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# OLD<sup>E</sup> VLSTER

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VOL. VI

DECEMBER, 1910

No. 12

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## *The Temple at New Windsor*

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OLD ULSTER, in Vol. VI., pages 193-198 (July, 1910) has told the story of the encampment of the Revolutionary army under Washington at New Windsor and of its disbanding and, incidentally, of the building erected at New Windsor by the American soldiers, which was known as "the public building," the "new building" and, more generally and colloquially, as "the temple."

The outlook for the patriot cause in the spring of 1779 was dark and gloomy. So far the French alliance had had little result. The currency was greatly depreciated, the troops were unpaid, their numbers greatly lessened and gloom and discouragement everywhere manifest. In the midst of the universal uncertainty the commander-in-chief, Washington, moved his army to the north of the Highlands and concentrated it at and about New Windsor. Washington established his

head-quarters in the William Ellison house on the hill immediately south of the village of New Windsor. Sir Henry Clinton, the British commander, greatly desirous of securing the control of the Hudson, sent marauding expeditions to New London and other points along the Connecticut coast to draw Washington from the Hudson to their defense. This availed Sir Henry nothing. Washington saw through the design. He continued at New Windsor and in July sent General Anthony Wayne to capture Stony Point. It served his purpose and Sir Henry abandoned the Hudson for a time and sent his army to the conquest of the southern states.

Retaining the Ellison house as his head-quarters Washington remained in comparative idleness. Unless money to pay for the necessary expense of the troops could be had no operations could be undertaken. We know now that this was the great transition period of the Revolution. Heretofore the war had been carried on with militia or raw troops. Baron Steuben was making an army of them. As in the first year of the Civil War it was necessary for McClellan to train militia and volunteers into soldiers before battles could be made victories, it was necessary in 1779 to discipline the recruits into seasoned troops. While this was going here at New Windsor, in Old Ulster, events in Europe shaped themselves into advantage. The cause of the Americans was recognized, their independence acknowledged and assistance was secured. France sent an army and a fleet, the Netherlands unlocked their plethoric coffers and sent over millions of money, and confidence returned.

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*The Temple at New Windsor*

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In the fall of 1781 Washington, with the main part of the troops was at Yorktown, Virginia, and compelled the surrender of Cornwallis. This secured, he returned with his army to the Hudson. In April, 1782 he made his head-quarters in the Hasbrouck house in Newburgh, since the most famous of all Washington's head-quarters. For a short time during the following autumn he transferred the troops to Verplanck's Point, to effect a junction with the French army, newly transferred from Virginia. Aside from this the camp of the American army was here at New Windsor. Here it remained until June 22nd, 1783, when what was left after the disbanding marched to West Point.

Thus there was a permanency about the encampment of the American army at New Windsor. The officers and soldiers recognized this. It was proposed that a public building be erected for the use of the army. The officers and men warmly approved. Few could give much money but most were men accustomed to hard labor, were at home with axe and saw, were, or had been, their own carpenters, masons and builders and the public building took form and shape rapidly. It was a frame building, lathed and plastered inside. General Heath described it in these words :

“Upon an eminence the troops erected a building, handsomely finished, with a spacious hall, sufficient to contain a brigade of troops on Lord's days, for public worship, with an orchestra (or gallery) at one end ; the vault of the ceiling was arched ; at each end of the hall were two rooms conveniently situated for the issuing of General Orders, for the sitting of Boards of Officers, Courts Martial, &c., and an office and store for the Quartermaster and Commissary's

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*Olde Ulster*

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From "Harper's Encyclopædia of United States History."—Copyright, 1905, by Harper & Brothers.

*The Temple at New Windsor*

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*The Temple at New Windsor*

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Departments. On the top was a cupola and flagstaff, on which a flag was hoisted occasionally for signals, &c."

The American Magazine, Vol. I., No. 11, page 1 states that

"The building stood on what is now known as the McGill farm, on the road leading north from Knox's headquarters. It was sold at auction September 2nd, 1783, and taken down and removed."

When the army was assembled here in November, 1782 it consisted of eight thousand men. Winter was close at hand. The troops immediately set about the building of barracks for the coming winter. In the language of the soldiers these were known as "huts," and their erection was called, in the colloquialism of the men "hutting." General Gates employs the term in a letter as he writes :

"From the time of our arrival on this side of the mountains we have been constantly employed in hutting, and making every preparation necessary to keep us warm and healthy through the severity of the approaching season. I think another week will complete the business."

Calling these barracks huts gives a wrong conception of these structures. Chastellux, describing them says :

"The barracks are spacious, healthy and well-built, and consist of a row of log-houses containing two chambers, each inhabited by eight soldiers when complete. A second range of barracks is destined for the non-commissioned officers. These barracks are placed in the middle of the woods, on

the slope of the hills and within reach of water, as the object is a healthy and convenient situation. The army are on several lines not exactly parallel with each other. They [the Americans] call them 'huts,' wooden houses well built and well covered ; having garrets and cellars."

There were more than one thousand of these "huts." In the midst "upon an eminence," stood the "temple." On the anniversary of the alliance with France, February 6th, it was dedicated with a celebration, a collation and, in the evening, a ball. Here Mrs. Washington gave receptions, here levees were held; here public meetings took place; here the army assembled. It was here that Washington replied to the Armstrong letters (see *OLDE ULSTER*, Vol. VI., pages 6-11); here by order of Washington, the cessation of hostilities "between the United States and the King of Great Britain" was proclaimed; here the independence anthem of Billings was rendered "by voices and instruments" in its ringing declaration "No King but God!" (See *OLDE ULSTER*, Vol. VI., pages 222, 223). Before this building the exhibition of fireworks was made that night of the eighth anniversary of the battle of Lexington, when thus peace had been proclaimed, that required seven hundred and fifty feet of seven-inch timber for the display; in this building the first meeting for organization of the Society of the Cincinnati was held and from this building the disbanded troops took up their march for home.

*OLDE ULSTER* acknowledges the courtesy of Harper & Brothers for the illustration of the Temple given on page 356. It was drawn by the pencil of the late Benson J. Lossing,

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# *The Birth Place of* *De Witt Clinton*

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*Contributed by De Witt Roosa*

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IN the article "About the De Witt Family" published in the November number of *OLDE ULSTER*, page 336, from a manuscript of Miss Anne R. Dewitt of Ellenville, is the following: "In regard to the birthplace of De Witt Clinton, his son, now (1880) an aged gentleman, has written me that he remembers that his father was born at the house of a relative and supposes it was at Napanoch."

From this Miss De Witt concludes that the place of his birth must have been the house of De Witt Clinton's grandfather, Egbert De Witt, at Napanoch; and she adds at page 340 of the same article:

"I have no doubt as to the place where De Witt Clinton was born. I lived when a child in Napanoch and remember being told by the then old inhabitants of the place, that De Witt Clinton was born at his grandfather's homestead, and the site of the homestead pointed out to me, it being the identical spot on which the late Averill Hungerford lived, the old house of Egbert De Witt being a stone house, but torn down before my day."

From "Historical Collections of The State of New York" by John W. Barber and Henry Howe, pub-

lished in 1846, De Witt Clinton was said to have been born March 2, 1769 in the village of New Windsor (now called Little Britain), Orange county, New York. His paternal ancestors were of Norman origin, his grandfather, Judge Charles Clinton, at the head of a company of associates emigrated from Ireland in 1729. His father, General James Clinton, was a brave and useful officer in the French and Indian War, and in the Revolutionary struggle. A short time previous to the Revolution, he married Miss Mary De Witt, a lady of Dutch descent. The fruit from this union were four sons of whom De Witt was the second. De Witt Clinton was educated at Kingston Academy, from which he entered the junior class of Columbia College, and was graduated in 1786, with the usual degree of bachelor of arts, "taking at the commencement, the highest honor the institution could bestow." He studied law with Samuel Jones, Esqre., a celebrated counsellor, and became private secretary for his uncle, George Clinton, who had been Governor of the State of New York since July 30, 1777, and continued to be such secretary until the end of that term of Governor George Clinton's administration, which ended in 1795. He was elected member of the assembly from the City of New York in 1798; was chosen state senator from the southern district in 1800; in 1801 he was chosen United States Senator, which office he resigned in October, 1803 to become mayor of New York City, which office he held by successive appointments, with the exception of twenty-two months, until 1815. In 1812 when President Madison received a nomination for a second term, Clinton was put in opposition and

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*The Birthplace of De Witt Clinton*

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received 89 electoral votes, while Madison was elected by 128. De Witt Clinton early became a strong partisan in favor of the Erie Canal and was its prime mover and most efficient advocate until its completion in October, 1823. He was elected governor in 1817 and re-elected in 1820. In 1826 he was again elected but died before his term was completed while sitting in his library at Albany, "after dinner," February 11, 1828.

In the *Encyclopædia Americana* published by Lee and Blanchard in Philadelphia, in 1851, De Witt Clinton is stated to have been born March 2, 1769 at Little Britain, Orange county, New York. That he was of English origin. His father served with great distinction during the Revolutionary War, and became a major general in the army of the United States. His mother was a De Witt, a member of the distinguished Dutch family of that name.

From these short biographies, and there are many others, it would seem that De Witt Clinton was born at Little Britain, town of New Windsor, Orange county, New York, and naturally so, because there was the home of his father, General James Clinton, whose house was standing at that place within recent years and pointed out as his birthplace. but the statement made by Miss De Witt, in her manuscript taken from the letter from his son, probably Charles Clinton of Buffalo, that "his father was born at the house of a relative" can be accepted as true.

Jacob Rutzen De Witt, the son of Egbert De Witt and Mary Nottingham, and brother of Mary De Witt, the wife of General James Clinton, the mother of

De Witt Clinton, removed with his wife, Jenneke De Puy, daughter of Moses De Puy of Rochester, from Napanoch in Ulster county into the neighborhood of "Peenpack," near what is now Port Jervis, Orange county, New York, about the year 1760. He built the old stone and frame house at the Neversink river and a grist mill. A fort was built contiguous to this house which was termed Fort De Witt and was used as a place of refuge and safety for women and children during the Indian wars which preceded and continued during the years of the Revolution. This Fort De Witt was located near the suspension bridge which crossed the Neversink river leading from Port Jervis to Cuddebackville, about one mile south of Cuddebackville. The small house which stood in 1889 near the then dwelling of Jessie Tillson was on the foundation of this fort.

In a History of Deerpark in Orange county, New York, written between the years 1858 and 1862, by Peter E. Gumaer, who died December 18, 1869 at the age of 98 years, 6 months and 20 days, which history was published by the Minisink Valley Historical Society in 1890, this fort is said to be the birthplace of De Witt Clinton, Peter Gumaer, the author, stating that he had been informed by a neighbor, formerly of the Clinton family, that De Witt Clinton was born there.

Eager's History of Orange County, published in 1846 and 1847 states :

"De Witt Clinton was born March 2, 1769 at Fort De Witt at the residence of Captain Jacob De Witt. This

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### *The Birthplace of De Witt Clinton*

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Fort was both residence and Fort, being a stone house fortified to an extent to be a protection against the Indians who for many years before the Revolution were troublesome in that vicinity, being on the outskirts of the white settlements."

"Though our proofs are of a traditionary character, yet we think them sufficient to establish the point in the absence of all direct proof establishing a different place. The tradition in that town and in the immediate vicinity of the Fort, the old residence of the De Witts, is that in February, 1769, James Clinton with his lady came to the Fort on a visit to see her brother, Captain Jacob R. De Witt, that a violent snow storm came on which lasted some days and when it abated, Mrs. Clinton was found to be in such an interesting situation, it was deemed imprudent and unsafe for her to return home, and the visitors remained at the Fort. They did not reach home in six weeks and it was during this time De Witt was born. About fourteen years since one of the sons of De Witt Clinton was in that town surveying the Neversink river, among other things to determine the height of its fall, and requested Mr. William C. Rose of Cuddebackville to accompany him to the Fort that he might see the birthplace of his father, which Mr. Rose did. For the proofs here made we are indebted to Mr. Rose, though they are very generally known and credited in that town and of their truth there can be no doubt."

Commending on the foregoing statement from Eager's History of Orange County in a letter to the writer, the Reverend Samuel Wickham Mills, D.D., pastor of the Reformed Dutch Church of Port Jervis and President of the Minnisink Valley Historical Society under date of August 22, 1892, writes:

"William C. Rose referred to in Eager's History as hav-

ing been visited by De Witt Clinton's son, I knew very well. His widow and two daughters are now living in Port Jervis. As this History was published in 1846, the visit of the son to him must have been as early as 1832. Mr. Rose lived but a few rods from the old Fort, the location of which I have often seen. The visit of the son and his going with Mr. Rose to see the birthplace of his father, is a very strong circumstance in support of the claim that he was born at the Fort instead of New Windsor as claimed by many."

It is natural that Miss De Witt being informed by De Witt Clinton's son in 1880 that his father was born in a house of a relative, might have inferred that he was born while his mother was visiting at the home of her father at Napanoch, but it is more natural to infer that her husband, an officer serving on the frontier in the French and Indian War, would be more desirous of having his young wife, during that time, in such a place of safety as Fort De Witt, the fortified home of her brother, than in the home even of her father, a settler, at or near Napanoch which was near the established trail of the Indians coming down the valley of the Rondout Kill.

In addition: Mary De Witt, the daughter of Captain Jacob Rutsen De Witt, who married William Rose from Little Britain, told her niece, Maria De Witt, the wife of Jacob Hasbrouck De Puy, late of High Falls, Ulster county, New York, and an aunt of the writer, that De Witt Clinton, because of the storm and the condition of the rough and, at that time, infrequently used roads, came near being born before his father and mother were able to get within the protection of the stone walls of Fort De Witt.

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## *De Duivels* ❖

### *Dans Kamer*

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WERE one to literally accept that veracious, ever credulous and always interesting chronicler of the Hudson river valley, the late Diedrich Knickerbocker of happy memory, there is one point along the river within what were the bounds of Old Ulster where the otherwise valiant Dutch sailors, men who had almost driven the Spaniards from the sea, defied and defeated the bravest navies either of France or England, always hurried by in fear and trembling, ever seeking the protection of St. Nicholas and never looking back until safely passed. This was the *Dans Kamer*, the dance chamber of the river Indians, a short distance below the boundary line of the counties of Ulster and Orange as they exist to-day.

No wonder. There are those living to-day who remember hearing old men, whom they met in their youth, describe the terrible battle-cry of the red men with which the dwellers in this very Hudson river valley became so familiar at the earliest settlement and which was perpetuated until after the war was over by which these colonies were freed. No one who heard the ear-piercing "*Woach! Woach! Ha, Ha, Hach! Woach!*" could forget its echoes to his dying day.

According to the learned authority on Indian names and customs, especially of the tribes along the Hudson, the late Edward M. Ruttenber, the *Dans Kamer* was the south bound of the territory of the Esopus Indians. Ruttenber follows de Laet, the first historian of New Netherland, in bounding the lands of the river tribes. His words are :

“In a paper written by de Laet it is said : ‘ Within the first reach, on the west bank of the river, where the land is low, dwell the *Tappans*. The second reach of the river extends upward to a narrow part named by our people *Haverstroo*,’ at which place the natives were called *Haverstroos*. They were the chieftancy some of the members of which sought to pilfer from the cabin windows of Hudson’s ship on the afternoon of October 1,—were the ‘ people of the mountains.’ From Stony Point to the *Dans Kamer* were the *Waoranecks* ‘ the people of the country ’ who sold the ‘ small skins ’ to Hudson on the 30th of September, and who were subsequently known as ‘ the Murderer’s Creek Indians.’ Their castle was on the northern spur of Schunemunk mountain, and their place of worship the *Dans-Kamer*. Above them were the *Warranawonkongs*, subsequently known as ‘ the Esopus Indians,’ whose hunting grounds extended through the valley of the Walkill.”

Here then, at the junction of the lands claimed by these two tribes of red men of the western bank of the great river, was their meeting place.

It is the point of land projecting from the west shore of the Hudson into the river which forms the northwestern head of Newburgh bay. It is a prominent object to the voyager by water on the river. In fact there were two of these spots there, “ *de groote*

*Dans-kamer*” and “*de kleine Dans-kamer.*” The latter was on the river shore and is now nearly destroyed by the cut of the West Shore Railroad, and the former was the large plateau on which stands the house of D. M. Armstrong. To this paths centered from all directions. Here the tribes consulted before engaging in war; here they negotiated for the exchange of prisoners, here they decided whether the tomahawk be buried and the pipe of peace be lighted.

The description of the Mauritius river, Hudson’s “river of the mountains,” in the pages of de Laet, is very minute and graphic. Yet he does not mention the *Dans-Kamer*. The name first appears in the journal of De Vries, under the date of April 15th, 1639. He wrote :

“ At night came by the *Dans Kamer*, where there was a party of Indians, who were very riotous, seeking only mischief; so we were on our guard.”

The point appears on the map of Vander Donck (1656) where it is “*Tams Kamir*. From this time it is frequently mentioned in the reports and chronicles of the Dutch narrators. What happened at these orgies and Indian kintecoys (*Gentge Kehn*) readily appeared to the white men as “Devil worship.”

Lieutenant Couwenhoven, during the Second Esopus Indian War, reported to his commander, Captain Martin Cregier, under date of August 17th, 1663 that he was lying with his sloop in the *Dans-kamer* :

“ The Indians who lay thereabout on the river side made a great uproar every night, firing guns and *kintekaying* so that the woods rang again.”

Captives doomed to death requested the privilege of dancing and singing their death song, or *Kintekaye*. When about to depart for war the dances became exceedingly noisy, turbulent and riotous. Omens were sought and conjurors practised their arts and incantations. In the "Description of New Netherland," of Montanus (1671) it is said :

"Conjurors act a wonderful part. These tumble, with strange contortions, head over heels ; beat themselves, leap, with a hideous noise through and around a large fire. Finally, they all raise a tremendous caterwauling, when the devil (as they say) appears in the shape of a ravenous or harmless animal : the first betokens something bad ; the other good : both give information respecting coming events ; but obscurely, which they attribute to their own ignorance, not understanding the Devil's right meaning when matters turn out differently. They, however, bewitch some in such wise that they foam at the mouth, throw themselves in the fire and smite themselves unmercifully ; and as soon as they whisper in the ear of the bewitched the enchantment ceases."

The British government was compelled at last to forbid these orgies and revelries. But the dances at these "dance chambers" were not always of this sort. Dancing was a favorite amusement of the red men. Every autumn a festival was held at the ripening of the maize or Indian corn. A white dog was sacrificed, green corn roasted and revelry ran a harmless course. One such *dans kamer* was south of Rifton in this county and old men of memories reaching to 1825 remembered the gathering of Indians to participate.

It was the orgies first described that led the Dutch

skippers to thus name the point. Seen at night lurid around their fires, with their wild accompaniments, when piercing shrieks and savage noises filled the air, the crews of the vessels making their way up and down the river peopled the point and the amphitheatre with demons. No wonder that the sensitive poetic spirit of Washington Irving listened to the tales of the Indian trader narrating the story of "*De Duivels Dans Kamer*" as the sloop drifted up the river by night when the youth made his first voyage on the stream he was so to love and afterwards describe. Many a Dutch skipper, full of the legends and stories of the river, had believed that here he had seen the Evil One. When any deed along its shores had been of particular atrocity they had been prone to recall happenings at this point that might seemed to prognosticate it. According to Diedrich Knickerbocker, when Stuyvesant ascended the river to relieve the settlers at the Esopus, his crew were "horribly frightened by roistering devils" at this place. Well might they have been. We have seen how the revelries there had been noticed by Couwenhoven, one of the officers in the force Stuyvesant had sent. Lieutenant Couwenhoven mentions one fact which is of exceeding interest to one familiar with the history of Old Ulster and the Esopus. For no one who is thus but has an affection for bluff, brave and quarrelsome Christopher Davis, "Kit" Davis interpreter and spokesman for the red men, notwithstanding he sold them the fire water which aroused their evil passions. Couwenhoven adds;

"Christoffel Davids informs us that he slept one night

with the Indians in their wigwams—that some Indians and sachems were there who had four Christian captives with them, one of whom, a female captive, had secretly told him, Davids, that forty Esopus Indians had already been near our fort to observe the reapers and the other people.

“Said Christoffel Davids also informed us,—that the Indians had on shore several bowls and gourds of brandy, which they obtained daily from the sloops, as the Indians had informed them they could get as much as they required and whatever powder and lead they wanted.”

Captain Cregier writes that he could not determine what the claim of the Indians amounted to. He did know that the woman who came up with the expedition brought four ankers of brandy with her but none had been allowed to go ashore.

Captain Cregier deemed it worthy of record that on the 21st of December of that year (1663) the yacht of the West India Company, on a trip up the river to the Esopus, had made the passage of the Highlands two hours before daylight with a southern breeze and passed the Dans Kamer safely, reaching the mouth of the Esopus Kil (Rondout creek) by ten o'clock that night. It reveals a dread of the spot.

While we often smile at the terrors enfolding this beautiful projection into the Hudson in the eyes of the discoverers and settlers of New Netherland we need but remember that those were days when unknown and strange regions and lands were peopled by monsters and extraordinary beings even in veritable records. And the cruelty and savagery of the natives were more than real to the new comers from other lands. The scalping knife, the massacre and the

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*A Moving "Birnam Wood," Which Failed*

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war whoop had become a dread by the time De Vries wrote in 1639. The place of heathenish orgies, the spot on which *Bachtamo* was worshipped with terrible shoutings, noises and outcries became a place to be feared and shunned. Then if the navigators knew that on this spot many a captive had been put to death with torture while defiantly singing a death song of triumph to enemies it were not strange that such voyagers were inclined to hurry by in silence.



*A MOVING "BIRNAM WOOD," WHICH FAILED*

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One of the admired passages in the tragedy of Macbeth is that in which the immortal dramatist pictures the witches around the caldron to which the would-be king had come, amidst the arising thunder, as raising the apparition of a child wearing a crown and holding within its hand a tree before the murderer. He trembles as he inquires :

"What is this,  
That rises like the issue of a king ;  
And wears upon his baby brow the round  
And top of sovereignty ?"

The witches all reply :

"Listen, but speak not."

The apparition then admonishes :

"Be lion-mettled, proud ; and take no care  
Who chafes, who frets, or where conspirers are :

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*Olde Ulster*

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Macbeth shall never vanquished be, until  
Great Birnam wood to high Dunsinane hill  
Shall come against him."

With this the apparition descends from view. The usurper interprets the prophecy as security of possession of the throne he had grasped. His words were :

“That will never be ;  
Who can impress the forest ; bid the tree  
Unfix his earth-bound root? sweet bodements ! good !  
Rebellious head, rise never, till the wood  
Of Birnam rise, and our high-placed Macbeth  
Shall live the lease of nature, pay his breath  
To time and mortal custom.”

Still more would Macbeth know. He asks if Banquo's children would ever reign. He was bid to ask no more. But before the witches vanished the ghost of Banquo appeared on the scene. All know the sequel. The avenging army approached the castle. Macbeth felt himself secure. A messenger sought his presence with the tidings :

“As I did stand my watch upon the hill,  
I look'd toward Birnam, and anon, methought,  
The wood began to move.”

The usurper struck the messenger, who insisted upon the truth of what he had reported. Then Macbeth bade his retainers arm :

“Blow wind, come wrack !  
At least we'll die with harness on our back.”

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*A Moving "Birnam Wood," Which Failed*

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The army of the king was approaching and each soldier bore a tree from Birnam's wood.

While the parallel will not hold there is a story told of an event in the early history of this old county that has features similar. The idea occurred to the red men of the forests which spread over the region in the early days of the contests of the aborigines with the white settlers. Here it did not succeed. There was no usurper. It had been characteristic of those who came into possession of the lands of the red men that they had paid for the lands upon which they made their homes. The opposition arose because of the differing manners and customs of the two peoples and differing conceptions of property rights.

In what is now the town of Walkkill, then in the county of Ulster but now within the bounds of the county of Orange, generations ago there was living the family of Daniel Butterfield. Just what occasioned a difficulty between the family and the Indians is not now apparent. Yet such there was and the red men determined to wipe out their enemies. The men and women of the settlers were aware of the enmity and kept guard of person and property. Not a man left the house without his weapon, not a night passed in which some one was not watching for a foe. The wily foresters determined to resort to stratagem.

The winter had developed into the spring without an attack, the spring had been followed by summer until harvests were awaiting the reaper. The fields were heavy with grain and that grain grown until it would almost hide an enemy approaching the dwelling. As one of the men was looking over the field of

wheat he saw a small green tree standing in the wheat where he had never noticed one before. It seemed strange that it was there and he stopped to solve the problem. As he did so he observed that it was a little nearer the house than when first noticed. After patiently waiting it moved again and was nearer still. He concluded that it presaged trouble and hurried home. He entered the door without being observed and told the family of the strange appearance. Immediate preparations were made for defense and the discoverer carried his gun to a position from which he could cover the approach. He had kept from observation by whomsoever was approaching. In silence the inmates of the house had placed themselves in readiness to support him if an enemy appeared from another quarter. Minutes, which crept as slowly as hours, passed in silence as the moving tree very slowly drew nearer. Not a sign of an enemy could be distinguished. But all eyes were fixed upon the strange sight of a tree advancing through a field of full-grown grain. Its advancement was very slow, but unmistakable to a close observer. But the sentinel, with musket leveled, covered the object. It reached the range of his gun without the discovery of any visible means of propulsion. At last the watcher determined to test why the tree was thus approaching. He fired and the tree fell. Then he waited. There was not a sound; there was no further advance. He reloaded his gun and waited. After a time he pushed through the wheat field to the fallen tree and under it lay the dead body of an Indian with his weapon.

*TOMBSTONE INSCRIPTIONS*

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In Memory of Dirck Wynkoop, Esq. who died the 9th of December, 1796, in the 65th year of his age.

In his judiciary duties he supported the strictest impartiality and in the cause of freedom a true patriot and friend to the rights of man.

Sweet is the sleep that here we take  
Till in Christ Jesus we awake ;  
Then shall our happy souls rejoice  
To hear a blessed Savior's voice.  
For the paternal care which great  
Received when in infant State ;  
This being the last token of respect  
His son thought proper to erect.

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In Memory of Levi Elmendorf who departed this life August 13, 1819, aged 43 years and 11 months.

Time how short, eternity how long,  
Heaven called him hence and at that solemn call  
Though sighs did spring and tears unbidden fall  
Nature did yield son, husband, friend.  
Must these endearing names forever end  
His death was sudden yet not immature  
For this life he was too virtuous too pure.  
Ah, may this thought his mournful friends sustain  
Their temporal loss was his eternal gain.

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In Memory of Jacobus Low who died the 27th of October, 1791, aged 60 years.

The summons came  
The fatal blow was given.  
His soul, we hope, has  
Winged its way to heaven.

# 4TH JULY MEETING

[*Contributed by Chaplain Hoes, U. S. N.*]

The undersigned believing that the Anniversary of American Independence should be celebrated in a sober and rational manner—that that day which saw the chains of tyrants broken in pieces, and a new nation born into existence, should not be celebrated by indiscriminate indulgence in the use of intoxicating liquors, respectfully request the inhabitants of Kingston who are desirous of having no intoxicating liquors used in the celebration of the day, to meet with them at the Court House, in Kingston, on

## **SATURDAY EVENING,**

the 7th instant, at half-past seven o'clock, for the purpose of making arrangements for that event.

William H. Dederick,  
Jacobus Cole,  
Alexander Cole,  
Gilbert Cooper,  
William Kerr,  
Daniel L. Wells,  
George Southwick,  
James Wells,  
Moses Mulks,  
J. Paulding,  
Charles Stone,

David Valk,  
William Willis,  
Albert G. Nichols,  
Peter De Lamater,  
Benjamin Locklin,  
B. J. Decker,  
John H. Schryver,  
J. H. Tuthill,  
Richard Keator,  
Richard Bishop,  
John D. Middagh,

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*4th July Meeting*

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|                     |                           |
|---------------------|---------------------------|
| David Conklin,      | Jacob Burhans,            |
| J. D. Wilson,       | J. S. Smith,              |
| Wm. Reynolds,       | Francis C. Voorhees,      |
| Peter Van Vleck,    | William H. Romeyn,        |
| Joseph Higgins,     | James C. Forsyth,         |
| James W. Baldwin,   | Teunis I. Houghtaling,    |
| J. K. Trumpbour,    | Pierce Catlin,            |
| H. Schoonmaker,     | Volney Shader,            |
| M. Schoonmaker,     | William Shaw,             |
| Alonzo Nichols,     | Peter Crook,              |
| Vincent W. Carr,    | John Vanderlyn, jr.,      |
| E. P. Dederick,     | James T. Collyer,         |
| Arnold Gavitt,      | Whiting Weeks,            |
| George McKown,      | John Young,               |
| Henry Wells,        | John H. Jansen,           |
| James Beekman,      | Thomas Harley,            |
| Harvey A. Thompson, | Nathaniel A. Houghtaling, |
| B. W. Hoagland,     | W. G. E. Houghtaling,     |
| James B. Weeks,     | William B. Burhans,       |
| John T. Merritt,    | Elijah Elsworth,          |
| Thomas Scott,       | John H. Houghtaling,      |
| E. W. Watson,       | Solomon Wells,            |
| G. Dubois Crispell, | George Wells,             |
| Harvey Otis,        | James J. Styles,          |
| William W. Darling, | Christian F. Philips,     |
| Gilbert Wilson,     | Peter J. Davis,           |
| Aaron Newkerk,      | James W. Beatty,          |
| John R. Schepmoes,  | William C. Curren,        |
| Henry Miller,       | William Beatty,           |
| Thomas J. Nelson,   | John Vignes, jr.,         |
| William B. Davis,   | William Vredenburgh,      |
| John Vignes,        | Wm. C. Hayes,             |



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*Lineage of the Christian Meyer Family*

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(CCCCXCIII.) EDWARD BRINK<sup>6</sup> (Louisa Myer<sup>5</sup>, Benjamin C.<sup>4</sup>, Christian<sup>3</sup>, John Wilhelm<sup>2</sup>, Christian<sup>1</sup>) was born in the town of Saugerties, New York 28 September, 1849; married (1st) in Saugerties, New York 24 April, 1876 IDA C. BOOKSTAVER, born in Saugerties 27 November, 1846, daughter of John L. Bookstaver and Sarah Marshall. Ida C. died in Ansonia, Conn. 10 November, 1895. EDWARD BRINK married (2nd) 27 December, 1899 LUCILLE (HAM) WOODWARD, born 15 March, 1850, daughter of the Rev. Jeremiah Ham and Elizabeth Ann Sheldon. Lucille was the widow of Perry Woodward. Edward Brink was for many years a furniture dealer in Ansonia, Conn. He is now a resident of the island of Porto Rico, engaged in raising sub-tropical fruit. Child of EDWARD BRINK AND IDA C. BOOKSTAVER:

a (526) Irving<sup>7</sup>: Born at Saugerties, N. Y., 14 November, 1877.

(CCXLIX.) JOHN B. MYER<sup>5</sup> (Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>), a farmer, was born at Saugerties, New York 27 February, 1806. He married at Saugerties, New York 12 August, 1828 ARRIET GILLESPIE (125), born 19 October, 1807, daughter of John Gillespie and Wyntje Myer. They resided at Mentz, Cayuga county, New York, to which place they removed from Saugerties about 1841. John B. died 27 February, 1861. Arriet died 24 January, 1881. Children:

a (527) Benjamin Gillespie<sup>6</sup>: Born 20 August, 1829.

a (528) John G.<sup>6</sup>: Born 4 August, 1831.

a (529) Sarah<sup>6</sup>: Born 21 September, 1833.

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*Olde Ulster*

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- b (530) Lavena<sup>6</sup>: Born 8 April, 1836; died 29 Oct. 1885.
- b (531) Elizabeth G.<sup>6</sup>: Born 1 March, 1838; died 12 December, 1842.
- b (532) Jason G.<sup>6</sup>: Born 25 January, 1840.
- b (533) Elizabeth<sup>6</sup>: Born 1 March, 1843.
- a (534) Selina<sup>6</sup>: Born 2 March, 1847.

(CCL.) MARIA MYER<sup>5</sup> (Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>) was born at Saugerties, New York 29 November, 1807; married at Saugerties (1st) 9 December, 1828 CORNELIUS P. ELMENDORF, a farmer, born at Saugerties, New York 7 September, 1799, son of Petrus J. Elmendorf and Nancy Wilbur. Cornelius P. died 7 September, 1857. MARIA (MYER) ELMENDORF married (2nd) 24 November, 1862 JOHN HENRY MYER (424), a farmer, born 19 May, 1808, son of William Myer, Jr. and Sarah Myer. John Henry died 25 July, 1877. Maria died 16 September, 1884. No issue.

(CCLIII.) JESSE MYER<sup>5</sup> (Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>), a physician, of the City of Kingston, New York, where he was for many years and until the time of his death the president of the State of New York National Bank, was born at Saugerties, New York 6 January, 1823; married at Kingston, New York 20 May, 1845 CHARLOTTE LEAH MYER (437), born in Kingston, New York 28 July, 1824, daughter of Abraham Myer and Elizabeth Wells. Jesse died 16 February, 1902. Charlotte Leah died 15 September, 1901. Child:

- a (535) Benjamin S.<sup>6</sup>: Born 6 February, 1846.

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*Lineage of the Christian Meyer Family*

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(CCLI.) ELIZA MYER<sup>5</sup> (Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>) was born in Saugerties, New York 24 September, 1810; married in Saugerties, New York 31 May, 1837 ABRAM COON, a merchant at Saugerties, born ———, 1799 and died 30 August, 1849. Eliza died 2 October, 1862. Children :

- b (536) Benjamin M.<sup>6</sup>: Born at Saugerties, New York 2 September, 1839; married at Saugerties, 22 September, 1864 Mary L. Post, born 2 September, 1842, daughter of Samuel M. Post and Neeltje Myer (423).
- b (537) Henry A.<sup>6</sup>: Born at Saugerties, New York 24 October, 1843; married 5 December, 1863, Melissa Snyder, born 16 February, 1845, daughter of Philo Snyder and Celina Ann Burhans.

(CCLII.) JANE MYER<sup>5</sup> (Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>) was born in Saugerties, New York 31 August, 1812; married at Saugerties, New York 22 January, 1834 JOHN J. GILLESPIE, a farmer (126), born at Saugerties 10 December, 1810, son of John Gillespie and Wyntje Myer (36). John J. died 14 October, 1888. Jane died 12 May, 1883. They resided at Saugerties, New York. Children :

- b (538) John<sup>6</sup>: Born 17 July, 1835; died 4 July, 1837.
- b (539) Sarah<sup>6</sup>: Born 28 September, 1837; died 2 February, 1852.
- b (540) John<sup>6</sup>: Born 28 September: 1840: married 12 October, 1869 Almira Vander Bogart. John died 20 November, 1893.

- b (541) Lavina S.<sup>6</sup>: Born 2 December, 1843; married 24 June, 1864 John S. Post, born 3 April, 1840, son of Samuel M. Post and Neeltje Myer (423).
- b (542) Benjamin M.<sup>6</sup>: Born 17 July, 1847; married 15 September, 1869 Maria Carnright.

(DXXVII.) BENJAMIN GILLESPIY MYER<sup>6</sup> (John B.<sup>5</sup>, Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>) was born at Saugerties, New York 20 August, 1829; married at Port Byron, Cayuga county, New York 23 November, 1858 MINERVA KERNS, born 29 April, 1840, daughter of Thomas Kerns and Phœbe Shotwell. Benjamin G. died ———. They resided in Albany, New York. Children :

- a (543) Howard G.<sup>7</sup>: Born at Mentz, Cayuga county, New York 2 March, 1862.
- a (544) Lelia W.<sup>7</sup>: Born at Mentz 28 Dec. 1865.
- a (545) Lotta W.<sup>7</sup>: Born at Mentz 24 March, 1868.

(DXXVIII.) JOHN GILLESPIY MYERS<sup>6</sup> (John B.<sup>5</sup>, Benjamin<sup>4</sup>, Teunis<sup>3</sup>, Benjamin<sup>2</sup>, Christian<sup>1</sup>) was born at Saugerties, New York 4 August, 1831; married at Cayuga, New York 19 August, 1857 MARY AUGUSTA YOUNG, born 22 February, 1833, daughter of Jacob Young and Amanda Ruland. John G. died 1 December, 1901. Mary Augusta died 9 February, 1904. For more than a generation John G. Myers was a dry-goods merchant in Albany where he did a business of magnitude and accumulated a great fortune. He was one of Albany's foremost citizens, a leader in every civic, philanthropic, business and religious movement.

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*Perished*

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His mercantile business was incorporated and is still carried on. The corporation bears his name. Children :

- a (546) Margaret Fuller<sup>7</sup>: Born at Port Byron, N. Y.  
6 May, 1858.
- a (547) Jessie Kenyon<sup>7</sup>: Born at Auburn, N. Y. 19  
October, 1860.
- a (548) Georgiana Seymour<sup>7</sup>: Born in New York 9  
August, 1861.

*To be continued*



*PERISHED*

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Wave after wave of greenness rolling down  
From mountain top to base, a whispering sea  
Of affluent leaves through which the viewless breeze  
Murmurs mysteriously.

And towering up amid the lesser throng,  
A giant oak, so desolately grand,  
Stretches its gray imploring arms to heaven  
In agonized demand.

Smitten by lightning from a summer sky,  
Or bearing in its heart a slow decay,  
What matter, since inexorable fate  
Is pitiless to slay.

Ah, wayward soul, hedged in and clothed about,  
Doth not thy life's lost hope lift up its head,  
And, dwarfing present joys, proclaim aloud,—  
“Look on me, I am dead !”

MARY LOUISE RITTER

*Catskill Mountain House*

# OLD<sup>E</sup> ULSTER

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AN HISTORICAL & GENEALOGICAL MAGAZINE

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*Published Monthly, in the City of  
Kingston, New York, by  
BENJAMIN MYER BRINK*

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THE SIXTH VOLUME OF OLDE ULSTER is completed. In January, 1905 the first number appeared of a magazine devoted to telling the history of this old county stripped of the accretions of romance. For many years there have been those who had thought that its story would be made better worth the telling were romantic details added to actual fact. We have attempted to go to original sources to ascertain what the facts were. How well we have succeeded our readers know. The next object of the magazine was to provide a means for the publication of family lines of old Ulster families. This generation sees the birth of patriotic societies to which eligibility is found through descent from patriotic ancestors. There was room for the means of ascertaining such descent. The question has arisen whether the magazine should be continued. The margin of the difference between the outgo and income is very close. We ask that each subscriber who is interested in continuing its publication solicit a new subscriber that that margin be not destroyed.

---

FORD HUMMEL  
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