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COMMENTS ON VOLUME I.

Miss Rose N. Yawger's book, "The Indian and the Pioneer," upon the history and character of the Indians in New York State, promises to be of unusual interest. The first volume is already in print, while the second is in press.

Miss Yawger has worked faithfully in collecting and arranging reliable information, which she has presented in a very readable manner. The history is confined chiefly to the State of New York, and cannot fail to be valuable to those who are making a study of the Indian question.

We have great pleasure in recommending it to readers in this direction.

E. A. SHELDON, Principal
Oswego State Normal and Training School.

MARGARET K. SMITH, Teacher
Oswego State Normal and Training School.

I wish to congratulate you on the securing of the publication of Miss Rose N. Yawger's work on "The Indian and the Pioneer." It seems to me in the main, an excellent piece of work, and an original contribution of much value to the literature of our Indian and Pioneer History. I wish we might have much more like it. It is executed with a clearly conceived and well-executed plan, and with a firm, sure touch,

inspired throughout by a genuine love for and interest in the topic. The pictures which are used in illustration add much to the value of the work, as they are of a purely historical character. I hope that this is not the last that we shall have from Miss Yawger, in the field of purely historical literature.

Verly sincerely yours,

MRS. MARY SHELDON BARNES,
Assistant Professor Modern History Leland
Stanford, Jr., University.

I have read your work with great interest and satisfaction. I hope that at an early day you may find time to extend your researches, and make the history of the Cayugas your specialty. There is an abundance of material as yet untouched, and when one can write so well, it cannot I am sure, fall into better hands. Your work will be very generally read and appreciated.

GEN. JOHN S. CLARK,
Auburn, N. Y.

I have read your book and am very much pleased with it. You must continue to write. The field of Indian literature is comprehensive. It is an interesting study, and books like *The Indian and the Pioneer* will be sought for and read more and more.

HON. S. R. WELLES,
President Waterloo Library and Historical Society.

The Indian and the Pioneer by Miss Yawger of Union Springs treats of Indian tribes which inhabited central New York before the advent of white men ;

their homes; social life; political aspect; Indian women; fasts and feasts; Indian oratory; Jesuit fathers. Any one interested in the semi-civilized inhabitants who trod our soil before white man placed his foot thereon will be greatly interested in this work.—*Auburn Argus*.

Vol. I of *The Indian and the Pioneer* presents a concise sketch of the famous Iroquois league, comprising six Indian nations, the Mohawks, Oneidas, Onondagas, Tuscaroras, Cayugas, and Senecas. The latter part treats more especially of the Cayuga tribe. Taken all in all it reflects much credit on Miss Yawger's literary ability and ought to be in the home of every history-loving person.—*Union Springs Advertiser*.

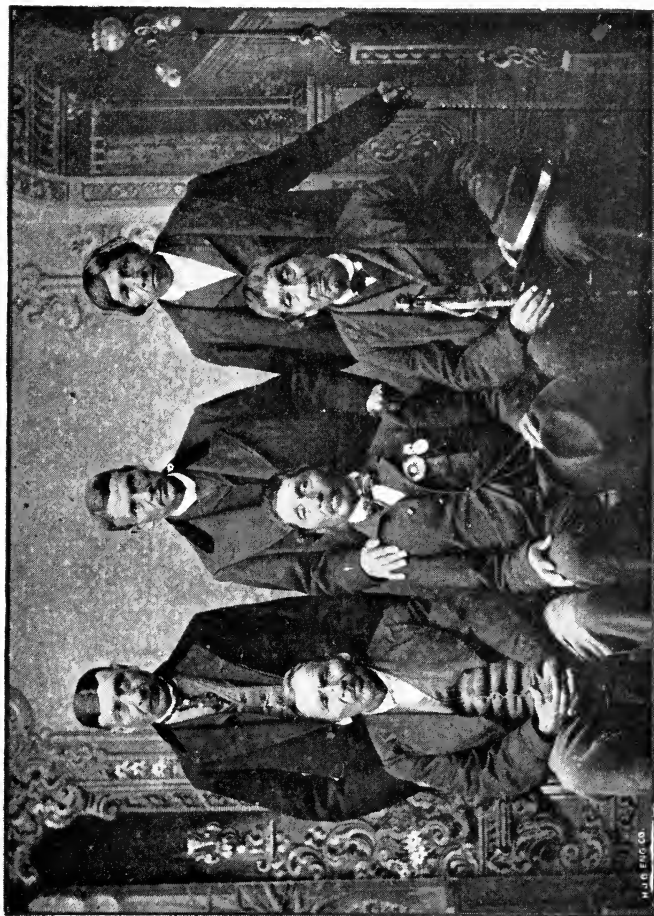
The Work of a Local Historian—*The Indian and the Pioneer* is the title of a historical study by Rose N. Yawger of Union Springs and published in book form. The volume covers 189 pages and is the outcome of a series of local articles relating to Indian history recently published by the author. It is not only an interesting, but a valuable contribution to the early history of the land of the Iroquois, and no library should be without a copy of this work on its shelves.—*Auburn Daily Advertiser*.

The Indian and the Pioneer which Rose N. Yawger (an occasional contributor to *Good Housekeeping*), has written and C. W. Bardeen of Syracuse, N. Y., publishes, is the first volume of an historical

study of the Iroquois Indians, in which the author has evidently taken great pains to verify all the statements made. It must be admitted that the task has been very capably done, especially in consideration of the difficulties which inevitably surrounded the subject. To all who are interested in the history of the Indians and especially of the once powerful Six Nations, this volume will be an interesting addition to existing literature.—*Good Housekeeping*.

The Indian and the Pioneer. This is the title of a recently published book which deserves something more than a passing notice. It is the work of Miss Rose N. Yawger whom our readers know as the able conductor of the Primary Department of the *Instructor*, and it will therefore be of special interest to many of our readers.

The writer is an enthusiast in the subject of Indian history and this book bears evidence, giving as it does the choicest gems of Indian history, that no stone was left unturned to present all important subjects pertaining to Indian life in the fullest and most accurate manner. While this history may be taken as a fair index of Indian life in general, it treats more particularly of the Iroquois or Six Nations, who were acknowledged as "the strongest, and most warlike and highly civilized among the Indian nations found on the continent of North America, with the exception of the Aztecs, of ancient Mexico."—*Normal Instructor*.



Wm. Henry
("Hojacatah")
"Fish Carrier."
John Buck
("Skawata")
"Over the Swamp."

THE OLDEST SURVIVING CAVIUGA INDIANS

H. B. FERGUSON

THE INDIAN
AND
THE PIONEER
AN HISTORICAL STUDY

BY
ROSE N. YAWGER

"Here, on historic ground, where lived and passed away successive generations of a vanished race, let us invoke the spirit of the past."
S. R. Welles.

VOLUME I



SYRACUSE, N. Y.
C. W. BARDEEN, PUBLISHER

1893

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PREFACE.

I cannot send this little work out without expressing my sincere gratitude for the universal courtesy which has been extended in its preparation.

With only two exceptions, strangers as well as friends, have been very kind in loaning books, maps, pictures, etc. Especially am I indebted to Col. J. S. Clark of Auburn, for deciding the many contradictory facts presented by different historians; and also to W. W. Adams of Mapleton, for the use of his valuable relics and also for some of the blocks from which the cuts are made.

I feel almost as if an apology was due for such a copious use of foot-notes, but any faithful student of history, who is endeavoring to establish a true line of facts from the scattered contradictory records of a people whose existance, *as a nation*, ceased years before their first historian was born, will realize how welcome is that fact which has behind it the authenticity of an undoubted authority.

To the uninitiated the task is not easy of comprehension. A nation absolutely without literature, unless indeed the smoky time-worn traditions handed down from mouth to mouth, might be called such; a rude, unlettered people whose only *written* inter-

course consisted of a series of crude pictures, drawn in paint or the juice of berries, and as difficult of translation as the hieroglyphics on the obelisk; an unknown language, abounding as much in legend and myth as in fact; these are some of the difficulties with which to be contended.

This volume is the outcome of a series of articles relating to local history, recently published, and it is through the encouragement which these have called forth that the author has been induced to re-write and present them in a revised form.

This has been done with no claim to special talent or originality, but in the simple belief that we possess a rich field of historical value, hitherto unappreciated, but which if accurately set forth in pleasing form would not only attract the attention and awaken the interest of our citizens, but inspire a truer devotion to the classic ground on which we live, and a deeper reverence for the early pioneer whose struggles and sacrifices made this inheritance possible.

If these objects are accomplished, the author will feel more than repaid for the time and labor which have been expended, and if, at some future time, the same theme shall call forth the work of a more skillful pen or engage the attention of an abler historian, let him say on, and I will sit at his feet and learn.

ROSE N. YAWGER.

February 1, 1893.

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ERRATA.

Page 9.—Foot-note *, between “suggestive” and “speech” read “of silvery.”

Page 21.—Paragraph 3, between “two” and “three” read “or.”

Page 60.—Paragraph 1, for “1836” read “1656.”

Page 100.—Paragraph 1, line 6, should read, “is almost without a parallel.”

Page 141.—Paragraph 7, line 4, between “hospitality” and “and kindness” read “friendship.”

PART I.

CHAPTER I.

THE IROQUOIS.*

“Strong was that wild confederation,
The grand Republic of the woods,
That moved the tribes to consternation,
In far off forest solitudes.”

—*Rev. Dwight Williams.*

The Indian federation † commonly known as the Six Nations or Iroquois was the strongest, most warlike and highly civilized among the Indian nations found on the continent of North America.‡

**Iroquois* was a name applied by the French and is, perhaps, suggestive speech.

† The Indians of the Six Nations spoke of themselves as *Ongwe-Honwe*, which means “men surpassing all others.”

‡ They were surpassed only by the Aztecs of ancient Mexico, who excelled them, not in athletic skill, oratory, or military genius, but in the cultivation of the fine arts, in which they were far in advance of the civilization of their conquerors—the Spaniards.

The Iroquois consisted primarily* of five distinct tribes, namely : Mohawks, Oneidas, Onondagas, Cayugas, and Senecas which were bound together in the strongest military and political union ever known outside of the civilized nations.

They waged persistent, unceasing warfare upon smaller, weaker tribes, and as they maintained the principle that the subdued nation always became a part of the conquering one, not only was their territory constantly enlarged, but the ranks of warrior and brave were frequently recruited, and their numbers, instead of being diminished by war were, on the contrary greatly augmented.

As to the actual number of the Six Nations, records differ greatly and it is almost impossible to form anything like a correct estimate.† Their

* Mingo, Mengive, Maquas were names applied to the Six Nations. Logan, it will be remembered, was often called " the Mingo Chief."

† In 1667, Courcey, agent of Virginia, places the number of warriors as 2,150.

In 1687, Denonville, Governor of Canada, estimated them at 2,000.

In 1763, Sir William Johnson had a census taken and reports 2,080.

Pouchot who lived among the Indians and was killed in 1783, records 1,750 warriors.

In 1783, Rev. Mr. Kirkland, an Indian missionary, states there were 1,900 warriors.

Ellis Roberts in a recent speech at Elmira places the entire number including all men, women and children at 12,000.

In 1736, M. Joncaire, a French traveller, gives the " number of Indian warriors in the territory between Quebec, on the east, and the Mississippi river, on the west, north of the Alleghanies, and including Canada, 15,875 or about 80,000 including all men, women and children."

power, however, is not to be measured by any mere statement of numbers, nor considered wholly in the light of physical strength, but rather by the force of a superior intellect, and an oratory whose eloquence was felt by the most distant tribe and in the deepest recess of the wilderness.*

The Iroquois control extended far beyond the lands in their actual possession, and over other tribes than those already in complete subjection. From the everglades of Florida to the

Extent of
power.

At the close of the French and Indian war when all this vast region passed from the dominion of the French into the hands of the British Government, one writer gives the number of Indian warriors "in and about the same territory at about 11,990 or, including women and children, at 60,000, and as no cause had operated to diminish the number, between 1763, and the commencement of the Revolutionary war,—they probably increased during that long period of peace,—we may well conclude, that the Six Nations could, at the beginning of the war muster a force of 16,000 warriors."

* It has often been stated, and with truth, that the territory possessed by the Iroquois Nation was greater in extent than that of the boasted empire of Rome. As to the exact limits, historians differ. It is generally conceded, however, that the northern boundary was the Great Lakes, while to the south it extended to the Gulf, reached to the Hudson on the east and the Mississippi on the west.

"The domination of the continent by the Six Nations was not through brute force. They were not countless hordes like the Goths and Vandals who swept over the west of Europe. They were not the tens of thousands of the Turks who carried terror to the centres of civilization, laid siege to Vienna, and challenged christianity to surrender. The warriors who knocked at the gates of Montreal and ravaged south of the Alleghanies, who held the balance of power on this soil between the two great combatants of the old world, and defeated the schemes of French absolutism and opened the way for the establishment of the Celtic-Teutonic civilization, never numbered, after white men knew them, more than twenty-five hundred."—*From Ellis Roberts's speech at Elmira.*

Great Lakes their rule was supreme, but they compelled tribute from the Long Island Indians, were a source of terror to the tribes of Maine, and even received embassies from Nova Scotia. They made frequent excursions and contracted powerful alliances among the Nanticokes, Twightees and Plankashaws of the far west. Many a barbarous tribe dared not declare war or make peace without the approval of the Iroquois. Nor could they refuse to pay tribute or legally convey lands without the same permission.

The Iroquois penetrated to Mexico and brought back seeds and tropical plants which were skilfully cultivated. Tradition even carries their arms in conquest as far south as the Isthmus of Darien. Their organization was so complete and their power so great, that there is but little doubt that if Europeans had not interfered the Iroquois would, in time, have held absolute possession of the entire continent of North America, and even have sought to unseat the Aztec from his ancient stronghold in the city of Mexico.

The keen intellect of the Iroquois foresaw that in order to sustain the national supremacy constant changes and new life were necessary, so colonies of young immigrants were frequently sent out by the mother tribe and established in new lands or among lately acquired possessions.

Mode of
sustaining
power.

The infusion of new blood strengthened the weaker tribe and gave the old confederacy a firmer hold.

For similar reasons they protected the small tribes which they had conquered, from hostile nations and the early settlers, and would sometimes bring the weaker tribe nearer to the heart of the confederacy, and send strong young braves and warriors to the endangered territory. For instance, the Tuscaroras, Tuscaroras, 1712. formerly occupied land

in the Carolinas, but were defeated by some of the very early white settlers. The Iroquois formally adopted the entire nation into the confederacy in 1712, and put them under the especial care of the Cayugas, who divided lands among them and afforded shelter and protection as long as they had it to offer. The Iroquois were hereafter known as the "Six Nations," but for a long time they considered the Tuscaroras greatly inferior, and compelled them to wear a woman's pocket as a tobacco-pouch in token of degradation.

The home of the Iroquois, or, as they were wont to call it, their "Long House," was finely The "Long House," Ho-de-no-saw-ne. located on the crest of the most wonderful water-shed in the world, and right in the heart of a beautiful country which in itself was an inspiration to the orator, and an incentive to noble deeds. From the palisades of the Hudson, by the stately Adirondacks, on through the famous valley of the Mohawk,

near the jewelled lakes and the fragrant hills, to where the water of the Ontario is mingled with their war-cry and lost in the wilderness beyond, the sinuous trail which sought the fires of the Iroquois, led on.

On the red child of the forest nature lavished her choicest gifts. An ideal climate, almost inexhaustible hunting grounds, a fertile soil which responded liberally to the touch of cultivation, beautiful lakes and rivers which not only abounded in fine game and fish, but served also as a waterway for the graceful canoe and was a means of communication; these formed a combination of natural advantages, which removed the necessity of severe physical labor, giving time and inspiration for higher purposes, and made the "Long House of the Iroquois" a fitting domain for a race of conquerors.*

* "We are their heirs: we inherit their soil; the mountains which girt them around; the rivers which gave them passage to all points of the compass; the water-sheds which placed in their hands the key of the continent.

* * * * *

"Commerce to-day runs in no path over the eastern part of this continent where the foot-steps of Iroquois bands had not previously marked out the courses of power and control. In the whole Atlantic basin, no tie of trade or politics exists, except along the lines of Iroquois conquest."

HON. ELLIS H. ROBERTS.

CHAPTER II.*

THE INDIAN IN HIS HOME RELATIONS.

The personal appearance of the Indians was on the whole attractive. They were tall, erect, finely-formed. Their eyes were small, dark and piercing. Their cheekbones were high and teeth fine. The skin was reddish or copper-color and the shades differed in various tribes, the darkest races being found at the south.

Personal appearance.
1. Men.

The straight black hair was closely cropped to the head, excepting the "scalp-lock" which was allowed to grow, as no Indian would have considered it honorable to cut off the only remaining hair which made it possible for his enemy to scalp him.

There seems to be a lingering doubt in the minds of some as to whether the Indian was endowed with

*Some explanation is perhaps needed here for the length of space which is devoted to the Iroquois nation as a whole. It should be remembered, however, that whatever is said of the Iroquois applies equally well to the tribe of Cayugas, who occupied this immediate vicinity and who played such a prominent part in the early settlement of this part of the country. It is only through a brief study of Indian life and character that we can understand the principles which guided his conduct and can appreciate the reluctance with which he forsook his birthright.

a natural growth of hair on his face. The reader will doubtless recall the words of H. W. Longfellow, whose "Hiawatha" ranks among our American classics, not only as a work of literary merit, but also as a faithful portrayal of Indian life.

XXI.

"In a great canoe with pinions
Came, he said, a hundred warriors,
Painted white were all their faces,
And with hair their chins were covered."

Later on he writes,

"I have seen * * *
* * * the coming of this bearded
People from the wooden vessel."

This would seem to indicate that the bearded face was to the Indian an unusual sight, but the writer after careful search has unearthed the following letter in reference to the subject by Joseph Brant, or "Thayendanegea," a noted chief who thus answers the inquiry of an Englishman upon this very subject.

NIAGARA, Apr. 19, 1783.

"The men of the Six Nations have all beards by nature, as have likewise all the other Indian nations of North America which I have seen. Some Indians allow a part of the beard upon the chin and upper lip to grow, and a few of the Mohawks shave with razors in the same manner as Europeans, but the generality pluck out the hairs of the beard by the roots as soon as they begin to appear; and as they continue this practice all their lives they appear to have no beard, or, at most, only a few straggling hairs, which they have neglected to pluck out. I am, how-

ever, of the opinion, that if the Indians were to shave that they would have beards altogether as thick as the Europeans, and there are some to be met with have actually very little beard.

JOSEPH BRANT.

Thayendanega."

The young Indian women were slender and sometimes beautiful. They were shorter than the men and were much stronger than the women of the present day. The latter was in a great measure due to the fact that they lived simpler lives, dressed more hygienically, were out in the open air almost constantly, and had plenty of exercise, all of which tended to develop natural, healthy bodies. Their hair was allowed to grow to full length. Their movements, especially as they grew older, were far clumsier than those of the men.

The Indians were noted for bodily strength and endurance. They could easily walk or run many miles a day without betraying the slightest fatigue, and could endure terrible tortures. Instances have been recorded where messengers have travelled sixty miles a day when necessary, and similar cases are known where hunters have paddled long distances around these lakes.

The movements were quick and stealthy, but usually graceful.

The senses were developed to a very acute degree. It is said that they could discern an enemy in ambush

far quicker than the keenest white man could do, and by dropping on their hands and knees, would use the senses of smell and hearing and follow a trail as easily as a dog. Their characteristics made them invaluable as guides and scouts.*

“Dressed for travel, armed for hunting ;
Dressed in deer skin shirt and leggings,
Richly wrought with quills and wampum,
On his head his eagle-feathers,

* * * *

From the red deer's hide Nokomis
Made a cloak for Hiawatha.

* * * *

He had moccasins enchanted,
Magic moccasins of deer skin ;
When he bound them round his ankles,
Then upon his feet he tied them.”

H. W. Longfellow.

In no other single instance does the originality of Dress. the Indian display itself so conspicuously as in the picturesque attire. The dress differed according to the age, sex and occupation of the wearer as well as upon the occasions when it was worn.

* In regard to this acutely developed sense of sight I wish to call the attention of the reader to the statement we frequently hear made by physicians and missionaries, in which the weak eyes of the Chinese, as a nation, are accounted for in the fact that the Chinese mothers carry their babies strapped to the back and thus expose the tender eyes to the glaring sun and injure the delicate sight. Let it be remembered that the Indian mother carries her pappoose, snugly tied in its *gaonseh*, or baby frame, in the same way, and that the Indians, as a race, are famous for their keenness of sight.

The warrior's dress was distinct from that of the hunter, or the orator, and the dress of the women differed from that of the men, but in all cases the costumes were eminently adapted to the occupation of the wearer. It is interesting to note that while intercourse with the white settlers caused the Indians to substitute broadcloth for deer skin, woolen blankets for those of bear skin, and beads for porcupine quills, yet no change other than of material was made.

They were very fond of brilliant coloring, striking costumes, and lavish ornament. The women were even fonder of decorating themselves than were the men, and some became very skilful in bead embroidery, while quills, feathers, paint and shells were freely used, especially upon festive occasions. The costume worn by an Indian in the war-dance was the richest and most highly decorated of any.

Following will be found a list of a few common articles of wearing apparel, accompanied by the Indian name and brief description of each.

This was a pantalette or leggin worn by a woman and was usually made of rich broadcloth. *Gise-ha*. It was decorated around the bottom and up one side by a border of beads. It is fastened above the knee and fell down over the moccasin. Man's leggin was very similar, but had more ornament and was sometimes trimmed with bells.

The skirt was fastened at the waist and fell half-*Ga-ka-ah.* way between the knee and ankle. It was usually made of blue broadcloth, and was more highly ornamented than any other portion of the dress. The bottom and front of the skirt were covered with bead embroidery, and in an angle on the right side a representation of a tree or flower was usually placed. The kilt, bearing the same Indian name, was not unlike the skirt of the Highlander. It descends nearly to the knee and was fringed around the lower edge.

The overdress was more like a loose, gayly-colored *Ah-de-a-da-* shirt, which fell below the waist. Around *we-sa.* the lower edge is a narrow border of bead work.

The Indian blanket was a two-yard square of blue or *E-yase.* green broadcloth and usually of the finest quality which could be obtained. It was wrapped gracefully around the person as a shawl.

The head dress was the most prominent part of the *Gus-ta-weh.* male attire. The frame was a close-fitting splint band with a cross band arching over the top from side to side. A silver band was put over the splint edge. From the top a cluster of white feathers depend. Besides this a large single feather was set in the crown of the head dress, inclining backwards. It was secured in a small tube which was fastened to the cross splint in such a manner as to allow the feather to revolve in the tube. This feather, which

was usually the plume of the Eagle, was the characteristic of the Iroquois.

The various bands worn were the *Ga-geh-ta* or *Yen-che-no-has-ta-ta* or knee-band; the *Yen-* Bands. *nis-ho-qua-has-ta* or wrist-band, and the *Ga-geh-ta* or *Yen-nis-ha-has-ta* or arm-band. These formed a very conspicuous and beautiful addition to the dress, and were very elaborately beaded, excepting when they were made of silver.

The war club, tomahawk and moccasin completed the ordinary costumes. Following will be found a description of articles worn on special occasions.

This was a knee-rattle of deer's hoofs, which the men wore in the ghost and war dances. *Gus-da-wa-sa.*
Yen-che-no-
has-ta.
It was made of the hoofs of a deer strung in two three rows upon a belt and the belt itself tied around the knee.

When playing ball the players were naked with the exception of the *Ga-ha*, or breechcloth *Ga-ha.* which was made of broadcloth, ornamented with beads and fastened to a belt.

Ah-was-ha or ear-rings, broaches, pins, and fancy bands of various patterns and sizes and *Ah-was-ha.* made of silver or beads were used upon certain occasions.

The necklace was made of silver and wampum beads. The wampum was cut from a dark *Ga-de-us-ha.*

sea-shell and was highly prized. These strings of wampum beads had another and a higher purpose than that of merely decorating the person. They held the record of the ancient confederacy of Iroquois. In the language of the Indian the law was "talked into the string of wampum" which ever after became a visible record of the law itself. By an original law of the league, a sachem of the Onondagas (Ho-no-we-na-to) was made the hereditary keeper and interpreter of these strings.

The belt was hand braided and interwoven with *Ga-geh-ta.* many colored beads and shells. The belts were worn around the waist and over the left shoulder.

The burden strap was one of the most important *Gus-ha-ha.* as well as useful articles. The deer string was used in a great many cases, but could not supply all needs. The straps were made from bark, usually slippery elm or baswood.*

The moccasin† is at once the most beautiful, durable

* "Having removed the outer surface of the bark, they divide it into narrow strips and boil it in ashes and water. After it is dried it is easily separated into filaments, the strings running with the grain several feet without breaking. These filaments were put in skins and laid aside for use. Basswood made the most pliable rope, was the softest, most easily braided, and was very durable. The burden strap was worn around the forehead and lashed to a litter, which is borne by Indian women on their back. It is usually about fifteen feet in length, and braided into a belt in the center three or four inches wide. Skeins of bark thread are used for sewing."

Lewis H. Morgan.

† "The moccasin is preëminently an Indian invention, and one of the highest antiquity. It is true to nature in its adjustment to the foot, beauti-

and nicely fitting article of Indian dress. The one piece of deer-skin* of which it is made is sewed up at the heel, and also in front, above the foot, leaving the bottom of the moccasin

Ah-ta-gua-oweh.

ful in its materials and finish, and durable as an article of apparel. It will compare favorably with the best single article for the protection and adornment of the foot ever invented, either in modern or ancient time. With the sanction of fashion, it would supersede among us a long list of similar inventions. Other nations have fallen behind the Indian, in this one particular at least. The masses of the Romans wore the *Calceus Ligneus*, or wooden shoe, the masses of Germany and Ireland and many of the nations of Europe, formerly wore the same. With the *Cothumus* and sandal of the ancients and the boot of the moderns, the perfection of pedal inventions, the moccasin admits of no unfavorable comparison.

“It deserves to be classed among the highest articles of apparel ever invented, both in usefulness, durability and beauty.”

Report by Lewis H. Morgan.

*In ancient times, the Iroquois used another shoe made of the skin of the elk. They cut the skin above and below the *gambrel* joint, and then took it off entire. As the hind leg of the elk inclines at this joint nearly at a right angle, it was naturally adapted to the foot. The lower end was sewed firmly with sinew, and the upper part secured above the ankle with deer strings.

“In connection with this subject is the art of tanning deer skins. It was done with the brain of the deer, the tanning properties of which according to tradition, were discovered by accident. The brain is mingled with moss, to make it adhere sufficiently to be formed into a cake, after which it is hung up by the fire to dry.

“It is thus preserved for years. When the deer-skin is fresh, the hair, and also the grain of the skin are taken off, over a cylindrical beam, with a wooden blade or stone scraper. A solution is then made by boiling a cake of the brain in water, and the moss which is of no use, being removed, the skin is soaked a few hours in the solution. It is then wrung out and stretched until it becomes dry and pliable. Should it be a thick one, it would be necessary to repeat the process until it becomes thoroughly penetrated by the solution. The skin is still porous and easily torn. To correct

without a seam. The deer-skin is loosely gathered in front and porcupine quills and shells are worked on.

The plain moccasin extends several inches above the ankle and is fastened with deer strings; but sometimes the front of the moccasin is turned down, leaving the instep exposed, and then the corners are highly decorated. The moccasin-needle* is a small bone taken from the ankle of the deer, and the sinews of the same animal finish the moccasin-thread.

As a whole the dress of the Indian may be said to be perfectly hygienic, well adapted to his mode of living; and it was often very beautiful while always picturesque. The number of natural objects which contributed to its make up, and the ingenuity which was shown in their disposal are truly interesting. The rich coloring and great variety of ornament made the dress attractive, and the unchanging simplicity of style had also its charm.

this a smoke is made and the skin placed over it in such a way as to enclose it entirely. Each side is smoked in this way until the pores are closed, and the skin has become thoroughly toughened, with its color changed from white to a kind of brown. It is then ready for use.

"They also use the brains of other animals and sometimes the backbone of the eel, which, pounded up and boiled possessed nearly the same properties for tanning. Bear-skins were never tanned. They were scraped until softened, after which they were dried and used without removing the hair, either as an article, of wearing apparel or a mattress to sleep on."

LEWIS H. MORGAN.

* These bone-needles are found in the mounds of the west and in the graves of the Iroquois, where they were deposited with religious care. This isolated fact would seem to indicate an affinity, at least in one art, between the Iroquois and the mound-builders."

LEWIS MORGAN.

We can but contrast the patient industry of the Indian women as shown in the elaborately embroidered band or the dainty trceries of beads which graced the moccasin, with the fiery impatience of the man, fond of display and excitement, of the chase and the war, yet lacking in some of the gentler virtues which were possessed by the squaws to a marked degree.

CHAPTER III.

HOME LIFE.

“ Round about the Indian village,
Spread the meadows and the cornfields,
And beyond them stood the forest,
Stood the groves of singing pine-trees,
Green in summer, white in winter,
Ever sighing, ever singing.

Dark behind it rose the forest,
Rose the dark and gloomy pine trees,
And before it beat the water,
Beat the clear and sunny water.”

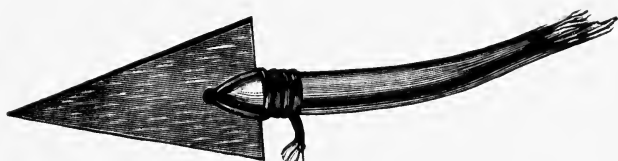
—*H. W. Longfellow.*

The Indians were fine judges of good land and their villages were always located in a fertile spot, well-stocked with game, provided with springs of fresh water, and easily accessible to either an old established trail, or some of the numerous lakes and rivers which were as acceptable a means of communication.

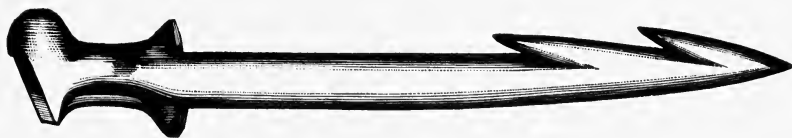
These villages were well fortified with rude but strong defences, which often enclosed several acres of land. These stockades or palisades were made by setting large posts near each other in



FLINT ARROW POINTS.



BONE HARPOON.



BONE HARPOON.



BUCKHORN PUNCH.

RELICS FROM CAYUGA GRAVES. I.

the ground. Occasionally there were openings through which stones were hurled. There were also platforms for the archers and water conductors to extinguish fire. It is thus apparent that without the aid of ammunition, with which the early savage was unacquainted, these towns were comparatively secure against foreign attack, unless it brought a force of overwhelming numbers or keener strategy.

All the villages were migratory in character. It is difficult to ascertain anything like the time they remained in one place, as they were influenced by the abundance of game and fish and the amount of wood around them, as well as by the restless, roving disposition of the true Indian nature. Col. J. S. Clark of Auburn states, however, that in his opinion, no village remained in one place longer than twenty years.* The more barbarous among the Indian nations, whose habitation consisted of rude wigwams made of poles and covered with bark and skin, were constantly moving about from place to place, but the well-cultivated fields and sub-

* "The great difficulty in the way of understanding Indian history is the constant changes going on in the position of their villages. Twenty years previous to Sullivan's campaign the villages were in different positions, and forty years previous in still other localities. * * * * The best that we can do is to identify a few of the sites occupied at some particular time. They were obliged to move every few years on account of want of timber for fuel, and to find new lands for cultivation. In times of war they sought positions where they could fortify against the enemy. I don't believe that one village remained in one position more than twenty years."

stantial log houses of the Iroquois alone show that they remained longer in one location.

Some of the houses were built of squared logs and Houses. were models of comfort and convenience. Others were constructed by driving large posts in the ground, connecting them by poles, and covering the sides and arched roof with elm bark. Some of the houses were more than a hundred feet in length and formed the home of several families. The house was divided through the center by a common passageway, and the partitions and floors were made of bark.

The furniture consisted chiefly of coarse braided rush mats and rolls of soft skins, while the domestic work was done on the blocks and stones near the fireplace.

The cooking utensils were very rude. The pots and jars were fashioned of clay and baked. They were of various shapes and sizes according to their use, but there was little attempt at decoration. Some of the jars and water-jugs had small projections on the sides, or enlarged necks to which leather thongs could be attached in place of a handle. These jars are sometimes found in the older graves of the Iroquois and are highly valued as relics.* When first buried they were evidently filled with food, as the

*Many of these jars have been dug up by W. W. Adams of Mapleton, a noted relic-hunter. Some contained paint.

remains of fish are found in some. In the more modern graves the brass kettles brought by the French Jesuits are found. The Indians also had carved wooden bowls, and various implements made of wood, horn, bone and shell.

Searching for game was alike the labor and the recreation of the Indian. They were born Food. hunters and fishers, and as such not only understood how to tempt the unwary trout from the watery depths, the deer from his covert, but they knew and practised the wiser part and kept the stock of game well preserved in order that the supply should not be diminished. The great quantities of game which it took years for the settlers to entirely exhaust, testified to their care in this respect.

Salmon trout, bass, pickerel and white fish abounded. Wild duck and geese were found in plenty, while the abundance of venison could not have been equalled in the preserves of a king.

According to the law of the league, "all the land belonged to all the people," and as long as there was plenty the braves were allowed to go where they would and supply themselves with fish and game. The boundaries of each tribe, however, were carefully marked and jealously guarded. It is related how once in the excitement of the chase a Cayuga brave

chased a deer far within the domains of the Onondagas, one of whom discovered him and very haughtily addressed him as follows :

“ Has the Cayuga no land, that he must seek the green hills of the Onondagas on which to roam ? Has the Cayuga no deer, that he must come to the hunting grounds of the Onondaga for flesh ? If so, come and live with us and from our abundance we will provide for you, *but if not, remember the ancient law of the league !* ”

Of course the pride of the Cayuga would not allow him to admit an untruth and state that his native tribe was lacking in these things ; consequently he suffered the punishment imposed by the league law.

Beside the game and fish the Indians raised cattle and cultivated many fruits, grains and vegetables. Great quantities of corn were cultivated. This was dried and put away for winter use, and the famous Indian corn bread was made.

Large orchards of peach and apple trees were planted, and for vegetables they raised potatoes, turnips, beans, squashes, pumpkins and onions. Such fine living as these things provided was well calculated to furnish the great strength and endurance for which the Iroquois braves were remarkable.

In direct contrast to the cruel practices of the Hospitality. Indian in the treatment of prisoners and captives, was the overflowing generosity with which

he greeted and entertained the chance stranger who entered his domain. Everything which hospitality could prompt was done to promote his pleasure and contribute to his comfort, while to offer remuneration for these services was considered an affront which the pride of the Indian could scarcely brook. The Indian did not understand the custom of the white man in this respect, so different was it from the time-honored usages of his people.

When Canassatego made that famous speech, objecting to the sale of certain of their lands to the white men, he touched upon various differences and said, reproaching the white man bitterly for his want of courtesy: "If a white man travels through our country, enters one of our cabins, we all treat him as I do you. We dry him if he is wet, we warm him if he is cold, and we give him meat and drink that he may allay his hunger and thirst. We spread soft furs that he may rest and sleep upon. We demand nothing in return, but if I go into a white man's house in Albany, and ask food and drink, he says, 'Where is your money?' and if I say, 'I have none,' he says, 'Get out, you Indian dog!'"

'The Indians were fully as generous among themselves as toward strangers. They had no regular meals in the day after the first, but whenever one Indian called on another, no matter how often or what the occasion, the host was obliged by custom to

place a meal before him, and, if the guest refused to partake, the host was insulted. The corn bread or cakes, already referred to, doubtless formed part of this repast, and hence the offering was called the "cake of custom."

When a bride first entered her mother-in-law's house, she always carried a loaf of corn-bread as a sample of her housewifely skill, and as an earnest of her good intentions to contribute to the happiness of the household.

The liberality of the Indian toward the white man was destroyed by the greed of the latter, which prompted him finally to abuse the hospitality extended, and thus undermined the confidence and goodwill of the friendly red man. The untutored savage himself was not more treacherous or cunning than the wily adventurer, who to accomplish his own chosen ends, planted the seeds of suspicion and distrust, alike in the heart of the credulous native and of the determined settler, and to whom more than to any other are due the long, dark years of cruel Indian warfare, in which finally the hand of one tribe was raised against another, and the extinction of the Six Nations was complete.

CHAPTER IV.

SOCIAL AND POLITICAL ASPECT.

“Let us for a moment conceive that this continent had been left to work out its life and progress by the elements which were found here among the original inhabitants. . . . Can we find anywhere else among people styled uncivilized, any who exhibited so many qualities of which civilization boasts itself, and so many of the conditions to which free nations trace their greatness?”

Hon. Ellis H. Roberts.

The farther back we go among the barbaric peoples of the earth for evidence of social customs and usages, the more independent do we find the individual of his fellow-man. The savage in his rudest state covers poles with hemlock boughs, and calls it a house. He kills an animal, the flesh serves as food and the skin for apparel. He seeks a living spring for water and wild fruits provide him with refreshment. Thus Nature makes physical existence possible with comparatively little effort from the individual himself, and without necessary intercourse with his fellow-men.

When, however, the mental powers begin to develop, the need of companionship becomes greater, and the higher a nation advances in civilization, the greater is the dependence of one individual upon each and all of the others, until in the advancement attained by the highest civilization of to-day we find such a complex combination of forces contributing their numerous influences to our welfare, that it is hard to believe such a state of things has been evolved through a development of the mental powers of what was at first a merely physical being.

The Iroquois nation, as has already been stated, had a civilization which exceeded anything found elsewhere on the continent. Here on virgin soil, with no historic examples of fallen empires to emulate or shun, they established a confederacy which called forth the wisest statesmanship and keenest manœuvering of France and England to overthrow. As one writer has said, "They ran in conquest farther than Greek arms were ever carried, and to distances which Rome surpassed only in the days of her culminating glory."

They had evolved also a social system, sufficient for and well adapted to their mode of life. This system combined in some respects the advantages of a republic with those of a monarchy, while it guarded with jealous care the freedom and liberty which are

as deeply inherent in American soil as the springs of living water or the granite rocks from which they rise. Jefferson once said in behalf of the colonists during the struggle with England, "These Americans are perfectly convinced that man is born free, and that no power on earth has any right to restrict his liberty, while nothing can make up for its loss." When the British were urging Garangula to yield to them on behalf of the Six Nations, he replied, "We are born free; we depend neither on Yonondio nor on Corlear,—neither on France or on England." La Hontau, a Frenchman writes, "They look on themselves as sovereigns accountable to none save God, whom they call the Great Spirit."

The land was held in common, and the positions of Chief, Queen, etc., were hereditary; but each individual character was allowed to develop to its fullest extent, and the humblest brave among them might in his old age be the most trusted in war or honored as the wisest in council—the compeer of his chief.

The pleasant work of hunting and fishing were common to all. We find nothing to indi- Occupations. cate that the ordinary occupations, such as farming, curing of skins, braiding mats, moulding rude pottery, etc., were not shared alike, but when the task called for superior skill, then there are repeated instances where the work was assigned to him whose

ability ensured success. The natural mechanic was occupied in weaving the net, fashioning the slender canoe, cutting the strong, yet graceful arrow, or, if a woman, shaping the moccasin or beading the legging.

In like manner the spirited young brave, prompted by ambition and fealty, might become a warrior, with them a life-long profession, or if gifted by nature with that rare eloquence which distinguished so many red children of the forest, he might be an orator, the poet and artist of the wilderness.

That this difference in social standing was acknowledged by them is shown in the reply of the famous Red Jacket* to a white man who sought to flatter by addressing him as a warrior. "A *warrior!*" said he, "Sir! I am an *orator*—I was *born* an orator!"

The six main divisions of the Iroquois; namely, Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras, according to tradition, each had a special duty in the confederacy. The legend which explains their origin gives each a peculiar power which must be exercised for the good of the whole. One was wise in council—the Foxes; another pro-

*Red Jacket was a famous Seneca chief, distinguished for his extraordinary eloquence and statesmanship. He fought in the Revolution for England, and in the War of 1812 for the United States. He was born in 1750 near Canoga, N. Y., and died in 1830 at Buffalo. At both of these places monuments have been erected, mainly through the disinterested appreciation of one lady.

vided the fleet-footed messengers,—the Deer, etc. Each tribe was spoken of as a fire, the first fire being the Mohawks at the east, of whom one poet speaks :*

“ This is the gateway of that savage Rome,
The forest world’s fierce mistress ; this the gate
Whence the red consuls of that tyrant state,
With their wild legionaries on the foam
Of flooding rivers rode.”

The second fire was the Oneida, the third was the Onondaga, etc. The last fire, the Seneca †, was the gateway of the west, as the Mohawks were of the east; and as the Iroquois conquests had extended in all directions save the unknown Pacific coast, the Iroquois expected their enemies to come from that direction; and hence to the Senecas, who “were active in war,” was given the sacred charge of guarding the gateway of the west.

It was at Onondaga that the famous council fires of the confederacy burned. It was here *Councils.* that great questions of state were discussed. The great fire itself was built on the ground and was surrounded on three sides by a hollow square, composed of three immense logs on which sat in order the chieftains and representatives of the various tribes in council assembled. We can imagine the grave arguments or ringing oratory with which war was

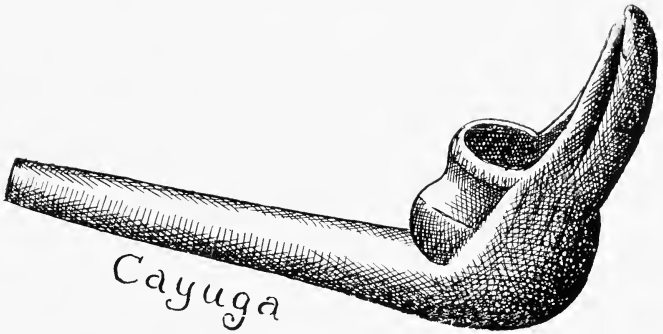
* Hon. Guy Humphrey McMaster.

† Pronounced Se-neh'-cah.

declared or peace concluded, with what ceremony far embassies were received, or messengers dispatched with power to contract important alliances.

As each council was opened by the *chant of condolence* in respect to the memory of all the wise and honored among them who had gone to "the happy hunting ground" since the last meeting, so the peace councils were ended by the smoking of a large pipe which was passed around from mouth to mouth.

Each of the main tribes consisted of a number of *Totem.* clans, usually eight or nine, and each of these had some guide or totem which they worshipped, or treated with great superstition. This totem was usually an animal, as deer, fox, plover, etc., and from this the name of the clan was taken. Each clan had its own totem pipe on which there was a rude representation of the animal. These pipes had a sacred interest, and are often found buried in the graves along with the pots of food, arrows, and belts. The form and position of the totem on the pipes of clans of different tribes having the same name were not alike. For instance, if one grave contains a pipe, the totem of which is a fox looking directly toward the smoker, we know that the grave is that of a Cayuga of the Fox clan; but if the totem is the head of the fox looking upward, the inference is that the brave was a Seneca Fox.



Cayuga



Huron



FOX CLAN OF CAYUGAS.

43066

TOTEM PIPES.

“ From the red stone of the quarry,
 With his hands he broke a fragment,
 Moulded it into a pipe-head,
 Shaped and fashioned it with figures ;
 From the margin of the river,
 Took a long reed for a pipe-stem,
 With its dark green leaves upon it ;
 Filled the pipe with bark of willow,
 With the bark of the red willow.”

—*Hiawatha.*

An Indian was never allowed to marry in his own clan. A Deer might marry a Heron, or a Plover, a Beaver, but a Wolf could not marry a Wolf, or a Potato another Potato.

Marriage
 customs.

The children always followed the *totemship of the mother*, and to this significant fact alone much of the existing confusion in regard to the tribe of certain prominent characters is, in a great measure, due. If a Seneca brave married a Cayuga squaw, the children were not Senecas, as might be supposed, but Cayugas, and even though they were born and brought up among the Senecas, they were aliens to the tribe and had to be adopted in the same ceremonious manner that strangers sometimes were. The Cayuga nation could even call on them to take arms in case of war.

Another peculiarity was the views they held concerning property. No Indian could give an absolute title without the consent of the entire

Property.

tribe, as *all* the land belonged to *all* the people. Property was never allowed to pass out of the tribe, and in all cases, the possessions of a wife were held distinct from those of her husband.

CHAPTER V.

THE INDIAN WOMAN.

“Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened,
Listen!”

—*Hiawatha.*

The general impression in regard to the social and intellectual position of the Indian woman Position. seems to be that she was far inferior to the man, his drudge rather than helpmate, and that she was lacking in those marked characteristics which have made the Indian famous. There are, however, a number of important facts recorded which indicate that the above statement is inaccurate, and that the position

of the Indian woman in her nation was not greatly inferior to that enjoyed by the American woman of to-day.

The mistake probably grew out of the well-known fact that the Indian woman performed many duties which are now considered entirely outside of woman's sphere; but it should be remembered that these customs were due to a widely differing social system, which had held sway from time immemorial and which imposed these duties in no disrespect.*

To form a perfectly impartial judgment, it will be necessary to consider in particular what these degrading duties were, and how they compare with the duties of other women who occupy the same position in their respective nations. First, in regard to the drudgery. We are told that nearly all the field labor, carrying heavy burdens, etc., was performed by the women. No instance, however, exists in which such work was done by a queen, a daughter of

*"It is well known that corn-planting and corn-gathering, at least among all the still *uncolonized* tribes, are left entirely to the females and children, and a few old men. It is not generally known, perhaps, that this labor is not compulsory, and that it is assumed by the females as a just equivalent, in their views, for the onerous and continuous labor of the other sex in providing meats and skins for clothing by the chase, and in defending their villages against their enemies, and keeping intruders off their territories. A good Indian house-wife deems this a part of her prerogative, and prides herself to have a store of corn to exercise her hospitality, or duly honor her husband's hospitality in the entertainment of the lodge guests."

—*Oneöta*, p. 82.

a chief, or anyone possessing royal blood. While admitting that in many respects woman is unfitted for such work, before criticising the Indian too severely in this respect, it would be well to recall the fact that even at the present time a similar custom exists among the peasantry of France and Germany, the latter of which ranks first among all nations in education and general intelligence. One need not go as far as Germany for the sight of women plowing, carrying enormous bundles of grain, etc., but only to our western frontiers, in that part which is being settled by the thrifty Norwegian.

Moreover this work was not a tax upon the delicate female organism which we hear so much about, but on the contrary developed a physical strength hardly if ever equalled by women of other nationalities. Then, too, their lives were very simple and the household arrangements far less complicated than those of the present day; hence there was more time for outside work. That this did not interfere with their crude attempts to cultivate the fine arts is shown in many beautiful specimens of elaborate beading, braiding of grasses and willows, shell and feather ornaments, etc., that still remain.

The main food of the Indian was game and fish, and these were always supplied by the man, who was an expert in the chase, the woman providing only those things more closely connected with the home.

She created the home and controlled it. She was honored for the faithful performance of homely duties, and for the influence which guided the destinies of a future chief or sachem. It was this latter influence attributed to the beautiful Minnehaha in the following lines :

“ She shall be your starlight, moonlight, firelight,
Be the *sunlight* of my people.”

—*Hiawatha*.

At the present day among our most advanced nations and cultured people the proportion of homes which are supported wholly or in part by women wage-earners is astonishing.

Thus far we have compared the Indian woman Rights. only with those of civilized nations and from the modern standpoint, but we can arrive at no fairer conclusion than by considering the esteem in which she was held among her own people and which was shown in the rights and privileges which were acknowledged to be hers.

Among many barbarous nations the wives are con-
sidered as the property of the husband,
Marriage and are bought as slaves or exchanged at
customs. pleasure. The Indians, however, had risen above
this, and possessed but one wife. While property,
fine horses, etc., were frequently exchanged at the
celebration of the marriage feast, it was rather as an

earnest of the good-will existing among the interested parties than as a price paid for value received.*

We are told that among the Indians there was no such thing as love-making; that mothers arranged the marriage and the children were told they were married. The men were usually not married until they were twenty-five years of age, and the warriors were married to older women, who would care well for them and curb their impulsive actions. The influence of the woman in the tribe was great, and they were treated with much respect. The property was never allowed to pass out of the tribe, and a woman's property was held distinct from that of her husband. The children always followed the totemship of the mother and belonged to her tribe, where they were controlled.

Even when dead the women were treated with great respect, and the funeral ceremonies were as elaborate as those of a warrior. Ceremony of condolence. Especially was this true when the dead was of royal blood or a wife of some renowned chief or warrior.

*The Indian was always seeking a visible token by which to express some earnest feeling, and these signs supplemented the word of mouth of the messengers, and together with the system of picture-writing then in use comprised their means of communication. For instance, feathers denoted lightness and swiftness; a snake was a symbol of enmity, and an arrow of war; the burying of the tomahawk meant peace; while the passing of a smoking pipe from mouth to mouth signified good-will and fellowship; strings of wampum represented the law, and many significant belts were laid down to emphasise different portions of important speeches.

These funerals were attended by the heads of tribes, and the accompanying ceremonies were very impressive. When a council was opened, the ceremony of condolence was always performed, and an appropriate speech delivered to honor the memory of all who had died or been slain in battle since the last meeting. These speeches were often eloquent, and abounded in that rare tenderness and pathos which distinguished a famous oratory.

The Indian women were by no means lacking in a susceptibility to refining influences, and the early Jesuit fathers many times had occasion to record the readiness and enthusiasm with which they embraced the Catholic faith. After the white settlers and traders came, the Indians obtained liquor for the first time, and drunkenness began to prevail. They made a business of drinking, and before indulging they made regular preparations, giving their knives, guns and other valuables to the squaws to hide, and proclaiming, "I am going to lose my head! I am going to drink the water which takes away my wits!"* It is interesting to note the trust with which the squaw was regarded, and this incident shows that she exerted a salutary influence. The women protested greatly against this unlimited sale of liquor, and sent petitions to the authorities asking for a restriction upon it. These, however passed

* Father de Carheil.

unnoticed and at last the women assembled in council, to which they called the chiefs, addressing them as follows:

“Uncles,—Some time ago the women of this place spoke to you, but you did not answer them, as you did not then consider their meeting sufficient. Now a considerable number of these from below, having met and consulted together, join in sentiment, and lament, as it were with tears in our eyes, the many misfortunes caused among us by the use of spirituous liquors. We therefore mutually request that you will use your endeavors to have it removed from our neighborhood, that there may be none sold nigher to us than the mountains. We flatter ourselves that this is in your power, and that you will have compassion on our uneasiness and exert yourselves to have it done.”

Strings of Wampum, CAPT. BRANT, Mohawk.

The answer by Capt. Brant shows that their petition was treated with consideration, but unfortunately did not result in prohibition.

“Nieces,—We are fully convinced of the justice of your request; drinking has caused the many misfortunes in this place, and has been besides a great cause of the devisions, by the effect it has upon the people’s speech. We assure you, therefore, that we will use our endeavor to effect what you desire.

However it depends in a great measure upon government, as the distance you propose is within their line. We cannot, therefore, absolutely promise that your request will be complied with."

CHAPTER VI.

FASTS AND FEASTS.

'With pipes of peace and bows unstrung,
Glowing with paint came old and young,
In wampum and furs and feathers arrayed,
To the dance and the feast that the Bashaba made.

* * * * *

And merrily when that feast was done,
On the fire-lit green the dance begun,
With squaws' shrill stave or deeper hum
Of old men beating the Indian drum.

Painted and plumed with scalp-locks flowing,
And red arms tossing, and black eyes glowing,
Now in the light, now in the shade,
Around the fire the dancers played."

—Whittier.

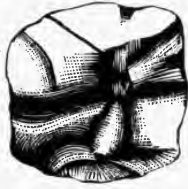
Although the Indian was very reserved, even to gruffness, his nature had also a gayer side which found relief, at first in games, chiefly in those calling forth some physical skill, and later in the many feasts and festivals with which the Indian calendar abounded.

In regard to the games our knowledge is somewhat limited, as historians have been so occupied with dealing in the more important and graver features of Indian life that they have given but little attention to them. We know, however, that as human nature was much the same even in those savage hearts as it is now, the children developed the same gift of imitation, and consequently many of the childish games and amusements were mimic reproductions of the actions of sannup* and squaw. The objects used were almost entirely such as nature supplied. Consequently we find the Indian girl tenderly nursing a corn-cob doll, decorated with hair of the yellow corn floss, dressed in the kilt and leggings of husk, while the boy fashioned a rude arrow or clumsy pot, hunted, fished, and otherwise developed the physical strength so necessary to the brave.

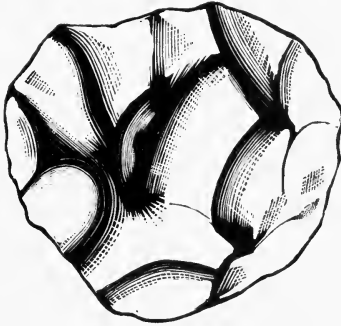
The Indians also played with balls and were expert in handling the quoit. A Game of Plum Stones was called *Kuntasso*,† and in another game a bowl and

* Indian man.

† "This game is very fascinating to some portions of the Indians. They stake at it their ornaments, weapons, clothing, canoes, horses, everything in fact they possess; and have been known, it is said, to set up their wives and children, and even to forfeit their own liberty. Of such desperate stakes I have seen no examples, nor do I think the game itself in common use. It is rather confined to certain persons who hold the relative rank of gamblers in Indian society,—men who are not noted as hunters or warriors or steady providers for their families. Among these are persons who bear



SMALL GAMBLING FLINT.



LARGE GAMBLING FLINT.



BEAR'S TUSK.

RELICS FROM CAYUGA GRAVES. II.

counters were used. The young men were trained athletes, and were fine runners, riders, and swimmers. Some of their wrestling encounters with the early settlers are handed down as family tradition even to this day. There was also a game which resembled the modern cricket. One early traveller relates witnessing one of these games in which over six hundred young men took part. He says the exertion called forth was so severe that after playing twenty minutes a brave would drop out and make way for a fresh man. This game decided a long-standing rivalry between two tribes, and lasted many hours. The game of La Crosse, recently so popular in Canada, originated with the Indians. They invented also many gay dances with which to enliven the camp or adorn the feast.

These dances differed greatly in character, and were indicative of the mood of the participants. Men, women and children took part. The women sometimes hummed a shrill accompaniment or beat time with sticks, while the older men made a

the term of *Ientalizze-wug*, that is, wanderers about the country, braggadocios, or fops. It can hardly be classed with the popular games of amusement, by which skill and dexterity are acquired. I have generally found the chiefs and graver men of the tribes, who encouraged the young men to play ball, and are sure to be present at the customary sports to witness and sanction and applaud them, speak lightly and disparagingly of this game of hazard. Yet it cannot be denied that some of the chiefs, distinguished in war and the chase at the west, can be referred to as lending their example to its fascinating power.”

Oneóta, p. 85.

hideous noise on Indian drums. In some dances, especially in those immediately preceding war, and when the object was to inspire the young men with ambition, the warriors would while dancing act scenes from the life of some noble and brave ancestor, at the same time relating the story of his valor.

The flickering camp-fire; the mysterious shadows; the wild band of savage dancers picturesquely attired in skins and nodding plumes; the lurid torches; the brandished tomahawk or club; sometimes the fiendish cry of exultation, and again the unearthly death-chant; above all the wierd monotone of the Indian drum; outside—the vast silence of the wilderness—made a scene which if once witnessed could never be entirely erased from the memory.

Beside the frenzied dance of war and the solemn Ghost Dance, there were many others adapted to certain festivals or seasons of the year. The* Great Feather dance, or *O-sto-weh-go-wa*; the more modern Thanksgiving Dance, or *Ga-na-o-uh*; the Planting Dance, or *Ne-ya-yent-wha-hunkt*; the Strawberry Feast, or *Hoon-tah-yus O-dah-min*; the Harvest Dance, or *T'unt-kwa-hank cha-ne-unt-hent-tees-ah-hunkt*, the literal translation of which is "all is finished"; the Green Bean Dance, or Breaking the Bellies, called *Ta-yun-tah-ta-t' kwe-t' ak-hunkt*; the Maple

*The writer is indebted to "Iroquois Notes" by Rev. W. M. Beauchamp for the Indian names of dances.

Dance, or *Heh-teis-ha-stone-tas* ; and the Dance of the Green Corn, or *T'unt-kwa-hank cha-ne-hah-neh-hoot-ha*.

Many of the dances were connected with some particular festival or celebration which marked a special occasion, as the gathering of a council or the return of warriors, and both dances and festivals were many times a solemn religious observance.

The religion itself is so curiously interwoven with figurative myth and picturesque legend— Religion. wild children of the imagination—half truths that reveal and yet partly conceal the real belief, that it is sometimes hard to decide, just where in the story the religion ends and the accompanying myth begins. They worshipped an unknown God, commonly called “the Great Spirit” or *Gitche Manito*, which they believed lived in the heavens and ruled their destiny. This god was regarded with superstitious fear, and many were the feasts made to propitiate his enmity or gain his good-will. Before going to war certain ceremonies were performed, and sacrifices offered to ensure success; and after a fortunate raid captives were often roasted, or buried alive as a thank-offering.*

* Father Joques relates witnessing the burning alive of a young woman taken captive by one Iroquois band. As the torch was applied to various parts of the body, one of the sachems cried in a loud voice, “Aireskoi, we offer thee this victim which we burn in thy honor. Sate thyself on her flesh, and make us ever victorious over our enemies.” At one time they imagined the god was displeased and sought to propitiate his anger by a

The Indians believed in a future existence of each soul as an individual, and their heaven was called "the happy hunting grounds," thus typifying a favorite sport. There is a legend to the effect that this journey was made in a canoe over a dark and rapid flowing river, the other shores of which were reached only by the good. According to an Algonquin* legend, the wicked perish in a storm that arises, the story being first related by a brave who, overcome by curiosity, left his soul behind and investigated the matter by a personal tour. In Choctaw the stream is bridged by a long, slippery pine log without bark. The passing souls are constantly assailed by stones, etc., thrown from the opposite shore, which the good reach in safety, while the wicked fall in and perish eternally. In some legends the milky way is the "Path of Spirits" or "Road of Souls" to the abode of the Great Spirit, whose wigwam in the sky is bright with eternal camp-fires lit by journeying souls. In these myths we have an idea of immortality, and an expected punishment or reward for deeds done in the flesh.

The belief in individual existence in the future is

solemn sacrifice of two bears. They were heard to exclaim, "Justly dost thou punish us, O Aireskoi! Lo, this long time we have taken no captives We have sinned against thee in that we ate not the last captives thrown into our hands, but if we shall ever again capture any, we promise to devour them as we do these two bears." *Life of Father Joques.*

* Mill's "Tree of Mythology."

shown in the provision made for future needs. The burial trappings were rich, many times elaborate, and frequently indicated the former occupation of the dead. The contents of graves found at the present time tell much of the occupation. Certain belts, wampum, etc., indicate a chief's grave; bow and arrows, that of a hunter; and the latter, accompanied by a tomahawk, are found in a warrior's grave. Old jars with fish remains have been found in some graves, indicating that a supply of food was provided, sufficient for all needs until the last journey was completed. Brass kettles, crosses, amulets and crucifixes are found in later graves, evidently of those who had died during or after the ministrations of the noble brotherhood of Jesuit Fathers. The graves at Goio-gouen are sometimes found several layers deep. W. W. Adams* has unearthed as many as five layers in one burial place, the uppermost quite near the surface of the ground, and an intervening space of a number of inches between the skeletons. Paint in large quantities is found in these graves; also ancient totem pipes and other interesting relics.

This Great Spirit was the chief deity, but their whole conduct was guided by many minor Superstitions, gods, and rude, fanciful beliefs. No sooner was an animal killed than some choice portion was torn out, and, raised in the air by an old man, was offered to the God of the Hunt, something after this manner :

* See Appendix.

“Genius Areskoi, behold, we offer thee meat; feast on it, eat it, and show us where the deer roam.”

The practice was also common among them of eating the heart of some particularly brave victim, in the belief that by this means they absorbed his courage. Upon discerning captives they uttered cries of exultation, thanking the Sun, *Gheezis*, God of War, for sending them new victims.

An Indian woman never dared nurse the child of a dead woman, and such babies were usually buried alive with their mothers. Father Joques tells of a journey in which, as a captive, he travelled with a company of Indians some distance. At one place near Fort Ticonderoga they stopped to gather flints, and as a thanksgiving to the invisible people supposed to have prepared them, the Indians threw many bits of tobacco into the water, believing that unless this were done the spirits would cause shipwreck and disaster. Many were the superstitious beliefs connected with their dreams, which were very important. These dreams, no matter how extravagant, must be interpreted and fulfilled. Many times were the early Fathers persecuted for refusing to sanction and partake in these idolatrous usages, as inconsistent with the true faith they were earnestly seeking to inculcate. An account of the famous Dream Feast, *Honnonowaroria*, and the War Feast is given elsewhere.

The Indians also worshipped the animal represented by their totem and prayed, calling it the Master of their Life. This might be a bird, a buffalo or bear, even a skin or a feather. It is said, moreover, that no Indian would choose the manitou of a *man* as an object of adoration.*

Physical bravery was esteemed a great virtue, and much stress was laid upon hardening the heart and developing a cruel nature. To be called a coward was the greatest of insults, and he who "cried like a woman" was despised among his fellows. With this in view, the children were early educated in cruel practices, and were themselves subjected to long fasts and rigid tortures in the trial lodges. In Hiawatha we read of the seven weeks' lamentation and fasting, and of the struggles the hero had with the Master of Life. The Algonquin legend traces the origin of the robin back to the trial lodge, where dies a chief's favorite son, overcome by long-continued fasting. The promise of the father to his starving child as told in Whittier's version, inducing him to hold out only until morning, when he shall be fed, shows the attitude on this subject :

" You shall be a hunter good,
Knowing never lack of food ;
You shall be a warrior great,
Wise as fox and strong as bear ;

* Hawley's " Early Chapters."

Many scalps your belt shall wear,
 If with patient heart you wait,
 Bravely 'till your task is done.
Better you should starving die
 Than that squaw and boy should cry
 Shame upon your father's son !”

How the Robin Came.—J. G. Whittier.

As to the apprenticeship to cruelty which the children served, we have only to read of the tortures inflicted upon Father Joques,* the first victim to Iroquois cruelty among the Jesuits.

“But the night, far from being to the captives an occasion of rest, was only the beginning of new tortures. They spent it stretched on the ground, hands and feet secured to four stakes driven in the earth. In this posture they could not move and yet they were at once assailed by swarms of insects, and the vermin which the filthy habits of the Indians attract to their cabins to multiply there. *A more*

* “Life of Father Joques,” by Rev. Felix Martin, translated by John Gilmary O’Shea, page 90.

Father Isaac Joques, one of the most earnest and devoted of the Jesuits who came to America, was born at Orleans, Jan. 10, 1607. At the age of seventeen, he entered the novitiate of the Society of Jesus at Rouen, on the 24th of October, 1624. He long cherished the thought of serving God as an Indian missionary, and ardently longed for the crown of martyrdom. In 1636 he came to America, and after several years’ devotion among the Iroquois, during which time he made many converts, he was tortured to death near Auriesville, N. Y. His death was the first among the Jesuits, and came only after months of slavery, during which time he was subjected to many tortures and terrible suffering.

painful torment was that to which they were subjected by the Indian children, who were allowed to approach the prisoners and begin on them their apprenticeship in cruelty. They evinced their proficiency only too well and amused themselves by driving awls into the tenderest parts of the body, by opening the wounds so as to make the blood flow, or by throwing hot coals or burning cinders on the bodies of the martyrs, all the while enjoying the useless efforts of the victims to shake them off."

CHAPTER VII.

THE DREAM AND WAR FEASTS.

Below is given a translation* of the famous Dream Feast of the Iroquois, or *Honnonoriaroriú* which means "a crazed brain." The original is by Father Claude Dablow, who, with Father Joseph Chaumonot, saw this feast in 1656, while performing mission work in Onondaga. His account of the War Dance follows.

It began on the 22nd of February and lasted three Dream Feast. days. Immediately on the proclamation of the feast by the old men of the village, to whom this duty is intrusted, the whole population, men, women and children, rush from their cabins through the streets in the wildest confusion, but by no means after the fashion of an European masquerade. The larger part are nearly naked and seem insensible to the cold, which is almost intolerable to the warmly clad. Certain ones carry with them a plentiful supply of water, and it may be something more hurtful,

* For the translation the writer is indebted to a very interesting volume by the late Charles Hawley of Auburn, called "Early Chapters of Cayuga History."

to throw upon those who come in their way. Others seize fire brands, live coals with ashes, which they fling about without regard to consequences. Others, still, occupy themselves in smashing pots, plates, and the small household utensils they happen to encounter. A number are armed with swords, spears, knives, hatchets, clubs, which they make as if they would hurl at the first comer; and this is kept up until some one is able to interpret and execute the dance.

It sometimes occurs, however, that the skill of each and all fails him in divining their meaning, since instead of proposing the matter plainly, they rather conceal it in enigma, chanting a jumble of ambiguous words, or gesticulate in silence as in pantomime. Consequently they do not always find an Oedipus to solve the riddle. At the same time they obstinately persist in their demand that the dream shall be made known; and if the diviner is too slow, or shows an unwillingness to risk an interpretation, or makes the least mistake, they threaten to burn and destroy.

Nor are these empty threats, as we found out to our cost. One of these mad fellows, slipping into our cabin, demanded in a boisterous manner that we should tell him his dream and that at all hazards he must be satisfied. Now though we declared in the

outset that we were not there to obey these dreams he kept up his noise and gabble long after we had left the spot and retired to a cabin in the open field to avoid the tumult.

At length one of those with whom we lodged, wearied with his outcry, went to ascertain what would satisfy him. The furious creature replied: "I kill a Frenchman; that is my dream, and it must be done at any sacrifice." Our host then threw him a French dress, as though the clothes of the dead man, at the same time assuming a like fury, saying that he would avenge the Frenchman's death, and that his loss would be that of the whole village, which he would lay in ashes, beginning with his own cabin. Upon that, he drove out parents, friends, servants, the whole crowd gathered to witness the issue of this hubbub. Having his house to himself he bolted the door and set fire to the interior in every part. At the instant that the spectators were looking to see the cabin in flames, Father Chaumonot, on an errand of charity arrived, and seeing the smoke issuing from the bark house, exclaimed, "This must not be," burst open the door, threw himself in the midst of the smoke and flame, subdued the fire, and gently drew our host from his peril, contrary to the expectations of the whole populace, who had supposed that the demon of dreams was irresistible.

The man, however, continued to manifest his fury. He coursed the streets and cabins, shouting at the top of his voice that everything should be set on fire to avenge the death of the Frenchman. They then offered him a dog as a victim to his anger and to the god of his passion. "It is not enough," he said, "to efface the disgrace and infamy of the attempt to slay a Frenchman lodged in my house." They then made a second offering similar to the first, when he at once became calm and retired by himself as if nothing had occurred.

It is to be remarked in passing, that as in their wars they made more of the spoil taken from the prisoner than they do of his life, so that when one dreams that he must kill anyone, he is often content with the clothes of the one to be slain, in place of his person. Thus it was that the Frenchman's dress was given to the dreamer, with which he was entirely appeased.

But to pass to other instances.

The brother of our host had a part also in the performance quite as prominent as any of the others. He arrayed himself to personate a Satyr, covering himself from head to foot with the husks of Indian corn. He dressed up two women as veritable Furies, with their hair parted, their faces blackened with charcoal, each covered with the skin of a wolf and

armed with a light and a heavy stick. The Satyr, with his companions thus equipped, came about our cabin singing and howling with all their might. He mounted the roof, followed by the shrews, and there played a thousand pranks, shouting and screaming as if everything was going to destruction. This being over, he came down and marched soberly through the village, preceded by these women, who cleared the way with their sticks, breaking indiscriminately whatever lay in their path. If it is true that there is no man who has not at least a grain of madness, and the number of fools is infinite, it must be confessed that these people have each more than half an ounce. But this is not all.

Hardly had our Satyr and his companions disappeared, when a woman threw herself into our cabin, armed with an arquebuse, which she had obtained through her dream. She sang, shouted, screamed, declaring that she was about to go to the war against the Cat Nation; that she would fight and bring back prisoners; calling down a thousand imprecations and maledictions if the thing did not come out as she had dreamed.

A warrior followed this Amazon, armed with a long bow, arrows and spear in hand. He danced, he sang, he threatened, then all at once rushed at a woman who was coming into the cabin to see the

comedy, and contented himself with seizing her by the hair and placing the spear at her throat, careful least he should inflict any wound; and then retired to give place to a prophet who had dreamed that it was in his power to discover secrets. He was most ridiculously accoutred, holding in his hand a sort of a rod, which served him to point out the spot where the thing was concealed. It was needful, nevertheless, that he should have an assistant who carried a vase filled with I know not what kind of liquor, of which he would take a mouthful, and sputter or blow it out on the head, the face, the hands, and on the rod of the diviner, who after this, never failed to discover the matter in question.

Next came a woman with a mat, which she held in her hand, and moved about as if she were catching a fish. This was to indicate that they had to give her some fish because of her dream. Another woman simply hoed up the ground with a mattock, which meant that some one would give her a field or a piece of land that she thought was justly her right. She was satisfied, however, with the possession of five holes in which to plant Indian corn.

One of the principal men of the village presented himself in a miserable plight. He was all covered with ashes; and because no one had told his dream which demanded two human hearts, he succeeded in

prolonging the festival for a day and a night, and during that time did not cease the repetition of his madness. He came to our cabin, where there were a number of fires, and seating himself before the first, threw into the air the coals and ashes. He repeated this at the second and third fire-place; but when he came to our fire, he refrained from the performance out of respect to us.

Some came fully armed, and as if actually engaged in combat they went through the positions, the war-cry, the skirmish, as when two armies meet each other. Others marched in bands, danced and put on all the contortions of body, like those with evil possessions. But we shall never get through with the narrative if we were disposed to rehearse all that was done through the three days and nights in which this folly lasted, with one continual uproar, in which one could not so much as think of a moment's repose.

Nevertheless, it did not hinder the prayers from being made as usual in our chapel, nor the manifestation of God's love toward this poor people in certain miraculous cases of healing accorded by virtue of holy baptism, of which we cannot now speak; and thus we close the account of the homage they render to their dreams.

Relation, 1656, IX. 26-29.

THE WAR FEAST.

We saw in the latter part of January (1656) the ceremony which takes place every winter in their preparations for war, and which stimulates their courage for the approaching conflict. First of all, the war kettle, as they call it, is hung over the fire the preceding autumn, in order that the allies going to the war may have an opportunity to throw in some precious morsel, to be kept cooking through the winter, by which art they are solemnly pledged to take part in the proposed enterprise. The kettle having been kept steadily boiling up to the month of February, a large number of warriors, Senecas as well as Cayugas, gathered to celebrate the war feast, which continued several nights in succession. They sang their war songs, danced and went through all possible contortions of body, and expressions of countenance, protesting the while that never should they retire from the combat, but fight to the death, whatever tortures they might suffer, before they would yield an inch of ground. At the same time that they make this boast of their courage they hurl at one another fire brands and hot ashes, strike each other heavy blows, and burn one another to show that they do not fear the worst that an enemy can do. Indeed one must remain firm and suffer himself to be bruised and burned by his nearest

friends without flinching ; otherwise he is regarded as a miserable coward.

This being done, Father Chaumonot was invited to put something into the war-kettle as a mark of favor toward the enterprise. He replied that this accorded with his own desire, and accomodating himself to their customs he assured them the French would put powder under the kettle. This pleased them greatly.

The next thing they do, by way of supporting their courage, respects the mediums relied upon to heal the wounds which they may receive in battle ; and to ensure their virtue for this purpose, all the sorcerers or *jongleurs* of the town, who are the medicine men of the country, come together, that by their incantations they may impart to these medicines an efficacy and healing power which is not natural to them.

The chief of these sorcerers places himself in the midst of his fellows, surrounded by a vast crowd of people ; then elevating his voice he declares that he is about to infuse into herbs or roots, which he has in his bag, the power to heal wounds of every description. Whereupon he sings with a full, clear voice, while the others respond by repeating the words of the song, until the healing virtues have entered into the roots ; and to prove that this has really been accomplished, he does two things. First he scarifies his own lips, from which the blood is allowed to flow

until it drops upon his chin, when he applies in the sight of all the crowd the remedy to the wound, at the same time adroitly sucking the blood from his lips; upon which the people seeing that the blood has ceased to flow, raise a great shout as if the medicine had suddenly healed the wound. The second thing he does is to demonstrate that his roots not only have the power to heal but to restore life. To prove this he draws from the bag a small dead squirrel, of which he retains control by a secret attachment to the animal's tail. He places it upon his arm so that everyone can see it is really dead, and applies the medicinal root, at the same time skillfully drawing upon the string. This makes the animal re-enter the bag to all appearances as if it had been restored to life.

He produces the little creature again, and causes him to move about at will, much as the French jugglers manage their puppets. There is scarcely one of the vast crowd that does not elevate his shoulders in admiration of the wonderful virtues of the medicine which has wrought such miracles.

Immediately after this marvelous prodigy the chief sorcerer goes through the streets of the village, followed by a crowd of people, shouting at the top of his voice and parading his roots as empowered with this strange efficacy—the whole effect of which is to

take from the younger warriors all dread of being wounded in battle, since they have at hand a remedy so sovereign. It is not in America alone, but in Europe also that people seem to take pleasure in being deceived. If these incantations make no impression upon the spirits, they certainly have succeeded in inspiring an admirable courage, for the war already determined against the nations of the Eries.

Relations, 1656, Chap. X.

CHAPTER VIII.

THE ORATORY OF THE INDIAN.

“True eloquence does not consist in speech. It cannot be brought from afar. Labor and learning may toil for it, but they will toil in vain. * * * * It comes, if it comes at all, like the fountain from the earth, or the bursting of volcanic fires with spontaneous, native, original force.” *Daniel Webster.*

If we attempt to determine the character of an unknown people from the records that remain, we shall find no truer index than that presented by the things which moved them most deeply, called forth the greatest earnestness, exerted their highest admiration, or invoked their profoundest contempt.

The Indian possessed the rare gift of eloquence in a high degree and in his orations we find the surest guide to understanding the motives which controlled his conduct and the inspirations which shaped his destiny.

The early traveller and trader who first knew the Indian and followed his trail, prompted by curiosity

or love of gain, have pictured the Indian in many guises. In his home he was hospitable and open-handed; on the war-path, cruel and crafty; abroad, silent and determined;* in council, wise and eloquent. Quick to resent and to avenge wrong, he could still be a faithful friend and devoted follower, and possessed many redeeming traits. Toward his family he was kind and affectionate, and his treatment of animals testifies to a love of nature and a respect for her works. Although hampered by a heritage of superstition and barbarous customs, he had developed a reason and judgment which made him susceptible to refining influences, and secured the respect and admiration of the most thoughtful of his white foes.†

It has been said that the Indian seldom talked and never laughed. While this is not strictly true,

* This extreme reserve was a very marked trait of the Indian character. To appreciate it one must go back and picture to himself the sensations of an early traveller who has for many hours steadily followed the tall, dark form of an Indian guide through the narrow, sinuous trail in the forest, and has heard no sound other than the occasional rustling of the leaves or music of birds which fell on the unbroken air of the wilderness.

† "Braver men never lived; truer men never drew the bow. They had courage and fortitude and sagacity and perseverance beyond most of the human race. They shrank from no danger and they feared no hardship. If they had the vices of savage life they had the virtues also. They were true to their country, their friends and their homes; if they forgave not injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity were unconquerable. Their love like their hate, stopped not on this side of the grave."—*J. Story*.

it nevertheless conveys one true idea, and that is that the melancholy side of his nature was largely developed. The music was written in a minor key and usually in a solemn measure, as a death-chant* or war-cry. The lamentations and wailings for the dead abounded in the same wealth of tenderness and pathos that marked the oration. The language itself consisted of various dialects, and was largely guttural. Its very poverty developed a highly figurative style, full of beauty and poetry, while still forcible and eloquent. It was the oratory of the woods, not of schools. ✓

One of the finest specimens of Indian eloquence ever uttered came from the lips of Shenandoah, a celebrated Oneida chief, and formed the opening sentence of his last oration in council :

“Brothers,—I am an aged hemlock. The winds of a hundred winters have whistled through my branches and I am dead at the top.”

Much in the same strain were the closing words of a speech made in Washington by Pushmataha, a western chief, who refers to his extreme age in the following touching lines :

* When the warriors reached a village they wished to destroy, they would creep stealthily around, and when all was in readiness would suddenly swoop down on the helpless village, brandishing their tomahawks and uttering the unearthly death-chant, a literal translation of which is, “I come to drink your blood! I come to drink your blood!”

“My children will walk through the forests, and the Great Spirit will whisper in the tree-tops, and the flowers will spring up in the trails,—but Pushmataha will hear not,—he will see the flowers no more. He will be gone. His people will know that he is dead. The news will come to their ears, *as the sound of the fall of a mighty oak in the stillness of the woods.*”

What pathos is there! One who has ever been startled by the sudden crash of a falling tree in the solemn stillness of the woods, or who has ever noticed with delight the soothing whisperings of the wind in the tree-tops or the dainty wild flower, will appreciate the peculiar tenderness and force of the closing words.

To the orator was accorded the highest honor, and of the tribes of the Iroquois, the Senecas and Oneidas are generally conceded to present the finest specimens.

Red Jacket or *Sa-go-ye-wat-ha* was one of the latest and best. He took Logan as a model. *Sa-go-ye-wat-ha.* It is related that when he was a boy he used to absent himself from the house, and when his mother inquired into it, he would reply, “I have been playing Logan.”

One writer says,

“Speak low Red Jacket's classic name,
The Cicero of Indian fame.”



MONUMENT TO RED JACKET, a *Sagoyewatha* Canoga.
(See page 36.)

Another of the famous Seneca orators was Cornplanter, or *Gy-ant-wa*, of whom Rev. Dwight Williams writes,

“ And bold Cornplanter swiftly hasted,
To warn his villagers of scath,
And tell of wigwams burned and wasted,
Along the victor’s blazing path.”

In 1792 Cornplanter made a speech to President Washington in person. Referring to the war in 1779 he said :

“ Father, the voice of the nation speaks to you, the great counsellor, in whose heart the wise men of the thirteen fires* have placed their wisdom. It may be very small in your ears; we therefore entreat you to hearken with attention, for we are about to speak to you of things which to us are very great. When your army entered the country of the Six Nations, we called you the Town-Destroyer; and to this day, when that name is heard, our women look behind them and turn pale and our children cling more closely to the sides of their mothers. Our counsellors and warriors are men and cannot be afraid, but their hearts are grieved with fear for their women and children, and they desire the past may be buried so deep as to be heard no more.”

Only the mother of Cornplanter was a Seneca. His father was a white man living near Albany, who

* Thirteen States.

had formerly been an Indian trader on the trail between Albany and Buffalo. Cornplanter had always lived with his mother, however, and knew nothing of his father until he became a man. He then collected a small company of men, went to his father's place, captured him and took him to a place in the woods. The old man of course did not recognize his son and was much frightened. When he had partly recovered, Cornplanter thus addressed him :

“ My name is John O'Bail, commonly called Cornplanter. I am your son! You are my father! You are now my prisoner and subject to the customs of Indian warfare. But you shall not be harmed. You need not fear. I am a warrior. Many are the scalps I have taken! Many are the prisoners I have tortured to death! I am your son! I am a warrior! I was anxious to see you and greet you in friendship. I went to your cabin and took you by force, but your life shall be spared. Indians love their friends and relations and treat them with kindness. If now you choose to follow the fortunes of your yellow son, and to live with our people, I will cherish your old age with plenty of vension, and you shall live easy. But if it is your choice to return to your fields and live with your white children, I will send a party of my trusty young men to conduct you back in safety. I respect you, my father. You have been friendly to the Indians, and they are your friends.”

It is perhaps needless to add that the old trader chose the company of his "white children," instead of that of his "yellow son" and the promise of venison.

The following speech by Black Hawk * to his captors tells of an innate nobleness which the occasion called out :

"You have taken me prisoner with all my warriors. I am much grieved, for I expected, if I did not defeat you, to hold out much longer, and give you more trouble before I surrendered. I tried hard to bring you into ambush, but your last general † understands Indian fighting. I determined to rush on you, and to fight you face to face. I fought hard but your guns were well-aimed. The bullets flew like birds in the air, and whizzed by our ears like wind through the trees in winter. My warriors fell around me. It began to look dismal. I saw my evil day at hand. The sun rose dim on us in the morning, and at night it sank in a dark cloud, and looked like a ball of fire. That was the last sun that shone on Black Hawk. His heart is dead and no longer beats quick in his bosom. He is now a prisoner to the white men; they will do with him as they wish. But he can

* In 1832 the Indians headed by Black Hawk resisted an attempt of the white settlers to appropriate their lands. A battle occurred in which the Indians were defeated. Black Hawk escaped, but gave himself up at Prairie Du Chien, where he made the above speech.

† General Atkinson.

stand torture, and is not afraid of death. *He is no coward. Black Hawk is an Indian.*

“He has done nothing for which an Indian ought to be ashamed. He has fought for his countrymen, against white men who came year after year, to cheat them and take away their lands. You know the cause of our making war. It is known to all white men. They ought to be ashamed of it. The white men despise the Indians and drive them from their homes. But the Indians are not deceitful. The white men speak bad of the Indian and look at him spitefully. But the Indian does not tell lies; Indians do not steal. An Indian who is as bad as a white man could not live in our nation; he would be put to death and be eaten up by wolves. The white men are bad school-masters; they carry false looks, and deal in false actions. They smile in the face of the poor Indian to cheat him. They shake him by the hand to gain his confidence, to make him drunk, and to deceive him. We told them to let us alone, and to keep away from us, but they followed on, and beset our paths, and they coiled among us like a snake. They poisoned us by their touch.

“We were not safe. We lived in danger. We were becoming like them hypocrites and liars,—all talkers and no workers. We looked up to the Great Spirit. We went to our father.* We were encour-

* “*Father*” refers to the President of the United States, and “*his council*” means Congress.

aged. His great council gave us fair words and big promises, but we obtained no satisfaction—things were growing worse. There were no deer in the forest, the opossum and beaver were fled. The springs were drying up and our people were without victuals to keep them from starving. We called a great council and made a great fire. The spirit of our fathers arose and spoke to us to avenge our wrongs or die. It was warm and pleasant. We set up the war-whoop, and dug up the tomahawk; our knives were ready, and the heart of Black Hawk swelled high in his bosom, when he led his warriors to battle. He is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet him there and commend him.

“Black Hawk is a true Indian, and disdains to cry like a woman. He feels for his wife, his children, and his friends, but he does not care for himself. He cares for the nation and the Indians. They will suffer. He laments their fate. The white men do not *scalp the heads*, but they do worse, they *poison the heart*. It is not pure with them. His countrymen will not be scalped, but they will in a few years become like the white man, so that you cannot trust them. There must be, as in the white settlements, nearly as many officers as men, to take care of them and keep them in order. Farewell, my nation! Black Hawk tried to save you and avenge your wrongs.

He drank the blood of some of the whites. He has been taken prisoner, and his plans are stopped. He can do no more! He is near his end. His sun is setting and he will rise no more. Farewell to Black Hawk!"

Another old warrior lamenting the fate which overtook them in the land of their fathers, exclaimed:

"We are driven back until we can retreat no farther,—our hatchets are broken, our bows are snapped, our fires are nearly extinguished,—a little longer and the white man will cease to persecute us, for we shall cease to exist."

CHAPTER IX.

THE ORATORY OF THE INDIAN.— CONTINUED.

Black Thunder was the patriarch of the Fox
Black Tribe. He delivered this speech before
Thunder. the American Commissioners:

“ My father, restrain your feelings, and hear calmly what I shall say. I shall say it plainly. I shall not speak with fear and trembling. I have never injured you, and innocence can feel no fear. I turn to you all—red men and white men—where is the man who will appear as my accuser? Father, I understand not clearly how things are working. I have just been set at liberty. Am I again to be plunged into bondage? But I am incapable of change. You may, perhaps, be ignorant of what I tell you, but it is a truth which I call heaven and earth to witness. It is a fact which can easily be proved that I have been assailed in almost every possible way that pride, fear, feeling or interest could touch me,—that I have been pushed to the

last to raise the tomahawk against you,—but all in vain. I never could be made to feel that you were my enemy. If this be the conduct of an enemy, I shall never be your friend.

“You are acquainted with my removal from Prairie Du Chien. I went and formed a settlement, and called my warriors around. We took counsel, and from that counsel we have never departed. We smoked and resolved to make common cause with the United States. I sent you the pipe,—it resembled this—and I sent it by the Missouri that the Indians of the Mississippi might not know what we were doing. You received it. I then told you that your friends should be my friends, and that your enemies should be my enemies, and that I only waited your signal to make war. If this be the conduct of an enemy I shall never be your friend.

Why do I do this? Because it is a truth, and a melancholy truth that the good things men do are often buried in the ground, while their evil deeds are stripped naked, and exposed to the world. When I came here I came to you in friendship. I little thought I should have to defend myself. I have no defence to make. If I were guilty, I should come prepared; but I have ever held you by the hand, and I have come without excuses. If I had fought against you, I would have told you so; but I have nothing now to say here in your council, except to

repeat what I said before to my Great Father, the President of your nation. You heard it, and no doubt remember it. It was simply this. My lands can never be surrendered. I was cheated and basely cheated in the contract. I will not surrender my country but with my life.

“Again I call heaven and earth to witness and I smoke this pipe in evidence of my sincerity. If you are sincere, you will receive it from me. My only desire is that we should smoke it together, that I should grasp your sacred hand, and I claim for myself the protection of your country. When this pipe touches your lips, may it operate as a blessing upon all my tribe. May the smoke arise like a cloud and carry away with it all the animosities which have come between us.”

The following incident * illustrates the generosity *Pontiac.* of an Indian toward his enemy. The chief, Pontiac, at one time had occasion to protect a certain Capt. Rogers and virtually saved his life. Later on an Indian war occurred in which Pontiac and Capt. Rogers were in opposition. During this war Capt. Rogers sent Pontiac a bottle of very fine French brandy as a compliment. Some of his counsellors advised him not to drink of the brandy as it might be poisoned. Pontiac laughed at their sus-

* Thatcher's Indian Biography.

pitions and said: "*He cannot take my life; I have saved his.*"

One old Indian orator utters this sad prophecy, while discussing the land question:

"We shall not long occupy much room in living. We shall occupy still less when we are gone—a single tree of the thousands which once sheltered our forefathers—one old elm, under which the tribes used to meet will cover us all."

The following * is a curious example of the figurative style and their methods of suing for *Doonytat*. peace. It also illustrates the giving of belts and strings, referred to elsewhere. The speech was delivered by Doonytat, a Wyandot chief, and before an American, Col. Brodhead, the Delaware and Wyandot chief, and King of the Maquichee branch of the Shawnese.

"Brother Maghingive Keeshuch, listen to me!

"Brother, it grieves me to see you with tears in your eyes. I know it is the fault of the English.

"Brother, I wipe away all these tears, and smooth down your hair, which these English, and the folly of my young men, have ruffled.

"Now, my brother, I have wiped all the stains from your clothes, and smoothed them where my young men have ruffled them, so that you may now

* From "Border Wars of the Revolution," by Wm. L. Stone.

put on your hat, and sit with that ease and composure which you would desire.

Four strings of white wampum.

“Brother, listen to the Huron chief.

“Brother, I see you all bloody by the English and my young men. I now wipe away all those stains and make you clean.

“Brother, I see your throat twisted, and your neck turned to one side with the grief and vexation which my young men have caused, all of which disagreeable sensations I now remove, and restore to your former tranquillity, so that now you may breathe with ease and enjoy the benefit of your food and nourishment.

“Brother, your ears appear to be stopped so that you cannot hear your brothers when they talk to you of friendship. That deafness I now remove and all stoppage of your ears that you may listen to the friendly speeches of your brothers, and that they may sink deep into your heart.

Seven strings of white wampum.

“Brothers, listen to me; when I look around me I see the bones of our nephews lie scattered and unburied.*

* It was considered very disgraceful to leave the body unburied. Read “Mosquito Legend” McMaster makes a chieftain say :

“Continue to listen! Ye are not fashioned for slaves!
 And that these blue-eyed robbers at once shall know.
 Want they your lands? They shall not even have graves
 Until their bodies are buried by winter’s snow.”

“Brother, I gather up the bones of all our young men who have fallen in the dispute, without distinction of party.

“Brother, I have gathered up the bones of our relations on both sides, and have buried them in a large, deep grave, and smoothed it over so that there shall not be the least sign of bones, or of anything to raise any grief or anger in any of our minds hereafter.

“Brother, I have now buried the bones of all our relations very deep. You very well know that there are some of your flesh and blood in our hands as prisoners; I assure you that you shall soon see them again all safe and well.

Eight strings of white wampum.

“Brother, I now look up to where our Maker is and think there is still some darkness over our heads, so that God can hardly see us on account of the evil doings of the King over the Great Water. All these thick clouds which have arisen, I now entirely remove, that God may look and see us in our treaty of friendship and be a witness to the truth and sincerity of our intentions.”

Four strings of white wampum.

The following dialogue* between an Indian and a British officer shows how keenly alive was the former to a sense of ingratitude, and it also reveals the ten-

* Related by Salem Town.

derness of a father toward his son whose death aroused all the vindictiveness of a savage nature.

“There,” said the Indian, “there are your countrymen, the enemy who give us battle. Remember that I have saved thy life; that I have taught thee to construct a canoe; to arm thyself with bow and arrows; to surprise the beaver in the forest; to wield the tomahawk; and to scalp the enemy. What wast thou when I first took thee in my hut? Thy hands were those of an infant. They were fit neither to provide thee sustenance nor safety. Thou wast ignorant of everything, and thou owest everything to me. Wilt thou then go over to thy nation? and take up the hatchet against us?” The officer replied, “I would rather lose my own life than take away that of my deliverer.” The Indian paused sadly and inquired, “Hast thou a father?” “My father,” said the young man, “was alive when I left my country.” “Alas!” said the Indian, “how wretched he must feel! Dost thou know I have been a father? I am a father no more. I saw my son fall in battle. He fought at my side. I saw him expire, but he died like a man! He was covered with wounds when he fell dead at my feet, but I have revenged him!”

“Dost thou see,” said he to the young man, “the beauty of that sky which sparkles with prevailing day? and hast thou pleasure in the sight.” “Yes,” returned the officer. “I have pleasure in the beauty

of such a sight." "I have none," said the Indian, bursting into tears. Later he showed the young man a tree in full bloom. "Dost thou see that beautiful tree and dost thou regard it with pleasure?" "I have pleasure in looking upon that beautiful tree," again returned the officer. "I have pleasure in looking upon it no more," said the Indian, and added hastily, "Go, return to thy countrymen, that thy father may still have pleasure when he sees the sun rise in the morning, and the trees blossom in the spring."

Logan is one of the finest and best known among the older Indian orators. Below is given *Logan*, a passage from his most famous speech, of which Jefferson said, "I may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orators, if Europe has furnished more eminent, to produce a single passage superior to the speech of Logan." It was delivered upon the conclusion of a treaty that terminated an Indian war.

"I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat. If he ever came cold and naked and he clothed him not. During the course of the last long and bloody war Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed as they passed and said, 'Logan is the friend of the white man.' I had even thought to have lived among you but for the injuries of one

man. Col. Cresop, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not sparing even my woman and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country I rejoice at the beams of peace. But do not harbor any thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

The following passage by Everett expresses very clearly the emotions of the Indian, upon contemplating the beautiful country, slowly but surely being wrested from his grasp, and thinking of the many wrongs he had suffered from the hand of the white man.

"White man, there is eternal war between me and thee! I quit not the land of my fathers, but with my life! In those woods where I bent my youthful bow, I will still hunt the deer; over yonder waters I will still glide unrestrained in my bark canoe; by those dashing water-falls, I will still lay up my winter's store of food; on these fertile meadows, I will still plant my corn.

"Stranger the land is mine! I understand not these paper rights! I gave not my consent, when, as thou sayest, these broad regions were purchased

for a few baubles of my father. They could sell what was theirs, they could sell no more. *How could my fathers sell that which the Great Spirit sent me into the world to live upon?* They knew not what they did. The stranger came—a timid suppliant, few and feeble—and asked to lie down on the red man's bear skin and to warm himself at the red man's fire, and to have a little piece of land to raise corn for his women and children; and now he has become strong, and mighty, and bold, and spreads out his parchment over the whole and says, 'It is mine.'

"Stranger, there is not room for us both. The Great Spirit has not made us to live together. There is poison in the white man's cup; the white man's dog barks at the red man's heels. If I should leave the land of my fathers, whither should I fly? Shall I go to the south and dwell among the graves of the Pequots? Shall I wander to the west, the fierce man-eater, the Mohawk, is my foe.* Shall I fly to the east, the great water is before me. No, stranger, here have I lived, and here will I die; and if here thou abidest, there is eternal war between me and thee. Thou hast taught me thy arts of destruction and for that alone I thank thee. And now take heed to thy steps, the red man is thy foe.

"When thou goest forth by day, my bullet shall whistle by thee; when thou liest down at night, my

* This Indian is a native of New England.

knife is at thy throat. The noonday sun shall not discover thy enemy, and the darkness of night shall not protect thy rest. Thou shalt plant in terror, and I will reap in blood. Thou shalt sow the earth with corn, and I will strew it with ashes. Thou shalt go forth with the sickle and I will follow after with the scalping-knife. Thou shalt build and I will burn, until the white man or the Indian shall cease from the land. Go thy way for this time in safety, but remember, stranger, there is eternal war between me and thee !”

In 1847 a Cayuga chief made this appeal :

“The Empire State, as you love to call it, was once laced by our trails from Albany to Buffalo; trails that we had trodden for centuries; trails worn so deep by the feet of the Iroquois, that they became your roads of travel, as your possessions gradually ate into those of my people. Your roads still traverse the same lines of commerce which bound one part of the Long House to the other. Have we the first holders of this prosperous region, no longer a share in your history? Glad were your forefathers to sit down on the threshold of the Long House. Had our forefathers spurned you from it when the French were thundering on the opposite side to get a passage through, to drive you into the sea, whatever has been the fate of other Indians, the Iroquois might still have been a nation,—and I, instead of

pleading here for the privilege of living within your borders,—I might have had a country.”

Many were the orators of the Iroquois, the “silver tongues.” Charlevoix says of Joncaire, “He spoke with all the vivacity of a Frenchman, and the most sublime eloquence of an Iroquois.” Of the noted Garangula, DeWitt Clinton writes, “I believe it to be impossible to find in all the effusions of ancient and modern oratory, an argument more convincing or more appropriate.”

Tecumseh, Cornstock, Farmer’s, Brother, Attakullakulla, Buckongahelas, Black Kettle, Walk-in-the-water, where are they? Never more will their ringing voices arouse the vengeance or quell the war-cry. The nation which applauded their eloquence has passed to “the happy hunting grounds” of which it dreamed, and the harp of a thousand strings is forever stilled.

“To-night I address you as an alien in the land of my fathers. I have no nation, no country, and I might say I have no kindred. All that we loved, and prized, and cherished is yours. The land of the rushing river, the thundering cataract, and the jewelled lakes are yours. All these broad blooming fields, these wooded hills and laughing valleys are yours—yours alone.”

CHAPTER X.

THE JESUIT FATHERS.

“ From the distant land of Wabun,*
Came the Black-Robe chief, the Prophet,
He, the Priest of Prayer, the Pale-face,”

—*Hiawatha.*

“ A rude and unshapely chapel stands,
Built up in that wild by unskilled hands,
Yet the traveller knows it a place of prayer,
For the holy sign of the cross is there.

* * * * *

Well might that traveller start to see,
The tall dark forms that take their way,
From the birch canoe, on the river shore,
And the forest paths to that chapel door ;
And marvel to mark the naked knees.
And the dusky foreheads bending there,
While, in coarse white vesture, over these,
In blessing or in prayer,
Stretching abroad his thin, pale hands,
Like a shrouded ghost the Jesuit stands.”

—*Whittier.*

* The east wind.

As we look back through the early history of America and her colonies, it is interesting to note the many reasons which brought the first white settlers to her shores.

The wily adventurer came to satisfy his curiosity and to explore; very many were inspired by greed; a few like Ponce de Leon, sought the fountain of eternal youth or some kindred impossibility; others, more ambitious, tried to gain a foot-hold by which their nation might claim a share of the country; the Pilgrims, the Puritans, Quakers, Catholics and Huguenots had a higher purpose—that of establishing in the wilderness a home for themselves and their children where they were free to serve God in their own way; but it is to the French Jesuit alone that we must ascribe the noblest motive of all, that of rescuing a savage race from the darkness of heathenism, and by a life of constant peril and self-sacrifice to show them the true light of the world and to reveal the blessings of Christianity.

The life of the Jesuit reads like the life of the early christian martyr. Coming with the simple purpose of serving God and saving human souls, he resolutely faced a life of self-denial and unparalleled hardship, or gladly accepted the crown of early martyrdom. The pages of their Relations* glow with an earnest-

*The Jesuit Relations are 41 small octavo volumes, prepared by the Superior of the Mission. They were published annually, the last appearing

ness which shines out all the more clearly in time of the greatest peril and sorest need. Those who contemplated entering this service were obliged to spend many months in preparation: a study of the former missions, the country and the Indian language—the two last named of which could be learned but imperfectly—these were among the least of the necessary requirements.

After the long and uncertain sea-voyage, the young priests reached the Canadian mission, and from time to time they were sent to various parts of the Indian country to continue old missions, to establish new ones, to carry the faith to distant and perhaps warlike tribes, or to do whatever other work they could in the service of the Lord. The words with which they encouraged each other in times of death or separation show how profound was their faith and how deep their piety. In reading the instructions given to these earnest young priests we are reminded of a quotation a previous writer has made in this connection.

“You are not alone, for wherever you go you are with God. If flying to the wilderness, if hiding in the mountains, you are slain by robbers or devoured by a wild beast, or consumed by hunger, thirst, or cold,

in 1672. They have a great historical as well as spiritual value, and in many cases represent all that is known of certain parts of our country during the period they cover.

or swept away by the storm, what difference does the battlefield make? Jesus Christ contemplates you from heaven on high as His soldiers, battling for the glory of His name; and you shall have the same reward as he who has all the glory of the combat, for an obscure death is not less glorious than that which has the publicity of a triumph. For certainty of martyrdom it is enough to have as a witness He who tries and crowns the martyr."

St. Cyprian.

Father Jerome Lalemant in a *Relation* of 1647 wrote in regard to extending the missions: "The rage of the Iroquois will not make the mystery of Christ's cross useless. We shall be captured, we shall be massacred, we shall be burned; so be it. The noblest death is not on a bed. I do not see one here who hangs his head. On the contrary all ask to go up to the Hurons, and all protest that the fires of the Iroquois* are one of their motives for undertaking the dangerous journey."

There are many edifying incidents connected with the life of Father Joques† who ministered to the

*The Iroquois were greatly dreaded as the most ferocious of all tribes. Preceding the death of Father Joques we read, "One furious savage sliced bits of flesh from his arms and back and devoured them, saying, 'Let us see whether this white flesh is the flesh of a Manitou.'"

†"The Life of Father Isaac Joques," by the Rev. Felix Martin, S. J., translated from the French by John Gilmary Shea, published by Benziger Bros., New York, and sold for the benefit of the *Chapel of Our Lady of Martyrs*.

Hurons and Iroquois, suffering captivity, torture, and finally an heroic death at the hands of the people for whom he had endured so much. When told he was to be burned alive after serving for eighteen months as a slave among the cruel Mohawks, he answered, in the words of St. Bernard, "Not unreasonably does He ask our life, who first gave us His own;" and he adds in his narrative, "These precious thoughts so expanded my heart, that when the Indians prepared to return to the village, where I expected to meet death, I set out full of joy."

Strong indeed would be the force which could quench such zeal or pervert such a purpose! Later on we read that the Lord spared his life for further service, that gradually his great faith and many good works gave the Indians, for the time being, a feeling of respect and even gratitude. In his master's cabin many gathered to discuss the public affairs of the town and the tribe. Among these he labored earnestly, seeking to impress upon their minds the faith and doctrines of the gospel. Many questioned him in regard to the sun, moon, tides, size of the earth and the ocean, etc. We are told* that "The missionary endeavored to reply by adapting his explanation to their comprehension, and his answers excited their admiration wonderfully. He heard them say, 'How we should have missed it if we had killed this

* "Life of Father Joques."

prisoner, as we have so often been on the point of doing!'" These conversations afforded the servant of God an opportunity of raising their minds by degrees from creatures to the knowledge of the Creator, and of refuting their absurd traditions, which ascribed the origin of the world to a tortoise.* He gradually grew so bold as to tell them not only that the sun was not a God, or endowed with mind or life, but that if, delighted with its beauty, they took it to be a God, they should know how much more the Lord of it is more beautiful than it.† If faith required of man only conviction of the mind, Father Joques would easily have won a complete triumph; but he found his teaching obstructed by the powerful chains of the passions, superstitious habits, and the intense aversion Indians feel for anything that is new. They readily admitted that he was right; but as to adopting his teachings, they often would merely tell him, "All that is good for you, who live beyond the great lake [ocean], but not for us."

This is a prototype of the life of the Jesuit. The Lord was ever with his apostles, and in spite of

* See Appendix.

† This is but one of the many instances which show the wisdom of the Jesuits in adapting their answers to the simple minds of their followers. Father Joques said nothing of the great value of the sun to the animal and vegetable world, but simply took the attributes for which it was worshipped and said, "You are delighted with the light and beauty of the sun. How much greater should be your admiration for Him who made it!"

opposition and long-continued persecution the Jesuit mission prospered and added thousands of converts to the faith. And as for those brave men of whom it might fittingly be said, that they left their lives on the sunny shores of France, such heroism as their's is almost with a parallel. Nothing daunted their courage, nor diverted their purpose. No degradation was too lowly, no torture too severe. When burning at the stake, instead of the usual cry, "May an avenger arise from my bones!" the savages heard from their lips the psalms of David; and while awaiting death, they often prayed, like Him whom they served, "Father, forgive them!"

Fathers Menard and de Carheil were connected with St. Joseph's Mission in the Cayuga Country, and their labors form the theme of the following chapter.

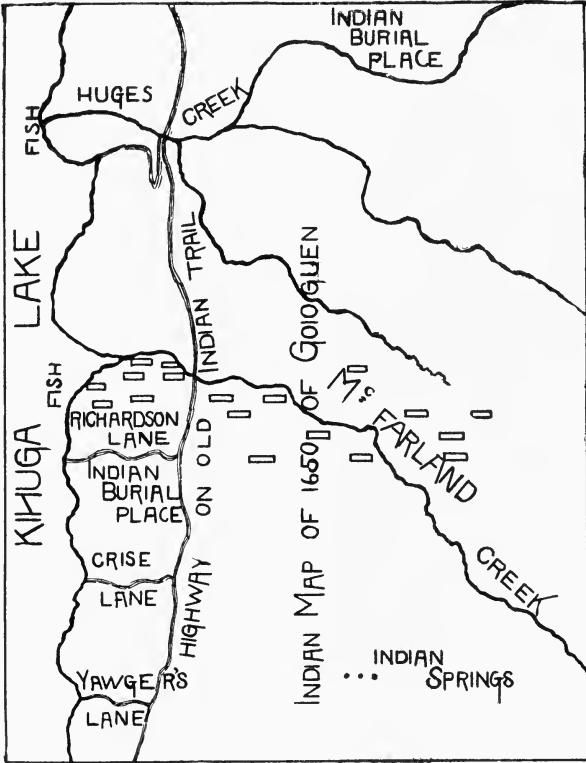


PLATE I.

CHAPTER XI.

GOIOGOUEN.*

As the roaming winds that pass,
Gently bent the fragrant grass,
From an oak tree, tall and bare,
Came a bird song, sweet and rare,
Telling over what had been,
In the land of Goiogouen.
Swiftly o'er the waters blue,
Lightly shot the birch canoe.
'Neath the pine tree's darker green,
Shone the cornfield's golden sheen.
Here the feathered arrow flew,
There the plums and apples grew,
While the red leaves floated down,
All around the Indian town.
There leapt the fawn whose dainty tread
Scarce bent the fern in leafy bed.

* "This was the principal village of the Cayuga branch of the Six Nations. It was variously named in the different Indian dialects, *On-ne-io-te*, *Goi-o-gnen* and *Gwah-u-gwah*, the latter being the original Huron word for tobacco.

—*History of Cayuga County.*

There the trail of chieftain wound,
 By spring and wood and grassy mound.
 There cooed the dove whose mourning note,
 Like wail of Spirit seemed to float.
 When the shadows fell at night,
 Gathered round the camp-fire's light
 Dusky face of maid and brave,
 Squaw and child and warrior grave.
 All fair things seemed held within
 The pleasant land of Goiogouen.
 Where's the tented wigwam now ?
 The fire that lit the hill-top's brow ?
 Whence have fled the hunters bold,
 Who trod these hills in days of old ?"
 And the low winds echoed him,
 "Where's the land of Goiogouen ?"

—*Rose N. Yawger.*

All that can be learned about the ancient Indian town of Goiogouen* is derived from three sources;

* "Goiogouen of the Jesuit Relations and site of the Mission of St. Joseph, called also Cayuga Castle and the same as described as three towns by Thomas Grant, under the names of Cayuga Castle, 18 houses; upper Cayuga, containing 14 houses; and Cayuga containing 13 houses. The houses were very much scattered and on both sides of the Great Gully Brook on the south line of the town of Springport in Cayuga County.

"Greenhalgh, an English trader, passed through the country in 1677, and found them then occupying 'three towns about a mile distant from each other. They are not stockaded. They do consist in all of about one hundred houses, and intend next spring to build all their houses together and stockade them. They have abundance of corn and lie within two or three miles of Lake Tichero.'"

—*J. S. Clark.*

the *Relations* of the Jesuits, the description by early travellers, and the remains found at the time of the destruction of the town by Com. Butler and his men.

Father Raffeix who spent one year in the St. Joseph's mission writes in a *Relation* of Goïogouen.
 June 24, 1672: "Cayuga is the most beauti- Father
Raffeix.
 ful country I have seen in America. It is situated in latitude $42\frac{1}{2}$, and the needle dips scarcely more than ten degrees. It lies between two lakes, and is no more than four leagues wide, with almost continuous plains, bordered by fine forests.

"Agnie (Mohawk) is a valley very contracted; for the most part stony, and always covered with fogs; the hills that enclose it appear to me very bad land. Oneida and Onondaga appear too rough and little adapted to the chase, as well as Seneca. *More than a thousand deer are killed every year in the neighborhood of Cayuga.*

"Fishing for both the salmon and the eel, and for other sorts of fish is as abundant as at Onondaga. Four leagues distant from here, on the banks of the river (Seneca), I have seen within a small space, eight or ten fine salt fountains.* It is there that numbers of nets are spread for pigeons, and from seven to eight hundred are often caught at a single stroke of the net. Lake *Tichero* (Cayuga), one of the two

* These are the same salt springs mentioned in the Reservation papers and elsewhere.

adjacent to the village, is full fourteen leagues long by one or two wide. It abounds with swan and geese through the winter; and in the spring, nothing is seen but continual clouds of all sorts of game.

“The river *Ochoueguen* (Oswego) which rises in this lake soon branches into several channels, surrounded by Prairies, with here and there fine and attractive bays, of sufficient extent for the preservation of hunting.”

The most complete description of the town of Thomas Goigouen is given by Thomas Grant, a Grant. member of the surveying party under Lieut. Benj. Lodge, during Gen. Sullivan's Raid, 107 years later than the *Relation*.

SEPT. 20, 1779.

The Detachment marched this Morning at 7 o'clock a. m. 16½ Miles to a smawl Indian Settlement * 1½ Miles short of Cayuga Castle, where we Encamped for the Night, at 8½ Miles Crossed the outlet of the Cayuga Lake, which in Brent was a Bout 70 Perches, and more than middle Deep to the Men. Neer the outlet we Destroyed two Indian Houses. The Name of The Place Choharo, † and Destroyed on the Lak

* “Gewauga, a small hamlet situated in the town of Springport and on the present site of Union Springs, on the east side of Cayuga Lake.”

† “This was the Tichero or St. Stephen of the Jesuit Relations, said to mean *the place of rushes* at the east side of the foot of Cayuga Lake, at the point where the bridge of the middle turnpike left the east shore. The trail across the marsh followed the north bank of an ancient channel of the

in Different plasis Housis and Acros of Corn, but saw no Enemy. The Genl Corse since we crossed the out let neerly South, the Road not more than $\frac{1}{2}$ A mile from the Lake at furthest. The Land Midling.

SEPT. 22ND, 1779.

Marched this Day at 6 o'clock a. m. two Miles to the Cayuga Castle* an indian Town of that name Containing in Number About 15 very Large Square Logg Housis. I think the Building Superior to any yet Hive seen. Cattle were killed and three Days Beef Issued to the troops. then Fetague partes were sent to destroy the Corn, to the amount of about 110 Acros, tho not all Distroyed this Day; two Oather towns were Discovered, one $23\frac{1}{2}$ miles from the Senica Lake, which we call Upper Cayuga † containing 14

Seneca River which at an early day took that course. The turnpike afterwards followed substantially the line of the trail, and crossed the present line of the Cayuga and Seneca canal three times between the Mud Lock and the old Dumont tavern on the opposite side of the marsh. The salt springs mentioned by Father Raffeix in 1672, were on the west bank of the marsh about half a mile north of the N. Y. C. R. R. bridge, and on the bank of the ancient river channel.”

J. S. Clark.

* “Cayuga Castle, an Indian town containing fifteen very large houses of squared logs, located on the south line of the town of Springport in Cayuga County, on the north bank of Great Gully Brook, and from one to two miles from the lake.”

† “Upper Cayuga, an Indian town of about fourteen very large houses, located near the north line of the town of Ledyard in Cayuga County, at the south line of the Great Gully Brook, and between one and two miles from the lake.”

Large Housis. The Oather about two Miles East of the Castle which we call Cayuga* Containing 13 Housis. The trupes were all imployed this day in Destroying Corn until Darke. We found at this Town, Apples, Peaches, Potatas, Turnops, Onions, Pumpkins, Squashes, and Vegetibils of Various kinds in Great Plenty.

SEPT. 23, 1779.

This day the trupes were imployed until 3 o'clock p. m. in Furnishing the Destruction of the Corn and Burning the aforementioned Towns within. Marched 5 Miles to an Indian town By the name of Chandot † or Peach Town Remarkable for a Large Peach-orchard Containing Hundred fine Thriving Peach Trees, Likewise Acres of Corn. This town contained about 12 or 14 Housis; chiefly old Buildings; part of the Corn was Destroyed this Eavening.

Sept. 24, 1779.

This morning the trups were imployed in finishing the Destruction of the Corn and peach Trees, at 10 a. m. fire was set to the Town, and the Detachment went of the Ground. Marched this day 16½ Miles and Incamped on a Pleasant Hill ‡ neer a fine Creek,

* "East Cayuga or *Old Town*, containing 13 houses."

† "Chonodot. Found on Capt. Lodge's map. This was an Indian town of fourteen houses on the present site of Aurora in Cayuga County. According to George Grant's journal it contained 1300 peach trees."

‡ "On the hill north of Ludlowville."

About an hour after Dark ; the Land we passed This Day well Timbered, and the Soyl very good, But very scarce of water, 9 miles from Chondete we Crossed a stream of water which Fell over Rocks 80 feet Parpendicular; 3 miles From we Crossed a second stream."

Journal of Thomas Grant.

The first move to establish a mission among the Cayugas was in 1656, when after repeated solicitations by *Saonchiogwa*, the aged chief of the canton, who had seen the labors of the Jesuits at Onondaga, Father René Menard was sent. This priest had worked nine years among the Hurons and was noted among the brotherhood for devotion and tact.

Accompanied by Father Chaumonot he left Onondaga the last of August, 1636, and in two days reached Cayuga. After a short rest Father Chaumonot went on to the Senecas, leaving Father Menard in his new field. Certain reports which had preceded them caused the natives to receive them quite coolly, but when after six days a chapel had been built, pictures were shown and many were attracted there and converted.

Father Menard immediately applied himself with great earnestness to his labors and we hear of him instructing many in the doctrines, explaining the

new faith, baptizing, learning the language,* visiting the sick, and doing many good offices. The first adult who received baptism was eighty years old and very sick. The second was a cripple who had a face cancer. He acknowledged having killed eight Hurons and taken five prisoners in the recent war, and said he bought the two captive fathers—Brebeuf and Lalemant—from the Mohawks for two beautiful wampum belts, but afterwards the belts were taken back and the two fathers were burnt with all imaginable fury. This man Father Menard named Lazarus. Father Menard remained in this mission one year, after which he was recalled to Onondaga, from thence sent to some tribes in the far west, where he met his death.

The Cayuga mission was not restored until 1668, when Father de Carheil was sent. He arrived November 6th, and there baptised a young slave woman, who was roasted and eaten by the Cayugas immediately after.

One of the greatest difficulties the fathers had to contend with was the superstitious practices of the Indians. They were keenly alive to ridicule, however, and Father de Carheil in an effort to show them

* The young men improved every opportunity to learn the language before going into the Indian country, but on account of the varying dialects, this could be done but imperfectly, and hence it was a constant study during their ministry.

the absurdity of worshipping an animal whom they called the Master of their Life, once offered the following: "We must pray," said he, "to the Master of our Life, and since this beaver is the Master of thy Life, let us offer him this prayer. '*Thou O Beaver, who canst not speak, thou art the Master of the Life of me who canst speak! Thou who hast no soul, thou art the Master of the Life of me who hast a soul!*'" This prayer had an excellent effect on the hearers and it is said they no longer prayed to an animal.

The superstitions took many forms, none however more dangerous than their belief in regard to dreams.* The wisdom Father de Carheil showed in overthrowing this delusion is remarkable. He said, "I have recognized in combating the obedience they render to their dreams, that they are not able to understand how the soul acts during sleep in thus representing to them objects distant and absent, as if near and present. They persuade themselves that the soul quits the body during sleep, and that it goes of itself, in search of the things dreamed, and to the places where they see them, and it returns into the body toward the end of night, when all dreams are dissipated. To refute errors so gross, I proposed to them three questions.

Dream Superstitions.

"First: I demanded of them whether the body of the person while in the act of dreaming was dead or

* See account of Dream Feast.

alive? It is alive, they said. It is the soul then, I replied, that makes one live, and if it were absent from the body the body would be dead, and so it cannot be true that the soul leaves the body during sleep.

“Second: Tell me, I said, is it with the eyes that we see the things that appear to us in our dreams; as for example, an enemy that comes to attack me; a friend whom I meet on the path; a deer which I am pursuing in the chase? It cannot be with the eyes, they replied, that we see them, for during sleep our eyes are closed and covered with darkness, they see nothing. It is our souls then, I said, that cause us to see at the time, what we see in our dreams, and consequently it is as necessary that it should be present with us, and in our body while we sleep, as for our eyes to be in our head, in this ordinary place, when by means of them we see the objects which present themselves during the day.

“My third question was this: If the soul leaves the body during sleep, where does it go? Does it go in the enemy's country? Does it go on the chase in the forest? What is it doing while absent? Have you ever found, on waking, the scalp which the soul put into your hands, bringing it to you from the war? Or the bear upon your mat, that the soul has killed for you while you were asleep? Often at the same moment I see myself in France on

the other side of the great water and here among you. Is my soul at the same time here and in France? They had no reply to these questions, and stood convicted of their own errors.

“It is not so easy, however, to make them understand the philosophy of dreams, in which things that impress themselves upon the imagination are present to the mind in sleep, in the same manner in which the images of the objects we see, represent themselves to the senses. I have always endeavored to explain in as clear a manner as possible these things, by comparing the mind with itself, when it simply recalls by an act of memory distant scenes, and when in a dream it only imagines what appears to be present. You know well, I said, that during the day our soul remembers what occurred some time ago, and in places very far off.

“Is it not true that even now it presents the county of the Andastogues, Outaouaks, Quebec and Montreal to those of you who have been there, as if you were there now? Your soul has not left your body to go to any of these places, for you are still alive; and it has not passed the great river or made any journey. The same thing occurs in dreams during the night. But again I said to them, why should the mere representations of objects which are in the mind while we are asleep be the masters of our lives, rather than the images of the same objects which are

depicted in the same mind while awake? For this which is called a memory during the day is called a dream if it occurs at night.

“I then asked them if children who were not yet born had not some one who was the master of their life? They said yes. Now it is not possible, I replied, that this should be a dream, for as yet it is not possible for them to have a dream. In fact of what could they dream? Of knives, hatchets, swords, or like things? They have never seen any. It cannot be a dream that is the master of their life before birth, nor even a long time after they came into the world, since it is some years before they have dreams. It is necessary then that they should have some other master of their life, and another god than the dream for all this while. But when they begin to dream, it cannot be that the one who was formerly the master of their life should cease to be such. None would know how to displace him or rob him of this quality and this power that he exercised over this infant before he began to dream. He continues then to be the same as before, and thus it is that he is their master before their birth, and when as yet they have had no dreams. He is their master after their birth and when they begin to dream. He is equally such in the time of their youth and old age; in fact to their death, and even after their death. And know that this Master whose power is immutable and eternal,

is the God whom we adore, and who will recompense all of us according to our deeds. It is not the dream which as your own experience has often told you, only imposes upon you impious and unreasonable demands, and which has deceived you a hundred times in the course of your lives.

“These barbarians show that they are capable of listening to reasoning and of perceiving its light in all its purity; for some of the more enlightened declare that they were convinced of the truth of what I said to them and have since renounced those vain superstitions.”

After three year's service among the Cayugas Father de Carheil's health became so poor that he was obliged to discontinue his labors, and his place was taken by Father Raffeix who remained here one year. Then Father Raffeix went on to the Senecas to assist Father Gainies, and Father de Carheil returned to Goiogouen. Upon his return he found more opposition than at first, and the *Relations* speak of “the increasing insolence of the Oiogouens,” caused in a great measure by the Dutch brandy traders were bringing in. In 1684 the feeling against the priests reached such a height that they were robbed and driven from the country. After this he returned to Ottawa and later was sent to Michilmakinac. He died in Quebec in 1726.

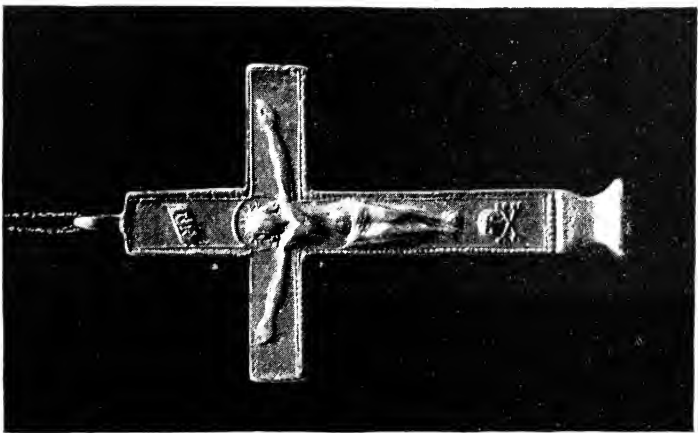
There is no record of further Jesuit missions among the Cayugas, although the missions among other Iroquois tribes flourished until 1712, when Louis XIV. acknowledged the right of England to this territory and it was closed against the French Jesuit Fathers.

In the graves of the Cayugas many crosses,* amu-

*Cross—The Latin cross shown in the illustration was found on the Indian fields about 56 years ago by George L. Watkins, and is highly valued by good authorities as a historical relic. The illustrations are taken from very accurate, full-sized photographs by J. E. Hale, Seneca Falls, N. Y. The writer desires to acknowledge here the kindness of Mr. Watkins in lending the cross for this purpose.

The following description is taken from the "History of Cayuga County." "Mr. G. L. Watkins, a merchant of Scipioville, has in his possession a brass Latin cross found in this locality 40 years ago. It is three inches long and two inches between the extremities of the arms, and was evidently worn suspended from the neck or waist, as the upper end is perforated as if designed to receive a cord or chain. Upon one side of the upright portion of the cross is the figure of the Virgin Mary with the child in her arms; diagonally across this side and above the arms, are the letters I. N. R. I. Upon the left arm, the inscription B. VIR. GIN. and below it ORIGINI; and upon the right one PEGATA, and below that is the word CONCEP. On the reverse side of the upright portion is a figure of Christ crucified, over his head is the image of a dove, and under the feet the representation of the skull and cross bones."

For the translation given below the writer is indebted to Rev. Father Nelligan of St. Michael's, Union Springs, N. Y. "The initials above the image of our crucified Lord are I. N. R. I. The I is old form for J and they stand for the Latin words 'Jesus Nazarenus, Rex Judaeoram,' or 'Jesus of Nazareth, King of the Jews.' In St. John, Chap. XIX 19, we find that Pilate placed that inscription above our Savior's cross. The inscription on the other side of the cross refers to the Immaculate Conception of the Virgin Mother of our Lord, and translated is: 'Holy Virgin conceived without original sin.'"



LATIN CROSS.

lets, crucifixes and other relics are found. These mementoes of the Jesuits call to us from the past and are eloquent with the heroic deeds* of these messengers of God, who "bore all things, believed all things, and endured all things." I. Cor. 13-7.

*"A more repulsive or more critical existence than that of the French Jesuits in an Iroquois town is scarcely conceivable. The torture of prisoners turned into a horrible festivity for the whole tribe; foul and crazy orgies in which as the priest thought, the power of darkness took special delight; drunken riots, the work of Dutch Brandy, when he was forced to seek refuge from death in his chapel—a sanctuary which superstitious fear often held the Indians from violating; these and a thousand disgusts and miseries filled the record of his days, and he bore them all in patience."

Old Regime in Canada.

CHAPTER XII

GENERAL SULLIVAN'S RAID

“ And when the soldiers in their marches,
Advanced on that September morn,
And pushed along through woodland arches,
Or passed the fields of yellow corn,
 They caught a vision far away,
 A dream of peace—a happy day,
When they should drop their lurid torches,
And build along these lovely slopes,
And sit at home in their own porches,
Where died in smoke the red man's hopes.
They passed along the rocky ledges,
Above the gorges deep and wild,
And dreamed along the water edges,
With nook and g'len and cove beguiled ;
And thought of sloping farms that yet
 Should wear the golden coronet ;
 Of coming far off glad Septembers,
When they should fear no foeman's scorn,
To leave the waste of dying embers,
Along their fields of ripening corn.”

—*Rev. Dwight Williams.*

One cannot properly estimate the importance of
Cause which General Sullivan's raid without knowing
led to Sul- something of the circumstances which
livan's Raid.

immediately preceded this last great war of the Six Nations. It will be remembered that during the American Revolution, the Indians were greatly divided in their sympathies, some friendly tribes remaining faithful to the colonists and bravely assisting in the struggle for freedom, while others sided with the crown and were equally zealous in their support to the British.*

Even the Six Nations were divided against themselves and, becoming interested in the struggle, forgot the sentiments expressed by an early statesman: "We depend neither upon Corlear nor Yonondio, neither on France nor England, but are convinced that the Indians must look out for themselves."† Of the tribes of the Six Nations the Onondagas were most friendly to the colonists, and the Cayugas and Senecas were most bitter against them.

* In this connection we can but recall an anecdote of King Hendric in reply to a question asking about the number of warriors to be sent to meet the enemy. "If they are to fight, they are too few. If they are to be killed they are too many!" When it was proposed to send out the detachment in three parties, Hendric took three sticks and said, "Put these together and you can't break them; take them one by one and you can do it easily." The king's advice was taken, with victory as the result.

—*Holmes.*

† That the colonies did not at first seek the support of the Indians for this war, but on the contrary desired that they should remain neutral, is proven by a message to the Indians given in a council held at Albany in 1775: "This is a family quarrel between us and England; we do not wish you to take up the hatchet against the king's troops; we desire you to remain at home, and not join either side, but bury the hatchet deep."

There were many reasons for this division, but lack of space prevents enlarging upon them here, excepting to say that it was caused mainly by "go-betweens" on each side who sought to prejudice the Indian against the enemy.* Some claim an influence of the French Jesuit missionary as favoring the colonists whom France was assisting. Others say that great exertions were made by English officers still in possession of the frontier posts to secure the Indian alliance. The effort was partly successful, and many hundreds of warriors coöperated with the tory troops in a border warfare very distressing to the frontier settlements.† They would make stealthy night marches and suddenly swoop down upon an unsuspecting village many miles away; burning and scalping the helpless inhabitants, and then return to a secret rendezvous in the wilderness, and after a few day's refreshment, repeat the same operation in another direction.

* See oration.

† "The Indians hung like the scythe of death upon the rear of our settlements."
—*DeWitt Clinton.*

"There was scarcely a family on the border, that mourned not the death or captivity of some loved member. Danger was in every path. Death seemed lurking for its prey behind every covert. Defenceless women and children, the aged grandsire and the sturdy youth, oft fell in one promiscuous slaughter."

Especially aggravating were the depredations committed at Cherry Valley and Wyoming.* Action of Gen. Washington planned an expedition against the Six Nations, and entrusted it to the care of a brave Indian fighter, General John Sullivan.†

General Washington wrote to General Gates, "It is proposed to carry the war into the country of the Six Nations, to cut off their settlements, destroy their next year's crops, and do them every other mischief which time and circumstances will permit." On General Sullivan's order General Washington said: "The immediate objects are the total destruction of the hostile tribes of the Six Nations, the devastation of their settlements, and the capture of as many prisoners of every age and sex as possible." He was also directed to "lay waste all the settlements round, so that the country might not only be overrun, but destroyed." Writing to Congress General Washington said: "The council are fully sensible of the importance of success in the present expedition, and the fatal mischiefs which would attend a defeat. We should perhaps lose an enemy and our frontiers would be deluged in blood."

* "He [the King] has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions."

Declaration of Independence.

† See personal narrative of Wyoming.

The pages of history are eloquent in telling how well Results of the expedition. General Sullivan conducted this raid. The savages heard of the coming of the "town-destroyer," and, excepting a few warriors and spies, fled in dismay to the friendly forts of the English and to Canada. But as the expedition was as much for the purpose of destroying the homes and harvest which supported the enemy, this movement on the part of the Indians did not disconcert the plans of the commander, who marched through the fertile valleys, burning, destroying and laying waste whole fields of grain, and annihilating eighteen* Indian villages. We find that 130,000 bushels of corn was burned and thrown into the lake, hundreds of trees loaded with ripe fruit were cut to the ground, and great quantities of other provision destroyed. This was all accomplished in an incredibly brief space of time, as General Washington's instructions are dated May 31st, 1779 and General Sullivan's army re-assembled at Easton, Oct. 13th.

The exact route taken is a subject of some discussion,† but in map No. 4 of the surveys made by Lieutenant Benjamin Lodge‡ we find that General

* Some say forty.

† See Chapter on Logan.

‡ The map referred to is 103 C. of the Simeon De Witt collection in the archives of the New York Historical Society, being the manuscript maps and surveys of Robert Erskine, Geographer to the Army of the United States during the Revolutionary War.

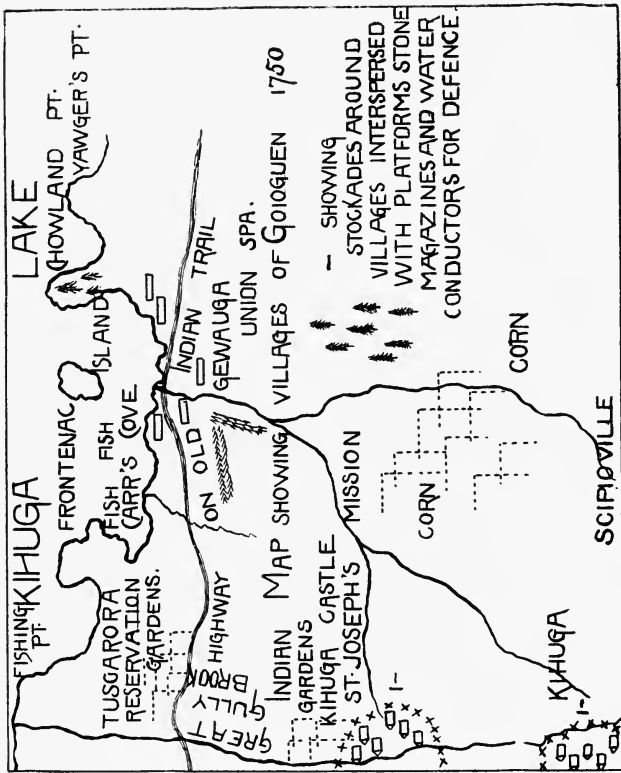


PLATE II.

Sullivan's army entered the Cayuga country from Pennsylvania. They proceeded down the eastern shore of Seneca Lake, various detachments ravaging the country between the lakes, through *Skoi Yase** and up the eastern side of Cayuga Lake, destroying East Cayuga, Upper Cayuga or Old Town, and Cayuga Castle, thence southward to Easton again.

This interesting incident in connection with the march through the Cayuga country may be Incident. found in the journal of Major Jeremiah Fogg, one of General Sullivan's officers. "Bluback, the Oneida Indian, who had been sent home for purposes before mentioned, returned with a young sachem and warrior giving the following account: That he delivered the message of General Sullivan to his brethren at Oneida, the requisition therein named was fully complied with, and the nation to a man turned out to join our army and marched to Cayuga; but meeting an impertinent Indian going from our enemy, informing them that our work was done and their help not wanted, they turned back; that the nation congratulated our chief on the success of his arms in this quarter, and begged that Cayuga settlement might be spared for the sake of the few righteous among them; that the corn would greatly alleviate the distress of the friendly Onondagas. The matrimonial

*Near the present site of Waterloo. Indian meaning "rapid water" and referring to the flow of the Seneca River.

relations of these tribes rendered the request suspicious and it was not granted.* He likewise informed them that Marquis Lafayette had arrived, that New York was burned, with a number of stories calculated to gain the point, but all were supposed to be Indian tales." The same circumstance is alluded to in the journals of other officers.

The following extracts† describe the destruction of the Cayuga towns and their harvests.

Extracts from Officers' Journals. "Sept. 26, 1779.

This ‡ day the army lay in camp at Fort Reed. At 12 o'clock Col. Dearborn reported to camp from the

* These suspicions were afterward confirmed when fresh scalps of settlers were found in the Cayuga villages.

† Taken from "Journals of Gen. Sullivan's Officers."

‡ The following note taken from an officer's journal is of interest in showing another side of camp life:

"Sept. 25.

"The army lay in camp at Fort Reed, when we heard the news confirmed in general orders concerning Spain declaring war against England. This day was spent very joyfully and at 5 o'clock a *feu de joie* was fired by 13 rounds of cannon. Three cheers were then given, one for the Continental Congress, one for the King of Spain, and one for the King of France, after which there was a good supper provided for the troops, 5 oxen barbecued and a great plenty of liquor to drink. The officers of General Hand's brigade had 13 fires and 13 candles burning, and drank the following toasts given by General Hand; to wit:

1. The 13 Sister States and their Sponsors.
2. The Honourable Continental Congress.
3. General Washington and the American Army.
4. Commander-in-chief of the Western Expedition.
5. The American Navy.
6. Our faithful allies—the House of Bourbon.

Cauuga Lake, with two squaws he had taken prisoners. He reported that he had destroyed five towns on the west side of the lake, and a large quantity of corn and other vegetables. These towns were situated near the lake in a fine fruitful country. He also destroyed a fine plantation belonging to Hendrick Markle, a Tory, who fled from a frontier town and settled among the Indians rather than live an honest life among people whom he called rebels.

Sept. 27.

This day the army lay in camp. A large fatigue party was sent up the river nine miles, where they loaded nine boats with corn and other vegetables, and brought them down. This evening Mr. Lodge and five men from Colonel Butler's camp came in and informed us that the Colonel was about ten miles

7. May the American Congress and all her legislature representatives be endued with virtue and wisdom, and may our Independence be as firmly established as the pillars of time.

8. May the citizens of America and her soldiers be ever unanimous in their reciprocal support of each other.

9. May altercations, discord, and every kind of fraud, be totally banished from the peaceful shores of America.

10. May the memory of the brave Lieutenant Boyd and the soldiers under his command, who were horribly massacred by the inhuman savages or their most barbarous and detested allies, the British and Tories, on the 13th inst. be ever dear to their country.

11. An honorable peace with America or perpetual war with her enemies.

12. May the Kingdom of Ireland merit a stripe in the American Standard.

13. May the enemies of America be metamorphosed into pack horses, and sent on a western expedition against the Indians.

from camp. A soldier belonging to the New Hampshire troops died to-day.

Sept. 28.

The army lay in camp. Several large parties sent out this morning to destroy corn and other vegetables. Colonel Butler returned to camp from the Cayuga country, and informed us that he had destroyed five towns and about 130 acres of most excellent corn, and a large quantity of beans, potatoes, and other vegetables. One of his men died very suddenly this morning before he reached camp."

From the journal of Licut. John Jenkins.

"Sept. 28.

This morning all the sick were ordered to go down in Boats to Tioga, and the Lamé ride down the worst horses. The same Detachment that was up the Tioga yesterday was ordered up again to-day, and a very large command was ordered to go down the Tioga to Destroy Corn. Just as our Detachment Paraded Col. Butler's Comd. came in and informed us that they had destroyed on the East side of the Cayuga Lake, three Capital towns, and a great number of scattering houses and Destroyed a very great Quantity of Corn. The houses I am informed was much larger and better built than any we have yet seen, and it was a very old sittled Country, and had a great number of Apple and Peach trees which they likewise Cut Down."

Journal of Licut. Erkuries Beatty.

Someone has said, "When the invaders entered the land of the Cayugas and Senecas, the Garden of Eden was before them, but behind them they left only a wilderness." Where were the original owners of this fair garden who had so hastily deserted it upon the approach of General Sullivan? They were deprived not only of the harvests to supply them with food, but their homes were also in ashes. We read that as they had sacrificed everything in endeavoring to aid the crown; it, in turn, felt bound to assist them, and consequently during the first winter they were established in temporary huts at Fort Niagara which the British still held. The winter, however, was unusually severe, disease appeared, "firewater" abounded, and many died before spring.

*Cayugas after
the raid.*

The Mohawks had already been granted a tract of land by the British, in compensation for losses sustained by them, and to this reservation which was on the Ouise or Grand River in Canada, many of the Cayugas went under the leadership of Brant and made a permanent settlement, while the remainder returned to their old homes.

The Cayugas, having fought against the colonies, forfeited all claim to their lands; the State, however, in 1789 made a treaty with them at Albany by which the Cayugas sold to the State all their territory in consideration of \$50 in silver,

*Cayuga
reservation.*

\$1,125 to be paid the first of the following June, and an annuity of \$500. This can hardly be called a "purchase" on the part of the State as *the amount paid per acre was less than one cent!* They made certain reservations in this treaty which were as follows: ninety-eight square miles upon Cayuga Lake; one mile on either side of the Seneca River at *Skoi-yase* [Waterloo], and a square mile near Canoga for one chief, who had objected to this treaty, Fish Carrier. Certain stipulations in regard to hunting and fishing were made, and also in regard to the salt spring which was to be shared in common by the Indians, and people of the State.

They claimed a grant of land for a Dutchman whom they had adopted, and hence we find that a certain Peter Ryckman was given a one mile square near Cayuga, and a twenty-five mile square, containing 15,680 acres on the west shore of Seneca Lake. From this last was taken a tract of 320 acres for Joseph Poudré, a French trader, who had married a Cayuga.

In 1795 a treaty was made at Cayuga Ferry by First change in original reservation. which the Cayugas ceded to the State all their lands, excepting two small reservations. These are known as the "Residence Reservation" and the "Mine Reservation;" the former contained four square miles and was in the southwest corner of Springport, also part of Ledyard; the

latter was a mile square and was about three miles north-east of Union Springs. For the lands purchased in 1795, the Cayugas received \$1,800 and an annuity of \$1,800 forever. From this annuity was to be taken the money to support the Indian schools.

In 1807 the Cayugas ceded to the State the entire residence and mine reservations for the sum of \$4,800, and became absolutely landless. The magnificent heritage which for centuries had been guarded by the hatchet of the warrior, or the crafty council of the dusky statesman; this fair land—the delight of the hunter, and the inspiration of the orator—passed forever from the red hand of the Indian, and was known as the “Military Tract,” and declared open for settlement.

To-day the Senecas, Oneidas, and Onondagas retain a part of their original reservations, but, as one writer has pathetically said, “The poor Cayugas have not, within their native boundaries, even a burial place which they can call their own!”

They are not even together. By far the larger part,—some claim as many as 990—are in Canada; others are on the Cattaraugus and Tonawanda reservations; many are in Wisconsin; some have drifted beyond the Mississippi. The character has greatly deteriorated since the annihilation of the famous confederacy, and we should hardly recognize in the

Second sale
of lands.

Present lo-
cation and
condition of
Cayugas.

Indian of to-day a descendant of the haughty chief-tan whose alliance was once sought by representatives from European powers. A broken-hearted and melancholy race—aliens in the land of their fathers—they have still lived to see the day when the memory of their ancestors is respected by the destroyers, and the fair country they loved again cultivated and made the home of a happy and prosperous people.

* " Ah, nevermore their councils gather,
With war-whoop shrill or pipe of peace,
Red children of a great all-father,
We've seen their watch-fires fade and cease!
No more Seneca's silver sheen,
Nor Cayuga's depths serene,
Invite the dainty Indian maiden,
To muse beside the singing waves ;
The breezes seem with sorrow laden.
Above the dust of sleeping braves ! "

Opposite is a picture of an oriental bronze lamp now owned by A. W. Allen of Waterloo, N. Y., who purchased it of George W. Utt's family about 1870. "Mr. Utt found it in a copper kettle with an Indian pipe, arrow-heads, beads, celts and other Indian relics, as he was plowing a new piece of ground on his farm at Levanna, N. Y. Horatio Day, of Union Springs, N. Y., was present when he plowed it up. It represents a human foot clad with a sandal, secured

* Rev. Dwight Williams.



OLD BRONZE LAMP—Cayuga Grave.

to the foot with latches as at present worn in oriental countries and as found represented in sculpture in those countries. The probable explanation of how it got there is that it was given to some converted Indian chief by Father Carheil, a Jesuit missionary, who was successfully conducting a mission on the east shore of Cayuga lake at the time of the breaking out of the French and Indian war. A small tube for wick, which projected beyond the toe, was broken off when I purchased it."

A. W. ALLEN.

CHAPTER XIII.

LOGAN.

“ Who is there to mourn for Logan ? ”

—*Logan.*

“ The spirits of my kindred call,
O ! bid the aged cedar fall ! ”

—*Mrs. Hemans.*

“ A tear, a tear for stately Logan. ”

—*Williams.*

“ No more will listening throngs his voice obey,
Like visions have the mighty passed away. ”

—*Hosmer.*

Few Indian names are as widely known as that of Logan, but like many of even the most celebrated men of his race, the main points of his history, if not absolutely in obscurity, are greatly confused ; so much so indeed that only a few facts remain upon which all writers agree. After a careful and exhaustive study of many authorities upon this subject, I have found the various accounts so conflicting as to be unable to give anything like a complete biography, but will present a few extracts from noted authors for the benefit of the reader who would con-

sider the pages of Cayuga's history incomplete without some notice of her favorite son.

Anyone who has attempted to reconcile the many discrepancies in our Indian history will realize the difficulty under which the faithful historian labors who conscientiously undertakes the task, remembering that in time his work may add its weight in deciding for someone else the very contradictions which puzzle him. I can fully sympathize with a recent speaker,* when I recall the many mouldy

*The following remarks are part of a speech delivered at Geneseo by Gen. A. S. Diven of Elmira on the occasion of the Centennial celebration of General Sullivan's raid. The "learned historian" referred to is Rev. David Craft of Wyalusing, Pa., who had spoken just previously.

"If anyone would appreciate the labor which our learned historian must have bestowed upon the interesting narrative with which he has favored us, let him enter upon the study of the history of the Six Nations. With a reasonably fair library before me, I commenced this study. For a long time all I could find in history relating to this people, described them as a confederation, not of six, but of five nations.

"The division of these nations into tribes and the relation of the tribes to the nations, and one nation to another, all resting upon traditions, with no written constitution or laws, leads the student of history into ways that will sorely tax his patience if not completely bewilder him. *Then as to the personal history of distinguished individuals of these nations, the confusion is, if possible, still greater.* I pored over the history of a Madame Montour; the more I examined the more I was bewildered. At one time I was pursuing the history of an accomplished French woman who had cast her lot, from romance or caprice, among the Indians. She was friendly to the white people, admitted to the hospitality of the Penns. Again she was the fiend, revelling in the blood of defenceless prisoners. I finally found my way out of this mystery by discovering that there were two women of the same name: the goodness and refinement of the one, a good deal exaggerated, as well as the ferocity of the other.

volumes through which I have chased in eager pursuit of the "missing link" to complete my chain of evidence on some favorite point, and found, alas! only a careful refutation of the argument which would, perhaps, be proven conclusively in the succeeding volume.

One of the difficulties to be met with is in properly approximating the number of people contained in an ordinary Indian village. One writer speaks of entering "a large and populous Indian town;" another in describing the defences surrounding a village or on its outskirts explains that "these stockades often enclosed several acres of land;" while a third authority tells incidentally, "the chief danger was not encountered in destroying the villages, as they seldom numbered more than half a dozen houses;" and the next writer attempts to reconcile these statements by saying that "the houses were large and divided into several apartments and thus capable of accommodating more than one family."

A similar confusion exists in regard to the exact route taken by General Sullivan and his men when

"Then as to the celebrated Chieftain, Brant; such contradictions of his character, and his deeds, sent me in search of two chieftains, of the same name; without any confirmation of this quality, I was left with almost conclusive evidence that Brant was the bloodiest fiend at the Wyoming Massacre, with evidence equally conclusive that he was not within three hundred miles of Wyoming at the time. In fact, with an attempt to reconcile conflicting history in regard to the original occupants of these fair hills and valleys, I gave up in despair."

they made the famous raid through this section of the country. In some accounts we find it stated that the company separated at Ithaca, came down the lake on either side, and met again at Cayuga. The most conclusive evidence, however, proves that they proceeded down the western side of Cayuga Lake, ravaging and destroying to the shores of the Seneca, then came up the eastern side. Here again is a point of dispute, some claiming that the lake shore was followed to Ithaca, and others that the party left the lake when half way, striking further into the country.

In regard to Logan we know him as one of the most brilliant of Indian statesmen, a firm friend of the white man, and an eloquent and influential orator. He was the second son of *Shikellimus*, and spent much of his life at Shomokin, Pennsylvania, at Sandusky and on the Scioto, becoming identified with different Indian tribes during this time. He was kind, generous and hospitable. He did not participate in the numerous border wars which were continually harassing the frontiers, but was, on the contrary, always on the peacemaker's side. At last, however, in 1774, every member of his kindred was deliberately murdered by white men, and Logan, justly enraged, collected a company of warriors and swept down on the settlers, scalping and burning in revenge. Finally, however, October

Biography
of Logan.

10, 1774, at Point Pleasant, West Virginia, he was defeated by 1,000 Virginia riflemen under Governor Dunmore. But Logan was ready for peace. His hatchets had drank the blood of many times the number of his family, and his vengeance was more than satisfied. It was at the conclusion of the treaty which ended this war that Logan made his famous speech given elsewhere. He was murdered by a company of whites when returning from Detroit.

These are the *undisputed* facts. The name of the murderer of his family is a matter of controversy. As will be observed in several extracts which follow, a certain Col. Cresap is usually held responsible for the dastardly deed, but some writers attribute it to certain personal enemies of his own race, and others assert that it was covertly performed by Governor Dunmore's minions. Logan himself died in the belief that Col. Cresap was the guilty man.

Extract from Thomas Campbell's poem, "Gertrude of Wyoming."

"Scorning to wield the hatchet for his tribe,
 'Gainst Brant himself I went to battle forth;
 Accursed Brant! he left of all my tribe
 Nor man, nor child, nor thing of living birth;
 No! not the dog, that watched my household hearth
 Escaped that night of blood upon our plains!
 All perished!—I alone am left on earth!
 To whom nor relative nor blood remains,
 No!—not a kindred drop that runs in human veins."

The Indian name of Logan was *Tab-ga-yee-ta*. There is a difference of opinion as to how he acquired the former name; some claim he was named for James Logan, a friend of his father's, and others that the name came from a place near his home in Pennsylvania called "Logan's Spring."

Name of
Logan.

The third point of dispute to which I wish to call attention is in regard to the famous speech:*

Speech.

"It is due in candor to state, that the authenticity of this celebrated speech has been questioned. On the first publication of "Jefferson's Notes," the relatives and friends of Cresap made a great outcry against the charge of his having murdered Logan's family. Among other arguments in his defence, it was contended that the speech attributed to Logan had in substance, and almost in words, been delivered to the General Assembly of Virginia by a sachem named Lonan, twenty years before the date assigned to it by Mr. Jefferson. The speech referred to was discovered in the travels of Robin, a Frenchman, who visited the colonies at an early period of the war of the Revolution. The pages stand thus in the English translation of "Robin's New Travels in America:"

"Speech of the savage Lonan, in a General Assembly, as it was sent to the Governor of Virginia, anno 1754:

* See page 89.

“Lonan will no longer oppose making the proposed peace with the white men. You are sensible he never knew what fear is; that he never turned his back in the day of battle. No one has more love for the white man than I have. The war we have had with them has been long and bloody on both sides. Rivers of blood have run on all parts, and yet no good has resulted therefrom to any. I once more repeat it—let us be at peace with these men. I will forget our injuries; the interest of my country demands it. I will forget—but difficult, indeed, is the task! Yes, I will forget that Major — cruelly and inhumanly murdered in their canoes my wife, children, my father, my mother, and all my kindred. This roused me to deeds of vengeance! I was cruel in despite of myself. I will die content if my country is once more at peace. But when Lonan shall be no more, who, alas! will drop a tear to the memory of Lonan?”—*From “Border Wars of the American Revolution,” by William Stone.*

No greater honor could possibly be accorded the Nationality. name of Logan than that so many Indian nations claim him as their own. Many are the statements set forth and elaborated upon to prove that he was an Oneida, and equally convincing are the arguments which assert a Shawnese descent. One writer clearly traces his ancestors to the shores of Cayuga Lake, and another earnestly declares he never set foot on Cayuga soil unless a place on the Susque-

hanna occupied at one time by Cayuga immigrants might be called such!

I will not attempt to deny or confirm the testimony of those who have spent years of faithful research on this and kindred points, but will give extracts from the more important of these that the reader may compare and decide for himself this mooted question. I will suggest, however, that the difficulty probably arose from the fact that according to Indian custom the children were of the tribe of the mother; also that Logan at different times lived in various parts of the country and naturally became associated with the nearest tribe. The nationality of his father, *Shikellimus*, is also a matter of dispute.

That Logan was often called "the Mingo Chief" has no particular bearing on this point, as *Mingo*, *Mengive*, *Maquas* and *Iroquois* are names applied to the Six Nations as a whole.

"Among these was the family of Logan, the son of *Shikellimus*, a distinguished Cayuga sachem, who had removed from the particular location of his own tribe to Shamokin, or Canestoga, within the borders of Pennsylvania, where he executed the duties of principal chief of those of the Six Nations residing on the Susquehanna."—"Border Wars of the American Revolution," by William L. Stone.

"*Shikellimus* is a respectable chief of the Six Nations, who resided at Shamokin (Pennsylvania) as

an agent, to transact business between them and the government of the State.”

—*Heckeweler.*

“Logan was the second son of *Shikellimus*. In 1747, at a time when the Moravian Missionaries were the object of much groundless hatred and accusation, *Shikellimus* invited some of them to settle at Shamokin, and they did so. When Count Zinzendorff and Conrad Weiser visited that place, several years before, they were very hospitably entertained by the Chief, who came out to meet them (says Loskiel), with a large, fine melon, for which the Count politely gave him his fur cap in exchange; and thus commenced an intimate acquaintance. He was a shrewd and sober man,—not addicted to drinking, like most of his countrymen, because he never wished to ‘become a fool.’ Indeed, he built his house on pillars for security against the drunken Indians, and used to ensconce himself within it on all occasions of riot and outrage.”—“*Indian Biography*,” by *B. B. Thatcher.*

“He (*Shikellimus*) died in 1749, attended in his last moments by the good Moravian Bishop Zeisberger, in whose presence he fell happily asleep in the Lord.”

—*Loskiel.*

For the following notes in regard to the nationality of Logan’s father, *Shikellimus*, the writer is indebted to the Rev. W. M. Beauchamp.

“The claim that Logan was a Cayuga is not with-

out support, but is yet doubtful. That his father was an Oneida is beyond question."

—*Rev. W. M. Beauchamp.*

"*Shikellimy* is called an Oneida in the *Buedingische Soamlung*, but according to the unanimous testimony of all the sources other than those of Moravian origin, he was a Cayuga. His Mohawk name was *Swatana*."—*Foot note on p. 109 of "The Life of David Zeisberger," by Edmund De Schweinitz—1870.*

"In Minutes of Council of Philadelphia, Aug. 23, 1732, *Swataney* alias *Shekallamy* is given as one of the Chiefs of the *Oneidas*."

"Minutes of Sept. 28, 1736, conference at Philadelphia, *Takashwangeroras* or *Shekallamy* is one of the *Oneidas*."

"In a deed of Susquehanna lands, Oct. 11, 1736, *Shekalamy* appears six times in the body of the deed as an *Oneida* chief, and in the signatures his name is under the heading of *Oneydas*."

"In the Philadelphia treaty of July 12, 1742, *Ungguaterughrothe* alias *Shikelimo* is one of the chiefs in the 'Anayints' (*Oneida*) delegation."

"At the Lancaster treaty, June, 1744, *Shickelimo* appears under the head of *Anoyirds* or *Oneydas*."

"In Marshe's journal of this treaty, he says that most were willing to sign the deed for Maryland, but upon *Shukelemy* or the *Oneydoe chief's* remonstrance,

some of the others this day refused executing it. His name is in the body of the Maryland and Virginia deeds, and heads the list as an Oneida chief."

"If *Shikellimy's* wife was a *Cayuga*, the children were the same and this is not improbable. He had three sons, of whom *John Shikellimy*, or *Taghneghtoris*, was the oldest, and his name appears among those of the *Oneidas* in the proceedings of 1732, 1742 and 1744. Governor Hamilton, May 10, 1761, wrote to Gen. Amherst that the Six Nations, at Albany, 1754, 'did then and there appoint *John Sheck Calamy*, one of the *Oneida* nation, living at that time near Fort Augusta, to be their agent for those lands.' Hendrick announced the appointment. His father had been dead for some years, and he succeeded."

"The name of *Tacknecdorus*, *Shomokin*, is in the treaty of Aug. 22, 1749. His *nationality* is not given but the totem is a pipe, which might imply that he represented the *Cayugas*. Another *Shomokin* chief with a similar totem, is *Sagoyuchiathion*, which might be *Sagogeghyata*, the youngest son. In the same is the name of *Sariotagnoah*, an *Oneida*, which resembles *Soyeghtowah*, *James Logan's* name, the celebrated chief."

"In a Lancaster conference, Aug., 1762, *Dochneghdoris* or *John Shacatamy*, is called a *Cayuga*, and in a corresponding list in the Pennsylvania Archives, IV. 91, *Taghneghtoric* or *John Shikellimy*, *Soyeghtowa* or

James Logan, and Sagogeghyata or John Petty, Shekelimy's 3 sons, are called Cayugas."

"Logan was descended from the Cayugas."—*Ellis H. Roberts in an address at Elmira.*

"Son of Cayuga Chief, a Sachem of New York Indians."
—*Jefferson.*

"The Indian name of Logan has scarcely been heard or written, as the one by which he was familiarly known was given him in childhood by his father, in memory of a dear friend—a white man, Charles Logan. [His Indian name was *Lab-ga-yee-ta*, and his father was a *Cayuga Chief*, whose house was on the borders of Cayuga Lake.]

"There has been much dispute about the events of Logan's life, and the speech which has rendered his name immortal has been ascribed to others—even to a white man.

"But Mr. Jefferson, who first gave publicity to this proof of his eloquence, and to his sorrows, has taken special pains to verify his narrative, and proved that the words which have thrilled a million of heart strings, were uttered by Logan,—and no other.

"He inherited his gifts and his noble nature from his father, who was ever the friend of peace and the white man's friend. His wigwam was known far and near for its hospitality, friendship and kindness. It was a wigwam invested with something like a

halo of Feudal castle in the days of English chivalry and romance.

“Logan moved in early life to the banks of Juniata. In a pleasant valley he built a cabin, and married a Shawnee wife. He was kind, loving and forgiving until old. A company of military men on their way west, encamped near Logan’s cabin and unknown to their captain, set off in the night and murdered his family.”—“*The Iroquois*” by Mrs. Johnston (*nom de plume*—“*Minnie Myrtle*.”)

“Murray hired a few southern Indians and tried to hire Logan, the Cayuga, with his men, to enter the British service.”
—*Fudge Hall*.

“Logan in his day was the representative of a class of the Cayugas, well advanced in civilization, and as much above the class to which Queen Esther belonged, as are the present Cherokees above the Sioux. He was the sachem or senator of a large canton or department of Cayugas known and distinguished by Heckewelder, Loskeil, Zinzendorf and Weiser, as Christian Indians, well settled 150 years ago, and subsequently in the vicinity of Wyalusing and Shamokin. He was the second son of the famous Shikellimus, also a wise and honored sachem of the Five Nations, and for five and twenty years the Indian agent for his people, of the Quaker Governor of Pennsylvania. He was therefore well descended. He married the beautiful daughter of

Ontonegea, another sachem of the Five Nations. He was therefore well connected. Under the ministrations of the Moravian, Bishop Zeisberger, who administered the consolations of the Christian religion to his dying father and solemnized his marriage with Alvaretta, he was converted to the doctrines of the Christian religion in or about the year 1740, baptized, and christened with an English name. He was therefore entitled to be called a Christian as much as any of his whiter neighbors.” — *Judge Hall*.

“*As Logan was a distinguished Cayuga sachem and an illustrious orator, whom Jefferson ranked with Demosthenes and Cicero, and as he was born, according to the traditions preserved by the survivors of his tribe (residing in Canada West and in Forestville, in the State of Wisconsin), in the ancient fortified Indian Castle of Owasco, within the precincts of the present city of Auburn, now used as a rural cemetery, he, the Judge, as one of the founders of the cemetery, manifested his own respect for his memory by erecting a shaft of stone to his honor in that cemetery, over five and twenty years ago. It is a plain obelisk, fifty-six feet high, inscribed with the last words of his message to the Provincial miscreant who caused the death of his family and ultimately of himself; and it is now respected by the people of Auburn as the most significant monument on the grounds.*” — *Judge Hall*.

“Another friendly Indian chief, and one who was worthy of a better fate than he received of the white savages who caused his and his friend’s death, had his cabin for a number of years beside a noted limestone water spring on Kíshicoquillas Creek, a mile or two above the beautiful mountain gorge, the Narrows, where the creek passes through Jack’s Mountain. We refer to Logan, the celebrated Mingo chief, whose kindness to the early settlers in supplying their wants, whose noted eloquence and immense talents prove him to have been a most noble specimen of the human race. *He was a descendant of a chief of the Cayugas.*

“Logan’s spring is on the left bank of the Kishicoquillas, north of the turnpike gate on the Bellefonte Pike, above the town of Reedsville, near Brown’s Mills and about seven miles north of Lewistown.

“William Brown, one of the first settlers of the valley, and one of the associate judges of this county from its organization till his death at the age of ninety-one or ninety-two has left on record the following in regard to the celebrated Logan :

““The first time that I ever saw that spring, my brother, James Reed and myself had wandered out in the valley in search of land, and finding it very good we were looking for springs.

“About a mile from this we started a bear and separated to get a shot at him. As I was treading along looking about in the rising ground for the bear, I came suddenly upon the spring and being dry was more rejoiced to find the spring than to have killed a dozen bears. I set my rifle against a bush and rushed down the bank and lay down to take a drink. Upon putting my head down I saw reflected in the water opposite the shadow of an Indian. I sprang to my rifle when the Indian gave a yell, whether for peace or war I was not then sufficiently master of my faculties to determine, but upon seizing my rifle and facing him, he knocked up the pan of his gun, threw out the priming and extended his open palm toward me in token of friendship. After putting down our guns we again met at the spring and shook hands. *This was Logan, the best specimen of humanity I ever met, either red or white.* He could speak a little English, and told me there was another white hunter a little way down stream, and offered to guide me to his camp. There I met Mr. Maclay. We remained together in the valley nearly a week looking for springs and selecting lands, and laid the foundation of a friendship which has never had an interruption in the slightest degree. We visited Logan at his camp at Logan Springs, and Maclay and Logan shot mark at a dollar a shot. Logan lost four or five rounds and acknowledged himself beaten.

“ ‘When we were about to leave he went to his hut and brought out as many deer skins as he had lost dollars and handed them to Mr. Maclay, who refused to take them, alleging that we had been his guests and did not come to rob him ; that the shooting had been a trial of skill, and the bet merely formal.

“ ‘Logan replied with dignity, ‘ Me bet to make you shoot your best—me gentlemen, and me take your dollar if me beat.’ So he was obliged to take his skins or affront his friend, whose sense of honor would not allow him to receive a horn of powder in return.

“ Logan left this valley for the region of the Allegheny, never to return. His whole family were murdered by white savages below Wheeling on the Ohio River, without cause or provocation. Many other interesting incidents could be given of this celebrated chief. He once said: “I appeal to any white man,” etc., etc.”—*Extract from History of Mifflin Co., Pa., by Joseph Cochran, A. M., dated 1879.*

“ Perhaps one of the finest and most prudent as well as able and sensible characters that the Indian business of those days brought to prominence was *Shickcalamy, Shikelimus* or *Shikellimo*.

“ As early as Sept. 1, 1728, we find Gov. Gordon sending a message to Shamokin (now Sunbury) by the hands of Henry Smith and John Petty, Indian traders. From this we learn that *Shickcalamy* was

already at that post as the deputy of the Six Nations and superintendent of their subjects, especially the Shawansee. He lived for ten years a mile below Milton on the Union County side of the river (west), a spot long known as 'Shickcalmy's old town.' He then moved to Shamokin as a more convenient place for the transaction of his public business. He lived there until his death in 1749.

"His name is, moreover, memorable as the father of Logan, the 'mingo chief,' whose name from Logan's Spring, Mifflin Co., has geographical application all over the country.

*"Shickcalamy was a descendant of the ancient Minequos or Susquehannock or Conestoga Indians, but was reckoned as an Oneida chief; but his son Logan was a Cayuga chief belonging to the tribe of his mother, according to the system of Indian relationship."**

"Logan supported his family by killing deer dressing the skins, and selling them to the whites.

"He sold quite a parcel to a tailor who dealt quite extensively in buckskin breeches, receiving his pay therefor in wheat. When this was taken to the mill it was found so worthless that the miller refused to grind it. Failing in this he took the matter before his friend Brown, then a magistrate, who heard his

*"Juniata and Susquehanna Valleys in Pennsylvania," Vol. I. Chap. "The Era of the Trader," page 46. The same matter as given here is in the Pennsylvania Archives.

case and awarded a decision in favor of Logan. A writ was given to Logan to hand to a constable with the assurance that it would bring the money for the skins. But the untutored Indian could not see by what magic this little paper could force the tailor against his will to pay his debts.

“The magistrate took down his own commission with the arms of the king upon it and explained to him the principles and operations of civil law. Logan listened attentively and exclaimed, ‘Law good, make rogues pay.’

“When a young daughter of Mr. Brown’s was just beginning to walk, her mother expressed a regret in the hearing of Logan that she could not get her a pair of shoes to give more firmness to her little step. Logan stood by but said nothing. He soon after asked Mrs. Brown to let the little girl go home with him and spend the day at his cabin. The mother, though somewhat alarmed at the proposition, knew the delicacy and sensitiveness of the Indian’s feeling. With secret reluctance, but apparent cheerfulness she complied with his request. The hours of the day wore very slowly away, and it was nearly night and her little one had not returned. But just as the sun was going down the trusty and honorable chief was seen coming down the path with his charge and in a moment the little one trotted into her mother’s arms, proudly exhibiting a new pair of moccasins on her little feet, the product of Logan’s skill.

“Logan continued his residence here until 1771, enjoying an enviable position of influence among the whites, until they became so numerous as to render game scarce, and hunting an unprofitable pursuit, and he could no longer obtain a subsistence for himself and family with his trusty rifle, so he determined to remove to a country where the settlers were few and the game plenty.

“Hence at the date above given he removed with his family to the Ohio River near the mouth of Yellow creek about thirty miles above Wheeling, and was there joined by his relatives *and some Cayugas from Fort Augusta who recognized him as their chief*, and over whom, with the other Indians, he exerted a remarkable influence for good and peace toward all. A village was built by his followers and here Heckewelder, the Indian missionary, met and conversed with him in 1772. At a later period, but subsequent to the massacre of his family by the whites, Heckewelder says he was sometimes melancholy and gloomy, and would even threaten self-destruction.

“The massacre of his family, of which an account is given in another part of this work, occurred at what is known as the commencement of the Shawnee war in 1773, while Logan was absent with most of the men of his tribe, hunting for their subsistence. The heart of the most generous Logan was broken, and that it called for revenge is not to be wondered

at. He buried his dead, cared for his wounded, and then gathered around him the men of his tribe, joining the Shawnees in the war they were commencing on the whites. His revenge was terrible. How many victims were sacrificed, no earthly record shows. But the noble instincts of the *man* that he was, would at times exhibit themselves, as in the following case :

“ While engaged in the war, he, with two of his men, came upon a newly cleared field, where three more were at work. One of these he killed with his unerring rifle, and the other two took flight. The oldest was soon overtaken and captured, but the other, a young man from Virginia, named Robinson, was more fleet. Logan threw down his gun and pursued him. Robinson might have escaped but, turning his head to see where his pursuer was, his foot caught in a root and he fell and was overtaken by the fleet-footed Logan.

“ He soon found himself bound and Logan seated beside him. They were joined by the others and the party set out for the nearest Indian village. Robinson reports that during their march Logan seldom spoke, seeming melancholy, but as they neared the village, he raised the ‘scalp hullo,’ and the Indians, young and old, of both sexes, came out to meet them.

“ The prisoners were compelled to run the gaunt-

let, but while preparations were making for the ordeal, Logan directed Robinson in English how to act. By following these directions, he reached the council house with few injuries. Not so fared his companion. Being ignorant of the proceedings, he suffered terribly and would probably have been killed, had not Robinson seized him by the hand and pulled him into the council house.

“The next day a council was held to dispose of the prisoners. The *old* man was, after a brief consideration, adopted into the tribe, but a majority were determined to make Robinson a victim of their vengeance. Logan opposed this discussion, and spoke for an hour against sacrificing the prisoner.

“Robinson describes this speech as wonderfully eloquent in voice, gesture and fluency, and said it surpassed any speech he had ever heard, even those of Patrick Henry. But the efforts of Logan were vain; they determined to burn Robinson to the stake.

“Preparations were soon made, the prisoner bound and wood piled up for the sacrifice. While this was being done, Logan stood apart from the throng with his arms folded and a look of stern displeasure on his face. When the fire was about to be kindled he strode into the circle, the other Indians making way for him, cut the fastenings of the prisoner loose, and led him, without a word, into his wigwam. The

Indians did not attempt to interfere, but as soon as their surprise had abated mutterings arose among them and symptoms of a tumult showed itself. To these Logan paid no attention, and in a few hours all was quiet again. Robinson remained with the chief about a year and when the treaty of Ft. Pitt was made, was released and returned to his home in Virginia."—*Anecdotes of Logan taken from "Cochran's History of Mifflin County,"* 1879, page 25.

"In the spring of 1774 a robbery and murder were committed on an inhabitant of the frontiers of Virginia by two Indians of the Shawnee tribe. The neighboring whites according to their custom undertook to punish this outrage in a summary manner. Colonel Cresap, a man infamous for the many murders he had committed on those much injured people, collected a party and proceeded down the Kanawha in quest of vengeance; unfortunately a canoe with a woman and children, with one man only, was seen coming from the opposite shore, unarmed, and unsuspecting an attack from the whites. Cresap and his party concealed themselves on the bank of the river and the moment the canoe reached the shore, singled out their objects and at one fire killed every person in it.

This happened to be the family of Logan who had long been distinguished as a friend to the whites. This unworthy return provoked his vengeance; he

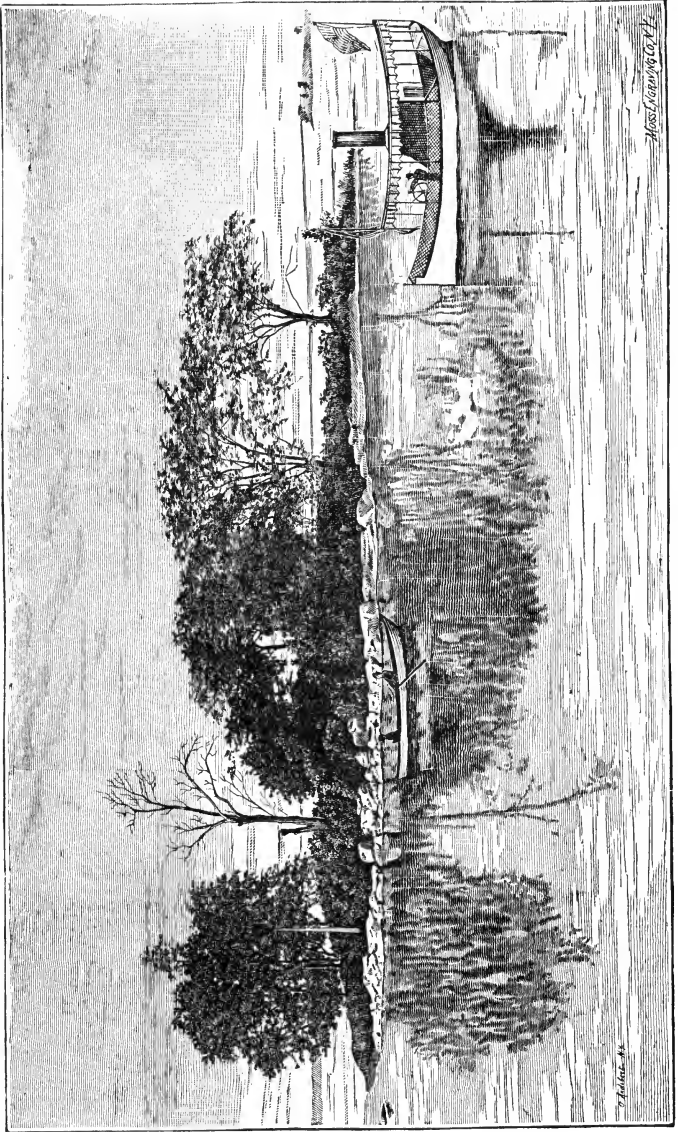
accordingly signalized himself in the war which ensued. In the autumn of the same year a decisive battle was fought at the mouth of the great Kanaway in which the collected forces of the Shawnees, Mingoes and Delawares, were defeated by a detachment of the Virginia militia. The Indians sued for peace. Logan, however, disdained to be seen among the supplicants; but lest the sincerity of a treaty should be disturbed, from which so distinguished a chief absented himself, he sent, by a messenger, the following speech to be delivered to Lord Dunmore :—

“ I appeal to any white man if he ever entered Logan’s cabin hungry and he gave him not to eat; if ever he came cold and hungry, and he clothed him not. During the course of the last and bloody war Logan remained quiet in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, ‘ Logan is the friend of the white man.’

“ I have even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood, murdered all the relatives of Logan, even my woman and children.

“ There runs not a drop of my blood in the veins of any living creature.—This calls on me for revenge. I have killed many. I have fully glutted my vengeance.

“For my country, I rejoice at the beams of peace:— but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!”—*Jefferson's “Notes on Virginia.”*



FRONTENAC ISLAND

CHAPTER XIV.

IROQUOIS LEGENDS.

“A Legend that grew in the forest’s hush.”

—*Lowell.*

“Ye who love a nation’s legends,
Love the ballads of a people,
That like voices from afar off,
Call to us to pause, * * *

* * * *

Listen to the Indian legend.”

—*Longfellow.*

The legend, like a rare and beautiful orchid, grows and attains the highest degree of perfection amid the silence of the wilderness.

Far from the noise-producing mechanism of man’s invention, in the depths of the forest where the beckoning shadows of sturdy oak and graceful elm blend and tremblingly creep over the mossy sward, uncertain as a baby’s tottering steps; where the low, soft voice of the wind is heard calling, calling from the tree-tops, now frolicing with a gay sumac, or sighing in the lofty pine; where the dainty fronds of the stately fern unfold their downy spirals, and the sweet, wild, woodland odors greet one at every

step; where the slender brook merrily laughs and plays or suddenly sinks into quiet pools, where the leaves float all day long and the wild wren stoops to drink: *there* are the elements of the myth and the legend, and there, if ever, do we find the imaginative, superstitious race which first gave them utterance.

The poet who listens with eager ears for the throbbing of Nature's great heart finds it in the wilderness, and he who has been where the wild birds sing without fear and the mosses are seldom crushed by human tread, he it is who interprets most readily the legend.

" And the forest's life was in it,
All its mystery and magic."

The evolution of the legend is a natural outgrowth of the Indian's nature and surroundings, as well as of the age in which he lived.

He was curious, imaginative and superstitious. Is it any wonder when he saw the rainbow arching the heavens, or the stars shining in the depths, he should invent some curious explanation in his efforts to unravel the mystery? And if in the course of time, he should seek to answer the puzzling questions, Who am *I*? From where did *I* come? in the same way in which he accounted for other natural objects, is that a matter of wonder? Remember that the untutored Indian had not the revelations of a Christian religion

to guide his conduct, nor even a knowledge of the sciences as they had progressed previous to the 16th century, and that the Puritans of New England who enjoyed both of these advantages were carried away with the delusion of witchcraft for a long time.

The paucity of the Indian language was also partly responsible for the legend, as it necessitated a poetical and allegorical form of expression even in ordinary conversation, while the lack of methods of communication, which found a vocation for the storyteller—the *Iagoo* of Indian life—also added to the growth of the legend, and what may have been at first a childish amusement, or an idle tale with which to adorn a passing hour, became, after a long time and by constant repetition, a matter of fact among a simple and superstitious people.

If the oration be the poem of the Indian literature, the legend is certainly the fairy-tale.

In regard to the particular legends of the Iroquois, it is now generally known that they are the same, with a few additions and alterations, as are comprehended in the poem, "Hiawatha," by H. W. Longfellow. Many of these legends are explanatory of the origin of some natural object or phenomenon; others were evidently created for the purpose of satisfying the poetical or artistic aspirations which moved the Indian; some are allegorical of brave deeds or heroic action; while others seem to be

merely the longings and dreamings of a fantastic imagination.

Rev. W. M. Beauchamp, a well-known Indian authority, asserts that these legends have been known to the whites less than fifty years, and says the Onondaga version was first given publicity through Mr. J. V. H. Clark* in a communication to the New York Commercial Advertiser. Schoolcraft † had access to these notes, appropriated and gave them among legends of the western Indians.

Mr. Beauchamp says, "Thus, when Longfellow's 'Hiawatha' appeared, I was prepared to greet an old friend, and surprised at being introduced to an Ojibway instead of an Iroquois leader. The change, however, gave a broader field for his beautiful poem, a gain to all readers, but as he retained little beyond the name it may be needless to refer to that charming work."

He also adds a brief commentary on the leading thought: "Viewed philosophically, all the legends of Hiawatha may have been useful to the Iroquois, as harmonizing with and strengthening the best features of their character in recent days. As a divine man, coming to earth expressly to relieve human distress, he presented a strong contrast to Agreskoue, in honor of whom they feasted on human flesh, when

*Clark's "Onondaga." Vol. I. p. 30.

† "Notes on the Iroquois," pp. 281-283.

first known to the whites. Had such a tradition existed, however, when the French missionaries entered their land, it would have been produced to show that their teaching was nothing new. As a mere man, suffering injuries patiently, steadily keeping in view one great and beneficent purpose, not only forgiving but bringing to high honor the man who had injured him most, he also taught an important lesson, but this was learned from no Indian sage. This ideal came from those white men who spoke of a better life."

This writer has spent much time in a careful, intelligent study of these legends, and has made comparisons of different versions and to Mr. Longfellow's "Hiawatha." This work is all incorporated in a volume now in press which will stand as an invaluable authority on the subject of Iroquois legendary lore. Mr. Longfellow himself says in a note on "Hiawatha":

"He was known among different tribes by the several names of *Michabou*, *Chiabo*, *Manabozo*, *Taren-yawagon* and *Hiawatha*. Mr. Schoolcraft gives an account of him in his *Algie Researches*, Vol. I. p. 134; and in his *History, Condition, and Prospects of the Indian Tribes of the United States*, Part III. p. 314, may be found the Iroquois form of the tradition derived from the verbal narration of an Onondaga chief. Into this old tradition I have woven other curious Indian

legends, drawn chiefly from the various and valuable writings of Mr. Schoolcraft, to whom the literary world is greatly indebted for his indefatigable zeal in rescuing from oblivion so much of the legendary lore of the Indians. The scene of the poem is among the Ojibways on the southern shore of Lake Superior, in the region between the Pictured Rocks and the Grand Sable."

The few legends added here are not found in "Hiawatha," but were nevertheless current among the Cayuga Indians and are interesting because relating to this immediate vicinity. That the versions varied in different tribes is due to the constant repetition necessary in transmitting them through generations by the *Iagoos*.* In time they acquired a little local color as seen in the various terminations of the Mosquito legend.

Among the most beautiful of these legends is the one explaining the origin of the Iroquois, and we may be sure that according to their own account, they sprang from no lowly or ordinary source. In the dispensation of gifts the myth is curiously suggestive of many tribal characteristics. The original story is given by *Canassatego* and may be found in Father Le Moyne's journal.

"The beautiful land of Akanishionegy was bright with rivers and lakes, but was without inhabitants.

* *Iagoo* means story-teller and boaster.

One of the gods, having raised it from the waters and beholding its beauty, told his brothers that he would make red men to dwell therein. He came to the earth, and sowed five handfuls of seed upon it. The seeds became worms, into which spirits entered, and they were changed to children. Nine years he nourished these, nine more he taught them all useful things. Trees, plants, and animals he made also, but the children became five nations. These he called together to hear his parting words. To the brave Mohawks he gave corn ; to the patient Oneidas, the nuts and fruits of trees ; to the industrious Senecas, beans ; the friendly Cayugas received ground nuts and other roots ; the wise and eloquent Onondagas had squashes and grapes to eat, and tobacco to smoke at the council fire. Many other things he said, and then wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

Another interpretation is as follows :

"When our good Manitou raised Akanisionegy (the country of the Five Nations) out of the great waters, he said to his brethren, 'How fine a country is this! I will make red men, the best of men to enjoy it.' Then with five handfuls of red seed, like eggs of flies, did he strew the fertile field of Onondaga. Little worms came out of the seeds, penetrated the earth, when the spirits who had never seen

the light entered into and united them. Manitou watered the earth with rain and the sun warmed it, the worms with the spirits in them grew, putting forth little legs and arms and moved the earth that covered them. After nine moons, came perfect boys and girls. Manitou covered them with a mantle of warm, purple cloud, and nourished them with milk from his finger-tips. Nine summers he nursed them. nine summers he instructed them how to live. In the meantime, he made trees, plants and animals. Aka-nishionegy was covered with woods and live creatures. Then he addressed them and said: Ye are Five Nations. Ye sprang from a different handful of seed. Ye are brethren, I your father. I made you and nursed you. Mohawks, I have made you bold and valiant, and give you corn. Oneidas, I have made you patient of pain and hunger and give you fruit and nuts. Senecas, I made you industrious and active and give you beans. Cayugas, strong, friendly and generous, ground-nuts and every fruit shall refresh you. Onondagas,* wise, just and eloquent, to you I give squashes, grapes, and tobacco to smoke."

In his constant communication with Nature the
 Origin of Indian could not fail to observe many
 Ursa Major. instances of natural phenomena, and his

* The Onondaga Nation was especially noted for wisdom in council, and it was at Onondaga where the famous council-fires of the confederacy burned, and where representatives from the various nations met to discuss matters of state.

ingenious attempt to explain these has given us many a curious and interesting myth. When the tiny Hiawatha exclaimed at the appearance of the rising moon, slightly clouded over, old *Nokomis* answered:

“ Once a warrior, very angry,
Seized his grandmother, and threw her
Up into the sky at midnight ;
Right against the moon he threw her,
'Tis her body that you see there.”

And when the child inquired about the rainbow the wise old woman said :

“ 'Tis the heaven of flowers you see there;
All the wild flowers of the forest,
All the lillies of the prairies,
When on earth they fade and perish,
Blossom in that heaven above us.”

The Iroquois observed also the constellation of the Great Bear and accounts for that in the following :
“ Some hunters one day caught the *Miske-Moku*, or Great Bear, and were attacked by a giant of stone, who having superior size and strength killed all but three. These with the bear were carried up into the sky by unseen spirits, and can still be seen there. The first hunter pursues the bear with a bow and arrows, the second carries a kettle, and the third lags behind, collecting sticks.” Some versions carry the myth still further and explain that in Autumn the first hunter succeeds in shooting the bear with an

arrow, and it is his dripping blood which dyes the Autumn foliage.*

This legend, in common with others, has different versions in various tribes. The following Mosquito Legend. is the Onondaga tale as found in David Cusick's "History of the Six Nations."

"About this time a great musqueto invaded the Fort Onondaga; the musqueto was mischievous to the people, it flew about the fort with a long stinger, and sucked the blood of a number of lives; the warriors made several expeditions to expel the monster, but failed; the country was invaded until the Holder of the Heavens was pleased to visit the people; while he was visiting the king at Fort Onondaga, the musqueto made his appearance as usual and flew about the fort; the Holder of the Heavens attacked the monster; it flew so rapidly that he could hardly keep in sight of it, but after a few day's chase the monster began to fail; he chased it on the borders of the great lakes toward the sun-setting, and round the great country; at last he overtook the monster and killed it near the salt lake Onondaga, and the blood became small musquetoës."

In Clark's "Onondaga," two monsters stood on either bank of the Seneca River and snatched the Indians who were passing in canoes, devouring them. Hiawatha killed one, but the other was not

* Mill's "Tree of Mythology,"—page 31.

killed until caught near Onondaga Lake. Sandhills were thrown up in the death struggle, and the mosquitos are said to have arisen like clouds from his decaying body.

Still another similar version runs: "There were, in time of old, many hundred moons ago, two huge feathered monsters permitted by the Manitou to descend from the sky and light upon the bank of the Seneca River, near the present route of the canal, at Montezuma. Their form was exactly that of a musquito, and they were so large that they darkened the sun like a cloud as they flew between the earth and it.

"Standing the one upon one side of the river and the other upon the opposite bank, they guarded the river, and stretching their long necks into the canoes of the Indians as they attempted to paddle up the stream, gobbled them up as the stork king in the fable did the frogs. This destruction of life was great, and many a Cayuga and Seneca explorer made a rapid exit to the 'happy hunting grounds' on reaching that fated spot.

"At last, however, the Onondaga and Cayuga warriors met and gave battle to the monsters, whom they succeeded in killing. To these a burial was not accorded and, sad to relate, as their bodies lay rotting in the sun, myriads of tiny avengers arose and have covered the marshy lands ever since." The mos-

quito was very appropriately named, *Kah-ye-yah-ta-ne-go-nah* which means "the troublesome fellow that likes to bite often," and the spot near Onondaga lake where the monster was killed is called *Lah-yah-tak-ne-t'ke-tah-keh* or "Where the mosquito lies." *

Another legend connected with the Montezuma Marshes is the naming of the tribe of the Eels. Indians who lived there. According to tradition, Hiawatha, at one time, journeyed among the dark people whom he came on earth to help; and as he travelled hither and thither through the country, he bestowed appropriate names to people and places. Of some Oneidas, resting under a large tree, he said, "These shall be called *Ne-ah-te-en-tah-go-nah*, or Big Tree." In a similar manner he named the People of the Big Stone, and the place of the islands in Oneida Lake he named "*Se-u-kah*," meaning, "when the waters divide and meet again." In the course of his wanderings, he passed up the Seneca River through the Montezuma Marshes, and found there a number of Indians engaged in spearing eels. These came in their canoes and offered fish which were gratefully accepted by Hiawatha, who said, "You shall henceforth be known as *Teu-ha-kah*, as the people of the Rushes or Eels." Cayuga has several interpretations for this tale, some asserting

* The writer is indebted to Rev. W. M. Beauchamp for kindly furnishing the notes from which the Indian names are taken.

they are so named because there the canoes were drawn out of the water.*

I will give one more legend, that in which the origin of our beautiful little island of Frontenac is accounted for. This tale has several versions, as have others, but the one most widely known is given here :

Origin of
Frontenac
Island.†

“The time was long before the federation of the Six Nations, and when the Cayuga and Seneca tribes were at war. One young Cayuga brave, Pine Cone by name, had fallen in love with a daughter of the Seneca Chief, and wished to marry her much against the wishes of her tribe. Pine Cone, after vainly trying to get the maiden, resolved to resort to strategy. Accordingly he dispatched a number of warriors in canoes to a point south of Canoga, where they occupied the attention of the Senecas, thus giving him the opportunity to glide swiftly over the lake and re-embark with the girl.

“The Senecas soon discovered the ruse, however, and started in pursuit. The chase was kept up over the water, but as they neared the shore, Pine Cone, having a double burden, began to tire and would

*This is not from H. W. Longfellow's poem.

†Frontenac Island is in Cayuga Lake opposite the village of Union Springs. It is a beautiful spot, greatly appreciated by campers and lake lovers during the summer season, supposed to be formerly an Indian burial place. It is referred to in W. W. Adams's Catalogue.

have been overtaken, had not the Great Spirit kindly interfered and thrown up the island between the two boats, thus giving the young brave a chance to escape to the shore with his companion."

"Thus the Indian legend saith," and whether it be truth or myth, from it we still learn this, that those savage hearts were tuned to the same tender songs of love and valor, and believed in the guardianship of a sympathetic spirit, ever responsive to the cry of the weak and helpless.

When we see the tiny gem bravely uplifting its sturdy elms in Winter's storms, or dancing in the Summer's wealth of sunshine and greenery, let us not forget the tender romance of the daring Indian brave and his loving *Nenemoosh*, which calls to us as a far-off voice from the land of *Ponemah*—the hereafter.

Hiro-Koué !

APPENDIX.

FRENCH RECORD.

The following paper is of interest as it shows relation of the tribes. This paper was prepared by the French Jesuits and may be found in the archives at Paris.

THE NINE IROQUOIS TRIBES. 1666.

[*Paris. Doc. I.*]

The Iroquois tribe consists of nine tribes, which form two divisions; one of four tribes, and the other of five.

They call the first division, *Guey-niotiteshesgué*, which means the four tribes; and the second they call *Ouiche-niotiteshesgué*, which means the five tribes.

The first is that of the tortoise which calls itself *Atiniathen*. It is the first, because they pretend, when the Master of Life made the Earth, that he placed it on a tortoise, and when there are earthquakes it is the tortoise that stirs.

The second tribe is that of the wolf, and calls itself *Enanthayonni*, or *Cahenhisnhonen*, and brother of the tortoise tribe. When there is a question of war,

they deliberate together and when the affair is of great moment, they communicate it to the others to deliberate together thereupon; so of all the other tribes. They assemble in the hut of a war-chief when the question is of war, and in the hut of a council-chief, when it is for ordinary matters of state.

The third tribe is that of the Bear, and brother they call *Atinionuqin*.

The fourth tribe is that of the Beaver, and brother to that of the Bear. These four tribes compose the first division which they call *Gney-riotitshesqué*.

Second Division.

The fifth tribe is that of the Deer which they call *Canendishé*.

The sixth tribe is that of the potatoe which they call *Schoneschioronon*.

The seventh is that of the Plover which they call *Otinanchaké*.

The eight is that of the Little Plover, which they call *Ascho* or *Nichohe*.

The ninth is that of the Kiliou [Eagle], which they call *Canon-chahonoron*. They call these five tribes *Ouiche-riotitshesqué*.

ENGLISH RECORD.

The following report is a part of a paper sent by Sir Wm. Johnston, Bart., to London in 1763. It is valuable as an authentic record, showing the location of tribes, number of men, etc., at that time.

| | | | |
|--------------|-----|--|--|
| Mohawks... | 160 | 2 vil. on the Mohawk River with a few immigrants at Schore, about 16 miles from Fort Hunter. | Of the 6 nations the Mohocks or Mohawks, Onondagas and Senecas are conceded as the chief and elder branches. The Oneidas Cayugas and Tuscaroras are younger; the last mentioned Nation, having many years ago retired from the south, and were admitted into the confederacy with the then 5 nations, and they now enjoy all privileges with the rest. |
| Oneidas.... | 250 | 2 vil. one 28 miles from Fort Stanwix, the other 12 miles west of Oneida lake, with immigrants in several places toward the Susquehanna. | |
| Tuscaroras.. | 140 | 1 vil, 6 miles from the first Oneidas and several others about the Susquehanna. | |
| Onondagas . | 150 | 1 large vil. 6 m. from the lake of their name which is the place of congress for their confederates, with a smaller at some distance. | |
| Cayugas.... | 200 | One large village near a lake of that name with several others to the Susquehanna. | |

| | | | |
|--|------|--|--|
| Senecas.... | 1050 | Have several villages, beginning about 50 m. from Cayuga, and from there to Chennio, the largest being about 70 m. from Niagara, thence to the Ohio. | Of the Senecas two villages are still in our interest, vizt. Kanadosero and Kanaderagay; the rest have joined the western nations. |
| Oswegachys. | 80 | Immigrants from the 6 nations chiefly Onondagas settled on the river La Gelette, near St. Lawrence. | These are at peace with the English. |
| Nantiokes.. Conoys. Tutecors.... Saponees:.. etc. | 200 | A people removed from the southward and settled on lands allotted by the 6 Nations. | The people are under the immediate direction of the 6 nations and are at peace with the English. |

Then follows statistics of the allies of the Six Nations, residing in Canada and the west, among whom are the Puans, Sakis, Foxes, Ottawas, Chipeweighs, Kickapoos, Shawnees, Wiandots, Plankashaws, Twightees, Skaghquanoghronas, Arundacks. (Conquered in a 50 year's war.)

MEMORANDA.

Memoranda of W. W. Adams, a noted Iroquois relic hunter, Mapleton, N. Y.

Skeletons found in 1888.

| | | |
|-----------|-------------------------------|---|
| Apr. 3. | Yawger's Point..... | 4 |
| “ 4. | “ “ | 1 |
| “ 31. | East Cayuga or Old Town..... | 3 |
| May 1. | “ “ “ “ “ | 7 |
| “ 2. | “ “ “ “ “ | 1 |
| “ 3. | “ “ “ “ “ | 1 |
| “ 5. | Two miles south of Genoa..... | 2 |
| “ 7. | East Cayuga or Old Town..... | 6 |
| “ 14. | “ “ “ “ “ | 8 |
| “ 15. | “ “ “ “ “ | 1 |
| “ 18. | “ “ “ “ “ | 3 |
| “ 25. | Kendaia or Apple Town..... | 1 |
| “ 29. | Frontenac Island..... | 3 |
| June 9. | Kings Ferry..... | 2 |
| Sept. 30. | Kendaia..... | 1 |
| Oct. 3. | “ | 2 |

“ *April 3d.*—Excavated on Yawger's Point, about one mile north of Union Springs. The first grave opened contained one copper implement $5\frac{3}{4}$ inches long, $\frac{3}{4}$ by $\frac{1}{8}$ at large end, $\frac{1}{8}$ by $\frac{1}{8}$ at the other; 123

discoidal beads made from fresh water clam shells.

The second grave contained a great quantity of red paint and a shell gorget.

The third grave contained no relics. The bones, which were buried from twelve to sixteen inches deep, were all badly broken and much decayed. We then found what seemed to be a foot buried by itself.

The fourth grave was about twenty inches deep and the bones were well preserved.

April 4th.—Same place. We first found a skull, then a grave containing a quantity of dark red paint. This grave was about sixteen inches deep and the bones were much decayed. Some of these skeletons were found with heads nearly to the north, and some nearly to the south, others were buried in a sitting posture.

April 31.—Excavated at East Cayuga or Old Town on the Van Arnsdale farm at Fleming. I opened three graves, one of which was partly disturbed. We found a brass kettle and part of a gun, also about 60 colored glass and wampum beads.

May 1.—Same place. In the first grave we found one skeleton, and two other graves contained three each. We got one pipe, one ax, one large brass kettle, 500 beads from one grave, and 2,000 from the other.

May 2.—Same place. Found a grave, the first bone discovered was the knee. There were four large

bones in the grave, one just on the head, one above the knees, one below the knees, and one on the feet. There was a brass kettle at the feet, also a large amount of old gun locks and iron tools. The bear's tusks, pipe and baldric beads were near the right side of the head. One ax was at the feet and one at the head. The flints and pipe were also at the head. In the kettle we found the remains of a fishes head and something that seemed to have been a ladle. The pipe I consider one of the finest specimens I have ever seen, being a Wolf totem pipe, the Wolf looking toward the smoker. The 2,500 wampum beads were on the arms above the elbows and around the neck and near the head.

May 5.—Was at the Lane farm two miles south of Genoa on the west bank of Great Salmon Creek. We opened two graves. From one we took an ax and 83 green and white glass beads. An earthen dish and tortoise shell were also there, but in a very fragmentary condition. I should think the dish would hold about one pint. The shell had several perforations in it.

May 7.—At East Cayuga, or Old Town, the first grave opened contained one skeleton and one two-quart kettle. The second contained one three-pint kettle and one one-quart kettle; 1,700 beads, mostly wampum; 220 olivella shells of extra size; one gun and lock; two large iron keys; five hammer stones;

two knives; two pairs of molds; one perfect bone spoon was found in one of the kettles.

The third grave contained one skeleton and part of the skeleton of a dog, the head and trunk could not be found. There was also one $1\frac{1}{2}$ pint kettle in good condition and a few red glass beads.

The fourth contained one skeleton and one brass kettle, both of which were badly decayed.

May 14.—Same place found the skeleton of man and small dog in the same grave. Several skeletons were found near this, one and about three feet south we found parts of six skeletons, also the heads of two dogs. Depth about 20 inches.

May 18.—East Cayuga or Old Town on the west side of gully found three skeletons. From this grave were taken 6,000 beads, 10 baldric beads, eight carved shell ornaments, and a brass kettle.

May 29.—Dug on Frontenac Island and found three skeletons. There seems to be a layer of bones over nearly the whole place, but no relics.

April 16.—At North Cayuga I found a string of 72 large discoidal beads around the neck of a skeleton. A short distance from here we found a cache, containing 20 flints; 20 arrow heads; paint; pieces of mica; small celt: stones; flints used to scrape arrows with."

REMEMBRANCER.

The following letters and accounts were published in the "American Remembrancer," a paper published in London during the Revolutionary War, which purports to be an impartial and authentic collection of facts. These papers were republished as facts in "Thatcher's Indian Biography," *published in 1842, but in a later edition* Mr. Thatcher states that there has recently arisen some doubts as to the authenticity of the original articles, some claiming that they are a fabrication, "for obvious political reasons" from the pen of Dr. Franklin.*

Whether true or not, it is published here as affording a curious example of the methods employed by

*It appears now to be the general belief among historians that the paper in question is a forgery, also that at no time during the war did the British Government or its responsible agents pay for American scalps. However the government did hire and bribe the Indians to fight against the colonists, and, of course, they fought in their own savage fashion and took many scalps. We read in good authorities that Gen. St. Ledger offered \$20 for every American scalp, and one poet is said to "voice the common belief of his times" when he puts into the mouth of one commander the words,

"That shop for British purchase and intrigue,
Scalp-market *overt* when a baronet
Is the shop-keeper, trading in the lives
Of Yankee settlers, and their babes and wives."

the Indians to communicate by signs and illustrations.—*American Remembrancer*, 1782. Vol. 14, Page 185.

BOSTON, March 12.

Extract from a letter from Captain Gerrish of the New England Militia, dated Albany, March 7.

“The peltry taken in the expedition, will, you see, amount to a good deal of money. The possession of booty at first gave us pleasure, but we were struck with horror to find among the packages, eight large ones, containing scalps of our unfortunate country folks, taken in the last three years by the Seneca Indians from the inhabitants of the frontiers of New York, New Jersey and Pennsylvania, and sent by them as a present to Col. Haldimand, Governor of Canada, in order to be by him transmitted to England. They were accompanied by the following curious letter to that gentleman :”

TIOGA, January 3, 1787.

“*May it please your Excellency,*

“At the request of the Seneca chiefs, I herewith send to your Excellency, under the care of James Hoyd, eight packages of scalps, cured, dried and hooped and painted with all the triumphal marks of which the following is the invoice and explanation.

“No. 1. Containing forty-three scalps of Congress soldiers, killed in different skirmishes. These are stretched on black hoops, four inches in diameter, the inside of the skin painted red with a small black

spot, to show that they were killed with a bullet. Also of sixty-two of farmers killed in their homes; the hoops painted red—the skin painted brown and marked with a hoe—a black circle all around to denote their being surprised in the night—and a black hatchet in the middle, signifying that they were killed with that weapon.

“No. 2. Containing ninety-eight of farmers, killed in their houses—hoops red, figure of a hoe to mark their profession—great white circle and sun to show they were surprised in the day time—a little red foot—to show they stood upon their defence, and died fighting for their lives and families.

“No. 3. Containing ninety-seven of farmers, hoops green, to show they were killed in the fields, a large white circle with a little round mark on it for the sun, to show that it was in the day-time, black bullet marks on some and a hatchet on others.

“No. 4. Containing one hundred and two of farmers, mixture of several of the marks above, only eighteen were marked with a little yellow flame, to denote their being of prisoners burnt alive after being scalped—their nails pulled out by the roots and other torments. One of these latter, supposed to be that of an American clergyman, his band being fixed to the hoop of his scalp. Most of the farmers appear, by the hair, to have been young or middle-aged men, their being but sixty-seven very grey heads among them all, which makes the service more essential.

“No. 5. Containing eighty-eight scalps of women, hair long, braided in the Indian fashion, to show they were mothers—hoops blue—skin yellow ground, with little red tad poles, to represent by way of triumph the tears occasioned to their relatives, a black scalping-knife or hatchet at the bottom to denote their being killed with those instruments. Seventeen others, hair very gray—black hoops—plain brown color—no marks but the sort club or *casse-tete*, to show that they were knocked down dead, or their brains beaten out.

“No. 6. Containing one hundred and ninety-three boy’s scalps of various ages. Small green hoops—whitish ground on the skin, with red tears in the middle and black marks—knife, hatchet or club, as their death happened.

“No. 7. Containing two hundred and eleven girl’s scalps, big and little, small yellow hoops—white ground, tears—hatchet, club, scalping-knife, etc.

“No. 8. This package is a mixture of all the varieties above mentioned, to the number of one hundred and twenty-two, with a box of birch-bark containing twenty-nine little infant’s scalps, of various sizes—small white hoops, white ground—no tears, and only a little black knife in the middle, to show they were ripped out of their mother’s bellies.

With these packs the chiefs send your Excellency, the following speech, delivered by *Conacogatchie* in

council, interpreted by the elder Moore, the trader, and taken down by me in writing."

"Father, we send you herewith many scalps, that you may know we are not idle friends.—*A blue belt.*

"Father we wish you to send these scalps over the water to the great king, that he may regard them and be refreshed, and that he may see our faithfulness in destroying his enemies, and be convinced that his presents have not been made to an ungrateful people.—*A blue and white belt with red tassels.*

"Father, attend to what I am now going to say. It is a matter of much weight. The great King's enemies are many and they grow fast in numbers. They were formerly like young panthers. They could neither bite nor scratch. We could play with them safely. We feared nothing they could do to us. But now their bodies have become as strong as the elk and as big as the Buffalo. They have also great and sharp claws. They have driven us out of our country for taking part in your quarrel. We expect the great King will give us another country that our children may live after us, and be his friends and children as we are. Say this, for us, to our great King. To enforce it, give this belt.—*A great white belt with blue tassels.*

"Father, we have only to say further, that your traders exact more than ever for their goods; and our hunting is lessened by the war, so that we have

fewer skins to give for them. That ruins us. Think of some remedy. We are poor and you have plenty of everything. We know you will send us powder and guns and knives and hatchets, but we also want shirts and blankets."—*A little white belt.*

I do not doubt but that your Excellency will think it proper to give some further encouragement to these honest people. The high prices they complain of are the necessary effect of the war. Whatever presents may be sent to them through my hands shall be distributed with prudence and fidelity.

I have the honor of being your Excellency's most obedient and humble servant.

JAMES CRAWFORD.

VOCABULARY

The words marked with an S are given in the Seneca dialect.

Ahjidau'mo, *the red squirrel.*

Ahdeek', *the reindeer.*

Ahkos'win, *the fever.*

Ah-tä-quä-o-weh, *moccasin, for male.* S.

Ah-de-guas-hä, *hominy blade or soup sticks.* S.

Ah-was-hä, *ear rings.* S.

Annemee'kee, *the thunder.*

Apuk'wa, *a bulrush.*

Ah-so-quä-tä, *pipe.* S.

Ah-da-dä-quä, *Indian saddle.* S.

Ah-wa-own-dä-go, *red flower bean.* S.

Ah-de-e-dä-we-sä, *female dress.* S.

Baim-wa'-wa, *sound of the thunder.*

Bemah'gut, *the grape-vine.*

Be'na, *the pheasant.*

Bukada'win, *famine.*

Cheemaun, *a birch canoe.*

Chetowaik, *the plover.*

Dahin'da, *the bull-frog.*

Dush-kwo-ne'-she or Kwo-ne-she, *dragon-fly.*

Dä-ya-yä-dä-gä-ne-at-hä, *bow and wheel for striking fire.* S.

Da-ya-no-a-qua,ta Ga-ga-nea-sa, *scalping-knife.*

De-con-dea-hurt-ta, *belt for female.*

Da-yase-ta-hast-ta, *silver hat band.*

Esa, *shame upon you.*

Ewa-yea', *lullaby.*

Ghee'zis, *the sun.*

Gitche Manito, *the Great Spirit.*

Gushkewan', *the darkness.*

Gus-to-weh, *head dress.* S.

Ga-de-us-ha, *necklace.* S.

Ga-ger-we-sä Dun-daque-qua-do-qua, *New Year's shovel.* S.

Gis-tak-he-a, *skin bag.* S.

Gase-ha, *covered basket.* S.

Ga-yuh, *splint cradle.* S.

Ga-nose-ha, *hush and flag basket.* S.

Gweh-da-a O-si-da, *red bean.* S.

Ga-je-ote, *big handle squash.* S.

Gano, *arrow.* S.

Ga-o-wa, *bark tray.* S.

Ga-on-seh, *baby frame.* S.

Ga-de-us-ha, *wampum necklace.* S.

Ga-ka, *breech cloth.*

Got-gwen-da, *pocket-book.* S.

Ga-ya-ah, *work-bag.* S.

Ga-swen-ta, *necklace.* S.

Gisha, *legging.* S.

- Ga-ko-ah, *kilt for war dance. S.*
Ha-yoke, *cranberry pole bean. S.*
Ha-go-wa, *white flint corn. S.*
Inin'ewug, *men or pawns in games.*
Ishkoadah, *fire, a comet.*
Jeebi, *a ghost, a spirit.*
Jossakeed, *a prophet.*
Kabibonokka, *the north wind.*
Kagh, *the hedgehog.*
Ka go, *do not.*
Kaw, *no.*
Kahgahgee, *the raven.*
Kaween, *no indeed.*
Kayashk, *the sea gull.*
Keego, *a fish.*
Keewaydin, *the home wind.*
Kena'beek, *a serpent.*
Kenea, *the great war eagle.*
Kenozha, *the pickeral.*
Ko-ko-ko-ho, *the owl.*
Kiva-sind, *the strong man.*
Kuntasoo, *the Game of Plum-stones.*
Mama, *the wood-pecker.*
Meda, *a medicine-man.*
Meenahga, *the blueberry.*
Maskenozha, *the pike.*
Mahnomonee, *wild rice.*
Mahn-go-ta-see, *lion hearted, brave.*
Mahng, *the loon.*

- Mahnahbezee, *the swan.*
 Meshinawa, *a pipe bearer.*
 Minnehaha, *laughing water.*
 Minnewawa, *pleasant sound, as of the wind in the trees.*
 Mishe-Mo-kwa, *the Great Bear.*
 Mishe-Nah, ma, *the Great Sturgeon.*
 Mish-kodeed, *the Spring-Beauty, the Claytonia Vir-*
ginea.
 Monda'min, *India corn.*
 Mudwayaushka, *sound of waves on a shore.*
 Mushkodasa, *the grouse.*
 Nahma, *the sturgeon.*
 Nahmawusk, *spearmint.*
 Na-gow Wudj'oo, *the sand dunes of Lake Superior.*
 Neebanawbargs, *water spirits.*
 Nenemoosha, *sweetheart.*
 Nepahwin, *sleep.*
 Nosa, *my father.*
 Nushka, *look! look!*
 Odahmin, *the strawberry.*
 Osquesont, *the tomahawk.* S.
 Okahawis, *a fresh water herring.*
 Omeme, *the pigeon.*
 Onagon, *a bowl.*
 Otaquaasha, *Snow shoes.* S.
 Osega, *skein of slippery elm strings.* S.
 Osha, *skein of basswood strings.* S.
 Onusqua Ahhasa, *knot ball.* S.
 Onnea Gashada, *Husk salt bottle.* S.

Ojeshewata, *cake for deer's brains and moss for tanning deer skins.* S.

Oneosetowanes, *basket sieve.* S.

Ogakaah, *open work basket.* S.

Onagoat, *white corn.* S.

Oneway, *awake.*

Opeechee, *the robin.*

Osseo, *son of the evening star.*

Owaissa, *the bluebird.*

Onada, *charred or roasted corn.* S.

Ogoousa, *baked corn.* S.

Osida, *long vine bean.* S.

Ogagaind, *gray squash.* S.

Oneasaauch, *small squash.* S.

Oyehquaaweh, *Indian tobacco.* S.

Oweenee, *wife of Oseeo.*

Ozawabeek, *a round piece of brass or copper used in the Game of Bowl.*

Pahpukkeena, *the grasshopper.*

Pauguk, *death.*

Paupukkeewis, *the handsome Yenadizze, the Storm Fool.*

Peboan, *Winter.*

Permian, *meat of deer or buffalo, dried and pounded.*

Pezheekee, *the bison.*

Pishkekuh, *the brant.*

Pone'mah, *hereafter.*

Pugasaing, *Game of the Bowl.*

Puggawaugun, *warclub.*

- Pukwudjies, *little wild men of the woods.*
 Sahsayewun, *rapids.*
 Sahwa, *the perch.*
 Segwuim, *the Spring.*
 Shada, *the pelican.*
 Skoak, *toad squash.*
 Shabomin, *the gooseberry.*
 Shahshale, *long ago.*
 Sharrgodaya, *a coward.*
 Shawgashee, *the crawfish.*
 Shawshaw, *the swallow.*
 Shechebwug, *ducks or pieces in the Game of the Bowl.*
 Shingebis, *the driver or grebe.*
 Show ain neme shin, *pity me.*
 Shuhshuhgah, *the blue heron.*
 Soangetaha, *strong hearted.*
 Subbekashe, *the spider.*
 Suggema, *the mosquito.*
 Totem, *coat of arms.*
 Tricne, *red corn.* S.
 To-an-ger-go-o Ononodo, *ground nuts.* S.
 Tueshtagatasta, *tin brest-plate.* S.
 Tagasha, *market basket.*
 Teogawawa Osida, *bean.*
 Ugh, *yes.*
 Ugudwash, *sun-fish.*
 Unktaee, *the God of Water.*
 Wabasso, *the rabbit, the north.*
 Wabeno, *a juggler.*

Wabenowush, *the yarrow.*

Wabun, *the east wind.*

Wabun Annung, *The Star of the East.*

Wahonowin, *a cry of lamentation.*

Wahwahtaysee, *the fire-fly.*

Wampum, *beads of shell, used as money.*

Wawa, *the wild goose.*

Wabeek, *a rock.*

Waubewyou, *a white skin wrapper.*

Wawbewawa, *the white goose.*

Wawonaissa, *the whippoorwill.*

Wendigoes, *giants.*

Waymukwana, *the caterpillar.*

Yennishoquahota, *wristbands.*

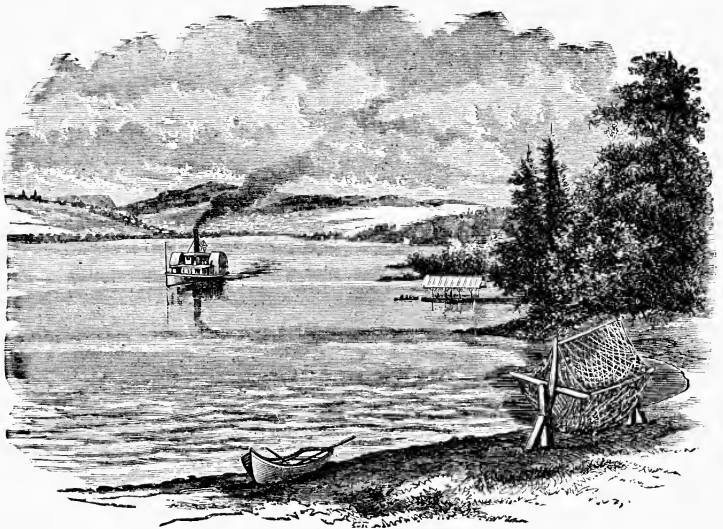
Yawaadaqua, *pin cushion.*

Yawaadaqua, *needlebook.*

Hero Koué—a guttural cry uttered at the close of speeches and corresponding to the old Roman cry, used on similar occasions, “I have spoken”—“This is the end!” One writer finds in this an origin of name “Iroquois.” The wise George Horn in *De Origine Americanarum* traces this Indian race back to the Ircans of Herodotus, but this is considered rather improbable.

THE INDIAN AND THE PIONEER.

VOLUME II.



CAYUGA LAKE.

THE INDIAN
AND
THE PIONEER

AN HISTORICAL STUDY

BY

ROSE N. YAWGER

"Here, on historic ground, where lived and passed away successive generations of a vanished race, let us invoke the spirit of the past."
S. R. Welles.

VOLUME II



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ERRATA

Page 34. James Carr came from Johnstown to Poplar Ridge and, remaining there but a short time, moved on to Springport. He left seven sons ; John, Jacob, Alexander, Johnathan, Hartman, Daniel, and James, and two daughters ; Harriet and Deborah.

Page 72, (Plate) For "Army" read "Armory."

Page 85. For "justices P. Burger," read "Justus P. Burger."

CHAPTER I.

“PERSONAL REMINISCENCE OF WYOMING.”*

“I was born in Norwich, New London County, Conn., September 8, 1769. When I was eleven months old my parents moved to Wilkesbarre, Pa., and settled on Land Granted by the King to the Colonies. They settled on the East side of the Susquehanna River, near Jacob's Plain. My Uncle, Daniel Gore drew a lot where a battle was fought about a Grasshopper about which some children got into a quarrel. The Parents took sides and over 300 were Slain. I have played many times Hide and Seek among these Graves. Grandmother said it was called the ‘Grasshopper War.’

“We were driven off in about Six weeks by the Pennymites. My Father was taken Prisoner by them and while crossing the River he said something Displeasing to them, when one of them struck him across

*This is a sketch of the life of Hannah Gore Durkee, as told by herself and written down direct from her lips by her daughter, Amanda.

the forehead with an oar, and he carried the Scar as long as he lived. How he escaped I do not know, but he went with his family to New Jersey where we lived about two years when we again returned to Wilkesbarre.

“Father built a Saw Mill soon after his return, and when he was building it my Mother sent my brother Avery across the River to get some chips to burn and when out of her sight he coaxed me to go with him. While crossing the Race, he said ‘Now, Hannah, hold on tight and don’t fall in the water.’ The caution gave me such a fright that I immediately fell in. I was sinking the third time when he caught me by the Hair and drew me on shore, wrung the Water out of my clothes as well as he could, and when my reason returned, he cautioned me to remain there until my clothes were dry.

“We lived there about two years. Father built a Two story House. We were again beset by the ravages of war, and about this time my Mother gave birth to Twin Daughters, one of them did not live very long. Father learned about this time that the Pennymites had raised another Army and were coming to plunder and burn our house. Father shouldered his gun, and everyone who was able to bear arms went to meet them where they lay in ambush about two miles away. The attack was made and the Pennymites were driven away. This occurred in 1776.

*“Soon after this, Father enlisted in the American Army with a commission of Lieutenant and he raised about twenty men and marched them to headquarters. He often came home for recruits and remained two or three weeks, and I have seen him enlist a good many Men. He was not there at the Battle of Wyoming. Many of our Neighbors were home on a Parole and were Killed in the Battle. My Father lived on the east side of the River and my Grandfather on the west side. My Mother’s Parents lived with her at this time. Their names were Avery.

“The day after the Battle, July 4, 1778, a Party of Tories came to the opposite side of the River, and all concealed themselves but one. He called, ‘Over! Over!’ Grandfather Avery, thinking him to be a neighbor, went after him with a canoe when they all climbed in and compelled him to row them over. They went to the House and told Mother to carry out such things as she wished to save for they were going to burn it. She carried out the best of her goods and they took them down to the River, where the rest of their Party had arrived with canoes to carry off the plunder. After collecting such things as they wished to take away, they set fire to the house, and mother brought water and put out the fire. They came and fired it again and told her if she put

*“Obediah Gore, Jr., an active, enterprising young man, enlisted part of a Rifle company.”—*History of Wyoming.*

the fire out again they would kill her. She saw it burn and then started for New Jersey on foot, carrying such things as they could of provisions and clothing. Mother had to carry my youngest Sister, who was then three years old, in her arms. They had to go through thirty Miles of Wood and camp on the ground. Grandfather and Grandmother Avery continued their journey through to Connecticut on foot.

“We were now living with Grandfather Gore near Forty Fort, and went with him to the fort July 2d. July 3d, Col. Jebular Butler mustered all that were able to bear arms and marched out to meet the enemy. I had seven Uncles in the Battle, and out of these five were killed and one was wounded. Silas, Asa and George Gore were killed, also Timothy Pierce and John Murphy, who married my Uncle's Sisters. Daniel Gore was wounded in the left arm.

“In the evening we sat outside the Fort and heard a man call on the other side of the River, and they called to know who he was. He replied, ‘Daniel Gore,’ and Grandmother said, ‘Have I one son living?’ At this time I was resting my head in her lap and we were all absorbed in Grief. They brought him over, dressed his wounds, and he left again under cover of the night.

“The next day the Fort Surrendered and the Indians commenced plundering. They made the women give up their beads and other ornaments.

My Aunt Sally Gore had a chest of very nice clothing, and she sat upon it. A young Indian told her to get up and she said she would not. He went out and an Old Indian came in with a Tomahawk and she was entreated by her friends to leave it for their inspection. They distributed her clothing among the squaws, one of them put on a white Satin Bonnet Hind Side before and wore it away.

“They took such things as suited their fancy, and then commenced the work of destruction by cutting open feather Beds and strewing the contents to the wind, with flour, meal, and all kinds of provision. I was broken out with the measles at the time, and they put me in bed with a sick Aunt and told them that I had the Small Pox, and they did not disturb us.

“One Indian came in with her husband’s vest on and wore it away, and by that she knew he was killed. She gave her babe his Father’s name, Asa Gore. When Aunt was able to be moved, I shall never forget the sobs and sighs at the sound of Guns which were completing the work of Death. Word came that a Nation of Indians who could not speak English were coming and that all who were found there would be killed.

“We then put up such things as we could carry in packs and handkerchiefs, and started for New Jersey. We travelled two days and passed a great many who had given out by the way, some sick by the road-

side. Quite a number of children drew their first breath by the side of the road. We saw two pairs of twins, and their mother's beds were of hemlock boughs.

"They remained in this condition till the Army were apprised of it and they sent horses and provisions to help them through the woods, and carried those who were not able to walk to the eastern part of Pennsylvania. Here Grandfather Gore got the use of a small house of a man by the name of Strond. Strondsburg was about Fifty miles from Wyoming. Here they disbanded and went to different parts of the country, many of them going through to Connecticut. We remained here some days, not knowing whether our friends were living or not.

"One day Grandfather called me from my play. I came and found my Father sitting there. He asked me to get him a drink of water. I went to the spring and got a pail of water. He took me on his lap and asked me if I wanted to see my mother. I told him I did. He said they were all in New Jersey and thought we were all killed. Father got a wagon for the women and children and the baggage to go within a few miles of where Mother was. A man took me on a horse to where Mother was waiting to greet us.

"After our people had taken possession of Wyoming again, Father returned and helped to bury the

dead. He built small houses or barracks in which to live. The men tried to gather the crops, but the Indians were frequent visitors and often someone would be shot while in the field to work.

“Four men and a boy crossed the river to work, and some Indians crept along by bush, rushed out, killing and scalping them. A cannon was fired from the fort and the Indians were frightened away. As soon as they thought prudent, men went over and got the bodies. The boy was alive and recovered. A party of Indians lay in ambush several days watching for Captain Franklin.* Not being able to find him, they went to his house April 7, took his wife and four children to Meshopper, their place of resort.

“Our men went in pursuit and found where they had placed the captives under guard. Mrs. Franklin had been told that if she raised her head they would kill her. She did raise her head to look around and an old Indian shot her, took her babe and beat its brains out against a tree. Here our men

* Captain Franklin was one of the first white settlers of Aurora or *Chonadole* and was highly esteemed. Reference to this is made in Hon. Wm. H. Bogart's account of the Centennial Celebration at Aurora in 1879. “This place is at the northern extremity of the village, on the northern bank of a ravine, and on the banks of the lake, about 13 rods from the shore. Here on a plot of ground, about two rods by three, never plowed, but being as left by the first settlers, save the changes made naturally, by the lapse of time, was erected, nearly one hundred years ago, by Roswell Franklin, the first dwelling of a white man in this region. The excavation made in digging for the cellar is now distinctly seen.”

put them to flight and carried the children back, but did not remain to bury the dead.

“The Indians came to the house of Mr. Lester, Killed and scalped him, took his wife and four children prisoners. There were two boys and two girls, and the boys died. The others remained in captivity until the close of the war, when they were released, all but one daughter who chose to remain with the Indians. Captain Franklin married Mrs. Lester, and they went in pursuit of the daughter. They learned she was in Canada, and a young Indian was sent to pilot them to the tribe where she was. After their business became known, the squaws began making lamentations, and the girl refused to leave the Indians. When they compelled her to go, the squaws tore all her clothing off. Franklin wrapped a horse-blanket around her, mounted his horse, and carried her away by force. They were joined by the mother at Niagara, and while on their way home stopped at my mother's for dinner. The girl was then fourteen years old, and a squaw in everything save color. I knew her in womanhood, and she told me she was always embarrassed in company, and was unable to overcome her Indian traits. She married a man by the name of Cole, and was among the first settlers at Scipio, Cayuga Co.

“The next day after the Battle of Wyoming when

they came into the fort, Queen Esther,* as she was called, a half-breed Indian, said 'She was never so tired in all her life as she was yesterday, killing so many damned Yankees.' She killed fourteen, and one of my uncles was among the number. One man escaped to tell the fate of the others.

"Some days had passed without seeing any Indians and Uncle Daniel Gore and Mr. Abbot went some distance to look after their farms. They were discovered by a party of Indians who gave chase. Mr. Abbot being in the rear was shot and when they stopped to scalp him Uncle Gore got away.

"The Indians had been so troublesome that a party turned out to hunt them down, and while they were seated on the ground eating a lunch, Indians came upon them and killed all but Uncle Gore and one other man and they were with them two days as

* "Queen Esther, whose palace and village were burned by Col. Thomas Hartly, in the autumn of 1778, and made herself notorious by her barbarous conduct at Wyoming, was the grand-daughter of Madame Montour, daughter of French Margaret, and sister of Catherine, whose town was at the head of Seneca Lake. She was the wife of Echobund or Eghobund, who was the chief or king of the village of Shesequin, on the site of present Ulster, Bradford county, Pennsylvania, built about 1765.

"It was for a number of years the seat of a Moravian mission, which in 1772 was moved further west. After the place was abandoned by the Moravians and their converts, Echobund, with the remnant of his band, moved four or five miles further up the river, where he probably died. Queen Esther figured prominently in the Susquehanna Valley, until the Sullivan expedition, after which her name is seldom heard. Her only son was slain at Wyoming, the day before the battle."—*Address of Rev. David Craft at Newton.*

prisoners. Then he managed to get hold of a knife and cut the cords that bound him, and under cover of night he crept away out of their hearing and escaped. He had been gone sixteen days and lived on barks and roots. The life of the other man paid the forfeit of his escape. Mother washed and mended his clothes and he started for home.

“A Mr. Slocum lived neighbor to my Father before the war* and he had a daughter about my own age. Her name was Francis and we went to school together. One day Chester Kingsley, Mr. Slocum, his son, and Francis were out some distance from the fort to grind knives. The Indians attacked and killed Mr. Slocum, wounded William, and took Chester and Francis prisoners. Every means was used to find them, but to no purpose. Whenever Mrs. Slocum saw me she would shed tears thinking of her lost Francis. After Mrs. Slocum became an old lady the daughter was found among the Miamies in Indiana with a family of half-breed children.†

*The expedition referred to is evidently Sullivan's Raid.

† This incident is very fully described in Miner's "History of Wyoming." Great rewards were offered and efforts were made to find Francis and at one time they thought they had found her in a woman who claimed to have been stolen, when a child, from a Mrs. Slocum who lived on the Susquehanna. She lived a number of years with the Slocums, but they were uncongenial, she was unhappy, and at last returned to her tribe, laden with presents. Later the real Francis was found and returned to her home. She was indentified by means of a mark, her middle finger on the left hand being broken by a smith's hammer in her father's shop when she was a child.

“The Indians were so troublesome that the army was sent to destroy their crops and camps. They went to Tioga Point and down the west side of Seneca Lake to Geneva. They destroyed all the crops and wigwams. The Indians and their families fled before the army. Boyd* was tortured because

Her Indian name was *Ma-con-a-quah*, meaning “a young bear”; her eldest daughter was *Kich-ke-ne-che-quah*, meaning “cut finger,” probably in reference to her mother’s injured hand; the youngest daughter was *O-saw-she-quah*, meaning “yellow leaf.” The grandchildren were *Kip-pe-no-quah*, or “corn-tassel”; *Wap-pe-no-se-a*, or “blue corn”; and *Kim-an-sa-quah*, “a young planter.”

*“In order to secure more accurate information General Sullivan sent Lieutenant Thomas Boyd of the Riflemen, to take five or six men with him to make a rapid reconnoissance, and report at headquarters as early as sunrise the following morning. He took, however, twelve riflemen, six musketmen of the 4th Pennsylvania Regiment, and eight volunteers, making, with himself and Hanyerry, an Oneida Indian guide, and Capt. Jehoiakim, a Stockbridge Indian, twenty-nine men in all. The party left camp north of Kanaghsaws at eleven o’clock in the evening and set out on the trail leading to the Great Town [Genesee Castle]. Owing to misinformation General Sullivan’s directions were confusing and misleading. It was found that the principally travelled trail took a direction different from what was expected.

“Boyd did not lose his way, but instead of taking the unused path that led to the abandoned Chenussio, he took the one which brought him to an important town further up the Canaseraga, the only one between the army and the Genesee. In the darkness he had passed Butler’s right flank without either party having discovered the other. Boyd reached the town which the enemy had abandoned, early in the morning, without having encountered any difficulty. Halting his forces at the outskirts of the village, with one of the men he carefully reconnoitered the place, then rejoining the rest of the party, they concealed themselves in the woods near the town.

“He sent back four of his men to report the discoveries he had made, and awaited the light of the day, whose morning was just breaking. Soon

he refused to tell the situation of our army in the

four Indians on horseback were seen entering the town, and Boyd sent a party to take or kill them. One Indian was killed and another wounded. The wounded man and two others escaped. Boyd then set out for camp. Having gone four or five miles, and thinking the army must be on its march toward him he sat down to rest. After a short halt he dispatched two of his men to inform the general where he was, and of his intention to await the coming of the army. In a short time the men returned with the information that they had discovered five Indians on the path.

“Boyd then resumed his march and had gone but a short distance when he discovered the same party and fired on them. They ran, and Boyd, against the advice of Hanyerry, pursued them. The chase was kept up for some distance, the Indians succeeding in alluring the scouting party near the enemy's lines. Butler, hearing the firing on his right as his force was arranged facing Conesus, and fearing that he had been discovered and that an attempt was being made to surprise his camp, hastened to the camp where he found Boyd's party still following the Indians.

“Without being aware of their presence, Boyd was already within the fatal embrace of the enemy, and before he was aware of it, Butler had given such orders as to completely surround him. Once and again he attempted to break their line, but without success; he then sought to retreat, but found that he was encompassed on all sides. The odds were fearful, eight hundred of the Tories and Indians to twenty-five Americans, but the scouts determined to sell their lives as dearly as possible. Relief from our army which was only about a mile distant was expected every moment.

“Covered by a clump of trees, our men poured a murderous fire upon the enemy as they were closing around them, numbers of whom were seen to fall. In all fifteen of Boyd's party, including Hanyerry, probably, were slain, eight escaped, Boyd and his sergeant, Michael Parker, were captured, and four had been sent early in the morning to report to General Sullivan.

“The bodies of the slain were found on the 16th by Capt. William Henderson, of the Fourth Pennsylvania Regiment, who with sixty men had been detailed to search for them, and buried with military honors, that of Hanyerry with the others, although literally hacked to pieces. Boyd and Parker were hastened to Little Beard's town where they were put to death by cruel torture.”—*From address by Rev. David Craft.*

presence of the chief. He gave the mason* signs and the chief gave orders that he should not be killed for he was going to be gone several days. They afterwards questioned him again and he refused to tell.† They took his inwards out and fastened them to a tree and drove him around it until they were all drawn out. Then they scalped him and left. He was found next day by our men, and my sister's husband, John Spalding, helped to carry him to camp. After the army left Geneva, they went to Mocow, Geneseo, Allen's Hill, then returned to Geneva.

“Some of the army went up between the Lakes and a part went up the east side of Cayuga Lake. They found on the east side of Cayuga Lake a large log house called a castle, built for worship. It had a brass lock on the door, and Father took it off, brought it home and put it on our door. I think the

* This is so stated in several histories. Boyd's torture being chiefly laid upon Walter N. Butler who was left in charge of Boyd, and who, becoming exasperated with Boyd's reticence gave him over to the Indians to be tortured. This story is seriously doubted, however, by eminent authorities.

† The torture was far worse even than as described in the narrative. Beside the cruelty already mentioned, Boyd's nails were torn out, his ears and tongue slit, scalped, etc.

The reader may be interested to learn that on March 27th, 1789, Thomas Bennet and others were captured in the Wyoming Valley by a party of Indians, the leader of whom had a very fine sword which he said belonged to Boyd. He flourished his sword, exclaiming, “Boyd, brave man!” The captives became so incensed at the remembrance of the cruel death of the young commander, that they rose upon the Indians, killed several, and returned in triumph to Wyoming, bearing the sword.

building was at Levanna. The two armies met again at Ithaca.

“When the inhabitants were returning to Wyoming after the massacre, small pox broke out in the army. Grandfather and Grandmother returned two weeks before we did and moved into a house Father had built. While Father was after us, Grandfather and Grandmother were both taken very ill with small pox and when we reached the place we were stopped, vaccinated, and remained there several days before we were permitted to go where they lived. When Grandfather died we were allowed to look through into the room where he lay. We all felt his loss very much.

“Grandmother recovered and after the house was renovated we moved in there and I remember picking up feathers from fence corners and other lodging places, with which to make feather beds. We made ticks out of old tent cloth, and lived there on very small means, witnessing some cruelty every day. A man and his boy were boiling sap in their cabin. The Indians came, poured hot sap down the man's throat. Then they tomahawked him and took the boy prisoner.

“Some men crossed over to Kingston Flats to work. The Indians hid in the bushes and killed several men. One Indian named Anthony Turkey, noted for his bravery, was killed. They brought

Anthony Turkey with the other dead and laid him on the ground in front of the fort and we all went out and looked at him. The next day they put him in a canoe in a sitting position, fastened an old Rooster between his legs with a peck of corn, put a pass in his hand, stating where he started from and put him in the current of the River.

“The Indians came near the Fort in the night and said Anthony Turkey had been killed, but they had another, Anthony Knee Buckle, and they defied any one to kill him. We were very often alarmed in the night and ran to the Fort.

“Once a party who were out scouting found a half-breed with a spy-glass. He would not speak a word even when they pinched his fingers with bullet moulds. He was sent to headquarters and he gave the glass to Father who was officer of the day. Forty Fort is on the West side of the Susquehanna River, opposite Kingston Flats. Forty men from Connecticut built this fort, hence its name. My Grandfather was one of the forty. The guard-house was but a little way from the fort and that was used as a schoolhouse. One day we heard a gun go off when we all ran to the Fort where we learned that an Indian had been concealed in the bushes watching the movements at the Fort and that a hundred more were near by expecting to take the Fort by surprise in the night. He said he could have hit a

number of us with his gun at once, and he was actually pointing his gun to see how many he could hit with one shot, when in putting the gun down it accidentally went off, and all were on their guard.

“When Gen. Sullivan was marching to Wilkesbarre to drive the Indians back, Father watched until he saw them coming over the mountains, then he called us all to him to look through the glass, and then sent us to bed.

“March 24, we were awakened by one of the neighbors after our house was surrounded by water. We all got away, and went to high land where we were joined by many others. They built a large fire, and we remained there until daylight, when we saw a family named Pierce in a black-walnut tree that was standing in their door-yard.

“He said he awoke and found the bed in water. The family went up stairs, got on the roof and from there to the tree, where they remained until nearly noon before they could get off. The settlement was nearly all on the flats, and they lost many cattle and hogs. We saw a hen-coop floating down with a rooster on top crowing. I never knew of another such flood.

“Father and others went about ten miles to farms that had been deserted, to cut grass to winter the stock. Mother and my brother Avery went there to take care of the cattle. They carried provisions,

built a cabin and remained there all Winter. Some men went with snow-shoes in March to see if they were all right, and found them well. After eating what provisions they had, they killed a beef and lived on that. They took the fence from the stacks, and came home in March, and left the stock to care for themselves, by this means they saved the cattle from the flood.

“Asa Jackson and Uncle Daniel Gore were together. Uncle got in his canoe and rowed safely across the flats, the other man rode his horse and both were drowned. As soon as the water settled we returned to our house. My brother was the first to enter and stepped on a loose board and went into the cellar under water. The chest that contained our best clothes had a pound of copperas in it and our clothes were nicely colored, and nearly everything in the house was ruined. We all went to work to prepare for the spring work, but on May 1st we received orders from the Pennymites to leave the country for they had a treaty with the Indians, and they were coming in force to drive us out and plunder the settlers. Many not wishing to engage in any more warfare prepared to leave, some moving to Connecticut, others going about thirty miles up the river to Bowman's Creek. We started the 16th of May for that place. There were about seventy in the company and everyone that was able had a bundle.

The heavy articles were carried in the canoe. The first day we made ten miles, and the second morning we saw some canoes returning and Mother went back with them and they brought up some goods for her. She got passage for my younger sister Sally in a canoe and left Anna and myself to make our way as best we could with the others on foot.

“ We kept with others until we got to Uncle Samuel Gore’s on Bowman Flats. He had driven down some stakes, peeled bark and wove it in. He made a small room in this way. Mother came in a few days. At that time Father was Member of Assembly in New Jersey and did not return until June. After making their families as comfortable as possible the men went back to defend their rights. They had a battle and quite a number were killed on both sides. Then the Pennymites resorted to strategy and proposed coming together the next day and have a settlement, so all met according to agreement and laid down arms and as soon as attention was drawn to the speaker, the commander gave orders to raise arms and they secured the guns of our men and took most of our prisoners. My brother was one of them and they were kept in jail until there was a settlement with the colonies, and one dark night Col. Swift tried to fire the Fort, but was discovered and wounded by a shot from the Fort. They carried him away and concealed him until he could be carried further.

Then he was brought to our house and he was there three weeks. He left as soon as he was able for the enemy were on the lookout for him.

“He started in the morning for Owego, that night, a company came and surrounded our house and two or three came in so still that no one awoke until they lit a candle and the light awoke Father. They asked for Swift, and Father told them that he left there in the morning, and he thought him out of their reach by that time. They searched the house and lay down on the floor which was composed of solid earth. The house was one that was built with barks and stakes. After Father returned he built another room with bushes and there we lived until November. Then Father and Mother went down the river to get the rest of their goods and left three sisters and myself alone.

“The second day we saw a boat coming up the river. We watched and it did not go very fast, yet we heard their voices and, being accustomed to the fear of man, we put out the light, covered the fire, and sat out of doors most of the night, but we were not disturbed and we afterward learned they were stealing plums.

“In November, Father with two or three families moved about fifty miles up the river. Our goods were carried in canoes and we went on foot near the bank of the river. The boats often got stuck and we

had ropes to pull them off and someone was in the water most of the time to pull the boats out of the muddy bottom. My uncle had the fever and ague every other day and he rode on horse-back. Wealthy and myself would take turns and go on ahead about as far as we thought they would go that day and prepare a camping place.

“One night the boats did not come. The boys got there with the cows, and I carried a drinking-cup and we all had supper out of my cup. Uncle had a blanket on the horse that we wrapped around him. I had the saddle for a pillow. Others formed a bed as best they could. The rest of the company came up about ten o'clock at night, said they had more trouble than usual in getting the boats along. In the morning we moved on and settled near the mouth of the Chemung River on Queen Esther Flats. We staid there one year and then moved down the river ten miles to the town of Shoshegunn. There my parents spent the remainder of their days, and there Grandmother Gore died in 1806, aged 84 years.

“I was married to Elisha Durkee and moved to Scipio, Cayuga County, in company with William Patrick and family. One company had gone before us. They followed the old Sullivan Road to the head of Seneca Lake. There they fixed up some old boats left there by the army, and went down Seneca River and Seneca Lake to the outlet of Cayuga Lake to our new home between Aurora and Levanna.

“Mr. Durkee drove two stakes in front of a big log, then put up some poles and covered it over with bark. He set bushes up at the ends and left the front open. There we spent the summer, 1789. In the fall we built a log house and all the lumber used was split and hewed out of logs. My oldest child was born in December, 1789 and was the first white child born in Scipio and I think in Cayuga County. Capt. Franklin married Mrs. Lester. They moved here and settled on a farm where Aurora now stands. He had money to buy his farm when it should become for sale, but not being willing to see his neighbors suffer for something to eat, he lent them money so he could only pay for half his farm. A man agreed to deed the whole and lease him half, but managed to cheat Capt. Franklin out of all he had. Capt. Franklin became deranged and shot himself and his loss was a great blow to the settlement as he was like a father to them all.

“We lived on the Indian reserve and got our title from them, but in 1791 Gov. Clinton, being an anti-Federalist, gave orders to drive off all the inhabitants, burn their buildings and fence. Our house was burned with others and we were again homeless. I had two children at that time. I remained there and cooked our food by the smouldering ruins of our house. Then I started on horseback for Shoshegunn, Pa. My husband built a rail pen and stopped the

cracks with buckwheat straw and covered it with the same and we lived there until spring. Then we moved into the old Watkin's farm in Scipio, and remained there one year. My husband bought a farm of two hundred acres of Gilbert Tracy at \$1.25 an acre, one mile west and one mile south of Scipio Center.

"Elisha Durkee's mother's name was Benjamin. Her father was sent to England as a Representative of the Com. Colonies, was taken sick and died there. His grandmother's name was Monkton. She was a Scotch woman and a noted doctress."

CHAPTER II.

EARLY SETTLEMENTS.

“ Month after month passed away.

* * * * *

All in the village was peace ; the men were intent on their labors ;

Busy with hewing and building ; with garden-plot and with merestead,

Busy with breaking the glebe, and mowing the grass in the meadows,

Searching the sea for its fish, and hunting the deer in the forest.”

—*Longfellow.*

The very earliest settlement which we find recorded within the limits of the present town of Springport was made in 1790, eleven years after General Sullivan's famous raid, by Frederick Gearheart and John Thompson.* Gearheart was a blacksmith and settled east of Union Springs. He was a very generous and hospitable old gentleman and was highly esteemed by the Indians that remained on the reservation and they

First settle-
ment. Gear-
heart-Thomp-
son. 1790.

* See “ Paper on Thompson Family.”

frequently sought his skill in mending their tools. For these kindnesses and also for nursing an old Indian who became very sick while at his place, the Indians showed Gearheart and Thompson, whom they also respected, many favors. It is said no Indian would steal or burn anything belonging to these men; and when the sheriff came through with orders to destroy all settlers' houses on the reservation the Indians said these two should be spared. This was done and the other forty were destroyed. Gearheart died at a very early day, previous to 1805.

John Thompson who came with Gearheart belonged in the western part of Pennsylvania on the Juniata. He reached the "lake country" in October, and after several trips back and forth to his home, he succeeded in bringing the entire family which consisted of Thomas Thompson, the father; Isabella, his wife; three other sons, and five daughters.

This journey occupied two weeks. The family rode on horseback over the mountains, and brought all their household goods with them, also driving the live-stock with which to begin farming. Thomas Thompson settled south of Union Springs. Later he moved to Scipio where he bought a soldier's claim, but this title proved defective, and he purchased another farm about three miles north of Union Springs, where he remained until his death. The sons of Thomas Thompson were John, Alexander, James,

and Maxwell. His daughters were Elizebeth, who married William Richardson; Sarah, afterwards the wife of Samuel Richardson; Mary, married Jessie Davis; Nancy, the wife of George McFarland; and a young girl, Isabella, who died aged fourteen years.

James Crane came here from New Jersey in 1794 and settled on what is now the Horace Crane, 1794. Schenck farm, east of Union Springs. He used to return to New Jersey on foot and spent his winters there with his family whom he brought in 1804. The last journey was made with an ox-team and took seventeen days.

Jesse Davis came in from Chester County, Pennsylvania, in 1799, and built a log grist-mill Davis - Mc- north of Union Springs on Yawger's Creek Farland, 1799. about half a mile east of the mill now owned by Lafayette Yawger. This mill had one run of stones, and the bed stone which is now in use in Lafayette Yawger's mill, came from the Great Gully. Jesse Davis brought the irons for his mill from Philadelphia, and the mill-wrights from his home in Chester County. George McFarland, who came with Jesse Davis, was a mill-wright. He married a daughter of Thomas Thompson, and bought a farm two and one-half miles north of Union Springs, where he died in 1830.

James Lowry came in very early from Chester County, Pennsylvania. The exact date is Lowry, 1799 (?)

not known, but the family have in possession an old deed dated May 13th, 1799, recording the sale of certain lands formerly part of the Cayuga Reservation, from Jacob Richardson to James Lowry. He had one son and two daughters. The son, James Lowry, 2d, was born November 1st, 1809, and died April 12, 1882. He left one son, James Lowry, and three daughters, two of whom—Mrs. Theresa Capen of Union Springs, and Mrs. Scott of Cortland—are now living.

A number of new settlements were made in 1800. Mosher-Carr, etc, 1800. Among these were Dr. John Mosher of White Plains, Washington County, who became the first physician, and also the first postmaster; William S. Burling, from New York city, a Quaker preacher, who afterwards removed to Canandaigua; John Earl, a brother-in-law of Burling's, who became interested in the mills here, but later went to New York city; James Barker, also a miller; Gilbert Weed; and James Carr.

Gilbert Weed brought with him a family of five sons: Lansing, Gilbert, James, John D., and Alexander; all of whom except the last named settled in Springport.

James Carr was a soldier in the French and Indian and Revolutionary wars. He came to Springport from Johnstown in 1800, and took up a tract of land around "Carr's Cove." A small portion of this orig-

inal tract still remains in possession of some of the descendants of the family and has never been owned by other white men. One of the many instances in which James Carr showed the kindness of his nature was in tenderly caring for *Caristoga*,* an Indian chief who refused to leave the reservation with the remainder of his tribe when they went to Canada, and remained at the cove until his death, was buried near his wigwam by James Carr and sons on a bluff overlooking the lake. James Carr died at the homestead, May 8th, 1839, aged seventy-four years. He left three sons, Jacob, Johnathan and Hartman; and one daughter, Deborah. Hartman Carr, who was born at Johnstown, the year previous to his father's removal to New York, married a daughter of Philip Brock, in 1820, and in 1821, they began life together in a log house at the cove. Mr. and Mrs. Hartman Carr had a family of fourteen children, eleven of whom are yet living, and include Mrs. Mary J. Yard of Auburn, John Carr of Union Springs, Margaret, who died in 1844, Ashabel W. of Union Springs, William H. who died in 1854, Johnathan Carr, Mrs. Betsey Whittlesey, Mrs. Deborah Hoff of Union Springs, Mrs. Ellen Hawes of Ann Arbor, Mich., Henry C. Carr of Union Springs, George W. who died in 1840, Mrs. Gloriana Stoddard of Manlius, Hartman Carr, Jr. of Auburn, and Charles H. of Union Springs. Mrs. Hartman Carr recently died at the advanced

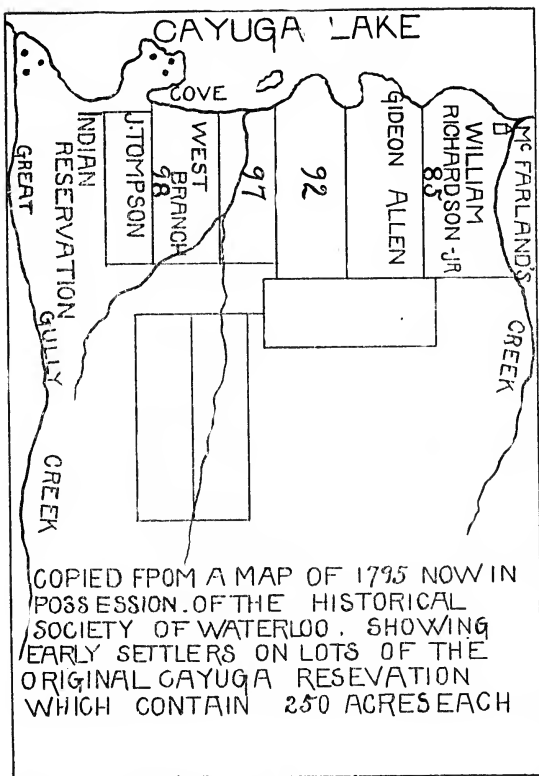
* Also spelled *Kanistagia*, known commonly as Steel Trap.

age of eighty-eight years, and at the time of her death could number, beside eleven living children twenty-six grand-children and fifteen great grand-children.

John Nutt came in from Vermont in 1800, and Nutt, 1800. settled on a farm east of Union Springs, where he died. He had one son, Harvey Nutt.

In 1801 Philip Yawger came from New Jersey by Yawger, 1801. means of Jersey wagons. He had four brothers, John, Peter, Henry and William. The parents of these men came from Coblentz on the Rhine, in Germany, between 1750 and 1760, and took up a large estate at Flemington, New Jersey. Philip was born June 22d, 1753, and while in New Jersey married Catherine Kuhl. Philip first took up land near Owego, but disliking the location, he came to the "lake country" where he became acquainted with William Richardson, Sr., and remained. He purchased Gideon Allen's claim to Lot No. 86 of the late Cayuga Reservation, and built on it a small frame house which was painted black. It was known as the "Black House" and became the Yawger Homestead. This house is still standing, although greatly changed, and is used as a tenement house on the farm of the late Henry Yawger, Jr.

Philip Yawger and his wife had eleven children, ten of whom they brought from New Jersey. These children were Mary, John, Catherine, Elizabeth,



EARLY MAP.



Philip, Anna, Peter, William, Henry, Sarah and Daniel. They all married and had large families, and many of their descendants are still living in this part of the country.*

Humphrey Hunt came from Orange County, Vermont, in 1805, and settled south of Union Springs on a farm occupied by George Wood. Hunt, 1805. He served in the army of the Revolution during the entire seven years, and was at first only a waiter, on account of his extreme youth. He came through here with General Sullivan's men in 1779 and was twice wounded, once in the hand and once in the hip, while detached in a company to destroy the Cayuga settlements in this region. He removed to Mount Morris in 1828, and died about a year later.

Ichabod Clark came in 1805-7 (?) and settled on a farm three miles east of Union Springs. Clark, 1805-7 (?) He married a daughter of Gilbert Weed.

Amos Howland came from Galway, Saratoga County in 1806, and settled on the Great Gully Creek where he started a woolen mill. Howland, 1806 His partner was James S. Allen, who came from Greenfield, Saratoga County, in 1818. This firm erected a carding and fulling mill, and a manufactory of woolen machinery. The business was continued until 1830, when he removed to the village and

* See paper on Yawger family.

engaged in the manufacture of threshing-machines. He afterward assisted Philip Winegar in a mill at the south spring. Howland lived here until his death in 1850.

The first inn-keeper in the town of Springport Collins, 1807. was Thomas Collins who came here in 1807.

In 1810 William Cozzens moved here from Rhode Cozzens, 1810. Island and lived in what is now known as the Arnold place. He had been formerly a sea-captain, but here he was a merchant and farmer. He died in 1842 aged sixty-three years. His son, William, was a merchant in the place until 1860 when he died.

Elisha Eldredge came here from White Creek, Eldredge, 1810. Washington County, and took up land which he sold to William Cozzens in 1815, and moved farther east on another section. Here he died in 1874 leaving three sons, Joseph, Edmund and Isaac, all of whom have since died.

Asa and William Burnham were here in 1810, and Burling, 1810 (?) had mills. The exact date of their coming is not known.

Up to this date the record concerning the early settlers is nearly, if not quite, complete, but as the country began to be opened up, so many came, some remaining but a short time, and others having kept no record, that it is impossible to give them all. As

will be seen by the list of the first town officers there are many whose record could not be obtained at this late day.

Another revolutionary soldier who returned with his family was Samuel Jenny. He came in Jenny, 1813. a one-horse wagon with his family in 1813 and was six days finding his way from Auburn to Springport.

In 1813 William Taver came from Rensselaer County, and lived in a house on the corner Taver, 1813. of Cayuga and Center streets. He moved to Williamson, Wayne County, in 1825, and later still farther west.

Another of the early settlers from White Creek, Washington County was Elam Anthony Anthony, 1815. who came in 1815. He married Nancy, daughter of Humphrey Hunt, in 1818, and they had nine children of whom only one, Cordelia, the wife of Edward Curry, is now living in Union Springs. Elam Anthony and his wife both attained an advanced age.

Philip Winegar who was prominently connected with the early business interests of the Winegar, 1815. town came in from Dutchess County in 1815. He was in the direct line of descent from Olig or Ulric Winegar, originally Wennecker, who was born in Switzerland in 1648, and when a young man went to Wurtemberg, in Germany, where he married a Miss Arnold, or Arnoldt (Ornoldt). In 1710 the family

came to America with the colony of Palatines under the protection of Queen Anne of England. They settled on the Hudson river as tenants of Robert Livingston of the Livingston Manor, and had several daughters and one son from whom sprung the American Winegars.

Philip was the first Winegar of whom we read in Cayuga County. He came with Esick Mosher, his father-in-law, with whom he formed a partnership, and bought the mill property at the south spring. This consisted of a log grist-mill, with one run of stones, a small saw-mill driven by a flutter wheel, and a small clothing establishment. The buildings were burned in 1834, and rebuilt in 1835. Mr. Winegar brought his family here in the following year. Mr. Winegar built and lived for many years in a brick house corner of Cayuga and Park streets, where he died August 21, 1862, aged 77 years. Part of this original building is the north-west corner of the present Sanitarium. Philip Winegar had several sons, Esick Mosher, George Washington, Caleb, and Z. S. Winegar. Caleb Winegar was a resident of Union Springs for many years, and died at "Lake Grove" which was the name of his farm south of the village. Caleb was a natural mechanic and invented a pen telegraph, automaton gate, water elevator for wells, etc. He also was greatly interested in electricity and performed many original experiments.

Caleb Winegar left three children, William Winegar who married and has one child; Philip Winegar, unmarried, and Ida Winegar who married and has recently died.

James S. Allen came from Greenfield, Saratoga County, in 1818, and took up forty acres of Allen, 1818. land on the Big Gully about two miles east of Union Springs. Here was a waterfall of twenty feet, and Allen erected a carding and fulling mill, and manufactory of woolen machinery. In 1830 he went into the business of manufacturing threshers in the village of Union Springs, and was succeeded in this business by his son, A. W. Allen, who carried it on for nine years. James Allen died March 28th, 1868, and his farm now belongs to the Seneca Allen estate.

CHAPTER III.

TOWN OF SPRINGPORT.

The town of Springport was formed from the towns of Scipio and Aurelius in 1823; and contained 13,107 acres. The first town meeting was held in the tavern of John Yawger, II. This tavern was on the east side of Cayuga street, north of the village of Union Springs, and just beyond Bray's hill. The meeting was held on the first Tuesday in April, 1823, and the following officers were elected: William Cozzens, *Supervisor*; William G. Harkness, *Clerk*; Giles Robinson, Henry Crane, and Gilbert Goodrich, *Assessors*; Thomas A. Budington, Giles Robinson, and Samuel Wisner, *Commissioners of Highways*; John S. Toan and Moses Wisner, *Poormasters*; Asa N. Burnham, Jonathan Carr, and Alexander Thompson, *Commissioners of Common Schools*; Stephen Mosher, Hiram Hunt, and Asa N. Burnham, *Inspectors of Common Schools*; William Sherd and Peter Flinn, *Commissioners of Public Lands*; Samuel Marsh, *Collector*; Samuel Marsh and Ephraim Sharp, *Constables*.

The village of Union Springs was incorporated November 8th, 1848, and included 1,086.85 Organization acres. The western limits were extended of Village. to the centre of the lake in 1877. The first village officers were elected January 16th, 1849. Eseck M. Winegar, *President*; Eseck M. Winegar, William B. Schoby, Silas Ludlow, James S. Everett, Leonard Simons, *Trustees*; Philip Winegar, Almeron Durkee, and Daniel Mersereau, *Assessors*; Samuel Smith, *Collector*; John C. Yawger, *Treasurer*; John Griffing, *Clerk*.

The first newspaper published in Union Springs was "The Cayuga Tocsin" in 1811, and Newspapers. since then there have been thirteen others including the present "Union Springs Advertiser."

1.* "The Cayuga Tocsin," weekly.—1811.

Editor—Royal T. Chamberlain,

Removed to Auburn in 1812.

*"Union Springs Advertiser."

The following notices and advertisements are selected from some of the earlier numbers of *The Cayuga Telegraph* which the writer has in possession. This paper was published in 1848-9 by William B. Clark, hence is comparatively recent, yet is interesting as shown in contrast with the present age.

"Cayuga Telegraph,"

Aug. 19, 1848.

"ONE CENT REWARD."

Absconded from the subscriber on the 4th of 6th month, 1848, Sabina Stufflet, an indented apprentice girl, aged 16 years, light complexion. All persons are hereby forbid harboring or trusting said runaway on my account, as I shall pay no debts of her contracting. Whoever will return said Sabina to the subscriber shall receive the above reward and no charges paid.

CORNELIUS HOWLAND.

2. "Cayuga Democrat," weekly, 1848.

Editor, William B. Clarke.

Published a few months.

WHIG MEETING.

"The Whigs of the town of Springport and others in favor of the Philadelphia Nominees are requested to meet at the Union Springs House, on Saturday Aug. 26, at 3 o'clock P. M. for the purpose of organizing for the ensuing campaign, and transacting such other business as may come before them.

The meeting will be addressed by Mr. Bogart and others.

By order of the

Union Springs, Aug. 18, 1848."

TOWN COMMITTEE.

A Telegram of Oct. 18th, 1848, prints an invitation to an Auburn Fair as follows :

"Fellow citizens:—Come to the city of Auburn. Every male and female, child and chick, kith and kin, from every town, nook, or corner ; come not empty handed, bring to exhibit or to sell. A Variety is what we want."

The Springport Literary Association was formed in 1848, and published notice of their resolutions.

"*Resolved*, That the colored population of the State of New York should enjoy the elective franchise equally with the whites."

"*Resolved*, That our public schools should of right be supported by a tax on property."

JAN. 20, 1849.

"Several important bills have been introduced into our State Legislature ; one establishing Free Schools throughout the State, another abolishing capital punishment ; and another exempting the Homestead from sale on execution. These are all matters of vast practical importance."

From the Boston Advertiser the Telegram quotes in an issue of Jan. 20, 1849.

"*The greatest haul yet*.—Forty tons of striped bass were taken at one haul in Tisbury on Saturday last ; and on Sunday (save the mark !) eighty tons of the same sort of delightful fish were taken at Edgarton."

3. "Cayuga Telegraph," weekly, 1848.

Editor, William B. Clarke.

Published for two years.

In the same issue is a notice of a flock of 300 wild geese which lighted in a shallow pond and remained several hours.

SPRINGPORT MARKET.

JAN, 20, 1849.

| | |
|----------------------------|--------|
| Superfine Flour..... | \$5.50 |
| Wheat, first quality | 1.06 |
| Corn..... | .50 |
| Barley..... | .44 |
| Oats..... | .25 |
| Apples, green..... | .31 |
| " dried..... | .75 |
| Butter, per pound..... | .19 |
| Cheese..... | .08 |
| Eggs, per dozen..... | .16 |
| Wood, per cord..... | 3.00 |
| Salt, per barrel..... | 1.30 |

"Winter Strained Oil, Sperm and tallow candles, for sale by

J. C. & H. YAWGER."

"CALIFORNIA GOLD

Discovered by

SIGNOR D'ALVEAR'S GOLDOMETER,

The

GOLD SEEKER'S GUIDE !

Secret Art of finding Mines of Gold, Silver, Iron, Lead, Copper, Coal, and other Mineral Riches.

Guide and Goldometer sent for \$3.00."

CALIFORNIA GOLD FEVER.

Messrs. Grennell, Minturn & Co., have received a letter from one of their captains, of which the following is a copy :

MONTEREY, Sept. 15, 1848.

Sirs—I embrace this opportunity to inform you of my situation, which is bad enough. All hands have left me but two ; they will stay till the cargo

4. "Union Springs Ledger," 185-.
Editors, Wm. B. Clarke and C. C. Williams.
Published a few months.
5. "Christian Union," semi-monthly, 1859.
Editor, J. B. Clark.
Removed to New York, 1859.
6. "Union Springs Herald," weekly, 1859.
Editor, J. B. Clark.
Burned out, 1861.
7. "Casket of Gems."
Anonymous.
Published a short time.
8. "Cayuga Lake Recorder," weekly, 1859.
Editors, I. O. Crissy, and T. E. Hitchcock.

is landed and ballast is in, then they will go. Both mates will leave in a few days, and then I will have only the two boys, and I am fearful that they will run. I have got all landed but 900 barrels; on Monday I shall get off ballast, if the weather is good. There's no help to be got at any price.

The storeship that sailed from here ten day ago took three of my men at \$100 per month; there is nothing that anchors here but what loses their men. I have had a hard time in landing the cargo; I go in the boat every load. If I can get it on shore I shall save the freight. As for the ship she will lie here for a long time. For there's not the least chance of getting a crew. The coasters are giving \$100 per month. All ships at San Francisco have stripped and laid up. The Flora, of New London, is at San Francisco; all left. You probably have heard of the situation of things here.

Sailor will be up at the mines for two months, work on his own account, and come down with from two to three thousand dollars, and those that go in parties do much better. I have been offered \$20 per day to go, by one of the first men here, and work one year. It is impossible for me to give you any idea of the gold that is got here.

CHRISTOPHER ALLYN,
Captain of the ship Izaak Walton.

Mr. Hitchcock withdrew in the summer of 1859, and the following December Mr. Crissy raised a company of cavalry for Scott's nine hundred and went to the war.

9. "Cayuga Lake Herald," weekly, 1861.

Editor, B. G. Gibbs.

In 1862 Mr. Gibbs enlisted in the army and J. B. Clarke, the owner, ran the paper.

10. "Cayuga Lake Herald," 1863.

Editor, Emerson B. Williams.

Published about six months.

11. "Cayuga Lake Record," 1864.

Editor, John W. Stanton.

Published for nine months.

12. "Central New Yorker," weekly, 1865.

Editor, H. H. DeWolf

Published for nine months.

13. "Temperance Union," monthly, 1866.

Editors, Park and Cheal.

Published only a few numbers here, but removed to Jordon and then published as "The Pearly Fountain."

14. "Union Springs Advertiser," weekly, 1866.

Editor, J. B. Hoff.

Established June 14th.

CHAPTER IV.

EARLY LIFE AND OLD LANDMARKS.

The few old landmarks of the early settlers which remain in Union Springs are being rapidly obliterated and it may not be considered out of place to locate a few of the more recent.

When that old, red stone building of Pierson's, on the corner of Cayuga and Mill streets, was torn down, it took some time—even with the help of the date of the building, 1810, found on the corner-stone—for the oldest inhabitant to recall that it was built by William Burling. Asa Burnham kept a store there. William Burling built a mill on the site of the present stone mill. In the basement of the house was a small distillery. An old wooden house on the opposite corner was built by Jonathan Stout who had a tannery there. Timothy Bush had a blacksmith shop west of the house on the edge of the pond. The second mill on that location was a woolen mill, and the third one was built in 1839-'40 by George Howland, who came here from New

Bedford. The canal into the lake was made at the same time, and the embankment around the pond was raised five feet.

George Howland built boats in a yard west of the mill and north of the canal. He shipped flour to New Bedford and employed a cooper from New Bedford, named Dribble. They also made barrels and sold to the owners of whale ships. These barrels were made tapering at the top to fit the bulge of the whale ships, and after the flour was used the barrels were filled with oil.

George Howland built a plaster mill on the north side which ground 700 tons a year, he also built a saw and lath mill still further north. This mill sawed great rafts of logs from Seneca Lake. Opposite Pierson's furnishing rooms, on the east side of the road, was a large, old, wooden tavern. The house now occupied by W. Pierson was built by Counsel Barnes who lived there, and the barn south was formerly a blacksmith shop. Samuel Richardson kept store in an old building which stood in front of the Mersereau house on Cayuga street.

Another of the revolutionary soldiers who returned here to live was Samuel Jenny. He came in a one horse wagon with his family in 1813, and was six days finding his way here from Auburn. He built the Richardson place south of the Presbyterian church and lived in a house south of this where Miss Mary Richardson's house now stands.

The houses in the country north of the village were full as many as at the present time. On the south side of the Auburn road, across the way from Roland Hammond's place, was a log house. A few trees of the orchard belonging to it can still be seen. The Stout and Milligan families lived here at one time.

Henry Crane lived on the west side of the road opposite Roland Hammonds. On the main road one mile north of Union Springs was a house occupied by a Calligan. In a log house south of Calligan's place, that is north of the grey stone barn which stands on the north side of Robert Howland's grounds, lived a family of slaves.

Where the red house at the head of Howland's lane stands was a blacksmith shop. Way north of this was the "Black House" on the Yawger place, and at some distance further north came the log homesteads of the Hughes, Thompsons, McFarlands, Fitches and Shanks. These log houses had chimneys built up from the ground on the outside. They were made of sticks plastered over with mud which was made more adhesive by a mixture of straw. The floors were made of split logs. The window panes in many cases were made of greased paper, while the doors were set opposite each other in order that the large logs, sometime three feet through and eight feet long, could be brought in.

In those days, bear meat, as well as venison and beef were eaten, while the common leeks were boiled for greens. The cows ate many of these leeks which gave a strong flavor to the butter. Some persons objected to this, so in time it became the custom to place a fresh green by the side of each plate at the table, so each guest might eat first of the leek, thus obscuring in a degree the strong flavor of the butter. Evan-root which grew in wet grounds was used instead of coffee. This tasted very much like chocolate and was sweetened by maple sugar. Water-cresses, crinkle root and ground nuts were used then, and for spices they had spicebush, sassafras and winter-green.

Then the tools the men had to do with. Who now would think he could use an old "bull plow" with a wrought iron share, or a "crotch" drag? These same crops were harvested by hand with sickles and later by cradles. There used to be great rivalry among the men to see which could do the largest day's work. An ordinary man would cut about two acres of grain in a day, while an expert could handle four acres. The flax was pulled. The hours of a working day were from sunrise to sundown, and the wages were fifty cents a day. Afterwards good hands commanded six shillings which was thought to be a good price, until the wages rose to \$1.00 which price made consternation among the employers. Woodcutters were sometimes paid by the cord. An ordi-

nary day's work was two cords, but four cords were cut by some men. Twenty-five cents a cord was the price paid.

One very important character in those days was the family shoemaker. There were many tanneries through the country then. One of these was situated near Howland's Mills. Everybody carried the hides which had accumulated during the year to these places and had them tanned. Once a year the shoemaker came around with his blocks and made shoes for the entire family. It was a great day when the shoemaker arrived. He went from house to house and with many stories and jests made himself entertaining company. These shoes lasted well and so did the clothes. The home-made suits of "butternut" and "linsey-woolsey" wore a long time, but it made a great deal of extra work for the women of the household. After the usual work was done, there was wool-carding, spinning, and weaving. The spinning-wheel and loom in those days was a familiar sight. They raised flax around here which was beaten out and linen made.

The candle-dipping and soap-making made work too. There was no canned fruit in those days, and after the few earthen jars of rich preserves were done, they would set to and prepare great quantities of dried fruit. Apples, peaches and corn were preserved in this way. Some kinds were kept in shal-

low racks put up by the side of the wall, while apples and such fruit were strung in long strings and hung with the hams, sides of bacon, bunches of onion and sage which decorated the kitchen rafters.

After the white settlers came, the wild game disappeared very rapidly as they were not as wise as the wily Indian in replenishing where they destroyed. This was as true of the white fish and salmon trout found here in such abundance, as of the deer and plover. Wild pigeons were used as food. Down at the "Black House" large nets were spread with tempting bait and pigeons could be caught at any time.

Long before the Erie canal was put through, people had their own canal boats for plaster and used to go down the lake to Seneca River which they followed as far as Three River Point. Then they poled across Oneida Lake and the pole was called a "white-ash sail." They went up Wood Creek and near Rome they had a small old-fashioned lock which let them into the Mohawk. Thence by the Mohawk to Albany. They carried all the grain to Albany in this way and sold it there for two and six. Some plaster was also carried east in this way. The plaster which was found here did not have a very large market until the war of 1812. Then the Nova Scotia plaster being forbidden our ports the Cayuga plaster had a large sale.

The tavern-keepers along the Mohawk did not like to take in these western chaps, because they played so many pranks on them, so these fellows used to live on their boats and carry everything they needed to live on along with them. They went late in the fall and sometimes these journeys would take so long that their provisions would freeze. It was no uncommon sight while passing along the canal to see groups of canal-men over a fire, thawing out frozen pie or boiled food. On the return trip, they carried the inevitable keg of whiskey and a new bonnet for the housewife.

One of the most important as well as interesting places in those days was the old time inn or tavern. These places abounded and were well patronized, especially on town meeting day, or when there was anything going on to call the people together.

There were strange goings on in some of those places. One of these old taverns was on the east side of Cayuga street north of Yawger Bray's barn. It was a large, square building. The entire upper floor was a dance hall, while on the first floor were the bar, the parlors, the general living and sleeping rooms of the inn-keeper's family, who always lived with him.

Those were the days when men used to buy two gallons of whiskey and a quarter of a pound of tea. There was more drinking and less drunkenness in

those days than now. Besides these many taverns everyone had his private cupboard or chest of well stocked liquors. The first thing when company came was to "liquor up" and he who did not treat company was known among his neighbors as a very low-down stingy person indeed. Even the children were included and while their elders were drinking hard cider, cherry bounce, apple or peach brandy, the children were given "black strap," which was a mixture of cider, molasses and water.

The old inn was kept by John Yawger and here was held the first town meeting. That was a solemn affair I assure you. That is, *it was at first!* This was held in April, 1823, and William Cozzens was elected supervisor. He came from Rhode Island in 1812. He was then a sea-captain but here he farmed it and was also a merchant. Henry Yawger bought the tavern soon after this.

One evening when the old stage lumbered in from Auburn, it brought a company of players who were going through the country. They put up at the inn and the following morning all hands were busy arranging a platform in the upper part of the dance hall. The play was well advertised by the patrons of the inn, and before dusk people began to arrive. No child ever listened more eagerly to a nursery tale, than did that audience to the "Babes in the Wood" which was the play actually performed there that evening.

CHAPTER V.

SCHOOLS AND CHURCHES.

Just as soon as the settlers obtained a foothold Early schools. in this new country, school-houses and churches sprang up all over the land. Every few miles one could see the little square log school-house, with its tall outside chimney built of sticks plastered over with mud, and, in some cases, straw was also used to make the mixture more adhesive. The floors were made of split logs; the seats were long, rough boards, nailed together and without backs. The desks were made in a similar clumsy manner. There were no blackboards, no coal stoves, no crayon.

The schools were taught entirely by men or "masters," as they were called, who boarded around from house to house. These men were usually but partly educated and had no especial training for the work, which was done between the terms of college which prepared them for something else. Yet it is a significant fact that from these district schools came



TAUGHIANIC FALLS.

men endowed with a practical common-sense education, eminently fitted for the work of the pioneer. They were capable of grasping and successfully solving the problems of every day's need, and, at the same time, the more talented among them received the stimulus which prompted further study, and gave to the country when necessity arose, the wise speculator who developed the business resources, the trained surgeon, the skilful engineer, the studious scientist, and the brilliant statesman.

The first school taught was presided over by Amos Comly, but the location of the school is Location. not now known. One of the very earliest schools was situated about a mile and a half north of Union Springs on the corner opposite the place now occupied by George Hibbard. Another log school-house was on the north side of Schoby street, and later a stone school-house was built west of this one. A very old log school-house was situated in the northeastern part of the town near what was later known as Thompson's Mills. The brick school house south of the village was built about seventy years ago.* The school house at Power's Corners was also a very early one, and afterward a stone building on the west side of the road north of Union Springs was used. Then came a school on what is now Center street in the village.

*One of the earliest teachers in this school was Justus Gage.

In those days the boys all wore "butternut" suits, and the girls were dressed in "linsey-woolsey." Quill pens and ink horns were used. The children came to school when very young, and attended off and on until half grown. On account of the distance to walk, the younger children went chiefly in the summer when the going was good, while the older boys and girls attended more regularly during the winter months when there was less farm work.

For a long time after entering school they studied *Studies*. nothing but a little, square primer, highly colored, and containing such edifying "literature" as a b ab, and when that was thoroughly comprehended, they learned that b a spelled ba. These books cost about a shilling and were sometimes given as a reward for good conduct.

More advanced pupils "did sums" and studied the three R's in arithmetic, spelling, geography and other common branches. In 1780, Thomas Dilworth published in Philadelphia, a "New Guide to the English Tongue." This is printed in old-fashioned text on coarse paper, curiously illustrated with rude woodcuts, and is a combination of spelling; grammar; reading, chiefly fables; and has also some of Addison's hymns and various forms of prayer for infants. Through the courtesy of the Lowry family who have loaned a copy which was used by James Lowry I, in 1792, I am enabled to give the following introduction and two fables from this work.

INTRODUCTION

“ To Mr. Dilworth on his New Guide.

What Thanks, my Friend, should to thy Care be given,
 Which makes the Paths to *Science* smooth and even?
 Henceforth our Youth who tread thy flow’ry Way,
 Shall ne’er from Rules of proper *Diction* stray :
 No more their Speech with barb’rous Terms be filled :
 No more their Pens a Crop of Nonfense yield ;
 But chosen Words in due Arrangement stand,
 And *Sense* and *Elegance* go Hand in Hand.
 Attend ye sprightly Youths, ye modest Fair,
 Awhile be Arts of Drefs your flighter Care :
 Awhile the *Precepts* of these *Pages* heed,
 And richer ornaments will soon succeed ;
 Your Friends delighted shall your Talk attend,
 And think too soon your pleasing *Letters* end.
 How do we blush to hear the untutor’d Tongue
 Of some gay Idiot, painful Speech prolong?
 The dark Discourse, no Ray of *Reason* clears,
 An uncouth *Chaos*, void of Form appears :
 What Pity ! to behold some beauteous Toaft,
 Whose piercing Eyes a thousand Conquests boasts,
 With such prepost’rous Terms her *Billet* swell,
 As prove the Nymph can neither *read* nor spell.
 With such Reproach no more shall stain the Fair,
 Who make thy early *Rules* their timely Care :
 Nor *Teachers* more bewail their ill Success,
 Who on young Minds these useful *Lessons* press.”

J. Dick.

These fables are good examples of the moral nature of the reading. The moral of the first one will be readily recognized as being the same as is embodied

in the current expression: "The Lord helps those who help themselves."

He that will not help himself, shall have Help from Nobody.

FABLE I. OF THE WAGGONER AND HERCULES.

As a Waggoner was driving his Team, his Waggon funk into Fable. a Hole and stuck fast.

The poor Man immediately fell upon his Knees, and prayed to *Hercules*, that he would get his Waggon out of the Hole Again.

Thou Fool, says *Hercules*, whip thy Horses and fet thy Shoulders to the Wheels; and then if you will call upon *Hercules*, he will help thee.

THE INTERPRETATION.

Lazy Wifhes never do a Man any Service; but if he would have Help from God in Time of Need, let him not only implore his Assistance, but make use of his own best Endeavors.

One good Turn deserves another.

FABLE IX. OF THE DOVE AND THE BEE.

A Thirfty Bee came to a Fountain to drink; but being too hafty, fell in.

A Dove in a neighboring Tree, seeing the Bee struggle for Life, fet herself upon a Branch that hung over the Fountain, and by her weight brought it to the Water, that the Bee might get upon it; and so saved her Life.

Some short Time after, a Snare was laid for the Dove, and while the Fowler was drawing the Net together, the Bee (who at that Instant was flying over) seeing her Deliverer in such Danger, stung the Fowler so feverely, that he was obliged to let the Net go again, by which Means the Dove escaped.

THE INTERPRETATION.

Be helpful to thy Friends; and always return Thanks to those who deferve them.

The school-houses, rude as they were, served for many uses besides the regular school; which was for a long time held only six months in the year—three months in summer and three in winter. Here was the battleground where the old time spelling matches occurred. Sometimes one school would spell another down and people came from miles around to take part. Singing schools were also a great attraction during the winter months. At first the music was printed in “buckwheat” notes, and later, when the staff was introduced, letters, instead of notes, were arranged on the lines and spaces. The school was arranged in parts, and when all was in readiness to begin the song, the master would stand up in front and beat time with his tuning fork, and repeat the first verse which the school sang, then the second, etc. Things were conducted in the same manner when the schools gave exhibitions.

One evening when one of these entertainments was in progress, the singing master raised his tuning-fork on high and repeated in a solemn tone,

“What though the prince of darkness rage,
 And waste the fury of his spite?
 Eternal chains confine him down,
 To fiery deeps and endless night.”

Sing! z-z-z -i-i-t-t! b-b-u-z-z-z-z!! w-h-h-h-i-i-r-r-r-r-r!!! A flash a dive, and away the horrible thing went. Up in the air over the heads, quiet an instant

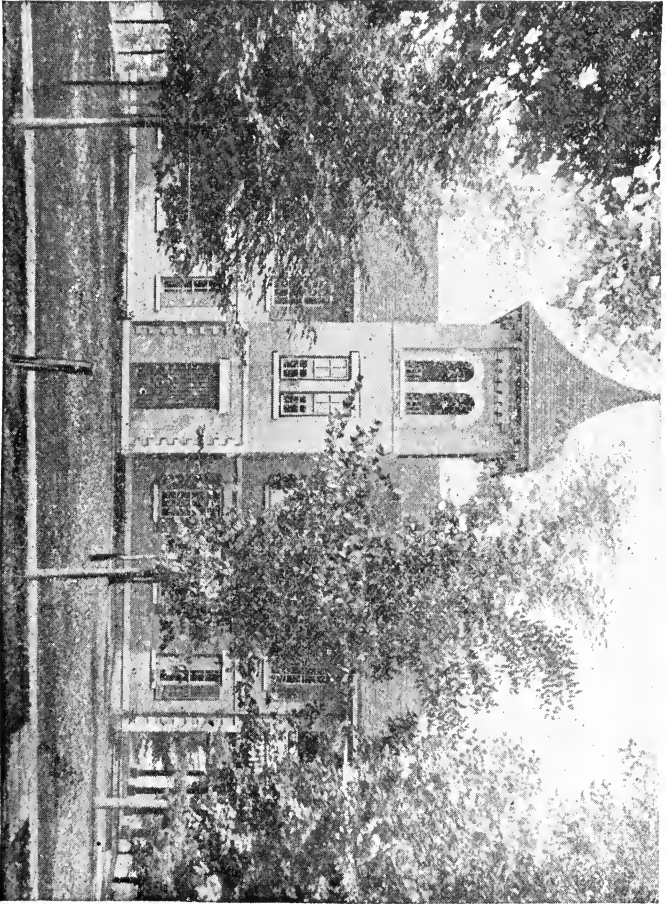
on the floor, then at it again. What was it? Simply a goose quill filled with alternate layers of dry and damp powder, which some mischievous boy lit and threw in at the open window. The concert ended right then and there.

The present educational advantages afforded by the schools of Union Springs are vastly superior to those of former years. The pleasant, healthful location of the village, the liberal support of its citizens, and the untiring efforts of the officers and teachers of these schools, have created and maintained the high standard they have reached, and have been the means of attracting many students from other places.

In 1860 the two district schools of the village were merged into one under the general school law and the Union Springs Union school was organized. A fine two-story brick building located corner of Cayuga and Green streets was erected in 1866 at a cost of \$10,000. A great many improvements and additions have since been made to this original building. The grounds, containing four acres, have been enlarged and greatly beautified. The library consists of nearly one thousand volumes, and the school apparatus is valued at about \$500.

In 1888, the school was placed under the visitation of the State Board of Regents and the name changed to the Union Springs High School. It has since

UNION SPRINGS HIGH SCHOOL.



graduated from the academic department regular classes in these courses—Higher English, Latin and Scientific, and College preparatory. The Board of Education consist of three members, W. S. L. Frear, C. T. Bachus, and Dr. Frank L. Hoxie. The faculty are as follows: Arthur M. Seekle (Hamilton, A. B.,) principal; Miss Nellie L. Larmon (Friend's Academy), preceptress; Miss Rose N. Yawger (Oswego Normal and Friend's Academy), assistant; Miss Sarah T. McPeck (Oswego Normal), principal primary department; Miss Rilla A. Yawger (Geneseo Normal and Friend's Academy); Miss Lizzie C. Beardsley (Union Springs High School); Mrs. Susan Y. Abbot, vocal music.

Friends' Academy *, or as it is commonly known, Oakwood Seminary, was established in 1858 and incorporated by the Regents in 1860. It is conducted under the auspices of the New York Yearly Meeting of Friends (orthodox). The school is a large brick building valued at about \$23,000, and is situated on high ground immediately above the village. This building was erected in 1848 and has been enlarged, until now it is three times the original size. A large oak grove adjoining affords a place of recreation for the students. The library comprises several hundred volumes, and the chemical,

Friends'
Academy.

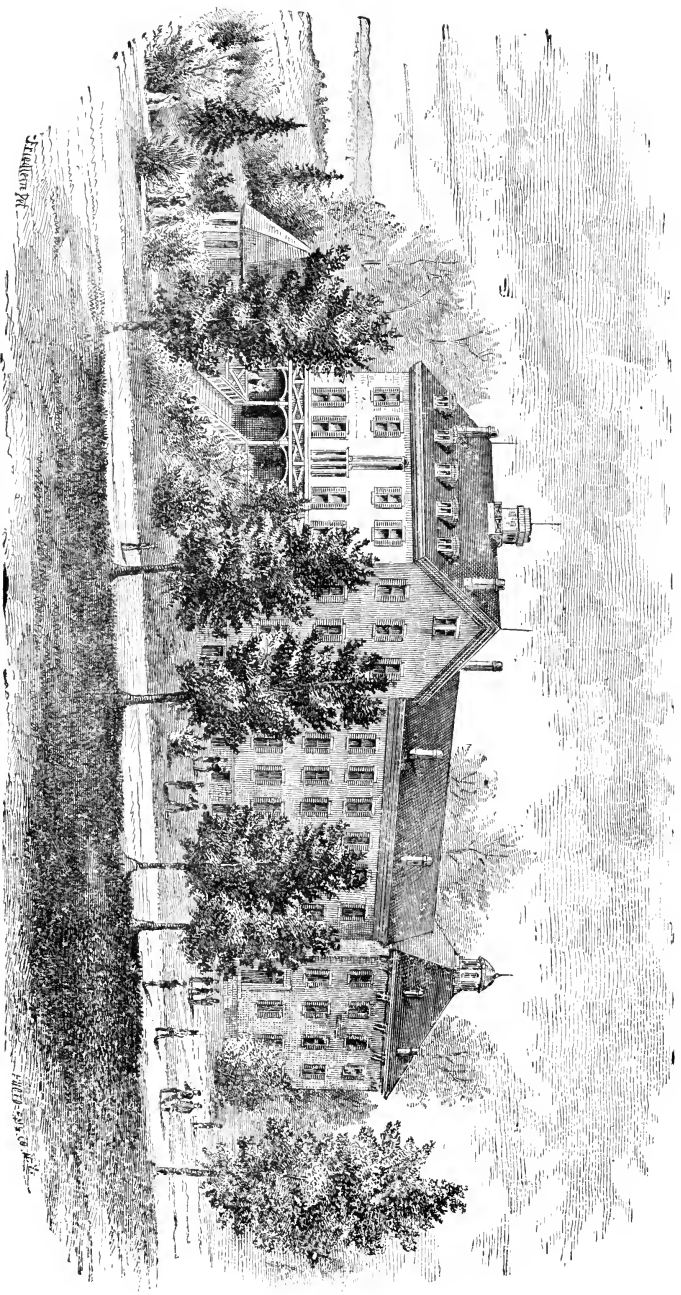
* The writer is indebted to Prof. Charles H. Jones for the loan of the accompanying cut.

philosophical, and optical apparatus, including an astronomical telescope valued at \$500, is very complete.

This school is well patronized by Friends throughout the country as well as by students of other denominations and has had since its organization, 204 graduates, while hundreds of others have enjoyed its advantages.

The present faculty are Charles H. Jones, F.N.U., principal; Luella H. Thorne, A.B., Bryn Mawr, preceptress; R. H. Cronk, B.S.; Lizzie H. Hazeltine, Glen Seminary; Mattie S. Meserve, Oak Grove Seminary; John H. Moore, Rochester Business University; Emma Palmer, Vassar Institute.

We quote from the catalogue as follows: "It is the design of this institution to meet the increasing demand of the day for a thorough, practical business education; and to afford facilities for pursuing a more extended course. Special attention is given to preparing young men and women for successful teachers. All discipline should have in view the future, as well as the present good of the pupil. Every effort will be made, therefore, to render those that come under our care self-governing; thus preparing them for lives of usefulness and honor. The value of a liberal education, either to its possessor or to the world, depends upon the use to which it is put. For this reason the development of true Chris-



Hudson N.Y.

FRIENDS' ACADEMY.

1850

tian manhood and womanhood is considered to be of the first importance. Everything connected with this institution had reference to securing this desirable result."

In view of the above statement of its design and effort, it is not surprising that the graduates of this school are remarkable for having occupied honorable positions. A large portion of them have here received the stimulus which impelled them to seek a college education. Many of them—about 50—are, or have been, successful teachers, a few are physicians, lawyers, and a large number are ministers.

The buildings formerly occupied by Howland College are now used for a Sanitarium under the management of F. D. Pierce*, M.D., whose acknowledged skill has attracted many sufferers to this place.

This institution is in a very prosperous condition and ranks as one of the first of its kind in the State.

The Sanitarium building, represented in the cut, is built in the most substantial manner, and is supplied with all modern improvements. The walls are lined throughout, to render them proof against dampness. The sleeping rooms contain ample air space, are provided with means for thorough ventilation, and each contains a wardrobe, or has a closet connected

*The writer desires to acknowledge the kindness of Dr. Pierce in loaning the accompanying plate.

with it. There is not a room but that the sunshine can enter at some hour of the day. The views to be obtained from some of the upper private rooms, and from the observatory on top of the house, are very beautiful. The sunsets in summer and autumn are often gorgeous. The halls and corridors are spacious; balconies extend the entire length of the main building on the east side, even with the second and third floors, and on the south end of the main building, overlooking beautiful grounds, is a broad veranda, which in winter is enclosed with glass and warmed with steam, thus affording a delightful place where the invalid may promenade in the sunshine during the cold months.

On the first floor above the basement are the reception room, offices, reading room, supplied with the leading periodical magazines, newspapers and other reading matter, the spacious parlors, cheerfully furnished and containing a cabinet grand piano, the dining room, and a large hall for entertainment and lectures.

On the basement floor are the rooms in which are given the Turkish, Russian and medicated baths. Here also is fitted up a Laboratory, supplied with all the chemical re-agents, apparatus and instruments necessary for the thorough chemical and microscopical examination of all the sections and excretions of the body, foods, water, etc. The important aid



SANITARIUM [HOWLAND COLLEGE.]

afforded by chemical examinations of the urine, and by the use of the microscope, in the diagnosis of disease of the kidneys, the bladder, the digestive organs, the blood, the nervous system, the lungs and the skin, is now recognized by all educated physicians.

During the autumn, winter and spring months, the building is thoroughly heated by steam throughout, on the latest and most approved plan.

The sewerage system is so perfect that it is an impossibility for any sewer gas to enter any of the rooms. The house stands on sloping ground and on porous soil, where the drainage is excellent.

Thorough protection against danger from fire is provided, by a night watchman, by fire extinguishers and ample fire escapes from all the floors. Telegraphic and telephonic facilities are provided. The depot, the steamer landing, numerous stores, and a bank are all located within three minutes' walk of the house. The spacious lawns surrounding the building, studded with beautiful forest trees, afford a pleasant place for open air recreation in warm weather, where those who desire, and are physically able, may engage in a game of croquet, lawn tennis, or quoits, or, if they prefer, swing in hammocks beneath the shade.

Among other attractions, Dr. Pierce has added a steam yacht, with a seating capacity of forty, and on pleasant days, accompanied by the guests, may be

seen making a tour of the lovely little lake or examining the beauties of some of the numerous places of interest which dot its shores.

AURORA.

I looked far down the village street,
The steady rain on the window beat,
The wind it blew a wilder blast,
As hurrying footsteps lightly passed.

The stately elms that long have stood
In a silent, kingly brotherhood,
Guard, as of old, this pleasant town,
And from their airy heights look down.

On church and school and quiet homes,
Round which the night-wind idly roams,
It lifts a shade, I see within
The friendly lights of the "Wayside Inn."

Behind the half-drawn curtains glide,
The form of a mother her child beside,
While scattering echos far and near,
The bugle call from the porch, I hear.

"Hear me! hear me!

Night, the rover,

Now doth cover

All things over,

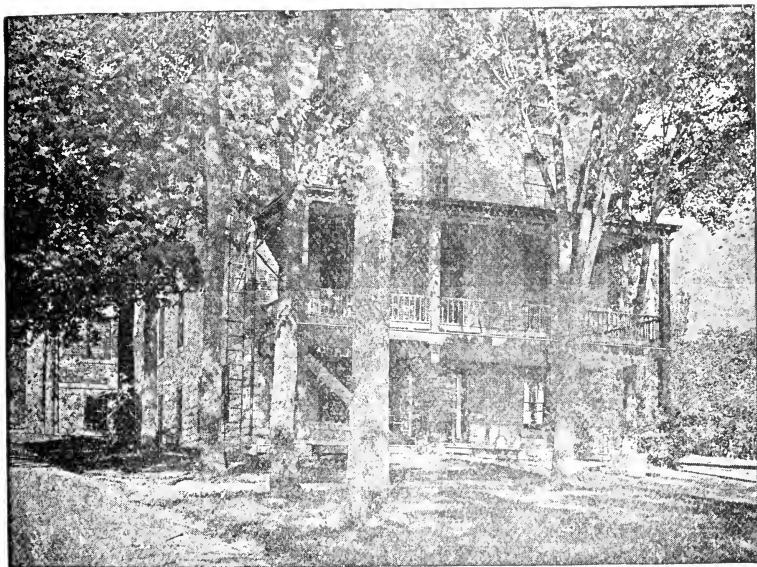
Rest, ye weary!

Good Night!"

—*Rose N. Yawger.*

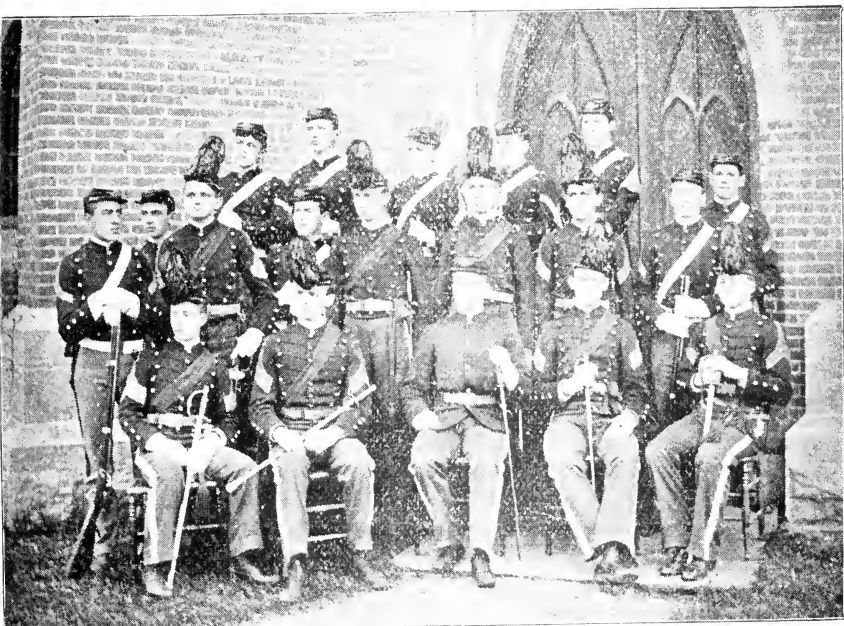
Cayuga Lake Military Academy* is one of the oldest

* The writer is indebted Prof. A. K. McAlpine for the use of plates, etc.



C. L. M. A.

"While scattering echoes far and near,
The bugle call from the porch, I hear."



OFFICER'S GROUP, '92-'93.

"'Rah! 'Rah! 'Rah! C. L. M. A. 'Rah! 'Rah! 'Rah!'"

schools in Central New York, having been founded in 1798. The location was a happy choice, on a beautiful spot bordering one of New York's finest lakes. The first settlers in this village demanded, and—for that day—abundantly provided for the higher education of their children. The interest in education, and delight in all the higher forms of intelligence and culture, have been the most prominent characteristics of the village, and through generous citizens, it has sustained the Academy, gathered a choice library, and established and thoroughly equipped Wells College. The educational institutions are, therefore, not separate from the interests of the citizens, but the natural outgrowth of their tastes, and the object of their special regard.

At an early date the Academy attracted students from larger and distant places, and has been a prominent and favorite school in succeeding years.

The building is made of brick and is four stories high. Thoroughly supplied with all modern improvements as regards heat, light, ventilation and all those advantages which tend to make a comfortable, attractive home for the student. It is situated on a slight elevation overlooking the lake and is surrounded by spacious grounds which serve alike for various athletic sports and the military drills of the school curriculum.

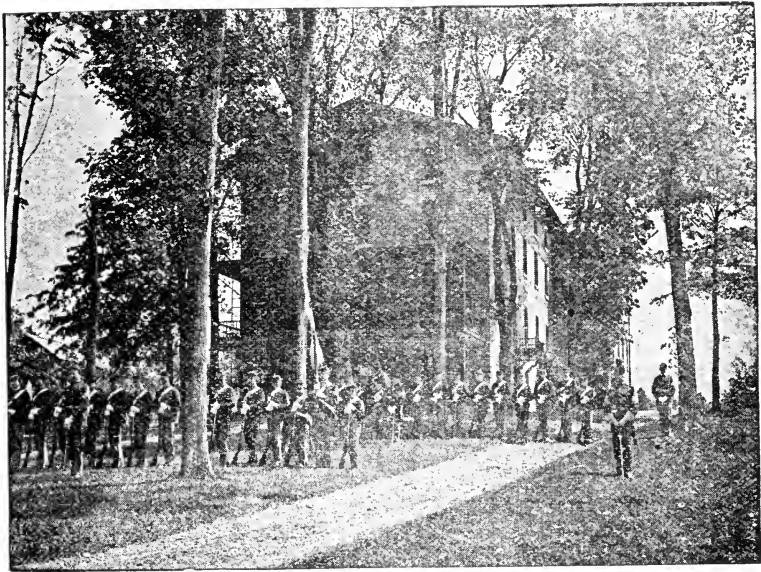
AURORA-ON-CAYUGA.

Aurora, Goddess of the Morn,
 What beauties rare thy face adorn !
 Thy sunlight hath a brighter sheen,
 Thy fields hath ta'an a kinder green,
 Thy hills, where quiet streams are born,
 Stoops low to touch the lake's fair form.

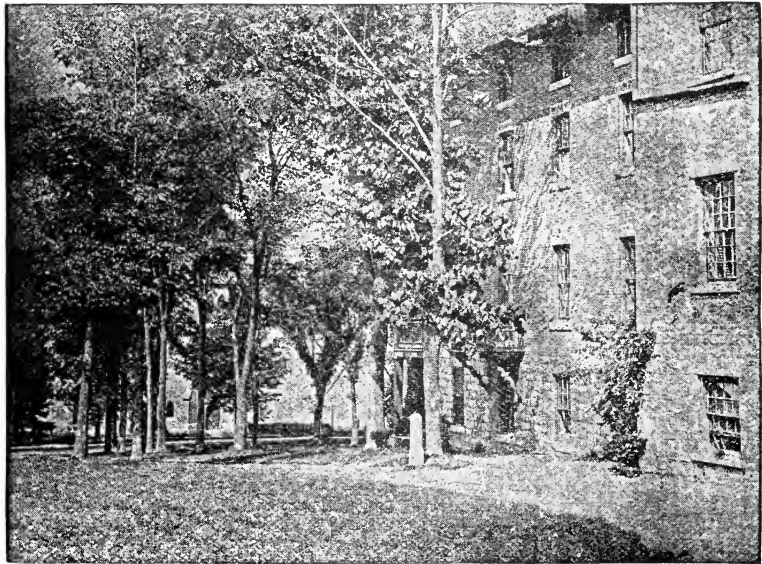
As one in loneliness doth greet
 The welcome sound of coming feet ;
 Or as the blind may lift his eye,
 To see the soft wings whirring by ;
 The music of thy waves, I hear,
 As rising, falling, low and near,
 In liquid rhythm idly beat
 The shining sand, and then retreat.

Adown thy fair, broad avenue,
 Where stately elms their shadows strew
 Again rings out the bugle call,
 As o'er the quiet town both fall,
 The household lights far dimmer grew,
 And Labor from her haunts withdrew.

By Franklin Hill again I wend,
 And round "The Turn" which seems to bend,
 To show the aster's twinkling star,
 And golden-rod that shines afar,
 I see again the blue lake shine,
 'Neath oak's broad boughs or tall straight pine.
 That well-worn path whose curving trend,
 Doth country fair or town attend.



CADET BATTALION,
CAYUGA LAKE MILITARY ACADEMY, AURORA-ON-CAYUGA.



VIEW FROM PARADE GROUND, C. L. M. A.

The road leads on to where the creek,
 The waters of the lake still seek,
 The banks of Rocky Point arise,
 Where bittersweet and cedar lies.
 Here builds her nest the wood-dove meek,
 And of her note the echoes speak.

* * * * * * *

What shall thy happy future be ?

Who can foretell thy prophecy ?

 What fame the rolling years shall bring !

 Where shall thy sounding plaudits ring !

 Shall Venus come and claim again

 Her own that is the home of men ?

Shall future city trace to thee

Her origin in memory ?

Know this, no greater gift can come

Than life serene and quiet home,

 Nor fairer grace, nor more divine,

 Than are the gifts which now are thine.

A Father's hand caresses thee,

And His the benediction be !

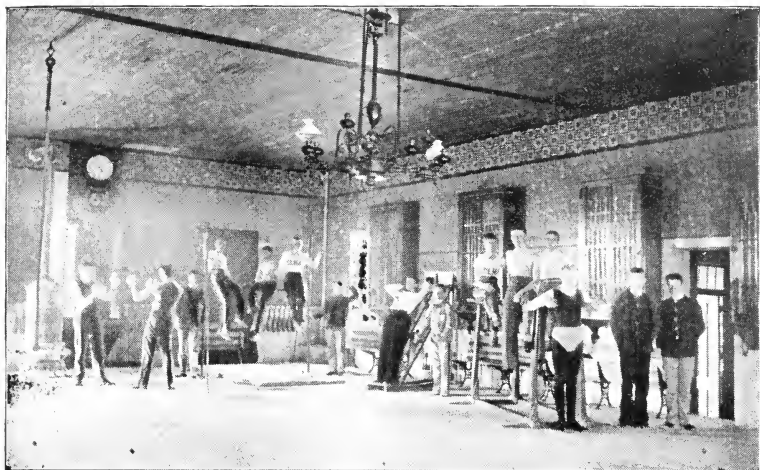
—*Rose N. Yawger.*

Wells College is beautifully located on the eastern bank of Cayuga Lake at Aurora, N. Y. The place and its immediate vicinity enjoy a remarkable exemption from all influences injurious to health. For beauty of situation and surrounding, the college is unsurpassed. Situated on elevated ground south of the village of Aurora, and fronting Cayuga Lake, which is here four miles wide, it commands extensive views

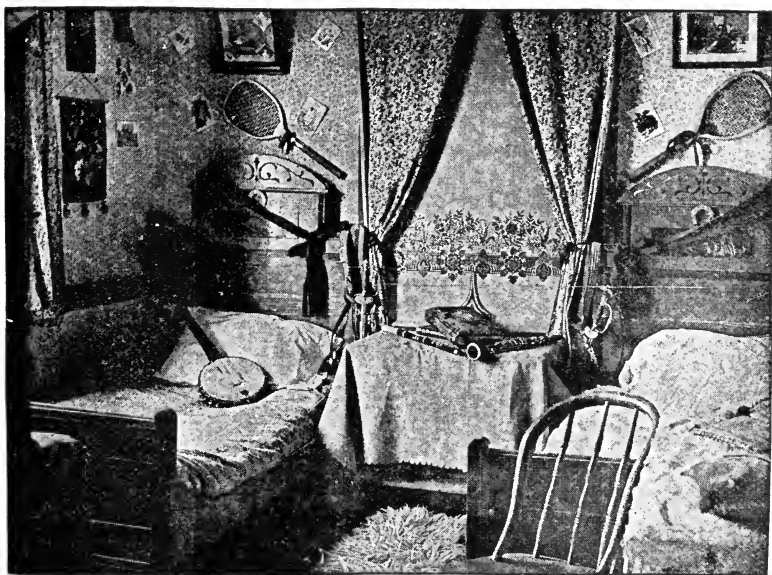
of delightful scenery, while the grounds, over thirty acres in extent, afford ample opportunity for open air recreation.

The main college building, which replaces the original building, erected by the late Henry Welles in 1868 and burned in 1888, was completed and occupied at the beginning of the collegiate year 1890-91. It has a west front, overlooking the lake, of about 140 feet, with a square tower terminating in a graceful spire, 160 feet in height, rising from the center of the structure. Beside rooms for resident teachers and students, it contains ample class room, library with capacity for from 15,000 to 20,000 volumes, chapel, music hall, offices, and other public rooms, all on the first floor; gymnasium fitted with the Sargent apparatus; dining room on the second floor; a fine studio, and society hall on the upper floor.

The material is brick with terra cotta trimmings. The utmost plainness and simplicity characterizes the building throughout, consistent with durability, safety, convenience and comfort, fine architectural effect, and complete adaptation to its purposes of every day life and instruction. The construction is according to what is known as the "slow burning principle." It is warmed by steam, lighted by gas, and abundantly supplied with pure water. Each room has its independent ventilation. This building



ARMY AND GYMNASIUM, C. L. M. A.



CADET QUARTERS, C. L. M. A.

has been planned with the aim of Wells College fully in view ; which is to secure the best intellectual training a college can afford, and at the same time retain the essential features of the home life. To this end it is arranged for not more than one hundred students beside resident teachers; a large number, it is believed, being incompatible with the best results of personal influence between instructors and students. It has also been planned in the light of experience and of a close observation of the equipment and working of the best colleges for woman in our country.

Morgan Hall, erected in 1879, the gift of the late Mrs. Edwin B. Morgan of Aurora, is situated south of the main building and but a short distance from it. It contains all the music rooms for instruction and practice, a laboratory, fitted with all needed apparatus for the practical study of chemistry, lecture room for the natural and physical sciences, besides rooms for geological, mineralogical, and other cabinets. It is of brick, substantially built, well finished and furnished for its purpose.

The idea of the founder of Wells College was to establish an institution which should afford the highest and broadest intellectual training, while by the limitations of its numbers it should preserve the essential characteristics of a refined, Christian home. In accordance with this idea it is the aim of the

instructors to give a broad and generous culture founded upon Christian principles, so those who seek its advantages shall become intelligent and cultivated Christian women. Appended will be found the present faculty.

Edward S. Frisbee, D.D., President, *Mental, Moral and Political Science ; Biblical Literature.*

Miss Helen F. Smith, L.H.D., Lady Principal.

Mademoiselle Marie Jeanneret, *French Language and Literature.*

Miss Mary E. Case, A.M., *Latin and Greek Language and Literature.*

Miss Annie A. Wood, Librarian, *Drawing and Painting ; History of Art.*

Miss Elise Piutti, *German Language and Literature.*

Miss K. Antoinette Acer, A.B., *Mathematics.*

Jasper Warren Freley, M.S., *Natural and Physical Science.*

Mrs. Max Piutti, A.B., *Physiology and Physical Culture.*

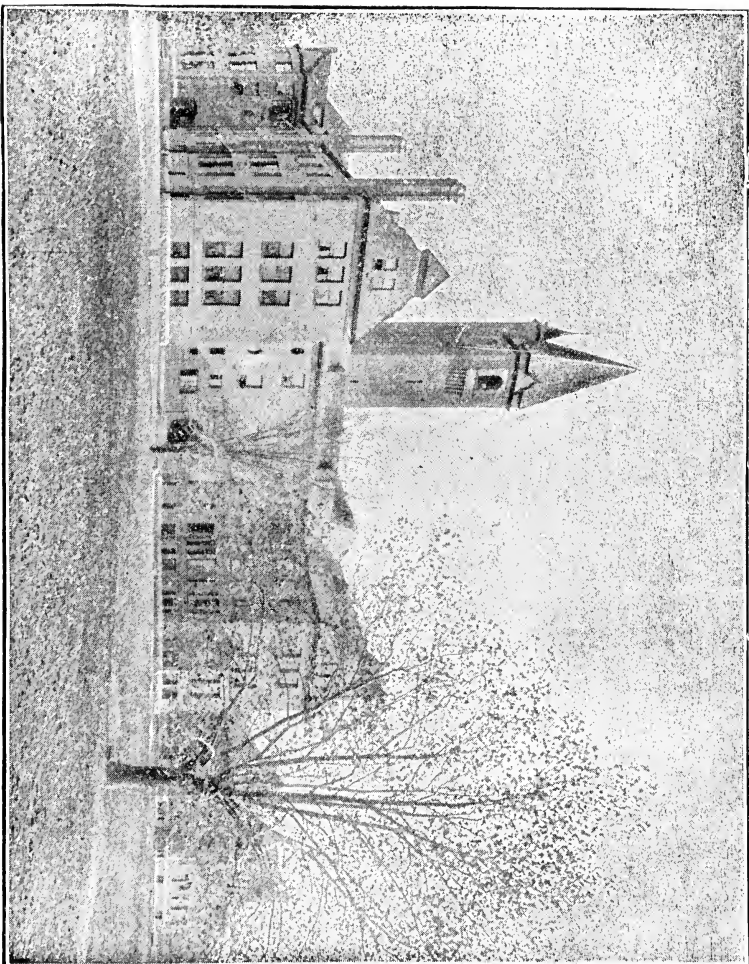
Miss Jane S. Watson, *History.*

Miss Edith Ellis, *Piano.*

Prof. Stevens, *Director of the Department of Music ; Piano, Voice, Theory, etc.*

Herbert Eveleth Greene, Ph.D., *English Literature and Rhetoric.*

Miss Flora C. Mosely, B.L., *English Language and Literature.*



WELLS COLLEGE. ATRIUM-ON-CAYUGA.

Prof. C. T. Winchester, A.M., Wesleyan University, *Lecturer on English Literature.*

Prof. Hiram Corson, A.M.,LL.D., Cornell University, *Lecturer on English Literature.*

CHAPTER VI.

SCHOOLS AND CHURCHES.—CONTINUED.

CAYUGA LAKE.

Beneath the hills whose summits rise,
To meet the blue of sunlit skies,
Fair Lake Cayuga lies.

A letter S, or snake, 'twas flung,
The low-browed, sun-crowned hills among,
And there like willful child it winds,
By gardens sweet and lonely pines.

Thy singing waves, I hear them yet,
As rock and bank they idly fret,
And where the padded lilies float,
The rushes sing an echoing note.

The low winds bend with light caress,
The wild bird stoops thy waves to bless,
Thy waters catch the sun's first beam,
And mirror still his parting gleam.

And oft at eve when all is still,
O'er waters blue from yonder hill,
Canoga's bells ring clear and sweet,
And Echo low the tones repeat.

O lake serene, whence camest thou forth ?
Did glacier creeping from the north
 Cut from the fertile hilltop's crest,
 A hollow wherein you might rest,
And e'er accept as tribute due,
The brooks and streams which came to you ?
Or is it true, that where you lay
In calm repose, day after day,
 An earthquake once sank back to earth,
 And formed the place where you had birth ?
Heavily rest, and keep from us,
The wrath of an Enceladus.
Methinks these things could not have been ;
Thou had'st a fairer origin.
 Some Goddess sweet that lightly flew,
 Dropped from the skies a bit of blue,
And then to make the gift divine,
She gave the grace that now is thine.
Or else when far in ancient Greece,
The Powers bade the myths to cease,
 Nymph and Mermaid came to this
 Fair land which was a wilderness,
And brought a blue Ægean sea,
In which they lived in harmony.
A wanderer from foreign land,
Will long the low horizon scan,
And watch with eager eyes to see
The faint blue line which tells of thee.
What sights thy mirrored depths have seen !
What sounds have rung ! What shadows shewn
Have o'er thy surface trembling thrown
Their checkered light and shadow down !

Thou'st watched thy namesake's council fire,
Hast seen it burn and then expire,
No more their dusky forms will glide,
In birch canoes swift o'er thy tide ;

And soon the time will come when we
From human bondage shall be free,
And with those who round this spot,
Were once with us and now are not.

O, then, shine on, thou gem unset !
'Neath lake-locked hills I see thee yet—
Nor would forget.

—*Rose N. Yawger.*

The first regularly organized church in this part Presbyterian. of the country was formed September 7, 1801, at the house of Ichabod Wilkinson in Fleming. This house where the meetings were held for several years was a tavern and is still standing on what is now the Culver farm, on the Poplar Ridge Road. At this time the town of Springport had not been formed from Scipio and Aurelius. This church was Congregational in form, but afterward became Presbyterian. The first members of this church, which was called the *First Church in Aurelius*, all brought letters, and were as follows: Samuel Culver, Eyremount, Mass.; Gilbert Weed and his wife Abigail, Greenfield, Saratoga Co.; Joseph Mix and his wife Rebecca, Granville, Washington Co.; Jacob Shaw, Norton, Mass. The first minister was the Rev. Jacob Cram, sent here by a Massachusetts missionary society.

The first record we have of Protestant missionary work in this town was in 1795 when the Congregational Rev. David Thatcher* of Orange, N. J., came through and held meetings in various places. In 1798, the same Presbytery sent the Rev. Asa Hillyer here. That same year, the Rev. Aaron Condit, of Hammondsport, N. J., and an elder of his church, Silas Ball, came on horse-back by the way of Owego, and kept alive the sparks which earlier missionaries had kindled. Later came Rev. Dr. Perrine from New Brunswick, who found his way along a path marked only by blazed trees. The General Association of Connecticut sent the Rev. Seth Williston here in 1798, and the following year they sent the Rev. Solomon King and the Rev. Jedediah Bushnell.

These men were all travelling missionaries, and as the territory covered by their labors was very large, they remained but a short time in a place, and could not organize regular churches. In the summer of 1801, however, the Rev. David Higgins, of North Lynn, Conn., came here and gave such satisfaction to the people that they gave him a call which was accepted; and Mr. Higgins, with a family of seven children and one servant came in a canvas-covered wagon. The church was organized at the house of

*The statement is often made that the Rev. Joshua Lane was the first minister in the town of Springport, but it should be remembered that the town was not formed from Scipio and Aurelius until 1823, and that previous to this, churches with regular pastors did exist and multiply.

Henry Moore, one mile south of the Half Acre, May 21st, 1802, and was known as the *First Congregational Church of Aurelius*. The first trustees were Thomas Mumford, Henry Moore, Josiah Taylor, Hezekiah Goodwin, Moses Lyon, Jesse Davis, John Grover, Joseph Grover, William Bostwick.

This church was one of those which united to form the Middle Association, and when the association was dissolved it became a part of the Presbytery of Cayuga. October, 1822, it elected elders as follows: Ebenezer Higgins, George McFarland, Henry H. Higgins, and Alexander Thompson. These were ordained on November 3d, excepting Thompson, who refused. Ebenezer Higgins and George McFarland were made deacons. This church was one of the earliest in the country and is the mother of eleven later churches, including the Presbyterian churches of Union Springs, Sennet, Scipio, Scipioville, Cayuga, Port Byron, Weedsport, and the First, Second, Central, and Calvary Churches of Auburn.

In July, 1806, Isaac Treat, Moses Treat, Timothy Sennet, 1806. Hatch, Ebenezer Hamlin, Abel B. Monro, Hulda Hamlin, Mahala Treat, Darius Treat, Matilda Munro, and Wealthy Carrier withdrew and formed the present church at Sennet.

In July, 1811, Silas Hawley and wife, Daniel Hen-
 ing, Rachel Parker, Anna Cogswell, Betsey
 First church, Tyler, Eunice Higgins, and Sarah Gilbert
 Auburn, 1811.

withdrew and formed the First Church of Auburn. Previously missionary meetings had been held there every four weeks when Auburn was Hardenbergh's Corners.

In June, 1819, Thomas Mumford, Mary Mumford, Molly Shaw, Sally Hallock, Louisa Wil-
lard, and Roxilla Richardson were dismissed and formed the First Presbyterian Church of Cayuga. Cayuga, 1819.

The first church building erected was of gray stone and was north of the old burying-ground at Thompson's Mills. The first meeting First building. held in it was June 29th, 1817. The church was built in 1816, used until 1837, and torn down in 1851. A few of the old residents can still remember attending service in this church when it was first built. The interior of the edifice was exceedingly plain and severe. At first the seats were long benches, afterwards came the high, square pews. No music save vocal, was allowed, but afterwards the base viol was introduced. People came to meeting from many miles around. They all brought their dinners and after the morning sermon and Sunday School, in the summer they sat on the benches outside and lunched and visited. In the afternoon there was church again.

In 1809 a building for church use was commenced near Half Acre, but never finished, and after some time it was moved off to another place, finished and used as a barn.

The present building occupied by the First Presbyterian church of Union Springs was erected some time previous to 1840, and many improvements since have been added. It enjoys a large membership and is in a state of great prosperity. The present pastor is Rev. Henry Fancher.

Many of the early settlers of this locality came from Friends, 1803. Philadelphia, and among these were many Friends. These organized as early as 1803-4, and in 1816 built a meeting-house in the eastern part of the village. This building was for many years an odd landmark and has been but recently destroyed. Early members of this society were Elisha Southwick, James Barker, Elihu Eldredge, Samuel Jenny, William Burling, Arnold Comstock, John Fish, Laban Hoskins, James S. Allen, William Knowles, William Taber, — Rowley. At the time of the separation in 1828, this society became Hicksite. The society gradually died out and has now no representatives.

About 1844 a sufficient number of Orthodox Friends came in and a society of that denomination was formed. The meetings were first held around at private houses, but afterward a building was erected on the corner of Cayuga and Seminary streets, east of the site of the present Episcopal church, and later about 1857, the meeting house on Cayuga street now in use was erected. Mary H. Thomas is the minister of this society.

The First Baptist church of Union Springs was organized at the *Second Baptist Church of Baptists*, 1813. *Aurelius*, November 5th, 1813. The first members came from the *First Baptist Church of Aurelius* and the *United Scipio Church*. The first meeting was held at the house of John Nutt. Gilbert Weed was chosen moderator, and Henry Crane as clerk. The 18th of that same month a council representing delegates from the Mentz, Scipio, United Scipio, and Aurelius churches met at a school-house north-east of the village where the church was regularly organized. The first pastor was Elder Abner Wakely who remained one year, and left over fifty members. September 14, this church joined the General Association, and erected a building two miles north-east of the village. This building was completed in 1818. In 1844 it was greatly repaired and fitted up, and was used until 1861 when it was removed to the village and remodeled at a great expense. April 13th, 1873, the building was burned, and since then a handsome new building has been erected on Cayuga street, in the central part of the village. Rev. Judson Pasko is the present pastor, and the church is in a prosperous condition.

Following will be found the names of those who have presided over this church, with the dates of coming and withdrawing :

1. Elder Abner Wakely, 1813-1814.
No pastor, 1814-1816.

2. Elder Warner Lake, 1816-1830.
3. Elder Jacob Fick, 1830-1832.
No pastor, 1832-1834.
4. Elder Samuel Wood, 1834-1837.
No pastor, 1837-1838.
5. Elder Charles C. Wilson, 1838-1839 [6 mo.]
6. Elder O. B. Call, 1839-1842.
7. Elder E. Marshall, 1842-1844.
8. Brother Justice Ask, 1844-1845.
9. Brother R. Pearsons, 1845-1847.
10. Elder O. Montague, 1847-1850.
11. Elder Thomas H. Green, 1850-1852.
12. Elder B. C. Crandall, 1852-1854.
No pastor, 1854-1857.
13. S. S. St. John, 1857-1859.
14. Elder S. Adsit, 1859-1861.
15. Elder Smith, 1861-1867.
16. Ezra Clark, a few weeks only.
17. B. B. Gibbs, 1867-1871.
18. A. B. Ferguson, 1871-1873.
No pastor.

Since the church has been rebuilt, there have been several pastors, among whom were Rev. S. Beaman, Hart, Matthews, Shaw, Pasko.

The *First Christian Church of Springport* was organized February 4, 1839. The original trustees were Elisha Vallance, Abram Burlew, George Truesdal, Charles E. Hoagland, Preserve Tripp,

Noah P. Blanding, and Peter B. Bristol. The building was erected in 1836, and the first pastor was Melancy Wade. Meetings were at one time held in the brick house on the corner of Cayuga and Homer streets. Later pastors were John W. Guthrie, J. C. Burgdorf, Edson J. Reynolds, A. S. Dean, A. Curn, William A. Cushing, Mr. Fenton, Mr. Bailey, John Carr, J. C. Burgdorf. At the present time the church is disorganized and there is no pastor.

The *First M. E. Church of Union Springs* was founded in 1843. The original members Methodist, 1843. were Henry Dills and wife, Austin Whittlesy and wife, Brayton and William B. Barber, Wadsworth Hanchett, and Justus P. Burger. The first trustees were Henry Dills, John Maurice, John Robinson, William P. Barker, and Justus P. Burger. The present house of worship was erected in 1848, at a cost of \$1,600, and has since been enlarged and improved. The first pastor was Aaron Cross, and the present incumbent is F. Devitt.

Grace Chapel, the Episcopal church in Union Springs was regularly organized in the fall Grace Chapel, 1866. of 1866. Previous to this, occasional meetings were held. The first rector was Rev. William Wirt Raymond, and the first wardens were George Fritts and George W. Bustin; vestryman, Silas Ludlow, justices, P. Burgher, Lorenzo N. Burgher, Philander Comstock, Benedict Robinson, Daniel A.

Robinson, Jr., Etsel Wood, John A. Shrader. Succeeding rectors have been Rev. Alfred Brown, B. A., James A. Brown, J. O. Drumm, W. H. Casey, B. A., William Schouler; and W. H. Casey, again who is the present rector. The church was incorporated in 1867, and became part of the Convention of the Diocese of Western New York. The same year, however, it passed into the control of the new diocese then formed of Central New York, which is now under charge of the Right Rev. Bishop Huntington, D.D.

From the time of organization until 1876 this church was placed in the same charge with Cayuga and Aurora, when it received a legacy of about \$13,000 from the estate of the late Mrs. Phebe M. Hussey. From this time until 1880 Rev. William Schouler was sole rector. Then Rev. W. H. Casey again assumed charge, and has ministered to this church in common with Cayuga and Aurora ever since. The church building, on the corner of Cayuga and Seminary streets is a handsome brick edifice erected in 1870 and consecrated in 1872. The church also possesses free from incumbrance a former parsonage which adjoins the church on the south and is now used by the sexton, and the present parsonage next south on the corner of Cayuga and Park streets, which was formerly the home of Mrs. Phebe Hussey whose liberality provided with it an endowment.



HIGH BANKS, LEVANNA. N. Y.

One of the most charming of the many picturesque spots along the shores of Lake Cayuga is found a short distance south of Levanna and known as the High Banks. Here the traveller may see from the car window as he winds in and out round the curves, on one side the clear, rippling stretch of water which near here reaches its broadest expanse, while on the other side rises an almost perpendicular wall of solid rock, representing in miniature the famous palisades of the Hudson.

This wall is covered with a growth of fragrant cedars from under whose hospitable boughs one may see many miles over the water. Here grow the dainty ferns whose downy scrolls unfold among the mosses velvet cups, or where the tiny arbutus thrusts its pink fingers through the sturdy roots of the cedar. No more charming sight can be imagined than that which is presented here to one who follows the water's edge on a summer morning and is keenly alive to the beauties of the scene. Delicately colored shadows carelessly flit over the dimpled surface of the water. Tiny streams trickle through the crevices in the crumbling shale, while over a projecting ledge the gaudy woodbine and glowing sumac have thrown a scarf of scarlet.

The wiry stem and delicate frond of maiden-hair fern may be seen clinging to some tiny hold, while here and there the fragrant shad flowers and columbine dot the gray surface. Later on, the tiny stars of the aster will shine out, and the bitter-sweet wave its scarlet berries defiantly far out of reach among the ivy. Nature graces with many a fragile and wind-blown blossom these stony heights, which hold in crack and crevice the seeds of a hundred summers.

Soon we see far to the south a feathery puff, and over the water creeps the dull sound of a coming train. We cling to the rock and wait. The sound gradually increases in volume and soon an express dashes by almost within reach. The water catches the sound and calls to the rock. The rock repeats the reverberation until we appreciate the lines:

“ Let rocks their silence break ;
The sound prolong.”

CHAPTER VII.

A PAPER ON THE THOMPSON FAMILY.

(JAMES THOMPSON.)

“Thomas Thompson, whose eldest son and child was always conceded to have been the first white man who ever cut a tree on the East Cayuga Reservation as a settler, was himself born and brought up in County Antiem, Ireland. He sailed from Belfast, and landed in Philadelphia. He was an orthodox Presbyterian who appeared in that wonderful network of divine providence, and became the worthy husband of one of the noblest and most heroic namesakes that Queen Isabella ever had in the new world.

“Thomas Thompson and Isabella Maxwell were married and lived for some time previous to the Revolutionary war in Carlisle, Penn. They had, however, removed to and settled in the eastern part of the valley of Kishacoquillas, Mifflin County, Penn. The official records of the Keystone State, now in

the archives at Harrisburg, prove that John Thompson served as a volunteer in the Revolution, before he was sixteen years of age, and his pension for such service was awarded in 1853 under President Pierce's administration.

"The original Thompson family, the youngest member of which came to America, consisted of four brothers, named respectively John, Alexander, James and Thomas. They were farmers and manufacturers on their own account. They raised their own flax, prepared it, and with their own hands, spun and wove it into fine Irish linen. * * * * * This family were strong Presbyterians and wherever they went they exerted a strong influence in favor of that denomination. At a recent celebration of the centennial of the organization of the First Presbyterian Church in the Kiscoquillas valley, Thomas Thompson's name was mentioned as one of the signers of the call to Rev. James Johnston, the first pastor.

"Some of the earliest settlers in that section of the valley had learned in broken English from the lips of Logan, of whom we all have learned much, something of the lovely lake country on this side of the Alleghany mountains. Stimulated by the glowing account of this friendly red man*, *himself a Cayuga*

* I wish to call the reader's attention to the fact that this writer unhesitatingly claims Logan as a Cayuga, and the statement is based, not upon historical research, nor with a view of exalting the writer's native country, but has been handed down as a family tradition and finds place in the authentic family record.

Indian, in process of time, three young men, who had been comrades in arms and members of the same company and regiment, with knapsacks and pocket compass, struck out and finally found Cayuga Lake.

“Their names were John Campbell, James Culbertson and John Thompson. Campbell and Culbertson returned the first fall, but John Thompson heroically remained to further spy out the goodly land before he returned to make his report by word of mouth, for he had only learned to read a little in the old Dillworth spelling book during the little less than six months common school education he had. * * * Poor Campbell and Culbertson, returning the next Spring, were both drowned in crossing a stream this side of the great mountain. They had broken through the ice.

“Remaining through the winter young Thompson had become a favorite with the Indians on the Reservation. They gave him the name of Jennetago, and the true meaning of that word, as understood among these wonderful people was, ‘Pine-Bush-bent-with-snow.’

“The second autumn, John Thompson went home to the valley, and when he returned the spring following he brought with him, the next oldest brother named Alexander, a fine grown lad, well up in his teens. These two brothers began to make improve-

ments, for they saw it was but a short time until their mother and sisters should come to their new home in the wilderness. * * * *

“That Thomas Thompson, the father, hesitated about coming is natural enough for he was an accomplished tailor and saw but little prospect of doing much with shears and bodkin, among a people who needed only leggins and blankets. But, like the noble Queen who stood by Columbus when he needed help, Isabella, the wife and mother, had faith in the enterprise and the entire family set out on pack-horses. Before their half-famished animals gave out, the travellers reached the head waters of dear old Cayuga, where the canoes of the friendly natives would bring them to their new home. There they all lived in perfect peace with the rightful owners of the soil, as the following important fact abundantly proves.

“Indians are fine judges of good land, as their valuable reservations testify, and white settlers commonly called “squatters” soon began to encroach upon the reservation and especially near the shore of the lake. The State Commissioners tried hard, but could not purchase the east Cayuga Reservation. Red Jacket in a memorable speech at Harris’ Point, near what was afterward called Cayuga Bridge, asked the State Commissioners what meant those 42 houses of white men on their lands on the east side of

Cayuga Lake, if the great State of New York intended to carry out its part of the bargain once made with the Cayugas when they first sold out and the great body of them moved off their lands. No use of holding more meetings with the east and west Cayuga Reservations until the State does something that proves that their part of the first bargain is to be finally carried out.

“ When the sheriff with sixty armed troops began moving things out of the houses, putting them on the further side of the big tree, then throwing off the roofs of their houses, setting a fire in each corner, the Indians said, ‘ This means business.’ The sheriff and his men moved slowly, but they kept moving until they reached the house where the Thompson family lived when they found that the chief, Steel Trap, stood at the head of a company, saying to the sheriff, through the State’s interpreter, ‘ The State officers must not touch this house or disturb these people, nor anything that is theirs. We told Jenne-tago early to go and bring his father and mother, his sisters and brothers and come and live in peace with us on our land. The State must not harm one of them.’

“ This house and that of Mr. Frederick Gearheart were the only two left out of the 42 referred to in Red Jacket’s great speech that had produced such wonderful results between the red man and the white.

The Indians then sold the land and moved away. The State having issued preëmption rights, many of these settlers returned to their former homes and took titles from the State.

“Thomas Thompson, the husband and father, who with his wife had been members of the Presbyterian church before leaving Pennsylvania, had become charter members in organizing the first Presbyterian church on the reservation. Mr. Thompson died, but his wife lived many years after. She lived near her oldest son in a house built of squared logs, having an upper story covered by a roof made of oak shingles. This was a wonderful improvement on a bark-covered cabin. * * * Mrs. Thompson enjoyed the society of 40 grandchildren. She was a strong, heroic character, well calculated to undergo the toil and privations of frontier life. Her children inherited her wisdom and were among the leaders in the settlement.”

CHAPTER VIII.

MEMOIR OF DAVID THOMAS.

(JOHN J. THOMAS.)

[A peculiar interest attaches itself to the leading minds among the early settlers of the country, who entered as new ground the regions that had for so many centuries remained an unbroken wilderness, and which was first opened by them to the influences of civilization, and which will doubtless teem with enterprise, intelligence, and educated mind for long centuries to come. Within much less time than the compass of a single century, the forests have been broken and swept away, large cities have sprung up, innumerable and richly cultivated fields have spread over a vast domain, and through the agency of canals, railroads and other general improvements, this young country has assumed a commercial and social position on a full level with the long existing communities of Europe. Among the men who took an early and active part in these improvements, and whose influence was largely felt in promoting the general benefit of the people was the subject of this paper.]

David Thomas was born on the banks of the
Birth and Schuylkill in Pennsylvania, on the 5th of
early life. June, 1776, on one month before the Dec-

laration of Independence, and he was consequently a subject of George III. for that brief period. His early years were passed during the storms and commotions of that struggle for life and existence, the war of the American Revolution. His father although a member of the Society of Friends, took so great an interest in the conflict and possessed so much influence, that a commission as colonel of a rifle company was held by him, but he was never called into action in the field.

David Thomas secured an English education and was so thorough a student in mathematics Education. that at one time he nearly destroyed his health by the intenseness of his studies. After his marriage he removed in 1801 to the region of country in Lycoming County, then known as the Elklands, and also by the name of Beech Woods, where he purchased several hundred acres. He remained there about four years during which time he gave Scientific pursuits. special study to the subjects of botany and natural history. He corresponded with the elder Prof. Barton of Philadelphia, one of the first botanists of that day who named a new genus of plants after him, the *Thomasia*; but this name did not stand as it had been previously applied to another plant after a Swiss botanist of another name.

The wild and magnificent scenery of that region naturally inspired a poetical imagination, Poet.

and he wrote a descriptive poem entitled, "The Wilderness," which, however, was never published, but remains in manuscript. As a brief specimen, I copy the following descriptive account addressed to a friend :

'Nor linger long,
 When Alleghany rises from afar,
 Blue in the dim horizon. There behold
 The land of fountains and perpetual rills,
 Whose waters down a hundred rivers roll,
 To visit distant climes. And now they dash
 The sun-deserted coast of Labrador,
 Or sweep the deck on Hatteras stormy cape,
 Or meet in southern gulf the mighty tide,
 That hurries round the Atlantic. There thine eye
 Shall range a region vast which claimed its form,
 In the first period in the reign of time,
 Hills beyond hills in dim succession rise,
 And stretch along to meet the orient sun.
 'Midst these, from fancy's airy station, see
 Where Burnet's lofty mountain bounds the view,
 And overlooks the wild.

He also wrote while there a short poem entitled, "The Wounded Duck," which was widely published at the time. It referred to an incident which occurred on the waters of the beautiful Elk Lake in front of his house.

* * * * *

After remaining nearly four years at the Elklands he found that, however excellent the country and beautiful the scenery, he was too far from all markets, and widely removed

Removal to
 Cayuga
 County.

from the various facilities of civilization ; and leaving his farm, he removed to Levanna, in this county, and soon after purchased and settled on a farm in that neighborhood where he long resided. This farm was a portion of the four hundred acres of wheat sown as the first crop after clearing by Judge John Richardson, and his residence was known to his many correspondents as Great Field.

Although he had not received a medical education, he had given great attention to medical reading, and possessed much knowledge, Medical skill. judgment and skill. When the formidable disease known as the "cold plague" prevailed in 1812, he was called upon by his neighbors, in the absence of a physician, and had a large number of patients under his immediate charge. Every one of these recovered, although the disease was fatal in many cases elsewhere. * * * * *

In 1815 he traveled on horse-back to the Wabash River, to Viennennes, Terre-Haute, and Fort Harrison. This journey led to a publication of a journal of his travels, which was chiefly occupied with the notices of the natural history, topography, geology, antiquities, agriculture, manufactures and commerce of the western country. It was printed by David Rumsey in Auburn and issued in 1819. The merits of this book may be inferred from Publication of journal.

Connection
with Gov.
Clinton.

the fact that Gov. Clinton (who had occasionally corresponded with David Thomas), subscribed for twelve copies; and he subsequently remarked to one of the canal commissioners, then in the early history of the Erie canal, "The man who wrote that book will make an excellent canal commissioner." He was accordingly appointed early the following year, as already re-Engineer. marked, chief of the company of exploring engineers for the line between Rochester and Buffalo, and was occupied through the season of 1820 in laying out the line between these two points. This appointment was not of his own seeking. He had not asked for it, nor expected it. It was a very unusual circumstance that one who had had no experience as such, should be at once placed at the head in so responsible a charge. He had, however, previously had great experience as a land surveyor in various parts of the country, in which his services were widely and continually sought. He had entire charge of this line, as chief engineer, until its completion.

As a proof of the wisdom of Gov. Clinton in selecting him, and of the skill which he possessed, it may be stated that he had two separate lines of levels run under his immediate inspection by two separate companies as assistants, from Rochester to Lockport, a distance of sixty miles. As this distance was a continuous level, it was of the utmost importance that

it should be correctly run in order that the water in the channel might stand at a uniform height throughout, as well to satisfy the canal commissioners and the public as to guard against any possible error. When the two lines of level were completed, a comparison was made at the end of the sixty miles and they were found to vary a little less than two-thirds of an inch from each other. Such an achievement in engineering skill, it is believed, had never been equalled at that time. He subsequently laid out and had charge as engineer of the Cayuga and Seneca canal, and of the Welland canal in Canada during the first year of its construction.

Soon afterward the Canal Board of Pennsylvania applied to Gov. Clinton to select the best engineer he could name to take charge of the public works of that State. He at once recommended David Thomas, and the Board invited him to that position with the privilege of naming his own salary. But on account of the lingering illness of a member of his family, he said that nothing could induce him to leave home and he declined further service of the kind.

It was during his position as chief engineer on the western portion of the Erie canal, that the high appointment which he held and the great confidence reposed in him, awakened jealousy in certain persons who imagined that he had obstructed their paths and who consequently met him with bitterness. This

treatment led to his intention of resigning. The following extract from a letter of Gov. Clinton (now in my possession), dated February 23d, 1822, will show in what esteem his abilities were held :

“ David Thomas called on me to signify his intention of resigning the post of engineer. This I resisted on the ground of his great usefulness and high reputation, and he promised to take the subject into full consideration and to write to you. Mr. Wright says the services of Mr. Thomas are all important. Considering the weight which is due to this opinion, I trust you will not hesitate upon Mr. Thomas's continuence. It appears that Mr. —, a sub-engineer, treated Mr. Thomas with great rudeness, recently while at Albany; and that his unaffected meekness shrinks from collision with such a rough and rude temper. I have written to Mr. Thomas that he must not resign. The report has excited great alarm among the friends of the canal.”

A controversy arose on the place for the western terminus for the canal. A strong influence was brought to bear in favor of ending it at Black Rock and making a large and expensive harbor at that point. This course was strongly opposed by David Thomas, who favored Buffalo as the place for the true harbor, and a long and heated controversy followed. DeWitt Clinton and one other commissioner firmly maintained the ground assumed by

David Thomas, while the majority went for Black Rock. It was however decided to continue the channel as a branch to Buffalo. To any one who has seen the present condition of the two places no comment is required. The business all went to Buffalo. It was during this controversy that Gov. Clinton said in private to Mr. Thomas, "I am willing to stake my reputation on the correctness of all your predictions on this subject." At the conclusion of one of the several documents which he published in this controversy, Mr. Thomas said: "I now submit the question to the elements, and if Buffalo harbor becomes a failure, I shall then, but not until then, confess my error."

One of his old friends wrote, "I have heard Gov. Clinton say that Thomas only lacked impudence to pass for a much greater man than a certain professor he then named." But with his habitual modesty and polite deference to the opinions of others, no man was more firm and decided when he knew he was right; and to this trait in his character, the great city of Buffalo is somewhat indebted for its commercial position.

Integrity and faithfulness in those who hold important public trusts were not too common even in those days; these virtues have not increased any in frequency up to the present time. During all the years in which he was employed as engineer by the State

he maintained incorruptible and unflinching integrity, and he never permitted its financial interests, so far as they were under his control, to suffer by a single cent. Some of his associates thought him too particular, but he answered with emphasis: "I intend to be as scrupulously accurate in all my money transactions with the State as I am with a near neighbor or friend."

His interest in the study of geology and botany continued unabated, and he employed every opportunity to impart a taste for these sciences to the young men who were in his employ at different times as assistants. Among these some have since become widely known for their eminent scientific acquirements. While thus employed in the field he commenced his rare collection of native and hardy exotic plants. Many of these, as they stood in the garden, had an interesting history connected with their collection. He has sometimes shown his friends a rare specimen which he secured from the woods near the middle of a moonlight night, while the stage in which he was travelling was changing his horses, and which he had previously marked at another time when it was in bloom.

His eminent scientific knowledge subsequently led to his election as an honorary member of the Literary and Philosophical Society of New York, of which

Further
scientific
research.

DeWitt Clinton was president, and as a corresponding member of the Horticultural Society of London, and of the Linnaen Society of Paris. At the earnest request of Gov. Clinton, a correspondence was opened and continued with his son George W. Clinton on scientific subjects, until, after the death of the governor, the young botanist was compelled to seek other studies.

During the last thirty years of his life he devoted a portion of his attention to the culture of an extensive collection of fruits, and [to the study of pomology. The culture of flowers was especially attractive to him. His contributions on these subjects to the periodical press were highly valued, and largely contributed to the rapidly increasing taste throughout the country. He was a constant correspondent of the original *Genesee Farmer* published by Luther Tucker at Rochester in 1830, and for many subsequent years. The publication of this paper opened a new era in periodical agricultural literature, as it had a wide circulation among practical farmers, and was especially adapted to their wants. The publisher depended largely on the assistance afforded by Mr. Thomas in this enterprise which was given gratuitously, with the hope of benefitting its many readers, and of promoting the advancement of scientific knowledge and of improved cultivation.

David Thomas was a member of the Society of Friends. In the early settlement of the country

large numbers fixed their residence in the region a few miles east of Aurora. For some years they held their meeting in a building made of logs, where many assembled. Among the transient attenders, whom Mr. Thomas mentioned as having seen there was Judge Cooper (the father of Fenimore Cooper, the author), who had been educated in connection with this society. A large and commodious building soon took the place of the log structure. Among the prominent men at that time connected with this society were Jethro Wood and Jonathan Swan. In 1828 the widely known separation took place, and the two resulting bodies were known as the Orthodox and Hicksite—the former holding what are known as evangelical views, while the latter were mostly Unitarians, although announcing no prescribed belief. David Thomas was among the former, and of the prominent members who were associated with him were Slocum Howland, Humphrey Howland, Allen Mosher, Joseph Tallcot and Richard Tallcot.

Phebe Field (the mother-in-law of Humphrey Howland), well known for her charitable and religious labors, was also a member of the orthodox society, as well as Sarah S. Merrit, who died in the year 1877 at the age of 97, and of whom an interesting incident in her later years is worth mentioning. On account of her declining strength she was in the habit of taking wine regularly as a stimulant, sup-

posing it necessary; at the age of 94 she discontinued its use as a matter of principle, whatever might be the result. Her health and strength immediately improved.

A more particular account of the character and labors of Joseph Tallcot is worthy of notice in this connection. He was descended from Governor Tallcot of Connecticut who died in 1741. He became early interested in the cause of education and his self-sacrificing interest in this cause was shown by an incident soon after his marriage, which his wife related to the writer of this memoir. He then resided in Dutchess County, N. Y., where he had observed the deficient condition of the common schools. He became associated with others for establishing a boarding school for advanced instruction, and although his means were moderate he made the liberal subscription of one hundred pounds for this purpose. And about the same time on an occasion of a visit to their relatives, he pursued so rigid a system of economy in order to meet this liberality, as to use a harness for his horse with traces made of hemp ropes. He subsequently became deeply interested in the cause of temperance from having witnessed the destructive effects of the general use of alcoholic drinks. He wrote an address on the subject which he took to the Presbyterian Synod held at Geneva, 1816. It was examined by the committee of overtures, approved, and he was invited to read it before

the Synod. Resolutions adopted by that body show the appreciation with which it was held, declaring that from that time they would abandon the use of ardent spirits, except for medical purposes; that they would speak against its common use from the pulpit; that they would seek for and give preference to laborers who would comply with their views; and use all the influence they had to prevail with others to follow their example. These documents being copied into papers, were extensively circulated and read, and doubtless contributed to the advancement of this great cause even in its infancy.

Soon after this, Joseph Tallcot, with the assistance of David Thomas, was engaged in the publication of religious tracts, and he continued their publication for a great number of years (under the name of the *Friendly Visitant*), which was subsequently collected and bound in two small volumes. He was much interested in the improvement of our district schools, many of which he visited through the country. He died in 1853.

David Thomas was an uncompromising opponent of American slavery, and frequently wrote brief articles on the subjects. He was well aware of the dangerous character and utter incompatibility of this system to our free institutions, and during the last years of his life, a few years before the breaking out of the war of the rebellion, he often asserted that a

terrible retribution was coming upon the country, but he did not think he should live to see it. It is impossible to depict the true character of such a man in his social intercourse, but a few incidents will throw some light on his kind but unpretending manners in his family. During the years in which he frequently contributed to the agricultural press, it was his practice when he had written any important article to read it to his children, and to invite their free criticism, which was accordingly given as between companions and equals. Many years before, he had adopted political views not fully in accordance with those held by his sons, and although all of them were young and a part of them not of age, yet out of respect to their opinions he abstained from voting and subsequently adopted their sentiments.

The later years of the life of David Thomas were spent in the village of Union Springs, to which place he removed a large part of his extensive collection of rare plants.

His entire withdrawal from business enabled him to devote much of his time to his favorite pursuit, the culture of flowers. There is no doubt that the interest and delight which the occupation afforded him, and the open air exercise which was connected with planting seeds, bulbs, and shrubs, contributed to the preservation of his health and to the lengthening of his days. His was emphatically a serene old

age. His last illness continued but a few days. He died on the 5th of November, 1859, aged 83 years. Dr. Kennicott of Illinois, President of the North-American Fruit-Growers' Association (an organization which was afterwards merged into the Pomological Society), gave the following testimony in an address after his decease :

“I would fain speak of David Thomas, our first president and father of horticulture in the west. His life had been as blameless as a child, and his usefulness commensurate with his lengthened years, and the powers of a god-like mind, simplicity and beauty, truthfulness and grandeur. His history is written in the hearts of the lovers of science, and on the long line of the New York's first great internal improvement.”

One who knew him intimately wrote of him, “His various readings and large experience in life rendered him an admirable companion for the refined and cultured, while his disposition, playful and gentle nature, and simple habits, endeared him to all. His life was unsullied and his death marked by that positive serenity and composure well befitting the character of a christian gentleman.”

CHAPTER IX.

PAPER ON VAN SICKLE FAMILY.*

The name Van Sickle, like many other names of early immigrants, has undergone many changes. The latter part of the name, Derivation of name. *Sickle*, comes from the original occupation of large numbers of the earlier members of the family. They were farmers and the sickle was the emblem of their craft. The word *Van* means front or foremost, hence the given meaning of *Van Sickle* is "first among farmers."

The form most commonly in use among different branches of the family now is *Van Sickle*. Forms of name. Some families retain some of the older forms among which are Vansickle, Van Syckel, Vansicklen, Van Sickell, Van Syckle, Vansyckel, Vansicklin, Vansecklen, Vansickle, Vansicklan, etc.

In 1880 John Waddel Van Sickle of Springfield, O. published a very complete history of this well-known

* Much of the information for this paper was obtained through the courtesy of William H. Van Sickle.

family, in which he proves that they came from the Netherlands in about 1652. A very complete genealogy is added, from which the below record is taken for the purpose of showing the line of descent of the Van Sickles in Cayuga County.

Gen. I.

Ferdenandus Van Sycklin
and
Eva Antonis Jansen, *syn vicu.*

Gen. II.

1. Reiner Van Sycklin.
Married Jannetze Van Hooren.
2. Margrietze Van Sycklin.
Married Jan Albertse Terhune.
3. Eva Van Sycklin. •
Married Jan Buden or Bondet.
4. Johannes Van Sycklin.
Married Jannetze, *syn vicu.*
5. Jannetye Van Sycklin.
Married Adrian Lane.
6. Ferdinand Van Sycklin.
Married Grietze *syn vicu.*

7. Cornelia Van Sycklen.
Married Jan Cornelius Bonta.
8. Susanna Van Sycklin.

Gen. III.

Reiner Van Sycklin
and
Jannetze Van Hooren.

1. Ferdinand Van Sickelin.
2. Cornelius Van Sickelin.
Married Mary —.
3. Jan Van Sickelin.
4. Reiner Van Sickelin.

Gen. IV.

Cornelius Van Sickelen
and
Mary —

1. Nultze Van Sickelen.
2. Marytze Van Sickelen.

3. Gerrit Van Sickelen. (?)
Married Margrita Van Leuven.
4. Andrew Van Sickelen.

Gen. V.

Gerrit Van Sickelen
and
Margrita Van Leuven.

1. Margrietze Van Sickelen.
2. Gerrit Van Sickelen.
Married Nancy Canon or Ann Cannan.

Gen. VI.

Gerrit Van Sickelen
and
Ann Cannan.

1. Gerrit Van Sicklen. II.
2. Gerrit Van Sicklen. III.
3. Mary Van Sicklen.
4. *Margaret Van Sicklen.*

5. John Van Sicklen.
6. Abraham Van Sicklen.
7. *William Van Sicklen.*
8. *Catherine Van Sicklen.*

Gen. VII.

William Van Sickle
and
Sarah Van Sickle *née* Robinson.

1. John Van Sickle.

Born Oct. 8, 1816.

Died March 19, 1859.

Married April 6th, 1840.

Mary Slack.

2. Catherine Van Sickle.

Born July 22, 1818.

Died Dec. 8, 1841.

Married Dec. 12, 1838.

James S. Everett.

3. Lavina Van Sickle.

Born Sept. 8, 1820.

Married Dec. 4, 1839.

Thomas T. Davis.

4. Abraham Van Sickle.

Born April 27, 1822.

Married 1. April 8, 1851.

Marilla H. Weeden

Who was

Born April 26, 1824.

Died Feb. 16, 1873.

Married 2.

Mrs. Lavina Huntington.

5. Sarah Ann Van Sickle.

Born March 2, 1824.

Married Sept. 10, 1848.

George Utt.

6. Margaret Van Sickle.

Born April 8, 1826.

Married Feb. 16, 1847.

Almereon Utt.

7. Gerrit Van Sickle. IV.

Born Sept. 13, 1828.

Married 1. May 15, 1855.

Antoinette Pease, who was

Born Nov. 1, 1832.

Died May 15, 1864.

Married 2. Jan. 7, 1868.

Magdeline C. Chamberlin.

Born Sept. 27, 1828.

Died March 4, 1874.

Married 3. Sept. 3, 1876.

Mary C. Westfall.

Born March 22, 1841.

8. Thomas Van Sickle.

Born Oct. 22, 1830.

Married 1. April 16, 1860.

Addie Coats.

Died March 1865.

Married 2.

Mattie Bryan.

9. Moses R. Van Sickle.

Born April 14, 1833.

Died May 29, 1869.

Married Feb. 29, 1860.

Sarah Catharine Van Sickle.

10. William H. Van Sickle.

Born May 12, 1836.

Married 1. Nov. 20, 1860.

Sarah J. Hammond.

Born Jan. 15, 1841.

Died.

Married 2.

Nellie Burlew.

Gen. VIII.

John Van Sickle
and
Mary Slack

1. Edmond Van Sickle.
Born Feb. 29, 1844.
2. George A. Van Sickle.
Born May 3, 1849.
3. Moses R. Van Sickle.
Born Nov. 27, 1854.
4. William H. Van Sickle.
Born Sept. 25, 1857.

Gen. VIII.

Catherine Van Sickle.
and
James S. Everett.

1. Millicent Ann Everett.
Born April 19, 1841.
Married Nov. 30, 1864.
David Everitt.

Gen. VIII.

Lavina Van Sickle
and
Thomas T. Davis.

1. Jesse Davis.
Born Oct. 1, 1843.
Married Jan. 18, 1870.
Carrie Curtiss.
2. Sarah Catherine Davis.
Born Sept. 30, 1848.
3. Thomas Y. Davis.
Born Dec. 16, 1852.
4. William Augustus Davis.
Born Nov. 14, 1857.
Died Dec. 9, 1859.

Gen. VIII.

Abraham Van Sickle
and
Marilla H. Weeden.

1. Sarah Minerva Van Sickle.
Born June 26, 1855.
2. Caleb Weeden Van Sickle.
Born March 10, 1856.
3. Zelia Marilla Van Sickle.
Born July 1, 1860.
4. Fremont Van Sickle.
Born June 9, 1865.
Died Aug. 28, 1875.

Abraham Van Sickle
and
Mrs. Lavina Huntington.

No children.
Gen. VIII.

Sarah Ann Van Sickle
and
George Utt.

1. Jacob H. Utt.
Born June 5, 1849.
Married Nov. 27, 1872.
Mary J. Farley.
2. Mary Isabella Utt.
Born Oct. 10, 1852.
Married Nov. 28, 1877.
Henry J. Gould.
3. Thomas V. Utt.
Born Nov. 4, 1859.

Gen. VIII.

Margaret Van Sickle
and
Almereon Utt.

1. William R. Utt.
Born Aug. 12, 1848.
Married April 16, 1878.
Ella A. Morse.
2. Sarah Isadore Utt.
Born March 25, 1853.
Died Dec. 19, 1860.
3. Hiram V. Utt.
Born Jan. 13, 1857.
4. Charles J. Utt.
Born March 29, 1859.
Died Jan. 5, 1861.
5. Mary A. Utt.
Born Aug. 31, 1862.
6. George A. Utt.
Born April 11, 1866.

Gen. VIII.

Garret Van Sickle
and
Antoinette Pease.

1. Charles F. Van Sickle.
Born July 15, 1856.
2. Clara Van Sickle.
Born April 17, 1858.
Died April 26, 1862.
3. Cynthia Van Sickle.
Born Aug. 11, 1862.
4. Antoinette P. Van Sickle.
Born May 13, 1864.

Gen. VIII.

Garret Van Sickle
and
Magdaline C. Chamberlain.

1. Herbert C. Van Sickle.
Born Jan. 2, 1870.

2. Roscoe M. Van Sickle.

Born Jan. 30, 1871.

Gen. VIII.

Garret Van Sickle
and
Mary J. Westfall.

No children.

Gen. VIII.

Thomas Van Sickle
and
Addie Coats.

1. Ernest Van Sickle.

Born Oct. 22, 1862.

Gen. VIII.

Thomas Van Sickle
and
Mattie Bryan

1. Florence E. Van Sickle.
Born March 2, 1873.
2. Edna Van Sickle.
Born Aug. 20, 1875.
Died Nov. 1, 1875.
3. Francis Van Sickle.
Born Jan. 26, 1878.

Moses R. Van Sickle

and

Sarah Catherine Van Sickle.

1. Millie Estella.
Born Feb. 15, 1866.

Gen. VIII.

William H. Van Sickle

and

Sarah J. Hammond.

1. Henry Hammond Van Sickle.

Born Sept. 10, 1863.

2. William Rowland Van Sickle.

Born July 31, 1874.

The first Van Sickle who came to Cayuga County were Margaret, Catherine and William Van Sickle, children of Garret and Ann.

William came and took up a farm, and his unmarried sisters took up a farm near his, where they lived until the death of Margaret in 1829. Then Catherine lived alone until William and his wife moved to Auburn when she went there with them, and died January 5, 1871. William Van Sickle came to New York in October, 1817. He had been in Cayuga County previously and worked in the plaster quarries. At this time he walked back and forth from his home in New Jersey. He had the same trouble about securing a perfect title to his land that other settlers had. He bought his land from an agent and paid for it, but found the title fraudulent and walked to Albany, a distance of 174 miles and bought it again. He remained on this farm until 1857, and by prudent management and honest labor acquired a handsome property. In 1857 he removed to Auburn where he died August 3, 1872. His wife lived to be 91 years old.

They were both sincere christians of the Presbyterian faith, and brought up a family of ten children, all of whom married and have families of their own.

Catherine Van Sickle, the second child of William and Sarah, married James S. Everett, a merchant. They had one child, Millicent Ann, who married David Everett of Union Springs, where they still live. They have two sons, William Everett, born April 26, 1873, and Frederick M. Everett, born April 27, 1875.

Lavina Van Sickle, the third child of William and Sarah, married Thomas T. Davis who died in 1872. They had four children, three of whom, Jesse, Carrie, Sarah, and Thompson, are living.

Abraham Van Sickle, the fourth child of William and Sarah, was born in Cayuga County, but removed to Wyoming County, where he has been twice married, and has a family of four children. His first wife was Marilla H. Weeden, who died Feb. 16, 1873, leaving four children, Caleb, Zelia, Fremont, and Sarah. He then married Mrs. Lavina Huntington.

Sarah Ann Van Sickle, the fifth child of William and Sarah, married George Utt of Levanna, where they are now living. They have three children, Jacob H., who married Mary J. Farley, daughter of Dr. Farley; Mary Isabelle, who married Henry J. Gould; and Thomas V. unmarried.

Margaret Van Sickle, the sixth child of William and Sarah, married Almereon Utt. They had six children, four of whom, William, Hiram, Mary, and George, are now living.

Garret Van Sickle, the seventh child of William and Sarah, has been three times married. His first wife was Antoinette Pease, by whom he had four children, Charles, Clara, Cynthia and Antoinette. His wife died in 1864, and in 1868 he married Magdaline C. Chamberline by whom he had two children, Herbert, and Roscoe. His third wife is Mary C. Westfall, whom he married in Wayne County, Sept. 13, 1876.

Thomas Van Sickle, the eighth child of William and Sarah, was born in Cayuga County but removed to Rharessville, Humbolt County, California, where he now resides. He has been twice married. First to Addie Coats, who died in March, 1865, leaving one son, Ernest. His second wife was Mattie Bryan, who has three children, Florence, Edna, and Francis.

Moses R. Van Sickle, the ninth child of William and Sarah, was born in Cayuga, April 14, 1833. Died May 29, 1869; married Feb. 29, 1860 Sarah Catherine Van Sickle. William H. Van Sickle, born May 12, 1836, married (1) Sarah J. Hammond by whom he had two children, Henry Hammond, born Sept. 10, 1863 and William Rowland, born July 31, 1874. Mrs. Van Sickle died and William then married Nellie Burlew. Mr. Van Sickle lives on the old Van Sickle homestead near Cayuga, N. Y.

John Waddell Van Sickle of Springfield, Ohio, who represents another branch, has prepared a com-

plete genealogy of this interesting family, and I am greatly indebted to him for information. While preparing his history, Mr. Van Sickle travelled over a large territory and visited many members of the family. He says in conclusion, "Most of the Van Sickles are in good circumstances, many of them are wealthy, and but few of them are indigent. Over as much territory as the author has travelled in collecting information he has never met among them an imbecile, or an inebriate—volumes could not speak more—and for such a large family, there are but few idle or worthless members. As a race they are honest, frugal, hospitable, and industrious. Speaking in general terms the members of the Van Sickle family have never courted political distinction or notoriety of any kind, but for the most part, they have been and are, contented dwellers upon their own lands, surrounded by flocks and herds, plentiful harvests and the comforts of progressive civilization; while they are generally considered the first agriculturists in the communities where they reside."

CHAPTER X.

GENEALOGY OF THE SHOEMAKER FAMILY.*

John Shoemaker¹ † was born at Easton, Penn., Dec. 1, 1789, died in 1868. Came to Lansing, N. Y., from Easton in 1794. He married Mary Ozmun¹ at Lansing. She was born in Orange County, N. Y., Oct. 17, 1791.

Their children, (1) Israel², (2) Jacob², (3) Melinda², (4) John², (5) Henry², (6) Emily², (7) Mary², (8) Michael², (9) Thomas², (10) Sallie², (11) Elizabeth².

Israel Shoemaker², born Sept. 15, 1811; died, 1869;

* The number at the right shows the generation and the number at the left shows the order in each family.

† This paper is by no means complete, as the family has numerous descendants, many of whom cannot well be traced. The record, though a partial one, is given here, as the family were so prominently connected with the early history of the county that an account of the first settlements would be incomplete without some reference to them.

married Druesilla Myers, daughter of John Myers of Springport.

Their children are: (1) Minerva³, (2) John³, (3) Henrietta³, (4) Dennis³, (5) Henry³, (6) Mary³.

Minerva Shoemaker³ married Eli Partelow at Aurelius, N. Y. They have three children.

John Shoemaker³ III., married Emma Taylor at Half Acre, N. Y. They had two children, one son Fred⁴ (living), one daughter now dead.

Henrietta Shoemaker³ married John Cartright. They reside in Auburn and have no children.

Dennis Shoemaker³ cannot be traced.

Henry Shoemaker³—died.

Mary Shoemaker³ married Seth Clark of Fleming and moved to Minn. One child.

Jacob Shoemaker², born May 10, 1813 at Springport, N. Y., married Hannah Yawger (first child of William Yawger II. and Sally Ann Crise), born Dec. 31, 1817, married Oct. 7, 1835.

They lost three children with scarlet fever; three are now living; (1) Sarah³, (2) John³, (3) Lina³.

Sarah Shoemaker³ married Merrit Anthony of Union Springs, no children.

John Shoemaker³ IV. now of Buffalo, N. Y., married and has two sons, Edward⁴ and Harry.

Lina Shoemaker³ married George Grant, now lives in Detroit, Mich.

Melinda Shoemaker² born Springport, Dec. 31, 1816, married James Fitch, both living. They have lost two children.

John Shoemaker² II., born April 12, 1819, married Jane Flinn.

Their children are (1) George³, (2) Castilla³, (3) Frank³, (4) Carrie³, (5) Ada³.

George Shoemaker³ married Ada Wheeler of Fleming, N. Y.; died leaving one child, Adrienne F.

George Shoemaker³ I., then married Luella Pierce of Cayuga, one son, George Shoemaker⁴ II.

Castilla Shoemaker³ married John Coapman of Aurelius, N. Y. He died, leaving two sons, George⁴ and Clarence⁴. George⁴ married Belle Baker of Aurelius, N. Y. Mrs. John Coapman *née* Shoemaker, married Thomas Durfee, and has two children, Elton⁴ and Mabel⁴.

Frank Shoemaker³ married Adelbert Clapp of Aurelius, and they have two children.

Carrie Shoemaker³ married Edward Thorpe of Aurelius, lost one child.

Ada Shoemaker³ married Hiram Titus of Cayuga; two children, Glen⁴ and Ray⁴.

Henry Shoemaker² born Oct. 14, 1820; unmarried.

Emily Shoemaker² born July 7, 1822, died 1854; married Philip Henry Yawger³ I. (7th child of Peter Yawger II.)

Their children are, (1) Peter Yawger^{3s. 4y.} III., (2) Thomas Jefferson Yawger^{3s. 4y.} II., (3) Emma Cornelia Yawger^{3s. 4y.}

Peter Yawger^{3s. 4y.} III. married Georgie Staples; no children.

Thomas Jefferson Yawger^{3s. 4y.} II., born Aug. 12, 1851, married May 26, 1875, Harriet Eliza Weed, born July 16, 1843. Their children are (1) Leroy Weed Yawger^{4s. 5y.}; born Oct. 1, 1876, living; (2) Grace Miller Yawger^{4s. 5y.}, born Feb. 2, 1880, living; (3) Charles Shoemaker Yawger^{4s. 5y.}, born July 1, 1881, living.

Emma Cornelia Yawger^{3s. 4y.}, born Aug. 3, 1854, died June 8, 1884; married Manson F. Backus. Their children are, (1) Irene⁴, (2) Leroy⁴; both living.

Mary Shoemaker², born May 14, 1825, married William G. Schenck, Springport.

Their children are, (1) Walter S.³, (2) George E.³, (3) Charles G.³ (4) Addie³, (3) Cora B.³.

Walter S. Schenck³ married Clara Jennings. Their children are, (1) Jennings⁴, (2) Addie⁴ (3) William⁴ II.

George E. Schenck³ married Mamie E. Davis of Union Springs. One child, Ethel B.⁴

Charles B. Schenck³ married Nora Wyman of Fairport, N. Y., who died leaving a daughter, Nina⁴, living.

Addie Schenck³, not living.

Cora B. Schenck³, living.

Michael Shoemaker², born March 30, 1827, married Abbie Schenck, daughter of Cornelius Schenck.

Their children are (1) William Shoemaker³, (2) Irving Shoemaker³, (3) ————³.

William Shoemaker³ married Frank Bower of Aurelius, (daughter of David Bower and Mary Yawger II. who was the 6th child of Peter Yawger II.) They have one child, Florian⁴.

Irving Shoemaker³ married Frank Davis of Aurelius. They have one child.

Thomas Shoemaker², born March 2, 1829, married Esther O'Hara of Union Springs, N. Y. They have one son, Frank³, married and has two children.

Sallie Shoemaker² born May 7, 1831, married Norman Schenck. Their children are, (1) Frank³, (2) Seward³, (3) Elizabeth³.

Frank Schenck³ married Frank Gray of Perry, N. Y., and has one child.

Seward and Elizabeth, unmarried.

Elizabeth Shoemaker² born Sept 17, 1836, married Eas T. O'Hara. They had one child who died. Mr. O'Hara then died, and Mrs. O'Hara, *née* Shoemaker married John B. Clark of Castile, N. Y. Mr. Clark also died and his widow married Silas S. Bliss of Union Springs, N. Y. Mr. Bliss has recently died.

CHAPTER XI.

THE YAWGER FAMILY.

NOTE.—Originally Jager or *Jager*, meaning “hunter.”

The Yawger family came to America from Cob-
lentz-on-the-Rhine in Germany between Immigration.
the years 1750 and 1760, and settled on a 1750-1760.
large estate at Flemington, N. Y. Unfortunately the
early family records have been lost, so that it is not
known in just what year they came, or how many
there were. The complete family records were con-
tained in a family bible printed in the German lan-
guage, and brought from Coblentz at the time of the
immigration. This bible was brought to Cayuga
County in 1801, by Philip Yawger, the founder of
the New York branch of the family, and descended
from him to his daughter, Ann Stout, who carried it
to Berkshire, Thompkins County, where it became
destroyed.

Philip Yawger was one of five brothers; their
names were John, Peter, William, Henry, Family.
Philip. John, the eldest brother, spoke German,

but Philip did not. Peter, William and Henry settled in New Jersey, where they have a great many descendants at the present time. They are all prosperous merchants and farmers. It is not known that they took an active part in the Revolutionary War, but they suffered great inconvenience by a frequent destruction of their property by the Tories.

Before the revolutionary period John became dis-
John I. appointed in love and disappeared in the western wilderness, after which his brothers never had any communication from him. The following incident suggests a possible fate: During the great excitement in California in 1848-9, Peter M. Yawger II. of Union Springs went to California, and there in a mining camp met a Col. Yerger of Mississippi. Mutual inquiries prompted by the similarity of name, led Col. Yerger to state that his grandfather, John Yerger, spoke the German language, and came from New Jersey. Family traditions stated that there he left four brothers with whom he had never communicated. Also, that John Yerger had been for many years a Kentucky hunter, but had finally drifted into Mississippi where he had married and had many descendants. This connecting link is considered sufficient to establish the relationship between the southern Yerger, principally in Mississippi and Texas, and the northern Yawger, chiefly of New Jersey, New York and Pennsylvania.

The founder of the New York branch of the Yawger family, as previously stated, was Philip Yawger, supposed to be the youngest of the five brothers. He was born June 22d, 1753 and while still in New Jersey married Katherine K^ühl, later spelled Catherine Cool, still later, Cole, who was born March 25th, 1755.

New York
branch.
Philip I.

In 1780 Philip decided to move to New York State, and with that intention, he sold his farms, and packing all his household goods in canvas-covered Jersey wagons, he started with his wife and ten children, over the mountains, driving his stock. But little record remains of this journey. We only know that they passed through the Susquehannah Valley, which was an unbroken forest, and that they finally stopped at Owego in mid-summer where Philip purchased the Owego flats.

Removal to
the "Lake
Country."

That fall, Philip, accompanied by a Judge Caryall, or Carheil, went to the Cayuga Lake Country to see a horse race in which both were greatly interested. While at Levanna, Philip visited William Richardson, Sr., and there began a life-long friendship. William Richardson, Sr., then lived in the house now occupied by George Ellis. His son William had taken up lot 82, and part of lot 83 in the northern part of the Cayuga Reservation about two miles north of Union Springs. Philip was highly delighted

with the country, and the following summer he came and took up Gideon Allen's claim to lot 86, on the late Cayuga Reservation. This lot held two hundred and thirty acres of oak and hickory.

Gideon Allen's title was not perfect. He held the land by virtue of a written instrument given by a commissioner of deeds, said instrument certifying that he (Allen) had settled on and improved said land, and by payment of a certain stated sum per acre could demand a settlement from the State authorities at any time, in preference to any other purchaser. Philip supposed his title perfectly secure, however, until 1812 when he saw an advertisement stating that Lot No. 86 together with other lands was to be sold at public auction in Albany April 13, 1812. The State had bought the reservation lands of the Cayuga Indians, and in payment for the same was to give a certain amount down, and an annuity. The sale of lands which included lots to which the State Commissioner of Deeds had already given titles, such as Gideon Allen's, was for the purpose of raising the amount to pay the Indians. Philip did not at first pay any attention to the advertisement, but as the discovery of plaster had made his particular section of land very valuable, he finally yielded to the urgings of his friends and went to Albany to investigate the matter. There he found that his lands, crops, buildings, and discoveries of plaster interest were all to be sold and an absolute

Trouble
about title.

title given. Philip was acquainted with Martin Van Buren, afterward President of the United States, and learning that he was then in Albany, went to him for advice in the belief that his wisdom would find a way out of the difficulty. Mr. Van Buren had already heard of the trouble, and he gave Philip such discreet advice that in the end the lot was purchased by him of the State for the exact amount agreed upon in the original instrument. The final deed was received from Matthias B. Hildreth, Attorney General, and bears the date of April 20th, 1812.

Philip prospered greatly and kept adding to his original lot until he possessed nearly a thousand acres of land. His sons, Henry and Daniel, remained at home, but the other nine children were married placed on good farms, which were wholly or nearly free from incumbrance. Part of these original farms still remain in possession of descendants of this family, who have held many public offices of honor and trust and have otherwise sustained the high reputation which their ancestors enjoyed.

Such is a brief sketch of the founders of the New York branch of the Yawger family. In a separate chapter will be found a few notes on the discovery and development of the Cayuga Lake plaster business with which they were prominently connected. The late branches of the family have multiplied greatly and are so numerous that it is impossible to record their histories in the limited space which can

here be afforded. Later something like a complete genealogical record may be presented. It is to be hoped that each member of the family may become sufficiently interested to do his part toward collecting and preserving, as well as *making* the history of the family, so that in time, more, and not less, shall be known of the connecting links which bind together the German Jager, the southern Yerger, and the northern Yawger in the bond of relationship.

Gen. I.

Came to America from Coblentz, Germany, 1750-1760, and settled in New Jersey.

John I.

Founder of the southern branch now known as Yergers.

Peter I.

William I.*

Henry I.

Philip I.

Founders of the New Jersey and Pennsylvania stock.

Founder of New York branch.

Born June 22d, 1753.

Died Sept. 3d, 1830.

At the family homestead in Cayuga Co.

Buried at Crane's Cemetery.

Married Katherine Kühl in New Jersey.

Katherine Kühl,

Born March 25th, 1755.

Died July 20th, 1832.

*Descendants of William I. can now be found in New York. Among these Aaron Yawger of Cayuga County.

CHAPTER XII.

NOTES ON CAYUGA LAKE PLASTER.

In the fall of 1809, Philip Yawger I. while plowing uncovered a soft grey stone on the lower part of the farm near the lake. That same season, a gentleman by the name of Hill from Philadelphia passed through this part of the county, and was a guest of Philip Yawger at the "Black House," which in the absence of a tavern frequently opened its hospitable doors to the stranger and wayfarer. Mr. Hill was a land buyer and general speculator. He was also something of a scientist, and became greatly interested in the soft grey stone which Philip described as recently found. The morning following Mr. Hill's arrival, the two gentlemen searched and found more of the stone, which Mr. Hill pronounced to be either plaster of Paris or gypsum, and advised his host to try making a powder of it and using as a fertilizer on clover, wheat, etc.

Philip Yawger and his sons broke up the stone with a common hammer and used it as a fertilizer with excellent results. The neighbors also came and got stone which they pul-

Discovery
in 1809.

Use as a
fertilizer.

verized, and had like success. Afterward it was sent to flour mills to be ground. In the meantime, Mr. Hill had taken some of the stone back to Philadelphia, and there had a chemical analysis made which proved the stone to be a very fine quality of gypsum.

Plaster was used as a fertilizer in Europe at a very early date. When Benjamin Franklin returned from Europe in 1772, he bought a quantity of plaster which he used in the vicinity of Philadelphia. He also sowed a piece of clover in the city of Washington, and in the clover traced in plaster the sentence, "This has been plastered." In due time the clover came up and the sentence could be clearly read by all, because that which had been plastered grew more rank and vigorous.

At this period, 1722, much attention was given to plaster, and afterward the gypsum was found in Nova Scotia, reduced to a powder and extensively used throughout the United States. Philip and his neighbors continued to use the plaster through 1810-11, and at last it became so well known that many of the farmers in the Cayuga Lake region came to Philip for the stone.

During the war of 1812, it will be remembered that Congress laid an embargo restricting English commerce, and this indirectly aided greatly in the development of the Cayuga Lake Plaster, for which there immediately sprang up a

Franklin's
Experiments.
Development
of the plaster.
Embargo
of 1812.

great demand, as this was *the only quarry then known in the United States*. The stone was shipped entire by water to Ithaca, thence in wagons 30 miles to Owego, where it was again put on boats and taken down the Susquehanna. The flouring mills throughout the country at this time did the pulverizing. Plaster was sold at the low price of \$6.00 a ton, unground, delivered on Cayuga Lake; yet Philip's contracts brought in thousands of dollars, which frequently came as lumber, whiskey, flour, cattle and all kinds of produce.

At this time Philip owned a large number of plaster boats which ran between Union Springs and Ithaca, and this caused a misfortune which nearly ruined him at a time of great prosperity. ^{Philip's trouble about boats.} Generals Dearborn and Van Rensselaer were sent to make an attack on Canada. They came to Union Springs, seized Philip's plaster boats, carried them to the foot of the lake, thence through the Seneca and Oswego rivers to Lake Ontario to Sackett's Harbor. There they were fitted out for the transportation of troops to Canada, but the scheme was abandoned and the boats burned on the shore. There were between fifty and sixty of these boats, and the only two which remained with Philip were thirty-ton schooners which had been sunk with only the tips of the masts projecting above the surface of the water, when the news of the levy and the coming officers had reached the lake.

The seizure of these boats made it impossible for Philip to fulfill his plaster contracts. He was sued for damages and nearly ruined. It was thought at one time he would have to fail and be sold out. After many anxious family consultations among the sons, all but Henry and Daniel withdrew from the trouble, and these two sons determined to exhaust every means to save the estate. One or both went to New Jersey on horseback in midwinter to secure certain loans from the relatives there. By these and other equally energetic means the estate was saved. Philip built new boats, made new contracts, continued his plaster business, and prospered, repaying the loans. In a sense of gratitude toward Henry and Daniel he made a will by which they were to receive at his death, the entire lot 86, both land and plaster.

The other nine children, as has been previously stated, had already been provided with large farms wholly or nearly free from incumbrance, and Henry and Daniel were the only children remaining at home. This will, however, was subsequently changed.

Peter Yawger II. afterward went to Sackett's Harbor and secured a recompense for the value of the boats which were destroyed, but could not obtain any redress for the heavy damages sustained by the failure to keep the plaster contracts. Years after a second unsuccessful attempt to secure recompense was made.

Plaster was soon discovered and quarries opened on lot 92, south of 86, then owned by E. Dougherty; later on lot 85, owned by Barnett Crise, and afterwards on the Richardson farm. Thompson's quarry was also used.

Peace was declared with Great Britain Feb. 18th, 1815, and the embargo being removed the Nova Scotia plaster came in as before, and this cause operating with Philip's diminished capital injured the sale of the Cayuga Lake plaster, so that from about 1820-1830 it sold at a very low figure.

Philip Yawger I. died in 1830, and the family had a great deal of trouble settling the property. Finally the brothers, Peter II., William II., Henry II., and Daniel I. formed a partnership to carry on the business. This was afterward enlarged upon and a company formed, and then the plaster business attained the highest prosperity.



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