia and Indians,) "may produce a neutrality from the Oneidas and Tuscaroras."

In a description, or "itinerary," of the country from Oswego to Albany, by a secret agent of the French, in 1757, the following relating to Forts Bull and Williams is found:

"Fort Bull, which was burnt in 1756 by a detachment under the orders of M. De Lery, was situated on the right bank of this river," (river Vilerick, or river of the Killed Fish, or Fish Creek, as it was then called, now Wood Creek,) "near its source on the height of land. * * * From Fort Bull to Fort Williams is estimated to be one league and a quarter. This is the carrying place across the height

of land. The English had constructed a road there, over which all the carriages passed. They were obliged to bridge a portion of it, extending from Fort Bull to a small stream, near which a fort had been begun, though not finished, it was to be intermediate between the two forts, having been located precisely on the summit level. * * * Fort Williams was situated on the right bank of the river Mohawk, or *des Agnies*, near the rise of that river on the height of land. It was abandoned and destroyed by the English after the capture of Chouegen" (Oswego).

From the character of Gen. Webb as here given, the reader may very well conjecture that this hero of Wood Creek was the same Gen. Webb who so supinely and ingloriously lay at Fort Edward on the Hudson, with a large force, without making one effort to relieve Col. Monroe, and his brave garrison of 3,000 men, who were besieged by the French and Indians in Fort William Henry, on Lake George. Col. Monroe and his army were consequently compelled to surrender to superior numbers, when a large portion of his men were massacred by the savages, with very little exertion on the part of the French to restrain them.

In the month of August, 1758, after the defeat of the British army under Gen. Abercrombie, before Ticonderoga, an expedition under Gen. Bradstreet, for the taking of Fort Frontenac (now Kingston), in Canada, was planned and successfully executed. The following passage in relation to Gen. Webb is from Col. Willett's narrative of the expedition:—

"Col. Bradstreet was well qualified for the enterprise, the success of which depended very much on the celerity of his movements. The troops passed down Wood Creek with all the expedition in their power, though they were greatly impeded by the lowness of the water, and obstructions occa-

sioned by trees, which the year before had been felled across the creek by order of Gen. Webb, after the loss of Fort William Henry, *a measure which savored more of timidity than skill.*"

Smith, in his history, says that after the destruction of Frontenac, Col. Bradstreet "returned to the carrying place between the Mohawk and Wood Creek, to assist in securing that important pass in the country of the Oneidas, which Gen. Webb had so ingloriously left to the great insecurity and intimidation of the Six Nations;" and that, owing to their great fatigue, or the bad quality of the water of Wood Creek, five hundred of Col. Bradstreet's men, mostly of this colony, died upon or near the carrying place.

Up to the close of 1757, disaster had followed disaster to the English arms. Gen. Braddock had been defeated near Du Quesne, Gen. William Johnson had failed in an attempt to reduce Crown Point, and Oswego was in the hands of the enemy, leaving the colonies almost at the mercy of the French and savage foe.

The commencement of 1758 found William Pitt, Earl of Chatham, at the head of the British ministry. His indomitable spirit was soon infused into every department of the government, and every officer and agent was taught that seeming impossibilities were to be overcome by energy and skill.

The importance of fortifying anew the carrying place at the head of the Mohawk, was soon discovered, and early in the year, Fort Stanwix* was erected by an English General of that name, at an expense of £60,000 sterling. It was a

* In the Revolutionary War an attempt was made to change the name from Stanwix to Schuyler, from the then detestation of every thing British, which has caused some confusion in the histories and maps of the time, as well as in histories and works of fiction of a

square fort, constructed on the most true and approved scientific principles of military engineering, having four bastions, surrounded by a broad ditch, 18 feet in depth, with a covert way and glacis. In the centre of the ditch was a row of perpendicular pickets, and a horizontal row upon the ramparts.

Smith, in enumerating the events of 1758, says that "the operations terminated in the north-west in the construction of a respectable Fort in the country of the Oneidas, and it was called Stanwix, in compliment to the General who commanded in that quarter;" and in November of that year Lient.-Gov. Delancy congratulated the New York Assembly upon the reduction of Louisburg, the erection of Fort Stanwix, and Col. Bradstreet's success at Frontenac, thus, by coupling it with other great events, showing the importance attached to the fortification of this celebrated portage, then far in the Indian territory. Smith continues:—"The successes of 1759 infused a new zeal into the acting men of the colony. One hundred men more were posted in a small fort at the little falls of the Onondaga, and as many more at the western extremity of the Oneida Lake (Fort Brewerton), fifteen at the eastern end, and four hundred at Fort Stanwix. A road was cut from that fortress, eighteen miles across the portage, to the mouth of the Wood Creek, to shorten the passage by that stream, which is more than double that distance. It was then asserted that the plain of the waters of Wood Creek and the Mohawk River, at each end of that carrying place, differed but two feet, which, if true, may one day give a supply of salmon and many other kinds of fish to the inhabitants upon the borders of the latter of these streams."

later period. In this work the author has used but the original name, and in Col. Willett's narrative it is not once called Fort Schuyler.

Very little more, however, can be gleaned respecting Fort Stanwix during the remainder of the "old French War."

The force commanded by Col. Bradstreet, and which marched against Frontenac (now Kingston), left Lake George early in August, and proceeded to Albany, and from thence ascending the Mohawk, rendezvoused at Fort Stanwix, consisted of the following troops:—regulars, 135; royal artillery, 30; New York provincials, 1,112; Massachusetts do., 675; New Jersey do., 412; Rhode Island do., 318; battean-men, 300; and about 60 rangers; in all, 3,035. The regulars were commanded by Capt. Ogilvie, and the artillery by Lieut. Brown. The New York troops consisted of two detachments: the first, commanded by Lieut.-Col. Charles Clinton, of Ulster, amounted to 440 men, under Captains Ogden, of Westchester, Peter Dubois, of New York, Sam. Bladgely, of Dutchess, and Daniel Wright, of Queens; the second was commanded by Lieut.-Col. Isaac Corse, of Queens, and Major Nathaniel Woodhull, of Suffolk, and amounted to 668 men, under Captains Elias Hand, of Suffolk, Richard Hewlet, of Queens, Thomas Arrowsmith, of Richmond, Wm. Humphrey, of Dutchess, Ebenezer Seeley, of Ulster, and Peter Yates and Goosen Van Schaik, of Albany. The troops left Fort Stanwix the 14th of August, and thence down Wood Creek through Oneida Lake to Oswego, down Lake Ontario, and across the St. Lawrence in open boats, and arrived and landed within a mile of Frontenac on the 25th. Col. Corse, who had distinguished himself the three preceding campaigns, volunteered with a part of his detachment to erect a battery, in the night of the 26th, in the midst of the enemy's fire, and which in the morning commanded their fort, and led to an immediate surrender. The commander of the fort was afterwards exchanged for Col. Peter Schuyler, who was taken at Os-

wego, and while a prisoner had rendered much service to the English prisoners in Canada. The detachment, after burning the magazines, and an immense stock of Indian goods, and destroying the vessels on the lake, returned to fort Stanwix on the 10th of September. In November, the French garrison of Fort Du Quesne abandoned and burnt the fortress.

In 1759 Ticonderoga, Crown Point, Niagara, and Quebec, were taken by the British. Under the walls of the latter place a hardly contested battle was fought on the 13th of September, in which the brave Gen. James Wolfe, the commander of the British, and Gen. Montcalm, the master-spirit of the French in Canada, lost their lives. In 1760 the remainder of Canada was subdued, and became annexed to Britain.

This state of things rendered Fort Stanwix comparatively of little consequence, and it was suffered to go to decay. In this year John Roof and a Mr. Brodock, from the Dutch settlements lower down in the valley of the Mohawk, were found residing at the "Traw Plat," in the vicinity of Fort Stanwix, where they gained a livelihood in assisting in the transportation of goods destined for the Indian trade, across the carrying place; trading with the Indians; and, one of them at least, in keeping a tavern for the accommodation of the few wayfarers who, in those early days, came to these western wilds. All that the author has been able to glean respecting these first settlers in Rome, is found in the following obituary published in the *Rome Sentinel*:—

"DIED, at his residence, in Canajoharie, Montgomery County, on the 2d inst. [Oct. 1847] after a short illness, Col. JOHN ROOF, aged 86 years. John Roof, father of the subject of this notice, was one of the first settlers at Fort Stanwix (now Rome), where he located himself as an innkeeper and trader with the Indians, as early as 1760. The

deceased was born at that military post, August 28, 1761, soon after which event, and when an infant, Sir William Johnson, with many of the most influential whites of the Mohawk valley, met the chiefs of the Iroquois at that place, to brighten the chain of friendship, and bury the war hatchet, the French and Indian war having then just terminated. Gen. Herkimer, a guest present, stood as god-father when the deceased was christened. He was on militia duty in the Revolution repeatedly (his father being a captain of militia), and to him were well known Col. Brown, who fell gloriously at Stone Arabia, and his own god-father, whose blood watered the fields of Oriskany; indeed, he was present at the death of the latter, and was a witness to his patient resignation. He was a colonel of militia subsequent to the Revolution. Temperate in his habits, and honest in his dealings, he has gone down to the grave full of years. Truly the great poet did not err when he said:—

“An honest man is the noblest work of God.”

Messrs. Roof and Brodock held no title to their lands, but occupied them under a contract from Oliver Delancy, one of the proprietors of the Oriskany Patent, who was in the Revolution attainted of treason, as an adherent of the enemy, he having acted as General of a brigade of tories. They left that place at some period early in the revolutionary contest, but the precise time has not been ascertained.

In the spring of 1776, Colonels Van Schaick and Dayton were sent to Tryon County with detachments of continental troops, and were stationed at Johnstown and German Flats. In the month of June in the same year, Gen. Schuyler suggested the propriety of taking immediate possession of Fort Stanwix, and fortifying it more strongly, which proposition was highly approved, and Gen. Schuyler the same month ordered Col. Dayton, who was stationed at the German Flats, to take post at Fort Stanwix, and repair the works. In August, Gen. Schuyler visited the post in person, but was soon called away upon duties relating to the Canada expedition. Col. Dayton, perhaps for the want of

means, accomplished very little in repairing and strengthening the place. It was at this time that the attempt was made to change the name to that of Schuyler. About the close of this year, Gen. Schuyler was again instructed to strengthen the works at Fort Stanwix.

The last of April, 1777, Col. Peter Gansevoort, with the third regiment of the New York line was ordered to this post. Col. Marinus Willett, of the same regiment, was the second in command. The repairs to the fort were still unfinished, and the early part of the summer was spent in placing the fortification in a situation for resistance, but it had not been completed when afterward invested.

Previous to the year 1777, Gen. Burgoyne had boasted that with an army of 10,000 men he could march through the thirteen confederated colonies, and in this year he had such an army placed at his disposal. The plan matured by the British cabinet, was for Burgoyne to pass from Montreal to Lake Champlain, and from thence force his way to Albany, and there co-operate with Gen. Clinton, the commander of the British forces in the city of New York, in establishing a chain of posts from Canada to that city, so as entirely to sever New England from the middle and southern colonies. This plan, so imposing on paper, and which, if carried out, would have been so disastrous to the sons of liberty, fighting for independence, was doomed to be one of the most complete and perfect failures experienced by the British during the whole contest. In furtherance of the plan, Burgoyne dispatched Col. Barry St. Leger, with the 60th regiment of foot, 200 strong, and a regiment of loyalists (tories), and such Indian force as he could call together on his route, to proceed up Lake Ontario to Oswego, thence up the Oswego and Oneida Rivers, across Oneida Lake and up Wood Creek to Fort Stanwix, to invest and take that

post, and then pass down the Mohawk and join his General at Albany.

As early as the third of July, it became apparent to the garrison of Fort Stanwix, that hostile Indians were prowling about the fort. The following extract of a letter from Col. Gansevoort to Col. Van Schaick, dated July 28, will show one of the earliest of those tragedies which crimsoned the frontiers of New York :—

“Dear Sir,—Yesterday, at three o’clock in the afternoon, our garrison was alarmed at the firing of four guns. A party of men was instantly dispatched to the place where the guns were fired, which was in the edge of the woods, about five hundred yards from the fort, but they were too late. The villains were fled, after having shot three girls who were out picking raspberries, two of whom were lying scalped and tomahawked ; one dead, the other expiring, who died in about half an hour after she was brought home. The third had two balls through her shoulder, but made out to make her escape ; her wounds are not thought dangerous. By the best discoveries we have made, there were four Indians who perpetrated these murders. I had four men with arms just passed that place, but those mercenaries of Britain came not to fight, but to lie in wait to murder ; and it is equally the same to them, if they can get a scalp, whether it is from a soldier or an innocent babe.”

One of the girls who was killed was the daughter of a man who had served many years in the British artillery, and had been stationed as one of the guard at this place for several years. As he was considerably advanced in life and infirm, he had received a discharge, with a recommendation to Chelsea hospital ; but as he had been indulged while here with the

privilege of cultivating a piece of ground, and the use of a small house for himself and family, he preferred to remain where he was, instead of returning to his native country, and to enjoy the benefits to which his services entitled him.

A short time previous to the investment of the fort, the following singular incident occurred. It was written out by Dr. Dwight in a different form, and published with an account of his travels into this section, and from thence copied, under the title of "Faithful American Dog," into the "American Preceptor," one of the early reading books for schools published in the country. The author has, however, copied it from Dr. Thatcher's Military Journal.

"Capt. Greig went with two* of his soldiers into the woods a short distance to shoot pigeons; a party of Indians started suddenly from concealment in the bushes, shot them all down, tomahawked and scalped them, and left them for dead. The captain, after some time, revived, and perceiving his men were killed, himself robbed of his scalp, and suffering extreme agony from his numerous wounds, made an effort to move, and lay his bleeding head on one of the dead bodies, expecting soon to expire. A faithful dog, who accompanied him, manifested great agitation, and in the tenderest manner licked his wounds, which afforded him great relief from exquisite distress. He then directed the dog, as if a human being, to go in search of some person to come to his relief. The animal, with every appearance of anxiety, ran about a mile, when he met with two men fishing in the river, and endeavored, in the most moving manner, by whining and piteous cries, to prevail on them to follow him into the woods. Struck with the singular conduct of the dog, they

* Willett's Narrative states that but a corporal attended the captain.

were induced to follow him part of the way, but fearing some decoy or danger, they were about to return, when the dog, fixing his eyes on them, renewed his entreaties by his cries, and taking hold of their clothes with his teeth, prevailed on them to follow him to the fatal spot. Such was the remarkable fidelity and sagacity of this animal. Capt. Greig was immediately carried to the fort, where his wounds were dressed; he was afterward removed to our hospital [Albany], and put under my care. He was a most frightful spectacle, the whole of his scalp removed; in two places on the forepart of his head, the tomahawk had penetrated through the skull; there was a wound on his back with the same instrument, besides a wound in his side and another through his arm with a musket ball. This unfortunate man, after suffering extremely for a long time, finally recovered, and appeared to be well satisfied in having his scalp restored to him, though uncovered with hair."

In Gen. Sullivan's campaign against the Seneca Indians in 1779, Kay-ing-waur-to, a chief, was killed, and upon his person was found a paper, of which the following is a copy:

"This may certify that Kay-ing-waur-to, the Sanake [Seneca] chief, has been on an expedition to Fort Stanwix, and has taken two scalps, one from an officer and a corporal that were gunning near the fort, for which I promise to pay at sight ten dollars for each scalp.

"JOHN BUTLER,

"Col. and Supt. of the Six Nations and
the allies of his Majesty.

"Given under my hand at
Bucks Island."

These were undoubtedly the scalps of Capt. Greig and

one of his men. It having been asserted in Congress after the war, that there was no evidence that Great Britain authorised the payment of money for scalps, this paper (among many other evidences) was produced.

At this period there was a general feeling of alarm and excitement throughout the country, particularly in the State of New York. These were increased in the valley of the Mohawk, when, on the 15th of July, Thomas, one of the principal Oneida sachems, who had just returned from Canada, where he had been present at an Indian council, gave a "talk," from which the following extracts are made.

After giving an account of the force marching against Fort Stanwix, he said :—

" Brothers,— I, therefore, desire you to be spirited, and to encourage one another to march on in assistance of Fort Stanwix. Come up, and show yourselves men, to defend and save your country, before it is too late. Despatch yourselves to clear the brush about the fort, and send a party to cut trees in Wood Creek to stop the same.

" Brothers,— If you don't come soon, without delay, to assist this place, we cannot stay much longer on your side ; for if you leave this fort without succor, and the enemy shall get possession thereof, we shall suffer like you in your settlements, and shall be destroyed with you."

After much more advice, he closed with the following sentence :

" You may depend on it we are willing to help you, if you will do some efforts too."

After Col. Gansevoort assumed the command, the repairs to the fort proceeded in earnest, but as ill luck would have it, a French engineer had been employed for the work, who

was wholly incompetent. Instead of repairing the works after the manner of their original construction, which would have been comparatively easy, he sent out large parties to the swamp to cut logs for pickets, and which when brought to the fort, he began to erect in the covert way, and not in the centre of the ditch as formerly. After these pickets had been brought to the fort with so much labor, each was found seven feet longer than required, being seventeen feet, instead of ten. For this blunder, Col. Willett advised his immediate discharge, but as he had been appointed by Gen. Schuyler, Commandant of the Northern Department, Col. Gansevoort was reluctant to take the step. Another blunder of this engineer, was the erection of a building for barracks outside the fort, and which could be of no possible use in the event of a siege, and the result proved it worse than useless, for after the investment, it was set on fire by the British, which occasioned considerable inconvenience to the garrison. The third in the chapter of blunders was the erection of a salient angle to cover the gate, so constructed, that the port-holes in the pickets did not correspond with the embrasures of the fort. Col. Willett early discovered this error, but suffered the engineer to proceed until it would be plainly perceptible to all. The lack of skill on the part of the engineer had now become so apparent that he was arrested by Col. Willett, by order of Col. Gansevoort, but was permitted to depart to head-quarters, a letter being sent at the same time informing Gen. Schuyler of the cause of his arrest. This step was not taken until some time in July. Thus being without any one to act as engineer, greater diligence than ever was necessary to put the fort in a proper state of defence, and officers and men now exerted themselves to their utmost. By the first day of August, the wall around the fort was repaired; the parapets nearly raised; embrasures made on three of the

bastions; horizontal pickets fixed around the walls, and perpendicular pickets around the covert way, and the gate and the bridge made secure. The garrison had but just finished laying the horizontal pickets, but none of the parapets were completed, when the enemy appeared before the fort. The parapets had, therefore, to be finished in the presence of the enemy, and thus being exposed, several of the men were killed by their rifles. The engineer had neglected to construct a magazine, although he well knew that there was no secure place for the ammunition. Now the seven feet of spare timber cut from the pickets was turned to good account. These pieces were framed together in a square form, placed in the body of one of the bastions, and being covered with earth, formed a safe powder magazine.

The garrison was, however, quite deficient in two important articles for sustaining a siege,—ammunition and provisions.

On the 30th of July a letter was received at the fort from Thomas Spencer,* dated "Oneida, July 29," from which the following extracts are made:—

"At a meeting of the chiefs to-day, they tell me that there is but four days remaining of the time set for the king's troops to come to Fort Stanwix, and that they think likely they will be here sooner, * * *

"The chiefs desire the commanding officers at Fort Stanwix not to make a Ticonderoga of it.† * * *

* The source from which this is derived does not state who Thomas Spencer is, but from the style, the author has no doubt but that he is the same as the Sachem Thomas who gave the "talk" just noticed. He was killed in the Oriskany battle, and was there called the "Indian Interpreter."

† Referring to the abandonment of that place by Gen. St. Clair, just one month before.

“ Let all the troops that come to Fort Stanwix take care on their march, as there is a party of Indians to stop the road below the fort. * * *

“ Send this to the committee; as soon as they receive it, let the militia rise up and come to Fort Stanwix. * * *

“ This may be our last advice. * * *

“ We send a belt of eight rows to confirm the truth of what we say.”

On the first of August an express arrived at the fort, with the thrice welcome intelligence that a number of batteaux, loaded with ammunition and provisions, guarded by a reinforcement of 200 men, were at hand.

They arrived the next afternoon, and as the last batteau was unloading, the enemy made his appearance.

On the third, St. Leger proceeded to invest the fort in form. His force was about 1,600 strong, regulars, Tories, and Indians. The Indians, 1,000 in number, were commanded by the semi-savage Brant, the master-spirit of the Six Nations. Col. Gansevoort's garrison, after the reinforcement arrived as a guard to the batteaux, amounted to 700, or, as some accounts say, 750 men, regulars and militia.

When the siege commenced, the garrison was without a flag. Military pride, indeed every sense of propriety, would not allow them to dispense with an appendage so proper to a beleaguered fortress. “ Necessity is the mother of invention.” Shirts were cut up to form the white stripes, bits of scarlet cloth were joined as an apology for the orange, and the blue ground for the stars was composed of a camlet cloak, furnished by Capt. Abraham Swartwout, of Poughkeepsie, an officer of the garrison. Drake, in his beautiful poem, *The American Flag*, says:—

“When freedom from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.”

The garrison of Fort Stanwix in their extremity were less poetical in their choice of materials for a standard, for they simply “tore the azure robe” of Capt. Swartwout.

Even at this late date, Poughkeepsie claims the honor of having furnished the “true blue” for the flag of Fort Stanwix. This, however, is but a secondhand claim on the part of Poughkeepsie, for this same camlet cloak was taken from a detachment of the British at Peekskill, by Col. Willett, in the spring of 1776. Col. Willett, at the same time, was in command of the third New York regiment, to which Capt. Swartwout belonged, and having routed the detachment and taken their baggage, no doubt the captain appropriated the cloak to which after-events have attached so much of romance, as his share of the “spoils.” Soon after the investment, a demand of surrender was made by the British commandant, and indignantly rejected by Colonel Gansevoort.

The siege was commenced, and prosecuted with great activity, and three batteries were established on the brow of the steep bank between where the Baptist and Catholic churches now stand, two for artillery and one for mortars.

At this time, it is somewhat difficult to ascertain with certainty the point from which the approaches were made. Col. Stone, in his *Life of Brant*, has placed the zig-zag approaches and parallels north-westerly of the fort, whereas information received by the author many years since, from persons who belonged to the garrison at the time of the siege, placed the approaches from the bend of the river east of the fort. It is very probable, that both accounts are correct, for it is not

uncommon for besieging armies to break ground in two or more places, to distract the besieged. The approaches from the bend of the river were represented as a covered way, and one of the author's informants was so particular as to state that they commenced near an apple tree, which is yet standing on the bank of the river. The encampment of Johnson's regiment on the south side of the river, below the bend east of the fort, seems to favor the idea of an approach from this side.

St. Leger fixed his head-quarters at the upper landing on Wood Creek, which was about half a mile west of the fort. He had also an encampment about half a mile north-east from the fort, in the ravine at the head of the Spring Brook. Sir John Johnson's camp was at the lower landing on the Mohawk; while the Indians were encamped in the edge of the swamp, south-westerly from the fort. By this it will be seen how perfect was the investment, each of the four encampments being out of the reach of the guns of the fort, and still within relieving distance of each other. St. Leger had pushed his advances with such activity that, at the time of raising the siege, on the 22d of August, the approaches were almost to the ditch, and a mine in a state of forwardness under one corner of the fort.

The following rather bombastic proclamation of St. Leger is copied from an original manuscript, now in the possession of the Messrs. Sandfords, the editors and publishers of the *Roman Citizen*. They obtained it of Bernard F. Yates, who resides in the upper part of the town of Western. It is in a good state of preservation, is written in a very fair hand, and bears indubitable evidence, from its time-marked appearance and genuine signatares, of being an original copy.

It is reasonable to presume that a number of copies were

prepared and distributed by the loyalists in the Mohawk Valley.

By BARRY ST. LEGER, Esq.,

“Commander-in-Chief of a chosen Body of Troops from the Grand Army, as well as an extensive Corps of Indian Allies, from all the Nations, &c., &c.

“The Forces entrusted to my command are designed to act in concert, and upon a common principle, with the numerous Armies and Fleets which already display in every quarter of America, the power, the justice, and, when properly sought, the mercy of the King.

“The cause in which the British Arms are thus exerted, applies to the most affecting interests of the human heart; and the military servants of the Crown, at first called forth for the sole purpose of restoring the rights of the Constitution, now combine with love of their country, and duty to their Sovereign, the other extensive incitements which spring from a due sense of the general privilege of mankind. To the eyes and ears of the temperate part of the public, and to the breasts of suffering thousands in the Provinces, be the melancholy appeal, whether the present unnatural rebellion has not been made a foundation for the completest system of tyranny that ever God in his displeasure suffered for a time to be exercised over a froward and stubborn generation.

“Arbitrary imprisonment, confiscation of property, persecution, and torture, unprecedented in the Inquisitions of the Romish Church, are among the palpable enormities that certify the affirmative. These are inflicted by assemblies and committees, who dare to profess themselves friends to liberty, upon the most quiet subjects, without distinction of age or sex, for the sole crime, often for the sole suspicion, of having adhered in principle to the Government under which they were born, and to which by every tie, divine and human, they owe allegiance. To consummate these shocking proceedings, the profanation of religion is added to the most profligate prostitution of common reason; the consciences of men are set at nought; and multitudes are compelled not only to bear arms, but also to swear subjection to an usurpation they abhor.

“Animated by these considerations, at the head of troops in the

full powers of health, discipline, and valour; determined to strike where necessary, and anxious to spare where possible; I, by these presents, invite and exhort all persons, in all places where the progress of this army may point, — and, by the blessing of God, I will extend it, — to maintain such a conduct as may justify in protecting their lands, habitations, and families. The intention of this is to hold forth security, not depredation, to the country.

“To those whom spirit and principle may induce to partake the glorious task of redeeming their countrymen from dungeons, and re-establish the blessings of legal government, I offer encouragement and employment, and upon the first intelligence of their associations, I will find means to assist their undertakings. The domestic, the industrious, the infirm, and even the timid inhabitants, I am desirous to protect, provided they remain quietly at their houses, that they do not suffer their cattle to be removed, nor their corn or forage to be secreted or destroyed, that they do not break up their bridges or roads, nor by any other act, directly or indirectly, endeavour to obstruct the operations of the King’s troops, or supply or assist those of the enemy.

“Every species of provision brought to my camp, will be paid for at an equitable rate, and in solid coin.

“If, notwithstanding these endeavours, and sincere inclinations to effect them, the phrensy of hostility should remain, I trust I shall stand acquitted in the eyes of God and men in denouncing and executing the vengeance of the State against the wilful outcasts. The messengers of justice and of wrath await them in the field, and devastation, famine, and every concomitant horror that a reluctant, but indispensable, prosecution of military duty must occasion, will bar the way to their return.

BARRY ST. LEGER.

“Camp before Fort Stanwix, August ye 10th, 1777.

“By order of the Commander-in-Chief.

“WILL. OSB. HAMILTON, Secretary.”

On the back filed — “*St. Leger’s Manifesto.*”

Near this time the following incident occurred, as related by Jabez Spicer, who at the time was a soldier in the garrison, and since a United States’ pensioner. He was well

known to some of the early settlers of Rome, and was by them considered entirely reliable.

A sentinel, posted on the north-west bastion of the fort, was shot with a rifle while walking his stated rounds, in the gray of the morning; the next morning a second met the same fate, on the same post: the crack of the rifle was heard, but from whence it came, none could conjecture, and the alarm being given, no enemy could be discovered. Of course on the third night this station was dreaded as bringing certain death, and the soldier to whose lot it fell, quailed and hung back; but to the surprise of the whole guard, a comrade offered to take his place, and was accepted. Towards morning, the substitute sentinel drove a stake into the ground at the spot where his predecessors had been shot, on which he placed his hat and watch-coat, and with the help of a cord and a well-stuffed knapsack, he soon had a very good apology for a portly soldier, who stood to the life at "support arms," with his trusty shining musket. Having thus posted his not exactly "man of straw," he quietly sat down behind the parapet, closely watching, through an embrasure, for coming events. At early dawn the well-known report of the same rifle was heard, and the column of smoke ascending from the thick top of a black oak tree, some thirty or forty rods distant, showed the whereabouts of the marksman. The sergeant of the guard was soon on the spot, and the commandant notified that the perch of the sharpshooter had been discovered. A four-pounder was quickly loaded with canister and grape, and the sound of this morning gun boomed "o'er hill and vale" in the distance, immediately succeeded by a shout from the garrison, as they beheld one of Britain's red allies tumbling head foremost from the tree top. On examining the counterfeit sentinel, the holes through the various folds of the knapsack were more than circumstantial

evidence that the aim was most sure, and that had the owner stood in its place, he would have followed to his account those who had preceded. It is hardly necessary to add, that the sentinels on the north-west bastion were not afterwards molested.

For a while we will leave this heroic garrison, and detail the prominent causes which led to the raising of the siege.

On the 17th of July preceding, Brig-Gen. Nicholas Herkimer issued the following proclamation, in what was then Tryon County:—

“Whereas, it appears certain that the enemy, of about 2,000 strong, Christians and savages, are arrived at Oswego, with the intention to invade our frontiers, I think it proper and most necessary for the defence of our country, and it shall be ordered by me as soon as the enemy approaches, that every male person, being in health, from sixteen to sixty years of age, in this county, shall, as in duty bound, repair immediately, with arms and accoutrements, to the place to be appointed in my orders, and will then march to oppose the enemy with vigor, as true patriots, for the just defence of their country. And those that are above sixty years, or really unwell and incapable to march, shall then assemble, also armed, at the respective places where women and childreu will be gathered together, in order for defence against the enemy, if attacked, as much as lies in their power. But concerning the disaffected, and who will not directly obey such orders, they shall be taken, along with their arms, secured under guard, to join the main body. And as such an invasion regards every friend to the country in general, but of this county in particular, to show his zeal and well affected spirit in actual defence of the same, all the members of the committee, as well as all those who, by

former commissions or otherwise, have been exempted from any other military duty, are requested to repair also, when called, to such place as shall be appointed, and join to repulse our foes. Not doubting that the Almighty Power, upon our humble prayers and sincere trust in Him, will then graciously succor our arms in battle for our just cause. and victory can not fail on our side."

The letter from Thomas Spencer received at Fort Stanwix on the 30th of July was, as it directed, forthwith sent to the committee of Tryon County, and means were immediately taken for the assembling of 'as many of the militia as possible. Their own firesides were to be invaded; the time for exertion had come, a time which they ought to have anticipated, and for which, from the ample notice they had received, they ought to have made the best possible preparation. They were determined, however, to atone for their neglect. The fears excited by their previous losses had considerably subsided, and Gen. Herkimer soon found himself at the head of 800 men, most of the committee being among the number, as officers or volunteers.

They set forward in high spirits, and on the night of the 5th of August encamped at what is now Oriskany, where the creek of that name unites with the Mohawk, little dreaming that to one-fourth of their number it was their last rest until the sleep which knows no waking.

After he had encamped, Gen. Herkimer dispatched Adam Helmer to the fort, with letters to Col. Gansevoort, giving him notice of his arrival at Oriskany, and requesting his aid, by a sally from the fort, on the arrival of the reinforcement; also directing the firing of three cannon in succession, as a signal that the messenger had succeeded in delivering the letters. On the morning of the 6th, Gen. Herkimer

was of the opinion that it was not prudent to advance until reinforced, or at least until the signal should be given that a sortie from the fort would be made, to divide the attention of the British. His officers, however, were of a different opinion, and were eager to press forward; angry words ensued, in which his two colonels, and other officers, branded their commander as a "tory and a coward." The brave old man replied, "that he considered himself placed over them as a father, and that it was not his wish to lead them into any difficulty from which he could not extricate them; that, for himself, he had not the same reasons to be cautious and prudent as had many of his officers and men,—that Providence had denied him children, and if he fell, no child would be left without a paternal protector; but if they rashly ran into danger, and lost their lives, many would be the children in the Mohawk Valley who would be left fatherless, and this at a time when Fort Stanwix and its little garrison would be all that would be left between the cruel savages, and more savage tories, and their firesides; that he feared if his little band failed in relieving the fort, it would soon surrender, and then nothing could save their homes from the firebrand, and their good wives and children from the tomahawk and scalping knife; that, burning as they now seemed to meet the enemy, they would run at his first appearance." The clamor, however, increased, with repeated reproaches of toryism and cowardice, until, stung to the quick and irritated, he gave the word—"March on." On receiving the command, the troops gave a shout, and in rather *pell mell* order, rapidly moved forward. This state of things prevented the precaution of throwing out flanking parties, so necessary where a savage foe and ambuscades were to be anticipated. This was the more inexcusable, as the letter from Oneida had given them timely warning.

St. Leger, having received notice of the approach of Gen. Herkimer, dispatched Col. Butler, with a large portion of his loyalist force, and Brant, with most of the Indians, to intercept him. Brant, not feeling entirely satisfied that the force detailed was sufficient to cope with Gen. Herkimer, and wishing to learn his numbers and order of march, dispatched a scouting party of Indians to obtain, if possible, the desired information. For this purpose the party proceeded to a small stream about a mile west of Oriskany, where they secreted one of their number in a hole dug in procuring earth to cover a causeway in the ravine, and about thirty feet from the road which Gen. Herkimer would take, covering him from view with hemlock brush. Here, snugly ensconced, he correctly numbered Herkimer's command as it passed, and after the rear-guard had gone by, made a rapid movement through the forest, and informed Brant of the exact strength of the party, and which was not as numerous as Brant had supposed.

Brant and Butler had selected a place well fitted by nature for the attack. The road leading then from Oriskany to Fort Stanwix, was through an unbroken forest, and about two miles from the former, crossed the deep ravine, some thirty rods north of the present road to Rome. The bottom of the ravine was marshy, but a log causeway rendered it passable. The ambuscade commenced at the ravine, the enemy lying concealed on both sides of the road, for almost a mile above it. Gen. Herkimer, who rode a white horse, was in the advance with Cox's regiment, and had crossed the smaller ravine some little distance above the one first mentioned, and the whole column in open order, with the exception of the rear-guard, composed of Vischer's regiment, had passed the causeway, when the Indian war-whoop was given as the signal of attack, and the murderous conflict

commenced. The attack was general, and from every quarter. The Indians immediately closed up the opening at the causeway, severing the rear-guard from the main body, and thus situated, it broke and fled. They were pursued by the Indians, and no portion of the little army suffered as severely, and it is believed they would have suffered less had they manfully cut their way to the main body. On receiving the first fire, Gen. Herkimer ordered Col. Cox to wheel his regiment into line, in the road, and this was attempted, but the fire from the unseen foe was so severe, that soon every man took to a tree. It now became a contest of individual feats of noble courage and daring. Soon after the commencement of the action, Gen. Herkimer, who still remained with the advanced regiment, received a ball about six inches below the knee, which shattered the bone, and also killed the horse on which he rode. His saddle was taken from the prostrate steed, and placed by the side of the trunk of a fallen tree, where the brave old General, reclining against the tree, continued to issue his orders. For a considerable time there was much confusion and disorder, but this was followed by the discovery that concert of action was necessary for an effective defence, and soon tolerable order was restored, and the men formed in circles, the better to repel the attacks of the enemy, who were now closing in upon them on all sides. In a great measure the firing had ceased, but the work of death was progressing with the tomahawk, the bayonet, the knife, and clubbed musket, and resistance became effective. At this juncture a heavy shower of rain arose, which arrested the fight for more than an hour, and this gave Herkimer's men an opportunity to organize still more perfectly. A circle was formed around the wounded General, and it became necessary to place two men to a tree instead of one, with orders for but one to fire at a time.

This was to counteract the tactics of the Indians, who, whenever they saw a musket discharged from behind a tree, ran up and tomahawked its owner before he had time to reload. After the rain had subsided, the fight was renewed with still deadlier ardor, and the advantages of the new arrangement were soon seen, for the life of many a tawny son of the forest paid the forfeit of his temerity in rushing behind a tree where there was still a loaded musket. It soon became apparent, from their flagging efforts, that the Indians were becoming sick of the fight, and hope began to animate the Americans. At this point the enemy were reinforced by a detachment of "Johnson's Greens," led by Maj. Stephen Watt, a brother-in-law of Col. John Johnson. The regiment of which it was a part was raised by Col. Johnson in Canada, but a large portion of the men were refugees from the Mohawk Valley. The blood of the Dutchmen boiled at the sight of these Tories, for they were, in many instances, personal acquaintances, who had fled their country, and were now returned as enemies, and a mutual recognition took place. Revenge and hate doubly nerved the arms of Herkimer's men, and they fired upon them, and then springing from their covers, attacked them with bayonets, and when these were wanting, with the butts of their muskets; or throttling each other, and drawing their knives, stabbing, and frequently dying in each other's embrace. In this last assault, Col. Cox was killed. He possessed a daring spirit, and mingled in the thickest of the fight, and his voice could be heard cheering on his men, above the clashing of arms or the yells of the savages. This murderous conflict continued for half an hour, in which Major Watt was wounded and taken prisoner, but left on the field. Col. Willett's narrative states that this officer was slain, but in this was incorrect. He was left, as was supposed, mortally wounded,

but after the battle he crawled to a stream of water, and slaked his thirst, and this was his only nourishment for two days, when he was found alive by some Indian scouts, and brought into St. Leger's camp. A heavy firing in the direction of Fort Stanwix leading the British to believe that their presence was more needed in that quarter, the retreat was sounded, and nothing loth, they withdrew, leaving the Tryon County militia the honor of retaining the battle field. It was, however, purchased at a fearful price: two hundred, Americans, one-fourth of their original number, were either dead on the field, or too severely wounded to be removed. Col. Cox, and Majors Ersinlord, Klepsattle, and Van Slyck, were among the slain, with Thomas Spencer, the Indian interpreter. Without burying the dead, with such wounded as could be removed, the shattered remains of this gallant band retraced their way to old Fort Schuyler, the present site of Utica, where they encamped for the night, and on the next day many of the men reached their homes. Tryon County was literally filled with mourning. There was scarcely a family in the Mohawk Valley but what had lost some relative, a father, brother, or cousin.*

Few battles have been fought at a greater disadvantage, than was that of Oriskany to the Americans. On the first attack, their baggage and ammunition waggons fell into the hands of the enemy, and their cartridge boxes therefore contained their all of ammunition; the day was warm, and surrounded as they were, no water could be procured; under all these disadvantages, they defended themselves for six

* Judge Gray, of Herkimer, now one of the Judges of the Supreme Court of this State, informed the author that his grandfather, two uncles, and other more distant relatives, were killed in the battle. Another uncle, Lieut. Samuel Gray, was in the battle, but escaped unhurt, and assisted in carrying Gen. Herkimer from the field.

long hours. They had acted rashly in moving forward as they did in the morning, but by their unyielding courage they well retrieved their reputation. Notwithstanding the disadvantages under which the battle was fought, the enemy were caused to suffer equally with themselves. The loyalists and Indians each lost in killed about 100, besides many wounded. The Seneca Indians were placed by Brant in and near the ravine, and fifteen of their chiefs fell in that part of the field.

In an address before the New York Historical Society. Gouverneur Morris said:—"Let me recal, gentlemen, to your recollection, the bloody spot where Herkimer fell. There was found the Indian and the white man, born on the banks of the Mohawk, their left hand clenched in each other's hair, the right grasping in the grasp of death the knife. plunged in each other's bosoms; thus they lay frowning."

Although the struggle at the time was so nearly balanced, yet in its results, it was to the Americans a victory achieved. The spirit of the Six Nations was in a great measure broken. and although scattered bands of them committed their depredations and cruelties, they never afterwards would make stand for a field fight. •

J. R. Simms, Esq., in his "History of Schoharie County. and Border Wars of New York," has recorded a great number of personal incidents, and feats of courage and prowess, (in many cases taken from the relations of the actors.) connected with Indian and tory irruptions upon the Mohawk, and from among which the author has selected the following relating to the Oriskany battle:—

After the Indians had mostly left upon hearing the firing at Fort Stanwix during the sortie of Col. Willett, Capt. John James Davis remarked to Isaac Covenhoven, a soldier

standing near, that he "believed the red devils had pretty much all left them." "I don't know," said C., "there may be some of them lurking about yet." These words were scarcely uttered before Capt. Davis, a brave and meritorious officer, fell mortally wounded, a bullet from the rifle of an Indian having passed through his lungs.

Capt. Jacob Gardinier, of the Tryon County militia, was distinguished for his bravery and personal acts during this terrible conflict. "With a few of his men, he vanquished a whole platoon, killing the captain thereof, after he had held him for a long time by his collar, as a shield against the balls and bayonets of the whole platoon. The brave militia captain lived many years, and was cured of *thirteen* wounds. After being literally riddled by bullets and bayonets, Capt. Gardinier crept into a cavity at the roots of a fallen tree, and continued the fight. He had with him a German lad as a waiter, who then became very useful, bringing to his master guns of the fallen, loading such as were not loaded, etc. He was so wounded that he could neither stand nor load his own gun, and yet from his place of temporary safety he did no little execution. Observing an Indian stealthily dodging from tree to tree to get a shot at an American officer, upon whom he had brought his rifle several times with partial aim, Capt. G. shot him, and sent his *High Dutch boy*, as he called him, to get his gun. The lad returned with a report that the Indian was not dead, *but was kicking*, as he had fallen across a log with his feet up, and was probably in his death struggle. After a few minutes, the boy was sent again, and soon returned with all the Indian possessed, save his carcase."

Capt. Gardinier was a blacksmith previously to the war, and had in his employ a man named Henry Thompson, a native of New Jersey, who "was a tall, lank-looking fellow,

as odd as he was ungainly. He was in the Oriskany battle, as a private under his employer, and after the conflict had lasted some time, and groans and death were rendered familiar, he approached the captain, and told him he was hungry. '*Fight away,*' said the intrepid officer. '*I can't, without eating,*' said Thompson. '*Then go and get a piece,*' was the reply. He did so; sat down in the midst of the battle, on the body of a dead soldier, and ate heartily, while the bullets were cutting the air around his head like hailstones. Having finished his repast, he arose, and fought with renewed energy, appearing in the thickest of the fight. Such an evidence of cool bravery to gratify hunger, I believe was never excelled, if before equalled."

Samuel Gardinier, a brother of the captain, received two balls from opposite directions, evidently from fowling pieces, and which met in his side, just above the groin. After the balls were extracted, he recovered, and the balls are still kept as sacred relics by his descendants.

In the heat of the battle, a little aside from the main body, William Merckley, of Stone Arabia, was shot by an Indian, and mortally wounded. Valentine Fralick, a neighbor, seeing him fall, came to him, and kindly offered to assist him. "Take care of yourself, and leave me to my fate," was the wounded man's reply. Several Indians approaching at this moment, Fralick concealed himself under a fallen tree, and shortly after, going to the spot, he found that his friend had been tomahawked and scalped. Giving the body a temporary burial, he returned to the American camp on the battle field.

"After the battle of Oriskany, a song, commemorative of the event, was composed, and for a long time sung in the Mohawk Valley, of which the following is a stanza:—

“ Brave Herkimer, our General, is dead,
And Colonel Cox is slain;
And many more and valiant men,
We ne'er shall see again.”

As has been stated, Gen. Herkimer was wounded early in the battle, yet he continued to give his orders with coolness and promptness until the enemy withdrew. At one time, while the battle was raging fiercely around him, not forgetting his Dutch habit, he deliberately took his tinder box from his pocket, and with his pocket knife and a flint arrow head, carried for the purpose, he lit his pipe, and smoked with great composure. After the battle, he was removed on a litter to his house, two miles below the Little Falls. In a few days amputation became necessary, but through want of skill in the operator, the arteries were not properly secured.* His attendants, the night following, were cautioned to keep a close watch, to see that the wound did not bleed, and if it did, to give immediate notice; but the bottle of spirits, which was formerly thought to be indispensable in the sick room, was too powerful for the nerves of the watchers, and they all went to sleep, and when they awoke they found the wound bleeding profusely. The alarm was given, but it was too late, the loss of blood had been such that he could not be saved. The General himself now becoming satisfied that but few more of the sands of life were left to run, called for his Bible, and very composedly selected one of the Psalms most appropriate to his case, which he read with great fervor, soon after which the hero who had thus shed his blood for his country—now the Christian hero—

* Col. Willett called to see the General soon after the operation, and found him sitting in bed smoking his pipe, and conversing in fine spirits. Early the next morning he learned that the General had died in the night, having bled to death. — *Willett's Narrative.*

calmly and composedly resigned his spirit to Him who gave it.

Thus one of the most valuable lives in his county was lost for lack of scientific skill in the operator, and the effects of alcohol on the attendants.*

Since writing the foregoing, the author accidentally discovered the following letter in a number of *The Political Atlas*, published in Stockbridge, Massachusetts, in June, 1807. The facts and incidents related are singular and interesting.

“SCHENECTADY, June 8, 1807.

“On Thursday, the 4th inst., about four miles from the city of Schenectady, aside of the Mohawk turnpike, sitting under a tree, I discovered Petrus Groot, who was supposed to have been slain in the Oriskany battle, under Gen. Herkimer, on the 6th of August, in the year 1777. I immediately recognized him, and on conversing with him, he confessed himself to be the person I took him to be. I then carried him to the nearest tavern, where I left him to be sent to his children and brothers, from whence, however, he departed before day the next morning, and was seen in Albany on Friday. His mental faculties are much impaired, supposed to have been occasioned by a wound of a tomahawk near the fore part of his head, though he is at most times tolerably rational. His head is bald, the circle or scar of the scalping knife is plainly to be seen on it, as also a stab on the side of his neck, near the shoulder, and a small scar near the ankle. * * * He speaks English, French, Dutch, and Indian, and says he has been last a prisoner among the

* The author has made great exertion to obtain the age of Gen. Herkimer at the time of his death. Even since the printer had commenced this chapter, through a friend we have communicated with a nephew of the General, by the name of Herkimer, residing at Rockton, Herkimer County. The nephew is entirely unable, from any means in his possession, to give the desired information, but stated as his belief, that his uncle at the time of his death was but about forty-five years of age. The author had supposed that he was considerably further advanced in life, and here the question rests, perhaps never to be solved.

Indians, north of Quebec. Had on an old dark gray coat, old brownish pantaloons, and has a large pack with him. He refused to go home, as one of his former neighbors whom he saw would not recognize him, he was fearful his children and brothers would not. He said he would go to the Governor's. Being at times deranged, it is feared he will stray away too far for his friends to find him. He is of a very respectable family and connection.

"The printers in this and neighboring States are requested to give this a few insertions in their papers, to aid in restoring a poor sufferer to his children and friends, who has been thirty years a prisoner among the Indians. He is now sixty-five years of age. He was a Lieutenant in the militia at the time he was supposed to have been slain.

JOHN SANDERS."

But to return to the fort. After experiencing many delays and encountering many difficulties, Adam Helmer—who, it will be recollected, was dispatched by Gen. Herkimer from Oriskany—succeeded in getting into Fort Stanwix and delivering his message at about 1 o'clock P. M., or, as other accounts say, 10 or 11 A. M. The signal guns were fired, but whether they were heard by Gen. Herkimer or his men, is not known. Col. Gansevoort immediately detailed 200 men, with a field piece, under Col. Willett, his second in command, to make a sally, and cause a diversion in favor of Herkimer, for the firing had been heard from the battle field, and the uncommon bustle in the tory and Indian camps led Col. Gansevoort to very correctly appreciate the posture of affairs. Just as the detachment under Col. Willett was about to leave the fort, the shower previously mentioned came on, which caused a delay. Fifty men, with a light three-pounder on a travelling carriage, having been added to Col. Willett's party, and the rain having ceased, at about two o'clock the sortie was made, Col. Willett proceeding directly to the tory camp. Such was the impetuosity of their movements, that Sir John Johnson's regiment sought

safety in flight. Willett then marched to the Indian camp, which was forced with equal celerity.

The Americans captured the entire camp equipage, clothing, blankets, stores, etc., of the two camps, and the baggage and papers of most of the officers.

There were in the fort seven teams of horses and waggons, and these were now dispatched for the plunder taken in the enemies' camps, and they passed to and from them three times each, twenty-one loads in all. The storming party having accomplished their work, now made a move to return, when it was found that St. Leger was making an attempt to intercept them. A sharp fire from the party, aided by the cannon on the fort, caused him to desist, and the Americans arrived safely in the fort, without the loss of a single man. Among the plunder were five British standards, and these were immediately run up to flutter in the breeze beneath the stars and stripes. Within a few years past, Gen. Peter Gansevoort, of Albany, son of the commandant of Fort Stanwix, presented to an Independent Military Company of that city, a brass drum taken in this sortie.

St. Leger, though in effect defeated, resolved not to regard the events of the day in that light, but to use them even to aid him in obtaining the surrender of the fort. He compelled Col. Bellinger and Major Frey, who were now in his camp as prisoners, to address a letter to Col. Gansevoort, dated 9 o'clock in the evening, August 6th, exaggerating the disasters of the day, and strongly urging a surrender, telling him how strong were his besiegers, that no succor could reach him, and assuming that Burgoyne was already at Albany. After a verbal demand for a surrender, which was indignantly rejected on the ground that it was a breach of the etiquette always due from honorable belligerents to

send a verbal message for a surrender, St. Leger immediately followed it by a written one, to which Col. Gansevoort sent the following laconic answer:—

“SIR:—In answer to your letter of to-day's date, I have only to say, that it is my determined resolution, with the forces under my command, to defend this fort, at every hazard, to the last extremity, in behalf of the United American States, who have placed me here to defend it against all their enemies.

“I have the honor to be, Sir,

“Your most obedient and humble servant,

“PETER GANSEVOORT, Col.,

“Commanding Fort Stanwix.”

The only damage which the besieged had as yet received, was caused by the bursting of a few shells, killing a small number of the garrison, and slightly injuring the barracks, St. Leger's cannon being found altogether too light to make any impression on the walls of the fort.

Gen. Schuyler, on hearing of the attack on Gen. Herkimer, and its results, dispatched Gen. Arnold with Gen. Larned's brigade to its relief, at the same time writing a letter to Col. Gansevoort, exhorting him to hold out to the last extremity, and encouraging him with flattering accounts of the prospects of staying the march of Burgoyne. On the 22d of August, Gen. Arnold, with about 900 light troops, arrived at Fort Dayton, which stood in the present village of Herkimer, where he halted, thinking it advisable not to proceed further until the arrival of reinforcements. He also addressed a letter to Col. Gansevoort, urging him to suffer no apprehensions as to the result, for he knew the strength of the enemy, and knew how to deal with them, stating that he had been retarded by the roads, etc., and that militia were now joining him in great numbers, etc. He also an-

nounced to Col. Gansevoort the victory of Stark at Bennington, and closes:—"Burgoyne, I hear this minute, is retreating to Ty. I make no doubt our army, which is near fifteen thousand strong, will cut off his retreat."

The situation of the garrison, although not desperate, was becoming critical. If not relieved soon, the want of provision would compel them either to surrender or cut their way through a superior force in the night time, and retreat to join Arnold at Fort Dayton. The latter alternative Col. Gansevoort had resolved to pursue when he should be reduced to one or two days' rations. "Those who knew him best, knew how well he dared to execute his resolves."

That nothing might be left undone, Col. Gansevoort thought it advisable to dispatch the brave Col. Willett and Lieut. Stockwell* to apprise Gen. Schuyler of his situation, and urge him to send an adequate force to his relief. We will accompany these two, and briefly relate the occurrences which followed, and which eventuated in the raising the siege. These officers left at 10 o'clock in the evening, on the 10th of August, creeping on their hands and knees through the enemy's lines, and adopting various arts of concealment on their way through swamps and pathless woods. From the manner in which they were obliged to make their egress from the fort, they could take no provisions with them, except a few crackers and cheese. In pursuing their way on the north side of the Mohawk, they very opportunely came to a place where a hurricane had, a few years previously,

* There is some difficulty at this time in ascertaining Stockwell's rank. In some accounts he is called Lieutenant, in others Major. Even in Willett's Narrative both titles are promiscuously used. The probability is, that in 1777 he was but a Lieutenant, but before the close of the war had been promoted to a Majority. Lieut. Stockwell had been selected on account of his peculiar fitness for such an enterprise, as he was an excellent woodsman and hunter.

prostrated the trees of the forest, and these had been succeeded by a luxuriant growth of blackberry bushes, whose fruit was then ripe, and of which they made their only meal until they arrived at Fort Dayton.* On arriving there, they received a hearty welcome from Col. Weston, who was stationed there with his regiment, and who gave them the agreeable intelligence that Gen. Larned had been ordered by Gen. Schuyler to march his brigade of Massachusetts troops to the relief of the fort. Resting but one night at Fort Dayton, Col. Willett and Lieut. Stockwell started early the next morning, on horseback, to meet these troops, which they had the satisfaction of doing the same day at night. Gen. Larned informed them that Gen. Arnold, who was then at Albany, was to command the troops marching to the relief of the fort. Col. Willett the next day repaired to that city, where he learned from Gen. Arnold that the first New York regiment was on its march to join Larned's brigade. The next day Gen. Arnold and Col. Willett followed the troops up the Mohawk, and in two days arrived at Fort Dayton.

Arnold received information that there was to be a gathering of Tories on a certain night at Shoemaker's, one of the king's Justices of the Peace, on the south side of the Mohawk, a few miles above, and Col. Willett, who was at the time at Fort Dayton, was dispatched with a competent force to arrest them. Col. Willett and his party arrived and sur-

* The "British Annual Register," of 1777, thus speaks of this enterprise:—"Col. Willett afterwards [after the sally] undertook, in company with another officer, a much more perilous expedition. They passed by night through the besiegers' works, and in contempt of the danger and cruelty of the savages, made their way for fifty miles through pathless woods and unexplored morasses, in order to raise the country, and bring relief to the fort. Such an action demands even the praise of an enemy."

rounded Shoemaker's in the night time, and made prisoners of the whole party, some twenty in number, and they were soon lodged in Fort Dayton. Among the number was Hanyost Schuyler, one of the coarsest and most ignorant specimens of humanity to be found in the valley, and yet a large share of shrewdness and low cunning were interwoven in his character. He had been so notorious as a spy, that a drum-head court-martial, which was called the next day for his trial, found no difficulty in pronouncing him guilty, and he was sentenced to be hung the following morning. Capt. Hull was a member of this court martial, he who was the General Hull who so ingloriously surrendered Detroit in the war of 1812, and who was sentenced to death for his base conduct.

The mother and brother of Hanyost resided at the Little Falls, who, having heard of his capture and sentence, lost no time in applying to Arnold to spare his life; the General was, however, inexorable. Major Brooks, of Larned's brigade, perceiving the posture of affairs, and believing that some capital might be made out of the spy, went to Gen. Arnold and stated the scheme to him. Gen. Arnold, warned by the fate of Gen. Herkimer, and fearing his force insufficient to raise the siege, the more readily agreed to resort to stratagem. The plan concerted was this:—Hanyost was to be suffered to escape from the guardhouse, and his life spared, on condition that he should repair to the Indian and tory camps in the vicinity of Fort Stanwix, and by an exaggerated account of Arnold's force, induce them to desert their leader in sufficient numbers to cause St. Leger to raise the siege. If he failed, his brother, who consented to remain as a hostage, was to grace the same noose which had been prepared for Hanyost. All having been arranged, Arnold and Brooks went out, and related the particulars of the plan in

the presence and hearing of the sentinel at the door of the guardhouse, and after they were through, Arnold, with a significant look, asked the sentinel if he knew his duty, to which the latter gave an affirmative reply. After dark Hanyost made his escape from the guardhouse, the sentinel being cautious not to fire the alarm until the double traitor had time to get beyond the reach of pursuit. Then the alarm was given, the guard turned out in the pursuit, but without avail. All who were not in the secret regretted that such an arrant villain should have escaped the just doom that awaited him.

The life of his brother for this once caused Hanyost to be true to his country, and he fulfilled his contract to the letter. An Oneida Indian had also been let into the secret, who cheerfully embarked in the enterprise. Hanyost, who was acquainted with many of St. Leger's Indians, upon his arrival in their camp told a most piteous story of his having been taken by the rebels, and his escape from being hanged, and also showed them several holes through his coat, made by bullets, which, he said, were fired at him when he made his escape. Well acquainted with Indian character, he communicated his intelligence to them in a mysterious and imposing manner. When asked as to the number of men with Arnold, he shook his head, and pointed upward to the leaves of the trees; and upon being farther questioned, he said the number of Arnold's men could not be less than 10,000. This news soon spread through the camps. At this juncture the Oneida arrived, and with a belt confirmed Hanyost's statement. On his way he had fallen in with two or three Oneida Indians of his acquaintance, who readily engaged in furthering his design, and these, dropping into the camp one after another, as if by accident, spoke of the great number of warriors marching against them. They

also stated that the Americans did not wish to injure the Indians, but if they continued with the British they must all share one common fate. By these means, alarm and consternation were thoroughly spread among the whole body of Indians, and they resolved upon immediate flight. St. Leger did all in his power to prevent their leaving at this critical juncture, but in vain. As a last resort, he tried to get them drunk, but the dram bottle had lost its charms, and they refused to drink. After he had failed in every attempt to induce them to remain, he tried to persuade them to fall into the rear, and form a covering party to his army, but this only increased their dissatisfaction, and they charged him with the design of sacrificing his red allies to the safety of the whites. In a mixture of rage and despair, St. Leger immediately ordered the siege to be raised, and with his entire force of regulars, tories, and Indians, he left in such haste as to leave his tents standing, abandoning all his artillery, and some accounts state that they left their dinuers cooking over their camp fires. The Oneida Indian, it seems, had a spice of the wag in his composition, for he followed in the rear, and occasionally raised the cry, *They are coming, they are coming*, for his own diversion in seeing the red coats take a foot race, and the retreating army never felt entirely safe until fairly embarked on the Oneida Lake.

Hanyost kept with St. Leger's army on the retreat, until it arrived at the mouth of Wood Creek, when he returned to Fort Stanwix, and gave Col. Gansevoort the first intelligence of the approach of Gen. Arnold's command. From thence he returned to Fort Dayton, and having fulfilled, on his part, every part and parcel of the contract, his brother was at once discharged. His principles had, however, undergone no change; he was still a tory, and, Balaam-like, soon after

rejoined the British standard, attaching himself to the forces of Sir John Johnson. After the peace of 1783, Hanyost came back, and resided in the valley of the Mohawk. He was well known by some of the first settlers in Westmoreland, and was represented by them as a low, coarse, and apparently a very stupid being.

The author, in February, 1797, when a few weeks more than seven years of age, passed over the Oriskany battle field. For nearly a mile the road ran through the scarred forest. Many of the trees, from the ground to the height of twenty or thirty feet, were so perforated with balls, that they had the appearance of a building lately battered by a hail-storm. There was then but about an acre of the battle field cleared, and that of quite a recent date. In the clearing stood a log house, and near the house stood the stump of the beech tree beside which Gen. Herkimer received the fatal wound. From thence the author went to Fort Stanwix, the appearance of which was truly formidable. The cannon mounted on its angles, and the pickets then mostly standing, plainly spoke of the purpose for which it was erected. Many of the pickets were standing as late as 1806.

The accounts are discrepant as to the day the siege was raised, some placing it on the 22d of August, and others on the 25th. Gen. Arnold immediately marched his division to Fort Stanwix, and on his way he stopped on the Oriskany battle field, and buried the remains of the brave men whose corpses had been blackening in an August sun, from the 6th to the 25th of the month. Those only were buried that were lying in and contiguous to the road. On the first settlement of this section of the county, many skeletons were found yet bleaching and uncovered, and a number of the first settlers met and gathered all that could be found, and undis-

tinguished between friend and foeman, they were interred in a common grave.*

About the time Gen. Arnold's command proceeded to the relief of Fort Stanwix, several batteaux, loaded with provisions for the garrison, passed up the river, with a competent guard on the shore. As they approached the Oriskany battle ground, the stench was almost insupportable. Near the mouth of the Oriskany Creek, a gun was found standing against a tree, upon which were hanging a pair of boots, while in the creek near by lay the remains of their supposed owner, far advanced in decomposition. In the grass near the shore lay the body of a well-dressed man, without hat or coat, who they supposed had expended his latest energies in crawling to the water to quench his thirst. His head was bound up with a black silk handkerchief, which Sergeant John Clark, of the party, loosened, but left it with its owner. He, however, took from his shoes a pair of silver buckles. A little farther on, nine dead bodies were lying across the road, arranged in regular order, as was supposed, by the Indians after they had fallen. A short distance farther, an Indian was seen dangling from the limb of a tree, suspended by the heels with the tug strap of a harness from a baggage waggon; this, it was conjectured, had been done by some of Gen. Herkimer's men, after their tawny foe had been killed, or severely wounded, in the contest.

The failure of the expedition against Fort Stanwix was a victory achieved in the cause of the United States. If allowed to speculate, suppose the fortress had capitulated, no stand could have been made this side of Albany; the

* The party consisted of persons from Rome, Westmoreland, and Whitestown. Judge Hathaway was the first to move in the enterprise, and a number of cart loads of bones were thus collected and interred.

Mohawk Valley would have been swept by Brant and his Indians, as with the besom of destruction; the tomahawk, the scalping knife, and the firebrand would have left it without a dwelling or an inhabitant. And if Burgoyne had been reinforced by such a force, surrounded as he was by forests and mountains, every foot of which was known to the savages, the issue might have been widely different, and slavery, instead of freedom, been the result.

“Nothing,” says the *British Annual Register* for 1777, “could have been more untoward in the present situation of affairs, than the unfortunate issue of this expedition. The Americans represented this and the affair at Bennington as great and glorious victories. Gansevoort and Willett, with Starke and Warner (heroes of Bennington), were ranked among those who were considered the saviours of their country.”

On the 19th of September and the 7th of October, two severe battles were fought at Saratoga; although not decisive, the advantage in each was with the Americans, and as a result, on the 16th of October Gen. Burgoyne surrendered his army to Gen. Gates.

Gen. Sullivan was appointed to command the expedition against the Indians of Western New York in 1779, and the command of the eastern division of his army was assigned to Gen. James Clinton. The destruction of the Onondagas preceded the attack of the concentrated forces on the Seneca and other western nations. Gen. Clinton detached Col. Van Schaick, assisted by Col. Willett and Major Cochran, with a force of about 500 men, for the service of destroying the Onondaga villages, and on the 19th of April, 1779, they left Fort Stanwix. The party encountered rainy weather, swollen streams, and morasses, yet moved with such celerity as to arrive at the Onondaga settlements the third day.

For the purpose of distracting the attention of the Indians, the party was divided into detachments, with orders to attack simultaneously as many settlements as possible. The work of destruction was soon commenced, and the Indians, taken entirely by surprise, fled so precipitately as to leave their guns, and other weapons, in their wigwams. Their villages were soon wrapt in flames, gardens spoiled, provisions destroyed, and cattle killed. In one day the Onondagas were reduced from a state of comfort and security to one of misery and famine, houseless, and destitute. The influence of this expedition was most salutary on those of the Oneida Nation who were wavering, for a deputation from the Oneidas and Tuscaroras was immediately dispatched to Fort Stanwix, to brighten the chain of friendship, and give renewed assurance of continuing true to the States.

Having thus accomplished the objects of the expedition, Col. Van Schaick returned to Fort Stanwix, without the loss of a single man.

In October, 1780, Sir John Johnson and Brant collected, with great secrecy, at La Chien, on the island of Montreal, a motley band of about 1,200 men, principally Canadians and Indians: a force which, from its materials, might well be supposed capable of accomplishing deeds of cruelty and blood. This body ascended the St. Lawrence in batteaux to Lake Ontario, thence to Oswego, up the Oswego and Oneida Rivers to the Chittenango Creek, and up that stream about six miles, where they landed on the east bank, at a short bend, opposite to what was afterwards known as "Lot No. 100," in the town of Cicero. This was probably as near as they dare approach Fort Stanwix, for fear of alarming the garrison, which was at all times on the alert. At the place of landing was a pallisade enclosure, which had been erected on some former occasion, and which they proceeded to put

in a good state of repair. A sufficient guard was left to protect the boats, and such stores as were not needed for the remainder of the expedition. The party then crossed the country to Schoharie, where they were joined by the Tories of that region. Ruin, desolation, and death marked their progress, and after doing immense damage, they made a precipitate retreat. The Americans mustered, under Gen. Robert Van Rensselaer, and pursued them as far as Clocksfield. Had that General fulfilled his promise to sustain Col. Brown and his party, that brave officer and one-third of his men would not have been sacrificed at Stone Arabia. Van Rensselaer's effective force nearly doubled that of the enemy, and nothing but the most criminal supineness prevented the capture of Col. Johnson and his whole party; indeed, when he ordered his men to fall back and encamp, the enemy were on the point of capitulation. To add to this chapter of blunders, Van Rensselaer sent an express to Fort Stanwix, informing the commandant where Sir John's boats were concealed, with a statement of the movements of the hostile party. Captain Walter Vrooman was, in consequence, immediately dispatched from Fort Stanwix, with a detachment of fifty men, to destroy the boats and stores left at the place of landing. Capt. Vrooman lost no time in the execution of his orders, and the guard left by Sir John were taken prisoners, the stores all destroyed, and the boats sunk, except two, in which the party intended to return. It seems that, by some means, Sir John had been apprised of Capt. Vrooman's movement, and he dispatched a detachment of Butler's rangers, with a party of Indians, with orders to push forward with all haste, if possible to intercept Capt. Vrooman and his little force. By forced marches, the British and Indians arrived in the vicinity of the Chittenango Creek, and unexpectedly came upon the

Captain and his men, while taking their dinner, and as about to embark on their return, and without firing a single gun made the whole party prisoners. The Indians and Canadians were greatly exasperated on finding their boats and two pieces of cannon sunk, and their stores rifled and spoiled, and as a consequence, the prisoners were treated with the greatest severity. Three of their number fell immediate victims to savage cruelty. One poor fellow was compelled, while bound hand and foot, to run the gauntlet. Being placed at the head of two parallel lines of Indians, he was ordered to run between the lines for their whole length, the savages, while he was passing, giving him blows with whips, clubs, and weapons, and if he should be successful in getting through, his life was to be spared. He started with a determined resolution, and made nine extraordinary leaps, when he was struck down, beaten with clubs, and then bound to a pine tree, and there roasted alive. This tree was standing but a few years since, and known in the neighborhood as "*The Turtle Tree.*" The figure of a large turtle was cut by the Indians on the tree, indicating that it was the turtle branch of the tribe who committed the barbarity, as well as designating the particular tree. At every anniversary of this event, Indians revisited this spot to examine the tree, and renew the tracks in the sand made by the unfortunate prisoner, and after holding a sort of "*pow-wow,*" would then disappear. This custom was continued yearly as late as 1815. Such was the distance between these tracks made by the unfortunate man while running the gauntlet, that the fleetest unbound Indian could but with great exertion equal them. The place at which this event occurred, is about two miles north from Matthews' Mills, in the town of Manlius, on land now or lately occupied by Mr. Ezra Tucker.

John Adams, Esq., who first surveyed much of the land

in that vicinity, and the late Judge John Knowles, who settled there in 1805 or 1806, saw the pickets then standing near the landing place, and occasionally found guns, hatchets, knives, bullets, etc. ; and at high-water many persons have seen whole boats and fragments of others driven up among the flood-wood, with timbers very little decayed. These circumstances, corroborative of the testimony of Mrs. Storms, who was a prisoner taken in this expedition of Johnson, and that of Foster, a tory, who was one of Johnson's party, are strong evidence to show that Col. Stone, in his *Life of Brant*, was mistaken in locating this transaction on the Onondaga River.

Capt. Vrooman, who was a powerful man, had a large pack placed on his shoulders by the Indian who claimed him as his prisoner. This pack was made of a striped "linsey woolsey" petticoat, stolen from some good "vrow" in Stone Arabia, and was sufficiently capacious—if, indeed, somewhat deficient in length—to hold enough of plunder to tax Capt. Vrooman's muscular powers to their utmost. He had not, however, borne it far before he was recognized by Col. Johnson, who inquired why he carried it? Replying that it had been placed upon him by an Indian, the Colonel cut its fastenings with his sword, letting the pack fall to the ground. In a short time the owner of the pack, who was in the rear when it was cut from Capt. Vrooman's shoulders, came up, and in anger replaced it, threatening him with death if he did not continue to carry it. It had been replaced but a short time when Sir John again, seeing the American captain (who was a fine specimen of the early Dutch) under the unseemly load, once more severed its fastenings, placing a guard around him to prevent any insult or injury from the red warrior. In a few minutes the latter re-appeared, with uplifted tomahawk, threatening

vengeance ; but finding the prisoner guarded by bristling bayonets, he sullenly again fell to the rear. He, however, watched during all the way to Canada for a favorable opportunity to execute his threat. Shortly afterwards, while crossing a stream upon a log, this Indian with his pack fell into the water, and would have been drowned had it not have been for assistance rendered by his comrades. On arriving at Montreal, Capt. Vrooman was incarcerated in prison, and did not again see the sun for two long years.

On the 2d of March, 1781, Sergeant James Williamson was ordered, with Corporal Samuel Betts, and six soldiers, to proceed from Fort Stanwix to guard a small party of wood-choppers, who were at work about half a mile from the fort. While thus engaged, Brant, with a strong force of Indians and Tories, made a sudden onset upon them, and made the whole prisoners, excepting Sergeant Williamson, who made his escape to the post amid a shower of balls. Only two Americans were wounded, Timothy Reynolds and William Moffatt, and the latter, having fired upon the enemy, was tomahawked and scalped. The enemy immediately left the vicinity of the fort, with their prisoners, and forded the Mohawk some distance below. Upon the arrival of Williamson at the fort, the alarm gun was fired, and a strong body sallied out in pursuit; which continued till night-fall.

On arriving near the river, at the path leading from the fort to Fort Dayton (now Herkimer), Brant halted his force, and cutting the buckle-straps from his prisoners' shoes, carefully placed them along the path upon the snow crust, that the Americans might know the fate of their friends, and, quite probably with the intent of luring them into his power, with the hope of rescuing the captives. Brant then proceeded to the Oneida Castle, and from

thence, after procuring a supply of corn, made his way to Fort Niagara. These incidents were often related by Williamson to his friends after the war. Before arriving at Niagara, an incident occurred illustrative of the singular caprice of the savage chieftain. Brant ordered Corporal Betts to exercise his men and fellow-prisoners, to see if they understood the tactics of Baron Steuben. Betts, either doubting the ability of his men to do justice to the Baron's system, or feeling disinclined to such an exhibition in his unpleasant and disheartening condition, wished to avoid the performance, but Brant peremptorily commanded obedience. Betts drew out his men, fifteen in number, dressed them into line, and then went through the manual exercise, *a la* Steuben, much to the satisfaction of Brant. Some of the Tories, however, were disposed to ridicule the manner in which the Yankees had done the thing; but Brant put a stop to their fun by a terrible frown, saying at the same time, that "the Yankees went through with it a d—d sight better than they could, and that he liked to see the thing done well, although it were done by an enemy."

Nothing farther of moment is known to have occurred at Fort Stanwix during the war which closed in 1783, when Britain acknowledged the independence of the United States. In that treaty Great Britain made no provision for her Indian allies, but ungratefully left them to take care of themselves as best they could. The Indians were much offended when they found they were unremunerated for all their losses and sacrifices during the war. A large portion of them had the good sense to perceive that if, when united with Britain, they were unequal to a contest with the States, their chance single-handed would be but poor indeed. Another portion, at the head of whom was the far-famed Red Jacket, and no doubt encouraged by British traders and

agents, were for continuing the war; but the peace party, headed by Corn Planter, prevailed. Accordingly, a treaty was made at Fort Stanwix, in October, 1784, between the chiefs and warriors of the Six Nations, on the one part, and Oliver Wolcott, Richard Butler, and Arthur Lee, commissioners on the part of the United States. At this treaty La Fayette was present. The Six Nations agreed to surrender all the captives taken in the war, and relinquish their claim to a portion of the western part of this State, and a large section north-west of the Ohio. Red Jacket* was present, and did all in his power to prevent the cession of the territory, or the conclusion of a treaty of peace.

Forty years afterwards, when La Fayette had become the "Nation's guest," and when at Buffalo he was introduced to Red Jacket. Their conversation was carried on through an interpreter. During the interview La Fayette alluded to the treaty of Fort Stanwix, and not recognizing Red Jacket, inquired, "And what has become of the young Seneca, who on that occasion so eloquently opposed the burying of the tomahawk?" "He is now before you," replied the haughty chieftain.

On his way to Fort Stanwix to attend the treaty, La Fayette called at the log cabin of Judge White, in Whitesboro. In 1824, in passing through Oneida County, he recollected the occurrence, and inquired for Judge White and family. On being informed that the Judge's widow yet resided near where he had seen her, he manifested the wish, and called upon her.

The attendance of La Fayette at this treaty was one of his last acts as a public officer when in the service of the United States.

* So named from a vest of that color presented to him by the British, and which was worn by him on all great occasions.

A reminiscence of Gen. Stanwix, who erected, and from whom the fort of which we have been speaking was named,—a name to which after-events in relation to its defence have attached so much importance, that “Stanwix Hall” has been affixed to first class public houses both in Albany and Rome,—it is thought will be interesting to the reader. Gen. Stanwix was an Irishman, and in 1766, in crossing the Irish channel from Ireland to England, with his family, the vessel on which they had embarked foundered, and every soul on board perished. The General left property, and there was an attempt to have its descent to collateral branches governed by the principles of the Roman law; that is, that those in the meridian of life would *prima facie* survive those of less powers of endurance, either from the tender years of youth, or the infirmities of age. The Court of King’s Bench, however, waived the decision, on account of the nicety of applying the rule to the case, and recommended a compromise, which was acceded to.

FIRST SETTLEMENT OF THE TOWN.

The precise time when the first settlers after the Revolution came to Rome, can not be precisely ascertained. Jedediah Phelps, Esq., came into the county with Judge Dean, in 1784, and erected a shop for carrying on his trade, that of brass founder and silversmith, at Wood Creek, and after being “*drowned out*” from that location in the spring of 1785, settled at Fort Stanwix. A few other settlers probably came there at about the same time. In the years 1785 and 1786 five log houses were erected in the vicinity of the fort. The author has frequently heard it stated by his father, that when he arrived, in January, 1787, there

were three log houses at old Fort Schuyler, seven at Whitesboro, three at Oriskany, five at Fort Stanwix, and three in Westmoreland, and that these twenty-one houses, a portion of which were little more than huts, then sheltered the whole white population in what is now Oneida County, and indeed in the whole of the State of New York west of Utica, a few traders with the Indians excepted.

During the administration of the elder Adams, a company of "the standing army," commanded by Capt. Cherry, was quartered in the octagon block-house in Fort Stanwix. This block-house was built subsequently to the Revolution, and previous to Jay's treaty. It is believed it was built in 1795 or 1796, when much alarm was felt through the country from the hostile attitude of the western Indians.

Among the early settlers of Rome, and prominent men prior to 1800, were John Barnard, George Huntington, Joshua Hathaway, Dr. Stephen White, Henry Huntington, Rozel Fellows, Matthew Brown, Bill Smith, Seth Ranney, Matthew Brown, jun., David Brown, Ebenezer, Daniel W., and Thomas Wright, Thomas Selden, Solomon and John Williams, Peter Colt, Col. William Colbrath, Abijah and Clark Putnam, Caleb Reynolds, Rufus Easton, Thomas Gilbert, Moses Fish, Stephen Lampman, Jeremiah Steves and John Niles, all of whom, with one or two exceptions, are now deceased.

In the spring of 1793 John Barnard kept a tavern a few rods north-east from the present site of the Court House. In the latter part of April, or fore part of May, Mr. George Huntington arrived with a small assortment of goods, and for the want of better accommodations, he put them up for the benefit of customers in Barnard's bar room. This was the first store in Rome. The building thus occupied as a tavern and store was the first two-story building erected in

Rome, and was built by Seth Ranney. In the course of the season Mr. Huntington put up a small one-story framed building, into which he removed his goods. Henry Huntington, his brother and partner, resided in New York until 1798, when he removed to Rome. The first store built by Mr. G. Huntington stood on James street, just north of the Merrill's Block.

About the first of August, 1799, Thomas Walker started the first printing press in Rome, in this same first store. He printed a weekly paper, entitled the *Columbian Gazette*, for Eaton and Walker, proprietors.

The oldest buildings now standing in Rome, are the early residences of Messrs. H. and G. Huntington, on Dominick, east of James street, and the plow factory (formerly McCarthy's store) on the corner of Dominick and Washington streets.

The first grist mill in Rome was erected in 1795, and stood on Wood Creek, a few rods northerly from the United States' Arsenal. Its location for "custom work" must have been excellent, for in 1796 or 1797 a batteau loaded with corn arrived at this mill, having threaded its way from Ontario County, down the Seneca River to Three River Point, thence up the Oneida River and the Oneida Lake to Wood Creek, up that stream through all its windings and turnings twenty-five miles to the mill. After getting their "grist ground," the same devious track had to be followed on their return; but as perseverance accomplishes all things, in due time, and without accident, they arrived at their homes, much to the joy of their families and friends, who were famishing for "lack of bread."

Dr. Stephen White kept a tavern, in 1797, at the lower landing on the Mohawk, and near where the old canal was locked into the river. His house was opposite the pre-

sent residence of Matthew Huntington, then the residence of Col. William Colbrath. Cicero Gould and brother kept a tavern in the building (since mostly rebuilt) now occupied by Col. Henry A. Foster. Thomas Gilbert kept a tavern at the lower landing on Wood Creek, at its confluence with Canada Creek.

Previous to 1800 a man by the name of Logan kept, as a hotel, the large three-story wooden building on the north-west corner of James and Dominick streets. This building was burnt at the "great fire," and is succeeded by the four-story brick building known as the "American."

By an act passed March 30, 1792, it was enacted,—“That there shall be established two companies of stockholders, one for the purpose of opening a lock navigation from the now navigable part of Hudson’s River, to be extended to Lake Ontario and to the Seneca Lake, and to be called and known by the name of ‘The President, Directors, and Company of the Western Inland Lock Navigation, in the State of New York,’ and the other for like purpose with respect to northern parts of the Hudson, &c., &c. The Commissioners for distributing stock were, Samuel Jones, David Gelston, Comfort Sands, Melancton Smith, and Nicholas Hoffman, of New York; and Abraham Ten Broeck, John Taylor, Philip S. Van Rensselaer, Cornelius Glen, and John Ten Broeck.

“The first Directors were, Philip Schuyler, Leonard Gansevoort, Jeremiah Van Rensselaer, Elkanah Watson, John Taylor, Jellis A. Fonda, William North, Goldsbrow Banyar, Daniel Hale, John Watts, Walter Livingston, Dominick Lynch, James Watson, Matthew Clarkson, Ezra L’Hommedieu, Melancton Smith, David Gelston, Stephen Lush, Cornelius Glen, Silas Talbot, John Frey, Donw Fonda, John Sanders, Nicholas J. Rossevelt, Daniel McCor-

mick, Marinus Willett, Jonathan Lawrence, Philip Van Cortlandt, and James Clinton.

“The waters between Schenectady and Wood Creek were to be made navigable within five years after January 1st, 1793, and to be completed down Wood Creek to Lake Ontario and Seneca Lake, within fifteen years from the same date. The State paid to each company, as a ‘free gift,’ \$12,500 when each had expended \$25,000.

“‘The Western Inland Lock Navigation Company’ completed a canal connecting the navigable waters of Mohawk River and Wood Creek, at Rome, in 1797; it was two miles in length, and of a capacity for Durham boats of forty tons burthen; it had locks built of brick, at the east and west ends, and its water was from the Mohawk by a feeder at the centre; its course passed the southerly margin of the village.”—*Western Enquirer*.

The brick locks, it seems, did not answer the purpose, and they were shortly afterwards rebuilt with more substantial materials. The bricks of which they were first constructed were very large, and the first Court House at Rome was constructed of them. Since the Court House was burned in 1848, these same bricks are again re-used for the walls of a handsome dwelling at the corner of George and Court streets.

The following particulars respecting this canal are condensed from a notice of it in the first edition of Spafford's *Gazetteer of New York*, published in 1819. “The canal is fed by a lateral cut from the Mohawk, which entered it nearly a mile west of the river. It had a lock of ten feet at the eastern, and another of eight feet at the western terminations. There were also four locks, respectively of four, six, seven, and eight feet, upon Wood Creek, within five miles of Rome, which were made by throwing dams across

the stream: Batteaux, carrying from three to fifteen tons, drawing two feet of water, could pass, but in dry seasons with some difficulty. About 1812 it was estimated that 300 boats, with 1,500 tons of merchandise, &c., went through this canal annually. The canal at Little Falls [Rockton] was completed in 1795." These stupendous enterprises, for that period, were greatly indebted to the wisdom and energy of Gen. Schuyler, who was President of the Company by which they were constructed. "The average freights in 1812 from New York to Oswego, per hundred weight, were, — to Albany, 30 cents; to Schenectady, 16 cents; to Utica, 75 cents; and to Oswego, \$1 25, or \$2 40 per cwt. through, which included lockage, portage money, &c. But the project of a Great Western Canal, to connect Lake Erie and the Hudson by a boat navigation, is now a principal topic in this State. Commissioners have examined the country, and have reported in favor of the project, but on a plan which to my [Spafford's] apprehension is generally impracticable. The object is certainly a desideratum of vast importance, and the magnitude of the undertaking is warranted by the ample means at our disposal. But the object is, or ought to be, a national one, and Congress will probably be induced to lend efficient aid whenever its practicability shall be satisfactorily demonstrated to that body." Such doctrines sound strangely in this "day and generation."

Peter Colt superintended the construction of the old canal. An anecdote which went the rounds of the papers at the time, may not be entirely uninteresting. Then, as now, canals were mainly constructed by Irish laborers. As Mr Colt was passing through a company of these laborers one day, for some real or supposed offence or delinquency, he gave one of them a smart kick on his rear exposure. The man instantly let go his barrow, and while with his left hand

rubbing the seat of attack, with his right very respectfully raised his hat, and rolling the quid in his mouth, and with a peculiar knowing twinkle of the eye, said, in the richest Irish brogue, "Fath and by Jassus, if yer honor kicks so while ye're a *coult*, what'll ye do when ye get to be a horse?"

George Huntington was continuous Collector and Peter Colt Superintendent for the Western Inland Lock Navigation Company until the completion of the Erie Canal. There is extant a copy of the finding of a body of freeholders of Herkimer County, summoned by William Colbrath, sheriff of said county, dated November, 1797, in which they assess to the proprietors of "the Expense Lot," for fourteen acres of land, taken by the Western Inland Lock Navigation Company, upon which to excavate their canal. Damages \$100 and costs of appraisal.

In the second war for independence, declared in 1812, Rome had not quite lost "the fire of the flint" of the "days that tried men's souls." When called upon, it again and again furnished its quota of men for the defence of the northern frontier. Major Samuel Dill, of this town, was at Sacketts Harbor in the first detachment under Col. Bellingher, in 1812. When the downfall of Napoleon on the field of Waterloo had left no other enemy to haughty Britain than the United States, when Wellington's hitherto invincible regiments were pouring into Canada, in that darkest period of the war, Governor Tompkins, unsolicited, appointed Joshua Hathaway Quarter Master General of the New York State Militia, and ordered him to Sacketts Harbor. When he arrived at that post, it was under the command of the hero of Oswego, Col. Mitchell, of the regular artillery, who immediately tendered to him the command, as senior officer. This was at first modestly declined, but on Col. Mitchell's

earnestly insisting, with the most cordial assurances of his good will, counsel, and co-operation, it was accepted.

In the fall of this year the Oneida County Militia were called to Sacketts Harbor, *en masse*, and the 157th regiment, usually known as the Rome regiment, commanded by Col. John Westcott, embodied and marched to that post. Among its officers were Lieut.-Col. Joshua G. Green, Captains Rudd, Fillmore, Church, Grannis, Hinckley, and Peck, (perhaps some of these were there previously, in the detached militia.) Staff; Adjutant Samuel Beardsley, Paymaster Jay Hathaway, Surgeon Henry H. Smith.

In a truthful narrative of the events of that period, the historian is compelled to record the fact, that there were individuals of high standing, who would attend the military parades when drafts were called for, and harangue the men when under arms, denouncing the war as wicked, and all those who volunteered their services as murderers.

The United States' Arsenal, magazine, workshops, and officers' quarters at this place, were erected in 1813. The work was superintended by Major James Dalliba, of the Ordnance Department. A State Arsenal, built of brick, previous to 1810, stood on the site now occupied by St. Peter's (Catholic) Church. It was accidentally destroyed by fire, with its contents, a few years since.

On the 4th of July, 1817, the ground was first broken in the construction of the Erie Canal. This was done with appropriate public ceremonies, and the place selected was a few rods west of the United States' Arsenal, and the honor of casting the first shovel of earth was assigned to the late Hon. Joshua Hathaway. Wood Creek flows into the canal at this point, and the surplus water passes off by a waste weir over its old channel, following which about three-fourths of a mile, it receives Mud Creek, a small mill stream, from

the south-west, and about the same distance below is the remains of Fort Bull.

The Erie Canal from Montezuma to Utica was so far completed as to be navigable in 1820. Bela B. Hyde was the first collector, appointed at Rome, and held the office for eighteen successive years. The first tolls were paid by Col. John Westcott, upon a raft of timber. The Erie Canal on its first construction through Rome, passed about half a mile south of the village, but this was a departure from the uniform course pursued by the State in the location of its public works. In every other instance it is believed the canal was located, as far as consistent with the public interest, so as to save capital already invested, while at this point a different policy or course was pursued. The canal located half a mile from the village was far more expensive in its construction than if laid in the bed of the old canal through the village. No very satisfactory reasons have ever been adduced for such a location, and it was certainly very disastrous to the village, and for eighteen years kept it behind the other villages upon the line of the canal. At the time of its construction, it was said the Western Inland Lock Navigation Company asked such an exorbitant price for their canal, that it was thought cheaper to make a new one than to buy it. Others suspected that an assistant engineer was interested in testing the practicability of constructing canals through a muck swamp, as he owned land of that description in another county, which would be greatly benefitted if canal making in such grounds proved successful. Be that as it may, all the advantage which Rome derived from the canal for the above term of time was very limited, although it is true that a storehouse and a little cluster of cheap buildings, mostly built upon piles, sprang up in the swamp. In point of durability, the latter just

answered their end, for when the location of the enlarged canal, was changed through the village, these buildings had lived out their day, and their owners experienced very little loss. The change of location, which was in 1844, gave a new impulse to the business of the place.

This now forsaken channel, however, still answers a valuable purpose as a drain for the "swamp." Several hundred acres, originally covered with a dense growth of pine, cedar, and black ash, have lately been cleared, and are found so dry that the alluvial soil is very valuable for agricultural purposes.

The Syracuse and Utica Railroad passes through the southerly part of the village, crossing the Mohawk and Erie Canal upon wooden bridges. The depot is a substantial stone building, 225 feet in length. This road was chartered in 1836, and its construction has added materially to the prosperity of Rome. The Rome and Watertown Railroad, now constructing, makes its junction with the Syracuse and Utica Railroad a few rods westerly from the depot. Extensive buildings are about to be erected near the junction.

The Black River Canal passes in a southerly direction through the easterly part of the village. This work has progressed very slowly. From the disordered situation of the State finances in 1842, all public works for a time were suspended, but a better state of things has enabled the State to resume its public works, and this canal is in such a state of forwardness, that it became navigable to the Black River in the spring of 1850.

The capitalists of Rome, aided by the inhabitants of the different sections of country interested, have, with a laudable ambition, converted all the important highways leading to the village into plank roads. Those from Rome to Oswego, from Rome to Taberg, from Rome to Turin, and from Rome

to Western and Boonville, are already constructed, while one from Rome to Hamilton is in the course of construction.

The Rome Academy, an incorporated institution, occupies a handsome three-story structure, built by subscription in 1848, upon a beautiful and prominent location on the public square, on the north side of Court street, and west of the Court House and James street. It is under the charge of a board of trustees, who have power to fill all vacancies in their number. Rev. S. R. Brown, some time missionary in China, is its principal, and the female department is under the care of Miss Sabina Jennings, late of Mount Holyoke Seminary. For an institution so recently established, it is in a very prosperous condition, now numbering about 200 students, with a juvenile department attached.

The common schools of Rome have claimed the attention of its prominent citizens, and are not behind those of any section of the county.*

The village contains 500 dwelling houses, some of them very elegant structures, and pre-eminent among which is that of Mr. Edward Huntington, on Liberty street, which is of brick, finely stuccoed and shaded, in imitation of stone. It also contains forty stores and sixty mechanic shops. The principal public houses are the American, Northern, and Railroad Hotels, Stanwix Hall, Tremont House, Willett House, and Seymour House. The Bank of Rome and Fort Stanwix Bank are each doing an extensive and profitable business. The Rome Exchange Bank has been established within the present summer (1851).

* Since the foregoing was penned, a new era has commenced in the common schools in the village. A new school house has been erected, of brick, seventy feet by fifty, two stories high, calculated to accommodate 400 scholars, and located upon a large lot in a handsome and convenient position, at an expense of about \$7,000.

The natural advantages of Rome as a place of business, are good, and its location central. The carrying place from the Mohawk to Wood Creek in the olden time, the old canal making an uninterrupted water navigation from New York to the Ontario, Cayuga, and Seneca Lakes, the elevated dry gravelly plain, so firm and suitable for building ground, the excellence of its water, and its contiguity to the fore-mentioned streams for hydraulic purposes, all seemed to point to this location as one for a place of extensive business. Its growth, however, for the first half century after its permanent settlement, was far short of public expectation, and for this there were a number of causes. A prominent one was in the fact, that the owners of the soil refused to sell the fee simple of the building lots. Enterprising business men, locating themselves in a new country, generally possess too much of the spirit of independence, too much of the feeling of "anti-rentism," to willingly impose on their posterity the burthen of an annual stipend to the landholder. The location of the Seneca turnpike, some ten miles south of Rome, and intersecting the Mohawk at Utica, soon caused a rival, without a tye of its natural advantages, to grow up and outstrip it. And then the unkind and unjust first location of the Erie Canal, as before mentioned, added to the fact that the energies and ambition of the people had become too dormant, left this place with but a very tardy progress. The construction of the Syracuse and Utica Railroad, the change of the route of the Erie Canal, and the construction of the Black River Canal, roused the Romans to burst "the shell" which had so long encased them, and their now flourishing and prosperous place, with its improvements, its plank roads, and business facilities, give unerring evidence of the public spirit of its capitalists, and the enlightened energies of its people; and with its but few years of prosperity, it

even now claims a reserved stock of public spirit and ambition, with a basis, it is believed, of sound advantages, which, when events shall ripen, and the State Capitol, in search of a new location, shall "westward take its way," will then show their mettle in the strife with Utica and Syracuse; "till when, it bides its time"

Two fires in the village, the first burning quite a portion of the business portion on the south side of Dominick street, and the "great fire," which occurred January 6th, 1846, sweeping all the buildings on the north side of Dominick street, from the Bank of Rome on the west to James street, and up that to Stone Alley, have very materially added to the beauty of the place. In the brief space of three years from their occurrence, the whole of the burnt districts were rebuilt with good substantial brick buildings, and on the site of the latter fire it is believed few finer or more uniform blocks of its extent can be found in central New York.

In one instance thousands now regret that the ruthless hand of improvement had not been stayed. The noble fort, built on the strictest scientific rules, and round which so many rich reminiscences centre, has been razed, and not one portion of it left to mark its locality. It was an exception to every other fortification in the "Old Thirteen," for it was never taken, and no enemy ever entered within its ramparts. For a pleasure ground, its location was most admirable, and planted with forest trees and shrubbery, no park in the State could have vied with it. On the south and east lay the finest alluvial meadows, through which the silvery Mohawk, "o'er its numerous rifts," wends its way, while equidistant between the river and the fort, meanders Spring Brook, "cold as winter's ice," in which in former times gambolled "nature's best," the speckled trout; while on the north and west, for at least two miles, extends a level plateau,

than which, for town or city, no finer site exists. If it had been spared, so long as the stars and stripes float over a nation of freemen, so long as the remembrance of the times which "tried men's souls" is cherished, so long each succeeding year would have increased the interest in a spot so rich in revolutionary lore.

All now left for the historian is to speak of it as "among the things that were," and as far as possible preserve the identity of its location. The residence of John Stryker, Esq., stands where stood the north-east corner or bastion, on the south-east that of Virgil Draper, on the south-west that of Alva Mudge, and on the north-west that of D. B. Prince. The large elm tree standing at the west end of the dwelling of Alva Mudge, in 1804 was a small ten foot sapling, growing on the west scarp, just below the top of the rampart.

It has fared better with Fort Bull, for time has effected all the changes wrought upon it. It is a fort in miniature, compared with Fort Stanwix, yet a very handsome and regularly formed work. It is near a farm house owned by Simon Matteson, and the area within its walls is occupied as a garden. Pickaxes, gun barrels, hatchets, knives, flint arrow-heads, flints, pieces of crockery, etc., are occasionally plowed up within the fort and in its vicinity. In a commendable spirit, Mr. Matteson says, that so long as he owns the farm, the fort shall remain as it is. In building a barn a few years since, he used for one of the posts a stick of timber found in the bed of Wood Creek, and which belonged to the dam thrown across it at the time of the construction of the fort. It was entirely sound, "and just as good as new."

The public buildings in Rome are the United States' Arsenal, Court House, Jail, Academy, Presbyterian, Baptist,

Episcopal, Methodist, Irish Roman Catholic (St. Peter's), Dutch Roman Catholic, Welsh Methodist, and Lutheran Churches.

There are two printing offices, from each of which issues a weekly paper,—*The Rome Sentinel* (Democratic), and the *Roman Citizen* (Whig).

In the town are twelve saw mills, carried by water, three steam saw mills, two furnaces, one grist and flouring mill, one plaster mill, one steam planing machine, one woolen factory, two breweries, a stone ware manufactory, and a ship tackle block factory. The county poorhouse is in this town, about two miles south-west of the village.

There are several Lodges of Odd Fellows in the village, which occupy a handsomely furnished hall on James street. There is also a flourishing Division of the Sons of Temperance.

The Court House and Jail, just completed by the county, occupy the site of the former ones, which were destroyed by fire some three years since. They are of brick, except the cells, which are of large slabs of limestone. These buildings, in style and finish, are considered as models, worthy the central county of the Empire State.

There is nothing in the geology of this town of particular interest, other than already noticed. On the southerly line of the town is a quarry of freestone, particularly noticed in the history of Westmoreland (Chap. XXVIII). On the north line of the town the banks of the Mohawk and Gulf Brook show large masses of shale. Boulders are occasionally met with. The surface of the village plat, and for a considerable distance north and east, was originally almost covered with cobble stones, many of which exhibit numerous petrifications.

In excavating the canal through the swamp, clam shells

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In excavating the canal through the swamp, clam shells

of a large size, charcoal, and ashes, were found imbedded eight feet below the surface.

Fish Creek, which forms the western boundary of the town, is here large and rapid, and was formerly well stocked with trout, and from May to July it amply supplied the Rome market with the finest salmon, speared and brought in by the Oneida Indians. As late as 1800 salmon were so plenty, that from three to four cents per pound was a fair price, and many were bought of the Indians for a pint to a quart of rum per salmon. They sometimes brought them in baskets on their backs, and when extra plenty, the Indian ponies were used as pack-horses, on which the fish were somewhat fantastically, and quite ingeniously, bound with bark, the back and sides of the beast having been previously covered with branches of the large-leafed basswood sapling.

The following public officers have been elected or appointed from among the former or present citizens of Rome: — two Supreme Court Judges, three Supreme Court Commissioners, six County Judges, two Sheriffs, four Surrogates, one United States' Senator, one Member of Congress, six Members of Assembly, two State Senators, five County Treasurers, one Chief Engineer of the Erie Canal, one do. of the Black River Canal, and one Captain of the United States' Army. The first postmaster in the place was Matthew Brown, jun.

John Barnard, who has been mentioned as an innkeeper and business-man in the early days of Rome, yet survives, at a very advanced age, in Lima, Livingston County. Jedediah Phelps, Esq., also named as an early settler, has for many years resided in Albion, Orleans County. About two years since, the author wrote to him for some of his recollections of the early history of Oneida County. The answer came in another hand, but age had so impaired his

memory, that nothing of interest was elicited. At the bottom of the letter, in very fair and legible characters, was the following, in his own hand:—

“ I am, dear Sir, very respectfully yours,

“ JEDEDIAH PHELPS.

“ My age is 95.” *

Sergeant John Dowlee, of the artillery, was long in the garrison of Fort Stanwix, and was in it when it sustained the siege by St. Leger. He also went out with the party under Col. Willett, and was at the taking of Sir John Johnson's camp. He said the surprise of the Indians and Tories was as perfect as was that of Gen. Herkimer at Oriskany, as they had no picket-guard out, and were engaged in making fires and cooking their rations. It will be recollected that Johnson's camp was at the landing, about half a mile below the fort. When the attack was made, the Tories attempted to ford or swim the river, and were shot down by scores while in the river, and those who reached the shore fled for their lives. Sergeant Dowlee was of the opinion that a portion of Johnson's men had returned from the Oriskany battle before their camp was stormed. He declared “ they were a bloody, villanous looking set.” He was the only officer who settled in the vicinity of the work he had so long assisted in defending, and where he and his comrades had so signally punished the Indians and Tories for the Oriskany butchery. He lived to a good old age.

The following epitaph, copied from the monument over his remains, contains so much of the history of one of Rome's prominent citizens, that it is inserted:—

* Since deceased.

“In memory of the Hon. JOSHUA HATHAWAY, more than forty years a resident of this town. He was born in Suffield, Ct., Aug. 13, 1761; graduated at Yale College in 1787, and died at Rome, Dec. 8th, 1836. ‘Requiescat in pace.’ As a husband and father, ever worthy, loved, and venerated. As a man and Christian, upright and exemplary; a friend to the needy and injured; and a father in the Church. As a magistrate and judge, by the grace of God, an executor of justice, and maintainer of the truth, ‘a terror to evil doers, and praise to such as did well.’ As a patriot, he bore arms in two wars for his country, and sustained at all times the cause of the people with zeal and fidelity. As a citizen, ever active and enterprising for the benefit of our common country, and among the foremost for the improvement of this favored portion of it. To him was assigned the honor of breaking ground on commencing that great and beneficial work, the Erie Canal, July 4, 1817. In the various relations of life he fulfilled its duties as in the fear of God, with faithfulness, ability, and honesty of purpose. He died lamented. ‘The memory of the just is blessed.’”

Judge Hathaway's father, himself, and six brothers, were under Gen. Stark at the Bennington battle, which victory was the first link in the chain of events, and the flight of St. Leger from before Fort Stanwix the second, which led to the capture of Burgoyne; the capture of Burgoyne laid the foundation for a treaty of alliance with France, and without the aid of the French land and naval forces, Washington could not have forced the capitulation of Cornwallis, which in fact achieved the independence of the United States.

The following inscription is also copied from a monument in the village cemetery:—

“To the memory of Capt. SAMUEL PERKINS, who departed this life at the United States' Arsenal, Rome, Dec. 30, 1837, in the 75th year of his age. He entered the service of his country during the War of the Revolution, when he was but 14 years old, and served till its independence was gained. He was actively engaged in the Indian

campaign of 1795, under Gen. Wayne. He also participated in, and rendered valuable services during the late war with Great Britain. After which, retiring from active duties, he held for 18 years the station of ordnance keeper, and died in the public service. In every situation of his life was remarkably exemplified that just sentiment, — ‘ An honest man is the noblest work of God.’ ”

George Huntington, mentioned as the first merchant, spent the remainder of his days in the village. He was a man of great excellence of character. His personal appearance was very fine, and did not escape the observation of his aboriginal neighbors, the Oneidas, for they gave him for a name A-i-o, in their language, “handsome.” He died September 23, 1841, aged 71 years.

Henry Huntington, brother, and for many years partner in many of their business transactions, of George, came to this place, as has been stated, in 1798, and selected it as a home for the remainder of his life. He was a man of great worth. The mercantile firm of Henry and George Huntington was uniformly noted for the integrity of its entire business transactions. The utmost harmony prevailed between the brothers, and for years after they had retired from mercantile business, they used to meet in the morning in their former counting room, and smoke their long pipes in company. For a large portion of their lives they were antagonistic in their political preferences, and if the different parties had their bickerings, they had none. They were very successful in all their business transactions, and each had acquired a large fortune. Henry was, from the time of its charter, in 1812, to the time of his decease, President of the Utica Bank, and was considered the wealthiest man in the county. He died October 15, 1846, aged 80 years.

RELIGIOUS SOCIETIES.

The *First Congregational Church* of Rome was formed September 25, 1800, and consisted of eleven members. The Rev. Simon Waterman, of Plymouth, Conn., was present, and officiated at its organization. Its first pastor was the Rev. Moses Gillett, a graduate of Yale College, who came to Rome and commenced his labors in 1806, and was ordained and installed over this church in October, 1807. At that time the church consisted of thirty members. Mr. Gillett continued his labors until October, 1837, thirty years from his ordination. During all this time he so devoted himself to his work in the ministry, and with a singleness and effectiveness of purpose, that the inspired eulogy of Barnabas well applied to him: "He was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord." There were added to the church during his ministry, 807 members, 103 by letter and 704 by profession; of these, 184 were added March 12, 1826, as the fruits of the "great revival" which occurred in connection with the labors of the Rev. Charles G. Finney, and the influence of which spread over an extensive region, but was probably more strongly marked in this vicinity than elsewhere. The influences of this revival have been likened to the waves formed by casting a pebble upon a sheet of water, pressing forward, wave forming wave, until they strike the farthest shore; so many of the inhabitants of the western prairies, and granite-bound New England, yet bless God that they lived in "these days." Subsequently to this period, the church continued harmonious and prosperous, and receiving accessions, so that in 1831, at the formation of the *Second Church*, it numbered over 500 members.

After Mr. Gillett's resignation, in 1837, the Rev. Messrs. D. Clary, B. W. Dwight, and E. O. Dunning, each for a brief period preached to this people. In 1841 the Rev. Selden Haynes was installed pastor, and held that place until dismissed from his charge, June 30, 1846. He was a successful pastor, for during his labors 130 were added to the Church.

The First and Second Churches were reunited, June 8, 1847. The Rev. Messrs. George C. Lucas, George Bushnell, and W. F. Williams supplied the pulpit two years. In May, 1848, the present pastor, the Rev. William E. Knox, commenced his labors with the church, and was installed on the 2d of August following. Since his installation, there have been accessions of seventy-six members. Up to the present time (1850) great harmony prevails, the pastor, church, and congregation, being happily united. The large and increasing numbers who attend stated worship are straitened for accommodations in their present house, and it is already designed in 1851 to erect a new building, in size and style equal to the wants of the congregation, and to correspond with the newly-erected public buildings of the place.

Second Congregational Church.—In the latter part of the year 1830, the First Church then containing over 500 members, it was thought advisable, by a respectable portion of them, to form a second church. On their application for that purpose to the Oneida Presbytery, January 11, 1831, their request was granted, and the next day they were formally organized as a church by a committee of that body. At the time of organization fifty-eight persons offered to become members, but as the number was soon increased to eighty-six, this latter number may be considered as its number at its commencement.

From this time until July following, the desk was supplied by the Rev. Messrs. Erastus Nichols, Daniel Nash, and John Waters, and their brief labors were blessed to the church. In July, 1831, the Rev. Jacob Helfeustine entered upon the duties of pastor, and continued them for two years. In this time 160 were added by profession, and eighteen by letter. The next pastor was the Rev. Avelyn Sedgwick, who remained three years, during which thirty-nine were added by profession, and fourteen by letter. From the dismissal of Mr. Sedgwick, in September, 1836, to June 8, 1847, the time of the union of the two churches, the following clergymen preached to this people, viz.:—C. Edwards Lester, Theodore Spencer, Herman Norton, Henry H. Hurlburt, Benjamin H. Campbell, Orson Parker, Charles Jones, and George S. Boardman. Of these, only Messrs. Campbell and Jones were installed pastors, the others officiated as supplies from year to year. Rev. Mr. Spencer labored eighteen months, in which time twenty-two were added by profession, and twenty-seven by letter. Rev. Mr. Norton for one year, and five were added by profession, and six by letter. Rev. Mr. Campbell for eight months, and a few were added by letter. During the space between the dismissal of Mr. Campbell and the procurement of a successor, the Rev. Orson Parker labored as an evangelist for a few weeks in the month of November, 1840. A revival followed, and as its fruits about fifty were added by profession. Many prominent individuals, heads of families and young people, were subjects of this revival, and since, by their consistent Christian deportment, have given evidence of the sincerity of their profession. Rev. Mr. Jones ministered to the church from July, 1841, until June, 1843, and in this period eighteen were added by profession, and twenty by letter. Rev. Mr. Boardman commenced his ministry soon after the

dismissal of Mr. Jones, and continued three years, until June, 1846, during which, ten were added by profession, and fifteen by letter. Mr. Boardman was dismissed, as was Mr. Haynes, of the First Church, to further the reunion of the two churches, which took place June 8, 1847.

Baptist Church.—The records of this church commence as follows:—"In the summer and autumn of the year of our Lord 1817, several of the members of the different Baptist Churches residing in Rome and its vicinity, became impressed with the idea that it would promote the declarative glory of God, the honor of the Redeemer's kingdom, and their own happiness, if God in his providence should so order, as to have a church formed amongst them."

A conference on the subject was notified and held at the school house, in Wright's Settlement, town of Rome, October 23, 1817. "The result of the conference was, that there appeared to be ground to build upon, and material with which to build, without interfering with any other church or society."

"Wednesday, Nov. 19.—Met according to appointment, voted to send to Whitestown, Floyd, Trenton, and Western churches, for counsel. Elder Dyer Starks, being present, was invited to attend; and that they meet at the house of Joseph Briggs on the 10th of December, at 10 o'clock A. M."

"Dec. 10, 1817.—The conference met according to request, and after making inquiries sufficient to satisfy themselves, voted to give the brothers and sisters fellowship as a sister church, in token of which Elder Elon Galusha, in behalf of the council, gave the right hand of fellowship."

The church thus constituted consisted of seventeen members.

Elder Dyer Starks* was its first pastor, and he continued his charge for several years. He was succeeded by Elders Jacobs and Douglass, who each preached for a short period.

After this the church was so fortunate as to secure the services of Elder David Morris. He was a "workman approved," and during his pastorate the church and society were enlarged and strengthened. In August, 1826, a house of worship was commenced, and was completed the next year, and was "in its day" a very neat edifice. Eld. Morris continued with them ten years, when he was dismissed. He was succeeded by Elder John Gibbs, and he by Elder Emerson Andrews, who was dismissed in 1838. The same year the present pastor, H. C. Vogell, began to preach to this people. He is highly esteemed by his flock and the citizens generally, as the length of time he has sustained himself with them fully evinces. Since he commenced his labors here, their house of worship has been greatly improved as to appearance and convenience. The Church from its small beginnings, seventeen members, has increased so that it now numbers 294 communicants, and a large society attends upon their stated worship. The church contributed \$300 during the past year for missionary purposes.

The *Protestant Episcopal Church* at Rome was organized and incorporated in 1825, by the name of "Zion's Church, Rome." The Rev. A. S. Hollister was its first pastor; Jay Hathaway and Henry Hayden, wardens; Numa Leonard, Hiram Denio, H. N. Carr, J. B. Read, J. A. Canfield, R.

* Elder Starks lived to a great age. He had no relatives in the country, and for a number of years after he had become superannuated, was supported by the Oneida Baptist Association. After his decease, the Association erected an appropriate head-stone at his grave, in the burying ground in Rome.

Butler, and Peter White, vestry. The following clergymen have at different periods, as rectors or in other capacities, had charge of the church, viz. :—M. A. Perry, Geo. Fiske, William W. Niles, J. Sunderland, J. W. Woodward, N. B. Burgess, Hobart Williams, Henry Lockwood, S. H. Battin, Seth Davis, and Almon Gregory. The society now numbers fifty families, about 200 individuals, and sixty communicants. The Rev. Henry B. Whipple is the present pastor. Their house of worship stands on the south-west corner of Washington and Liberty streets, and was consecrated for divine service on the 15th of August, 1833, by the Right Rev. Bishop of the Diocese. In 1851 this society has nearly completed a new stone edifice on the north-east corner of the same streets.

Methodist Episcopal Church.—A class is believed to have been formed in what is now called the “Adams Neighborhood,” as early as 1799, which continued in existence until a society was organized at the “Ridge,” in 1803. It has not been ascertained at what time the meetings began to be held in the village. The society held its services in the Court House until 1828, at about which time the present church edifice was built. This church is in a flourishing condition, and reported at the last session of the Black River Conference, 200 members. The present pastor is the Rev. James Erwin. During the year 1850 their house of worship was much improved.

The author intends to make no invidious comparisons among many other able and efficient ministers of this denomination who have preached in Rome, by mentioning the name of the Rev. Mr. Ninde, who was stationed in charge of this people for a time. He was a faithful and eloquent preacher of the New Testament, and one who, not only by

his public ministrations, but by his example and daily life, was peculiarly calculated to win souls. His praise was not only in all the churches of the Methodists, but in those of the different denominations in this place. His memory is held in "grateful remembrance" by them, for "the memory of the just is blessed." His Master called for him; he was ready, and entered into His rest, soon after he left this station.

Welsh Church.—This society occupies the edifice formerly in the possession of the Second Congregational Church. The church was instituted in 1847, and numbers at this time about seventy members. In doctrine it is Calvinistic, and in form of government Methodist Episcopal.

Among the papers of the late Alexander Parkman, Esq., of Westmoreland, was found a *Columbian Patriotic Gazette*, of January 6, 1800, No. 23, a paper published at Rome, by Ebenezer Eaton and Thomas Walker. By a comparison with the papers published at this place at the present time, the great improvements in printing and typography in the last half century is most strikingly illustrated.

Under the miscellaneous head, on the first page, is an article headed, "The Events of the French Revolution," giving a very concise account of the prominent events of that sanguinary and bloody struggle. There is a note at the bottom of the page giving, in a brief space, the particulars of the beheading of Louis XVI, and closes by saying, "Of the Members of the Convention who voted for the King's death, forty have been guillotined, six have killed themselves, four have been assassinated, two were found dead in the field, and one died in irons; in less than four years after that unhappy event."

The probable reason why the paper was preserved was,

that it contained an account of the funeral of Gen. Washington. It is from the account published in Georgetown, Maryland. The description thus closes:—"The sun was now setting. Alas! the SUN OF GLORY was set for ever. No, the name of WASHINGTON, the American President and General, will triumph over death, the unclouded brightness of his glory will illuminate future ages." The editorial is headed, "Columbia Mourns."

The summary of "Domestic Occurrences" thus closes:—"A large number of respectable and wealthy gentlemen in the Counties of Montgomery and Herkimer, with the cooperation of like characters in Schenectady and Fort Schuyler, have resolved on petitioning the Legislature, at their next session, to be formed into a corporation for the purpose of turnpiking the road from Schenectady to Fort Schuyler." If these respectable and wealthy men had been cautioned not to thus invest their capital, for possibly before their turnpike was half paid for from its tolls, a canal and railroad would be built along by the side of it, and within forty years, taking all the business from it, so that they would petition to abandon their charter; would they not have at least looked somewhat incredulous?

There is a table giving the "State of the Thermometer, taken at Hamilton Oneida Academy," for the last half of December, 1799. The table shows that there were eight cloudy days, three fair days, one clear, one rainy, and one snowy day in the time.

In the advertisements, Peter Colt informs the public that, on the 14th of December, 1799, he lost, between the store of Messrs. G. Huntington & Co., and his house, a newly-dressed calf skin, and a quire of writing paper, and that if the finder will return them to said store or his house, he shall receive a suitable reward, and his thanks.

The following is the "List of Letters remaining in the Post Office January 1st, 1800."

It should be borne in mind by the reader, that at that time the town of Western had no post office, which in 1800 included all of Lee and part of Annsville. It seems that Mr. Isaac Lockwood, of High Falls, Black River, had a letter advertised, also Mr. Stephen Wells, of Strickland. There was an attempt to have the town of Redfield thus named from an early settler, but the land-owner, Redfield, prevailed in having his name affixed to the town, now so far-famed as the land of snow. It is therefore presumed, that if Mr. Wells ever had the perusal of his letter, he had to come or send all the way from Redfield for it.

LIST OF LETTERS

Remaining in the Post Office, Rome, January 1st, 1800.

A.

Isaac Alden, 2 Rome.

B.

Capt. John Bates, Rome; Matthew Booman, do.; William Burch, do.; Mr. Burnam, do.; James Brown, do.; James Brown, Bridge-water; Nathan Barlow, Western.

C.

James Cornish, 2 Rome.

F.

Robert Felton, Rome.

G.

Gideon Gilford, Rome; James Gould, do.

H.

Gershom Hinckley, Rome; David Harmon, Great Salmon River.

J.

Nahum Johnson, Rome.

K.

Aaron King, Rome.

L.

Isaac Lathrop, Rome; Solomon Lord, do.; Isaac Lockwood, High Falls, Black River.

M.

Daniel Marshall, Rome.

O.

Abraham Ogden, Rome; William Olney, Western.

P.

Joseph Phips, Western.

S.

James Simpson, Rome.

T.

Samuel Tubes, Rome.

W.

Barritt West, Rome; William Wentworth, do.; Stephen Wells, Strickland; Ezra Wheeler, Western.

MATTHEW BROWN, jun., P. M.

The following obituaries are from the *Rome Sentinel* of June 25, 1851:—

“DIED, in Rome, June 17th, Capt. EBENEZER WRIGHT, aged 72 years.

“Capt. Wright was among the oldest settlers of the town. He came with his father in 1789, from Sharon, Conn., when there was but one framed house standing on the present site of this village. The family located themselves on the north side of the river in the neighborhood, which from that time has been known as “Wright’s Settlement.” Capt. Wright became connected with the First Church in August, 1815, as did a large number of the most respectable inhabitants of the town, the fruits of the powerful revival of that year. Since that he has remained a consistent and exemplary member, and highly respected and beloved by all his numerous acquaintance. After a somewhat protracted illness, which he bore with the most child-like acquiescence in God’s will, and with a meekness and sweetness of manner which charmed all who visited him, and in the

exercise of a lively and most comforting hope to the rest which he now enjoys with the saints in light."

"DIED, In Rome, on the 18th inst., Mr. EDWARD POTTER, aged 93 years.

"Mr. Potter was a British soldier under Burgoyne, but deserted from that standard in Canada, and came to this State, before General Burgoyne's arrival with the Army. Although he did not join the American army, he was ever through the war a friend to American liberty, which he lived to see established and to enjoy during a long life.

ADDENDA.—While the writer was engaged in reading the proof sheet of the last form of Rome, he accidentally learned the following little reminiscence, which was deemed worth preserving. Captain Jesse Pierce, who kept a ferry across the Mohawk at the Simon's Farm, above the Ridge Mills, was appointed by Government, in 1789, to distribute to the people the arms and equipments left in Fort Stanwix, which duty he performed. They were a gift to said inhabitants for the defence of this frontier, and it is but a few years since some of these veteran fire-arms were still in the hands of their recipients. This was the first military appointment in the town.

CHAPTER XX.

SANGERFIELD.

THIS town was originally known as Township No. Twenty, of the twenty townships laid out upon the west side of the Unadilla River. Under a law of the Legislature passed February, 1789, it was surveyed in the summer of that year. After the survey, and previous to its settlement, it was simply known to the land speculators of the day as Township No. 20, of the "twenty towns." At the time of the survey it was included in Whitestown, Montgomery County. In 1790 and 1791 it was purchased of the State upon speculation, chiefly by Michael Myers, Jedediah Sanger, and John J. Morgan, and a considerable portion of it was subsequently leased in perpetuity, and much of it remains on lease up to the present time.

The following is a copy of the record in the case of Messrs. Myers, Sanger, and Morgan, upon their application for the purchase of Townships Nos. 18 and 20, and part of No. 19, now in the office of the Commissioners of the Land Office in Albany, under the law of March 22, 1791, for the sale of public land. *Doc. Hist. of N. Y.* Vol. III, p. 1072.

"The application of Michael Myers, Jedediah Sanger, and John J. Morgan, for the purchase of Townships No. 18 and 20, and the parts unsold by the Surveyor General of Township No. 19, being three of the Twenty Townships surveyed by the Surveyor General pursuant to an act passed the 25th day of February, 1789. The two

first Townships, to wit, Nos. 18 and 20, at the rate of three shillings and three pence per acre, and the parts of No. 19 unsold, as above mentioned, at the rate of three shillings and one penny per acre, one-sixth part thereof to be paid on the 1st day of October next, and the residue in two equal payments, the one-half on the 1st of April, 1792, and the remaining half on the 1st of January, 1793, being read and duly considered. (Accepted.)

“Acres — 67,130 = £10,908 15 shillings.”

Upon the formation of Herkimer County, February 16, 1791, this township was included in that county, and in this year the first step was taken towards its settlement. In the fall of this year, Zerah Phelps, then a resident of the “Green Woods,” Massachusetts, and who had previously purchased lot No. 42 in this town, sent his hired man to build a house, which was constructed of logs, and stood about twenty rods south-easterly from the present residence of Jesse O Mills, and about one mile in the same direction from the “Centre.” The house was erected near a primitive elm, which is yet standing, and this was the first tenement erected for a settler in the town of Sangerfield.

About the first of March, 1792, Minierva Hale and wife, and Nathan Gurney and wife and infant, moved into the town from New Hartford, where they had previously resided one or two years. The first day of their journey they reached the house of Simon Hubbard, who lived on the place now occupied by his son Marinus Hubbard, in the town of Marshall, where they remained over night. Their conveyances were ox teams and sleds. On the next morning, the snow being very deep, they made short yokes for their oxen, and using their bed cords for traces, they drove them *tandem*, and thus plowed their way to their new farms. The distance from Mr. Hubbard’s was but about four miles, but such was the almost impassable state of their route (for road they had

none), over hills and logs, across and through creeks, swamps, and thickets, overlaid with at least four feet of snow, that it was quite night before they reached its termination. Mr. Håle had purchased land adjoining the lot of Mr. Phelps, and Mr. Gurney had purchased lot No. 40, now in the village of Waterville, and a part of which is at present owned by Aaron Stafford, Esq., whose father, Ichabod Stafford, noticed as among the earliest settlers of Augusta, purchased of Gurney. They both, however, proceeded to the house of Mr. Phelps, who had moved into it only two or three days previously, and here they remained until they built houses for themselves. The three men, their wives, and Gurney's child, all occupied the same room, and for the best of reasons, it was the only one in the house, or in the town.

In the month of April, when the heavy body of snow on the ground began to melt, their proximity to the creek became a source of considerable annoyance. After a very warm day and night, for the season, upon awaking in the morning they found a portion of the creek had formed a current directly through the house. A sort of cellar had been dug, large enough for present purposes, under the floor in the centre of the room, of which the water had taken possession, and the pork barrel was merrily waltzing in the eddy. The women remained in bed while the men waded out and cut large logs, on which to make a fire. During the remainder of the day, and until the water subsided, the women performed all their house work while upon their beds. Mr. Gurney immediately went to work upon his land, and was the first settler in Waterville. He built his house on the corner where Erastus Wilbur now resides. In the month of April following, Benjamin White moved in, and settled upon lots Nos. 39 and 40, the farm most of which was owned and lately occupied by Amos Osborn, deceased.

During the same year, Phineas Owen and the father of Nathan Gurney settled on lot No. 40. In April and May of this year, Sylvanus Dyer, Asahel Bellows, Nathaniel Ford, Henry Knowlton, Jonathan Stratton, and a Mr. Clark, settled in the town. These were all the families in the town in 1792. Nathaniel Ford assisted in surveying this township in 1789, and moved on to the lot selected at that time. Of the actual settlers, he was the first man that came into the town. He is yet living upon his original farm.

A very heavy frost early in the fall of 1792, which entirely destroyed the corn crop, put an end to emigration until 1794. Even those already in the town made up their minds to remove, if the ensuing season should prove as unfavorable and disastrous. In the month of May in this year, a serious accident happened to Mr. Clark, who had taken up the lot lately owned by Oliver Robbins, deceased. It was a misfortune incident to the settlement of a new country, where a heavy forest has to be made to give way to agriculture. He had his leg badly broken and crushed by a falling tree; this happened on Saturday afternoon. He was immediately taken to the house of Mr. Hale, which had but just been erected, and made as comfortable, for the time being, as circumstances would permit. As a surgeon was necessary, Mr. Hale started in quest of one, and rode the only horse in town, and that had but recently arrived on Mr. Clark's farm. He started by the light of a torch, which he carried, and his only guide as to the proper course, was the moss on the north sides of the trees. Early in the morning he arrived at Whitestown, but finding no physician there who dare perform amputation, he proceeded to old Fort Schuyler, where he found Dr. Guiteau, who returned with him. This is supposed to have been Dr. Francis Guiteau, brother of the late Dr. Luther Guiteau, Senior, of Trenton. After examination, he did not

wish to operate without the counsel and assistance of an older practitioner. Dr. Petrie, of Herkimer, was therefore sent for, and upon his arrival, on Tuesday, the two, with the assistance of Dr. Elmer, of Paris, amputated the limb.

In the month of July in this year, Mrs. Zerah Phelps became the mother of a daughter, which was the first child born in the town. What formed a somewhat peculiar coincidence was, that Mr. Phelps, being so fond of border life, afterwards left this place, and was one of the pioneers of the town of Batavia, Genesee County; another daughter, born there, was the first child born in that town. If Mrs. Phelps had happened to have lived under a like dispensation with the spouse of the Patriarch Abraham, perhaps we might yet hear that she was the mother of the first born of Wisconsin, Iowa, and Minnesota. Mr. Phelps was also a member of the first grand jury ever impanelled west of Genesee river.

In the month of April, 1792, the town of Paris was organized, and township No. 20 was included within its boundaries.

The year 1792 did not pass without its false alarms from the Indians. They were frequently seen, and sometimes in considerable numbers, while on their hunting and fishing expeditions from Oneida to the Unadilla. They had a well trodden trail, called the Oneida Path, which entered the town about two and a half miles east of its north-west corner, and left it but a few rods west of its south-east corner. Mr. Phelps built his first house but a few rods from this path. Col. Willett, when the conveyance was made to Mr. Ford, remarked that he would give a warranty against every thing but Indians; those the purchaser must take care of himself. As yet, however, they had given the settlers no cause for fear, still prudence dictated them to carefully cultivate their friendship.

One afternoon in the early part of October, all the men in the town, eight in number, were collected together, constructing a bridge over the Oriskany Creek, near where Bacon and Goodwin's woolen factory now stands. While thus engaged, they heard the hum of many voices, and a scout who was dispatched, soon reported that about 150 Indians, of all sizes, were passing on their path to the Unadilla, about 200 rods from where the men were. Mr. Hale, knowing that if nothing worse happened, his wife would be sadly frightened, started for his home, but did not arrive as soon as the Indians. Mrs. Phelps, who had just finished baking when she saw the Indians, left all but her infant, and ran to Mr. Hale's, and on her arrival, Mrs. Hale, who was equally frightened, proposed to run to the men. Mrs. Phelps, however, objected to this, on account of her being burthened with her infant, and at that moment they saw through the window a single Indian approaching the house. Mrs. Hale concluded that the two could conquer him, and if not, they would meet the worst as they best could. The Indian, who from his appearance she supposed to be the son of a chief, addressed her in the Indian dialect, which of course was not understood. Mrs. Hale, in haste to see the end of the matter, pale and frightened as she was, assumed an air of unconcern, and said, "If you want any thing, use plain language, and say what it is; if I have it you shall have it." He immediately responded, "Bread," and was almost as soon supplied with all she had. The Indian took out of his belt of wampum a silver brooch, of the value perhaps of a shilling, and offered to pay for the bread, but this was refused, and he was told it was given him. He left with a smile upon his face, and was soon with his comrades, who were in full possession of Mrs. Phelps' house, and a shout of laughter, which made many broad

acres of the forest ring, announced his arrival. Mrs. Hale said she presumed the merriment was caused by his description to the Indians of the ridiculous figure she made when, pale and trembling with fear, she assumed so bold an air while addressing him. Mrs. Phelps, to her astonishment, upon returning to her house, found her own bread untouched, and every thing precisely as she left it, as if no one had been there.

On the 20th of January, 1793, Seneca Hale, son of Mr. and Mrs. Minierva Hale, was born, being the first male born in town.

On the 9th of February of this year, and about three weeks less than a year from the first settlement by Zerah Phelps, Col. David Norton and family moved into the town. From a diary, yet in the possession of the family, of his journey from Arlington, Bennington County, Vermont, to view the western country, the author was permitted to make the following extracts:—

“ May 28th, 1792.—Set out from Arlington to view the western country.

“ June 1st.—Rode to Whitestown, thirteen miles from German Flats, to James Ferguson’s, from thence to Col. Sanger’s, four miles, from thence to Samuel Ferguson’s, two miles. Whitestown is mostly level, the soil rich, but poorly watered. The timber is maple, beech, elm, bass, hemlock, and butternut.

Monday, June 4th.—Went to Clinton, and thence through the Indian lands, the soil of which is excellent, the ground being covered with *nettles*, and other herbage, four miles; from thence to the twentieth township, which is thirteen miles from Col. Sanger’s, by way of Clinton, and lodged at Stratton’s.

“ Thursday, June 7th.—A rainy day, viewed in other

parts of the town. Land rich, hilly, and well watered. Lodged at Dyer's.

"Friday, June 8th.—Went to view lots No. 41, 38, and 27. Level, timber mostly maple, with some bass, elm, beech, butternut, cherry, and two cedar swamps, with pine and hemlock; a branch of the *Ariscæ* [Oriskany] running through 38, and a small pond on 27. Lodged at Stratton's.

"Saturday, June 9th.—Returned to Col. Sanger's by Col. Tuttle's [Paris Hill], and bought of Col. Sanger lots Nos. 38 and 27, and tarried at Samuel Ferguson's."

The diary from which the foregoing is copied, although much discolored and worn, is very neatly written, as were all the writings of David Norton. For the first ten years of his residence, he was emphatically the first man in town. He was the first Justice of the Peace, the first Supervisor, the first Captain in the Militia, the first Colonel, and the first Postmaster after the post office was removed to the Centre. In all the early enterprises of the town, religious, civil, political, and social, Col. Norton's name is almost uniformly foremost. All the first writings, deeds, contracts, school bills, and papers of the various kinds connected with the formation of all sorts of associations, are by his hand. The correspondence between the Baptist Society and other denominations, was usually done by him. He was very methodical and particular in his business transactions, and was strictly honest in his dealings, and through life a devoted Christian.

The first marriage in town was that of Sylvanus Dyer and Hannah Norton, the Colonel's eldest daughter. They were married October 30, 1793, and Esquire Tuttle officiated in the ceremony. The bride (now Mrs. Dyer) is yet living in the town of Marshall, and says "it was the first knot of the kind the Esquire ever tied." Every person in town was

invited to the wedding, and Mrs. Dyer believes there was not one who failed to be present.

The season of 1793 was as extremely favorable, as the preceding one had been unfavorable. Corn, and all other kinds of grain and vegetation, matured and ripened in the greatest perfection. This caused a brighter era to dawn upon the town, and emigrants by scores greeted the eyes of the pioneers. In the spring and summer of 1794, about forty families moved into the town. Among these were Daniel Brown, Saul Smith, Thomas King, Daniel King, Solomon Williams, Samuel Williams, Justus Hale, Ebenezer Hale, and Benjamin Dewey. Ebenezer Hale was the father of the late John W. Hale, of Clinton, who represented the county in the Assembly of 1836, and of Mrs. George Bristol, of the same place. Of these, only two are now living, Solomon and Samuel Williams, who yet reside on the farms they originally purchased and cleared. Mr. Dewey settled on a lot purchased of Col. Sanger. It is said he was the creditor of a person, for whom, by an arrangement, the Colonel was to pay the debt in land. The Colonel accompanied Mr. Dewey, to point out to him his land, and took him first to No. 44, then a very repulsive, gloomy lot, but now quite productive. After viewing it to his satisfaction, Dewey felt indignant, and considered it an insult that the Colonel should seek to pay an honest debt with such a tangled, solitary waste, and turning to the Colonel, he impatiently exclaimed, "Well, Colonel, if you have got any more land just show it, for I'll not take this bear's hole, any way."

Mr. Zerah Phelps built the first framed house in town, and Ebenezer Hale the second. At this time no bricks were to be had for ovens, and as it is a proverb that the first settlers of a country hold all their goods and chattels in common, Mrs. Minierva Hale's bake-kettle was in great

In 1796, the number of taxable inhabitants in what is now Sangerfield, was eighty-five. Total amount of real and personal property assessed \$4,475, and the tax upon it, including collector's fees (\$5 35), was \$108 56. Benjamin White was the highest on the list, his tax being \$5,04.

In the month of September, 1795, Dr. Stephen Preston became a resident of this town. He was the first regular physician within its limits, and for more than thirty years enjoyed an extensive practice in his profession. He used to say that when he first came into this section, the enquiry was, "Where can I obtain a doctor?" but after a few years it was, "What doctor shall I employ?" The Doctor was somewhat eccentric, but notwithstanding, a man of sterling good sense and judgment. He held the office of Justice of the Peace for many years.

On the 24th of March, 1797, the town of Bridgewater was erected from the east part of this town, the boundary between them being the third quarter line of the township.

By an act passed March 15, 1798, the County of Chenango was formed from the Counties of Herkimer and Tioga, and the town of Sangerfield was included in the new county.

On the 4th of April, 1804, an act was passed taking the town of Sangerfield from Chenango County, and annexing it Oneida County; and here the fact is accounted for, that in the census returns of 1800, Sangerfield is not found among the towns of Oneida County.

RELIGIOUS SOCIETIES.

On the 5th day of January of this year, the first step was taken to procure the services of a clergyman, by circulating a subscription paper to pay for preaching. On the 14th of

the same month, a meeting was held to appoint a committee to carry into effect the wishes of the settlers. David Norton was chairman, and Nathan Gurney clerk. The members of the committee were Nathaniel Ford, Ebenezer Tenney, and Justus Hale. The last vote passed was as follows:—"Voted that the above committeemen shall hire a minister four Sundays on probation." This was the first organized effort to secure preaching, and was the germ of the *First Congregational Society*.

Between January, 1795, and March, 1797, religious services were usually held on Sunday, and occasional preaching by the Rev. Mr. Steele, Rev. Aaron Bogue, Rev. Mr. Minor, Rev. Mr. Mozier, and the Rev. Mr. Crane.

The regular stated meetings were held as follows:—two successive Lord's-days at Col. Norton's at the Centre, and alternately one quarter of the time at the house of Giles Mix, at the east end of the settlement; and the remaining quarter at the house of Ebenezer Tenny, at the west part of the town. Col. Norton read sermons one half the time, Col. Dyer one quarter, and Ebenezer Tenny one quarter.

The First Congregational Society was probably formed the latter part of 1795, or the fore part of 1796; the precise time can not now be ascertained. There is a subscription paper yet in being, dated September 8, 1796, made payable to the "Trustees of the Society of Lisbon, in Sangerfield." The style of the same society, or corporation, has been variously written, as the "Trustees of Lisbon Society," "Trustees of Lisbon Congregational Society," and "The First Congregational Church of Sangerfield."

The church was formally organized as an independent body on the 15th day of March, 1797. It then consisted of eighteen members, eleven males and seven females. None of its original members now survive, and but very few of the

congregation. Nathaniel Ford, who has been mentioned as chairman of the original executive committee, is still living. He is a member of the church now, but was not originally.

The first settled pastor over this church was the Rev. James Thompson, who was settled in 1800.

The following list comprises the several pastors, with the year they severally commenced and ended their services:—

Rev. James Thompson,	from	1800 — 1806.
“ Samuel Rich,	“	1806 — 1816.
“ Evans Beardsley,	“	1816 — 1823.
“ John D. Pierce,	“	1825 — 1830.
“ H. J. Lombard,	“	1831 — 1832.
“ F. H. Ayers,	“	1834 — 1835.
“ John B. Fish,	“	1838 — 1844.
“ E. S. Barrows,	“	1836 — 1837.
Mr. Beecher,	“	1837 — 1838.

Mr. Butts; and Rev. Mr. Wilkins, who preaches at the present time.

In 1804 this society erected their house for public worship, on the village green at the Centre. This green is eighteen rods wide and forty long, and was conveyed to the Society for that purpose, the 17th day of October, 1796, by David Norton, Ebenezer Hale, Justus Hale, and Oliver Norton.

In 1823, about one half the church and congregation seceded, and formed the *First Presbyterian Church and Society*. In 1824 they removed their church edifice to a lot a short distance northerly on the road to Waterville. In 1846 it was taken down, and the present building erected.

The *Baptist Church* in Waterville was organized in the

year 1798. Previously to the 14th of April in this year, the few Baptists in town had met and worshipped with the Congregationalists; but "feeling themselves excluded from the privilege of social worship in that church," they agreed, "by the advice of Eld. Peter P. Roots, to meet at the house of brother White Osborn, on that day, and consult as to what measures were best under the circumstances." Accordingly, on the 14th of April, eight persons met at Mr. Osborn's, which was on Stanton Parks' farm (where Sherman Bartholomew now resides), and formed themselves into a society for worship, which they kept up, although perhaps not regularly, until the 19th of December following, when they met at Benjamin White's, in Waterville, and were received into the fellowship of the neighboring associate churches. The first clergyman who preached to them was Eld. Peter P. Roots. The first regular settled minister was Eld. Joel Butler, who commenced his labors early in 1799. In the year 1800, they erected their first house of public worship, on the "green," as the entire triangular plat was called now in the centre of the village of Waterville. This plat had been gratuitously granted them by Benjamin White for that and other church purposes. This church edifice was taken down in 1833, and the present brick church erected on its site the same year. The "green" is now all enclosed and built over, and is held by leases in perpetuity from the church, at a small annual ground rent.

Elder Butler preached about five years, and after the expiration of his term of labor, there was occasional preaching by different clergymen. Eld. Joy Handy preached a short time early in 1806. Eld. Hezekiah Eastman preached occasionally for short periods, as the society desired. From 1807 to 1814 it can hardly be said that the church had any existence. There was but occasional preaching, and no

regular organized system for its support. There are no church records of this period, and the blank can only be filled up with the recollections of those who witnessed its decay and torpor. In June, 1814, the Rev. John Upfold assumed the charge of the church, and by his zeal and energy, restored it to unusual vigor. The following are the names of its pastors from that period to the present:—

Rev. John Upfold,	from	1814 — 1817.
“ Joel Clark,	“	1817 — 1823.
“ Daniel Putnam,	“	1824 — 1832.
“ Chancellor Hartshorn,	“	1833 — 1837.
“ Warham Walker,	“	1838 — 1841.
“ David Wright,	“	1841 — 1843.
“ John N. Murdock,	“	1843 — 1846.
“ George W. Davis,	“	1846 — 1847.
“ Mr. Pierce,	“	1847 — 1848.
“ L. W. Hayhurst,	“	1849.

By the published minutes of the Oneida Baptist Association, to which this church belongs, it appears that in September, in the years 1847 and 1848, they had no settled minister, and that there were 107 members belonging to the church. This is a smaller number than they had formerly reported, which the author finds to be the case with most of the churches of the different denominations in the county. Perhaps this may be mostly accounted for in the number of new churches formed.

On the 19th of May, 1823, the *First Presbyterian Church* in Waterville was organized, by twenty persons, who presented letters of dismission from the Congregational Church in Sangerfield. The Rev. Evans Beardsley became the first

stated supply of this church, which office he held until April 27, 1824. In the latter year, Rev. Daniel C. Hopkins was installed pastor, and dismissed in 1828. Rev. John R. Adams, was the stated minister, during the following year. At the close of his term of service, Rev. E. S. Barrows, was invited to become the minister, and remained in this capacity until February, 1833. The next pastor of the church was the Rev. Aaron Garrison, who was installed in 1833, and dismissed February, 1836. Rev. Salmon Strong, was then obtained for several months, as stated supply, and October 5th, 1836, Rev. Joseph Myers, was installed pastor, and remained in the office until June, 1839. Rev. John Frost, was next obtained as minister of the church. In March, 1843, he was removed from the field of his labors by death. Rev. Samuel W. Whelpley, was installed pastor in May following, and dismissed in June, 1843. Rev. E. S. Barrows was again obtained as a stated supply, and closed his labors in April, 1845. In May of the latter year, Rev. A. D. Gridley was invited to become the minister of this people, and February 22, 1847, he was installed pastor." The above is extracted from the "Manual," recently published by this church. Rev. A. D. Gridley still continues their pastor.

In the summer of 1823, they erected their house for public worship upon the "green," purchased and prepared for that purpose, at the west end of the village. In 1844, this building was sold to the Methodists, and a new one erected opposite the Bank, in the central part of the village. The old building is still standing; but from the inability of the Methodists to retain it, it has fallen into the hands of a private individual. The ceremony of laying the corner-stone of this edifice took place in June, 1824, and a variety of mementos of the time, such as newspapers, American coin, etc.

and a bottle of whiskey, were very securely placed within the head-stone of the corner.

In August, 1840, the *Episcopal Church*, at Waterville, was organized, and Rev. Fortune C. Brown was the first rector, and continued as such during five years, until the fall of 1845. In the year 1842, this society organized as "the Wardens and Vestrymen of Grace Church, Waterville," and erected their present church edifice. The Rev. David M. Fackler took the place of Mr. Brown, and remained until the spring following. The Rev. Wm. A. Matson was minister, from the summer of 1846, to June, 1848, and the Rev. J. H. Benedict, from September, 1848, to the present time.

In 1843, the "Congar Settlement" society, of the *Methodist Episcopal Church* was organized. They purchased the old Presbyterian church edifice, in Waterville, but which was sold in the winter of 1848-9.

In the month of April, 1847, the *Second Methodist Episcopal Church* was organized. This society has a very neat house for worship in the south part of the town at "Congar Settlement," or "Congar Town," these names being prosaically applied to the same location.

In June, 1814, Joseph Tenny, commenced the publication of a weekly newspaper, in this town, entitled the "*Christians' Weekly Monitor and Sabbath Morning Repast.*" In 1816, it was merged in the "*Civil and Religious Intelligencer,*" or rather the two papers were printed on the same sheet. The *Intelligencer* continued to be published until 1833, when Mr. Tenny, the publisher removed from the town.

A weekly newspaper, entitled the "*Oneida Standard,*" was published in Waterville, in 1833 and 1834. It was estab-

lished as a political paper, advocating the interests of the democratic party, and at first was conducted with ability, but falling into other hands, it was removed to Utica, and was soon afterwards discontinued.

LOCATION, GEOLOGY, FACE OF THE COUNTRY, SOIL, ETC.

The town of Sangerfield is situated in the southern part of the county, eighty-eight miles westerly from Albany, on the Cherry Valley Turnpike, and seventeen south-west from Utica. Its latitude is north 43 deg. 54 min., its elevation above tide water about 1375 feet, and 800 above Utica and the long level on the Erie Canal. It contains about 18,900 acres. Its shape is nearly that of a parallelogram. Although many of the lots are of irregular shape, they were intended, as required by law, to contain 250 acres each.

The east and west lines of the town run due north and south, the south line due east and west, and the north line south 87 deg. east. Its greatest length from north to south is six miles and 120 rods, and its breadth from east to west, four miles and 216 rods.

The north-west part of the town rests upon "carniferous lime stone," a part of which is exposed, and quarried in the creek, below the woolen factory, in Waterville. The remaining and hilly portion of the town rests immediately upon the "Marcellus shales," except the summits of the highest hills in the south and south-west parts, which are capped by the lower shales of the "Hamilton group."

The main easterly branch of the Oriskany creek, and a branch of the Chenango river, rise in the northerly part of the town, and for about two miles before the former takes its northerly and the latter its southerly course, they are nearly

parallel to each other, and run to the west. The north and central portions of the town lying upon and between these streams are comparatively level, and the land very excellent for cultivation.

The northern extremity of the "great swamp" is on lot 27, about three-fourths of a mile west from Waterville, and from thence its course is south-westerly, leaving the town near the west "quarter line." Its average width is about one and a half miles, and the length of the part lying in this town is about four miles. In its natural state this swamp abounded in the finest timber for building and fencing purposes, it being very thickly and heavily covered with white pine and cedar. Its most valuable timber, however, has already disappeared before the axes of the settlers, it having furnished lumber for most of the buildings, and rails for the fences, for many miles around. A small portion of this swamp has been cleared and drained, and promises to be good meadow land; but most of it will probably remain a waste for many years yet to come. If the early settlers of the county had exercised prudence with regard to the lots fitted by nature to be preserved for their timber, if they had oftener heeded the appeal of the song "*Woodman spare that tree,*" we should not have witnessed a scarcity of the article, ere a half century had hardly elapsed from the time the "pale face" commenced his depredations upon its vast and heavily timbered forests.

All the east part of the town and that part which lies south-east of the Chenango creek which drains the swamp, rises into hills ranging from two to three hundred feet in height. In the southern hills, spring numerous tributaries of the Chenango, which, running northerly and westerly, and falling over the rocks of shale, form a number of picturesque waterfalls, in two of which the water descends about seventy feet.

One of these tributaries heads in "Bailey's Pond," a natural sheet of water, lying about 200 feet higher than the swamp, and covering about ten acres. It is said to have been sounded with 120 feet of line without finding bottom.

A tributary of the west branch of the Oriskany creek, also takes its rise in this town, in a swamp, on lot No. 13, and leaves the town about a mile south of its north-west corner. The hills which enclose the valleys of this creek on the west, and those bounding the lower part of the great swamp, form one continuous chain on the west line of the town, from the Cherry Valley turnpike to the line of Brookfield.

The soil of the valleys is rich and productive, and the hills are excellent for pasturage. The staple productions of the town are corn, grain, hops, wool and cattle. The town contains five houses for public worship, for the different denominations, heretofore mentioned, and fifteen school districts and school houses. By the census of 1845, the town contained 2272 inhabitants.

The village of Waterville stands chiefly upon lots Nos. 39 and 40 in this town, but a small part of the village is however in the town of Marshall. It is situated upon the east branch of the Oriskany creek, at its junction with a small tributary which rises among the hills in the east and south-east part of the town of Marshall. At, and below this junction, the east branch falls very rapidly until it unites with the west branch at Deansville. The power thus furnished is the only durable water power in the town. This circumstance, very early in the settlement of the country, caused a collection or "huddle" of buildings, known as "Sangerfield Huddle," and which by a steady and healthy growth has become the third place in importance in the county. In 1793, the former Colonel, but then Judge Sanger, built the first saw mill at this place. In the year 1794, Benjamin White

erected one on the site of the present woolen factory. In the year 1796, Mr. White erected a grist mill near the site of the one now owned by Goodwin and Church. Within a few years afterwards Justus Tower, Esq., who settled in the place in 1799, built the grist mill which stands a few rods below.

In 1799, Sylvanus Dyer, removed from the Centre, which up to that time had been *the* village of the town, and built the house now owned by Mrs. William Page, at the west end of the village, in which he opened both a store and a tavern. This was the first stock of goods offered for sale in the village. In 1801, Brown and Hewett, who had previously kept a store on the road to Oriskany Falls, and on the hill where Nicholas Edwards now resides, erected for a store the building now owned by Fitch Hewett. The next store was soon after opened by Robert Benedict, Esq., in the building erected by him, and which is now the rear wing of the Waterville House, owned by A. D. and G. B. Cleveland. Esquire Benedict is said to have been very much of the gentleman, both in his manners and style of living. He was the brother-in-law of Doctor Nott, now President of Union College, and soon after he commenced trade, the Doctor, then a young Clergyman, made him a visit. Although Esq. B. was the son of a clergyman and brought up in the faith of "the most straitest sect" yet neither he nor his household possessed a copy of the holy scriptures. Fearing the reproof he would receive from the Doctor if his destitution should be discovered, when the family were summoned to worship, he borrowed a Bible of Col. Sylvanus Dyer, his next neighbor, and placed it upon the table in the parlor, so as to appear as his own. In the morning after the family had assembled for prayer, the Doctor took the sacred volume and very reverently opening it, and turning over its leaves to select a

chapter suitable to the occasion, saw the name of Sylvanus Dyer written on a blank leaf, but which he passed without seeming to notice, and proceeded with his devotions. In the course of the day the Esquire returned the borrowed volume, and thinking he would not again be caught in the awkward dilemma, proceeded to the store and purchased a copy, and in the selection he strove for as near a resemblance to the one he borrowed as possible, and placed it in the same position in which the Doctor had left the other in the morning. When the family were all again present for evening prayers the Doctor took the new Bible and leisurely opened it to read as before. Probably the newness of the book caused a little suspicion in his mind, for after a close search on the blank leaves, he quietly and quizzingly remarked, "Brother Benedict, I don't see Sylvanus Dyer's name here." No description is necessary of the confusion of the brother-in-law in his unpleasant predicament.

In April, 1804, an extraordinary freshet deluged the valley of the Oriskany. It swept every dam at this place, and caused a great destruction of property, and two estimable citizens, Justus Tower, Esq., and John Williams, jun., lost their lives by the flood. Justus Tower, Esq., was a man of great enterprise and had recently been re-elected supervisor of the town. Soon after the freshet, the village was visited with a severe epidemic which carried off a number of citizens, among whom was Ichabod Stafford, Esq., who has been previously mentioned.

In the year 1808, the Sangerfield Post Office which had been previously located in this village, was removed to the Centre. In this year or the year preceding, the village, which from its first settlement had no other local name than the Huddle, received the name of Waterville. In the fall of the year, on a certain evening, Doctor Sherman Bartholomew,

Josiah Bacon, Reuben Bacon, Isaac Terry, and John Williams, Esquires, were together in the tavern kept either by Eli Hotchkiss, or Pardon Keyes, now the dwelling house of Doctor E. A. Munger, and among other topics, the name of the village became a subject of conversation, and it was unan- imously agreed that the village deserved a more dignified name, and that it should have one. After the suggestion of a variety of names, Doctor Bartholomew proposed that of Waterville, to which they all assented, and by that name it has since been recognized. It was not however generally known by that cognomen out of the village, until the Water- ville Post Office was established in 1823. The name Water- ville was selected, because not only agreeable, but a very ap- propriate one. The writer would not, like a certain lady au- thor, intimate, that Whiskeyville would have been more ap- propriate, believing that pure water is more congenial to the tastes of a majority of its citizens than whiskey.

In the year 1806, the village had thirty-two dwelling houses and stores, and 300 inhabitants. It has now a bank with a capital of \$100,000, five large dry good stores, an ex- tensive drug store, a large grocery and provision store, a large tannery connected with the boot and shoe-making, for foreign markets, an extensive copper, sheet iron, and tin manufactory, an organ manufactory, which employs many hands, a large woolen factory, two grist and flouring mills, a distillery for the making of pure alcohol, three furnaces, two machine shops, two taverns, and three houses for public worship.

There is now constructed a plank road from this place through Clinton to Utica, and another to Utica, via Paris Hill, as also the Earlville and Waterville plank road, on the east side of the swamp. It has a select school for young la- dies, and an excellent district school. The village contained

on the 1st of January, 1848, 1014 inhabitants, nearly one half the whole number in the town.

The "Centre" is a small village situated on the Cherry Valley turnpike, one and a quarter miles south from Waterville. The village contains one large store, two taverns, the Sangerfield post office, and the Congregational church. It contains thirty-five dwelling houses, and about 250 inhabitants.

The name of Benjamin White has frequently occurred in the foregoing notice of Sangerfield. He was one of the fathers of the town, having settled as early within two weeks as any one in the town, or village of Waterville. He was the liberal donor to the Baptist society, of the ground on which stands their church, and the triangular block of buildings in the centre of the village. He built the second saw mill, and the first grist mill in the town. In 1805, his fellow townsmen elected him supervisor. A few years afterwards, he emigrated to the town of Stafford, Genesee County, where his end was most melancholy and tragical. He had two sons, the eldest of whom resided with his father, with the larger portion of his moderate property, in expectancy. The younger son resided in Ohio. It seems there was some dissatisfaction in his mind, because he had received so small a share of his father's estate. Some few years after the father had removed to Stafford, he came from Ohio to see him, and while there, mentioned to some one, that he intended his father should give him more of his property before he returned.

After his arrival, he went to the woods, where his father was manufacturing maple sugar. The elder brother was plowing so near, that he could distinctly see his father and brother, but not near enough to hear any of their conversation. After a short stay at the sugar works, they started together for the house.

Their conversation is but a subject for conjecture. The

elder brother observed, that when they started, his father walked as if excited. When they arrived at the house, as the father stepped up to the door to open it, the son took him by the shoulder, turned him round, and with a pistol shot him dead. For the commission of this parricide, the son was apprehended, tried, convicted, and executed.

The following is a list of the several Supervisors of the town of Sangerfield, and the number of years each has served:—

David Norton	6 years, from 1795 to 1800.
Amos Muzzy -	1 " 1801.
Oliver Norton	1 " 1802.
Justus Tower	1 " 1803 and 4.
Benjamin White -	1 " 1805.
Oliver C. Seabury -	6 " 1806 to 9, 11 and 13.
John Williams	1 " 1810.
Josiah Bacon -	9 " 1812-14 to 20 and 28.
Reuben Bacon	4 " 1821-22-23 and 32.
Samuel M. Mott	7 " 1824-5-6-7-9-30 & 31.
John Mott -	3 " 1833-42 and 43.
Erastus Jeffers	2 " 1834 and 36.
Levi D. Carpenter	1 " 1835.
Horace Bigelow	4 " 1837-38-39 and 40.
Julius Tower	1 " 1841.
Otis Webster -	1 " 1844.
Amos O. Osborn -	2 " 1845 and 46.
De Witt C. Tower	2 " 1847 and 48.
John W. Stafford	1 " 1849.

The following obituary of the late Daniel Eells, Senior, belonged more appropriately to New Hartford, but as his death did not occur until after the history of that town had been printed, it is given here. It seems, too, that he first settled in that part of Sangerfield which was formed into

Bridgewater in 1797, and it, therefore, is not entirely out of place here. It is taken from the *Utica Daily Gazette*, of July 21, 1851 :—

“ Another old resident has fallen. Deceased—in New Hartford, Daniel Eells, Senior. Born in Middletown, Conn., November, 1757. Died July 17th, 1851. Aged 93 years 9 months. A young man when the Revolutionary War commenced, he joined the army at Boston under Colonel Talcott. With others he labored all night in building the slight embankment the defence of which has since rendered Bunker Hill so memorable. In the morning his company was ordered into the country on a scouting expedition, and was thus absent from the battle. Soon afterwards, on the ocean, he was captured by an English privateer and taken into Bermuda, where he was kept prisoner a long time. He was in the battle on Long Island and with Washington when he evacuated New York. After returning to Boston with the army, he remained in New England during the war. But owing to some informality in the evidence, Government did not see fit to grant him a pension. In January, 1796, he removed with his family to Bridgewater in this county, where he remained one year, and from thence to New Hartford (then known as Whitestown), where he has since resided. Almost a centenarian, he lived to see the wilderness bud and blossom as the rose. One of the few left who endured the hardships of that period, he lived to see his descendants enjoy the blessings he helped to obtain. And it is a remarkable fact that during a space of 93 years, he resided under the same roof with a sister deceased last December, at the advanced age of 96 years. He did not make a profession of religion until late in life, yet was always a constant attendant at the House of God, until the infirmities of age prevented. Though shut out from the sympathies of the world of late years, by age and imbecility, he endeared himself to his friends and relations by his kindness and amiability of heart and life. Reverence to his memory and peace to his ashes.”

CHAPTER XXI.

STEBEN.

By an act of the Legislature, passed April 10th, 1792, this town was created. The amount of territory included within its bounds would be considered rather formidable at the present day. Steuben was all that part of Whitestown, beginning at the mouth of the Nine Mile Creek, running thence north-easterly to the north-east corner of Holland Patent; thence northerly along the east bounds of Steuben's Patent to the north-east corner thereof; thence due north to the north bounds of the State; and also from the place of beginning due west to the line of Oneida Reservation; thence north-west along said line to Fish Creek; thence due north to the north bounds of the State. First town meeting at the house of Seth Ranney, near Fort Stanwix.

The town meeting was held on the first Tuesday of April, 1793, Roswell Fellows was chosen supervisor, and Jedediah Phelps town clerk.

This shows that Fort Stanwix, at that time, was the central point of the town of Steuben, and that the inhabitants in the vicinity of the fort, came in at least for a goodly proportion of the "spoils," for Messrs. Fellows and Phelps were both residents of that locality. Mr. Fellows held the office of supervisor for three years, when, in March, 1796, the towns of Rome and Floyd were taken from Steuben. The act also provided, that the next town meeting for Steu-

ben should be held at the house of Joshua Wells. The meeting was held, and Samuel Sizer was chosen supervisor. Mr. Sizer held the office for six years.

In 1797, the town of Steuben was again divided, and the towns of Western and Leyden taken from it. This, it is believed, left this town with its present bounds and territory. The law making this division of the town provided that the next town meeting should be held at the late residence of Baron Steuben, deceased. At the expiration of the six years of Mr. S. Sizer's services as supervisor, Thomas H. Hamilton was elected to that office, who held it for twenty-five successive years. He also, for a number of years, held the office of judge of the county. He is now living at an advanced age in the town of Verona. Russel Fuller, who is yet a resident of the town, has held the office for eight years.

This town lies in an elevated position, and its soil is better adapted to grazing than grain. It raises very little corn or wheat, although within the last few years a fair piece of spring wheat is occasionally seen. Butter is the leading article for market. The majority of the population is Welsh, who are not famed for the manufacture of cheese, but in butter they acknowledge no superiors. If their soil is less luxuriant, probably no section of the county can be found where the farmers are more prosperous or accumulate property faster than here.

This town adjoins Floyd on the south. The line being nearly on the top of what is known as Floyd hill, a high ridge of land running east and west. Passing down a long and gradual descent into the central part of Steuben, there is a valley lying parallel with the hill. In this valley, Big Brook runs westerly and north-westerly, and empties into the Mohawk in Western, and Steuben Creek flows from the

valley eastwardly and south-eastwardly, and unites with Cincinnati Creek, at Trenton village. From this valley rises to the north the high land, known as Steuben hill. It rises much higher, and overlooks Floyd hill, and its ascent is much more abrupt. At a number of places, Hamilton College and other buildings in the neighborhood, are to be distinctly seen with the naked eye. Starr's hill the most elevated point in this ridge, is the highest land in the county. Its altitude is so great, that Indian corn entirely fails to mature on it.

The visitor is at once impressed with the vastness of the landscape. No land within many miles is as high as where he stands. Westerly and north-westerly the view is almost unbounded. A large section of the Oneida Lake is to be seen, and a person well acquainted in Central New York, in viewing the location of different highlands, soon becomes satisfied that portions of seven different counties are distinctly seen. This section of Steuben hill received its name from Captain David Starr, one of the earliest settlers in the town who chose for his home this elevated ground. Capt. Starr held his commission in the continental army, and served seven years. He had but a durable lease of his farm, and was not as successful in farming as with his sword. After the death of the Baron Steuben, his executor Col. Walker, pressed the Captain for rent, and a suit was instituted for its collection, when the Captain became so irritated, to think that one of his old companions in arms should distress him for that which he had not the means of paying, that he gave the Colonel a verbal challenge to meet him at the grave of the Baron, with sword and pistol, and there settle the matter. The suit however proceeded no farther, and the Captain had further lenity shown him. In quite a number of instances and in different places, the people in the vicinity have chosen

this elevated locality as a place of sepulture for their friends.

In general the surface of this town may be termed stony. Boulders of every size and shape, some of which are of immense proportions, thickly dot the fields. By the patient persevering industry of its inhabitants, Welsh and Yankee, these unsightly deformities are being fast removed and laid into the most substantial and enduring fences. To the unpractised, the task of removing some that are thus used, would seem Herculean. Where the rock is entirely too large to be removed with an ordinary force of men and teams, a fire is built as compactly across it as possible, and none but the most stubborn can withstand the process for but a short time. When the huge block from circumference to centre cracks to pieces, and like the fragments of a divided nation, the resistance of its several parts can be readily overcome, and the mighty mass that had unitedly withstood every effort, is scattered, never again to be united and cemented.

Samuel Sizer was the first person who settled within the present limits of Steuben. It is, from the best evidence obtainable, believed he removed to the town in 1789, and came to superintend the Baron Steuben's farming operations, although he had previously been a ship carpenter.

Captain Simeon Fuller came and took up a lot on Steuben's Patent, in the spring of 1792, and the next spring he removed his family into the place. He was born October 17th, 1762, and is still living on the farm on which he first settled, with his son Major Russel Fuller. The author called upon the old gentleman the last of August, 1848. He was found in the field hale and hearty, reaping and binding wheat, lacking then but a few days of being 86 years of age. He served in the army of the Revolution, for which he receives a pension. By industry and economy, he has acquired

a handsome competence for his declining years. He is a fine remaining specimen of the men raised up by Providence to achieve their country's independence. Captain Fuller bought a part of his farm of Captain Woodruff, who is mentioned in another place. From some cause the article of sale from the Baron Steuben to Captain Woodruff, and by him assigned to Captain Fuller, was lost. Captain Fuller called on the Baron and stated the loss, requesting the lease of the lot, as agreed in the article. The Baron turned to his clerk and said, "make out the lease, Mr. Fuller is hard at work, I hear the trees falling on the lot every day."

The first child born in the town of Steuben, was Stephen Brooks, jun. The first couple married, was William Case to a Miss Platt.

(From Frost's American Generals.)

LIFE OF MAJOR-GENERAL STEUBEN.

"Services such as those of Baron Steuben, during our struggle with Great Britain, are justly considered as among the very highest that could be rendered by any officer in that trying period. In this light they were regarded by Washington; and their best eulogy is a comparison of the condition of the American army at the close of the war, with it as it had been at its commencement.

"Frederic William Augustus, Baron de Steuben, was born in Germany, about the year 1730 or '33. The history of his youth is unknown. He served with Frederic the Great in the seven years' war, possessed the entire confidence of that monarch, and became his aid-de-camp and lieutenant-general in the Prussian army. This fact is sufficient to establish his

military character and knowledge of tactics; and he was ever regarded by the Prussian government as one of their most able officers. After the close of the war, he filled various offices in Germany, principally under the smaller princes, and was tendered a command in the army of Austria, which he refused. At the commencement of the war between Great Britain and her colonies, he was in a condition of gentlemanly affluence.

“In 1777, while on a visit to England, he stopped at Paris, for the purpose of having an interview with the Count St. Germain, the French minister of war, and one of his intimate friends. Soon after, he was waited on by Colonel Pagenstecher, on behalf of the Count, who informed him that the latter desired a personal interview at the Paris arsenal, on matters of importance. It is well known that France was then secretly aiding the Americans, both by advice and military stores; and it was with a view of enlisting the Baron in the cause of freedom, that the proposed interview was sought. At the meeting, St. Germain represented the ultimate prospects of the colonists as flattering; that France, and probably Spain, would eventually aid them, but that their army needed disciplinarians, which want the Baron could well supply. These proposals were seconded by the Spanish consul and two French noblemen; but the Baron refused to give a decisive answer until an interview could be obtained with the American envoys. The latter were unable to give the assurances required, and after abandoning his intention of visiting England, Steuben soon after returned to Germany. On his arrival at Rastadt he found letters from the Count, informing him that a vessel was about sailing for America, in which he could immediately embark, with a prospect of having every difficulty satisfactorily adjusted. Having received from Dr. Franklin letters of recommendation to General Washington

and the President of Congress, he embarked, on the 26th of September, 1777, under an assumed name, and after a rough voyage, landed at Portsmouth, N. H., December 1st.

“His first care was to address his recommendations to General Washington, at the same time requesting admission into the service. The close of his letter is worthy of preservation. ‘I could say, moreover, were it not for the fear of offending your modesty, that your excellency is the only person under whom, after having served under the King of Prussia, I could wish to pursue an art to which I have wholly given up myself.’ Washington referred him to Congress, as the only body empowered to accept his services; and accordingly, in February, he laid his papers before that body. A committee of five was appointed to wait upon him. In his interview with them the Baron stated what he had left to engage in the American service, offered them his services, without any other remuneration than the amount of expenses; but, that while he expected no reward, should the final result be unsuccessful, yet in case of the Americans gaining their independence, he would expect an indemnity for the offices he had resigned in Europe, and a reward proportionate to his services. Congress returned him thanks for this disinterested offer, and requested him to join the army.

“The American main body was at that time wintered near Valley Forge. The sufferings endured by the troops, their privations and diseases during that terrible winter, were long remembered as forming the darkest page of our revolutionary history. At sight of them, the astonishment of one who had been accustomed to the well provided armies of Europe, may be conceived; and Steuben declared that under such circumstances no foreign army could be kept together a single month. He was appointed inspector-general, and entrusted with the difficult task of forming from such materials an

army disciplined after the European system. Disheartening as were these prospects, and heightened, too, by Steuben's ignorance of the English language, he entered upon his duties with ardor. An interpreter was found, and the great work of giving efficiency to the army of Washington commenced. This was something new to the sufferers of Valley Forge; and the strictness of the old soldier, together with his perfect familiarity with the most difficult military movements, astonished even the commander himself. 'The troops,' says Dr. Thacher, 'were paraded in a single line, with shouldered arms, every officer in his particular station. The Baron first reviewed the line in this position, passing in front with a scrutinizing eye, after which he took into his hand the musket and accoutrements of every soldier, examining them with particular accuracy and precision, applauding or condemning, according to the condition in which he found them. He required that the musket and bayonet should exhibit the brightest polish; not a spot of rust or defect in any part could elude his vigilance. He inquired also into the conduct of the officers toward their men, censuring every fault and applauding every meritorious action. Next, he required of me, as a surgeon, a list of the sick, with particular statements of their accommodations, and mode of treatment, and even visited some of the sick in their cabins.'

"The great services rendered by the Baron, as exhibited in the rapid improvement of the army, did not escape the notice of either Washington or Congress; and at the recommendation of the former, he was appointed permanent inspector-general, with the rank of major-general. By his great exertions he made this office respectable, establishing frugality and economy among the soldiers. In discipline, both of men and officers, he was entirely impartial, and never omitted an opportunity to praise merit, or censure a fault. Washington

speaks of him in the following manner. 'Justice concurring with inclination, constrain me to testify that the Baron has in every instance discharged the several trusts reposed in him, with great zeal and ability, so as to give him the fullest title of my esteem as a brave, indefatigable, judicious and experienced officer.'

"America was soon to witness the effects of the new discipline upon the very army that had twice defeated hers. In June, 1778, the British army evacuated Philadelphia, and marched hastily for New York. They were led to this step through fear that a French fleet might block up the Delaware, while Washington attacked them by land, and thus they be forced to surrender. Washington pursued them and ardently desired to give battle. Steuben's opinion coincided with the commander's, and on the morning of the 28th a detachment under General Lee, advanced against the enemy, and commenced the battle of Monmouth. In the retreat and subsequent rally of the advance, the value of discipline was triumphantly displayed. The retiring troops were formed by Washington in the very face of the enemy, turned upon their pursuers and regained the lost ground. Such a movement is justly considered the triumph of discipline; and the battle of Monmouth is one of the most remarkable of the war, not only as exhibiting the great talents of General Washington, but as a proof of the former invaluable though silent labors of the Baron Steuben.

"On the 20th of May, Lord Cornwallis united his southern army with General Arnold at Petersburg. The latter officer had succeeded to the command in Virginia, at the death of Phillips. Previous to this, Steuben had found his situation so irksome, that he had asked and obtained leave to join Greene in South Carolina; but he was prevented from doing so by the new invasion of Cornwallis. He therefore estab-

lished himself with six hundred men at the state arsenal, near the source of James river.

“ Having ascertained the Baron’s position, Cornwallis detached Colonel Simcoe against him with five hundred regulars, who were to be joined in their march by Tarleton with two hundred and fifty horse. Steuben had no means of ascertaining his opponent’s strength, and when the latter displayed an extended front, and built a large number of fires at night, he was led to believe that the whole force of Cornwallis had arrived. The Americans retreated, and Simcoe, after destroying the stores at the state arsenal, returned to Petersburg.

“ On the 16th of June, Steuben joined La Fayette, who had previously been reinforced by the Pennsylvania troops, under General Wayne. On the 16th of July, the Marquis met Cornwallis near Jamestown, and a slight engagement took place, in which the Americans behaved remarkably well, notwithstanding their great inferiority of numbers. The enemy gained some advantage, but did not pursue it; and soon after the Earl marched to Yorktown, which he began to fortify.

“ On the 28th of September, the main allied army of the French and Americans, under Rochambeau and Washington, aided by the fleet of De Grasse, sat down before the place. The siege lasted until the 18th of October, during which time Steuben bore his full share of toil and danger. His exact scientific knowledge rendered him extremely useful and to atone in some measure for his former vexations, Washington assigned him a command in the line. His services are honorably noticed by that great man, in the general orders subsequent to the capitulation.

“ After this happy affair, the Baron returned with the main army to the middle states, where he remained until the treaty

of peace. In 1782 he informed Washington of the arrival of one of his former acquaintances, the Count Benyowzky or Bienewsky, whom he introduced to the commander. He was a Prussian nobleman, allied by blood to the renowned Pulaski, and had experienced most romantic changes. He offered to hire on certain conditions, a body of German troops, to be employed in the American army as a distinct legion, and each officer and soldier at the close of the war was to receive a tract of the public land. His plan was approved by Washington, after some alteration, and favourably reported by Congress; but the approach of peace prevented its adoption.

“ Baron Steuben was appointed to receive the surrender of the posts on the Canada frontier, but the incivility of the British general caused much contention, and Steuben returned to New York.

“ On the day that Washington resigned his office as commander-in-chief, he wrote to the Baron the following noble and affectionate letter:—

“ Although I have taken frequent opportunities in public and private, of acknowledging your great zeal, attention and abilities, in performing the duties of your office, yet I wish to make use of this last moment of my public life, to signify in the strongest terms, my entire approbation of your conduct, and to express my sense of the obligations the public is under to you for your faithful and meritorious services.

“ I beg you will be convinced, my dear sir, that I should rejoice, if it ever should be in my power, to serve you more essentially than by expressions of regard and affection; but, in the mean time, I am persuaded you will not be displeased with this farewell token of my sincere friendship and esteem for you.

“ This is the last letter I shall write while I continue in the service of my country. The hour of my resignation is fixed at twelve to-day; after which I shall become a private citizen on the banks of

the Potomac, where I shall be glad to embrace you, and testify the great esteem and consideration with which

“ I am, my dear Baron, &c.”

“ The neglect with which many of the brave men who had bled in our cause were treated by Congress, will ever remain as a stigma on that body. Among these were Steuben; for seven years he made ineffectual efforts to obtain a notice of his claims, but in vain. He had left affluence and baronial dignity among the monarchs of Europe, to waste his life in our struggle, and now when the great object has been reached, he was poor, homeless, and unprovided for.

“ At last, through the strenuous exertions of Washington and Hamilton, Congress were induced to acknowledge his claims. In 1790, they granted him an annual sum of twenty-five hundred dollars. Other grants, principally of land, had been made by Virginia and New Jersey, and on the the 5th of May, 1786, the New York Assembly voted him sixteen thousand acres. Determined not to revisit Europe, he built a log house on his land, rented a large portion of it to tenants, and, with a few domestics, lived there until his death, excepting during an annual visit to New York city in the winter. His time was spent in reading, gardening, and in cheerful conversations with his faithful aids, Walker and North, who remained with him until death. Occasionally he amused himself by playing chess and hunting.

“ On the 25th of November, 1794, he was struck by paralysis, and on the 28th, his long and active life closed. He died in full belief of the truths of Christianity, which for some time had been his consolation and support.

“ His body was buried in his military cloak, to which was attached the star of knighthood, always worn during life. His servants and a few neighbors buried him. His grave

was in a deep forest, which being afterwards crossed by a road, occasioned its reinterment on a spot about a quarter of a mile north of his house. Walker performed this duty, and afterwards placed an iron railing around the grave. A stone, with the inscription, Major-General Frederick William Augustus, Baron de Steuben, marks the hero's resting place. A tablet in memory of him was placed in the Lutheran church, Nassau St., New York, where he always attended when in that city. This was done by his aid, Colonel North, who graced it by the following inscription:—

Sacred to the Memory
of
FREDERICK WILLIAM AUGUSTUS, BARON STEUBEN,
A German Knight of the Order of Fidelity,
Aid-de-Camp to Frederick The Great, King of
Prussia,
Major General and Inspector General
In the Revolutionary War.
Esteemed, Respected, and Supported by Washington.
He gave Military Skill and Discipline
To the Citizen Soldier,
(Who fulfilled the Decrees of Heaven,)
Achieved the Independence of the United States.
The highly polished manners of the Baron
Were graced by the most noble feelings of the
Heart;
His hand open as the day to melting
Charity,
Closed only in the grasp of Death.
This memorial is inscribed by an American,
Who had the Honor to be his Aid-de-Camp,
The happiness to be his friend,
1795.

• “By his will, the Baron left his library and one thousand dollars to a young man of literary habits, named Mulligan,

whom he had adopted, and nearly all the remainder of his property to North and Walker. What a proof of his firmness as a friend, and his gratitude for even the smallest favors."

An anecdote of Baron Steuben has been frequently told and published in almost as many different forms as narrators. The following is believed to be the correct version, as it was obtained from the former neighbors of Jonathan Steuben, and who had frequently heard him narrate the whole details of the transaction. After the treason of the infamous Benedict Arnold, when, to use the words of one of the early historians of the Revolution, "he was despised by all mankind," the very name seemed to grate harshly on the ears of the Baron. On one occasion after the treason, the Baron was on parade at roll-call, when the detested name, Arnold, was heard in one of the infantry companies of the Connecticut line. The Baron immediately called the unfortunate possessor to the front of the company. He was a perfect model for his profession; clothes, arms and equipments in the most perfect order. The practiced eye of the Baron soon scanned the soldier, and, "call at my marquee, after you are dismissed, brother soldier," was his only remark. After Arnold was dismissed from parade he called at the Baron's quarters as directed. The Baron said to him, "you are too fine a soldier to bear the name of a traitor, change it at once, change it at once." But what name shall I take, replied Arnold. "Any that you please, any that you please, take mine, if you cannot suit yourself better, mine is at your service." Arnold at once agreed to the proposition, and immediately repaired to his orderly, and Jonathan Steuben forthwith graced the company roll, in lieu of the disgraced name of him who had plotted treason to his country. After the United States had con-

quered their independence, our hero returned to Connecticut, and on his petition, the general court legalized the change of name. A few years after, he wrote the Baron, who had now settled on his patent in this county, that he had married and had a fine son born, and that he had named him Frederick William. The Baron replied that when the son had arrived at the age of twenty-one, he would give him a farm. The Baron soon after paid the debt of nature, but his letter was carefully preserved. A few years after its settlement Jonathan Steuben removed to this town with his family. When Frederick William arrived at his majority, the letter was presented to Col. Walker, one of the Baron's executors, who at once executed to him a deed, in fee of fifty acres of land, but which had been previously leased to Samuel Sizer, and as the recipient preferred the enjoyment of the land to the receipt of the rents, he purchased the lease, and at once went into possession.

Jonathan Steuben lived to become a pensioner, and died some fifteen or sixteen years since. His widow survived him, and has been dead but about six years, she also drew a pension.

In the war of 1812, Frederick William went with the militia to Sacketts Harbor, where he was taken sick and died. For his services his widow received a pension. He was orderly sergeant of his company, and with the name of the Baron he had seemed to inherit at least a portion of his distinguishing qualifications, for he was considered one of the best disciplinarians in his regiment.

The following anecdote of the Baron Steuben, is copied from "Clark's history of Onondago" The author of that work having kindly given permission to have it and a number of other items relating to this county, transcribed into this work:—

"Mr. John A. Shaeffer was the first settler in Manlius

village. He commenced his residence in 1792. He like many others of the early settlers, soon after opened a tavern and sold a few goods, to satisfy the very limited wants of the scattered inhabitants. In the year 1794, a son was born to Mrs. Shaeffer, which was undoubtedly the first birth in the village. He was named Baron Steuben, in honor of the famous General of that name, who about this time spent a night at the house of Mr. Schaeffer, on his way out to Salt Point with General Stephen Van Rensselaer, and General William North. The circumstances of this visit have been related to the author as follows :—

“On the return of the party from Salt Point, whether they had been to select a site for a block-house; they spent the night at the house of John A. Shaeffer, Esq., ‘inn-keeper,’ at Manlius. The guests were considerably fatigued with their journey and the labors of their important trust, and retired early to rest. During the night there seemed to be an unusual stir about the house, and as the hour of midnight approached, it still increased; and before morning transpired one of those unpostponable events incident to all prosperous and increasing families. The Baron was greatly annoyed during the night, so that he scarcely slept a wink. The frequent shutting of doors, continual tramping of busy feet, and hushed sounds of female voices, which were greatly magnified by the Baron’s nervousness, and the importance of progressing events, kept his mind in continual tumult.

“The house was built of logs, only one story high, with two rooms below; the chamber being the size of the house, with only loose boards for a floor, and accessible by no other means than a ladder. This chamber was occupied by the distinguished guests of Mr. Shaeffer. The companions of the hero of this tale slept soundly, but not so with the Baron. He often turned himself on his bed of straw, seeking rest and

finding none, continually wondering what, on earth could excite such wonderful commotion, and he finally worked himself into an uncontrollable passion, which could scarcely be restrained till morning. On the earliest approach of light, the Baron rose, vowing vengeance on all below. He approached the redoubtable landlord in not the most agreeable humor, saying, your house is full of gossips and goblins, sir; I hav'n't slept a wink all the blessed night; you have a pack of dogs about you, noisy enough to deafen one. Sir, I repeat; your house is full of gossips and goblins. Sir, your house isn't fit to stable swine. Give us breakfast, let us be off, and we'll not trouble you again. The Baron's rage was at its height. Mine host was perfectly dumb-founded before his enraged and angry guest, and dared not lift his head, or hint the cause of the disturbance during the night. But soon to give relief to his troubled mind, a woman approached the angry Baron, who was still breathing forth threatenings and storm, bearing in her arms an infant, who had not yet witnessed the setting of a single sun, saying, 'here, sir Baron, is the cause of all the noise and trouble last night.' The gallant old soldier instantly felt the impropriety of his conduct, his habitual good humor was instantly restored, his accustomed gallantry prompted him at once handsomely to apologize, at the same time begging ten thousand pardons of those around him. He tendered his most hearty congratulations to Mr. Shaeffer and his wife, and offered to bestow his name on the new visitant, which offer was accepted, and forthwith the Baron drew a deed of gift for two hundred and fifty acres of land, from his domain in Oneida, and after breakfast, with his friends, went on his way rejoicing.' "

The Baron thought very highly of his land in this county. On a certain occasion while on one of his annual winter visits to the city of New York, some of his friends rather jeered

him for attempting to settle the mountains, up at the head of the Mohawk. The Baron was a little nettled, and at once retorted, "that it was the best land in the world, and he could prove it." The proof was challenged, and it was at once given as follows: "Why there is Capt. Simeon Woodruff, who had sailed around the globe with Captain Cook, and he has bought a farm on my patent and settled on it, and sure if in all his voyage a better location had been found, he would not have done so." The argument was deemed conclusive.

Captain Woodruff moved into the town of Steuben, in 1790, and took a lease of a part of a farm now owned by Major Russel Fuller.

BARON STEUBEN'S GRAVE.—As noticed in his biography, the dust of this hero reposes in this town. In his will, the Baron provided that his body be buried in the place designated, but after his death it could not be ascertained that he had to any friend designated the place. The only remark that could be recollected that had any bearing upon the subject, was, that he was once heard to say, that under a certain hemlock, north of his residence, would be a good place to be buried, without however expressing any wish as to his own remains. In the absence of any other expressed wish, that place was selected, and his remains there interred. A few years after a road was laid out, so that the grave was included within its limits. The impropriety of such a state of things induced Col. Walker, of Utica, who was one of the Baron's aids in the Revolution, and who was one of his executors and principal legatees, to remove the remains to a more suitable resting place. The place selected was in the centre of five acres of heavy timbered wood-land, and Col. Walker gave one of the Welsh Baptist Societies, in the vicinity, a lease of fifty acres of land, of which the five acres of wood-land was a part, the only rent and consideration to be paid, is the keeping said

five acres substantially fenced forever, and no cattle or other animals suffered to go within its bounds, and the title to fail whenever the lessees shall fail in the performance of the stipulations. Up to the present time the society has sacredly kept its trust, the forest having the most primeval appearance, and the little tiny saplings as well as the largest beech and maples bear the impress, that *here*, man nor beast has trespassed. The monument erected by subscription, when the "nation's guest," La Fayette, visited this country, is becoming dilapidated, and for the honor of the town and county, it is hoped that it will be shortly repaired. The tablet is about seven feet by four, and nearly a foot in thickness, of the purest limestone, and kept in place, will withstand the ravages of centuries.

The following from the *Rome Sentinel* of December 19th, 1849, is considered worthy of being inserted :

"WONDERFUL OCCURRENCE.—The most remarkable and almost incredible accident that we ever heard of, happened in the town of Steuben, in this county, last week. About three weeks since, Thompson Phillips, a respectable inhabitant of Steuben, completed a new Steam Saw Mill near a piece of woods on his premises. It was kept in tolerable successful operation, till a week ago last Friday, when the boiler collapsed, and by the force of steam or some other power,* moved bodily from the arch into which it was set, and was carried with tremendous fury, the distance of twenty-eight rods into a piece of woods. In its progress it carried away the chimney of the Saw Mill, and struck and severed entirely from the stumps six trees, several of which were hemlock, and one, a sound beech, eighteen inches in diameter. One of the trees was severed into several pieces, and the last tree that was struck was broken into a log about thirty

* The boiler burst at one end, and it is now believed that the escape of the steam from the end, on the reaction principle, caused this powerful movement of it.—
AUTHOR.

feet long, which was driven six rods beyond the stump from which it was severed. The wood that was in the furnace at the time of the accident, was drawn into the boiler through a hole broken into the boiler over the furnace, tighter than it could be driven by a beetle.

“Every tree except the last one severed, fell in the direction from which they were struck. There were six men in the Saw Mill at the time, no one of whom was injured. The explosion was loud, and a man at work in the woods near where the boiler passed, thought for a moment that the last trump was sounding.

“Every particular of the above occurrence happened as we have related, as hundreds who have gone a considerable distance to see the ruins, can verify.”

There are no leading roads or public improvements through this town. Four taverns at different times have been started, but there being little foreign aid, and the inhabitants too temperate and frugal to give them an efficient home support, they have all failed for the want of patronage. For the last twenty years Steuben, and to its honor it is narrated, has had no house where drunkards are manufactured according to law.

The high altitude of this town renders the air pure and bracing. As a town it is remarkably healthy. In its easterly part there is a school district of thirty families. Within this district, and within the ten years previous to 1849, there had seventeen persons died, over eighty years of age. Of these three were between eighty and eighty-five, ten between eighty-five and ninety, and four between ninety and ninety-five. A majority of these persons had resided in the district more than forty years, and quite a proportion were emigrants from Wales. There has been but one criminal conviction in the district, and that was of a person who had not resided in it two years. This district is thus particularized, as a fair sample of the town.

RELIGIOUS SOCIETIES.

There are seven churches in this town, six of which are Welsh and one English. These churches are of the following denominations, viz.: two Calvinistic Methodist, two Presbyterian, one Baptist, one Episcopal Methodist, and one Union Society of Methodists and Baptists. These statistics, in connection with the number of inhabitants, show conclusively that the Welsh are a church going, and a church loving people. It is rather a national peculiarity of the Welsh, that they divide into small societies, for the support of a preached gospel, and still they well sustain them by their attendance, subscriptions and contributions. By the census of 1845, there were six saw mills in the town, and no grist mill.

There is a printing office, but of its business capacity the author is not informed.

Population in 1845, 1,924.

CHAPTER XXII.

TRENTON.

THE first settler of this town was Gerrit Boon, a native of Holland, who arrived in Trenton village in 1793, although he had then been some time in the United States. He was a most amiable and worthy man, and possessed great perseverance and patience in overcoming all the obstacles and privations attendant upon the settlement of a new and unexplored country.

He came from old Fort Schuyler (Utica) to this place marking a line of trees on ground he selected for a future road, and on arriving at the junction of Cincinnatus and Steuben Creeks, he pitched his tent and named the place "Oldenbarneveld," in honor of a great patriot and statesman of that name in Holland, a man of indomitable truthfulness and courage, who perished on the scaffold in 1619, in the eighty-second year of his age, in defence of the virtuous principles he had adopted.

Mr. Boon was agent for Nicholas Van Staphorst, Pieter Van Eighen, Hendrick Vollenhoven, Aernout Van Beefting, Volrave Van Herkelom, of Amsterdam, Holland, known as the Holland Land Company, and who with Jacob Van Staphorst, Christian Van Eighen, Isaac Ten Cate, Christiana Coster, widow of Peter Stadnitski, and Jan Stadnitski, citizens of Netherlands, were the original "Holland land owners." Mr. Boon, either alone, or in connection with Her

man LeRoy, William Bayard, James McEvers, Paul Busti, or some of them, purchased and held in trust for the owners in Holland, various considerable tracts of land in this section, aside from the immense possessions of the company in the western part of this State, and among which were, 46,057 acres of Oonthoudt's Patent, 6,026 acres of Steuben's Patent, 1,200 acres of Machin's Patent, 23,609 acres of Servis's Patent, etc., the latter Patent mostly lying in this town. As the early conveyances affecting these lands are not all recorded in this County, the author has not been able to give a "chain of title" to them.

Servis's Patent was granted in 1768, by Sir Henry Moore, Governor of this colony, to Peter Servis and twenty-four others, tenants, and really for the benefit of Sir William Johnson, and like most of the large colonial grants was made in the first instance to obscure individuals and by them transferred to a government favorite, or officer of rank, to evade the instructions of the "Lords' Commissioners for Trade and Plantations."—(Vide Cosby's Manor, Utica.)

Sir William Johnson prepared a great feast by roasting an ox whole, etc., to which he invited Peter Servis and his twenty-four colleagues, besides a large number of other inhabitants of Johnstown and vicinity, with their wives and children, and when all were in the best of spirits he procured a transfer of the patent to himself, he having doubtless furnished the money and exerted the *influence* necessary for its procurement. After the death of Sir William, and prior to the Revolution, his son Sir John Johnson and other heirs sold Servis' Patent to several gentlemen residing in New York, so that it was not confiscated with the property of the Johnson's in the Mohawk Valley, and between 1790 and 1800, this and the various other tracts were conveyed to Boon and others in trust, and on the 24th of March, 1801,

Messrs. LeRoy, Bayard and Boon, conveyed Servis' Patent directly to the Holland Company. Mr. Boon died a few years since at Amsterdam, in Holland, whither he returned many years since, after closing up his land agency in a manner most satisfactory to his employers.

A characteristic anecdote is told of the late Peter Smith, in connection with the purchase of Servis' Patent, by Mr. Boon. After negotiating with the owners of the Patent in New York, Mr. Boon came to this then entire wilderness to examine as to the quality of the land. Having done so to his satisfaction, he arrived at the village of old Fort Schuyler on Saturday evening, on his way to New York, and put up with Mr. Smith, with whom he intended to remain over Sunday. After giving Mr. Smith his views as to the land and the price per acre at which he could purchase it, and after the usual chit chat of the evening, Mr. Boon retired for the night. On Sunday morning he was surprised at the non-appearance of Mr. Smith, and what was singular his family could not account for his mysterious absence. The day wore away, and, although the family manifested no signs of alarm, yet no explanation of the occurrence was given, and early on Monday Mr. Boon sat out on his slow and toilsome journey for home. Immediately upon arriving in the city he called upon the proprietors of the Patent to complete the purchase, and it is easy to judge of his surprise when he was informed that Servis' Patent had been sold to Peter Smith on the day preceeding. The story ends with an insinuation that Mr. Smith received a bonus of about \$10,000 for his interest in the land.

At the commencement of the Revolution, Sir John Johnson concealed the title-deeds, and other valuable papers, belonging to the family, by burying the strong box containing them, in the garden of Johnson Hall, and several years after-

wards, when exhumed they were found destroyed, having become wet and mouldy, and therefore illegible. This fact having become public, Peter Servis, the original patentee, being still alive in the Mohawk Valley, presuming that the transfer to Sir William could not be proved, commenced an action of ejectment against Mr. Boon and others, to recover the land, but failed in the attempt, as parol proof of the transfer, was admitted upon the trial.

Among the early settlers of this section of the town, was Col. Adam G. Mappa and his family, Doctor Vander Kemp, both emigrants from Holland, the latter from the city of Leyden. Doctor Vander Kemp first settled near Esopus, now Kingston, Ulster County, in 1788. In 1793, he changed his residence to the shores of the Oneida Lake, and soon after to Oldenbarneveld, where he enjoyed the society of Col. Mappa's family. Col. Mappa succeeded Mr. Boon in the land agency, and Mr. John J. Vander Kemp, a son of the Doctor, early in life succeeded H. J. Huidekoper, Esq., who was appointed chief clerk in the general agency, Philadelphia. In 1804, Esquire Huidekoper accepted the agency of the Holland Land Company's lands, in Pennsylvania, and removed to the Alleghany river, when young Vander Kemp was called to the chief clerkship in Philadelphia. In 1824, upon the decease of Mr. Busti, Mr. Vander Kemp succeeded him in the general agency. Thus clerk in Col. Mappa's office, chief clerk, and general agent, he was almost half a century engaged in the concerns of the Holland Land Company.

But to return to Oldenbarneveld. The first settlers endured all the hardships and deprivations incident to a border life at that period. The nearest mill was sixteen miles distant, and in the then state of the roads, it was a full three days' journey to go and return. When the candles were all expended, and a supply not forth-coming, they had to substi-

tute a saucer of lard, with a strip of linen for a wick, thus forming a lamp around which they would sit, and enjoy life as well as with the most costly lamp, filled with the best of sperm, to grace their table. In the best of weather and in the driest portion of the season, twelve hours were quick time in which to perform the journey to old Fort Schuyler. This, it must be recollected, was before plank roads were invented.

Among the first settlers of Trenton, were Judge John Storrs, Col. Robert Hicks, Peter Schuyler, John P. Little, Cheny Garrett, and William Rollo. Like all first settlers, they had their privations, joys and sorrows, in common. An instance of this, and of the energy of the men of those days, by which a house, as if by magic appeared to grace their village, is related. A new settler had arrived with his family, but no domicil was ready for their accommodation, and nothing in preparation for its erection. Trees, it is true, were growing in their native forest, "decked in green," and this was all. The morning after the arrival all hands turned out to give the new settler a benefit, some logs were cut to be taken to the mill for boards, others were employed in preparing a skeleton frame, and ere night had spread her "sable curtains," the house had been framed and raised, the boards sawed, the building entirely enclosed, and the family had "moved in," to dream their future fortunes, the first night in their new home. It is probable there were neither plastering, paint nor glazing, but contentment made it equal to a palace.

Mr. Boon while he continued his agency erected a saw and grist-mill, so that in a short time, comforts and accommodations clustered about them.

The first town meeting of the inhabitants of Trenton, was held April 4th, 1797; at which Col. Adam G. Mappa was chosen supervisor, and John P. Little, town clerk. During

the next three years, Judge John Storrs held the office of supervisor; for the next ten, Peter Schuyler; the next eighteen (with the exception of one year) William Rollo, and then Judge Storrs held the office again for eight years.

Of the first settlers of this town, Miss Sophia, daughter of Col. Mappa, the widow of Judge Storrs, and Cheny Garrett are all who now survive.

To the scientific geologist there is no more interesting section of the State than this town. Limestone underlaid with slate, is found in almost all parts of it, and is of the very best and purest quality when burned for building purposes. The produce of many quarries also is easily cut, and is thus extensively used in the erection of buildings. The State Asylum, at Utica, is built of Trenton limestone, quarried near Stittsville, a small village intersected by the line between this town and Marcy. This stone is formed of myriads of shells, corals, etc., etc. In different parts of the town, as the limited supply of timber suitable for fences, becomes exhausted, the farmers are annually quarrying from their inexhaustible beds, and adding to the walls which are eventually to enclose and divide their fields.

In agriculture this town maintains an equal position among her sister towns in the county. When the town was new, winter wheat was extensively raised, but as the land becomes partially worn, it is winter killed, to so great an extent that its culture has been abandoned and spring wheat substituted, and this has been nearly driven from the productions of the town by the insect. Indian corn, oats, barley, rye, potatoes, carrots and ruta-bagas yield well, and are as sure to bring as good a return for the labor bestowed, as in most sections in the county. There is a large proportion of good land in Trenton, and among her farmers she numbers many of the most enterprising, persevering and successful of that class in

this section of the country. Improvement and onward is their motto. This town furnishes a number of active and influential members of the Oneida County Agricultural Society. More attention has of late been paid to the breeding of good stock of all kinds, than formerly. The soil is well adapted to grazing, and large quantities of butter and cheese are made annually and sent to market.

TRENTON FALLS.—These falls, now so celebrated, were first brought into notice by the Rev. John Sherman, by publications in different papers, and a pamphlet giving a most glowing description of them. "They are situated on West Canada Creek, in N. lat. 43 deg. 23 min., 14 miles north of Utica, at which place every facility can be had for a ride to Trenton Falls, where a large and commodious house is erected for the accommodation of visitors." The Indian name of these falls is Cuy-a-hora, signifying "fall of the glancing waters." This creek is the main branch of the Mohawk river, and interlocks with the Black River upon the summit elevation and at one point the two streams are but three-fourths of a mile apart, and can very readily be turned into the same channel. The West Canada Creek has chosen its course along the highlands, making its way on the backbone of the country, and empties into the Mohawk at Herkimer. Mr. Sherman thus speaks of the approach to the falls: "From the door yard, you step at once into the forest, and walking only twenty rods strike the bank at the place of descent." Passing down the stairs, "you land upon a broad pavement, level with the water's edge, a furious rapid being in front that has cut down the rock still deeper; being now on the pavement, the river Styx at your feet, perpendicular walls of solid rocks on each side, and the narrow zone of sky far over head, your feelings are at once excited, you have passed into a subterranean world. The

first impression is astonishment at the change. But recovering instantly, your attention is forthwith attracted to the magnificence, the grandeur, the beauty and sublimity of the scene. You stand and pause. You behold the operations of incalculable ages. You are thrown back to antediluvian times. The adamantine rock has yielded to the flowing water that has formed the wonderful chasm. You tread on petrifications or fossil organic remains imbedded in the four-hundredth stratum which preserves the forms and occupies the places of beings once animated like yourselves, each stratum having been the deposit of a supervening flood, that happened successively, Eternity alone knows when!"

These falls have not the sublimity or grandeur of Niagara. where every thing of cascade is formed upon the grandest scale. There perched on Table Rock, the visitor at one view can witness the mighty roll and tumble of the father of cataracts. Not so at Trenton. Here days spent in viewing and reviewing the succession of wonders and the beauties of the several cascades, rapids and eddies, and the scenery in which they are involved, will hardly satisfy the eyes of the tourist. There are three principal falls, the lower of thirty-seven, the middle of eleven, and the upper of forty-eight feet, and these with the lesser cascades and rapids immediately above, below and intervening, make a descent of 109 feet.

In 1822, Mr. Sherman erected a "Rural Retreat for the accommodation of visitors at the Falls. His receipts for the first year were \$187,35.

The following beautiful lines were sketched at the Falls by the gentleman whose name is affixed, and presented to a Miss M. S., of Waterville, in this County, who was one of the party, and who furnished a copy for this work.

MOONLIGHT REVERIES.

There is a pleasure in the pathless woods;
 There is a rapture on the lonely shore;
 There is society where none intrudes,
 By the deep sea and music in the roar.—BYRON.

Night's shadows thicken and the stars look through
 Their eth'ry veil of soft and cloudless blue,
 While the pale moon with clear and steady ray
 Usurps the throne, where sat the god of day;
 Here, as I stand upon this rugged shore,
 Nought breaks the stillness, save the mighty roar
 Of Trenton's waters, as they rush along,
 O'er craggy steeps, and jagged rocks among,
 Foaming and lashing in their ceaseless flow,
 To reach in thunder the abyss below.

Flow on, proud stream!—flow on, unfettered river,
 And peal aloud great Nature's anthem ever,
 And you, ye hills, in living verdure drest,
 Ye giant rocks, no human foot e'er prest!
 Aye stand, 'till Time to ashes shall have trod
 All earthly emblems of the power of God.

Ye flow'ry banks, so beautifully array'd!
 Ye winding walks, through which but once I've stray'd,
 If ne'er again among ye I shall rove,
 In the sweet presence of the hearts I love,
 Still on my mind, till life's brief hour is o'er,
 Your charms are written—fadeless evermore;
 Ye maddened waters! as ye rush along,
 Years will re-echo your undying song,
 And tho' afar my footsteps wander free,
 My pulse will quicken at the thought of thee.

J. E. VAIL, New York.

TRENTON FALLS, August, 1845.

Among the immense numbers who have visited the falls from the four quarters of the world, within the past thirty years, several most heart-rending accidents have occurred, showing the necessity of care, while viewing these beautiful and wonderful works of nature. Such accidents occur too frequently from venturing too far and attempting to reach points almost impossible of access, and at the utmost risk of life.

ACCIDENTS AT TRENTON FALLS.—On the 21st of July, 1827, a numerous party from New York visited the falls, and among the number were several members of the family of John Suydam, Esq., of that city. Miss Eliza Mesier Suydam, aged seventeen years, a daughter of Mr. Suydam, and a young gentleman, a cousin, were in advance of the party, and upon arriving at the projecting point just below the fall, the second above the refreshment house, and since known as the "Suydam fall," Miss Suydam passed around alone, and in a moment her cousin was made aware of her sad fate by seeing her bonnet borne down the foaming rapid. The body was not found until one or two days had elapsed, and was then taken to Utica for burial.

On the 2d of August, 1830, Charles E. Bill, son of Dr. Bill of Remsen, visited the falls with a sister, two ladies, his cousins, and an uncle. While assisting the ladies around a point of rock a short distance above the lower fall, he incautiously stepped into the edge of the current, when his feet slipped and he was hurried in a standing position over the frightful cataract, a fall of about 40 feet. As he passed out of sight, he waved with his hand a final adieu to those who gazed in helpless agony upon his certain and rapid progress down the torrent, while his features showed the full realiza-

tion of his terrible fate. Mr. Bill's age was about 21, he was a student at the Fairfield Medical College, and was a young man of excellent character and fine promise, and his death was mourned by an extensive circle of relatives and friends.

On the 15th of July, 1836, while Mr. Herman Thorne, a celebrated *millionaire* of New York, then recently returned from Paris, with his family, was on a visit to the falls, a young daughter; Miss Zerlina, was drowned at the same place where Miss Suydam found a watery grave. The following account of the catastrophe is copied from a New York paper :

“ On Friday last, Mr. Thorne was carefully conducting his wife over a narrow pass, having this fated daughter, Zerlina, in his arms, when a faithful servant stepped up and begged permission to take charge of the little girl. At first Mr. Thorne declined, but was finally induced by the difficulty of the pass, to give the child over to the servant. He had scarcely done so, and turned again to his wife, when a scream, the last ever uttered by the lovely child, burst upon the ear, and he looked around to see the servant struggling in the boiling eddies, and to feel—that his own cherished daughter he was to behold no more. The man had slipped upon the treacherous rocks, and with his charge was precipitated into the whirling stream. The little girl instantly disappeared. The man sustained himself until a stick was held forth, by which he was drawn from the water. Thus perished before the eyes of her parents—in the early blossom of life, ere sin had touched, or sorrow faded—Zerlina Thorne, in the eighth year of her age—described to us, by one who is himself a father and has known affliction, as a child of such uncommon loveliness, as to attract the regard of all who approached her.”

On the 2d of August, 1849, a party of six ladies and gen-

tle men were visiting the falls, having arrived the day preceding, and of the number were Edward and Eliza Bryan, son and daughter of Mr. Daniel Bryan, and brother and sister of John Bryan, Esq., of Utica. The party left the hotel in the morning to visit the falls, and upon arriving at the refreshment house, the Bryans, leaving their companions, proceeded as far as the path is cut in the rock and as far as any but the most venturesome ever go, and then as they were climbing around a huge pile of rock with a perpendicular face of an hundred feet, with only here and there a slight projection or crevice to assist them while hanging a considerable distance above the water, was the last that was seen of them alive. The particulars of that terrible moment will never be known until that great day when all secrets shall be revealed. Which met his or her fate first? and what struggles and efforts to save the other? and how long those struggles? are questions no human tongue can answer. They parted with their friends at about ten o'clock, and the watch of Miss Bryan was found stopped a few minutes before eleven. The body of Edward was found late in the evening near where he doubtless fell, and the body of the sister was found early the next morning a short distance below. On the fourth their funeral took place at Utica, and their remains were followed to their final resting place by one of the largest processions ever witnessed in that city, including almost the entire fire department, of which Edward Bryan was a member.

CAVERN AT TRENTON FALLS.—The following article proving the existence of this cavern, with a description, is copied from the *Friend of Man*, an anti-slavery newspaper, formerly published in Utica. The exploration was made by several gentlemen, students in the "Oneida Institute" at Whitesboro:

“The entrance of the cavern is to be found at a distance of perhaps a mile and a half from the recess directly upon the creek, on the west side, and about two hundred yards from its bank. It is on a field owned by Stephen Buffington, and has immediately around it a clump of bushes.

“Before entering we entirely changed our dress, putting on old clothes which we had provided for the occasion, and taking in our hands candles, hammers, matches, etc.—(a preparation which was afterwards found to be essential to safety.) We also left at the mouth some person to build a fire, (a precaution which we would also recommend to others for their comfort on coming out.) It is not convenient for more than three or four persons to enter at a time. Each one should carry a candle or other light, as it greatly facilitates the progress, and a single one is every moment liable to be extinguished. We were able to enter by stooping slightly, but the passage immediately contracts, so that but one person can pass at a time, and that only upon his hands and knees. The way is arched in the rock above, and has in its bottom a fissure of considerable depth, in which flows a stream of pure water. It is nearly horizontal, in a direction towards the creek, and uniform in size, except here and there when it is partially closed by pieces of rock which have fallen from above. At a distance of about ten rods from the mouth, this passage opens into the upper part of a circular room about twelve feet in depth, which from its figure has been called the bottle.

“It presents nothing very remarkable. Ascending from this, the passage is continued forward of the same form, and in the direction as before, for a distance of thirty yards, when it is firmly closed by rocks. Here, however, the fissure in its floor is enlarged in several places. Through one of these openings we found a passage; and, descending in the posture

of a chimney sweep, through a space of fifteen feet, we came to the channel of the brook: Following this, we found a straight and narrow route, in form and course like the one above, for forty yards. Through this it is necessary to go on the hands and knees a part of the distance, and occasionally to lie flat down and crawl like a serpent, carrying one arm before with the candle, and applying the other closely to the side of the body, and even with this expedient, a person of greater than ordinary size might stick fast in the passage, and be unable to extricate himself without assistance. At length the way became wider, and higher, and its sides began to be covered with an incrustation of carbonate of lime, which being crystalline, presents, by the reflection of the light, a handsome appearance. Soon it expands more, and passes an apartment of considerable dimensions. Here all our toil was awarded. Our eyes were gratified with the sight of stalactites, hanging in numbers from the roof, and running in ridges like little columns along the sides. The whole surface of the rock, and the pebbles on the floor, are covered with an incrustation, white in some parts and brown in others, presenting an appearance truly beautiful. The stillness which pervades this deep part of the cavern, in connection with the thoughts that we are separated from the living world above by such depth of solid rock, produces a peculiarly solemn impression on the mind, while the reverberation of our voices returning upon our own ears in greatly magnified notes, make a very singular sensation.

“Passing still onward, the passage continues for many yards of various dimensions, and, as we crawled along, a pleasant sound as of falling water fell upon our ears; and indeed we soon entered a cavern larger than either of those we had seen, from the side of which issued a living spring, or a brook, which, like the one we followed, has found the way

from the surface of the earth, and here falls from a ravine in a perfect sheet, like a cascade in miniature. This cavern was more beautiful than the former. Its sparry roofs and walls, and its white pebbles, with the water reflecting in its fall the light of our candles, and breaking the profound stillness which would otherwise prevail, produce an effect altogether pleasant and more easily imagined than described. The rill makes its way through the rock to the creek, but cannot be followed more than twenty feet from this cascade, the way being then closed by large stones. At this point bones were found, indicating it to have been the resort of the beasts of prey. On starting to come out, our first impulse was to make extensive depredations on the encrusted walls and roof, but the recollection of the narrowness of the passage prevented, and we contented ourselves with taking one or two pieces of a foot or more in length, which we brought out singly, and filling a bag with smaller pieces, which we rolled along the paths before us. We arrived safe at the mouth of the cave, having been absent two hours and a half.

“The whole distance we estimated at three hundred feet. The air was pure, and although cold and damp, our constant exercise kept up free circulation, and we sustained no injury except the bruises we received by our heads from the rocks. Thus, in addition to the well-known grandeur and beauty of the works of the Author of Nature seen in the vicinity, we have seen another curiosity fully equal to the former, giving to the spot new interest and greater variety. True, it is difficult of access, but those who enter it will be richly paid for their labor—the lovers of adventure, by the novelty of so romantic a journey into the bowels of the earth.”

Trenton village (formerly Oldenbarneveld,) is a small but pleasant village, situated, as has been stated, near the

confluence of the Steuben and Cincinnatus Creeks. There are two stores, two taverns, several mechanics' shops, and about sixty private dwellings. The family mansion erected by Col. Mappa, is of stone, and is equalled by but very few private dwellings in the county. The district school house is of stone, two stories high, with a town hall in the upper part, and is a respectable, durable structure. There are three churches, Unitarian, Presbyterian, and Methodist. Capt. John Billings, is the post-master at this place. He received the appointment in the spring of 1805, his commission bearing date the 19th of June, thereafter, and is believed he is now the oldest post-master in the United States. An article published in the *Utica Observer* some two or three years since, claimed this honor for Mr. Billings, and was answered by a statement that there then was a post-master at some place in the Mohawk Valley, whose commission was dated in the latter part of President Washington's administration. Since then the obituary of that post-master has been published, and it may now be fairly inferred that Trenton village can claim the "oldest post-master."

South Trenton is situated in the south-east part of the town, in the valley of the Nine Mile creek. A singular circumstance connected with this stream is that in all its course it is nine miles from Utica, uniting with the Mohawk that distance above the city. South Trenton contains about forty dwellings, and two hundred inhabitants. It has a post office, one physician, two taverns, one store, four shoe shops, two carriage shops, two blacksmiths' shops, two paint shops, one tailor, one harness maker, and one saw mill. It has also a flourishing division of the Sons of Temperance.

There are three houses for public worship, viz.: a Union house belonging to the Baptists and Presbyterians,

that of the Independent Baptists, and one belonging to the Welsh Baptists.

The district school house stands on an elevation a little north of the village, in which about one hundred pupils are taught, ten months in the year. The school is divided into two departments, in one of which is taught the higher branches of education, usual in academies, by competent teachers, thereby relieving the inhabitants from the necessity of sending their sons and daughters abroad to complete their education. The villagers, by their laudable exertions, have raised the character of their school so high, that it has been frequently termed "the model school."

The first settlers in this part of the town, were Col. Thomas Hicks, an emigrant from Rhode Island, John Garrett and his two sons, Cheney and Peter, from Branford, Connecticut, and Edward Hughes and Hugh Thomas, from Wales. Cheney Garrett built the first framed house in the village, which is yet standing on the bank of the Nine Mile creek.

HOLLAND PATENT.—This was a grant of about 20,000 acres, and lies principally within the limits of the town of Trenton. It was granted by the British crown to Henry, Lord Holland, and by him sold to Seth Johnson, Horace Johnson and Andrew Craige. Under their direction it was surveyed and divided into lots of about 100 acres each, in July, 1797, by Moses Wright, a surveyor, then residing in Rome.

At the time the Johnsons came upon the Patent, Noah Simons, who also claimed to be an owner of it, was engaged in making a survey, but soon left, and never came to the Patent afterwards. The heirs of Noah Simons have within the last twenty years been to great trouble and expense in tracing out the title in England, and have to their

satisfaction found the record of the original conveyance to their ancestors, and which, if attended to in season, would have secured the tract to the Simons family; upon further examination, however, they found that the Johnsons and Craige, had so long since sold the whole of their rights to the settlers, that they were barred by the statute of limitations, and have now abandoned all hopes of obtaining what they consider their just due.

Seth Johnson, the senior partner of that firm, was born in Middletown, Connecticut, November 2d, 1767, and died while on a visit to Holland Patent, December 8th, 1802, and was the first person buried in the burial ground he had given for the use of the settlers upon his lands.

A few families moved upon the Patent previously to 1797, having purchased of Simons. The date of the first settlement can not be precisely ascertained. One of the author's informants was of the opinion that Holland Patent was settled a little earlier than Trenton Village. Of the settlers under the title of Simons, Rowland Briggs and Eliphalet Pierce only survive, and who with Eliphalet Cotes, Benjamin White and a few others long since dead, purchased of Simons, and repurchased of the Johnsons and Craige. Soon after the survey, the proprietors (Johnsons and Craige,) wishing to establish an actual and permanent settlement, sold one quarter of the Patent to Bezabel Fisk, Pascal C. I. DeAngelis, Hezekiah Hulbert, and Isaac Hubbard, for the location of which these four drew shares, after selecting two lots each. In this way a nucleus was formed, around which gathered a band of hardy pioneers, the descendants of whom to this day bless their memory. They encountered many hardships, and suffered from many wants and privations. Bears and wolves were also quite too plenty. One of these pioneers, Eliphalet Cotes, was at the killing of forty-nine bears. It was the uni-

form custom when they met for public worship, to take with them their guns, and on one occasion, worship was adjourned, that they might repair to the neighboring forest to kill one of the pests of the pig-sty, a bear. Mrs. Kelsey, the wife of an early settler, having been to Whitestown to dispose of some of her handy-work, on her return became lost in the woods, and for the want of a more convenient sleeping apartment, spent the night in the top of a tree, she climbed to a sufficient elevation to save herself from being made the supper of some of the wild beasts, which had almost undisturbed possession of that section of country. She did not very highly enjoy the music of her serenaders, although they were adorned with the mustaches and whiskers so necessary to modern musical excellence, yet she comforted herself with the reflection, that if she had been less fortunate in securing a place of safety, she would soon have lost all power to listen to the music, as harsh as it was. Day-light, however, made her persecutors retreat, and she reached home in safety.

The following are obituary notices of the four persons who purchased one fourth of the Holland Patent, and settled upon it in 1797.

Hezekiah Hulburt died while upon a visit to Connecticut, in January, 1800, aged 50 years.

Bezabel Fisk died also in Connecticut, aged 88 years.

Pascal C. I. DeAngelis, died at Holland Patent, in 1839, aged 76 years.

Isaac Hubbard died in Ashtabula County, Ohio, in 1848, aged 99 years.

The village of Holland Patent is centrally located on the patent and contains sixty-five dwellings, and about 500 inhabitants. It has a post-office, two stores, one tavern, four

shoe shops, one harness shop, one grist mill, one shingle machine, one cabinet shop and four physicians.

Hobart Hall Academy was incorporated by the legislature in 1839, and Pascal C. I. DeAngelis was the first President.

It occupies a commodious edifice, and is under the direction of fifteen trustees, has a male and a female department, and is under the care of Mr. Arnold Petrie, A. B., as principal: over 120 students were in attendance the past year, and its future prospects are favorable.

There are five houses for public worship in the village, belonging to the Presbyterians, old and new school Baptists, Episcopalians and Unitarians. Leonard Pierce was the first child born upon the Patent, and he is now living aged 55 years.

RELIGIOUS SOCIETIES.

There are seventeen houses for public worship in the town of Trenton, some of which are very handsome and commodious buildings. This unusually large number of religious societies will prevent the author's giving a very extended history of either, as to do so would fill a considerable volume.

From the first settlement of the town the families of Judge Vander Kemp and Col. Mappa, were constantly in the habit of meeting together for religious services. After some time a school house was erected in which the first settlers used to meet for public worship. The Rev. Mr. Fish, a Presbyterian clergyman and a native of New Jersey, was the first preacher who visited the town. The author has not learned the exact time of his arrival, but it must have been within three or four years after the settlement commenced, for he is found

named as the first pastor of the Presbyterian church at Holland Patent, which was formed in 1797. The Presbyterian church at Trenton village, was organized at an early period. Previously to 1822, the Rev. Dr. Harrower preached alternately at the village and Holland Patent. This church is now in connection with the Presbyterian church in South Trenton, and its services are held alternately at the village and in the union house at the latter place.

The Rev. John Sherman, an Unitarian minister, came to the town of Trenton in or about the year 1805, and with his family removed to Trenton Falls in 1806. He was acceptable to the people, and here became pastor of the first church of that denomination in the State of New York, and their house of worship was erected in this town in 1814. At its organization this church numbered fourteen members. After Mr. Sherman's resignation, which was soon after the erection of their house, the Rev. Isaac B. Pierce, from Rhode Island, was settled over this church, and preached twenty-five years, to the entire satisfaction of the congregation. In 1840, the Rev. Edgar Buckingham, from Massachusetts, assumed the pastoral office for this church, which relation he still sustains, officiating a part of the time at Holland Patent. Mr. Sherman established an academy at the village, which he sustained several years. He died at the Falls, August 2d, 1828, aged 57. He was a grand-son of Roger Sherman, the signer of the declaration of independence, and was a man of superior education and talents.

The Presbyterian church, as has been stated, was formed at Holland Patent in 1797, and Mr. Fish was its first pastor. The former records of this church are lost, so that little is known of its early history. In 1812, a Congregational church was formed at the Patent, by the Rev. Elijah Norton, to which he preached as "stated supply" a short time, and was suc-

ceeded by the Rev. Dr. Harrower, who preached for both Presbyterians and Congregationalists, who met together for worship at that place and at Trenton village. On the 2d of January, 1821, near the close of the labors of Dr. Harrower, in this place, the two churches united, and assumed the name of "the church of Christ in Holland Patent." This union has resulted in continued prosperity, in increasing the efficiency of the church and the number of members. In 1822, the Rev. William Goodell, was regularly installed its pastor. In 1829, Mr. Goodell was succeeded in the pastoral office by the Rev. Stephen W. Burrill, who was duly installed. The present pastor, the Rev. James W. Phillips, was installed by the presbytery of Utica, the 12th of February, 1850. The records show 133 communicants.

First Baptist Church.—This church is located at Holland Patent, and was constituted March 26th, 1812, with sixteen members, seven males and nine females. Elder Joel Butler, who was the first pastor of the Sangerfield church, was also the first minister in this church. He was a successful preacher and many were added to its numbers. In 1813, the church and society erected a small but comfortable house of worship. The successive pastors of this church have been as follows:

Elder Joel Butler,	from 1812 to 1819.
“ Norman Guiteau,-	“ 1819 “ 1820.
“ Simon Jacobs & J. Stevens,	1820 “ 1821.
“ Griffith Jones, -	“ 1822 “ 1825.
“ Dyer D. Ransom,	“ 1825 “ 1827.
“ Robert Z. Williams,	“ 1827 “ 1834.
“ Nathaniel Wattles,	“ 1834 “ 1837.
“ Thomas Roberts,	“ 1837 “ 1841.

In 1840, the church had increased to over one hundred members, and their house had become too small for the congregation worshipping in it. A new house of stone was built this year, at a cost of \$3000.

In 1841, Elder John Dill was called to the office of pastor. In 1842, an unhappy division took place, and about thirty-five members retired. In 1843, during a protracted meeting their almost new house of worship was burned, but which has since been rebuilt. In 1847 and 1848, the Rev. Leland J. Huntley was pastor, and in 1849, Rev. Thomas Owens. The minutes of the Oneida Baptist Association, show that the church consisted of ninety members in September, 1850.

Saint Paul's Episcopal Church.—On the 25th of April, 1821, the Rev. Henry Moore Shaw, James Wetmore, and others, took the preliminary steps to incorporate this church at Holland Patent, and the records show that it was fully organized on the 21st of June, of the same year. Rev. Henry Moore Shaw was chosen rector; James Wetmore and Abraham Diefendorf, wardens; and Aaron Savage, Seth Wells, Robert McArthur, Samuel Cande, Bryant Youngs, John P. Warner, Samuel White and Aaron White, vestrymen. The society has now a good church edifice and parsonage.

There are also at Holland Patent, a Welsh Baptist and a Welsh Congregational church, and also a society of Universalists, who hold meetings once in four weeks.

There is a Baptist church, which meets a part of the time at Trenton, called the "North Deerfield and South Trenton" church. The portion of the church residing here, united with the branch of the Presbyterian church of Trenton village, in erecting a union house for public worship. In 1843, and 4, Elders A. F. Rockwell and S. S. Hayward; in 1845,

Elder Nelson Ferguson; in 1847-8-9, Elder William A. Wells; and in 1850, Elder Albert Cole, were pastors of this church. It meets a portion of the time at North Gage, in Deerfield. In 1850, it reported fifty-four members.'

There is also at South Trenton an independent Baptist church, which has recently erected a house of worship.

There is also at this place a Welsh Baptist Church, of forty members. They have a house of worship, in which they have preaching in the Welsh language, regularly every Lord's-day.

At Trenton Falls is a small Baptist church, which was formed at the village about the year 1833, of thirty-nine members. They have a house of worship which was erected in 1838, and in which the Rev. Philander Persons preaches at present, one half the time. Elders A. F. Rockwell, John Stevens, Jesse Jones, R. Z. Williams, Van Rensselaer Waters, James Mallory and — Salmon have, at different periods, preached to this church.

There is also a small church at Prospect, in the town of Trenton, consisting of twenty members, in which the Rev. Robert Littler at present labors one-fourth part of the time.

BIOGRAPHY.

Doctor LUTHER GUTEAU was born at Lanesboro', Massachusetts, in the year 1778. Not a little remarkable in the history of his family, was their connection with the medical profession. For many generations it is well ascertained, that they had in succession furnished one at least, who did credit to himself and honor to the science. There seemed to be a peculiar adaptation. It is said of the Swiss that their moun-

tains become them, and they become their mountains. With no less truth it may be said of the Guiteau family, the medical profession becomes it, and it becomes the profession.

In his youth and early manhood the subject of this notice, exhibited a more than ordinary degree of talent, as evidenced by his being frequently selected to address public assemblies, on occasions of festivity and joy. His youth was also characterized by great gentleness and amiability of character; qualities that adorned and beautified his after life.

The residence of his brother, Doct. Francis Guiteau, in Utica, a name eminent in the early history of that city, soon attracted the attention of young Luther to this section of country. At about the age of sixteen he came to Clinton, in this county, which then afforded good opportunities for study, where he remained one or two years. Unfortunately we have no information as to his success as a student, but judging from his aptitude, his thirst for knowledge, and his acquirements afterwards exhibited, guides that will hardly permit of an erroneous conclusion, he must have ranked high. He seems to have had a strong inclination (constitutional perhaps), to the study of medicine. At an early period his inquisitive mind was active in the acquirement of medical knowledge. This is shown by a dissertation on "Typhus Fever," read before the Oneida County Medical Society in after life, in which he quotes his experience in the treatment of that disease, as early as the year 1793, when about fifteen years of age.

His professional studies were pursued under Doctor Buel, of Sheffield, (Mass.) and immediately on completing them he removed to Trenton, then Oldenbarneveld, in the year 1802. Here he commenced, and continued in the practice of his profession the remainder of his life, a period of about forty-eight years. He died February, 12th, 1850. His death although

not unexpected, caused an unusual sensation of grief throughout the extensive circle of his acquaintance and practice.

Of his estimation as a physician and a man, it is almost superfluous to speak. His well-earned reputation is both history and eulogy, while the respect and love with which he was regarded by the entire community, and the "sympathetic tear" at his loss, unerringly proclaim the wide spread public estimation of his character.

He was for many years President of the Oneida County Medical Society, and frequently gave them dissertations on the important subjects of the profession.

Although he held decided political opinions, yet he never sought political preferment. The love of his profession was too engrossing. He however accepted from his fellow citizens a seat in the Legislature, in the year 1819, but he was afterwards frequently heard to say that political considerations would never again induce him to relinquish his practice.

In medicine and politics Doct. Guiteau was conservative, but not to the extent of distrusting the future, or sighing for the past. He predicted for his country a glory unknown in the annals of the world, and fondly cherished the time when the science of medicine would be freed from conjecture and superstition. It was innovation as *innovation*, that he distrusted, and the ignorance and superstition that impeded the progress of truth, that he viewed with feelings akin to horror and disgust. The following grotesque description of a pretender, occurs in an address of his to the students of the Fairfield Medical College. "And shun as the bane of your profession, any approximation to that senseless, brainless, cold-blooded, semi-vital being, denominated a quack."

Doctor Guiteau loved his profession. Its practice was, to him, from higher, holier, purer motives, than its pecuniary

considerations. On the contrary it seemed to partake of the spirit of the performance of a pleasant duty. In its pursuit he sacrificed ease, domestic and social enjoyments, while his presence in the sick-room seemed accompanied with a benediction. Much of his zeal and devotion to his profession, were the results of high religious principle, while its duties were performed with the spirit of a martyr.

FRANCIS ADRIAN VANDER KEMP, L.L.D., was born at Campen, in Overijssel, one of the United Provinces of the Netherlands, on the 4th of May, 1752. On his father's side he was descended from the distinguished families of Vander Kemps, the Bax, the Van Drongelens—and upon his mother's side from the Leydekkers, the Huybers, the DeWittes, Lords of Haemstede, etc., etc. His father was educated for a merchant, but entered the army in 1745, and was present at the battles of Lowfelt, Roacoux, Aste and Molden. In 1747 he married Anna Catharina, only heir of Francis Leydekker, receiver-general of Tertolen in Zealand.—His regiment was in garrison at Campen at the time of the birth of the subject of this notice.—Young Vander Kemp, after having made sufficient progress in the Dutch and French languages, was sent to the Latin school at Zutphen in Gelderland, where, although, as he says, his “progress was rather slow, without any brilliant proficiency,” he received a prize on the 14th of January 1763. From Zutphen he removed with his family to Zwolle in Overijssel, where his studies were continued, and where, without discontinuing or abating his ardor for his studies, he was placed as a cadet in a company of infantry in the regiment of Holstein Gottorp in 1764—and in 1766 he was admitted to the same rank in his father's regiment. During

these periods, and up to 1769, he devoted a good share of his time to the Latin, Greek and Hebrew, under most able masters. In the latter year his regiment having been ordered to an encampment where he could not pursue his studies, he determined to solicit from the Prince of Hesse a permission of absence. Receiving an abrupt repulse from the Prince, he immediately asked and obtained a dismissal from the service.

In August, 1770, he entered the University of Groningen, where he devoted two years to Latin, Greek, the Oriental languages, Metaphysics, Natural history, Cosmology, etc., besides private instruction in English and Italian. Of this period he says, "my determination to leave nothing untried, to soar, if possible, above mediocrity, made me exert all my strength with a view to conquer. Ere long was my health impaired by chemical experiments, by extravagant studies, allowing myself seldom but five hours' rest, often contented with two or three, often taking no rest at all." In his third year he tacked upon his previous course, botany, ecclesiastical history, ecclesiastical law and the laws of nature, the last two under the celebrated Vandermarck. While under the teachings of that talented professor, and amid the influences of many of his military and classic companions with their favorite authors, united with a hatred of the classical hierarchy and their continual usurpation, he became a partial convert to the errors of Deism—errors which found so many votaries among the learned and great of that age in central Europe. Associated with young men of the first families in the republic, nobility and gentry, arguing against the dominion of the clergy, the rage of the latter was soon raised to a high pitch, and to them he was "a reprobate old in sin, though young in years"—although their hatred was, in fact, pointed rather against Prof. Vandermarck, than against his pupil. The latter was called before an ecclesiastical tribunal of professors

and ministers, and threatened with disgrace, unless he should abandon Vandermarck, purify his library, and resume his studies—which done, he should be restored to the favor and care of his friends. In his ardor and zeal for reform, his hatred of tyranny and love for his great master, Vandermarck, he rejected these terms with disdain. He now employed his pen in a defence of his master against the clergy. During this period he formed many connexions, and opened correspondence with learned men in Holland and other countries, chiefly among the “remonstrants.” Upon recommendation of Prof. Vandermarck he received the offer of civil employ at St. George Delmina in Africa; shortly afterwards another to go to the West Indies as governor to a young gentleman. He says “I knew myself too well to accept the guidance of a youth, when I was scarce to be trusted to regulate my own conduct. The inhospitable coast of Delmina seemed now my only refuge, when it struck my mind that the Baptists at Amsterdam were reputed to be of extensive liberal principles; that I was intimate with some wealthy and learned members of this community, Prof. Oosterbaen of Amsterdam, the Rev. John Stinstra at Harlingen, and through his recommendation with the family of Hoofman at Haerlem—I resolved then to open my mind to Prof. Oosterbaen—ask him for support to promote my studies at Amsterdam in their Seminary, if I could be admitted without compromising myself in any manner, without constraint to any religious opinions I might adopt or foster, or adopt in future, and with a full assurance that I should be decently supported—all which was generously accepted and Oosterbaen actually acted and proved himself to me a friend and benefactor, a guide and father. I thus left Groningen to remain during the vacation at the University of Franequer, being there gratified with the rooms and library of my friend Chaudoir, then a candidate of the Gallican

church and on a visit to his parents. In September, 1773, I left that place for Amsterdam to enter a new course of studies among the Baptists. As soon as I arrived at the rooms hired for me by Prof. Oosterbaen, with my small, though select library, augmented by a few authors, indispensably required, I resolved seriously to begin my inquiry into the truth and nature of the Christian religion." With his knowledge of history, ancient and modern, civil and ecclesiastical, of church antiquities and classic literature, laying aside all preconceived prejudices, he determined to seek and embrace truth—soon, by the most assiduous study, night and day, he became fully convinced of the truth of Christian revelation. With his Greek New Testament, aided by the lectures of Prof. Oosterbaen, he soon became convinced of and embraced the leading doctrines of evangelical Christianity, and in November, 1773, he publicly professed his religious principles and received baptism from Van Heinisgen.

During two years he studied theology with Greek and the mathematics. On the 18th of December, 1775, he was admitted as a candidate to the ministry, and after having received calls to the care of churches in Zealand, Friesland and Holland, on the 25th of July, 1776, he accepted that of Huysen, in Holland, and during that year he received invitations to become pastor of churches in Flanders, Zealand and Leyden, the latter of which he accepted, October 1, 1777. Here circumstances occurred to produce a renewal of his political connections in Holland and the other provinces. All the time he could spare was devoted to the laws and constitution, the history and antiquities of his country. His liberal views became well known, which his friends charged to the teachings of his old master Vandermarck, while the greatest *pretended* crime of the latter was that he was a disciple of Arminius. He now embarked in the great reform of placing

the liberties of his country upon a more permanent basis. In 1747, the office of Stadtholder had become hereditary in the House of Orange. Without overthrowing the House of Orange, or the orders of nobility, he believed that their interests were not inconsistent with, and indeed might be greatly subserved by, granting to the people at large a real influence in the government. Even many of the Orange party desired radical reforms. He was urged forward by several men of distinction (among whom was Vander Capellen, Lord of Pol), and he published several letters upon the military jurisdiction, the *quos* of the different States, the rights of arbitrage, etc., etc. He says he now took upon himself the vast labor of collecting "all which was valuable among the archives of my country, as well as in the libraries of individuals." "I perceived the forged chains which were to be riveted on the necks of my countrymen, and deemed it a feasible thing to break them. I perceived their insensibility and indolence, and would rouse them to vigorous and unrelenting action. I glowed with indignation when I became convinced that in the fetters prepared for the Americans, the slavery of our own country was a chief ingredient. I would enlighten my parishioners by the pure knowledge of genuine gospel truth, and annihilate the hierarchical power of the church of Christ. Neither the difficulties I had to struggle with, nor the obstacles I had to encounter, nor the threatening aspect of futurity, could discourage me or shake my endeavors. Here was the Baron Vander Capellen and Vandemarsch—there Van Berckel, DeGyzelaer, Paulus, Luzae, emboldening me to proceed, while a Duqui, a Vandermarck, a Vreede, a Vanschelle made a proffer of their aid, and numbers of the worthiest of the Stadtholder's friends procured me weapons of hardened steel with which to combat the monstrous hydra."

At this juncture Mr. Vander Kemp, published several works, one a collection of tracts upon North America, in which a comparison was drawn between the United States and the United Provinces, a series of letters on the corvées or laws giving the services of the subject to the Lord, in Overysse, etc., etc. This last produced a terrible effect, and the chains of slavery fell from the people of that Province. For an ode published in 1789, in praise of the opposition in Friesland, a vexatious prosecution was commenced and continued for nearly two years before the University Judicature. The ode was the pretext, but his other liberal tracts, connected with his efforts in the cause of reform generally, were the real causes of the prosecution. His friends all became alarmed, and he was urged to leave the country, asylums being offered him at Brussels, and by the French Cabinet. He however determined to stand his ground, and proceeded to Hamburgh, where he was tried upon 175 articles, and after various appeals to higher powers, the prosecution was abandoned. These efforts to crush him only excited him to still greater efforts. He says, "I lashed abuse of power, wherever I met with it, without mercy—even when threatened with incarceration. The weak-minded stood aloof, many feared to accost me in public, but I gained more and more the favorable regards of the first men in the State." He was hated by government and the clergy, the lower classes had not sufficient moral power or intelligence to aid him in his efforts for their amelioration, but the middle estates, possessing a large share of the talent, education and wealth of the country, seconded his efforts. In 1782, he delivered a sermon upon 1 Kings, xii, 3-20, delineating the conduct of Israel and Rehoboam—a mirror for the Prince and nation—which was three times delivered and twice published—and also published four large volumes of authentic documents, copied from

records and works in the archives and private libraries—and to the latter were subsequently added three volumes of the same character.

This year the subject of this sketch was married to a daughter of Hon. Jacob Vos, burgomaster of Nymegen, and Lady Amira Beekman, a grand-niece of the William Beekman, who emigrated to New Amsterdam (New York), in 1646, and who soon after was a Lieutenant Governor of this Province. His wife's family were attached to the Stadtholder's cause. During the years 1783 and 4, he was engaged in publishing a series of sermons, numerous tracts upon political subjects and in contributing to several liberal journals.

In 1785, the crisis arrived—Mr. Vander Kemp now assumed the capacity of a *military* leader in the attempted revolution. A militia was organized, and as one of the few leaders of his party, he was in some way connected with nearly every corps. His friend through life, the late Col. Adam G. Mappa, of Trenton, organized a corps, and by superior military knowledge, soon brought it under excellent discipline. Col. Mappa was soon raised to the command of their little army. The British influence was on the side of the Stadtholder, while France was pledged to countenance, and if necessary, assist the republicans. Utrecht was revolutionized without bloodshed or disorder.

Soon the Stadtholder became alarmed—a truce was sounded—pledges of reforms and concessions were given, but alas, a fatal schism arose among the reformers, by which all was lost. Vander Kemp and some of his friends doubted the sincerity of the court in those pledges, while others became frightened, and were disposed to accept the terms offered. In violation of the truce agreed to on both sides, the night of the 5th of July, 1786, the city of Wyck, was surrounded by 1500 soldiers, with six cannon, and two mortars. In

vain Vander Kemp and his few friends attempted to rouse the people, the spirit of apathy and dissension had taken too strong a hold, and by order of the magistrates the gates were opened—and while the troops entered on one side, he led his little band of about ninety men out of the opposite gate—remaining himself with his friend De Nys and an aged veteran, too old to retreat, the only representatives of their cause. This took place notwithstanding the declaration of the French Cabinet to consider the commencement of hostilities as a declaration of war—the special pledge of protection to Vander Kemp and his friends on the part of that cabinet and the instruction of Count Vergennes to their representative in Holland.

On the 9th of July, a general amnesty, in which Vander Kemp was named, was published, but notwithstanding this, he was conducted to Amersfoort by a guard of dragoons, where he was placed in a public building under a strong guard. His first act here was to resign the pastoral charge of his church at Leyden. Neither he nor his wife were allowed to correspond with their friends, unless their letters were first examined.

Every art was tried to induce Mrs. Vander Kemp to appeal to the Stadtholder for his intercession, but she refused, even after the solicitation of her own brother, a member of the States General. A large Prussian force having entered the country, leading the patriots to hope that it would advance to their support, Vander Kemp was taken to Utrecht escorted as before. There he was insulted by the commander, Gen. Baron Von Munster, with “and you, sir! with your delicate pen—it was *Madame la Princessc*, you gather now the fruits.”

The ruling party having nothing farther to fear, he and his friends were released December 19, 1787, upon condition

of the payment of about \$35,000, to indemnify the government. He had previously determined to leave his country forever, and no entreaties could induce him to change his plans. His wife with their two children (John J. and Bertha) and servant, visited him just before his release. The heavy ransom was paid by his friend De Nys. He was released in the evening, and in the same night, after embracing his wife, children and friends, left Utrecht, and arrived at Antwerp on the 21st, whence he wrote to John Adams, then Minister of the United States at London. His wife, after disposing of his house in Leyden, his extensive library, collection of statues, busts, medals and superfluous furniture, joined him at Antwerp. His acquaintance with Mr. Adams had commenced in 1780 or 81, while the latter, as agent of the United States, was in Holland, and it is understood that he had rendered Mr. Adams very considerable services in his efforts to procure loans for our government. Mr. A. now furnished him letters to some of the first men in America.

The Baron V. Capellen also procured for him letters from La Fayette, to several gentlemen in the United States and he afterwards received others from Mr. Jefferson, and Count Potemkin. He sailed from Havre, March 25, 1788, and arrived at New York the 4th of May. In New York he soon made the acquaintance of Gov. George Clinton, Gen. Knox, Col. Hamilton—Mrs. Clinton and Mrs. Hamilton conversed with Mrs. Vander Kemp in Dutch (the latter understanding but two words of English—yes and no). They received the most kind attentions from all quarters. Having forwarded his letters to Gen. Washington, Dr. Franklin, Gov. Livingston of N. J., Mr. Vander Kemp soon received an invitation to visit Mt. Vernon. On his way thither he spent several days with Gov. Livingston, had an interview with the venerable

Franklin, at Philadelphia, "and arrived at last at Mount Vernon, where simplicity and order and unadorned grandeur and dignity had taken up their abode." Washington approved of his plan for an agricultural life, and made a tender of his services, but advised his settlement in the State of New York, among the Dutch inhabitants. After visiting most of the villages upon the Hudson and Mohawk, he settled at Esopus (Kingston), Ulster Co., where he remained about five years. From thence he removed in 1793, to a place named by him Kempwick, upon the north shore of Oneida Lake, where he purchased of Geo. Parish upwards of one thousand acres of land.

Soon afterwards he removed to Trenton (Oldenbarneveld), where he could enjoy the society of his old friends G. Boon and Col. Mappa. Soon after the organization of Oneida County, Mr. Vander Kemp received the appointment of assistant Justice of the County Court, from which he acquired the title of Judge, and his title of Dr. was received from the University in Europe, with his degree of Doctor of Laws. He continued to correspond with many distinguished men in this country and Europe, and at his residence was often visited by persons of the highest distinction of both continents. In 1818, under the auspices of Gov. De Witt Clinton, he translated the ancient Dutch records in the archives of our State, consisting of twenty-five folio volumes, an employment for which he was eminently qualified, by his deep learning as a linguist and his experience in transcribing antique documents in his own country.

The latter years of his life were devoted to domestic enjoyments in the bosom of his family, and in the family of his old companions in arms, and fellow laborer in the cause of freedom Col. Mappa, and in his library, that never failing fountain to the cultivated mind. The Philosophical Society

of Philadelphia, the Academy of Arts and Sciences of Boston and that of Philosophy and Literature of New York, adopted him as a member of their bodies, and he published in this country several small works upon Theological, Historical and Scientific questions.

He died at Trenton on the 7th day of September, 1829.

CHAPTER XXIII.

UTICA.

THE earliest mention the author has found of the site of the City of Utica, is in certain Royal Letters Patent, granted by the authority of George II. *Dei Gratia*, of Great Britain, etc. King, defender of the faith, etc., and dated the 2d day of January, 1734, "wherein and whereby" 22,000 acres of land are granted to Joseph Worrell, Wm. Cosby Sheriff of Amboy, John Lyne, Thomas Ffreeman, Paul Richards, John Ffelton, Charles Williams, Richard Shuckburgh, Timothy Bagley, Joseph Lyne and Frederick Morris, "in fee, in free and common socage as of our manor of E. Greenwich, in Kent." This Patent recites that the grantees named, by their petition received by Gov. Cosby in Council on the 13th of July, in the year preceding, had stated that Nicholas Eker and sundry other Germans had in 1725, by licence from Gov. Burnet purchased "that tract in the Mohawk country on both sides of the river between the great flat or plain above the fall, and the land granted to the wife and children of Johan Jurck Kast," also another tract beginning "on the west line of said granted lands, on both sides of the river running up westward to a certain creek called Sadahqueda and in breadth in the woods on both sides of the river, six English miles," that said grantees had purchased of said Germans their right and interest in said lands, and they therefore asked Letters Patent for 22,000 acres, a part of the land so purchased of

said Germans. The Patent then proceeds, "in *obedience to our royal instructions* to said Governor of New York, etc., at St. James, the 19th of May, 1732, and by the said William Cosby, Governor, etc., and George Clark, Esq., Secretary of said Province, Archibald Kennedy, Esq., Receiver General, and Cadwallader Colden, Esq., Surveyor General, Commissioners for setting out land to be granted, have set out to the said Joseph Worrell and others, a certain tract in the county of Albauy, on both sides of the Mohawk river, beginning at a point on the south side of said river on the west side of a brook called Sadahqueda, where it falls into said river, and thence S. 38 deg, W. 238 chains, thence S. 52 deg., E. 483 chains, thence N. 38 deg., E. 480 chains, thence N. 52 deg., W. 483 chains, thence S. 38 deg., W. 242 chains, to the place of beginning," and thence proceeding in the usual form of a Patent or Deed, reserving to the crown all gold and silver mines, and trees fit for ship timber and masts, and the yearly rent of two shillings and six pence, for each one hundred acres, and binding the grantees to cultivate three acres in every fifty, within the next three years, and concluding, "Witness our well beloved William Cosby, Captain General and Governor in chief of New York, New Jersey, and the territories thereto depending in America, Vice Admiral of the same and Colonel of our army at Fort George, in the city of New York, the 2d day of January, 1734." This tract thus granted was afterwards known as Cosby's Manor, upon a portion of which Utica stands.

The next mention of the locality of Utica, found by the author is in the minutes or "Itinerary" of a French spy from Canada, who traversed the region from Oswego to Schenectady during the "old French war," to wit, in the year 1757. He entitled his report thus: "Itinerary from the mouth of the river Chouegen (Oswego,) in lake Ontario, to

lake Oneida, thence up Vilerick (Wood Creek) to the summit level which is the source of the river of the Mohawks or *des Agnies*, by which we can descend to Corlar or Chenectedi, which Albany or Orange can be reached." After describing the route from Oswego to Rome, the *spy* then takes the road from the latter on the south or right side of the Mohawk leading to Schenectady. He says: "leaving Fort Williams" (the predecessor of Fort Stanwix, Rome), "there is a road that unites with that by which horses and cattle pass from Fort Kouari (Fort Herkimer), opposite the mouth of the West Canada Creek and Chouagen. This road is bad for about four leagues after leaving Fort Williams. The country is marshy—Carriages (*les trains*) travel it in winter and during the summer, and it can easily be passed on horseback at all times, though in some places there is a great deal of mud. After these four leagues, carts can easily go as far as Fort Kouari. Having travelled four leagues on this road, which is five leagues from Fort Kouari, we come to the forks of two roads, one of which to the left, leads to the Palatine's village (Herkimer), by fording the Mohawk River." This language is somewhat ambiguous, and there is an evident discrepancy as to distances, still the *ford* mentioned was doubtless at or near the foot of Genesee Street, Utica. During the revolution the fording place across the Mohawk was at the site of the present bridge at the foot of Genesee Street, and it is probable that the road to the river on the north side, and the ford were the same which had been used for forty or fifty years before, rather than the supposition that they had been changed in the then wilderness state of the country. The venerable Mr. Harter, of Deerfield, now ninety years of age, and a native of Herkimer, recollects having visited Deerfield Corners frequently, several years prior to the Revolution, and he locates the ford where the bridge now is, and a short distance

above Fort Schuyler, which, he says, was erected to guard the passage across the river.

The author has not *dug up* these two references to the ground and soil upon which Utica stands, because he thinks they foreshadowed or were prophetic of the beautiful and thriving city now spread out upon them, but, may be, to gratify that innate propensity for tracing ourselves and our things back to their origin, or, may be, from a desire to record something old enough to possess a little of the mist and wonder-fog of history, or, may be, because they possess some historic worth as facts, or, for all these reasons put together. He is too conversant with the sentiment of the country, together with what his eyes have seen, not to know that Utica is indebted for what she is to the energy and perseverance of the last and present generations of her citizens, and not to any natural advantages of location, or power for driving machinery, or richness of soil, nor to any thing which men long since gone from the earth and forgotten, ever did, or designed for her.

The "Itinerary" of the *spy* gave a minute description of every fortification, fortified dwelling and other object of interest to an invading force, between Oswego and the Hudson, and upon both sides of the Mohawk, and from which it seems there was no fortification upon the site of Utica, in 1757, as none is mentioned. Leaving Fort Williams and taking the path on the north side of the Mohawk, he says, "is estimated to be twelve leagues." * * * "This path leads over hills and small mountains, and can be travelled only afoot or on horseback. Eight leagues must be traversed by this path before reaching the forks of the high road that comes from the *other side* or *right bank* of the river."

The name of the *site* of Utica in the Oneida tongue is Ya-nun-da-da-sis, i. e. *around the hill*. The *a's* in the syll-

lable *Ya* and first *da* have the ordinary long sound, the *a* in the second *da* has the sound as in *father*, and the syllable is fully accented, but there are, as in case of most Indian names, a variety of pronunciations of the word, even by natives of Oneida. The author took the opportunity of their presence at the Mechanics' Fair in Feb. 1851, to ask the Oneida chief, Beech Tree and two other younger Indians, to give the pronunciations of this name. Each of them pronounced it very many times, both before and after consulting among themselves as to the manner of doing it, and the author wrote it then, U-nun-da-da-ges. The first syllable seemed a mere deep aspiration and was caught by the ear with much difficulty—the second, third and fourth syllables were pronounced as above, and the last like *ges* or *jes* or *zis* or *j* soft or *z*. In the first instance above, the author has followed Mr. Morgan in his "League of the Iroquois." As given by him the name in the Seneca dialect is Nun-da-da-sis, in the Cayuga De-onun-da-da-sis, in Onondaga None-da-da-sis, in Mohawk Ya-ya-none-da-ses, and in the Tuscarora, Ya-nun-na-rats. After Fort Schuyler was in ruins, the place was called Twa-dah-ah-lo-dah-que, i. e. *ruins of old fort*. The author being in doubt as to his orthography of the word, asked one of the natives above mentioned to write it, who wrote as follows: *Twa-len-hen-ro-ta-que* ! saying however that the author's pronunciation as above was correct.

The close of 1758, Fort Schuyler was erected upon the south bank of the Mohawk, and named in honor of Colonel Peter Schuyler, an uncle of Gen. Philip Schuyler of the Revolution. Lord Chatham having taken a place in the ministry of Geo. II., a new spirit was infused into affairs, and the most energetic measures were adopted for retrieving the losses of previous years in the prosecution of the war with France. This fort was designed to guard the fording place just above

it in the Mohawk, and to form one in the chain of posts between Fort Stanwix and Schenectady. These forts generally contained small garrisons, whose duties were to interpose a check upon advancing parties of French and Indians, to exert an influence over and protect the six nations, and furnish scouts for traversing the forests between the Mohawk and Canada. By the achievements which soon followed; the taking of Ticonderoga, Crown Point, Niagara, Quebec, etc., the "old French war" was brought to a close and Fort Schuyler doubtless soon became useless and tenantless. The walls of the Fort were composed of earth which inclosed but a small area and were probably surmounted by pickets. It stood between Main Street and the Mohawk, just below Second Street. A block house was erected at some period previously to the close of the revolution, which stood upon the site of the depot of the Utica and Schenectady Rail Road and was occupied by Moses Bagg, sen., as a blacksmiths' shop for a time between 1790 and 1800.

The Edinburgh Encyclopedia, American edition, says that this fort "was also the scene of several skirmishes between the Indians and the whites, the flats of the Mohawk and the country adjoining, being the possession of the Mohawk tribe." Notwithstanding this may be true, the author has found neither records nor traditions confirming it, and from the time of its erection the Mohawks were the firm friends of the English. It is believed that the fort was not garrisoned in the revolution, but may have been temporarily occupied by troops in their passage to and from Fort Stanwix and the Indian country. From an attempt made in the revolution to change the name of Fort Stanwix to Schuyler, some confusion in historical reminiscences has been created; some transactions having been located by those unacquainted with this fact, at the site of Utica which should have been at Fort

Stanwix. In 1762, Cosby's manor was surveyed by Christopher Yates. On the 31st of August, 1786, John R. Bleecker, one of the proprietors, completed a survey of the manor and a map of the same, upon which was designated all the original lots, and by which the land was divided between Messrs. Schuyler, Bleecker, Bradstreet's heirs and Scott. The manor extended from the mouth of the Sauquoit Creek, eastwardly upon the Mohawk eleven miles and seventeen chains, by six miles wide, being three miles on each side of the river. The lots are about sixteen to seventeen rods wide and three miles long. The city of Utica according to its present limits is bounded on the east upon or near the east line of great lot No. 82, and on the west by the west line of great lot No. 99. Nos. 82, 92, 93 and 94 belonged to J. R. Bleecker, Nos. 83, 84 and 85 to J. M. Scott, Nos. 86, 87, 88, 98 and 99 to Gen. Schuyler, Nos. 89, 90, 91, 95, 96 and 97, to Gen. Bradstreet's heirs. Lot No. 92 extends to a point near the west end of Broad Street basin bridge, No. 93 to a point a few feet east of First Street canal bridge, No. 94 extends to a line a few feet east of Charlotte Street, and strikes the east line of Genesee Street near the south-east corner of Genesee and Catharine Streets, No. 95 extends to a line a few feet east of Broadway, No. 96 extends to a line beginning near the head of State Street, and thence north upon the line between the Cooper and Huntington property, crossing the canal a few rods west of the foot of Cornelia Street, No. 97 extends to the south-east corner of Variok and Fayette Streets, No. 98 extends to the east side of the Vulcan Works, and No. 99 extends to the line of Whitestown. According to Bleecker's map of 1786, it appears that clearings had then been made on lot No. 86, designated as McNamee and Abm. Broome's "improvements" lying on both sides of the Plate Kill, that the "old fort" was upon lot No. 93, that two houses belong-

ing to Cunningham and Damuth stood upon lot No. 94, (at lower end of Genesee Street,) that the house of Mr. Chrisman stood upon lot No. 95, and that McNamee had an "improvement" upon lot No. 96. These houses, clearings, etc., were upon or near the old road to Fort Stanwix, corresponding nearly with Main and Whitesboro Streets. The author's father removed past old Fort Schuyler to Dean's Patent (in Westmoreland), in January, 1787, and he many times said "there were three log huts or shanties, then near the old fort," which dwellings must have been built in 1786, or previously. Most, or all of the notices of Utica heretofore printed, have stated that the place was first settled in or about 1788 or 89, but truth will allow two, three or more years to be added to its age. By the Bleeker map, Nail Creek is named "Nagal Kill." Some twenty-five years ago Mr. Joseph Masseth, a German, established a "dog nail factory" as it was called, upon the banks of Nail Creek, for the manufacture of wrought nails. His bellows were blown by two dogs, who in turn ran in a wheel after the manner of modern dog churns, and a description of his factory (at first a mere shanty) went the rounds in most of the newspapers of the United States. Mr. Masseth now resides in West Utica, having obtained a handsome competency from his "dog nail factory," and it is very generally believed that Nail Creek received its name from these circumstances. But "Nagal Kill" is German and Dutch, and translated means Nail Creek, thus showing it an ancient name, but from what or when it received the name, or what kind of a "Nail" was intended, will doubtless ever remain a mystery.

On the 7th of March, 1788, the town of German Flats, Montgomery County, (Tryon County formed March 12, 1772, from Albany, name changed to Montgomery in 1784,) was divided, and the town of Whitestown formed, with less than

200 inhabitants. The new town was bounded on the east by a line crossing the Mohawk at the fording place near the house of John Cunningham, which stood near the site of Bagg's Hotel, at the lower end of Genesee Street, and running thence north and south to the bounds of the State and included all west of that line. Upon the formation of Oneida County, in 1798, this east line was thrown eastwardly to the present line of the city and county. Utica is situated in latitude 43 deg. 6 min., and longitude 1 deg. 41 min. east from the meridian of Washington.

The late William Alverson, father-in-law of Theodore S. Faxton, Esq., came with his father Uriah Alverson to old Fort Schuyler in 1788, and the latter leased a portion of lot 98, of Gen. Schuyler. He erected a house upon the site of the boat yard, now owned by Messrs. Penfield and Dean. At this time a family named Morey, Philip the father, and Solomon, Richard and Sylvanus his sons, from Rhode Island, were living as *squatters* on lot 97, and Francis Foster was then a squatter on lot 96. A man named Silyea was also a squatter at a very early period near the fort. Sylvanus Morey and Mr. Russell in 1789, purchased Foster's "betterments" or "improvements," on lot 96, to use new country terms, and they in turn sold in 1790 or 91, to Joseph Soule, who subsequently took a contract for the land of Judge Sanger, the agent of the Attorney for the executor of some of the devisees of Gen. Bradstreet. Soule subsequently sold his interest to James S. Kip, who took a deed from Evans and Gould. Deacon Stephen Potter arrived in April, 1790, and purchased the whole of lot 97, but soon sold parts of it to other settlers. (Some particulars as to first settlers may be found in the subsequent account of the titles to real estate.)

Neither the soil nor its location, at an early period, held out inducements to emigrants to settle at this place. Nearly all

the ground now built upon, was then an almost impassible swamp. All that was then anticipated was to make the place a "landing" upon the Mohawk, and as the adjoining country was cleared up and this stream became smaller, its prospects were greatly improved by its being at the head of navigation. The first business men of the place could only hope that the village of old Fort Schuyler would be the *port* of the cities of Whitestown and New Hartford. They consequently kept close to the banks of the river, and for many years the business part of the place was that part of the "Genesee road" below the line of Main Street and the "Whitestown road" and the banks of the river. The residences of those who did not live in the same buildings with their shops, stores, etc., were scattered along upon Main and Whitesboro Streets. The old Indian path from Ya-nun-da-da-sis (site of Utica) to Ga-no-wa-lo-hale (Oneida Castle) here intersected the road from Ska-na-tat (Albany) to De-o-wain-sta (the portage from the Mohawk to Wood Creek), and made it a natural and convenient location for a trading house for the Indian trade.

John Post, the first merchant in what is now Utica, was engaged for some years previously to 1790, in connection with Mr. Martin, of Schenectady, in trading with the six nations, particularly in the purchase of ginseng, then exported in large quantities to China, as a supposed remedy for that fatal disease the Plague. Mr. Post was born at Schenectady in December, 1748, and faithfully served his country during the entire period of the war of the Revolution. He belonged to the staff of the army, and was at the taking of Burgoyne, in Sullivan's expedition, in the battle of Menmouth, and at the surrendry of Cornwallis. In the spring of 1790, having purchased and leased real estate near old Fort Schuyler, upon Cosby's manor, he removed thither. With his wife and three infant children and a carpenter, placing a

stock of merchandize, furniture, provisions and building materials in boats, he embarked upon the Mohawk at Schenectady, and in eight or nine days landed at his new home. So deep was the mud in the road, now Genesee Street, that the children had to be carried to the log *palace* previously erected, where they all arrived "cold and uncomfortable." The persons then residing here were Uriah Alverson, John Cunningham, Jacob Christman, and Widow Damnth, and their families, and probably some others named elsewhere, or whose names have not been ascertained. Christman served as a boatman for Mr. Post several years, and removed to or near the farm now owned by Colonel Nicholas Smith, in the east part of the town. In a communication recently received by the author from Mrs. Petric, a daughter of Mr. Post, she says: "As the place was then much resorted to, my father sold lots to mechanics and traders. The first settlers were men wanting in energy and enterprise, and he re-purchased the lots of them, and soon sold to others, who also proved inefficient in building up the place, which my father fancied would—must, considering its location, in due time, command much trade. Again he re-purchased the lots, and he did not wait long before he, a third time, sold them to such men as became permanent residents and acquired a competency." At first Mr. Post kept his goods for sale in his dwelling, but in the next year (1791) he erected a building for a store, where he had an extensive trade with the Indians and the early settlers of the surrounding country. Of the Indians he purchased furs, skins and ginseng, (called by them *Kālon-dag-gough*, the *panax trifolium*,) in exchange for rum, paints, cloths, powder, shot, ornaments of various kinds, beads, small mirrors, etc., etc. It was a common occurrence that thirty or forty Indian men, women and children remained at his house through the night, and if the weather was cold

they occupied the floor in front of the immense kitchen fire of logs, but in summer they lodged in the barn, or if too drunk to get into the barn, then they lay upon the grass plats by the side of the log and brush fences near the corner of Genesee, Whitesboro and Main Streets. Mr. Post is said to have been a man of most strict integrity and great kindness of heart, but the "light of our day" had not shown him the great wrong he inflicted upon the poor natives, by gratifying their unconquerable passion and thirst for "fire-water" in the shape of New England rum. The store, owned and occupied by Mr. Post, stood upon the northerly corner of Genesee and Whitesboro Streets, upon or near the site of the store now occupied by J. E. Warner & Co., and he also subsequently had a store at Floyd, and another at Manlius.

While here, and under the influence of rum, the Indians frequently engaged in bloody fights, were frequently turbulent and troublesome, and sometimes showed their knives when none but Mrs. Post and her children were in the house. In or about 1792, the celebrated Saucy Nick entered the dwelling-store with another Indian, and learning that Mr. Post was absent, they demanded in most imperious and insulting tones of Mrs. P., pipes, "backer" and rum, Nick at the same time drawing his knife struck it into the counter handle up, and also shut the door of the room. As they were about compelling Mrs. P. to draw more rum, she found an iron rod upon the floor, and seeing a hired man, named Ebenezer Henderson, passing the window, she called him in. Nick would not permit him to enter until he told him that he was called to get more rum. Mrs. P. then directed the man to throw the Indians out of the house, she at the same instant striking the knife beyond their reach with the rod, and with her assistance, her order was literally obeyed. Nick ever afterwards treated the family with proper respect. At

another time, Mrs. P. interfered to put an end to a fight among several Indians who had passed the night by the kitchen fire, when one of them rushed toward her with his knife. She seized a chair with which she defended herself, until another Indian came to her relief by attacking her adversary. These instances are given to show the perils and dangers under which the pioneers of this country began the work of reclaiming the forests to the use of civilized man, and as a few of the many instances which might be given of the spirit and courage of the women of those days.

Mrs. Petrie says: "As ours was the first house which could accommodate travellers, a sign was put up, though reluctantly, and my father kept tavern no longer than until some one with means, etc., could be prevailed on to leave a more privileged place to settle here, for the sole purpose of keeping a tavern. In those days men in that business were very independent, and if travellers or 'movers' wished to 'put up' at a tavern, they had to help themselves, water their own horses or oxen, harness or yoke them again, and if they asked to be served with aught, the landlord or his family would sometimes ask, 'who was your waiter last year?' Sometimes, if persons did not look well to themselves, they received rough words and usage from these back-woods landlords." At that period, a sort of independence prevented the Yankees from doing anything which had the appearance of *service*. While Mr. Post kept a tavern, upon one occasion, the celebrated Indian Chief, Joseph Brant, became his guest for a night. Brant was on his way to Canada, from the seat of government, where he had been to transact some business with Congress. A Mr. Chapin and another gentleman were also guests at the same time with him. The Chief called for one bottle of wine after another, until they were all in a pretty happy mood, when the two gentlemen declined drinking any

more. After being repeatedly urged to drink, and as often declining, they were told by Brant sportively, that unless they drank he would pour it down their necks. Becoming somewhat nettled at their decided refusal, Brant made some other proposition to Mr. Chapin, and from something said or refused to be done by the latter, the Indian flew into a towering passion. Angry words passed, and Brant dared Chapin to fight him, which the latter refused, and then tried by fair words and persuasion to satisfy the chief that no insult had been intended, but failing in this, he made an effort to leave the room—and the rest of the company also attempted to calm the excited passions of the great Mohawk warrior. Brant however drew his sword, and drove Chapin into a corner of the room, and there by the most bitter taunts and reproaches, by making passes at him with his weapon, and by rushing furiously towards him, attempted to compel him to fight. Chapin coolly bared his breast and said, “I will not lay hands upon you, but here is my bare breast, pierce it with your sword, if a victim you wish.” Mrs. Post, at this crisis, recollecting to have heard that an Indian could be moved by the sight of an infant, instantly took her youngest child, but a few months old, and holding it in her arms, placed herself in front of the infuriated Brant, telling him that he must destroy her and her child before he injured their guest and friend. “How would it have looked,” she continued, “if several ladies had met here for a social visit, and they had ended it in strife? Put up your sword, and here, take my babe and hold it as you often have the others—see, it smiles and you look so angry!” The heart of the savage Thayendanegea was touched, he, who had revelled in scenes of blood and cruelty at Oriskany, and in the whole extent of the Mohawk valley, was now conquered by the smiles and innocence of an infant. The expression of his features was instantly changed,

and laughing, he exclaimed, "what a fool I have been! Chapin, let us forgive each other." After this reconciliation, they retired. Mr. Post was not present, but this scene was witnessed by Mrs. Post and her children.

July 13, 1792, Mr. Post purchased of the representatives of Gen. Bradstreet, eighty-nine and a half acres of lot 95, which now includes the heart of the city, and he had a lease of twenty-five years of a small piece of lot 94, where his store stood. Doing an extensive business, he was apparently prosperous, and doubtless in a few years amassed a considerable property. He had taken as a partner his son-in-law, Giles Hamlin, and in making collections they had received a large amount of wheat, pork, etc., to take to market, with which, and a large sum in bank notes, they intended to purchase largely for their several stores. This was in 1806 or 7, and a most disastrous fire swept away the whole, goods, money, etc., in a few minutes. Not more than \$100 of the whole was saved, and Mr. Post was ruined as to property. In the decline of life, with a family of seven daughters, he could not recover from the blow, nothing but a mere pittance could be saved, and broken in spirits, infirm from age, Mr. Post ended his days in penury and want. In view of his revolutionary services, and his efforts to build up Utica in its infancy, he sometimes felt he ought to have been spared at least a home in the place. The Masonic Lodge, of which he had been an officer, aided him with a small sum on two occasions. He died December 6th, 1830.

Mr. Post erected a warehouse of wood, three stories high, upon the river, and afterwards another of brick, which stood a few rods above the Mohawk bridge, at the foot of Genesee Street. It is now but a few years since that part of the brick warehouse left standing by time and the floods was taken down, the last relic of the navigation of the Mohawk.

He owned several boats which were employed during the season of navigation in taking produce, etc., to Schenectady, and bringing back merchandize and the families and effects of persons removing into the new country. After a while he fitted up three stage-boats, the Accommodation, the Diligence and another, with oil-cloth covers, seats, etc., for the accommodation of travellers between Utica and Schenectady, who preferred this mode to wagons and afterwards stages, over rough and muddy roads. Mr. Post was the first post-master in this place, but held the office but a few years.

In or soon after 1794, the following persons resided in this place, and probably others whose names, or the dates of their removal thither, have not been ascertained, viz: Deacon Stephen Potter, farmer—date of his purchase given elsewhere—the father of the late Wm. F. Potter. He was an excellent man and citizen, a devoted Christian, and one of the founders of the first Presbyterian church. He died September 18, 1810, aged 72 years, and Sarah, his widow, died March 18, 1812, aged 72 years. Moses Bagg, senior, opened a tavern upon the site of the present Bagg's hotel, an establishment known by his name as far as any tavern in the country. He worked for a time at his trade of a blacksmith. He died Sept. 12, 1805, aged 68 years, his wife having died the 21st of March preceding, aged 65 years. John House kept a tavern for some time, on the corner of Genesee and Main Streets, fronting the "wood market" square. His oldest daughter became the wife of Myron Holley, a man distinguished in western New York in the days of anti-masonry. Gurdon Burchard was a saddler, and many years afterwards kept the tavern known by his name, upon the site now occupied by the McGregor House, and after whom Burchard Street was named. This tavern was destroyed during the great fire, March 31, 1837. Mr. Burchard died of cholera, August 18,

1832. Messrs. John Hobby and Simeon Jones were blacksmiths, and Mr. Hobby occupied a shop which stood upon or near the site of the eastern Rail-road depot. James P. Dorchester, hatter, had a shop on the westerly side of Genesee road, the second above the corner of Whitesboro Street, and Mr. Eggleston, a cooper, had a shop a little above, and opposite Dorchester's. These were probably all the buildings on Genesee above the line of Whitesboro, except House's tavern and the store of Stephen Ford opposite. Mr. Ford died soon afterwards and his widow became the wife of Mr. Alverson. Peter Smith had a small log store near the river, and east of Genesee Street. In 1793, he erected a pot-ashery upon the creek, where the gulf basin now is. He also erected the dwelling afterwards occupied by Judge Miller, in which he resided a short time.

On the 19th of July, 1794, Evans and Gould sold lot 96, containing 400 acres, to James S. Kip, who sold 117 acres to the late Judge Apollon Cooper, April 11, 1795. About this time (1794), J. S. Kip built a small log house near the east end of Main Street, and near the site subsequently occupied by the elegant residence of Hon. Morris S. Miller, above mentioned. (This once beautiful residence has been occupied for years past by negroes, and the very dregs of the city, and having become untenable even for them, is being demolished.) Mr. Kip established a landing upon the river nearly in front of his house, at the mouth of Ballou's (Gulf) creek, wishing to draw the commerce of the river, and the navigation thereof, to that part of the town. For many years Mr. Kip was one of the most prominent men of the place. He was sheriff of the county several years, and held other important posts. He erected the finest mansion in the place at the time, of cut stone, on the westerly side of Broadway, a short distance south of where the Erie Canal was afterwards

constructed. The canal, however, ruined the grounds around it, and flowed into the cellar, and upon its enlargement, the house had to be taken down. Mr. Kip died August 27, 1831, aged 64 years. Thomas and Augustus Corey, farmers, purchased 200 acres of lot 95, July 5, 1791, and resided on the northerly side of Whitesboro Street, a few rods west of Genesee, and Nov. 2, 1795, they sold out to Messrs. Boon and Lincklaen, agents of the Holland Land Company. This land, or a part of it, was more generally known to the early settlers as the Hotel lot, as the Holland Company erected upon it the first brick house in the place, the large hotel, known many years as the York House, now the three story double dwelling house, next above the Bank of Utica and Hotel Street, was laid out upon this land. The site of the York House was probably at one time the largest and deepest flag pond within the bounds of the village. The Coreys removed to parts unknown, and the author has found no farther traces of them. Dr. Samuel Carrington, one of the earliest physicians in the place, resided a short distance up Whitesboro Street from Genesee, and being unmarried boarded with his sister, Mrs. Foster, the widow of a Presbyterian clergyman. Dr. Carrington resided in the place as early as this time (1794). In 1800, Dr. C. kept a store for the sale of drugs, paints, dye-stuffs, and "books on subjects worthy the attention of every person," etc., etc., and in his advertisement in the *Columbian Gazette*, published at Rome, in that year, he says, "all which he is determined to sell for very low prices, for ready pay, having found from sad experience that credit is the bane of trade, he declines granting that indulgence in future, and would rather cry over, than after his goods." He was the second post-master in the village, and was succeeded by Dr. Hitchcock.

In 1791, Peter Bellinger purchased 150 acres, a part of lot

89, and not far from this time, and according to some accounts as early as March, 1788, Col. John Bellinger became a resident of the place. He was a native of the Mohawk valley, had been a soldier in the Revolution, and was at the Oriskany battle, as was his brother-in-law, Mr. Smith, the father of Col. Nicholas Smith, now one of the oldest residents of the city. In 1783, the father and mother of Col. Smith were killed at Herkimer, by Indians and tories, while he and a brother and sister, all very young, were in the fort at that place. The Colonel was then adopted by his uncle, Col. Bellinger, and when under ten years of age came to this place with him, where he has ever since resided. He still preserves, with much care and veneration, the fowling-piece used by his uncle at Oriskany. Col. Bellinger died October 9, 1815, aged fifty-five years. According to some accounts, the daughter of Col. Bellinger, afterwards the wife of Joshua Ostrom, and mother of Henry B. Ostrom of this city, was the first white person born in the place. The next six or eight years from this time, down to about the year 1800, made many changes in the population, business and appearance of the place.

A law was passed March 28, 1797, authorizing the raising of \$ 45,000 by lotteries, to be expended in improving various roads in this state, of which \$ 2,200 were appropriated to the improvement of the "great Genesee road" between "old Fort Schuyler" and Geneva, and \$ 400 were directed to be paid to John Post, Nathan Smith and Isaac Brayton, for erecting a bridge over the Mohawk at old Fort Schuyler. This was doubtless the first bridge over the Mohawk at the foot of Genesee Street. In the summer of 1792, a bridge was built across the river between First and Second Streets, but which was not probably a very durable structure. The location and construction of the Seneca turnpike from this point westward and the erection of this bridge were among the first movements which

gave Utica a *start*, and secured for it a share of the business theretofore monopolized by Rome and other places, in the vicinity.

The late Jason Parker was one of the earlier residents of the place, and arrived probably about the year 1794.

By an act passed March 31, 1804, the exclusive right was granted to Jason Parker and Levi Stephens, of running stage wagons from Utica to Canandaigua, under certain restrictions and regulations for seven years from the first of June, then next. Two trips were to be made in each week; no more than five cents per mile could be charged for conveying passengers; no more than seven full-grown persons could be taken at once in any stage without the unanimous consent of those aboard; if there were four persons more than a stage load they were entitled to an extra; four stages and teams were to be kept on the road in use, or ready for use; and between June 1st and October 1st, the trip was to be made in forty-eight hours.

The first mail to this place was conveyed by Simeon Pool, in 1793, under an arrangement with the post-office department, authorizing the transportation of the mail from Canajoharie to Whitestown, a distance of fifty miles, the inhabitants upon the route paying the expense. The post-rider was allowed twenty-eight hours to make a trip, and the same to return. This contract soon passed into the hands of Mr. Parker, and he carried the mail for a time on horseback, his wife sometimes taking his place, when he could be more profitably engaged in other employments. Thus he commenced, by such humble beginnings, a business which, within his life time, was increased to one of the largest business organizations ever formed in the place. At the time of his decease there were eight daily lines of stages running through Utica east and west, besides twelve daily, semi-weekly or weekly

lines running north and south, with the departure and arrival of 108 stages with sixty mails weekly, in most of which he was or had been interested. Besides these were two daily lines of packets upon the canal to Schenectady, and one to Buffalo and one to Syracuse. Shortly prior to the year 1800, Mr. Parker resided in a small log house upon Main Street, a little west of First Street. Utica was greatly indebted to him for her extraordinary means of intercourse with various parts of the state. Mr. Parker died Sept. 28, 1830, aged sixty-seven years.

Bryan Johnson, the father of Alexander B. Johnson, arrived at this village, July 4, 1797, from England. He was so well pleased with the position of the village, then called old Fort Schuyler, that he made it his residence, though when he came he intended to merely rest a few days and proceed to Canada. The day he arrived, being the anniversary of independence, a public dinner was given in a grove, in rear of where the York House before named, was subsequently erected, and an oration was pronounced by Francis A. Bloodgood, then just out of his clerkship, and about commencing the practice of law in the place. The village had, however, two lawyers already, Nathan Williams, afterwards circuit judge, and Erastus Clark. At this time if such luxuries as loaf sugar, green tea, etc., were required, and if the smaller stocks of the merchants here were exhausted, they could be obtained of William G. Tracy, at the older settlement of Whitesboro. Clark and Fellows then kept the largest store in Utica, and John Post kept goods mostly for Indian trade. The nearest market for the sale of wheat and potashes in considerable quantities, was at the store of James and Archibald Kane, at Canajoharie, who then kept the best assortment of European and West India goods, to be found west of Schenectady. Kane's store was celebrated throughout a large extent of

country, and was resorted to by persons who had produce to sell, or who desired to make considerable purchases, and they transacted a very extensive business in both purchasing and selling. After a few days, Mr. Johnson established himself in business in a small building previously used as a blacksmith's shop, which stood opposite the site of the McGregor house, and commenced the purchase of country produce for money, which was a novelty in the business transactions of Fort Schuyler, and arrested the flow of produce to the Kane's. He also procured a good assortment of goods which he sold at prices unusually low, thereby deterring buyers as well as sellers from resorting to Canajoharie. This sort of competition shortly induced the Kane's to close their store and remove to Utica, where under the firm of Kane and Van Rensselaer, they long carried on an extensive business in rivalry of Mr. Johnson. By these active competitions, this place speedily out-stripped the neighboring villages and became the centre of an extensive trade in the purchase of produce and the sale of goods, and all conducted on the principal of cash payments. The fame of Utica for selling low and purchasing produce at high prices, attracted trade from the whole region of the state lying west and north, and also brought hither new traders to compete with the houses already established. Among the new merchants were John C. Devereux, Watts Shearman, John Bissell, Daniel Thomas and several others, whose joint and vigorous enterprise made Utica the first and most active place in the state west of Albany, and where luxuries and nearly every convenience could at all times be procured at reasonable prices. Mr. Johnson retired from a very successful business about the year 1810. For several years he occupied a large brick store on the west side of Genesee Street, just below the Ontario Branch Bank. The last earthly record respecting Mr. Johnson is as follows: "Here

lies Bryan Johnson, the lamented father of Alexander B. Johnson. He was a native of England. His mercantile enterprise gave Utica its first impulse. For paternal affection he had no equal—for knowledge of the ways of man no superior. His life was abstemious and cheerful, his death instantaneous, on the 12th of April, 1824, in the seventy-fifth year of his age, and in the vigorous possession of all his faculties.”

Messrs. Kane and Van Rensselaer continued in business for several years longer than Mr. Johnson. John C. Devereux emigrated from Ireland in 1799, and came immediately to Oneida County. To the youth and middle-aged, in the county, at that early period, Mr. Devereux was extensively known as the teacher of the polite accomplishment of dancing and as a proficient in discoursing sweet music upon the violin, as well as by his polite and gentlemanly manners. In a few years he was as extensively known for his active and careful business habits and talents. His brother Nicholas Devereux came to America in 1806. John C. Devereux commenced business as a merchant near the lower end of Genesee Street. For several years he was extensively engaged in the commerce and navigation of the Mohawk river, occupying a large warehouse upon it, so constructed that boats could be run under a projecting portion of the building, from whence they were loaded and unloaded with comparative ease. His store, for some time, stood upon the site of the Bleecker house, below Bagg's hotel, and afterwards he owned and occupied the brick store opposite, about midway between Whitesboro Street and the rail road. The success and reputation of Mr. Devereux were a fine illustration of what may be accomplished by industry, integrity and energy, unaided by wealth or family, “when left free to combat” with fortune under the benign influences of our free in-

stitutions. He was not only successful in amassing wealth, but earned the respect and good-will of all classes, and during the whole of his life identified himself with all the interests of the village and city, and freely contributed for every object of public utility. During life, a sincere adherent to the Catholic church, it is doubted whether a house of worship was erected in Utica within the almost half century he was a resident here, to which he did not contribute. For the present church edifice of St. John's Catholic church, he contributed upwards of \$12,000. For the last fifteen or twenty years of his life he withdrew gradually from active life. In 1839 and 40 he was mayor of the city, having been the first directly elected to that office by the votes of the electors, and filled the office with honor to himself and the approbation of the citizens. He died on the 11th of Dec. 1848, aged 74 years.

Watts Shearman was a carpenter and joiner, and prior to the year 1800 kept a small shop in a part of his story and a half dwelling on Main Street, just below First Street, where he sold "cake and beer" and the other *et ceteras* usual to a small grocery. Increasing his business, and manifesting superior business talents, he quit his trade, and took rank among the most successful merchants in Utica. He occupied a store upon the west side of Genesee, a little below the line of Broad Street. Subsequently, Mr. Shearman removed to New York, where he prosecuted an extensive business.

Francis A. Bloodgood was probably the third lawyer that commenced business in Utica. For many years he was clerk of the county, and was identified with all the prominent measures for the advancement of the village. He resided upon or near the site of the McGregor House, and removed to Ithaca many years since, where he died.

Died, in this village, December 23d, 1822, Dr. John Clark, aged ninety-four years, and December 14th, 1823, Jerusha,

his widow, aged ninety-two years, of Lebanon, Conn., where they lived till advanced age, when they came to Utica to reside with their son, Erastus Clark, Esq. Erastus Clark was born at Lebanon, May 11th, 1768. At an early age he graduated at Dartmouth College, under the younger President Wheelock. At the age of twenty-two he was admitted to the Bar of the Superior Court of his native State. In 1791 he removed to Clinton, then a part of Whitestown, and after being admitted to the courts of this State, commenced the practice of law in a land of strangers, without patronage, destitute of property, without the advantages of captivating manners or address, and without the fascination of soul-stirring eloquence. His success in his profession was, therefore, slow, but his learning, industry and character for probity, gradually raised him to a highly respectable professional rank. In 1797, he removed to old Fort Schuyler, which, as a proposition first proceeding from him, in the next year received the name of Utica. During his residence here he filled many offices of high public trust with strict fidelity, disinterested zeal and independent firmness. His name was proverbial for originality and decision of character. An enlightened conscience was his habitual guide, and if from precipitancy or irritation, his head sometimes erred, there was a redeeming principle in his heart which reclaimed and regulated his erring judgment and passions. Neither the frowns nor flatteries of friends or foes could move him from what he deemed the course of duty and integrity. He was never known to offer the incense of flattery to any one, and what others *thought he spoke*, and his frankness sometimes appeared ill-timed and excessive—and this naked and unreserved habit of mind and expression, frequently gave offence when he was unconscious of it. Those who knew Mr. Clark best, esteemed him most. He was liberal in his charities and generous in

promoting benevolent objects and public institutions, while no man was less indulgent to his own appetite, or more self-denying in his pleasures and personal gratifications, and in his habits of living he was simple, plain and frugal. The religious character of Mr. Clark was free from ostentation, but uniform, consistent, sincere and ardent—and he lived and died in the same Christian faith and practice in which he was reared under the benign influences of the religion and institutions of New England. Mr. Clark died in this place on the 7th of November, 1825. He resided for years upon the west side of Genesee, nearly opposite to the entrance to Catharine Street.

General Joseph Kirkland was among the earliest lawyers in this section, having been admitted several years prior to the organization of Oneida County. He was a native of Connecticut, graduated at Yale College, settled in New Hartford in 1794, and removed to Utica in 1813. He was distinguished for much dignity and decision of character, and possessed a fair share of talents as a lawyer, united with great industry and perseverance in his profession. He was a man of strict integrity and honor, and although rigid and unyielding in his views and his actions consequent upon them, he shared largely in the respect of community. For many years his business was very extensive, especially in that of collecting for merchants. He represented this county repeatedly in the State Assembly, was a member of Congress, was appointed the first mayor of Utica, was District Attorney when this District included several counties, and held other posts of trust and honor, always with credit to himself and strict fidelity to his constituents. Mr. Kirkland was born January 15th, 1770, and died February 2d, 1844.

Gen. Kirkland was the last of that class of eminent lawyers, who reflected so much honor upon this county and their

profession, between 1795 and 1820. Besides those already named, he was the cotemporary of Platt, Gold, Sill and Storrs, of Whitesboro, men who will be remembered and appreciated as long as Caine's and Johnson's Reports remain authorities as to the common law of our State. At the time those men were at the zenith of their strength and power, it required no ordinary amount of courage and talent to acquire a business standing at the bar of Oneida. Gen. Kirkland was a distant relative of the Rev. Samuel Kirkland, the missionary to the Oneida Indians.

Nathan Williams was born at Williamstown, Mass., Dec. 19, 1773, of most respectable parents, his father lost his entire property by the vicissitudes of the Revolution. At the age of thirteen, young Williams left his home with but a few cents in his pocket, "to seek his fortune" in the wide world. He first came to Troy, where by his perseverance and excellent character he was enabled to obtain the advantages of an education, and while young, was admitted to practice in the courts of this state. He commenced the practice of law in this place about the year 1796. Among those who grew up with the place, sharing in the labors and moral and intellectual privations of a newly settled country, he was universally respected for his virtues and talents. He was district attorney, a member of both branches of the state legislature, a member of the state constitutional convention of 1821, and a member of Congress. For many years he held the very laborious and responsible office of circuit judge in this district. As early as 1804, he was the candidate for Congress of the democratic party in his congressional district. At an earlier period he was president of the village, and held several important trusts under the National government. In the war of 1812 he left his family and extensive business, and shouldering his musket and knapsack, joined the American army

at Sacketts Harbor, then under the command of his brother-in-law, Gen. Jacob Brown. Mr. Williams resided almost forty years upon the northerly side of Whitesboro Street, nearly opposite Hotel Street, and removed to Geneva upon receiving the appointment of clerk of the supreme court, where he died. He died universally lamented, September 25, 1835, and his remains were brought to Utica for interment, and here his family have since resided.

David Ostrom was a soldier in the Revolution, and among the earliest settlers in Oneida County. About the year 1790 or 91, he removed from Dutchess County to New Hartford, and afterwards lived in Paris, from whence he removed to Utica, about the year 1807. Upon the organization of Oneida County in 1798, Mr. Ostrom was appointed one of the county judges, which office he held until the year 1815, with the exception of three years, in which his name was omitted from the general Commission of the Peace for the county. Although not educated for the bar, he was in 1812 admitted *ex gratia*, an attorney and counsellor of the county courts, and by an advertisement of that period it seems that he opened an office in Utica. He also represented the county in the assembly for several years from its organization. He was a man of sound practical sense and judgment and shared largely in the good will of community. David Ostrom died March 17, 1821, aged 68 years. Joshua Ostrom, his son, died October 4, 1828. Gen. John H. Ostrom, another son, was distinguished as a political leader, and for the urbanity of his manners. As a lawyer, of fair talents, he was not prominent in his profession, he was a man of great activity, and was prosperous in his various undertakings. He held the offices of clerk of the county, mayor of the city and various other posts of honor and profit. He was highly respected by an extensive circle of acquaintances for his integrity

and the correctness of his habits, sentiments and principles. He died August 10, 1845, aged fifty-one years.

Died, in this village, in April, 1803, Dr. John Cochran, Director-general of the military hospitals of the United States in the war of the Revolution, aged 76 years.

The following anecdote relating to Major James Cochran, went the rounds of the newspapers in 1850, and is given as it was found, with the explanation that Mr. Lossing's work is considered pretty good authority. Major Cochran at the time of his election to Congress resided at Canajoharie, and his competitor was Judge Cooper, of Cooperstown, the father of Cooper, the novelist. He afterwards removed to Utica, where he resided several years, and from thence he removed to Oswego, where he was appointed post-master. He was the son of Dr. Cochran above named, and married a daughter of Gen. Philip Schuyler, who is believed to be still living at Oswego. Major C. died at that place some two or three years ago.

“THE MAN WHO FIDDLED HIMSELF INTO CONGRESS.—Major Cochran, who is now, or was quite recently, living in Oswego, N. Y., and who was a member of the House of Representatives during the administration of the elder Adams, used to say that he fiddled himself into Congress. A short time previous to his election, a vessel was to be launched in Seneca Lake, at Geneva, and it being an unusual event, people came from afar to see it. The young folks gathered there determined to have a dance at night. A fiddle was procured, but a fiddler was wanting. Major Cochran was then quite an amateur performer, and his services were demanded on the occasion. He gratified the joyous company, and at the supper table one of the gentlemen remarked in commendation of his talents, that he was ‘fit for Congress.’ The hint was favorably received by the company, the matter was ‘talked up,’ and he was nominated and elected to Congress for the district then comprising the whole State of New York west of Schenectady. The incident is related in Lossing's Field Book of the Revolution.”

Col. Benjamin Walker was a native of England, and came to New York city prior to the Revolution, where he was engaged in mercantile pursuits. He served as an officer during the entire period of the war with considerable distinction, and was a sincere and warm friend to the United States. As an aid to Washington, he was for some time a member of the military family of the commander-in-chief. Upon the arrival of Baron Steuben in 1777, Col. Walker joined his staff, and a warm personal friendship existed between the two as long as the Baron lived. Col. Walker and Col. William North, another of the Baron's aids, were appointed by the Baron, in his will, his executors, and he devised to the two a large share of his property. Soon after the Baron's death in 1794, and as early as 1797, Col. Walker removed to old Fort Schuyler, where he resided the remainder of his life. Col. Walker was a man of intelligence and refinement, and was identified with the early growth and progress of Utica. He devised a considerable portion of his property to a natural daughter who became the wife of Major Combs, a French officer then residing in Utica. Upon the accession of Louis Philip to the throne of France, Major Combs had liberty to return to his native country, and from whence with the rank of Colonel, he was soon after dispatched to Algiers, where he was killed at the head of his regiment, while storming a fortification. Mrs. Combs recently died in France, and it is yet problematical whether any heirs of her mother will make good a claim to her property in land and money in Utica. Col. Walker died January 13, 1818, aged sixty-five years.

In 1803, Drs. Solomon Wolcott and Francis Guiteau, Jr., were practicing physicians in this place in partnership, and also kept for sale "opposite the hotel" a supply of drugs and medicines. Dr. Guiteau was a brother of the late Dr. Luther Guiteau of Trenton, and Calvin Guiteau, the latter of

whom for many years after, about 1790, was extensively engaged in this section as a surveyor. Dr. F. Guiteau came to the place several years previously to 1803, and remained subsequently to 1814, and was distinguished as a physician and surgeon. Dr. Wolcott, in the firm of S. Wolcott & Co. in 1812, and in 1813 as a partner with the late John Williams, carried on an extensive business in the sale of drugs, groceries, etc. Dr. Wolcott died October 30, 1818, aged forty-nine years. Mr. Williams arrived in Utica a poor Welsh boy, and first as an assistant in and about the office, garden and stable of Dr. Wolcott, then a clerk in the store, then a partner, afterwards was the successor of the Dr. in the mercantile part of the business. Mr. Williams became one of the most successful and wealthy merchants ever in Utica, and his course was an illustration of what may be accomplished, without money or family influence to begin with, by integrity, energy and perseverance. He died June 13, 1843, aged fifty-two years.

In 1804, Drs. Alexander Coventry and D. Hasbrouck were practicing physicians in Utica, as partners. Dr. Coventry, the father of the present Dr. Coventry, was born near Hamilton, in Scotland, August 26, 1766, and died Dec. 9, 1831. In 1812 and 14, Dr. Hasbrouck was a druggist in this place.

James Delvin emigrated from Ireland in 1801, and soon became a resident of Utica. Upon his decease he left by his will to collateral relatives considerable real estate, now among the most valuable in the city. The manner in which wealth is sometimes forced upon persons, is illustrated by the following account of the circumstances under which Mr. Delvin acquired this property. "It is said that he had loaned to one of our citizens a few hundred dollars, and the latter failing, he was compelled to take an acre or two of land

lying upon Genesee, Liberty and Hotel Streets, or entirely lose his debt." The land was then (a short time before the canal was laid out) considered worth very little, except for a goose pasture, being nothing but a bog, but he took it, hoping eventually to realize a trifle from it, but sorrowing much, on account of the loss of his money. The Erie Canal brought this land into the heart of the place. Mr. Delvin died December 19, 1825, aged sixty years.

Apollos Cooper became a resident of old Fort Schuyler in 1795, and on the 11th of April, in that year, purchased of James S. Kip 117 acres of lot 96, known as the Cooper property, extending from the river nearly to the point formed by Genesee and State Streets. Mr. Cooper was identified with the growth and prosperity of the city and county for nearly forty-five years. "His integrity, sound judgment and irreproachable life secured him the respect and esteem of all who knew him." In 1805, he was appointed a county judge and held the office five years; in 1815, he was appointed sheriff, and held the office several years, and in 1823, he was a member of assembly. On the 2d of April, 1839, "as a shock of corn fully ripe he was gathered to his fathers" in the seventy-third year of his age, "and the odor of a good name will long hallow his memory."

Talcott Camp was born at Durham, Conn., March 4, 1762, and served in the Commissary department during most of the Revolutionary contest. From Durham he removed to Glastenbury, where he was several years a merchant. In 1796, he removed to this place, where he was for many years a successful and enterprising merchant. For a series of years, he was an upright and esteemed magistrate of the town of Whites-town, residing in Utica, and in 1809, and the five following years, was president of the village. He was a man of sterling sense and judgment, and in an eminent degree enjoyed

the respect of community. He was the father of our old merchants, Harry and John Camp, and of the late Mrs. W. F. Potter. He died Sept. 5, 1832, aged 70 years.

Capt. James Hopper was a native of England, and for many years was in command of various vessels in the English merchant service, sailing to different parts of the world, occasionally owning shares in his vessels and cargoes. For a time he commanded an armed vessel under orders from the British Admiralty, sailing with letters of marque in the war between England and France. His vessel having been taken, he and his crew were carried to France as prisoners, and he was afterwards exchanged for the celebrated French Marshal Junot, who had been taken by the British in Egypt. Capt. Hopper came to America in 1801, and soon settled in Utica, where he purchased considerable real estate. He was the father of Thomas and George J. Hopper. Capt. Hopper died May 16, 1816, aged fifty-eight years.

In 1798, Charles Easton was a painter and glazier in Utica, and kept paint, glass, etc., for sale. In 1813, he was a merchant doing an extensive business in the sale of paints, oils, etc.

In 1804, Dr. Marcus Hitchcock was post-master of Utica, but when appointed the author has been unable to learn. For nearly forty years subsequently he was a druggist, also doing a large business in the sale of patent medicines. He removed to Terre Haute, Indiana, where he died but a few years since. Dr. Hitchcock was succeeded as post-master by James Platt, who held the office but a short time, and was succeeded by Augustine G. Dauby, near the commencement of Gen. Jackson's administration. Mr. Dauby held the office twenty years, and was succeeded by Joseph H. Shearman, soon after Gen. Taylor entered upon the Presidency.

Thomas Skinner was a lawyer, and an active member of

the democratic party in this place, where he resided about forty years. He died June 19, 1848, aged seventy years.

About the 25th of May, 1796, Mr. William McLean established in New Hartford (then in Whitestown), the *Whitestown Gazette*, the second paper established in the county, the first being the "*Western Sentinel*," printed in Whitesboro. Mr. McLean emigrated from Hartford, Conn. In 1798 he removed his paper to Utica, "near the post-office," where he continued its publication under the name of "*Whitestown Gazette and Cato's Patrol*." The No. in possession of the author is Vol. III. No. 117, dated August 27, 1798. This was the first paper published in Utica. In 1803, Mr. McLean was obliged by ill health to relinquish his paper, and sold out to John H. Lathrop, Esq. A few years after, Asahel Seward and Ira Merrill started a weekly paper called the "*Patriot*," and after a while the two papers merged in the *Patriot*. In 1821, the name of the paper was changed to "*Utica Sentinel*," and in 1825, upon being united with the "*Columbian Gazette*," as a result of Clintonianism, the paper was named the "*Sentinel and Gazette*," and in 1834, the name was changed to "*Oneida Whig*," the daily issue of which is the *Gazette* again. Mr. McLean after various vicissitudes of fortune, and after a residence of a few years at Vernon Village, established himself at Cherry Valley, where he resided the last thirty years of his life "enjoying to an unusual degree the good will and esteem of the community in which he lived." He died March 12, 1848, aged seventy-three years. Mr. Seward was an apprentice to Mr. McLean in the *Gazette* office, before its removal to this place. For many years he was extensively engaged in the printing, publishing, and book-selling business. He died January 30, 1835, aged 53 years.

About the 1st of August, 1799, Thomas Walker, Esq. es-

tablished the "*Columbian Patriotic Gazette*" at Rome, and continued its publication upwards of two years. The imprint of the paper says it was printed by Thomas Walker for Eaton & Walker. About the first of March, 1803, Mr. Walker having removed to Utica, commenced the "*Columbian Gazette*," and continued its publication for a long series of years as the organ of the "democratic republican" party, as the "*Whitestown Gazette*," and its successor, the "*Patriot*," were of the "federal" party. In the division of the democratic party, originating among the friends and opponents of DeWitt Clinton, as a candidate for the Presidency, Mr. Walker belonged to the Clintonian branch. In 1825, he sold the *Gazette* to Messrs. William J. Bacon and Samuel D. Dakin, by whom the *Gazette* and *Sentinel* were united. Although still alive, the author feels himself at full liberty to say, that no man in Utica has ever earned a fairer title to the good will and respect of the people than Mr. Walker. He was elected as the successor of Mr. Huntington, the President of the Utica Bank. Ebenezer Eaton, the partner of Mr. Walker in the *Gazette* at Rome, came from Vermont, and remained at Rome but a short time. He then removed to Aurora, Cayuga County, where he published a paper for a short period, and then returned to Vermont, where he conducted the "*North Star*" for many years, and where it is understood he still resides. He is a brother of the celebrated Gen. Eaton, who served under Gen. Wayne, and afterwards espoused the cause of Hamet, the dethroned Bashaw of Tripoli, in his attempts to regain the government.

John H. Lathrop succeeded Mr. McLean as the conductor of the *Whitestown Gazette* and *Cato's Patrol*, and was connected with it and its successor nearly or quite to the close of his life. The addition to the name of the paper of "*Cato's Patrol*" had reference to the younger Cato who was the defender of

ancient Utica, a place destroyed and almost forgotten many hundreds of years before its name was transferred to a little village in the back woods of America. Mr. Lathrop died, June 15, 1829, aged fifty-eight years, and was interred in the private burying ground south of Water Street, within a few days after it was opened. He was born in New Haven, Conn., and graduated at Yale College, with honor, at an early age. Having chosen the profession of law, he was admitted and practiced in the courts of his native state for a short period with distinction. As a man and citizen he was highly respected, and was identified with almost every measure for building up the place. "As a gentleman, a scholar, and Christian, by the purity of his life and manners, by his fine genius and extensive attainments, he became the pride of an extensive circle of friends, and an honor to his race."

The "*Western Sentinel*" was established at Whitesboro, the first of January, 1794, by Oliver P. Easton, who had been fitted out for that purpose by the Messrs. Swords of New York, but he remained only a short period, and was succeeded by a Mr. Lewis, who was the publisher in the summer of 1799. This was the first newspaper printed in the county, and was continued about six years. The printing office was "near the post-office in Whitestown, Herkimer County, New York." The *Whitestown Gazette* was subsequently established by McLean, at New Hartford, in the town of Whitestown.

Eliasaph Dorchester was for a time connected with Mr. Walker in the publication of the *Columbian Gazette*, and afterwards was connected with the *Oneida Observer*. The *Observer* was established near the commencement of the year 1816, as the organ of the party which elected Messrs. Madison and Monroe to the Presidency, and in opposition to Gov. DeWitt Clinton as a candidate for the Presidency, and the

Clintonian party. As early as 1824, the *Observer* was printed by A. G. Dauby, who edited it many years after he parted with his interest in the publishing department. These notices of the several papers were deemed proper in this place in connection with the names of Messrs. McLean and Walker.

Joseph Ballou, the father of Obadiah, and Jerathmael Ballou, and Mrs. E. B. Shearman, arrived in the vicinity of old Fort Schuyler in the spring of 1792, and settled in what is now East Utica, below the Basin. The Gulf Creek, running through the "Big Basin" was for many years known as Ballou's Creek. Mr. Ballou died about the year 1810. Col. Benjamin Ballou, a cousin of the latter, arrived in this place as early as 1798, and died Nov. 18, 1840, aged seventy years. In 1804, Obadiah Ballou above named, was extensively engaged as an agent of Richard Lee of New York, in the sale of patent medicines in Utica, as appears by an advertisement of two columns in the *Columbian Gazette*. From the certificates and puffs it is evident that "certain remedies" and "infallible medicines" were known and used by our ancestors, but notwithstanding, as strange as it seems, flesh is still heir to disease and mortality.

Morris S. Miller was in early life the private secretary of the distinguished patriot, John Jay, while Governor of this state. Soon afterwards he commenced the practice of law in Lowville, now in Lewis County, and early in the present century, having married a daughter of Mr. Bleecker of Albany, Mr. Miller removed to Utica. He was a member of Congress from this district in 1812, when war was declared against Great Britain. He was appointed first judge of this county, March 5, 1810, and held the office by re-appointments until his decease. Mr. Miller died in Utica, Nov. 16, 1824, aged forty-four years, and his remains rest in the family vault

of the Bleeckers in Albany. He was a man of fair talents, many acquirements, polished manners, and enjoyed the friendship and esteem of an extensive circle, among whom were many of the first men in the country.

Arthur Breese was one of the prominent men of this section, while yet a new country. His paternal grand-father was born at Shrewsbury, England, of Welsh parentage, and was a cousin of the celebrated Sir Watkyn William Wynn of Wynnstay, Wales—and emigrated to Shrewsbury, New Jersey, a place named by him probably after his native place. Arthur Breese was born at Shrewsbury, New Jersey, and his brother, the late Samuel Sidney Breese, of Seanandoah, was born in Philadelphia. The subject of this notice, studied law with the distinguished Judge Elias Boudinot, and removed to Whitesboro as early as 1794, where he became a partner of the late Judge Platt, in the practice of his profession. Upon the organization of Oneida County, he was appointed Surrogate, and held the office until May, 1808. A clerk's office of the supreme court having been established at Utica about this time, he was appointed the clerk, which office he held until the time of his death, a period of about seventeen years. He died at New York, whither he had gone for the benefit of his health, Aug. 13, 1825, aged fifty-three years. He removed to Utica about the year 1805, and actively engaged in every measure for building up the place or for the intellectual and moral improvement of its citizens. He died in the prime of manhood, universally beloved and respected.

Matthew Hubbell, father of Alrick Hubbell, settled upon what has been long known as the "Hubbell farm" in East Utica, in 1789. He emigrated from Berkshire County, Massachusetts, and brought a good share of New England energy and perseverance to bear upon the then almost un-

broken forest, in the vicinity of the old fort. He died many years since.

Charles C. Brodhead, one of the very few "early settlers" now remaining in Utica, became a resident of the place as early as 1797. For many years he was extensively engaged as a surveyor in this section of the state. On the 5th of April, 1800, he was appointed sheriff of Oneida County, and honorably performed the duties of the office till June 18, 1804. Mr. Brodhead moves among the children and grandchildren of his cotemporaries with much of the elasticity of youth, and apparently bids fair to see a generation or two of *their* descendants before he is gathered to his fathers.

Commodore Melancthon T. Woolsey died in Utica, May 19, 1838, aged fifty-eight years. His paternal grand-father fell in the service of his country at the head of a battalion in 1758. His father, Melancthon L. Woolsey, served with credit in the war of the Revolution, and expended a handsome patrimony in the cause of freedom and his country. The subject of this sketch was a clerk in the clerk's office of Oneida county, when the late judge Platt was county clerk. In 1800 he entered the navy of the United States, in which he actively served during the great portion of the remainder of his life upon the Atlantic, the Pacific, in the Mediterranean and upon the lakes. In 1808, he was ordered to the command of the lake Ontario station. At the commencement of the war of 1812, his command was one of vast responsibility, particularly in view of the great numerical superiority of the enemy's naval force upon the lakes, and the defenceless condition of the ports upon this side. His first object was to protect Sacketts Harbor from attack. In addition to the *Big Oneida*, he armed and equipped the schooner *Julia*, and subsequently captured the British armed schooner *Nelson*, which he added to the squadron. Shortly afterwards the British

sent a strong force against Sacketts Harbor, then without any works of defence, for the purpose of destroying the village and the American fleet. Commodore Woolsey placing his squadron in as secure a position as possible, went on shore and took command of a body of volunteers and militia, hastily constructed a battery, and in a short time compelled the enemy to retire precipitately, with considerable loss and damage. Commodore Woolsey was a brave and accomplished naval officer, and always cherished that just pride as to his profession, which has so ennobled so many of its members, a profession which has furnished to the United States such a galaxy of heroes and patriots. A short time before his death he removed to Utica, where by the affability of his deportment, the kindness of his heart, and the correctness of his sentiments and life, he acquired the good will and esteem of all who made his acquaintance. He was buried with military honors, and was attended to the grave by Captain Mervine of the navy, Gen. Comstock and his staff, and the Utica Citizens' Corps.

Several years since an anecdote of Com. Woolsey was published in many of the newspapers of the country, but as the author has been unable to find a copy, he gives it from recollection, without names or dates. At some period during the war of 1812, a considerable British force commanded by a naval officer of rank, effected a landing from Lake Ontario, at some point within the county of Jefferson or Oswego. The Commodore and the British commander had formed an acquaintance, and become warm personal friends some years before, while stationed in the Mediterranean. The landing was made under cover of the darkness of night, and Commodore Woolsey, aware of their approach, had collected and taken command of a small party of riflemen, which he had stationed in a good position for properly receiving the enemy as

soon as they were beyond the reach of their boats. The British came, and found themselves suddenly confronted by the Americans. Com. Woolsey issued his orders as if to a large force, ordering those in front to stand firm, and directing two large imaginary flanking parties to secure positions which cut off the enemy's retreat, those in front now opening a deadly fire. The Commodore to make victory sure and quick, in thunder tones now ordered his whole force to "charge bayonet." The British have too often turned the tide of battle by the bayonet not to feel a dread of the weapon when turned against themselves by superior numbers, and those Americans, now to save themselves from entire destruction, cried for quarter, threw down their arms and surrendered. The British commander was conducted to the Commodore, when a mutual recognition took place. "Commodore," said he, "I am happy to be permitted to renew our former acquaintance, although under unfavorable circumstances, but this is the first time I have ever known riflemen to "*charge bayonet!*" Whether the *ruse* of the Commodore was a stratagem conceived at the moment, or was the result of habit, as *marines* do carry bayonets, is now a question difficult to be answered. The British force became prisoners of war, and then their boats, aboard which was a large quantity of arms and military stores, were easily taken.

David W. Childs was a native of Pittsfield, Mass., a son of Dr. Childs, a celebrated physician of that place, and a brother of the late Lieut. Gov. Childs of that state. For several years he was a lawyer, and ranked among the more prominent citizens of Utica. He died at his native place, whither he had gone for the benefit of his health, July 27, 1826, aged forty-five years. William Jones, a brother of Dr. Jones, late a President of Texas, was for several years actively engaged as a surveyor and engineer in and around Utica. Many vil-

lage surveys of lots, streets, &c., and the maps of property were made by him. He was a highly respected and useful citizen, and died Dec. 14, 1827, aged thirty-five years.

Maj. Benjamin Hinman, the father of John E. Hinman, mayor of Utica, was a native of Connecticut, and served with much credit during the Revolution, as an aid to General Greene. He also lost a handsome fortune through the vicissitudes of the war, and his devotion to the cause of his country. In 1793, he removed to Herkimer, and in 1798, removed to Utica. He was a man of sound judgment, most correct morals and habits, and was highly respected as a man, a patriot and a citizen.

He died at Uniontown, Pennsylvania, while upon a journey to New Jersey, April 7, 1821, aged sixty-six years. His aged widow still survives in the state of Illinois, and is in the enjoyment of a handsome bounty from government on account of her husband's revolutionary services.

It was mentioned in the obituary of Major Hinman, that he had never drank one glass of ardent spirits in his life.

In sketching the foregoing notices of prominent men in Utica, it struck the mind of the author most forcibly, as it no doubt will that of the reader, how large a number in proportion to the whole were cut off by death hardly past the meridian of life, and in the midst of active usefulness. Utica has ever been a healthy location, and the cause of this early mortality is inexplicable.

In the histories of the various churches and notices of the institutions, societies, incorporations, etc., the author has taken pains generally to give the names of their founders and early officers, that "honor may be given where honor is due," and also that by a reference to them the names of the prominent and active citizens, at the various periods named, may be ascertained. This has been the author's motive in giving, in

some instances, long lists of names, and these to the future historian of Utica, if any there ever shall be, will be of more value than many pages of incidents and events without such exact data. This is the author's apology, if one is needed, for these lists and the frequent repetition of the same names.

To show the extent of population, and relative taxation in the village of Utica in the year 1800, the names of the taxable inhabitants and the tax paid by each are given from the village tax list of that year. John Post paid a tax of \$ 2,00 ; Daniel Budlong and Ramsey & Co. \$ 1,25 each ; Samuel Carrington, John Hobby, Richard Smith, Nathaniel Butler, \$ 1,12½ each ; Benjamin Walker, John House, Moses Bagg, Bryan Johnson, Proprietors of *the Hotel*, Francis A. Bloodgood, William Halsey, \$ 1,00 each ; O. & J. Ballou, John Smith, John Bissell, Talcott Camp, Clark & Fellows, Samuel Hooker, 87½ cents each ; James S. Kip, Joseph Ballou, ——— Nichols (Bagg's house), Nathan Williams, Gurdon Burchard, William Williams, William McLean 75 cts. each ; administrator of Daniel Banks, John Bellinger, 62½ cents each ; Silas Clark, Peter Smith, Worden Hammond, ——— Remsen, Barnabas Brooks, John C. Hoyt, Peter *Cavender*, James P. Dorchester, Watts Shearman, Erastus Clark, 50 cts. each ; S. P. Dygert, Samuel Forman, ——— Clark, John Curtiss, Benjamin Ballou, Jr., Charles Easton, 37½ cts. each ; J. D. Petrie, Matthew Hubbell, J. Bocking, Benjamin Ballou, Widow Murphy, Jeremiah Cowden, J. Bissell, Samuel Rugg, Jephtha Buell, Stephen Potter, Samuel Garritt, Jonathan Foot, Joseph Pierce, G. Boon's house, Apollos Cooper, John Watley, Gideon Burchard, 25 cts. each ; William Pritchard, James Bagg, Barnabas Cooper, John Cooper, Simeon Jones, ——— Van Sykes, 12½ cts. each. Total \$ 40,00. The village extended at that time no farther west than the west line of lot ninety-seven.

As questions relative to the titles of the land upon which Utica is built, are of considerable interest to her present and future owners of real estate, the writer has compiled the main facts and circumstances upon which those titles rest. For many years past the original settlers of a large portion of the city, or their heirs and grantees, have been compelled to defend suits brought against them by Mrs. Martha Bradstreet, and, although she has sometimes obtained *verdicts*, yet those verdicts have never enabled her to obtain *possession* of city property after having been reviewed by the higher tribunals.

The territory upon which Utica stands was granted by the crown of Great Britain to Joseph Worrell and others, by Letters Patent, dated January 2, 1734, certain *quit-rents* being reserved to government as before stated.

It was the practice of the Colonial Governors and other officers of the Crown in the Colonies, to procure patents of large tracts of wild land, to be granted to a certain number of persons, and then to take assignments of the patents to themselves, thus obtaining those immense estates which have made so much trouble to their posterity. The Home government, at different times, instructed the Colonial government not to grant more than 1000 acres, (at certain periods changed to 2000 acres) of wild land to any individual. To evade these instructions, those high functionaries procured a certain number, generally of obscure persons, (the number was in proportion to the size of the tract they wished to secure), to apply for a patent of the tract, with an agreement that when obtained, it was for certain nominal considerations and favors, to be transferred to the officer, he giving all necessary instructions how to proceed, and furnishing the money to pay the usually large fees and expenses to other crown officers. These large fees and a desire, may be, to do the same thing, operated to keep the other officers quiet and prevent

their informing their masters across the Atlantic of these rascalities.

After all the necessary petitions, surveys and other required formalities, the patent was graciously granted to the petitioners. This done, they were collected, may be for a feast and general merry-making, and the patent and the thousands of acres it covered, were conveyed to him for whom they were originally intended. In this way Governors, Lieut. Governors, Surveyors General, Secretaries, and Councils would gravely perform their various parts in the granting of patents, in the name of their sovereign, to companies of humble subjects, when in fact they were for the benefit of themselves. Sometimes private persons of great wealth and influence, were allowed to act the same farce, and it was in this way that nearly all the large tracts granted previously to the Revolution, were obtained, and in some instances they exceed 100,000 acres in extent. It was in this way that "our well-beloved William Cosby, Captain General, and Governor in Chief of New York and New Jersey," etc., etc., gravely granted 22,000 acres to Joseph Worrell and others, when the grant was in trust for himself and for his own benefit. This tract immediately took the name of Cosby's manor, and the title remained in Gov. Cosby and his grantees and heirs, until sold for quit-rents as hereafter stated. The "William Cosby, Sheriff of Amboy" named in the patent, was another person, a relative of Gov. Cosby. It was in this way that Sir William Johnson obtained those large tracts, owned by him, and now lying in Fulton, Montgomery, Herkimer and Oneida Counties.

Gov. Cosby took the office of Governor on the 1st of Aug., 1732, and died in New York, March 10, 1736. His widow, the daughter of Lord Halifax, remained in this country several years, and afterwards returned to England, where she

was living as late as 1766. Gov. Cosby left two sons and two daughters. Sir William Johnson was agent for Mrs. Cosby, and for several years was the medium of a negotiation between her and Oliver Delancey and others, for the sale of her estates in the valley of the Mohawk.

The quit-rents reserved in the patent were never paid, and accumulated to a large sum before the land was ordered sold for their payment.

On the 7th of May, 1772, Daniel Horsmanden, Esq., chief justice of the colony of New York, issued a warrant to Philip Ten Eyck, Esq., sheriff of Albany County, directing the sale of Cosby's manor, for arrears of quit-rents, and accordingly, on the fourth of July following, the manor was sold at public sale to Col. (afterwards Gen.) Philip Schuyler, for £ 1387, 4s. 7d. and on the 20th of July a deed of conveyance was executed by the sheriff to Col. Schuyler. Col. Schuyler, however, purchased the same for the joint benefit of himself, Gen. John Bradstreet, Rutger Bleecker, and John M. Scott, each paying one-fourth of the purchase money, but, the last three for various reasons, not wishing to be known in the transaction, the deed was drawn to Col. Schuyler. The reason Gen. Bradstreet assigned for wishing not to be known as the purchaser, was, that he feared it might give offence to the Duke of Grafton, who, or some of whose family had, or were supposed to have, an interest in Cosby's manor. Lord Augustus Fitzroy, third son of the Duke of Grafton, while upon a visit to America, became acquainted with the family of Gov. Cosby, and through the intrigues of Mrs. Cosby, (according to the colonial historian, Smith,) he was united to the oldest daughter by a private marriage, at Fort George, in New York. To save the Governor from the wrath of the Duke, then a favorite of George II., and to blind the relatives, a mock prosecution was instituted against Parson Campbell,

who had sealed the walls of the fort and solemnized the nuptials, without the license or publication of banns, against the *usage*, although not against the *laws* of the colony of New York. Col. Schuyler in his answer, filed March 3, 1789, to a bill in chancery, filed in 1788, by Mr. and Mrs. Evans (du Bellamy), to compel him, as executor of Gen. B.'s will, to discover and convey under the will, thus speaks of the purchase: "Said lands having been advertised for sale for the payment of quit-rents, I (Col. Schuyler) proposed to Gen. Bradstreet to become a partner with me and others in the purchase, to which Gen. B. agreed, and that I for myself and in behalf of Gen. B., together with Messrs. Bleecker and Scott having purchased Cosby's manor, (excepting 100 acres,) Gen. B. paid through my hands as his agent for his share, and I admit that I hold or claim in trust for the representatives of Gen. B. or for the purpose of his will, the proportion of said purchase specified."

Gen. Bradstreet died Sept. 26, 1774, and by his will dated the 23d of the same month, after devising an improved farm (no part of the land in question,) to a son of Col. Schuyler, devises "all the rest of his real estate to his two daughters, equally to be divided between them as tenants in common in fee"—charging the same with £100 per annum, to be paid to their mother, and then the will proceeds: "notwithstanding the former devise for the benefit of my wife and daughters, I empower my executors to do all acts, and execute all instruments which they may conceive to be requisite to the partition of my landed estate, and I devise the same to them as joint tenants, to be by them sold at such time and in such manner as they shall think most for the interest of my daughters, to whom the nett produce shall be paid in equal shares." He appointed Col. Schuyler and William Smith, of New York, his executors. The two daughters of Gen. Bradstreet were

Martha Bradstreet and Agatha, the wife of Charles du Bellamy, whose true name and that by which he was afterwards known was Charles John Evans.

The wife of Gen. John Bradstreet had had by a former marriage with *Colonel* John Bradstreet, a son and daughter, the son, Major Samuel Bradstreet, of the fortieth regiment of foot, and the daughter, Elizabeth, the wife of Hon. Peter Livius, chief justice of the Province of Quebec. Major Samuel Bradstreet, son of *Col.* and step-son of *Gen.* John Bradstreet died previous to 1781, leaving two children, one Martha Bradstreet, born on the island of Antigua, W. I., August 10, 1780, and married to Matthew Codd, in Ireland, April 16, 1799, and who with her husband came to America, in the fall of the latter year, and the other was Lieut. Samuel Bradstreet of the twenty-fifth regiment of foot, who also came to America. The widow of Gen. B. died March 31, 1782.

Martha Bradstreet, daughter of Gen. Bradstreet, died unmarried, March 22, 1782, and by her will, dated May 15, 1781, devised in fee (after her mother's death,) one-third of her estate, real and personal, to her (step) sister, Elizabeth Livius, "to be at her own disposal, and independent of her husband, by will or otherwise;" one-third to Samuel and Martha, children of her late (step) brother, Major Samuel Bradstreet, equally to be divided, and to the survivor, in case either should die under 21, but the income to be expended during their infancy, in their maintenance and education; and the remaining third to her sister Agatha du Bellamy (Evans) for life, and in case she survived her husband then in fee—she appointed Sir Charles Gould sole executor, and authorized him to sell and dispose of such real estate as she was entitled to in North America and elsewhere, and to execute conveyances for the same. It seems that Dec. 19, 1786, a voluntary partition of Cosby's manor was made by and be-

tween Gen. Schuyler, representing three-quarters (his own, and those of Gen. B. and Mr. Scott,) and Rutger Bleecker the owner of the other quarter, that a map was made and the several lots marked thereon with the names of Schuyler, Bleecker, Bradstreet and Scott.

In 1790, Charles John Evans (du Bellamy), and Agatha, his wife, one of the daughters and devisees of Gen. Bradstreet and Sir Charles Gould, executor of the will of Martha Bradstreet (the other daughter) by *Daniel Ludlow and Edward Gould, his attorneys*, conveyed by deed with warranty to Stephen Potter (father of the late Wm. F. Potter), four hundred acres, Lot 97, Cosby's manor. (In 1816, William F. Potter, devisee of Stephen Potter, conveyed to Henry Huntington about 70 acres, known as the "Huntington property.") The Evans and Gould also conveyed 150 acres, part of lot 89 to Peter Bellinger, Nov. 16, 1791; also 111 acres in lot 95 to John Bellinger and Benj. Hammond, June 17, 1797; also 200 acres in lot 95 to Augustus and Thomas Corey, July 25, 1791; also eighty-nine and a half acres in lot 95 to John Pest, July 13, 1792.

July 19, 1794, Mrs. Agatha Evans (before named) in her own right and Sir Charles Gould, executor (as aforesaid), by *Edward Gould, his attorney*, conveyed by deed with covenants of warranty and for quiet enjoyment to James S. Kip, lot No. 96, Cosby's manor. (April 11, 1795, J. S. Kip conveyed 117 acres to Apollos Cooper, known as the Cooper farm.) There may have been also other conveyances from Evans and Gould, which have not been found by the author, but those above mentioned cover lots 95, 96 and 97.

In the suits brought by Mrs. Bradstreet against the occupants of lands in Cosby's manor, it has been insisted that the conveyances by Daniel Ludlow and Edward Gould, and by Edward Gould, as attorneys for Sir Charles Gould, executor

of Martha Bradstreet, were not valid conveyances, because no authority or power of attorney for that purpose from Sir C. Gould had been produced or shown to have ever existed, and because Sir C. Gould could not have legally delegated to another the power he possessed, under the will of Martha Bradstreet, to sell her real estate. Previously to the conveyances by Evans and Gould, in and subsequently to 1790, the "Bradstreet lots" were a wilderness, unoccupied, except by a few *squatters* who had made small "clearings."

Gen. Schuyler, as executor and trustee of Gen. Bradstreet (William Smith having taken sides with England and gone to Canada, at the commencement of the Revolution, where he died), seems to have been conscious of the responsibilities, moral and legal, and the difficulties connected with his position in relation to the Bradstreet property, and from 1784 to 94, he sought the advice of the most eminent lawyers, among whom were Samuel Jones, Richard Harrison and Alexander Hamilton, as to the manner in which he could "put the several heirs (of Gen. B.) in possession of the estate, with safety to himself and in conformity to the will" of Gen. B.

On the 16th of May, 1794, Gen. Schuyler, as executor of Gen. B., executed to Agatha Evans, daughter of Gen. B. (C. J. Evans having died Aug. 9, 1793), and Edward Gould, attorney for Sir C. Gould, executor of Martha B., the other daughter, a deed, which recites the wills of Gen. B., and Martha B., that Gen. Schuyler "was seized in fee as tenant in common in trust for Gen. B. of one-fourth part" of Cosby's manor; the death of Wm. Smith, his co-executor; the devises of Martha B. to Mrs. Evans, Mrs. Livius and to Martha and Samuel B. (before described); the partition before named; and then states that to invest Mrs. Evans with her proportion under the wills of Gen. B. and Martha B. and to invest *Edward Gould* with the remainder in trust, for the per-

sons entitled thereto under the will of Martha B., and in consideration of ten shillings, he (Gen. Schuyler), "doth grant, bargain, sell, alien, release and confirm" two-thirds (undivided) to Mrs. Evans, and the remaining one-third to Edward Gould, in trust, to sell and convey the same, and divide the proceeds (after deducting expenses) between Samuel and Martha B., and Mrs. Livius.

Mrs. Livius died May 4, 1795, without descendants, and left a paper purporting to be a will, dated May 25, 1794 (her husband being then alive), by which she constituted Martha Bradstreet (her niece), sole heir to her real and personal estate, to be paid and delivered to her at the age of twenty-one, or upon the day of her marriage, provided she married with the consent of Mrs. Livius' executor, Sir Charles Morgan (who by the way is the same person as Sir Charles Gould, so frequently mentioned before), but in case of said Martha's death under twenty-one, or marriage without such consent, then her brother, Lieut. Samuel Bradstreet, was to be sole heir to Mrs. Livius' property.

Martha Bradstreet married Mr. Codd without the consent of Sir C. Morgan, but subsequently on the 4th of June, 1800. he gave her a certificate expressing his willingness to consent to and ratify her marriage as far as he had power then to do so. On the 17th of June, 1817, Mrs. B. obtained a decree of divorce from Matthew Codd, and subsequently obtained an act of the Legislature of New York authorizing her to resume her maiden name, Martha Bradstreet. July 26, 1802, Lieut. Samuel B. released to his sister Martha Codd, whatever interest he might be entitled to claim under the will of Mrs. Livius, by reason of her marriage without the consent first obtained of Sir C. Morgan.

In 1800, Edward Gould (the before-named attorney of Sir C. Gould; as executor of Martha B. (the elder) *alias* Sir

C. Morgan, executor of Mrs. Livius) became bankrupt, and under an order of the court of chancery of New York, on the 22d of October, 1804, he executed a deed to "Martha Codd, late Martha Bradstreet, wife of Matthew Codd of Utica, New York," reciting the deed to him from Schuyler of May 16, 1794, that since that date Mrs. Codd had become entitled to the share of Mrs. Livius, thereby conveyed to him in trust, not already sold and converted into money, and conveying to her (Mrs. Codd) all the real estate held by him (E. Gould) at the time of his becoming bankrupt, with covenant of warranty, but providing that he (Gould) should not be held personally responsible for any of said real estate which he may have sold prior to his bankruptcy. The *terms* of this deed were prescribed by the order or decree of chancery.

Mrs. Martha Bradstreet, formerly wife of M. Codd, sister of Lieut. Samuel B., daughter of Major Samuel B., granddaughter of Col. John B., step-granddaughter of Gen. John B., niece of Mrs. Livius, *step-niece* of Martha B. and Mrs. Evans (du Bellamy), is the person who has for many years pressed her claims to a share of Cosby's manor in Utica, and the foregoing are the facts upon which those claims are based, as well as those upon which the occupants defend their titles and possession.

The share or quarter of Cosby's manor belonging originally to Rutger Bleecker, is the property known as that of the late John R. Bleecker (father-in-law of Hon. Horatio Seymour), and his sisters, Mrs. Elizabeth Brinkerhoff, Mrs. Blandina Dudley, and Mrs. Maria Miller. The quarter of the manor originally owned by Gen. Schuyler was divided into lots, and a part of them leased or sold by the Gen. in his life time, and the remainder has since been sold by his heirs. Mrs. Hamilton, widow of Alexander Hamilton, now enjoying a ripe age of a little short of an hundred years, and Mrs. Cochran of

Oswego, are daughters of Gen. Schuyler, and but a few years since sold the last of their lands in West Utica. The real estate in West Utica, known as the Variak and Mann property, the Breese estate, that of A. B. Johnson, &c., belonged to Gen. Schuyler. The quarter of the manor which belonged to Johu Morrin Scott, was all conveyed by him and his representatives many years since.

The growth of Utica has ever been slow, sure and steady. Her business men have ever owned a large share of the lots and buildings, have proceeded in their various vocations and enterprises with caution and discretion, have ever done business almost exclusively upon their own capital, and consequently have not experienced the reactions and revulsions under which most other places of its size have suffered. The beginnings here were truly small, and the prospects were limited. In 1793 or 94, when the late Jason Parker arrived here on one occasion with the great western mail from Albany, it was discovered that it contained *six* letters for the inhabitants of Old Fort Schuyler. This remarkable fact was heralded from one end of the settlement to the other, and some were incredulous, until assured of its reality by that most veracious Dutchman, John Post, the post-master. At that time the arrival of six letters in one mail was an event of real importance. About this time Mr. Parker had in his employ a young colored man (for this was a slave-holding community then) and a darker dog, a large noble fellow, and by these the mail was dispatched to Fort Stanwix, over a road which had been improved but little since the Revolution. Tray with the mail lashed upon his back and Jack whistling by his side, performed the trip within the contract time, to wit: up one day and back the next.

In the *Western Sentinel*, Sept. 23, 1795 (the earliest No. known to be extant), are found the following advertisements:

“ *Parker's Mail Stage from Whitestown to Canajoharie.*” (Here follows a wood cut of a coach and four—the coach of a pattern long since lost from the earth, the coachman with cocked hat, and the only modern representation of the horses is in the Dutch toys, of the real peg-leg order). “ The mail leaves Whitestown every Monday and Thursday, at 2 o'clock, P. M., and proceeds to old Fort Schuyler the same evening; next morning starts at 4 o'clock, and arrives at Canajoharie in the evening; exchanges passengers with the Albany and Cooperstown stages, and the next day returns to old Fort Schuyler. Fare for passengers \$ 2,00, way passengers four cents per mile, fourteen pounds of baggage gratis—150 weight rated the same as a passenger. Seats may be had by applying at the post-office, Whitestown, at the house of the subscriber old Fort Schuyler, or at Capt. Roofs, Canajoharie.

August, 1795.

JASON PARKER.

Letters remaining in the post-office, old Fort Schuyler: Gerrit Grosbeck, Herkimer town; Ebenezer Wright, Fort Schuyler; Abram Vrooman, do.; Jedediah Jackson or Asahel Jackson, Clinton; Stephen Burton, 2, Whitestown; Oliver Trumbull, Fort Schuyler.

Sept. 14, 1795.

JOHN POST, P. M.

John Post, collector of the revenue of the county of Herkimer, gives notice to retailers of wines and foreign distilled spirits, that he is ready to grant licenses, also to the “ owners of stills, or carriages that are kept for pleasure or the conveyance of persons,” to enter them and pay the duties, also to auctioneers, to take licenses and give bonds, all as required by acts of Congress.

James S. Kip & Co., of old Fort Schuyler, advertise

for sale a number of tickets in "the New York City Alms House Lottery," also "a quantity of the best Spanish segars" and "cash and the highest price paid for salts of lye."

Peter Smith of old Fort Schuyler advertises "New Petersburgh Lands. As those lands, it is expected, will immediately be sold to the state—it is therefore required that all persons who have engaged any of them, whether they have leases or not (if they have fulfilled their agreements), that they call on the subscriber as quick as may be, in order to make arrangements for purchasing the remainder and reversiou of them—agreeable to a law of this state, passed 11th of April, 1795. N. B. A few lots to be disposed of to immediate settlers, if applied for soon. Sept. 6, 1795." (Vide History of Augusta). These are all the advertisements from old Fort Schuyler, while those of Whitesboro make a very respectable appearance, facts which show the difference between the two places at that time. The only article under the editorial head in this No., is the following: "At the present time throughout the whole of this western country, sickness and death prevail beyond what has ever before been experienced since its first settlement. Scarcely a family escapes, and numbers of whole families labor under the affliction of a dreadful disease. The diseases most prevalent are, the lake (or Genesee) fever, the intermittent fever, and the ague and fever. The lake fever handles its votaries very roughly, and many are forced to yield to its unrelenting sway. We have however authority to say that the *lake fever* is not confined wholly to the lake towns—but is frequent in the most inland towns."

In the "*Whitestown Gazette and Cato's Patrol*," of Aug. 27, 1798, published at Utica, "near the post-office," the following advertisements are found, showing very considerable

progress, resulting from a change of name, and increase of population and business.

“New York State Road Lottery No. 1.—Tickets sold by John Post.”

“Published and for sale at this office, a narrative of the life of Zilpha Smith, *alias* Sylvia Wood, of Augusta, sentenced to be hung at Herkimer, June 29, 1798, for the murder of Major Wood *alias* George Woodmonsy, but who hung herself on the night of the 28th of June.”—(Vide Capital Convictions and Augusta).

Moses Bagg offers for sale a “house and lot suitable for a tavern stand.” Mr. Allen advertises that he has opened a dancing school in New Hartford, where “parents desirous to have their children taught that useful and polite accomplishment, may depend on the strictest attention,” and that “these ladies that live out of town and are desirous to be taught, may take lodgings at New Hartford and receive two lessons six days in the week, and in five or six weeks may learn the rules of dancing.” Several sheriff’s sales by Chauncey Woodruff, sheriff of Herkimer, and William Colbrath, sheriff of Oneida. S. Carrington advertises “drugs and medicines, Chas. Easton, the painting and glazing business, paints, etc., and David Alger advertises his wife Betsey! Richard Smith has for sale “lime juice, *Mascovado* and East India sugar, molasses, soap, tobacco, Spanish and American segars, ciphaliq̄e and rapee snuff, hair powder and pomatum, curling irons, combs, etc., etc.” “The stamp act for sale at this office.”

In the year 1800, there were but three roads or streets in Utica, viz: the “Genesee road,” the Whitestown road,” and “Main Street.” Genesee Street, from a point near where is now the entrance to Catharine Street, to the top of the hill, and indeed most of the way to New Hartford, was a newly

made cause-way of bare logs, with a swamp and forest on both sides. Language is too feeble to describe all the various sensations resulting from a ride over such a road, and to be known they are to be felt. At that period, the woods where now runs Liberty Street, and around the site of Mechanics' Hall, were a famous hunting ground for squirrels, pigeons, owls, etc. Otis Whipple, Esq., recollects shooting an owl upon the site of Mechanics' Hall, about the year 1800. Between 1800 and 1810, thousands of pigeons were shot in that vicinity. Soon after the year 1800, Hotel Street was laid out by the owners of the hotel lot, as the land which it crosses was called. Since 1810, it was not uncommon for cows to get mired in the vicinity of Chancellor Square and Elizabeth Street, and to die before they were found. Fayette Street came into use in the summer of 1825, and Judge Cooper, the owner of a portion of the land it occupies, opposed its being laid out and graded, as he believed the only result which would follow, would be the ruin of his pasture.

In 1802, a company was incorporated for the purpose of supplying Utica with wholesome water, but the author is not aware that any thing was then done towards the accomplishment of that object. On the 13th of April, 1826, William Alverson, Newell Smith, and David P. Hoyt and their associates, under the name of "the Utica Aqueduct Co.," were incorporated for the same purpose—it thus appearing that the necessity of some measures for procuring pure water was felt at that early day.

For some years, near the commencement of the present century, Main Street, from Bagg's to Kip's landing, was a celebrated race course, where many a "serub race" between the earlier settlers among the nags, to try their bottom and speed, came off. Kip's darkey was the groom and manager upon all such occasions. While upon the subject of races,

the following advertisement in the before named "*Western Centinel*," (as the name was spelled,) of 1795, seems apropos and is given as illustrative of the times.

"*Advertisement.*—On account of the supreme court of the state of New York being held in the county of Ontario and Onondaga in the beginning of September next, the fair and races at Bath, Ontario County, are postponed until the 21st of September, and the races at Williamsburgh, Genesee River, until the 1st of October next.

Bath, Aug. 11, 1795. CHARLES WILLIAMSON."

This Mr. Williamson is supposed to have been the same who was in this country as a captain in the British army in the Revolution, and who afterwards resided many years in this state, as an agent for the Pultney estate.

In 1803, George Richards, Jr., opened in Utica, the "Oncida Bookstore," and from his advertisement it would seem that he had a respectable assortment of school and miscellaneous books. Mr. Richards was, subsequently, for several years, clerk of the corporation. In this year Thomas Willson advertised a large stock of dry-goods, groceries, hard-ware, crockery, drugs, medicines, etc. In January, 1804, Moses Johnson advertises a heavy stock of "European goods, suitable for the season," also, groceries, iron, steel, "soal leather," etc., and that he "has removed from his former stand near the bridge, to the new store in Genesee Street, next door north of the post-office." This year "Walton, Thatcher and Turner, at Utica, Schenectady and Albany," engage to transport all kinds of produce to New York, and merchandize to the western country.

In 1812 and 13, the following persons, in Utica, advertised their business in the *Columbian Gazette* :

General Dry Goods and Variety Stores.—Talcott Camp, A. Vansantvoord, S. Wolcott & Co., Stalham Williams, John C. Devereux, Kane & Van Rensselaer, John E. Evertsen, James Van Rensselaer, Jr., A. Hitchcock, Watts Shearman, Henry B. Gibson, Alexander Seymour. Dwight & Shearman.

Trunk and Harness Maker.—James Dana.

Edge Tools.—Oliver Babcock.

Cabinet Makers.—Smead & Cable.

Drugs and Medicines.—D. Hasbrouck, M. Hitchcock, Guiteau & Watson.

Paints, Oils, &c.—Macomber & Newell, Charles Easton.

Tobacco, Segars, &c.—Robert Todd, Jr., John A. Bury & Co., W. Fleming.

Morocco Manufactory.—Amos Camp & J. Downing, Henry Clark.

Utica Museum.—Erastus Row.

Copper Factory.—Daniel Stafford & Co.

Fur Store.—J. C. Neunhoeffer.

Painting and Glazing.—John C. Bull, Z. B. Clark.

Gunsmithing.—Castle Southerland.

Hatters and Hatters' Stock and Trimmings.—Samuel Stocking, Cozier & Whiting.

Merchant "Tayler."—B. Paine.

Tailor.—John C. Hoyt.

Hides, Leather, &c.—David P. Hoyt, Perley Harris.

Brewery.—Thomas Harden.

Distillery.—Thomas Devereux.

Stone.—Thomas James.

Cotton Goods, Glass and Scythes.—E. B. Shearman.

Candles and Soap.—John Roberts.

Lamp Oil, &c.—Nicoll & Dering.

Boot and Shoe Makers.—John Quaal, Levi Comstock and Ezra S. Barnum.

Auctioneer.—E. Spurr.

Groceries.—James Hooker.

Stone Cutting.—Cross & Danforth.

Military Goods.—Barton & Porter.

Lottery Tickets.—Asahel Seward, Thomas Walker, S. Wolcott & Co.

On the 4th of July, 1817, the Erie canal was commenced and the first ground broken at Rome. About the 15th of October, 1819, the middle section of the canal, extending from Utica to the Seneca river, was completed, and on the 23d and 24th of the same month the Canal Commissioners made the trip from Utica to Rome. A new era commenced now in the history of Utica: new prospects, a new spirit of progress and new resources, were now developed and sprang full of life from the head of this great enterprise of our state. Instead of "lying low" and longer hugging the muddy banks of the Mohawk, or standing forever upon the corners of Genesee, Whitesboro and Main Streets, Utica obeyed the injunction to come up higher, to "lengthen her cords" and enlarge her heritage.

In 1820, a line of packets was established between Utica and Montezuma, and large amounts of merchandize, produce, etc., were transported between these places upon the canal. In 1819 and 20, forty-three miles of the western section, mostly on the east side of Genesee river, and in 1820, twenty-six miles of the eastern section, were put under contract. In November 1821, boats descended as far as Rockton, then Little Falls, and towards the close of 1822, 220 miles were navigable, and Oct. 8, 1823, 280 miles were completed. About the middle of October, 1825, the entire work was completed, and in the same month the first boat passed from Lake Erie to the Hudson, on board of which were Gov. DeWitt Clinton and several other distinguished gentlemen, followed by another boat, aboard of which were Lieut. Gov. Talmadge, Hon. Henry Seymour one of the canal commissioners, and others. The completion of the canal and the union of the waters of the great North American chain of lakes with the Atlantic, was celebrated on the 4th of November with many demonstrations of joy and gratification.

The act of April 15, 1817, authorizing the commencement of the Erie and Champlain canals, was met in its passage through the two houses with argument, derision and contempt, and in the Council of revision, acting Gov. Taylor was known to be its opponent, while the opposition of Chancellor Kent and Chief Justice Thompson was much feared by its friends. Judges Yates and Platt, the latter for many years a resident of this county, were known to be zealous friends of the bill, and, after mature deliberation, Messrs. Kent and Thompson gave it their assent. On the 22d of February, 1819, Hon. Ezekiel Bacon, member of Assembly from this county, and a member of the joint committee of the two houses upon that portion of Gen. Clinton's speech (message) relating to internal improvements, reported in favor of the immediate completion of the western section of the canal, and during the same session, Mr. Bacon reported in favor of improving the Oswego river. Judge Bacon is a native of Stockbridge, Mass., but resided many years at Pittsfield. He graduated at Yale College in 1794, was admitted to the bar of his native state in 1798, was a member of Congress from 1807 to 1813, and was the Comptroller of the Treasury of the United States, for some time under President Madison. He removed from Pittsfield to Utica, soon after he left his bureau in the Treasury department, and was elected to the Assembly in 1818, and was appointed a judge of the county on the 24th of April in the same year, and held the office until the spring of 1821. In 1821, he was a member of the Constitutional Convention from this county. Judge Bacon now resides in Utica.

Among the friends of the Erie Canal was the late Henry Seymour, then an acting canal commissioner. To not only the scrupulous performance of every duty in the line of his office, but to his enlightened and enlarged views, to his practical

talents, and his warm friendship for the measure, was the state greatly indebted in the favorable action of the Legislature, the rapid and economical prosecution, and the quality and durability of this great work. Mr. Seymour was chosen canal commissioner, by the Legislature, in 1819, in place of the late Ephraim Hart, who had been appointed *ad interim* by the Governor, upon the resignation of Joseph Elliott. Mr. Seymour was elected State Senator in 1821. He died in Utica, August 26, 1837, aged fifty-six years.

Ephraim Hart, was a son of Judge Thomas Hart, who emigrated from Farmington, Conn., soon after Paris was settled, and became a merchant in Clinton, in its earlier days. Subsequently, Ephraim Hart and a brother were engaged in the same business, in that village, for several years. He afterwards removed to Utica, where he established a foundry, and prosecuted an extensive business. In 1816, he was elected a State Senator, and was re-elected in 1820. He died at St Augustine, whither he had gone for the benefit of his health. February 14, 1839, aged sixty-three years.

In the summer of 1802, the Rev. John Taylor, a missionary of the Missionary Society of Hampshire Co., Mass., made a tour through the "Mohawk and Black River Country," for the purpose of visiting and encouraging the feeble churches, and establishing others where there were none. He spent several days in Utica, and made a map of the village, which he attached to his journal. From that map it appears that Genesee Street was built upon for seventy rods from the river, and Whitesboro Street sixty, and Main Street about seventy rods from Genesee Street, that there were forty-three buildings upon the latter, twenty-two upon Whitesboro, and twenty upon Main Street, and the only places where buildings were connected were upon the corners of the streets. A little reflection will show that the buildings were considerably

scattered, when we consider too that most of them were the smallest kind of story and a half framed or log houses.

In his journal Mr. Taylor thus speaks of the people of Utica: "Utica appears to be a mixed mass of discordant materials. Here may be found people of ten or twelve different nations, and of almost all religions and sects; but the greatest part are of no religion. The world is the great object with the body of the people." Again, he says: "There is but a handful of people in this place who have much regard for preaching; or for any thing but the world."—Vide 3d Vol. Doc. Hist. N. Y. If Mr. Taylor intended to be understood that the people of Utica were peculiarly irreligious, he was doubtless mistaken. Nearly every page of his journal bears evidence that he was a man of very narrow and bigoted mind, and saw things, and persons, and the small feeble churches of that day, especially those not of the "standing order," with a vision miserably bleared and prejudiced. From the best authority, the author is satisfied that the early inhabitants of Utica appreciated religion and religious privileges, as generally as they do now, and probably more so, that they were in the habit of meeting in private houses on evenings, for prayer and social meetings, and for religious conversation, and in *the* school house on Main Street, on Lord's days, for public worship, and when no preacher was present for prayer and conference meetings. From the character of Mr. Taylor's remarks respecting other sections of the county, they are omitted entirely, as not entitled to "faith and credit," and as unjust to a people generally distinguished for their integrity and their moral and religious lives.

The first framed house in Utica is supposed to have been erected by Col. John Bellinger, upon the south side of Whitesboro Street, upon or near the site of Jones' wagon and blacksmith's shops. Deacon Potter erected a framed house about

the same time, which is yet standing, near the residence of the late F. W. Potter. Col. Bellinger's tavern house, built on the opposite side of the street, at a very early period, is now the rear wing of the New England House. Then, as in all new countries, every man in a certain sense, was a tavern keeper, who had room, provisions and hay, with which he could accommodate "movers" and persons travelling upon business.

In these notices of men, things, and events, the author is aware he has been extremely *scattering*, and has mixed up ingredients which have no apparent affinity, but he has put them down something in the order in which he found them, and some of them came to hand after others had been consigned to the printer, and this must be his apology for, it may be, a few slight discrepancees. If he has omitted any whom he should have named, the omission was unintentional, and happened from non-suggestion or want of data.

The following are some of the events worth mentioning which have occurred in Utica, in comparatively modern times :—

March 26, 1828, a large meeting was held in behalf of the Greeks, which resulted in very liberal contributions for that people.

On the 9th of September, 1831, a large meeting of the citizens of Utica was held at the Court House, in behalf of the Poles then engaged in their last struggle for liberty against Russia. Hon. Nathan Williams, chairman, and Gen. Joseph Kirkland, secretary. An address and resolutions were adopted, and Messrs. A. B. Johnson, D. Wager, T. H. Hubbard, Joseph Kirkland, Montgomery Hunt, Horatio Seymour, William J. Bacon, Rudolph Snyder, James S. Porter, Abraham Culver, E. B. Shearman, Ammi Dows, A. Munson, J. McGregor, Aug. Hulburt, James Platt, John Newland,

E. A. Maynard, T. R. Walker, and Dr. J. McCall were appointed a committee to raise funds for the Poles, and transmit the same to Gen. Lafayette, who had consented to become the medium of communication between the Americans and that people. The following is his letter acknowledging the receipt of those funds :

“ PARIS, November 29, 1831.

“ GENTLEMEN :—The resolutions, the address, the donation of \$974,59 and the letter which my American fellow citizens of Utica have been pleased to send to me, could not fail to excite those feelings of admiration, pride and gratitude, the more gratifying to my heart when I remember the situation of your part of the country in the years 1777 and 1794, as well as the welcome bestowed upon me six years ago in your flourishing and beautiful town. The unhappy downfall of Poland will have been known in Utica long before this answer can reach you. But while we have to mourn together over the fate of that heroic nation, and to hope the day of justice shall again rise upon them, we find some consolation in the thought that the appropriation of fraternal relief could never be so seasonable as it proves to be in their present circumstances. I have requested the American committee that had framed the first address to the sympathy of the citizens of the United States, to assist me in the judicious distribution of the money entrusted to my hands. We meet every week, and there is an understanding between us, the French committee and a committee of the Poles already arrived in this capital. Accounts of those proceedings have already been transmitted to New York. Every mark of your so long experienced affection and confidence, is to me a most precious treasure. I beg you, gentlemen, to receive yourselves, and to transmit to the citizens of Utica, the homage of my grateful and affectionate respect.

LAFAYETTE.”

“ The Gentlemen of the Utica Committee.”

The original of the foregoing letter was preserved in a handsome frame in the Common Council room, until that room and its contents were destroyed by fire.

June 25th, 1831, Clinton Market was opened.

On Sunday, the 12th of July, 1832, the Asiatic cholera made its appearance, and four persons died during the day. A large portion of the citizens soon left, stores and shops, and even most of the churches, were closed, and nearly all business, except that relating to the sick and the dead, was suspended. From that time to the 7th of August the disease raged, there being 201 cases and sixty-three deaths reported, the latter with seven not reported, or which occurred subsequently, making a total of seventy deaths. July 17th, Ezra S. Cozier, an old and highly respected citizen and a magistrate for many years, fell a victim to the disease, in the forty-eighth year of his age. He devoted his time to the care of the sick, to attentions to the bereaved, and the burial of the dead, and in about one hour after visiting the hospital, was in his grave. He was President of the village several years, and was a man of sound judgment, strict integrity, and great amiability of heart. The Encampment, Chapter and Lodge of Masons, of which he had been long a member, united in erecting a monument over his grave.

January 13, 1834, a public discussion of the questions of "Colonization and Anti-slavery," was brought to a close in the First Presbyterian Church, having been commenced in the Reformed Dutch Church, December 31, and continued upon the 3d, 7th, 8th, 9th and 10th inst., with much zeal and talent displayed.

July 31, Town clock completed on Bleecker Street Church.

Nov. 18, Parker and Seymour's flouring mill, at foot of Genesec Street, below the bridge, destroyed by fire.

October 21, 1835, the first Anti-slavery State Convention ever held in this State, convened at the Bleecker Street Presbyterian Church. This was at an early period in the abolition agitation—and there were then but about twenty

avowed abolitionists in Utica. It having been understood that such a convention was to be called at this place, a large meeting of citizens of all classes was held at the court house, at which speeches were made, and a series of temperate and dignified, yet high-toned resolutions were adopted, urging and warning the abolitionists against calling the convention at *this* place. Notwithstanding this and the remonstrances of the press, etc., the convention was called at the court house, that building having been granted by the Common Council by a vote of 7 to 4—the Mayor, Hon. Joseph Kirkland, voting in the negative. October 17th, another large meeting was held at the court house, of which Rudolph Snyder was president; J. C. Devereux, Ephraim Hart, E. S. Barnum, Kellogg Hurlburt, Adam Bowman, Nicholas Smith, and J. B. Pease, vice presidents; and Isaiah Tiffany and Wm. C. Noyes, secretaries. Samuel Beardsley, Joshua M. Church, R. B. Miller, Chauncey Rowe and B. B. Lansing were the committee, and reported resolutions condemning the action of the Common Council, as an usurpation of power, and an indignity to the citizens, approving the course of the Mayor and the minority of the Council, and declaring that the meeting would “not submit to the indignity of an abolition assemblage being held in a public building of the city, reared as this was, by the contributions of the citizens, and designed to be used for salutary public objects, and not as a receptacle for deluded fanatics or reckless incendiaries,” and that it was the “incumbent duty of every citizen to make use of all lawful and proper measures to arrest the disgrace which would settle upon the city, by the public assemblage of the convention appointed to be held on the 21st inst,” and that this meeting adjourn to meet at the same place (court house) on the 21st inst., at 9 A. M.

On the 20th, a meeting was held at the court house by

those who claimed not to be abolitionists, but who were in favor of "maintaining the supremacy of the laws at all times, and under all circumstances, and who were opposed to any abridgment of the right of free and temperate discussion guaranteed by the constitution." Bradford Seymour was chosen chairman, H. Nash, E. M. Gilbert, and Dr. J. P. Batchelder, assistant chairmen, and John Bradish, Jas. Sayre, and James McGregor, secretaries. On motion of Harry Bushnell, Dolphas Bennett, Horace M. Hawes, T. B. Dixon, Dr. J. Rathbun and Andrew Hanna were appointed a committee, who reported resolutions declaring the right of freedom of speech, and of the press, and of the people peaceably to assemble; in favor of maintaining the supremacy of the laws by all legal and proper means, and as the only basis upon which our institutions and liberties can safely rest, and of resisting every attempt to invade said right, and promising protection to every American in the free, temperate and unrestrained use of the same, and to that end pledging their lives, fortunes and sacred honor. The first resolution was adopted amid much confusion, and pending the second, the meeting adjourned in a row. The officers signed a statement declaring that the assertion of "some vile calumniators" that "this meeting was designed to favor the schemes of the abolitionists" was "a base falsehood." October 21, at 9 A. M. the meeting of citizens was held at the court house according to adjournment with the same officers. The Anti-slavery convention consisting of about 600 delegates, from all parts of the state, met and organized rather hastily, at the Second Church, on Bleecker Street, by calling Judge Brewster of Monroe County to the chair, and Rev. Oliver Wetmore, of Utica, was chosen secretary. The day had been ushered in by the firing of cannon, and thousands flocked to the city from the country and neighboring counties. At the Democratic

County Convention at Hampton, October 15, a resolution had been adopted, on motion of Major John D. Leland, declaring "that the citizens of Utica owe it to themselves, to the State and to the Union, that the contemplated convention of incendiary individuals is not permitted to assemble within its corporate bounds; that their churches, their court, academy and school rooms be closed against these wicked or deluded men, who, whatever may be their pretensions, are riveting the fetters of the bond-men and enkindling the flames of civil strife."

The meeting at the court house appointed J. Watson Williams, Chester Hayden, Geo. J. Hopper, Rutger B. Miller and Harvey Barnard a committee, who reported resolutions re-affirming the positions of the former meetings respecting the holding of an Abolition Convention in Utica, and advising the appointment of a committee of twenty-five to advise the delegates to that Convention of the state of public feeling and sentiment here, and to urge and remonstrate against the assembling of such convention, and to "warn them to abandon their pernicious movements," etc., etc. The committee of twenty-five, consisting of Chester Hayden, R. B. Miller, S. Beardsley, Ezra Dean, William Tracy, J. W. Williams, E. A. Wetmore, A. G. Dauby, O. B. Matteson, G. W. Hubbard, J. D. Leland, Benjamin Ballou, Aug. Hickox, A. B. Williams, Julius A. Spencer, H. Barnard, T. M. Francis, B. F. Cooper, I. Tiffany, D. Wager, T. S. Gold, A. Blakesley, Burton Hawley, Jesse Newell and J. H. Dwight, proceeded to the church, attended by a large concourse of people. After considerable violence and force, an entrance was effected, amid the greatest noise and confusion. The resolutions of the court-house meeting were read to the Convention, and then the latter was broken up amid a scene of uproar, threats of violence and imprecations upon the delegates, who were all driven from the house, and subsequently from the city. The

church was locked and the key taken by C. A. Mann, the agent of the owner of the building, and the committee and crowd returned to the court house. At this day these proceedings seem strange. The author only designed to give the more prominent facts without "note or comment," as forming an item in the history of Utica. As might have been anticipated, hundreds became abolitionists, merely from sympathy.

January 10th and 11th, 1836, snow fell four feet in depth. Sleighing for four months afterwards—hay thirty dollars per ton in April.

May 5.—Great break in the canal near Nail Creek.

July 22.—First engine run over the Utica and Schenectady Rail Road, and Aug. 2, first train of passenger cars arrived at Utica.

September 26.—Snow an inch deep.

December 18.—First burial in the new or west burial ground.

On the 31st of March, 1837, the "great fire" occurred in Utica, the largest which has ever occurred in the place. It commenced at No. 53, lower corner of Genesee and Broad Streets, in a row of old wooden stores, which extended down Genesee Street, about half way to the square. These were quickly swept away, and the brick stores below were soon in flames, and their contents, not burned in them, were piled in front in the centre of Genesee Street. There being a strong east wind, a sheet of flame was carried nearly across Genesee Street, and soon the fine brick stores on that side were in flames. Large quantities of goods which had been placed in the centre of the street, melted away under the arch of fire above them. Soon the few buildings on Broad Street, west of John, and on John below Broad, were in ashes, excepting only the fire proof store on John Street, of E. B. Shearman. On the east side of Genesee the fire extended

down to and including the stores fronting the square, excepting that on the corner of John Street. On the west side of Genesee the fire extended from No. 54 inclusive, to the corner of Whitesboro, (two stores on that corner, the site of the log cabin had been burned a few months previously,) destroying ten stores, and the four story temperance house, kept by Captain William Clarke. On Whitesboro Street every thing was destroyed east of the brick dwelling, on the corner of Burchard Street, including "Burchard's Inn," upon the site of the McGregor house, and also the small buildings and fixtures in the city garden. The loss for a place of its size, was immense, but in the end, the fire, as is generally the case, was the means of greatly improving that part of the town.

July 25, 1837, Daniel Webster delivered a speech in Steuben Park.

June 27, 1839.—First train of cars over Syracuse and Utica Rail Road.

September 11.—President Van Buren visited the city.

August 8, 1840.—Log cabin upon corner of Genesee and Whitesboro Streets completed.

August 3, 1841.—Captain William Clark, an old and highly respected citizen, died. Capt. Clark held a lieutenant's and captain's commissions in the twenty-third regiment U. S. Infantry, during the war of 1812—he was severely wounded at the battle of Queenston, and received a pension for the remainder of his life.

February 5, 1842.—Mohawk bridge at foot of Genesee St. carried away.

July 17, 1843.—Military Encampment in Utica.

July 19.—John Q. Adams visited the city.

January 9, 1844.—Moses Bagg, (Jr.) an old resident and long the proprietor of Bagg's Hotel, died, aged 64.

June 19.—Ole Bull's concert.

October 19.—Thomas Jamès, and Mary his wife, residents in the place for many years, died, aged forty-nine, and were buried in the same grave.

Sept. 16, 1845.—Fair of State Agricultural Society commenced.

May 9, 1847.—While Rev. Mr. Corey was baptizing in the Mohawk, a portion of the bridge broke down, and about twenty persons were precipitated into the water or upon the rocks at the foot of the butment. W. O. Smith was killed and several injured to a greater or less degree.

July 4.—Mr. Wise ascended in a balloon.

May 21, 1851.—President Fillmore visited the city.

During the year 1850 and winter of 1851, a large number of most disastrous fires occurred in the city, nearly all of which were the works of incendiaries. June 5, 1851, James J. Orcutt was convicted at Rome, before Judge Allen, of arson in the first degree, in burning the barns etc. of Butterfield & Co., in rear of the National Hotel, in the last spring. Others are indicted for similar offences. Orcutt was sentenced to be executed on the 1st of August, but has been reprieved by Gov. Hunt, until the 24th of October next. Rewards amounting to \$700, had been offered by the Common Council for the detection of the offenders.

To allow the intellect of the reader to rest from the consideration of the weightier matters of history, the following advertisement is given, as referring to an instance "of the imparting and acquisition of knowledge under peculiar circumstances."

"Mr. Winfield wishes to inform the citizens of Utica and vicinity, that he will give an *Exhibition* of his *dog-school*, on Thursday Evening, March 12th (1846), at the Mechanics' Hall. Doors open at 7 o'clock, and performance at half past 7. Admittance 25 cts."

This is sufficient to keep the great *facts*, the *dog-school* at No. 22 Post Street, and the public *exhibition* of the dogs, in remembrance, and with these, the details will be transmitted by tradition and song, from generation to generation. Mr. Winfield as a professor of *Canagogy*, and as a friend to dog and man, received from the citizens of that period many attentions, although he possessed a skin no darker than many of the great men of antiquity.

HISTORY OF THE CORPORATION.

As before stated, the eastern line of Whitestown, originally crossed the Mohawk at the fording place, near the log cabin of Mr. Cunningham, which stood at the lower end of Genesee Street, near the site of the Rail-road depot, thus leaving old Fort Schuyler village in two towns. Upon the formation of Oneida County, in 1798, the east line of Whitestown and the county, was carried eastwardly to its present location. at the east line of the city.

On the 3d of April, 1798, an act was passed entitled "Act to vest certain powers in the freeholders and inhabitants of the village commonly known by the name of old Fort Schuyler." The first section is as follows: "The district of country contained within the following boundaries, to wit: beginning at a point or place on the south side of the Mohawk River, where the division line between lots No. 97 and 98, in Cosby's manor strikes the said river, thence running southerly in the said division line to a point in the same forty chains southerly of the great road leading to Fort Stanwix, thence east thirty-seven degrees south, to the easterly line of the County of Oneida, thence northerly in the said county line to

the Mohawk river, thence westerly up the waters thereof to the place of beginning, shall hereafter be known and distinguished by the name of the village of Utica."

This is the first act of incorporation of Utica, and gave the inhabitants the right to elect five freeholders as trustees, who had the powers then usually granted to small incorporated villages respecting roads, estrays, pounds, etc., etc. At a meeting of the citizens previously held to consider the question of incorporation, Utica was proposed as a name by the late Erastus Clark, and adopted, but the reasons for the selection, and the other names proposed, if any, are matters lost and forgotten. As the records of the village for the first seven years are also lost, it is not known what was done or who were the village officers, excepting that Francis A. Bloodgood was treasurer in 1800 and 1801, and Talcott Camp in 1802. The act of incorporation has been considered somewhat anomalous, because in its title only the name of "old Fort Schuyler" is given, and in the body of the act only that of Utica. The west line of the village crossed Whitesboro Street a few feet west of its intersection by Varick Street.

April 9, 1805, a new charter, more comprehensive in its provisions and powers, was granted to the village, and its bounds were extended so as to include lots 98 and 99. By this act five "discreet freeholders" were to be annually chosen as Trustees. At the first election, held at the school house May 7, 1805, the old trustees presided and Ab'm. Varick, Jr., acted as clerk, and upon counting the ballots Erastus Clark, Jeremiah Van Rensselaer, Jr., Nathan Williams, Francis A. Bloodgood and Jerathmael Ballou were declared elected trustees. The new board at their first meeting May 13th, appointed David W. Childs, clerk, with a salary of \$ 5,00 for the year, Isaac Coe, treasurer, and Worden

Hammond, collector. They also voted to appoint "twenty-five able bodied men as firemen," and Gurdon Burchard, Daniel Budlong, John Hooker, Ezekiel Clark, John Hobby, Abijah Thomas, Moses Bagg, Jr., John C. Devereux, Wm. Fellows, Thomas Ballou, Worden Hammond, Ebenezer B. Shearman, Henry Trowbridge, Thomas Walker, Ralph W. Kirkland, Hugh Cunningham, James Bloodgood, Aaron Eggleston, Judah Williams, Elisha Capron, Rufus Brown, Jas. Van Rensselaer, Oliver Babcock and Benjamin Ballou, Jr. were appointed. Mr. Walker is now the only individual of this number residing in the city, if not the only one living. The fire regulations included only lots 93, 94, 95, 96. Voted that the seal of the trustees "be a heart, with the letter F in the centre."

June 3.—Voted that the assize of bread for the ensuing month be as follows: Wheat fourteen shillings per bushel, a loaf of superfine wheat flour, to weigh two pounds ten ounces, for one shilling, and other sizes in proportion; a loaf of common wheat flour, to weigh three pounds three ounces, for one shilling, with a fine of five dollars for selling at a higher price, for each offence. The "assize of bread" was regulated and published monthly, as long as Utica was a village.

May 6, 1806.—The old trustees were all re-elected.

May 5, 1807.—Messrs. Clark, Van Rensselaer, Ballou, Williams and John Hooker were elected trustees, and Geo. Richards appointed clerk, and Abraham D. Van Horne, village attorney.

July 13.—Memorandum: "Joshua Ostrom and John Culver are applicants for the next vacancies in the fire company."

March 7, 1808.—Voted to pay three dollars and six cents for expense of watch for winter of 1805-6.

May 3, 1808.—Messrs. Hooker and Ballou, and Morris S.

Miller, John Bellinger and Nathaniel Butler, were elected trustees.

In September of this year, a fire engine is first mentioned upon the records preserved, which a committee is directed to examine and to make necessary repairs. About this time it appears from memoranda upon the records, that Lewis Macomber, Walter King, Ira Merrill, Jesse Newell, Watts Sherman, Reuben Brown, Lynott Bloodgood, J. H. Beach, John B. Mitchell, John Osborn, Henry B. Gibson, Nathaniel Butler, William Winne, D. W. Childs, Anson Thomas, William Williams, John Bradish, and John Camp, jr., were applicants for appointments as firemen. Thomas Walker was clerk of the fire company several years, and once a quarter was required to report all absentees from fires and regular meetings, and at the option of the trustees, they were expelled from the company, unless they could make a good excuse. The trustees for 1809, were Messrs. Hooker, Ballou, Bellinger, Talcott Camp and Solomon Wolcott.

January 2, 1810, the trustees "voted that the village pump be put in complete repair, and that a contract be made with some faithful person to keep the same in repair one year.* This pump was in the centre of Genesee Street, nearly on a line with the south side of Whitesboro Street.

January 11, "voted to employ three watchmen for patrolling the streets," and William Jones, Nitus Hobby, and ——— Wing were employed, at six shillings per night. A formidable code of instructions and regulations was adopted for the government of the watchmen, which are entered at length upon the records. They were required to watch from Judge Cooper's to Morris S. Miller's, at the lower end of Main Street.

May, 1810, Messrs. Camp, John C. Hoyt, J. C. Devereux, R. Snyder and Ab'm. M. Walton were elected trustees.

November 16.—The sum of \$ 1,000 having been raised by subscription for purchasing a new fire engine, Watts Sherman, Esq., was appointed agent of the village, to proceed to New York or Philadelphia, and purchase one at a price not exceeding \$1,200. About this time several buildings were burned, as was supposed by incendiaries, and a reward of \$ 150 was offered for their detection.

May, 1811.—Messrs. Camp, Devereux, Van Rensselaer, Frederick White and Ebenezer B. Shearman were elected trustees.

At the annual meeting of freeholders and inhabitants, May 5, 1812, Messrs. Camp, Van Rensselaer, Shearman, Arthur Breese and Thomas Skinner were elected trustees, and *voted* to erect a public market, at an expense of \$ 300, of wood, with stone foundation, to stand "on the public square between Mr. Moses Bagg's tavern and the store of Mr. Devereux." This is the square in front of Bagg's Hotel.

May, 1813.—Messrs. Camp, Shearman, Moses Bagg, Montgomery Hunt and Seth Dwight were elected trustees; S. Dwight, clerk. The question of location of the market afterwards caused considerable excitement, and subsequently a special town meeting was called to consider the question of removal, but the majority were still in favor of the first location. However, at a special meeting, Nov. 2, 1814, the market was ordered to be removed to the corner of Division and Water Streets. The trustees this year were Messrs. Camp, Van Rensselaer, Williams, William Winne and Samuel Stocking. J. H. Ostrom, clerk. This market building is now a part of the City Coffee-house, kept by Mr. Beston.

May, 1815.—Abram Van Santvoord, Aug. Hickox, Gurdon Burchard, Jason Parker and William Geer were elected trustees.

In 1815 and '16, the trustees issued considerable sums in

small bills, called "shin plasters," varying in denomination from three cents to a dollar. In this, they only followed a custom prevalent among banks, cities, villages and individuals throughout the country.

May, 1816.—Messrs. Snyder, Burchard, Geer, Ezra S. Cozier and Hickox were elected trustees.

June 13, 1816, the trustees voted to number the buildings on Genesee Street.

On the 7th of April, 1817, a new act of incorporation passed the legislature, and by which the west line extended fifty chains south of the "great road to Fort Stanwix," and thence east thirty-seven degrees south to the county line. By this act the village was divided into three wards as follows: all east of a line beginning at the river in the centre of Genesee Street, thence up Genesee to John, thence up John to the centre of Broad, thence down Broad to the centre of First, thence southerly in the middle of First Street to the south line of the village, was the first ward. All between the west line of the first ward and a line beginning at the south line of the village in the centre of Genesee Street, and thence north in the middle of Genesee to a point on a line with the centre of Hotel, thence down the centre of Hotel Street to and across Whitesboro and along the east wall of the York House to the river, was the second ward, and all west of the last described line was the third ward. The officers authorized by this charter, were a president, six trustees, a supervisor, a clerk, treasurer, collector, three assessors and two constables. By the same act "that part of Whitestown included within the limits of the village of Utica," was "created into a separate town by the name of Utica."

Trustees in 1817, E. S. Cozier, William Williams, Jeremiah Van Rensselaer, A. Van Santvoord, Erastus Clark, John C. Hoyt.

In 1818, Messrs. Van Santvoord, Rudolph Snyder, Cozier, Enos Brown, Marcus Hitchcock, J. E. Hinman.

In 1819, Messrs. Cozier, Hinman, David P. Hoyt, Gurdon Burchard, Snyder, Wm. Alverson.

In 1820, Messrs. Cozier, Hinman, James Hooker, Abm. Culver, Ezekiel Bacon, Thomas Walker. Each ward elected two trustees under the charter of 1817, and their names are given in the numerical order of their wards.

The following is a list of the presidents of the village from 1805 to 1831, inclusive: Jeremiah Van Rensselaer, Jr. 1805 and '6; Erastus Clark, 1807; Morris S. Miller, 1808; Talcott Camp, 1809, '10, '11, '12 '13 and '14; Abraham Van Santvoord, 1815; Rudolph Snyder, 1816 and '20; Nathan Williams, 1817, '18 and '19; William Clark, 1824, '25, '28, and '29; Ezra S. Cozier, 1821, '22, '23, '26, '27, '30 and '31. Mr. Snyder is the only one of the number now residing in Utica.

Utica received a city charter by an act of the Legislature passed February 13, 1832. The city was divided by Genesee Street and the Erie Canal, into four quarters or wards, the north-east quarter being the first ward, the north-west quarter the second ward, the south-west quarter the third ward, and the south-east quarter the fourth ward. The officers elected under the charter were a mayor, four justices, one supervisor and three constables for the city, and three aldermen, one assessor and three inspectors of election in each ward. Those appointed by the common council were city clerk, attorney, treasurer, overseer of the poor, street commissioner, surveyor, county and city collectors, two police constables, watchmen, etc., etc.

The amount of the city tax was limited at \$8,000. By the school law of 1843, two school commissioners are elected annually, who hold their offices three years.

On the night of the 7th of December, 1848, the common council room, situated on the east side of Hotel Street, was destroyed by fire, with its entire contents. None of the books, records or papers, relating to the village and city governments were saved, excepting the books of minutes of the proceedings of the trustees, subsequent to May, 1805, and of the common council, since the organization of the city.

On the 31st of March, 1849, the original city charter was repealed, and an act containing a new charter passed by the legislature. By this act the city is divided into six wards; the first and second remaining as before, and the third, divided by the Chenango Canal, forms the third lying east, and the sixth lying west of said canal. The fourth is divided by a line beginning at the Erie Canal in the centre of John Street, thence up the centre of John to Rutger, thence in the centre of Rutger to West, thence in the centre of West to the city line and that part west of said line is fourth, and that part east of said line is the fifth ward. The city, more intelligibly described in this charter, is bounded on the west by the line between lots 99 and 100 of Cosby's manor, beginning at the river and thence to a point in said line 200 rods south of the south side of Varick Street, thence at right angles with said line east to the east line of the county. The officers elected under this charter are a mayor, recorder, attorney, treasurer, surveyor, overseer of the poor, marshal, street commissioner, four justices of the peace and six school commissioners for the city and two aldermen, a supervisor, assessor, collector, constable and inspectors of election for each ward. Each ward elects one alderman every year, who holds his office for two years; and the common council appoint the clerk, chief engineer of the fire department, watchmen, etc.

The following is a list of the mayors of Utica, with the year of their appointment or election. Joseph Kirkland,

1832, '34 and '35 ; Henry Seymour, 1833 ; John H. Ostrom, 1836 ; Theodore S. Gold, 1837 ; Charles P. Kirkland, 1838 ; John C. Devereux, 1839 and '40 ; Spencer Kellogg, 1841 ; Horatio Seymour, 1842 ; Frederick Hollister, 1843 ; Ward Hunt, 1844 ; Edmund A. Wetmore, 1845 and '46 ; J. Watson Williams, 1847 ; Joshua A. Spencer, 1848 ; Thomas R. Walker, 1849 and '50 ; John E. Hinman, 1851. Previously to 1840, the mayors were chosen by the common council, and subsequently elected by the people.

POPULATION OF UTICA AT VARIOUS PERIODS. *

It has always been supposed that there was a considerable error in the footing of the census of 1840, as is manifest by a comparison with that of 1845.

In 1813	1700	In 1829	8010
" 1816	2861	" 1830	8335
" 1820	2972	" 1835	10,183
" 1823	4017	" 1840	12,782
" 1825	5040	" 1845	12,190
" 1828	7466	" 1850	17,556

CHURCHES.

Previously to the organization of any church in Utica, and some time before 1800, several of the more prominent citizens of various sects and creeds, believing in the propriety and beneficial influences of religious observances, agreed to hold meetings on Sunday, which should be free from sectari-

anism, and that they would officiate in their various services. These meetings were held for some time in *the* school house, where the services of singing, prayer and the reading of a sermon were conducted by men not "in the succession," and, as being "neither one thing nor the other," Blair's sermons were selected for the *preaching*. But this, like all efforts of the sort, was destined to fail, for some gentleman discovering or imagining that he discovered something counter to his theological views in one of Dr. Blair's sermons, the union was dissolved, and the church was resolved into its original elements.

First Utica Presbyterian Church.—On the 21st of August, 1794, the Rev. Bethuel Dodd, a licentiate of the presbytery of New York and New Jersey, was ordained the first pastor of the United Society of Whitestown. The members of this society resided in the villages of Whitesboro and old Fort Schuyler and the country adjacent, and at an early period meetings were held occasionally in the latter village, and, subsequently, the meetings of this church were held alternately at the two villages.

In 1803, "*The First Presbyterian Society of Utica*" was formed. Stephen Potter and Ebenezer Dodd, the only elders of that church in Utica, presided at the organization and the election of trustees. First trustees: Jeremiah Van Rensselaer, Erastus Clark, Talcott Camp, Apollos Cooper, Benjamin Ballou, jr., Benjamin Plant, John C. Hoyt, Nathaniel Butler and Solomon P. Goodrich. Rev. Mr. Dodd died April 11, 1804, aged thirty-seven years, and the Rev. James Carnahan, a licentiate of the presbytery of New Brunswick, and now the venerable president of Nassau Hall College, of Princeton, N. J., was on the second of January, 1805, ordained pastor over the united Presbyterian churches of

Whitesboro and Utica. Mr. Carnahan preached alternately at Whitesboro and Utica until 1812, when ill health compelled him to resign his charge. (See History of Whitestown for a more extended account of this church before the division).

On the 3d of February, 1813, the union of the two churches was dissolved, and on the 4th of the same month, the Rev. Henry Dwight was installed pastor of "The First Utica Presbyterian Church and Society," he and Rev. Mr. Frost, pastor of the church in Whitesboro, exchanging every alternate Lord's day. Mr. Dwight was dismissed from his charge on the 1st of October, 1817, on account of ill health, having been entirely disabled for several months.

On the 4th of February, 1818, Rev. Samuel C. Aikin, a licentiate of the Presbytery of Londonderry, N. H. (and now of Cleveland, Ohio), was ordained pastor of the church, and discharged the duties of his office with great fidelity, and to the acceptance of his large and increasing congregation, until 1836.

On the 9th of May, 1836, Rev. John W. Fowler was installed. His successor, Rev. Charles S. Porter, was installed pastor of the church and society on the 23d of March, 1842. Rev. William H. Spencer was ordained as pastor, January 13, 1846, and dismissed at his own request in October, 1850. Rev. Philemon H. Fowler, the present pastor, commenced his labors about the 1st of January, and was installed pastor, February 10, 1851, in Concert Hall. Sermon by Rev. Prof. Hopkins, of Auburn.

The author has been unable to learn the number of members at the time of the organization of the church. During the ministry of Mr. Dwight it numbered about 200, and since its organization about 1600 persons have united upon profession and otherwise. Present number of resident members about

460. In 1826, this church with the others in this section enjoyed an extensive revival of religion. Rev. Charles G. Finney commenced his labors in this society about the 1st of February, and the number of converts in the village was estimated at 500, of whom more than 100 united with this church that year, upwards of fifty with the Second church, forty with the Welsh Congregational church, many with the Baptist and Methodist churches, and others of this number united with these churches during the next year. This church has also enjoyed revivals at other periods.

In 1807, the church completed its first house of worship, of wood, a very handsome building for the time, and which was occupied nearly twenty years. In 1826, the wooden church edifice, until then occupied, was cut into two parts, one of which is now the Mansion House, corner of Fayette and Washington Streets, and the other the large dwelling on Whitesboro Street, in front of the tannery of the late David P. Hoyt. The society erected in its place on the west side of Washington Street, just below Liberty, the large and beautiful brick church, which was destroyed by the incendiary's torch on the night of the 12th of January, 1851. This building was dedicated Nov. 8, 1827, and was an ornament to the city, and a monument of the enterprise and liberality of the church and society. Its cost was about \$30,000, and when destroyed contained an organ which cost \$4,000. Its tower and spire were two hundred and fifteen feet in height and served as a landmark for the country around for several miles. The church is erecting during the present summer (1851), a creditable successor to the building destroyed, upon the north-west corner of Washington and Columbia Streets, 73 by 104 feet, with a building for session room, etc. adjoining. With a brick tower about 100 feet high, surmounted by a spire of the same height, and the difference in the elevation of the

site, the steeple of the new church will exceed that of the former by about five feet. Its estimated cost is \$40,000.

Trinity (Episcopal) Church.—The following extracts are taken from the records of this church. “In the year 1798, the village of Utica was called old Fort Schuyler, and consisted only in a few scattered houses and shops. No place of worship had been erected, nor was any minister settled in the place. The inhabitants were of different sects of religion, chiefly Presbyterians and a few Episcopalians.” In this year the Rev. Philander Chase, a deacon and missionary of the Protestant Episcopal Church (now the Rt. Rev. Bishop of Illinois), on his way westward visited the place, collected the few Episcopalians, and formed them into a society, “and persuaded them to meet together every Sabbath, and read the prayers of the church and sermons.” “This was done for some time, but other persuasions increasing fast, and the Presbyterian minister of Whitesboro being engaged to preach here regularly, these meetings were discontinued. In 1803, the place had greatly increased in population, the Presbyterian minister attended once in two weeks, but no house of worship had yet been erected, and the meetings were held in the school room, which became crowded.”

On the 24th of May, 1803, a meeting of the Episcopalians in the place was called, at which Col. Benjamin Walker, William Inman and Abram M. Walton were appointed a committee to solicit subscriptions for building a church. The following persons in a short time subscribed for this object: B. Walker, W. Inman, A. M. Walton, Bryan Johnson, John Smith, James Hopper, Aylmer Johnson, Matthew Codd, Nathan Williams, John C. Devereux, Jeremiah Van Rensselaer, John Post, Samuel Hooker, Francis A. Bloodgood, John Hooker, Hugh White, Peter Smith, John

Swartze, Jonas Platt, Thomas R. Gold, Wm. Inman, for W. R., Silas Hamlin, C. C. Broadhead, Charles Z. Platt, Wm. G. Tracy, Marcus Hitchcock, Nathan Butler, Charles Walker, John Curtiss, Amos Bronson, David Trowbridge, Frederick White, Aaron Eggleston, Hugh White, jr., Elizur Moseley, Preserved Hickox, P. S. Soillon, Thomas Jones. Total amount subscribed \$2,072,50.

June 1st, the subscribers decided to build, and appointed Col. Walker, Wm. Inman and N. Williams a committee to procure plans and estimates. The plan and estimates of Samuel and John Hooker at \$4,200, were accepted, and they contracted to go forward with the work to the extent of the subscriptions, with the hope that funds sufficient would be procured from other sources. August 14, 1804, Trinity Church was organized, according to law, at a meeting in the school house, and Abram M. Walton and Nathan Williams were chosen church-wardens, and Wm. Inman, Charles Walton, John Smith, Benjamin Walker, Samuel Hooker, Aylmer Johnson, James Hopper and Edward Smith; vestrymen. August 25, 1804, \$1028 had been collected, and \$1,045,69 expended upon the house. A committee was at this time appointed to consult the Rt. Rev. Bishop Moore, "as to the propriety of engaging a minister for one year," engaging to pay him \$500. Soon after, the Rev. Jonathan Judd was engaged as minister for a part of the time, he preaching the other part in Paris. In September, 1806, the church was consecrated by the Rt. Rev. Bishop Moore, although then, and for several years afterwards, the edifice was in a very incomplete state. Upon the same occasion, Mr. Amos G. Baldwin, of Stockbridge, Mass., was ordained a deacon, and eighteen persons were confirmed. In the latter part of 1806, Rev. Mr. Baldwin succeeded Mr. Judd, and May 18, 1808, he was instituted as rector of the church. In 1808, Sir James

Pultney and lady Pultney gave the church 265 acres of unimproved land, a part of the Pultney estate, in Eaton, Madison County. During the winter of 1810, this church occupied the Presbyterian house of worship, and during the following season the church edifice was completed. January 7, 1811, thirty-one pews were sold for \$1,142, and a yearly rent of \$235, was reserved, and this year Trinity Church of New York gave this church four lots in that city, then renting for \$255, and the Eaton lands were sold under an act of the Legislature. From Easter, in 1813, the rector officiated two-thirds of the time. May 12, 1818, Rev. Mr. Baldwin resigned his charge, and Aug. 22, 1819, Rev. Henry Moore Shaw received a call to the vacant rectorship, which he accepted. May 22, 1821, Rev. Mr. Shaw resigned his charge, and May 29, the Rev. Henry Anthon received a call, and was instituted rector, Sept. 26. January 19, 1829, Rev. Mr. Anthon resigned his charge, to accept the rectorship of St. Stephen's Church, New York City, and May 15th following, Rev. Benjamin Dorr received a call to become his successor. October 6, 1835, Rev. Mr. Dorr, resigned his charge, and January 16, 1836, Rev. Pierre A. Proal, D. D., the present incumbent, became rector of the church. In 1833, the church edifice was, in the language of its records, "elongated," and made much more commodious, and otherwise improved. In June, 1851, the building was found to be unsafe, and services were discontinued until it shall have been thoroughly repaired.

Number of communicants reported in 1842, 142 ; in 1846, 127 ; in 1850, 145.

First (Welsh) Baptist Church.—This church is the oldest regular church organization in the city, although the Presbyterians and Episcopalians held religious meetings previ-

ously to its formation. In 1799, 1800 and 1801, several Welsh Baptists emigrated to this place, and soon commenced religious meetings, with services in the Welsh language.

On the 12th of Sept., 1801, twenty-two persons met at the log house of John Williams, upon the road opposite the Lunatic Asylum, and formed the First Baptist Church of Utica. Of their number were, Elder James Harris and Elder John Stephens, who officiated as ministers. In 1806, Abraham Williams, James Morgan and William Francis were elected the first trustees, and within this year the church erected a house of worship. This house was erected on the west side of Hotel Street, where the Erie Canal now runs. Previously to the construction of the canal, it was removed to the site of their present church on Broadway, and afterwards was converted into a dwelling on Charles Street. Joseph Harris and John Reed were chosen the first deacons. The records are incomplete and the names of none but the following ministers have been obtained, in addition to Elders Harris and Stevens. In 1806, Elder Abraham Williams, who had been licensed and ordained by the church. In 1814, Elder Stevens returned from New York, and became a second time pastor—and at the same time Elders David Griffiths and Joseph Richards, and subsequently Elder David Michaels, were members of and preached to the church. In 1836, Elder William H. Thomas; in 1841, Elder William F. Phillips; in 1845, Elder David Phillips; in 1848, Elder Hugh Hughes, became pastors. In 1850, Elder David Jenkins, the present pastor, took charge of the church. All the services of this church have continued to be conducted in the Welsh language. Its house of worship stands upon the west side of Broadway, a short distance below Liberty Street; and having been enlarged and repaired, well accommodates the church and society. The church numbers about 100 communicants.

The Rev. David Griffiths was for many years well known in Utica, as a Welsh Baptist preacher, and although never pastor of this church, he often supplied them when destitute of a pastor. The following is copied from the handsome monument over his grave :

Mewn Coffadwriaeth am y diweddar Barch. Dafydd Gruffydd un o weinidogion y Bedyddwyr yn preswyllo yn Ffrankffort. Yr Hwn a fu Farw Rhag, 27, 1840, yn 68 ain, mlwydd a deng mis Oed. Brodor ydoedd o Sir Benfro Deheubarth Cymru efe a ymfudodd i America yn y flwyddyn, 1818.

Yma Gorphwys mewn hwn felys
 Un o weision dawnus ne
 Yn y ddugell rho'wd ei briddell
 Newid pabell wnaeth efe.
 Dros hen byngeiau Calfin golau
 Hoff y seintiau dygai sel :
 Moli'r Drindod am y cymmod
 Yn ddiddarfod 'nawr a wnel.

Welsh Congregational Church.—In 1801, ten Welsh Congregationalists residing in Utica, united with the Presbyterian church in Whitesboro. In 1802, several others arrived from Wales, and the Rev. Daniel Morris came from Philadelphia, and those just arrived, and the ten first named in all from fifteen to twenty in number, constituted a Welsh Congregational Church, which was the second regular church organization in Utica.

Until 1804, the church held its meetings in private houses, but within this year they erected a small framed house of worship, on the site of their present house, on the corner of Washington and Whitesboro Streets, and which was the first church completed in the village. Subsequently, a larger framed house was erected in its place, and which in

1834, was replaced by the present neat and commodious brick edifice.

In 1810, Rev. Mr. Morris resigned his charge and for several years the church was supplied by Rev. John Roberts, by Rev. William Pierce of Steuben, and by John Roberts and Rowland Griffiths, licentiates, members of the church, but who were never ordained. Subsequently the following clergymen were pastors of the church for the periods stated, viz :

Rev. Howell R. Powell, for one year.

Rev. Benjamin Powell, for several years.

Rev. Robert Everett, for about ten years.

Rev. James Griffiths, for about sixteen years.

Rev. Evan Griffiths, the present pastor, commenced his labors in 1849. The church is in a harmonious and flourishing condition, and has a large congregation. Its services have ever been conducted in the Welsh language. Present number of communicants about 300.

Mr. John Hughes was a worthy member of this church, and although not an ordained preacher, it is said that he frequently preached in the absence of a pastor. The following is copied from his tomb stone :

“In memory of John Hughes, a native of South Wales, who departed this life, September 3d, A. D. 1831, Aæ. 62.

Mewn rhyfel bu'fe yma'u hir
Yn colli ac yn ennill tir ;
Ond' nawr gorphenodd ar ei waith,
Ac aeth yn deg i ben ei daith.

Second (Broad Street) Baptist Church.—On the 23d of September, 1819, at a regular meeting of the First (Welsh) Baptist Church a vote was adopted that the church take into consideration until the next meeting, “the propriety of giving

permission to all such as feel disposed to enter into covenant as a second church," etc. The reason given for this step was, the inconvenience under which many of the members suffered, from the fact that a part of the services were in a language they could not understand. October 7, the church voted, that all who were disposed so to do, should have the approbation of the church in uniting to form the Second Church, and accordingly seventeen members, seven males and ten females, were dismissed for that purpose. (Of this number was Elder Hammond, who died August 20, 1820, aged seventy-nine years). David Reed and John Grey were appointed deacons. Within the same month the new church extended a call to the Rev. Elijah F. Willey, of Lansingburgh, to become their pastor, which was accepted, and he commenced his labors on the second Lord's-day in November, 1819. Elder Willey resigned his charge January 1, 1827. The following is a list of the clergymen who have been pastors of the church, with the dates when they were called, and when they resigned their charge.

Rev. John C. Harrison,	called July 30, 1827,	Resigned June 5, 1828.
“ William Hague,	“ Nov. 17, 1828,	“ Aug. 30, 1830.
“ Elon Galusha,	“ Dec. 27, 1830,	“ April 18, 1833.
“ Edward Kingsford,	“ Mch. 31, 1834,	“ Dec. 31, 1835.
“ Thomas Wilkes,	“ May 30, 1836,	“ May 1, 1837.
“ Daniel Eldridge,	“ Aug. 1837,	“ June, 1841.
“ Dudley C. Haynes,	“ Oct. 4, 1841,	“ Oct. 30, 1843.
“ Horatio N. Loring,	“ Nov. 3, 1844,	Diéd Aug. 14, 1847.
“ Edmund Turney,	“ July 9, 1848,	Resigned June 2, 1850.

Rev. Thomas O. Lincoln, the present pastor was called to the charge of the church on the 4th of August, 1850, and having resigned his charge in Manchester, N. H., he immediately entered upon his labors here.

On the 26th of January, 1820, the church and society became incorporated under the statute by the name of "The Second Baptist Society of the village of Utica." David P. Hoyt and Edward Gilbert, presiding officers, and John Gray, David P. Hoyt, William Francis, David Reed and Edward Gilbert were elected trustees. On the 15th of February following, the trustees voted, "that this society immediately take the most efficient measures to procure a site in some central place in the village of Utica, and build a handsome meeting-house, or house of public worship, sixty feet long and forty feet wide." Consequently, a lot was purchased (the site of their present church edifice on Broad Street), and a house of worship erected during the spring and summer of 1820. In 1826, the trustees were increased to nine, and the following persons constituted the board that year, viz.: Alexander M. Beebee, Thomas H. Whittemore, D. P. Hoyt, John Baxter, Benjamin Ballou, Wm. Francis, John E. Hinman, Edward Bright, sen., and David Reed. In 1830, the house of worship was repaired and improved, by changing the pulpit from rear to front and constructing a gallery. June 21, 1847, the board of trustees, by a committee, reported, that the time had "come when the church ought to erect a new house of worship," and this was followed immediately by the action of the church, and, in August following, contracts were made for the erection of the present beautiful house on Broad Street. This house having been completed and entirely *paid for*, was dedicated September 21, 1848. Present number of communicants about 175.

St. John's (Catholic) Church.—This church was organized in 1819, and was the first Catholic church formed in central or western New York, since the settlement of the country. Its first church edifice was of wood, and which

about ten or twelve years since, was removed across Bleecker Street, and the present large edifice erected in its place. The late John C. Devereux was the greatest benefactor of this church, having contributed over \$12000 towards building the brick house of worship. In connection with this church is an orphan asylum under the management of several Sisters of Charity, and adjoining there is a day school for boys and girls. The church is the largest in the city, and on Sundays, and other days, when open for service, is generally filled to overflowing. Many attend here from considerable distances in the surrounding country.

First Methodist Episcopal Church.—The Methodists have had religious services in Utica since 1808, and a congregation was constituted in that year, but no records have been found of a regular organization for many years subsequently. The earliest written evidence upon the subject which the author has been able to discover, is the record of a quarterly meeting conference, held October 12, 1822, at the "Utica Station," of which Rev. George Peck was chairman, and Thomas Christian, secretary. Mr. Goodenough was appointed steward in Slayton's Bush, Mr. Tisdale in Frankfort, Reuben Mather in Schuyler, and Andrew Nash in Utica. This society, by the name of "First Society of the Methodist Episcopal Church," was organized, under the statute, May 23, 1826, and Thomas Christian, James C. Delong, Jacob Snyder, Erastus Cross and Trustham Dunham, elected trustees. Their present brick house of worship on Bleecker Street, was erected in 1826, and dedicated February 22, 1827. The small brick chapel, previously occupied by this church, on the corner of Main and Third Streets, was erected in 1816, but was abandoned on account of its being too small for the congregation and its location so far

from the centre of the village. The following clergymen have been pastors of the church, nearly or quite in the order in which their names are given, and they have generally remained two years each, viz.: Rev. Messrs. Benjamin Paddock, George Harmon, Zechariah Paddock, E. Bowen, Mr. Stone, Z. Paddock, Dan Barnes, Joseph Castle, William N. Pearne, Schuyler Hoes, Bostwick Hawley, D. W. Bristol, David A. Shepard, Horatio R. Clark. Rev. William Wyatt, the present pastor, took charge of the church in August, 1849. The society is in a prosperous condition, and its house is well filled. Present number of communicants about 330.

Universalist Society.—The First Universalist Society of Utica was organized November 21, 1825, under the ministry of the Rev. John S. Thompson. Messrs. Andrew S. Pond, Daniel James, John R. Ludlow, John Hickox and Roswell Woodruff, were elected first trustees; John R. Ludlow, treasurer; John King, clerk. Ezra S. Barnum and William Stevens were elected deacons. A number of years afterwards, it was discovered that there had been some informality in the early proceedings, and accordingly a re-organization was legally effected July 10, 1837. Messrs. Woodman Kimball, Thomas L. Kingsley, Joseph P. Newland, Orrin Marshall, Alvin White, Benjamin F. Jewett and Orrin Hutchinson, were elected trustees. The church erected by the Universalists on Devereux Street, was dedicated March 18, 1830, and remained in their possession until March 28, 1845, when it was sold under the foreclosure of a mortgage. From that time, the society ceased to act. The pastors were Rev. Dolphas Skinner, from 1827 to 1837; followed by Rev. Messrs. A. B. Grosh, M. B. Smith, T. D. Cook, W. Andrews and H. B. Soule.

The Universalists again commenced regular worship in

Mechanics' Hall, October 1, 1848. "The Central Universalist Society of Utica, N. Y.," was organized April 23, 1849. Messrs. Ezra S. Barnum, Grove Penny, Benjamin F. Jewett, David Owens, Alvin White, D. V. W. Golden and L. M. Taylor, are the present trustees. Rev. Eben Francis, the present pastor, commenced his labors in October, 1848. In the present summer (1851), the society are engaged in the erection of a substantial church edifice of stone, in the Gothic style of architecture, covering an area 45 by 75 feet, with towers of the same material, projecting from the front corners, carried to the height of about sixty feet. This building stands upon Seneca Street, near Columbia Street, fronting Genesee Street, and will be an ornament to the city, and highly creditable to the taste and spirit of the society. The corner-stone was laid on the 15th of July, and a box deposited within it, containing many interesting relics. Rev. E. H. Chapin, of New York, delivered an address upon the occasion.

Welsh Calvinistic Methodist Church.—This church was organized February 21, 1830, by ten persons of this denomination from Wales. The author has been unable to find any records of this church, or to learn much of its history. Upon its formation, Robert I. Jones, Evan Roberts and Richard Hughes, were chosen elders. Rev. Benjamin Davis became pastor in 1830, and remained five or six years, and was succeeded by Rev. William Williams, who remained several years. Rev. David Stevens was the next pastor, and remained from one to two years, and was succeeded by Rev. Morris Davis, then just arrived from Wales, but who was removed by death in a short time. Rev. Morris Roberts and Rev. William Rowlands have also been pastors. Rev. Messrs. Enoch Samuel and David Lewis are the present

preachers. In 1830, the society erected a brick chapel on Seneca Street, which was much enlarged in 1846; and is now a large and convenient house. The church numbers about 190 communicants. The Calvinistic (sometimes called Whitfield) Methodists are the followers of Calvin, with respect to the points of doctrine which distinguish his disciples from those of Arminius and Wesley.

Reformed Dutch Church.—“The Reformed Dutch Church of Utica” was organized October 26, 1830, with forty members. Its first officers were Abraham Varick and George M. Weaver, jr., elders; and Nicholas G. Weaver and Richard Vaughan, deacons. When this information was obtained in 1849, its officers were George M. Weaver, Justus H. Rathbone, Rufus Northway and Thomas H. Wood, elders; and William Walcott, Thomas E. Clarke, N. F. Vedder and William J. Bacon, deacons. In 1830, its house of worship on the corner of Broad and John Streets, was erected at a cost of about \$15000. The Rev. George W. Bethune was the first pastor, and commenced his labors November 7, 1830. The Rev. Henry Mandeville commenced August 17, 1834, and resigned his charge for a professorship in Hamilton College, and Rev. John P. Knox became his successor, July 5, 1841. Rev. Charles Wiley, the present pastor, entered upon the duties of his office, June 15, 1845. The house of worship of this church is a neat and commodious structure, with no attempt at ornament or show on the outside, but its interior is one of the most pleasant in the city. The church and society have ever included their full share of the intelligence and moral worth of the community, and have demanded in their pastors the most respectable talents and rank in their profession, and while they have exerted a conservative influence over others, they have been preserved from fanat-

icism and instability on the one hand, and their opposites, anti-nomianism and inactivity, on the other. Present number of communicants about 225.

Ebenezer Baptist Church.—“The ‘Ebenezer Baptist Church of the city’ was organized in the school room, then their place of meeting, No. 10 Fayette Street, on the 10th day of January, 1835, with seven members, five males and two females. Joseph Goodliff was chosen deacon, and William Towers, clerk. Thomas Hill, one of the little band, was unanimously chosen pastor, and was accordingly ordained, May 11, 1835, to fill that office, in which he remains to this day. In 1836, they built the house in which they now meet, on the south side of Columbia, between Broadway and Cornelia Street.” This church belongs to that class known as “Anti-mission Baptist Churches,” as they do not fellowship or co-operate with Missionary, Bible, Tract, Sunday School, or Education Societies. With respect to baptism and communion, they agree with the other Baptist churches in the city, and are “High Calvinists,” as that term is generally understood, believing in “special election,” “particular atonement,” “total depravity,” “perseverance of saints,” etc.

Bleeker Street Baptist Church.—On the 3d of December, 1837, the Broad Street Baptist Church adopted resolutions approving an effort to sustain preaching in West Utica, upon the ground then recently given up by the Third Presbyterian Church (the Third Church was dedicated January 10, 1833), and appointing Deacon Asa Sheldon, A. M. Beebee, Palmer Townsend and Edward Bright, jr., a committee (in connection with Francis Wright, Deacon Harlow Hawley and Alfred Corban, not members of the church), to raise funds for that object, and superintend the interests connected therewith, un-

til the 1st of May then next. Meetings were commenced in the building known as "Old Bethel," on the corner of Fayette and Varick Streets, and such clergymen as could be procured, were employed from week to week. In January following (1838), a protracted meeting was commenced in that place, and the indications and interest were so favorable, that shortly afterwards Elder Jacob Knapp, the distinguished revival preacher, was procured to conduct the meetings. Such was the progress of the work, that in a few days the "Old Bethel" would scarcely hold one in ten of those who came, and an invitation to occupy the church then known as the Second Presbyterian Church on Bleecker Street (now occupied by this church) was accepted, and the latter house was soon filled to overflowing. That was a time never to be forgotten by those who then resided in Utica. Religion, the meetings and the progress of the revival, engrossed the time, the thoughts and conversation of the mass of the population, and all classes, ages and conditions, came under their influences. Such was the crowd at the Second Church, that the First Presbyterian Church kindly opened the doors of their house, and, for some time, that house was equally as well and uncomfortably filled, while hundreds were unable to gain an admission even there. The meetings were brought to a close about the middle of March, and the number of those hopefully converted was estimated by some as high as eight hundred, and by others at a thousand.

On the 21st of March, 1838, a meeting was held at the dwelling of Edward Bright, jr., of which Deacon Asa Sheldon was chosen chairman, and Horace H. Hawley, secretary. Eleven persons (five males and six females) presented letters of dismission from Baptist churches—(seven from the Broad Street and four from the Trenton Village Churches)—all of which were approved as regular. This meeting voted:

“That we form ourselves into a church by the name of the Bethel (Baptist) Church of Utica.” Asa Sheldon and Palmer Townsend were chosen deacons, and H. H. Hawley, church clerk, and Messrs. Townsend and Bright were appointed a committee “to prepare a code of Articles of Faith and Practice, and report at the next meeting.”

In the first year the church received 125 members, eighty by baptism, forty-two by letter, and three by experience. July 26, 1838, the church was recognized as a regular church in fellowship with the Baptist denomination, by a council of delegates from other churches in the vicinity. August 8th, the church and society were incorporated under the statute, and Messrs. Edward Bright, jr., John Reed, Palmer Townsend, Morven M. Jones, Francis Wright, Mancer M. Backus, and Elihu Stone elected trustees. In 1839, the church erected the house of worship on State Street, (dedicated Aug. 7), now owned by the Methodist Episcopal Church, at an expense of over \$4,000, for a large proportion of which, they were indebted to the liberality and good will of persons belonging to other societies. Upon the removal of Deacon Townsend to New York, Harlow Hawley was chosen deacon, July 6, 1838. For several years this church was the station of the American Bethel Society, and a committee of its members, during the season of navigation, visited the boats lying in the city on every Lord's day morning, and invited boatmen and passengers to attend the meetings. For two or three years it was also aided in its funds by the New York State Baptist Missionary Convention. On the 1st of January, 1845, the church removed to its present house on Bleecker Street, having taken a lease of the former lessees, and in Feb., 1847, the church purchased this house of Mrs. Dudley of Albany. Since then the house has been very much improved and repaired inside and out, and by the erection of a spire in place

of the one blown off in the fall of 1834. This house was erected by the Second Presbyterian Church, and dedicated August 24, 1826, and by that body occupied until about 1839. and subsequently it was occupied by a Congregational church under the care of Rev. Messrs. Theodore Spencer and C. Edwards Lester, and afterwards by the Westminster Church, and for a time was unoccupied. The church under notice have enjoyed several revivals, the results of protracted meetings. Since its formation about 378 have been added by baptism, and the largest number of baptisms reported (since its first year), were in 1847, fifty-seven, and 1848. eighty-four. Present number about 350. The venerable Deacon Asa Sheldon, died March 19, 1848, in the 88th year of his age, having been a member of the Baptist Church seventy-four years.

In the spring and summer of 1838, Mr. Coroden H. Slaf-ter, a member of the Hamilton Theological Institution, preached to this church, and on the 23d of August he was ordained by this church as a missionary to Siam, where he died April 7, 1841. October 1, 1838, Rev. L. O. Lovell became pastor and resigned his charge January 27, 1840. On the 6th of December, 1839, Mr. Edward Bright, jr. (then of the firm of Bennett & Bright, booksellers and publishers), was licensed by this church to preach the gospel, and on the 17th of April following received a call to become pastor of the church, and was ordained as such on the 3d of June. On the 12th of November, 1841, Rev. Mr. Bright resigned his charge, and on the 14th of the same month Rev. Daniel G. Corey, the present pastor, received a call to the office, and entered upon its duties the first Lord's day in January, 1842. During his pastorate, thus far, he has baptised 236, and 144 have been added by letter.

(The Second Presbyterian Church was organized May 6,

1824, under the pastoral care of Rev. S. W. Brace, and erected the house of worship, as before stated, on Bleecker Street, in 1826. On the 7th of March, 1831, this church and society were re-organized under the name of the "Bleecker Street Presbyterian Society." After Mr. Brace, Rev. Dirck C. Lansing, D. D., was pastor for several years, and Rev. Mr. Savage was pastor in 1837-8. The church being largely in debt, the house of worship was sold at some time not far from the re-organization, and became the property of Mrs. Blandina Dudley of Albany, and six individuals in the church took a lease of the house for twenty years and became responsible for the rent, etc.)

Grace (Episcopal) Church.—This church was organized in May, 1838. At the time of its institution there were but twenty-six persons in the congregation of a sufficient age to read the services of the church, and a much smaller number of communicants.

First Vestry: Dr. P. B. Peckham and Ziba Lyon, wardens; Messrs. Samuel Beardsley, John E. Hinman, J. Watson Williams, James M. Stocking, Alex. S. Johnson, Charles S. Wilson, Isaiah Tiffany and James M. Lewis. Rev. Albert Clark Patterson was chosen the first rector. Soon after its organization, the church took measures for the erection of the small church edifice of wood upon the south-east corner of Broadway and Columbia Street, and in 1842, a considerable addition was made to this building. The church is now preparing to erect one of the most expensive and beautiful church edifices in central New York, one which shall in architectural design and execution, and in the quality of material, be an honor to the city and to the enterprising society by which it is erected. From the period of its organization, this church has always been in a most flourishing

condition, with frequent accessions to its members and an increasing congregation.

Rev. George Leeds, the present rector, entered upon the duties of his office in 1843.

Number of communicants reported in 1842, 96; in 1846, 132; in 1850, 157.

St. Paul's (Episcopal) Church.—Rev. Marcus A. Perry, rector, was organized several years since in West Utica, and occupies the building known as "Old Bethel," on Fayette Street. Number of communicants reported in 1850, 18. This church designs soon to erect a house of worship in the west part of the city.

Calvary (Episcopal) Church.—This is a newly organized church upon "Corn Hill," and is under the care of Rev. Wm. A. Matson. This church is erecting during the present summer (1851) a small church edifice of wood, in that section of the city.

St. Joseph's (German) Catholic Church.—This church was organized October 15, 1840, and is located upon Fayette Street, at its junction with Whitesboro Street. When formed, the church included about sixty families, and now numbers about 200 families, all natives of the German States, and its services are conducted in the German language. I. N. Lanzer, Joseph Masseth, sen., John Paul, Ignatius Meyers and Matthias Fritz, composed the first committee, having charge of the property. Rev. Joseph Prost became rector in 1842, and remained one year; Rev. Adelpert Innama became his successor in the summer of 1843, and he was succeeded by Rev. Florian Schwenninger in August, 1844.

German Lutheran Church.—This church by the name of “The United Evangelical Lutheran and German Reformed Congregation of the City of Utica,” was organized on the 15th of May, 1842, at its place of meeting, the “Old Bethel,” on Fayette Street, West Utica. It was formed with fifty-six communicants, all natives of Germany, and its services have ever been conducted in the German language. Its first officers were, Charles A. Wolf, sen., and Michael Breitenstein, elders; and John M. Hahn, Daniel Becker and John G. Hoerlein, trustees. Present officers (1851), Henry Frankfurt, John Seng and George Neeger, elders; and Daniel Becker, Paul Agne, John Beisiegel, Lewis Martin, John Blaas and John Spindler, jr., trustees. Their first house of worship was erected upon the south side of Columbia Street, upon the eastern side of the site of St. Patriok’s Church, at a cost of about \$2000, and was dedicated September 28, 1844, and, with other buildings, was destroyed by the hand of the incendiary, on the night of the 28th of February, 1851. The church, during the present season, is erecting a commodious house of worship of brick, upon the south-west corner of Cooper and Fay Streets, at an estimated expense of about \$4000. The present pastor, Rev. A. Wetzels, has devoted his time and talents to the welfare of this church ever since its formation, and he enjoys, in an eminent degree, the love and respect of the pastors and members of the other evangelical churches in the city, as well as of the citizens generally. During a considerable portion of the time, he has taught a day school for the benefit of the children of the members of his society, and a flourishing Sunday school is connected with the church. Amid the many discouragements arising from the loss of the house of worship, the poverty of most of the German emigrants, and the fact that our German population is gathered from nearly every state in

the Germanic confederacy, with their peculiar national and local views and prejudices, he has ever labored on zealously, peacefully and successfully, in the humble sphere of his vocation, although his talents and acquirements would well grace some of the higher positions in our country. Cherishing such views of the pastor, the citizens of Utica have, to a limited extent, contributed to the funds of the church, for building their houses of worship. Present number of communicants, 165.

Westminster Presbyterian Church.—At the time of the dissolution of the Second Presbyterian Church, it was evident, that there was in the city sufficient *material*, in a disconnected state, to form an efficient Presbyterian Church. On the 25th of January, 1839, a Congregational Church was organized, and held its meetings, for a period, in the "Second Church," on Bleecker Street, and for a while in the Museum Building, the Museum having been removed to the "Exchange Building;" but for reasons unknown to the author, this church was dissolved. On the 6th of May, 1844, "The Westminster Presbyterian Society of Utica" became incorporated, at a meeting held in the old "Second Church," which house they occupied the remainder of that year. On the 23d of July, the church was organized with 70 members. On the 1st of January, 1845, the church purchased, and took possession of the house of worship erected by the Universalists on Devereux Street, which was subsequently enlarged by an addition to the rear, and otherwise much repaired and beautified. This house was erected in 1829–30. Messrs. Sylvester Aylsworth, Theodore Pomeroy, Silas Gaylord, S. Z. Haven and Hugh Rendell, were chosen elders, upon the formation of the church. Rev. Joshua H. McIlvane, the first pastor, was installed February 5, 1845, by the Pres-

bytery of Albany, and resigned his charge October 1, 1847. Rev. Hugh Dickson, the present pastor, entered upon the duties of his office, August 1, 1848 (installed October 31, sermon by Rev. Dr. Sprague, of Albany), and under his ministry, the church has been highly prosperous, and the congregation has increased to such an extent that the house is frequently crowded. This church is in connection with the "Old School" General Assembly. Present number of communicants about 125.

State Street Methodist Church.—The "Bethel" Baptist Church having found it very difficult to sustain a church of that denomination in West Utica, while they were compelled to make up a considerable deficiency at the end of each year, and more of its members residing east of Genesee Street than in the section of their location, decided upon removing to Bleecker Street, about 1st of January, 1845. For a considerable part of the next year and a half, their house of worship on State Street, was occupied by an Anti-slavery Baptist Society, under the care of Rev. Mr. Grosvenor. On the 1st of August, 1847, the State Street Methodist Episcopal Church was organized, with seventeen communicants, and soon afterwards purchased this church edifice. The first trustees were, Frederick Humphreys, H. C. Stearns, J. S. Kirk, Wm. Roberts and Mordecai Wing; and Moses Sipher. H. C. Stearns and Thomas Ward, sen., were first stewards. Rev. Joseph Hartwell was assigned by the Conference to this church, on the 4th of August, 1847, and remained two years, and Rev. Isaac Foster, the present pastor, commenced his labors in August, 1849. Present number of communicants about 130.

This church is in a flourishing condition, and under the peculiar organization of the Methodist Church, will, doubt-

less, continue to prosper. The erection of three extensive manufacturing establishments, and the great increase in other branches of business in West Utica, with the large increase of population, have rendered this field an excellent one for an additional evangelic church.

Israelites.—“Beth Israel,” Jews’ Synagogue, was established on the 1st of October, 1848, and included about twenty families. Its first trustees were Harris A. Hershfield, Max Levy and Eleazer Hart. This association fitted up and occupies the small wooden house of worship, near the corner of Whitesboro and Hotel Streets, and every “seventh day,” a considerable number of these descendants of Abraham repair to their “Beth,” to worship the God of their fathers, after the manner of the law delivered to Moses. Most of this people in this city are from the German States and Poland, whence they have fled to this country, to enjoy the right of worshipping God according to their own law, and to escape the exactions of the tyrants who rule their native lands. Rabbi Pinkus Rosentoll leads them in their worship, and they now number about forty families.

Welsh Methodist Episcopal Church.—The Welsh Methodist Episcopal Church was formed about the 1st of September, 1849, with twenty-seven members, and for the first eight months occupied a room on Liberty Street. Its first officers were, John Perry, Thomas Morris, John H. Jones, William W. Jones, Evan E. Jones, and Thomas Hughes, trustees; John Perry, steward; and Wm. Davies, secretary. On the 1st of May, 1850, the church purchased the building on Washington Street, known as the “Commercial Lyceum,” and have fitted up and since occupied the same as a house of worship. The Rev. Messrs. Rees Davies and Thomas

Hughes were preachers of the church until May 1, 1850, and since then Messrs. Davies and Hughes and Rev. John Jones have had the joint charge of the church. Present number of communicants about fifty. The services are conducted in the Welsh language.

There have been, within a few years, two other Welsh churches in the city, one an off-shoot from the Welsh Congregational Church, which erected the house now occupied by the Jews, and the other from the Welsh Baptist Church, and held its meetings on the corner of Broadway and Pearl Street. Happily, however, the difficulties in which these churches originated, have been healed, and upon their dissolution, most of their members returned to the old folds, and the two parent churches are progressing in harmony.

St. Patrick's Catholic Church.—This church was organized on St. Patrick's day, March 17, 1850, and is located in West Utica. A temporary church edifice was erected on Columbia, west of Varick Street, for the accommodation of the congregation until their new house shall be completed. The congregation is composed mainly of natives of Ireland. An elegant church is in course of erection, upon the corner of Columbia and Huntington Streets. Its material is brick above the basement, its style of architecture Gothic, and is to cover an area 64 by 120 feet, with a tower and spire 180 feet in height. The Rev. Patrick Carraber is pastor, and it is mainly through his exertions that a congregation has been collected, and the funds secured for the erection of the church. The ceremony of laying the corner-stone of this church took place on the evening of July 30, 1851, the Rt. Rev. Dr. McClosky officiating. A box was deposited containing a variety of coins, the names of the executive of the state and

city, bishop of the diocese, pastor of the church, and a variety of newspapers, etc.

INSTITUTIONS, ASSOCIATIONS, COMPANIES, ETC., ETC.

New York State Lunatic Asylum.—This institution although located partly in Whitestown and partly in New Hartford, is more generally considered in connection with the city of Utica, and the account given seems therefore more appropriately placed in this chapter.

In 1830, acting Governor Throop, in his annual message, called the attention of the Legislature to the number, condition and wants of the insane poor in this State, and suggested the establishment of an asylum for their "gratuitous care and recovery." He states that by the census of 1825, there were then 819 insane persons in the State, of whom 263 possessed means for their own support, 280 were in jail or supported by charity, and 348 insane paupers were at large, "a terror to others, and suffering in addition to mental derangement, all the privations attending penury and want." In the Assembly this subject was referred to a select committee, who on the 17th of April reported "that the general expediency, and indeed necessity of another Asylum seem manifest from a bare examination of the facts." This brought the subject before the public, and another committee was appointed, of which Hon. A. C. Paige was chairman, and by whom extensive examinations with reference to the insane and lunatic asylums were made, and an elaborate report presented in March, 1831. In each of the years 1832-3-4-5, committees were appointed, who reported in favor of Legislative action, upon the subject, but no laws were then enacted. In 1834, Gov. Marcy in his message made a powerful

appeal to the Legislature upon the same subject. In 1836, the Oneida County Medical Society, by its delegate Dr. J. McCall, brought the subject before the State Society, by whom a memorial was sent to the Legislature; and also made a direct communication to the Legislature by a petition drawn up by Dr. C. B. Coventry.

March 30, 1836, an act was passed for the establishment of the New York State Lunatic Asylum, which authorized the appointment of three commissioners to purchase a site at an expense not exceeding \$10,000, and also for the appointment of three commissioners to contract for the erection of the Asylum, and appropriated \$50,000, for that purpose.

Messrs. N. Dayton, C. McVean and R. Withers, the commissioners appointed by the government to procure a site, reported to the Legislature, in February, 1838, that they had not been able to select and secure one, although they had bargained for the necessary grounds at Watervliet, but which the owner had finally refused to sell upon the terms agreed upon. In the summer of 1837, the present site of the Asylum was purchased, including a farm of about 130 acres, for \$16,300, of which the state paid \$10,000, and citizens of Utica \$6,300. In the latter part of the same summer Capt. William Clarke of Utica, Francis E. Spinner of Herkimer and Elam Lynds were appointed commissioners to superintend the erection of the necessary buildings. After visiting various institutions of the kind, the plans drawn by Captain Clarke, after being submitted to most of the state officers and the legislative committee, were adopted, the four main buildings commenced, and at the close of 1838, \$46,881,79 of the appropriation expended. That plan "consisted of four buildings, the size of the present front building, each 550 feet long, to be located at right angles, facing outward, and to be connected at the angles by verandahs of open lattice

work, the whole inclosing an octagonal area, of above thirteen acres, not including above two and a half acres covered by the buildings. The estimated expense if built of brick, was \$431,636, but no estimate of the expense of hammered stone of which the main building was finally constructed was then given." In May, 1839, \$75,000, were appropriated towards completing "the main building occupying the principal front, and for protecting the foundations then laid of the other buildings, and in 1840, \$75,000, and in 1841, \$75,000, were appropriated by the Legislature for completing the main edifice, making \$285,000, including the \$10,000 for purchase of site. On the 6th of January, 1842, the commissioners reported that nothing remained to be done to put the institution in operation, but the laws necessary for its organization, and an appropriation for furnishing the building. During the erection of the building, Messrs. Lynds and Spinner had been removed, and Messrs. W. H. Shearman and Anson Dart appointed, and subsequently Messrs. Clarke and Dart were replaced by Messrs. James Platt and Theodore S. Faxton.

In May, 1841, Messrs. David Russell, W. H. Shearman, N. Devereux, Dr. C. B. Coventry and T. S. Faxton, were by act of Legislature, appointed trustees of the Asylum, and were required to report a system for the government, discipline and management of the institution, and regulations for admission of patients. They, by a committee, visited fourteen of the twenty similar institutions in the United States, and January 12, 1842, reported a system which was mainly adopted. April 7, 1842, an act to organize the Asylum was passed, and by which Nicholas Devereux, Jacob Sutherland, Charles A. Mann, Alfred Munson, Charles B. Coventry, Abraham V. Williams, Thomas H. Hubbard, T. Romeyn Beck and David Buel were appointed managers. By this act \$26,000, were granted for purchasing furniture, fixtures,

stock, books, food, fuel, medicines and enclosing and improving the grounds—and in 1843, \$16,000 were appropriated for a drain extending to the river, supplying the building with water and various improvements to the building, etc.

The managers organized as a board in April, 1842, and on the 9th of September following, appointed Dr. Amariah Brigham, superintendent; H. A. Buttolph, M. D., assistant physician; E. A. Wetmore, Esq., treasurer; Cyrus Chatfield, steward, and Mrs. Chatfield, matron. On the 16th of January, 1843, the asylum was opened for the reception of patients, and during the first year 276 were admitted.

It was soon discovered that the building erected would soon be entirely inadequate for the wants of the insane poor of the state, and accordingly in 1844, the managers submitted to the Legislature a plan for enlarging the Asylum, advising the abandonment of the original plan of four buildings, and the erection instead of two wings of brick at right-angles with the main building, each 240 feet long and thirty-eight feet wide, at an estimated expense of \$80,000. For this purpose \$60,000, were granted by the legislature in 1844, besides \$4,000 for the purchase of grounds adjoining and in front of the Asylum, making the entire farm and grounds 133 acres, and for additional furniture and fencing; and in 1836, \$17,000 were appropriated for completing the wings, \$15,000 for furniture, furnaces, fixtures, etc., \$5,000 for bringing a supply of water into the buildings, and \$3,000 for various other purposes. The water is supplied at the rate of about thirty gallons per minute, is forced by pumps, propelled by water about half a mile and raised 95 feet into a reservoir in the attic of the rear building, from whence it is distributed to every part of the establishment.

Since this institution went into operation it has fully answered the expectations of the public, and earned for itself an

honorable rank among institutions of the kind in the United States—and so long as it holds its present position it will be an object of special interest to all who feel a kind wish or possess the least sympathy for the most unfortunate of their fellows. From her liberal benefactions, although none too much so, when the number and claims of the insane within her limits are considered, the Empire State had a right to expect something worthy of her position in population, enterprise and wealth. The managers of the Asylum have been men of liberal and enlarged views, and their measures and policy have been humane, energetic and discreet. The former and present superintendent, upon whom the management, care and responsibility of this great institution mainly rest, have been men eminent in their profession, and their annual reports show the great success which has resulted from their wisdom and skill.

On the 8th of September, 1849, Dr. Brigham was removed by death, and on the third day of November following, Dr. Nathan D. Benedict, of Blockley Hospital, Philadelphia, was appointed superintendent, and entered upon the duties of the office on the 8th of December. Dr. George Cook, first assistant physician, was the acting superintendent from the death of Dr. Brigham, until the arrival of Dr. Benedict. The managers in their next report to the Legislature, thus speak of Dr. Brigham: "He applied himself to the task with untiring and unyielding devotion. He performed labors, and surmounted difficulties of which the public knew but little, but which might well have disheartened a less determined man."

The annual report to the Legislature embodies the reports of the superintendent, treasurer, etc., and these contain a large amount of valuable and interesting general information and statistics relating to the institution and the insane. From

the report dated February 25th, 1851, the following statistics are copied, but the limits of the author forbid his giving many of the interesting and curious details it contains :

	MALES.	FEMALES.	TOTAL.
Patients remaining at close of last year, - - - - -	226	223	449
Admitted during year, -	185	182	367
	<hr/>	<hr/>	<hr/>
Total during year, - - -	411	405	816
Of this number there were discharged within the year, recovered,	94	77	171
Much improved, - - -	4	4	8
Improved - - - - -	26	23	49
Unimproved, - - - -	51	57	108
Died, - - - - -	34	17	51
	<hr/>	<hr/>	<hr/>
Total,	209	178	387
	<hr/>	<hr/>	<hr/>
Remaining, - - - - -	202	227	429

Of the 171 discharged cured, 124 had been insane less than one year, and twenty-one for one year, nine for two years, seven for three years, two for each four and five years, one for six years, and in five cases the period of insanity had not been ascertained. Of the fifty-one deaths, thirteen were from dysentery, twelve from chronic mania, one by suicide, and twenty-five were from fifteen other forms of disease. The 816 patients were classified under fifteen forms of derangement, besides eight cases of "feigned insanity." Of these 816 cases, 378 had been insane less than a year when admitted, 277 from one to five years, eighty-four from six to ten years, forty-four from eleven to twenty years, twenty-one

from twenty-one to *sixty-five* years, and in twelve cases the period was unknown.

From January 16, 1843, to December 1,		
1850, total number admitted,	- -	2,743
Discharged, recovered,	1,188	
" improved,	- 468	
" unimproved,	- 338	
Died,	320	
	<hr/>	2,314
Remaining	-	429

When it is considered that all of this number were laboring under disease, frequently in its most complicated form, added to the difficulty of treating insane patients and of reaching mental maladies, the wonder is that so small a proportion should have terminated fatally. Of the whole number 1,622 have been supported by counties or towns in this State, 1,121 by friends. From Oneida County 287 have been admitted, of whom 154 have been a public charge, and 133 supported by friends. The report shows that those counties nearest the Asylum send the largest number in proportion to their population. Madison has sent 102, Chenango 87, Jefferson 94, Herkimer 79, Erie 55, St. Lawrence 46, Dutchess 33, Delaware 21. Of the whole number 582 have been admitted in winter, 693 in spring, 735 in summer, and 733 in autumn. As to age when admitted 9 were under 15 years, 300 from 15 to 20, 953 from 20 to 30, 706 from 30 to 40, 451 from 40 to 50, 213 from 50 to 60, 101 from 60 to 70, 7 from 70 to 80, and 3 over 80. By occupation 581 were farmers, 179 laborers, 71 merchants, 65 scholars, 47 joiners, 42 clerks, 16 clergymen, 24 lawyers, 20 physicians, 19 teachers, 36 shoe makers, 30 blacksmiths, 4 school boys, 1167 were women en-

gaged in "house work," 52 school girls, 35 tailoresses, 32 instructresses, 28 milliners, 21 mantua makers, 10 factory girls, and two each music teachers and seamstresses. The remainder are classified as belonging to 62 different occupations, with from one to eighteen individuals to each. Among the various "probable causes" of insanity, the following are selected: Ill health, 448 cases; religious anxiety, 205; loss of property, 97; puerperal, 115; intemperance, 110; disappointment in love, 65 (39 males and 26 females!), Millerism, 43; perfectionism, license question, Fourierism, preaching sixteen days and nights, mesmerism, visiting, smoking, anti-rentism, Rechabiteism, Mormonism, and study of phrenology each one, unknown 804. For the remainder, seventy-one causes of insanity are given, and from this it would seem that *excess* in any thing, will turn the brain and upset the mind. Of the insane, a considerable share possess a strong propensity to suicide. Of the 816 in the institution within the year, sixty-six (twenty-two males and forty-four females) were of this class. The constant and sleepless watchfulness, the anxiety, the labor and care with respect to these, Dr. Benedict in this report says: "form a burden which they alone know who bear it, increased by the necessity of carrying at all times, amid surrounding sadness, a cheerful countenance over a heavy heart." The following is copied from this report because it shows singular phenomena with respect to this most unfortunate class: "The successful attempt at self destruction, before reported" (included in the 51 deaths) "was made on the 12th of July, (1850), by a female patient of our most intelligent class. Her melancholy end became known to her companions with whom she was a favorite, and on the following day two other patients on the same hall were over-heard devising a plan for their own death. About this time the suicidal propensity prevailed extensively, and seemed to be epidemic. There

were admitted during the month of July, the large number of forty-four patients from different portions of the State, nineteen of whom were suicidal. Several of these had attempted suicide immediately previous to admission—one by suspension, which was discovered before life was entirely extinct, to whom animation was with difficulty restored. Another by cutting her throat in a most shocking manner, and others by poison. Two patients who had long been in the house and never exhibited suicidal propensities attempted it during this month, though they had no knowledge of the violent death that had occurred in another portion of the building. On the 13th of this month, ignorant of the occurrences of the previous day, they attempted strangulation, and so persevering were they in subsequent attempts, that they could only be preserved by mechanical restraint. On the same day a female attendant took an ounce of tincture of opium, 'because she liked it,' without however any apparent intention of self-destruction. She had been an active and faithful person, and still continues in the service of the institution, useful and trusted. On the 17th, a patient, believed to be entirely ignorant of all that had occurred previously, attempted strangulation, and continued to repeat the attempt until restrained by mechanical means. On the 20th, a patient tried to open a vein in her neck, and on the 22d another, who knew of the suicide, and was no doubt influenced by it, attempted her destruction. From the 14th of July, fourteen attempts were made, by eight different persons, and twelve others in whom the propensity was strong, required constant observation. The suicidal epidemic prevailed from the 12th to the end of July, after which time it gradually subsided, and left the minds of most of the patients. No suicidal attempt was made in August in any portion of the house."

The treasurer's report for the year shows receipts to \$69,753.08. Of this \$36,607.52 was received from towns and counties, \$23,520.30 from friends of private patients, \$9,272.85 from the state, for officers' salaries, furniture and support of insane convicts. The expenditures were \$65,028.25, of which \$22,687.99 was for provisions and household stores, \$10,644.51 for attendants, labor, etc., \$4,637.74 officers' salaries, \$6,132.78 for furniture, \$5,826.89 fuel and lights. Messrs. Devereux, Mann, Munson and Beck still remain in the board of managers, and Messrs. Sutherland (deceased), Coventry, Williams, Hubbard and Buel have been succeeded by Messrs. William B. Welles, Silas D. Childs, S. Newton Dexter, Joel A. Wing and James S. Wadsworth. Mr. Chatfield was succeeded as steward by John M. Sly, and he by Robert J. Norris, Esq., of Augusta, and the latter by Mortimer Rhodes, the present steward.

The internal management of the institution is conducted in accordance with the suggestions of the most extended experience and the latest improvements and discoveries in science and the treatment of mental diseases, as well as upon the principles of the broadest philanthropy and benevolence. Within the recollection of multitudes now living, the insane were treated as the forsaken of God, in whom the evil spirit had taken up his abode. They were chained in cages and dungeons, without attendance, without clothing, fire or wholesome food—suffering from cold, heat, impure air, filth and vermin; in solitude and darkness; with no sounds but the clanking of their chains, the rattling of the bars and grates, and their own shrieks, curses and moans; with never a kind word or look, and never visited but to be taunted and tormented, and teased to be made to exhibit the frenzy and power of the maniac—until nature was worn out, may be after many years—and death more kind than man, came to the relief of

the sufferer, and earth was relieved of a burden and disgrace and his friends of a reproach. What a change!

FOREST HILL CEMETERY.

The *Utica Cemetery Association* was organized April 26, 1849, under the act authorizing rural cemetery associations. A tract of land was immediately purchased, consisting of about thirty-eight acres, lying upon the Bridgewater plank road in the town of New Hartford, about one mile south of the city line. A keepers' lodge, receiving tomb, and bell tower have been erected, and carriage roads extending about three miles, affording an approach to all parts of the grounds, have been completed. Other works and additions are in progress, and the whole affords full evidence of the taste and enterprise of the managers and citizens generally, under whose auspices the grounds have been brought into use. The burial place of a people always furnishes an unmistakable index to their condition, sentiments and affections. The first officers of the association were Hon. T. R. Walker, president, Julius A. Spencer, vice president, M. M. Bagg, secretary, and E. A. Wetmore, Wm. Tracy, Horatio Seymour, Thomas Hopper, Wm. J. Bacon, S. D. Childs, C. A. Mann, J. Watson Williams, and Elisha M. Gilbert, trustees.

The formal opening of the cemetery for interments took place June 14, 1850. A procession was formed at the entrance consisting of: 1st, the Utica brass band; 2d, the pupils of the common schools, as choristers; 3d, the clergy; 4th, the officers of the association; 5th, visitors; 6, citizens. The ceremonies were conducted as follows: 1st, prayer by

the Rev. C. Wylie; 2d, reading 2d Cor. xv., by Rev. Dr. Proal; 3d, ode written for the occasion, and sung by the whole assembly; 4th, address by Wm. Tracy, Esq.; 5th, hymn with doxology, tune old hundred; 6th, benediction by Rev. Oliver Wetmore. The ceremonies were witnessed by a very large number from the city and surrounding country. A delegation of about 150 members of the Oneida and Onondaga tribes of Indians was present by invitation, and added much to the interest of the occasion.

The celebrated Oneida Stone, the ancient palladium of the Oneida tribe, had been removed from its resting place upon Stockbridge Hill, and placed upon a circular mound within and opposite to the entrance to the grounds, where it is henceforth to remain as a pledge that the red man is always to have the privilege of a resting place in the cemetery. After the exercises above mentioned, the Indians repaired to and surrounded the Stone, where several addresses were delivered to them by chiefs of the two tribes, and several hymns were sung, by a choir of male and female voices, in their native tongue. These closing scenes of the day, in which these remnants of two once mighty nations were the actors, were an appropriate and beautiful addition to the ceremonials, and much heightened the feeling and pleasure of the vast assemblage of *pale faces* surrounding the red men.

Mr. Tracy in his address referred in most beautiful and striking terms to the ancient *A-go-nish-i-o-ni*, or people of the five nations, who used to roam in freedom and security over these hills and valleys, and he asserted that they were truly named *On-gue Honwe*, "men surpassing all others."

BANKS.

The *Bank of Utica*, by the name of "The President, Directors and Company of the Bank of Utica," was incorporated by an act of the Legislature, passed June 1st, 1812, with a capital of \$600,000, and this charter was renewed in 1832. The first directors were James S. Kip, Thomas Walker, Samuel Stocking, David W. Childs, Marcus Hitchcock, Apollos Cooper, Henry Huntington, Nathan Smith, Solomon Wolcott, Jedediah Sanger, John Bellinger, Francis A. Bloodgood, and John Stewart, jr. James S. Kip was appointed president in 1812, Henry Huntington in 1813, and Thomas Walker in 1845. Montgomery Hunt was elected cashier in 1812, and William B. Welles in 1835. The charter having expired, the institution was incorporated under the general banking law, January 1, 1850, by the name of the "Bank of Utica," with its original capital, and to continue until 1950. On the 10th of April, 1815, an act was passed authorizing this bank to establish a branch at Canandaigua, which was accordingly done, and continued during the existence of the charter.

Ontario Branch Bank.—The "President, Directors and Company of the Ontario Bank," with a capital of \$500,000, and located at Canandaigua, were incorporated by the Legislature, March 12, 1813. Re-chartered in 1829, to endure until the 1st of January, 1856. By an act passed April 10, 1815, a branch of this bank was established at Utica, with a capital of \$300,000, taken from the mother bank. First directors of the branch: Benjamin Walker, Jeremiah Van Rensselaer, Arthur Breese, Joseph Kirkland, William G. Tracy, Charles C. Brodhead, James Platt, Kellogg Hurlburt, Jesse W. Doolittle, Abraham Var-

ick, Moses Bagg, Jason Parker and James Lynch. Presidents: Col. Benjamin Walker was appointed July 14, 1815, and died January 13, 1818. Arthur Breese appointed February 17, 1818, and resigned September 13, 1819. Alexander Bryan Johnson was appointed September 13, 1819, and has held the office to the present time. Cashiers: James Kissam appointed July 29, 1815, and resigned May 28, 1816. John H. Lothrop appointed May 31, 1816, and died June 15, 1829. Thomas Rockwell was appointed June, 1829, and died August 16, 1849. James Stoughton Lynch the present cashier was appointed Aug. 20, 1849.

Oneida Bank.—The Oneida Bank was incorporated by the Legislature, May 13, 1836, with a capital of \$400,000, and its charter extends until 1866. Its first directors were Charles A. Mann, Horatio Seymour, John H. Ostrom, John D. Leland, Van Vechten Livingston, Augustine G. Dauby, Ezra S. Barnum, Henry Wager, Jesse W. Doolittle, Israel Stoddard, Charlemagne Tower, Hiram Shays and Jonathan R. Warner. Augustine G. Dauby was appointed president and Kellogg Hurlburt, cashier, upon the organization of the bank in September, 1836, but resigned in December following, and Alfred Munson was appointed president, and Bleeker B. Lansing, cashier, and have held those offices until the present time. Before the organization of this bank, the business of the city and county had for some time demanded an increase of banking capital, and its creation in this form met with general favor, but the day of its first beginnings, although bright and tranquil at its dawn, ended in a hurricane. The commissioners named in the act, for the distribution of its stock were Messrs. Augustine G. Dauby, Ezra S. Barnum, Amos Woodworth, David Brown, Alva Mudge, John Billings, Hiram Shays, Lester Barker, John Ruger,

George Langford and William Osborn, jr. On the 25th of July, 1836, the books of subscription were opened and such was the eagerness for the stock that over \$2,800,000, or 28,000 shares were subscribed for, and ten per cent paid (\$280,000) on that sum, although but 4000 shares (\$400,000 the capital) were to be distributed—and no subscriber could receive over twenty-five shares. It was understood or believed by many friends of the bank, that an effort was on foot on the part of other rich associations and capitalists to obtain a majority of its stock, and that to this end they had procured a large number of subscribers to become their *dummies*. All these circumstances combined, as well as political considerations to be kept in mind with respect to the then dominant party, placed the commissioners in circumstances of great difficulty and delicacy. It would be impossible even to do as well in the distribution by their party and personal friends as every sentiment of generosity, and every motive of policy dictated, because of the number of applicants. Disappointment and consequent fault finding, jealousy and enmity were inevitable.

The distribution was made and the explosion followed. The following shows how the stock was cut up and parcelled out: 3 persons received one share each, 5 persons received two shares each, 50 received three shares each, 50 received four shares each, 271 received five shares each, 25 received six shares each, 8 received seven shares each, 110 received eight shares each, 1 received nine, 86 received ten, 1 received twelve, 1 received fifteen and 12 persons received twenty-five shares each, making 4,000 shares divided among 673 subscribers, whereas if it had been distributed in proportion to the number of subscribers and amount subscribed, less than 300 would have received stock. Of course the unsuccessful were in the majority, for of over 2,000 subscribers, more than 1,350 had no stock. On paper, the distribution

was unprecedentedly equal and fair, for in most of the other distributions of bank stock of that period, the rule had been to give the larger, or largest amounts to a few, and thus retain a sure control, and in this case if there had been any trickery or rascality it could not be found on the record, but was to be surmised, guessed at, charged or proved. The commissioners, or a part of them, were charged with obtaining large amounts of stock indirectly by *dummies*, and as proof of this, the fact that their personal and political friends, their townsmen and neighbors, and cousins had obtained stock, was brought up, but the fact that precisely the same classes were among the *outs* was forgotten. There was doubtless some truth and a good deal of *poetry* in the charge, for several of the commissioners were able and desired to hold more than twenty-five shares each, (the number to which they were limited by law in the distribution), and had doubtless made arrangements by which they were ultimately to have the stock of certain subscribers, by paying from five to ten per cent premium. Some with whom such arrangements were made got no stock, and were consequently willing to *show up* the commissioners. A public meeting was called in this city at which office holders and candidates for office were belabored. An excitement was created, meetings and conventions called and tickets nominated. Dissatisfied democrats and whigs formed a coalition, by which a part of the union ticket was elected. An injunction was sought to restrain the bank from going into operation, but without success. Some of the commissioners were indicted, but time either mellowed down the asperities of men, or else brought up new schemes, so that the defendants went "without day."

But a real calamity was in store for the bank. On Sunday the 20th of November, 1836, its vaults were entered and about \$108,000 stolen, besides \$8,500 in drafts, etc., and thus

was its stock reduced about thirty per cent, by one of the most bold and successful robberies ever perpetrated in the United States. The bank building had several years previously been occupied by the branch of the U. S. bank located here, and while being fitted up for the Oneida Bank, the rogues had had free access to its vault, locks, etc., during the nights and Sundays. Not an Oneida bill was taken, as they did not wish the paper of a broken bank, supposing they had abstracted its entire capital. One of the robbers watched on the outside, while the other, carpet bag in hand, in the broad light of day, although quite early in the morning, entered the front door, and unlocking or breaking the locks, "removed the deposits." Throwing the carpet bag carelessly upon the deck of a line-boat, he proceeded west, while the other took another boat and the two upon different boats, sometimes going a short distance in opposite directions, after a while reached Rochester, where the spoils were divided equally, *per bank marks*, and there they first learned that they had but little over a quarter instead of the whole bank capital. Fortunately the bank was able to describe with considerable particularity over \$50,000 of the bills taken, and in one or two instances those included nearly all of a particular denomination which the banks issuing them had in circulation. After several months those banks became aware that some of those bills were afloat, and after several efforts they were traced into Canada, where one of the rogues was found engaged in extensive business. The bank secured some thirty or forty thousand dollars in real and personal property, and the robber was brought to this county and convicted of the crime. He was however immediately released from prison, in consideration that he had made a *full* and *frank* confession, and agreed to assist in catching his colleague. The other was however never caught, although the agents of the bank tray-

elled thousands of miles for the purpose. In his share of the money was a \$1000 bill, No. 21, of the bank of Portland, Me., which, it was hoped, would lead to his detection. After several years that bill having been returned to the Portland bank in the ordinary course of business, was tracked from this country to England, and from thence to France, but there time had obliterated its foot prints, and its trail could be followed no farther.

It is said there are yet persons in the county, who having been told so when this bank was one of the elements of political strife, yet believe that the Oneida bank was not robbed, charging the abstraction of its funds to the commissioners who neglected them in the distribution of stock, but with such persons argument is useless, and evidence and facts have no influence.

Bank of Central New York.—This bank was organized under the general banking law, September 17, 1838, with a capital of \$110,200. Its first directors were Chas. Gould, Spencer Kellogg, Elisha M. Gilbert, Frederick Hollister, Samuel D. Dakin, Heman Ferry and George Curtiss. Chas. Gould was chosen president, September 17, 1838, and was succeeded by Anson Thomas, the present incumbent, in March, 1839. E. H. S. Mumford was secretary of the institution until the election of Timothy O. Grannis, the present cashier, in January, 1839. This bank also acts as a savings bank.

Utica Savings Bank.—“The Savings Bank of Utica” was incorporated by an act of the Legislature, passed April 26, 1839. Its first directors were John C. Devereux, president; Thomas Walker, Samuel Stocking, Joseph Kirkland, Silas D. Childs, John Savage, Thomas H. Hubbard, John H.

Ostrom, Hiram Denio, Charles P. Kirkland, Jas. McGregor, Joshua M. Church, William Francis, Nicholas Devereux; Stalham Williams, secretary. Stalham Williams, Esq., has been actuary of the institution since its organization. Mr. Williams came to Utica in 1807, and now at the age of seventy-eight possesses much of the mental and physical vigor and elasticity of youth and is constantly at his post, which he has occupied so long with strict fidelity.

City Bank.—The "Utica City Bank," an association under the general banking law, was organized September 26th, 1848, with a capital of \$125,000, which has since been increased to \$200,000. First directors: Hiram Denio, Chas. H. Doolittle, Charles S. Wilson, William Bristol, Isaiah Tiffany, Cyrus Clark, Jared E. Warner, Edward Curran, Simon V. Oley, Samuel A. Munson, George S. Dana, James M. Kimball, and Joseph A. Mott. Hiram Denio was chosen president, and Charles S. Wilson, cashier, upon the organization of the bank and still retain those offices.

The banks of Utica have ever been among the soundest institutions of the kind in the state. Their credit has never been shaken for a moment, and they have never been materially affected by the financial crises and revulsions which have wrecked so many of their fellows. Of the Utica Bank Mr. Huntington was president thirty-two years, and Mr. Hunt, cashier twenty-three years, and of the Ontario Branch A. B. Johnson, Esq., has been president about thirty-two years, and Mr. Rockwell was cashier twenty years; and it is but fair to presume that the success of these banks has been in a great measure the result of the experience and skill of those officers.

On the 16th of September, 1830, a branch of the *United*

States Bank was opened here, and remained until the branches of that institution were withdrawn upon the expiration of its charter. John C. Devereux was president; W. W. Frazier, cashier; J. C. Devereux, John Williams, R. B. Miller, John E. Hinman, Nathan Williams, S. D. Childs, W. Crafts, James Sayre, Samuel Lightbody, directors.

Not far from the year 1810, a branch of the *Manhattan Bank* was established in Utica. Messrs. William Floyd, James S. Kip, F. A. Bloodgood, Solomon Wolcott, John Bellinger, Thomas Walker, Apollos Cooper, M. Hitchcock, H. Huntington, Nathan Smith, Ephraim Hart, and Nathan Williams were directors that year. The author has not ascertained how long the branch was continued.

INSURANCE COMPANIES.

March 29, 1816, an act was passed incorporating the Utica Insurance Company. Bryan Johnson, James S. Kip and Alexander B. Johnson, were the commissioners named in the act for receiving subscriptions to the stock. The act was prefaced by the following singular preamble: "Whereas it has been represented to this Legislature that incorporating an Insurance Company which has been formed in the village of Utica, will tend to mitigate the awful calamities of fire, to give greater security to manufactures, and more confidence to those who adventure their property on our vast navigable waters, *and whereas*, it doth appear that these objects are laudable, and that a company promoting them in the interior of our country, where the profits must necessarily be small, should be liberally encouraged, therefore," etc.

This company ceased to exist many years ago. It owned

and occupied the building on the north-west corner of Whitesboro and Division Streets.

Under the recent general law authorizing the formation of Insurance Companies, the following companies have been organized in Utica.

The Utica Insurance Company, capital \$150,000, organized in 1850.

The Ætna Insurance Company, capital \$125,000, organized in 1851.

The Farmers' Insurance Company, of Oneida County; capital \$100,000, organized in 1851.

STEAM WOOLEN MILLS.

In 1846, a new spirit of enterprise was created or brought into exercise in Utica. It was evident that the city had arrived at a point, whence its progress would be slow, even if not brought to a "*stand still*," as to population and business, unless new fields should be opened. Before this, large sums of the capital of the place had sought investment in other cities and states, upon the lakes, etc. Without water power, without the benefits of shipping, except upon the canal, without the natural advantages possessed by other places, yet with a large amount of capital ready for use, something was to be sought out, if Utica was to keep pace with other places of its size. A public meeting was called and a committee appointed to see what could be done with *steam*. After visiting many of the manufacturing establishments of New England, this committee made a report which was published, in which the advantages of steam were set forth, and many interesting facts given. As a result the Utica Steam Woollen Mills Company was organized this year, with a capital of

about \$100,000. First directors: Andrew S. Pond, president; Samuel Churchill, secretary; Thomas Colling, treasurer; Dolphus Skinner, Nicholas Devereux, George T. Taylor, Benjamin Cahoon, Hamilton Spencer, and C. Goodrich. William C. Churchill, agent. The factory buildings were erected during the following year upon Nail Creek and Columbia Street. Number of carding machines thirty, number of spindles, 2,400; number looms, fifty; number of hands employed, one hundred males and seventy-five females. About 300,000 pounds of wool are used annually, making about 150,000 yards of broad-cloths of various qualities. About \$36,000 are paid annually for labor.

GLOBE MILLS.

The Utica Globe Mills Woolen Company was organized in 1847, and erected its factory buildings upon Nail Creek and Varick Street. First directors: Alfred Munson, president; Theodore S. Faxton, vice president; William J. Bacon, secretary; Martin Hart, treasurer; Horatio Seymour, Andrew S. Pond, Hamilton Spencer, Julius A. Spencer and Palmer V. Kellogg. Samuel Churchill, agent. In capital, amount of wool used, cloth produced, machinery, etc., etc., these are the same as in the Steam Mills. These factories are driven by powerful steam engines, which are found to possess many advantages over water power. For heating the buildings, coloring, scouring, drying, etc., heat is obtained from the boilers, and the factories are lighted by gas, manufactured upon the premises.

STEAM COTTON MILLS.

The Utica Steam Cotton Mills Company was organized in 1847, with a capital of \$230,000. First directors: Alfred Munson, president; S. D. Childs, T. S. Faxton, E. A. Graham, C. A. Mann, William Walcott, and Horatio Seymour. The main building is 300 feet long by sixty wide, and three stories high, and has wings extending back from each end, and an engine house adjoining the centre. The mill was put in operation in 1850, although but about half filled with machinery. The building at present contains:

No. of spindles,	7000.	Capacity for about	15000.
“ looms,	180.	“ “	360.
“ hands,	165.	“ “	300.

Number of yards manufactured about 1,200,000; estimated capacity for 2,400,000 yards annually. The buildings, engine and machinery are all of the best kind, neither money nor time having been spared in their erection and manufacture. The steam engine is one of the finest in the state, and the machinery is all of the newest patterns and contains the latest improvements, and as a whole it is highly creditable to the managers and stockholders and ornamental to the city. Location, west side of State Street, between Columbia and Court Streets.

These three manufacturing establishments have given a new impulse to the city. Various other branches of business connected with or dependent upon manufacturing establishments have grown up, and altogether have added several thousands to the population. There are also various other joint stock companies and associations engaged in other branches of manufacture. A rolling mill for different kinds of bar iron went into successful operation in 1850. An

establishment for manufacturing all descriptions of brass and iron wood-screws, by newly invented machinery, has been in operation several years. To enumerate the several machine shops, furnaces, and manufactories of a great variety of articles of iron, steel, wood, stone, brass, leather, etc., etc., would exceed the author's limits. The artisans of Utica hold a high rank in their various departments, for ingenuity, skill and success.

WATER WORKS.

The Utica Water Works Company was incorporated by an act passed March 31, 1848, with a capital of \$75,000, and in 1850 an act was passed authorizing an increase of its capital to \$150,000, by virtue of which it has been increased to \$85,000, and all paid in. First directors: James Watson Williams, Nicholas Devereux, Alfred Munson, Andrew S. Pond, Charles A. Mann, Horatio Seymour, S. D. Childs. Willard Crafts and Thomas Hopper. On the 21st of April, 1849, a contract was made with Thomas Hopper, Esq., to construct the necessary works for conducting the water to and through the city, and with such energy and perseverance was the work carried forward, against many discouragements and difficulties, that the water was let into the city on the 8th of November following. The water is taken from Frankfort hill, four miles distant, and conducted through a brick aqueduct, three miles, and in cast pipes one mile to the reservoir between High and Chatham Streets, and thence by iron pipes through the principal streets of the city.

GAS WORKS.

The certificate of incorporation, under the general law, of the Utica Gas Company, was signed on the 21st, and filed in the office of the Secretary of State on the 22d of November, 1848. Capital, \$80,000. First directors: Nicholas Devereux, S. D. Childs, Geo. S. Dana, Hamilton Spencer, Thomas R. Walker, James Watson Williams, John F. Seymour, John Lee and Lemuel H. Davis. During 1849, the necessary buildings and apparatus, upon the lower side of Water Street, near the termination of Washington Street, and the laying down of pipes in various streets, were commenced, and the stores on Genesee Street were first lighted by gas on the 16th of September, 1850, and several public buildings and churches soon afterwards. Since then a gradual progress has been made in lighting streets and carrying gas into other parts of the city.

ANCIENT BRITONS' SOCIETY.

The Ancient Britons' Benefit Society was organized April 13, 1814, and incorporated by an act of the Legislature April 18, 1815, and its charter renewed by an act passed March 23, 1829. This society is composed of natives of Wales and their descendants. Its members pay \$3 per annum, in quarterly payments; and receive \$3 per week while incapacitated for labor by sickness; and in case of the death of a member, the sum of \$20 is appropriated to defray his funeral charges.

The first officers of the society, under its charter, were, John Adams, president; William Francis, vice-president; Daniel James, secretary; John Stevens and Thomas George,

stewards; and Titus Evans, Henry Reed, John Rees, John Reed, jr., Thomas Thomas, Patner Lloyd and William Davies, standing committee.

The following is a list of the presidents of this society since 1825, the records of previous years having been lost. The annual election takes place on St. David's day, the 1st of March, unless that day is Sunday, when the election is upon the next day. William Francis, in 1825, '31, '33 and '35; Thomas James, sen., 1826, '27 and '29; David Reed, 1828, 38, '40 and '41; John Adams, 1830; Thomas James, 1832; Thomas Sidebotham, 1834; David E. Morris, 1836 and '37; Thomas James, jr., 1839; Llewellyn D. Howell, 1842; Morven M. Jones, 1843 and '44; Benjamin Owens, 1845; Henry Roberts, 1846; Peter Davies, 1847 and '48; Thomas B Howell, 1849; Philip Thomas, 1850; Henry Roberts. 1851.

The society has held its quarterly and annual meetings regularly ever since its organization, although, for a time, its members were few and funds small; but for some years past it has been in a more prosperous condition, having a fund of from ten to fifteen hundred dollars.

MECHANICS' ASSOCIATION.

On the 5th day of May, 1831, a meeting of "sundry mechanics" was called, and held at the inn of John King, corner of Washington Street and the canal, and of which John Culver was chosen chairman, and J. D. Edwards, secretary: voted, "that we deem it necessary and expedient for the mechanics and manufacturers of Utica and its vicinity, to form themselves into an association, for mutual interests and benefits," and that Messrs. John Culver, Stephen Walker, S.

G. Walker, J. Mason, D. C. Macomber, R. R. Rhodes, J. D. Edwards, A. B. Williams, W. C. Rogers and James McGregor, be a committee to draft a constitution and by-laws.

May 12.—Constitution and by-laws reported and adopted.

May 16.—The association elected the following officers for the year, viz: Thomas Walker, president; Kellogg Hurlburt, vice president; J. D. Edwards, secretary; Zenas Wright, treasurer; Simon V. Oley, William Francis, James McGregor, W. C. Rogers, A. B. Williams, D. S. Porter and Augustus Hurlburt, directors.

The "Utica Mechanics' Association" was incorporated March 30, 1833. The objects embraced within the design of the association were the encouragement of the mechanic arts, the improvement of those engaged in them, the maintaining of a reading room, an apprentices' library, procuring of public lectures, etc., etc. By the charter, Thomas Walker, Andrew S. Pond, John Parsons, Gardiner Tracy, Jacob D. Edwards, Zenas Wright, and their associates, were declared a body corporate; and its first officers under the charter were, Thomas Walker, president; A. S. Pond and J. Parsons, vice presidents; Gardiner Tracy, corresponding, and J. D. Edwards, recording secretaries; Zenas Wright, treasurer; Joseph E. Bloomfield, James Murdock, Julius A. Spencer, Rufus Northway, John Mason, Thomas Thomas, jr., John S. Peckham, John A. Russ, Philo C. Curtiss, Robert R. Rhodes, Elisha A. Maynard, James McGregor, Harvey Barnard, Thomas Colling, Ezra S. Barnum and John J. Francis, directors. The following persons have been presidents of the association; viz: T. Walker in 1831, '32, '33, '34, and '35; Gardiner Tracy, 1836, '37; Rudolph Snyder, 1838, '39, '40, '41 and '42; E. S. Barnum, 1843; John S. Peckham, 1844; Harvey Barnard, 1845; Levi Cozzens, 1846; Simon V. Oley, 1847; Dolphas Bennett, 1848; Otis Manchester, 1849; Grove

Penny, 1850; D. Bennett, 1851. In 1836 and '37, the edifice known as Mechanics' Hall was erected by the association, partly with the subscriptions of the citizens generally and partly with funds loaned upon a mortgage of the property, to be repaid from the income of the building. In 1836, the association commenced the holding of annual fairs, for the exhibition of all kinds of manufactured articles and works of art; and for the encouragement of exhibitors, small premiums were paid or diplomas granted upon those worthy. For a few years past these exhibitions have greatly increased in interest, in the number and quality of the articles exhibited, and the number who have visited them. For 1850 and 1851, the fairs were particularly honorable to the managers and exhibitors, and it is believed that no city west of New York can excel the mechanics and artisans of Utica, in the variety, beauty, design and workmanship of their products. From the rents of the hall and receipts of fairs, the association will soon be out of debt, when they will be able and willing greatly to increase the amounts and number of premiums.

SCHOOLS.

Utica Academy.—On the 31st of December, 1813, Jeremiah Van Rensselaer, Arthur Breese, John Stewart, jr., Thomas Walker, Bryan Johnson, David W. Childs, Ebenezer B. Shearman, Samuel Stocking, Augustus Hickox, Gurdon Burchard, Benjamin Paine, Abraham Varick, jr., A. Van Santvoord, James Van Rensselaer, jr., Erastus Clark, James S. Kip, Joseph Kirkland, John Bellinger and Nathan Williams signed a petition to the Regents of the University, asking the incorporation of the Academy in the village of Utica, and in which they state, that "they had contributed

more than one half in value of the real and personal property and estate collected and appropriated for " the said academy. "The Utica Academy" was accordingly incorporated on the 28th of March, 1814, as appears by the certificate thereof, signed by Daniel D. Tompkins, chancellor of the university. By this charter, Jeremiah Van Rensselaer, F. A. Bloodgood, J. Stewart, jr., A. Breese, Apollos Cooper, Thomas Walker, Solomon Wolcott, E. B. Shearman, Thomas Skinner, Bryan Johnson, Talcott Camp, D. W. Childs, and Anson Thomas, were designated as its first trustees. A select school had been previously established, which was taken in charge by the trustees, and in 1816, a subscription was started by the patrons and friends of the academy, and another by the village corporation and citizens generally, for the purpose of erecting an " academy, town house and court room," by their combined efforts and means. In 1816, the lots occupied at present, were purchased of Mrs. Brinckerhoff, for \$2,000, with a title confirmed to the trustees of the academy in perpetuity, but in trust, and on condition that the academy should permit " all village or town meetings and courts of justice sitting in said village, to be holden in said building," etc. The building was completed so far as to be occupied in 1817 or '18, but at various periods since has been much improved.

In 1818, Rev. Samuel T. Mills was engaged as " preceptor," and Mr. Whitesides as assistant. The standing of this institution at different periods has been as various as the standing and talents of its several principals and teachers. In 1832, the building was used as a cholera hospital, when the academy library was lost or destroyed.

Utica Female Academy.—The first meeting of the stockholders of this institution was held February 13, 1837, and

an act for its incorporation was passed April 28, of the same year. In this year the 4 lots lying between the upper extremity of Washington Street and Broadway, being 100 by 240 feet, were purchased (with four small dwellings upon them), for \$6,300, and upon which the academy now stands. The first trustees were : John H. Ostrom, Nicholas Devereux, Horatio Seymour, C. A. Mann, Joshua A. Spencer, S. D. Childs, T. S. Faxton, J. C. Devereux, Alrick Hubblell, T. E. Clark, T. H. Hubbard, Theodore Pomeroy, A. Munson, B. F. Cooper, Chester Griswold, John Williams, Horace Butler, Charles P. Kirkland, S. P. Lyman, Holmes Hutchinson, and Henry White.

The school was soon afterwards opened in the building known as the United States Hotel, on the corner of Genesee and Pearl Streets, under the care of Miss Urania E. Sheldon, (now Mrs. Dr. Nott), and continued in that location until the completion of the new edifice. Number of students in December, 1838, 168. February 17, 1838, contracts were executed with Messrs. Lyman Seranton, Joshua M. Church, and Truman B. Dickson, for the erection of the academy building of brick, 50 by 150 feet, three stories high, and having been completed, it was leased to Miss Cynthia Sheldon, in January, 1840. The corner stone of the academy was laid June 20, 1838. Miss U. E. Sheldon remained the principal until the summer of 1842, and on the 1st of August of that year, Rev. James Nichols was appointed to that station, and who, on the 1st of June, 1844, was succeeded by Miss Jane E. Kelly, the present principal. This institution has ever held a very high rank among the female academies of the country, and has received students from nearly, or quite all of the States and Canada. It has always employed from ten to fourteen teachers in its various departments, exclusive of those of music, painting and drawing, and lecturers upon

various branches of science. Number of students attending the term ending January 31, 1851, 185; whole number within the year, 292.

Common Schools.—In common with the various cities of the state, it was found after many years' trial, that the common school system of the state, was incompetent for a place of the size of Utica, while the aldermen were the acting trustees. Either from faults in the school laws or a failure to execute them, or both, the common schools of the city descended to the lowest grade and were patronized by none who felt any interest in the education of their children, or who could afford to do otherwise. Incompetent teachers were employed, or if competent ones were engaged, from the inadequacy of their salaries, a want of encouragement, and the irregularity of attendance, they accomplished but very little, and their scholars were from families in which little, or no interest was taken in their progress. In fact the common schools of the city were worse than useless, as but little beneficial was learned, while the children when collected were ready to receive and practice lessons in mischief and crime. The school houses, and their furniture, and the books of the pupils were in keeping with every thing else.

But a new era dawned upon the city, and a revolution most thorough has been effected. The common schools of Utica it is believed are of as high an order as those of any city in the state. On the 7th of April, 1842, a special act was passed reorganizing and remodelling the schools of the city, which took effect in the spring of 1843. By this law the entire supervision and interests of the common schools, as well as school moneys, were placed in charge of a board of six commissioners, two of whom are elected annually, and by an arrangement between the two political parties, one of these is

nominated and supported by each, thus placing the schools above the influence of party politics. The first commissioners were: Rudolph Snyder, Hiram Denio, Speneer Kellogg, Francis Kernan, Robert T. Hallock and J. Watson Williams. Messrs. Denio, Kernan and Williams have since remained in the board, and Messrs. William Traey, Edmund A. Wetmore and Thomas R. Walker have taken the places of the other three. A new and healthy spirit was soon infused into the schools—they were soon patronized by all classes of citizens, and placed upon a respectable footing. Competent teachers were employed, new school houses were erected or fitted up, which were filled with furniture, too good to be *whittled* and marred, new and improved text books introduced, and a spirit of pride and ambition inspired in the pupils. A large three story building was erected upon the corner of Elizabeth and Charlotte Streets, for the advanced and intermediate departments, in which ten teachers are employed, and where the pupils are instructed in most of the branches usually taught in academies. Ten primary and two other intermediate schools are located in different parts of the city. Two other beautiful and finely finished school houses have been recently erected; one in West Utica and the other on Corn Hill. For all this progress the city is mainly indebted to the energy and judgment of the commissioners. The common school library contains about 3,000 volumes, and is doubtless one of the most valuable and carefully selected public libraries of its size in the State; indeed it is believed that very few private libraries have been selected with equal care.

SECRET SOCIETIES.

Utica Lodge, No. 47 (original No. 270), of Free Masons

was organized under a charter, dated November 20, A. D. 1816, A. L. 5,816. This charter was signed by De Witt Clinton, Grand Master of the Grand Lodge of the State of New York; Michael Hoffman, D. G. master; Cadwallader D. Colden, senior G. warden; Elisha Gilbert, jr., junior G. W.; and John Wells, G. secretary; and by which Montgomery Hunt was named first master, Ephraim Hart, senior warden, and Thomas Walker, junior warden of the lodge. This lodge has held its regular meetings ever since its organization.

Oriental Lodge, No. 244, was chartered June 7, 1851.

Oneida Royal Arch Chapter, No. 57, was chartered February 17, 1817.

Utica Encampment, No. 3, of Knight Templars and appendant orders, was chartered February 8, 1823. Its officers named in the charter were: Richard Sanger, illustrious G. M., Rev. Elijah F. Willey, generalissimo, and Thomas Latimore, captain-general.

Oneida Lodge, No. 70, Independent Order of Odd Fellows, was chartered May 21, 1842.

Skenandoah Lodge, No. 95, I. O. of O. F., was chartered October 13, 1843.

Schuyler Lodge, No. 147, I. O. of O. F., was chartered March 27, 1845.

Central City Lodge, No. 231, I. O. of O. F., was chartered May 6, 1846.

These four lodges reported 502 members January 1, 1851.

Utica Degree Lodge, No. 18, I. O. of O. F., was chartered April 10, 1844.

Tri-Mount Encampment, No. 24, I. O. of O. F., was chartered August 25, 1845.

The Grand Lodge of Northern New York, I. O. of O. F.,

and the Grand Encampment of Northern New York, I. O. of O. F., were chartered September 21, 1849, by the Grand Lodge of the United States, upon the division of the Grand Lodge of this State, and their charter location is in this city.

Central Tent, No. 13, Independent Order of Rechabites, chartered November 21, 1843.

Mount Vernon Tent, No. 17, I. O. of R., chartered December 26, 1843.

Fort Schuyler Encampment, No. 8, E. O. of I. R., chartered March 11, 1847.

Central New York District Tent, No. 4, I. O. of R., chartered December 13, 1843.

Mount Olive Tent, No. 11, Daughters of Reehab, chartered May 16, 1848.

Utica Section, No. 85, Cadets of Temperance, chartered April 13, 1848.

Utica City Lodge, No. 16, Independent Order of Good Samaritans, chartered February 21, 1850.

Fountain of Health Lodge, No. 15, Daughters of Samaria, chartered July 15, 1850.

Oneida Division, No. 98, Sons of Temperance, chartered October 11, 1845.

Schuyler Division, No. 316, S. of T., chartered February 8, 1848.

Rail Road Division, No. 433, S. of T., chartered September 25, 1848.

Utica Union, No. 59, Daughters of Temperance, chartered June 28, 1848.

Excelsior Section, No. 20, Sisters of Cadets, chartered August 28, 1850.

Utica Temple of Honor, No. 39, S. of T., chartered May 3, 1847.

Oneida Council, No. 19, O. U. A. Mechanics, chartered July 6, 1848.

Utica Loge, No. 25, des Alt Deutschen Ordens der Harn-garie, chartered October 11, 1849.

Eintrachts Loge, No. 29, A. D. O. H., chartered February 11, 1850.

NEWSPAPERS.

On the 1st of January, 1822, a Presbyterian periodical was commenced entitled "*The Utica Christian Repository*," published by Merrill and Hastings, and printed by William Williams. It was published monthly, containing thirty-two pages octavo, and was continued several years. It was devoted exclusively to religious intelligence, and the discussion of religious questions. Subsequently the "*Western Recorder*," a weekly religious newspaper, of the same denominational character, was published for a few years, and is believed to have been the successor of the former.

About the 1st of April, 1827, the *Evangelical Magazine*, an Universalist newspaper, was established, edited and pub-

lished by Rev. Dolphus Skinner, then recently settled in Utica, and Lemuel Willis of Troy, and printed at the Oneida Observer office. It was published semi-monthly until January 1, 1830, when the *Gospel Advocate*, an Universalist paper, commenced at Buffalo, in 1823, and the Magazine were united, and thence forward published weekly. For a considerable number of years, while under the charge Mr. Skinner, the paper was highly prosperous, with a large subscription list, and conducted with much ability. It was subsequently, at different periods, conducted by the Rev. Aaron B. Grosh, C. C. P. Grosh, Orrin Hutchinson and Albert Walker, with various corresponding or assistant editors. It was discontinued, for want of requisite support, about the year 1848.

The "*Baptist Register*," now the New York Baptist Register, a weekly newspaper, was established in Utica, February 20, 1824, under the editorial charge of Rev. Messrs. E. F. Willey, Elon Galusha and J. Lothrop, and printed at the Observer office by A. G. Dauby. In the first volume, each number contained eight pages, about five by ten inches square. February 4, 1825, Alexander M. Beebee, Esq., previously a lawyer in good practice in Onondaga County, took charge of the editorial department of the paper, a post which he has filled with fidelity and marked ability to the present time. The second volume was greatly enlarged, and at its completion the paper became the property of the New York State Baptist Missionary Convention, but the convention has since, at various times, leased and released its property and interest to the various publishers. The paper has been printed or published by Cephas Bennett, (for many years past a missionary in Burmah), Dolphas Bennett and Edward Bright, jr.; by Bennett, Backus & Hawley; and for some years past by Dolphas Bennett. The Register is devoted to religious

intelligence, the discussion of religious questions, and the advocacy of the peculiar views of the Baptist church, and is in a highly prosperous condition.

The *Gospel Messenger* was established at Auburn about the first of February, 1827, by the late Rev. John C. Rudd, D. D. About the year 1835, this paper was removed to Utica, where it was conducted with the characteristic talent and wisdom of its venerable founder, until he was removed by death, and since that time, it has been under the editorial charge chiefly of Rev. William A. Matson. The Messenger is exclusively a religious newspaper, devoted to the Episcopal Church, and is the organ of the bishop and convention of the diocese of Western New York. Dr. Rudd was a ripe scholar, a sound theologian and fine writer, possessing a cultivated literary taste, and an intellect enriched by large acquirements. He possessed the most simple and gentlemanly manners, his temper was amiable, and his life was devoted to the principles and duties of his holy calling.

The *Sentinel and Gazette* was owned by Messrs. Northway and Porter, and subsequently Rufus Northway owned and published the paper, and its successors the *Oneida Whig* and *Daily Gazette*. Theodore S. Gold was for several years editor of the *Whig*, and the *Whig* and *Gazette* were for a considerable period edited by Alexander Seward. Messrs. H. C. Potter and Erastus Clark are the present editors.

E. A. Maynard succeeded A. G. Dauby as publisher of the *Observer*, and the former was succeeded by Eli Maynard. Eli Maynard a short time before his decease sold his interest to John P. Bush, and in a short period Mr. Bush

died while the owner of the paper. These two young men were cut off in the morning of life, and the beginning of their usefulness. They were universally beloved and respected and were ornaments to their profession, to society, and the church of which they were members. John F. Kittle succeeded Mr. Bush, and with him A. M. Beardsley became a partner, and subsequently Mr. K. sold the balance of his interest to J. M. Lyon, and Messrs. Beardsley and Lyon are the present publishers and editors. J. Watson Williams, Luther R. Marsh, P. Sheldon Root, William L. Walradt, Morven M. Jones, Huet R. Root, and may be others have, at different times, been the real or "*irresponsible*" editors of the *Observer* since Mr. Dauby ceased to be the ostensible editor, although it is well known that since then, in emergencies, he has lent his pen for the benefit of the paper and his party.

The "*Utica Democrat*" was established about the 1st of August, 1836, and for some time was mainly edited by John G. Floyd. It originated in the political excitement which followed the distribution of the Oneida Bank stock and some other difficulties in the democratic party. It was published by Edward Morrin for several years and until his decease. For different periods Jarvis M. Hatch and Benjamin Welch, jr., were its editors, and for several years past DeWitt C. Grove has been editor and publisher.

The "*Oneida Democrat*" was established in Utica about the 1st of October, 1833, as the organ of a portion of the democratic party, called the "Rome party" the "anti-regency" party, etc., which had *split off* the party that year, in opposition avowedly to prominent members of the party in Albany and Utica, styled the "Albany regency" and "Utica regency."

This *Democrat* was discontinued for want of support, after an existence of nearly two years.

The *Oneida Standard* was established at Waterville, October 25, 1833, as a democratic paper, occupying a common ground with the *Utica Observer*, with respect to divisions in the party. This paper was subsequently removed to Utica, and after the extinction of the *Democrat*, it assumed the name of "*Standard and Democrat*." In the fall of 1835, after changes in owners and editors, it became obnoxious for its advocacy of abolitionism, or doctrines and measures akin to it, in relation to slavery and the holding of the first anti-slavery state convention in Utica, although it still kept the names of Van Buren and Johnson at its head; and on the evening of the 21st of October, the printing office was entered by a mob and part of the type, etc., thrown into the street.

The *Standard and Democrat* was succeeded by the "*Friend of Man*," edited by William Goodell, and that by the "*Liberty Press*," edited and published by Wesley Bailey, both organs of the anti-slavery party—and the latter was discontinued about the 1st of October, 1849. The "*Teetotaller*," a temperance paper, was established by Mr. Bailey at the last named date, and has continued in a flourishing condition, and is a popular, useful and well-conducted exponent of the principles of temperance.

"*The Lever*," a weekly paper, was established in Utica by William S. Spear, October 21, 1831, and discontinued May 22, 1832. It started as a neutral literary paper, but in a few weeks came out as the advocate and defender of the United States Bank, a branch of which had been located in the place.

On the 11th of August, 1814, an anonymous literary weekly paper was commenced in Utica, entitled "*The Club*, by Henry Goodfellow, Esq., & Co." Its motto: "Open to all parties—influenced by none." A portion of the sheet was devoted to original tales, essays, etc., which were very creditable, evincing considerable talent and good taste—while other portions were devoted to personal attacks and vulgar slang and blackguardism. So much incongruity could not prosper for its bad was none the better because its good was doubted. From the best information obtained, it seems that after various attempts to put an end to its existence by those who had been its victims, when let alone, like many other evils, it ceased to live for want of life.

During the days of anti-masonry, the "*Ehucidator*," a political anti-masonic paper, was published for several years in Utica, and edited by B. B. Hotchkiss.

The first daily paper in Utica was the "*Daily News*," commenced January 1, 1842, published by Joseph M. Lyon and John Arthur, and edited by C. Edwards Lester and Jarvis M. Hatch. It was neutral in politics, and for want of support and capital to give it a more extended trial, was discontinued at the end of seven months.

The *Utica Daily Gazette* was commenced the 1st of March, 1842, in connection with the *Weekly Whig*.

The daily *Oneida Morning Herald* was commenced about the first of December, 1848, by Messrs. Robert W. Roberts and Richard U. Shearman, the former having charge of the publishing, and the latter of the editorial departments. The *Weekly Herald* was established at the same time. For a

short period Erastus Clark was associated with Mr. Shearman as assistant editor. Ellis H. Roberts is the present editor and publisher.

The daily *Utica Observer* was commenced about the 20th of May, 1849, by Messrs. Kittle & Beardsley, and Messrs. Beardsley & Lyon are the present editors and publishers. These are the only *dailies* which have yet been established in Utica, and the three which survive hold a respectable rank among their cotemporaries, are apparently prosperous and have a good prospect of permanency. The *Gazette* and *Herald* are organs of the whig, and the *Observer* of the democratic parties.

A long list of papers beyond those named, which *have* been, might be compiled, of all sorts and sizes, good, bad and indifferent, but it would possess little interest. A considerable number have been "campaign papers" published "until election," several children's and youths' papers, a few anonymous sheets, devoted to personalities, etc., etc.; such as are springing up daily in our large towns and cities—but to the public at large their histories are of little or no importance.

[CORRECTION.—On page 512, fifth line from bottom for "earlier," read "early."]

CHAPTER XXIV.

VERNON.

THIS town, although settled at a later period than several other towns in the county, still contains much that is of interest to the historian and general reader. In this town was situated Kanonwallohule, the principal village of the Oneida Nation, but as this tribe and village will be noticed in another place, anything farther of them will be omitted in this chapter. In the south part of this town was also a large Indian orchard, noticed more fully at the close of this chapter.

It has been often and truly said, that more wealth was brought into this town by its first settlers, than into any other town in the county. The reason for this is obvious. The town is located on each side of what was originally the "south Genesee" or state road, afterwards the "Seneca turnpike," and now the Seneca plank road. For many years previously to the construction of the Erie Canal and Syracuse and Utica rail road, this was the great thoroughfare from the valley of the Mohawk to the then far west, the "Genesee country," and a few years more recently the "Holland purchase." The lands on and in the vicinity of this road, sold for a higher price per acre than those farther west, and those emigrants with larger means, who wished to avail themselves of this location, paid the increased price, while those with smaller capital, or perhaps with nothing but strong arms and a firm resolution, struck deeper right and left into the

forest, or "ten mile woods," as the Oneida Reservation was termed, which reached from the westernmost settlements in Westmoreland to the Oneida village. On the east line of Vernon, upon the plank road, is Bleecker's south patent, one mile square. It was termed the "south patent" to distinguish it from one of the same size, owned by the same patentee and located north-easterly some two miles in Westmoreland. South and south-westerly of Bleecker's Patent was Baschard's Patent, or as it was more usually called by the early settlers, "Baschard's location." This Patent contained 4,911 acres. Vernon Centre is located upon it, and it extends nearly to Vernon Village.

By an act passed April 1st, 1796, it was enacted as follows: "And whereas, Abraham Van Eps has been very instrumental in forwarding the negotiations between the agents aforesaid, [Philip Schuyler, John Cantine, David Brooks and John Richardson, agents appointed by an act entitled 'an act for the better support of the Oneida, Onondaga and Cayuga Indians'], and the Oneida tribe of Indians, and has made them considerable pecuniary advances of which there is little prospect that he will be reimbursed. And whereas the said Indians have strenuously insisted with the said agents, that they should in good faith recommend to the Legislature certain compensation to the said Van Eps, by a grant of a part of the land, ceded by the said Indians to the people of this state, therefore, *Be it further enacted*, that it shall and may be lawful to and for the said agents to set apart the following tract of land, to wit: a tract of two miles square, to be granted unto Abraham Van Eps, which tract shall be part of the tract purchased from the Oneida tribe in 1795." "*And be it further enacted*, that it shall be lawful for the said agents, and they are hereby required to lay out a tract of one mile square, adjoining the land called Stockbridge, for John Sar-

geant, minister of the gospel, who now resides among the Indians of Stockbridge aforesaid, and to certify the same to the commissioners of the land office, who shall thereupon cause letters patent to be issued for the said tract of one mile square so laid out, thereby granting the same to the said John Sargeant and to his heirs and assigns forever."

Van Eps' Patent is intersected by the present plank road, and Vernon Village is upon the easterly part of it. Sargeant's Patent was located as directed, and was on the high land between the Oneida and Scanandoa Creeks, in the south part of this town. The remainder of the town was what was known as the "late Oneida Reservation," purchased of the Indians in 1795, and sold at auction in 1797, excepting the Oneida Village and a small tract of land adjoining, to which the Indian title has been more recently extinguished.

First Settlers.—The first white inhabitant who "moved" within the limits of Vernon, was Josiah Bushnell. He settled upon the north-westerly corner lot of Bleecker's south Patent. This lot of forty acres was sold to defray the expense of surveying the Patent long anterior to the sale of the remainder. Mr. Bushnell's purchase comprises a part of the farm of Ezra Dyer, Esq., situated directly opposite the house of Col. Grove Lawrence. Mr. Bushnell emigrated to this town as early as 1794, and perhaps a year earlier, from Tyringham, Berkshire County, Mass. He had one son and three daughters. His youngest daughter Fieha Bushnell, a girl of six or eight years of age, died very suddenly, it is believed in 1795, before any other white inhabitant had located in the town. Her remains were brought to Westmoreland, and interred in a burying ground on the farm of the late Judge Dean. This was the first death of a white person within the limits of Vernon.

As before stated, in August, 1797, the Oneida Reservation was sold, and about the same time a company of wealthy farmers in Connecticut purchased the easterly part of Baschard's location, and portions of Van Eps and Sargeant's Patents were also sold and purchased by actual settlers. A large portion of the town thus having come into market at about the same time, and the far-famed productiveness of the earlier settled portions of the "Whitestown country" having been heralded in every nook and corner of the "land of steady habits," her hardy, enterprising inhabitants, in many instances, without taking the trouble to come and view this *el dorado* of their imagination, emigrated at once by dozens, and scores to the "Oneida woods." Massachusetts also contributed a "large sprinkling" to this shower of emigration, while New Hampshire spared a portion of her indomitable sons of the Coos country, to settle Vernon. Very few lots in all the tracts mentioned, were so poor but that they were "taken up" by actual settlers in 1798, '99 and 1800.

The names of the first settlers on Baschard's location were: Rev. Publius Bogue, Deacons Hills and Bronson, Samuel Wetmore, David Bronson, Levi Bronson, Seth Holmes, Anson Stone, Asahel Gridley, Heman Smith, Eliphaz Bissell, Adonijah Foot, Stephen Goodwin, Seth Hills, Eli Frisbie, James De Votie, John De Votie, Samuel Austin, Ezra Standard, Matthew Griswold, Joseph Frisbie, David Alvord, Levi Thrall, Asahel Wilcox, Russell Church, Abijah P. Bronson, Thomas Spencer, Stephen Carter, Benjamin Carter, Levi Marshall, Seth Marshall, Harvey Marshall, David Tuttle, a Mr. Bush, a Mr. McEwen, Huet Hills, Asahel Wilcoxson, Elijah Webber.

These were all, or nearly all from the parish of Winsted, in the town of Winchester, and the town of Torrington, and the parish of Torrington, taken from it, Litchfield County,

Connecticut. This company laid out a town plot in an oblong square of six acres, now known as Vernon Centre. On this green all protestant denominations have a right to erect meeting and school houses. Around the green it was surveyed into one acre lots, and on these a number of these first settlers located. The first settlers on Sargeant's Patent were the Rev. John Sargeant the patentee, Mr. Codner, Mr. Marvin, Zenas McEwen and Ezra McEwen.

On the Oneida Reservation, the first settlers were : Gideon Skinner, Ariel Lawrence, Samuel Shed, Thomas Gratton, William Deland, Mr. Spalding, Mr. Grant, Mr. Kellogg, Nathan Carter, Thomas Tryon, David Moore, Josiah Simons, Joseph Doane, Ezra May, William Mahan, Stephen Page, Ebenezer Ingraham, Sylvester Crocker, Chester May, Jonathan Graves, Augustus Soper, Philo Soper, Ashbel Norton, Charles Dix, Rufus Vaughan, William Wright, Samuel Cody, Mr. Kelsey, Mr. Raymond, Mr. Alling, Mr. Haseltine, Mr. Carpenter, Jacob Hungerford, Asbel Norton, Joseph Bailey, Jedediah Darling. These settled in the easterly part of the town, on the Reservation.

Those in the south-westerly and westerly part of the town were : James Griffin, Ebenezer Webster, Elisha Webster, Eli Webster, Russell Webster, Allen Webster, Mr. Freeman, Captain William Grant, Doct. Samuel Frisbie, Joseph Stone, Eliphalet Hotchkiss, Joshua Warren, Calvin Youngs, Simon Willard, Andrew Langdon, Edward Webber.

Those in the north part of the town were : Amos Brockway, Mr. Cole, Moses Upham, Aaron Davis, Jonathan Blount, Thaddeus Brookins, Joseph Day, Robert Frink, Stephen Campbell, Jonathan Ney, Calvin Huntington, Luther Huntington (twin brothers, like the Hubbells, of striking resemblance), and a Mr. Cook.

On Van Eps' Patent the early settlers were : Abraham

Van Eps the patentee, Richard Hubbell, Gershom Hubbell, Benjamin Hubbell, Gad Warner, Benjamin Pierson, Allanson Pierson, David Pierson, Josiah Patten, William Root and Elihu Root.

Of these settlers, on Van Eps' Patent, Richard Hubbell was the earliest. In 1798, when the town commenced its rapid settlement he had resided some few years, perhaps three or four, on the ridge north of the glass factory, in the north part of Vernon Village. The author recollects in that year to have seen the log house in which he resided, and which was then considerably weather beaten, unmistakable evidence that it had been built some years. The north Genesee road running near his residence was at the time much travelled. Gersham Hubbell, a twin brother of Richard, and between whom there was a most striking resemblance, resided at the village before 1798.

As has been stated, the first settlers on Baschard's location were from Litchfield County, Conn., many others from the same towns and parishes settled in the other parts of the town. A considerable proportion of them were in the meridian of life, with families of children, and were old acquaintances, neighbors and friends. New settlements are proverbial for their unity and the sentiment of equality cherished by all. Here, to some extent isolated from the rest of the world, and enduring the privations consequent to their forest homes, friendships ripened into an union, bordering on brotherhood. True, here, as in other communities, they had the different religious creeds, and political platforms; true, like all associations of poor fallen humanity, they had their minor difficulties, bickerings and heart burnings, yet rarely indeed is the community found, bound together, as this was, with the close strong ligaments of affection. If an injury was received by a member from without the pale of their circle, they would

unitedly see that at least evenhanded justice was administered in the premises, and as they were a moral people, perhaps they were quite excusable in finding the wrong oftener without than within their precincts.

Their descendants in very many instances occupy their farms, and with their father's freeholds they have to a considerable extent, retained their traits of character, their friendships and affections.

Coming upon their new farms generally with more than sufficient money to pay for them, they were able to hire a portion of the improvements to be made. Notwithstanding, very few of the proprietors were found during the busy seasons of the first few years, out of the fashionable gear of all new settlements, to wit: the tow frock and pants, and in the logging seasons if these did not by their hue show that they had been in frequent contact with the blackened logs of the fallow, the wearer was considered a rather poor specimen of the pioneer. They were however exempt from many of the hardships and privations of the earlier settlers of the county. Mills sufficient for their use had been erected in the neighboring towns and merchants and mechanics were within their reach. Still their descendants can hardly appreciate the toil and self denial of their fathers. Luxuries were foregone and they labored with the most patient unremitting industry. Such was their economy of time, that if two barns were to be raised in the same neighborhood, matters were so arranged that they were framed and ready, and raised in the same afternoon, to prevent an unnecessary hindrance from their labors. It was remarked to the author by one of these early emigrants when considerably advanced in years, that those early pioneers, inured to toil in clearing the forests, would raise two barns in less time than it took their sons to raise one.

Log houses were the order of the day, and usually for the

first year or two were covered with bark stripped from the basswoods, elms and hemlocks of their forests. These, however, soon gave way to small comfortable framed dwellings, and it was but a few years, before very respectable family mansions greeted the eye of the traveller through the town.

The first marriage in the town, was that of Aaron Davis and Amy Bushnell, daughter of the first settler, Josiah Bushnell. The time of the wedding cannot be ascertained, but it was previous to 1798. The first child of emigrant parentage born in town was Edward Marshall, son of Levi Marshall. He was born April 19th, 1799. About two weeks afterwards, it is believed, a daughter of Gershom Hubbell was born, but of this there is some uncertainty.

GEOLOGY.

The geology of the town is exceedingly simple. Commencing on the Verona line, upon the road leading from Verona Village to Vernon Village, and from thence south-westerly on the former turnpike leading to Peterboro, we pass over in succession the Clinton, Niagara, Onondaga salt, water lime, and Onondaga limestone groups. In many places the rocks are seen in place by the road side; diverging a short distance on either hand from said roads, suffices to bring into view the five groups in the order named.

The Clinton Group enters the town on the north-east. In area it is wedge-shaped, its base of about three miles, lying upon the east line of the town. The mass as exposed is about four feet thick.

The Niagara Group is next in order. It enters the town on the east, and follows nearly the line of the turnpike (now plank road), being seen at the east on the south side, and at

the west on both sides. The first point exposed is in a field, near Calvary Wetmore's; it is next found in the bed of the Scanandoa, at Stone's factory, from which it may be traced in the bed of the stream as far down as the turnpike bridge. At J. L. Williams' grist-mill it is again found forming cliffs, more or less precipitous, for two hundred rods, on both sides the creek. It is also seen on the farm of C. McIntosh, forming the bed of Mud Creek for a short distance. The upper layers are thick beds of impure limestone; the lower, (two-thirds of the whole), crumbling shales. The rocks, where exposed, are from twenty to thirty feet thick, and highly concretionary throughout, concretions from half an inch to three feet in diameter.

The Onondaga Salt Group is more largely developed, it being thicker and more extensive in area than all the others. Its northern boundary is but a short distance south of the turnpike, rising immediately above the blue limestone of Niagara group. It may be seen on all the roads leading south from the turnpike; on the slope above C. Wetmore's, at Stone's factory; at the house of Eliakim Root; on the farm of Adna Clark; also of Clark McIntosh, and finally at the Indian saw-mill. These localities are all within a few rods of the turnpike. Its southern bounds are not as easily traced; but on the south-east it nearly or quite approaches the Augusta line, and as we descend into the valley of the Scanandoa, it may be seen forming the bed of the creek, back of L. T. Marshall's, and may be traced westerly to the hills between Scanandoa and Oneida Creeks; then turning northerly it appears largely on Sargeant's hill; on the hill back of Mr. Jacobs'; and both sides of the hill at the Pixley school house. The lowest division of the group, consisting of red and green shales, is well developed. No fossils have been observed in this group in the town.

The Water Lime Group is of very limited extent. The hill back of Mr. Jacobs' is in part composed of it. It is seen above Mr. Huett's, and also near Mr. Flint's. It is possible it exists in the south-east part of the town.

The Onondaga Limestone Group is more limited in extent than the last, covering but an area of a few acres, capping the hill back of Mr. Flint's, and appearing on the road from Mr. Flint's to Orris Freeman's. These rocks are the highest in the town, geographically as well as geologically. The fossils peculiar to the group are found here. In the above survey of the regular rock formations, the nomenclature adopted in the natural history of the state has been followed. It only remains to notice the drift.

The Hudson River Group which lies a few miles north, and the Clinton Group lying upon the northern boundary of the town, seem to have been largely broken up, and their materials constitute an abundant portion of the pebbles found in the fields. On that singular isolated hill, observed to the right of the road leading from Vernon Centre to Augusta were found many stones of the former group. The rocks of the Clinton group are mostly of a yellowish color, owing to the decomposition of the sulphuret of iron. The banks of Blue abound in fragments of the Niagara limestone. The great mass of drift seems to be derived from these three formations, beds of sand, gravel, pebbles, clay; sometimes arranged in singular order, one above the other, and again mixed in all conceivable proportions. Sometimes clay predominates, and perhaps on the farm adjoining, sand; then a little further on, both mixed in such a way as to constitute a soil most desirable for tillage. This town furnishes conclusive evidence of great northerly currents sweeping over it for long periods of time. In the north part of the town stiff clays predominate, but nevertheless, when well drained and

plowed, they produce heavy crops of grass, corn, oats and barley. In the south, on the flanks of the hills, the soil is better adapted to wheat. The reader is referred to the natural history of the state for an analysis of the soil composing the different groups.

The general directions of the streams is northerly, until they pass the centre of the town, when those in the easterly section turn north-easterly, and reach the Atlantic by the way of the Mohawk and Hudson; while those in the westerly part take a northwesterly course and reach the same ocean by the way of the Oneida and Ontario lakes, and the river St. Lawrence. Vernon Village is more than two hundred feet higher than the Erie Canal on the long level opposite.

The foregoing is extracted from a geological survey of the town, made by A. Williams, late principal of the Vernon Academy. It is highly creditable to the enterprising farmers and other inhabitants, that they have procured a scientific geological survey of their town, the only instance, it is believed, in which it has been attempted by any town in the county. Gypsum is found in the bottom of wells one and a half miles south-west of Vernon Village. It lies too deep to be procured profitably for agricultural purposes.

There is a mineral spring about one mile north-westerly from Vernon Centre. It contains most of the minerals found in the water of the Verona spring, and contains considerable portions of muriate of soda, (common salt). Tradition says that the Indians formerly manufactured salt in small quantities from this spring. While Vernon was covered with its native forests, this spring was a great resort for deer, and many of these antlered commoners of the wilderness have here been way-laid and transfixed by the "ell-long shafts" from the bows of the aborigines.

RELIGIOUS SOCIETIES.

The first religious society in the town of Vernon was formed, it is believed, in 1801. Possibly, as the records have been lost, this date may be incorrect by one year, but from the best information obtained, it is believed to be correct. This was a Congregational church at Vernon Centre, and for whom the Rev. Mr. Bogue preached some time. Mr. Bogue was followed by a number of clergymen, all of whom were engaged for short periods, and it is believed there is no religious society in the county that has had the services of as many preachers as this. The Rev. Calvin Bushnell came to Vernon in 1811, and preached to this people and the Presbyterian church at Vernon Village, until 1817, when he was settled over the latter church and society.

Although the church at Vernon Centre was Congregational at its formation, yet by adopting the "accommodating plan," they became to some extent connected with the Presbyterians, but a number of years since they voted to again assume the Congregational form of government, and now belong to the Oneida Congregational Association. In 1839, they took down their first meeting house, and rebuilt it in far better style and taste.

In 1842, a difficulty arose in the church, which, anon, became so sharp, that the two parties, like Paul and Barnabas, separated. The abolition question had much to do with this unhappy division. Those who separated from the main body have a separate organization, under the name of Independent Congregationalists. They take a much more decided and strong ground as a church on the slavery question, than the body from which they dissented believed it their duty to assume. At present the Rev. Mr. Avery is the pastor of the church maintaining worship in the church edifice.

Methodist Episcopal Church at Vernon Centre. This society was formed in 1826. In 1828, they erected a neat and convenient house for public worship, which was dedicated in January, 1829. In the summer of 1850, the steeple of this house was struck by lightning, which demolished the spire above the belfry, without materially injuring the remainder of the steeple or the body of the house. This society has been supplied by local preachers, who have been stationed here for a year or two at a time, as, by the rules of the denomination, the same preacher is not allowed to remain more than two years on the same station. The society has ever been prosperous.

At Vernon Village there are Presbyterian, Baptist, Methodist and Unitarian churches, all with commodious houses for public worship.

The first organized was in June, 1805, and named the Mount Vernon Presbyterian Society. In 1815, their present house of worship was built by subscription. It is a large and commodious structure, with a steeple and bell. In 1816, the Rev. Calvin Bushnell, who had previously divided his services between this church and that at Vernon Centre, commenced preaching exclusively to this people, and in 1817 was installed, and assumed the pastoral charge, the societies each, having become able to sustain a preacher. In 1829, after thirteen years of labor, Mr. Bushnell was dismissed and removed with quite a colony from the town of Vernon to Lisbon, in the state of Illinois. He yet survives, although from the weight of years, he has suspended his pastoral labors at that place. In the same year in which Mr. Bushnell was dismissed, the Rev. Aaron Garrison was settled as pastor over this church and society. Mr. Garrison was succeeded by the Rev. H. P. Bogue. In January, 1840, Mr. Bogue resigned his pastoral charge, and in April of the same year the Rev.

R. C. Brisbin was settled as pastor, and continued in the discharge of the duties until 1845. From that time until 1848, the church had no pastor, but the Rev. Henry Darling preached for them one year of the time. In March, 1847, the Rev. Isaac P. Stryker received a call to become their pastor, and was settled the following April, and Mr. Stryker yet continues in the discharge of the pastoral duties. The church at the present time numbers about 200 members.

The *Baptist Church* at Vernon Village was constituted October 22, 1807. The first book of records of this church, which extended from its formation up to 1839, has been lost, and as all of its original members are either dead or removed to the far west, little except the names of its pastors can be gleaned up to that date.

Names of pastors: Rev. Messrs. Calvin Phileo, J. C. Harrison, N. N. Whiting, J. J. Fulton, William Pepper, J. W. Gibbs, J. P. Simmons, Demas Robinson, A. Kenyon, Seymour W. Adams, P. Goo, who resigned his charge in the spring of 1850, and the Rev. Mr. Wells is at present the pastor.

In a revival which occurred in 1839, sixty-seven members were received by baptism; in 1840, twenty by baptism, and in 1842, forty by baptism. Whole number received into the fellowship of the church by baptism since January 1, 1839, is 132. Present number of members ninety-four.

The *Unitarian Congregational Society* of Vernon was organized in March, 1841. A church edifice formerly owned and used by the Oneida Indians (who were Episcopalians), and standing on the hill south-easterly from the butternut orchard in the vicinity of Oneida Castle, was purchased by the new society, removed and re-erected in Vernon Village, at a

cost of about \$3,000. It was dedicated to the worship of "one God the Father, through Jesus Christ his Son," September 20th, 1842. August 31, 1843, Rev. Henry Emmons of Boston, Mass., took the pastoral charge of the society, and continues in that relation to the present time. Between sixty and seventy families are connected with the society. Services are holden in the church in Vernon Village every Sunday, except the last in each month, when they are held in the school house at Oneida Castle. The society is free from debt.

The same bell that used to call the Indians to worship, is still in the steeple of this church. A few years since some of the Oncidas, who had emigrated to Green Bay, returned to visit the play grounds of their youth, the seat of their tribe, around which so many fond recollections clustered. On this visit some of them were at the village, when the sound of their old bell greeted their ears, while their glistening moistened eyes evinced their deep feeling on hearing its well remembered tones.

There is a *Methodist Episcopal Society* at Vernon Village, with a respectable house of worship. This society is of but few years standing, and has regular preaching, by a local preacher.

There is also a small society of *Presbyterians* at the Oneida Castle, with quite a respectable church edifice which has been organized within the last twenty years.

February 17th, 1802, the town of Vernon was organized by an act of the Legislature, and the first town meeting directed to be held at the house of David Tuttle. This town meeting was held in pursuance of the law, on the first Tues-

day in April, 1802, at which Samuel Wetmore, Esq., was elected supervisor, and Josiah Patten, town clerk. These offices were held by them for nine successive years. In 1811, Josiah Patten, Esq., was elected supervisor, and Stephen Goodwin, town clerk. Esquire Patten held the office of supervisor until 1819, when he was succeeded by John P. Sherwood, Esq. Mr. Goodwin died previously to the town meeting in 1813, when Asahel Gridley was elected town clerk. Mr. Gridley performed the duties of town clerk until 1824, when he was succeeded by Stephen Brigham, jun. Mr. Gridley was the father of the Hon. Philo Gridley, at present one of the judges of the supreme court of this state. Mr. Gridley built the first grist-mill in the town, on the Scanandoa Creek, a little west of Vernon Centre. Mr. Van Eps built the second, shortly after, at Vernon Village. John P. Sherwood held the office of supervisor up to 1830. Since that time James Kellogg, Nichols Dyer, Austin B. Webber, Salmon Case, David Pierson, Hiram Tuttle and Josiah Case have held that office for different periods. Josiah Case is the present incumbent, having been elected in the spring of 1851.

Local Names.—Turkey Street is the name given to that portion of the plank road commencing a few rods east of the house of Barnes Davis, and extending west to, and including what was formerly the Young's tavern, now owned by Capt. Elijah Wilson. It received its name from the circumstance, that some of the first settlers here, "fellows of the baser sort," went to the Oneida Castle in the night time, and stole a number of turkeys from the Indians. The theft and the names of the culprits having become public, the circumstance was considered of sufficient importance in the eyes of the community by whom they were surrounded, to give to this part of the road on which the bird stealers resided, the name of

"Turkey Street." Originally it did not comprehend as much territory as at present. Its eastern boundary was a large hemlock tree, standing on the south side of the plank road, easterly from the present residence of Joseph Stone, and westerly from the house of Capt. William Grant, now owned by Barnes Davis. A few years after this tree had been established as the boundary, it fell, but its prostrate trunk still marked the eastern terminus of the "street." After a quiet repose of a few years, it was decided in a council of the inhabitants that Capt. Grant must needs have a residence with them, and as the tree could be more easily removed than the Captain's domicile, the council further decreed, that on the following night a sufficient force in teams should be mustered to accomplish the object. As the oxen belonging to the "street" were found insufficient, a messenger was sent east on the Genesee, now the plank road, as far as Joseph Tillotson's, who lived on the south-east of the four corners, formed by the road from Vernon Centre to Rome, crossing the Genesee road. In this way, twelve yokes of sturdy oxen were mustered at the hour of low twelve, and soon the tree was on the move, and without noise or accident it was safely moored some thirty rods east of Captain Grant's dwelling. The captain's surprise the next morning when he arose, on finding himself entitled to all the privileges and immunities of a citizen of Turkey Street, can well be imagined, but without complaint he made a virtue of necessity.

After this street had been in undisputed possession of its name for at least a quarter of a century, another decree was promulgated by its good people, in the words of the old song:

"If we can't change the thing,
Why then we'll change the name, sir."

The glorious Fourth was put in requisition for the occasion,

a celebration extensively notified, hundreds of the good people assembled, and the "street" was duly named "Union Village," any amount of rum drank, and powder burned, and the good people bore the honors of their new title meekly until the going down of the sun of the same day, but on awaking the next morning they found themselves still existing in the goodly quiet village of "Turkey Street," and its name remains unchanged to the present time. Justice, however, compels the historian to add, that none of the actors, who were the cause of this discourteous name, or their posterity, have resided in the place for many years, and its present inhabitants are as good and virtuous, as in any of her sister localities in the town.

"Cooper Street" runs parallel with, and from one to two miles north of the Seneca plank road, it being the road from Vernon Village to the Westmoreland furnace and Hampton. It received its name from the circumstance that most of its original settlers were adepts in the art and mysteries of the cooper's trade. As they were worthy mechanics, of course nothing approbrious was attached to the name.

"Hovel" or "Webster Street."—This street runs from the former residence of William Root, Esq., about two miles south-westerly from Vernon Village, and from thence south to Sargeant's patent. The first name was given from the fact that quite a proportion of the dwellings of the first settlers were built in *hovel style*, that is, the roof was without a ridge, the front portion of the building being the highest, the whole roof moderately pitched from front to rear. The second name was given to the same locality for the reason that the five first settlers by the name of Webster, a portion of whom had large families, all settled side by side on this street. These names are neither of them in general use at the present day.

ACCIDENTS.

A son of Mr. Haseltine one of the first settlers, who resided southerly from Vernon Centre, was chopping some little distance from his father's house. As was the custom with the careful wives, mothers and sisters of the times, young Haseltine's mother on hearing a tree fall, attentively listened to hear the renewal of the blows of the axe, a token that would assure her all was well. A short space of silence was sufficient to arouse the fears of the anxious mother, and she hastily repaired to the fatal spot, where she found her son dreadfully crushed, alive, but bereft of reason. Help was soon procured and the young man was conveyed to the house, where death soon closed his sufferings. He was about seventeen years of age.

Josiah Patten, Esq., was one of the pioneers of Westmoreland, and early emigrated to Van Eps' patent, a short half mile west of Vernon Village. A lad by the name of John Robinson, well known to the author, lived with Esquire Patten in Westmoreland, and removed with him to Vernon. Within two or three years after their removal to Vernon, Robinson was chopping down a tree on Esquire Patten's farm, and from some inexplicable cause, as the tree commenced falling he became frightened, and entirely bereft of reason. He ran in a circular manner more than half round the tree, and arrived under it just as it reached the ground, and was crushed immediately to death. A striking admonition to all, never, under the most trying exigencies, to lose their self possession and the power of rational action. Had Robinson stood still, or stopped at any other place in his circuit, he would have been safe.

SCHOOLS.

The first school taught in the town of Vernon was at the Centre. A log building had been erected for the purpose, and the first teacher was a Mr. Sessions, now a merchant of Newport, Rhode Island.

The first framed school house was erected at Vernon Village soon after 1798. It was used as a school house and for a few years as a house of worship. The common schools of Vernon have been as well sustained and as flourishing, as in most towns in the county.

There are two academies in the town, one at Vernon Village the other at Oneida Castle. The one at the village has a good substantial stone building two stories above the basement. It is respectably endowed and has a good standing among the academic institutions of the county. The same may be remarked of the academy at Oneida Castle. The young gentlemen at that place deserve much credit for well sustaining a Lyceum through the winter season for a number of years.

Abraham Van Eps was born in the city of Schenectady in 1763. His father was extensively engaged in the fur trade. As soon as the revolutionary contest was closed, the father to renew his business which had been suspended by reason of the war, embarked with a large amount of property for the Canadian shore of Lake Ontario. Here he was plundered of the whole by a party of refugees and Indians, who, although hostilities had closed, could not at once forget the resentments engendered, by so long and bloody a contest. He never returned, and his death, and the causes which immediately led to it, have ever been veiled in mystery. On examination it was found that his all of property was irretrieva-

bly lost. This left the subject of this sketch at twenty years of age, with nothing with which to commence in life, but his native Dutch perseverance, and a good constitution, fitted by nature and habits of industry, to withstand all the privations and vicissitudes of a border life. In the spring of 1784, having concentrated his little means in a few goods proper for the Indian fur trade, he pushed boldly, by way of the Mohawk, Wood Creek, Oneida Lake, Oswego and Lake Ontario, through the country as far as Niagara. He passed through Oneida County before judges Dean or White had arrived. He returned in the fall, and in passing down the old military road, through what is now Whitesboro Village, found his way impeded by the trunks and limbs of the trees felled by Judge White and his sons, who had in his absence commenced the settlement of Whitestown. In 1785, Mr. Van Eps came to the mouth of the Oriskany and commenced a small trading establishment at that place. His goods were mostly selected for the Indian trade, and his principal business was in bartering them for furs and peltries. He occasionally used to take a pack of his commodities and proceed to the Indian settlements at the Oneida Castle and vicinity, and stay three or four days at a time, trafficking his goods for the, to him, more valuable skins acquired by the natives in trapping and hunting. On one of these occasions he passed a night with an Indian, who, with a portion of Gallic blood in his veins, bore the French sobriquet of Nicholas Jourdan. His wigwam was on the west side of the Scanandoa Creek, west from Vernon Centre, and on the farm formerly owned by Abijah P. Bronson, and now owned by Jared C. Pettibone, Esq. The creek was high, there having been just previously a heavy fall of rain. In the course of the evening and night, quite a party of Oneida Indians were engaged in fishing, and in the morning when Mr. Van Eps went abroad,

he saw a pile of about half a cord of fine salmon that had been speared by them during the night, by torch-light. One of these most luscious of the finny tribe, formed the more substantial portion of Mr. Van Eps morning meal. There were a few apple trees on Jourdan's improvement, and as he removed to the Oneida a few years after the settlement of the county, the produce of these became a sort of free plunder, and the author remembers as among the first luxuries of the kind, of having eaten apples, miserable as they were, which he procured at "Nicholas' lower place." During our journey to and from these apple trees, we passed the "Plat" on which Vernon Centre now stands, and at that time the pale faces had not there felled the first tree. Jourdan had another clearing on the east side of the creek higher up, and on the farm now owned by Elisha Pettibone, Esq., it lying east of his mill and distillery. This, in the parlance of the early times was called "Nicholas' upper place." It is hoped this digression will be pardoned.

How long Mr. Van Eps continued his business at Oriskany cannot be ascertained, but it is believed it was closed in 1787. When he left that place he built a small log store, on the farm of Judge Dean, on the bank of the small stream near the present saw-mill of Luke C. Dean, in Westmoreland.

In 1792 or '3, he built the ancient looking yellow building, still standing on the hill, a little north of the Westmoreland furnace. In a portion of this building he established himself as a merchant, and in the other he commenced house keeping, having been previously married to a Miss Young, of Schenectady. He here continued the Indian trade, also furnishing most of the first settlers of Westmoreland with the little of "dry-goods, groceries, hardware and crockery," that they needed. He was the first merchant in that town. He had well learned the Oneida tongue, and transacted his busi-

ness with them in their native language. As has been stated "in consideration of his having been instrumental in forwarding negociations with the Indians, and having made considerable pecuniary advances, of which there is little prospect that he will be reimbursed," "And the said Indians have strenuously insisted that the Legislature make compensation by a grant of a part of the land ceded to the people of this state:" the Legislature authorized the Indian agents to set apart a tract of land, etc. Mr. Van Eps at once resolved to commence the settlement of his patent. He accordingly built a store on the flat, in the east part of Vernon Village, between the Scanandoa Creek and the present dyke of the grist-mill. In this building Gershom Hubbell kept a tavern for a short time, for the accommodation of the emigrants, by this time pouring into the "Genesee country" and the intermediate counties.

In 1798, having built a small framed dwelling which is now the back part of the house of the widow Kirtland, he removed to Vernon and opened his store. Mr. Van Eps was emphatically the first merchant. His store in Oriskany was the first in that village, as well as the first in the town of Whitestown, and within the limits of Oneida County. his store in Westmoreland was the first in that town, and now for the third time he opened the first in Vernon. His nearer contiguity to the Indians gave him an extensive business with them. Although in many instances he lost considerable sums in trusting them, yet his profits on his goods, and the still greater on the furs received for them, enabled him to sustain himself and amass a handsome property. In 1809, he removed to Schenectady. He however continued in business as a partner for a time in Vernon, but eventually entirely withdrew from the mercantile business and relinquished it to others. In 1828, he buried his wife, and in 1829,

after an absence of twenty years, removed back to his beloved Vernon. The same year he was again married to Miss Sarah Underhill. In the enjoyment of that quiet, so grateful to the aged, after a life of uncommon activity and toil, he spent the last years of his life. He died in 1844. His funeral was attended with that deep feeling that evinced the high estimation in which he was held. The inhabitants of Vernon Village ever looked up to him with the reverence due a father, and he looked upon the village as his child, and its people as his children. If any subscription was necessary for the prosperity of the place, he always headed it liberally. He had no children by his first marriage. His liberality to his relatives was great, and many young men, others as well as relatives, were helped by him to start in business. By his second marriage he had two daughters, who with their mother survive him. While he resided in Westmoreland, he was honored by his fellow citizens, with a seat in the state assembly. He was a man distinguished for the strictest integrity. The author remembers in his boyhood to have heard him styled the "honest merchant" by the first settlers in the county.

Samuel Wetmore, Esq., the first supervisor of this town, removed to the town in 1804, and deservedly ranked as among her best citizens. At the time of his death he had been for seventeen years one of the deacons of the Baptist church at Vernon Village, having held the appointment from the formation of that body. He was elected to the assembly in or about 1820. He was a magistrate for many years, and his acts were characterised by independence and impartiality. He died November 8th, 1826, aged sixty years.

The following obituary notice, copied from the *Utica*

Gazette, is all of the history of Esquire Root, possessed by the author :

“Died at Vernon, August 15, 1846, William Root, Esq., aged seventy-eight years.

The deceased was no ordinary man. Born in Great Barrington, Mass., he came into the county of his last residence about fifty years ago, and was one of the earliest settlers of the town of Vernon. Endowed with a strong and well balanced mind, and gifted with a popular address, he was frequently honored by his fellow citizens with important offices, which he filled with great ability, and deserved approbation. In the year 1821, he was chosen a member of assembly. In this body he was distinguished by shrewdness and good sense. Proverbial for his honesty, in him the poor and oppressed found a friend. In early life he became attached to the school of Washington, to which he strictly adhered.

In religion he was pious without noise, and resigned without ostentation; and during a long sickness he was eminently calm and composed, and on the verge of his dissolution, he took an affectionate leave of his family circle, like a traveller bound to a distant country, and without a struggle or a groan, yielded his unclouded spirit to his Maker, in a lively hope of a blessed immortality.”

Gideon Slinner is believed to be the earliest inhabitant of the town now living, he resides on the farm on which he first settled. A young man and unmarried, with a wallet of provisions, he pushed into the forest in advance of any settler. The first day he built a frail hut for his abode and commenced cutting the timber around it. Just at sunset, for the first time, a thought of his exposed position, as to wild beasts, came over him, for he was without dog or gun. On the spur of the occasion, he fell to work, and cut down a large hollow elm which stood near his hut. He firmly barricaded with heavy timbers the open end, leaving but a small aperture for his ingress, and providing a sufficient log with which to stop that when he had entered. With his trusty axe, with

which to "pair the nails" of any assailant that might attempt the removal of the defences, he retired early to rest, and slept quietly and soundly through the night, naught in the least disturbing his repose. He says, this was all of fear he ever experienced in his forest home. Mr. Skinner was the first person who ever lodged at Vernon Centre. During the first season of his residence on his farm, business called him from his home to the westward. He supposed that he had started sufficiently early to enable him to return before dark, but he was mistaken. It was a dark cloudy evening, and when he arrived at the Centre, he found it utterly impossible to thread his way through the tangled forest, and find his little improvement that night. It not being very cold, he concluded to take lodgings by the side of a large log that lay on the ground, which was afterwards covered by the first meeting house built upon the town plat. What were his dreams or sleeping cogitations, as he slept without canopy, save the clouds of heaven, on the ground where he has since for many years so fervently worshipped the God of his fathers is not known.

The following epitaph is copied from the headstone in the burying ground near the late residence of Mr. Sergeant.

" In Memory of
REV. JOHN SERGEANT,
Missionary to the
Stockbridge Indians,
During 36 years.
He departed this life
Sept. 7th, 1824,
Aged 76 years.
Blessed is that servant who
his Lord when he cometh shall
find so doing."

In the south part of Vernon, upon the first settlement of the county, was found an Indian orchard containing some hundreds of large and apparently aged apple trees, and in no place did there appear to have been any attempt at regularity in planting them. By whom planted is now probably beyond the research of the antiquarian. In the history of the town of Augusta (Chap. IV.), the Indian settlement near John Curry's is noticed, and Elijah Wampy one of the most noted of the Brothertown Indians is mentioned. He informed some of the earliest settlers of Augusta, that the apple trees near Mr. Curry's, had been planted eighty-four years, when that town was first settled, but did not state from whom the information was derived, and it was certainly anterior to the emigration to the vicinity of the Oneidas, of either the Brothertown or Stockbridge Indians. If Wampy was correct in his data, it fixes the origin of the orchard, at about the time the Tuscaroras emigrated to this region, in 1712 and 1714. These Indians had their principal village on the Oneida Creek, where the Stockbridge Indians located themselves when they removed to this section of country, the Tuscaroras having just left for Niagara. The Stockbridge Indians as is well known came in 1784. When the first settlers arrived in Oneida County, and for a few years afterwards, Stockbridge was known as Tuscarora. The probability therefore is that the apple trees at Curry's, and the orchard in the south part of Vernon, were the works of the Tuscaroras, and as they and the land where they grew were not included in the six miles square granted by the Oneida nation to the Stockbridge Indians, they and the clearings around them were left unoccupied and vacant, and that branch of the Oneida tribe which resided at Oriskany, and left that place two or three years after Judge White came to Whitesboro, came and settled on them. Cornelius mentioned in the no-

tice of Augusta, as residing near Curry's, was a son of the Sachem, Col. Han Yerry. Hendrick Smith, the relative of Cornelius, who settled at the orchard, was also an emigrant from the Oriskany. Upon the first settlement of Vernon, a cider-mill, the first in the town, was erected at this place. The caterpillars and the great age of the trees combined, have caused the entire destruction of this orchard, there not being a half dozen trees left alive, and these probably of a second stock.

CHAPTER XXV

VERONA.

IN area this is the largest town in the county. It is estimated to be twelve miles square, equal to four medium sized towns of six miles square.

George A. Smith, who was better known in his time by the Dutch sobriquet of Yearry Smith, was the first settler within the limits of the town. His location was near where the Oneida Creek empties into the lake. On Christmas eve, 1791, he with his family arrived at Jonathan Dean's tavern in Westmoreland, and the next day started for his destined place of residence. Such was their snail-like pace, occasioned by deep snow, and intervening swamps and thickets, that eight days were consumed in the journey (now hardly three hours' drive), and they reached their new home January 1st, 1792. Mr. Smith lived about eleven years after his arrival, and in his day he was somewhat prominent as a pioneer settler. His daughter Elizabeth, now the widow Wright, and his son Rulof, emigrated with him, and yet reside within the town, and consequently are its "oldest inhabitants." By their old family record, it appears that George A. Smith had a daughter, Eve Smith, born March 25th, 1795." She was the first white child born in Verona.

The next settler was Asahel Jackson, who removed from Berkshire County, Mass., and settled at the estuary of Wood Creek, in May, 1796. He erected his house near the old

military works, known as the "Royal Block House." He soon opened a public house for the accommodation of the boatmen who crossed from the Mohawk to Wood Creek, Oneida Lake, etc. Mr. Jackson lived a little more than ten years after his arrival, and after his death his widow continued the tavern for another ten years, when she married a man named Eggleston. Soon after, the construction of the Erie Canal turned all the business into another channel, and tavern keeping was given up for the want of patronage. In its day, the tavern of Jackson, and afterwards of widow Jackson, equalled in notoriety some of our best kept hotels of the present time. When Mr. Jackson located himself at the "Royal Block House," with the exception of Mr. Smith, he had no white neighbor within eighteen miles. The wife of this early settler, now the widow Eggleston, resides with a daughter at South Vienna Village.

La Whiten De Wardenou, a Frenchman, was the next settler. The precise time of his arrival cannot be ascertained, but it is believed to have been in 1796, or early in 1797. He settled at a place called "Oak Orchard" on Wood Creek. There is much of romance in the history of this family. De Wardenou and wife were from families of considerable rank in France. As the author himself deals in naught but sober realities, he hopes and trusts his readers will excuse him for inserting the following, founded on this family.

This little fiction soon after its first appearance, a few years since, was copied into the *Rome Sentinel*, and was read with great interest by the inhabitants of Verona and contiguous parts of this and the adjoining counties.

[From the American Lady's Album.]

CELESTE: A ROMANCE OF ONEIDA LAKE.

BY J. M. T. TUCKER.

[Suggested by remarks of H. Baldwin, Esq., at the Plank Road celebration, Brewerton.]

CHAPTER I.

“They flee!

But see! Why turn they now to gaze,
Upon the gloomy, reddening sky?”

Early in the evening of a pleasant day in April, 1793, might have been seen in a richly furnished parlor in Havre, a young lady of moderate stature and moderate personal attractions. A close examination however, revealed a mind whose powers were developed in one of the most intellectual pair of eyes ever placed beneath a brow. These, although not the only tokens of intelligence, never failed to impress the observer when they met his own, with the superiority of their possessor. Connected with these were strong developments of benevolence, and of a noble and generous heart. She was a being to be loved for herself—for her amiable qualities, by one whose mind was not enslaved by sensual passions.

As we introduce her, she was sitting by a window, apparently awaiting the arrival of some one. She leaves the window, and proceeds to her room, and presently returns to receive the message of her father—requiring her to prepare for a journey to London in twenty-four hours. With a pale and agitated countenance, and with a trembling hand, she endorsed the message—

“I will be ready to depart,

“CELESTE.”

Handing it to the servant, she orders him to retire, and again takes her place weeping at the window.

The clock had struck the hour of twelve. All was still in the mansion of the rich merchant La Fargo. A dull taper was burning in the room of Celeste, which revealed equipage for a journey in readiness, and a male servant armed and in disguise. The lady was still at the window. A carriage appeared at a distance in the street leading from the mansion. Presently, one of the windows are closed as if by accident. Instantly, with a still and cautious tread, the lady leaves the window, and in a moment is moving toward the street from a rear entrance. The carriage is muffled—the watch allow it to pass, at a signal from its occupant, and turn away smiling, as the shining metal dazzles in the lamp-light upon their palms, whispering as they meet: “Fine fellow that, fine operation, b’ gar.”

The lady is in the carriage, and soon all is still again in that mansion and in the streets.

It is morning soon, and a couple habited as travelers, with baggage, with male and female servants, appearing to be of middle age, descended from a hotel, and repair to a ship, bound for the United States. The wind is fair, and soon they are under way.

Great excitement prevails in the mansion of La Fargo! The hour of breakfast has come, and the summons does not bring down the beloved daughter. A servant is dispatched—the father turns pale lest she is sick, and will be unable to perform the journey—perhaps she has destroyed herself! No, she is too sensible for that, perhaps—

“Speak girl, why does not your mistress come to breakfast?”

“Not there! here is a letter I found addressed to your honor.”

“Not there! a letter! hand it to me!”

“ Havre, 1793, 12 midnight.

“ Dear Father :—I am sorry to leave you—but regard the separation your departure with me to England would create between myself and him who has long occupied the strongest affections of my heart, a great affliction. As a *father* you have my *love*—will ever have it. As a *husband* La Nouresse has my *heart*—must control it. Be not alarmed. Ere breakfast passes to-morrow, I shall be on my way to America—from which place you shall hear from me.

“ Affectionately, farewell,

“ CELESTE.”

“ Gone to America! Marry La Nouresse! Never! My carriage! My pistols! Ho, there, De Nair! Quick, you blockhead!”

“ De Nair has gone, too, master, and broken the heart of his poor mother.”

“ To the ship then—let us away—police.”

“ O, the ship has gone—been gone two hours!”

CHAPTER II.

Four years had elapsed. A gentleman and lady were seen walking along the beach of one of the sweetest little lakes in the State of New York, called Oneida. A convenient log house, not splendid like a city mansion, but comfortable, stood a little distance from the shore. The forest around them was echoing with the sound of the axe and the falling trees. Out upon the bosom of the lake danced the canoe, as the waves sped before the wind. Here and there in the distance around them inland, the smoke curled as it arose and parted upon the air, showing that they were not altogether alone. Were they happy? Listen.

Said La Nouresse, as he fixed his soft expressive eyes upon Celeste :

“ Four years have now passed away since we left our home in France, tell me love, are you happy—do you regret our adventure !”

“ I have but one answer to give, and as they say, the truest language of the heart is expressed in song, I will answer you.” Then in a voice melodious and distinct as the harp, she sang :

“ Let others seek, in wealth or fame,
A splendid path whereon to tread ;
I'd rather wear a lowlier name,
With love's enchantment round it shed.
Fame's but a light to gild the grave,
And wealth can never calm the breast ;
But love, a halcyon on life's wave,
Hath power to soothe its strifes to rest.”

“ And have you no wish to exchange our rude dwelling and these wild scenes, for the gaiety or retirement of your native city ?”

“ O ! not the smiles of other lands,
Though far and wide our feet may roam,
Can e'er untie the genial hands
That knit our hearts to *home*.”

Again sang Celeste in the same sweet voice—but added—
“ Still I am happier here,” as she gently leaned her head upon the breast of her husband.

La Nouresse felt the blood rush to his face, as his heart vibrated to the magic power of that love which had transplanted the angelic being from the soil of her birth and culture—surrounded by all the advantages of wealth and distinction, into a foreign clime, and upon a wilderness soil, subject to deprivation and many hardships. And when he re-

flected that, in flying from home and a father's stern command, to escape the doom of a union with a nobleman, because she loved an untitled, unwealthy merchant, he was proud of his seclusion. That being was a treasure, which titles and wealth could not estimate.

Once Celeste had written to her father. She had painted the scenes in which she moved, with all the poetry and romance of life. She represented her situation with that enthusiasm which it inspired in her own heart. She made her home in the "American wilderness," a transcript of Eden before the expulsion.

To that letter an answer was sent full of bitter unforgiveness. It was a severe blow to the gentle heart of a daughter. But she reasoned correctly, that, as to the choice of her life's companion, if she had made that life a delight, the complaints of her father, however well designed, were unreasonable—filial love cannot ask the sacrifice of a life to the pleasure of another's will. Life is our own—its happiness our own.

CHAPTER III.

Another four years had passed away. It was late at evening. The gentle breath of spring, perfumed by the fragrant wild flowers, that adorned the luxuriant openings, and that crept to the very threshold of the happy cottage, was moving across the bosom of the lake and wildly murmuring in ripples along the shore, while the voice of the night bird was heard in echoes among the forest hills. Upon the floor of the cottage danced a bright-eyed little boy, whom his mother in her forgiving love had named La Fargo, after his unforgiving grandfather, and upon the grass plat in front of the dwelling in many gambols frolicked the dogs, who had not yet retired, and with all, it was a happy scene.

A coach is seen far away down the road, leading from the Mohawk turnpike, and running for many miles upon the lake shore. Nearer it approaches, until near the house of La Nouresse it stopped, and the driver called out :

“ Can you direct us to the residence of a gentleman whose name is La Nouresse, any where in these parts ! ”

“ I have the honor to be that person,” was the reply.

In a moment the coach stood before the door. A gentleman alighted. He was apparently about fifty-five years of age, richly dressed and wealthy. The darkness obscured his face, and he was not recognized by the owner of the dwelling, who politely invited him to walk in, while himself directed in securing the beasts.

A shriek from his wife soon called La Nouresse into this house again.

On entering the door he saw the stranger prostrate upon the floor, and his wife in a swoon by his side. The man was dead ! He had discovered himself to his long absent daughter, and being overcome by the intenseness of his feelings, fell at her feet ; uttering the first and the last, the only words—
“ Daughter ? ” “ forgive ! ”

Deep was the affliction of that little family that night. Long and tenderly with tears sat Celeste by the cold form of her father. That sweet word “ daughter,” and the sweeter word “ forgive,” were oft pronounced amid the disturbed slumbers of the night.

The last tribute of respect had been paid to the departed father. Upon examining his papers, a will, prepared previously to his departure from France, was found duly attested, making Celeste the heir of one million francs and all his estates at Havre.

Besides this, among his papers addressed to his daughter, which he had prepared previously to leaving, and during his

voyage, to provide against sudden death, was a full expression of his entire approbation of the marriage of Celeste with La Nouresse, and an account of the great injury done him by the nobleman who had won his confidence, and through whose influence he had, by misguided ambition, been induced to attempt her compulsory union with a villain, instead of being united to the worthy person of her heart's first choice.

Five years more had passed. La Nouresse had disposed of his property in America, and was among the wealthiest, most respected merchants in Havre.

One of his daughters is the happy wife of an American merchant—a son of a New England mechanic, who resides in New York. That merchant with his lady, visited the shores of the beautiful lake this summer.

Such are life's changes and romances.

In some respects, the truth was stranger than the fiction. After De Wardenou and "Celeste" had interchanged vows of eternal constancy, the girl's friends to prevent their marriage, confined her in a convent. But love not only laughed at the locksmith, but triumphed over the vigilance of the lady superior, she escaped, they were married, and embarked for America. He had a handsome fortune at command, which he invested in merchandize and brought to New York. Here misfortune overtook him, and he nearly lost his all, when they emigrated to the vicinity of the Oneida Lake. Even here trouble sought them out. A lovely little child, their first born, sickened and died, in 1797. No coffin could be procured. Its little cradle was substituted. A few years after, when the Western Inland Lock Navigation Company were about erecting a structure at the Oak Orchard, in

digging for the foundation they disinterred a cradle containing the skeleton of a child. This, no doubt, was the remains of the child of De Wardenou, the first deceased from a natural cause, within the limits of Verona. The next death in the town was that of Abigail Newland, daughter of Josiah Newland, but the time of her decease has not been ascertained.

The Royal Block House was built on a slight elevation on the south side, and near where Wood Creek enters the Oneida Lake. The ditch, about ten feet deep, enclosed an area some eight rods square. Since Mr. Jackson settled at this place in 1796, the creek has been constantly encroaching upon its site, so that at this time but a small portion of the southern ditch remains, the bed of the creek occupying almost the entire ground of the fortification. In a very few years, every vestige will have been swept away. Tradition says, that on the retreat of St. Leger from Fort Stanwix, a party from the fort had a skirmish at this place with the retreating foe, and that a number were killed and buried on the bank of the creek, and that the creek in changing its channel exposed their bones to view.

The southern part of this town was a part of what was termed at the time of its sale in August, 1797, "the late Oneida Reservation." A large proportion was bid off by those who intended to become actual settlers. Accordingly in the spring of 1798, this section of the town was settled by scores of hardy industrious pioneers. Many of them had one or two years previously moved into the older settled towns in the county, and awaited the sale of the Reservation.

Among these early settlers were Russell Brooks, Martin Langdon, Noah Langdon, Samuel Avery, Joseph Eames, John Bosworth, Oliver Pomeroy, Ithamar Day, Eleasar Ellis, Fisher Ellis, Jedediah Phelps, Stephen Benedict, Jabez

Loomis, Jonathan Warren, John Tilden, John R. Todd, Levi Skinner, Lieut. Billington, Peter Wheelan, Robert Robbins, Rodman Clark, Caleb Clark, Solomon Bishop and Moses Brown. These are now all dead, but many of them left children, who yet occupy the homesteads of their fathers.

Of those now living, and yet residing in the town, are, Simeon Parsons, Joseph Couch, Benjamin Blackman, Aehus Rathbun, Artemas Brewer, Nahum Joslin, Elias Cagwin, Daniel B. Cagwin, Dr. Alexander Whaley; Joseph Grant now resides in Oswego, and Gideon Todd in Vernon. In his youth the author knew all of the above-named early settlers, and with many of them was well acquainted. If any names have been omitted it has not been intentional, but from the want of recollection. Some of those named came a little later than the year 1798, but they were all very early settlers. It is believed that they all or nearly all emigrated from Massachusetts and Connecticut, quite a number from Berkshire, Massachusetts.

At this place the author presumes that his readers will justify him in again departing from his rule, to speak but in general terms of the living. The widow Elizabeth Whaley Matteson was born May 23, 1751, and resides in this town. Consequently she entered upon her hundredth year the 23d of May, 1850, and retains her faculties in a good degree. She is a woman of great piety, and at the age of ninety-five used to walk to and from church frequently in pleasant weather, a distance of two miles. She has now partially lost the use of her limbs. The author called upon her in September, 1849, and found her knitting, and he listened to a recital of some of the eventful scenes of her life. She resided at Montville, nine miles from New London, when the infamous Benedict Arnold took and burned the place, and her husband and a brother belonged to the garrison. The brother was

severely wounded, while her husband escaped unhurt. From where she was, she could plainly see the flashes of the guns on the shipping. To use her own comparison, "she had seen boys for amusement throw grains of powder upon live coals and their flashing quickly one after the other resembled the flashes of the guns." The author remarked to her, that in her lifetime she had doubtless experienced many trials, but that she was now in the retention of her faculties, enjoying a good old age, surrounded with many comforts, when she almost interrupted him, with the exclamation of the Psalmist. "Goodness and merey have followed me all the days of my life."*

The first framed house built in the town was built by Robert Robbins.

By an act of the Legislature passed February 17th, 1802. the town of Verona was formed from the town of Westmoreland, the first town meeting to be held at the house of Martin Langdon. This house stood about half a mile west of the ground now occupied by Verona Village, and on the rise of ground a short distance east of what is known as the Langdon school house. When the town was organized, it contained but 102 families, and 439 inhabitants. The first town meeting was held March 2d, 1802. Jedediah Phelps, Esq., was chosen supervisor, and Eleasar Ellis, town clerk. Esquire Phelps was elected to the office of supervisor for five successive years. Stephen Benedict, Esq. succeeded him, and was chosen for thirteen successive years. Esquire Benedict was succeeded by Joseph Grant, Esq., who held the office for one year, and was succeeded by Esquire Benedict for one year.

* Since penning the above she has departed to her rest. She had previously expressed the wish to her former pastor, Mr. Brainard, not to pray that she might live longer, as she was ready when her Master called. She died July 27th, 1850.

The next two years Judge Grant's friends succeeded in keeping him in the ascendant, and the two following years Esquire Benedict's friends were successful: Thus evenly balanced were these two popular men of the democratic party, which was predominant in Verona.

The first election in town was held April 30th, 1802. The democratic ticket received thirty-one votes, and the federal twenty-eight. It should be borne in mind that this was under the first Constitution of the State, that required a freehold qualification of \$250, to enable the citizen to vote for Governor and Senators.

Two men were killed in the north part of this town at the raising of a small barn. A portion of the building was raised, and left in an insecure condition. This was observed and the warning given, but it was unheeded, and soon a bent fell killing one instantly, and so wounding the other that he lived but a few days in great distress. Their names and the date have not been learned, but the event is believed to have occurred previously to 1805

In August, 1805, the typhus fever, of the most virulent character, commenced its ravages in this town, and in its progress appeared highly contagious. Its introduction was providential. Miss Elizabeth Day, daughter of Ithamar Day, of this town, had been residing some time with friends in Litchfield, Herkimer County, and in that vicinity there had been cases of typhus. The day was fixed for her return to her parents, and on the morning of which she felt slightly indisposed. Anxious to get home, she started on horseback. but before one half of the journey was accomplished, a most violent fever was raging inwardly, while outwardly she was unprotected from the scorching rays of an August sun. On her way, she called for a few minutes at a relative's, but no importunities could induce her to forego reaching home that

afternoon. She did so, but it was only to lie down on a sick bed never to rise. From her, the disease spread, and for about a year was very prevalent. It was believed there were about 100 cases, and in its victims, it nearly or quite decimated the whole population.

No particular causes could be assigned for the virulence of the disease, other than those common to the settlement of all new countries. The cutting away of the timber and letting in the rays of the sun, might possibly have increased the malaria of the wet lands, and most of the inhabitants were living in log houses, and although of recent date, the work of decay had rapidly commenced upon them. At this time there were very few inhabitants except in about one-third of, and in the south part of the town.

Among the early victims of the disease was Capt. Oliver Pomeroy, an uncle of the author, who died October 9th, 1805, aged thirty-one years. The disease was principally among the younger heads of families, and unmarried young people.

From the first settlement the progress of improvement was most rapid. In passing through the town (as the author did frequently the first ten years after its settlement), the blows of the sturdy axeman greeted the ear on every side, and the sounds of the falling trees which came

“Crackling, crashing, thundering down,”

were not few nor far between. Soon luxuriant fields of wheat, corn and oats, were waving in the breeze, and in many the golden pumpkin, that luxury of the new settlement, dotted the fields far thicker than the blackened stumps.

The north and north-westerly parts of the town were very thinly settled up to the completion of the middle section of the Erie Canal in 1820. This section of the town lying between the Canal and Wood Creek on the north, and the Oneida Lake on the west, is very level, with but barely fall

enough to the north and north-west to allow of its being drained. The soil is rich, much of it alluvial, and when it comes to be properly tilled and drained, will be excellent for meadow and pasturage, and in many sections good for grain. This part of the town was very heavily timbered with beech, maple, elm, oak, ash, hemlock and with some cedar and pine.

The Erie Canal nearly divides the town into equal sections. That part lying southerly and easterly of it is not hilly, but is mostly undulating, rising in swells one above the other towards the south. Verona, as a farming town, has few equals in the county, particularly in the older settled parts, where her farmers admit of no superiors, in the neat and orderly arrangement of their farms, or in the quality and quantity of products.

VILLAGES.—*Verona Village* is six miles south-westerly from Rome, on the road leading from Rome to Oneida Castle. This road runs near, in its whole distance, where once ran the trail of the Oneidas to Fort Stanwix. It is believed that Shubal Brooks felled the first tree at this place in the fall of 1797. Doct. Brundage was the first physician who came to the town, and he located in this village, on the corner where now stands Munger's tavern. This place was for many years quite generally known as "Hand's Village," thus named from Capt. Ichabod Hand, who many years kept an excellent public house at this place. There are in the village two churches, Methodist and Presbyterian, a post-office, three physicians, two stores, two taverns, a tannery, with all the different mechanics usually found in a country village.

Durhamville.—This village is located on the west line of

the town on the Erie Canal and on the east side of the Oneida Creek. It was named from Eber Durham, who removed from Manlius, Onondaga County, to this place in 1826. When he arrived there were four log houses in the bounds of the present village. By his energy, activity and enterprise, soon a flourishing village sprung up. One of the important ingredients in this rapid growth was the surplus water, here let off from the canal in large quantities, which Mr. Durham leased and extensively applied to hydraulic purposes. This source of prosperity is now dried up, as the canal officers have found by experience that the rents illy paid for the damage to navigation, in times of low water, caused by the lessees drawing too closely to turn their machinery. These remarks are not intended for particular application to this place, but as general. The water now flows over a waste weir into the channel of the Oneida Creek, and is of no use whatever. The enterprising inhabitants have, however, endeavored by the use of steam to make up the loss of water power.

There are now in the place a steam grist and flouring mill, and a steam saw-mill, besides two saw-mills carried by water from the Oneida Creek. Sanford's tannery is doing an extensive business, he having in the year 1849, tanned thirty thousand sides of sole leather, averaging sixteen pounds each. He tans for a commission of five cents per pound.

The glass factory in this village is doing a good business. It is owned by three brothers, the Messrs. Fox. It is kept in blast from eight to ten months in the year, and makes about sixteen hundred boxes of window glass, of fifty feet each, per month, averaging at wholesale three dollars per box. A continuous plank road extends from this place, via Oneida Depot, Oneida Castle and Vernon to Utica.

An iron foundry in the village, principally employed in the

manufacture of stoves, does a very fair business. There are two houses for public worship, Baptist and Methodist, two physicians, two dry-goods stores, two taverns, nine grocery and provision stores, three ware-houses, with various mechanics, etc., etc., with a population of five to six hundred inhabitants. In 1816, Calvin W. Baker was married at this place. It was the first wedding of a white couple solemnized between the Oneida Castle and Oneida Lake.

Four miles easterly from Durhamville is the Dunbarton Glass Factory, a flourishing establishment, where a large amount of superior glass is manufactured annually.

One mile east, is *Higginsville*, a small village, at the junction of the Erie and Oneida Lake Canals. The Oneida Lake Canal was originally owned and constructed by a company, but has been purchased, and is now owned by the State. This canal running in a north-westerly course divides the north section of the town into two nearly equal parts.

New London.—This village contains about 100 dwellings and between 5 and 600 inhabitants. Ambrose Jones who first settled at this point on the Erie Canal in 1824, is still living in the town of Vienna.

In the place are a dry-goods store, a number of grocery and provision stores, two public houses, and the usual variety of mechanic shops. Since the construction of the Erie Canal, the principal business of the place has been the shipment of lumber to the eastern markets. Much of the lumber is drawn to this place by teams during the winter, and upon the opening of the canal is sent on boats to its various places of destination. About 4,000,000 feet were shipped here during the year 1849.

Boat building is also extensively carried on at this place.

Some years when the demand has warranted it, as many as fifty boats, of the various kinds used for freight, have been built in a year. About eighty canal boats are owned by the inhabitants of the village.

James I. Carley keeps a large storage and forwarding house, and from his long experience, and an extensive acquaintance, almost monopolises the business of the place in that line.

Rathbunville.—At this place Achus Rathbun, a member of the society of Friends first settled. His son, Solomon Rathbun, is now the business man of the place, and deserves great credit for his perseverance in continuing and increasing his business, after having his establishment twice destroyed by fire. He has a large flouring mill, woolen factory and store. Rathbunville is the name of the post-office.

Tilden Hill is the name of a locality in the south-east part of the town, although it does not aspire to the dignity of a village. Its inhabitants are farmers, and few as pleasant locations can be found in the county. The scenery is picturesque and beautiful. Here the venerable Artemas Brewer, one of the pioneers of the town, resides in a substantial brick mansion. A man named Strallon, first bought and moved upon the hill. Merrit Clark moved to the hill in 1798, and opened a small store and commenced the manufacture of potash. This the author believes was the first store in Verona, but possibly is mistaken. Mr. Clark built a small framed dwelling so near the standing timber that in cutting it away a tree unluckily fell upon the house and broke in a portion of the roof. The disaster was not repaired for years, the business was discontinued, and the merchant left for parts unknown. Mr. John Tilden from whom the hill took its name,

moved here in 1800. At the time the following anecdote was told of him.

After he had purchased but before he removed, he came up to view his farm, and satisfying himself, he went to Vernon Village to spend the night. Capt. Benjamin Pier-son then kept the tavern, now known as the stage house. Mr. Tilden informed mine host that he wished to stop with him for the night but that he had spent his money, so that he had not a dollar, nor a two shilling piece, nor even a six penny piece left, but that the bill should eventually be paid. The Captain seeing no appearance of poverty on the part of his guest, and knowing he had purchased a farm in the vicinity, readily told him he could stay. He had supper, lodging, breakfast and horse keeping. In the morning as about to leave he enquired the amount of his bill. It was made out without any expectation of its being paid at that time, but to the surprise of our landlord and his attendants, the wayfarer drew from his pocket a stocking well filled with half dollars, and paid the bill, convincing the landlord that he was a man of truth, for in the capacious wallet, there was not a dollar, two shilling, or six penny piece.

Stacy's Basin is the name of a small village on the Eric Canal, between Higginsville and New London, and is about the size of the former place.

Sconandoah.—This village is located in the south-west corner of the town, on the creek of this name, and near where it empties into the Oneida Creek. The late Samuel S. Breese, formerly had a cotton factory at this place, but it has been discontinued for several years. Mr. Breese's mansion was beautifully located in a grove, and few more picturesque country seats were seen in the county. The water power at

this place was first used by the celebrated Sconandoah, by the erection of a grist and saw-mill for the use of his tribe and the very few whites located at the time in the vicinity. The line between this town and Vernon passes through the village, leaving however but a small portion of it in Vernon.

GEOLOGY.

The surface of this town, in common with many others in the county, bears evidence that at least large portions of it were once covered with water. The appearances also indicate that the subsiding of the waters was not uniform and gradual, but that for a long period they remained stationary, and then by some mighty convulsion its outlets became lowered or changed, so that large sections were at once drained and eventually became dry land. The ridge known in the town as the "Irish Ridge," as well as the sand banks on the road from Verona Village to Durhamville, give at least strong evidence in favor of the theory.

Iron ore of the best quality found in this region, is very abundant in this town. It is of that kind termed rock ore, and has been extensively used in the Westmoreland, Taherg, and other furnaces.

There is so much lime mingled with it, that in its use, it fluxes the furnace sufficiently, without the aid of those substances resorted to in the use of many other varieties of ore. This ore was discovered by the late Jediah Phelps, Esq., who had entered into a contract with the owners of certain lots of land, that he should have a certain per cent of all mines and minerals for the discovery. Whether this was but a life interest, or whether it accrues to his heirs, the author is

uninformed. The ore bed is about half a mile north of Verona Village, and is extensive east and west. The Syracuse and Utica rail road passes over it.

An extensive quarry of the very best stone for building has been opened in the south-west section of this town. The seams are so straight and perpendicular that, used in a wall it nearly equals in appearance the best cut stone. Some of the strata are of a yellowish cast, and slightly softened on the surface, but the inside is blue, very hard, and of great strength, and other strata are blue and clean upon the surface. The academy, Dr. Case's store, and the bank at Vernon Village, and deacon Cobb's dwelling house at the Oneida Depot, are built of this stone. The rail road passing directly past the quarry, this stone has been conveyed by cars as far west as Syracuse, notwithstanding the contiguity of that city to the Onondaga limestone. It is also conveyed by teams to the surrounding towns to face the underpinnings of the best houses. Such is the reputation of Tipple's stone quarry that it is becoming quite a source of profit to its owner.

A ledge of granite rock crosses quite a section of this town. It commences north of the road leading from Verona Village to Clark's settlement, and crosses this road at a place known as the stone pound. Its course from its commencement is south-easterly, leaving this town and passing into Westmoreland a little east of the Verona Spring. It consists of blocks of various sizes, many of which are too heavy to be removed until broken up by drilling and blasting. It is valuable for building purposes.

The *Verona Medicinal Spring* rises in the bed of a small stream where it passes over the last mentioned ledge or quarry. It was discovered by the early settlers in the neighborhood, but about twenty years since was brought into more

general public notice; since which the stream has been turned in another channel, and a bathing house erected over the spring, and a large and extensive boarding house built a few rods distant. Its patronage has not however equalled the investment, still the water has been gradually gaining in public favor. It is believed that if valetudinarians were only seeking health, instead of fashionable amusements, this would rank as high as any in the state, for the cure of scrofula and cutaneous diseases.

In 1850, a "Water Cure" establishment was added, which has increased the boarders and visitors greatly beyond any former year. The mineral water is any thing but palatable, and the gay and dissipated seek more pleasant beverages and congenial locations.

The following analysis of the water was made by Dr. Josiah Noys, late Professor of Chemistry, in Hamilton College. Where his qualifications are known his correctness as a scientific chemist is appreciated: "A gallon of water contains muriate of soda 720 grains, muriate of lime with a little magnesia 68 grains, sulphate of lime 60 grains. I have not detected any iodine, yet think the water contains it, from its beneficial effects in scrofulous complaints. The water appears to be nearly saturated with sulphurated hydrogen, but I have not attempted to ascertain the quantity. From what I have seen of its salutary operation I am confirmed in the high opinion I first formed of its medicinal properties, especially in scrofula, diseases of the skin, and many diseases of the stomach. The Harrogate water, England, is very similar to the Verona Spring."

RELIGIOUS SOCIETIES.

The first sermon preached in the town, was by the Rev.

Joseph Avery, of Tyringham, Berkshire County, Massachusetts, while upon a visit to his son, the late Samuel Avery, one of the first settlers. The first preacher employed by the people was a Mr. Masey, a candidate for the ministry, who preached a portion of the time in this, and the other portion in an adjoining town, for one season.

The next was Stephen Williams, from New Hampshire, who (unknown to this people) had been silenced for immorality. He was a man of good talents, and, until his character became known, an acceptable and popular preacher. He however refused to administer the ordinances. When his standing became known, he was dismissed by the people, when he returned to the association to which he had belonged, made a humble confession, and was restored to his office.

The first church organization in town was August 5th, 1803. It was a Congregational church formed by the Rev. Peter Fish and the Rev. Timothy Cooley, missionaries, the one a Congregationalist, the other a Presbyterian. It consisted of twenty-three members, thirteen males and ten females. The ordinances were administered upon the occasion.

In November, 1806, the first religious society was formed "to provide the privileges of the gospel for themselves and families." The articles of agreement were signed by sixty-five heads of families. A peculiar blessing seems to have followed those who made this early effort, and rested on themselves and families. In many instances the truth of the proverb of the wise man was verified, "he that watereth, shall be watered also himself."

In the autumn of 1805, a revival commenced in that part of Westmoreland, now known as Lowell, and spread into the eastern part of Verona, although not into the western part, and about forty were added to this church. This was the fruit of the labors of a Methodist preacher, who preached statedly at

Lowell for a short time. On the 23d of September, 1807, the Rev. Israel Brainard was installed, and set over the church. He continued his labors with this people about thirty years, and was then dismissed from his charge. He yet lives and resides near the line between this town and Vernon. Although to some extent superannuated, he occasionally preaches to the destitute.

In 1817, there was a general revival, and more than one hundred were added to this church, and a number to the Baptists.

In February, 1818, the church placed itself amenable to the presbytery, retaining its congregational form and mode of government.

In a new year's sermon preached January 1st, 1825, by Mr. Brainard, he stated that 300 members had belonged to its communion. The church and society had previously built a convenient and good sized meeting house, some two miles east of Verona Village. In 1828, the church and society divided, forming a second Congregational church and society, who built a new house for worship in the village. This state of things remained until June, 1837.

During the continuance of the two societies, the Rev. Mr. Brainard preached to the first, and the Rev. Messrs. Luther Myrick, E. Spencer, and ——— Lewis to the second. In June, 1837, the two churches and societies happily united, and only occupy the house for worship in the village. Since the union the Rev. Messrs. Benjamin Lockwood, Charles F. Butler, Washington Stickney, Henry Kendal and Nathan Bosworth have been the preachers, and the Rev. J. S. Barbeau is the present pastor. The church at this time numbers about 144 members.

Seventh-day Baptists.—In the year 1805, Daniel Wil-

liams, of this denomination, removed from Hopkinton, Rhode Island, to the west part of the town of Rome, near what is now called Rathbunville, in Verona. He had a family of seven sons and one daughter, two of the former and the latter coming with him. Within the succeeding four years the remaining five sons had moved into the vicinity, a part in Rome and a part into Verona. In the same period of time, his brother, Joshua Williams, with a large family of sons and daughters, had removed from Hopkinton, and settled on an adjoining farm in Rome. These two families formed a colony of twenty-four persons, all of the name of Williams. Although not quite all professors of religion, they were all firm believers in the observance of the Sabbath as set forth in the decalogue and as practiced from whence they emigrated. In 1809, these twenty-four persons formed themselves into a family association for religious improvement and Sabbath worship. From this germ thus formed has sprung the two seventh-day Baptist churches of Verona. In 1820, they with others of the same belief, were constituted a church, numbering fifty-one communicants. In March, 1828, they organized a society under the style of "the first seventh-day Baptist society of Rome and Verona," numbering ninety members. The next year the society erected a house for public worship, although not large, it was respectable and convenient. From the first this body had been supplied with but itinerant preaching.

In 1837, Elder John L. Kenyon became their first settled pastor. At the commencement of Mr. Kenyon's pastorate, the church numbered 116 members. This year the second seventh-day Baptist church of Verona was organized at Durhamville, with forty-one members, sixteen of whom were taken from the first church, the original body at this time taking the name of the first church of Verona, although some

of its members yet reside in Rome. Some of the descendants of the original Williams emigrants are prominent members in the second church.

About two years of faithful pastoral labor closed the earthly career of Elder Kenyon. He died in 1839, greatly lamented.

In 1841, Charles M. Lewis was ordained, and became pastor of the first church. At the time of his ordination this church numbered 141 members. In 1847, Elder Lewis removed to Newport, Rhode Island, and Elder Christopher C. Chester, from that State, assumed the pastoral charge of this people, and still labors with them. In 1849, the church numbered eighty-two, their numbers having been reduced by removals to Lewis County and the western states. The second church has thirty-one members. This year (1850) the second church are erecting a house for worship about one mile east of Durhamville. These two societies are all of the denomination in the county, but this is no evidence but that their belief is founded in truth. A contrary position would place Mahomedanism higher than Christianity, and Paganism higher than either. As to the question whether the distinctive portion of their belief is founded in truth or error, the author has nothing to say. That they are conscientious no one can doubt. Maintaining as they do a belief that it is a duty to observe a day of worship different from that observed by all those around them, and strictly adhering to their belief, are evidences of their integrity and stedfastness, and "so worship they the God of their fathers." The denomination have four associations in the United States. The eastern, central, western and south-western, which meet annually. They have also a general conference which meets once in three years. Their belief except as to the observance of the

Sabbath is the same as that of the great body of the Baptists.

Methodists.—The Methodists have three societies in the town. The society in Verona Village has stated preaching by a local preacher. They erected a neat and commodious house for worship in 1830. This society sustains a respectable standing and has a good congregation.

The society in New London in 1843, purchased the meeting house previously occupied by Rev. Mr. Brainard, took it down and removed it to that village. In its re-erection its external appearance was much improved. They have a good congregation and have the only house for worship in the village.

There is a society in Durhamville who have a small house for worship in that place.

Baptists.—There were formerly two Baptist churches in the town, but the second church in the vicinity of Higginville has lost its visibility, or became merged in the Baptist church at Oneida Depot, formed about the commencement of the year 1847.

Baptist Church at Durhamville.—In 1811, Eliphalet Frazee removed to this place, and was the first settler of the village. In 1812, he with Benjamin Newcomb, Dyer D. Ransom, Roswell Barker, and a few others, all Baptists, set up and maintained religious worship statedly until 1815, when they were organized into a church of twelve members. Mr. Newcomb preached to them the most of the time until 1819, when he was ordained and became the pastor of the church. At the time of his ordination the church numbered thirty six members.

The church was highly prosperous under his ministration.

In 1833, they raised a meeting house, thirty-eight by forty-eight feet, with a steeple, and in 1834 it was completed. The church this year numbered 150 members. Elder Newcomb was very active and energetic in procuring the ways and means for the erection of this house, but the Great Head of the Church, for whom he had so zealously and successfully labored, in His wisdom, called him from his labors ere he had once broken the bread of life to his flock within its walls. Death closed his labors in the church militant in March, 1834, and the first sermon preached in the house was at his funeral. Sixteen years have not effaced his memory, and he is yet spoken of with great feeling and affection.

Dyer D. Ransom had, previously to the death of Elder Newcomb, removed to Peterboro, Madison County, where he was ordained to the ministry. After the death of Elder Newcomb, he returned to Durhamville, and became the pastor of the church, and continued as such eight years. The church maintained its numbers during his pastorate. He was succeeded by Seymour W. Adams, from Vernon, a young, but popular preacher. He remained but one year, in which time he received ordination. He was succeeded by Elder R. Z. Williams, and he by William J. Loomis, who preached to them sixteen months. He was succeeded by Elder Albert Cole one year.

In February, 1850, the present pastor, Elder Harry White, came to preach to them. In September, 1850, this body reported 120 members to the Oneida Association, and Rev. Messrs. Harry White, R. Z. Williams and B. C. Crandall as members of the church. Several members of this church residing in the vicinity of Oneida Depot, have become members of the church at that place. In 1850, Elder D. D. Ransom was reported as a member of the church at the Depot.

CHAPTER XXVI.

VIENNA.

THIS town was organized in 1807, by the name of Orange; in 1808, the name was changed to Bengal; and finally in 1816, to Vienna. It comprises townships No. 9 and 10 of Scriba's Patent, and is a part of the original grant to Nicholas Roosevelt of New York. The latter not complying with the terms of sale, a large share of his purchase was re-sold to George Scriba, a native of Germany, but then a merchant in New York, and the remainder, including this town, was subsequently sold under proceedings in Chancery against Roosevelt; and General Alexander Hamilton, John Lawrence and John B. Church, became the purchasers.

The face of the land in the western part of the town is comparatively level, in the north-east it rises into hills, while the southern portion-slopes gradually to the Oneida Lake. The soil in the northern part is a light sandy loam, with oak openings; in the eastern part, on the banks of Fish and Wood Creeks, alluvion, which is annually inundated, and is not inferior to portions of the flats of the Mohawk. About one-tenth of the whole town is of a light sandy soil, with clay at a short distance below the surface, and here both kinds of pine are indigenous. In the south part of the town is a considerable section of yellow or pitch pine plains. Previous to the use of coal in the propelling of steam vessels, large quantities of pitch pine from these plains were cut into cord wood

and taken to Albany on the Erie Canal, and used for that purpose. The native forests of this town, except the plains, were composed of a large proportion of evergreens, hemlock and white pine. Most of the pine, both yellow and white, has been sawed into boards and plank, or manufactured into shingles, for the use of the surrounding country, or sent by the Erie Canal to the eastern market. The hemlock is now following the pine to the tide water, and the increasing demand in market, and the large quantities used in plank roads, now the popular hobby of the day, bid fair soon to strip the forests of their giant hemlocks. The "maple-flats," in the north-western part of the town, are worthy of notice. They comprise a strip of land two miles in length, and about one in breadth, mostly timbered with rock maple—hence the name. In viewing this place one is reminded of a stony beach, and the resemblance is nearly perfect. It is supposed by many that this was formerly the shore of the lake, although now at an elevation of a hundred feet above it; centuries, however, must have elapsed since this was thus covered with water. The maples are of the largest size, and a large amount of maple sugar is manufactured annually. It will be, in the opinion of many, well for the interests of the inhabitants when the last boat load of lumber for market shall have left the town. Just so long as lumber is depended upon as a staple, so long will agriculture, the only sure and great source of prosperity, be neglected. The soil of this town is capable of great improvement, and when her farmers look to it alone for all their income, give their farms their undivided attention, then will they become doubly prosperous.

In the vicinity of Vienna Village, and along the shore of the lake, it has the appearance of an older settled country. We here see signs of husbandry not easily to be mistaken. The farms of Messrs. Parker, Matoon, Bailey, Wadhams,

Rae, McLaughlin and Bushnell, among others, give sufficient evidence of the capability of the soil for producing. This can be made a good fruit growing town ; its proximity to the lake being a preventive against the early frosts which so often destroy the hopes of the pomologist in this northern latitude. Agriculture is beginning to receive the attention it demands, and not without bringing its reward.

There is a good quarry of building stone in the east part of the town, near the place long known as Parker's tavern. This town is in part bounded by the east end of Oneida Lake. Large quantities of bog iron ore have been raised from the marshes on its shore, and used in different furnaces.

Oneida Lake is a handsome sheet of water, twenty-one miles in length, and from three to seven in breadth. It freezes over about the 1st of January, and the ice is sufficiently hard for crossing with teams until the month of April, at which time it generally breaks up and floats down the Oneida River which is the outlet, or is piled in huge masses on the shore by the force of the wind. The view from the north side of the lake is truly beautiful, the hills of Madison and Onondaga rising in the distance, with their waving fields of yellow grain and green forests, with the clean sheet of water intervening, now "calm and motionless," now lashed into fury by the winds and storms. Since the improvement of the Oneida River a new impetus has been given to navigation on the lake. A number of steamboats have been built to ply upon its waters ; and it is not uncommon to see thirty or forty boats in a single tow, freighted with the products of the far west. The trade is being diverted from the old channel in no small degree ; being twenty-five miles nearer, it is a gain of nearly a day's time, over the Syracuse route, besides saving toll, etc. A stage leaves McConnellsville, on the arrival of the Rome and Watertown cars from the east, for the lake. It is

but a short drive of four or five miles, most of the way over a plank road.

By the last census this town contained 2,867 inhabitants, and 640 voters. There are in the town thirty-seven saw-mills, two grist-mills and eight shingle-mills.

The first settlers of the town were Timothy Halstead, Mr. Fisher, Mr. Jarvis, Peter Gibbons, Isaac Babcock, Alexander Graves, Jonathan Graves, Eliakim Stoddard, Allen Nichols and David Stone. Mr. Jarvis built the first framed barn in town. There is some difficulty in ascertaining the precise time when the first settlers moved into the town. Eliakim Stoddard moved to Camden in 1799; in 1803 he removed to Vienna, where he resided five years, then returned to Camden. He was the first supervisor of this town. As in all new settlements, the first inhabitants were troubled with the wild tenants of the forest. Messrs. Halstead and Fisher, on a certain occasion, were hunting bears. They started one in a swamp on the lake shore, and after following it a short distance, and in passing a place made hollow by the roots of a tree partly turned over, Mr. Halstead broke through to his armpits, when out sprang the bear. They succeeded in killing it and left; but had not proceeded more than eighty rods, when they found where the she bear and two small cubs resided, under the roots of another fallen tree. They effected a dislodgment of the old one, who shared the same fate as its mate, and secured the two little now orphan cubs. It was a very cold day, and to preserve the lives of the little fellows, Halstead placed one in his bosom and Fisher the other in his pocket. They were, however, so little inured to the cold, that before the hunters reached home, they were both dead. Our hunters however consoled themselves with the reflection, that they had four less of these troublesome neighbors than in the morning.

After Mr. Eliakim Stoddard had removed to Camden, he and one of his neighbors started to go to the widow Jackson's for salt, each with a yoke of oxen and sled, as it required this amount of team to draw through the woods, where there was no road or track, their supply of this necessary article, a barrel each. They struck the lake shore, and while making their way on the beach, saw, directly in their route, as they supposed, a fine greyhound. As they neared the animal, they discovered, that, instead of a hound, it was a wolf, and which, from his famished appearance, and the disposition it showed to stand its ground, they concluded intended to satisfy its craving appetite at their expense. All the weapons they had, offensive or defensive, were those necessary accompaniments of all woodsmen, their axes. After a consultation, it was decided to proceed, and try titles to the right of way with the wolf, and further, that upon no consideration was either to throw his axe, but to retain his hold on it at all events. As they came nearer the wolf, it commenced an angry growl and was evidently on the point of springing at them, when the neighbor let fly his axe, without at all disabling the animal, and the only perceptible effect was, to render it more savage. Mr. Stoddard, now seeing that he must rely solely upon his own resources, stood on the defensive, until the wolf had got within striking distance, when with a well aimed blow, he laid his adversary at his feet, and by a quick repetition, deprived him of life.

In 1800, a Frenchman, from New York, came to this town on a hunting expedition. He was possessed of the two most necessary articles to the hunter, a valuable dog and a good gun. He stopped at Barnard's Bay, and his first essay was in hunting deer. He went into the woods, and had not proceeded far before his dog discovered, what Mons. Crapeau supposed to be, a fine deer in a tree top. He shot at the

animal, wounding, but not disabling it. It leaped from the tree, and on reaching the ground, was grappled by the dog. A furious fight ensued, but the dog was however soon put *hors du combat*, when our hunter thought it time to interfere to save the life of his favorite. He had nothing but his unloaded gun, and valuable as it was, it did not come in competition with the life of the hound. The first blow broke it in two at the breech, without in the least stunning the doubly infuriated animal, now disposed to make fight with both master and dog. Our hero nought intimidated, and having a good club in the breechless gun barrel, gave a lucky blow which broke the "critter's" back. This rendered the contest far less doubtful, and the *deer's* life was soon taken by repeated blows. The Frenchman now started for his boarding-house to tell his wonderful feat in deer killing, while poor Tray, too badly wounded to accompany him, was left with his fallen foe. Arriving at his home, the hunter soon spread the news of his good fortune, when all hands repaired to the woods to assist in bringing home the venison. At the place of the exploit, instead of a deer, a monstrous panther, measuring nine feet from "tip to tip," lay stretched before them, while the leaves and bushes gave indubitable proof of the fierceness of the death struggle.

In the year 1820, great depredations were committed in this town by the wolves. It having been ascertained that they had taken up their abode in a swamp on the lake shore, it was determined to make a general rally of every man in town and in the adjoining part of Camden, who was able to carry a gun, and by what in the far west is called a "ring hunt," to surround and storm the swamp. For this purpose between three and four hundred persons collected, and officers were chosen who proceeded to marshal the men for the onslaught. The line was formed in a half circle, with each wing

resting on the lake, so that when it advanced, the game would be driven to the lake, that being a sufficient barrier on that side. Every sixth man was furnished with a horn, so that when the charge was sounded, every one could perceive the progress of the various sections of the line. When this force had been thus formed in line of battle, the commandant sounded the charge, and his blast was answered by every horn in the line, and all moved forward steadily and in good order. As the length of line decreased by the advance, it soon became so close that nothing could break through and escape the unerring aim of the marksmen. The trophies of the day were three wolves and about fifty rabbits. When the line neared the lake shore, it is said the fur shot from the backs of the rabbits so filled the air that it resembled thistle down in an autumnal breeze!

McConnellsville is a thriving little village in the town, and received its name from a man named McConnell, who kept a public house at this location for many years. There are three dry-goods stores, one grocery, two taverns and a double saw-mill. The village is located on the westerly branch of Fish Creek, which is the boundary at this place between Vienna and Annsville.

North Bay is a thriving little village on a bay of the same name. It is situated on a rise of ground overlooking the bay and the surrounding country. It has a fine water power, and numerous manufactories for the making of pails, wooden and stone ware, also an extensive tannery. There have been thirty-five canal boats built here in a single season. The inhabitants of this village are indebted to Mr. Alexander Rae, the present county clerk, in no inconsiderable degree (also Mr. H. J. Myer, who has built a large share of the

buildings), for the prosperity of their village. There are two inns, two stores, mechanic shops, etc.

Vienna Village, formerly called "Parker's Corners," is a small village, with good water power, and numerous manufactories of leather, etc.

West Vienna and *Fish Creek Landing* are also villages in this town.

RELIGIOUS SOCIETIES.

There are two Methodist and two Baptist societies in this town. But in relation to their history the author's materials are short, from his correspondents having failed to furnish them as was anticipated.

The *Methodist* society at McConnellsville is quite flourishing. They have a well finished meeting house, thirty-eight by fifty feet, with a steeple.

The other society has a meeting house near Vienna Village, of the same size of that at McConnellsville. These churches are both supplied with circuit preaching.

There is a *Baptist* church at North Bay, which has a small meeting house at that place. This church was admitted into the Oneida Baptist Association in September, 1841, and probably had been then recently formed. The venerable Elder Samuel Bloss, was its first pastor, and continued as such in 1843, '44, '45 and '46. In 1842, the church reported eighteen members. Since 1846, Elders A. Dunham, Thomas Martin,

A. Cole and Oren Beckwith, have been reported as members of the church, and Messrs. Cole and Beckwith as pastors. Number of members in 1850, sixty-two.

The other Baptist church in the town does not belong to the Baptist Association, but is included in that branch of the denomination which claims to be of the old school. A more particular account of the belief of the Old School Baptists will be found in the history of Westmoreland.

CHAPTER XXVII.

WESTERN.

THE town of Western is bounded on the north by Ava and Boonville, east by Steuben, south by Floyd and Rome, and west by Lee. It contains about 27,000 acres of land, of which according to the last census returns, over 18,000 acres were under improvement.

The settlement of the town of Western was commenced in the year 1789, by Asa Beckwith, and his four sons, Asa, Reuben, Wolcott and Lemuel, and who were soon followed, and in the same year, by Henry Wager. These pioneers, overleaping the Dutch and German settlements, in what is now Herkimer County, Judge White's at Whitesboro, and those of the few settlers at Fort Stanwix, located themselves upon the Mohawk River in this town. What is quite an anomaly in the settlement of new countries, these first settlers, with one exception, continued to reside on the farms where they thus early located until their deaths. They were literally frontier or border settlers, as the country north to the Canada line was an unbroken forest. The fertile lands on the Mohawk soon induced others to follow. Their nearest neighbors were at Fort Stanwix, from eight to ten miles distant.

Their grain, potatoes, etc., for seed, had to be procured at the German Flats. Henry Wager and Asa Beckwith went on foot to the German Flats for seed potatoes, and each

brought home a bushel upon his back, which they planted. These were the first potatoes ever planted in town. Mr. Wager was well repaid for his time and toil, for from the bushel he harvested seventy bushels in the fall.

The refusal of the patentees to convey their lands in fee, materially retarded the settlement of this town. Leases in perpetuity, or for three lives, with annual rents, were the most common conveyances. As in every other section of the country where the inhabitants were but leaseholders, instead of being independent freeholders, the leasing system was here found to be very calamitous. The end of the evil is not yet, but is seriously felt at the present time. About one half of the town is yet held by leasehold tenants. The privations and hardships of the first settlers were great, yet not more so than those experienced in every section of the county, settled thus early. Roads were soon constructed, difficult and uneven though they were, yet they answered the purposes of men inured to inconveniences. Late in the fall of 1789, the few inhabitants constructed a bridge across the Mohawk River in this town, not a plank or stick of hewn timber was used in its construction, and this was the first bridge across that stream between its source to its junction with the Hudson. Rough and unsightly as it was, it withstood the buffetings of the freshets for a greater number of years, than any bridge since erected over the same stream in the town.

This town was incorporated in 1796, and was taken from the town of Steuben. The first town meeting was held at the house of Ezekiel Sheldon, and at this meeting John Hall was elected supervisor, who held the office for two years. He was succeeded by Henry Wager, Esq., who held the office for twenty-four years. After Mr. Wager, Benjamin Rudd and Arnon Comstock held the office three or four years each, and Mr. Comstock was succeeded by Hervey Brayton, who

held the office one year, and he by David Utley, who held the office for fifteen years and until 1849, when he removed from the town. In the latter year, George Hawkins was elected to the office, and was re-elected in 1850 and 1851.

WATERS, FACE OF THE TOWN, SOIL, GEOLOGY, ETC.

This town is well watered by the Mohawk River and its branches, and here this stream may be said to be first entitled to the appellation of river. The east and west branches, uniting in the town of Ava, enter this town near the north-west corner, and after running easterly in a very meandering course for about four miles, it receives the Lansing Kill (or creek), and its course is then south-westerly, until it leaves the town and enters Rome. After receiving Lansing Kill it receives Stringer's Creek, and Willis' or Blue or Big Brook, these names all being more or less used for the same stream. These three tributaries are all sufficiently large for mills and manufacturing purposes. The Mohawk has a sufficiency of water and fall in this town to drive a vast amount of machinery. The water in this town is very pure, and the smaller tributaries so abundant, that it may be ranked as among the best watered towns in the county or state.

The alluvial soil in the valley of the Mohawk is very rich and productive, and of the first quality for either grass or grain. The uplands are good for meadow and pasturage, and a considerable portion of the soil of the hills is mixed with slate, and is likewise good for grass and grain. The northern portion of this town is quite uneven, and the streams have worn for themselves deep channels, which, in many places, are impassible by roads, and are a very great incon-

venience to the inhabitants. In the aggregate this is a good agricultural town, and few towns of its size and population send more to market. Upon the high land on the southeasterly side of the Mohawk, is a tract of a few hundred acres, differing so much from the ordinary quality of land in this section of the county, or as geologists would have it, "so out of place," that it is perhaps worth noticing. It consists of a warm sandy loam, is quite productive, with a very handsome level surface. The valuable farm of Mr. Carmichael is located on this tract. The principal grains now raised in the town are corn and oats.

Of the agricultural productions sent to market, the chief are, beef, pork, butter and cheese. Drovers of fat and lean cattle are annually driven to the eastern market.

Probably three-fourths of the income of the farmers are received from the products of the dairy. Lands which, twenty-five or thirty years since, were of but little value, have by dairying become valuable.

In general the farms in this town are not large, few exceeding two hundred acres.

This town contains some of the best quarries of limestone, particularly where Stringer's Creek enters the Mohawk valley and further up that stream. These quarries furnished large quantities of stone for the locks of the Black River Canal. The stone can be worked of any desired thickness, and cuts well. Considerable lime of a good quality has been burned. The limestone lies in horizontal strata, and is generally overlaid with slate. Like all stone of this kind it is mainly composed of shells and other marine substances. There are almost certain indications that the Mohawk has at different times occupied its whole valley. In many places its channel has materially changed since the first settlement. Whole trees with their branches, perfectly sound, have been

discovered from eight to twelve feet below the present surface, but conjecture can hardly range back to the time when they were growing and blooming in the forest.

As yet no iron or other ores have been discovered within its limits.

The original patentees of this town were Jellis Fonda, John Lansing, jr., Ray and Lansing, John Taylor, Judge Oothoudt, Goldsbrow Banyer, Lush and Stringer, Stephen Lush, Thomas Machin, and Thomas and William Burling.

The first settlers purchased their farms at one dollar per acre. Fonda's patent, containing 40,000 acres, was purchased of the original patentee, Jellis Fonda, by John Lansing, jr., George Clinton, William Floyd and Stephen Lush, at ten cents per acre. This patent now constitutes a part of the towns of Western, Lee, Rome, Floyd and Steuben.

Within the limits of this town there are twenty school districts, as the author is informed, but it is probable they include some parts of districts in other towns.

It has no seminaries or higher schools established. The common schools are flourishing and well patronised.

Westernville is a handsome village situated on the south-east bank of the Mohawk. The Black River Canal enters the town in the deep ravine of the Lansing Kill, and from thence down that stream and the Mohawk until that river enters the town of Rome. It passes through the village of Westernville, and will eventually add much to its business and prosperity. The public business of the town is here transacted, besides it is the centre of very considerable trade. The business statistics of the village are included in those of the town.

By the census of 1845, this town contained 2,523 inhabi-

tants, 517 of which are voters. There are two grist-mills, twenty-two saw-mills, two wool carding and cloth dressing establishments, five taverns, six stores, one tannery, two saddlers and a factory for the manufacture of pegs for shoes, besides blacksmiths, shoemakers, etc., etc. Oars and split hoops are also made in large numbers and sent to market.

RELIGIOUS SOCIETIES.

As early as the year 1798, a Baptist church was formed in this town of about sixty members. At the time of its formation it had no pastor. Elder Stephen Parsons and other clergymen occasionally visited and preached to the church. It was a very respectable body of Christians. Elder Jonathan Waldo afterwards resided in the town, and preached to them frequently on the Lord's and other days. He was truly an excellent, pious and exemplary man. He accomplished much good to his church and the people generally. After his death the church seemed to lose its unity, and finally in a measure its visibility. There is however a small society which maintain an organization, but they have no pastor.

After the decline of the Baptists, the *Methodists* formed a society, and for a number of years the larger portion of professors of religion in the town belonged to this society. At present it is the most numerous denomination in the town. They have now two houses of public worship, and two societies, which have been incorporated within a few years past.

The *Presbyterians* have a society that was incorporated in 1818. They have a good commodious house of worship, and

when they have preaching the congregation is large and respectable. They have had two settled pastors. A Mr. Corlis has recently supplied the desk, with the prospect of a settlement.

The church numbers at this time about one hundred members.

There is a society of *Friends* in this town, which has been in existence more than forty years. Although not large, it is respectable. They meet for worship regularly on the first and fifth days of the week. They are a friendly, sober, honest and industrious body of Christians, and like the denomination generally are an ornament to the religion they profess.

Very much to the credit of the different religious denominations in Western, since its earliest settlement, they have lived together on the most friendly terms, exercising Christian charity towards each other, pastors have exchanged with each other, houses for public worship have been opened for those of a different belief; indeed that brotherly love for one another has been so manifested, that it would seem they expect in a future world to meet in the same great assembly, to worship one God and Redeemer forever and forever.

GENERAL WILLIAM FLOYD.

A brief memoir of this patriot and statesman, whose name is appended to the Declaration of Independence, as one of the New York delegation in the Continental Congress of 1776, and who was also one of the pioneer emigrants to the town of Western, it is presumed will be acceptable to our readers.

General William Floyd was the son of Nicoll Floyd, and great grand-son of Richard Floyd, who emigrated from Wales in 1654, and settled at Setauket, on Long Island, in 1655. His father had besides, seven children, Ruth, Tabitha, Nicoll, Charles, Charity, Mary and Catherine. He died in 1752. General Floyd was born at Mastic, Long Island, December 17th, 1734. His early education was not such, as, from the wealth and ability of his father, might have been expected. His natural intelligence was great, and his moral character elevated. His first wife was a daughter of William Jones of Southampton, by whom he had three children, Nicoll, Mary and Catherine. The former has long possessed the estate at Mastic, and enjoyed in an eminent degree the public respect and confidence. Mary married Col. Benjamin Tallmadge of Litchfield; and Catherine became the wife of Dr. Samuel Clarkson of Philadelphia. The second wife of Gen. Floyd was a daughter of Benajah Strong of Setauket, by whom he had two daughters, Ann and Eliza. The first married Geo. Clinton, son of the late Vice President of the United States; and the other became the wife of James Platt of Utica, now of Oswego. Mrs. Clinton, after the death of her husband, married Abraham Varick of New York. General Floyd was early chosen an officer in the militia of Suffolk County, and rose eventually to the rank of major-general. He was soon after elected a member of the provincial assembly, and in 1774, was sent a delegate from this province to the first Continental Congress. In 1777, he was elected a senator; and on the 9th of September of that year, took his seat in the first constitutional legislature of this state. On the 15th of October, 1778, he was appointed by the Legislature a member of Congress, and was re-appointed on the 14th of October, 1789, in conjunction with Ezra L'Homedieu and John Sloss Hobart. He was also one of that immortal band of

patriots, who on the 4th of July, 1776, signed and published to the world the great charter of American Independence. When the British took possession of Long Island, his family fled for safety to Connecticut; his house was occupied by the enemy, and he remained an exile from his estate for nearly seven years. The devastations committed upon his property in his absence were very great. In 1784, he purchased a valuable tract of wild land, in what is now the town of Western, Oneida County, and to which he removed in 1803. Being a man of wealth, he was very useful to the inhabitants of that then infant settlement, in building mills, etc. There he continued to reside, with the good opinion of his fellow citizens, and in comparative independence, until his death, which occurred at Western, August 4th, 1821. His remains were interred in the cemetery attached to the Presbyterian church in Westernville.

An appropriate stone with the following inscription marks the last resting place of the patriot :

In memory of
GENERAL WILLIAM FLOYD,
who died August 4th, 1821,
Aged 87 years.

He was born at Mastic on Long Island,
He was an ardent supporter of
His country's rights.
He was honored in life for the
sincerity of his patriotism,
and the
Declaration of Independence
will be to his memory an
imperishable monument.

At an early period in the controversy between Great

Britain and her Colonies, the feelings of Gen. Floyd were strongly enlisted on the side of the people, and he entered with zeal into every measure calculated to ensure their rights and liberties. These feelings on his part excited a correspondent sympathy on the part of the people, and led to his subsequent appointment to the first Continental Congress, which met at Philadelphia the 5th of September, 1774; and he most heartily concurred in all measures adopted by that body. He served on numerous important committees, and by his ardor and fidelity rendered essential service to the patriotic cause. He enjoyed unusual health until near the close of life, and the faculties of his mind remained unimpaired to the last. In his person he was of a middle stature, and possessed a natural dignity, which seldom failed to impress those with whom he was associated. He was eminently a practical man, without ostentation or vanity. When his plans were once formed, he seldom found reason to alter them; and his firmness and resolution were rarely equalled. In his political character there was much to admire. Uniform and independent, his views were his own, and his opinions the result of reason and reflection. If the public estimation of a man be a just criterion by which to judge, Gen. Floyd was excelled by few of his cotemporaries; since, for more than fifty years, he was honored by his fellow citizens with offices of trust and responsibility.

There are many anecdotes of Gen. Floyd yet in the recollection of his old neighbors. He was very kind and generous to the poor among the early emigrants. His great wealth allowed the luxury of giving in no very stinted manner. Had the aborigines given him a name, as they did in many instances to the first settlers, for some peculiar quality, it would have been *open-hand*. His wife, although an excellent woman, did not always feel it her duty to be quite as

liberal as the General. On one occasion, he rebuked her in such a kind and feeling manner, that the incident is believed to be worth preserving. A poor man calling on the General for aid, he went to his granary and measured a bushel of wheat and gave to him. Upon returning to his house, his wife gave him a short lecture, upon the impropriety of always giving, without knowing whether to a worthy and needy object or not. The General immediately turned to one of his men, who happened to be present, and directed him to go and measure another bushel of wheat, and give the man in the name of his wife, remarking, that he wished her to share with him the happiness of enjoying the poor man's gratitude.

One of the early settlers had taken a lease of a lot of land of the General. The man did not possess that important trait of character, industry, equal to the successful commencement on a new farm, and therefore did not succeed very well. At the end of a year, a few years after he had taken the lease, he found himself minus the means of paying his rent, and knowing his liability to be turned out of possession if he failed, as a last resort drove his only cow to the General to pay his yearly dues. The General it seemed, very well knowing the man's lack of industry, gave him a severe lecture, and asked him how many children he had at home. The man replied that he had five, and that they were too young to help him. Aye, aye! said the General, five small children, and *too lazy* to maintain them; drive the cow home, go to work, and earn something to pay your rent next year.

When the General removed from Long Island, he brought with him a considerable number of slaves of both sexes. He was a kind and good master, and provided every thing for their comfort. When the law for the abolition of slavery in this state went into effect, these slaves became free, and many of them and their descendants yet remain in the town.

About three years since, one of his old female slaves called at a house in the vicinity of the General's former residence, and referring to her former and present condition, told the woman, that she was very sorry she had her freedom given her. When she "lived with massa Floyd, he provided well for, and always treated her kindly, but that now she did not know how to take care of herself, and that she suffered for the necessaries of life." This is mentioned to show the feeling yet retained for him by the old servant.

A number of anecdotes related of the General's dealings with his slaves, speak much for the man. He had a man named Bill, who was quite a favorite. Independence was to be celebrated at Fort Stanwix, and Bill requested of his master a horse and some money, that he might attend. His request was granted, and Bill in his Sunday best was at the celebration. He there heard that immortal instrument read, which declares that all men are created free and equal. He also partook rather freely of that which "steals away the brains," and by the time he started for home, to use a sailor's phrase, was "nearly half seas over," yet he managed on his journey to preserve his equilibrium on his horse. As was his right, he cogitated by the way upon the beauties of the celebration, and at length came to the sage conclusion, that if all men were created equal, there was no good reason why massa Floyd should not turn out his horse when he got home, as he always turned out massa's horse when he rode out. In this frame of mind he arrived at home, and, riding up to the gate, halloos, "halloo, massa Floyd:" The General, who had retired, arose, raised the window, and asked of Bill what was wanting. He received as a reply, "I want massa Floyd to turn out the horse." The General discovering by the voice, the peculiar state of Bill's mind, answered, "well, well, in a minute," and proceeded at once to dress himself, and very

gravely proceeded to take the horse, put the saddle and bridle in their places, and turn the animal into the pasture. Bill soon went to bed, and as we may suppose, slept off a large quantum of his independence. The next morning, quite ashamed of the closing scene of his celebration, he approached the General with an awkward apology, for his ludicrous conduct, but the General replied, "never mind, never mind, Bill, that is all got along with," and never with Bill did he recur to the subject. Afterwards, when with his friends, he used to relate, with great glee, the active part he took in helping Bill finish his celebration of the glorious fourth.

He had also a very tall man, named Tom, who from his height received the descriptive sobriquet of Long Tom. Tom was a great fox hunter, and his persecutions of poor reynard were carried on in the two-fold capacity of hunter and trapper. In the season of the year when their fur was valuable, many of their stuffed skins hung in the lofts of the buildings as witnesses of Long Tom's skill and prowess in the destruction of these wily lovers of poultry. This, of itself, speaks much for the indulgent kindness of the General to his people. Upon slaughtering his hogs one year, the General found that his best porker, weighing between three and four hundred pounds, was so diseased with measles as to be entirely worthless. The General therefore told Tom that he might have it to bait foxes, and at night the rest of the pork was taken into the house, but the diseased carcass was suffered to hang where it was dressed. After dark, Tom, without revealing to any one his plan, harnessed a team and took his present to Brayton's store and sold it. Being large and well fattened, it brought the highest price, or as dealers would say, it was sold at the "top of the market." The next morning Mr. Brayton discovering the utter worthlessness of his purchase, at once called upon the General for an explanation, how he

came to palm on him in the evening such an article. "What," says the General, "that negro has not sold you that measly hog! well, I will call the rascal, and we will see what he will say for himself." So Tom was called, and the General asked him if he received directions to sell the hog. "No, Massa," was the reply. "And what did I tell you?" "Massa Floyd gave me the hog." "I know," says the General "that I gave it you, but how did I tell you to use it?" Poor darkey with the utmost *sang-froid* replied, "Massa Floyd gave me the measly pig to bait foxes—and I have caught the biggest fox in town with it." The effect of the negro's wit upon the risibilities of the General and Mr. Brayton can well be imagined. Composure being restored, the General took the money from his pocket and paid back the price of the hog, leaving Tom to keep the pelf, not exactly acquired by peltry, but by successful fox baiting.

CHAPTER XXVIII.

WESTMORELAND.

IN the order of time this was the fourth town settled in the county, and Dean's Patent, now on its west line, was the first settled section of the town. James Dean, of whom a biographical sketch is appended, located his patent in the fall of 1786. For the gratification of his antiquarian readers, the author inserts the title of the act and the particular section authorizing this patent. The act was passed May 5th, 1786. "*An act for the speedy sale of the unappropriated lands within this State, and for other purposes therein mentioned.*"

Section xxv.—"*And be it further enacted by the authority aforesaid, that it shall and may be lawful for the said commissioners [of the land office] to direct letters patent to be prepared and granted in the manner aforesaid, to grant to James Deane, his heirs and assigns, in fee simple, the following tract of land, to wit: Beginning at a certain place where the west line of the patent of Coxborough [this line is known in all the old records and surveys as the line of property] crosses the stream or brook, formed by the junction of the streams or brooks called Kanaghtarageara [now known as Dean's Creek], and Kanyonskotta [the small stream north of the old mansion of Judge Dean, now owned by Luke C. Dean], it being one of the branches of the Oriskany Creek or River [this starting point is where Dean's Creek crosses*

the line, between the farms of the late James Smith and of A. and E. R. Fitch], running thence north twenty-four degrees and thirty minutes, west forty chains, thence south sixty-five degrees and thirty minutes, west one hundred and sixty chains, thence south twenty-four degrees and thirty minutes east, one hundred and sixty chains, thence north sixty-five degrees and thirty minutes east, one hundred and sixty chains, thence on a direct line to the place of beginning."

By the same act, Wemple's Patent, of one mile square, was granted, to be bounded on the south line and east half of Dean's Patent, and Kirkland's Patent, also of one mile square, was to be located west of Wemple's and south of Dean's. One moiety of Kirkland's was in fee simple, and the other in trust for the support of a minister of the gospel employed by the Oneida Indians. This last moiety is known as the missionary lot. The Oneida Indians having previously given their right to the land to Mr. Dean, he with his brother Jonathan felt so confident that the grant would be ratified by the State, that they removed to the patent in the February previous to the passage of the before recited act. At this time the patentee was unmarried, but his brother had a wife and children. Mrs. Eunice Dean, the wife of Jonathan, was therefore the first female who settled in Westmereland, and to give some idea of the hardships and deprivations she experienced, within the first year of her residence, it is only necessary to state, that, at one time, for six successive weeks, neither she nor her family tasted of a morsel of bread.

In the fall of this year (1786), Mr. James Dean went to Connecticut, and was married. He immediately returned with his wife, performing the journey on horseback, and they then commenced housekeeping.

The Judge, for we shall now give James Dean this title for the sake of distinction (although he was not appointed to

the office until some years afterwards), erected his humble domicil a few rods westerly from the present saw-mill of Luke C. Dean, and his brother had his dwelling a short distance easterly on the farm now owned by the widow Mary Morison. In the same autumn, this little community received an accession of a third family. Silas Phelps with his family removed from New Marlborough, Berkshire County, Mass., and settled upon the next lot east of that of Jonathan Dean. His log cabin stood near where a large apple tree yet stands on the farm and about equi-distant between the two dwelling houses of George Langford, Esq. This was the entire number of families in the town in 1786.

In January, 1787, Ephraim Blackmer and Nehemiah Jones, from New Marlborough, arrived. The author, a few years since, wrote a short chapter which was published in various papers; giving an account of the last day's ride of Mr. Blackmer. Deeming it worth preserving, it is presented as originally given to the public.

“ In January, 1787, Ephraim Blackmer, Esq., and Capt. Nehemiah Jones removed from Berkshire County, Mass., to Dean's Patent. Esquire Blackmer came in advance, with a horse team, bringing the families, consisting of their wives, Esquire Blackmer's two children, and Capt. Jones' one, some beds, bedding and clothing, while Capt. Jones followed more slowly with an ox team, with such furniture and provisions as were supposed necessary to commence housekeeping among the Indians, as their New England friends were pleased to term the location of the settlers here in ‘Deansville.’ Esq. Blackmer staid the last night of his journey at Oriskany, a distance of about ten miles from Judge Dean's. The next morning he took, to use the teamster's phrase, an early start, that is, before sunrise, well knowing it would con-

sume the whole day to travel the distance, and wishing to get through before dark. (Probably they would have looked incredulously at the idea of a rail road's being constructed in the then next half century, over a part of their route, carrying passengers at the rate of fifteen, twenty and even thirty miles per hour.) There was no road on any part of the distance, nor track, except that of the Indian snow shoe, which rather impeded their progress, than otherwise. It was a bitter cold day, the snow about eighteen inches deep. By dint of untiring perseverance, our travellers had, by a little past the middle of the day, ken'd their way, to the spot near where the village of Hampton now stands. In crossing the creek a little north of said village, the stream being but partially frozen, the sleigh unluckily turned over, turning the women and children into the water, the youngest, a child of Mrs. Jones, less than one year of age, going completely under water. Happily the water was not deep enough to endanger them from drowning. In a few minutes they were all safe on shore, but in such a plight, or I might have said in 'such a pickle,' the women and children to a considerable extent, drenched in water, without a shelter or fire nearer than Judge Dean's, a distance of about four miles, which would cost more than that number of hours to reach, with the thermometer, if one could have been consulted, ranging near Zero. Would not our modern delicate females rather shudder at the thought of being placed in such a situation, and under such circumstances? But our settlers had no idea of being disheartened or discouraged. 'Necessity is the mother of invention.' Fortunately the chest of bed clothes had escaped the drenching. The seats were removed from the sleigh, and dry bed clothes spread over the bottom of it. The women and children then placed themselves on them, the brandy jug was introduced, and each one drank what they could bear, without

being too far intoxicated, and some two quarts of it sprinkled over them. (In those days, alcohol was used to keep people warm in winter, and cool in summer.) A large amount of dry bedding spread over them, completed their arrangements for the rest of their journey. After the first half hour, all fear of freezing gave way to the equally disagreeable one of suffocation. First, the water, and then the brandy, caused such a profuse perspiration, that our travellers could not liken the appearance of their sleigh to any thing more appropriate than a travelling coal pit. To conclude, they all safely arrived at Judge Dean's a little before dark. The women are both yet living, and I have frequently heard them jocosely observe, that Judge Dean and lady's olfactory nerves must have borne strong testimony, that they had not been over temperate on their journey, but they always concluded by observing that not one of the party took even a 'slight cold.'

The same winter, and in the spring following, Joseph Jones and Joseph Blackmer, jr., arrived from New Marlborough. Perhaps one or two others came this year, but this is uncertain; it is, however, believed, that William Dean, a younger brother of the Judge, with a large family, came this season.

In 1788, Samuel Laird, from New Marlborough, located himself at what is now known as Lairdsville, and soon after commenced keeping a public house, better known in the early days as a log tavern, and Pelatiah Rawson also came this year. Thus far the settlement of the town had been confined to Dean's Patent, but in this year Deacon John Blair settled on the farm lately purchased by Esquire Mills, the house on this farm being the first north of that of William Griffin, on the road to Hampton. It is believed, there was no other inhabitant in town this year excepting those on Dean's Patent.

In 1789, the town commenced settling more rapidly. John and Nathaniel Townsend, brothers, arrived this year, and John settled on the farm now owned by his son of the same name, and Nathaniel upon the farm of the late Julius Curtiss. Benjamin Blackman also came the same year, and Captain John Vaughan, Josiah Stillman, and a number of others, came in this or the year following, and settled in that vicinity. Nathan Loomis also settled on the farm now owned by Benjamin and Tyler Seymour. As the history of the farm thus early settled by Mr. Loomis is peculiar, it is given in this place. Mr. Loomis resided upon it for but a short period, and sold it to Adonijah Strong. Mr. Strong cleared up much of the farm, and built a framed house and barn, and about 1797, sold out to Captain Peabody, grand-father of Abraham H. Halleck, Esq. The price is not precisely recollected, but is believed to have been \$2,300. Eighteen hundred dollars were paid down, and a writing given by Peabody forfeiting the previous payment, and giving Strong the right to re-enter and disposses, if the balance was not paid by a specified day. The money being due, and Peabody absent at the east, it, from some casualty, was not forthcoming at the time, and Strong, taking the advantage given in the writing to the letter, re-entered and took the crops growing on the premises, except a very small quantity of wheat, which was harvested by Peabody in the night time. Peabody brought an action in a court of law, but the artfully drawn instrument precluded his recovery. He now made an agent of a son-in-law, who filed a bill in Chancery for the recovery of the payment. After years of delay in that almost interminable, though now obsolete court, a decree was obtained, ordering Strong to refund the \$ 1800 and interest. By this time, the expenses, costs, etc., incident to the suits and the "law's delay," had drawn the whole from Strong, so that he

was now compelled to sell the farm a second time, to raise the money to pay the decree. This done, Peabody's agent set about paying up the expenditures he had made in and about the several suits, and when completed, he had not a dollar left for his principal. This is a striking illustration of the old fable, in which the title to an oyster was contested, when it was decided, that the officers of the court should have the meat, and each of the litigants one half the shell.

This year Joshua Green, with a family of sons and daughters, removed from New Marlborough, to Dean's Patent. He settled and lived many years on the farm now owned by Luther Hunt, and his oldest son Israel, upon the farm now owned by Hector W. Roberts.

Joseph Blackmer, sen., and his son-in-law, Captain Amos Smith, from the same place, settled this year upon the road, now the plank road, one and a quarter miles west of Lairds-ville. John Morse came this year, and soon after "took up" the lot, the farm of the late James J. Curtiss. It is believed, that the section of the town in which Hampton Village is located, was also settled in 1789. The late Daniel Seely was the first settler in this section. He took up, and resided a number of years on the farm which has since, and until recently, been owned by Samuel Halleck, and on which the De Laney Institute is now situate. A Mr. Blodget is believed to have been the first settler in Hampton Village.

Elijah Smith and Samuel Starr located in that place early. There is a deed on record in the county clerk's office, executed in October, 1797, by George Washington and George Clinton, to said Smith and Starr, for 153 acres of land. This deed included the present farm of Capt. Noadiah Judson, and extended as far east as the north and south road, forming the four corners in the centre of Hampton. There is also another deed on record, executed by Washing-

ton and Clinton, to John Baxter, of 259½ acres of land, dated September 2d, 1799, which was but a little more than three months previous to Gen. Washington's death. This deed included the farm of the late Jared Chittenden, Esq.

The farm on which the late James Tompkins resided, now owned by Francis Watson, was held by a deed from Washington and Clinton, executed by Clinton as the attorney for Washington. Gen. Washington and George Clinton (the latter the first governor of this state, which office he held about twenty-one years, and died while vice-president) owned considerable tracts in Cox's Patent. Deeds from them are also found upon record given to Joseph Blodget for 358 acres, and Daniel Babcock, Asa Turner, Stephen Hutchin-son, John Babcock and Ebenezer R. Fitch, for 152 acres, all of Westmoreland; also deeds to Ephraim Besse, then of Cambridge; Jedediah Sawyer, Nathaniel Griffin, Elias Hop-kins, Glen and Bleecker, George Brownell, Messrs. Thomas Hart, Deodatus Clark, Rufus Willard and Judah Stebbins. Treat Baldwin, Darius Scovill, Peter Selleck, John Wicks, Nathan Thompson and David Risley, for farms now lying in Whitestown, Paris, New Hartford and Westmoreland. Most of these deeds are executed by Clinton, as the attorney of Washington; and after the death of the latter, George S. Washington, his devisee, conveyed his moiety in several farms; among others, is 1,341 acres to John Young of Whites-town.

In 1790, Alexander Parkman, Esq., and Capt Stephen Brigham settled in the town, and a number came about this time, but the dates of their arrival cannot now be ascertained.

The hardships and privations of the first settlers of Westmoreland, it is believed exceeded that of any other town in the county. They were farther inland and from the Dutch settlements of the Mohawk. The nearest grist-mill was at

the German Flats, and as horses were nearly out of the question, from the difficulty of keeping them in the woods, many a time was the flour of a bushel of wheat brought that distance on the back of the settler for the use of his family.

The spring and summer of 1787 was one of the most cold and rainy seasons known since the settlement of the county. Of course, clearing the land of its heavy timber was a slow and tedious process. But small patches were got in readiness in time to plant with Indian corn, and if the sun happened to shine between the showers, it was but a small portion of the day that their little corn fields could receive its genial rays, by reason of the surrounding forest. Rain and shade had so prevented its maturing, that the first frost found it, when not a tithe of it had commenced glazing. After the frost, its effluvia was most offensive, and flies preyed upon it as on carrion. Still it was their all, and it was dried as they best could, in the sun when it shone, and at other times by their fires. Thus prepared it was pounded in a *samp-mortar*, of which almost every settler had a specimen, formed by burning out the end of a log. Within the author's recollection, although the erection of mills had rendered them useless, these mementos of the days of hardships were preserved with care.

Trials and privations were uncomplainingly endured. Hope pointed to those "better days a coming." As long as the early pioneers lived, without exception, they spoke with enthusiasm of the enjoyments of a border life. In a few years comforts clustered around them, and the virgin soil yielded its hundred fold. In 1787 or 1788, Judge Dean built a saw-mill, and the year after a grist-mill. The first run of mill-stones in this mill was manufactured by Edward Higbee from a large granite rock, found a few rods easterly from Samuel Laird's dwelling. The remnant of this rock, with

the marks of the drill left by Mr. Higbee, is still to be seen within the limits of the plank road, and but a few feet from the travelled path, perhaps ten rods from the present residence of Franklin Smith. In quality these stones were very little inferior to the best French burr. A little later, Higbee erected another grist mill, on the stream, in quite the east part of the town.

The north part of the town was settled much later. McKesson's Patent, known by the early inhabitants as the "two mile tract," lies in the north-westerly part of the town, and on which the village of Lowell is situated, was first settled in 1802. Stephen Stilson, in that year, became the first settler, but was, however, in the same year, followed by Doddridge Loomis, who "took up" the lot now owned by his brother, Capt. William Loomis, and, it is believed, that John Tuttle (who took up the lot on which Lowell is located), Zebulon Tuttle, Caleb Thurston, Calvin Adams and David Stilson all came in that year.

In 1803, Sullivan Brigham, Abel Brigham, Cyrus Rice, Isaiah Shed, Joseph Perkins, Ezekiel Miller, James Hempsted, Amos Smith, Nathan Adams and Park Adams settled on the tract. Perhaps, there were others, but in that respect the author is unadvised.

In the north-easterly part of the town, Captains Lay and Lee, Sherman Patterson and his sons, John and Josiah Patterson, Isaac Goodsell, William and Ebenezer Cheever, Geo. and Consider Law, Elijah Waters, Thomas Barnum, Ebenezer, Ephraim and Heman Besse, George Williams, Alfred Richardson, a family of Peckhams, another of Bicknells, and another of Barkers, Samuel Bailey, John Nicholson, Henry Halleck, Potter Doolittle, and many others, settled in the latter part of the last and early in the present century. On and near the road between Hampton and the

furnace, Walter Cone, William, Josiah and Jonathan Patten, John Bowen, Stephen Hutchinson, Stephen Brigham and Daniel Babcock, were first settlers. East of Hampton, Chester Stillman, Samuel Collins, Benjamin Waters, Nathan Thompson and John Baxter, were the first.

GEOLOGY, &C.

There is nothing peculiar in the geology of Westmoreland. A large portion of the land is descending to the north and north-east. The extreme south-west corner is the highest, and just above the Gilmore school house it extends for a few rods upon the high limestone region of the south part of the county. Descending from that point to the north, but a short distance, the red shale makes its appearance. This, although not in a continuous body, but in detached masses in near proximity, extends across the county from a point a short distance south of Utica, keeping south of the Seneca plank road, passing out of the county near Oneida Castle, and from thence extending across Madison County. This red shale in some places in this town is more than 100 feet in depth. There are occasionally small masses of green shale, irregular in position, found within it. The water has, in some instances, worn deep gullies into it. In the side of the hill near the residences of Capt. I. F. Goodwin and Gershom Wood, the largest and deepest gully has been formed, and upon digging a well, Mr. Wood found that the earth to the depth of eighteen feet had been formed by this shale, washed from the hill. There is no more productive land in the county than the flats formed by this shale, thus washed down. Descending still northwardly, the iron region commences, and the iron ore is found near the surface, a little east and

north of Lairdsville. Large quantities of this ore has been heretofore used in the Westmoreland, Lenox, Onondaga, Paris and some other furnaces. Over the iron ore there are inexhaustible quarries of building stone. Some strata of the stone are made up of myriads of small shells, intermingled with iron. Other strata are blue, with straight seams and very fine for building purposes. The rock and the vein of iron ore have a considerable dip to the south-west. Still descending lower, and but a few feet higher than the Oriskany Creek where it forms the east line of the town, is a quarry of sand-stone. It is presumed to be extensive, but it lies so deep, that it has only been found near enough to the surface to be quarried upon the farms of Deacon Thomas Halbert and David Mansfield. Near the Verona Springs, the ledge of granite formation crosses the west line of the town, and which crosses the Rome and Madison plank road, about one hundred rods south of Lowell. Its course is north-easterly, crossing the road from Lowell to Hampton, about a mile east of the former place, and terminates a short distance from Oriskany Village. It consists of thick heavy layers, from three to four feet in thickness, and some blocks are very extensive, while others are so small that they can be used for walls. Still lower, and further north on the road from Lowell to Rome, is a quarry of blue free-stone. This stone cuts well, and has been extensively used for all purposes, for which cut stone is necessary. This quarry extends nearly to the north-west corner of the town. One layer of this stone was formerly used to some extent for grindstones, but the superiority of the Nova Scotia stones, and present low prices, have thrown them into disuse. This quarry lies some five or six hundred feet lower than the limestone from whence we started in the south-west corner of the town.

The quality of the land, for farming purposes, in West-

moreland, is very various. The flats formed where the gulf brook empties the valley of the Oriskany, known in the vicinity as the Townsend flats, and a portion of the land in the neighborhood of Hampton, are equal to any in the county, and, excepting for wheat, are equal to any in the State.

The land lying west and north-west of Lowell Village is what may be termed first quality. A considerable portion of the town is good second rate land, and a portion in the northern half is swampy, cold, and far better for grass than grain. This section is, however, susceptible of great improvement, and where a good farmer has gone into the draining and sub-soiling systems in earnest, the improved appearance of the farm and crops show that the labor has been profitably invested.

A hurricane of tremendous power passed through this town from west to east in August, 1777. Its ravages, in detached places, could be traced from the Oneida Lake to Cooperstown, but in no section did it seem to expend its force with that fury as here. Its track was from a half a mile to a mile in width. So far as the author has been able to learn, it was witnessed by none but the wild denizens of the forest, but its devastations, however, show it to have been most terrific. The entire mighty forest in its course was prostrated. When this town was first settled, the yet undecayed prostrate trunks, and up-turned surface, showed that none but "Him who holds the winds in his fists" could have produced such mighty results. Where the second growth timber has not been removed, and the surface levelled by the plow, its route can still be traced. At the time of the first settlement, the second growth trees were but small poles, merely large enough to be beyond the reach of cattle, but those parts of the forest remaining are now the heaviest and most valuable timbered lands in the vicinity. A large pro-

portion of the second growth timber was of different varieties, from the primitive growth, ash, cherry, butternut and bass-wood generally prevailing.

HISTORICAL REMINISCENCES.

In the month of August, 1806, this town was the scene of one of the most heart-rending tragedies to be found in the history of the county. Mrs. Betsey Halleck, wife of Henry Halleck, who resided on the road from Hampton Village to Rome, in cold blood, cut the throats of her four daughters, and then finished her work of blood by cutting her own. Her previous life had been one of untarnished excellence. She had been a good daughter, wife and mother. Her arrangements were made in the most perfect manner to preclude interruption or prevention. Although the deed must have been determined upon for days, she did nothing by one word or act to cause suspicion of mental aberration, or of her bloody purpose. She chose for the time, when her husband was absent, for the afternoon, at the raising of a building in the vicinity of their residence. She swept the floor, covered the fire, and placed the house in the most perfect order. Taking a razor from its case, she then lured her four little daughters, the eldest eight years of age, the youngest an infant, into a corn field, where the grain at that season was so thick and high as to screen her from the observation of any who might happen to pass by, thus secure from observation, she cut the throats of her four children, and then put an end to her own existence in the same manner. As no eye but that of Omniscience witnessed the deed, it is unknown which was the first victim. It seemed that the oldest daughter after her

throat was cut ran a few rods, leaving her blood sprinkled upon the standing corn, and that then she was overtaken by the mother and the work completed. It also appeared, that the first time she applied the razor to her own throat, its edge was caught by her jaw inflicting but a slight wound. She then seemed to have nerved her arm with a frantic desperation, and striking a second blow almost severed her head from her body. Upon her husband's return, and finding the house in order as described, he sought for his wife's bonnet, and found it in its usual place, but discovered that his razor had been taken from its case. The dreadful truth immediately flashed upon his mind, and he proceeded to a neighbor's house, the alarm was given, and the lifeless bodies were soon discovered in the corn field. Upon preparing the bodies for the grave, it was found that of this even she had not been unkindful, for in her chest were suits of grave clothes for the five, recently washed and ironed and placed in order for each from the eldest to the youngest. This sad office performed, the husband and father then went to view all that remained of what at noon of that day composed his pleasant and happy family. Until then his Christian fortitude had sustained him, but the sight was too much for his endurance, and he fell senseless to the floor.

The funeral was attended in Hampton, and the Rev. Mr. Carnahan, pastor of the "united societies of Whitestown and old Fort Schuyler," addressed the large assembly, which had come to witness the desolation caused by this most unnatural act of a mother. The remains of the five were buried in one common grave, and the mystery, which has ever enshrouded the awful tragedy, will remain unsolved until the great day when the secrets of all hearts shall be laid open before a righteous judge. Notwithstanding all the coolness and caution which characterized the preparation for, and execution

of the terrible design, few or none doubted but that Mrs. Halleck was at the time laboring under a religious monomania. Doubtless, she was suffering under a gloomy despondency as to her own salvation, and believing in the happiness of those who die in infancy, she formed the dreadful resolve to "rush uncalled," with her offspring, into her Maker's presence, and thus ensure their future welfare. Aside from this unprecedented finale, but few circumstances came to light upon which to predicate such a belief. It was well known, that she had been in a desponding state of mind, and a few days previously to the deed, she asked her husband's opinion as to the future state of children who died before the age of accountability. He replied, that he believed the balance of scripture testimony to be in favor of their future well being. The author closes this sad o'er-true tale with the question from inspiration, "shall not the Judge of all the earth do right."

Mr. John Parkman, son of Alexander Parkman, Esq., aged thirty-six years, was shot July 9th, 1818. The circumstances were briefly these. Some boys, belonging to four most respectable families in the neighborhood, went in the evening to shoot Mr. Parkman's dog. They did this by way of retaliation for some injuries received by their own dogs. The young men, some five or six in number; stopped in the road in front of Mr. Parkman's house, when his dog commenced barking at them. James Smith, jr., one of the number had a heavy gun, one of those muskets known in olden times as "king's arms," which, as shown by the effect produced, was heavily loaded with powder and ball. While the dog was barking, although from the darkness but indistinctly seen, Smith resting upon the road fence fired, but missed the dog. Mr. Parkman was in bed, and his child then sick with whooping-cough was lying in a child's bed at the foot of his

own. The child requiring some attention, Mr. Parkman arose in a sitting position in his bed just in time to receive the ball through his heart. If the gun had been fired but a few seconds sooner, the ball would have passed harmlessly over his bed. Before reaching him, it passed through a three-quarter-inch clap-board, a two-inch plank and the lath and plaster upon the wall. After passing through his body, it passed through another thickness of lath and plaster, an inch board, a third thickness of lath and plaster, and then struck a board with force so expended that it fell on the floor. The next morning, the young men all gave themselves up to the officers of justice, admitting every part of the transaction, but Smith only, was bound over to court. In a few months he was tried, convicted, and sentenced to State's Prison for three years. He was convicted upon one of the common law definitions of the offence of manslaughter, "extreme carelessness, while engaged in committing a trespass." Although our courts were governed by that definition, still the punishment prescribed by our statutes was far more severe for the lower grades of this offence than in England, from whence we received the common law. The injustice of such a state of things was never more manifest than in this case, but powerful concentrated public opinion corrected the wrong. The foreman of the grand jury which found the bill of indictment, every man of the petit jury by which he was convicted, the court, the bar, and every citizen, who could be reached in season, as well as the father of the deceased, signed a petition for an immediate pardon. The petition was forwarded in haste to DeWitt Clinton, then Governor, and a pardon granted before the court had adjourned, and before Smith had been removed from the place of trial. Happily, our revised statutes, in the more perfect classification of homicides, have rendered it impossible that such a state of things should

again happen. Now, a short term in the county jail, or a small fine, can be imposed by the court for the lower grades of manslaughter. No unprejudiced person at the time believed, that Smith or his companions intended to do any violence to the person of Parkman. On the trial, Smith's character was proved by the whole neighborhood to have been entirely good, and ever since he has well maintained his previous good reputation.

About the years 1816 or '17, a young man named Judson, who resided, with his father, a short distance east of Hampton, was accidentally shot, under the following circumstances: Upon a militia training-day, and after the company had been dismissed, some of the men were engaged, as was the custom, in firing their pieces with blank cartridges. Mr. Palmer Cone, son of Walter Cone, had loaded his gun, but from some defect, he could not discharge it. Another member of the company primed his piece, and held it so as to ignite the powder in the pan of Cone's gun, which was held in a horizontal position, and just as it was discharged, Judson, not knowing the state of things, stepped before the muzzle and received the charge in his groin. The wound was a very severe one, but the wad was extracted, and for several days he was thought to be doing well. Suppuration taking place, and the main artery of the leg having been injured by the powder, it burst, and he bled so rapidly, that his father, who was immediately called from the barn near by, did not arrive in the house until he had expired. The public being so well satisfied that the occurrence was purely accidental, although the result of carelessness on the part of all concerned, no legal proceedings were had in the matter.

Orrin L. Fenton, aged twenty-five years, who resided with his father, Amariah Fenton, one mile west of Lairdsville, accidentally shot himself, June 4th, 1843. He went out with

his rifle to shoot crows, and when about a quarter of a mile south of his father's house, in getting over a fence, his rifle went off, and the ball entering his head just back of the right ear, passed out about three inches above. Its course was so near the inner surface of the skull, that it cracked it from one orifice to the other. A variation of half an inch outwardly, and he would have been unharmed. He fell entirely unconscious, and so remained about twenty-two hours, when he expired.

A Heroine.—Mr. Samuel Bailey was an early settler about three miles and a half north of Hampton, on the road from that place to Rome. One day when Mr. Bailey was absent, his wife heard a dismal squeal from one of their hogs, some sixty rods distant in the woods, by the side of the road towards Hampton. She immediately ran to ascertain the cause of the trouble, and found their porker in the clutches of a huge bear. Armed with nothing but a club, picked up for the occasion, she beat off the bear from the swine. Bruin, however, retreated but a few feet, seeming loth to leave the repast upon which he had but just commenced. Mrs. Bailey, undaunted, took a position between the two, the bear making various angry demonstrations, by growling and showing his ivory. The woman, however, was determined to maintain her right of property in the mangled domestic animal, at the hazard even of her life. How long her tour of duty lasted she could not determine, as minutes seemed hours. The bear made no effort to attack her, but seemed intent only upon regaining its prey and dinner, but the up-lifted club every where met him as he attempted it. Opportunely, a man, on horseback, made his appearance, and perceiving the dilemma of the woman, immediately gave the alarm to two carpenters who were at

work for Mr. Bailey, a short distance from his house. The three soon reinforced our heroine, when the bear finding the odds so strongly against him, beat a hasty retreat into the forest, thus relieving the faithful sentinel, and leaving her mistress of the field. Few instances can be found of greater heroism than here displayed, and none but the woman fitted for the settlement of a new country, would have dared dispute for the prize with the most savage of all the denizens of the American forest.

In the latter part of the summer of 1796, a most virulent dysentery swept off many children and a few adults in the town. It was the most severe upon Dean's Patent, although at the time no local cause was suspected. The author well recollects that in his neighborhood, two died in each of three families, so near the same time, that the six were buried in three coffins, and all within a few days, and he further recollects of hearing his father state, after the disease had abated, "that fifteen had died within call of his house," and that in a sparse population, much more so than at present. This was the same year that the disease prevailed in Floyd.

In 1760. General Amherst with a British army of 10,000 men, on his way to complete the conquest of Canada (Quebec having been taken the preceding year), marched through Oneida County, on his way to Oswego. From old Fort Schuyler he kept across the country to Oneida Castle. His route was through what is now the south-west part of Westmoreland, parallel with, and about half a mile south of the present plank road. In a piece of wood-land, south of the author's residence, this old military road can still be distinctly traced, for the distance of about sixty rods. When the land was first cleared upon this road, remains of cause-ways

made by the pioneers of the army, for the passage of baggage wagons and artillery, were discovered, and in other places the ruts made by the wheels were plainly to be seen.

What was singular, when the land over which this road ran was first cleared of its timber, Canada thistles immediately made their appearance in a number of places, and these were the only ones known in the vicinity, for the first twenty years after the settlement of the town. *Quere*: had their seed lain upon the surface of the ground for thirty years, and then, when the timber was cleared away, and they were reached by the rays of the sun, were they capable of germinating?

The following is a list of twenty persons who moved into town within the first five years of its settlement, with the ages of eighteen at the time of their decease, and of two yet living. Their names are inserted in the order, or nearly so, of their arrival. Notwithstanding the hardships they endured, it is remarkable that such a number could be selected from so small a population, whose ages averaged over eighty-five years.

James Dean, died in the	76th	year of his age.
Jonathan Dean,	81st	"
Eunice, his wife,	83d	"
Silas Phelps,	87th	"
Lucey his wife,	97th.	"
Nehemiah Jones,	79th	"
Anna his wife,	82d	"
Mary, relict of		
Ephraim Blackmer,	86th	"
Joseph Jones,	79th	"
Joseph Blackmer,	81st	"
John Townsend,	83d	"
Benj. Blackman, (yet living)	90th	"

Amos Smith,	died in the	84th	year of his age.
John Vaughan,	"	88th	"
Benjamin Waters,	"	101st	"
Stephen Brigham,	"	96th	"
Alexander Parkman	"	82d	"
Amos Dodge, (yet living)		96d	"
Peleg Havens, died in the		87th	"
David Hawkins,	"	82d	"

The first death in this town was that of Oren Jones, an infant, a few months old, son of Nehemiah Jones, and brother of the author, who died March 29th, 1788. At the time of writing the notices of Kirkland, and of the death by drowning of Miss Tuttle, it was supposed that hers was the first death of a resident within the county, but the precise time cannot be ascertained, nearer than that it was in the same spring, and probably later than that of this infant. The writer's mother has often said in his hearing, "that leaving her friends in New England, and enduring all the privations of the new settlement, never caused her a tear, until after the death of her babe, and then the reflection that it must be buried without a coffin, as boards could not be procured nearer than the German Flats (and from the breaking up of winter, the roads and streams were nearly or quite impassable), caused her to weep." But her trouble, on this account, was of short duration, for Esquire Ephraim Blackmer soon put her mind at ease, by telling her, that he had the sleigh box in which they removed into the country, and which he would use for the purpose, and from it he made a very decent coffin.

The first death of an adult in town was that of Pelatiah Rawson, father of the late Pelatiah Rawson, a graduate of Hamilton College, and a teacher in seminaries at Whitesboro, Rome and Clinton. The elder Mr. Rawson resided about

half a mile south-east from the Hecla Works, and died very suddenly in the summer of 1789.

The first marriage in the town was that of Mr. Samuel Hubbard of Clinton, and Miss Mary Blair, eldest daughter of Deacon John Blair, already named. It was solemnized March 23d, 1790, by Rev. John Sargeant, the Indian Missionary, in the rude log cabin of the settler, which stood near the first framed house north of William Griffin's, on the Hampton road. It can not now be ascertained that there were any other marriages in town previously to the settlement of Mr Bradley. By his entries, on the church book, it appears that October 17th, 1793, he married Mather Bosworth and Bathsheba Deming; February 24th, 1794, Daniel Williams and Lovina Hovey; May 8th, 1794, Peter Pratt and Dolly Smith; August 17th, 1794, Samuel Cornwell and Hannah Finney; November 12th, 1794, Asahel Porter and Abigail Smith. These were probably all the marriages in town within the first eight years after its settlement.

The first merchant in Westmoreland was Abraham Van Eps, who, as will be seen by his biography in the history of Vernon, here very early established himself in business. It has been stated as a fact, that, although a considerable number of merchants and mercantile firms commenced business in this town within the forty years after its settlement, all, with the exception of Mr. Van Eps, failed. Lest this should go to the discredit of the town, the writer gives the reasons, as related by a citizen of an adjoining town, who had attentively observed the business operations of those merchants a considerable number of years. It should be borne in mind, that, in those days, almost all business was conducted upon credit system, as the merchant purchased upon credit in New York, and sold his goods upon a year's credit, the pay-day arriving in the spring or fall. The individual referred to stated, "that

the Westmoreland merchants had been in the habit of selling their goods at such high prices, that they drove the independent farmers to Utica and other places where they could purchase much cheaper, retaining but the very poorest class of customers, a considerable proportion of whom eventually failed to pay, which in the end broke down the merchant." For the last quarter of a century, a new class of merchants have secured a good share of the business of their townsmen, and have well sustained themselves.

RELIGIOUS SOCIETIES.

There are nine houses of public worship in this town, viz: three for Methodists, three for Baptists, two for Congregationalists and one Friends' meeting house. Two of these houses, that of the Baptists in Lairdsville and that of the Congregationalists in Lowell, are at present unoccupied.

The first religious society formed in town, the "First Congregational Church in Westmoreland," was constituted September 20, 1792, by the Rev. William Bradford, he acting moderator of the meeting. At its formation, it included fifteen members, eight males and seven females, and Nehemiah Jones was the first clerk. On the 14th of May, 1793, the church gave Mr. Joel Bradley, a native of Hampden, near New Haven, Connecticut, a call to become their pastor, and he was ordained, and settled July 16th of the same year. Upon the occasion of the ordination, Rev. Ammi R. Robbins preached the ordination sermon, Rev. Samuel Kirkland gave the charge, and the Rev. Dan. Bradley gave the right hand of fellowship.

The first deacons, Thomas Halbert, sen., and Nathaniel

Townsend were appointed October 10th, 1793. Deacon Halbert, sen., held the office until November 1st, 1822, when, as a peculiar coincidence, his son, Thomas Halbert, was chosen in his place, and he held the office at the time of his death in the summer of 1851—an office which was filled by those of the same name for more than fifty-seven years. The late Deacon Halbert, at his decease, and his wife, were the oldest members of the church, having joined June 6, 1800.

Mr. Bradley continued his pastoral labors until April 7th, 1800, when he was dismissed by the advice of a council, convened for the occasion. This was very much to the grief of the church, by whom he was greatly beloved and esteemed. The causes which led to his dismissal were a division in the society, and the erection of two meeting houses in 1798; one, their present house at Hampton, the other upon "South Street." Heart-burnings and bickerings continued between the north and the south, and Mr. Bradley could no longer be useful.

This state of things continued until 1803, when the two portions united, and agreed to occupy the house at Hampton as their place of worship, and the *south* sold their house to the Methodists. Mr. Bradley was afterwards settled as pastor at Ballston Springs, where he continued his labors for a few years, when his health having failed, he was obliged to discontinue preaching. He returned to Westmoreland, and united with his old church again as a private member, but in a short time, he removed to Clinton, without, however, changing his church relationship.

In October, 1822, his health having partially recovered, and having received an invitation to settle at Orville, now DeWitt, Onondaga County, he was dismissed to that church, and was subsequently installed over the church at that place. He died August 3d, 1824, and his funeral was attended just

a year from the day of his installation. The Rev. Hezekiah Woodruff of Manlius, preached both the installation and funeral sermons. His death was very sudden, as his disease, the typhus fever, did not assume an alarming form until within three hours of his decease, when it arrived at its crisis, and he sank in that length of time into the arms of death. He left on his table an unfinished sermon, from the text, "Why stand ye here all the day idle." He was most emphatically a good man. We have penned the foregoing, with the most hallowed feeling of veneration for him who preached to us the first sermon, and was our first pastor.

From 1800 to 1804, the church was without a pastor. A Mr. May preached to them for a short time, and the Rev. Robert Porter, preceptor of Hamilton Oneida Academy, supplied them about a year, but for a considerable portion of the time they were without stated preaching.

In April, 1804, they gave Mr. James Eells a call to become their pastor, which was accepted, and he was ordained July 11th of the same year. The eouncil, which assisted in his ordination, were the Rev. Messrs. Steele, Kirkland, Norton, Spencer, Johnson, Woodward and Knapp.

June 10th, 1821, the church paid out of their treasury twenty dollars for foreign missions, which was their first contribution to that object.

Mr. Eells was dismissed from his charge February 10th. 1825. He had been a successful pastor and preacher, and during his ministration, of more than twenty years, the church had been largely increased, but as the records of the church for twelve years of the term are lost, the extent cannot be ascertained.

After the dismissal of Mr. Eells, he removed to Ohio, where he resided a number of years. He is now superannuated and resides in Auburn in this state.

The Rev. Abijah Crane was installed soon after Mr. Eells was dismissed, and continued as pastor until June 17, 1832; when he was dismissed.

Edward Fairchild was installed July 3, 1833, and withdrew February 26th, 1836.

John Ingersoll preached as stated supply from March, 1836, to March, 1838.

Rev. Nathaniel Hurd became the stated supply March, 1838, and left March, 1841.

The present pastor, the Rev. Franklin A. Spencer, commenced his labors with this people April 1st, 1841. He was installed in September, 1850.

This was constituted a Congregational church, in 1819, it adopted what was then known as the "accommodating plan," a plan partly Presbyterian and partly Congregational. In November, 1821, that plan was abandoned, and the plan of the Oneida Presbytery adopted. The church has more recently discontinued its connection with the Presbytery, and is now a purely independent Congregational body. At this time (1851) it numbers about 200 members.

An independent Congregational Church was formed about 1820, in Lowell, and in 1824, the church and society erected a very respectable house for worship. The Rev. Mr. Holmes, an English clergyman, was their first pastor, and during his stay the congregation was quite large, and the church and society flourishing. After a few years he left, and was succeeded by Mr. Jackson, also an English clergyman. He remained but a few years, when this body began to decline, and in a few years more became extinct. Their house of worship was sold in 1850.

Methodists.—The Episcopal Methodists had a class in this town at a very early period, and which is believed to

have been gathered between 1795 and 1798. They were supplied by circuit preachers, and here justice requires the remark, that these indefatigable, itinerant heralds of the cross, and of the discipline of Wesley, did much in propagating the gospel in this town. This society met for worship in private dwellings, until about the time that the Congregational society became united in occupying the house in Hampton, when the Methodists purchased their house upon "South Street." They occupied this house until 1835, when they deemed it advisable to divide the society, one portion erecting a house for worship in Hampton, the other in Lairdsville. The society in Hampton was much the largest of the two, and has a commodious house of worship, which has been recently refitted and improved. The society in Lairdsville for a while flourished, and had many additions, but for a few years past has been small. In the winter of 1850 and '51, this society experienced a revival, and received considerable accessions to its numbers. The society has had preaching one half of each Lord's-day since its formation, by the preacher having both the societies in charge, but who is located in Hampton. The following clergymen have officiated in the two societies since their organization, viz.: Rev. Messrs. Harvey, Simon, Everdell, Fox, Freeman, Paddock, Foster, Matteson and Row.

The third Methodist society is located in Lowell, and was organized, and erected a house of worship in 1838.

Gethsemane (Episcopal) Church at Hampton. This church was organized about the commencement of the year 1842, and for a time was supplied by the Rev. Stephen McHugh of Oriskany. Subsequently the Rev. Mr. Staples took charge of the church, and was succeeded by Rev. Mr. Spalding, the present incumbent. In addition to their labors as pastors of this church, Messrs. McHugh, Staples and Spal-

ding have had the principal charge of the DeLancy Institute, an academy in this village. The institute is under the auspices of the Episcopal denomination, and has at present about forty-pupils. The church are making arrangements to erect a house for worship the coming year.

The First Baptist Church was constituted March 17th, 1803, with eleven members, seven males and four females. One of this number, Elijah Waters, is yet living in the north part of the town. He is now ninety-one years of age, and can read the finest print without glasses, never having been under the necessity of using them. In March, 1804, Mr. Ora Butler came to preach to them, and was ordained, and became their pastor the same year. He continued as their pastor until his death, in February, 1811. During his labors the church and society erected a small house for worship in Lairdsville. He was a good preacher, and during most of his pastorate, the church was prosperous. After the death of Elder Butler, Elders Hascall, Gorton, Kincaid, Wade, Phileo, Beach, LaHatt, Bicknell, Green, Simmons, Reed and Belden preached to this people for different periods. Besides Elder Butler, Messrs. Kincaid and Simmons were called and ordained over this church. Messrs. Kincaid and Wade are now missionaries in India. Although this body has become extinct, and their house of worship left desolate, yet it has not been inaptly termed the "mother of churches." The Vernon, Verona, second Westmoreland and Clinton churches were, at different times, taken from it. The parent stock had so often been bereft of its branches, and its limits become so circumscribed, that at length it lost its visibility. It was the fifth church of the denomination constituted in the county, those at Whitestown, Deerfield, Paris and Sangerfield only being its seniors.

Second Baptist Church.—This body is located in the north-easterly part of the town. Previously to 1817, this part of the town was comparatively new, yet a few of this denomination had settled here, and united with the first Baptist church. In the winter of 1817 and '18, a revival of religion was experienced in this section, and conference and prayer meetings were frequent, and well attended. The members belonging to the first church living here, were remote from the place of worship at Lairdsville, made a request to that body for permission to organize as a branch church. The request was granted, and on the 21st of February, 1818, the branch was organized with five male and seven female members. Before their constitution as an independent church, twenty-eight had been baptised and added to the branch, the fruits of the revival.

On the 20th of June, 1818, a council from the Baptist churches of Whitestown, Westmoreland, Western and Verona, gave this body fellowship as a church in gospel order. It consisted of forty-eight members, twenty-two males and twenty-six females. In 1819, they erected a small but convenient house for public worship. The church was prosperous and united for the first seventeen years after its formation. In 1836, an unfortunate division occurred, from a difference in theological views. The division was mutual, the aggrieved members retiring and organizing the Old School Baptist church. Since then, this body has enjoyed a good degree of harmony and unanimity of sentiment. Since its organization 437 members have been connected with this church, 261 by baptism and 176 by letter. It now numbers about 100 communicants. For the first eight years and a half it had no pastor, but was supplied with preaching, a part of the time, by Elders Philco, Douglass, and Harsey. Elder Caleb Read took the pastoral charge in the spring of 1826, and remained

seven years. He was succeeded in the spring of 1833, by Elder Amos P. Draper, who preached three years. In the fall of 1836, Elder John Ormsby took the charge and continued until the spring of 1838. In the spring of 1838, Elder C. Read resumed the pastorate, and continued two years. In the spring of 1840, Elder Denison Alcott assumed the charge, and continued for nine years. John M. Shottwell, a licentiate, preached from the spring of 1849 until the spring of 1850. Four members of this church have been licensed preachers, two of whom, James Bicknell and Amos P. Draper, were ordained.

Old School Baptist Church.—As mentioned in the history of the Second Baptist Church, a portion of that body, by mutual consent, retired, and formed this church, March 5th, 1836. It numbered at that time about seventy members. Elder James Bicknell, who had been previously ordained, left with them, and became their pastor. In 1838, the church and society built a house for public worship, forty by fifty-six feet. It is finished in a neat, plain, yet substantial manner. Elder Bicknell still continues their pastor. The point in doctrine distinguishing them from the church they left is "particular atonement," and it is still all that severs them from the great body of the Baptist denomination. This church has ever been flourishing, receiving considerable additions, still the removals to other parts have been such, that in numbers it is but little larger than when first formed, it has now between seventy and eighty members. Their house of worship is about one and a half miles north of the second church. These bodies have had considerable additions this winter (1850 and 1851).

BIOGRAPHY.

James Dean, the first settler of Westmoreland, was born at Groton, Connecticut, in the month of August, 1748. Of his early youth nothing is known, excepting that he was destined as a missionary to the Indians, and at the age of twelve years was sent to reside at Oquago, on the Susquehanna, with an Indian missionary, named Mosely, who was then laboring with a branch of the Oneida tribe, located at that place. He soon became master of the Oneida tongue, and was adopted by a female native as her son. To this mother he ever manifested an ardent attachment. His acquisition of this language was of great use to him and his country in after life. Learning it when thus young, while the organs of speech were flexible, he was enabled to speak the language most fluently. The Oneidas said he was the only white person, whom they had ever known, who could speak their language so perfectly that they could not at once detect him, although he might be hid from view, but him they could not detect. How long he resided in Oquago is unknown, but in those few years, under the instruction of Mr. Mosely, he fitted himself to enter college. He was a member of the first class which formed and graduated at Dartmouth. His freshman year in that institution, was before the completion of a building for the use of the students, and the class used to study and recite in a rude shelter, formed by placing slabs against the trunk of a large prostrate pine. In this poor apology for a college dormitory, young Mr. Dean studied and slept the first summer he spent in his collegiate course. He graduated just previously to the commencement of the war of the Revolution.

In 1774, the leading citizens of each colony were endeavoring to ascertain the sentiments of all classes of people, rela-

tive to the portending contest; and the peculiar fitness and qualifications of Mr. Dean, recommended him to the continental Congress, then just assembled, as a suitable person to ascertain those of the Indians in New York and Canada, and the part they would probably take in the event of a war with the mother country. In order to disguise the object of his mission, it was arranged that he should assume the character of an Indian trader, and he was accordingly furnished with such goods as were then carried into the Indian country for the purposes of trade. He was also for that purpose furnished with letters, invoices and other papers from a well known house in Boston, then engaged in the Indian trade. Thus fitted out, he commenced his expedition to the six nations, and their branches, and the tribes connected with them, living in Canada. In the course of his travels in Lower Canada, he was arrested by the British authorities as a spy, and taken to Quebec, where he underwent a most rigid examination. His self possession was equal to the crisis, and, aided by his papers, he was enabled perfectly to quiet their suspicions, and was dismissed, they having been successfully overreached by but an inexperienced hand in the art of honorable dissimulation. It was during this expedition, that the subject of this notice first visited Oneida Castle, and for the first time tread upon the soil of Oneida County.

At the commencement of the war of the Revolution, Mr. Dean was retained in the public service, with the rank of major in the staff, as agent for Indian affairs and interpreter. The selection was most fortunate. He was stationed during most of the war at Fort Stanwix and Oneida Castle. His position was often a most trying one, although entirely devoid of opportunities for distinguishing himself or gathering laurels on the battle-field. This to the soldier is a cheerless position; but as a true patriot, he remained at his post during

the whole contest, rendering the most important services to his country. The New York Historical Society have obtained all of General Gates' papers, public and private, and among them are a number of manuscript letters from Mr. Dean, written during the eventful campaign of 1777, at Saratoga.

To give a specimen of his duties the following is related. Nicholas Sharp, long known to the early settlers of the county as "Saucy Nick," and as the worst Indian in the Oneida tribe, was during the whole contest true to the cause of the colonics, and one of the most active and reliable scouts in his nation. Shortly before the burning of Cherry Valley by the Indians and Tories, November 11th, 1778, Mr. Dean dispatched Nicholas to Canada, to learn what he could of the designs and plans against the frontiers. By means now unknown, the scout ferreted out the whole plan of the expedition against that devoted settlement, from the Canadian Indians. The day fixed for the attack was so near, that it was necessary to make all haste to give the warning in time to save the place, and such was the celerity of Nicholas in returning to Oneida, that upon his arrival he was entirely exhausted, and for two or three days unable to walk. As no time was to be lost, Mr. Dean immediately dispatched Scandoa to give the timely warning to Col. Alden, the commandant at Cherry Valley. That officer unfitted by intemperance for his responsible position, heeded not the warning, believing that the severity of the season precluded the possibility of an attack. The inhabitants were therefore suffered to remain in their houses, and the gate of the fort left unfastened. On the very night named by Nicholas, Cherry Valley was burned, and the few of its inhabitants who escaped the tomahawk and scalping knife were carried into captivity. Col. Alden was among the slain.

The great body of the Oneida tribe were induced by Mr. Dean, aided by Mr. Kirkland, to remain neutral, at least as far as appearances were concerned. In feeling, with a few exceptions, they were with the Americans, and some of them did good service at Oriskany, Stone Arabia and some other places.

The siege of Fort Stanwix, and the battle of Oriskany, occurred during an absence of Mr. Dean down the Mohawk. On his return with the command of General Arnold, intended for the relief of the garrison, he passed the battle ground still strewn with the corpses of those who had fallen in the conflict, unburied where they fell. Such was the terrible effluvia, the wind being in the west, that when he arrived at the eastern border of the field he held his handkerchief to his face, and put his horse to its utmost speed to gain the windward side of that dreadful field, "where friend and foe man undistinguished lay festering."

At the close of the war, Mr. Dean was present at a feast given the Stockbridge Indians in Massachusetts. General Washington gave orders to one of the contractors at West Point to furnish the provisions. An ox weighing 1,100 pounds was barbecued for the occasion. The principal men in the vicinity were present. Mr. Dean and the Rev. Mr. Sergeant (missionary to the Stockbridge Indians, in this county) presided at the table. After the feast, the Indians performed the ceremony of burying the hatchet, as a token that war was past, also some other of their national ceremonies, for the gratification of their guests.

Mr. Dean, ever after the war enjoyed the confidence of the Oneida tribe. On the 30th of December, 1783, he sent letters, and an address from them, to the board of the missionary society in Scotland, asking that Mr. Kirkland should be continued as a missionary.

In 1785, he was at Oneida, and received an address from the celebrated Brant, which he forwarded to Congress, requesting among other things, that Col. James Monroe, Major Peter Schuyler and Mr. James Dean, would be present at a council and conference with the Shawnees and Cherokees, to be held at Buffalo Creek.

For his services, the Oneidas gave Mr. Dean a tract of land two miles square, the title to be confirmed and ratified by the state. This was probably in 1783. He chose for its location a tract upon the north side of Wood Creek, in the present town of Vienna. In the spring of 1784, he left Connecticut with Jedediah Phelps and Andrew Blanchard, in company, to commence the settlement of his land. The day of starting is not known, but they left Schenectady the 3d of May, and arrived at Wood Creek the 13th. Without knowing it, they undoubtedly passed Judge White, while he and his sons were engaged, upon the Shoemaker farm, in planting their crop of corn. After Mr. Dean and his party arrived at Wood Creek, they built a log house and a shop for Mr. Phelps, who was a brass-founder and silver-smith, and intended to work for the Indians. During the summer they made a small clearing, and although now covered with a second growth of timber, it still retains its name of "Dean's place." In the spring of 1785, the place became inundated to such an extent, that for three weeks they were obliged to live in the garret of their log cabin, and for the purpose of cooking their meals, they descended from their loft into a canoe by a ladder, and then rowing to the shop, used the forge as their only fire-place above high water mark. On the subsiding of the water, the party were fully satisfied that the selection was an unfortunate one, and unfit for the commencement of a settlement. Mr. Dean stating this to the Indians, they agreed he might change the location to any point upon the west side of the

“line of property” between Brothertown upon the Oriskany and Wood Creek. He selected his land so as to include the falls of the creek, since known as Dean’s Creek. To render such location certain, the survey, as appears from the description of his patent, of the east line of the patent commenced in the creek, and thence run north and south, to the north and south bounds of the tract. He located his patent in the fall of 1785, and, as before stated, settled upon it in February, 1786. At this time he was unmarried, but in the fall of that year he visited Connecticut, and was married to Miss Lydia Camp on the 11th of October.

Mr. Dean’s energies were now directed to clearing a farm, inducing settlers to remove to his patent, and in building mills for their accommodation. Success crowned his efforts, and it was but a few years before every lot offered for sale was “taken up” by an actual settler.

The incidents contained in the three following chapters occurred at about this period, and they are here transcribed as they were written out by the author and published a few years since in most of the papers of the county.

AN INCIDENT IN THE EARLY HISTORY OF ONEIDA COUNTY.

Fifty years since the settlement of Dean’s Patent, in the town of Westmoreland (then a significant name), was the “far west.” Where is it now? Almost at the foot of the Rocky Mountains! Wonderful people these Yankees—these Americans! What in the old world took almost as many centuries, has been accomplished in this brief space of time.

As every thing that tends to preserve from oblivion any

traits of the savage character, as exhibited in the noble Oneidas, then the lords of this and the adjoining county of Madison, or the "hair-breadth escapes" of our first settlers, will be read with interest by the present, if not the rising generation, the writer has attempted to preserve one of those thrilling incidents with which those times were replete. "Truth is strange, stranger than fiction." The facts set forth in the following incident can be vouched for, by a few living in this vicinity.

The Hon. James Dean was the pioneer settler of Oneida County; he was the first Yankee who had the hardihood to commence a settlement west of the German Flats, on the Mohawk. While but a lad nine years-old, he was sent by his father to reside with a branch of the Oneida tribe of Indians, then living at Oquago, on the Susquehanna. He soon learned their language, and became a favorite with the Indians. He was adopted as a son by a squaw, in the place of one she had lost in battle, and to this woman he ever afterwards gave the endearing appellation of mother. After a few years' residence, his father took him home and finished his education at Dartmouth College.

About this time, the Oneidas broke up their settlement on the Susquehanna, and joined the main body of their tribe at Oneida Castle. The war of the Revolution now broke out, carrying with it many of the horrors of a civil war, added to the cruelty of the tomahawk and scalping knife of the savage, so freely used by the British on our defenceless frontier. Judge Dean was stationed, during the whole of the war, at the Oneida Castle and Fort Stanwix (now Rome), with the rank of Major, on account of the influence he possessed over the Indians. He succeeded in keeping most of the Oneidas from any acts of hostility. He was very useful in ferreting out and giving useful information of many plots of the less

friendly tribes. After the peace of 1783, the Oneidas gave him his patent of two miles square, which was subsequently ratified by the State. In 1784, he removed from Connecticut and commenced the settlement of Oneida County.

Two or three years after this, a party of the Oneidas went to the Cahoes, on their annual fishing expedition. The fishery belonged to the Mohawk tribe, yet they gave their neighbors the privilege once in each year of repairing thither to catch what fish they chose—this privilege having been handed down from time immemorial. The party had the means of procuring the fire-water of the white man, of which they made too free a use. On their return, some where in the valley of the Mohawk, they took possession of a blacksmith's shop, in the absence of the owner, using the fire for the purpose of cooking. On the return of the owner, he sat about dispossessing his noisy tenants. They objected and refused. A scuffle and fight ensued, in which our son of Vulcan plied his hammer so freely as to cause the death of one of the party. They then took their dead comrade, brought him to the Oneida, and he was buried in the same ground where the grass had for ages grown on the graves of his fathers. A council fire was now lit up, the well-known conch sounded, and the tribe were soon collected in council. By an ancient law of the Oneidas, if any of their tribe were murdered by a member of another tribe with whom they were at peace, the first person of the tribe passing through their territory was to be executed, to appease the relatives in the tribe of the murdered.

The council, after a full consultation and mature deliberation, in which their order and decorum should ever put to blush some of the late legislative proceedings of the less civilized (in this respect) white man, it was decreed that said law should be enforced on the whites.

Ignorant of the murder, or doings of the council, Judge

Dean, having business to transact in the vicinity, was the first white who passed through Oneida Village. Again the smoke arose over the council cabin, and the tribe again assembled in council. After a lengthy sitting, in which the friendship of Judge Dean to the Indian, and his having been adopted by their tribe, had been duly considered, and after the council had expressed their regret that he should be so unfortunate as to bring himself within their law, it was resolved that their ancient law must be enforced. In pursuance of their resolution, Powlis, one of their bravest warriors, and long known as the personal friend of the Judge, was selected as the executioner, together with the requisite assistants, and was instructed to do his duty faithfully. Soon after this last council, some friendly Indian conveyed to Judge Dean the circumstances which I have detailed, and he without mentioning it to his wife, or any friend, proceeded to settle and arrange his business, under a strong conviction, that, at best, the tenure of his life was very precarious. Fleeing from the executioner of the law, is an act of meanness and cowardice, of which in the opinion of the savage, none but the pale faces or women would ever be guilty.

Judge Dean was therefore determined to convince them he could meet death like a Christian, which religion he professed. But a few days intervened, when, after he had retired to rest with his wife and infant child, he was startled from his slumber by the well known death whoop, near his dwelling. He then briefly stated the case to his dearly beloved wife, exhorting her to fortitude, in the trying scene he was confident would soon commence. The space was brief, ere his accustomed ear caught the soft and stealthy step of the Indian, at the door; the door opened, and Powlis, with his tomahawk, as his badge of office, entered, followed by three or four assistants. The Judge met them on the threshold, and

calmly, without the relaxation of a muscle, invited them into another room.

He then commenced in the Indian tongue, and told them he had been informed, and well knew their errand. He told them it was wrong to put him to death for the crime of another, a person he did not know, and over whom he had no control; that it would displease the Great Spirit for them to visit on the innocent, the punishment due the guilty, that he had ever been the friend of the red man. He then made a pause. Powlis and his assistants went apart and held a consultation. Powlis then informed him, as the result of their deliberations, that he must die, that his face was pale, that the murder was committed by a pale face, they belonged to one nation, and of course came within their law. Judge Dean told them their words were all wrong, that the murderer was a Dutchman, and did not speak the same language he did, that he could not understand their talk on the Mohawk, that he, Powlis, might as well be called a Seneca or Tuscarora, because his face was red, that they must not make him responsible for the doings of all bad white men. Furthermore, he told them he belonged to the Oneida tribe, that his adoption had been sanctioned at the council of their chiefs and braves, and of course he could not be responsible, nor come within the rule. Another consultation was then held by the Indians, when Powlis informed the Judge that his arguments had all been thought of, and considered by their council, and his words were like the bark of the beech tree, very smooth, yet they did not heal their wounded nation, the blood stain was on their tribe, and it must be washed away—die he must.

As a last resort, the Judge appealed to Powlis on account of the friendship that had long subsisted between them, that they had warmed at the same fire and eat of the same venison; and would he now raise his hand to take his life?

Powlis here interrupted him, and said that when he thought of his friendship, his heart was soft, it was like a child's. But shall it ever be said of Powlis, that he will not do his duty to his tribe, because it is his friend that stands in the way. No brave will enter the door of Powlis, if he does not do his duty, but will point to his dwelling and say, that is the wigwam of a woman, and as he spake his black basilisk eyes began to light up with excitement; already had the tomahawk began to raise for the performance of its work; already had the Judge reckoned his course on earth as run, and his mind bade farewell to all he held dear on earth—when the quick and almost noiseless tread of the moccasin caught his ear, the door opened and in rushed his adopted mother, with a friend, and stood between him and Powlis. After observing the Judge for a moment, she commenced—"my son, I am in time, I am not too late, the tomahawk is not yet red with your blood." She then turned to Powlis, and after eyeing him closely, if possible to scan his feelings, she again commenced, and said that, "soon after he and his assistants had left the Oneida, she got information of the doings of the council, and of their departure to execute its decree, that she immediately summoned her friend and followed with the swiftness of the deer, that she had come to claim her son, that she had adopted him to fill the place of her young brave who died in battle, that his adoption had been sanctioned by the council, that the law would not take a son from her for the crime of a white." She was calm, she quailed not at the fierce look of Powlis, when he told her to be away, to be gone, that she was a squaw, that the decisions of the council should not be defeated by a woman, that she had better be at home pounding corn, and waiting upon her husband, and again began to brandish his tomahawk as if impatient of this new delay in the sacrifice of their victim. The

mother and her friend now each produced a knife, bared their bosoms, when the mother said, "if you are determined to take his life, you can only do it by passing over our dead bodies; if the floor is to be stained with his blood, it shall be mingled with ours; his blood shall not run alone." When Powlis saw the determined and courageous bearing of the women, he beckoned his companions one side, and the result was to defer proceedings for that night, and refer the matter again to the tribe in council, when the mother should have an opportunity to be heard, and as the subject was never again heard from, it was presumed the mother's entreaties prevailed. While the name of Pocahontas has been handed down to posterity, and is familiar to every school boy, for her noble daring, in preserving the life of Capt. Smith, the name of this heroic mother, who saved a life equally valuable and dear, has been lost. The part which Powlis took in the transaction never caused any interruption to the friendship alluded to, for during the remainder of his life, he made the Judge an annual visit, enjoying without restraint his hospitality for three or four days at a time.

CHAPTER II.

In this chapter I shall notice an incident in which Judge Dean's life was jeopardized, not by a tribunal acting under the Indian code of laws, yet from the violence of individual resentment none the less dangerous.

As late as 1792 or 1793, an Indian who had by some means the Dutch name of Han Yost appended to him, and who married a grand-daughter of the celebrated Scanandoa, was discovered about noon, by Judge Dean and family in the highway, some fifty or sixty rods from his house, coming towards it on the run, evidently intoxicated, and giving the

death whoop, that dismal yell which has caused many a bold heart to quail. When arrived at the house, he immediately entered, passed through the kitchen, to the sitting room, where Judge Dean was, and demanded money which he pretended the Judge owed him. Judge Dean told him he owed him nothing, that he had ever paid his red brothers every cent that was their due, that he had never speculated out of the Indians. Han Yost replied, that if the Judge would not let him have the money he would take his life, and drew his knife, that constant companion of the savage, and made towards him. Mrs. Dean, who, though in feeble health, was a woman possessed of uncommon strength and fortitude of mind, now caught up one of those long heavy iron handled shovels, that graced the corners of the broad backed fire places of our early settlers, and placed herself directly between her husband and Han Yost, and was evidently about to strike a blow which would probably have cleft the skull of the savage, considering the weight of the weapon, and the cause which nerved the arm that wielded it. Judge Dean, quick as thought, foreseeing and wishing to avoid future consequences, said, "my dear, don't strike, don't strike," which stayed the arm that held the weapon. She, however, kept her post between her husband and his foe, kept the Indian at bay, while the Judge coolly drew his handkerchief from his pocket, wrapped it around his hand, then quickly darted past his wife, and succeeded in securing the knife. Judge Dean was now on equal ground, and as his opponent was too far intoxicated to make a very stout resistance, he shortly had him confined in the cellar, where the fumes of the liquor soon caused him to fall into a sound sleep, from which he did not awake until the next morning. At that time he humbly begged to be released, and promised to behave better in future. After having regained his liberty, he very humbly asked the Judge's

pardon, and said "he never could be thankful enough that they had prevented his taking the life of his very good friend."

CHAPTER III.

It had been a cold rainy day, in the month of November, the year not now known, neither is it necessary for our purpose, any further than to say it was soon after the white man had commenced his depredations upon the dense forests of Oneida. I say it had been a cold rainy day, and when the evening sat in, large flakes of snow were seen intermingled with the rain, such a storm as would admonish the most hardy of the necessity of seeking an early shelter. Judge Dean, before retiring to rest, looked out on his little "improvements," and saw that the snow was in a measure gaining the ascendancy, for the blackened stumps and logs stood out in bold relief on the white ground work.

Long after the Judge had retired to rest, he heard a noise at his door, as if some person was trying to gain admittance. He continued to listen, and at length became satisfied that it was some benighted son of the forest, partially intoxicated, and as the door was securely bolted, he made up his mind he would not be troubled or disturbed at that late hour, excusing himself, that the Indian might have obtained his lodgings where he did his liquor. After hearing the fruitless efforts continued some fifteen or twenty minutes, the Indian evidently gave up his efforts as if discouraged. The Judge then heard in the low, soft, guttural and plaintive sounds of the Oneida tongue, an appeal which thrilled through his bosom, causing the blood to course swiftly and warmly to his heart.

Literally translated, it was—"Alas! must I then perish, at the door of my friend!"

What an appeal! to use an expression of Burns on a different occasion; "compared to this" the studied and finished periods of pathos, "are tame."

It is hardly necessary to add that nothing further was requisite to open the Judge's heart, his door, his fire, and his pantry.

Judge Dean received repeated evidence of the confidence of his fellow citizens. For a number of years he was one of the Judges of the Oneida Common Pleas, and he was twice honored with a seat in the House of Assembly. As a magistrate, he was upright and impartial. In politics he was ardently attached to the federal school.

He was twice married. By his first marriage (which has been mentioned) he had six children, four sons and two daughters. His eldest son, James, was educated at Union College, and chose the profession of law, which he practiced a number of years. He was elected to the Assembly, and took his seat in that body in 1820. He was afterwards appointed a Judge of the County Courts, and more subsequently was elected County Clerk, which office he held for one term. He resided many years in Utica, where he died May 22, 1841, aged fifty-three years. Luke C. the second son of the Judge, is a farmer, and resides in the old family mansion. John, the third son, was also a farmer. He died in July, 1849, aged fifty-seven. Electa, the oldest daughter, is the wife of Hon. Joshua A. Spencer, of Utica. Mary, the youngest daughter, is the relict of the late Augustus G. Morrison, and resides in the vicinity of her father's former residence. The author believes he is but rendering a just tribute to departed worth in speaking of the two deceased sons, James and John. They were his earliest school-mates, and during

their lives considered as among his choicest friends. Honest and without guile, they were ornaments to society. James possessed of all that fortune could bestow, was ever affable and kind. John, in the latter part of his life, had the misfortune to have his usefulness impaired to some extent, by injuries resulting from being kicked by a horse, yet, through life, he was the noble, benevolent friend and benefactor of his race.

Judge Dean was quite an extensive farmer. The evening of his life was spent in that pleasant quiet, rendered thrice welcome from the eventful vicissitudes of its ante-meridian portion.

His first wife died July 3d, 1814. He was again married to Cynthia Phelps, (widow of Joseph Phelps), who survived him a number of years.

He died September 10th, 1823, in the seventy-sixth year of his age.

Judge Dean was a good scholar, and as a writer his style was beautiful and chaste. After the close of the Revolutionary contest, he wrote a lengthy essay upon the Indian mythology. The manuscript was lent to President Dwight, but never returned. This work, upon which much time and labor had been expended, and which no doubt contained much that would be valuable, is now probably lost to the world. He was a firm and professed believer in the Christian religion.

The following obituary of Capt. John Vaughan, will be read with interest. It is believed, that no other family in this county, and probably very few in this country, can show such a number of descendants from the same father and mother. The obituary was at the time cut by one of his neighbors from the *Utica Patriot*, but does not contain the month or year of his decease, and the author has been unable

to ascertain the time, nearer than that it was between January and July, 1820, and probably in May. His wife survived him.

“DIED.—On the 9th inst., in the town of Westmoreland, Captain JOHN VAUGHAN, aged eighty-seven years and eight months. He was born in the year 1733. At the age of twenty he married Ann Beebe, and lived with the wife of his youth sixty-seven years. By her he has the following descendants, most of whom, it is believed, are now living, viz :

Children	-	-	-	-	14
Grand Children,	-	-	-	-	134
Great-grand Children,	-	-	-	-	236
Great great grand Children,	-	-	-	-	8
Total,	-	-	-	-	382

Providence had bestowed on him a firm constitution—great bodily activity—a commanding stature, and strong powers of mind. At the age of twenty-two, he commanded as a captain, at the northward, in the old French war; and in our revolution he was found fighting for the liberties of his country at Boston, New York and West Point. He was always a patriot. He died in the hope and in full faith of the gospel of our Redeemer.”

Isaac Jones was born March 6th, 1750, about thirty miles south of Boston, in Bristol County, Massachusetts. During most of the Revolution he was engaged in the transportation of military stores. Near the commencement of 1777, he changed his residence to New Marlborough, Berkshire Co., Mass. He still continued in the service of his country, until nearly, or quite to the close of the war. In 1787, having previously married, he removed to Clinton, and commenced upon the farm owned for many years by Captain Aaron Kellogg, and now by his son, Hiram H. Kellogg. He remained there but a short time, and then removed to Westmoreland. He was the first supervisor of this town. He

rendered himself conspicuous by his zealous advocacy of the democratic platform, when he had as coadjutors but two voters in this town. He was a man of strong native powers of mind, and great independence of character. He died on the 16th of October, 1808, in the town of Vernon, whither he had removed a few years previously.

Joseph Jones, a brother of Isaac, was born at the same place, February 21, 1757, and removed to New Marlborough, about the same time. He came to Westmoreland in the spring of 1787, and resided for many years a few rods west of the Baptist meeting house in Lairdsville. He held the office of supervisor four years, that of a justice of the peace more than twenty years, and for a considerable period was postmaster and town clerk. During the time he was a justice of the peace, he was the only acting magistrate in his section of the town, when the duties of the office were very considerable. Notwithstanding his early advantages had been so limited, that he had the benefit of but two days' attendance at school, still by his unaided application, he well qualified himself for the offices conferred upon him by his fellow citizens. He died in Vernon, March 3, 1835, in the seventy-ninth year of his age.

In copying the following obituary notice of his honored father, the author believes no apology is necessary. It was written by the younger Judge James Dean.

“DIED.—In Westmoreland, on the 19th of December, 1838, Captain NEHEMIAH JONES, a patriot of the Revolution, and one of the pioneers of central New York, aged seventy-eight years and six months.

“The triumph of his country's arms having rendered his services in the ‘tented field’ no longer necessary, the subject of this brief notice, with the enterprise characteristic of the sons of New England,

removed in January, 1787, with his family and a numerous circle of relatives, from the state of Massachusetts, to that part of Whitestown, since called Westmoreland (then an almost unbroken forest), where he continued to reside from that time till his death. Being of a studious and contemplative turn of mind, he early acquired from reading and reflection, an ample fund of useful knowledge, which combined with his native kindness of heart, and peculiarly devotional feelings, rendered his society and conversation highly interesting and instructive. The loss of hearing, however, and other bodily infirmities, withdrew him some years since from the scenes of active life, and greatly abridged his social intercourse; but through the favor of Providence his powers of mind remained unimpaired until near the close of life.

“ Having a happy talent of versification, he employed much of his time during this interval in composing hymns and other devotional pieces. Indeed his pen was at all times a ready resource; so that, though deprived in a great degree, by his deafness, of the pleasures of conversation, he never sunk into listlessness and gloom, but greeted every one who called on him both old and young, with a look beaming with happiness, and redolent of the purest love. In the vigor of manhood he embraced the religion of Jesus, and exemplified its spirit and its power, in his daily walk and conversation, having been for more than thirty-five years past a consistent member of the Baptist church. Such having been his life, his death was peace. The wife of his youth, and companion of his life, survives him, still to receive the grateful ministrations of filial piety and love, and thus, as well as by her society, to impart the holiest gratification to the cherished circle of which she has been so long a beloved inmate.”

“ D.ED.—At Vernon, Oneida County, on the 11th of October, 1849, Capt. STEPHEN BRIGHAM, in the 96th year of his age.

“ The subject of this notice was born in Shrewsbury, Worcester Co., Mass., May 13th, 1754. At the commencement of the war of the Revolution he left his home on the morning after the battle of Lexington, and joined the American army, near Boston, as a volunteer.

“ He soon after enlisted as a private soldier for the term of 8 months, and was in the memorable battle of Bunker Hill, on the 17th of June.

“ Some time after he returned from the army he removed to Cheshire Co., New Hampshire, where he remained until 1790, when he removed

to what is now Oneida Co., N. Y., and settled in Westmoreland. In 1812, he removed to Vernon, which has been the place of his residence until the time of his death.

"In early life, while living in New Hampshire, he, with his wife made a public profession of religion, in connection with the Congregational Church in Fitzwilliam. After his removal to Westmoreland, he, with his wife, were a part of the small number of thirteen who were organized into a church in that place. On his removal to Vernon, his church relation was removed to the church at Vernon Centre, where he continued a member until the time of his death.

"He has uniformly sustained a good character for uprightness and integrity, and has in the last years of his life seemed ripening for a better world and to be waiting with calmness and resignation for his great and last change.

"Vernon, October 15, 1849."

The lot of Captain Brigham was peculiarly a hard one. He settled in Westmoreland early in 1790, and "took up" the farm upon which David Mansfield now resides. He had cleared this farm and erected good buildings, and by his industry and economy had arrived at easy and independent circumstances. A nephew of the Captain, named Abel Brigham, having commenced business as a merchant between Hampton and the furnace, was for a time successful but eventually failed, and was confined in jail by his New York creditors. Captain Brigham and Walter Cone became his bail, that he might have the benefit of the jail liberties. As our laws then were, it was not necessary that the writ in an action for an escape should be served upon the sheriff while the prisoner was off the limits to render the bail liable. The bail were sued for an escape, and on the trial a witness was introduced who swore positively that upon a certain evening, between eight and nine o'clock, he saw Abel Brigham off the jail liberties. By this testimony a judgment was obtained against the bail. The prisoner denied having been beyond

the limits of the jail liberties, and subsequently the witness was indicted for perjury. Captain Brigham and Mr. Cone were in turn placed in close confinement, and such were the fears of renewed perjury, that for weeks no one was willing to bail them. They were both members of the Congregational Church, and Mr. Eells, then the pastor, refused to administer the ordinance of the supper while two of its members were in prison for the debt of another. The male members of the church then united in giving them the liberty of the jail limits. They were compelled, however, to remain for months in duress waiting for the trial of the indictment for perjury, which would test the validity of the judgment against them. The trial at length came on, and Abel Brigham testified positively that he was not at the place designated upon the night in question, but remained within the liberties, and another witness testified that he was with him upon that evening, and as he believed until after nine o'clock, at another place, but did not recollect to have seen a time-piece. This did not, as was decided, amount to the testimony of two witnesses, necessary for a conviction, and the jury therefore rendered a verdict of not guilty. This was ruinous to Capt. Brigham, and he was eventually turned off his farm, and removed to Vernon in the fall of 1812. Mr. Cone was more fortunate. Possessed of larger means, and the war of 1812 soon coming on, rendering money plenty and easily made, he was enabled to keep his farm. The witness was suddenly possessed of more property than ever before, but nothing further was elicited until he was upon his death-bed. When about to be called before that tribunal where perjury never avails the guilty, he fully confessed the perjury and the transaction to have been one of the blackest conspiracies. But it was too late, the act had been consummated, and no earthly tribunal could restore the lost farm to Capt. Brig-

ham. Such were his feelings, although frequently in Westmoreland, that at the time of his death he had never once seen his old farm after the time he first left it.

Joseph Blackmer, sen., removed into the town in 1789, and died in February, 1795, over 70 years of age. He and his two sons, Ephraim and Joseph, were men of great energy and decision of character, which it would seem were inherited, and are illustrated by the following well-authenticated anecdote :

The father of Joseph Blackmer, sen., resided at Kent, Connecticut. He had two sons, Paul, the eldest, and Joseph, the subject of this notice. These sons, after arriving at manhood, though still in their minority, were promised by their father the permission to accompany him upon a short journey to the "Nine Partners," a tract of country then known by that name in Dutchess County, in this State. In those staid days when the bump of locality was suffered to acquire some prominence, such a tour required quite an effort, and those who performed such a journey, were considered to have seen something of the world. The sages of those times never so much as dreamed of an iron horse which would convey 500 passengers 200 miles between the hours of dinner and tea. Although Paul was the oldest, still in size Joseph was fully his equal, and they wore boots and shoes from the same last, and therefore had these necessary articles somewhat in common. Between them they had a pair of boots and a pair of shoes for the journey. In discussing the arrangements for the trip for several days before they sat out, Paul claimed the boots from seniority of age, while Joseph claimed at least an equal right to them, from equality in size. Without any particular acrimony, these claims were argued with considerable tenacity, and sometimes in the presence of their father, who, however, did not interfere, and upon the morn-

ing fixed for their departure, the matter was no nearer an adjustment than when broached. The father now considered it time for him to assume the arbitrament of the matter. "Sons," said he, "I have waited a number of days, and until now, for you to settle the question, but I see that at last I must decide it for you, *you must each wear a boot and a shoe upon your journey.*" The two young men were now very much in the predicament of the mother of the living child in the days of Solomon, and they each now begged the privilege of wearing the shoes. "No," says the father, "I gave you a sufficient time to settle the matter, you have failed to do so, I have decided, there is no appeal," and the two young gentlemen had to travel outward bound and homeward bound to and from the "Nine Partners," with each of their nether extremities encased, as related in the old song,

"One foot a boot, 'twas he had on,
On t' other one a shoe, sir."

and here the anecdote ends, each reader being left to form an opinion for himself, whether it is probable that the father had afterwards often to act as umpire between his sons.

Ephraim Blackmer, who has been named as having moved into the town in January, 1787, was, for the few years he lived, a prominent citizen of the town and county. Early in the organization of Herkimer County, he was commissioned a justice of the peace and assistant justice. He was the eldest son of Joseph Blackmer, sen., and brother of the junior of the same name. He died of consumption, Feb. 27, 1796, aged 40 years.

Joseph Blackmer, jun.—The following obituary notice of this early resident of the town is taken from the *Rochester American*.

“ DIED.—In Wheatland, Monroe County, on the 26th of March, 1848, JOSEPH BLACKMER, Esq., in the eighty-first year of his age.

“ He was born in Kent, Litchfield County, Conn., October 2, 1767; his parents removed with him when about three years of age to New Marlborough, Berkshire Co., Mass., where he resided until he arrived at manhood; he was married in early life, and in February, 1787, removed to the town of Westmoreland, Oneida County, which was then an almost unbroken wilderness. Here he and his associates endured hardships and privations in subduing the obstacles of a new country, which have seldom been experienced in later years. In 1808, he removed to Wheatland, where he has resided the last forty years. His mind was well informed by reading, and he was a close observer. He has done much to sustain civil and religious institutions and education—has filled the office of justice of the peace and assistant judge, and various offices of trust, and may emphatically be denominated a public spirited man. He died respected and esteemed.”

Roderick Morrison was born in Hebron, Connecticut, December 30th, 1763. In early life he was thrown almost entirely upon his own resources, and his opportunities were extremely limited. He enlisted into the continental army when sixteen years of age. He belonged to the Connecticut regiment, and its members, like true sons of New England, set up a regimental school, where those in need could acquire the rudiments of an education. In this school young Morrison became a good penman, and sufficiently versed in arithmetic to transact the ordinary business of life. Although among the youngest and latest enlistments into the continental army, he acquired that standing as a soldier, that he received a sergeant's warrant some time previous to his discharge. He was honorably discharged, December 31st, 1783. He left Connecticut and came to reside in Cambridge, Washington Co., in 1787, and was the next year married to Charlotte Bessee. In Cambridge, he commenced as a farmer. In 1797, having previously sold his farm, he removed to Westmoreland, where

he resided the remainder of his life. Few men enjoyed to the same extent the confidence of their fellow citizens. He was supervisor of the town for fifteen years, a longer term than any other individual has held the office. He was for many years a justice of the peace. He held a seat in the house of Assembly in 1816. As an agriculturalist, Esquire Morrison was eminently successful. He was a close observer, and in the habit of making numerous notes and entries of the starting and progress of vegetation, etc., which became of great use to him in selecting the proper time for planting and sowing, as well as the different kinds of farm work. He died August 17th, 1843, in the eighty-first year of his age.

Jared Chittenden, Esq., was a native of Connecticut, and was born May 2d, 1758. He enlisted for "during the war" in 1775, in a battalion of artillery, raised by that state, which also raised the same year a squadron of horse. The state of New York simultaneously raised a battalion of artillery and a squadron of horse. Early in the contest the two battalions of artillery were consolidated, and formed Lamb's regiment of artillery, and by an arrangement was considered as belonging to the New York State line. The two squadrons of horse were united and formed Sheldon's regiment of light horse. These two far-famed regiments, probably rendered as efficient service to their country, as any two regiments in the continental army. By this arrangement the subject of this notice was transferred from the Connecticut to the New York line. For his efficiency and good qualifications he early received a sergeant's warrant. He served through that contest, which emphatically tried not only their souls, but the physical powers of those engaged in it, and was honorably discharged at its close, having been almost eight years in the service. From the accounts given by his cotemporaries there

were very few better soldiers in that army of heroes, or who possessed greater powers of endurance. He was at the siege of Yorktown and capture of Cornwallis. During the siege, the Americans pushed their advances with the greatest ardor, and soon more than 100 pieces of artillery and mortars of the heaviest calibre opened their fire upon the enemy's lines. Their thunder was incessant day and night. There was a thirteen-inch brass mortar proverbial among its fellows for the sharpness of its reports, and while the bombardment was thus crowded, the men assigned to it complained that the tour of duty of two hours in serving it, was too severe. Sergeant Chittenden at first but laughed at the men, but the complaints becoming more frequent, he told them he would volunteer a tour, and accordingly did so, and applied the match, but upon taking his post, he wadded his ears with cotton. The bombardiers probably crowded their fire a little more rapidly, that their sergeant might have, at least, a fair specimen of their trying duties. There was, however, on his part no shrinking, but for the last half hour the blood ran so copiously from his ears, that it dropped from his heels. In conclusion, after his severe experiment, he had the men attached to that mortar stand but half tours. He was almost entirely deaf for weeks, and during his life never regained the hearing of one of his ears.

After peace had been declared, he returned to Connecticut, was married, and early in the settlement of Whitestown removed to within its present bounds, in its extreme south-west corner. After a few years' residence in that town, and some years previously to 1800, he removed to Westmoreland, where he resided the remainder of his days. A few years after this last removal, an unexpected "wind-fall" greeted him. Judge Dean, while in the Assembly, in looking over the "balloting book," found the name of Jared Chittenden, sergeant in

Lamb's Artillery, as entitled to a land warrant, for 640 acres, as one of the New York line. This was immediately communicated to Mr. Chittenden. It was unexpected, as he enlisted in the Connecticut line, and did not suppose that the transfer to the New York troops, would entitle him to land in the latter state. He at once went to work to find the location of his "soldier's right," and soon found that it was near Homer Village, and already of considerable value. This placed the recipient in easy circumstances for the remainder of his life.

He was supervisor of the town for one year, and served as a magistrate for a considerable length of time. His characteristics were strongly marked, and his native good sense and judgment of a high order. When an opinion was formed, it was rarely yielded. In all the transactions of life he was methodical and exact, and his integrity unimpeached. He was ardently attached to the politics of the federal party, and when that party disbanded upon the second election of DeWitt Clinton, he voted a ticket alone, claiming to be the last man left of his party in the county. With many of his compatriots in the continental army, he formed an appetite for strong drink, but his principles and strength of mind enabled him to keep it under due control, until within a few years of the close of life. Then, in a few instances, he allowed himself to be overcome, and it was feared by his friends, that as his powers became impaired by age, he would give way to his appetite. An excellent man and neighbor went to him in the kindest spirit, and plainly warned him of his danger. This was received in candor, and upon a review of the past, he at once perceived his critical position, and to that friend he then made a solemn promise to refrain, which was most religiously observed for the remainder of his life. He died April 2d, 1828, aged seventy-two years.

The following is from the pen of the author, and was published in the *Utica Observer* of December 31st, 1845.

THE OLD SUGAR HOUSE PRISON IN NEW YORK.

In the *Utica Observer* of the 3d inst., is a very interesting article containing an account of the sufferings, and various anecdotes of the inmates, of this worse than Bastille of the American Revolution.

A venerable relic of the days that "tried men's souls," Captain Phineas Bell, now in his eighty-fourth year, resides in my vicinity. Knowing that he had been a prisoner, and confined some months in the Sugar House, I took the paper to his residence and read the article to him. Could I transfer to paper the deep feeling manifested by him while hearing the article read, and with which he narrated the story of the sufferings of himself and fellow prisoners, their various attempts, stratagems and defeats, in their efforts to regain their liberty, or even the thrilling sensations his story created in my breast, I should perform more with my readers than I can anticipate.

He was taken prisoner by the British the 3d of April, 1779, and immediately confined in the Sugar House. He there remained in durance about eight months, when he was taken very ill, and carried to the hospital (which was the Friend's meeting house), where he remained until his whole term as prisoner amounted to ten months and twenty days, when he was exchanged. When first confined, there were but eight inmates in the prison, but in autumn the number had increased to more than three hundred. During the whole time of his imprisonment, there was but a solitary successful attempt to escape, and that by a single individual. Another attempt was made by a very active young man by the name

of Squires. He had observed that the rubbish had so accumulated in one corner of the yard that he could by getting upon it, scale the nine feet board fence by which it was surrounded. He prepared himself by putting on two suits of clothes, so as not to suffer from cold if he had to lie in the field over night. He watched his opportunity when the sentries were on the opposite side of the prison, when he succeeded in clearing the fence. But as ill luck would have it, an old tory on the outside saw him leap from the fence, who immediately set up the hue and cry of "stop thief." The inhabitants in the vicinity not understanding the deception, turned out in the pursuit, and the poor fellow was soon recaptured. When brought back, the Hessian sergeant, who commanded the guard, was determined to take his life, and made several thrusts at him with his sword, but the strength and quantity of Squires' clothing, effectually resisted its blunted point, and preserved his life.

After the cold weather of autumn had come on, another plan was contrived, by which a considerable number hoped eventually to get clear of their hated prison. The guard house stood so near, that a plank from one of the upper windows would reach its roof, from whence they could escape to the ground on the outside of the yard. One dark night, the four who were to be the pioneers in this projected escape succeeded in thus getting outside the yard without alarming the sentries. After three days, almost famished with cold and hunger, they returned and gave themselves up. They said they had searched in vain for a boat to convey them to the main land, but had failed, as they were all secured by the British. They had not dared to call on any of the inhabitants, for fear of falling into the hands of the tories. They had even explored the banks of the Harlem River without any better success.

The winter of 1779-80, was the coldest known since the settlement of the United States. Even the mention of the "hard winter" will yet cause a shudder to run through the nerves of the iron men of the Revolution. The prisoners had, by some means, learned that the rivers by which New York Island was surrounded, were so frozen that the heaviest teams could pass in safety. Now they thought was their time, but how to get clear of the guard was the question. The *scaling* system had not proved successful, they therefore now determined to undermine. All the trenching tools possessed were a mason's trowel and a shoe hammer, and with these the work was commenced in earnest, and day after day it progressed. From the old gentleman's description, the manner of excavating was somewhat ludicrous. The head workmen loosened the earth and cast it behind, as near to himself as he could; the next on his knees with his face towards the first did the same, and so on, until the line reached from the extremity to the cellar. When thus paraded, they commenced putting the earth back with their hands on each side, until it reached the cellar. As the mine increased in length more hands were added, so that the distance the dirt had to be moved, did not in the least retard their work. The digging was easy, the soil being light and sandy. No fears were entertained that the passage would become filled by its caving in, the surface being so firmly frozen. By their perseverance they had cleared out their trench fifty feet in length, and this they were confident reached outside the yard. They then commenced perforating the frozen surface, and succeeded until light began to show itself. All now became highly elated, and only waited a favorable opportunity to open the avenue, and again breathe the uncontaminated air of heaven. But how bitter the disappointment. The very day after the so near completion of their labors, and, as

they had fondly anticipated, the completion of their odious confinement, they were visited by the officer of the guard, who discovered this new outlet to the prison, and made it secure against all future attempts in that way. The prisoners were entirely satisfied that treachery had been at work, and that some one of their own number was the traitor. Suspicion fell on an individual, but as the proof was exceedingly slight, the matter soon passed over.

Their sufferings from cold were every day growing more intense. There were no fire places in the building, and only one box stove in one of the large rooms. Their cooking had to be done in the basement over fires kindled upon the ground. Their supply of fire wood was so stinted, that after cooking, there was barely enough left to warm up the stove once in twenty-four hours. The rest of the time they were entirely without fire. Grown frantic and desperate, they now resolved upon a more daring and desperate movement to regain their freedom, or to die in the attempt. Their guard consisted of twelve men, two of whom were constantly on duty. Their plan was to take advantage of some dark night, while all but the two guards were asleep, when a sufficient number were to attack and overpower those two, and the main body of prisoners were to rush into the guard house, seize the arms and conquer as they best could their waking owners, and then scatter in all directions so as to elude pursuit. Death, under any circumstances, they preferred to their present bondage. Upon the day preceding the very night in which their forlorn hope was to give the signal and commence the attack, they were astonished to find their guard increased to sixty men, and the sentries doubled. Thus were they again defeated by a Judas. Their rage could with difficulty be restrained, but who the traitor was no one knew. Their suspicions as to the person before mentioned were

strengthened. They took him to the fifth story, and informed him that his hour was come, that this betrayal of his companions had been ascertained, and that they had decided to throw him headlong from one of the windows. The evidence against him however was so slight that the more moderate and cautious of the prisoners advised delay in the execution of this threat until his guilt had been more satisfactorily established, and this advice was finally acceded to. The proof was soon forthcoming, but the "bird had flown," for a few days afterwards he was taken from prison by a British officer, and set at liberty.

Soon afterwards, Mr. B. was removed to the hospital as before stated. Here an angel of mercy in the form of woman appeared and administered to his every want. A good whig matron daily came to the hospital with a cup of tea or coffee for each prisoner. She also went her daily rounds among the good whigs then in the city to collect fresh provisions for the sufferers, and it seemed with success, for there was no lack of good things for the sick in the hospital. After Mr. B. had partially regained his health, he was retained by the surgeon as an assistant, and did not again return to the prison until his exchange, which took place in February. While he was narrating to the writer the acts of kindness of that "angel woman," and describing the joy she infused into all hearts when she went her daily rounds upon her errands of mercy, the big tears glistened in his age-bedimmed eyes, and trickled down his wrinkled cheeks. Whether she received any compensation in this world is not known, but we know great must be her reward in heaven.

While in the Sugar House, the treatment of the prisoners by the different sergeants of the guard was various. Some showed all the hard-hearted ferocity of the hireling, unfeeling soldier, while others possessed the milk of human kind-

ness. The guard was principally furnished by the Hessian regiments. One sergeant, named Brown, by his humanity endeared himself to all the prisoners. He showed every indulgence in his power, and often, while he commanded the guard, he permitted them to go into the yard for the benefit of fresh air, where he frequently allowed them to walk for half an hour. But the fortune of war changed sides. Mr. Bell was at the taking of Cornwallis. When the British army marched out of their lines to ground their arms, he saw many guardsmen of the Sugar House, and among the rest Sergeant Brown. Upon recognizing each other, the sergeant ran from the ranks and embracing the subject of this notice, kissed him, saying, in broken English, "I prisoner now, I treat American prisoners kind, hope they treat me good." All that Mr. B. could do in return for the kindness of the Hessian sergeant was to assure him of his best wishes. Mr. B. soon marched back into the country, and never again saw the warm-hearted Hessian.

It will be perceived by the dates, that Mr. Bell survived but a few months after he narrated the foregoing incidents of the Sugar House.

The following inscription is from the monument erected to his memory in the cemetery near Lairdsville.

"PHINEAS BELL,
A Patriot of the Revolution;
Died May 13th, 1845,
Aged 84 years.

He was one of the first to take up arms
in defence of his country at the early age
of 15 years, and served faithfully to the
close of the perifeus centest, has since
been the recipient of the bounty of a
grateful people, lived long to enjoy
it, and died full of honors and of years."

John Townsend, Esq., settled in this town in 1790, and located on the flats formed by the "gulf brook" here entering the valley of the Oriskany from the west, and in the southwest part of the town. The "Townsend flats," the name applied to that section, have ever been noted for their fertility and beauty, and in productiveness they are unsurpassed in the county. Esquire Townsend was a man of great moral excellence, beneficence and purity of character. By industry and economy he secured a liberal competence for his declining years. For his Revolutionary services he drew a pension of which he considered himself but the almoner to bestow for the spiritual and temporal good of his fellow men. Past the meridian of life he made a profession of religion, which he adorned by a correct walk and deportment. He was liberal and charitable in his views towards the several religious denominations around him. He died in the 83d year of his age, full of years and ripe for a better world.

The following obituary notice is of the second centenarian in the town.

"DIED.—At Westmoreland, on the 17th of October, 1846, HENRY FRANCIS AARON KECKLAND, aged 100 years and 5 months. Mr. Keckland was a native of Germany, came to this country as a soldier in the army of Gen. Burgoyne, was made prisoner at Saratoga, afterwards enlisted into the American service, continued a faithful soldier during the war, and, as he was proud to say, marched into New York with Gen. Washington, when the city was evacuated by the British, and was honorably discharged."

SCHOOLS.

From its earliest settlement the inhabitants of Westmoreland have shown a liberal spirit in the education of their chil-

dren. In a number of instances, they did not wait until saw-mills were built, so that a framed school house could be erected, but rude log houses with bark roofs were hastily thrown up, to accommodate their children while acquiring the rudiments of an education. As early as 1792, a school was taught in a log building which stood near the present burying ground, a short distance west of Lairdsville. The teacher was Calvin Butler, brother of the late Deacon Salmon Butler of Clinton. This is believed to have been the first school taught in the town. In 1793, a log school house was built in Lairdsville, and some time in 1794, a teacher was hired for a year. He was competent, and his pupils advanced rapidly, but after seven or eight months of his year had elapsed, it was discovered that he was intemperate, and that he was occasionally partially intoxicated in school hours. For several days, upon one occasion, he carried about one of his eyes all the hues of the rainbow, received in a drunken brawl at a neighboring public house. In the spring of 1795, a number of the patrons of the school believing that such examples to their children should be no longer tolerated, a meeting was notified to take the matter into consideration. The meeting was a protracted one, part of the district strongly advocating the continuance of the school, while the other part were equally tenacious for dismissing a teacher whose walk before his pupils was so irregular. The arguments, *pro* and *con*, having been exhausted, it was found upon taking the vote upon the motion for dismissal, that there was a tie. The vote not being carried to dismiss the teacher, the advocates for continuing the school moved an adjournment, which was carried and they dispersed to their homes. Not so with the opponents of the school. Some of the leading spirits passed round the word to their friends to remain after the adjournment. They did so, and after the teacher's friends had all

left and were out of sight, they carried out the books and stationery to a secure place, and then kindled a fire in the building, and did not retire until the destroying element had so far progressed as to preclude all possibility of its being quenched, thus most effectually dismissing the drunken school teacher.

VILLAGES.—*Hampton* is the most centrally located and is the largest village in the town. Here are the Congregational and Methodist houses for public worship, the Westmoreland post-office, two dry goods and a drug store, two taverns, an extensive carriage shop, three boot and shoe shops, two harness and saddlers' shops, a tailor, milliner, and a small tannery. Last year (1850), Smith, Buell and Co., erected and put into operation a furnace for the manufacture of malleable iron. It is doing a large business, casting many of the articles formerly made of wrought iron, which is a great saving in labor and price to the consumer, in comparison to their manufacture by the blacksmith. Hampton was formerly celebrated as the place where the democratic county conventions were held, and many a knotty political question has here been settled satisfactorily to the party, and a majority of the voters. No point in the county is as near the centre of the population as this; but geographically Rome has the advantage, and the facilities the rail road have afforded that place, have caused the ancient council ground at Hampton to become neglected. Hampton is located in the easterly part of the town, and is on a gravelly plain of some seventy rods width, having "Dean's Creek" on its south, and "Sucker Brook" on its north side.

Lowell.—This is a business centre in the north-westerly part of the town, where the plank road from Rome to Madison crosses the road from Hampton to Verona and New London. Here are the Lowell post-office, Methodist and Congregational houses for worship (the latter now obsolete), with carriage maker, blacksmith and shoe shops, a store and tavern.

Hecla Works.—Early in the present century, a blast furnace was erected and went into operation at this place. It was known as the “Westmoreland Furnace,” and was carried on by a company, the partners of which changed several times. The ore, of which there were two beds within less than one mile, with a small proportion from the Verona beds, was used in the manufacture of iron, until the forests in the vicinity were almost extirpated for coal. The first building was of wood, which in a few years gave place to a substantial stone structure. After having been in operation about thirty years, the scarcity of coal caused the business to be closed for a few years. For the few years past the business has been revived, the furnace having been converted into a cupola for using pig iron. The acting partners are A. P. and Bradford Seymour, sons of one of the partners of the former concern. The castings at the present time are of the lighter class, such as butts, all kinds of hinges and fastenings for doors and window blinds, gate hangings and fastenings, coffee mills, etc., etc. The business is extensively carried on, the articles manufactured are of the first quality, and find a ready sale in both eastern and western markets, and as far south as Philadelphia. There are a dry goods store and various mechanics, the most of whom are employed by the company. The whole establishment is conducted on pure temperance

principles. The Hecla post-office was established at this place in the spring of 1851.

Lairdsville.—Here is a post-office named in honor of the late Samuel Laird, the first settler at this place, and who for many years kept a public house. For some years, Laird's was the most noted tavern west of Albany. Mr. Laird, it is believed, was the first Yankee who ever opened an inn on the then great leading route west of the Hudson River. A few years later "Oaks' Stand" in the town of Phelps, in the "Genesee Country," was probably equally well known. Quite early Isaac Jones opened a second public house at this place, and it is believed that either of these houses did more of the legitimate business of tavern keeping, to wit: "the accommodation of travellers," than is done at the present time, in all the public houses between the Oneida Castle and Utica. The Erie Canal and the Syracuse and Utica Rail Road have so diverted the business, that, like many other of the small places on the Seneca Turnpike, it has retrograded for the last twenty-five years, and landed property in the vicinity has materially decreased in value.

A tavern stand and small farm one mile west of Lairdsville, which in 1808 sold for \$2,700, and in 1815, for \$4,250, were sold in 1850, for \$2,150.

At present, the Methodist house of worship is sustained, also a small store, tavern, and a few mechanics.

CHAPTER XXIX.

WHITESTOWN.

IN this town was commenced the first *permanent* settlement of the county, or in the state, west of the Dutch settlement in the valley of the Mohawk. Soon after the close of the Revolutionary contest, the attention of the "sons of the Pilgrims" in New England, was called towards western New York, as an excellent field for the display of Yankee enterprise. As early as the French and Indian war of 1756, the colonial soldiers under Lord Amherst had penetrated through the wilderness, by the way of Otsego Lake and Oneida Castle to Oswego, or with another portion of the same army had ascended the Mohawk to Fort Schuyler (now Utica), thence through what are now parts of New Hartford, Kirkland, Westmoreland and Vernon, to join their comrades at Oneida. These soldiers, on their return, made a glowing report of the beauty and fertility of the wild lands through which they passed, and their accounts were fully corroborated by the Indian missionaries. But the eventful times preceding and during the Revolution, called the attention of all to the securing of that dearer, richer boon—Liberty. During that contest, the soldiers of New England again visited central and western New York, composing in part the garrison of Fort Stanwix in the campaign of 1777. and a brigade of Massachusetts troops under Gen. Larned. was with Gen. Arnold when he raised the siege of that for-

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tress. In 1787, when Gen. Sullivan administered that thorough chastisement to the Indians, New England furnished at least a full moiety of his army. At the close of the war, the beauties of the valleys of the head waters of the Mohawk were remembered. Hugh White removed from Middletown, Connecticut, in May, 1784, and arrived in what is now Whitestown on the 5th of June. He came by water to Albany, crossed by land to Schenectady, where he purchased a batteau, in which he made passage up the Mohawk River, to the mouth of the Sauquoit Creek. His four sons, a daughter and daughter-in-law accompanied him. When he left Middletown he sent one of his sons with two yokes of oxen by land to Albany, who arrived there about the same time as did his father. As the family proceeded up the Mohawk in the boat, their teams kept even pace by land, and when they arrived at *Shoemaker's*, a few miles below Utica, on the south side of the river, they found many of the farms in that vicinity unoccupied, and the charred remains of dwelling houses and out-buildings told a fearful tale of the ravages committed by the Tories and savages. Judge White, looking to the means for the future subsistence of his household, stopped at this place, tilled one of the vacated fields and planted it with corn. At the proper season, the father and sons returned from their new home at the mouth of the Sanquoit, and hoed this field of corn, and in the fall they were repaid for their labor with a bountiful crop. It was harvested and brought up in their boat.

Judge White was born February 15th, 1733, making him fifty-one years of age at the time of his removal. It was not, therefore, the ardor and restlessness of youth which induced him to emigrate, but that spirit of enterprise and perseverance which looked forward to the future prosperity of himself and family. The precise time at which he arrived at the place

where the field of corn was planted, can not now be ascertained, but it was just before "pinkster" (Whitsunday), a moveable feast which comes six weeks after "paas" or "pass," i. e. Easter-day, which would bring his arrival there at about the 20th of May. "Paas" and "pinkster" are days noted in the annals of the Dutch, and were observed with many peculiar customs and ceremonies.

Judge White had five sons, Daniel C., Joseph, Hugh, Ansel, and Philo. Ansel is yet living on Long Island. He resided a great number of years upon the farm, yet occupied by his sons, about half a mile from Whitesboro Village, upon the road to Middle Settlement. Philo, the youngest, died April 12, 1849, aged eighty-two years. He was about sixteen years of age at the time of his emigration to Whitesboro, and up to the time of his death resided upon his farm, still farther upon the road to Middle Settlement than that of Ansel.

The Judge had also three daughters, Rachel, Aurelia and Polly.

Immediately after the Revolution, Judge White became one of the purchasers of Sadaqueda Patent, jointly with Zephaniah Platt, the father of the late Judge Jonas Platt, Ezra L'Hommedieu, and Melancthon Smith. By an arrangement between the proprietors, it was agreed that they should meet on the land in the summer of 1784, and make a survey and partition. Upon the arrival of Judge White, at the mouth of the Sauquoit, a bark shanty was erected for a temporary residence. During the summer the patent was surveyed into four sections, and the particular section of each owner was decided by lot. The section drew by Judge White being all intervale, he purchased of Smith the lot drawn by him in its rear, which extended to the south line of the patent upon the hill. By this last purchase the Judge

became the owner in all, of about fifteen hundred acres, comprehending all the land on both sides of Sauquoit Creek, from the corner formed by the road to the Oneida Factories, and the Utica road to the corner where the late Lewis Berry for many years resided in Whitesboro, and extending back on the hills more than a mile from the village.

After the Judge had obtained this division and purchase, he at once proceeded to locate a site for a dwelling. The place selected was upon the bank, which forms the eastern termination of the village green in Whitesboro, and about six rods southerly from the Utica road. The house erected was peculiar. He dug into the bank so that the lower story was under ground, and then the upper was built in true primitive log house style. The ridge pole for the support of the roof was upheld by forked trees, cut and set in the ground, and the roof was composed of slabs, split for that purpose from logs. This was the first house erected on the Indian and military road between old Fort Schuyler (Utica) to Fort Stanwix. The Judge and his family resided in their new domicil until a better one was erected, cutting and clearing away the forest, and making preparations for the ensuing season. About four acres were cleared, it being the lot on which the court house and jail, the dwellings of Jesse Ives, Alvan Bradley and the antiquated gambrel roofed house soon after erected by the Judge as his family mansion, now stand; and extending back towards the canal. The manner in which this field was cleared showed that they were no very great adepts in clearing new land, for they drew all the logs and rolled them off the afore-mentioned bank, not making even one of those massive log heaps, to be burned, which experience teaches is the true way to rapidly fit a piece of heavily timbered forest for agricultural purposes. In January succeeding, he returned to Connecticut and brought on

his wife with the remainder of his family. "After a lapse of more than sixty years our people can hardly appreciate the trials, perplexities and privations to which the pioneers of Oneida County were subjected. The inventions of the last half century, the locomotive and steam boat, have rendered emigration into the uninhabited wilderness, a matter comparatively of little hardship, and we now bid farewell to the friend bound with his family to the distant fields of the far west, and expecting to erect his cabin scores of miles beyond the smoke of any neighbors' cottage, and perhaps thousands of miles from the home of his childhood, very much as we exchange salutation with our neighbor who is leaving his home on a visit for a week."

The early settlement of the "Whitestown country" as a large section of central New York was then termed in New England, was attended with hardships, trials and perplexities, of which it is difficult for us now to form an adequate idea. For the first two years of Judge White's residence at Whitesboro, the nearest mill was situated at Palatine, a distance of about forty miles. This distance, it must be borne in mind, or at least a considerable portion of it, was then traversed only by an Indian path, perfectly impassable by any wheeled carriage, and barely permitting a horse to thread his way through it. And the early settlers of the county used often to speak of carrying bags of grain upon their backs to Palatine and the German Flats, to be ground, and then returning with the flour in the same manner. In 1788, the mill situated on the Sauquoit, upon the road from Whitesboro to Utica was erected. It was built by Judge White, the late Amos Wetmore and John Beardsley, and for many years was known as Wetmore's mill. This was the first mill which graced the immense water power of Oneida County.

For the following history of this mill, the author is indebted

to a case reported in *Caine's Cases in Error* (vol. 2, p. 87), an abstract of the facts stated in which is here given. These facts appear at this time as very singular, and show a curious state of things, but they are given as found, without farther "note or comment."

The case shows that on the 13th of May, 1788, Hugh White, sen., and Amos Wetmore agreed to build a grist-mill on Wetmore's land, near the line between their farms, on the Sauquoit, of which White and Wetmore were to own each one-fourth, and John Beardsley, mill-wright and builder, to own one-half. They had verbally agreed in 1787 to build the mill. The mill was erected in 1788. In the latter year they also erected a saw-mill near by, and each owned one-third. The water was taken from the Sauquoit to the mills, on Wetmore's land by a canal. In 1791, Beardsley sold his shares in the mills to Wetmore, for \$600, and soon after White sold Wetmore his shares for \$187, the mills being greatly out of repair—but the latter received no deed from White, and nothing was said upon either sale respecting the water. Wetmore soon fully repaired the mills, and put a pair of stones into the grist-mill, and a year or two afterwards the mills were burned down. Wetmore immediately rebuilt them and enjoyed them peaceably 'till 1797, when Hugh White, sen., threatened to cut down the dam and deprive Wetmore of the use of the water, 'unless he (Wetmore), would become a Presbyterian, and join the congregation under the charge of the Rev. Bethuel Dodd, and would also build a dam and turn one half of the water of the creek over a meadow contiguous to the Sauquoit, and adjoining to the dam erected for the use of the mills,' which meadow Hugh White, sen., had conveyed to his son Hugh White, jun., in 1794. In September and October, 1797, the dam was cut through three times, permitting the water to escape. So

anxious had been H. White, sen., in 1788, to have the grist and saw-mills erected, that he offered Wetmore and Beardsley the water forever and a 'barrel of pork,' if they alone would build the mills and not trouble him with them. After being in law several years, the Court of Errors decided in 1805, that Wetmore was entitled to use the *waters* of the creek for the mills, although they were not particularly specified in the sale by White or Beardsley to him."

Previously to the erection of this mill, the early settlers in very many instances had to resort to the samp mortar, the pattern of which they borrowed from the aborigines, to reduce their corn to a proper consistency for the making of hominy. It may be well to describe the manufacture of this mortar. A white ash log about three feet in length and some fifteen inches in diameter was selected, and to render the article more ornamental, one was selected, if possible, containing a circular bulge for the top of the mortar. To hollow it out with a proper taper required some little ingenuity and patience, but every obstacle could be easily surmounted by Yankee perseverance. Coals of fire were placed on the upper end and with the aid of a hand bellows, of which there was at least one in every neighborhood, the coals were kept alive and burning. Water was applied if necessary to prevent inequalities or burning too far on one side. As the cavity increased in depth, the quantity of coals was decreased, so that a perfect taper from top to bottom was acquired. Many and many a good meal of hominy were made from corn pulverized in such mortars by the first settlers of Oneida. The little remnant of the Oneida aborigines left, near the western line of the county, yet continue the use of such mortars, believing that meal manufactured in them makes a richer and better "hominy," than if ground in a mill.

As low down the Mohawk as Palatine, the agriculture of

the Dutch had in a great measure been suspended by the frequent incursions of the hostile Indians, and the more savage tribes, and for several years the whole produce of the country was barely sufficient to meet the demand created by the emigration which immediately followed Judge White. The want of animal food was severely felt by the settlers. The war had exhausted nearly all the stock of cattle and sheep on the Mohawk, and the few that remained were preserved with great care for restocking the country, being too valuable to be killed for present use. During the summer of 1784, the stock of meats brought with them, furnished them with abundance, and in the succeeding winter the demand had been supplied by the game taken in the forest. Philo, the youngest son of Judge White, was particularly useful in the taking of game. To use his own expression, "he was the hunter and fisherman for the whole family." He was sixteen years of age when he arrived, a time of life when the gun and fishing rod are peculiarly attractive, and many were the strings of speckled trout he brought to the family, and his prowess as a hunter was frequently rewarded with saddles of venison taken upon his father's domain, and as he told the author many a good fat buck had he shot upon the farm upon which he afterwards lived. In the spring of 1785, the pigeons were so plenty in the woods, and they were so easily taken as to suggest the idea of preserving a stock of summer provisions from them. With this view they took great numbers, and separating the breasts from the remainder of the bodies, salted down one or two barrels of this singular species of salt meat. This answered as an apology for something better; and those who ate it, declared that although not as palatable as some delicacies which might be named, it tasted nearly as well as the salt with which it was preserved, besides conveying the idea of "actual meat victuals" to boot. This

is but one small specimen of the thousand inconveniences which the early settlers had to encounter. But they were met and endured with a good nature, and a disposition to make the best of them, which divested them of half their force and weight. As the settlement of the country progressed, these deprivations gradually disappeared, while the recollection of them, for many a year, furnished amusement; and the themes for many a pleasant social meeting to those who had endured them.

The settlement of Whitestown soon began to progress rapidly. As a means for inducing his acquaintances in New England to emigrate, Judge White used to send to them, when opportunities offered, the largest and handsomest stalks of wheat, corn, oats, etc., also samples of his best potatoes and onions, as evidence of the productiveness of the soil. These so far excelled any thing they had been accustomed to see, that very soon many came to see the country, and in general were so well pleased that they located in the vicinity. In a few years, Whitesboro had become a flourishing village. Among the pioneers of Whitestown, the names of Amos Wetmore, Jonas Platt, George Doolittle, Thomas R. Gold, Reuben Wilcox, Arthur Breese, Enoch Story, Elisur Mosely, Caleb Douglas, William G. Tracy, and Gerrit G. Lansing are conspicuous.

The author has not been able to ascertain the precise years in which these several persons removed to the town. Amos Wetmore came in 1785; Thomas R. Gold in 1792; and Ozias Wilcox came the same season, but later than Mr. Gold. The author has been unable to obtain materials for as complete biographies of these individuals as he desired.

Jonas Platt.—Herkimer County was organized by an act passed February 17, 1791, and Mr. Platt, "who had then

lately established himself at Whitesboro, at that time in the bosom of the wild uncultivated western forests," was appointed clerk of the new county, which office he held until the formation of Oneida County, when he was appointed clerk of the latter. In 1809, Mr. Platt was elected by the federalists to the State Senate, from the old western district, which previously had been strongly republican. On the 5th of January, 1810, he was nominated as the federal candidate for governor. The particular reasons for this nomination are thus given by Judge Hammond. (*Political History N. Y.*, vol. 1, p. 279.) "He was a pioneer in the country west of Albany, for although Whitesboro, his place of residence, is now quite in the interior, and rather easterly of the centre of population, in 1790, or about that time, when Gen. Platt established himself there, it was a frontier settlement. He had, therefore, grown up and grown great with the great west. Probably the hope of obtaining a strong vote in the old western district, which until the last election has been considered the stronghold of republicanism, was one reason for the selection of a candidate residing in that district, and the unexpected success of Mr. Platt, in his election as senator, was proof of his personal popularity and indicated him as the most suitable candidate residing in that quarter for the office of governor." D. D. Tompkins was, however, elected by a large majority.

In the winter of 1814, Mr. Platt was appointed to the office of judge of the Supreme Court of this State, in place of Smith Thompson, raised to the office of chief justice upon the elevation of Judge Kent, to the chancellorship. His term in the Senate had but just expired.

The following portrait of Judge Platt at about this period is drawn by Judge Hammond. (Vol. 1, p. 347.) "Mr. Platt, who, at this time, may be regarded as the most influen-

tial man in the federal party, was a lawyer, who had been in extensive practice, and though his talents were not brilliant, they were of a character highly respectable; his morals were perfectly pure; though he possessed a deep intense tone of feeling and a high sense of personal honor, he had acquired, apparently, an entire control over his passions; his quiet and calm deportment indicated a contemplative and considerate mind not liable to be hurried into the adoption of ill-adjusted plans, or to determinations which might lead to actions indiscreet or ill-advised. His address was unobtrusive, modest and conciliatory. He had a high regard to courtesy and propriety, as well in respect to political conduct as in the private and social concerns of life."

While in the Senate, during the stormy sessions of 1810, '11, '12 and '13, he was the most active and influential member of his party in that body.

Judge Platt retained his seat upon the bench until, with his colleagues, Judges Spencer, Van Ness and Woodworth, he was "constitutionalized out of office" by the constitution of 1821. Upon the re-organization of the Supreme Court, Messrs. Spencer, Platt and Woodworth were nominated as Judges by Gov. Yates, but the Senate, for the reasons that Messrs. Spencer and Platt had opposed some of the more liberal features of the new Constitution, and were therefore obnoxious to the republican party then strongly in the ascendant; and that there was a strong desire (or overruling policy) that *new men* should be placed in most of the more prominent positions, rejected them, and John Savage and Jacob Sutherland were appointed in their place.

Upon resuming his position in private life, Judge Platt found his pecuniary affairs involved in ruin, as a result of his devotion to his duties upon the bench. In this he was not alone, for several of the early judges of our Supreme Court

became reduced to penury, were compelled by their necessities to resign their offices, and died almost or quite in want, because of the inadequacy of their salaries.

Judge Platt returned to the bar with all the ardor and industry of youth, as far as possible to secure a future competency, and soon found a full flow of business. Although in his younger years, he had in his native composition a large amount of fire, he had now by the force of discipline become one of the most cool, as well as powerful and successful advocates. The confidence of juries in his candor often enabled him to bear away the palm from able yet more ardent competitors. After a few years he removed to Plattsburgh, where he died. In the meridian of life, Judge Platt professed the religion of Jesus. He was a member and afterwards an elder in the Presbyterian church in Whitesboro.

Judge Platt had in his employ, for a long time, a colored man, named Dempsy Slater, who resided in Deerfield. During the time that the Rev. Mr. Carnahan preached in Whitesboro, Slater sickened and died, and the judge accompanied Mr. Carnahan to the funeral. Scarcely a word passed between them until they had proceeded about one half the distance, when Judge Platt, with great solemnity, remarked, "I had now rather be Dempsy Slater than Alexander, Julius Cæsar, or the greatest man who ever lived. He has been in my service several years, and never intentionally wronged me out of a cent. He was an honest man, and a devout Christian, and I doubt not his happy spirit is now in Heaven. The life of such a man does more to convince me of the truth of the Christian religion than all the books I ever read."

Gen. George Doclittle was an orderly sergeant in the continental army of the revolutionary war. A shoemaker by trade, he carried his "kit" of tools through the whole of that

contest. Whenever not upon a march or on duty, he was ever ready to unpack his tools and mend his compatriots boots and shoes. In this way he earned money, which was carefully saved. With such habits he could scarcely fail of being successful in after life. He removed to Whitestown at an early period, and with his little capital thus obtained, sat up the tanning, currying and shoe making business. He was the first brigadier-general of militia, commissioned in the county. He was the first general ever seen by the author, and with the uniform of his grade, a coat trimmed with yellow buff, and under clothes of the same, General Washington could not have shown to a better advantage in the eyes of the boy of eight years. The general was a highly respectable and estimable citizen.

The following obituary notice of Gen. Doolittle, published in the *Utica Christian Repository*, for March, 1825, contains many facts relating to his history :

“DIED.—At Whitesboro, on the 21st of February, 1825, General GEORGE DOOLITTLE, aged 65 years. General Doolittle was among the first settlers in this now rich and populous country. He emigrated from Middletown, Conn, the place of his nativity, thirty-nine years ago. He has through life sustained a fair moral character. He was distinguished as a man of profound judgment, of great independence of mind and unbending integrity. He spent almost six years of his life in the service of his country, during the struggle which gave birth to our independence. He has been elected a member of the Legislature of this State, and has held the office of supervisor in this town for more than twenty years. As a husband and father he was respected and beloved. He has left a beloved wife, ten children, and twenty-eight grand-children, and a numerous circle of relations and friends to lament his sudden departure. He united with the church in this place about twelve years since. He was soon after elected by a unanimous vote of the church to the office of ruling elder, and as such has been a valuable counsellor, and a great blessing to the church.

“On Sabbath evening he attended a conference meeting, returned home with his wife and family in perfect health, manifested much interest in the revival which exists among us at this time, and expressed his hope that it would extend. Before retiring he called his family together, and prayed with unusual fervor with them. He retired to rest as well as usual; at one o'clock he was seized with an apoplectic fit; he spoke a few words, but soon became insensible, and on the succeeding evening expired.”

Dr. Elizur Mosely was for so many years post-master at Whitesboro, that when he left the office he was the oldest post-master in the United States. He was appointed sheriff of Oneida County, January 1, 1799, and held the office until November 5, 1800. In 1798, he was an assistant justice of the county court.

Thomas R. Geld was an eminent lawyer, and as an advocate, for many years, stood at the head of his profession in the county, and indeed central New York. He represented this district in Congress in 1810, '11, '12 and '13, and such were his habits of industry there, that it was said of him, that he was the last to retire and the first up in the morning of any member of that body. He was elected to the State Senate in 1796, and held the office four years, and in 1800 he was chosen a member of the council of appointment. His opportunities, as an early settler, with his untiring assiduity, enabled him to accumulate a handsome fortune. He was liberal and public spirited. After the erection of the first Presbyterian meeting house in 1803, it became necessary to level the ground around it. On this occasion, Mr. Gold drove the oxen attached to the plow, while Judge Platt and several others, unused to the employment, used the spade and shovel. During Mr. Carnahan's pastorate over the united societies of “Whitestown and Old Fort Schuyler,” he preached

a portion of the time on Lord's-day, in the morning at Whitesboro, and in the afternoon at Fort Schuyler now Utica. Deacon Thurston, an eminently good man, rich in faith, yet poor in this world's goods, used to walk from Whitesboro to Fort Schuyler during the intermission, so as to lose no portion of the services of the sanctuary. Mr. Gold, witnessing the deacon's faithfulness, purchased and presented to him a good horse, saddle and bridle.

William G. Tracy was among the earliest merchants in Whitesboro. He soon established the reputation of an honest, fair dealer, and this character he well sustained for a long series of years, and Tracy's store was much resorted to on account of the probity of its proprietor. It may not be entirely uninteresting, to give a little incident to show the price of calico in the first year of the present century. In the spring of 1800, the eldest sister of the author having arrived at the age of fourteen, was presented with a new dress as a birth-day present. Her father purchased it at Tracy's, and, while being made, the house of the dressmaker was burned, and with it the new dress. Tracy's store was again resorted to, and another dress procured of the same quality as the first. In consideration of the hard fortune of the former, Mr. Traey kindly deducted the odd pennies in the price per yard, and this circumstance enables the author to recollect the price. The first was six shillings and six-pence per yard, and the second six shillings. A better and handsomer article of calico, equally durable, can now be purchased for from ten to twelve and a half cents per yard.

Arthur Breese was a respectable lawyer, and for a number of years, after the organization of the county, was surrogate. (*Vide Utica.*)

Henry R. Storrs was not one of the earliest settlers of Whitestown, but became one of its most prominent citizens. He was a native of the state of Connecticut, and was a graduate of one of its colleges. After his removal to the county, he soon became one of the brightest ornaments of its bar, and for bold, commanding eloquence, stood unrivalled in central New York. He was first judge of the Oneida County Courts for one term, and twice represented the county in the House of Representatives of the United States. He there became acquainted with Henry Clay, and their acquaintance soon ripened into a friendship, personal and political. A few years since, while Mr. Clay was upon a visit to the western part of the state, and subsequently to the death of Judge Storrs, a committee of Mr. Clay's friends in the county, presented him with an invitation to visit the county, and partake of their hospitalities in the city of Utica. Pre-engagements prevented an acceptance of the invitation, and in his letter so informing the committee, he took the occasion to advert to Judge Storrs in a most feeling and appropriate manner.

A few years before his death, Judge Storrs removed to the city of New York, and commenced the practice of the law. In this wider sphere, he had but commenced winning and receiving the golden opinions of the city, when he was cut down by the bursting of a blood vessel while but in the meridian of life.

In this connection, it may be proper to mention Ephraim Webster, who, for many years, was distinguished as a member of the Onondaga nation of Indians, and, for many years, as Indian agent and interpreter. He was born in 1752, at Hempstead, New Hampshire. In 1773, with his father, he removed to the banks of the Hudson, in this state; and in 1778, he enlisted into the army of the United States, and

served to the close of the revolutionary contest. Returning to his home, he found that the quiet pursuits of agriculture were incompatible with his roving disposition and love of adventure. Furnished with a small stock of goods, he left home for the purpose of trading with the Oneidas, with whom he had had some acquaintance during the war. This was probably in 1784, as he was present at the treaty of Fort Stanwix of this year; and after surmounting many difficulties in ascending the Mohawk, his partner having become discouraged and returned home, Webster located himself at Oriskany, where he established a trading house. Here he remained two years, doing a successful business and mastering the Indian language. In the spring of 1786, he accepted an invitation from the Onondagas, to remove his goods and business to Onondaga. There he remained the remainder of his life. He was adopted into the Onondaga tribe, married an Indian woman, by whom he had several children, and received 640 acres of land, the title to which was confirmed to him by the state. During the Indian war of 1788-94, he was employed, on account of his knowledge of Indian language and customs, to gain intelligence in the country of the Miamis. In 1812, with the commission of captain in the militia, he proceeded to the Niagara frontier, with about 300 Onondaga warriors, under their chief La Fort, who was elected also head war-chief of the six nations, and who fell at Chippewa. Webster acted as interpreter between General Brown and the Indians, and La Fort died in his arms.

Webster died at Tuscarora in 1825, and was buried at Onondaga. For many years he conformed to the habits and dress of the Indians, to such a degree that it was difficult to distinguish him from a native. Upon one occasion, before the British had surrendered Oswego under Jay's treaty, he was suspected by an officer, at that place, of being a white

man and spy, but such self-possession and self-command had he acquired, that although plied with liquor, and many devices were resorted to, to throw him off his guard, he was discharged as a real Indian. After the death of his Indian *wife*, he married a white woman of a very respectable family.

At the period of the first settlement of Whitestown, the Indian title had not been extinguished to any portion of the country westward of the "line of property." Most of the Oneidas, it was known, had, during the war just terminated, maintained their professions of friendship for the Americans in a consistent and honorable manner. But the fact was also well understood, that the other tribes of the six nations still felt the smart of the blows inflicted upon them at the battle of Oriskany, and by the more recent expedition of Gen. Sullivan into their country, and secretly desired an opportunity to take vengeance upon the countrymen of those who chastised them. This rendered Judge White's position upon his removal to the Sauquoit that of a frontier settler, and required the exercise of much prudence and sagacity in his intercourse with his red neighbors. He soon acquired their goodwill, and was so fortunate as to inspire them with very exalted ideas of his character and prowess. For a few years after his arrival, quite a number of the Oneidas resided at Oriskany, where an Indian clearing of more than 200 acres, now a part of the "Green Farms," had been made long before the Revolution. The intercourse of himself and family, with this little settlement was of the most friendly character, but it was marked by an incident which illustrated, it may be, the lurking feeling of jealousy as well as the sentiments entertained for him by these his only neighbors.

At the time Judge White's arrival, an old chief, named *Han Yerry*, resided at Oriskany, who, during the war had acted

with the royal party, and who had been dubbed with the title of "Colonel," probably from his having held a commission of that grade from the king. One day he called upon the Judge with his wife, and a mulatto woman belonging to him, named Lane, who acted as his interpreter. After some little conversation, the Colonel interrogated the Judge with: "Are you my friend?" "Yes," replied the Judge. "Well, then," said the Colonel, "do you believe I am your friend?" "Yes, Han Yerry," was the reply, "I believe you are." The Colonel then rejoined, "Well, if you are my friend, and you believe I am your friend, I will tell you what I want, and then I shall know whether you speak true words." "And what is it that you want," inquired the Judge. The Colonel then pointed to a little grandchild, the daughter of one of his sons, then between two and three years old, and said: "My squaw wants to take this pappoose home with us to stay one night, and bring her home to-morrow; if you are my friend, you will now show me." The feelings of the grandfather at once arose in his bosom, and the child's mother started with horror and alarm at the thought of trusting her darling prattler with the rude tenants of the forest. The question was full of interest. On the one hand, the necessity of placing unlimited confidence in the savage, and entrusting the welfare and the life of his grandchild with him; on the other, the certain enmity of a man of influence in his nation, and one who had been the open enemy of his countrymen in their recent struggle. But he made the decision with a sagacity that showed he properly estimated the character of the person with whom he was dealing. He believed, that by placing implicit confidence in him, he should command the sense of honor which seems peculiar to the uncontaminated Indian. He told him to take the child; and as the mother, scarcely suffering it to be parted from her, relinquished it into the

hands of the old man's wife, he soothed her fears with his assurances of confidence in their promises. That night, however, was a long one; and during the whole of next morning many and often were the anxious glances cast up the pathway leading from Oriskany, if possible to discover the Indians and their little charge, upon their return to its home. But no Indians came in sight. It at length became high noon; all a mother's fears were aroused, she could scarcely be restrained from rushing in pursuit of her loved one. But her father represented to her the gross indignity which a suspicion of their intentions would arouse in the breast of the chief; and half frantic though she was, she was restrained. The afternoon slowly wore away, and still nothing was seen of her child. The sun had nearly reached the horizon, and the mother's heart had swollen beyond further endurance, when the forms of the friendly chief and his wife, bearing upon her shoulders their little visitor, greeted its mother's vision. If a mother reads my tale, she can tell more perfectly that mother's feelings, as she clasped the little one once more to her bosom, and felt its warm heart pulsate to her own. The dress which the child had worn from home had been removed, and in its place, its Indian friends had substituted a complete suit of Indian garments, so as to completely metamorphose it into a little squaw. The sequel of this adventure was the establishment of a most ardent attachment and regard on the part of the Indian and his friends for the white settlers. The child, now Mrs. Eells of Missouri, the widow of the late Nathaniel Eells of Whitesboro, still remembers some incidents occurring on the night of her stay in the wigwam, and the kindness of her Indian hostess."

"Another anecdote of Judge White may not be uninteresting in this connection. An Oneida, of rather athletic form,

was one day present at his house with several of his companions, and at length, for amusement, commenced wrestling. After a number of trials had been made, in which the chief came off conqueror, he came forward and challenged the settler to a clinch with him. This was done in a manner, and with a degree of braggadocio, that convinced the Judge that if he refused the encounter, it would subject him to the constant inconvenience of being brow-beaten by the Indian, and cost him the trouble of being believed a coward. In early manhood he had been a wrestler, but he had become quite corpulent, and for years unused to any athletic feats. He felt conscious, however, of great personal strength, and he concluded, that even should he be thrown, yet as a choice of evils, the being thrown would be a lesser one, than the acquiring of a character of cowardice by declining. He therefore accepted the challenge, and took hold with the Indian, and by a fortunate trip, succeeded almost instantly in throwing him. As he saw him falling, in order to prevent the necessity of ever making another trial of his powers, and of receiving any new challenge, he contrived to fall with all his weight, he then constituting an avoirdupois of some 250 lbs., upon the Indian. The weight for an instant drove all breath from the poor fellow's body; and it was some moments before he could get up. At length he slowly arose, shrugged his shoulders with an emphatic, 'Ugh! you good fellow, too much.' I need not add, that he was never afterwards challenged to wrestle with an Indian."—*Tracy's Lectures*.

Judge White's opportunities in early life for obtaining an education were limited. In his manners he was somewhat rough and repulsive, yet there was more of the "milk of human kindness" in his heart, than he was usually accredited with, except by those intimately acquainted with him. A few incidents will more fully illustrate his character.

The first summer of Mr. Carnahan's pastorate in Whitesboro, he wishing to obtain pasture for his cow, called upon Capt. Hugh White, who said he had none to spare, but that his father, the Judge, had plenty, and advised Mr. Carnahan to apply to him. He did so, and was met with the reply, "No! no! I have none to spare, very scant myself." Mr. Carnahan mentioned the blunt refusal to a neighbor, who laughingly remarked, that the Captain had given him the advice in sport, and that he knew the Judge would refuse. A few mornings afterwards the Judge rode his *pacing nag* to Mr. Carnahan's door, and rapping with his whip, and upon the appearance of Mr. Carnahan, said, "I have a lot close by you here, turn in your cow and welcome, as long as you please." Upon examination, Mr. Carnahan found first rate pasture, with plenty of water and shade, and although sufficient for half a dozen, his cow was the only occupant during the season. In the fall, when Mr. Carnahan called to pay for the pasturage, the money was as abruptly refused as was the pasture.

A summer or two afterwards, the cow failing in her milk, Mr. Carnahan decided to make beef of her. This intention coming to the ears of the Judge, he rode to Mr. Carnahan's door as upon the former occasion, and said, "I hear you are going to fat your cow—*too* late beginning—you must do the best you can—turn her into my meadow—and give her as much corn-meal and potatoes as she will eat—don't be afraid—what you put in, you will eat out," and off he rode, without waiting for thanks.

Upon another occasion he also volunteered his aid. One of his neighbors had lost his horse, and it was not found for several weeks. As soon as the Judge heard of it, he rode to the neighbor's, leading a horse, and said, "you have lost your horse—here is one—take him and use him until you find

your own—when you are not using him turn him into my pasture—it is near at hand.”

For a number of years, the Judge kept for his own use an easy going, stout grey horse, which in the day time was kept tied in the shade of a maple tree, near his door, so as to be ready, whenever he wished to visit his laborers. If, perchance, this should meet the eye of any who were acquainted with him and his manner of riding, it is presumed that the figure of the old gentleman ambling along upon the grey horse, through the streets, and around his farm in his own peculiar manner, will be brought vividly to view. The house and maple tree yet stand, while the “horse and his rider” have long since ceased to exist.

Judge White's intercourse with the Oneida Indians was most friendly. Indeed, he had been at his new home but a few months, before they proposed to him to become a member of their tribe. The Judge had the sagacity to see, at once, that policy required him to accept the proffered compliment, and a day was soon appointed for the imposing ceremony. At the day, Scanandoah, Col. Han Yerry, Good Peter, and some other chiefs and Indians appeared at the residence of the Judge, and with much pomp, circumstance and mystery, he was duly initiated into the Oneida tribe.

If, by Jay's treaty, the British had not been induced to give up the posts held by them on our northern frontier, and their intrigues with the Indians had not been discontinued, his Oneida citizenship might have proved as beneficial as that of a Roman, anciently. It is not now known, that he derived any particular benefits from this relation, other than the friendship of the Indians, and his share of the salmon caught at the first fishing of each season at Tegesoken (Fish Creek). The next spring after his adoption, Judge White was notified to attend the fishing at the forks of that creek. At the appointed

time, he and several of his sons, Philo the fisherman of course included, took their batteau, ascended the Mohawk to Fort Stanwix, from thence across to and down Wood Creek, up Fish Creek to the fishing ground, where the ceremonies of catching the first salmon of the season were witnessed, and after receiving the proportionate share for each member of his household, returned to Whitesboro. A more particular description of this custom of the Oueidas will be found in another place.

In a few years after the arrival of Judge White, the settlement of Whitestown had so far progressed, that it was thought advisable to organize a company of militia, and Gov. George Clinton was applied to, to commission the requisite officers. The governor informed them, that, if a company of thirty men could be mustered, commissions should be issued forthwith. The names of the required number were soon procured, and with the advice of Col. Staring, who commanded the regiment to which the company was to be attached, the names for the commissions were forwarded. William Colbrath, previously a resident of Herkimer, but who had removed within the beat of the company, was captain, but the name of the lieutenant cannot now be ascertained. Judge White was anxious that his son, Hugh, should receive the ensign's commission, but Col. Staring, who was well acquainted with the sons, said, "No, no, Hugh is not de poy; Daniel is de poy!" and Daniel C. received the commission. Daniel C. died early some time previously to 1800. He had, however, lived to receive a colonel's commission, and commanded a regiment of militia, which met in Whitesboro. He was the father of the Hon. Fortune C. White, a man of prominence in the county, and who has been brigadier-general, member of Assembly and first judge. He now resides at Yonkers, upon the Hudson river.

The first person who died in Whitestown was Mrs. Blacksly, who resided with and was the aunt of Judge White. She was interred in the orchard now owned by Harvey Bradley. The author has been unable to ascertain the time of her death, but it was within a very few years after the first arrival of Judge White.

The first child born in the town, or indeed of Yankee parentage in the county, was Esther White, daughter of Daniel C. White, who was born in 1785. She was afterwards the wife of the Hon. Henry R. Storrs, whom she still survives.

INDIANS.

It has been incidentally mentioned, that a branch of the Oneida tribe of Indians resided at Oriskany. When Judge White settled in Whitestown, they occupied six lodges or wigwams. Col. Han Yerry resided in a log cabin, which stood just back of the house formerly occupied by Mr. Charles Green, on the easterly side of the Oriskany Creek. The other five cabins stood on the westerly side of the creek. Col. Han Yerry had two sons, Cornelius and Jacob, and one daughter, Dolly, who married one of the Denny family at Oneida. Hendrick Smith, who afterwards lived in the south part of Vernon at the Indian orchard, was the head of one of the families on the west side of the creek. Cornelius, Han Yerry's eldest son, has been mentioned, as the avenger of blood, in the history of Augusta.

Col. Han Yerry, as before stated, in the Revolution espoused the cause of the king. A few months after the arrival of Judge White at Whitesboro, his son Philo called at the colonel's house at Oriskany, but found that the family

were all absent, except the colonel's wife. After talking awhile upon various subjects, the woman proceeded to remove the bunk and bedding from one corner of the room, and then taking up a portion of the floor brought to light a ten-gallon keg, which she soon unheaded. This keg was filled with silver plate, which she carefully took out, piece by piece, and exhibited to her guest. Some of the articles were very valuable, and among them was a heavy and highly ornamented silver tankard. After thus showing the ware, it was carefully returned to its hiding-place. In looking about the room, Philo counted eight brass and copper kettles, of various sizes, and about the premises were many kinds of farming utensils. As Mr. White was subsequently passing down the Mohawk, he called at the public house kept by the widow of Gen. Herkimer; and, in conversation with the widow, he mentioned the keg of silver plate, and particularly the massive tankard, describing many of its ornaments. From this description, the widow, at once, recognized it as one which had been pillaged from her house during the war. It is probable, that the plate, kettles and agricultural implements were plundered from the suffering inhabitants of the valley of the Mohawk.

The precise year in which the Indian settlement at Oriskany was broken up, or whether they all left at the same time, has not been ascertained; but it is certain that they all left previously to 1793.

RELIGIOUS SOCIETIES.

On the 1st of April, 1793, a meeting was held to take measures for organizing a religious society, and Thomas R.

Gold, Aaron Clark, George Doolittle, Jonas Platt, Stephen Potter, Joseph Root, Reuben Wilcox and David Williams were appointed a committee to draft a constitution. This committee, doubtless, performed their duty, but the result of their labor is lost.

The society, by the style of "The United Presbyterian Societies of Whitestown and Old Fort Schuyler," was incorporated shortly after and the following persons were elected its first trustees, viz.: Jonas Platt, Joseph Root, Thomas R. Gold, Amos Wetmore, David Williams, John Post, Elizur Mosely, Stephen Potter, Enoch Story, Reuben Wilcox, Arthur Breese, Erastus Clark and Silas Clark. Part of the trustees resided at each place, Messrs. Post, Potter, E. Clark, and perhaps others at Old Fort Schuyler.

At the close of half a century from the formation of the church, the Rev. Walter R. Long, then its pastor, preached two sermons appropriate to the occasion. The "concluding reflections" contain such a condensed and beautiful history of the church, that they are given entire, with a few slight omissions:

"In closing this historical research, mingled emotions of gratitude, love and praise, have been inspired by the review. We have learned that more than half a century since, when this country was comparatively new, some of the first settlers organized themselves into a religious and ecclesiastical society; called a pastor, the Rev. Bethuel Dodd, who was settled over them, August 20th, 1794. This was the first Presbyterian church west of Albany. Fourteen persons were received into the communion, January 1st, 1795. The first house of worship was dedicated in 1804, and the pastor's funeral attended in it a few weeks after. Three houses of worship have been erected by the united societies, two in Whitesboro and one in Utica, at an expense of more than

\$15,000. Five pastors have officiated successively in this church, two of whom have gone to their rest. Statistical facts furnish ample occasion for gratitude and praise. This church commenced with fourteen members. About 800 have been added by profession, 317 by letter. Total 1,117. 491 have been dismissed to other churches, to form new ones. Sixty-four have died while connected with the church, and thirty have been excluded. Ten revivals of religion have been enjoyed, some of which were of great power and interest. They are like so many verdant spots, upon which the eye looks back with inexpressible delight. Though numerically this church is not as large as in the palmiest days of its prosperity, when, in 1832, it numbered 393, still its members are more numerous than in the days of Messrs. Dodd and Carnahan, and for some years after Rev. Mr. Frost was settled over this church. There were 133 on the catalogue at the close of the fiftieth year since the church was formed, while there were but 129 members connected with the united church of Whitestown and Utica, at the time of the amicable division in 1813. When Mr. Frost was settled over this church, there were only about fifty members living in the village of Whitesboro, and of these only four were male members. The society was feeble. There was no separate organization as long as Mr. Carnahan remained. There were only five male members in Utica; but there were some twelve or more active, intelligent, pious females, and through their influence the Gospel was introduced and maintained. When Mr. Dodd was settled here, Utica was hardly in existence, and formed no part of his charge. As it increased, he preached there occasionally, perhaps once a month, and then once in two weeks, and before his death one-half the time. Thus we see that from the grain of spiritual seed sown here more than fifty years since, a large tree has grown

up, beneath whose branches, hundreds, nay thousands, have sat and been refreshed with the dews of Heaven. This is properly the parent church of four separate ecclesiastical organizations around it, which number in the aggregate several hundred communicants. Thus the parent tree has been annually scattering its foliage and sowing its seed, to make glad the wilderness and cause the desert to rejoice. Thus it is with the handful of corn, and thus it is with the Gospel seed sown in God's moral vineyard. About 1000 are connected with the branches of this church. They are for the most part furnished with spacious and commodious houses of worship.

“ We cannot but admire the spirit of self-denial and noble-hearted benevolence of the pioneers of Whitestown, and that of their children upon whom their mantles have fallen. For God's providential care let us make suitable expressions of gratitude. From the history of the past, may we not, after the expiration of fifty years, set up our Ebenezer, a half-century memorial of the watchful guardianship of a kind Providence, and inscribe upon it, ‘ Hitherto has the Lord helped it.’ ”

The five pastors alluded to were Bethuel Dodd, James Carnahan, John Frost, Ira Pettibone, David S. Ogden.

The Rev. Bethuel Dodd came to Whitestown and preached in the public house of Col. Daniel C. White, August 20th, 1794. His text was Acts x, 29, “ I ask therefore for what intent ye have sent for me? ” He was ordained by the Presbytery of Albany in an arbor formed near where the court house now stands, upon which occasion the Rev. Mr. McDonald preached. Mr. Dodd died April 12th, 1804. The Rev. James Carnahan was next called, and was ordained January 2d, 1805. On account of ill health, and by the united request of himself and society he was dismissed,

October 25th, 1812. The Rev. Mr. Carnahan is now president of Nassau Hall, New Jersey. Rev. John Frost was called November 4th, 1812, and was ordained March 17th, 1813, and was dismissed on account of having been appointed general agent for the Oneida Institute, February 5th, 1833. Mr. Frost afterwards was settled at Waterville, and died in Whitesboro. December 16th, 1833, a call was given the Rev. Ira Pettibone, who was ordained February 4th, 1834, and was dismissed at his own request, February 3d, 1836. The Rev. David S. Ogden received a call and was installed December 28, 1836, dismissed on his own request October 3d, 1841. The Rev. Walter R. Long, the present pastor, was installed February 20th, 1845. The first meeting house was erected in 1803, and dedicated in 1804. The text of the dedication sermon was Psalms cxlvii, 20, "the Lord hath not dealt so with any nation." The house was sixty by forty-five feet, and cost \$4,508,45. The present brick church was erected in 1834, and dedicated in the fall of the same year, Rev. Mr. Aiken, of Utica, preaching upon the occasion. Cost \$5,105.

The four churches that have been formed from this church are the following: February 3d, 1813, the church was divided, and fifty-seven members set off to the Utica church. March 18th, 1830, forty-four members were dismissed to form a church at New York Mills. The church at New York Mills now numbers 342 communicants. In 1832, the church at Oriskany was formed, taking fifty members from this body. December 26th, 1837, fifty-nine persons withdrew, and formed a Congregational Church in Whitesboro. It is believed, that the subject of slavery had much to do with this last secession. Mr. Long, in his half century sermon, says, "of this secession he would record as little as possible. The historian, who shall preach a *centennial* discourse

a half century hence, will be able to give a more impartial account of the whole matter, when the parties acting in it shall have been saved by grace." The Congregational societies have erected a small but convenient house of worship.

"Abolitionism has more troubled this Presbyterian church and society than any other in the county." If the following resolution passed by the session, December 11th, 1835, had been adhered to, much trouble might have been saved.

"*Resolved*, That light and love, free remonstrance, and frequent supplication to God, are the weapons of our warfare against slavery. We believe it our duty, perseveringly to use such weapons while a vestige of it is left, and these we believe will be mighty through God, to the demolishing its strong-holds. We do, therefore, earnestly recommend to the brethren of this church, to treat this subject in such a manner as shall convince men that in all their measures they are prompted by pure benevolence, a regard for the best interests of master and slave, and that their reliance is upon Him who heareth prayer, and who regards the rights of the poor."

In 1796, the Rev. Stephen Parsons, a Baptist Minister of Middletown, Connecticut, having many acquaintances and some relatives in the "Whitestown country" visited the place. During this visit he baptised five persons. In June of the same year he revisited the place, and the five individuals whom he had baptised during his first visit, with two others, met at the house of Caleb Douglass, on the 18th of June, 1796, and after spending a part of the day in prayer and conversation, entered into covenant with each other to walk together as a church of Christ. Elder Parsons being present gave them the hand of fellowship as a Christian church. The transaction was one of great simplicity, and was very much in accordance with primitive usage. Elder Parsons, having been instrumental in organizing the church, was so-

licited by many persons to remove, and settle in the place as a minister, and in September of the same year he arrived with his family. In the December following, the church extended him an invitation to become their pastor, which was accepted. This was the first Baptist Church organized in the county of Oneida, and Elder Parsons the first Baptist minister. Among the number first baptised, was Caleb Douglass, an excellent man, and the church elected him their clerk, and their first deacon. During several years the church increased in numbers and influence, gradually and slowly. Whitesboro was at this time the centre of influence to a wide extent of country, and this church was for several years the spiritual home of Baptist members, living in many towns around. Beginning with seven members, it had at the end of five years increased to forty-nine. This brings us to a period when other churches began to be formed in the new and sparse settlements of the surrounding country. In 1801. six members were dismissed, to join with others in forming a church in the town of Steuben, and in October of this year a council fellowshipped a church there of sixteen members.

In these early days the churches, in the language of the times, "kept open doors" for the improvement of the gifts of their members, and they were accustomed to exhort one another, and those who met with them to seek "the pearl of great price." Deacon Douglass, as he was then known, was frequently amid the destitution of that early day, called upon to conduct public worship, and was finally approved by the church as a minister of the gospel. He was publicly ordained January 7th, 1802, by a council called from the first and second churches in Hamilton, first and second in Litchfield, and the churches in Paris, Sangerfield, Steuben and Schuyler. In December following, Elder Parsons resigned his pastoral charge, and on the 14th of January, 1803, Elder

Douglass was invited to the pastorate thus made vacant, and the invitation was accepted in May following. In March, 1803, six members were dismissed to unite in forming a church in Westmoreland. In May, of the latter year, Elder Parsons took a letter of dismission and removed to Mexico, in what was then called the "Black River Country." It must be borne in mind that the town of Mexico at this time covered a large portion of Jefferson, Lewis and Oswego Counties, and a considerable section of Oneida.

Elder Parsons was a laborious and useful minister in the new settlements upon the Black River until 1820, when, from the effects of a fall in his barn, he died. He was pastor of this church six years.

The first mention of any method for the support of the Gospel is in June, 1814. A committee was then appointed to draw up and circulate a subscription for that purpose. The late Dr. Charles Babcock, of New Hartford, was a member of that committee.

In May, 1815, Elder Elon Galusha was with the church for the first time.

The first Lord's-day in September is mentioned as a peculiarly interesting day, Elders Galusha and John Peck and ninety members being present at the communion.

In May, 1816, Elder Douglass requested to be released from the responsibilities of the pastoral office. He had been pastor thirteen years, in which seventy-one persons had united with the church by baptism. Upon the first Lord's-day, in March preceding, Elder Galusha had been received as a member of the church, and in May he became its pastor.

The years 1815, '16 and '17 were years of much religious interest, during which sixty-five were admitted by baptism; and in 1820, it is inferred that a powerful revival was experienced, as seventy-three persons were admitted by that ordi-

nance. This is the largest number ever received into the church in one year, with the exception of 1838.

In December, 1817, a council was called to recognize the church in Rome, as a regularly organized Baptist Church. Another was called in 1818, to organize a church in the north part of Westmoreland.

In the years 1825, '26 and '27 there were large additions by baptisms.

In August, 1827, Elder Douglass and family were dismissed from the church, and removed to Gorham, Ontario County.

In the spring of 1831, Elder Galusha resigned the pastoral charge, which he had held for fifteen years. His ministry had been successful, and the church had become a leading one, and exerted a wide influence. Elder Galusha was succeeded immediately by the Rev. A. L. Covill, who was a successful and laborious pastor and minister. He was the son of the Rev. Lemuel Covill, who died on the field of his labors as a missionary in Canada. Elder A. L. Covill was pastor nearly six years, when he suddenly terminated this relation, and removed to Albany, and became the pastor of the first church in that city. After laboring in that church a few years, his earthly stewardship was closed, and he called to receive the reward of a faithful minister.

The church, after a satisfactory trial, settled as its next pastor the Rev. Clessen P. Sheldon. He was young, and this was his first settlement. He commenced his labors in 1837, and ended them in 1843. During his ministry large additions were made to the church upon profession of faith. In 1838, eighty-two persons were received by baptism, the largest number ever received in any year. In September, 1843, Mr. Sheldon resigned his connection with the church as pastor. During his labors here he acquired the reputation of a

good man, conscientiously and ardently devoted to the service of Christ. He afterwards became pastor of a church in Hamilton, and at this time is pastor of a flourishing church in Buffalo. Immediately upon his resignation, the Rev. Jireh D. Cole received and accepted a call from the church to become its pastor. He continued his labors until May, 1848, when he resigned. In 1849, Elder Samuel R. Shotwell was pastor, but in 1850 and '51, no pastor was reported, the church having been supplied by several preachers. Since the most of this work was printed, Elder William Clark of Cazenovia has accepted a call to become pastor of this church, and will enter upon his duties in October of this year (1851). From the organization of the church in 1796 until July 1846, a period of fifty years, 752 members had been received into its fellowship by baptism, and 431 by letter, making a total of 1183 members. Of this number, 626 had been dismissed to other churches. According to the minutes of the annual session of the Oneida Baptist Association, held in September, 1846, this church then had 260 members. Within the succeeding five years, up to September, 1851, the church has received forty-nine by baptism, and dismissed 123, by letter, to other churches, many of the latter having united with the newly formed church at Walesville. Present number of communicants 154.

The church during the first half century of its existence had six pastors, viz: Elders Parsons, Douglass, Galusha, Covill, Sheldon and Cole. They were all good men, with reputations unblemished, and of exemplary lives. Three of them have completed their labors upon earth, viz: Elders Parsons, Douglass and Covill, while the remaining three are yet actively engaged in the ministry. The church has been greatly blessed in her pastors. It has had also, for short periods, the services of Elijah F. Willey, Eleazar Savage, Calvin G.

Carpenter, Demas Robinson and some others. The church has received by baptism the following persons, who have entered the ministry, viz: Elders Douglass, Lathrop, Howard, Carpenter, Bronson, Curtiss, Kingsley and Gross. Rev. Miles Bronson, a member of this church, has been for many years past a missionary in Burmah. Probably there are few churches which have enjoyed more uninterrupted prosperity for fifty years; few that have enjoyed more "refreshings from the presence of the Lord;" few that have been as free from unhappy divisions and discord. It has sent out into the world a large representation, (626 having been dismissed by letter), a goodly number who have gone to aid in the formation of other churches, and to labor for the promotion of the kingdom of the Redeemer. Of fifty years, there were but seven in which the church was not enlarged by accessions upon profession of faith and baptism.

The house of worship now occupied by the church and society is the third erected upon the same ground. The first was removed and converted into a dwelling, because too large; the second was removed and formed into a store, because too small; the third now occupied is a neat and comfortable house of worship, sufficiently large for the necessities of the society. Of a truth the site is a place where prayer has been wont to be made from the beginning.

In view of the history of the church its friends may well say with adoring gratitude, "what hath God wrought."

St. Peter's (Episcopal) Church, Oriskany.—The Rev. William A. Matson, missionary. There are forty families connected with this church, and thirty-five communicants. The date of its formation has not been ascertained, still it is known to be among the oldest and influential societies of the denomination in the county.

St. John's (Episcopal) Church, Whitestown, has also the services of the Rev. William A. Matson, missionary. This body is comparatively in its infancy, having been organized but about ten years. It has a congregation of twenty-five families, and numbers twenty-two communicants.

Walesville Baptist Church.—Within the year 1850, a Baptist church was constituted at Walesville, in Whitestown, and Peekville (in Westmoreland). It has erected a small but neat house for public worship, equi-distant between those two villages. It stands on the east side of the Oriskany Creek, within the limits of Whitestown. In September, 1851, this church reported Elder John M. Shotwell as its pastor, and forty-nine communicants.

There is a large and respectable society of *Episcopal Methodists* in the village of New York Mills. They have a commodious house for public worship, and have exerted a widespread and healthful influence ever since the commencement of the flourishing village where the society is located.

There is a smaller society of *Methodists* with a house for worship, located in the westerly part of the town, near Colman's Mills. It is a part of the charge of the clergymen located at Westmoreland.

As will be seen, by reference to the introductory chapter, in 1784, at the time of the arrival of Judge White, Montgomery County included all of this State west of Albany Co.; and that by the law of 1788, dividing the town of German Flats, and forming Whitestown as one of the towns of Montgomery County, this town was bounded on the east by a line crossing the Mohawk River, "at the fording place near, and

the east side of the house of William Cunningham," and running north and south to the north and south bounds of the State, and including all of the State west of that line. William Cunningham's house stood nearly upon the site of the store of Stephen Comstock, upon the west side of Genesee St., and about equi-distant from Whitesboro and Water Sts. It can not at this time be ascertained with precision how many white inhabitants were within the town at the time of its organization, but the number has generally been estimated at less than 200. The obituary notice of Judge White, published in *Spafford's Gazetteer* of New York for 1813, says, "Whitestown then (1788) contained less than 200 inhabitants," a territory, which "according to the census of 1810, now contains 280,319 inhabitants."

In the winter of the year previously (1787), there were but seven houses within the present limits of Whitestown, five at Rome, three at Oriskany, three at Utica and three in Westmoreland, all log cabins, small and cheaply constructed. Neither can the population of the original territory of Whitestown, when formed, be ascertained from the census of 1850, as the before mentioned east line intersects several counties, and a portion even of the present territory of Oneida County lies east of it—but the author believes his estimate within bounds when he places it at 1,400,000. This is rather a formidable population of a township of but about sixty years' growth. In the first years of its settlement its location was any thing but inviting, and none but Yankees would have sought here quiet homes for themselves and families. In the common language of those in New England who had children or friends settled here "they had gone way up among the Indians, in the Whitestown country," and but a few years later the Dutch and the "*dimocrats*" of York State were bugbears, almost as formidable and equally as wicked as the "heathen *ingins*."

The author well knew a good woman (for she was his mother), who, after a residence of several years in this section, returned to her native place in Connecticut, to visit her aged mother. The aged woman, among other objections to a residence in this state, stated to the daughter that there were, as she was told, "many democrats up in York State, and she didn't see how a democrat could ever go to heaven."

The first town meeting in Whitestown was held at the barn of Needham Maynard, Esq., upon the road leading from Whitesboro to Middle Settlement.

The eastern limits of Whitestown remained the same until the formation of Oneida County, in 1798, when they were extended eastwardly some two miles to the present eastern boundary of the city of Utica, upon the Herkimer County line.

Whitestown has been a half-shire town of Oneida County since May, 1802, the county courts having previously been held at Rome. During 1802, they were held at Whitestown, and subsequently the terms (three in each year, in May, September and December), were held alternately at the two places, beginning at Whitestown in May, 1803. In the minutes of the December term of the common pleas for 1801, it appears that the court were then informed by C. C. Brodhead, Esq., sheriff, that the jail in Whitestown had been completed, and that the prisoners from this county had been removed from the Herkimer jail to the new jail, and an order was accordingly entered that the next term of the court be held "at the school house near the jail in Whitestown." By an act passed April 2, 1806, the board of supervisors was authorized to raise \$4,000, to build two court houses, one at Rome and one at Whitesboro, and they were soon afterwards erected. As previously stated, the first term of a court of record ever held within the limits of the county, was held in the meeting house in New Hartford (then Whitestown), on the

third Tuesday (21st) of January, 1794. Present, Henry Staring, Jedediah Sanger, Wm. Feeter and Amos Wetmore, judges and justices. William Colbrath, sheriff.

Judge Staring continued in office until after the erection of Oneida County, but soon after resigned.

As would have been more appropriately stated upon the preceding page in the history of the Presbyterian Church, the settlement of Whitesboro had become so well established, that in 1786, the inhabitants had formed a religious society. This was in accordance with the sentiments and usages of the pilgrims. This society employed the Rev. Dr. Hillyer of Orange, New Jersey, as its pastor and spiritual guide.

Very soon in the history of Whitestown and the other portions of the county settled by emigrants from New England, these ambitious, energetic and persevering Yankees began to exert an influence and acquire a controlling power over the less active inhabitants residing lower down the Mohawk. The author has not learned, that these Yankees held any of the prominent offices while Whitestown was a part of Montgomery County, but as soon as Herkimer County was organized, they seem to have claimed, and in some way taken the "lion's share," and this is not here mentioned boastingly or approvingly, but as historic truth. The few scattered settlers *liable* were warned to "appear armed and equipped as the law directs for military duty" at Herkimer, and for two or three years, and those only, were they kept by the Dutchmen at the *left* of the company. Soon, however, they claimed and took, whether in the minority or majority, the *right* of the company and regiment, and with it a good share of the offices. This illustrates the spirit which characterized the first settlers of Oneida County, and also the difference between them and their seniors upon the Mohawk. And if the Yankees took the lead of the Dutch, the settlers of

Whitestown took the lead of their brethren in Paris, Westmoreland, Rome, Floyd, Sangerfield and Steuben, and in this their talents, wealth and circumstances favored them. Upon the organization of Herkimer County in 1791, Jonas Platt of Whitestown, was appointed clerk, and soon after, Judge White was appointed county judge, and previously to 1794, Jedediah Sanger was appointed a judge. In 1794 (and may be earlier), Arthur Breese was deputy clerk, and to *most* intents and purposes, the clerk's office was kept in Whitesboro instead of Herkimer. In 1794 and '95, Jedediah Sanger was sole member of Assembly from Herkimer County. In 1796, Jedediah Sanger, and in 1798, Thomas R. Gold, were elected senators for four years, and in 1797, Messrs. Isaac Brayton, Arthur Breese and Henry McNiell were members of Assembly. In the winter of 1798, before Oneida County was organized, Jedediah Sanger and Hugh White were judges; Jonas Platt, clerk; William Colbrath, sheriff; and Henry McNiell und Nathan Smith, members of Assembly, of Herkimer County. In 1794, Amos Wetmore, Needham Maynard and Elizur Moseley of Whitestown; Alexander Parkman and Ephraim Blackmer, of Westmoreland; Moses Foot and David Ostrom, of Paris; Ebenezer Wright and Jedediah Phelps, of Steuben; and Edward Paine, Seth Phelps, Samuel Sizer and probably some others within the present limits of Oneida County, were assistant justices and justices of the peace. There were doubtless other offices held by Yankees, while this section was in Herkimer County.

Upon the organization of Oneida County in 1798, Jedediah Sanger, Hugh White and David Ostrom were appointed judges; William Colbrath, sheriff; Jonas Platt, Clerk; Thomas R. Gold, district attorney; Arthur Breese, surrogate; Messrs. Sanger and Gold were senators; David Ostrom and Henry McNiell, were elected members of Assembly; *all*

of whom resided in Whitestown ; while James Dean of Westmoreland and George Huntington of Rome, judges, and Abel French, member of Assembly, were the only recipients of the *spoils* in other sections of the county. Many of these retained their offices for considerable periods (*vide* lists of judges, clerks, attorneys, etc). James Cochran (mentioned in history of Utica) was member of Congress, from this district in 1798 ; Col. Benjamin Walker, in 1800 ; Thomas R. Gold, 1804 ; Wm. Kirkpatrick, 1806 ; Nathan Williams, 1808 ; Thomas R. Gold, 1810, '12 ; Morris S. Miller, 1814 ; Henry R. Stoops, 1816, '18 and '24 ; Joseph Kirkland, 1822. Judge Sanger was elected senator from this district in 1800 ; Henry Huntington, in 1804 ; Wm. Floyd, 1807 ; Francis A. Bloodgood, in 1808, '12 ; Jonas Platt, in 1809 ; Henry Seymour, in 1815 ; Ephraim Hart, in 1816 and 1820 ; besides from one to half a dozen others in each year as vacancies occurred, from other sections of this, then the great western senate district. In 1800, T. R. Gold was chosen a member of the Council of Appointment.

From the *Western "Centinel,"* published at "Whitestown," of September, 1795, the following Whitestown advertisements are taken, showing the business men, and the kinds of trade and business carried on at that early day : "Kyte & Stark-weather will pay the cash for any quantity of good clean *Salts of Lye*. Whitestown, Aug. 31, 1795." Thomas R. Gold offers for sale 7 lots in the Military Tract, 6½ lots in the "4th Town of the 20 Townships," and "9,180 acres in the 7th Township, 4th Range, Genesee." "To be let, a Farm upon Bowen's Creek, near Esqr. Sayle's, in German-town. Enquire of Wm. Green." "*Save your Flax Seed!* An Oil Mill will, without doubt, be erected in the course of a few months, if duly encouraged by the several gentlemen in the vicinity of Whitestown, who it may benefit." "*For Sale,*

the Dwelling-House and Farm, situate on the New Genesee Road in Whitestown, lately occupied by Enoch Grannis, being an excellent stand for a Tavern and Store. Enquire of T. R. Gold, Att'y, or Thomas Jenkins & Sons."

"WANTED A GOOD *faithful* MAN to attend a SAW MILL on Oriskany Creek. Apply to the Subscriber at Col. D. C. White's, in Whitestown. Wm. Green." "John Russell, Windsor Chair Maker, has established his business a few rods west of the Meeting House in Whitestown." "*Wanted Immediately*, an active Boy, as an Apprentice to the *Tayloring* Business. Joseph Blake." "*To be Sold*, a Farm in Whitestown, lying on the great road leading from Old Fort Schuyler to the Genesee River, containing 100 acres, 40 acres improved, and Framed House and Barn. Jed'h Sanger." Boardman & Dewey occupy nearly a column with an invoice of their Stock in Trade, among which are "Cloths, Cassimers, Yorkshire Plains, Thicksets, Shalloons, Durants, Plain Black Calimauco, Striped Do., Black Russell, Taborctts, Bandanno Hdks., Black Mode, Wildbore, Rattinets, Men's and Women's Buckles," &c. &c.; among articles for male and female wearing apparel, and among the miscellanics are "Brass *Nubs*, Raizors, Iron Dogs, Franklin Stoves. Hard Soap, Drawn Boot Legs, Felt Hats, W. I. Rum, Rubstones, Bibles, Spelling Books," &c. &c.; and they announce to "their customers in general, that they have removed their Store from the house of Mr. Caleb Douglass to their new Store at a place formerly known as Pool's Landing," and that they "will receive in payment Wheat, Rye, or Barley: Money will not be refused. Whitestown, July 27, 1795."

"*Webster's* Spelling Book for sale at the Printing Office."

"*Fulling Mill*. Notice is hereby given to the Public, that the Subscriber is about to erect a *Fulling Mill* in the town of Scipio, and county of Onondaga, where he designs to

carry on the *Clothier's Business* in all its various branches, by a well-informed workman in said business, &c. Amaziah Hutchinson."

SALT.—The information contained in the following extracts from the journal of the Committee of Safety of this State in the Revolution, was new to the author, and is believed to possess interest sufficient to warrant its publication; but this is all that he has learned respecting the subject. It is found under date of February 7, 1777.

The committee appointed to devise ways and means for manufacturing salt within the state, produced a sample of salt "made of the water of certain springs at Oriskie (Oriskany), about ten miles to the eastward of Fort Schuyler (Stanwix), and reported that from information, it appears to the committee that nine gallons of water will make two quarts of salt."

"*Resolved*, that said committee devise ways and means to make further experiments, in order to ascertain the quality of said water at Oriskie, and if they are of the opinion that salt can be manufactured with advantage, that they proceed, without delay, to procure materials and employ proper persons to carry on the same."

MANUFACTURES.

New York Mills.—The "upper mills" of this company being in the town of New Hartford are noticed in the history of that town.

The New York Mills, for the manufacture of cotton goods, may well be reckoned as among the pattern factories of the Empire State. The manufacturing is carried on in two large stone buildings, to which are attached a machine shop, offices, shops, store, out-buildings, all in the most neat and complete order. *System* is manifest in its every department. Twenty-five thousand yards of 4-4 superfine sheetings are manufactured weekly. It employs 325 operatives in and about the premises. Forty bales of cotton of 430 lbs. each are used weekly. About \$ 1,250 are paid in that time for labor. It gives employ to twelve machinists. Machinery of the latest and most perfect models is constantly taking the place of that which perhaps but a few years before was considered at the height of perfection.

The Oneida Factory.—This mill is a large substantial stone building with office, shops, boarding houses, etc., connected. It manufactures 20,000 yards of 4-4ths sheetings per week, with 160 operatives, and pays \$350 weekly for labor.

VILLAGES.—*Whitesboro* has one of the handsomest locations in the county. It is a level plain of sand and gravel, elevated a few feet above the Mohawk Flats adjoining. The village contains a considerable number of handsome dwellings, three taverns, two dry goods stores, two grocery and provision stores, the Whitestown post office, the bank of Whites-town, Presbyterian, Baptist and Congregational houses for worship, and various mechanics. Although situated upon the Erie Canal and Syracuse and Utica Rail-road, its location but four miles from the city of Utica, is at this day an unfortunate one. For a considerable number of years from

its commencement, it was ahead of Utica in population and business; but while its neighbor has become a city, Whitesboro has for the last twenty-five years but sustained its previous size. The court-house, although it is still nominally the half-shire of the county, is not now used for courts, and as a court-house and jail are now in the course of erection at Utica, the court-house and jail at this place will soon be useless as such. The inhabitants early bethought themselves to ornament their streets with elms and other forest trees, which have now become large and almost venerable in their appearance, and add greatly to the beauty of the place. It is a quiet, lovely village, and no more desirable place for a village residence can be found in the county. The denominations having houses for worship, have ever sustained excellent pastors. Just below the village is what was formerly the "Oneida Institute" of Science and Industry, under the patronage of the Presbyterians; but an unfortunate abolition difficulty arose, and the institution which had flourished for a time, declined, and at length was purchased by the Free-will Baptists, who have now a very flourishing and valuable school. The institution occupies three large commodious buildings of wood, with a small farm attached. There is also in the village an academy in a fair condition. Few places of the size can be found which could boast of such an array of men of talent as Whitesboro, the most conspicuous of whom were Jonas Platt, Thomas R. Gold, Theodore Sill, Henry R. Storrs, Fortune C. White, and, for a short time, Samuel A. Talcott. These were prominent names not only in central New York, but throughout the state, and a portion of them were not unknown to fame in our national legislature.

New York Mills.—It is but little more than a quarter of a century since the plat of this village was used for agricul-

tural purposes. The erection by Benjamin Marshall, an English capitalist, of the extensive cotton manufacturing establishment, known as the New York Mills, gave the first impulse to the place. It now contains between 1,500 and 2,000 inhabitants. It contains Methodist and Presbyterian houses for worship. Although manufacturing of cotton is the great business of the village, still it has a full share of merchants and mechanics, and a temperance tavern. The statistics of these mills are given in another place. New York Mills post-office is located here.

Yorkville is a small village hardly separated from the New York Mills Village, except by the Oneida Factory, and the dwellings and other buildings attached to it. Here are a public house, a grist and flouring mill and a saw mill.

Oriskany.—This village is situate at the confluence of the Oriskany Creek and Mohawk River. This was one of the earliest settled places in the county, and probably contained the first merchant ever located in it. That merchant was the late Abraham Van Eps, who is more particularly noted in the history of Vernon, and who established a small trading house at this place in the spring of 1785; and from information recently obtained, it seems, as previously stated in this chapter, that Mr. Webster established here a depot for Indian goods at even an earlier period. This is now a place of considerable business. There are here two respectable houses for public worship, Episcopalian and Presbyterian, the Oriskany post-office, and a fair mercantile and mechanical business is carried on, but the most important branch of business is its manufactory of woolen goods. A brief account of its operations subjoined, was kindly furnished by S. Newton Dexter, Esq., its enterprising agent.

At this place, the brave Gen. Herkimer encamped, with his little band of heroes, on the night previous to the Oriskany battle.

During the enlargement of the Erie Canal, a large quantity of human bones have been exhumed, which, no doubt, from the ornaments found with them, were of aboriginal origin. The following, from the *Oneida Morning Herald*, gives some account of those remains.

DISCOVERY OF ABORIGINAL REMAINS AT ORISKANY.

“Oriskany, October 27, 1849.

“MESSRS. EDITORS:—In excavating for the enlarged canal, we have discovered some ten or more skeletons of the Aborigines, and with them not a few ornaments and medals. The remains are very much decayed, and exhibit evidence of having been interred a very long time. The bodies appear to have been placed in troughs, prepared in the Indian mode of forming canoes; that is, by burning a log to a flat surface, and then keeping the fire in the centre from the cavity. Faint traces of wood at the sides of the skeletons and also coals seem to warrant the correctness of my suggestion. I have assisted in removing a number of them, and found in two instances three or four bodies placed heads together, and the limbs radiating from a centre. We found three, a man, woman, and child. The head of the woman lying between the man's arm and side near the shoulder, and the child's head apparently on her bosom. The man with a portion of the contents of his medicine bag, consisting of the bones of a bird or animal, uniformly of a bright green color, well polished and wound with bark or skin to protect the Indian beauty and semi-transparency. The woman's ornaments, consisting of beads about the size of peas, and variously colored, some of them still retaining the sinew on which they were strung. Together with these I found a rosary of beads, apparently of ebony, about half an inch in diameter, though so frail as to fall into dust on the slightest pressure. These were strung on a brass chain, some of the links still being in the beads. Among these, and probably attached to the rosary, was a medal of the reign of George the 1st, 1781. Several medals have been found with dates

1731 to '36, and one with, I think, a Spanish inscription. I have one handsome medallion head of George the King of England on one side; on the other, an Indian shooting a buck with a bow and arrow from behind a tree. There is no date on it. It is about the size of a dollar. The ear and nose ornaments are made of the celebrated red pipe-stone. Some pipes have been found, one splendid one, speaking *Indian-wise*, and no small potatoes *any wise*. I think it equal to any in Mr. Catlin's Gallery. The remains of one Indian have been found in this vicinity with portions of a blanket, which together with the hair seemed quite sound, though the skeleton was a good deal decomposed, yet not appearing as old as those I have been describing. I have spun the yarn long enough. "KROGAN REX."

The Oriskany Manufacturing Company was incorporated in 1811, and is believed to be the oldest woolen manufacturing company now in being in the United States. The capital is \$110,000, which has been all paid in, and is divided into 2000 shares of \$55 each. The buildings are situated in the village of Oriskany, upon the margin of the Erie Canal. This company have eight set of cards, and a proportionate number of spindles and looms, and manufacture about 100,000 yards of 6-4 goods, broadcloths and tweeds annually, and consume about 200,000 pounds of wool in the manufacture of these goods. The company employ about 120 hands. This company has been kept constantly in operation since its commencement, although often subjected to great losses from the precarious nature of the business.

At the time of the incorporation of this company, our difficulties with Great Britain had assumed a threatening aspect, and a number of the prominent public men of that day were induced, from truly patriotic motives, to embark in the business of manufacturing woolen goods, in the hope of doing something to render their country independent of England for a supply of clothing. The most prominent gentlemen

engaged in first starting this company were Seth Capron, Jonas Platt, Thomas R. Gold, Newton Mann, Theodore Sill, Nathan Williams, William G. Tracy, DeWitt Clinton, Ambrose Spencer, John Taylor and Stephen Van Rensselaer. The satinets made by this company sold readily at \$4,00 per yard, and their broad cloths from \$10,00 to \$12,00 per yard, but to counterbalance these prices, for the first four years after they commenced operations, they paid an average of \$1,12 per pound for their wool.

The company now pay out about \$500 weekly for labor.

The Dexter Manufacturing Company is situated on the Oriskany Creek in the town of Whitestown, and village of Pleasant Valley. It commenced operations in 1832, under what is called the general act for incorporating manufacturing companies, passed in 1811. It has a nominal capital of \$100,000, divided into 1000 shares of \$100 each. The main buildings are of brick and stone, and the factory is 200 feet long, there are seven sets of cards, and a proportionate number of spindles and looms. This company manufacture beautiful long shawls, broad cloths and tweeds, and consume about 175,000 pounds of wool annually; and employ about 110 persons in the various branches of its business. The company has gone steadily on since it commenced, and with varied success. The company pay out about \$430 weekly for labor.

The *Whitestown Manufacturing Company* is situated in the village of Walesville in the town of Whitestown, has a capital of \$12,000, and is carried by the waters of the Oriskany Creek. It manufactures tweeds and flannels, and consumes about 45,000 pounds of wool annually, and employs about seventy-eight persons.

Since the histories of Bridgewater and Kirkland were in type, the venerable men named in the following obituary notices have deceased and therefore they have a place here.

“ANOTHER REVOLUTIONARY SOLDIER GONE.—Died on the 28th of July, 1851, in Kirkland, NOAH CLARK, in his 88th year. Mr. Clark was a soldier in the war of the Revolution, and was at Yorktown at the surrender of Lord Cornwallis. He had resided in this county about 61 years, and lived to see a family of six children grow up to maturity about him. His wife died last February, since which time the old gentleman has gradually failed, till at last death released him from a life, which age and painful infirmities had rendered hardly desirable.

“Three of his sons are the proprietors of the extensive cotton factories in Kirkland, known as Clark’s Mills.”

“STILL ANOTHER REVOLUTIONARY SOLDIER GONE.—Died, at his residence in Bridgewater, on Friday, July 18, 1851, ABRAHAM MONROE, aged 92. Mr. Monroe, at the early age of 16, enlisted into the American army, and was a soldier under Gen. Gates, at the surrender of Burgoyne. He was a native of New Hampshire, and removed to Bridgewater while it was a wilderness, and was one of the pioneers in its settlement. Fortunate in securing one of the finest locations in this region, Mr. M. had the sagacity to be content with his first choice, and remained upon it to the day of his death.

“For several years past he received a pension for his Revolutionary services, the need of which he fortunately did not feel, having by his temperate and industrious habits secured to himself and family a competence at an early day. He was a whig of ’76, and a whig of ’51. His last presidential vote was given to Gen. Taylor. Although for years nearly isolated from society by age and infirmities, his memory of the scenes and events of the Revolution remained unusually distinct and vivid to the last. A great concourse of people testified their respect by attending his funeral solemnities, which were held in the Congregational church at Cassville, on the Sabbath succeeding his death.”

[CORRECTION.—On page 783, first line, for “1787,” read “1778.”]

CHAPTER XXX.

INDIANS.

THE author had intended to give a much more extended notice of the aboriginal inhabitants of this part of our country, the Six Nations, than his limits will admit of, and had collected many materials for that purpose. The Iroquois or Six Nations, called their race the On-gue Hon-we, i. e. "Men surpassing all others." The name "Indians" has never been recognized by them, but was given them by foreigners.

Those tribes of the Ongue Honwe, known to us as the Five, and later as the Six Nations or Iroquois, are (or were) known among themselves as the Ko-nosh-i-o-ni (Schoolcraft); Ago-nea-se-ah (Macaulay); Ho-de-no-sau-nee (Seneca: Morgan); or A-ga-nus-chi-o-ni; Let-e-nugh-sho-nee; Gwhun-nugh-sho-nee or Haugh-gogh-nuch-shi-o-nee, (various authors); being the same word or idea with the dialectical modifications incident to several tribes; and the signification of which is "People of the long house," or "People of many fires." This name of the Iroquois, like our national motto, *E Pluribus Unum*, is beautifully significant, and refers to the union of the several tribes, thus forming the "Long house;" with the Mohawks at the eastern, and the Senecas at the western doors. With the Indians the fire upon the domestic hearth stone was invested with a peculiar sacredness, and they looked upon their confederacy as the union of "many fires" or homes.

The Powhattans called them Mas-saw-o-meeks; the Leni

Lenape (Delawares) called them Meng-wee or Mingoos. By the Dutch and early English writers they were called Maquas, and at a later period Mohocks, and from the French they received the name of Iroquois, a name of more frequent and general use by writers of all nations, than any other. Until the Tuscaroras joined the confederacy they were called by the English the Five Nations.

It is supposed by many that the Iroquois succeeded a people who were farther advanced in arts and civilization, who were the builders of the fortifications, mounds and other structures, the ruins of which are found in western New York and Ohio. To the latter the name of "Mound Builders" has been very confidently applied by certain learned *pundits* of the country who have, in connection with their Scandinavian researches, given the subject some attention.

The origin of the Iroquois is unknown, and probably will ever remain so, as all that we really know of their history prior to the discovery of America has been gleaned from traditions current among them. According to early writers it was believed that they emigrated from the country around Montreal, that they were dependents of the Algonquins, but becoming troublesome to their masters, the latter drove them from the country, but they finally conquered their masters and destroyed their power. David Cusick, the Tuscarora historian, has written out a tradition as to their origin, which was formerly current among all the tribes, and which was probably founded in truth. According to this, the Holder of the Heavens took the Indians out of a hill near the Oswego Falls, and leading to and down the Mohawk and Hudson Rivers to the sea. There they became scattered, but their great Leader brought six families back to the vicinity of the junction of the Hudson and Mohawk, and then proceeding westerly he planted the Five Nations, the Mohawks, Onei-

das, Onondagas, Senecas and Cayugas, by leaving a family at the location of each, giving them names and slightly changing their language. With the sixth family he proceeded on "between mid-day and sun-setting" to the Mississippi River, which part of them crossed upon a grape vine, but the vine breaking, those on this side travelled easterly to the neighborhood of the ocean, and settled upon the Neuse River in North Carolina. This last was the Tuscarora tribe. The tradition is highly poetical, and in some respects beautiful, but is too highly colored with supernatural manifestations to be fully and easily understood.

As to the population of the Iroquois in earlier times, we have no certain data, but their numbers were doubtless much over-rated. In 1677, they were estimated at 2,150 warriors, or 10,750 souls; in 1756, at 1,200 warriors, or 6,000 souls; in 1760, at 7,500 souls; in 1764, at 7,750. In 1776, it was estimated that 1,580 warriors took sides with the British, and 230 were friendly to the Americans, which at the same ratio as above, would give 9,050 souls. According to a census taken in 1845 (under a law of this state) of those residing within this state, with estimates and data as to those of the Six Nations residing out of this state, they then included 6,942 souls, of whom 4,836 were within the limits of the United States, and 3,843 were within this state. Of the latter number were 2,441 Senecas, 398 Onondagas and 281 Tuscaroras, being the three tribes which had then remained whole; also 210 Oneidas, 123 Cayugas, 20 Mohawks and 260 St. Regis, etc. The St. Regis tribe was composed originally of those members of the other tribes who embraced the Catholic faith and under the influence of the French removed to the borders of Canada, and their land is now intersected by the Canada line. Of those out of the state there were (in 1842) 722 Oneidas at Green Bay, about 2000

Mohawks and Cayugas in Canada, a few upon the Alleghany River in Pennsylvania, and some scattered in the far west. The main body of the Oneidas, a few Tuscaroras, and one or two of the St. Regis tribe took sides with the Americans in the revolution. Col. Louis of St. Regis rendered the Americans efficient service at Fort Stanwix and elsewhere. All the others of the Six Nations joined the British, and became the scourge of the frontiers of the Mohawk, Hudson and Pennsylvania.

The Iroquois confederacy was probably at the height of its power when the Dutch commenced their settlements upon the Hudson about 1610, and retained their ascendancy, with little diminution, down to the close of the last "old French war," or about 1760. The Five Nations, by their energy and valor, their eloquence in council and skill in diplomacy, became the most powerful people in central North America. They carried their arms to the Straits of St. Mary's, to the foot of Lake Superior, and under the walls of Quebec, where they defeated the Hurons under the eyes of the French; they annihilated the Eries, the Gahquas and the Susquehannocks, and the Munsees; they put the Manhattans and the Metoacks under tribute, they spread terror and destruction over New England, they crossed the Appalachian chain, and descended like furies upon the Cherokees and Catawbas. Capt. Smith encountered their warriors in Virginia, and La Salle saw them upon the banks of the Illinois. "Nations trembled when they heard the name of the *Konoshioni*."

ONEIDAS.

According to the before-mentioned tradition, as to the origin of the Six Nations, as recorded by Cusick, after planting

the Mohawks, the "company journeyed westward two days and a half, and came to a creek called Kaw-na-taw-ta-ruh, i. e. "Pine woods." (This creek, according to Cusick, is a branch of the Susquehannah, having its head in Col. Allen's lake ten miles south of Oneida Castle.) The second family were directed to take up their residence near that creek, and they were named Ne-haw-ve-tah-go, i. e. "Big tree" (the Oneidas), and their language was changed." In conclusion, he says "but the six families did not go so far as to lose the understanding of each other's language."

The history of the Oneidas, from the settlement of this country by Europeans to the commencement of the revolutionary contest, is similar to, and inseparably interwoven with that of their confederates. Prior to the conquest of Canada, the French left no means untried to induce them to connect their interests with theirs, to seduce them from the interests of the Dutch and English, to acquire a foothold upon and dominion over their territory, and to secure their trade. The Six Nations, when left to act independently, ever acknowledged themselves as the allies of, and as owing allegiance to the Dutch and afterwards the English, and that allegiance was constantly strengthened by new treaties and promises on one side, and by protection and presents on the other.

The Jesuit missionaries were a ready and powerful means used by the French to acquire an influence over the Indians, and a constant source of trouble and anxiety to the English. As early as September 1667, a Jesuit mission was established at Oneida by Father Jacques Bruyas. It was named St. Francis Xavier. The Oneidas, as well as all the other tribes of the Five Nations, had been visited by the Jesuits for about twenty-five years previously, but their main labors had been performed at Onondaga, where were at various periods extensive mission establishments.

The Mohawks and Oneidas were called by early French writers, the *inferior*, and the Onondagas, Cayugas and Senecas the *superior* Iroquois, probably on account of their location, but there was a tradition that the former had been an off-shoot from the latter. The Jesuit relations (Journals,) for 1668-9, speaking of the Oneidas say, "the Nation of Oneida is about thirty leagues towards the south and west from the Mohawks and 140 from Quebec; are of all the Iroquois the least tractable, and the arms of the French not yet having penetrated so far, they fear us only through the experience of their neighbors the Mohawks. This nation (Oneidas), which despises the others since their defeat, is in a disposition contrary to the Christian faith, and by its arrogance and pride, tries the patience of a missionary very sorely. It was necessary that Divine Providence should assign them a peculiar man, and choose for them a spirit who might by his mildness conquer or allay their wild and fierce disposition. Father Bruyas has been the man destined for their service, but his labors have generally been rewarded only by rebuffs and contempt. * * * The number of baptized amounts already to near thirty, most of whom are already in glory." This gives us an insight into the distinctive features of the Oneida character at that period. From 1671 to '96 Father Millet labored at Oneida, and the mission was represented as flourishing, but these missions among the Iroquois began to decline about the year 1700. The English forbid the French to visit the Indians, and those among them, missionaries and traders, were ordered out of their territory. The history of the Jesuit missions among the Iroquois, would form a volume of great interest.

Some thirty or forty years since, the remains of three persons were brought to light by the overturning of a tree upon the hill near Hamilton College. The middle one was buried with his head in an opposite direction from the other two,

and upon his breast was found a small metal cross. From a well known custom among Catholics, this individual was doubtless a priest, but who, or when, or how he died is left for conjecture.

Schoolcraft, in his "Notes on the Iroquois," says that he requested several Oneidas to pronounce their name, or what is nearly synonymous, the name of the Oneida stone—which they did as follows: *O-ni-o-ta-aug*; *O-ne-u-ta-aug*; *O-ne-yu-ta-aug*. "The terminal syllable *aug* seems to be a local particle," giving the word a definite meaning, as *the* stone, thus distinguishing the ancient monument of the Oneidas from all other stones. The syllable *ta* carries the idea of *life* and with *O-nia* a stone, the whole word means "People of the Stone"—and with that poetic fancy which characterizes the Iroquois, the name is applied indiscriminately to the Oneidas and *The* granite boulder. May be, they fancied that the stone bore to themselves something of the relation of the soul to the body, and was therefore a part of their being. The author's recollection as to the language of the Oneidas extends back to a time when they were not the poor, broken scattered people they now are, when that language was as soft and musical as the tones of a flute, instead of the rough, guttural jargon of the present day. The different ways of pronouncing the word Oneida at present is, doubtless, correctly given. In olden time their name was by their orators and warriors pronounced *O-ne-i-ta*, with the third syllable accented, and the whole spoken in the softest manner possible. The *aug* was in common conversation either omitted, or pronounced so much like a mere aspiration as to be detected with difficulty.

Early travellers and writers speak of the Oneidas as the most polished, possessing the finest forms and as being the most prepossessing in manners and appearance of any of the

Iroquois tribes. Smith, the colonial historian, quotes from a letter written in 1748 by the Rev. Mr. Spencer, a missionary among the Oneidas at Ononghquage (Oquago, formerly a village in the town of Windsor, Broome Co.), as follows: "The dialect of the Oneidas is softer than that of the other nations, and the reason is because they have more vowels and often supply the place of harsh letters with liquids."

According to the tradition of Cusick, the Oneidas first settled upon one of the head-waters of the Susquehannah, called Kaw-nah-taw-te-ruh (variously spelled), about ten miles south of Oneida Castle. The "earliest recollected residence" of the Oneidas was upon the southern shore of Oneida Lake, near the mouth of the Oneida Creek. Here they constructed fortifications, remains of which have been found since the country was settled by whites. From the last named place the Oneidas removed to the neighborhood of the recent location of the Stone in the present town of Stockbridge, Madison County, to a place called Ca-nagh-ta-ragh-ga-ragh. (This name is, however, spelled in divers ways). From the similarity in names there is some reason for supposing that this is the location mentioned by Cusick in the tradition of the origin of the tribes. It is believed, that their removal to this place was before the formation of the Iroquois confederacy. Pyrlaus, a Dutch missionary among the Mohawks at Fort Hunter, wrote between 1742 and '48, that the result of his best conjectures and information was that the Iroquois league or confederacy was formed about "one age, or the length of a man's life" prior to the arrival of the Dutch, in 1609, which would fix the date at about 1530-35. The town of the Oneidas at this place was in a valley south of the commanding eminence upon which the Stone rested, but in the immediate vicinity. The corn hills upon their ancient fields are still visible, although a new forest has grown up since

those fields were cultivated. Upon counting the rings showing the annual growth of trees in this forest, we are taken back to the year 1550, showing that it is over 300 years since the Oneidas ceased to cultivate those fields. The next remove of the Oneidas was to *Ca-no-wa-lo-a*, the site of Oneida Castle. The signification of this name is "Enemy's head on a pole," and it is spelled in a great variety of ways by different persons, but *Ca-no-wa-lo-a* is believed to be correct. The Oneidas resided in this place in 1609, when the Dutch settled upon the Hudson.

In 1677, they were visited by Wentworth Greenhalgh, who says in his journal: "the Onyades have but one town * * * it is newly settled, double stockaded, with but little cleared ground, so that they are forced to send to the Onondagoes to buy corn. The town consists of about 100 houses, and they are said to have about 200 fighting men. Their corn grows around about the town." A report made to the French government in 1736, says: "the Oneidas (called by the French Onoyants), number 100 men or 100 warriors. They have for a device a stone in a fork of a tree, or in a tree notched with some blows of an axe." In 1763, Sir Wm. Johnson in a statement of the number, etc., of the Indians within his department says: "*Oneidas*: 250 men, two villages, one twenty-five miles from Fort Stanwix, the other twelve miles west of Oneida Lake, with emigrants in several places towards the Susquehanna River."

In the wars between England and France, and those between the French government in Canada and the Iroquois, the Oneidas bore their part, and although not so renowned for their cruelty and savage treatment of enemies as the Mohawks, or prowess in battles as some of the other tribes, they were not deficient in bravery, were more cool in the midst of a contest, and excelled in the arts of diplomacy, and in posi-

tions where the mental, instead of the physical powers, were called into action. A report to the French government of the affairs of New France (Canada), in 1664-5, states that this nation "called Oneida, which has no more, at least, than 140 warriors, and has never wished to listen to any negotiations for peace" (with the French, being allies of England); "on the contrary it has always embarrassed affairs when they appeared about to be arranged." Like all barbarians the Iroquois were easily influenced by promises and bountiful presents, and in the latter, especially those which pleased the fancy and tastes of the Indians the French were always more liberal than the English. The French desired to secure the territory and trade of the Indians, pretending that the Iroquois were within the dominions of the French king, hoping to make good this pretence by conquest and treaties. They established trading houses and forts upon the southern shore of Lake Ontario, and sent great numbers of missionaries, agents, spies and traders to the Indian villages.

On the other hand, the Iroquois annually met the Dutch and English governors at Albany, "to brighten the chain of friendship," to receive presents, re-acknowledge their allegiance to the British. From the first the Iroquois had always been in heart and in fact the allies of the Dutch, and afterwards of the English—together they fought against the French and their Indian allies and of the English they received arms, ammunition, food and clothing. But upon returning from those "re-unions," the Iroquois found at their homes the wily agents of the French, who with showy presents and alluring words, added to the blandishments of their military trappings and the imposing forms of their religion, often almost turned the "untutored minds" of the poor Indians, and extorted from them privileges and promises which they did not fully understand, which at heart they did not wish nor intend

to yield or perform, and which in the end were construed to mean far more, instead of less, than was warranted by the letter. In some way these dealings with the French would come to the ears of the English, a new council would be called at Orange (Albany), or if the Indians feared or were unwilling to attend there, then at one of the Indian villages, and new mutual promises of friendship and allegiance were made, the designs of the French were explained and the French agents were ordered to leave the Indian territory under pain of death or a dungeon. As a result, the Indians refused the privileges, or neglected to perform the promises extorted by the French. The French now attempt to chastise the Iroquois for their bad faith, and for that purpose marched into their country with a force of soldiers and Indians, burn their villages and strong-holds, kill their women and old men, and carry their warriors to Canada to be held as hostages, or delivered to the Indian allies as victims for torture. To revenge such injuries, the Iroquois, in several instances, put to death the Jesuit missionaries who had remained in their country. Previously to the French war of 1755, the Dutch and English were guilty of the most blame-worthy supineness and negligence in not better protecting the Iroquois from the inroads of the French. The foregoing is an imperfect but truthful view of the doings and policy of the Dutch and English, the French and the Iroquois, for a period of one hundred years. At times, conscious that they could gain nothing, let whichever party be victorious, the English or the French, that continual contests were destroying their warriors and influence, and drawing the whites upon their territory, they attempted to occupy a neutral position or negotiate independent treaties of peace, but policy and interest forbid their being allowed these privileges.

In January 1666, the French dispatched a force of 500

soldiers to chastise the Iroquois for their obstinancy in refusing to permit the missionaries to remain among them—or as appears from a report to the Home government, upon the principle that “no advantage can be expected from these nations (Iroquois), except in so far as we (French) appear able to injure them.” This force attempted to reach the Mohawks, but after almost incredible hardships and sufferings retreated to Canada after a few slight skirmishes. At the same time, most of the Oneida and Mohawk warriors were absent upon an expedition against a distant tribe called Wampum Makers.

In the following summer the Five Nations sent delegations to Quebec to ask for peace. The French refused to make a treaty until they could send a number of Frenchmen into the Indian country to learn what were the real motives of the natives in asking peace, and accordingly, a party was despatched for that purpose, escorted by the Mohawks then at Quebec. Upon their route the party learned that several French soldiers had recently been attacked while hunting near Lake Champlain, of whom several were killed and others taken prisoners by a force of Mohawk warriors. Enraged at this information, the Frenchmen immediately retraced their steps, and ten Oneida chiefs, who had remained at Quebec, were put in irons at that place as hostages. A force of 300 men was now detached to chastise the Mohawks for this last outrage, but after proceeding a short distance they met a party of Mohawks on their way to Quebec with the French prisoners, taken while hunting as above stated, and as a consequence the force again returned to Canada. A general peace was now “*pretended*” to be made between the French and all the Five Nations. The French, however, believing that the treaty would be made more permanent by a severe chastisement of the Mohawks, immediately (October, 1666)

sent a force of 1100 regulars, Canadians and Indians, against them. The Mohawks learning of their approach, fled from their castles, and the French wreaked their vengeance upon their old men, women and children, houses, cattle and corn.

In 1684, the government of Canada determined again to chastise the Iroquois, for the murder of some of the missionaries, the robbing and murdering of several traders, and other injuries and insults to the French found in their country.

The French had continued to send Jesuits, traders and spies into the Indian country, although the government of New York had made laws forbidding their entering the territory of the Iroquois, and the Iroquois had promised not to permit the French to remain among them. There was, however, always a party of greater or less influence of the natives in the French interest. The Oneidas and Mohawks do not seem in this instance to have been connected with those murders and robberies, for being nearer the English and Dutch, it is presumed the French did not so freely venture among them. La Barre, the governor of Canada, proceeded with a strong force for the purpose of attacking the Senecas, and after a dangerous voyage landed at Hungry Bay, in Jefferson Co., where his men, as he reported, encountered disease and death, privations and suffering, in their worst forms. Here the French remained until the arrival of a delegation of chiefs of the Oneidas, Onondagas and Cayugas, who had been in council at Onondaga, and had induced the Senecas to acknowledge their misdeeds and promise an amendment. A treaty of peace was patched up at Hungry Bay, in which the Indians overreached and obtained the advantage of the French. La Barre formed the treaty in opposition to all his officers, and the measure was so unpopular with the army and people of Canada, that he was treated with the greatest insolence and contempt, and he was soon afterwards recalled. The Indians .

were coaxed to enter into the treaty, when many of them were anxious for war, and this too by a General at the head of an invading army, before a blow had been struck. La Barre pretended that he had not previously known that the Five Nations were united in a confederacy, and that to attack the Senecas, was to attack the whole. The Indians had agreed to the treaty, to suit their own purposes, and intended to observe it until they chose to do otherwise, a fact apparent to the whole French army, except its weak commander. The policy of the English at this period is plainly seen in an extract from a report of Gov. Dongan, of New York, to the Board of Trade, in 1687. "The Five Nations are the most warlike people in America, and are a bulwark between us and the French, and all *other* Indians. They go as far as the south sea, the north-west passage (Mackinaw), and Florida, to war—and indeed they are so considerable that all the Indians in these parts are tributary to them. I suffer no Christians to converse with them any where but at Albany, and that not without my license." In a report from the Governor of Canada to the government of France, made in 1685, after a full description of the Iroquois, is the following: "It is necessary then to examine the most certain means of destroying and conquering their five villages, which according to the above estimate, may bring into the field about 2000 men bearing arms, and in a condition to go to war." For the next ten years a petty war of incursions and excursions was carried on between the French and Indians.

In 1696, Count Frontenac, Governor of Canada, determined to destroy the Onondagas and Oneidas. On the 27th of July, he landed near Black River with a force of about 3000 soldiers and Indians, and crossed the Oswego River, August 1. Crossing the Onondaga Lake, they erected a fort at the landing place, and then advanced towards the Onon-

daga castle. For several days they had seen evidences that the Indians were on the alert, and preparing for the invasion. August 3d, the army encamped at a place "called the salt springs, which," says the chronicler, "they truly are, and produce salt enough to make us wish they were near Quebec." On the 4th the army formed in order of attack in two columns, with the Count carried in a chair between them, and advanced to the Onondaga village—but which, upon their arrival, they found entirely deserted. The castle surrounded by a triple row of pickets, the cabins and other buildings were heaps of smouldering ruins. The Indians had all fled into fastnesses of the forest. Immense fields of corn extending from one to two leagues from the fort, large quantities of grain secreted in pits, furs and arms were destroyed by the French. The next day, a Frenchman, who had been a prisoner, and an Indian, arrived from Oneida with a belt of wampum, asking peace which the Count told them they could only have by removing to Canada, where they would be protected upon lands which would be given. On the 6th, a force of six or seven hundred men under M. de Vaudreuil was detached to proceed to the Oneida village, where they arrived early on the 7th. Upon approaching their village, the Oneidas sent a delegation of chiefs and warriors to request the French commander not to march his force within their town, as they feared his savages would destroy their corn, promising to comply in all things with the wishes of the Count as expressed to their messenger sent to Onondaga. Vaudreuil replied, that it was useless for them to think of preserving their corn, for according to the promise of their father, Count Frontenac, they should not want for food when they had removed to Canada, and that he should therefore destroy it all, and that he should also destroy their fort and houses, as dwellings were ready for their reception. Upon entering

their village, (Co-ne-wa-lo-a), the French found but thirty or forty persons, the head chiefs and warriors of the nation, all the other inhabitants having fled into the forests. They also found four French prisoners, among whom was a young French woman, who had just arrived from the Mohawks, and who reported that 300 English and Mohawks were on the way to defend the Oneidas and Onondagas. A Mohawk, who had the previous year escaped from Canada and given the English and Mohawks notice of an intended attack upon the latter, was taken near the Oneida Village, and soon afterwards burned by his savage captors. Several of the Indians found in the village were sent after the fugitives with a hope that they would be induced to return, but without success. During the 8th the French and their allies remained in the woods near the village, expecting the approach of the English, but none appearing they proceeded to destroy the fort, houses and corn-fields of the Oneidas, and on the 9th retraced their steps towards Onondaga. The French took with them thirty-five of the principal men of the Oneida nation, who were carried as captives to Canada. On the 12th (of August), Count Frontenac embarked his army upon lake Frontenac (Ontario), upon their return to Canada. The English at Albany and New York had had timely notice of the expedition under Frontenac, and George Fletcher called several meetings of his Council to *talk* of means for aiding the Iroquois, and they *talked* of sending 400 men to Onondaga. The record of one of the meetings of the Council, says respecting this proposition: "The Council do approve thereof, but affirm the impossibility for want of money," &c. Several members of the Council *talked* of loaning their personal credit to the colony for 200 pounds each, but while they were talking the French had come and gone. The Oneidas and Mohawks had sent some of their chiefs to Albany, asking for

men and arms for their protection, knowing their inability to meet so large a force as was marching against them. Upon the near approach of the French, the main body of the Oneida Nation had fled to Albany, where they arrived about the 8th of August, and messengers were dispatched to bring the homeless Onondagas to that place also. Having lost their entire crops of corn, these two nations were, during most of the year following, dependent for support upon the government and people of the colony of New York, and their families remained at Albany and other places upon the Hudson, until their castles and towns had been rebuilt. In 1687 the Seneca villages had been destroyed in the same manner, by an army under M. Denonville, and in 1690 Schenectady had been destroyed, and the Mohawks jeopardized and alarmed—and the latter raised but small quantities of grain—leaving only the Cayugas, who had not been over-run by the French, to succor and aid the other four nations.

But the charge of invasion does not apply exclusively to the French. The Iroquois frequently sent out parties to the frontiers of Canada, and who often crossed the boundaries with hostile intentions; and many parties of French, on both sides, were destroyed or made captives. It was the policy of the French to induce the Indians, as often as possible, to make their treaties in Canada, instead of upon their own territory. After the defeat of the Senecas by Denonville, and early in the year 1688, the French invited about twelve hundred Iroquois to Montreal, to make a treaty; but while upon their way thither several of their number were murdered by a party of Hurons. The Hurons were the allies of the French, but were opposed to peace, and their chief made the Iroquois believe that they had been instigated to these murders by the French. The Iroquois now resolved upon revenge.

On the the 26th of July, 1688, they landed upon the island of Montreal, and destroyed about one thousand of the inhabitants, burned their houses, sacked their plantations, and carried off twenty six prisoners, who met death at the stake. In October of this year, they again descended like tigers upon the devoted inhabitants of the lower part of the island, and killed or carried into bondage a large number. Death and desolation followed the Iroquois in these attacks, in their most dreadful forms, and mourning and misery were entailed upon the French emigrants for long years afterwards. The destruction of Schenectady was thought to have been in retaliation for these incursions, as the English and Iroquois were allies, and the latter were, even in times of peace between England and France, incited by the former to hostility against the French of Canada. In 1698, a permanent peace was established between Canada and the Iroquois, which continued until 1755—the Iroquois as a people, maintaining a position of strict neutrality in the wars between England and France. As individuals and adventurers, a few of the Iroquois fought under the banner of either nation, but in their councils the Indians had learned that victory to either side could confer no benefits upon them. During this interval of peace, the French put forth many efforts to induce the Iroquois to remove to Canada, but with little success, as the Indians were too strongly attached to their old hunting grounds. In 1749, Father Millet established a mission station at La Presentation, called by the Indians *Swegatchie* (now Ogdensburgh), which he fortified. His object was to induce those of the Six Nations willing to embrace the Catholic faith to remove thither, and thus bring them under the dominion and influence of the French. In the course of about ten years, many families, including about three hundred souls, principally Oneidas and Onondagas, removed thither. Upon the

conquest of Canada, this mission was broken up, and the natives scattered. Up to this time, the Jesuits had maintained missions among the Onondagas, Cayugas, and Senecas, with varied success.

Prior to the French war of 1755, Sir William Johnson, Indian agent for the Northern Department, had acquired an influence among the Iroquois never enjoyed by another individual. Under his influence the main body of the Iroquois, excepting the Senecas, became the allies of the English during the war; but the Senecas and those who had removed to the borders of Canada, under the influence of the Jesuits, fought under the French. After the conquest of Canada, the Iroquois remained at peace, until the commencement of the Revolution.

The United Colonies felt the importance of ascertaining the sentiments of the Indians, and propitiating their good will, knowing with what power they might fall upon the frontiers, if so disposed. The colonies, in the first instance, only desired to secure their neutrality, but if that should not be practicable, then they would reluctantly accept the aid of their arms. On the contrary, the British immediately sent agents among the Six Nations, to secure their active co-operation with their forces in the war; and the bloodshed, rapine and destruction witnessed in the Mohawk Valley, and upon the frontiers of Pennsylvania, were the result. As evidence of the policy of the Americans, as above stated, the following extracts from the records of the Continental Congress of July 17, 1775, are given:

“*Resolved*, That Mr. Cushing, Mr. Henry, and Mr. Deane, be a committee to confer with Mr. Kirkland, and report what in their opinion is an adequate compensation for his services among the Indians.”

On the same day, the committee reported, Mr. Kirkland

being present, and, in accordance with such report, Congress *Resolved*, that there be, and there is hereby allowed to Reverend Mr. Samuel Kirkland, three hundred dollars to discharge the expenses he has been at among the Indians of the Six Nations, to defray the expenses of his journey from and to the Oneida Country, and that he receive the same out of the Continental Treasury: and it is hereby recommended to the Commissioners of the Northern Department to employ the said Mr. Kirkland among the Indians of the Six Nations, in order to secure their friendship, and to continue them in a state of neutrality with respect to the present controversy between Great Britain and these Colonies."

How different from the reward offered and paid by the British, of eight dollars a-piece for the scalps of the Americans, without regard to age, sex or condition! No wonder that it is hardly considered in the Mohawk Valley, even to this day, a crime to kill an Indian.

The following letter written by Mr. Kirkland, to the New York Committee of Safety, a short time before he visited Congress, is characteristic, and reveals the then existing state of things—and it is presumed will be new to most of our readers:

"CHERRY VALLEY, 9th June, 1775.

"GENTLEMEN:—This acknowledges the receipt of your favor with an enclosed paper, the authenticity of which I have no doubt. I am much embarrassed at present. You have doubtless heard that Col. Johnson has orders from government to remove the *dissenting* ministers from the Six Nations, 'till the difficulties between Great Britain and the Colonies are settled—in consequence of which he has forbid my return to my people at Oneida. He has since given encouragement that I may visit them after the Congress; but, to be plain, I have no dependence at all upon his promises of this kind. In particular he appears unreasonably jealous of me, and has forbid my speaking a word to the Indians and threatened me with confinement if I transgressed.

All he has against me I suppose to be this ; a suspicion that I have interpreted to the Indians the doings of the Continental Congress, which has undeceived and too much opened the eyes of the Indians for Col. Johnson's purposes. I confess to you, gentlemen, that I have been guilty of this, if it be any transgression. The Indians found out that I had received the abstracts of said Congress, and insisted on knowing the contents. I could not deny them notwithstanding *my cloth*, though in all other respects I have been extremely cautious not to meddle in matters of a political nature.

"I apprehend my interpreting the doings of the Congress to a number of their Sachems, has done more real service to the cause of the country, or the cause of truth and justice, than £500 in presents would have effected. If you think proper you may acquaint your Provincial Congress with the contents of this, but you must be cautious in exposing my name. You can not but be sensible my situation is extremely difficult. You may expect either to see or hear from me again very soon. Wishing you the blessings of peace, and that we may all be disposed to acquiesce in the divine government; in utmost haste I subscribe, gentlemen, your ob't. and very humble servant,

SAMUEL KIRKLAND.

"To the Committee of Albany."

Early in the year 1776, a council was held at Fort Dayton (now Herkimer), in which all the Six Nations were represented by many of their chiefs and warriors, and Gen. Philip Schuyler was the commissioner of the Colonies, under the authority of Congress. A treaty was here negotiated, in which all the Six Nations pledged themselves to remain neutral during the contest; but in a short time they commenced their depredations upon the frontiers. The Johnsons at Johnstown, Walter Butler, Brant and others, had exerted an influence which could not be overcome.

The main body of the Oneidas (those living at Oneida Castle), a part of the Tuscaroras, and one or two members of the St. Regis tribe, however, began and continued the firm and faithful friends of the Americans, during the entire

Revolutionary contest. For this result we were mainly indebted to the wisdom, perseverance, and personal influence of Rev. Mr. Kirkland and Judge James Dean. As it was hardly in the nature of the Indians, especially the noble Oneidas, when their friends were suffering in the contest, to be restrained within the bounds of neutrality, their active services were reluctantly accepted by Washington. Yet it remains to be shown, that the Indian allies of the Americans were ever guilty of those acts of cruelty and barbarism, which so indelibly tarnished the fame and flag of our foes, when committed by their allies, under the auspices and procurement of the British Parliament.

The Oneidas and Tuscaroras, when in service, were mainly employed as scouts, in procuring and conveying intelligence of the plans and movements of the enemy upon our frontiers, and in making an out-post at Oneida Castle, so that the enemy were compelled to take extended circuits in reaching the Mohawk Valley. The colony at Oquago, supposed to have been Oneidas, and may be some others upon the Susquehannah, were doubtless in the employ of the British, and from whence the parties of Indians and infinitely more savage Tories, made their descents upon the frontier settlements. In the latter part of 1778, Oquago (now Windsor, Broome Co.), was destroyed by the Americans.

It is impossible, at this time, to do justice to the Oneidas, and other friendly Indians, who took part with the Americans, by recounting their deeds of valor, or recording the various services which they rendered. It is understood, that a considerable party of them were with the American army at the battle of White Plains, and did good service. During the siege of Fort Stanwix, they were very useful in watching the enemy, and conveying intelligence. Col. Louis, of the St. Regis, has been named as among those who rendered bene-

ficial services at and in the vicinity of Fort Stanwix, at that period. Upon the retreat of St. Leger, a party of Oneidas hung upon his rear, adding to the panic and speed of his forces. Col. Louis received his title, with a commission, from Congress, on account of his attachment to the Americans. The great Seanandoa, "The White Man's Friend," exerted his powerful influence at first, in inducing the Oneidas to remain neutral, and when that was impossible, by explaining the principles involved in the contest, and enlisting their warriors in behalf of the Americans.

In October, 1780, when Gen. Robert Van Rensselaer pursued John Johnson and his Tories and Indians up the Mohawk, he had with him about 200 Oneidas under Col. John Harper. They, however, gained no laurels in this expedition, because of the disgraceful management of Gen. Van Rensselaer, who, even after the British officers had in council decided to surrender, did not give them an opportunity to do so, but by a suspicious supineness, permitted their whole force to escape. Col. Harper and his brave Oneidas were impatient to attack the enemy, and were highly incensed at their General's movements—and Col. Harper would have made an attack, had it not been contrary to orders.

In October, 1781, a force of from 700 to 1000 British—Tories and Indians—commanded by Major Ross, accompanied by the bloodstained Tory Major, Walter Butler, made a descent into the Mohawk Valley, burning the few remaining buildings in their way, killing several of the inhabitants in their houses, and carrying others into captivity in Canada. The brave Col. Willett, who was then at Fort Rensselaer, about twenty miles from where the British were known to be, immediately marched to Fort Hunter with all the force he could muster, amounting to 416 men. On the 25th of October, the battle of Johnstown was fought, in which the Ameri-

cans: were victorious, and the enemy put to flight. The enemy continued to retreat during the whole night after the battle, taking a route westward, about twenty miles northwardly of the Mohawk. Col. Willett had under his command a considerable force (by some stated at a hundred and upwards) of Oneida and other friendly Indians, among whom was a Mohawk chief, commanded by Col. Louis. On the morning following the battle, Col. Willett commenced the pursuit, and upon the arrival of his advance near the West Canada Creek, a smart skirmish occurred between them and the enemy. The British then crossed the West Canada Creek, about fifteen miles north of Herkimer, and near where that stream leaves Oneida county; and the Tory Butler, unconscious of being within the reach of American rifles, dismounted and was in the act of drinking from a tin cup, when he was discovered. Anthony, a Mohawk chief, and Daniel Olendorf, well known upon the Mohawk river, were in advance of the main body, and recognizing the Tory leader, both fired across the creek, and Butler fell. The Mohawk, casting aside his rifle and blanket, plunged into the stream, tomahawk in hand, and when he came up to the wounded Tory, found him reclining upon his elbow, supporting his bleeding head. Seeing the Mohawk, Butler raised his hand and cried, "*Spare me!—give me quarters!*" Remembering the destruction of Cherry Valley, and the leading part Butler had borne in that murderous attack, amid the unheeded prayers of mothers and tears of orphan children, the Indian replied, "*Me give you Sherrey Falley quarters,*" with the words burying his keen-edged tomahawk in his brain. Col. Willett and a number of his officers arriving, were informed by Olendorf of the near proximity of Butler, and they crossed the stream just as the Mohawk had drawn his knife to scalp the lifeless Butler. But perceiving his commander, Col.

Louis, he asked, by a circular motion with his knife around the bleeding head, if he should do it? Col. Louis asked Col. Willett if Butler should be scalped, to which Col. Willett replied "he (the Mohawk) belongs to your party;" and an approving nod from the Savage Colonel was followed by the Mohawk's securing the usual trophy of Indian prowess. The Mohawk chief then appropriated to immediate use the uniform of the fallen Tory, and was soon strutting about, saying, "*I be Brish ofser!*" Thus ended the days of one who even from childhood had been noted for his cruel and cold heart and savage temper—who had so often feasted his eyes with the blood of his neighbors and those with whom he had been reared. His father, Col. John Butler, although an active Tory officer, had, it is said, some good traits—but the son none.

It would be a grateful task to record more fully the services of our Indian friends and allies in the Revolution; but the particulars and data are lost or forgotten. But the great material fact that the Oneidas, a part of the Tuscaroras, one or two of St. Regis, and at least one Mohawk, "did what they could" for us and our country in that dark hour, is engraven in indelible and imperishable characters upon the American heart.

During the summer of 1777, while the army of St. Leger was approaching and at Fort Stanwix, and at various other periods during the war, the Oneidas and friendly Tuscaroras removed their families to Schenectady and Albany, where they were supported by our government. Game was rendered scarce in the forests, from the marching of so many hostile forces through them; and the Indians had neither time nor quiet in which to raise corn for their sustenance, which rendered those measures for their support indispensable.

At the close of the Revolution it became necessary for our

government to enter into treaties and various arrangements with the Indian tribes, with regard to their rights, lands, etc., and the terms under which they were to be permitted to remain within the United States. Congress appointed commissioners for holding a convention with the Indians in the Northern and Middle Departments, and adopted a series of resolutions, fixing the basis of those treaties and arrangements with the several Nations. Notwithstanding that most of these tribes had been hostile to the United States during the war, the policy of Congress was mild and humane; yet this basis of arrangement recognized distinctions between them, founded upon their previous course and existing feelings towards our government. Those resolutions were adopted October 15, 1783.

As to the Oneidas and Tuscaroras, however, a different state of things had existed, and the following was the resolution respecting them:

“*Sixthly*—And whereas the Oneida and Tuscarora tribes have adhered to the cause of America, and joined her armies in the course of the late war, and Congress have frequently assured them of peculiar marks of favor and friendship, the said commissioners are therefore instructed to re-assure the said tribes of the friendship of the United States, and that they may rely that the land which they claim as their inheritance will be reserved for their sole use and benefit, until they may think it for their advantage to dispose of the same.”

The commissioners appointed by Congress were Oliver Wolcott, Richard Butler, and Arthur Lee. A grand council of all the Six Nations was called at Fort Stanwix, in 1784, and a treaty made by which the Six Nations (except the Mohawks) had reservations assigned them, and establishing the line between this State and the Oneidas, upon the “old line of property” as fixed by the treaty of 1758.

The British treated their Indian allies with much indifference after the war, excepting those who removed to Canada, the main body of the Mohawks and Cayugas and individuals of the other tribes, making no stipulations in their favor in the treaty of peace with our government. In the Indian wars from 1788 to '94, the Oneidas took no part, while the Onondagas and Senecas joined the western tribes, who defeated Generals St. Clair and Harmer; but they were defeated and almost annihilated by Gen. Wayne, and many of those two tribes left their bones to bleach upon the banks of the Miami. Since then none of the Six Nations residing within our limits have turned their arms against us. In the war of 1812, the Oneidas, Onondagas, Cayugas and Senecas, took part with the United States, and did good service at Chippewa and Lundy's Lane. They elected Hoh-a-hao-qua (La Fort), an Onondaga, their chief war captain, who was killed at Chippewa. Doxtator, an Oneida chief, was also killed in the same action.

Protestant Missions.—About the year 1700, efforts began to be made to establish Protestant missions among the Iroquois; but for many years but little was done but to appoint a few missionaries, who resided among the English and Dutch, and occasionally visited the various tribes.

In 1712, Rev. William Andrews was appointed a missionary among the "Mohocks and Oneidas" by the "Society for the Propagation of the Gospel in Foreign Parts," under the auspices of Queen Anne, who felt a deep interest in the Six Nations. After a residence of six years among the Mohawks, visiting the Oneidas often, he became discouraged and asked to be recalled, saying: "there is no hope of making them better—heathen they are and heathen they still must be," evincing to us less faith than some of our modern missionaries, who have labored more than six years before seeing a

single convert. Afterwards the Rev. Drs. Barclay and Ogilvie, missionaries at Albany, continued to visit and labor with the Mohawks and Oneidas, among whom there were a considerable number of Christian converts. The first regular Protestant mission established at Oneida Castle, was doubtless that of Rev. Mr. Kirkland, already noticed, although it is believed that the place received the occasional visits of missionaries, between 1700 and the date of Mr. Kirkland's arrival in 1766. Sir William Johnson, from the time of his arrival among the Mohawks in 1734 to his death in 1774, is said to have felt a strong interest for, and made many efforts to Christianize the Six Nations, and procure missionaries and teachers to reside among them. About the year 1750, several families of Oneidas and Tuscaroras from Oquago (then spelled Onohoghwage), began to spend the winter in attendance at the Rev. Dr. Edwards' mission school, at Stockbridge, Massachusetts, and continued to do so for a number of years, and among others were there taught by Rev. Gideon Hawley. In 1748, Rev. Elihu Spencer (afterwards president of Dickinson's College, New Jersey) had been sent as a missionary to Oquago, but he was unable to surmount the difficulties of his situation and returned. On the 22d of May, 1753, Rev. Mr. Hawley, Deacon Timothy Woodbridge and Rev. Mr. Ashley and wife (the latter as interpreter, having been a prisoner among the Indians), set out from Stockbridge, on their way to Oquago for the purpose of re-establishing the mission at that place, where they arrived June 4th, after many hardships and troubles. Deacon Woodbridge was induced to make the journey, on account of his great experience and wisdom, to aid in arranging questions respecting the mission, and returned in a few weeks. Mr. and Mrs. Ashley did not long remain, but returned to New England. Rev. Mr. Hawley remained several years, and

until he was compelled to abandon the mission by the events of the war with France. President Edwards took a deep interest in this mission, and sent his son, a lad of nine years, to learn the Indian language under the care of Mr. Hawley, but after remaining a year, his longer stay was considered unsafe, and he was intrusted to a faithful Indian, who returned him to his father, carrying him much of the way upon his back.

In 1770, Rev. Mr. Ashley was a missionary at Oquago, and he was succeeded by Rev. Mr. Crosby. Mr. Ashley mentions Rev. Messrs. Peter and Henry Avery, as missionaries among the Tuscaroras, Onondagas, and also at Oquago. The author, it will be seen, has omitted to name the Indians at Oquago, for the reason that he has not satisfactorily learned to what tribes they belonged, but he believes they were mainly Oneidas and Tuscaroras. By some authors they are called Oquagas.

The labors of Mr. Kirkland have been noticed somewhat at length in the history of the town of Kirkland, but as a historic truth, the author would here re-state the fact, that Hamilton College was projected and founded for the special benefit of the Indians.

Those of the Oneidas who became converts to Christianity under the ministry of the Rev. Mr. Kirkland, have been known as a distinct party in treaties, documents and conveyances, as the "*First Christian Party* of the Oneida Nation." But for several years Mr. Kirkland resided near Clinton, his labors had been divided, and the mission declined so that this party included but about one tenth of the nation. Rev. Mr. Jenkins labored as a missionary with this people for several years after the death of Mr. Kirkland.

In 1816, a mission was established at Oneida, by Bishop Hobart, of the Protestant Episcopal Church. In this year,

Mr. Eleazar Williams was selected by the bishop to take the charge of the mission. He was the (reputed) son of Thomas Williams, a distinguished chief of the Mohawk branch of the St. Regis tribe, and was a descendant of Rev. John Williams, who, with his family and parishioners, was taken captive by the French and Indians at Deerfield, Massachusetts, in 1704. Mr. Eleazar Williams had been liberally educated (as a Presbyterian) for the purpose of being useful among his people—and now having become an Episcopalian, he was selected as a catechist, lay-reader and school teacher at Oneida. (Rev. Eleazar Williams is the same person respecting whom so much has been said for a few years past, in the attempts to show that he is the lost Dauphin, the son of the unfortunate Louis XVI, whose fate has heretofore been enshrouded in mystery. Whether he should rightfully have been Louis XVII or not, is an interesting question, but now of little practical importance.) Previous to the year 1816, a large portion of the Oneida Nation had continued firmly and obstinately attached to the religion of their fathers, and were known as the *Pagan Party*. Such was the success of Mr. Williams, that on the 25th of January, 1817, a large number of the tribe sent an address to Governor DeWitt Clinton, in which they declared that they had fully and cheerfully embraced the doctrines of Christianity, abjuring *Paganism*, and requesting henceforth to be known and called the "*Second Christian Party* of the Oneida Nation." This address was adopted in council, and signed by eleven chiefs and head men. On the 13th of September, 1818, Bishop Hobart visited the mission and confirmed 89 young persons, and in 1819, 56 more; and, including these, there were upwards of 500 confirmed at this place during the continuance of the mission. In 1818, the Second Christian Party sold a piece of land, to enable them to erect a chapel,

which was consecrated by Bishop Hobart, September 21, 1819, by the title of St. Peter's Church. In 1822, Mr. Solomon Davis succeeded Mr. Williams, the latter having removed to Green Bay with a large portion of the Oneida Nation, where he established a mission under the auspices of the Missionary Society of the Protestant Episcopal Church. In 1826, Mr. Williams was ordained as a deacon, while upon a visit to Oneida Castle; and, in 1829, Mr. Davis was admitted to the order of priests. In 1833, Mr. Davis removed to Green Bay, with another portion of the Nation, where the mission has been continued with success. In 1840, the house of worship before named was sold and removed to Vernon, where it was re-erected and has since been occupied by the Unitarian Society.

Methodist Mission.—In 1829, a mission church was formed at Oneida, by Rev. Dan Barnes, with twenty-four Indian members. The success of the mission was but small until 1841, when Rev. Rosman Ingals was appointed missionary at Oneida and Onondaga—he preaching three Lord's days at the former and one at the latter place each month. In August, 1846, Mr. Ingals was succeeded by Rev. Daniel Fancher, as missionary at both stations, since which the mission has been quite successful, and it is thought both stations will be soon able to sustain themselves. In 1841, a house for worship was erected at Oneida, but standing upon the lands sold in 1843, was sold with them, and another house was erected in 1844. These missions at Oneida and Onondaga have been kept united, because the latter required the assistance of the Oneidas, "who are by far the most susceptible of religious impressions and improvement." The Indians at Oneida support a common school, in which the children make good improvement, and which is attended by some of the "pale faced" children living in the neighborhood.

The author has not room to devote to a description of the peculiar manners, customs, religious belief and ceremonies, and superstitions of the Indians, for it would require a volume. The once imposing ceremonies of their councils, their dances and songs for various occasions, their observances and mythology, are all fast becoming lost and forgotten among themselves, from neglect and disuse, because occasions for them cease to recur, and because they feel that as a people they are wasting away—indeed because they have ceased to be *the Konoshioni*, being broken, scattered and dispirited.

The Iroquois all believed in witches, and about 1805, occurred the last execution at Oneida for witchcraft. Two women suffered for this supposed crime. Han Yost, an Indian, somewhat noted in the Revolution, was chosen executioner, and he entered their lodge and tomahawked them according to the decree of a council. Luke Hitchcock, Esq., then a lad, was present at the execution.

Celebrated Oneida Chiefs.—If the pages of history do not show as long a list of most distinguished chiefs and warriors of the Oneida nation, as of some of the others, it is because the names and deeds of their great men have not been preserved. Early writers upon the Iroquois speak of the Oneidas as displaying the greatest talents in council and diplomacy, while in prowess and courage they were equals with any of the Six Nations. According to tradition, Otatschehta was the chief or delegate from the Oneidas, who aided in forming the confederacy of the Five Nations, and that the good spirit who presided over and directed their councils, addressed the Oneidas in concluding the ceremonies: “and you Oneidas, a people who recline your bodies against the *everlasting Stone* that cannot be moved, shall be the second Nation, because you give wise counsel.” In 1655, Atondutochan is mentioned by the French as a distinguished Oneida

chief, who had visited Canada, and exerted a powerful influence among the Iroquois. A long list of Oneida chiefs, who have attended councils and signed treaties and other papers for two hundred years past, might be made, but little or nothing else could be said of them.

Among the chiefs who aided in enlisting the Oneidas in behalf of the Americans, during the Revolution, was one who has usually worn the *sobriquet* of Platteopf. He was the junior of Seanandoa, and is said not to have exerted an equal influence; but, notwithstanding, by the fire of his eloquence and the force of his reasoning, he often bound the attention and swayed the passions of the Oneida nation. British gold and ancient friendships often tempted the cupidity and loyalty of the Oneidas, but were as often met by appeals and invectives of their orators, who served the cause of truth and justice, by a recital of the wrongs, injuries and rights of the Colonists. Messrs. Kirkland and Dean kept these orators fully prepared with materials for their speeches.

Scanandoa.—But the name which stands more prominently upon the page of history, and which will be remembered until the original inhabitants of this continent are forgotten, is that of *Scanandoa*, "the white man's friend." He was born about the year 1706, but of his younger days little or nothing is known. It has been stated, but upon what authority the writer does not know, that he was not an Oneida by birth, but was a native of a tribe living a long distance to the north-west, and was adopted by the Oneidas when a young man. (He may have belonged to the Necariaguas, who lived north of Mackinaw, but a considerable body of whom came in 1722, and were adopted by the Six Nations and soon became intermingled with them.) In his youth and earlier manhood, Seanandoa was very savage and intemperate. In 1755, while attending upon a treaty in Albany,

he became excessively drunk at night, and in the morning found himself divested of all his ornaments and clothing. His pride revolting at his self-degradation, he resolved never again to place himself under the power of "*fire water*," a resolution which it is believed he kept to the end of his life. In appearance he was noble, dignified and commanding, being in height much over six feet, and the tallest Indian in his nation. He possessed a powerful frame, for at the age of 85 he was a full match for any member of his tribe, either as to strength or speed on foot; his powers of endurance were equal to his size and physical power. But it was to his eloquence and mental powers he owed his reputation and influence. His person was tattooed, or marked in a peculiar manner. There were nine lines, arranged by threes, extending downwards from each shoulder, and meeting upon the chest, made by introducing some dark coloring matter under the skin. He was in "his riper years one of the noblest counsellors among the North American tribes; he possessed a vigorous mind, and was alike sagacious, active, and persevering. As an enemy, he was terrible—as a friend and ally he was mild and gentle in his disposition, and faithful to his engagements. His vigilance once preserved from massacre the inhabitants of the little settlement at German Flats; and in the revolutionary war his influence induced the Oneidas to take up arms in favor of the Americans." Soon after Mr. Kirkland established his mission at Oneida, Scanandoa embraced the doctrines of the Gospel, and for the rest of his life he lived a consistent Christian. He often repeated the wish that he might be buried by the side of his old teacher and spiritual father, that he might "go up with him at the great resurrection;" and several times in the latter years of his life he made the journey from Oneida to Clinton, hoping to die there. "Although he could speak but little English, and

in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling in good company in his better days." He evinced constant care not to give pain by any remark or reply. Upon one occasion he was visited by a party of young ladies, who found him at his house reclining upon a couch. He was then blind. After the introduction by Miss Kirkland, who was one of the party, Scanandoa asked, "*are these ladies married?*" Upon being answered in the negative, he responded, "*it is well, for there are many bad men!*" Miss Kirkland, who had seen much of the chief, said to her friends that if he had received an affirmative answer, he would probably have responded, "it is well, if you have got good husbands." To Prof. Norton, of Hamilton College, upon receiving a similar answer, he responded, "*it is well, there are many bad women!*"

To a friend who called upon him a short time before his decease, he thus expressed himself by an interpreter: "I am an aged hemlock; the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged have run away and left me; why I live, the Great Good Spirit only knows; pray to my Jesus that I may have patience to wait for my appointed time to die." An eloquence and beauty of sentiment which have been admired by millions in many lands, and which have been seldom equalled by the most eloquent or best of ancient or modern times.

After listening to the prayers read at his bed-side by his great-granddaughter, Scanandoa yielded up his spirit on the 11th day of March, 1816, aged about 110 years. Agreeably to a promise made by the family of Mr. Kirkland, his remains were brought to Clinton, and buried by the side of

his spiritual father. Services were attended in the Congregational meeting-house in Clinton, and an address was made to the Indians by Dr. Backus, President of Hamilton College, interpreted by Judge Dean, and after prayer, and singing appropriate psalms, the corpse was carried to the grave, preceded by the Students of the College, and followed in order by Indians; Mrs. Kirkland and family; Judge Dean; Rev. Dr. Norton; Rev. Mr. Ayres; Officers of the College; Citizens.

Scanandoa was buried in the garden of Mr. Kirkland, a short distance south of the road leading up to the College. A handsome monument stands in the College burying ground, with the following inscription:

"SKENANDOA. This Monument is erected by the Northern Missionary Society, in testimony of their respect for the memory of Skenandoa, who died in the peace and hope of the Gospel, on the 11th of March, 1816. Wise, eloquent and brave, he longswayed the Councils of his Tribe, whose confidence and affection he eminently enjoyed. In the war which placed the Canadas under the crown of Great Britain, he was actively engaged against the French; in that of the Revolution, he espoused that of the Colonies, and ever afterward remained a firm friend to the United States. Under the ministry of the Rev. Mr. Kirkland he embraced the doctrines of the Gospel; and having exhibited their power in a long life, adorned by every Christian virtue, he fell asleep in Jesus, at the advanced age of one hundred years."

Present Condition of Oneidas.—As has been stated, the great body of the Oneidas removed to Green Bay, at different periods between 1822 and 1833; and families and small parties have emigrated since that period.

By the Report of the U. S. Indian Agent in 1849, it seems that the Oneidas at Green Bay were still in a very prosperous condition. The old and familiar names of "First Christian Party," and "Orchard Party," were still retained,

the former being under the Episcopal and the latter under Methodist missions. The schools of both are taught in English. Those schools numbered 100 scholars. "The tribe is steadily advancing in civilization; their farms improve in appearance year by year, and their manner of living assimilates more and more to that of the whites." The use of whiskey seems to be the main hindrance to their advancement; but their chiefs are adopting the wise policy of suppressing the traffic in the article among them. Those at Green Bay numbered in 1849 eight hundred and thirty-six souls.

In 1845, there were upon the Oneida Reservation (in Lenox), at Oneida Castle, in all, thirty-one families of Oneidas; 71 males and 86 females; total 157; besides *one* Delaware, *one* Mohawk, *one* St. Regis, and *four* Stockbridge. Of these 133 were still professed pagans, the remainder attending upon the Methodist mission. They own 421 acres of land, some of which is tolerably well improved, *considering*. Several of the Indians live in framed houses, some of which are painted; and their farms show considerable industry.

In October, 1851, the author visited this remnant of a once great nation. Upon entering their houses the females were uniformly found engaged in manufacturing various fancy articles, ornamented with beads, and for sale upon the rail-road, or in making clothing for their families. Among other Indians he saw Daniel Seanandoa, a great-grandson of the chief. His mother was a Mohawk, which according to the Indian laws of descent would make him a Mohawk; but he has doubtless been adopted by the Oneidas. His wife's mother, widow Betsey Denney, now almost 80, lives with him. She says her mother lived at Oquago, but marrying a Mohawk removed to the Mohawk Castle, below Fall Hill, where Betsey was born. Betsey says that during the Revolution she lived near Niagara, which shows that her father acted with the British.

Another relic of the past now living, is widow Jenny Doxtader, in her 91st year. She was born at Oquago, where her mother resided and was married; but her parents removed to Oneida, and during "the war at Fort Stanwix," her family, with many of the tribe, resided at Schenectady. She says that many of the Oneidas remained at Oneida Castle and Fort Stanwix during the war—that she well knew Mr. Kirkland and Judge Dean. She can speak very little English. Christian Beechtree is a chief at present better known among the "whites" than the other chiefs of whom there are several. Sally, the grand-daughter of Scanandoa, once known as the "Oneida beauty," and who married Han Yost, a somewhat noted Indian, is still living at Green Bay, past ninety years of age. When the author saw her, about fifty years ago, she possessed a very tall, graceful, yet majestic figure, with a face and carriage which might well be the envy of a modern belle. There are five families of the "Orchard Party" residing in the south part of Vernon.

Indian Names of Persons.—In the early settlement of the country, the Indians frequently gave names to those with whom they had much intercourse, and these were generally significant of some trait or circumstance. The author has been able to preserve or procure but very few, which are here given. To Judge James Dean they gave the name of Cologh-qua-deal, i. e. *Circle around the Sun*; to Abraham Van Eps—To-tinon-ton, i. e. *Handsome Garter*; Nathan Davis—Scogh-nox, i. e. *Fox*; Daniel Petrie—Tah-une, i. e. *Wolf*. (Messrs. Davis and Petrie received their name while clerks for Mr. Van Eps). Samuel Laird—Sesse-lo-wah, and his wife, Mrs. Mary Laird—Conne-ah-quint, the names of a chief and his wife; Salmon Laird—Law-ne-goh-lee, i. e. *Good Heart*; Silas Phelps—Ki an-de-lon-go, i. e. *Smooth Wood*; William Phelps—Oteal, i. e. *Raccoon*; Mrs. Jedediah Phelps—Yon-ga-nole, i. e.

Shower of Rain; John Phelps—Tol-lon-go, i. e. *Duck*. (This name was given him when a boy; he used to ferry the Indians in a canoe across Fish Creek at the Forks.) George Huntington—A-i-o, i. e. *Handsome*. To those acquainted with the persons named, these names will not fail to bring to mind some peculiarity or trait of character or manners.

Names of Localities.—Much confusion has grown out of the attempt to obtain the Indian names of lakes, streams, and places, owing to the differences in pronunciation in the several tribes, and also the fact that the same object was known by a variety of names. For example the name of Oneida Castle is pronounced by the Oneidas, Ca-no-wa-lo-a; by the Mohawks, Ga-no-wa-lo-har-la; the Tuscaroras, Ka-no-wa-no-hate; the Onondagas, Ga-no-wi-ha; Cayugas, Ga-no-a-o-a; the Senecas, Ga-no-a-o-ha;—each signifying “Enemy’s-head-on-a-pole.” The author gives the names of waters and places within the county, according to the best of his ability, with the significations, when known. The Onondagas call Oneida Lake, Se-ugh-ka, i. e. Striped with blue and white lines (waves) diverging and coming together again. It has also been called Techtroguen Lake; Techoiroguen Lake; Kanoaloka Lake; Onida-ho-go Lake; Tsiroqui Lake; but it is believed the Indians never call it Oneida Lake.

Tege-soken,	Fish Creek,	i. e. <i>Between the mouths.</i>
A-on-ta-gillon,	Branch of Fish Cr’k,	<i>Creek at point of rocks.</i>
Sa-dagh-que-da,	Sauquoit Creek,	<i>Smooth round pebbles.</i>
Ok-risk,	Oriskany Creek,	<i>River of nettles.</i>
Kuy-a-ho-ra,	Trenton Falls,	<i>Slanting water.</i>
Te-uge-ga,	Mohawk River,	(Seneca dialect.)
U-nun-da-da-ges,	Utica,	<i>Going around the hill.</i>
Twa-dah-ah-lo-dah-que,	“	<i>Ruins of old fort.</i>
Skan-an-doa,	Name and stream,	<i>Hemlock: stream of hemlocks.</i>
De-o-wain-sta,	Rome Portage,	<i>Carrying place between two streams.</i>

The following are taken from *Morgan's Indian Map* (1851), and are generally in the Seneca dialect, and a part of course are modern :

Ka-ne-go-dick,	Wood Creek,	
Ga-sote-na,	Scriba's Creek,	<i>High grass.</i>
Ose-te-a-dah-que,	Trenton Village,	<i>In the bone.</i>
Che-ga-quat-ka,	Whitesboro,	
Ka-da-wis-dag,	Clinton,	<i>White field.</i>
Ga-nun ¹ -do-glee,	Paris Hill,	<i>Hills shrunk together.</i>
Ska-na-wis,	Waterville,	<i>Long swamp.</i>
Ska-nu-sunk,	Vernon,	<i>Place of the fox</i>
Te-o-na-tale,	Verona,	<i>Pine forest.</i>
Te-ya-nun-soke,	Nine Mile Creek,	<i>A beech tree standing.</i>
He-sta-yun-twa,		
De-ose-la-ta-gaat,	Oneida Depot,	<i>Where cars go fast.</i>

The following is a description of the annual fishing feast of the Oneida Indians, at the forks on Fish Creek. It was held in the spring of the year, when the leaves on the trees had acquired the size of a fox's ear. In their estimation, it was an occasion of importance, and was conducted with much ceremony. Every family in the tribe was expected to be present, by one or more representatives. Until after the feast, by their laws, none were allowed to fish for salmon. When the whole party had convened, operations were commenced, by driving a row of stakes across the stream just below the fishing ground, and filling the interstices with brush, so as to entirely prevent the escape of a fish. They then went quite a distance above the fishing ground, and by various devices searched out and drove all the salmon down to the ground selected. Then another row of stakes and brush like the first was placed across the stream above the fish. All being thus made ready, the taking of the fish commenced. The old men, women and children were stationed at the lower obstruction and along the margin of the stream to secure the

wounded and dying, while the more effective portion of the party, with spears and sharpened stakes, commenced taking their now-doomed captives. Their aim was to spear them and carry them ashore ; but, from the imperfection of their instruments, they more frequently failed than were successful, and the securing the wounded at the lower weir was an operation full as exciting to the old men and boys as was the spearing to the fishermen in the stream above. When all were taken that were within the enclosure, which frequently amounted to hundreds, the cooking and feasting commenced. It was emphatically a feast of "first fruits," and lasted until all were satisfied with the boiled, roasted and broiled ; when the remnant was apportioned to each family in the tribe according to its number of souls.

Schoolcraft says, "some philological goose, writing from Canada, makes Utica an Indian name !"

The following pages are given as originally written by the author in 1838, and soon after published in several of the newspapers of the county.

In March, 1787, Moses Foot, Esq., with eight other families, removed from New England to the village of Clinton, and commenced the settlement of that section of the county. A short time after their arrival they held a council with the chiefs of the Oneida Tribe, which resulted in the following covenant : "If the cattle of the whites, for the purpose of grazing in the woods, went on the Indian grounds, or the cattle of the Indians came on to the lands of the whites, that were not enclosed, they were not to be molested ; but should the cattle of either party stray away, and the other party know where they were, notice was to be given to the owners, that the cattle might be reclaimed. Either party might dig ginseng on the other's land, but neither party were to cut any timber belonging to the opposite party." One or two years

afterwards, a party of the Oneidas, headed by the celebrated *Saucy Nick*, came and formed a camp about two miles west of the village, for the purpose of digging ginseng, where they remained several days. One of the settlers missed a fine fat steer, and on making search found some of the offals secreted near the Indian camp, but the birds had flown—not an Indian was to be found. This was on the morning of the day appointed for the inspection of the militia. The Governor, to prevent the trouble and expense of going some 30 or 40 miles to meet their regiment at the German Flats, had issued his orders that a major should attend at Clinton, and inspect the two small companies, then all the organized military in the State, west of the said German Flats. These two companies were the germs of the 20th and 134th regiments, the two oldest regiments in the county. On the news of the Indian depredation reaching the settlement, a party of some ten or twelve armed young men started in pursuit.

They soon got upon their trail, and following them up the Oriskany Creek to some point above the forks where they had crossed over, crossing the south branch near the present site of Waterville; they then returned on that side of the creek, passing but a short distance in the rear of Clinton, pursuing their course for the trading house of John Post, near Fort Schuyler (now the city of Utica). When the pursuers came to the Sauquoit creek, near the site of New Hartford, the indications were such they were confident the Indians were but a few minutes in advance. They, therefore, divided their party; one half, the most active, taking a circuitous route, to get in front, while the rest were to follow in the rear. The plan succeeded admirably, for in a short time they had the whole party prisoners. The Indians, at first, stoutly denied having any knowledge of the steer; but the whites not being so easily duped, proceeded to search their

packs, when on opening that of *Saucy Nick*, the hide and bell of the missing animal made their appearance. The proof being now too convincing to render any further denial beneficial, some of them frankly confessed to having killed and eaten the steer. The Indians were, therefore, all taken back to Clinton as prisoners. At some point of time after the capture, Saucy Nick being very obstinate, one of the party by the name of Cook, a large athletic man, became so exasperated, that he was about to strike him with his rifle, which another of the party prevented by seizing the rifle; yet Cook succeeded in giving him a blow with his cane. Notwithstanding the length of the pursuit, the military had not dispersed when the party with the prisoners returned to the settlement. The Indians then requested the favor of letting one of their number go to Oneida to acquaint their chiefs of the situation in which they had placed themselves, engaging that the messenger should return the next morning, by the time the sun was an hour high, and that the rest of them would remain under guard as hostages. The request was granted, and the runner forthwith dispatched. The messenger punctually returned the next morning by the time specified. In the course of the forenoon, Seanandoa, Beechtree, and about twenty other Oneida chiefs arrived, and requested a council with the whites. The principal settlers were called together, and the council agreed upon the Rev. Mr. Kirkland to act as interpreter—Esquire Foot to be chief speaker on the part of the whites, and Beechtree on the part of the Indians. The council was held in the old log church which stood near the centre of the village of Clinton, the Indians occupying one side of the building and the whites the other. After the preliminaries were all arranged, and the parties had taken their seats, some 15 or 20 minutes of silence was allowed to intervene. In the view of the savage,

it is a very great departure from dignity and decorum, to show any impatience or haste in opening the council. Beech-tree now arose and commenced :

“Will our brothers hearken——? When our father (Esquire Foot) and the pale-faces came from towards the rising sun, and set themselves down here in the valley of the river of Nettles (Oriskany is the Indian name, and signifies ‘River of Nettles’), we made a covenant with him. (Here he set forth the covenant substantially as I have stated in the commencement of this article.) This covenant our father and his people have kept: with them it is very strong; they have not broken it; our father and his people dealt in good faith with their red brothers. About six suns ago, some of our people came to dig ginseng; they knew the covenant, for we had told them; but they were very bad people; with them the covenant was like the pipes that we get of the white traders, very easily broken; they killed and eat the young ox of the white man; they broke the covenant. Will our father inform his red children what they must do to mend the broken covenant? It must be mended.” He then sat down.

Esquire Foot now rose, and told them that to mend the broken covenant, their bad men must pay the owner for the young ox. They must also pay his young men for the time spent in pursuit of those who broke the covenant.

Beechtree again rose and said, “our father has said well; the young ox must be paid for, and the young men must be paid; we do not use oxen; we have cows; we know how much they are worth, but we do not know how much the young ox was worth, will our father tell us?”

Esquire Foot told him that the young ox was worth as much as the best cow at the Oneida, as it was very fat and good.

Beechtree then said, "the owner of the young ox shall have our best cow, will our father tell us which it is?"

Esquire Foot knowing the cows at Oneida, told Beechtree that a certain brown, white-faced cow, would be accepted by the owner of the young ox.

Beechtree again said, "our father is very wise—he knows the best cow; before the setting of the sun to-morrow, our young men will drive and deliver that cow; will our father now tell us how much his young men must have?"

Esquire Foot now informed him that his red brothers, the chiefs present, were good men; that they mended the covenants that their bad people broke, that they might give his young men what they thought would be right.

Beechtree now said, "Will our brothers again hearken? our bad men who broke the covenant were digging ginseng; they had gathered some, which they have in their packs; will our father look at it and say how much it is worth? Post, who keeps the trading house at Fort Schuyler, will buy it."

Esquire Foot examined the ginseng, and informed Beechtree that it would bring a certain sum, which he named, it being a very liberal one.

Beechtree said, "it is a fair price, but it is not enough to pay the young men. They may take it at that price, and about the first of next snow, Mr. Taylor, the agent, will be here, to pay us money for the twenty townships we sold at Albany; we will give you a paper directing him to pay you a certain sum (which he named); we will make our cross on the paper—we cannot write; Mr. Taylor will then pay you, and when he pays us the rest of the money to divide among our people, we shall not give any to those who broke the covenant, so that when they see they lose their best cow, have their ginseng taken from them, and have no money given them, they will be punished; they will be careful not

to break the covenant any more." This proposition was agreed to, and the writing made out and signed. Beechtree then said, "if the covenant is mended, let us again be friends." Esquire Foot told him that if the cow was delivered the next day, the covenant would be made good, and they would all be good friends again, and the council broke up with much good will and satisfaction on both sides.

It is proper here to remark, that the cow was punctually delivered the next day, and the draft was duly honored by Mr. Taylor. During the whole sitting of the council, Beechtree, before he made or accepted of any proposition, had a consultation with the other chiefs, and Esquire Foot had his frequent conversations with, and the advice of the settlers.

But there was one proud and revengeful spirit in that council, which did not give an assent to their being again friends. I allude to Saucy Nick. He had during the whole sitting, set with his head down in sullen silence, the blow which he had received from Cook while a prisoner, still smarting, still rankling and festering in his bosom. When the rest left the house, he went with them without uttering a word, but inwardly vowing revenge, as might be seen by the close observer, in the snake-like glance of the eye towards Cook. A few weeks after, Cook had occasion to go to Fort Schuyler with his cart and oxen. While there and standing near his team, Saucy Nick made at him with his drawn knife. Cook had barely time to elude the blow, by jumping into his cart and defending himself with the butt of his whip. Saucy Nick soon gave over the attempt at that time. Not long afterwards, as Cook was chopping on his lot, it being the farm now owned by the heirs of the late Walter Pollard, an arrow whizzed by him but a few inches from his body. The arm that drew the bow was not to be mistaken. It was also a warning to Cook, that nothing but his heart's blood would

wipe off the disgrace of the blow given with the cane. He had now learned the character of the savage, that his attempts would never be given over until his aim was sure, that length of time would never heal his revenge or deter him from his purpose. Cook, therefore, with the advice of his friends, sold out his "betterments," and removed back to Connecticut.

It has been said, and very generally believed, that the savage never forgave a real or supposed injury or insult, but carried his resentment to his grave. In the following it is presented in a somewhat different point of view. Major Barnabas Pond, who, now in his 84th year, enjoys a good and green old age, on his farm near Clinton, at an early day in its settlement, kept a public-house in said village. One morning, a young Oneida chief, who spoke tolerably good English, of some twenty-three or twenty-four years of age, in company with his wife, came into the tavern, and called for some rum. Major Pond told him he did not let Indians that were intoxicated, have any liquor, but as he appeared perfectly sober, if he would not drink too much, he might have some. The Indian promised to be cautious, and after getting the rum, drank very sparingly, giving a part to his wife. After sitting a few minutes, they went away.

In the course of the afternoon they returned, in company with five other Indians. The young chief was now evidently excited with liquor. He stepped up to the bar, and called for a half pint of rum. Major Pond told him he should not let him have any, that he had already drank too much, that he informed him in the morning he did not let drunken Indians have liquor. The young chief replied, that he did not want it for himself, he knew that he had drank enough, that he had drank too much, he wanted it for the Indians with him; they were his friends, and he wanted to treat them; that he would not taste a drop of it; at the same time, show-

ing a piece of money he had, tied up in a handkerchief. With this promise, Major Pond let him have the rum. He was true to his word, for without tasting, he gave it to the others, who drank it off. After the liquor was drank, some one of the company said it was time to be going, when they all started. Major Pond now told the young chief he had not paid for the rum; he replied, that he had no money, and could not pay. Major Pond told him it was not so; he had money, and had showed it before he had the liquor; that he now told a falsehood in denying having money. The young chief now flew in a passion, saying, "what, you say, I lie!" and approached the Major at the same time drawing his knife.

The Major, a strong athletic man, now thought it time to act on the offensive; he, therefore, struck the knife arm between the elbow and shoulder a blow with the edge of his hand, which caused the knife to fly over the chief's head across the room; he, then, in the same manner, struck him another blow across the throat, at the same time giving him a trip, which brought him to the floor, or to use the Major's own words, "he fell like an ox knocked down in a slaughter-house." The Indian lay some little time without any signs of animation, the blow and the fall having completely driven the breath from his body. The Major and the other Indians stood perfectly amazed. The Major afterwards stated, he, at the time, was afraid he had gone too far, and actually taken life. The Indian, however, soon commenced catching for breath, and in a short time was able to rise up, and stand on his feet. After standing a short time to recover himself, he took the handkerchief that contained the money, and threw it to the Major, who took his pay, and offered to return it, together with the knife, which he had picked up. The Indian refused to take the articles, without assigning any

reason. The Major then took them to the chief's wife, who likewise refused them, well knowing that if she accepted them, after her husband had refused, she would have given him very great offence. They all soon went away.

Some few weeks afterwards, the young chief came again, and was very penitent; he begged the Major's pardon, said he behaved very bad when in liquor; that he had been served right in being knocked down; he hoped he should be forgiven, and that they would be friends again. The Major frankly forgave him, and promised his friendship, if he behaved himself well in future; and then went and got the handkerchief and knife, and again offered them to the owner. They were again refused, he stating as a reason that he had forfeited his knife and would not carry it. He behaved so very bad when he was intoxicated, he was afraid he should do some mischief with it. The matter here ended, and the young chief, who was afterwards frequently in Clinton, never showed any ill-will towards our landlord.

The writer, before he concludes, believes it but common justice to the Oneidas to remark, that before they had become contaminated in their intercourse with the whites, they were far, very far, from being a vicious people. As they roamed in their native forests, before the demoralizing alcohol had made a wreck of all that was grand and noble in their character, they were a virtuous and happy nation. Unlike most savages, they were not idolators. They worshipped One Great Spirit, though from their lack of Revelation, their views of him were very crude. Profanity was unknown among them, as they had no words in their language in which they could curse and swear, and when from their intercourse with the palefaces, they had acquired the vice, they had to practice it in Mother-English. Shame, white man, shame! Theft was almost unknown among

them ; to be sure there were exceptions, as in the case of Saucy Nick, but they were solitary. Both sexes were proverbial for their chastity. An Oneida would have considered himself as degraded and demeaned in his own eyes, as well as in those of his tribe, to insult a female. An instance might be mentioned, in which a young married woman and her little daughter, less than three years old, staid alone in their log cabin over-night, the husband being obliged to be absent on business, with about forty of them encamped within less than that number of rods, and much nearer than any white settler. but they were sober, they had no liquor with them, and she said she felt no fear ; but I forbear. I did not commence their eulogy, but to do them justice.

OSCEOLA.

Lairdsville. Dec., 1838

TUSCARORAS

According to the before-named tradition of Cusick, the Tuscaroras were called Kau-ta-noh, and settled upon the Neuse river in North Carolina. Here they became a large and powerful nation. They were always the friends and allies of the Five Nations, a fact, which, added to the similarity in their language, is strong evidence of their common origin. In the many expeditions of the Five Nations against the Cherokees and Catawbas, they found the Tuscaroras ever ready to furnish them food and a resting place, where they might recruit their wasted energies after so long a march. The Tuscaroras were often at war with the Cherokees, Catawbas, and other neighboring tribes, some of which they conquered. In 1708 it was estimated that they numbered 6,000 souls in North Carolina, besides those in Virginia and South Carolina. Becoming jealous of the

white settlers on account of some encroachments upon their lands, they (in 1711) seized John Lawson, Surveyor General of North Carolina (he having marked off some of their lands), and after a brief trial put him to death. They also took the Baron Graffenried, a Swiss Protestant, who had formed a colony of Palatines, and kept him in confinement for some time. Fearing that these outrages would draw down upon them the vengeance of the Government, the Tuscaroras formed the bold plan of annihilating, in one day, all the Colonists south of Albemarle Sound. Dividing into small parties they commenced the work of death on the 22nd of September, 1711, and on that day 130 persons fell victims to their revenge. Aid was immediately demanded by North Carolina, from South Carolina, to assist in putting down the insurrection, and Col. Barnwell and a small force of whites and a large body of Cherokee, Creek and Catawba Indians were soon dispatched against them. After killing 50 and taking 250 prisoners, the Colonists came upon one of the Tuscarora Forts upon the Neuse, in which were 600 warriors. The Tuscaroras, instead of risking an attack, sued for peace, which was granted. In a few days, however, the Tuscaroras violated the treaty, and re-commenced their depredations, but not until the force of Barnwell had repaired to their homes. A second force, of 40 whites and 800 Ashley Indians, was soon collected under Col. Moore, and in December they proceeded against the enemy, and after a fatiguing march through forests and swamps, encountering snow storms and freshets, they found the Tuscaroras within a wooden fortification, upon the river Taw, about fifty miles from its mouth. Although well provided with fire-arms, the Tuscaroras were unable to resist the besiegers, who, by regular approaches, in a few hours entered their works, and eight hundred of their warriors were killed, or taken prisoners. The

prisoners were claimed by the Ashley Indians, and were taken to South Carolina and sold as slaves.

(Charles I. granted all the lands in North America, between the 31st and 36th degrees, north latitude, to Sir Robert Heath, on the conditions that he should establish settlements, "and christianize the native Indians." By various conveyances this immense tract became the property of Dr. Coxe, in the time of William III. Daniel Coxe, a son of the Doctor, published an account and map of the country, in which he persisted in calling the territory *Carolana*. In consideration of releasing their interest in this territory, in 1770 the Patent of Coxborough was granted to the Coxe family, and here we have the origin of the name *Carolana*, as a township in Coxe's Patent.)

Above we have an instance of the usual way of "Christianizing the native Indians," the Tuscaroras. Their reverses in this contest, broke the spirit of the nation. They had sent runners to the Five Nations, asking aid: but none came, or not until it was too late. The fort upon the Taw was taken in the fore part of the year 1712 (some say 1713), and a treaty was made in which the dispirited Tuscaroras agreed to aid the Colonists in subjecting their allies, the Corees and Mattamuskeets. Blount, their king or head warrior, brought in at one time the scalps of forty of the latter. This condition ill-suited the haughty Tuscaroras, and parties often attacked the Colonists, which led to severe measures upon themselves. Defeated and broken, the Nation decided to remove to the territory of the Iroquois. Some authors place their removal in 1712, and Schoolcraft and others in 1714; but it is probable that parties removed in several years. They had lost a thousand warriors, who represented a population of 5,000 souls.

Arriving in the country of the Iroquois, they were cordi-

ally adopted as the Sixth Nation : and although no territory was assigned them, they became the guests of the Oneidas, and occupied lands in the south-west corner of this county, with colonies with the Oneidas upon the Susquehannah. In 1736 their numbers were estimated by the French at 250 warriors, or 1250 souls. In 1763, Sir William Johnson estimated them at 140 men, or 700 souls. They seem to have always enjoyed equal honors and influence with other members of the confederacy.

During the Revolution, a considerable portion of them were friends of the Americans, and joined their arms with the Oneidas. After the war, the Senecas granted them lands within the present limits of Niagara county, to which they soon removed, their title being confirmed by the State. They also purchased lands adjoining of the Holland Company, with the proceeds of lands sold in North Carolina. Here they have made greater advances in civilization than any other of the Six Nations. They bear the appearance of thrift and tidiness seldom seen among the others.

In 1807, a mission was established among them by the Baptists, and soon after another by the Presbyterians. Schools were also established, in which the children have made fair progress. A Presbyterian church was organized many years since, which numbers about fifty members. In 1836 a Baptist church was formed, over which James Cusick, a chief and brother of David Cusick the historian, was ordained pastor, June 14, 1838.

In 1845 the Tuscaroras numbered 53 families, including 283 souls. They cultivated 2,080 acres of land, upon which they raised in that year 4,897 bushels of wheat; 3,515 do. of corn; 4,085 do. of oats; 1166 do. potatoes; 7,537 pounds of butter, and in like proportion of other products. Sixty of their number were then members of Christian churches, and

231 were members of temperance societies. Since 1845, Rev. Mr. Cusick and a portion of his people have removed to the Indian country west of the Mississippi. The tribe is located in the town of Lewiston, about eight miles below Niagara Falls, and three miles from the river; and in 1840 they owned about 5,000 acres of excellent land.

STOCKBRIDGE INDIANS.

The Stockbridge Indians were named after the town of Stockbridge, Massachusetts, where they resided. In 1735, the Legislature of Massachusetts granted a township, six miles square, to be laid out on the Housatonic River, for the use of these Indians and such other as might join them. The object of the colony was to collect them together in this place, where they could have the benefits of the Christian teacher and of schools. Previously they had lived in scattered clans, in the western part of the colony.

They have been very generally known as the Mo-he-kan-neews, (not Mohegans) and a corruption of their name is variously written, Mahhekaneew, Muhhekaneok, signifying "the people of the great waters, continually in motion." By the early English Colonists they were also called River Indians. In 1736, these Indians removed to the township thus granted them (the present towns of Stockbridge and West Stockbridge, Massachusetts), which was soon confirmed to them, their heirs and assigns. A meeting house and school house were erected for them by the colony, the first of which was opened for worship November 29, 1739. In 1734, a mission had been commenced among these Indians by Mr. John Sergeant (senior), then a candidate for the ministry, assisted by Deacon Timothy Woodbridge as schoolmaster, under the patronage of the Board of Commissioners for Indian

affairs in Boston. Mr. Sergeant was then a tutor in Yale College, but relinquishing his place, was on the 31st of August, 1734, ordained at Deerfield, Mass., as a Gospel minister. Upon the occasion of his ordination, Governor Belcher, a committee of both branches of the Legislature and a large number of Indians from several tribes, were present. The Stockbridge or Housatonic Indians, as they were then called, then formally accepted him as their missionary. The Indians at Stockbridge in a few years numbered from 4 to 500. In 1741, Mr. Sergeant projected a manual labor seminary and boarding school, for the education of Indian youth; but which, from the dangers and excitements which followed the commencement of the first French war, did not go into successful operation for several years. This school became highly popular with the Indians and inhabitants generally, and enjoyed the confidence and aid of many of the best men in England, among whom were Dr. Isaac Watts, Capt. Coram, etc. Such were the benefits the Stockbridge Indians received from this school, that the Six Nations became interested in the education of their children, and held a council at Stockbridge, to consider the plan of sending their children here to school. Rev. Mr. Sergeant died July 27, 1749, aged 39 years. He was a native of New Jersey, a graduate of Yale College in 1729, and lived to see the Stockbridge Tribe increased from 8 or 10 families to more than 50, with a number of framed houses, and considerably advanced in agriculture. He left three children, the youngest of whom, John Sergeant, junior, will be named hereafter. Rev. Jonathan Edwards succeeded him in the school. The last French war destroyed the hopes of the Six Nations, with regard to this school, but to the Stockbridge Indians it was a source of many blessings. In January 4, 1758, Mr. Edwards resigned his charge for the Presidency of Princeton College, but died on the 22nd of

March following. In 1759, Rev. Dr. Stephen West became the missionary and teacher of the Indians, a post which he filled until 1775.

Prior to this time, a tract of land, six miles square, called New Stockbridge, had been granted to this tribe by the Oneidas, but the war of the Revolution prevented their removal to it for several years. During the last French war, the Stockbridge Indians took sides with the English, and were many of them received as soldiers by Massachusetts. At the commencement of the Revolution they declared their attachment to the Americans, and raised a company of "minute men," who subsequently acted as rangers in the vicinity of Boston, commanded by Capt. Timothy Yokun, one of their chiefs. A full company went to White Plains, under Capt. Daniel Nimham, another chief, where four were killed, and several died of disease. At the close of the war, Gen. Washington directed a feast to be prepared for the Indians, in consideration of their good conduct, and an ox was roasted whole, of which the tribe partook, the men first, and then the women and children. Rev. John Sergeant (junior) and Judge Dean presided at the table.

In 1775, upon the resignation of Dr. West, Rev. John Sergeant, son of their first missionary, took charge of the mission and school. He had received an education at Newark, New Jersey, and perfectly understood the language of the Indians. In 1783, a portion of the tribe removed to New Stockbridge; in 1785, another portion; and the residue of the tribe in 1788. In 1785, the Indian members of the church at Stockbridge, 16 in number, took letters of dismission, and immediately formed a church at their new home. At this time, the tribe numbered about 420 souls. Mr. Sergeant was ordained pastor of the infant church, and regularly spent six months in the year at New Stockbridge, until 1796, when

he removed his family hither. He continued his labors with this people up to the time of his death. He died September 8, 1824, aged seventy-seven years. In 1796, the Legislature granted a tract of land, one mile square, adjoining Stockbridge, to Rev. Mr. Sergeant, known as Sergeant's Patent. In 1818, the Stockbridge Indians numbered 438 souls, and owned about 17,000 acres of land in Oneida and Madison Counties. Nearly 150 years ago, the Miamis granted the the Stockbridge, Delaware and Munsee tribes the right to *occupy* forever, a large tract of land upon the White River, in Indiana. The Delawares went many years ago, and took possession. In 1818, about one quarter of the Stockbridge tribe went west, by invitation of the Delawares, to reside upon this land, the remainder of the tribe intending to follow soon; but before those who started had arrived at their new home, they learned that the Delawares had sold the whole tract to the government of Indiana. In 1821, the Six Nations and the Stockbridge, St. Regis and Munsee tribes, purchased of the Menominees and Winnebagoes, a large tract of land upon Green Bay and the Winnebago and Fox Rivers in Wisconsin. In 1822, a large part of the tribe remaining, removed to that territory, and the rest soon followed. There they have made considerable advances in civilization, and are in general sober and industrious.

The Stockbridge tribe preserved a tradition, that their ancestors came a vast distance from the north-west, that in coming they crossed a water affected by tides, and that the next tide-water they saw, was upon their arrival at the banks of the Hudson. Many suppose that this refers to their passage from Asia to this continent, by way of Bhering Strait.

BROTHERTON INDIANS.

The Brotherton tribe of Indians was composed of the remnants of various tribes who had resided in New Jersey, upon Long Island and the northern shore of Long Island Sound. Many of them at the settlement of the country were powerful tribes, but all of them had become reduced to mere wrecks and remnants. The Oneidas invited them to come and reside upon their territory, and the state governments also aided in collecting them together and settling them at their new homes. The tribes, which at different periods have thus been consolidated to form the Brotherton tribe, were the Nanticokes, Narragansetts, Montauks, Mohegans, Pequots, Nehantics, Conoys, Tutecoos, Saponeys, Shinecocks and probably some others.

When the Brothertons began to collect is a question difficult to be answered, but is certain that the component remnants, which formed the tribe, came at different periods. Their location was upon and near the Oriskany, within the limits of the present town of Marshall. Having no common language, they early adopted the English, and soon no other was spoken among them. They derived their name Brothertons from the fact of their union of so many tribes.

At the time of the treaty of Fort Stanwix in November, 1768, the Governor and Commissioners of New Jersey purchased of the Oneidas, with the consent of their attorneys, a tract of upwards of 30,000 acres, in trust for the natives of New Jersey, south of the Raritan, which tract took the name of Brotherton. In 1763, Sir William Johnson reported that the Nanticokes, Conoys, Tutecoos, Saponeys, etc., etc., numbering 200 warriors (1000 souls), had removed from the southward, and settled "on and about the Susquehanna. on

lands allotted by the Six Nations," and lived immediately under their direction. These were doubtless Brothertons.

On the 22d of June, 1775, the Colonial Congress of New York granted a pass to Joseph Johnson, "a Mohegan Indian, and licensed preacher among the Brotherton and Oneida Indians, and his three friends, James Shattuck, John Ske-suck and Samuel Tallman, to New London, Connecticut, and back" to Brotherton. In 1776, David Fowler and five other Indians, from Connecticut and Long Island, who were Baptists, removed to Brotherton, and established Baptist meetings, the second by that denomination west of Albany. (The first at Butternuts in 1773.)

In 1786, the Rev. Samson Occum, a Mohegan, with 192 Montauks and Shineecks from Long Island, Mohegans from Connecticut, and Narragansetts from Rhode Island, emigrated to Brotherton. Mr. Occum was born at Mohegan, near Norwich, Connecticut, in 1723, and at the age of nineteen, entered Rev. Dr. Wheelock's charity school at Lebanon, and was the first Indian ever educated at that place. He was a thoroughly-educated Indian, and in 1748 taught a school at New London.⁵ Soon afterwards he removed to Montauk, Long Island, where he remained as a teacher for ten or eleven years among the Indians, by whom he was greatly beloved. He was also a part of this time a licensed preacher. He was ordained August 29, 1759, by the Suffolk Presbytery. In 1766, he was sent to England by President Wheelock, to solicit aid for the Indian school at Lebanon, known in those days as More's Indian Charity School. Being the first Indian preacher who had visited England, he attracted much attention, and preached to crowded houses. He preached in the King's Chapel before George III.; also in the pulpit of Whitfield; and, indeed, "the noblest chapels in the kingdom were open to him." He obtained large sums

of money and much personal distinction. During his subsequent life, he carried a gold-mounted cane presented to him by the king. The king, many of the nobility and persons of wealth and distinction became patrons of the school, and continued their contributions for several years. After his removal to Brotherton, he preached and labored with much zeal among his people; and, also, preached a portion of the time at Stockbridge, in connection with Mr. Sergeant. He enjoyed the confidence of Mr. Kirkland and of Christians generally in the infant settlements in this section. For some time he was, it is believed, the only ordained minister between the German Flats and Oneida, and was called upon as such to preach, attend funerals and solemnize marriages, by the white settlers. He often visited the family of the author's father, where he was received as a messenger of "good news." He was a man of cultivated mind, pleasing address and manners, and in his life and conversation exemplified the spirit of the Gospel. Even to this day, his name is venerated among the descendants of those he taught. He died at New Stockbridge, in July, 1792, aged sixty-nine years.

By an act passed February 25, 1789, the Legislature of this State ratified and confirmed the grant made by the Oneidas to the Brothertons, directing that said grant should be called "Brother Town," and that said lands should remain for "the cultivation, improvement and use of the said New England Indians and their brethren, consisting of the Tribes called the Mohegan, Montauge, Stonington and Narraganset Indians, and the Pequots of Groton and Nehanticks of Farmington, and their posterity," without the power of alienation or right of leasing for any longer term than ten years.

The very means used for the preservation of the Brothertons, unless the Gospel and civilization had been immediately

successful, were the best calculated to destroy them. They lost all their national pride, and having neither tribe nor language, they became the most degraded and dissolute of any of the Indians in the State. Many of them possessed good farms, and might have enjoyed all of the necessaries, and many of the luxuries of civilized life. In 1818, Rev. Mr. Sergeant wrote as follows: "If they (the Stockbridge Indians) lose their own language, they will lose with it their national pride and respectability. This is the case of the Brotherton Indians—they have lost their language, and are now, perhaps, more corrupt than any other Indians in the country."

With their neighbors of Stockbridge, the greater proportion of the Brothertons removed to Wisconsin in 1822, and the remainder followed in a few years. There a complete revolution has been effected in their character and habits, and they have made great advancement in civilization, agriculture and the arts. By act of Congress they have been declared *Citizens* of the United States. The report of the Indian agent for 1849, says that "in which capacity (of citizens) they appear advantageously, many of them filling very respectably town and county offices under our State organization. They have two schools, and are anxious that their children should become educated as the whites."

Many interesting reminiscences of the Brothertons are embodied in the history of Marshall.

CORRECTION.—Page 836, transpose the 9th and 10th lines from bottom, so as to read the 9th first. Page 837, 7th line, read "Ne-haw-re-tah-go." Page 848, 1st line, read "Ca-no-wa-lo-a." Same page, 10th line from bottom, for "George," read "Governor."

